

南洋佛教

NANYANGBUDDHIST



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目录 content

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佛总资讯

- p.2 春风化雨 润物无声 — 教师节晚宴简记
- p.10 Manjusri Secondary School Graduation Day / 广品法师致辞
- p.13 欢聚一堂 喜庆中秋 添钦
- p.14 有朋自远方来，不亦乐乎 孙科
- p.15 周日儿童佛学班结业典礼 佑桂
- p.16 马林百列菩提学生托管中心活动
- p.17 SBF Youth Animal Liberation 2014 Paduma Ang
- p.19 Wash For a Cause! SBF Charity Car Wash Paduma Ang
- p.20 有关吃素二三事 传观
- p.21 Tenth Reintegration Puzzle Conference

教界活动

- p.33 施诊所45周年志庆
- p.34 The Power Of Listening / 倾听的力量 Shin Jian Xin
- p.36 吉祥宝炬寺建寺筹款活动

本期特稿

- p.37 宽容是一种态度 亚爽
- p.38 “慢生活”里的禅意 智华
- p.40 孕妇不能生气 智海
- p.42 拒绝你的痛 阿莲

新书漫画

- p.43 佛教漫画 梁云清
- p.46 新书介绍

春风化雨 润物无声

2014年教师节晚宴简记



一年一度的教师节又来了！新加坡佛教总会属校菩提学校与文殊中学教职员齐集一起，欢度教师节。


新加坡佛教总会会长广品法师在晚宴上致辞中指出至圣先师孔子曾说“修身、齐家、治国、平天下”，他表示这也适用在兴学办校方面。学校要教好学生，

本身必须先要有敬业乐业的教师队伍和严谨的治校措施。

他说：“在这方面，菩提学校和文殊中学都先后在2009年和2014年，在教育部定期的“学校卓越模式”的外部鉴定审核过程，在良好治校的九个领域中取得高度的评价，能在这项目取得高分实在不容易。”

法师特别强调说这是校长、副校长、各部门主任及全体教职员发挥群策群力、精益求精的具体成果。“我谨代表佛总理事会与会员，向两校全体教职员，包括前任教职员，致予崇高敬意，大家都辛苦了！”

“我国总理在最近的国庆群众大会上，提到非大学毕业生在



**法师最后还表示，
菩提、文殊两校有今日的成就，
全体教职员居功第一，
而整个佛教社群和学生家长的支持与鼓励也不可或缺。**

各领域有杰出的表现，随后教育部也具名表扬菩提学校现任校长林惠珉女士。我们很荣幸有林校长的加入，希望在您的带领下，菩提在德智体群美五育方面会更上一层楼。”

法师最后还表示，菩提、文殊两校有今日的成就，全体教职员居功第一，而整个佛教社群和学生家长的支持与鼓励也不可或缺。所以，他诚心地向热心支持

教育事业的十方四众致予深切的敬意。

此外，两校的校长也分别献上鼓励教师们的话。菩提学校校长林惠珉表示极少数的专业在新加坡有一个专属的庆祝日子，“教学”很幸运的是其中之一，这表示教学工作获得肯定。

她还表示今日的老师工作是多方面的，除了教导学生们的基

本知识，还承担辅导员、护士、啦啦队长、导师，指导员等工作，老师身兼数职，就是要培育学生，让他们成为特出的一群。

文殊中学校长刘俊铭在当晚显得非常高兴，他除了赞扬教职员的努力奉献之外，也略述了学校未来的发展走向，并希望获得教职员的支持，继续将学校发展得更好。

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本团名誉主持暨领导师

广品大和尚

荣任新加坡佛教总会主席
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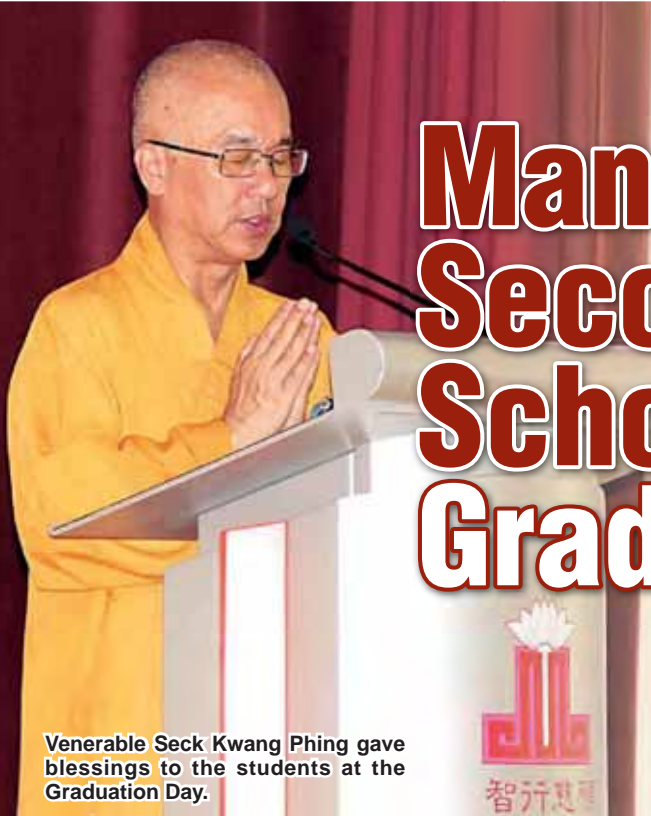
佛教之光



新加坡佛教青年弘法团
团长林庆南暨全体理事同仁

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Manjusri Secondary School Graduation Day



Venerable Seck Kwang Phing gave blessings to the students at the Graduation Day.



Manjusri Secondary School held its Graduation Day this year on 01 Oct 2014. This happy and important event marked the completion of the students' learning in Manjusri and a new beginning for them.

To commemorate this special occasion, the school invited its alumnus Mr Billy Loh as the guest-of-honour. Mr Loh is an

alumnus of the school from the class of 2000 and a member of the Manjusri Secondary School Management Committee. He shared the happy times he had as a student of Manjusri, and the importance of learning and choosing a right career. As an accredited and registered social worker, and an active volunteer working with children and youths



The Prefects presented tokens of appreciation to Year Head Mr Michael Han and Deputy Year Head Mr Lee Zhong Shun to thank them for their care and guidance.

in promoting inter-racial and inter-faith cohesion, Mr Loh shared his personal experience in creating positive changes in the lives of many individuals and families in need.

As part of the school's tradition, Venerable Seck Kwang Phing graced the occasion to give blessings to the graduating students and wished them the best in their future endeavours.

All of the school's graduates qualified for post-secondary



education institutions to further their studies in the past few years. However, the Principal Mr Low Chun Meng reminded the students that the acquisition of a higher qualification should not be the main focus. He emphasised the importance of acquiring deep skills and competencies as these are far more important than getting a paper qualification for a person to succeed in life. The school placed a lot of focus on character and citizenship education. This would

give students the right values and attitude to be life-long learners and to contribute to the community and society, realising the school's vision for all its students to be Passionate Learners, Compassionate Leaders. The valedictorians were Young Dong Hao, a student from the Normal (Technical) stream and Fernando Chew, the Head Prefect. They represented the students to express their gratitude to the teachers and their parents. The

The Head Prefect Fernando Chew represented the students to give thanks to the teachers and their parents.

ceremony concluded with students presenting tokens of appreciation to their form teachers and Year Heads to thank them for their care and guidance.

新加坡佛教总会会长广品法师PBM 在文殊中学2014年毕业典礼上致词 2014年10月1日

上午好！承佛陀加持，广品在此祝愿在座各位身心安康、六时吉祥；更要代表佛教总会和学校董事会感谢您拨冗出席今天早上这项毕业典礼。

时光飞逝，转眼间又一批在文殊中学接受四年的全面教育，包括接受德育课程的莘莘学子，今天在学习旅程中画上了一个小句号，而准备动身继续下一段的接力赛。希望各位同学好好利用毕业后这段空档，在放松身心的同时，也思考一下接下来的学习之旅应怎么走。

而最近的一个热门话题是：需要读大学吗？我的看法是，一个人只要有的人生目标，了解本身的优缺点，在任何工作岗位上都能够因敬业乐业而有成就。读大学和考取大学或最高学位，只是终身学习的一个过程而已，不能把它当作是一个最终目

标，因为学海是无涯的，只有终身不断精进，才能使一个人与时并进。

佛陀以自身的行动告诉世人，世人没有不经过努力就得到好处；佛陀以亲身的实践告诉我们，只要坚持不懈地追求，就终会有成功的时候。

希望各位同学在这里里程碑，反思一下佛陀的真言，就您的未来和家长与老师们坦诚沟通，更不要忘了向他们表达养育之恩和谆谆教导之恩。

最后，我用“今天我以文殊为荣，明天文殊以我为荣”与各位毕业生共勉之！

Now I would like to say a few words in English.

To all the graduands and proud parents here, I extend our best wishes and warmest welcome to you on behalf of the Singapore Buddhist Federation and the Manjusri Secondary School Management Committee.

Today, we are witnessing another batch of students who have immersed in an all-round education, particularly the moral education, graduating from Manjusri and well-prepared for another journey of their lives.

At this critical juncture, please take a break to do some stock-taking with your parents and teachers before you decide on what to do for your next journey.

Recent hot topic in town is whether a university education, or rather whether a university degree is necessary. My take is it is more important that you know what you want in your life, take into consideration your strengths and weaknesses, and work diligently in your choice of career path and you will succeed. University education is just a process throughout your life-long learning journey; it shouldn't be your ultimate object.

When you leave Manjusri, please remind this phrase which I just coined, it goes like this: Today I am proud of Manjusri, Tomorrow Manjusri will be proud of me."

I wish you all the best in your future endeavours.
AMitabha

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马来西亚八大灵
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欢聚一堂 喜庆

■ 刘添钦老师 ■

中秋



亲子活动



精彩的华族舞蹈



亲子互动：剥柚子皮比赛

每逢农历八月十五，是举家欢庆的中秋佳节。菩提学校于八月二十九日傍晚，提前庆祝了中秋佳节。中秋之夜，月色皎洁，古人把圆月视为团圆的象征。因此，菩提学校也围绕着“团圆”的主题，安排了有趣的活动庆祝中秋，同时也促进师生与家长之间的关系。

我们邀请新加坡佛教总会会长释广品法师莅临与我们一起欢庆中秋。今年，由于天不作美，本来应该在广场举办的学生表演因突如其来的阵雨而临时改在学校礼堂举行。但是蒙蒙细雨却丝毫不减大家愉悦的兴致。

在礼堂里，大家欣赏了学生精心准备的演出。演出项目包括了由茶艺学会给大家示范的精彩茶艺表演。接着，低年级的学生以他们唯美动人的舞姿，呈现了令人叹为观止的华族舞蹈表演。合唱团以悦耳动听的歌声，唱出大家耳熟能详的歌曲，如《城里的月光》等。大家都听出耳油，不自觉地跟着哼起歌儿来。学生们表演了一段精彩的快板。武术社团也在台上呈现了震撼人心的武术表演，让台下的观众看得津津有味。此外，庆祝会设了好几

项亲子游戏，如猜歌名和剥柚子皮比赛等。家长和孩子们在欢乐声中观赏精彩的演出和参加有趣的游戏。

在庭院，学生与家长有机会参与更多的亲子活动。我们在庭院设了几个手工摊位，让学生与家长展现自己的艺术才能。他们一起动手串珠子和制作迷你天灯，为这难忘的夜晚制作了一份独特的纪念品。庆祝会还举办了一个象棋小擂台，让“棋林”高手一较高低，决出胜负。中秋节当然少不了猜灯谜，学生与家长都纷纷围着白板绞尽脑汁，争相回答。

庆祝中秋节，肯定少不了甜美可口的月饼啦。大家不但有机会品尝到由学生的家长所准备的月饼，也品尝了不常接触到的红薯菱。此外，学生与家长们也有机会

会尝试亲自制作月饼。这个共同的经历不仅促进亲子关系，也为一家人留下了深刻的美好回忆。

庆祝会接近尾声，大家提着灯笼跟着舞狮的脚步一起绕校园两圈，沉浸在一片欢腾的热闹气氛中。一个一个的灯笼就如同学们灿烂的笑颜与月光相互辉映，勾勒出一幅温暖融洽的画面。庆祝会随着活力十足的鼓声圆满落幕。

一个圆满的庆祝会和精彩的演出需要学校和学生的全力配合和默默耕耘。台上一分钟，台下十年功。通过这次的庆祝会和表演，同学们了解到了凡事都需要锲而不舍的努力和百分之百的投入才可以呈现一个完美的表演。我相信同学们都能够更了解“一分耕耘，一分收获”的道理。

有朋自远方来， 不亦乐乎！

■ 柯孙科 ■

中国佛教协会副会长，同时也是江苏省佛教协会会长心澄法师，中国国家宗教事务局四司副司长赵忠海先生等僧侣一行6人，于2014年8月26日下午访问总会。

负责接待的总会理事包括：会长广品法师，慈善组主任向扬法师、副秘书长陈友明居士、总务组副主任定融法师，以及柯孙科执行长。

在播映本会的录像简介，以让来宾了解总会的成立背景与现况，之后宾主双方在友好气氛下

进行融洽的意见交流。心澄法师特别强调新中佛教界在过去20多年里有着密切的合作，尤其是中国佛教协会创会之初得到新加坡佛教界的支持，并寄望这友好关系继续能够深化与广化。

第一次访新的赵司长赞许新加坡佛学院的培养僧才所作的贡

献，这对佛教的未来发展起长足的影响。他寄望新中两国佛教界能开拓新的合作领域。



周日儿童/少年佛学班 结业典礼

■ 佑桂 ■



新加坡佛教总会于2014年9月21日上午9点30分举行周日儿童/少年佛学班结业典礼。出席这次典礼的是佛学班指导老师定融法师，地点就在会所三楼礼堂。

法师首先颁发结业证书给与小六和中四的学生，之后是勤学奖得奖学生，共26名。法师在这次结业典礼致词时特别强

调，国外已经非常正视佛法理念和精神，父母从小就教导孩子原始观、无常观、因果关系和正念等基本的佛教教理，并且将之应用于生活上。法师有感而发的说“如果我们连最基本的佛学都没有学好，以后我们就要到国外取经了！”。多么语重心长，发人深省的一段开示，也提醒着老

师们身肩重任，惟有将这些未来佛法传续的莘莘学子教导好，佛法才能源远流长，人间明灯永照！

为了让小朋友们尝试不同活动，佛总特地请来魏佚桂老师，教导小朋友们制作有趣又可爱的气球造型。刹那间，整个礼堂的氛围笼罩着惊叫声与气球爆破声，而典礼就在作品完成的喜悦声中结束。祝愿小朋友们学年考试顺利。我们明年再见咯！



佛总附属机构 马林百列菩提学生托管中心 精彩活动

读书固然重要，但是书本却不是吸取知识的唯一途径。有时候，通过亲自参与的活动，学习会变得更有兴趣，也更能留下深刻印象。

寿司制作活动

2014年6月18日，中心教导学生如何制作日本寿司。老师先示范简单的步骤，学生们跟着学，经过多番尝试，学生们终于成功做出美味精巧的寿司来。



河川生态园郊游

2014年6月20日，中心师生一同游览河川生态园。孩子们可通过游览了解野生的生态环境和一些保育知识。孩子们最乐的是可与约200个物种、超过6000只动物，其中有40个濒临绝种的物种作近距离的接触。



SBF Youth Animal Liberation 2014

Life is precious, to all creatures great and small

Into its fourth year, SBF Youth annual Animal Liberation was held on 31 August at Changi Point Ferry Terminal. About 90 people gathered together to release some sea animals. For Apple Toh, who also attended the Animal Liberation last year, this second experience made her reflected on acts of kindness and compassion.

“Nothing beats lending a helping hand, buying a random gift

for someone, greeting a stranger or simply giving thanks. What’s more, saving a life; giving a living being a second chance to survive.”

“Although this was my second time attending this animal liberation, being out at sea always gives me mixed feelings. Being off shore has many uncertainties; unforeseen weather, choppy waves and so on. I was a little scared but not so much this time round. In

fact for a moment while I was on the boat, waiting to reach our destination to release the fishes, I had an epiphany - Such is life - it never stops moving.” The 24 year-old sales executive shared.

With kind donations from the public, friends and family members, the youths managed to raise a total of \$9336.50, just \$700 short of their \$10,000 target. Because of the donors’ generosity, 3372 fish and





160 sea calms were freed and had another fighting chance to survive.

The youths would like to thank all those who contributed, be it in service or monetary terms. We truly rejoice in your good merits and may you and your loved ones be

blessed with good health, strength peace and happiness. May the good merits you have accumulated continue to pave the way for you to grow in the Dharma, and may the triple gems continue to bless, guide and protect you and your loved ones!

We would also like to thank SBF Youth Advisor, Venerable

Seck Kwang Phing who was not able to join us for the full event but came down to give a welcome note to all who were present. Also special thanks to Venerable Phra Chun Kiang from Wat Palelai & Rinpoche from Karma Kagyud Buddhist Centre who came to give blessings.

Want to hear from SBF Youth?

Connect with us at the following platforms:

Website : sbfyouth.com

Facebook : www.facebook.com/SingaporeBuddhistFederationYouth

Instagram : [instagram.com/sbfyouth](https://www.instagram.com/sbfyouth)

Email : youthsbf@gmail.com

Working as an editor with an online parenting magazine and website, Paduma (Michelle) is currently the Vice-President of Singapore Buddhist Federation (SBF) Youth. She also writes for For You, a monthly Buddhist Magazine.



Wash For A Cause!

SBF Youth Charity Car Wash

■ Paduma Ang ■



Oh no... my car is so dirty, & weekends are coming but I'm too tired to wash. I wonder where can I get a CAR WASH?!!

No Worries
Come join us on
16th August, Sat
at 59 Geylang
Lorong 24A
from 10am-5pm
for a good wash

Wash for a Cause!

Enjoy a lovely time with your family & friends with the available activities!!
(All by donations only)

Cost of car wash: pay as you wish
All funds will be used for SBF Youth Animal Liberation on 11th August.
For more information, please contact:
Ivan (96530936), Wan Chian (95239449)

Make & bring home your own Rainbow Loom

Chat over a cup of coffee while waiting

Fancy some homemade cookies? -Yum

On 16 August, if you happen to be at the car park of SBF, you might notice something different. A coffee corner, pop music playing in the background, and teenagers armed with pails of water and sponges. Well, that's because the car park at SBF was temporarily transformed into a car wash station!

Around 30 youths gathered from 10 am – 5 pm, to wash cars to raise funds for SBF Youth Animal Liberation. Besides family members and friends who came to support this charity drive, the youths also walked along Geylang

to give out flyers and stood outside the main road to inform people of this special car wash.

At the end of the day, we washed a total of 55 cars and raised \$2061. We would like to thank all those who specifically drove down to have their cars washed by us. Some of the cars

we spotted were even spotless and squeaky clean, yet they still came down to show their support.

A big thank you to the organizers of this event and to all those who helped in one way or another. We rejoice in their efforts and with all the donors!

有关吃素二三事

■ 传观 ■



1. 为什么佛教有吃素的概念？

佛教吃素是出自于“慈悲”，不愿为了三餐而令动物受苦丧命。

2. “五辛”不属于肉类，为什么戒吃五辛呢？

不吃“五辛”是属于“菩萨戒”，因“五辛”能使心生起诸烦恼，故菩萨不应使用。

一般人忙碌繁琐事业家庭等事，食五辛不见得有多大影响，是因为我们的心长时往外攀缘，以致内心少有察觉。

3. 严格地说，植物也有生命，为什么就可以吃？

在佛法中，植物属“无情生物”，即是没有心意识。

4. 吃素概念是否只限于汉传佛教，听说南传、藏传派系的并没有吃素的传统？

南传、藏传在近年来也开始有吃素的趋向。

不管南北传，汉藏系，僧众都是随托钵或居士供养而进食，所以一般也不会特别选肉食。但出自于慈悲心，而且在新加坡素食方便可得，便可选用素食。

在家居士可自选择饮食，何不尝试从减少吃肉开始？

5. 即使汉传佛教，也会在特定的情况而大开方便之门，允许吃荤？(例如健康因素)

若是医生开药，指定吃荤才可康复，那就属于病缘。

6. 民间流传着拜观音者不能吃牛肉，佛教是否有这样的说法？

这确实是民间的一种流传，虽非佛制，但慈悲众生，少肉多素也可。

7. “吃素，容易营养不均衡”这句话是否正确？

营养均衡否要靠个人的饮食调配。肉食或素食者不见得就比较均衡或不均衡。

8. 吃素，除了可以长养慈悲心，还有什么好处？

若没长养慈悲心，只是为了吃素而吃素，那就本末倒置了。

如果人人能够逐渐的长养慈悲心，那我们的生活应该会过得更安乐，世界会更平和。

此外，因饲养动物需要耗费许多天然资源，并排放大量的沼气(methane)等排泄物，若能少肉多素，对于世界全球环境也有很大的帮助。



Singapore Buddhist Federation's Prison Buddhist Counseling Tenth Reintegration Puzzle Conference



Buddhist Motivational talks Photo at Singapore Prison Cluster B, Year 2014, 2013, 2012



Singapore Buddhist Federation (SBF) was invited by the Singapore Prison Service (SPS) to participate in The "Tenth Reintegration Puzzle Conference", which was being held in Singapore for the first time and was jointly organized by Singapore Prison Service (SPS), Singapore Corporation Rehabilitative Enterprises (SCORE) and Deakin University.

Below are just some of the notes captured:

This year's conference focuses on the role of community organizations in supporting individuals and families during imprisonment and after release. Keynote and workshop presentation focus on innovative programs and services that are assisting people when they are released from prison. Topics include housing, employment, indigenous issues, family support, incare and aftercare. Each of us in the community will be part of the puzzle and integrate into the overall care of the offenders.





I find this is a very nice way of looking and collaborate to form the missing pieces of the puzzle.

The key point is innovation and how to put the puzzle together as Greater Community Involvement Contributes to Lower Re Offending Rates, especially concerted focus on stronger rehabilitation for drug offenders.

There were about 250 people attending this two day conference on July 30 and August 1, mainly from the community sector, policy makers, corrections staff and researchers. Many delegates traveled from Australia, Canada, USA, and Hong Kong to share ideas and best practices.

UN Basic Principles for Treatment for Prisoners

Principle 9: Prisoners shall have access to the health services available in the country without discrimination on the

grounds of their legal situation.

Principle 10: With the participation and help of the community and social institutions.....favorable conditions shall be created for the reintegration of the ex prisoners.....

World prison population is more than 10 million “stock” with imprisonment rate increased 6% in the last 15 years.

Local Landscape

According to the latest statistics release from Singapore Prison Service (SPS) which were made public through the media in February 2014, there is a rise in the overall recidivism rate from 2010 to 2011 release cohort (23.6% to 27.4%). For DRC inmates’ recidivism rate is 27.5% to 31.1% during the same period. SPS will continue monitoring the situation closely and remains committed to preventing re-offending.

Later of the year it will strengthen its system of throughcare by introducing the Conditional Remission System (CRS) and Mandatory Aftercare Scheme (MAS). The CRS seeks to deter re-offending, while the MAS provides progressive and structured aftercare arrangements for selected groups of ex-offenders, including drug offenders, in the period immediately after their release.

In the presentation by the SPS’s team titled “ From New Addicts to Recalcitrant Abusers: A cross sectional study of the Profile and Motivations of drug abusers”, Drug Use has been a major concern of which the three key motivations are: 1. Enhancement 2. Coping with Stress 3. Social

According to the study, for new addicts (average less than 5 years), they are psychological addiction to ice, high impulsive (young age), and curiosity and experimentation; while the recalcitrant abusers (average 30 years) are physically and heavily addicted to Heroin, moderate to high impulsive. Though there are measures and coping strategies put in place, there are

still relapse. Some of the reasons include peers pressure, cravings, emotional coping and avoidance strategies (“Avoid. But once I saw the drugs, I will take it”)

There are four things that set them apart: higher self efficacy; positive, varied coping strategies, disregard for negative peer influence and ineffective coping strategies. LT group will cope better emotionally, physically and psychologically.

Hence the program design will be to equip the prisoners with effective methods of coping with challenges in reintegration; steer prisoners towards creating narrative changes in their personal and social identity.

From the experience and research on the offender assessment and rehabilitation has taught us:



1. When we match interventions to the risk and needs of offenders, the results are better

2. Well designed and structured rehabilitation programs that are cognitive behavior based are effective

3. Establishing clear expectations for prisoners and follow up in the community works best.

Integration was put forward in a conceptual framework by the keynote speaker. It starts with the foundation on the rights and citizenship; it moves up to on the languages and cultural knowledge, safety and stability; on the social connection as social bridges, social bonds and social links and lead to the employment, housing, education and health. However, there are the dynamics and problems in the framework. Some future directions include moving beyond the preoccupation with the re offending, or even with desistance, to a more positive criminology and a more positive environment, and also to learn how integration is practiced and measured in other fields.

On the topics of Innovative Justice, I particularly like the Creative Offender Rehabilitation Initiatives’ concept of “restorative reintegration (community based)” and “relational reintegration “from the Canada Presenter, asking the offender “What do you hope for?”, “What is your dream?”

It provides the offenders and ex offenders to develop pro social identities and positive relationships with others in the community, which are conducive to successful reintegration and desistance, especially where they take on general roles and responsibilities that help others.

It connects the prison with Nature, partner with social enterprise, and volunteers to produce something that is worthwhile for them and for others. Some of the therapeutic justice projects include the arts, sport, horticulture and farming to plumbing, basket making, cobblestone



Venerable KwangPhing celebrates with the Home team

cutting and laying, glassworks and baking, making of dresses, quilts, greeting cards and musical instruments, etc. It also found caring for animals and animal companionship could foster wellbeing and human development.

Three tracks run concurrently at the same time (aftercare, special interests and family and social support) and I am interested in the special interests group of mental disorder as my present class is mainly deal with mental disorder and long term medication.

A different approach and strategy has to be adopted to cater to this high risk offenders: Patient and Compassion.

During counseling, my partner and I will try as much as possible to motivate them to bring out their higher self efficacy, make them understand nothing is permanent and they are the one that determine how their life will be, "how can I live my life differently?" They must be willing to change; else no one is able to help them. We will be their listening ear to clear any misconception they are facing and their doubts. Of course there are challenges when they are not in clear mind.

By interacting with other religious group, we, the religious counselors, agreed that Faith Based Counseling is extremely important and powerful as it gives the positive energy, strength and motivation to keep the offenders move on with their life especially the LT and life sentence.

Lastly, SPS and SCORE are doing a fantastic job in correctional rehabilitation and providing job opportunities for the offenders upon release, engaging 3000 over employers in Singapore versus Hong Kong's 500 employers as per presented.

"Jobs change Lives"... For the better
"Dignity & financial freedom = A Job"

SBF's Key Programs Highlight in Prison Buddhist Counseling For the Past 30 Years

During the conference while interacting

with the delegates, I was surprised quite a number of people not aware that Singapore Buddhist Federation (SBF) is the first Buddhist organization that started the Buddhist Prison Counseling. Hence I would like to highlight some of the key programs and activities, especially the innovative programs that the overseas delegates presented, SBF had already implemented many years ago. The following is just a snapshot and there may be other great programs and activities I may not know of that have been implemented by other Venerable and the counselors in the past.

1977

On the September of 1977, at the invitation of Singapore Anti Narcotics Association (SANA), SBF established SBF/SANA Buddhist counseling group. SANA's Chairman Mr. Ma Lian Peck graced the open ceremony on October 17 and the two week intensive counseling training , conducted in English. The late Venerable Chang Kai hosted the graduation ceremony on November 7 on the same year at SBF auditorium for the first batch of 50 counselors.

1980s

Our Glorious Days

In 1983 Venerable N Sumana Thero was invited to join SPS counseling. Till now he is the longest serving prison Buddhist counselor with the prison pass number 007. During those days, he went to five Drug Rehabilitation Centers(DRCs) which include Sembawang DRC, Kalsa Crescent DRC, Clementi DRC, Serlarang Park DRC and Jalan Alwan DRC, five times a week. These stand-alone prisons were no longer exist today, having moved into clusters in Changi.

Besides counseling, Venerable also had the opportunity to bring 30 over offenders out every month to the old folks home in Woodland doing charity works such as cutting hair, singing, repairing, lunches,



Venerable Sumana received an appreciation award from PM Lee at the Istana 2005

so as to instill the value of loving kindness, sharing and giving back to the society. At the same time, the late Venerable Chang Kai , together with the late Venerable Yan Pei worked with the relevant authority to set up a big aircon Buddhist Hall within Sembawang DRC. It had A Buddha Statue and a conducive place for meditation, which could accommodate hundreds of offenders. Since then, there were more than a thousand of offenders taking the three refuges inside the prison setting. The Buddhist hall also served as the place for the Grand Chinese New Year celebration with dragon dance, singing and Vesak day celebration, chanting, dharma talks, yoga and meditation, etc.

During those days, the place was like an Art center, famed for the Chinese orchestra, Martial arts, clothes painting & artwork and the offenders even performed in the public as part of the rehabilitation.

Those centers are now defunct.

SBF started to recruit the first batch of SBF Dharma class's students into counseling.

Late 1990s

SBF collaborate with SANA (Singapore Anti Narcotics Association) to conduct

trainings for the counselors such as basic counseling & psychology and organized meaningful activities such as Mid Autumn Festival for bonding. This continues till the first half of 2000s which include visit to the foreign prisons.

2000s

Due to high demand of Buddhist Counselling, under the leadership of Venerable MingYi, Venerable Miao Quan and Venerable WenJing, they had successfully recruited over 100 counselors during the recruitment talks.

Innovative Rehabilitative Programs; Our Busiest Days

Around Year 2000, SBF had the opportunity to collaborate with Changi Women Prison (CWP) to start many innovative programs . Besides regular Buddhist counseling, we conducted both Chinese and English short dharma courses, drawing class, writing class, reading class as part of rehabilitation and coping strategies depends on their needs and background. We even had a special stress management program for the Youth. Those were so successful that we had long waiting list and each class was filled with over 40 offenders daily, throughout the weekends.

A structure was set up for each counseling session and the chanting booklets were printed to be used by all counselors. We even brought in new Buddhist books and Sutras into the library to replace the old ones which are not deemed appropriate in SPS. A mini Buddhist library was set up.

It progressed very well that we were invited to participate in SPS's regular dialogue session, annual strategic planning session, feedback session, appreciation events, etc. We were also fortunate to attend the Buddhist leadership training, philanthropic and social enterprise seminar and conferences. Those days, we had at

least 80 counselors on the record.

Making Impossible Possible

Around Year 2005, we implemented “Food Therapy” as one of the innovative rehabilitative programs. It is a therapy that based on Buddhist’s six senses teaching, to be able to switch on and off the senses so as eventually to have a strong will power to resist any temptations that come into our life that cause suffering.

This is based on the feedback of the offenders facing unemployment after release. Hence, we initiated a cooking project, working with SPS and SCORE to kick start the first vegetarian cooking class from scratch in the newly opened cluster A kitchen. The response was overwhelming and we had long waiting list just coming in for the interview.

Using food therapy, each of the participant cook with loving heart and compassion, and all of them graduated with flying colors. The result could be seen as SCORE arranged each table’s S\$1000 charity ten course lunch and all tables were sold out. All proceeds went to the Yellow

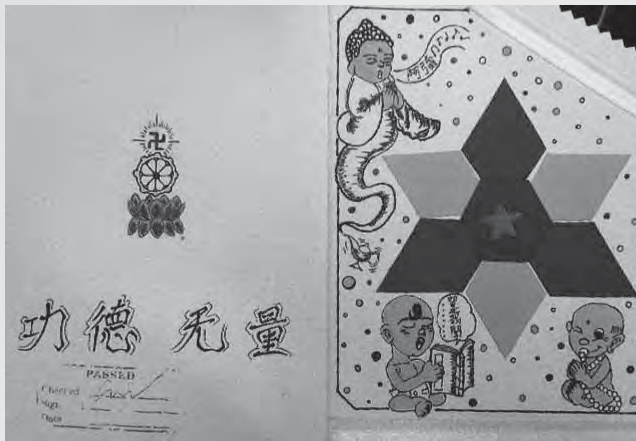
Ribbon Fund to provide financial assistance to ex-offenders and their families. Everyone was so impressed by their creative culinary skills and the effort in designing the ten course theme meal. The touching moments will be the offenders presenting us bunch of beautiful lotus flowers and our drawings were all hanging around the wall. From the drawing we could see how they perceived us and their inner world. You could tell their changes before and after the course. This is not just a course to impart skills, but using “Food Therapy” to touch their hearts and change from within to be better integrate into the society.

The authorities were so thoughtful that they convert the corner into a cozy café for their graduation ceremony and the offenders dressed up the place with beautiful and colorful lotus flower, all handmade. They put in compassion to cook, time and effort to prepare, coordinate to ensure everything goes on well. SBF eventually get an award from SPS.

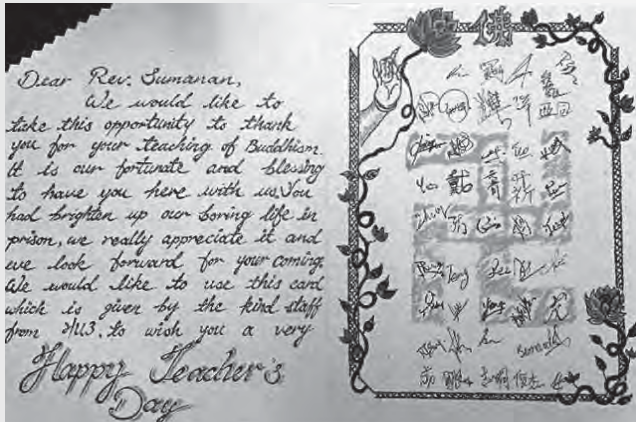
That was the best time I had worked with the chefs, the authorities, and the offenders, enjoy every moment to



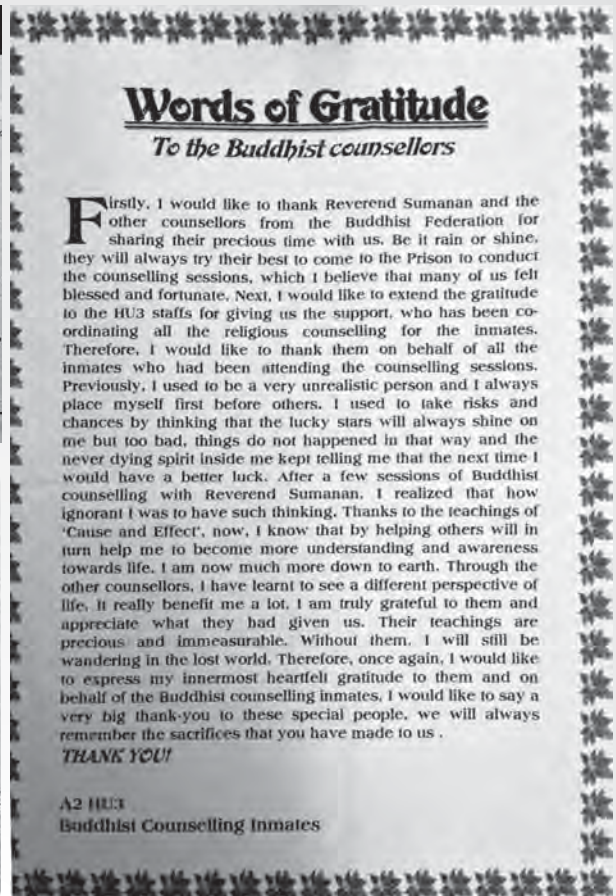
Cluster B Appreciation cum dialogue 2010



Appreciation Card From the Offenders



Gratitude Letter to the Counsellors



Singapore Prison Service Volunteers Awards Ceremony 2014, taken with Commissioner of Prisons, Mr. Soh Wai Wah

see things happen; from designing the curriculum, working through the course, food tasting and eventually the cookbook; from selecting the fresh vegetables, ingredients, design menu, deliver lectures, ways of cutting food, different cooking styles, all the way to great teamwork to launch it successfully. The best thing is we introduce fresh and tasty vegetarian food to the wider audience with great acceptance. A cup of freshly brew aroma coffee awaiting you each time in each class, would you like to join?

2010s

“Transitional to Transformational’.

Venerable Kwang Phing and Venerable Xiang Yang were constantly invited by SPS to share the Buddhist Motivational Talks to the offenders and the

respective officers in Cluster B.

The recent one was held on August 21, 2014, 2pm at Cluster B auditorium, titled: “A Clear Mind to see the True Character” by Venerable Xiang Yang.

Five offenders from cluster B1 to B5 shared their personal life journey with the audience how the Buddhist counseling has helped to see their true self and get their life transformed.

They recognized the cause of their imprisonment was due to desire, greed (lose money in stock market), and hatred, ignorance, loneliness and stress (for drugs addict), etc. It was very inspiring to hear how the dharma teaching such as the Six paramitas, 5 mins meditation before making a major decision, etc. had transformed them to be a better person. A number of questions were posed to the

Venerables how they could use the dharma in their daily life by the audience.

Venerable Xiang Yang therefore spoke in great details how the six senses played a part in determine our emotion reacting to external stimuli and trapped us into suffering. Using Satta Sambojjhanga and the Eight Noble Path as a way to lead ourselves to a happy life and to gain wisdom.

Training Programs to Our Counsellors

Many training programs were offered to the counselors to upgrade the knowledge and the skills set such as “Sociological Criminology Theories On Criminal Behavior”; “Understanding and helping Offenders with Mental Health”; “Working with Youth and Adult Substance Abusers”; “Issues in Corrections”; “Facilitation Skills for Group work in Prison Context”; “Using Motivational Interviewing in the Prison Context”, “Motivational and Inspirational Workshop for Volunteers”, “Care Network Work Plan Seminar”, “One day meditation retreat” , etc., in addition to the weekly Dharma counseling class conducted by Venerable Xian Yang. Other training includes First Aid & CPR and learning journey such as visiting Fei Yue Family Service Center, etc.

Till now, just under the care of Venerable Sumana, we have seen more than 15 cases of successful ex offenders that stay away from drug after release, getting a job, marriage and till the first child was born. One of the ex offender's son eventually became a policeman. In another instances, the ex offenders set up a moving company. Because of their hard work and professionalism, very positive feedback was given to the Venerable.

We hope to share more in the future, be it the success stories, challenges or learning in the coming issues.

Besides Prison and DRC counseling, SBF also enter Singapore Armed Forces

Detention Barracks; organize weekly activities for the ex offenders; one to one counseling, death row counseling and conduct basic calligraphy class, etc.

Other programs that were actively participated include prison's the ten month befriender program to better prepare offenders for their reintegration into the society, in care and gang renunciations ceremony, etc.

In Summary, SBF is in the present, the auto pilot mode. Perhaps it is time to re strategize and put forward a structure in a more active mode, engage in external presentations, etc. as we have many success stories that go without notice.

It would be good to see SBF lead and pull together all the right resources, to have A framework and method leveraging on the dharma as Buddha is the Great Mind Therapeutican. To offer cognitive behavior based rehabilitation programs, working with Singapore Prison Service, test it and share the best practice to the larger community, in time to celebrate our 40 years in the Singapore Prison Buddhist Counseling , in year 2017.

Special thanks to the Venerable and the Senior Counselors for the above information. If there are missing gaps, we welcome the volunteers to come forward and provide information to SBF for record keeping.

In the Year book of Yellow Ribbon Project's 10th Anniversary, Venerable XiangYang was mentioned under SPS's Buddhist Religious Counselling:

“In my counselling sessions, I teach them to calm down, to think about the situation that upsets them and reflect on the root cause. Invariably, once they have calmed down, they will discover that the root cause has something to do with themselves. They will, then, be better able to respond in a calm and collected manner. This exercise is important to disrupt the cycle of reacting with violence and ignorance, which leads to further chaos.”

◆ 恭 贺 ◆



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荣任新加坡佛教总会第33届会长
我国总统授予公共服务奖章PBM

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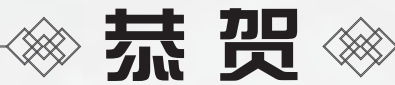
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福 慧 楷 模

观音堂佛祖庙

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明灯示路

林明雅夫妇

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植福聚慧

永德堂全体同仁
Mary Lee

同敬贺



佛教施诊所新设 三巴旺分所



新加坡佛教施诊所创立于1969年，秉承佛教慈善宗旨，为社会大众提供中医中药服务，45年来受惠的贫病大众已愈2千万人次，求诊人士每天超过800名。

为了应付日益增多的病患，施诊所于2012年10月设立肿瘤中心，专为癌症病友提供专病服务，至今前来求诊的病人已达105,507人次。患者一般在手术后或放化疗期间，都需要寻求中医的辅助性治疗，肿瘤中心的药费是每天5元，60岁以上3元，如果在经济能力方面有困难的病友，还可以申请豁免收费，大多数都能获得批准。从开设至今的两年内(2012年10月至2014年9月)，接受该中心照顾者人数11,727，人次(领取药量天数)合为105,507，施药总值227,000元。

此外，为了更广泛照顾我国各社区居民，施所在三巴旺新镇坎贝拉连路第503A座组屋底层

增设的新分所已经顺利完成，并于今年9月开始投入服务，于11月2日举行开幕，同时也一并庆祝45周年纪念。为了感谢公众的支持，施诊所准备了1000尊雕工精细的药师佛赠送给捐款者以表心意。

诊所设立在三巴旺地铁站附近，交通方便，相信将能为北部居民带来方便。三巴旺新所为社区居民提供的服务包括门诊、针灸。收费方面是60岁和以上长者完全免费，60岁以下则收每天1元的药费。

据悉，在三巴旺新分所成立中，深获卫生部、三巴旺基层领袖、市镇理事会、居民委员会以及广大民众的大力支持。同时，也获得本地一些基金会、寺院团体以及一些善长人翁的资助才能顺利成立。佛教施诊所对此感激不已，今后定积极为社区服务作为回报。

佛教施诊所一直不断地改善其服务。目前，各诊所

皆已改用疗效更好，携带方便的颗粒配方。求诊者病历皆统一储存于中央资料库，不论到任何一所复诊，医师都能取得病史，作为参考，非常方便。目前七间诊所分别位于：芽笼、丹戎巴葛、红山、宏茂桥、裕廊、三巴旺和印度士路，共聘全职员工64人，兼职员工48人。

随着医疗规模的日益扩大，预料未来一年的常年开支将会增长至6百万元。希望佛教界四众同人以及社会各界善长仁翁，继续鼎力支持，赞助经费，共襄义举。



SBF-SBFC Counselling Service (SSCS)

The Power of Listening

■ Shi Jian Xin ■

Listening is one of the most important skills in Counselling. Listening to a client with empathy is truly an act of compassion. The Buddha is the listener par excellence. The sutras are replete with examples of how the Buddha listened, with great compassion and wisdom, to his disciples and those who sought audience with him.

The Buddha taught us how to listen attentively by using a metaphor. If one wishes to collect rainwater, one should avoid (1) placing the vessel upside down, (2) having filthy or poisonous substances inside the vessel,

(3) using a vessel that is cracked and leaks. First, if one does not pay attention and concentrate when listening, he/she is like the upside-down vessel. Secondly, if one listens with doubts, prejudices or judgments, he/she is like the vessel with filth or poison. Thirdly, if one's mind is scattered and busy while listening, then he/she is like the cracked and leaking vessel.

Therefore, a good and empathetic listener is one who listens attentively and mindfully, without prejudices and judgements. May we all practise compassion in this way, by providing such listening ears to others.

Bodhisattva Guan Yin, the Bodhisattva of Great Compassion has been a source of devotion and inspiration to many, for centuries. In the "Universal Gate Chapter" of "The Lotus Sutra", the Buddha expounded on why and how Bodhisattva Guan Yin is the "Bodhisattva Perceiver of the World's Sounds". She tirelessly and compassionately perceives the sound of the voices of whoever calls upon her, and alleviates his/her suffering. May we all aspire to be like Bodhisattva Guan Yin, listen compassionately to the woes of those around us, and do our best to assist and benefit them.

"In our very listening we have the power to increase or diminish the lives and meanings of the people associated with us."

Wish to have a listening ear? You can reach us at 6841 3370 (Monday to Saturday, 10am to 3pm) to make an appointment with our Counsellor.

我们倾听 我们赋能
We Listen We Empower

服务时间 Operating Hours:
星期一至星期六 Monday to Saturday 10am to 3pm
星期日及公共假日 休息 Except Sundays and Public Holidays

心宁话室 辅导服务
SBF-SBFC Counselling Service (SSCS)
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心宁话室 辅导服务

▪ 释见心 ▪

倾听的力量



倾听，是辅导中最重要的技巧之一。以同理心聆听来访者，正是身为辅导员一种慈悲的体现，而佛陀就是最卓越的倾听者。这可以从佛教经典里处处记载着佛陀以大慈悲和大智慧倾听众弟子与来访信众的种种事迹中得知。

佛陀以譬喻方法教导我们如何用心聆听。如有人欲收集雨水，则应避免（1）将容器倒放，（2）使用污秽或有毒物质的容器，（3）使用破裂会渗漏的容器。也就是说，我们如果不用心专注地聆听，就好比倒放的容器；聆听时若抱着怀疑、成见和评断的态度，就像污秽或有毒物质的容器；聆听时若内心散乱，则犹如破裂会渗漏的容器。

因此，一位优秀且具有同理心的倾听者是认真用心的，不抱有成见与己见的。愿大家能从这方面做起，从倾听中实践我们的慈悲心。

长久以来，大慈大悲的观世音菩萨，以她的慈悲

心启迪鼓舞着信众，是众生所深信与景仰的对象。佛陀在《妙法莲华经》中的《普门品》，更是详加解说为什么观世音菩萨名为“观世音”，与菩萨是如何不知疲倦地，慈悲地“寻声救苦”，倾听众生祈求的声音，解除众生的苦难。愿我们都发愿像观世音菩萨一样，以一颗慈悲的心倾听众生的苦恼，协助并利益众生，帮助他们离苦得乐。

“倾听 给予我们力量
将阳光引进他人生命 让其辉煌
抑或是让他人的人生陷入灰白境地
一切尽在倾听中”

您希望有人倾听您的心声吗？您可致电6841 3370(星期一至星期六，上午十点至下午3点)与我们的辅导员预约。

福智协会筹建 吉祥宝炬寺



2002年，在上日下常老和尚加持下，新加坡福智正式成立，净远法师担任会长兼指导法师，执行长为陈东荣居士。由于学员人数日益增加，目前福智所有学习场地的使用已达饱和状态。为了开设更多佛学班及举办各项利他活动，拟建设弘法寺院。另外，由于该协会的僧团日益成长，极需要一个寺院作为弘法道场。

适逢政府在北部兀兰出一块寺院用地，地点适中，交通便利，福智协会已顺利标得此片土地(Woodlands Drive 16/Woodlands Ave 6, LOT 6102P MK 13)，并计划建造吉祥宝炬寺，简称吉祥寺。“宝炬”意指以正法光明照亮众生，其谐音则为“宝聚”，有僧材汇集之意。

这是一座供僧团与居士使用的二合一佛学院，占地约21,500平方英尺，建筑总面积约为34,000平方英尺，上下共五层

楼。地下层为停车场，一楼为庄严的大殿，二、三楼为弘法课堂，四楼则是多用途的讲经堂。此外，寺院内还设有餐厅、义诊室、办公室，以及藏经阁与法师卧室等。

2016年底吉祥宝炬寺竣工后，将朝四个方向努力：弘扬佛法、推广民族传统文化、开办社区教育课程、从事慈善公益活动。

(一) 在弘扬佛法方面，寺院将开办佛学课程、举办佛曲音乐欣赏与交流活动、唱诵大乘经典等。

(二) 在推广民族传统文化方面，文化教育组将开办《弟子规》班、《三字经》班，灌输儿童忠孝仁爱的传统价值观；还有其他寓教于乐的文化课程。

(三) 在开办社区教育课程方面，慈心关怀组会开健康蔬食烹饪班、瑜伽班、太极班，以及怡

情养性的插花班、书法班、读书会；还有为专业人士开办的企业管理课程。慈青组将定期举办探访老人院、资源回收、捐血救人等活动，扩大年轻人生命格局。

(四) 在从事慈善公益活动方面，寺院也将提供中医义诊、免费午餐、健康讲座，以及为清贫学生提供奖助学金等。

建成之后，将是北部地区一座重要的佛教寺院。希望在政府、寺院与民间的努力下，能将兀兰地区建设为一个人心良善、彼此互助的美丽家园。

在此，为了早日完成建寺大业，福智将在12月20日举办“吉祥宴”，希望各界善心人士踊跃参与盛会！

欲了解详情者，可上网查看：Website: <http://www.bwss.org.sg>, Facebook Page: <https://www.facebook.com/bws.sg>



宽容是一种态度

■ 杨亚爽 ■

生活中，面对自己利益受到侵犯时，有些人恶语相对，有些人笑而化之。两种处理方式，折射的却是不同的处世境界。孔子曰：“己所勿欲，勿施于人。”自己不想的，也不要施加于人。当厌烦别人的行为，也不要以同样的方式对待别人。

对人宽容，需要有一份豁达的心境。孔子曰：“人生不如意事常八九。”之后又说，“君子之道，忠恕而已矣。”说的就是在面对不如意事时要抱宽容之心待人。常抱宽容之心，不去追究一些生活中的非原则问题，才可以将自己从人际关系的琐事中解脱，将有限的精力投诸于热爱的事业中。

而当别人对你的利益造成危害，针锋相对还击，你败了，徒增怨恨；你赢了，友情悄然失去。输赢都是输的。假如后退一步，给彼此留有弥补的空间，实际上也是为你下次的再交往赢得主动。

时下，整个社会都在倡导和谐文化，崇尚和谐氛围。于人宽容，礼让三分，是两千多年前孔子所提出的儒家思想，仔细推敲，竟然和今天所倡导的和谐文化不谋而合。宽容，不仅仅利人利己，更是现在社会的潮流，大势所趋。

我们也应该认识到，宽容不是丧失原则，姑息纵容。当某些利益涉及到为人做事的根本，据理力争乃为常情。但如果是一些生活的琐事，我们便抱着理解和体谅人的作法，往往就可以化干戈为玉帛，何乐不为？包容，实际是将自己的境界定位于挑剔对方之上，摆脱了琐事带给我们的额外负累，使我们可以腾出更大的精力去做更有意义的事。

恭贺

广品法师

荣任新加坡佛教总会第33届会长
我国总统授予公共服务奖章PBM

仿法佛陀

万佛林

敬贺



在以“数字”和“速度”为衡量指标的今天，少数人仍然保有快乐人生的能力。美国社会学家杰里米·里夫金指出，我们正在进入一个历史的新阶段——一个以工作不断地和不可避免地减少为特点的新阶段。看来，“慢生活”将是历史发展的趋势，越来越多的人将会体验“慢生活”。

时光匆匆，我们总是背负了太多的生活目标，总是要去完成纷繁的琐事，总是行色匆匆，无暇顾及路旁野草花的模样，甚至鲜有机会仰望一下头顶浩瀚的星空。

百分之七十的人口处于亚健康状态，他们几乎都是终日奔波劳碌者。“过劳死”、“英年早逝”这样的字眼每每见诸报端。

为什么我们总是困在这样的怪圈里轮回而很少省悟？直到失去了许多，才回过头来想去挽回和珍惜，可是已经无法回到最初的原点。

放眼海外，似乎有人比我们更早洞察到这一危机。自上世纪八十年代中期，意大利人卡洛·佩特里尼率先推动“慢食运动”。

“慢食”风潮从欧洲迅速席卷全球，现已成为二十一世纪人类关注的话题。这让许多有识之

“慢生活” 里的禅意

■ 智华 ■

人到中年或是知天命的年龄，也许我们会略有小成。蓦然回首，我们发现已经错过了许多的美好：那中途夭折的初恋，那永远逝去的亲情，那不再如钢铁般伟岸的身躯……

据统计，我国约

士不断思考自己的生活，并由此发展出一系列“慢”生活方式，提醒生活在高速发展时代的我们，慢下来关注心理健康、环境保护和对于传统的守望。

总是有一种思潮如同风沙常常蒙蔽我们的双眼：“慢生活”只限于传统里，只限于空闲的人们，只限于僻远的乡村；“快生

活”则属于现代生活，属于勤劳的追梦者，属于发达都市。

毋庸讳言，“慢生活”很大程度上的确源自传统，与美丽的乡村生活也息息相关。几年前一次皖南石台县的旅行，至今犹历历在目。整个境域内群峰叠翠，清溪潺潺。穿越古称“西黄山”的原始森林——牯牛降，探访幸福栖居的长寿之乡——大山村，漫步于仙寓山深处的神秘古徽道……总感觉时光的爱意无处不在，仿佛忘记了前行的步伐。当然最大的发现还是在跋涉之余，品到了高山地区慢生长的“雾里青”茶，尝到了天方的“慢点”茶食。

尤其这个“慢点”系列茶食的匠心，让我震撼。首先是其茶食都是采用传统的慢工手法做出来的，原材料也是大山里慢生慢长的茶叶、葛粉、榭树粉、野果等；其次是其内涵很契合时下流行的慢文化，倡导一种更有品质的生活方式，尤其茶食包装袋上闭目打坐的小和尚让人印象深刻。慢是有禅意的，有一种东方式哲学的智慧，是一种让我们洗净铅华后的返璞归真。

那么慢生活真的和现代都市生活很遥远吗？

必须承认，我们可能无法穿越到古代，也无法都移居到深山老林里去。但是这丝毫不会影响我们去追求属于自己的“慢生活”：不要为自己设置过多不切实际的目标；不要忘记身边挚爱的人，抽空多去陪陪他们；不要眼里只有工作，还可以休闲旅游，重温疏远已久的爱好；身心

疲惫的时候，暂时停下匆忙的脚步小憩一下……

有人说，只有忙碌才能出成绩，那可不一定。85岁高龄的金庸先生给了我们一个很好的回答，他说：“我的性子很缓慢，不着急，做什么都是徐徐缓缓，最后也都做好了，乐观豁达养天年。”金庸先生学识渊博，著作等身，但他不尚奢华，而是羡慕“且自逍遥没人管”的生活，

“慢生活”与个人资产的多少并没有太大关系，也不用担心会助长你的懒惰，影响你的事业，因为慢是一种健康的心态，是一种积极的奋斗，是对人生的高度自信，是一种高智、随性、细致、从容的应对世界的方式。它只会让你更高效，更优雅，更接近幸福。生活也是如此。

饮食简单清淡，七八分饱，衣着自然简朴。他说：“人要善于有张有弛。武打小说打一会儿，就要吃饭，谈情说爱，不能老是很紧张，要像《如歌的行板》韵律一样，有快有慢。这样对健康很有好处。”

“时间就是金钱”对绝大部分的人来说还是至理名言。虽然大部分人还不具备“慢生活”的现实条件，但“慢生活”的价值理念可以并也应贯彻到人们的生活、学习和工作过程中。“你不能实现‘慢生活’，但却可以实现慢节奏、慢速度、慢饮食、慢心态。

学会“慢生活”，可以从运动开始。慢式运动能提高生活品

质，那种形式上的慢速度、慢动作，所带来的是内心本质加速度地放缓。如今，无论是在忙碌的美国还是在浪漫的澳洲，一种“每天一万步”的健身方式相当流行，医学研究表明，每天步行1小时以上的男子，心脏局部缺血的发病率只是很少参加运动者的四分之一。

学会“慢饮食”。细嚼慢咽可以使唾液分泌量增加，唾液里

的蛋白质进到胃里以后，可以在胃里反应，生成一种蛋白膜，对胃起到保护作用。所以，吃饭时细嚼慢咽的人，一般不易得消化道溃疡病，细嚼慢咽还能节食减肥等等。

“慢生活”与个人资产的多少并没有太大关系，也不用担心会助长你的懒惰，影响你的事业，因为慢是一种健康的心态，是一种积极的奋斗，是对人生的高度自信，是一种高智、随性、细致、从容的应对世界的方式。它只会让你更高效，更优雅，更接近幸福。生活也是如此。

慢点生活，让都市充满禅意，让我们可以诗意地栖居在大地上！

孕妇千万别生气

· 智海 ·

“女人一受孕，不可生气，生大气则堕胎。兼以乖戾之气，过之于子，子之性情，当成凶恶。”

现实生活中，很多人在遇到别人的讥讽、嘲笑、愚弄或侮辱的时候，都会生气。有人面对这些会火冒三丈、大发雷霆或是毫不留情的给予反驳，有的人则会选择暗生闷气、心藏报复、怀恨在心。

时常会有人说今天因为什么事气死我了，前天哪个哪个人太不像话了，我很生气……由此可以看出，生气在人群中普遍存在，但是很少有人知道生气对人的危害，可不要小看生气，气的力量可是难以估计、不可轻视

的，大家都知道汽车的轮胎里装的是什么？是气！就是气，可以承载几吨或十几吨的东西，一旦轮胎爆炸，轮胎里面的气体可以炸坏坚硬的钢铁。

有的人一生气脸色煞白、浑身哆嗦，有的人一生气脸红脖子粗，血压上升，人一旦生气，轻者影响睡眠和食欲，重者就会心肝疼痛、卧床不起，更严重的是生气会致人猝死或窒息。这就是生气对人的危害，不可忽视。

在此特别提醒的是妊娠的孕妇，或是哺乳子女的母亲，更不

能生气，印光大师曾在《印光大师文抄》中说：“女人一受孕，不可生气，生大气则堕胎。兼以乖戾之气，过之于子，子之性情，当成凶恶。”因此不少妇女流产，却找不到流产的原因，岂不知道是怀孕期间，不知道节欲养胎，吵架生气造成的后果。可怜的是自己跑医院找医生，接受检查诊断，花了钱还不解决任何问题。怀胎经常生气，即使不流产，生下的孩子也是性格孤僻、脾气暴躁、爱哭爱闹、体弱多病。

气在人的身体里会产生一种毒素，毒素犹如毒药一样，生气就好比服毒了，所以气性不好的人，就会被气毒死。哺乳的妇女生气的时候，不仅身体内有毒素，就连乳液里也会产生毒



素，在这个时候，小孩子吃了母乳，轻者生病，重者死亡。再看印光大师曾在《印光大师文抄》中说：“又喂儿奶时，必须心气和平。若生大气，奶则成毒。重则即死，轻则半日一日死，决无不死者。小气毒小，虽不死，也须生病。以故爱生气之女人的儿女，死的多，病的多”。现实生活中，不少这样的现象，好好的小孩子会突然生病，或是突然死亡，做父母的却不知道是何原因

导致，只会怨天尤人、手忙脚乱，正是因为这一古老的传统文化知道的人实在少得可怜！

有人在吵架生气的时候，看到孩子哭闹妈妈心疼，为了不让小孩子哭啼，就给孩子喂奶，这是非常非常错误的做法，在这个时候，特别是正在气头上时候，千万不能给小孩喂奶，为什么？再看印光大师怎么说：“生了大气，万不可喂儿奶，须当下就要放下。令心平气和，过半天再

喂。喂时先把奶挤半茶碗倒了。奶头揩过再喂，就无祸殃。若心中还是气烘烘的，就是一天也喂不得。喂则不死，也须大病”。凡是儿女小时死病，多一半是其母生气之故。少一半是自己命该早死。天下古今由毒乳所杀儿女，不知有几恒河沙数，可不哀哉。

这一秘诀，这一秘方，古今医书均未发明和记载，印光大师慈悲，毫无忌讳、毫无保留的说出来，旨在告诉大家要少生气，特别是怀孕的妇女和哺乳的母亲，在怀孕和哺乳期间要心存慈善，利人利物。存好心，说好话，行好事。凡无利益之心之话之事，均不存不说不行。满腔都是太和元气，生机勃勃。闲时至诚念南无观世音菩萨，播放佛乐给孩子听，性格要柔和谦逊，所生子女温和听话、聪明乖巧，健康少病。今天特意用心将这一事实整理出来，告诉大家，希望有缘读到此文的人，相互转告自己身边的亲戚朋友们，特别是心胸狭窄、喜欢生气的人，要少生气或不生气，避免给自己和孩子带来危害，减少自己和孩子的病苦，珍惜自己和孩子的生命！

拒绝你的痛

· 阿莲 ·

有这样一个女青年，在工作以后遭受了很多的挫折，还失去了心爱的男友，最后她的精神极度抑郁，常常感到很痛苦和心灰意冷，对生活也失去了信心，于是产生了想要自杀的念头，最后，她选择去一个深山，准备在那里结束自己的生命。但当她在太阳快要落山才爬到山顶上时，却被一阵阵的悠扬深远的钟声吸引住了，仿佛是冥冥之中佛在伸手招唤她一样，于是她寻着钟声在半山腰里发现了一座寺庙。

庙很小，里面只有一个老和尚和一个小和尚。老和尚在扫院子里树上落下的树叶，而小和尚正在大殿里敲着木鱼，一声一声地诵着佛号。

女青年跪在大殿里，向菩萨哭诉自己的不幸和痛苦，乞求菩萨给自己指引一条光明之路。

小和尚听到了女青年的哭诉，很是担心，于是就悄悄地跑到老和尚那里说有人想要自杀。

老和尚让他搬到自己的房间和自己一起睡，然后安排女青年住到小和尚的房间里，然后他们一起吃了简单的斋饭，老和尚又让小和尚送了很多的佛经让女青年读。于是女青年暂时就在寺庙里住下来，并很认真地读起佛经来。

两天后，老和尚在院子里扫落叶，女青年走到他旁边要帮他扫，老和尚不肯，只是问她看了

当挫折和不幸来临时，不要站在那里等着被打得遍体鳞伤，而是要积极地行动起来，寻找适当的办法和路径化解和阻挡那伤痛，这样，你的生活才会充满阳光和希望。

两天佛经有没有悟出什么道理来？女青年摇摇头，说没有。老和尚没说什么，举起手中的扫帚就打了女青年一下。又过了两天，女青年正在屋里看佛经，老和尚走进来问她悟出什么没有，女青年仍是困惑地摇摇头。老和尚于是举起手中的戒尺又打了女青年一下，然后头也不回地离去了。

最后，当老和尚又一次在斋堂外面遇见女青年，询问她悟出什么出没有时，女青年预感到自己又要挨打了，因为她的确没有从佛经里悟出什么来。所以当老和尚的手中的竹杖正要打到她的身上时，她举起自己的胳膊挡住了竹杖。

老和尚笑了，说：“阿弥陀佛，施主可以下山了。”

女青年有些不解，问老和尚说：“为什么？我还什么也没有悟出来啊！”

老和尚说：“虽然你没有悟出什么，可是你看你现在已经知道怎样拒绝你的痛了。”

女青年想起自己刚才抬起胳膊

阻挡那要落在身上的击打时，心中顿时大悟，向老和尚深深施了一礼，然后轻松地下山去了。

是啊，这个世上，总会有很多的不幸来折磨你，总会有被迎头棒打的时候，当我们面临着这些可能落到身的痛楚时要做的是什么呢？很多人会被动地挨打，一次再次；也有很多人会主动地用手抓住那要落下来的棒子，拒绝让它打在自己身上，从而避免了伤痛。

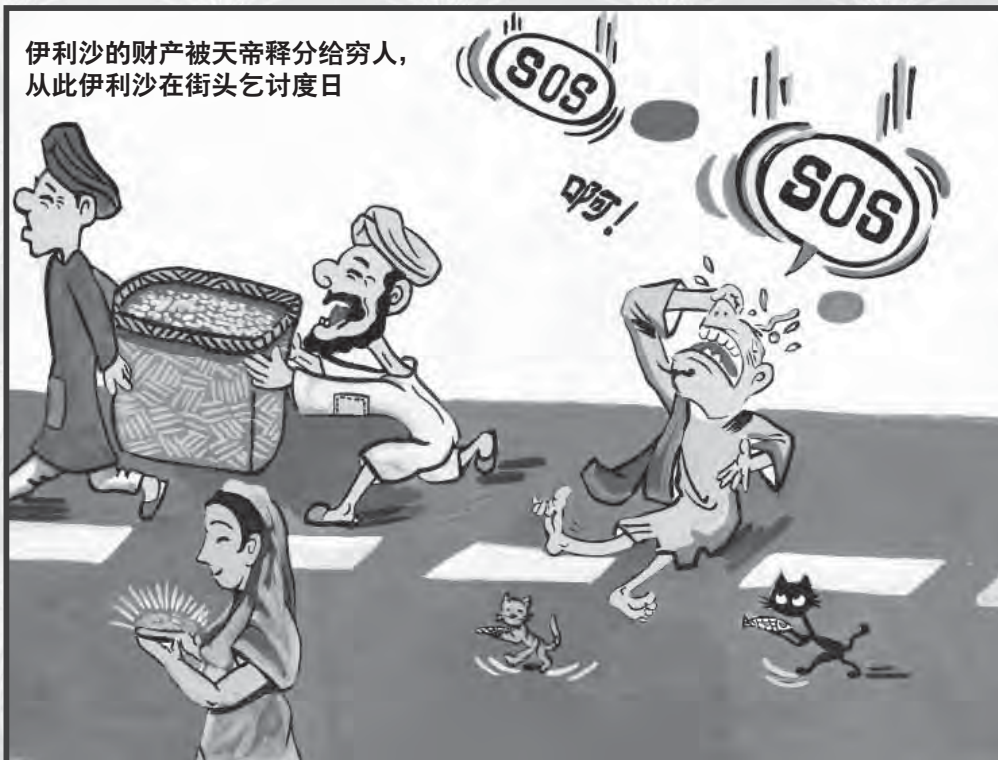
想一想还有谁会比自己更清楚自己的优缺点呢？还有谁更在乎那落下来的痛？还有谁更容易找到痛苦源泉？还有谁更能够调理好自己的情绪，调整好下面前行的道路？只要你抬起胳膊挡住，选择拒绝，那痛就一定不会再那么容易的落在你的身上，一定不会再让你那么痛苦不堪。所以，当挫折和不幸来临时，不要站在那里等着被打得遍体鳞伤，而是要积极地行动起来，寻找适当的办法和路径化解和阻挡那伤痛，这样，你的生活才会充满阳光和希望。

吝啬之果

■ 梁云清 ■







新书推介



小王子说禅

重松宗育 著
叶韦利 译

历久弥新的西方名著《小王子》在日本承元寺住持重松宗育的眼里，竟是一部充满禅机的著作。作者从原著中挑出部分内容给予“禅”的解释，尝试以西方的角度来诠释禅的特质。作者博览群书，擅长于通过西方名著推介禅学，尚著有《艾莉丝说禅》、《默默也说禅》等，他希望欧美人士能在自己的传统文化中找到与禅共通的特质，所以就写了不少象这一类的启蒙书。

以下书本由长青佛教文化服务社诚意推荐，
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亲子快乐禅

晓亚 著

教导小孩有如菩萨教化众生，是相互成长的。有时候是父母教导小孩，有时候是小孩成就父母。全书分为三部分：第一部分《如何用禅法教孩子》指导如何养成优秀的人格与积极的生活价值观；第二部分《快乐孩子禅》谈到父母应该给予孩子广阔的空间，让他们找到人生的志向，勇敢追求人生的理想；第三部分《快乐妈咪禅》指出跟环境周围的人事互动，要懂得心理的转变，才能打开快乐频道。



回到家，我看到真心

一行禪師 著
雷叔云 译

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《快乐禅》、《放下禅》

圣严法师 著

法鼓文化编辑部将圣严法师在各书刊登载的短文重新整理成《快乐禅》与《放下禅》，作为时下上班族的工作指引。上班族种种的郁闷、上班族种种的执着，都可以从这两本书找到解决的方法。方法或许很简单，可偏偏很多人当局者迷，看不清其中的道理，法师的智慧提示，可让您在工作上游刃有余。

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心淨身安八关斋

Eight Precept

1/1 / 四 Thu / 9 am - 9 pm
备皈依仪式 - 12.30 pm

周日儿童 / 少年华文佛学班

Chinese Sunday Dharma Class

11/1 至 24/5 (第1学期) / 5/7 至 30/8 (第2学期)
日 Sun / 9.30 am - 11.30 am

Dharma Class Students Society / Puja Service / English

共修 / 英语 / 日 Sun / 9.30 am - 12.30 pm
12/4, 10/5, 14/6, 12/7, (16/8), 13/9, 11/10, 8/11
备素食午餐 Lunch Provided

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Lunar New Year Celebration

28/2 / 正月 初十 / 六 Sat / 10 am - 1 pm
备素食午餐 Lunch Provided

Adult English Dharma Class

成人英文佛学班

13/3 至 19/6 (1st sem) / 24/7 至 9/10 (2nd sem)
五 Fri / 7.30 pm - 9.30 pm

成人佛学班同学会 / 常月共修 / 华语

Group Chanting / Mandarin / 日 Sun / 9.30 am - 12.30 pm
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Adult Chinese Dharma Class

13/3 至 19/6 (第1学期) / 24/7 至 6/11 (第2学期)
五 Fri / 7.30 pm - 9.30 pm

慈善组培训班

Community Service Training Course

每星期一 / Every Mon / 7.30 pm - 9.30 pm

护国安民敬斋天

National Day Celebration

2/8 / 日 Sun / 8 am - 10.30 am

成人佛学班迎新暨结业典礼

Adults Dharma Class Intake & Graduation

Ceremony
7/3 / 六 Sat / 6 pm - 9 pm
备素食晚餐 Dinner Provided

慈善组义工联欢会

Community Service Appreciation Night

日期未定 / Date Not Confirm
备素食晚餐 Dinner Provided

卫塞节 2559 庆典

2559 Vesak Celebration

15/5 / 五 Fri / 7pm - 9pm
@新加坡室内体育馆 Singapore Indoor Stadium

研读班

宝积经 / 华文

24/3 至 30/6 / 长清法师讲授
二 Tue / 8 pm - 9.30 pm / 15堂

青年团

Youth Group

2nd & 4th Sat / 第二及第四星期六 / 10 am - 6 pm

友园

You Yuan Gathering

每星期日 / Every Sun / 2.30 pm - 5 pm

欢迎助刊

We need your support!



欢迎助刊

We need your support!

《南洋佛教》是新加坡佛教总会出版的季刊，创刊于1969年5月30日，至今40年，从未间断，是我国历史悠久的长寿佛教杂志。

本刊一直以来秉持着净化社会人心、弘扬佛教教义的宗旨，运用文字般若以培养大众对正信佛教的认识。“南洋佛教”是以免费赠阅的方式流通于我国各个角落，发行网尚遍及中港台及东南亚一带。杂志的营运与印刷费用，全赖四众佛徒的助印与微少的广告费用支持，不敷之处，全由佛总承担。

佛经有云：“诸供养中，以法供养为最”，欢迎大家助印，让更多的人能够得到佛法滋润，使法音永远流传。

助印方式随喜，所谓“滴水成海，积沙成塔”，无论多寡，您的支持就是弘扬佛教文化的一股力量。

The Nanyang Buddhist is a quarterly journal published by the Singapore Buddhist Federation with the release of its inaugural issue on 30 May 1969, it remains one of the longest on-going Buddhist journal in Singapore.

The main objectives of publishing this journal is for purification of human minds and propagation of genuine Buddhism through dissemination of selected high quality articles in both Chinese and English on Dharma and Prajna. Through subscription and complimentary distributions, this Journal has not only reached every corner of Singapore, but also being read by avid readers in this region. To maintain this publication, we rely heavily on sponsorship while the Federation absorbs the deficit.

With your strong support and sponsorship, we believe this wholesome publication will continue to enlighten our readers tremendously and indefinitely.

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请填写表格，连同划线支票（注明：**NanyangBuddhist**）寄至：59 Lorong 24A Geylang, Singapore 398583（我们将按以上地址寄上正式收据）

注： 请寄来最新一期《南洋佛教》 请不必寄来《南洋佛教》

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新加坡佛教总会 主办

心淨身安八关斋

心淨身安八关斋(一天)

报到: 2015年1月1日(星期四)
早上8时30分
当天晚上9时出堂

费用: S\$30/-

可于办公时间内逕至
本会, 传真, 邮寄或
上网报名

报名截止日期:
2014年12月24日

地址: 59 Lorong 24A, Geylang, Singapore 398583

电话: 6744 4635 传真: 6747 3618

电邮: buddhist@singnet.com.sg

网站: www.buddhist.org.sg

佛学班招生

Dharma Classes

Enrolment for year 2015

Children Group 儿童组

6岁 to 12岁 years old **In Mandarin 华文**

Sunday 星期日 | from 开课 11th January 2015

9.30am to 11.30am

Youth Group 少年组

13岁 to 16岁 years old **In Mandarin 华文**

Sunday 星期日 | from 开课 11th January 2015

9.30am to 11.30am

Adults Group 成人组

In English 英文 / Mandarin 华文

Friday 星期五 | from 开课 13th March 2015

7.30pm to 9.30pm

研读班 - 宝积经 长清法师讲授

Tuesday 星期二 | from 开课 24th March 2015 | 15堂

8pm to 9.30pm

Please register online or visit us @2nd floor office
请上网或到二楼办事处报名



新加坡佛教总会
Singapore Buddhist Federation

Tel 电话: 6744 4635 Fax 传真: 6747 3618

Email 电邮: buddhist@singnet.com.sg

Website 网站: www.buddhist.org.sg