

# 南洋佛教

过年，也是一种修行

New Year Puja - Offering, Reflection  
and Collective Chanting

好好说话的力量



新年·自我修行  
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## 创刊人

僧常凯

## 法律顾问

朱时生

## 社长

释广品

## 文化主任

释传航

## 审委

释传航 释宝宁 苏满纳  
陈宝穗 郭顺汉

## 执行编辑

罗一峰

## 助理编辑

周佑桂

## 电邮

contact@buddhist.org.sg

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Tel: (65) 62920138  
Email: josephlui@uniquecolour.com.sg  
www.uniquecolour.com.sg

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New Year Message



新加坡佛教总会会长  
广品大和尚

适值喜迎丙午马年、挥别乙巳蛇年之际，广品祈愿我国运昌隆、百业兴旺；寺院庵堂法务腾飞、弘法利众；善信护法福慧双修、早证菩提；世界黎民安居乐业、身心康泰。

环顾2025年在世界各角落，地缘的政治冲突、经贸摩擦、种族宗教间的暴力冲突事件层出不穷，导致生灵涂

As we stand at this auspicious juncture—joyfully welcoming the Year of the Horse and bidding farewell to the **Year of the Snake**—Kwang Phing offers heartfelt prayers for the enduring prosperity of our nation and the flourishing of all endeavors; for temples and monasteries to see their Dharma activities ascend, the teachings widely propagated for the benefit of all beings; for devoted lay followers and Dharma protectors to cultivate blessings and wisdom in harmony, and swift realisation Bodhi; and for the peoples of the world to dwell in peace and contentment, enjoying physical and mental well-being.

Casting our gaze across the world in 2025, geopolitical strife, economic and trade frictions, and

炭、民不聊生和社会分裂。寄望众生受佛法指引，早日走出阴霾，朝向温暖光明的新年头。

谨掇

**骏马奔腾开新岁、慧灯朗照彻心灵 共勉之**

acts of violence born of racial and religious divisions arise unceasingly in every corner of the globe. These have brought untold suffering, displaced livelihoods, and deepened social fractures. With sincere longing, we hope that all sentient beings, guided by the light of the Buddha's teachings, may soon emerge from the shadows and move toward a new year imbued with warmth and radiance.

In this spirit, we humbly offer these words for mutual encouragement:

**“May the galloping steed herald a new dawn, and may the lamp of wisdom shine forth, illuminating the depths of the heart.”**



# 心淨则国土淨

## 第二届新加坡佛教论坛《社会和谐。国家团结》简记

为庆祝我国建国60周年，新加坡佛教总会于2025年10月11日，假光明山普觉禅寺，举办第二届新加坡佛教论坛。论坛主题《社会和谐。国家团结》是以佛法价值为核心，希望通过启发心智的演讲与深度对话，深化大众对佛教的认识，培育一个更有慈悲、团结与韧性的社会。

文化、社区及青年部代部长兼教育部高级政务部长梁振伟受邀为论坛的主宾。另外，论坛也聚集了佛教界领袖、专业人士、学者与行者，共同参与专题的谈论与交流。他们包括：佛教总会副总务陈文水博士、弘法副主任郭顺汉博士、新加坡佛学院副院长传圣法师、助理教授李凤鸣、新加坡佛教居士林林长陈立发、光明山普觉禅寺善世法师、佛教联谊会主席林攀峰、圆点心宁中心定融法师、佛教慈济功德会刘伦侨、新加坡环境理事會主席黄罗惠娇、轻安村首席执行官王元侯、Heartworks SG创始人、“八方四千：佛典传译”执行长黄净蕊、Porto Moniz Design 创办人Lynn Guo、医务社工 Lee Kai Yi、新加坡-麻省理工学院科研与技术联盟研究员Dr Kerwin Kwek Ze MIng等。

新加坡佛教总会会长广品大和尚在主旨专讲中，以“维摩诘经”的一句话，点明举办这一次论坛的缘起。

“维摩诘经里说道：心淨则国土淨。直接点出国土与众生不可分割的关系，其关系

是一而二，二而一。这个社会不会自然形成现在的样子，而是我们人类自己制造出的。现实生活里的种种现象，都是我们人类内心的投影。《法句经》首章双品里，首二首偈开头二句：诸法意为导，意主意造作。这很明显的告诉我们，一切行为之前是起心动念。我们以什么心态去对待周遭的人，他人也会以怎样的行为对我们作反应。这就是因果。”

如果，要社会和谐、安定、人人安居，该从何开始？大和尚也给予提醒：“我们以慈悲，关心，利他的心意开始，我们的心念，言语和身行自然而然具足慈悲喜捨。他人也会因我们积极的良好行为善待我们。我们彼此都得到幸福快乐。反之，我们心意是邪恶，残暴，损他，我们身口意的行为必然会危害他人。他人也同样的对我们作出不友善的反应。故我们要社会祥和，一切都得从我们每个人那里做起。”

为此，大和尚指出，佛子需要时刻观照自己的念头、言语和行动，确保它们在宗教，道德，法律范围内行使。“这就是修行，这就是动中修。心本身就是我们的道场，我们一切时处不能离开它而独立行动。一切由我们开始，再延伸至我们周围的人。”

大和尚还强调，没有人能够独立生活，人与人之间都是息息相关的。人一出生，就与家庭、社会和国家紧密联系上。“在《善生经》便清清楚楚的阐明我们与父母、兄弟姐妹、朋友、师长、就业等双向关系。若要关系保持良好，就需彼此一起营造和睦共处的氛围，才能共享快乐。”

此次论坛主题亦是朝着这个方向，提供了一个平台，让众人去探讨和提出方案，如何促进我们与周遭的人，与家庭，与周围环境的相处之道。尤其当社会进入人工智能时代，到底人工智能会带给人与人之间的关系产生怎样的冲击？是正面还是负面的？这些也是需要关注和研讨的课题。

● 一峰

# Buddhism As A Wholesome and Transformative Education

A talk given at the Buddhist Symposium 2025  
(Bright Hill Monastery) on 11<sup>th</sup> October 2025 by  
Dr. Kweh Soon Han LLB (Hons) (S'pore), LL.M (S'pore), DEd (Durham)



## Introduction

1. Today, when Buddhists are asked to fill in their “religion” in any document, they will write it automatically as “Buddhism” and when asked what their religion is, they will reply without hesitation, “Buddhism.” Hence, it is common to hear most Buddhists and non-Buddhists describing Buddhism as a religion and for some who have a deeper appreciation of it, a philosophy. But it is almost rare to hear someone describing Buddhism as an “education.” To many, an “education” is understood and perceived as something one learns in schools and educational institutions and then to “return it back” upon graduation.
2. In my talk, I would like submit that although Buddhists are quite right to describe the Buddha Dhamma as a “religion” or a “philosophy” given the contexts of data collection and general intellectual categorisation, they should read the Suttas and

discover for themselves how the Buddha treated the “Dhamma” (i.e. his teachings), which he discovered on Vesak Day at the age of 35 years old and then taught it ceaselessly throughout his life up to the last few moments before attaining Parinibbana (i.e. his Demise) at the age of 80 years old. It is my objective of this article to share my thoughts and opinion on this point, gleaned from the relevant Suttas and opinions of respectable Buddhist scholars and monastics<sup>1</sup>.

## Definitions

3. To begin, it is necessary to define some key terms used here. Although there are many definitions offered in different dictionaries, it is not my intention to provide an exhaustive definition but rather to use a simple and acceptable one for each term for 2 main reasons; to give a general framework and a reference point to ground and discuss this topic. The 3 terms to be defined here are:
  - a. **“Religion”**: It is the belief in and worship of a god or gods, or any such system of belief and worship<sup>2</sup>. It involves 2 elements:
    - i. The service and worship of a deity, deities or aspects of the Supernatural; and
    - ii. The commitment or devotion based on absolute faith or observance<sup>3</sup>.
  - b. **“Philosophy”**: The use of reason, logic, and theories in understanding such things as the nature of the real

<sup>1</sup> Bhikkhu Bodhi, Aims of Buddhist Education, Buddhist Publication Society Newsletter cover essay #35 (1st mailing, 1997). <https://middlewayeducation.org/resources/aims-of-buddhist-education/>; Chen, N.C, Educational Philosophy in Humanistic Buddhism. Retrieved November 28, 2025, from <https://buddhism.lib.ntu.edu.tw/FULLTEXT/JR-MAG/mag396814.pdf>; Ghimire, B.K., Pandey B.D., & Shukla, R. (2022). Educational Philosophy of Buddhism in the Present Perspective. International Journal of Innovative Research in Engineering & Management, 9 (5), 296-30. <https://doi.org/10.55524/ijirem.2022.9.5.43>. Also from <https://ijirem.org/DOC/43%20educational%20philosophy%20of%20buddhism%20in%20the%20present%20perspective.pdf>.

<sup>2</sup> <https://dictionary.cambridge.org/dictionary/english/religion>

<sup>3</sup> <https://www.merriam-webster.com/dictionary/religion>

world and existence, the use and limits of knowledge, and the principles of moral judgement. It involves mainly theories and ideas related to the understanding of a particular subject<sup>4</sup>.

- c. **“Education”**: The process of teaching and learning, especially in a school or college, or the knowledge you get from it<sup>5</sup>. It involves 2 elements:
- i. The process of learning, explanation and understanding; and
  - ii. The transmission of knowledge or skill.

### What is Buddhism?

4. The Triple Gem represents the Buddha, the Dhamma (Teachings) and the Sangha (Monastic Community of Ordained Disciples) and the Buddha taught a salutary chant for each “Gem” and encouraged us to recite this daily as frequent chanting helps one to gradually cultivate and inspire reflection, clarity, and confidence in the Triple Gem. In the interest of time, I shall only provide the salutary chant (in English) for the second Gem, i.e. the Dhamma (Teachings) as this is the topic and focus of my talk:

**“Well explained are the teachings of the Blessed One, called the “Dhamma”. It is:**

- i. present here-and-now (“sanditthiko”);**
- ii. timeless (“akāliko”);**
- iii. to be investigated and reflected upon (“ehi-passiko”); and**

#### **iv. leads inwards to insight and liberation (“opanāyiko”).**

**These are to be achieved by the wise persons, each for themselves (“paccattam veditabbo viññuhiti”)**<sup>6</sup>  
(Note: underlined/emphasis mine)

I wish to draw your attention to two parts of this salutary chant (see the underlined words above) which the Buddha described his Teachings (the “Dhamma”) to have. This means that his teachings have, amongst other elements, 2 characteristics:

- a. to be investigated and reflected upon (“ehi-passiko”); and
- b. to be achieved by the wise persons, each for themselves (“paccattam veditabbo viññuhiti”).

5. Hence, the Buddha wanted his disciples not only to listen to his teachings but also to “investigate” and “reflect upon” them. This way he made it clear he did not want us to blindly believe in him or his teachings. This demonstrates that the Buddha paid less emphasis on blind or absolute faith when learning the Dhamma. He wanted us to use our discerning mental faculties to investigate, question and reflect his teachings and then apply them personally to our lives. From these experiences, we will be able to verify and experience for ourselves whether what he taught contribute to our own personal wholesome benefit and to those around us. Only by doing this, true wisdom can be nurtured and cultivated in us and is one of the cardinal objectives of the Buddha. For without wisdom, liberation from Samsara is impossible<sup>7</sup>. This approach by using investigation, examination, critique and reflection coupled with personal experience are processes belongs more aptly to an education tradition rather than a faith-based religious one. It is also importantly to highlight that a certain degree of faith is important in our spiritual practice but not one grounded on a blind, absolute and unquestioned basis<sup>8</sup>.

6. He also wanted and exhorted his disciples to be independent in their spiritual practice and cultivation. He often described himself only as a teacher and never as a messiah or saviour. His role, like all good teachers, was to teach clearly and selflessly out of compassion for the benefit of those who truly want to learn the Dhamma. His

<sup>4</sup> <https://dictionary.cambridge.org/dictionary/english/philosophy>

<sup>5</sup> <https://dictionary.cambridge.org/dictionary/english/education>

<sup>6</sup> Pali Chanting in the Theravada Buddhist Tradition. Available from [https://www.buddhanet.net/pali\\_chant/](https://www.buddhanet.net/pali_chant/)

<sup>7</sup> “Paññā” in Pali refers to wisdom or understanding, particularly in the context of Buddhist teachings. It is one of the three essential components of the path to enlightenment in Buddhism, alongside virtue (sila) and concentration (samadhi). Paññā involves the ability to discern and comprehend the true nature of reality, leading to liberation from ignorance and suffering. In the broader sense, it encompasses insight, discernment, and a deep understanding of the Dharma. Retrieved December 1, 2025, from <https://buddhistway.org/panna>

<sup>8</sup> Ajahn Jayasaro. (October 2013). WITHIN and WITHOUT Questions and Answers on the Teachings of Theravada Buddhism. Buddhadasa Indapanno Archives. Also available from [https://smallpdfs.buddhistuniversity.net/jayasaro\\_2013\\_without-and-within.pdf](https://smallpdfs.buddhistuniversity.net/jayasaro_2013_without-and-within.pdf).

disciple or student, on the other hand, must put his or her own best effort to learn and practise the Dhamma and achieve the results and benefits entirely on their own personal effort and experiences<sup>9</sup>. The Buddha had clarified that this cannot be done on behalf of that disciple by any other kind person, human or divine. This emphasis on the disciple to rely solely on his or her own personal effort certainly places it within the domain of an education tradition.

7. I would like to share with you the key aspects of the Kalama Sutta. The context here was when the Buddha was passing by a town called Kalama, its residents knowing of the good reputation of the Buddha as a truthful and respected teacher came with the intention to clarify their confusion over many other religious teachers' claims and warnings that only each of them was teaching the only true way to spiritual salvation, progress and attainment whilst denouncing the teachings of other religious teachers. Simply put, each religious teacher condemned the teachings of other religious sects and exhorted his own as the one and only true teachings guaranteed to lead them to a permanent heavenly realm and rebirth after this life. The Buddha listened patiently and compassionately advised them, as follows:  
**"Don't simply accept something as true because you've heard it repeatedly, it's an ancient**

**tradition, everyone talks about it, it's written in scriptures, it sounds logical, it fits your existing beliefs, the teacher seems impressive, or the person is your spiritual teacher."** <sup>10</sup>

(Note: underlined/ emphasis mine)

Instead, he advised them that they should have an open mind, listen and then practised and experienced the teachings for themselves and evaluate whether these are beneficial for themselves and for those around them. Only then can they accept and incorporate these teachings as a part of their lives.

### Why not pray or philosophise?

8. When the Buddha was alive, he did not want his disciples to pray to him and before he was going to die, he was asked by his chief attendant, Venerable Ananda how should he be honoured? Many options were proposed to him, mostly involving rites, ritual and items of worship. He flatly refused these and staunchly reiterated like a true teacher, "Let them practice the Dhamma steadfastly." <sup>11</sup>
9. On other occasions when he was asked to answer questions on metaphysics or to philosophise, he did not indulge in the questioner<sup>12</sup>. He refused to answer question relating to these topics. On why he did not wish to discuss metaphysics was because he explained that such knowledges are complex and take a long time to explain without addressing directly the cause of suffering and the attainment of liberation from Samsara<sup>13</sup>. As to why he did not philosophise, he did not wish to deal with speculative and preferred only to teach the Dhamma from his own and direct personal experiences, and not from speculation. To do otherwise, the Buddha warned, would lead to more confusion, fear, vexation<sup>14</sup> and in the worst-case scenario, even madness<sup>15</sup>!

### Conclusion

10. In ending, I would like to share with you an important story of the Buddha's conversation with his lay disciple, Kevatta. One day, Kevatta came to the Buddha and remarked

<sup>9</sup> Ven. Elder Thich thong Lac. (August 17, 2025). Buddhism is a Self-reliant Religion. Retrieved from <https://www.truebuddhism.org/2025/08/buddhism-is-self-reliant-religion.html>.

<sup>10</sup> Anuttara Nikaya 3.65.

<sup>11</sup> "Do not hinder yourselves, Ananda, to honour the body of the Tathagata. Rather you should strive, Ananda, and be zealous on your own behalf, for your own good. Unflinchingly, ardently and resolutely you should apply yourselves to your own good." Digha Nikaya 16.

<sup>12</sup> "The 4 imponderables", referred to in Acintita Sutta, Anguttara Nikaya 4.77; "The 10 indeterminable questions about certain views", referred to in Cula-Malunkiyovada Sutta, Majjhima Nikaya 63 and 72 and "The 16 unwise questions to reflect", refer to Sabbasava Sutta, Majjhima Nikaya 2.

<sup>13</sup> "The All-embracing Net of Views" referred to in Brahmajāla Sutta, Digha Nikaya 1.

<sup>14</sup> "To Vacchagotta on Fire" referred to in Aggi-Vacchagotta Sutta, Majjhima Nikaya 72.

<sup>15</sup> "Unconjecturable" referred to in Acintita Sutta, Anguttara Nikaya 4.77.

that this city was prosperous and suggested that it would be good for the Buddha that its rich citizens became his lay disciples. He suggested that the Buddha could get his disciples or even himself to perform superhuman and psychic feats in the marketplace so that many witnessing these feats would be naturally impressed and be converted to his teachings. The Buddha responded, "Kevatta, I do not teach my disciples like this: 'Come now, disciples, perform a demonstration of superhuman psychic power for the white-clad lay people.'" <sup>16</sup>

enthrall onlookers and even after displaying these, some may be unconvinced and leave with disbelief. These were no difference from a circus act or a street magician's performance. These were also of no spiritual value or benefit because the onlookers cannot 'own' or perform these acts. However, he highlighted that for the 3<sup>rd</sup> Miracle, "Education and training", this was markedly different and the best. Why? Because once it has been learnt, practised, experienced, and mastered (i.e. "owned") by the practitioner, it transforms a person in a wholesome and positive manner<sup>18</sup>:

- a. From a miser to be a generous person.
- b. From an angry person to a happy and peaceful person.
- c. From an ignorant to a wise person.
- d. From being shackled and chained, he becomes liberated.
- e. From a demon to an angelic or heavenly being.
- f. From an uninstructed person to an Enlightened Being.

11. As a Buddha, he was well acquainted with all types of psychic powers in the universe which can be performed by both humans and celestial beings and their extent and limitations. He explained that there are 3 types of miracles existing in the world:
  - a. Psychic power
  - b. Telepathy, mind reading and prophecy
  - c. Education and training<sup>17</sup>.

12. He elaborated that the first 2 types merely serve to entertain and

13. Hence to the Buddha, the Dhamma he discovered and taught throughout his life was modelled along the education process as explained and illustrated throughout this talk Unlike his contemporaries who were worshipped by their followers as "avatars" (incarnations of the Divine) or messengers of gods. He preferred to take the role as a teacher par excellence without them depositing in him any absolute faith and devotion, prayers and complex rites and rituals. Nor did his teaching style involved any tedious arguments and speculative philosophical exegesis. His teaching style towards his students and disciples was gradual, appropriate and systematic reflecting on his sensitivity to the context, experience, mental and emotional states of his students thus ensuring maximum success for each of them under his care and instruction .

#### **Acknowledgements:**

My sincere thanks and gratitude to the Singapore Buddhist Federation and Organiser of the 2nd Buddhism Symposium 2025 for giving me an opportunity to share the Dhamma at the said Symposium and to readers of this article in the "Nanyang Buddhist".

#### **Dedication**

May the merits generated by this noble act and supported by many others be shared and dedicated to the happiness and well-being of all sentient beings in Samsara. May they have the good fortune to find good Dhamma teachers to learn and practise the Dhamma and attain for themselves the highest happinesses, called "Nibbana", one day and until that Glorious Day comes, may all their good and noble wishes, aspirations and vows come true and succeed. Sadhu! Sadhu! Sadhu!

<sup>16</sup> Kevaddha Sutta, Dīgha Nikāya 11.

<sup>17</sup> Sangāra Sutta, Anguttara Nikaya 3:61.

<sup>18</sup> Supra note 16.

# A Harmonious Society and Cohesive Nation: Legal Frameworks and Buddhist Principles

Dr Colin Tan PhD (S'pore), MBBS (S'pore), LLB (Lond), LLM (Lond)



This article is based on the author's presentation at the Singapore Buddhist Federation's 2025 Singapore Buddhist Symposium held on 11<sup>th</sup> October 2025, the theme of which was "Harmonious Society, Cohesive Nation", and it explores the limits of law and the value of Buddhist principles in relation to the development of a harmonious society and cohesive nation.

Few people would dispute that living in a society that is harmonious and in a nation that is cohesive is an ideal that people in the world would generally aspire to, but the question which is far more difficult for us to grapple with is how we can actually achieve this.

The French philosopher Voltaire stated that "discord is the great ill of mankind"<sup>1</sup>, and, regrettably, human history is indeed littered with many examples of disharmony in society, often on religious or racial grounds, and this has unfortunately resulted in a tremendous amount of suffering and bloodshed.

The question therefore is how human society can learn from history and move from disharmony to harmony and from divisiveness to cohesiveness, and one answer to this question lies in the remaining portion of Voltaire's statement – "tolerance is the only remedy"<sup>2</sup>.

Two centuries later, a similar sentiment was expressed by Barbara Charline Jordan, who, in 1966, became the first African-American woman to be elected to the Texas Senate, and, in 1972, became the first African-American woman from the southern United States to be elected to the US House of Representatives; she stated as follows: "How do we create

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<sup>1</sup> Voltaire, Dictionnaire philosophique

<sup>2</sup> Ibid

a harmonious society out of so many kinds of people? The key is tolerance ...”

When then is “tolerance”? In the context of a harmonious society and cohesive nation, tolerance can be understood as a willingness to accept, respect, and coexist with people who have different beliefs and backgrounds.

Conversely, therefore, intolerance would be the refusal to respect and coexist with people who have different beliefs and backgrounds, and the dangers posed by intolerance in a society can be seen in the actions of members of the white supremacist Ku Klux Klan in the United States of America during the 1950s and 1960s<sup>3</sup> as well as many other infamous examples from human history.

While a country cannot, by means of law, force its citizens and residents to be tolerant in the sense of being *willing* to accept, respect and coexist with others, it can, by means of law, criminalise behaviour arising from intolerance, for example, behaviour demonstrating prejudice and hostility based on race and religion.

Such legislation is not uncommon throughout the world, and Singapore is no different. Examples of laws in Singapore that criminalise behaviour that can cause inter-religious or inter-racial issues include the Maintenance of Religious Harmony Act 1990 and the Maintenance of Racial Harmony Act 2025 which was passed in February 2025 but, as at the time of writing, has not yet come into force.

Examples of offences under these Acts include inciting hatred, ill-will or hostility against a religious group in Singapore and insulting the religion of

a person in Singapore, which are offences under section 17F of the Maintenance of Religious Harmony Act 1990 and which are punishable by imprisonment of up to 5 years, as well as similar offences albeit in relation to race rather than religion under section 40 of the Maintenance of Racial Harmony Act 2025 which are likewise punishable by imprisonment of up to 5 years.

The seriousness of these offences can be seen in the long imprisonment terms prescribed by these statutes, namely 5 years, as compared to an imprisonment term of up to 2 years for causing death by a negligent act and up to 5 years for causing death by a rash act under section 304A of the Penal Code 1871.

But the question which is important to explore is this – is law the only way to deal with this issue?

And the answer to this question is “no”.

We often think of the teachings of the Buddha as being focused on more spiritual matters such as Enlightenment and *kamma*, but what is less well-known is the fact that we also find many teachings in the various discourses that are highly relevant to the issue of a harmonious society and a cohesive nation.

However, before looking at the Buddha’s teachings specifically, it can be useful to consider the idea of societal harmony and cohesiveness from the perspective of the Chinese phrase “修身、齐家、治国、平天下”.

“修身、齐家、治国、平天下” is derived from the phrase “身修而后家齐，家齐而后国治，国治而后天下平” in the classical text *大学*, and this expresses the idea that from self-discipline comes family harmony, from family harmony comes national order, and from national order comes global peace. Or, in other words, self-cultivation or personal spiritual development leads to harmony and happiness in the family and, that, in turn, leads to peace and order in the community and nation and, finally, to global peace and well-being for all.

While the above phrase is a Confucian idea, similar ideas, albeit not expressed in the same way, can also be found in Buddhist teachings.

To begin with, from the perspective of 修身, self-cultivation or personal ethical, moral and spiritual development is very much

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<sup>3</sup> Southern Poverty Law Center website

an integral part of Buddhist teachings. For example, three out of the eight factors in the Noble Eightfold Path deal with *sīla* or morality. Specifically, these are right speech, right action and right livelihood.

Right speech and right action are explained in the *Samyutta Nikāya* (SN 45.8) and, in the context of harmony and cohesiveness in society, right speech in the sense of abstaining from lying, abstaining from divisive speech that causes disharmony, and abstaining from harsh and abusive speech that causes hurt and unhappiness, and, likewise, right action in the sense of abstaining from killing and stealing, which will clearly cause chaos in society, are particularly relevant.

Similarly, right livelihood, which essentially means earning one's living in a way that does not harm others, will clearly contribute to harmony and cohesiveness in society.

In addition, living our lives in accordance with the four *brahmavihārās* in Buddhism, namely *mettā* or having loving-kindness or benevolence towards others, *karunā* or having compassion for others, *uditā* or having sympathetic or empathetic joy instead of envy and jealousy when others do well, and *upekkhā* or equanimity in the face of trials and tribulations, is part of one's spiritual development, and a person who lives his or her life in accordance with these values will undoubtedly contribute to harmony and cohesiveness in society.

Moving on to the theme of 齐家 or family, the well-known *Sigālovāda Sutta* (DN 31) contains advice on duties and responsibilities towards our parents, spouses and children. While this sutta has to be seen in the historical and social context of the India of 2,500 years ago, there are nevertheless aspects

which are timeless in their importance and application. For example, parents should support and guide their children, and children should likewise be filial and support their parents, while spouses should be faithful and dutiful to each other; and it is obvious that families which bear the Buddha's advice in mind will experience harmony and cohesiveness.

What is less obvious and less well-known is that the Buddha also, from time to time, gave advice in relation to rulership of kingdoms or made statements or gave analogies relating to such matters, and this now brings us to the theme of 治国 or governing a country. Some examples of discourses where such matters are discussed are the *Kūṭadanta Sutta* (DN 5), the *Aggañña Sutta* (DN 27), the *Cakkavatti-Sihanāda Sutta* (DN 26), the *Mahāparinibbāna Sutta* (DN 16), and the *Suvarnaprabhāsa Sūtra* or Sutra of Golden Light.

In the *Kūṭadanta Sutta*, the Buddha taught that focusing on economic development is a better method than use of threats and harsh punishment if one wishes to bring peace and tranquility to a kingdom.

From the *Aggañña Sutta*, one gleams the idea that the Buddha's view was that a ruler's role is to protect the people of the land, and, bearing in mind that this sutta was taught in the context of an agricultural society in ancient times, it was also said that in return for being fed and supported by the work of the farmers and others, a ruler was expected to be responsible, dutiful and impartial. In the modern context, one might perhaps equate this to the following phrase found in the oath of office of judicial officers as set out in the Schedule to Singapore's State Courts Act 1970, namely to "do right to all manner of people ... without fear or favour, affection or ill will". A similar requirement to discharge one's duties "without fear or favour, affection or ill-will" is also found in the oaths of office of the President, Prime Minister and Ministers as set out in the First Schedule of the Constitution of the Republic of Singapore.

In the *Cakkavatti-Sihanāda Sutta*, the Buddha spoke about the concept of a universal or wheel-turning monarch, also called *cakkavatti* in Pali and *cakravartin* in Sanskrit, a type of ruler who is said to govern by principle and morality rather than by force; and such a ruler is said to be one who brings peace and prosperity, or, to quote from the theme of the 2025 Singapore Buddhist Symposium, harmony and cohesiveness, to the kingdom or nation. The Buddha said that the duty of such a monarch was to honour the Dhamma, to protect his people, to be charitable to those in need, and to guide his people to avoid evil and to do what is good. Conversely, if a monarch fails to take care of his people, poverty, crime and violence will

increase in the society, and the nation will be one where greed and hatred prevail and life will be anything but harmonious and cohesive.

The *Mahāparinibbāna Sutta* addresses various matters of importance and significance in Buddhist doctrine, but the portion which is of relevance to the subject matter of this article is where the Buddha spoke about governance and society. Specifically, the Buddha spoke about the importance of holding regular assemblies, meeting and governing in harmony, following law and tradition, honouring one's elders and behaving morally and stated that a nation that does all this would prosper and not decline.

In the *Suvarṇaprabhāsa Sūtra* or Sutra of Golden Light, it is stated in chapter 12 that a ruler should treat others well and focus on having pure thoughts, gentle words and harmony and, in so doing, will avoid harm and obtain happiness. Conversely, a ruler without virtue will end up presiding over a country that sees violence and calamities. In chapter 20, it is stated that if a ruler forsakes the true Dharma, there will be fighting, strife and suffering in the kingdom and the people will experience much misfortune. On the other hand, if the ruler encourages the people to do good and avoid evil and governs through good actions, the kingdom will be at peace and the people will be happy. And, from a more metaphysical perspective, this sutra has been described as follows: "The Golden Light Sutra teaches that those who embrace

this sutra will obtain the protection of the four heavenly kings and other benevolent deities, and that, if a ruler takes faith in the correct teaching, these deities will protect his country .... In Japan, this sutra was revered as one of the three sutras for the protection of the nation"<sup>4</sup>.

If what has been set out by the Buddha is embraced not just by one kingdom or country but also by others, we will then progress from harmony and cohesiveness on a national basis to harmony and cohesiveness on a global basis and the people of the entire world will enjoy a time of global peace and well-being for all, or, in other words, 平天下. While the idea of 平天下 is generally not major focus of the various suttas, hints of such an idea can be found in the concept of the universal monarch or *cakkavatti* and it is also stated in the *Cakkavatti-Sihanāda Sutta* that rulers of other kingdoms would seek to become vassals of such a monarch.

In conclusion, building a harmonious and cohesive society is a universal aspiration, but achieving it remains a profound challenge for many countries. While many countries have implemented laws designed to support this aspiration, the fact is that the idea of building a harmonious and cohesive society is not new, and the Buddha had already laid out ethical frameworks that would go towards achieving this very aspiration two and a half millennia ago. However, the difference between law and Dhamma is that law can impose controls on what people are allowed to do, but it cannot control what people think or believe. Indeed, criminal law makes a fundamental distinction between action and intention as seen in its concepts of *actus reus* and *mens rea*. Buddhism, on the other hand, seeks to help us develop and progress not just in terms of our behaviour but also in relation to our thinking and psyche. Therefore, from the perspective of seeing a harmonious society and cohesive nation as an ideal represented by the concept of "修身、齐家、治国、平天下", we do not merely have to rely on laws relating to societal harmony but we can also rely on the guidance in the Dhamma, and the ideas on good governance, mutual responsibility, and collective well-being that are found in what the Buddha taught, and following the Buddha's teachings will undoubtedly lead to the development of a harmonious society and cohesive nation.

**Acknowledgements:** The author would like to thank Mr Kua Soon Khe, Chief Executive of the Singapore Buddhist Federation, for suggesting the phrase "修身、齐家、治国、平天下" as a perspective to be considered for approaching the subject matter in the presentation on which this article is based.

<sup>4</sup> Soka Gakkai Nichiren Buddhism Library website



同心鼓响



传统游戏新体验，孩子们玩得很投入！



灯笼亮亮，童心亮亮

孩子们的笑容，  
就是最棒的儿童节礼物

## 童心同圆

我校于2025年10月2日（星期四）成功举办“童心同圆”嘉年华，巧妙融合中秋节与儿童节的庆祝元素，为全体师生带来一个充满文化韵味与欢乐学习的上午。今年因有闰月，中秋“来得较晚”，因此学校将中秋节与儿童节的庆祝活动巧妙结合，让此次庆祝会在游戏与欢笑中融入中华文化的体验。释广平法师亦如往常一样亲临现场支持活动，不仅带来惊喜，更为活动增添了精神上的祝福，使整个庆典更加富有意义。

今年的庆祝活动继续以嘉年华形式举行。学校设有三个活动专区：第一区为深受学生喜爱的嘉年华游戏区，以华族传统游戏取代一般嘉年华常见的射击类游戏，包括射箭、投沙包等传统儿童游戏。第二区则设有品茶、皮影戏欣赏以及糖画展示等陶冶性情的文化体验活动。第三区为一系列文化艺术活动，如扇画、书法等。

学生们轮流参与各个活动站，通过这些亲身体验，在儿童节这个特别的日子里，于欢乐的节日氛围中更深入地感受与认识中华文化的根源。

● 尤蕊瑞 特选部主任

# Making a Difference: Manjusri Staff in Community Action

In March 2025, Manjusri teachers volunteered to help a family in Ubi who were finding it increasingly challenging to manage household maintenance. The family had accumulated items over the years, but the elderly parents were physically unable to undertake a major decluttering exercise on their own. Our teachers stepped forward to assist in cleaning and tidying their unit and the surrounding corridors. Over three afternoons, they disposed of unwanted items and withered plants, cleaned and disinfected the unit, and reorganised the furniture to create a more conducive living environment for the family. All tasks were carried out with the owner's consent.

The efforts of our staff were not only appreciated by the owner but also by the neighbours.

As the saying goes, "A little kindness goes a long way." It was a heartwarming experience as our staff worked together as a team, overcoming challenges to improve the well-being of our fellow community members. This initiative demonstrated how small acts of service can make a significant difference in the lives of others, especially our elderly neighbours who may need an extra helping hand.





# Discovery Week 2025

Manjusri Secondary School held our Discovery Week for Secondary One, Two, Four and Five in the first week of Term 2. Secondary Three students attended the Outward Bound Singapore (OBS) camp during the March holidays.

The school designs the Discovery Week programmes guided by our school's cohort outcomes, to develop in our students the necessary skills and values during timely moments in their Manjusri Experience.

## Secondary One: We learn what it means to be a Manjusriian

Our Secondary One students took part in a Mindfulness and Cyberwellness workshop which focused on the values of Respect and Care, to learn about the use of right words with one another in day-to-day interactions both online and offline. This set the stage for the Secondary One Outdoor Adventure Learning Camp. In the camp, they forged strong class spirit and learned to scale individual peaks through navigational hike, kayaking, high rope

obstacles and outdoor cooking. It culminated in a celebratory finale in the school hall, with awards presented to the best class and campers.

"When my teachers first talked about the Outdoor Adventure Camp, I was so excited. Through this Secondary One camp, I learnt the importance of teamwork. In one of the activities, we were tasked to collaborate for a hula hoop to be passed through everyone joined up in a circle. Initially, it was chaotic, but we realised the need to listen and move in unity to accomplish our common goal.

I am also very thankful that the camp has taught me to become more independent. Being away from home, I had the opportunity to make decisions and gained confidence.

I would like to take this opportunity to extend my gratitude to my teachers and mentors for organising this camp."  
– Alastair Sim, 1-6

## Secondary Two: We learn what is the best we can be

The Secondary Two cohort embarked on a journey of discovery where they learned about the heritage of Singapore through learning journeys to the museum. They also participated in an education guidance programme which they explored personal interests, in preparation for subject



selection at the end of the year. This was partly facilitated by the Secondary Four seniors, who shared valuable experiences.

“My most memorable moment during the Discovery Week the learning journey to the National Museum of Singapore. I saw many interesting artifacts, and paintings of Singapore from the 19th and early 20<sup>th</sup> centuries.

Of all, an 1856 painting of the view of Singapore caught my eye. It illustrated the Clifford Pier, where boats were moored for migrants and coolies. I saw how hard life was for workers in that era. Fort Canning Hill was also in the painting, where it was an important military stronghold for the British colonial government, unlike the beautiful park we see today. I thought of the history lessons I had in class and felt curious to learn more.

It was an unforgettable experience learning about Singapore’s history and life of the people in the past. I hope we have more programmes like this.”

– Jordan Loh, 2-1

### Secondary Three: We learn to step up

Our Secondary Three Manjusrians attended Outward Bound Singapore during the March holidays. They braved

challenging activities during the camp, such as high elements, staying in the forest during their expedition and teambuilding sea experiences such as rafting and kayaking. They all came back many shades darker but with a full heart at the end of the camp, stepping up to become more independent leaders of self and others as they take up leadership roles in the school.

“OBS was an experience like never before. The different challenges such as the high elements and kayaking made me step out of my comfort zone and allowed me to try things that I would not usually try even if I had the chance to. I learnt about the importance of being able to work with people beyond our social circle, to build trust and strong bonds within a short time.”

– Roxette Tan, 3C3

### Secondary Four and Five: We become the best version of ourselves

Our Secondary Four and Five students engaged in a series of Educational and Career Guidance (ECG) programme to gain exposure to various careers and prepare themselves adequately for early admission exercises through skills development in testimonial writing and mock interviews. They also had the chance to hone their speaking skills and consolidate their ECG knowledge through Project Sage, where they shared their own academic experiences with the Secondary Twos.

“We had a two-day interview practice workshop in which we learned the basic etiquette and skills needed for an interview. My class was taught by former radio DJ Nigel Mosburgen, whose insights and experience made the sessions engaging and informative. The mock interview session helped build our confidence and better prepared us for real-world scenarios.”

– Celine Lua, 4D

# 马年福至

新加坡佛教总会全体理事、会员及职员  
文殊中学全体董事及师生  
菩提学校全体董事及师生  
菩提学校校友会全体执委及校友  
南洋佛教编辑部全体执委及职员  
马林百列菩提学生托管中心全体管委及师生  
悉达多托儿中心全体管委及师生  
新加坡佛教总会佛学班同学会  
大愿共修会  
佛缘林  
圆觉宗（新加坡）  
東昫閣  
妙音觉苑  
能仁精舍  
蒼菴院  
法轮社  
善德堂

# 马到功成

新加坡佛教施诊所

新加坡佛教青年弘法团

清莲寺

天竺山毗卢寺

法鼓山新加坡护法会

洛伽山庄

万佛林

十方佛林

积善堂

观音堂佛祖庙

观慈精舍

海印学佛会

般若净苑

旃檀林

观音救苦会

观音亭

如切观音堂

# 吉 马 登 程

菩提佛院  
福慧讲堂  
吉祥宝聚寺  
大悲佛教中心  
香莲寺  
光明山普觉禅寺  
国际佛光会新加坡协会  
善福堂  
佛教会  
宝光佛堂  
宽济堂念佛社  
竹林寺  
天南佛堂  
新加坡佛教居士林  
大悲院  
天寿堂吕祖宫  
善缘堂

# 马跃鸿图

慧明讲堂  
南海飞来观音寺  
龙华藏院  
释迦善女会  
普济寺佛学研究会  
慈航念佛社  
福缘堂  
新加坡阿弥陀佛学会  
万佛堂莲池精舍  
观自斋  
益群旅行社（新加坡）  
仁婷贸易私人有限公司  
长青佛教文化服务社  
国营印刷  
优越分色私人有限公司  
释广品  
陈友明夫妇

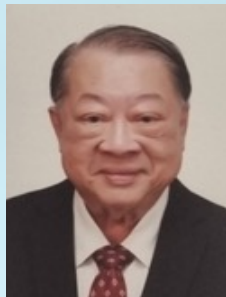
祝贺本会及属校法律顾问

朱时生律师 JP BBM

荣获

杰出法庭义工奖

# 仁风义举



新加坡佛教总会全体理事、会员及职员

文殊中学全体董事

菩提学校全体董事

文殊中学校友会

菩提学校校友会

南洋佛教编辑部全体执委及职员

悉达多托儿中心全体管委及师生

马林百列菩提托管中心全体管委及师生

新加坡佛教总会青年团

新加坡佛教总会佛学班同学会

同敬贺

祝贺赖瑞龙居士  
荣获  
新加坡文化奖

# 出类拔萃



新加坡佛教总会全体理事、会员及职员

文殊中学全体董事

菩提学校全体董事

文殊中学校友会

菩提学校校友会

南洋佛教编辑部全体执委及职员

悉达多托儿中心全体管委及师生

马林百列菩提托管中心全体管委及师生

新加坡佛教总会青年团

新加坡佛教总会佛学班同学会

同敬贺



寺院与庵堂/团体/法师/居士台鉴：

# 新春吉祥 福慧圆修

## 新加坡佛教总会新春祈福

谨订于2026年2月28日农历正月十二（星期六）上午10时  
在本会佛教礼堂举行新春祈福及上供  
祈求世界和平、国泰民安、众具福慧。敬备薄素招待

恭候光临

新加坡佛教总会  
会长及全体理事敬邀

\* 出席者请于9时45分前入席，僧伽请自备海青衣。

\* 备有幸运抽奖

To: Temples/Organisations/Sanghas/Laities

# HAPPY LUNAR NEW YEAR

## SBF LUNAR NEW YEAR GATHERING

President and Council Members of Singapore Buddhist Federation  
cordially invite you  
to its SBF Lunar New Year Blessing  
on 28<sup>th</sup> Feb 2026 (Saturday) at 10am  
SBF Buddhist Hall  
to pray for World Peace, Prosperity of our Nation,  
Bliss and Wisdom for All

Vegetarian lunch will be served.

\* Guests to be seated by 9.45am

\* Sangha, please bring along your Haiqing and robe.

\* There are lucky draws.



## 新年 · 自我修行： 把心安放的一年

佛教不是一种“静态的信仰”。它不只存在于殿堂里的香火与仪式，也不是在特定时刻才被想起的寄托。真正的佛法，活在我们的起心动念里，在日常生活的摩擦与流动中，与焦虑、比较、退缩、盼望不断碰触、对话。它是与时间同行的信仰，也是与人心同步呼吸的修行。

新年常被赋予许多意义，像一条看不见的起跑线，在祝福与期待里催促我们向前：去总结、去更新、去成为“更好的人”。然而在这样节奏中，心往往来不及落地安放。

在这一期的新年专题里，我们刻意放慢步伐，从“修行”的角度重新观看这一切——不是谈成就，也不是谈改变，而是问：在被时代推着前进的时候，我们的心是否还有一个可以停泊的地方？修行，也许不是远方的目标，而是生活与我们擦身而过的瞬间；是对内心的觉察，也是对自己的慈悲。

新的一年可能依旧忙碌，世界仍然喧哗。愿这些文字成为一处短暂的松动，让你不被目标驱策、不被比较牵引，而能轻轻把心放下，安住当下，走在属于自己的步调里。

## New Year & Practice: A Year to Set Your Heart Down

Buddhism is not a “static belief.” It is not confined to temple incense, rituals, or chanting, nor is it a comfort summoned only at certain moments. Genuine Dharma lives in our every intention, in the small frictions and quiet rhythms of daily life, meeting our anxieties, comparisons, hesitations, and hopes with constant dialogue. It is a faith that moves with time, a practice that breathes alongside the human heart.

The New Year often carries many meanings. It becomes an invisible starting line, urging us forward through blessings and expectations—asking us to

review, to renew, to become “better.” Yet in such momentum, the heart often has no place to settle.

In this New Year issue, we deliberately slow the pace. We return to the idea of practice—not to speak of achievement or change, but to ask: as the times keep pushing us ahead, does the heart still have a place to rest? Perhaps practice is not a distant goal, but the fleeting moments when life brushes past us; a gentle awareness of our inner movements, a quiet kindness toward ourselves.

The coming year may remain busy, and the world may stay loud. Yet may these pages offer a brief softening—a moment unpulled by comparison or driven by goals, allowing you to set the heart down, dwell in the present, and walk in the rhythm that is truly your own.



# 过年，也是一种修行

## 团圆、祈福、红包、拜年

新年到了，你是否也在忙碌中感到一丝欣喜？家里开始翻新、厨房飘起香气、街上灯火通明。忙碌的手脚里，有期待，也有温暖——这一切，都是一年里最热闹的画面。正因如此，我们才能慢下来，看一看身边的人，听一听内心的声音。

团圆饭，是新年最温暖的时刻。一家人围坐在桌旁，热汤、佳肴、笑声交织在一起，每一口饭都盛着因缘。佛教里说：“因缘具足，则事成。”能在同一张桌子前的人，不是理所当然，而是过去一年里彼此的守望、理解与关心，让缘分再次聚集。也正因为无常，才能让这份团圆显得格外珍贵。趁着缘在的时刻，安静地看一看、说一说、陪一陪，便是最朴素的幸福。

吃过团圆饭，朋友们也常借机小聚，或在餐桌旁叙旧，或约在小餐馆聊生活点滴。无论形式如何，这些聚餐都是因缘的延续。能再次相遇、笑谈往事、分享近况，是友情在岁月里发芽的方式，也是一种轻柔的修行：珍惜当下，把每一次聚会当作善缘累积的机会。

到了新年的倒数时刻，人们会数着秒钟迎接钟声。在寺院里，也有举办法会，人们

点灯、上香、绕佛，祈愿，为新的一年祈愿的同时，更是提醒自己：慈悲喜舍，身体力行。

初一，有些人会选择吃素，让身体和心灵都清净。善待生命的同时，也善待了自己。

派红包，看似是习俗，其实也像布施。红包里的钱多少不在意，但背后的心意却很丰富：愿你安好，是法施；愿你平安，是无畏施；将好运传递，是财施。我们以为是在送礼，其实是在多行善意、分享温暖，让祝福和福气在生活中流动。

拜年亦是一种温柔的修行。我们挨家走动，说着“新年好”“恭喜发财”，看似例行，实际上是在练习口业清净——佛教强调，语言能造善，也能造恶。新年的第一句话，就像种下的一粒种子：说出温暖、吉祥的话，就是在为自己和他人播下善缘。说“恭喜”，不仅是祝福别人顺利，也提醒自己：语言可以轻巧，也可以温暖，日子可以平常，也可以因一句好话而亮起来。

贴春联、换新衣、打扫、点灯、上香……每一个动作，都是日常里的小修行。贴春联，是把新的念头贴在门上；打扫，是让旧年的烦恼有机会离开；点灯，是让心里的愿再次亮起。它们无需刻意解读，生活本身就是最自然的修行场域。

过年，不只是热闹的仪式，也不只是习俗的堆叠。若愿意，每一个动作都能成为修行：珍惜因缘、说善语、布施善心、守护生命、照亮愿心。新年里的人间烟火，既热闹又温柔，也因此成为一年中最容易让心柔软、明亮的时刻。

● 林见川

# 愿，是心的方向

## 浅谈祈愿、行愿与满愿

新年的寺院，总有一种静静的明亮。灯海一盏挨着一盏，像无声的星辰；香烟轻升，人们将愿望写在卡片上，折好、挂起；也有人只是站在佛菩萨前，双手合十，心里默念一句愿。祈愿在这个时节，仿佛是一种共同的仪式——不论信仰为何，只要是人，总会在旧岁和新岁交替之际，想把心放回最真实的位置。

但在佛教里，“祈愿”并不是把愿望托付出去，更不是祈求改变命运。祈愿的动作，其实很安静，也很内在。它更像是让自己的心慢慢沉下来，轻轻听清楚：未来的路，我想往哪里去？当那一句愿，从心深处浮起时，它不是向外喊出的，而是向内照见的。当我们把愿说出口，就像点起一盏心灯——灯并非自己燃起，而是我们亲手点亮。愿心成形的那一刻，方向就已经出现。

不过，愿若只停留在心里，它像未点燃的灯，形状虽在，却没有光。佛教里常说“行愿”，指的是愿与行缺一不可。愿给我们方向，行让愿变得真实。愿，是起心动念；行，是一步步的落地。

佛教讲因果，其实是一种提醒：任何愿望要成，必须和因缘相应。行，是我们能够掌握的因；愿，是引导我们的缘。人若只求愿望成真，却不愿改变行为，就像握着一颗种子，却从不浇水。愿望当然



可以真诚，但真正让命运变得宽阔的，是行动中累积的每一分善意与稳健。

所以祈愿不是否认努力，而是让努力有方向。不是把责任交出去，而是在人生的河流里，轻轻定下自己的流向。

人们最常问的，是“满愿”——愿什么时候会实现？佛教中的“满愿”并不完全等同于“愿望成真”。愿望成真固然令人欢喜，但真正的满愿，有时是一种心的成熟。

有些愿，会在因缘具足时悄悄开花，甚至比我们想象的圆满；  
有些愿，暂时不成，但它留在心里，让我们不至于放弃善念；  
有些愿，随着岁月推移，会变得更柔软、更宽广，连我们自己都觉得惊讶。

愿望有没有成真固然重要，但看重的是：在愿望的过程中，我们是否变成了一个更从容、更善良、更不被境遇所伤的人。若愿成了，我们随缘欢喜；若愿未成，我们仍能保持心的明亮。那份不执著、不逃避的心，就是另一种圆满。

新年的祈愿，其实不是向未来索求，而是向自己承诺。在佛前点灯，是一种仪式；在心里留灯，却是一种力量。愿心不失，因行不辍，人生便会在某个不经意的时刻，安静地亮起来。

当我们把愿放在心上，把行放在脚下，新年的光就不只在寺院，也在每天的生活里。愿望写在愿卡上，也写在我们每一次温柔、坚定、善意的选择里。

愿，是心的方向；行，是愿的道路；满愿，是心与路同时成熟的一刻。

在这个新年，愿我们都能点亮心里的那盏小灯。它不必耀眼，但能让我们看清前方的路，也照见更温柔、更宽阔的自己。

● 智福

# 不必急着向世界证明自己

从“不着相”开始新的一年





新年的第一天，城市往往醒得很早。手机亮起，一条条祝福接连涌入，烟火尚未散尽，群组里已热闹非凡。人们互道恭喜，彼此祝愿“新年更好”。这句话听来温暖，却也隐约带着一种轻声的催促——好像一年才刚开始，我们就已经站在起跑线上，被提醒要向前，要更好，要不输给时间。

年终与新年的交界，总少不了总结与盘点。我们回顾一整年的工作、收入、关系，也在不知不觉中，为自己打分数。做得够不够好？走得是不是比别人慢？看着他人的成果与进展，心里难免生出比较。原本只是整理一段时间的经历，却渐渐变成对自我的审视与审判。许多压力，并非真的来自外界，而是我们自己先举起了那把衡量的尺。

佛法中说“不着相”。它并不是消极，也不是放弃努力，而是提醒我们不要被心中的“理想模样”追着跑。许多人在新年的第一天，便急着为自己设定目标、描绘蓝图，仿佛必须立刻成为一个更好的人，才配得上新的时间。但在修行的视角里，更重要的并不是马上变成谁，而是先真实而安稳地站在此刻的自己这里。若连当下的自己都无法安放，再宏伟的计划也只会成为另一层焦虑。

我们以为放下比较，是看淡别人的成功，实际上，更难的是松开对自己的逼迫。比较心常常向上对照，永远追逐更快、更高、更亮的身影。心在路上奔波，却没有真正的歇脚处。久而久之，人会感到疲惫，却说不出身心究竟在耗损什么。放下并不是看破别人，而是允许自己不必时时站在他人的刻度上衡量价值。那是一种对自己的温柔，也是一种迟来的慈悲。

社会总是提醒我们，新年就是重启，是翻新，是向前冲刺。但佛法中的时间观，并不强调“重新开始”，而是看见一切都是因缘的延续。所谓新年，更像是一个让心换气的时刻。不是用来逼迫自己升级，而是让旧有的疲惫，有一个缓缓落地的地方。你可以不急着奔跑，先坐下来，听一听自己真实的呼吸，让紧绷了一整年的神经，松一口气。

许多时候，我们把“对未来的期待”与“对当下的不满”同时捆在心上，于是未来越被强调，当下越显得不够。可是在修行的眼里，当下从来不是用来否定的。它只需要被如实看见、被安静承接。新年的意义，或许不是立刻变得更好，而是学会不再那么苛刻地对待自己，让心慢慢回到身体里，回到生活最朴素的节奏中。

新年的街道依然热闹，人群依然喧哗，世界也不会因为我们放慢脚步而暂停运转。但在所有的催促与祝福之间，我们可以学会不急着想向世界交代进度，不急着自己贴上新的标签。今天，只需好好吃一顿饭，安静走一段路，认真感受呼吸的起伏，就是一种踏实的存在。

新年的第一天，你不必急着成长，不必急着耀眼，更不必急着向世界证明什么。当你愿意对自己温柔一点，心，才真正开始了新的一年。

● 心雕

# New Year Puja

## Offering, Reflection and Collective Chanting

As the New Year approaches, do you feel the subtle joy and anticipation in the air? Red lanterns hang along the streets, and the gentle sound of bells and chanting drifts from temples. The atmosphere of the season warms the heart. At this moment of bidding farewell to the old and welcoming the new, many choose to visit temples for puja, using the practice to settle their minds and accumulate wholesome connections.

Offering to the Buddha is one of the most common rituals during New Year puja. Flowers, fruits, and incense arranged before the Buddha may seem simple, yet they carry profound intention. In Buddhism, offering is not merely a formality, but a cultivation of the heart: flowers remind us to keep a pure mind, fruits symbolize respect for life and the interconnections of all beings, and lighting incense elevates our intentions like rising smoke—focused and clear. Each respectful offering is a gentle reminder to the self and a seed of kindness sown.

Confession, or repentance, is another practice within puja that allows us

to organize past thoughts and actions. Over the past year, we may have experienced worry, impulses, or conflict. New Year puja reminds us to acknowledge without attachment, to observe without self-blame, letting negative tendencies dissolve. Buddhism teaches that karma follows the mind, and a purified mind generates blessings. The first light of the New Year illuminates this clarity, allowing us to embrace the future with ease.

Collective chanting is another profound aspect of puja. When people chant together, the sound and intention resonate in harmony, strengthening personal focus and concentration, while also accumulating wholesome energy in the group. Each recited mantra, each prayer, weaves an invisible network of connections, letting us feel the interdependence of beings and the warmth of shared intention.

The significance of New Year puja lies not only in the ritual itself but also in its reminder: life can slow down, the mind can remain clear, and wholesome intentions can grow. Each offering, each confession, each recitation, tells us that true wealth is not the bustling days or material abundance, but the growth of kindness, mindfulness, and interconnectedness in our hearts.

When we quiet our minds during New Year puja, we realize that every moment of daily life can also be a practice. Inner peace and wholesome intentions become the first gifts of the New Year.

● *Keith Chng*



# 以供僧植福 传承慈悲孝道

## 阿兰若护僧团孟兰盆节纪实



### 与阿兰若护僧团共度不一样的孟兰盆节

阿兰若护僧团（简称“阿兰若”）与新加坡佛青互助网（简称“佛青网”）于2025年9月13日在大悲佛教中心联合举办年度“孟兰盆节供僧植福活动”。主办单位非常荣幸邀请到超过70位来自社区的佛教僧众慈悲莅临应供。

此项年度盛会旨在致敬并感恩大乘、上座部与金刚乘三大佛教传承的僧团，以团结、互敬与共修的精神，促进宗派间的和合共融。

阿兰若创办人之一惟志法师阐述活动意义时指出：“此活动传递着慈悲与孝道的精神，源自《佛说盂兰盆经》。经中开示，供养僧团所生起的无量功德，可回向现世与过往的父母、历代祖先、亲友及一切众生。”

### 在孩子心中播下善的种子

活动吸引了360余位佛弟子踊跃参与，其中80多名青年担任僧众侍者。许多在家居士亦携同年幼子女前来供僧，共沐法喜。

身为三名孩子的母亲邓卉羿居士分享道：“虽然孩子年纪尚幼，但我相信他们能通过供僧学习布施与恭敬之心。当我看到儿子在僧众前顶礼时，内心充满喜悦与感恩。”

连续两年带女儿参与活动的杜泓珮居士亦表示：“这是一项意义深远的活动，让孩子亲身体验布施精神，同时也成为一次珍贵的家庭聚会。僧众的开示给予我更深的法理体悟。”

### 一个充满感恩与欢喜的节日

阿兰若举办供僧活动，不仅广结善缘、利益众生，更启发在家居士体会僧团对佛法的无私奉献与护持精神。

许莉文医生分享：“我与家人每年都期待参与此活动。这是表达对僧众感恩与学习的殊胜机会。我们从不同传统的僧众身上学习，在有限人生中努力修行与实践佛法。”

今年5月方加入阿兰若的传仁法师，见不少青年踊跃参与，深感欣慰。自2020年起活跃于团中的广维法师亦表示，看到越来越多信众以真诚之心共同护持，深受鼓舞。

阿兰若另一位创办人传宇法师特别致谢：“我们衷心感谢阿兰若全体志工与佛青网青年们的无私奉献。他们以团结合作的精神，全情投入，使本次孟兰盆节供僧活动得以圆满殊胜。”

### 修行路上的同行者

这是阿兰若与佛青网连续第四年携手合作，并列入“新加坡佛教青年日（Singapore Buddhist Youth Day）”系列活动之一。

佛青网策划团队成员陈思颖居士表示：“这项合作作为佛教青年提供了一个难得的因缘，让他们能与僧众深入互动，不仅作为学习者，更成为同行修行的伙伴。”

活动期间，青年们特地安排带领20余位社区僧众前往樟宜机场星空花园参访。在轻松愉悦的氛围中，僧众与法友交流修行心得，彼此启发，欢喜自在，也感受到青年们的虔诚与朝气。

通过与僧众的互动，青年们学习到慈悲与谦卑的价值。潘凯威居士分享：“僧众给

了我们重要的启示——弘法利生时应保持放松与欢喜。当心安而平静，喜悦自然流露，也能感染他人。”

令人感动的是，僧众们亦非常关心青年，不时叮嘱他们注意休息。法师们在公共场合举止庄严、关怀周遭，展现慈悲与庄重；青年们则以真诚轻快的交流，为僧众带来新的视角与启发。

佛青成员投入大量时间与心力，却依然以感恩心邀请家人与僧众共聚，令人深受启发。许绎谦居士之母杨嫣珊分享道：“此次孟兰盆节庆典让我体悟到——以正念关怀僧众，本身即是一种真实的慈悲修行。”

在这个充满感恩与祝福的节日里，阿兰若与佛青网携手同行，以供僧植福的善行，延续孝道与慈悲的精神。愿此清净功德，回向法界众生，共沐佛恩，心开智慧，福慧圆满。

### 关于阿兰若护僧团

阿兰若护僧团是一所新加坡注册的慈善机构，宗旨在于照护居住于本地社区中的年长或独居佛教僧侣。社区僧侣常常面临身体健康、心灵照护与社会支持不足等多重困扰。阿兰若护僧团希望陪伴他们继续修行的道路，同时提供生活、医疗与心灵上的支持，协助他们在社区中维持安宁、有尊严的生活。

阿兰若护僧团提供多方面的医疗支持与社会援助，其中包括医疗陪同与就诊协助、志工定期探访与亲善友伴、法律与事务咨询、资讯提供与资源转介、年度居所大扫除服务、临终关怀规划与慈怀疗护。我们也定期主办善行活动，让在家佛教徒在欢庆传统节日的同时，有机会参与供养社区僧侣、表达敬意与关怀，共同培福修慧。

● 洪桃联



# 蹉跎的心

一座寺院的方丈跟我讲了这么一个故事：一个香客对他说了这样一件事，他说，他一个月拿二千多块钱，但他心里一直不快乐，他想，我要是一个月能拿三千多块钱就好了，就像自己的同学小王，小王一个月能拿三千多块钱，和他比起来，自己矮了大半截。

过了几年，他终于拿到三千多块了，可是他一点也不快乐，他想，姐夫一个月能拿四千多块钱，我要是一个月也能拿四千多块钱就好了，和姐夫比起来，自己矮了大半截。

过了几年，他终于能拿到四千多块钱了，可是他还是一点也不快乐。他想，和邻居老王比起来，自己这点钱根本算不了什么，老王一个月能拿六千多块呢，和老王比起来，自己矮了大半截。

虽然他的钱越拿越多，可是一点也不快乐，他的心变得蹉跎起来，疲惫不堪。

另一个例子：有一个香客对他说了这样一件事，他是一个文学爱好者，平时喜欢写点文学作品。终于他的一小块文字见报了，他欣喜了一阵子，很快就云烟雾散了，他想，网上有一名网友，一个月能发表三四篇，我要是一个月也能发表三、四篇就好了，和他比起来，自己矮了大半截。

终于，他一个月也能发表三四篇了，可是，他一点也不快乐，他想，网上有另一个网友，一个月能发表八九篇文章，我要是一个月能发表八九篇就好了，和他比起来，自己矮了大半截。

终于，他一个月能发表八九篇了，可是，他心里一点也不快乐，他想，网上又有网友，常在文学杂志上发表文章，他想，我要是也能在文学杂志上发表文章就好了，和他比起来，自己矮了大半截。

虽然他能发表文章了，可是一点也不快乐，他的心变得蹉跎起来，焦虑不安。

方丈说道：“阿弥陀佛，尘世间，人们的心常常变得蹉跎起来，这种蹉跎，像一把无形的刀子，时时刻刻在剝割着人们的内心，使人们变的焦虑不安，布满了伤痕。这种蹉跎，全凭自己的内心的一种虚妄地攀比，这种虚妄地攀比，把自己折磨的疲惫不堪，仿佛背了一个重重的壳，再也走不动了。”

“把心净空，丢掉一切羁绊，才会看到云淡风轻，才会看到花开花落，才会听到淙淙流水声。”

● 李良旭

# 好好说话的力量

从爱语到人缘的修行

《维摩诘经》偈语云：“佛以一音演说法，众生随类各得解，皆谓世尊同其语，斯则神力不共法。”意思是说，佛以一种音声演说佛法，不同种类的众生都能随类理解，都认为世尊在为自己说法，这就是佛不同于众生的神力说法妙处。从佛教观点来看，佛之说法教化并无大小、权实、顿渐等差别，惟众生各以机类之别，随其所闻，皆得相应而解。

语言不仅是演说佛法的重要载体，也是人与人之间沟通的重要工具，所谓“良言一句三冬暖，恶语一句六月寒”。口说好话，能使人如沐春风；口出恶言，除了令人心生烦恼，自己也会遭受未来的恶业苦报。

一个人修自利利他的菩萨行，想要普度众生必须修布施、爱语、利行、同事摄等四摄法，用这四种方便来恒顺众生、摄受众生。四摄法之一是爱语摄，众生喜欢听柔软语、慈悲语、悦人语，我就说柔软的话、慈悲、悦耳的话给他听，与众生建立良好的关系。佛教常说：“未成佛道，先结人缘。”我们在没有成佛之前，首先要学会广结善缘，才能与人建立相互关爱，和谐相处的人际关系。太虚大师也说：“人成即佛成，是名真现实。”要成为受人欢迎的人，首先要以爱语对待他人。

普贤菩萨十大行愿中有恒顺众生的大愿。恒顺众生，就是以爱语摄恒顺众生而转法轮，使众生能够接受我们所说的话，以后有机会再讲佛法因果的道理给他听，最后成就普度众生的目的。

举例来说，看到有人生病，直接说：“这是前世的因果，是你业障现前。”这就不是爱语摄，对方听了，觉得你在刺激他、给他泼冷



水，这就更增加了病人心中的烦恼。此时应该要多鼓励说：“你现在生病了，我们一起念观世音菩萨，把功德回向给你。一方面你也要赶快请最好的医生来治疗。要有信心，要安心！如此慰藉病人，这就是恒顺众生。

普贤十大行愿也告诉我们要称赞如来、随喜功德。我们的口业容易产生四种过失：两舌、恶口、妄言、绮语。称赞如来、随喜功德等行门能够使我们的口业清净，福慧增长。赞叹能够灭除我们的口过，随喜能够去除我们的嫉妒心。一般人看到别人成功了，不但不随喜，还说风凉话，认为别人没什么了不起，这就是嫉妒。修行学佛之人，见到人家学业成就、事业成就，乃至发心做善事，受三皈五戒、修布施等法门，都要随喜赞叹：“您真是大菩萨，功德不可思议！”这就是随喜功德。随喜，也能产生功德。什么功德？例如，有些人生来富贵，这是他过去修善积福得来的，他家里所有人都沾这些福分，吃得好、住得也好，穿得也好，这就是过去修了随喜的功德。

虽然自己没有去做善事，但是由于随喜赞叹，就能感得这些果报。因此，爱语摄就是远离两舌、恶口、妄言、绮语等口过，而以柔软语、赞叹语、善言慰喻来鼓励众生。

后汉时期的庞统，每一次提到别人的优点时，往往特加赞叹。有人好奇地问他，他回答：“现在善人少，恶人多。当有人要行善、增长道业时，如果不赞叹肯定他，只怕行善的人就会愈来愈少。我努力地赞美劝善，十人之中至少有五人能因此获得勉励，就会继续他们的善行，这样不是很好吗？”

众生都喜爱听好听的话，亲近对他有益的人，而布施、爱语就是顺乎人心、使人向善的行为。一般人常行布施，就能改善自己的人际关系；每个人都能够布施、爱语，就能消弭暴戾之气，促使社会祥和。因此，布施、爱语是最普遍，也是最易行的善法。菩萨随顺众生善根而行布施、爱

语，不但能利益社会，众生受益的同时，也能对佛法产生好感，乐于亲近佛法，乃至信受奉行，这样就能达到度化众生的目的。

古德云：“一言以兴邦，一言以丧邦。”可见一句话的影响很大。一句话能使人跳起来，一句话也能使人笑起来。由此足见语言在人际交往中的重要作用。常说是非的人，人见人厌；反之，常以好言称赞别人的长处，人际关系一定很好。一个家庭，姑嫂、妯娌或兄弟姊妹之间产生嫌隙，彼此不和，这个家庭一定不会和乐兴旺。人与人，或团体与团体之间，经常相互攻击，这个社会必定会险象环生。因此，假使每个人都能净守口业，多观察、学习别人的优点，多称赞他人的好处，常行布施、爱语，这个社会就会充满和谐。

● 继平



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# 活得通透的五堂课

国学大师季羨林曾说：“人间万千光景，苦乐喜忧，跌撞起伏，除了自渡，他人爱莫能助。”人生如海，潮起潮落间，有人被浪卷走，有人稳立船头。心若被困，世间处处是牢笼；心若看开，天地便是自在园。开悟与执念的人，过着截然不同的人生。当你拥有这五个生活明朗的表现，那恭喜你，已将人生掌握在心。

## 01 开始用“终局思维”看待挫折

非洲草原上有一种刺槐树，当干旱来临时，会主动断掉部分枝干保命。动物学家发现，这些看似“自残”的举动，实为生存智慧。终局思维者如刺槐，懂得用未来的眼光重新丈量当下的困境。明代心学大家王阳明在龙场悟道前经历廷杖、流放。但他以“致良”的终局视角反观苦难，将瘴疠之地化作修炼场。当一个人能用三年后的自己审视当下的困顿，那些曾如山的阻碍，不过成了脚下的垫脚石。

## 02 懂得“选择思维”代替“证明思维”

宋代苏东坡被贬黄州时，没有执着于证明自己无罪，而是转而思考：“黄州之外，哪里还能找到更好的东坡肉做法？”这种思维转换造就了文学史上最豁达的灵魂。心理学家发现，纠结“为什么是我”的人，往往陷入死胡同；而思考“现在我能做什么”的人，总能破局重生。就像被困迷宫的精彩，懂得把“走出迷宫”的目标，转化为“收集沿途所有有趣石头”的新任务。





### 03 明白“70分原则”的存在

日本有个“最丑金鱼”比赛，参赛者要培育最不像鱼的变异品种。而真正大师却从扭曲中看到独特美学。这恰似许多执着者的真实写照：他们追求完美的100分结果，却往往在患得患失中得了0分。宋代瓷器工匠知道，刻意追求规整的器物会有匠气，反而那些“烧歪了”的作品成了传世珍品。当你用70分的要求生活，反而能收获120分的意外精彩。

### 04 建立起“人生合伙人”认知

敦煌洞窟的壁画匠人常留下创作手札：“今日画坏飞天三百，明日再补三百便可。”他们不纠结于单次成败，而是把自己当成人生的长期合作伙伴。这种智慧在科研领域尤为明显：爱迪生发明电灯时，称自己只“找出一千种不成功的方法”。当一个人懂得与人生订立终身契约，那些暂时的挫折就成了必要履约的成本。

### 05 终于学会“课题分离”

古希腊斯多葛学派有个著名比喻：人生如同晚餐，可以挑剔摆盘，但无权要求厨师做饭。斯多葛主义强调内心的平静和自主性，认为我们应该专注于自己能够掌控的事情，而不是过分关注那些无法改变的外部因素。德国哲学家叔本华也强调，人要在意自己能控制的，忽视不可控的。就像园丁无法决定春天是否下雨，但能准备好每一颗种子。故宫的修复师们面对破损文物时，只专注“此刻能修复的部分”，将岁月留下的遗憾视为历史本身的语言。当一个人分清“我的课题”与“别人的课题”，那些本不属于他的烦恼自然随风而去。

看得见花开的人，懂得落英不是终结而是馈赠；破得了迷障的人，明白障碍只是路标而不是终点。开悟如晨光穿透迷雾，不是世界变得美好，而是眼睛已学会用光的方向丈量世界。那些曾以为过不去的坎，终将成为你站立姿态的一部分，因为——凡事儿看开了，便不是事儿了。

● 缪金培



# 大美北疆 秋色行

## 天山天池，云海苍茫

抵达“美丽的牧场”乌鲁木齐时，昨天傍晚八点钟意气风发的太阳公公躲哪里去了？太阳不赏脸，阿勒泰山天色阴翳，心头热火凉了一截。改变不了天气，不如换个好心情，欣赏另一番秋景去！

天池边眺望，云山重重湖深邈远，枫林染碧峰叠翠屏。君不见文人墨客诗意赞颂，每一步台阶赫然舒展幽美山水画卷！

“更有孤峰还隔岭，重重围住列仙居”（清·萧雄）

“一池浓墨盛砚底，万木长毫挺笔端”（现代·郭沫若）

“天池八月寒气逼，王母溪水水没膝”（现代·叶浅予）

湖边，山腰，麇集游人，似一大朵一大朵流云，来去飘逸，正上演现代西王母娘娘瑶池盛会。

“五月天山雪，无花只有寒”“明月出天山，苍茫云海间”——李白啊，此际不见明月出，云山苍茫薄雾拢花间。何其有幸，缘遇唐代诗仙，穿越时空同游天山，缘份微妙！

### 可可托海，秋天大美

牧羊人的情歌，唱不出可可托海的真善美。

可可托海，大峡谷黄叶，萧瑟白桦林，秋季赏美景两大亮点。

走入禾木小镇，夏天艳阳走后，遗落金黄遍地，何处不是秋风抚摸过的温柔？

秋水妩媚山色骄人时，白桦树褪脱一层层外衣，裸露天体，自行纹路，每一节枝干每一段树身，黑白岁月显影时序更迭，密林黄叶絮絮着冷风和空山的对话。

走在林间，蒙古包前小鸟扑腾，黑毛松鼠跳跃，大山深处翠绿色悄悄交换季节光影，一层层飘红戏水，枫黄铺满小径，潺潺流水，湖光清澈，照见寻秋的眼睛。

一方净土，与世无争，日头温柔，四野宁静，举目尽山，舒心致远。

### 千年不死，英雄胡杨树

走进一片沙地，胡杨林，慕名而至，有期待中生命力任意展示，有不屈服于恶劣环境向上而伸正气张扬，向往，神驰，不意今时亲临现场，举目景仰。

哈萨克大婶守护一方畜牧场，燎原黄树叶飒飒地催化满枝精华，牛儿自由行走，在

贫瘠草丛寻觅稀缺的食粮，咀嚼胡杨初萌枝叶，牧人引导水管给与畜牧活命水，牛群欢快汲水，沙洲良源于此。

憨直的脸，腼腆的笑，大婶发自内心迎客。可惜言语不通，轻轻挨近大婶身旁，刹那秋阳暖透心间。

一棵棵长生不老胡杨树，千姿百态，诉说生命奇迹。

（注：胡杨，常生长在沙漠中，它耐寒、耐旱、耐盐碱、抗风沙，有很强的生命力；在水分好的条件下，寿命可达百年左右，被形容为“胡杨生而千年不死，死而千年不倒，倒而千年不烂”。胡杨是生长在沙漠的唯一乔木树种，且十分珍贵，可以和有“植物活化石”之称的银杏树相媲美。——百度百科）

### 羊儿叫声，生之呼唤

被牧养的羊群、牛群、马群、骆驼，早晨来到牧羊人开辟的饮水湖，一条输水管导引自天山清水脉脉地流，一队队羊儿牛群依序饮水。马儿湖中畅快沐浴，骆驼喝饱后晃摆头部，洒脱水珠晶莹，清灵灵，煞是好看！酣畅饮水后，大队转身随牧羊人指令，缓缓转场向广阔草原继续前进。

路过大巴扎一家宰羊店，吊架倒悬一只小羊肉身，鲜血淋漓，众友不敢走前直视。恰其时，一辆运载活羊小货车旋风而至，吆喝声中，四头小羊极极不愿被推入店内，咩咩咩，一声声凄厉绝响，羊儿即将魂断屠刀作最后挣扎？

### 赏景观相，境与心平

北疆宁谧祥和，一个人静处，看山，看水，看秋林，看过客。

大自然从不作假，人臣服于大自然创造力，赞叹鬼斧神工之际，释放内心深处不造作思绪。

人在画图中，心在天地间，群山崇高，人如何自渡，心识清清楚楚。

若悟透万物因缘，眼不迷耳不惑心不乱，冥思入定，妄念不起，看风景随缘识相，如金刚经云：凡所有相，皆是虚妄。

● 文图：心绢

# 大学生如何交朋友



事实上，对大学生而言，交朋友并不是一件轻松的小事。它既是走出家庭后的第一场“社会练习”，也是人格、边界与价值观逐渐成形的重要阶段。

## 一、交朋友，不只是为了不孤单

很多年轻人以为，朋友的意义在于陪伴和热闹。但真正走进大学生活后才会发现，朋友更像一面镜子，让人看见自己如何表达、如何倾听、如何处理分歧。

在宿舍、课堂、小组作业和社团中，大学生第一次长时间与背景、性格、成长环境完全不同的人相处。会不会尊重差异、能不能表达立场、遇到矛盾如何沟通，这些

能力都不在课本里，却决定了一个人日后能否适应社会。某种意义上说，会不会交朋友，比成绩更早影响一个人的社会成熟度。

## 二、先学会做一个“让人舒服的人”

很多孩子在交友上感到焦虑，是因为把重点放错了位置——太在意“别人喜不喜欢我”，却忽略了“我是否让人感到舒服”。真正受欢迎的人，未必最外向、最会说话，而往往具备一些共通特质：情绪稳定、不轻易评判他人、愿意倾听，也懂得尊重界限。

大学阶段是价值观快速分化的时期。有人热衷社交，有人偏好独处；有人目标明确，有人仍在摸索。能够接受差异，而不是急于比较与否定，是成熟友谊的基础。对孩子而言，这也是一次重要的自我学习：与其讨好别人，不如成为一个真实、稳定、值得信赖的人。

### 三、敢于主动，但不必勉强自己

不少大学生会误以为，交朋友就一定要外向、健谈、随时融入人群。其实，慢热并不是缺点。

主动，可以是一个微笑、一句问候，也可以是在小组讨论中认真完成自己的部分。真正自然的关系，往往从共同的课程、兴趣或目标开始，而不是刻意迎合。

重要的是让孩子明白：你不需要被所有人喜欢。大学里朋友的数量并不重要，关键在于是否有一两段能让你感到放松、被尊重的关系。被拒绝或冷落，并不代表自己不够好，而只是彼此不适合。

### 四、学会识人，是成长的一部分

在大学阶段，很多孩子会第一次意识到：不是所有关系都值得用力维系。

有些朋友，习惯索取却很少付出；有些关系，看似亲密，却让人长期感到压抑、内耗。学会分辨、保持距离，甚至结束一段不健康的关系，并不是冷漠，而是自我保护。这也是成年人必须学会的一课——边界感。

对父母来说，当孩子抱怨朋友关系出现问题时，或许不必急着评判对错，更不需要替孩子做决定。陪伴他们梳理感受、理解选择，本身就是一种支持。

### 五、朋友会来会走，成长才是主线

很多大学生会为关系的变化而失落：曾经形影不离的朋友，渐渐走向不同方向；曾经热闹的圈子，慢慢淡了联系。但这是再正常不过的事。关系的流动，并不否定曾经的真诚。

大学期间，本就是一個不断认识自己、调整方向的过程。有些朋友陪你走一段路，有些人只存在于某个阶段，彼此成就过，就已经足够。

当一个人把重心放在自我成长、能力积累和内在稳定上时，真正适合的朋友，往往会在不经意间出现。

### 六、写给父母的一段话

对父母而言，孩子的交友状况，常常牵动着最深的担忧。但请相信，人际能力并不是被教出来的，而是在被尊重与信任中慢慢长出来的。少一些干预，多一些倾听；少一些焦虑，多一些陪伴。允许孩子在关系中试错、调整、成长，正是他们走向独立的重要一步。大学不是教孩子如何迎合世界，而是让他们学会在世界中，成为自己。

● 萧瑶



## 香象渡河

佛经里提到过三兽渡河的故事，即大乘佛教《优婆塞戒经》里所讲，“如恒河水，三兽俱渡。兔、马、香象。兔不至底，浮水而过，马或至底，或不至底，象则尽底。”“如”这个字是古汉语，在这里是到达、抵达的意思。《大般涅槃经》里也有说明——声闻渡河，“犹如彼兔”；缘觉渡河，“犹如彼马”；如来渡河，“犹如香象”。

恒河也象征生命的流动与轮回，佛教强调“诸行无常”，川流不息的恒河隐喻众生在生死中流转，通过修行，可如河水归海，抵达涅槃。因此，恒河之水是生死轮回的苦海，也代表需要彻悟的真理法性。

兔子渡过恒河，浮水而过，脚不触底，比喻声闻乘修行者，能出离生死，但智慧较浅，未彻法源底，不能深入菩萨利生事业，故不至底。

马渡过恒河，或触底或不触底，比喻缘觉乘修行者，智慧虽然深于声闻，能部分触及法性深处，但功德与智慧仍未圆满，故或至底或不至底。

香象特指体格雄健、香气馥郁的青色大象，在佛教中被视为宝象。香象渡恒河，脚踏实地，彻底截流，一步即抵达彼岸。以此无上威仪，智慧能通达宇宙万法，得究竟实相，无所挂碍。同时，因其大悲愿力与修行功行，能于生死海中脚踏实地，以无量善巧普度众生，不舍一人。

真正的彻悟或至境，不靠轻巧的逃避或片面的深刻，而是如香象渡河一般，以全副的生命力与智慧，坚定、深沉，彻底截断众流，直面本质，圆满成就。

声闻在梵语里是sravaka，音译舍罗婆迦，意译作弟子，指听闻佛陀声教而证悟的修行者。大乘义章里有解释，即：“就得道之因缘而释，闻佛之声教而悟解得道，称为声闻，取证小果。”

缘觉也叫独觉，即辟支佛，或辟支迦佛陀，指过去种下因缘，在无佛之世独自悟道而修行解脱者。缘觉与声闻并称二乘，又与菩萨乘合为佛教“三乘”。不过，汉传佛教天台宗对独觉和缘觉是有所区分的，出生于没有佛的时候而开悟得道者称为独觉，出生于有佛之世，观察思惟，因缘得道而证悟者称为缘觉。

总之，佛弟子学佛、证悟、得道，需要一个过程，在此过程中，要持有坚定的信念、以全部的生命与智慧，以解救众生脱离苦海的心愿，脚踏实地，稳稳当当，必能求得正果。

● 赵宏

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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。

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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 journals in Singapore.

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# 新加坡佛教总会二〇二六年活动表

## Singapore Buddhist Federation Year 2026 Activities Planning

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<p><b>心净身安八关斋</b> <b>Eight Precept Retreat</b></p> <p>1/1 / 星期四 Thursday / 9am – 9pm 赞助费 Sponsor Fee \$30 皈依仪式 @ 12.30pm – 广品法师主持 招待午餐 Reception Lunch</p>	<p><b>护国佑民大斋天</b> <b>Grand Zhai Tian Ritual</b></p> <p>2/8 / 星期日 Sunday / 8am – 11.15am 赞助费 Sponsor Fee \$100</p>	<p><b>Puja Service – In English</b> Sunday / 9.30am – 11.15am 8/3, 12/4, (21/6), 12/7, (16/8), 13/9, 11/10, (15/11), 13/12 Reception Lunch</p>
<p><b>圆满吉祥福慧灯</b> <b>Light of Wisdom for Full Auspiciousness</b></p> <p>亮灯 Light Up / 16/2 星期一 除夕 Monday CNY Eve 圆满法会 Full Auspiciousness Assembly 19/2 初三 / 星期四 Thursday / 10am – 12pm 赞助费 – 随缘 Sponsor Fee – voluntary offering 广品法师主持 招待午餐 Reception Lunch</p>	<p><b>周日学校 – 华文</b> <b>Sunday School – In Mandarin</b></p> <p>第1学期: 11/1 至 24/5 第2学期: 5/7 至 16/8 星期日 Sunday / 9.30am – 11.30am</p>	<p><b>常月共修 – 华语</b> <b>Group Chanting – In Mandarin</b></p> <p>星期日 Sunday / 10am – 12pm 29/3, 26/4, 28/6, 26/7, 30/8, 27/9, 25/10, 29/11, 27/12 招待午餐 Reception Lunch</p>
<p><b>新春祈福</b> <b>Lunar New Year Blessing</b></p> <p>28/2 / 正月十二 / 星期六 Saturday / 10am – 12pm 招待午餐 Reception Lunch</p>	<p><b>成人英文佛学班</b> <b>Adult English Dharma Class</b></p> <p>星期四 / 7.30pm – 9pm 1<sup>st</sup> semester: 12/3 to 11/6 2<sup>nd</sup> semester: 23/7 to 8/10</p>	<p><b>友园 – 活动</b> <b>You Yuan – Gathering</b></p> <p>每星期日 Every Sunday / 2pm to 5.30pm</p>
<p><b>礼千佛集福慧法会</b> <b>Prostration to Thousand Buddhas Dharma Assembly</b></p> <p>1/3, (14/6), 6/9 / 星期日 Sunday / 9am – 5pm 招待午餐 Reception Lunch</p>	<p><b>成人华文佛学班</b> <b>Adult Chinese Dharma Class</b></p> <p>星期四 Thursday / 7.30pm – 9pm 第1学期: 12/3 至 11/6 第2学期: 23/7 至 8/10</p>	<p><b>清洁组 – 清洁活动</b> <b>Housekeeping Team – Cleaning Task</b></p> <p>18/4, 20/6, 18/7, 15/8, 19/9, 17/10, 21/11, 19/12 星期六 Saturday / 1.30pm – 5pm</p>
<p><b>卫塞庆典 2570</b> <b>Vesak Celebration 2570</b></p> <p>7/6 / 星期日 Sunday / 9am to 5pm @ 新加坡博览中心 – 5A 展览厅 @ Singapore Expo – Hall 5A</p>		

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