



一月 / 二月 Jan/Feb 2011

# 佛弟子會訊

BUDDHIST SOCIETY NEWSLETTER

新年吉祥 國泰民安

恭賀新禧



## 學佛的誘因



上 下  
白 雲老禪師 Zen Master Venerable Bai Yun

四、是個數目字，攝，就是攝取；以攝取而言，就是面對人或事所表現出來的，把它組合在一起，所完成的結果就叫做攝。

在仁王護國經所提到四攝法的內容包括：布施、愛語、利行、同事。在佛法中是一種很溫柔的手段，最難的是折法，折法是折服人家，金剛經所言：如何降伏其心，就是折法。所以，折法是比較激烈的方法，攝法是比較溫和的方法。

佛法談普度、廣度眾生，要想攝取這些眾生進入佛門，學習佛法，一定要有方法，所以，四攝法是針對人的業力、習氣而提出四種不同的方法，告訴我們如何爭取這些人，引導他們進入學佛之道。

首先談布施，布，是普遍；施，是給予，普遍給予就叫布施，布施具有精神與物質兩種層面。一般談布施只著重於物質方面，其實如果想幫助人，除了物質還有精神，也許有人會問：精神方面如何布施？很簡單，運用智慧、技藝、專長等去幫助別人，都是屬於精神層面的布施，所以，能運用物質或精神方面去幫助別人，都是一種布施的行為。六波羅蜜法中的布施波羅蜜，提到財施、法施、無畏施，有人就認為布施有三種，其實只有兩種，因為財施是以物質而言，是依於物質能滋養生命，這叫財施。另一種是依於智慧、技藝、專業去幫助別人的就是法施。除了這兩種之外，還有一種叫無畏施，一般不管物質或精神方面的布施，往往是有限的，必須要恆久、持續不斷地去

做，才能叫做無畏，如果有所顧慮，有所分別的話，那麼，不管精神或物質的布施，都是一種畏懼，所以，無畏不是施捨的內容，而是施捨的精神。因為，眾生無不喜歡錢財、智慧，這是依於人的需要，而談布施眾生的方法。

二、愛語，很多人把愛語當作講人家喜歡聽的話，其實這叫討好人家，也可以說是花言巧語。佛法的愛語是：所講的內容，不會產生任何的副作用，如果有任何副作用，就是一種傷害，不能稱之為愛語，所以愛語是使對方得到絕對的利益，不會有任何的傷害，其中具有慈悲心，是關懷、照顧、保護的語言表現。言語除了技巧，還要使人聽得懂，如果人家聽不動，說得再好也沒有用，因為不能使人得到利益，就稱不上是愛語。所以經典上說：隨眾生根性而善言慰諭。因為如此，而使人產生親切感、安全感，或得到某種利益，也因此使人對佛法的道理方法生起信仰、尊敬之心，因而認識了人生的真諦。時下也很注重講話的藝術，如果講話的藝術不造成傷害，且能達到一種利益，那就是愛語。

三、利行，就是使人得到利益、快樂。無論在言語、行為以及思想、觀念，能使人得到利益、快樂，都叫利行。所以，利行是以身、口、意三種行為，去幫助別人，使人得到利益。

四、同事，是相應於不同的身份與對方相處，去幫助對方，並不一定要一起做事。尤其以出家法師而言，同事是必備的條件。例如：面對一位學醫的人，如果盡說些醫學以外他聽不懂的道理，他很可能不會接受你的佛法，同樣的，對其他各行各業，也必須針對他的特長、專業知識，都有一些概念，然後依於他的專業知識，把佛法融入，對他說法，這就是同事的方法，也就是同於對方的事業，就叫同事。

所以，以四攝法度化人信佛、學佛，是比較困難的修養。作為一個學佛者，必須先分辨清楚在家、出家學佛者的責任，一般說來接引、度化眾生，是出家人的責任，在家學佛即使有道德修養，也只能引導、介紹眾生進入佛門學佛，絕不是以一個在家人的身份、願力去做度化眾生的工作。目前在臺灣這是根很值得研討的問題，也可以說是一種混淆的現象，為什麼？因為一般人認為，出家人的本分好像只是做法會、念佛如此而已，其實在家人念經、敲敲打打大部分的人也都會。所以，四攝法是針對出家人而言，是幫助出家人度化眾生的四種方便的方法。



新春訪客組團到雲陽寺 New Year visitors visiting Yun Yang Temple.

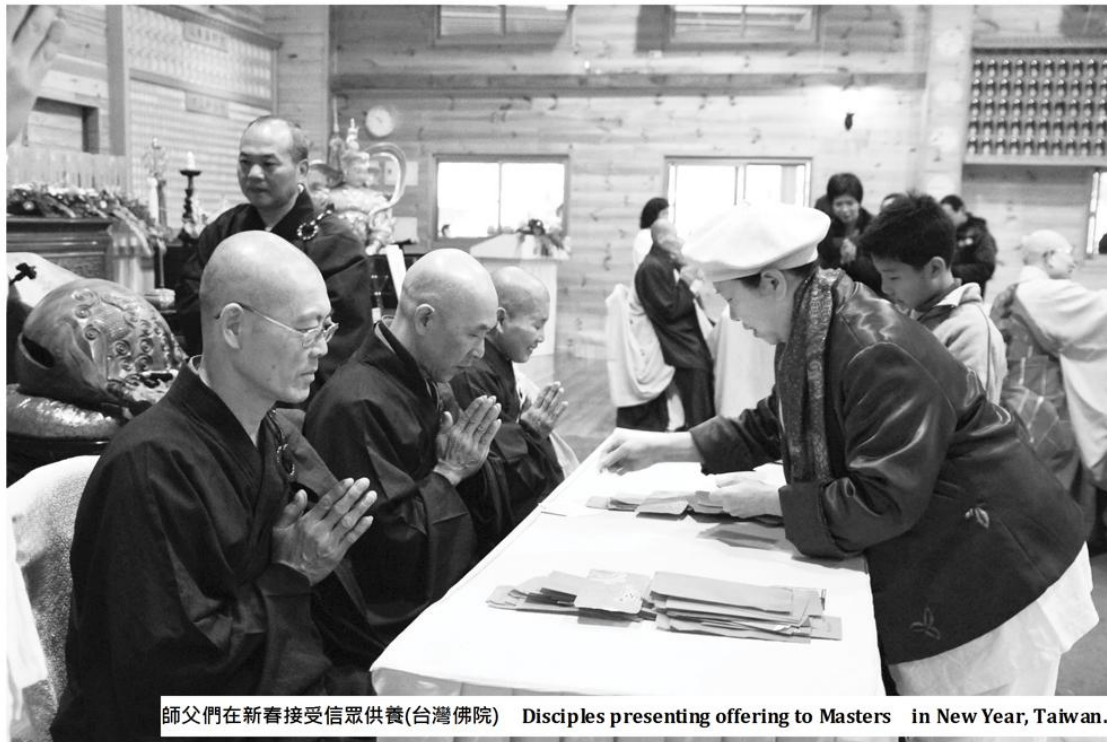
平安順遂  
風調雨順  
國泰民安  
世界和平



如山師父發放紅包 Master Zhi giving out the lucky red packets.



大年夜燒頭香點燈迎新年 Celebrating Year Of The Rabbit, 2011.



師父們在新春接受信眾供養(台灣佛院) Disciples presenting offering to Masters in New Year, Taiwan.



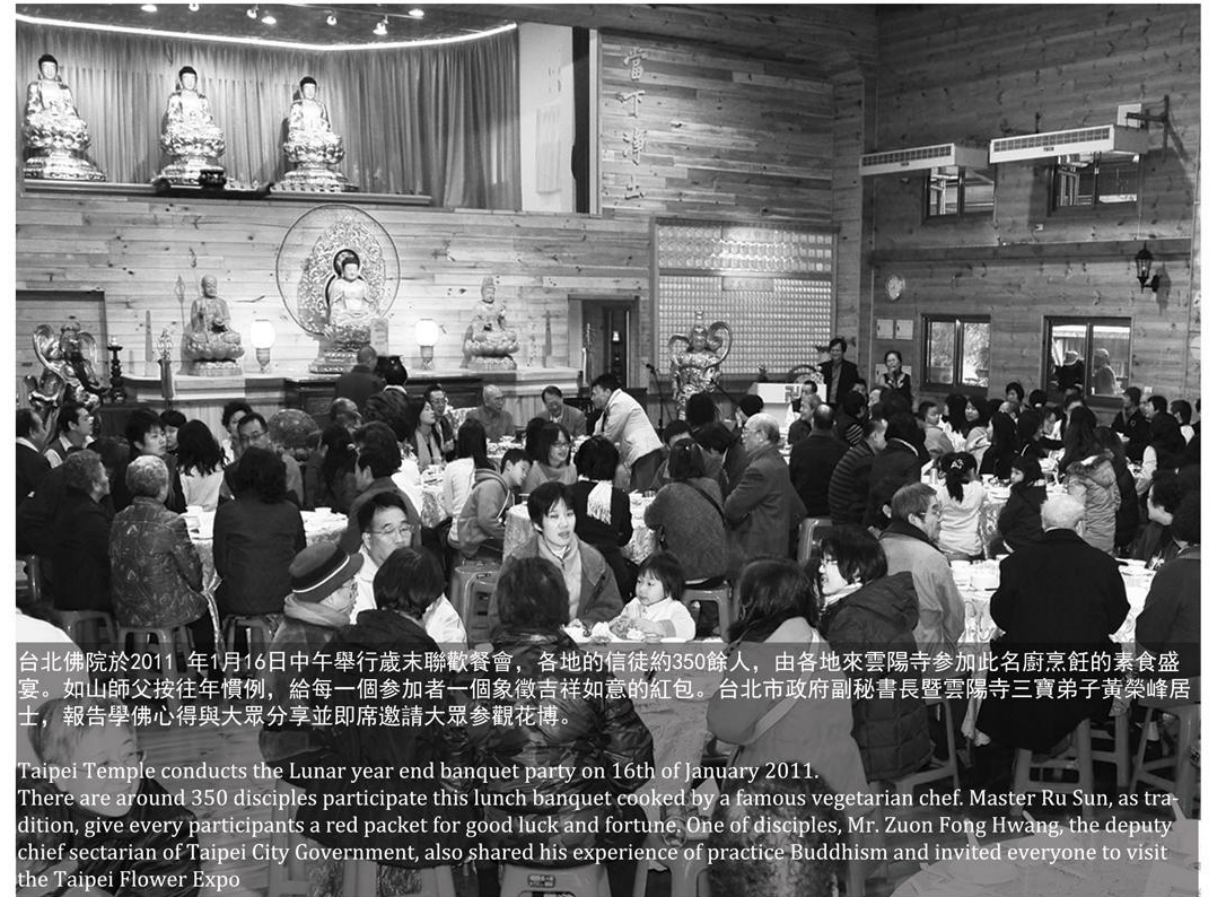
如山師父在主持梁皇寶懺法會 Master Ru Sun conducting the Liang Emperor repentance dharma ceremony.

澳大利亞 台北 馬來西亞 歲末新春聯歡宴  
Australia Taipei Malaysia Chinese New Year Celebration



馬來西亞普眾佛院及怡保佛院於2011年2月20日中午於自然素食餐廳聯合舉行新春聯歡餐會，各地的信徒約300多人，由各地趕來參加此名廚烹飪的素食盛宴及豐富的餘興節目表演暨摸彩，場面熱烈，賓主皆大歡喜。

Puchong Temple and Ipoh Temple jointly conducts the new spring banquet party at vegetarian restaurant on 20th of February 2011. There are around 300 disciples participate this vegetarian lunch banquet. There are some entertaining programs and lucky draw during the banquet. Every participant had enjoyed a very pleasant night.



台北佛院於2011年1月16日中午舉行歲末聯歡餐會，各地的信徒約350餘人，由各地來雲陽寺參加此名廚烹飪的素食盛宴。如山師父按往年慣例，給每一個參加者一個象徵吉祥如意的紅包。台北市政府副秘書長暨雲陽寺三寶弟子黃榮峰居士，報告學佛心得與大眾分享並即席邀請大眾參觀花博。

Taipei Temple conducts the Lunar year end banquet party on 16th of January 2011. There are around 350 disciples participate this lunch banquet cooked by a famous vegetarian chef. Master Ru Sun, as tradition, give every participants a red packet for good luck and fortune. One of disciples, Mr. Zuon Fong Hwang, the deputy chief sectarian of Taipei City Government, also shared his experience of practice Buddhism and invited everyone to visit the Taipei Flower Expo



1月29日晚約200多人參加澳大利亞寺院歲末聯歡晚宴，該晚各家庭準備一份餐點大家共享，同時有歌唱、抽獎發紅包等助興節目；大家共度一個溫馨熱鬧的晚上。

On the 29 January was the Chinese New Year celebration in temple, Australia. There were over 200 people attended, each bringing a dish to share with others. There were a great variety of delicious foods. The evening consists of karaoke, lucky draw and distribution of 'lucky red packets.' It was a noisy and fun night.

## 新春訪客 New Year Visitors



每年新年期間，越南社區之信眾都會組團到雲陽寺參禮；據說新年期間到十家寺廟上香禮佛祈願，會帶來一年平安吉祥。今年光明寺在法師率領下，一團12部遊覽車約500多人的信眾來寺參禮，其他幾家寺廟也組團來本寺參訪，合計參訪人數超過一千多人。

Every year more than a thousand Vietnamese visitors come to Yun Yang Temple in the first few days of the Chinese New Year. The Vietnamese community believe that its auspicious to visit 10 temples in the first few days of the Chinese New Year. This year, just for one visit, Venerable Phuc Tan from Quang Minh Temple in Braybrook, brought over 500 visitors in 12 buses. There were also other groups from different organisations.



## 大年夜燒頭香點燈迎新年 Celebrating Year Of The Rabbit, 2011

大年夜大雄寶殿湧入大量老少信眾；晚上10時先誦金剛經，接著念阿彌陀佛佛號並點光明燈。午夜12時燒頭香前十分鐘大殿擊鼓敲鐘賀歲；等12時一到大家一起燒頭香，祈願新年吉祥國泰民安。信眾也聯合簽名向如山師父拜年。從年初一到年初四連續四天，從早上9時到下午5時舉行三千佛法會，同時每天均有佛前大供及素齋供眾。



On the lunar New Year Eve, the Main Shrine was packed with large number of disciples, old and new. The night started with Diamond Sutra recitation at 10.00pm, followed by chanting Amitaba name and blessing lamp lighting. The sound from the beating of the drum and gong in the Main Shrine can be heard 10mins prior to midnight and at midnight everyone present lit the 1st incense to welcome the New Year. Signatures of all present were sent to Taiwan to wish Venerable Ru Sun a happy new year.

On Chinese New Year day, starting at 9.00am till 5.00pm and over a period of 4 days there were the chanting and bowing down of the 3000 Buddhas. Besides, the chanting and recitation there were also delicious lunches provided by the volunteers.



祈求新的一年之平安順遂、世界和平 Pray for the blessing and disaster eradication for the coming year

## 慶生會 Members Birthday Celebrations



一月/二月 會員生日 January/ February Members' Birthdays



Tai Katy 李玉霞 Chow Kam Leong 周錦隆 Tan Swee Pak 陳瑞碧  
Chen Hock Hor 鍾福虎 Chua Boon Seng 蔡文成 Li Helen 李曉惠  
Ly Hao 李志豪 Ly Mandy 李佩燕 Ng Fiona San Mui 歐陽秀梅  
See Robert 楊芷瑩 李天福 Chao Joe 周合智 Chiam Xiu Lin  
詹秀琳 Chua Jia Yue 蔡佳樾 Hsu Yueh Yuan 徐月雲 Shu Eric  
徐啟能 Ip Sylvia 葉容印 Mc Dermott Christine Ng Estella  
Pik Wan 伍碧雲 Tang Doris 陳鳳仙 Shu Jennifer 徐嘉君 黃秀霞  
Yam Zee Siang 嚴資翔 Yee Yew Choong 俞耀中 Yip Michael 葉實  
倫 Yong Chee Keong 楊志強 Yu Guan Qiao 余冠橋 Vu Tieu Phuong  
巫小芳 Li Lawrence 李潤基 Lui Lian 雷鎮如 Wong Serena 黃超群  
Wu Shui Yee 胡瑞儀 Yuen Lisa 袁潘慕潔 Chow Phaik Hoon 周碧  
Wang Wendy 王鈺雯 Vi Anh My 鄧麗娟 余女笑 Chan Ada Fung Yee  
陳鳳儀 Chao Justin 周傑峰 Hong Lucia 洪美嬌 葉虔丞 Law Sa-  
mantha 劉桂虹 Yeung June 楊至華 Tan Tracey Beng Choo 陳明珠  
Poon Connie 潘何肖華 Lee Eileen Eng Hua 鄭茵化 Lim Russell  
林啟祿 Loo Pok Kheng 盧保欽 Ng Chun Kiu 吳俊翹 Ngo Phuong  
吳翠芳 Poon Andrew 潘旻鍵 Vi Anh My 黃麗華 Zhu Naxia 朱娜霞  
Xiong Ming Zhen 熊明珍

## 雲陽書坊 讀書會

### 密勒日巴尊者讀後感

這本書是由其弟子撰寫的，密勒日巴尊者傳承其上師瑪爾巴尊者。他七歲時喪父，眼看家產被伯父、姑媽奪去，母子三人頓失生活依靠，便去學咒術及黑法以報奪產之仇。後來心生悔意，向上師瑪爾巴尊者學習正法，上師為了清淨其罪業，百般苦行加諸於他，他不但沒有起嗔恨心，而將其身、口、意虔誠地供養上師，無怨無悔。後來得以修持口訣，以善歌詠有名。他的歌詠文詞易懂優美，句句出自肺腑，真情流露，每一首都先頂禮讚嘆上師，唸到感動之處，聽者無不淚流滿面，或喜極而泣，因此他的十萬歌集流傳於世，到處弘法利生。

密勒日巴屬於藏傳佛教四大宗派之一，白教(噶舉派)強調不建廟不住寺院，在山洞內苦修，不重文字、經典及理論，其傳重視口傳密法，克服世間八法，降伏我執、法執，斷五欲，懺悔業障，精進深修禪定，修忍辱，起厭離心，一切法皆緣起性空，觀修苦空無常，證得法界體性一如，得大解脫，大自在，大圓滿。

讀完這本書我自問，我為什麼還不能悟道？  
因為我還在五欲中打滾，守戒不嚴。  
因為我虔誠心不足，對三寶及上師尚存疑心。  
因為我謙卑心太少，對他人貢高我慢。  
因為我慈悲心不夠，常傷害他人。  
因為我懺悔心不誠，常埋怨他人。  
因為我隨喜心不真，常嫉妒他人。  
因為我菩提心不發，常不能覺醒。  
因為我執著心不放，常困擾他人。  
因為我佈施心不正，常有慳貪心。  
因為我嗔恚心不輕，常不持忍辱心。  
因為我精進心不猛，常生懈怠心。  
因為我愚癡心太滿，未能起智慧心。  
因我執我見太強，不能常反觀自照，不能去除身、口、意所患的過失，所以我要多學習密勒日巴尊者，希望能領悟、開悟而證悟諸法實相。

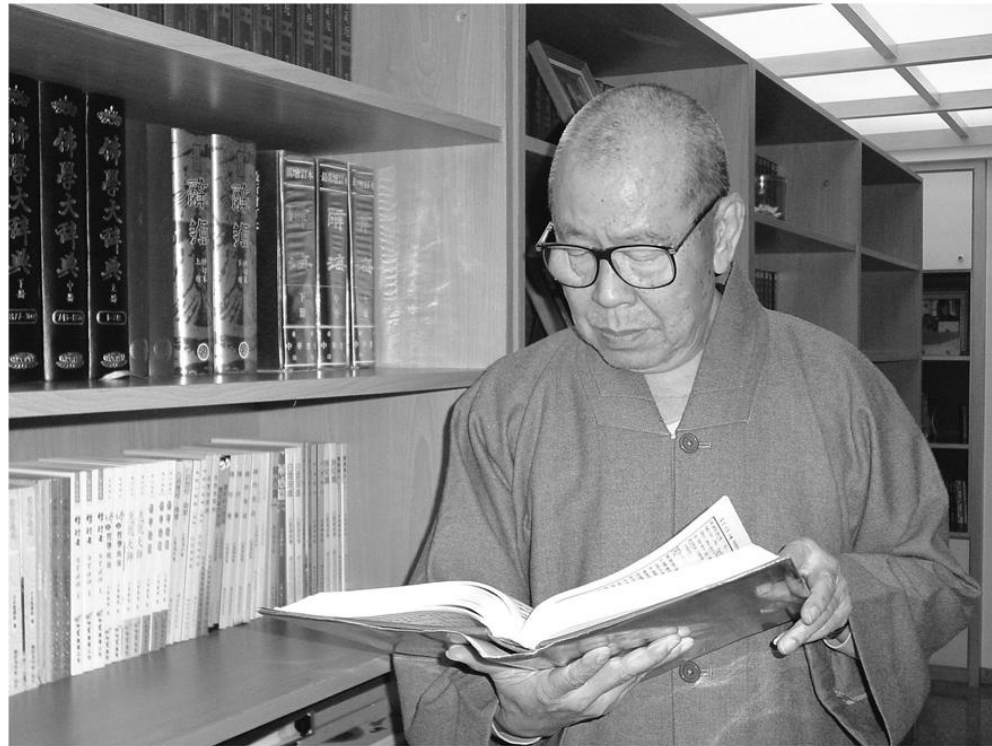
## 年輕的心 Young At Heart



新年期間的繁忙之後，是該舒緩放鬆一下了！到丹第儂國家公園一千多階的森林步道舒暢身心將是個好主意。善師父年紀雖大但是有一顆年輕歡喜的心，走在步道之間許多人都在讚嘆她，甚至有人還向她請教年齡呢！

After the hectic New Year schedules, it's time to take a break. What is a better way to spent a day off than climbing the thousand steps at the Dandenong Ranges National Park and this is exactly what Shan Shifu did. Age is not a problem to her. She had a few praises from the other people on her journey up the Rangers. One of them even stopped to ask her age!

# 自我的有無



上 下  
白 雲老禪師 Zen Master Venerable Bai Yun

## 自我的有無

學佛行者於心路歷程中，最大的障礙是強烈的自我意識；就像是影子隨着身體，遇到任何關係自我的緣境，便會頓然展現出來。

意識的內涵，雖然不定是感性或理性的，但總歸都是自我的情識作用；因此，佛陀的教誡中，提出來突破自我的指標，如金剛經裡所載的，開示行者：  
「無我相、人相、眾生相、壽者相。」  
又說：  
「無我見、人見、眾生見、壽者見。」

是以，於相也好，於見也好，行者應該體取突破的關鍵，全在其中的一個「無」字；無，不是沒有，不是否定，而是在「不可以」的法義之中。

但是，要瞭解不可以的法義，必先深究「無」的因緣。例如說：

為什麼不可以？  
不可以什麼？  
應該如何才可以？

當然，這關鍵歸之於一個「有」字；有，不是「無」的相對，不是自我意識的肯定，而是在於「有」的變化與作用；如果，認知了變化與作用的能所關係，攝取了變化與作用的功德效益，那末，便可以從中發現：

無，是有的突破。  
有，是能所的相應之妙。  
從有，可以認清自我意識。  
顯無，即能突破自我意識。

行者同道！欲突破強烈的自我意識？！  
從有，顯無。  
無能，有所。  
有能，無所。  
若爾了得，便已進入「應無所住」的禪那境界；何在乎自我不自我，意識不意識？！

## The existence and emptiness of Self

The greatest obstacle in the mind of the Buddha followers during their cultivation is the strong self-consciousness. It is just like the shadow following the body. When the conditions concerning the self appear, this self-consciousness will be immediately shown.

Though the nature of consciousness is not necessarily

emotional or rational, it still is the effects of the consciousness of the self.

Therefore in the Teaching of Buddha, it raised the guiding advice of breaking through one's self. Just as said in the Diamond Sutra,  
"No ego-appearances, alter-appearance, multibeing-appearance, and life-appearance."  
It also said,  
"No ego views, alter views, multibeing views and lifespan views."

Therefore whether it bases on appearances or bases on views, cultivation followers should understand and grasp and break through the vital point. It actually exists in the word "emptiness". Emptiness doesn't mean nothingness. It is not in a negative sense. It is in the Dharma meaning of "cannot".

But if one wants to understand the Dharma meaning of "cannot", one has to study profoundly into the conditions of "emptiness". For example,  
"Why cannot?"  
"What is it that cannot?"  
"How can it to be able to?"

Of course it all hinges on the word "existence". Existence isn't the opposite of "emptiness". It is not the affirmative of one's self consciousness. It is the changes and the use of "existence". If one understands the relationship of the changes and the use of the sense organs and the objects of the senses, and obtains the merits and benefits of the changes and the use, then one can discover:  
"Emptiness" is the breakthrough of existence.  
"Existence" is the sense organs accord with the objects of the senses.  
One is able to see clearly his own consciousness from existence.  
Reveal and reflect the emptiness, then one can break through one's self consciousness.  
Fellow cultivator followers, if you want to break through the strong self consciousness?!  
Reveal and reflect emptiness from existence, Emptiness of sense organs, existence of the objects of senses,  
Existence of the sense organs, emptiness of the objects of senses,  
If you understand and attain them, you have entered into the vipassana stage of "non attachment".  
What is point of attaching to self or no self, consciousness or non consciousness?!

## 青年禪坐營 Youth Meditation

青年禪坐營確實是很特殊的一個活動。基於寺院的緊密的安排，和配合學校時間表的關係，已經很久沒有在寺院舉行任何正式的活動了。雖然是在學校假期中舉行，這意味要從寶貴的假期中抽出數天的時間，卻有頗多參與者，總共有十二位青年參加呢。原先是安排三天的，卻因為大部份的大學生只能在星期五晚上或星期六早上報到，所以在星期五那一段的時間人數較為小。但也是不錯的出席率。有兩位青年資組的母親出席作為我們的貴賓。他們幫助及照顧我們的安全。女生被安排住在寺院左邊的宿舍，而男生則住在寺院的右邊的宿舍，靠近草坪。星期五的程序是早上報到，接著是由智師父介紹基本的禪坐知識。這程序跟成人禪坐營相似。接著是坐一枝香的禪坐，之後休息一會，再繼續禪坐。因為這是特別為青年安排的，故頗為輕鬆，也有很多的休息的時間。第一天的行禪很特別。因為天氣很好，智師父嘗試一個新的安排。她帶領我們走到下面的天王殿，然後再從那裡走上來到禪堂。下午茶的時間我們有麵吃，在這段時間有多幾位參加者報到。星期六的禪坐很輕鬆、愉快和有趣。總體來說我們最少坐了七支香和數次跑香。我們也很榮幸得到慈悲的上如下山法師撥出他寶貴的時間跟我們坐了幾支香，又跟我們開示及解答問題和個人的禪觀的經驗。這一天就安靜地以洪興梅師姐供養的批沙作為下午茶結束。星期天的禪坐稍微有些不分別因為要和慣常的週日活動相結合。雖然是有些這紛擾但總算渡過了。作為輕鬆自在禪，師父們都較為寬容，甚至數次讓我們打破了禁語的規定。這次禪七以分享大家的禪坐經驗作為結束。上如下山法師也每人送給紀念品鼓勵我們繼續精進修習。總的來說我們有很多的樂趣和平靜的時刻，好讓我們清理心思。我們都期待下一次禪七到來，希望到時你也參加！

雲陽寺青年組

The Youth Meditation Retreat was indeed a very special one, as it has been quite some time since we have had any formal activity held at the temple due to the busy schedules of other prestigious events hosted and also finding the time suitable to pair with the timetables of the schooling calendar. We had a great turn out, and although it was hosted during the holiday week which meant taking a few days out of precious Holiday time, about twelve youth attended in total. Originally three days was

arranged, but most of the students in university could only check in on Friday night or latest Saturday morning. So, the initial group was slightly smaller for the Friday session, but nevertheless, a good turnout. We also had two guests of honours being two mothers of members of the youth present to assist and ensure our safety. The ladies were organized to stay at the quarters on the far left side of the temple, whilst the guys were housed at the mens' quarters on the far right of the temple, close to the open field. Friday's session started early in the morning with the groups checking in, followed by a talk on basic sitting by Zhi Sifu. The schedule being quite similar to the adult's version of the same retreat then had meditation for one incense, then a break, and meditation sitting again. But since this was arranged for youth, it was rather relaxed, and there were plenty of breaks in between. Walking meditation for the 1st day was rather special as Zhi Sifu tried something new, which was walking outside due to the lovely weather. This took us down to the Four Heavenly Kings Shrine, and then back up to the meditation hall. For evening tea, we were provided with noodles, which were cooked, and it was during this period when a few more attendees arrived and checked-in due to the difference in their schedules. Saturday meditation was relaxing, happy and fun going, and all in all we managed to have at least 7 sittings with a few walking meditation sessions too. We also had the honour of having our most compassionate Venerable Master Shih Ru San spare us some of his precious time to sit in with us during several of the meditation sessions, giving us Dharma Talks and a session for questions and personal experience contemplation. The day settled into a quiet with evening tea being Pizza graciously sponsored by Dharma Sister Helen Chong. Sunday's meditation was a little more different as we had to merge our activity with the ongoing Sunday Temple activities, but distracting as it was, we managed to pull through. And being the happy fun meditation retreat, the Masters were rather lenient with us throughout, even allowing us to break the Noble Silence Rule several times. The retreat ended with a sharing of experiences by all of us, and most compassionate Master handed out dharma tokens to subtly inspire us to continue in our spiritual practice diligently. All in all, we had loads of fun, and a very peaceful time enabling us to clear our minds, and we definitely look forward to the next one, hoping to see you there too! With loving kindness, YYT Youth

修行是生生世世的志業，而禪修是修行中的不二法門。這次雖然短短兩三天禪修，但卻是未來無限遠的開始。禪修在於突破自我、超越自我、成就自我。突破我們這個不聽喚的色身，突破酸疼痠痛，得到清涼輕安。超越自我才能安住這顆浮動的心、放下我執、啟發慈悲心、長養菩提願。如何成就自我。

身心已安住，貪瞋已止息，利益眾生，才能成就清淨自我，達到無我。大家有緣成就一場禪修，是累世種子今生花開結果，未來日子，有賴大家將果中的種子再播種，再花開結果，生生不息，無止盡。

願大家菩提早日成就。

100年2月13日 釋仁覺





## 禪七心得報告 Seven-day Zen Meditation Testimonial

首先，我覺得我很幸運能在劉昕的介紹下，來參加這個禪七班。其次，我覺得我能有這個機緣結識禪師，各位師父和各位同學。中國古語說，同學為友，同志為朋，有朋自遠方來，不亦樂乎。在這短短七天裏，我不只學到知識，開發了智慧，還結識了這麼多世界各地學習佛法的禪友。真是人生一大幸事。

我是第一次這麼近距離地學習和實踐禪和佛法。以前只是在書中知道臨濟禪宗的故事。現在我們就在臨濟正宗的法脈雲陽寺來學禪。在雲陽寺，這樣一個如詩如畫，如仙境般的環境，人生第一次放下一切的塵緣，靜心來研習佛法，來學習禪宗正統心法。在仁智師父的帶領指示，在法師的開悟啟示下，第一次與自然為師，用心去體會大自然神奇與美妙，與不知名鳥同嬉，近距離欣賞荷花的出淤泥而不染，來認識佛花的內在氣質，與小魚近距離觀察，在離湖水的遠處，看到很多漣漪，近身看來，確實小小魚兒在停留，在遊動。小魚停時，一動不動；游走時，蕩起小小漣漪，就好像塵世中的我們，每時都有很多漣漪在心中蕩起，很多天的煩惱經常在我們心中湧現。正如法師開示所說，我們不能向外求，而應向內求，去仔細觀察我們的心思意念，找出內在我們煩惱的原因，通過對我們呼吸的觀察，找出內在的我。去尋找我是誰？誰是我？我又是誰的答案。在學禪的休息期間，散步在湖水田間，恍如仙踪，奇花異草，扑鼻的花香，新割青草的芳香，讓我們在注意自己呼吸的基礎之上，領會法師所說，佛法在自然，正如道德經所云：“道法自然”。生活在塵世的我們，每日被五蘊所牽，所扰。能在雲陽寺這方淨土，認識自然體會佛法，正是人生一個樂事，第一次在靜坐後，來到湖邊，觀看觀音雕像，人生第一次感到觀音是如此的靜態和美麗地嘴角的笑，是多麼慈善。

在雲陽寺的七天，不僅學靜坐的方法和技術，更學到做人的方法。看到禪門正宗真諦。感覺到處都是善心，到處都是佛光普照。各位師父對我們生活起居，飲食，都照顧的無微不至，讓我們真正體會到和學到真的佛法。佛法是什麼？佛法是學佛的人體現出來的活生生例子，是八正見是佛法，在現實過活中體現。正如法師所講，在此次來雲陽寺學法之前，自己認為佛法是給死人用，到寺廟裏去的心都是為死人的事而去，而在中國大陸，找寺廟的人大都是求佛拜佛求升官發財，佛祖保佑。而沒有認為是為我們身邊這些活人所用，是指導我們生活真理。

First of all I feel very fortunate having Liu Xin refer me to this Seven-day Meditation Retreat. Secondly, I have this chance to get to know the Ch’an Master and the Masters and the classmates. As the ancient Chinese sayings said, “Learning together are friends. Having the same vision are friends. Having friends coming from far away to visit you is a great pleasure.” Within this short period of seven days not only I have learnt something new and broadened my mind, I also get to know so many friends from different parts of the world getting together to learn Buddhism. This is a great pleasure in one’s life.

This is the first time I actually learn and practise Ch’an and Buddhism. Before I only learnt about the stories of the Lin Ji School. Now I am learning Ch’an from the authentic lineage of Lin Ji School, Yun Yang Temple. This is my first time to let go all and learn Buddhism and the authentic Ch’an in this picturesque scenery of Yun Yang Temple, just like a fairy land, peacefully. Under the guidance of Master Zhi and the enlightening teaching of Master Ru Shan, I take the nature as my teacher for the first time. Try to understand the wonder of the nature and its magnificence. Play with the birds and enjoy the purity of the lotus flowers in close distance. Look at the little fish at close up. I can see many ripples at the far side of the lake. When look closely, actually there are many little fish there, with no motion or moving slowly. When the little fish stop moving, they are motionless. When they swim, they stir up little ripples. It is just like we people always have many ripples arising in our mind. There are always many afflictions well up in our mind for many days. Just as Master said that we cannot search outside instead look inside. Contemplate our thought carefully. And try to find out the causes of our afflictions. Through contemplating our breathing, try to find out who I am. Who is I? Who am I? I walk along the lake and the field during the break of Ch’an sitting. It is just like in the fairy land with different, strange flowers and good smell of the flowers and the newly cut grass coming into the nostrils. When we concentrate on our breathing, we realize what Master said - Buddhism is in the nature. Just as the Dao De Jing said, “The Path is Nature.” We people, living in this world, are being led and worried by the Five Aggregates every day. So it is a great pleasure in being able to realize Buddhism through observing the nature in this pure land of Yun Yang Temple. After the first session

大學畢業後，我的大學同學在工作三年後，去北京總部培訓，突然消失了，生不見人，死不見屍，後來有人說過，在寺廟裏見過他，當時心想是因為他家庭和他個人感情生活不順，才導致他出家當了和尚，因此對寺廟沒有好印象。正如有入云，人心死，道心生。現在才明白，我的大學校友出家的原因。佛法是出世間法。也更是為我們塵世人準備的法。長期生活在中國大陸。一個無神論占絕大多數的國家，曾經的中國共產黨員，我們從法律上講是不可以研習佛法的。來到澳洲，有了這麼好的機緣，正如淨空法師所講澳洲是全世界最適合學習佛法的國度，正是精進研習的好機會。感謝法師感謝師父們，感謝雲陽

寺，感謝各位同學。阿彌陀佛！

左鋒 禪七心得報告

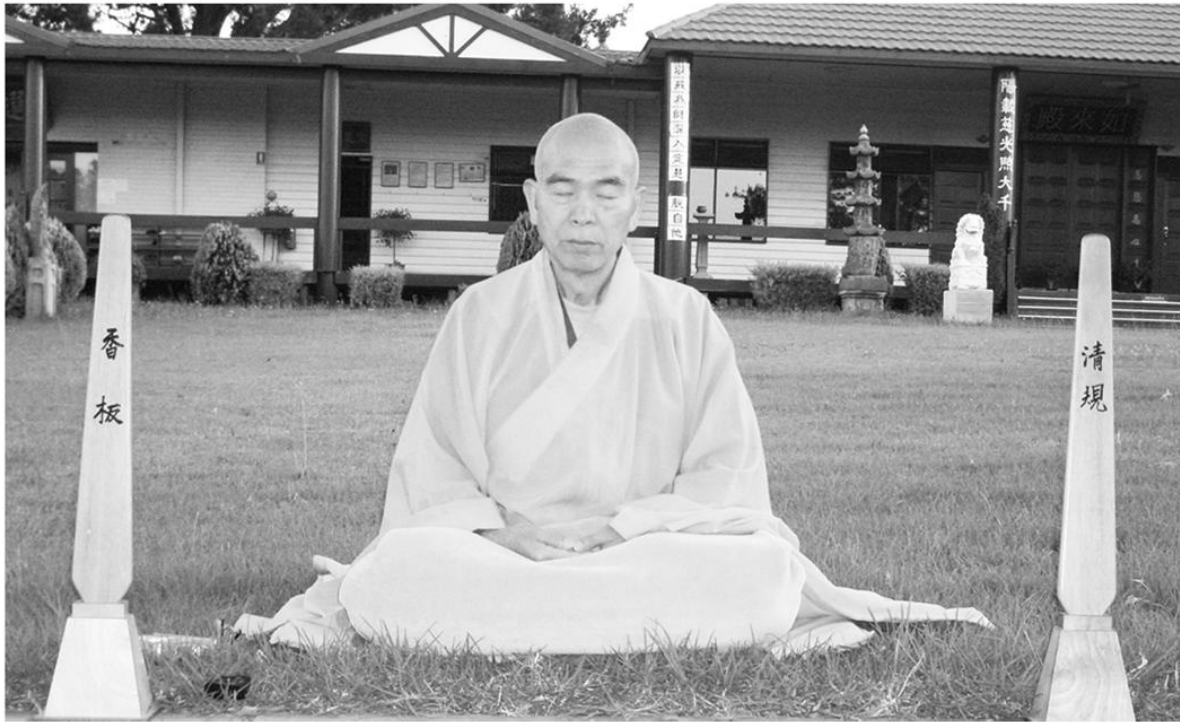
# 禪

of meditation, I come to the lake and look at the statue of the Guang Yin Bodhisattva. This is the first time in my life I realize the great compassion of Guang Yin Bodhisattva emitting from her quiet and beautiful smile.

I have not only learnt the method and techniques of Ch’an meditation but also learnt the interpersonal skills during the seven days in Yun Yang Temple. I can see the true meaning of authentic Ch’an School. I feel loving-kindness everywhere. The Buddhist light shines everywhere. The Masters take care of our daily lives and meals carefully. This enable us to realize and learn the real Dharma . What is Dharma? Dharma is those who learn Buddhism come to realize the real examples in the life. It is to put the Eight Noble Ways in our actual life. Like Master said, I thought Buddhism is for the Death before I came to Yun Yang Temple. We go to the temple is like preparing the funeral of the death. In Mainland China, the people who go to the temples are asking the Buddha to help them to have good career and big fortune. They do not know it is the true guiding for people in the daily life. After graduated from the university, a classmate having been working for three years, joined the training programme at his company headquarter in Beijing. He disappeared suddenly. Later someone said that he saw him in a temple. I thought that perhaps he encountered problems in his family or personal love affairs and this made him become a monk. Because of this I have a bad impression of the temple. As someone said, “The heart died and the mind of Dao was born.” Now I understand the reason of my classmate to choose to be a monk. Buddhism is way of renunciation of human society. It is the way for preparing people of this world. Living in Mainland China, a country where most people do not believe in God, for so long and also being a communist member who is not allowed to study Buddhism, I have a very good opportunity after coming to Australia. Just as Master Ching Kong said that Australia is a place where is very good for studying Buddhism. It is a very good chance to study diligently. Thank you very much Master. Thank you Masters. Thank you Yun Yang Temple. Thank

you classmates. A Mi To Fo!

## 法之樂 The Happiness of Dharma



感謝師父慈悲讓我有這個機會來參加這次的禪七活動，心中無比的感恩與法喜充滿。這次的輕鬆，自在，快樂禪真的是非常地快樂。我把他歸納成幾種快樂。

第一是“身之樂”，為什麼說是身體的快樂呢？因為平時我因工作忙碌並沒有常抽空來練習靜坐，所以想到七天的靜坐不知自己是否可以勝任，特別帶了自己的坐墊來學習。沒想到出其意料的這七天的禪坐，只有第一天的前二柱香雙腳有一點酸麻疼痛外，其餘這幾天都沒有酸麻的疼痛感，真的太高興了。感覺自己的身體比以前還好，背也不酸，腰也不疼，真的要感謝智師父代領我們做了些暖身及拍打的運動，讓我們不覺得寒冷及減少疼痛之感。

第二是“心之樂”，什麼快樂都比不上心理的快樂來的重要。在還沒參加禪七前並不知呼吸與心是相關的，在師父的禪學開示中明白了呼吸的重要性及與心的相連是如此的密切。呼吸間的一緩一急竟可以影響到心靈的安定，由於心中的那份寧靜，我們才能感覺到事物間的美，這幾天的戶外禪讓我深深地感覺到心中的那份寧靜與喜悅。鳥語花香就如同我們與大自然融為一體，那種感覺真的是難以用筆墨來形容，唯有親自體會才能感覺到那心中的喜悅與祥和。

最後是“法之樂”，人的一一生中如能聽到佛法，真的是有福報的人，師父很慈悲在這次的禪七中為我們指導了止觀法門，而且也以深入淺出的方法讓我們來觀察自我，我真的很榮幸這次的禪七中我幫助我的朋Lesley作翻譯，這是我第一次將師父的法語直接翻譯成英文，雖是很挑戰，但我以簡明扼要的方式將重點傳達給她，看到她專注及喜悅的心情，自己猶然也感覺到非常地快樂，快樂是不難尋找的，只要從我們的心中慢慢地去體會，您將會察覺到快樂竟然是在您的四周。今日有這個因緣同各位師兄，師姐們一起在這裡學習禪修，心裡感到無比的喜悅，希望大家都能不負師父對我們的期望，日後好好努力學習。相信每一個人的道業都能更上一層樓。最後我要感謝師父為我們提供了這麼一個良的環境讓我們來學習，也要感謝常住師父為我們安排了衣食住行，使我們沒有後顧之憂，感謝大家給我學習的機會，如果我說的有不合理不合處，請大家見諒。最後祝福大家：法喜充滿，六時吉祥。

佛弟子 范若雯 合十



上下  
如山禪師在澳洲佛院帶領眾弟子們在清優環境下禪坐  
Master Ru Sun leading disciples to practice meditation outside, Australia.

I thank Master let me have this chance to join this Seven-day Meditation Retreat. I really feel very happy throughout this Retreat. I conclude the happiness as below:

Firstly it was the happiness of the body. Why did I say the happiness of the body? It was because I usually did not practice meditation for being too busy. I wondered if I could sit through the whole seven-days meditation. I specially brought along my cushion. Out of my expectation, only the first two sessions of the first day that I had soreness in my feet, for the rest of the retreat there was no soreness. I was very happy about this. I felt that my health had improved. There was no aching on the back as well as the waist. I had to thank Master Zhi leading us to do the warm-up and patting exercises. This made us not feeling the cold and the soreness. Secondly, it was the happiness of the mind. There was no happiness more important than the happiness of the mind. Before joining the Retreat I did not know the relationship between breathing and the mind. From the talk of Master, I understood the importance of breathing and the close link with the mind. The slow and fast pace of the breathing affected the stability of our mind. Due to the calmness of the mind, I was able to see the beauty of the things. The meditations outside made me feel deeply the calmness and happiness in my mind. I felt I merged with the nature. The feeling was very hard to describe. The joy and happiness were only to be felt by one's own self. Lastly it was the happiness of Dharma. A person had to have great merits before he was able to have the chance to hear about Dharma. Master was very kind to teach us the vipasanna meditation in this seven-day meditation retreat. He explained in simple terms to lead us to look into our own self. I also very honoured to help my friend Lesley by translating to her. This is the first time I translated Master's talk into English. Though it was very challenging, I tried to translate the concise points to her. Seeing her concentrated and happy expression, I also felt very happy as well. Happiness was not difficult to find. We only had to feel it in our mind slowly, then you were able to see that happiness was everywhere around you. Today I had this chance to learn meditation together with brothers and sisters, my heart filled with immense joy. I hope we would not let Master down. We had to learn diligently. I believed that each one of us was able to progress further. Finally I thank Master for providing a good environment for us to learn. Also thank Masters for arranging us the accommodation and meals so that we did not have any worries. Thank you all for giving me a chance to learn. If I had any mistakes, please excuse me. Finally wish you full of Dharma happiness and lucky all the time.



恭迎白雲老禪師來澳弘法暨佛像開光  
Welcome Grandmaster Venerable Bai Yun visit  
our temple to give Dharma talk and conduct  
statues inauguration.

17th -18th April 2011

歡迎老禪師午宴 4月17日 中午 11時30分  
地點：雲陽寺 餐費：\$100.00.

You are cordially invited to join the welcome lunch on 17th April 2011 at 11.30 am.  
Venue: Yun Yang Temple Cost: \$100.00.

餐費全數供養老禪師作弘法利生用途  
All proceedings will be offered to Venerable Bai Yun for Buddhism Propagation and social benefit

## 2011年光明燈

經云：「燃點十千燈明，以懺滅眾罪」  
根據佛經上記載，點燈供佛概說有下列的功德：  
一、身無病痛、視力良好、嗓門柔軟，聲音妙好。  
二、心地清明聰慧，不為愚癡所轉。  
三、心身自在，善財善寶充足。  
四、生活安穩，衣食豐足，心無所懼。  
五、身體健康強壯，充滿生命活力。

### 光明燈的類型：

- 一、觀音消災燈：祈求消災解厄逢凶化吉
- 二、藥師延壽燈：祈求福壽綿長如意
- 三、太歲平安燈：祈求趨吉避凶平安順利

一年費用僅收\$50

歡迎參加2011光明燈，請到知客室洽詢報名。

## ANNUAL WISDOM LAMPS 2011

“Lighting up thousands of lights, to repent and annihilate all sins”

According to the Buddhist Cannons, if people in their past lives always offer lights to Buddha in Buddhist

Temples and Pagodas, they will enjoy the following benefits:

- ☑ In terms of physical body: bright eyes, solemn appearance, beautiful voice,
- ☑ free from illness.
- ☑ In terms of wisdom: peace of mind, intelligence, and able to differentiate good from evil.
- ☑ In terms of career: always meet good people, wishes always come true, have a happy and stable life, sufficient food and clothes.
- ☑ In terms of Karma: Born into prestigious families, seeing Buddha at the verge of death, and reborn into good realms when this life ends.

### Types of Wisdom Lamps:

- ☑ Avalokiteśvara Lamp: Blessing & Wellbeing
- ☑ Medicine Lamp: Longevity & Good Health
- ☑ Tai Sui Lamp: Annual Peace & Fortune

Registration for the 2011 Annual Wisdom Lamps is now open. Please visit our Temple's reception to register. Duration: 1 Year. Cost: \$50

活動 Activity	日期 Date	時間 Time
靜坐共修班 Weekly Meditation Practise	每個星期四(2011年2月10日-2011年4月14日) Every Thursday (10 <sup>th</sup> February 2011 – 14 <sup>th</sup> April 2011)	下午 7:30– 9:30 7:30pm – 9:30pm
禪一 One Day Meditation Retreat	每個星期六 (2011年2月12日-2011年4月2日) Every Saturday (12 <sup>th</sup> February 2011 – 2 <sup>nd</sup> April 2011)	上午 8:00 – 下午 5:00 8:00am – 5:00pm
禪三 Three Days Meditation Retreat	2011年4月24日-2011年4月26日 24 <sup>th</sup> April 2011 – 26 <sup>th</sup> April 2011	23日晚上 7:30 報到 Check in on 23 <sup>rd</sup> at 7:30pm



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## 澳大利亞佛弟子協會 繳費通知



### 提醒您！

為歡迎老禪師于 2011 年 4 月 17 日來澳弘法暨佛像開光，凡於 2011 年四月十五日前申請入會，並繳足 12 個月會費者，於老禪師來澳弘法時，每人將獲贈一份特殊的禮物。

2011 度的會員會費已開始繳納了，由於本寺新的電腦資訊系統的啟用，吉祥會員與佛弟子會員將使用同一個會員代號，合併計算每月應繳會費，希望您能支持配合，儘快繳納會費！

### 感恩您的護持！

佛弟子協會會務運作漸趨完整，協會之五大服務目標：佛法流布、社會公益、文化教育、生命關懷、人文交誼等也在推展之中。

時光飛逝，轉眼已是 2011 年，今年靈雨充沛，屆秋涼之期，祈願諸位大德身體健康、平安吉祥、福慧增長，同時能自如地運用佛法，讓人生更自在！更圓融！更快樂！

### Buddhist Society of Australia Membership Fee Payment Notice

#### Reminder

Our Grand Master Bai Yun will visit our temple on 17-18 April to give dharma talk and statue inauguration, while his visit, a special gift will be given to those members who enrolled and paid at least 12 months membership fee before 15<sup>th</sup> April 2011

The membership fee for 2011 is due, because the adoption of the new member data information system, Only one member code number applied to both the Yun Yang Compassionate Society (YYCS) member and BSA member, so the membership fee will be combined calculated in our computer data system. Your cooperation to make the payment accordingly is very much appreciated..

Thank you for your support!

The 5 aims of BSA (Buddhist Society of Australia) are Propagation of Buddhism, Social commonweal, Cultural Education, Life Care and Social Companionship was established step by step.

It is year of 2011, it has been wet and rain for this summer and suddenly we are in the beginning of Autumn, please take care of your health and apply dharma for the freedom, perfection and happiness of daily life.

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**In thought, focus on one's faults.**



什麼是**禪**坐？

**禪坐常思己過**

**閒談莫論人非**

**In speech, stay away from others' faults.**