

Ean Keng Si *Digest*
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- Exclusive Interview :
Insights Unveiled with
Sayādawgyi U Paññādīpa
(Beelin Sayādaw)
- 泰北蘭納佛教尊者——
帕瑪哈阿溫普里潘佑
- 禪定與正定修行圖表

正慶文壇

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封面照片

十八羅漢之長眉羅漢-阿氏多尊者，
是一位充滿慈悲的覺悟長者，
擁有深邃而無言的智慧。

Cover Photo

Ajita, the "Long-Eyebrow Arahant" of the
Eighteen Arahants, was an enlightened elder
with profound, silent wisdom and compassion.

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禪定與正定

生覺比丘

有些佛弟子不瞭解禪定與正定的差別。禪定的修行在悉達多太子離開皇宮時已經是一種主流的修行方法。悉達多太子出家之後也沒有例外的跟隨了當時最出名的歌羅羅仙和水獺仙兩位禪師修行，相續證得“無所有處定”（亦作“無想定”）及“非想非非想處定”。可是在《根本說一切有部毘奈耶破僧事》中的記載，他卻對兩位禪師說：「如此之道，非智慧、非正見，不得阿耨多羅三藐三菩提果，是垢穢道。」

在《相應部》受相應第十九-般奢康伽(木匠)經中提到不同層次的樂，一層高過一層：

1. 欲界樂：五欲(眼耳鼻舌身)之樂
2. 色界樂：初禪、二禪、三禪、四禪
3. 無色界樂：空無邊處定、識無邊處定、無所有處定、非想非非想處定
4. 想受滅盡定之樂

此經中佛陀也告知阿難尊者：「汝友等！世尊並非唯對樂施設於樂受。諸友！無論於何處，樂之所獲處，無論於何者，是即如來於樂所施設。」佛陀並沒有認同四禪八定、乃至想受滅盡定的樂。

與此經對照的《雜阿含》第485經中也記載了：「若有異學出家，作是說言：沙門釋種子，唯說想受滅名為至樂，此所不應。所以者何？應當語言：此非世尊所說受樂數。世尊說受樂數者，如說：優陀夷！有四種樂。何等為四？謂離欲樂，遠離樂，寂滅樂，菩提樂。」

可見，相對於四禪八定、乃至想受滅盡定的樂，佛陀是認可離欲樂，遠離樂，寂滅樂，菩提樂。那麼要如何能夠證得佛陀所說的離欲樂，遠離樂，寂滅樂，菩提樂？

根據《雜阿含》764經：爾時、世尊告諸比丘：「何等爲修八聖道？是比丘修正見，依遠離，依無慾，依滅，向於捨；修正志；正語；正業；正命；正方便；正念；正定，依遠離{遠離樂}，依無慾{離欲樂}，依滅{寂滅樂}，向於捨{菩提樂}；是名修八聖道」。所以要證得佛陀所說的這四種樂就要修八聖(正)道。

並且《雜阿含》第754經也提到：佛告舍利弗：「謂七正道分，爲賢聖等三昧，爲根本，爲衆具。何等爲七？謂正見、正志、正語、正業、正命、正方便、正念。舍利弗！於此七道分爲基業已，得一其心，是名賢聖等三昧根本、衆具」。

可見，正定的成就不是修行四禪八定、乃至想受滅盡定，而是必須要具備八正道的前七支的資糧，也就是：正見、正志、正語、正業、正命、正方便、正念。

修行八正道就可以成就正定，而正定的成就也就是貪慾、瞋恚與愚癡的止息。見《雜阿含》749經：爾時、世尊告諸比丘：「若起明爲前相，生諸善法時，慚、愧隨生；慚愧生已，能生正見。正見生已，起正志、正語、正業、正命、正方便、正念、正定，次第而起。正定起已，聖弟子得正解脫貪慾、瞋恚、愚癡；如是聖弟子得正解脫已，得正知見：我生已盡，梵行已立，所作已作，自知不受後有」。

所以佛陀的教導是透過“明”的前導，修八正道，得解脫貪慾、瞋恚、愚癡，才能夠脫離生死輪迴、不受後有。

從《相應部》蘊相應第126經裏，“明”的定義是：「有五蘊集法者，如實知有五蘊集法。有五蘊滅法者，如實知有五蘊滅法。有五蘊集滅法者，如實知有五蘊集滅法。說此爲明，如是爲明人。」也就是修因緣觀，明瞭“諸法因緣生，諸法因緣滅”。正如舍利弗尊者從佛陀在鹿野苑爲五位修行

者之一的馬勝比丘那裏聽到的偈頌：“諸法因緣生，亦從因緣滅，我佛大沙門，常作如是說”即得須陀洹果。

根據佛門第一經《轉法輪經》也即是《雜阿含》379經：「我已於四聖諦、三轉、十二行，生眼、智、明、覺故，於諸天、魔、梵、沙門、婆羅門，聞法衆中，得出，得脫，自證得成阿耨多羅三藐三菩提」。

其對照經文《相應部》諦相應第十一經裏，佛陀也提到：「諸比丘！云何乃能如來於中道現等覺，資於眼生、智生、寂靜、證智、等覺、涅槃耶？乃八支聖道是。謂：正見、正思惟、正語、正業、正命、正精進、正念、正定是」。

佛陀成等覺(也即是阿耨多羅三藐三菩提)乃至寂靜、涅槃是依據八正道的修行，最終成就正定的解脫者。

以下的圖表顯示了禪定與正定修行方法的差別處：



Youtube 頻道：中道講堂
Whatsapp: (+65) 85993903



如何〈照見五蘊皆空, 度一切苦厄〉 — 佛教初階實務與應用

釋德昱

臺灣如露精舍 熏禪中心

一、續論: 眾生皆有佛性

佛說眾生皆有佛性,意思是大家都可如同釋迦牟尼佛、觀自在菩薩一樣清淨、解脫、自在、福慧圓滿。六祖壇經云:「何期自性本自清淨!何期自性本不生滅!何期自性本自具足!何期自性本無動搖!何期自性能生萬法!」由此則透露、肯定了清淨的佛性就在自己身上的訊息,理應俯拾可得、淺顯而易發見、好拿出來又好用才對。這便是本文設定之研究標的--如何以簡單能理解易操作的〈初階實務〉練習,便能自在運行自性佛法,令自身的煩惱苦厄,得到初步消愆,並分證真源。

〈照見五蘊皆空,度一切苦厄〉多麼簡單明白的佛法啊!且讓我們來研究如何依自性佛法視角來窺探操作〈照見五蘊皆空〉於一分,就〈度一切苦厄〉一分。

二、佛智與人智視角不同

〈照見五蘊皆空,度一切苦厄〉源於《般若波羅蜜多心經》,聖者觀自在菩薩依自性佛智妙慧,度脫了自身的一切生、老、病、死等諸苦。

但是以目前人類現有的智能領域,則是:五蘊身心存有諸苦,仍無法徹底解決這些苦。舉普遍的現象,例如:人們每每碰上病狀來臨甚或病重將死時,便常讓醫師與自己束手無策,不知老病死因緣是何!不知如何對治;於是此刻的人生將頓失所望、了無生氣了。然而佛說只要自己用自己的佛智,照見一下五蘊身心,那苦的五蘊身心便一瞬如同空花一



般,<空實無花,知是空花,即無輪轉,亦無身心受彼生死>等一切之苦。
(註:《圓覺經》)

究理可知 <佛性之智> 與 <人性之智>相應於本句- <照見五蘊皆空。度一切苦厄>的實務-其<照見>的方法視角必定明顯不同,以致結果不同,才讓一方得解脫自在,一方卻還輪轉於諸苦。其不同之處在哪?又如何下手?

三、五蘊之苦從何而來

本文的主人翁應是每一個自己,五蘊是指自己的身心世界:色蘊可指身體,蘊蓄著六根六塵六識和合;受蘊為六根的各種感受;想蘊會意想成相;行蘊則意念不停遷流造作;識蘊則統合、含藏一切體相用;以上五蘊雖分別說明,但其變現卻是五蘊和合而身心一體。

再從個人生活、生存、生命中的點、線、面觀察,這五蘊身心並存在著相續生長不斷、三世因果、累世情結及六道十法界等種種;當整理至此,令人恍悟驚艷這五蘊,真實蘊含著極其豐富又多彩的內容啊!

除了個人豐彩的五蘊內藏,當還有其他眾生的五蘊及大家依報的環境國土呀!這些都直接或間接相互影響,其息息相關的程度,猶如眾所週知的<蝴蝶效應>一般;只要不經意的瞬間一念,其與眾生和環境因緣果報的連鎖效應,往往出乎意外,甚或失控收場!是啊!你我大家常常就會出現那 <不經意的瞬間一念>!不是嗎?

瞬間一念將產生一瞬的五蘊,念念相續不停,將五蘊也更迭不已。
<實務觀察>:

當起一念愉快的心想時,觀察當下,五蘊就顯得愉悅快樂舒適。對比:再生起一念瞋恨的心想,即刻變現成了百脈肌肉繃緊、怒目對人的五蘊身心;就這單單前後的二個心念,便造成了二個迥然不同的五蘊身心;這不也正是人生最常見的二類五蘊:<樂> 與 <苦> 的輪轉!此處顯出了一關鍵:<苦樂因果就在於一念之間>,但吾人則常不覺於這一念,致將受何等果報還不自知呢!試想:誰不要都處於安樂愉悅圓滿而要繃緊缺憾呢?



吾人的心念及智能視角確實存在盲點 – 無明不覺的瞬間一念，並且還念念不覺而相續不斷呢！那此刻的五蘊也無明不覺嗎？

<實務觀察>：

(1) 問：你是你自己五蘊的主人，請制心於一處，看心念(想蘊)是否能於5分鐘的時間內，令心不動不生起一念想？現場試試看？(註1.：一念的定義，於本文暫設定為：內心升起一名字相，稱一念或一字念，約為起心動念的最小單位。註2.：本題已訪問超過100人。)

答案：沒有辦法！太難了！怎麼可能！看是很簡單，結果很困難。唉！最簡單最被人忽略，真不知念頭是從何處來的！控制不住呀！

(2) 問：你是你自己的主人，可以叫自己不要生病嗎？(註：本題訪問超過100人。)

答案：還是沒有辦法！那我是自己的主人嗎？問題在哪呢？

由此二問，發現人們的五蘊之苦真是由無明不覺的起心動念而來啊！那平常時候五蘊的運作，於自己真是不知五蘊生、不知五蘊老、不知五蘊病、不知五蘊死，都已成為人類不知不覺的習性了。

四、照見五蘊皆空

<照見五蘊皆空> 並非照見五蘊什麼都沒有。而是<當無明五蘊被照見明白了，五蘊之苦也會自然迎刃而解。>世間的問題疑惑肇因於看不到癥結所在，即無明的意思。凡夫自己的五蘊煩惱之苦也是，往往是到了受果報了才意識到，但卻為時已晚；而所謂無明之處一旦被照見：猶如從「如人入暗則無所見」到「如人有目日光明照，見種種色。」《金剛般若波羅蜜經》「有智慧時，則無煩惱；有煩惱時，則無智慧。」《大般涅槃經》卷第二十九)一樣，意思是人法智能的無明之處會被自性佛法智慧光明所迭代，其無明五蘊煩惱之苦的本末因緣同時也會被自性佛光(智)所照見明白，當然自然得以化解。

研究至此，如何自覺發見佛智(性) 其淺顯關鍵已然浮現：無明五蘊的因緣本末是由自性佛智所照見了知(如人有目日光明照，見種種色)，也就是說：



「照見無明五蘊的本末因緣一二分即發見佛性一二分」。

再縮至最小範圍一探更能清楚：即只要先照見吾人當下<一念無明>，了知這一念無明五蘊的因緣本末，同時就是自性佛性顯發而迭代了當下那一念無明一樣。

五、如何照見一念無明五蘊本末

於佛經論解說上有一支系統最適合在這裡闡明：即所謂<一念無明生三細相，境界為緣長六粗相>。(註：《大乘起信論》)這是佛菩薩照見眾生一念無明不覺心動的本末究竟，從深細到粗淺處描繪成此三細六粗共九相，以下簡約說明之：

<一念無明生三細>：

(一)無明業相：即一念<五蘊身心>，五蘊於無明不覺心動起念而化現出。

(二)能見相：

「以依心動故能見，不動則無見。」

<人法>與<佛法>所見不同之處從此開始。吾人能見著、顯現自己的五蘊身心，是因<心動>；而佛法的視角<心不動>時，則照見無所有五蘊(無見)，並了知<心動>時，五蘊緣境之本末究竟；這真顛覆了<人法>的智能範疇：<心動能見為不覺，心不動無見為覺。> 那如何心不動呢？

(三)境界相：

「以依心動能見故五蘊境界妄現，心不動離見則無境界。」

這裡將是本文準備下手之處了---「無境界相的體驗-照見五蘊皆空」。

<境界為緣長六粗相>：

「以此一念五蘊成境界緣故，其本末再以六相分明之。」

(一)智分別相

(二)相續相

(三)執著相

(四)計名字相：予境界安立名字

(五)起業相：完整生起新業

(六)業繫苦相

以上已將一念無明五蘊本末，簡明闡述於三細六粗共九相的連鎖效應，從粗到細相誠然甚深微妙，「唯佛與佛乃能究盡諸法實相」。

但佛菩薩慈悲為我等大眾啟示了此一可<照見五蘊皆空，度一切苦厄>的關鍵修行系統，既簡單又易於操作練習；這最簡單的關鍵點即是<心動>最表顯可見之處<第四計名字相> 與 <第五起業相>之間。由 第五<起業相>便知，**只要不<計名字相>一瞬，心即不動一瞬，則新業將一瞬不起，舊業被照見如夢幻泡影一瞬；當刻，佛性淨法熏習，瞬時也啟動了連鎖效應：會把那習以為常的苦樂執著化作淡淡清水，根深蒂固的愛恨分別情結莊嚴成菩薩悲願。**

六、結語

相傳釋迦牟尼佛於靈鷲山講經時手拈金色蓮花示眾，宣演了史上著名的「禪」的一幕，是時眾皆默然，唯迦葉尊者破顏微笑。

世尊曰：“吾有正法眼藏，涅槃妙心，實相無相，微妙法門，不立文字，教外別傳”，付囑摩訶迦葉。

照見第四<計名字相>即<不計名字相>，即<不立文字的教外別傳>，可說是佛法於<直指人心、心不動>的初階練習；對境時，把握當下心不動不取名字相，五蘊境界便無所相續；這便是<照見五蘊皆空，度一切苦厄>的開始樞紐；只要<不計名字相>一分，則執著相、相續相、智分別相就無一分，無明業相亦無一分，佛性便再發見一分，煩惱苦也解脫一分。

祈願大家圓滿安樂。





延慶寺

禪與生活

釋彌堅

自從佛陀為眾生展示修行解脫的方法和利益，便成為各地方普遍接受與運用修行的方式。不管在任何地方與時代，都能讓眾生離苦得樂，找回本來面目。方法甚多，但禪修一定是門重要的修行方法之一。禪修者能讓人的心安定，斷除煩惱，展開智慧，生活便是自在。

然而，現在的人生活壓力挺大，衝衝忙忙，沒辦法停下來，找回自己的能量，遠離一切煩惱。如此便是越忙越容易變老，更是破壞身體的健康，心理時常發起脾氣，也是容易升起貪、嗔、痴、慢等煩惱。如果能運用禪修在日常生活，身於萬丈的紅塵中，也會體驗到寧靜又活潑自在的人生境界。

隨時提起正念與呼吸

修行的目的是放下執著，心裡沒有掛礙。所以在日常生活，常常保持善念與正念，心理往善、積極、快樂的心，無起煩惱，如此變成自在。所謂正念？就是「活在當下」，非常專心投入在當下的體驗之中，不去想其他事情。也就是吃飯時很清楚知道在吃飯，走路時也清楚覺察在走路的蠻快，放鬆地走，或是在打電腦也知道在打電腦，不會生非平價的覺察，我們的力量不會牽涉到很多地方，力量放在當下的事情。

此外，呼吸也是正念的覺察，能隨時保持覺察呼吸，便能身心放鬆，力量不會散開，慢慢心理放鬆與產生定力與智慧。在過去祖師修行的觀察，就是沒有一個比當下的重要，如果一直想起雜念、妄想等，力量會消

耗，身體疲倦，甚至無有活下去的動力。當我們停下雜念，而專注在呼吸或當下的事情，心理不起雜念與煩惱，也就是身心的安定與快樂。

觀呼吸法可有兩種方法，即為數息和隨息，數息的方法，是以吸氣、吐氣為一次呼吸，吸氣的時候，知道自己在吸氣，不需要做任何事情，等到呼氣的時候才數。一般常數從一到十，在過程不起任何妄想，如果數到三或四起妄想，再從頭開始數，數到十又回到一開始。數呼吸時可以清楚知道呼吸稍微在鼻孔出來一些些，或可以覺到呼吸到腹部起伏就數。隨息的方法就是數呼吸稍微定心了，開始隨息，即是知道呼吸出入，有長有短。此時，吸氣的氣息不能有任何的勉強，或任意粗細快慢，只清楚知道呼吸出入在鼻孔或腹部起伏即可。

如此在任何時間能觀察呼吸，能讓自己的心愈來愈專注、寧靜，呼吸也和心念一樣愈來愈微細，漸漸就可明顯感覺到呼吸的長短粗細，甚至是呼吸的溫度，明顯覺察身心放鬆和輕安的感覺，逐漸成就定力與智慧。在生活上能每天固定觀察與修行，壓力減少，覺察力加強，順境逆境皆得自在。

念佛與禪定

在大乘佛教，念佛是屬於淨土法門的重要方法之一，念佛者透過一心念阿彌陀佛，能斷除煩惱，同時可以往生西方淨土。因為是殊勝的法門，所以不論在家或出家，都要運用念佛法門。念佛者有的是專心修淨土法門的，但是也有不同修行法門如禪宗、密宗、律宗、華嚴宗等也在運用念佛方法。當念佛念到非常純熟，心中沒有煩惱、沒有妄念、雜亂，只有一句佛號時，自然會開出定力與智慧，此時即修成念佛三昧，這就是解脫的方向。



如此，可以用念佛方法在日常生活，常常保持念佛，身心安定與放鬆，成就定慧，這也是非常好用的方法。只要有空或在任何工作中，都可

以將一切與念佛結合起來。時時刻刻想到，現在念的是一句佛號，不要想剛才有沒有打妄想，也不要想等一下會如何，更不要去算念多念少，這些念頭通通不要有，只知道我在念佛就可以了。專心念阿彌陀佛，逐漸內心的煩惱會減少，快樂自在隨之而來。這也是一種禪定，也是想求生淨土便能成就的方法。

總之，念佛能很快達成禪定與智慧的效果，減少壓力，增長智慧，斷除煩惱，功德圓滿。可以試著在生活中隨時隨地融入念佛，體驗其中的利益與安樂。

自在生活

在繁忙生活中，能運用禪定、念佛、正念會減少壓力，時間規劃妥當，更能放鬆身心。在修行過程又增加福德智慧與慈悲，以及快樂自在，生命變得更美好。如此安穩的走，看淡得失，珍惜當下，平安自在。修行在紅塵中而不離紅塵，能超越紅塵，聖道之路隨著人間之路結合一起，乃是佛教之特色也。



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走進法域 — 感悟佛陀教法的智慧與慈悲

陳美妍

2015年，大學最後學期的長假中，我前往古晉法域（前名：兜率天修行林）學習禪修。當時，我對此道場幾乎一無所知，連師父是誰都不知道，僅因佛友的一句話：「那裡是個很適合修禪的地方」，便約了兩位朋友一同前往體驗。

在認識法域 (Dhamma Earth) 之前，我以為禪修的好處只是幫助我把心訓練得更專注，讓我可以做事更有效率，也定時地透過禪修清理內心的雜念，讓我們可以更快樂放鬆地過日子。但是，原來禪修帶給我們的遠遠超過我的想像。透過禪修，我們可以親自體證佛陀的教法，並且看到自然界法則運作的真相，看到輪迴的真相，讓我們真正斷除苦因，止息煩惱，而體驗最清淨、最究竟的快樂。更讓我感到震撼的是，這些方法甚至在佛滅的2500年後的今天，依然有效。依舊不斷有人驗證了佛陀的教法（例如在法域道場的修行人們），而這也表示我們每一個眾生都有希望。只要我們跟著對的方法修下去，努力地註入對的因，終有一天我們都是可以成就，都有能力親證佛陀的教法，都能夠離苦得真樂。

法域的禪修體系

法域教導的禪修體系是源自於緬甸的帕奧禪師，所授禪法依據《清淨道論》中三學、七清淨及十六觀智之次第，強調禪修者應以「戒清淨」為定、慧二增上學之基礎。因人之根器與需要，一般由「安那般那念」（出入息觀）或「四界分別觀」入門，遍修入禪業處和「三十二身分」，「白骨觀」，

「十遍」，「四護衛禪」（「四梵住」、「佛隨念」、「不淨觀」及「死隨念」），得具色、無色界八定之後，次以「色、名」業處，「緣起」，「相、味、現起與足處」修習觀禪（毘婆舍那）一簡稱止觀禪法。禪師將依據禪修者的進度和種種條件給予適當的指示。

止禪的目的是讓我們開發心的力量。當心能夠在一個穩定的目標上長時間快樂地安住，定力會慢慢生起。當五根——信、精進、念、定、慧——培育成熟時，定力就會由近行定達到禪那，即安止定。在禪修者利用安般念證得了初禪、二禪、三禪、直到第四禪，練習了五自在後，禪定之光（或稱智慧之光）就會明亮、明耀、明燦。有了四禪的強大定力作為加持，禪修者以這智慧之光去修觀禪，就會事半功倍。由於觀禪有很多內容需要辨識，所以容易出現疲勞。因此，有了四禪充電的話，近行定就比較有力量，不容易弱下來。

那觀禪是什麼呢？當禪修者修習了止禪業處，以穩定的智慧之光，觀照有關身（色業處），心（名業處）與輪迴因果的真相（緣起），並觀照其為無常、苦、無我的真相。禪修者將身心與輪迴因果真相看清之後，就會明白生命的形成與運作，及其背後運作的法則。而修習觀禪的目的，就是透過如實知見和如理作意（觀照一切名色或五蘊為無常、苦、無我），將我們內心深處（隨眠）對於生命、五蘊（色、受、想、行、識）的錯見與貪愛，逐漸地削弱並且斷除。眾生會苦，是因為只看見概念真相，不能如實了知無常、苦、無我的究竟真相，所以在喜歡和不喜歡之間抓取和排斥，以為這樣能帶來快樂卻造下許多苦因。修了觀禪，親自驗證佛陀教導的法之後，我們不再停留在“相信”，而是“知道”諸法的運作。因此在生活層面，假使我們在受苦果（如被人辱罵欺負）的當兒，我們知道，這也是過去我們曾經造下的惡業由於因緣成熟而產生的惡果報而已。看到了生命的真相之後，打破了時間和空間的限制，一切不合理的現象，其實都是合理公平的。我們會更懂得在生活中把心照顧好，保持正念，避免再造下更多的苦因。而在禪修層面，如此不斷修行觀禪之後，當觀智逐個在禪修者心中的生起時，生命的錯見與抓取將逐漸被消除並最終被斷

除。如此，當煩惱逐漸被消除，心因智慧與正念等善法而變得越來越豁達，明朗，自在和安穩時，禪修者體驗更寂靜的快樂。

法域的創辦人 — 吉祥尊者

在法域逗留的時間，我有幸認識了法域的創建導師—吉祥尊者。吉祥尊者經常受邀到各地去帶領禪修營或給予佛法開示，例如馬來西亞各州屬、中國、台灣、尼泊爾、美國、印尼等，因此就算來到法域，也不一定能見到尊者本人。吉祥尊者於1968年出生於馬六甲，1993年畢業於馬來亞大學法律系。



對我而言，吉祥尊者是一位慈悲與智慧兼具的導師，任何人來到尊者的面前，他總有能力攝受對方。我記得曾經遇過來自中國的母親，帶著年少的兒子來法域。母親滿腔熱忱想學法，但兒子一心只想往外走走看世界，想逃離道場。尊者有如慈父般，耐心跟他溝通，詢問他想要什麼，兒子回答說他想要“自由”，不想被束縛。於是，尊者非常有善巧地跟他分享守戒才能讓我們獲得自由，真正的自由源自於內心的自在與解放。那段時間，我親眼見證這位少年在那一週的變化。從一開始的抗拒，到後來可見到他經常尾隨在尊者身後，也許多了一份恭敬，和對法的好奇，也許感受到尊者和道場服務人員對他的關懷，他臉上也開始有了笑容，也願意來聽法了，我看了都覺得特別欣慰，也很讚嘆尊者的耐心與善巧智。有些人說，吉祥尊者很溫柔；也有人說他很嚴厲，兩者的他，我都見過。而我相信，無論他表現出哪一個面貌，這背後都是抱著對眾生的慈悲，不願眾生苦的心懷，所以尊者會以他的善巧智慧，去應對不同根性的眾生，以最適合對方的方式，幫助他突破提升，開發他的潛能，讓所有眾生都能因為遇到了他，遇到了佛法，而讓生命更趨向光明。

吉祥尊者除了教禪，也善於教導眾生如何在生活中運用佛法。他常提醒弟子們在生活中修練以下三種法力：

一、提升緣起無我的智慧與修養，煉成絕不受傷的心法，來什麼接什麼，接得法因圓圓滿滿，在一切境中提升。

- 二、提升慈悲喜捨的無量心法，煉成圓滿健康充實的情感，誰也奪不去的法喜法樂，永遠光明坦蕩地面對世上一切人物事。
- 三、提升如實智見，煉成什麼也摧毀不了的忍耐、勇氣、寬恕、包容、和諧、決心、擔當、真誠、正念、四明覺、如理作意及赤子之心等各種生命力量，在認清自身苦集滅道之兩套因果後，在理性與感性的中極平衡中培育執行法主，智行法主的法力。

讓每一位眾生都能走進法域

秉持著讓更多眾生能學法修法護法證法的慈悲，吉祥尊者於2016年，在西馬成立了吉隆坡法域。吉隆坡法域是位於士毛月的森林道場，一個南傳佛教的傳法生態道場。吉祥尊者曾如此介紹他對於吉隆坡法域的展望：

這將是個海量廣容，卻又不流俗隨便，始終忠於延續與傳揚
佛陀原始的教法的生態。

黑暗中的人能走進來，走向光明；

光明中的人能走進來，繼續走向光明；

孩子們能走進來，青年們能走進來，老人家能走進來，

病人能走進來，殘障人士能走進來，臨終的人能走進來，

需要保護的人能走進來，想要護人獻出愛心的人能走進來；

護與被護，愛與被愛，每個人都能與大夥兒們一同在

法上學習與成長。

吉隆坡法域從2016年成立至今已有8年，目前仍如火如荼地朝著傳法生態的方向發展。這段時間以來，法域主辦了短期出家營、法的領導學課程、兒童禪修營、孕婦禪修營、吉祥家庭營、大專生禪修營、青少年「愛善」等不同性質的活動。隨著信眾人數和需求的增加，法域仍在努力擴展，希望可以容納更多的禪修者和活動營員，另外也在建著老人的住宿區，未來資源條件許可時，計劃開展更多慈善的功能，如：臨終關懷服務區、托兒所、殘障中心等。法域的生態理念是：讓所有人，所有性別，各個年齡層，各個社會層面，各個經濟狀態，弱勢群體，各個能力專業的

人們，都能走進來結法緣，服務，累積功德，出家，學法修法證法護法。都能在善法中增上及發揮，讓大家接觸到法域之後，比接觸到法域之前更靠近四聖諦，更靠近解脫，更靠近涅槃。而這些生態的背後基礎，依舊離不開一群守戒清淨的出家眾，老老實實地修法，傳承著佛陀教導眾生體證涅槃之法。

而我，九年前一個對法域毫無認識的外人，走進了法域學法修法之後，因為在法域得到了法的真惠，在短短半年內，就前後從西馬飛往古晉法域好幾趟，每次都帶著不同的親人朋友去學禪。自從吉隆坡法域的成立後，我就經常在周末，從家鄉馬六甲開車前往那裡去服務，或親近善士，聽聞佛法。到後來，我成了法域的團體理事，今天也在法域當了法工(Dhamma Organizer)。與法域的因緣越結越深，是因為走進了法域學法之後，戒定慧提升了，煩惱減少了，內心的快樂與充實感遞增，生活變得越來越光明。這是法域出家眾和所有扶持法域的人集體付出的成果，更是偉大的佛陀，所教導的法的力量。而我們身為佛弟子，都有義務，繼承諸佛的使命，以身口意弘揚佛法，讓更多眾生能受惠，讓正法久住世間。

因為受惠，所以感恩；

因為感恩，所以付出；

因為付出，所以感動。

獻給每一位想獲得清淨快樂的您，歡迎走進法域探索。



歡迎關注法域各社群媒體



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古晉法域(Dhamma Earth Kuching)

: +60 19-858 2666

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讓每一位眾生都能走進法域

活動 Event	日期 Date	時間 Time	性質 Mode	线下所有法域各道場 All DE Branches
週一線上共修 Monday Online Meditation	每週一 Every Monday	7.45pm- 9.30pm	線上 Online	Zoom
英文佛法開示 (附中文同步翻譯) English Dhamma Talk (with simultaneous Chinese interpretation)	每週二 Every Tuesday	8pm- 9.30pm	線上和 線下 Online & On-site	1.Zoom 2.Dhamma Earth KL/ Dhamma Earth Kuching/ Dhamma Earth Penang
中文佛法開示 Chinese Dhamma Talk	每週五 Every Friday	8pm- 9.30pm	線上和 線下 Online & On-site	1.Zoom 2.Dhamma Earth KL/ Dhamma Earth Kuching/ Dhamma Earth Penang
週日供佛與佛法 開示 Sunday Puja and Dhamma Talk	每週日 Every Sunday	9.30am- 11.15am	線上和 線下 Online & On-site	1.Zoom 2.Dhamma Earth KL/ Dhamma Earth Kuching/ Dhamma Earth Penang

以上所有活動都使用以下
同一個Zoom 鏈接，

Zoom ID 會議號碼：

822 0192 3915

Zoom passcode 密碼：

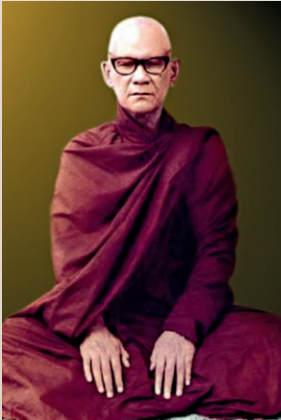
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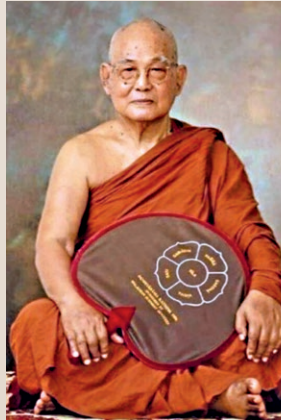


Embarking on a Spiritual Pilgrimage Inward — Insights Unveiled with Sayādawgyi U Paññādīpa (Beelin Sayādaw)

English Translation and Edited By: Sayadaw U Paññābhinanda
Interviewed By: Dhammakami



The Most Venerable
Mahāsi Sayādaw
U Sobhana Mahāthera
(1904 – 1982)



Ovādacariya Sayādawgyi
U Paṇḍitābhivaṃsa
(1921-2016)



Sayādawgyi U Paññādīpa
(Beelin Sayādaw)
(1933-)

The Most Venerable Mahāsi Sayādaw was a highly influential meditation teacher in Theravāda Buddhism in Myanmar, playing a crucial role in promoting the spread of *vipassanā* meditation in both the West and Asia. His teaching style emphasizes focusing attention on observing the rising and falling movements of the abdomen (*vāyodhātu* – wind element) and being mindful of other sensations or thoughts and mental objects.

The Most Venerable Mahāsi Sayādaw learned this meditation technique from Mingun Sayādaw U Nārada, who instructed meditators to observe the upward and downward movements of the abdomen and considering this abdominal movement as the phenomenon of “wind element.” Through observing the four elements within the body, meditators gain insight into their characteristics, following the meditation method described in the “Contemplation of the Body” section of the *Satipaṭṭhāna Sutta*.

In 1947, Burmese Prime Minister U Nu invited the Most Venerable Mahāsi Sayādaw to preside over the newly established meditation centre in Yangon, which later became the renowned Mahasi Meditation Center. During a momentous occasion, Ovādacariya Sayādawgyi U Paṇḍitābhivaṃsa (Sayādaw U Paṇḍita) and Sayādawgyi U Paññādīpa (Beelin Sayādaw) were entrusted with delivering speeches to a large audience, following the insightful discourse by Mahāsi Sayādaw. As a Theravāda Buddhist monk and a master of insight meditation, the Most Venerable Mahāsi Sayādaw played a significant role; on May 17, 1954, he chaired the sixth council of the Theravāda Buddhist Sangha, serving as the questioner and chief editor, becoming a key figure in elucidating and preserving Buddhist teachings.

Around the period of the “Sixth Council” (1954-1956), the Most Venerable Mahāsi Sayādaw’s meditation method rapidly spread, yielding profound international influence across the United States, Europe, Singapore, Malaysia, Thailand, Cambodia, Vietnam, India, Nepal, Sri Lanka, Japan, Indonesia, and more. In the mid-20th century the Most Venerable Mahāsi Sayādaw extensively promoted *vipassanā* meditation worldwide with his profound and effective teachings, enabling practitioners to accurately and effectively adjust their mental states, assisting them in undertaking the practice of the Noble Eightfold Path. His influence led to the rapid rise of *vipassanā* meditation practice, with eminent disciples and students including Shwe Oo Min Sayādaw, Sayādaw U Sīlānanda, Sayādaw U Paṇḍitābhivaṃsa, Chanmyay Sayādaw U Janakābhivaṃsa, Beelin Sayādaw U Paññādīpa, Nyanaponika Thera, Pa-Auk Sayādaw, Dipa Ma, Sharon Salzberg, Jack Kornfield, and many others.



In 1982, after the most venerable Mahāsi Sayādaw's passing, Ovādacariya Sayādaw U Paṇḍita assumed the role of Chief Senior Abbot at the Mahasi Meditation Center in Yangon, becoming a key figure in the propagation of Mahasi's meditation. In 1990, he departed from the Mahasi Meditation Center and founded the Paṇḍitārāma Meditation Centre (Paṇḍitārāma Sāsana Yeikthā), establishing over ten branches worldwide. Renowned for his strict adherence to monastic discipline, meticulous teaching style, and motivating students with an intensive meditation approach, Sayādaw U Paṇḍitā was an eminent meditation master.

Ovādacariya Sayadaw U Paṇḍita and Sayādawgyi U Paññādīpa (Beelin Sayādaw) shared an unwavering dedication to the Dhamma, each making unique contributions to the preservation and spread of Buddhist teachings. Radiating humility and steeped in profound spiritual dedication, Beelin Sayādaw exemplifies profound compassion and boundless mercy. He was born on March 16, 1933, in Hninpalei Village, Beelin Township, Thaton District, in the direct area of Myanmar. At the age of twelve, he entered the monastic life as a novice monk and, at fourteen, joined the Dhammikarama Monastery. Under the guidance of his uncle, the venerable Dhammikarama Sayadaw, he studied Pāli grammar and other foundational scriptures. Encouraged by Mahāsi Sayādaw, he later pursued further studies at Rangoon Pāli University. By 1959, he had become a bhikkhu and, having undergone seven vassas, assumed the role of a *Dhamma* teacher at the Rangoon Pāli University.

In 1967, Beelin Sayādaw went to the Mahasi Meditation Center in Yangon, where he continued to practice *satipaṭṭhāna* and *vipassanā* meditation under the guidance of Mahāsi Sayādaw and other meditation teachers. In 1968, recommended by Mahāsi Sayādaw, he was sent to Banda Monastery in Pegu Township, Lower Burma, to serve as a senior meditation teacher, personally guiding meditation practitioners for a remarkable 17 years.

In 1985, Beelin Sayādaw was appointed as the senior meditation teacher (Nāyaka Kammatthānācariya) at the Mahasi Meditation Center in Yangon, following the recommendation of Ovādacariya

Sayādaw U Paṇḍita. In this role, he not only delivered profound *Dhamma* discourses but also guided hundreds of meditation practitioners through individual interviews, taking special responsibility for conducting interviews with female yogis and supporting their meditation practice.

In accordance with the heartfelt wish of Sayādaw U Paṇḍita, Beelin Sayādaw embarked on his mission to freely propagate Buddhism at Panditarama in 1990, and embarked on his first international Dhammadūta mission, accompanying Ovādacariya Sayādaw U Paṇḍita to countries such as Malaysia, Singapore, and Australia, spending approximately one month in each nation. Between 1990 and 1998, he joined Ovādacariya Sayādaw U Paṇḍita in the United Kingdom, serving as a meditation teacher at the Billinge Meditation Centre in Liverpool, England, for which he played a pivotal instructional role. The centre later relocated to Manchester.

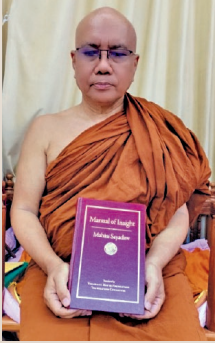
In 1999, recognizing his accomplishments in overseas *Dhammadūta* work, the Government of Myanmar conferred him the Honorary Religious Title of “*Agga-Mahā-Sadhamma-Jotika-Dhaja*”. That same year, he served as a meditation teacher at the Tathagata Meditation Center in the United States, promoting meditation in San Jose, California. Since 2004, he has made multiple visits to Taiwan for Dhammadūta work, and in 2013, Taiwanese devotees began establishing the “The Beelin Vipassana Meditation Association”.

Upon returning to Myanmar in 2011, he engaged in *Dhammadūta* work at the Panditarama Forest Monastery until April 16, 2016, when Sayādaw U Paṇḍita passed away. In accordance with Ovādacariya Sayādaw U Paṇḍita’s guidance and with the approval and encouragement of the monastic community, Beelin Sayādaw assumed the role of Chief Senior Abbot (Mahā-nāyaka) at the Shwe Taung Gon Meditation Center, the headquarters of the Paṇḍitārāma tradition in Yangon. He tirelessly continues his missionary work, expressing heartfelt gratitude to his teachers for their guidance and inspiration.

Below are the responses provided by Sayādawgyi U Paññādīpa (Beilin Sayādaw) to the questions asked.

What are the main theories involved in the *vipassanā* meditation method taught by the Most Venerable Mahāsi Sayādaw?

The *vipassanā* meditation method taught by the Most Venerable Mahāsi Sayādaw encompasses several fundamental principles. One of his notable Burmese works is the “*Manual of Insight*,” a comprehensive guide on meditation, comprising two substantial volumes with an English translation. (<https://mahasimanualofinsight.org/>) This manual offers detailed instructions, aiding practitioners in comprehending the techniques and principles of meditation.



Sayadaw U
Paññābhīnanda with
“*Manual of Insight*”

The Most Venerable Mahāsi Sayādaw’s *vipassanā* meditation method primarily involves three types of training: sitting meditation, walking meditation, and awareness and contemplation of all daily activities.

The *vipassanā* meditation is based on the Four Foundations of Mindfulness – ***kayanupassana* (body)**, ***vedananupassana* (feelings)**, ***cittanupassana* (mind)**, ***dhammanupassana* (mental phenomena)** as described in the *Satipaṭṭhāna Sutta*. The practice emphasizes the importance of ethical conduct (*Sīla*) and encourages the integration of the Noble Eightfold Path into daily life. The Noble Eightfold Path can be further categorized into the threefold training: morality (*Sīla Maggāṅga*), concentration (*Samādhi Maggāṅga*), and wisdom (*Paññā Maggāṅga*).

Molarity (*Sīla*) serves as the foundation for concentration (*Samādhi*) and wisdom (*Paññā*), and without a proper observance of ethical precepts, it would be challenging to progress further in the practice. In intensive meditation, adhering to the eight precepts is a practical expression of the Noble Eightfold Path, particularly emphasizing right speech, right action, and right livelihood.

During mindfulness meditation, practitioners or yogis need to exert effort (*Viriya*) to focus, label and realise the nature of object of awareness. When there is a balance of diligent effort and precise attention, it leads to the arising of right mindfulness. Through the cultivation of awareness and continuous concentration, a state of tranquillity and peacefulness arises, manifesting right effort, right mindfulness, and right concentration of the Noble Eightfold Path.

Right thought involves directing attention towards the **object of awareness**, enabling direct observation. When the mind is deeply concentrated, the true nature of the observed phenomena is revealed, leading to **right view - true nature of phenomena**. It arises when reaching the stage of wisdom attainment. In the Eightfold Path, the wisdom factors—right thought and right view—emerge at this stage.

Therefore, in intensive *vipassanā* meditation, the observance of the Eight Precepts is a manifestation of practicing the Noble Eightfold Path.

Table: The interrelationship of the Noble Eightfold Path with Morality (*Sīla*), concentration (*Samādhi*), and wisdom (*Panna*)

Morality (<i>Sīla Maggāṅga</i>)	Concentration (<i>Samādhi Maggāṅga</i>)	Wisdom (<i>Paññā Maggāṅga</i>)
Right Speech (<i>Sammā-vācā</i>)	Right Effort (<i>Sammā-vāyāma</i>)	Right Understanding (<i>Sammā-diṭṭhi</i>)
Right Action (<i>Sammā-kammanta</i>)	Right Mindfulness (<i>Sammā-sati</i>)	Right Thought (<i>Sammā-saṅkappa</i>)
Right Livelihood (<i>Sammā-ājīva</i>)	Right Concentration (<i>Sammā-samādhi</i>)	

Based on the teachings of Mahāsi Sayādaw, how does *vipassanā* meditation bring benefits to individuals and society in today's context?

In meditation, observing precepts and cultivating mindfulness are crucial because they help us control our bodily actions (*Kāyakamma*), verbal actions (*Vācīkamma*), and mental actions (*Manokamma*). Mindfulness guides us away from negative behaviors, encourages active engagement in virtuous actions, and contributes to fostering personal and societal growth, making individuals and society more civilized.



By adhering to precepts (*Sīla*) and deepening *vipassanā* meditation through the Four Foundations of Mindfulness (*Satipaṭṭhāna*), yogis cultivate five powers (*Bala*): mindfulness (*Sati*), energy (*Viriya*), concentration (*Samādhi*), faith (*Saddhā*), and wisdom (*Paññā*). Consistently nurturing mindfulness and awareness further strengthens the development of the five powers. Practitioners must exert continuous effort to maintain mindfulness at every moment. In this way, the power of mindfulness grows. Sustained mindfulness prevents the arising of defilements (greed, hatred, delusion), and **defilements cannot arise in the continuous stream of strong mindfulness**. When the mind is free from defilements, it becomes light and happy. Through the practice of *vipassanā* meditation, practitioners progressively develop various insights until attaining path knowledge, fruition knowledge, and ultimately liberation.

For practitioners who wish to explore and understand the meditation method taught by Mahāsi Sayādaw, what advice would you offer?

Following Mahāsi Sayādaw's meditation method, it is recommended for lay practitioners to observe at least the five precepts (no killing, no stealing, no sexual misconduct, no false speech, and no intoxicants), or even the eight precepts, to help maintain purity and progress in their practice. Once the foundation of ethical discipline is established, the practice involves earnestly observing, labelling and realizing

every object's nature of awareness in the present moment, such as the rising and falling of the abdomen. Except for a few hours of sleep, one should strive to maintain mindfulness during all waking moments. Through deep and strong concentration, the meditation can lead to right view and insight into the true nature of phenomena. Yogis can realize the distinction between the observing mind (*Nāma*) and the object of the mind (*Rūpa*), breaking the fetters of wrong views such as self-identity (*atta* or ego), and five aggregates (*Sakkāya Diṭṭhi*). Continued cultivation of mindfulness allows yogis to understand the causal relationships between mind (*nāma*) and matter (*rūpa*) and to develop insights into impermanence, suffering, and non-self. These realizations are not derived from books, thoughts, or imagination but are experienced individually (*paccattam*) through meditation. With steadfast effort and continuous diligence, practitioners can progress toward their ultimate goal of *Nibbāna*.

Sending blessings and encouragement to all meditators.



Sayādawgyi U Paññādīpa (right) and Sayadaw U Paññābhinanda (left)



Please scan the QR Code for the Manual of Insight



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MEDITATION – What is it?

Jeffrey Po

Meditation is Not Something New

Meditation is not a practice that seems to have pop up recently. However today, many especially in secular and city locations seem excited over this new fad and “in thing”. Peering through the looking glass we can discover that long time ago, people especially ancient and pre-Buddhistic Indians have been practicing some form of it in one way or another – be it referred to as contemplation, concentration, pondering, introspection, reflection or even praying. Yogis, sages, siddhus, or even saints, spiritual masters and those inclined towards spiritual life have all indulged in such practices – meditation. Meditation as a technique of inner self mental investigation and enquiry breaks all religious barriers, creeds, dogmas and beliefs, race, culture, and time. In fact, archeologists have discovered vast number of artifacts dug from the remains of ancient Indian civilization of the Mohenjo-Daro and the Harappa depicting person siting crossed-legged and with eyes shut. Obviously in deep meditation.

What Then is Meditation?

Today, this term “meditation” has been greatly misunderstood and thereby inadvertently created confusion in Western society. Some sees it as possessing therapeutic values – relaxation, calmness, peacefulness. Others think of it as escape from the daily activities of the humdrum of life; being absorbed in some kind of mystical or mysterious thoughts or trance experiences; method to gain some

spiritual or mystically extraordinary powers like the “awakening the third eye”. Walpola Rahula in “*What the Buddha Taught*” laments, “The Buddha’s teaching on this subject was so wrongly, or so little understood, that in later times the way of ‘meditation’ deteriorated and degenerated into a kind of ritual or ceremony almost technical in its routine”.

Meditation in Ancient India

Actually, there is no Pali word or term that can be adequately translated to “meditation”. The closest term is “*bhavana*” and Ven. Nyanatiloka in publication of the “*Buddhist Dictionary*” renders this as “mental development” (lit. ‘calling into existence, producing’). He maintains “*bhavana*” is what in English language generally but rather vaguely, is translated as ‘meditation’”. As a “mental development”, meditation therefore assumes a role of some sort of “mental culture”. As a mental culture meditative practices can be seen as a commencement of a whole new adventure leading the practitioner to changing values and way of everyday living. Meditative practices are meant to be transformative also. Meditation involves the (re)awakening of the human psyche into one that fully understands and appreciates his position and relation within the scheme of existence. One sees life as it really is. As inferred in the second of the Noble Eight-Fold Path (*ariya atthangika magga*) it is seen as mental activities in which one engages in subduing discursive thoughts, destroying or discouraging unwholesome mental states and initiating or nourishing wholesome mental states. It is aimed at cleansing the mind of impurities and defilements such as lustful and sensuous desires, hatred, anger, ill-will, sloth and torpor, restlessness, worry, doubts. It is a tool in promoting (cultivating) positive qualities such as concentration, awareness, intelligence, energy, confidence, joy, peacefulness, tranquility. Those activities are meant as “personality transformation” exercises. They eventually lead the practitioner to wisdom (*panna*). Meditation was the means through which the *Bodhisatta Siddharta* as a prince gained supreme Enlightenment and Buddhahood.



Buddhist meditation does not necessarily mean merely sitting crossed-legged (or whatever postures deemed suitable to the practitioner) for a period of time and looking inwards to the mind. Neither can regular sittings of meditation lead the aspirant to a state of Enlightenment. Kenneth Kraft in “*Zen: Tradition and Transition*” says that “most ancient masters, including such figures as the Patriarch Dogen, the founder of the Japanese school of Soto Zen, held that only those who could devote their full efforts to cultivation (monks and nuns) could achieve Enlightenment through meditation. To practice sporadically, during weekends for example, is helpful but cannot lead to Enlightenment in one lifetime.” The *Surangama Sutra* mentions, “...occasional meditative practice is compared to a practitioner who rub two pieces of wood together but stop to rest before a fire is lit.”

In the Noble Eight-Fold Path (*ariya atthangika magga*) or the Middle Path (*majjhima patipada*), meditation per say as a “path” is not found. It is however implied in “Right Mindfulness” (*samma sati*) and “Right Concentration” (*samma samadhi*). Both those factors require some sort of “meditation” or *bhavana* (mental culture).

There are Only Two Forms of Meditation

The first known as “*samatha*” (tranquility, calmness) meditation, is pre-Buddhistic. Those following the “*sramana* tradition” (abandoning the household life for the homeless life) had adopted such method of mental culture development. Through the cultivation of mental calm and equipoise the practitioner develops the mental state of one-pointedness (*ekaggata*) that can eventually lead him the highest spiritual mental state of “the sphere of neither perception nor non-perception” (*n’evassannasannayatana*). However, the Lord Buddha Gotama considers those states only as “happy living in this existence” (*ditthadhammasukhavihara*) or at most, “peaceful living” (*santavihara*) and nothing more (*Sallekha sutta – Majjhima Nikaya*). They have nothing to do with Reality, Truth and Nibbana because they are all mind-created, mind-produced and conditioned (*samkhata*). Though such practices can lead to the various *Jhannic* (trance, absorption)

states, they cannot lead to *Nibbana*. To aid the practitioner along his journey, the Buddha has listed 40 objects that the aspirant can use along his meditative journey.

The other form of meditative practice is known as “*vipassana*” (insight) meditation. The Lord Buddha Gotama Himself introduced this form of “meditation” and is therefore considered unique to Buddhism. It separates Buddhism from other forms of spiritual and religious systems and thoughts. “*Vipassana*” leads the meditator to understand the nature of things, leading to the complete liberation of mind, to the realization of the Ultimate Reality and Truth – *Nibbana*. It is an analytical method of mental culture that is based upon mindfulness, awareness, vigilance, and observation.

In *vipassana* meditation the practitioner focuses upon the “Three Characteristics Of Existence” (the *ti-lakkhana*) i.e. *anicca* (momentariness), *dukkha* (unsatisfactoriness) and *anatta* (non-self). To reach this experiential realization and awakening the meditator must necessarily capture insights into sixteen *vipassana* knowledges (*nana*). Usually, the meditator progresses through them one after another. But there can be exceptions. The aspirant may remain at one stage for a period or may experience one stage in a short span of time.

The fifth, sixth, seventh, eight and ninth stages are usually critical for the aspirant. St John of the Cross, a Christian mystic contemplative describes those stages as experiencing “*the dark night of the soul*”. Here the meditator needed to be spiritually, mentally and emotionally strong. Psychological depressive thoughts may strike the practitioner. It will augur well for the meditator if he possesses a capable meditative instructor or teacher to guide him/her through this part of the journey. It would be of great help if the meditator had perfected in *sila* (morality) behavior (verbal and actions) beforehand.



The Sixteen Stages of *Vipassana* Knowledge

1. Knowledge to distinguish mental and physical states (*namarupa pariccheda nana*).
2. Knowledge of the cause-and-effect relationship between mental and physical states (*paccaya pariggaha nana*).
3. Knowledge of mental and physical processes as impermanent, unsatisfactory and non-self (*sammasana nana*).
4. Knowledge of arising and passing away (*udayabbaya nana*).
5. Knowledge of the dissolution of formations (*bhanga nana*).
6. Knowledge of the fearful nature of mental and physical states (*bhaya nana*).
7. Knowledge of mental and physical states as unsatisfactory (*adinava nana*).
8. Knowledge of disenchantment (*nibbida nana*).
9. Knowledge of the desire to abandon the worldly state (*muncitukamayata nana*).
10. Knowledge which investigates the path to deliverance and instills a decision to practice further (*patisankha nana*).
11. Knowledge which regards mental and physical states with equanimity (*sankharupekha nana*).
12. Knowledge which conforms to the Four Noble Truths (*anuloma nana*).
13. Knowledge of deliverance from the worldly condition (*gotrabhu nana*).
14. Knowledge by which defilements are abandoned and are overcome by destruction (*magga nana*).
15. Knowledge which realizes the fruit of the path and has nibbana as object (*phala nana*).
16. Knowledge which reviews the defilements still remaining (*paccavekkhana nana*).

Some Setbacks of Meditative Practices

Like any other system of mental acrobatics and juggleries, the practitioner can either draw great benefits or bring about distress upon himself. The meditator ought to realize that any sort of mental

training eventually involves the shifting into “an altered state of consciousness”. Emotional feelings, awareness, and perceptions are liable to shift and at times modified. Without proper guidance and especially with inappropriate and unsuitable “meditation masters/gurus”, meditators can be led to “spiritual perversion”. At this point many break-down physically, mentally, and emotionally. Physical ailments such backaches, stiff necks, headaches and so forth can appear. Psychologically, disinterestedness in and indifferences to working, family, social life may surface. The thinking and thought processes become disorientated. Many seek medical assistance and mental health counseling. Many can be deluded that they have attained some sort of Enlightenment; experienced *Nibbanic* bliss; satori; mokhsa. The *Visuddhi Magga* (Path of Purification) by Ven. Buddhagosha cautions that as the meditator reaches the 5th of the 7th Stage of Purification (Purification by Knowledge and Vision of What is Path and Not-Path) (*maggamaggananadassanavisuddhi*), the Ten Imperfections of Insight (*dasa vipassan’upakkilesda*) arises. They are:

1. Illumination (*obhasa*)
2. Knowledge (*nana*)
3. Rapturous delight (*piti*)
4. Calmness (*passaddhi*)
5. Bliss (*sukha*)
6. Faith (*adhimokkha*)
7. Energy (*paggaha*)
8. Assurance (*upatthana*)
9. Equanimity (*upekkha*)
10. Attachment (*nikanthon*)

Those are “illusions” that delude meditators to thinking that they have arrive that their objectives. They entice the unwary meditator away from the right path of practice.



Much can be said and debated about the subject of “meditation”. It is however interesting to note that all of the those who during the time of the Lord Buddha Gotama achieved the various States of Sainthood (*ariya puggala*) i.e. *Sotappana* (the stream-entrance), the *Sakadagami* (the once-returned), the *Anagami* (the never-returned) and the *Arhant* (the holy ones) did so, not through meditative practices but rather through listening to discourse(s) delivered.

The Neural Activities

Richard Alpert (Ram Dass) – psychologist from the University of Stanford/University of California, Timothy Leary – Harvard University, Ralph Metzner – Harvard University have conducted many experiments involving psychedelic drugs upon the effects of brain functioning. They found that:

The following can be achieved with *DMT* (N-dimethyltryptamine), *salvia divinorum*, extreme high doses of *psilocybin* mushrooms and ketamine.

- Total loss of visual connection with reality.
- Senses cease to function (*synaesthesia*).
- Total loss of ego.
- Merging with space, other objects of the universe.
- Loss of reality severe – it defies explanations.
- *Satorial* enlightenment.
- Classic religious/mystical phenomena are commonly reported at this experience of connection to an “all-knowing” presence or “universal knowledge”.
- Equated to extra-terrestrial, artificial intelligence, God, love, nothingness/void, transcendent unity, or enlightenment.

The above could imply that similar “spiritual enlightenment” experiences can be replicated with the ingestion of psycho-psychedelic items.

Studies further show that the brain may react in similar ways to diverse spiritual experiences. When people described times they felt oneness, infinity, or connection to a higher power, they had less activity in the *inferior parietal lobe*, usually active during representations of oneself in space or time, indicating people may temporarily lose their sense of self during spiritual experiences.

The writer's friend had described his own personal "psychic/spiritual" journey when he was in a state of coma after being struck by cerebral hemorrhage (stroke) – that of oneness with the infinite, floating in space, lights and colors, peace, silence love and tranquility.

The Final Thoughts

Finally, the words of the Lord Buddha Gotama Himself as expressed in the *Anguttara Nikaya* 11/10:

"If, for just a long as it takes to snap a finger, a monk thinks, develops, and gives attention to the thought of love, then such a one is called a true monk. His meditation is not barren. He abides following the Teacher's instructions. He is one who takes good advice and eats the country's alms-food to good purpose. What then could I say of one who makes much of such a thought?"

The Kālāma Sutta Anguttara Nikaya, Vol. 1, 188-193 P.T.S.Ed.

Do not believe in anything (simply) because you have heard it.
Do not believe in traditions because they have
been handed down for many generations.
Do not believe in anything because it is spoken and rumoured by many.
Do not believe in anything (simply) because
it is found written in your religious books.
Do not believe in anything merely on the authority
of your teachers and elders.
But after observation and analysis, when you find that anything agrees
with reason and is conducive to the good and benefit of one and all
then accept it and live up to it.

法橋接善緣 慧階登菩提

泰北清邁府 龍王峰禪林



泰北蘭納佛教

“蘭納” (Lanna) 是泰國北部的歷史王國，始建於13世紀末，1292年由傣阮族的孟萊王在清邁建立，意為“百萬稻田王國”。蘭納的版圖曾涵蓋今天的泰國北部以及部分緬甸、寮國地區。1558年，蘭納被東籲王朝征服，經歷多次易手。1774年，暹羅奪回清邁，1802年成為暹羅的附庸國，1892年正式併入暹羅。上座部佛教在蘭納的傳播深受當地文化影響，成為宗教與社會的核心，蘭納文化融合了佛教、語言、藝術及傳統醫學，深刻影響了泰國北部的文化。

蘭納聖僧-古巴洗威猜尊者 (Krubā Siwichai)

古巴洗威猜尊者 (1878年-1938年) 是泰國北部蘭納地區著名的佛教僧侶，家住南奔府洗威猜鎮班邦 (Baan Pang) 村，原名“因達芬”，意指其誕生震動了天上的帝釋天王。18歲時，他在古巴卡提亞的引導下出家，法號“沙彌洗威猜”。古巴卡提亞不僅教授佛法與戒律，還傳授蘭納字符和法術。1898年，21歲的他在古巴烏帕拉大師指導下受戒，法號“喜莉威剎喲比丘”，專注禪定修行。他一生修行嚴謹、不執着於財富、名譽等世俗事物，致力培養新僧、修復寺院等，並創作三千七百八十五卷教義。古巴洗威猜尊者對清邁地區的宗教與文



化發展有着深遠的影響，尊敬與奉獻使得他獲得「戒德大師」稱號，並被後代信徒尊為「泰北蘭納佛教傳承祖師」。

帕瑪哈阿溫普里潘佑 (Phramaha Aworn Puripanyo)

帕瑪哈阿溫普里潘佑，簡稱古巴 (Krubu)，是泰國清邁龍王峯禪修寺的發起人及住持。「古巴」(Krubu) 是蘭納地區 (泰國北部) 僧侶的尊稱，這些高僧在佛教和社會上作出了卓越貢獻。帕瑪哈阿溫普里潘佑的佛教傳承源自蘭納佛教，他的祖師爺是著名的古巴洗威猜 (Krubu Siwichai)，第一位師父是古巴 Phat Pattrajaro 長老，並且他的教學依據蘭納大藏經 (收藏於拉姆彭寺 Wat Ram Poeng) 及長老們的口傳佛法進行修行。



古巴的出生背景特殊：母親在懷孕三個月時，父親因車禍過世，而他在出生後僅七天，母親亦隨之往生。由於古巴早產幼小體弱多病，所以祖母 Ya Kham Chaiprasit 將他獻給三寶，因此，自五歲居住在泰北清萊府 Wiang Pa Pao 區 Wiang 街 Wat Pa Daeng 佛寺，跟隨長老修行。他於十一歲時受沙彌戒，並在二十歲時正式出家為比丘，至今已經有超過三十年的出家生涯。如今，五十歲的古巴依然持續修行，並在佛法的道路上不斷精進。

由於年幼時體弱多病，古巴便立志不懈地精進修行，專心誦經與禪修。經過十多年的嚴謹持戒修行與正精進，20歲時他受比丘戒後，身體已變得健康。在2017年，他在默言閉關三個月中堅持不倒單，日中一餐，嚴格遵守戒律。通過修止禪得安止定 (appana-samadhi) 禪定，他與觀世音菩薩相應，法喜充滿。由於南傳佛教不提倡或供奉觀世音菩薩，因此在定中與觀世音菩薩的相對應古巴而言是一種殊勝的經歷。古巴在南傳佛教中也是一位稀有的素食者，這體現了他對佛法的大慈大悲精神。

在修止禪得安止定禪定過程中，除了與觀世音菩薩相應，古巴也與護法天龍相應。

泰北清邁府 龍王峰禪林寺 (Mon Phaya Nagaraj Temple)

龍天護法是佛教天龍八部的重要護法之一，具有無量威神力，發願護持佛法和修行者。龍王護法協助修行人修行，旨在增強眾生對佛法的信心，慈悲喜捨滿足善願。在南、北、藏傳佛教中，龍天護法事蹟廣泛記載。



2018年，在泰國清邁府湄安縣翁康分區的班美倫村，古巴獲得慈善家捐贈18萊土地，建立了泰北清邁府龍王峰禪林。該寺旨在為僧侶及大眾提供修行場所，體現了龍天護法護持正法的宏願與慈悲。這一善行展現了佛法護持的深遠意義，啟發眾生精進修行。

泰北南傳佛教每週設有共修日（初一、初八、十五及二十三），活動包括託鉢、誦經、打坐等。目前寺院空間有限，古巴希望早日完成舍利塔建設，以接引廣大信眾。他發願守護修行者，護持他們證得覺悟與涅槃，並同體大悲，啟發大眾菩提心，護持信眾先證正覺，直至信徒皆成佛後，方才最後圓滿佛果。

法橋接善緣，慧階登菩提

寺院正在籌款修建「龍肚階梯」以連接舍利塔，歡迎善信隨喜發心，共襄盛舉。有意者請聯繫以下：



Mon Phaya
Nagaraj Temple



古巴從蘭納佛教
經典匯集的課讀本

新加坡联络

Singapore Whatsapp Contact:
Derick 師兄: +65 9239 7277

马来西亚檳城联络

Penang Whatsapp Contact:
Wendy 師姐: +60 11162 72931



网站
Website



脸书
Facebook



Youtube



抖音
Tiktok

帕瑪哈阿溫普里潘佑(古巴)於2024年11月23日蒞臨新加坡延慶寺舉辦龍王祈福共修法會



恭候古巴蒞臨新加坡延慶寺



古巴傳授八關齋戒



翻譯師:陳師兄(正禎行者)(中)與鐘師姐 Wendy (左)



供龍王傳燈儀式



倒水迴向功德



靜坐



與信徒和SK慈悲義工團隊大合照



古巴帶領大眾繞塔



陳慶力主席與夫人送別古巴,古巴贈寶扇表達感恩與祝福

每周活動 Weekly Activities

星期六
Saturday

11.30am

一念蓮華志工同修與交流
Instant Padma Fellowship

2.00pm

延慶寺合唱團排練
Ean Keng Si Choir Session

星期日
Sunday

8.30am

祈福煙供
Sang Puja

9.30am

道家龍門派築基功
Dragon Gate Daoist Qigong Meditation

12.00pm

《一切如來心秘密全身舍利寶篋印陀羅尼經》
與其他殊勝陀羅尼經念誦

The Chanting Session of the *Sutra of Casket Seal Dharani of the Whole Bodies' Relics of the Secret from the Minds of All Buddhas* and Various Other Sacred Dharani

1.00pm

頌讀《聖妙吉祥真實名經》
也稱《文殊真實名經》
Chanting of the *Mañjuśrī-Nāma-Saṃgīti*

2.00pm

梵唄經誦與拜懺
Traditional Mahayana
Chanting Prayer Session

每逢初一、十五
Every 1st & 15th
of Lunar Month

9.30am

禮佛梵唄共修
Dharma Service



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