



Towards Enlightenment:
**ALL YOU WANT TO KNOW
ABOUT VESAK DAY**

卫塞节知多少

VESAK'S MESSAGE
BY VEN KWANG SHENG
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Vesak's Message

Ven Sik Kwang Sheng
Abbot, Kong Meng San
Phor Kark See Monastery
Rector, Buddhist College of
Singapore

Vesak Day is celebrated annually by Buddhists in memory of Shakyamuni Buddha's birth, enlightenment and passing into parinirvana. On this meaningful occasion, Buddhist organisations worldwide hold grand celebrations to express gratitude to the Buddha for his compassionate teachings that deliver beings from suffering. At the same time, through acts such as offering flowers and light; chanting sutras; or giving benevolently to the needy, they pray for personal happiness, national stability and international peace.

The Buddha achieved enlightenment more than 2,500 years ago while meditating intensely under a Bodhi tree. Since then, meditation has always been a key practice in Buddhism. In recent decades, rapid developments in our material world have resulted in sharp increases in stress levels, feelings of aggravation and bewilderment. Hence, an ancient yet effective remedy to treat psychological troubles has been pushed to the forefront of the world's stage – mindfulness meditation.

Mindfulness is an act of introspection, of turning one's attention inwards to observe phenomena as they are. In contrast, most people live their lives with attention fully tuned to the outside world. Hence their minds are constantly shifting with the ever-changing external conditions, and continually giving rise to likes or dislikes, greed or aversion. As a result, they can never feel at peace. In order to relax our mind and body, and live harmoniously, we need to cultivate the ability to be mindful, by frequently shining a light introspectively, so as to ensure we remain calm and serene in the midst of our interactions with the phenomenal world.

Through mindfulness meditation, we cultivate an open and steady ability to introspect, guarding our mind and thoughts all the time. We are at ease and understand that with such a clear and steady mind, we can manage all of life's challenges. This is the aim of mindfulness meditation.

In recent years, western medicine, psychology and neuroscience have accumulated vast experimental research to demonstrate that mindfulness meditation can effectively enhance our physical and psychological health, including alleviating physical symptoms of illnesses, reducing negative emotions, cultivating positive psychological traits, boosting emotional balance, improving attention and cognitive functions, and strengthening social skills.

卫塞 心语

释广声

光明山普觉禅寺方丈
新加坡佛学院院长



In view of the positive benefits of mindfulness meditation, educators in both the East and West have already incorporated mindfulness meditation training into their school curricula for various grades, hoping it will help students achieve healthier growth and balanced development.

On this Vesak Day, I wish all our devotees and readers fulfilment of your wishes and all things auspicious.

Live in gratitude and mindfulness.

卫塞节是佛教为纪念缅怀释迦牟尼佛诞生、成道、涅槃的节日，在这一年一度的重要节日中，国际佛教团体都会举行隆重盛大的庆祝活动，以此来感念佛陀的教化之德，救度之恩。同时，借助灯花供奉、诵经念佛、慈善布施等祈求如意吉祥、国泰民安、世界和平。

二千五百多年前佛陀在菩提树下通过深入禅定，觉悟成佛，从而修行禅定便成了佛教徒修持佛法的重要法门。近几十年来，由于物质文明的高速发展，致使人们的压力、烦躁、困惑剧增，于是一项古老有效的对治一切烦恼的修法被推出世界舞台——内观禅修。

内观，就是如实观察事物的实相。一般的人都生活在“外观”的世界中，眼光只向外看，结果心随境转，不断生起贪爱和憎恨，内心由此不再平静。为了使身心自在，生活和谐，就需培养“内观”的能力，时常向内观照自己的身心，清楚自己与外界互动的每一个当下，保持安详。

通过内观禅修的训练，培养出一种开放而稳定的内观能力，时刻照顾好我的心念，轻松而明白，以这种清醒而稳定的心态，就可以面对人生的起伏，这就是内观禅修的目标。

近年来，西方医学、心理学与神经科学界，已累计丰富的实证研究，显示内观禅修训练能够有效促进人们的身心健康，包括：改善生理疾病症状，减少负面情绪，培养正向心理特质，提升情绪调节能力，促进注意力认知能力，并增强人际关系技能。

鉴于内观禅修的利益，东、西方教育界人士已经开始将内观禅修训练融入各级学校教育，希望藉由内观的训练帮助学生拥有更健康的成长与平衡的发展。

祝愿护法善信及读者们，成就所愿，诸事吉祥。用感恩心看待生活，用内观心对待生命。

VESAK DAY

IS AN IMPORTANT DAY FOR
THE BUDDHIST COMMUNITY AS IT MARKS

THE BUDDHA'S BIRTH,

ENLIGHTENMENT
PARINIRVANA.&

卫塞节是庆祝佛陀出生、
悟道和涅槃的日子，
是佛教界重要的节日。

On this day, Buddhists visit temples to participate in the prayer sessions and to bathe the baby statue of Prince Siddhartha which signifies the determination to purify one's unwholesome deeds. It is a day whereby Buddhists will pay homage and express gratitude to the Buddha and His teachings for showing us the path to Enlightenment.

While commonly seen as a Buddhist celebration, Vesak Day is significant to all sentient beings. This day marks the transformation of our common human state of unknowing, delusion, ignorance, worry, anxiety, stress and suffering to an enlightened state of seeing how things truly are. It also marks the transcendence beyond the extremes of sensual pleasure and

ascetism. It is a day that speaks of fulfilling the highest human potential - Nirvana, Arhathood, Buddhahood!

Despite our faults and flaws, we can cultivate wholesome mental habits and attain Perfection. This potential is in each and every one of us, whether we believe or subscribe to it or not!





GRATITUDE is a positive attitude of appreciation or thankfulness in acknowledging a benefit that one has received or will receive from others, and it is often accompanied by a wish to thank them, or to reciprocate in kind. The cultivation of gratitude, coupled with the development of conviction, virtue, generosity and discernment, will help a person to become happier, more helpful and more loving and forgiving. Gratitude, as explained in the Mangala Sutta (Sutta of Blessings), is one of the highest blessings. Being grateful also shows the ethical and spiritual progression of the person who is achieving this highest and rare blessing in life.

Vesak is the season whereby we express our gratitude not only to the Triple Gem - the Buddha, the Dharma and the Sangha who impart the Dharma to us - but also to our parents who brought us into this world; our Earth that sustains us; our country which allows us to live in peace and harmony; and all sentient beings to whom we are interconnected with and benefit from, contributing us conditions favourable to the realisation of enlightenment. By practising the Dharma and cultivating gratitude, we can mindfully avoid causing harm and practise giving with compassion instead. Let us spread goodness in this world and brighten up many others' lives by expressing gratitude.

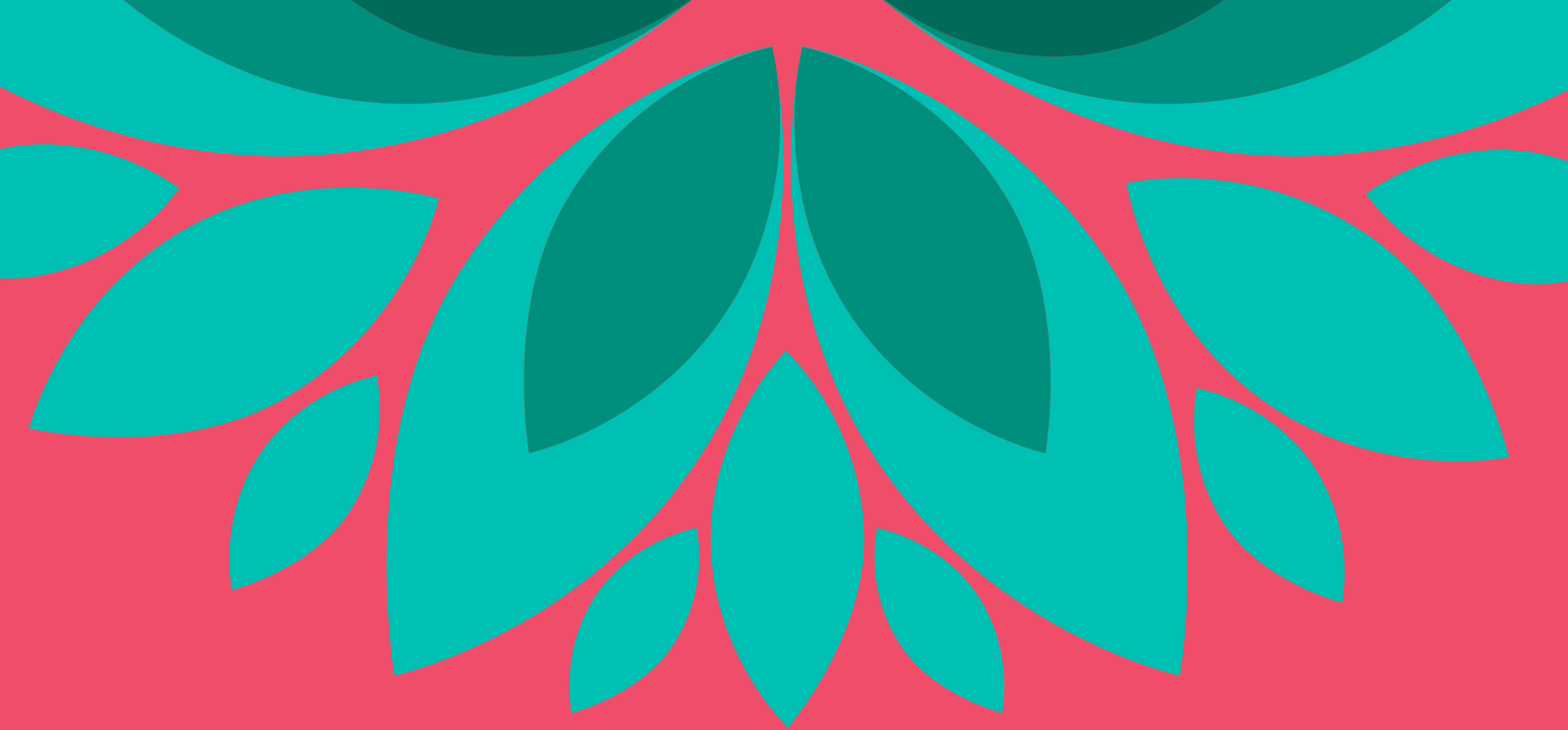
知恩.报恩

这天，佛教徒齐聚寺院，参加礼佛和浴佛。浴佛即沐浴悉达多太子圣像，以此表达自身要以善行来净化内心的决意。卫塞节也是佛教徒向指引他们迈向觉悟之路的佛陀和佛法表达敬意和感恩的日子。

感恩是一种积极的人生观。它在我们已接受或将接受他人施惠时发自内心的感谢。修行感恩时，同时培养慷慨与敏锐之心等品德令自己更快乐，更宽容更慈悲，乐于助人。“吉祥经”把感恩列为最高的幸福之一。这也是力求最高和最难得幸福的人在道德和心灵上提升的表现。

本寺卫塞节的主题是“知恩.报恩”。我们不仅要感恩佛宝、法宝以及向我们传授佛法的僧宝，也要感恩给予我们生命的父母，维持我们生活的大地，让我们能安居的祖国，以及为我们的解脱提供有利条件的众生。实践佛法，培养感恩之情使我们力戒伤害，慈悲为怀。我们要不断的修行感恩，使世间善良永存，并让佛光照亮众生的生活！





GRATITUDE TO THE
TRIPLE GEM
(THE BUDDHA, DHARMA AND SANGHA)

WE EXPRESS GRATITUDE TO THE BUDDHA BECAUSE ULTIMATELY ALL BLESSINGS COME FROM THE BUDDHA,
FOR HE TAUGHT US THE DHARMA SO THAT WE CAN ALSO BE FULLY ENLIGHTENED.
我们表达对佛陀的感恩, 因为一切的祝福与加持都源自于佛陀, 是他传授我们开悟解脱的佛法。

THE TRIPLE GEM

comprising the Buddha, Dharma and Sangha represents Enlightenment, purity, love and compassion, wisdom and selfless service. As we understand and practise the Buddha's teachings, we transform our lives to realise the unsurpassed way and attain Enlightenment, to be perfectly free from stress and suffering. We express gratitude to the Buddha because ultimately all blessings come from the Buddha, for He taught us the Dharma so that we can also be fully Enlightened. The Buddha is known as the **"the World-Honoured One"** and **"Fully Awakened One"**. He perfected His Compassion and Wisdom, transcended all weaknesses and limitations, and became a perfect Enlightened being. He is the unsurpassed teacher of gods and men. This Great Teacher comforted the bereaved, helped the neglected poor, ennobled the lives of the deluded and purified the lives of criminals. Through His Great Compassion, He worked selflessly for the sake of all beings. We benefit from His Teaching of Universal Truth about the nature of all phenomena and life, known as the Dharma. It is well taught and completely pure and bright, like a lamp that destroys the darkness of ignorance and suffering, bringing true peace and happiness to all beings. The Sangha, the noble assembly of Enlightened Bodhisattvas and Arhats, and those who aspire and walk the path to Enlightenment, including both the ordained and laypeople, inspire us with their good conduct and spiritual practice.

Let us express our gratitude to the Triple Gem by being an exemplary spiritual friend who studies, contemplates and practises the Buddha-Dharma.

感恩三宝

(佛法僧)



佛法僧

三宝代表觉悟、清净、慈悲、智慧与奉献。

当我们了解与实践佛法，我们的生命将转化以实现证悟无上的佛道。
无有任何的压力和痛苦。

我们表达对佛陀的感恩，因为一切的祝福与加持都源自于佛陀，
是他传授我们开悟解脱的佛法。

佛陀被尊为“世尊”与“正等正觉者”。

他圆满了自身的慈悲与智慧，超越了所有弱点与一切的限制，成为了圆满证悟的佛。
佛陀是人天教主。这伟大的导师安抚了失亲者，帮助被忽略的贫困者，使迷悟者的生命转向高尚并净化造业者的生命。佛陀以大慈悲，无私的度化一切众生。

我们都受惠于佛陀所教的宇宙真理以及让我们了悟生命本质与现象的佛法。
这无比清静光明的教法犹如划破黑暗、无明与苦厄的明灯，给予我们究竟幸福与和平。
僧伽，圣聚的菩萨与阿罗汉们，以及发愿步上佛道的四众弟子，都以其德行与修持启发我
让我们感恩三宝，成为一个广闻佛法，观照自心以及实践佛法修持的善友。

Gratitude to
The Triple Gem
三宝恩

GRATITUDE TO PLANET EARTH 感恩地球

EARTH,
our beautiful planet, has
provided us with numerous things. Like
our mother, she supports our lives in every possible
way, caring for us attentively. Without the great kindness of
Mother Earth, no living being can survive. If Mother Earth were in
an unbalanced and unstable state, all creatures big and small, including
humans would suffer and be impacted greatly. Therefore, for the well-being
of ourselves and others, please take care of our environment. Reduce the discharge
of harmful pollutants to protect nature and keep Mother Earth clean and green.
It is our duty to protect our planet. It is also an obligation to our future generations.

地球，我们美丽的星球，犹如母
亲般的给予了许多，并滋养了
我们的生命及细心的关爱
着我们。若没有地球的大恩，就没有众生能在
这么一个宏伟的生命
体系中生存。若地
球处在一个失调与
不稳定的状态，
所有生灵，包括
人类将受尽苦
难并受到强
大的波及。所
以，为了自己

与他人的安康，请保护我们的
环境。我们可通过减少污染
水源与空气，并停止排放
其他有害物质以保护大
自然及地球的健康与
清新。我们也应减少
垃圾，重用与回收
地球资源并减少我
们的碳排放。保
护我们赖以生存
的地球是我们
的职责，也是
我们为后辈应
尽的义务。



Gratitude to
Planet Earth
地球恩



GRATITUDE TO OUR PARENTS

The Buddha said, "There are two persons to whom one can never adequately express one's gratitude. They are our mother and father." Ask any mother who has given birth and she will relate all the pain and difficulties of having to endure the pregnancy and childbirth. Yet she willingly goes through it for her child.

When we were helpless infants, our parents took great pain to nurture us, continuously providing for us and ensuring that no harm could befall on us. They made great sacrifices to provide for our development and well-being. Although our parents may have their problems, biases and failings, their concern and loving-kindness for us never cease. Our parents are like the great earth and vast sky that support and shelter us. They are our two Buddhas at home!

The Buddha advised us,
"If a person who can truly afford it yet does not look after his elderly parents, such a person is an outcast. Neglecting one's parents leads to one's downfall."

The Buddha said we should repay the kindness of our parents in five ways:

- **By supporting them (just as they have supported us)**
- **By doing their duties**
- **By protecting the family property**
- **By preserving the family honour**
- **By dedicating the merits of virtuous deeds to our deceased parents**

感恩父母

“
我们
有两位我们
永远难以
表达足够
感恩的人。
他们
就是我们的
双亲。”

佛说：“我们有两位我们永远难以表达足够感恩的人，他们就是我们的双亲。”您不妨询问任何母亲，她们定能对怀孕与生产小孩所经历的痛苦与辛苦感同身受。但为了孩子，母亲还是心甘情愿的接受这一切。

当我们出世为无助的婴儿时，父母历经辛苦的养育我们，并时刻提供我们衣食住行，并确保我们免受伤害。父母为我们的成长与幸福做了伟大的牺牲。虽然我们的父母也有他们的困难，偏见与不圆满，但他们对我们的关心与慈爱从没减少。我们的父母就犹如支撑与遮蔽我们的大地与天空。父母就是家里的两尊佛！



佛陀教导我们通过以下五方面来报答父母对我们的恩惠：

- 孝养父母；
- 分担父母的工作；
- 保护家庭的财物；
- 维护家庭的声誉；
- 以过往父母的名义做善事，把功德回向给他们。

佛陀提醒我们，“若有人有能力却不照顾年迈的双亲，此人便是败儿。忽略父母将导致自身的衰败。”



“A being who has not been your mother, father, brother, sister, son or daughter at one time in the past is not easy to find.”

The Buddha said, “A being who has not been your mother, father, brother, sister, son or daughter at one time in the past is not easy to find.”

Hence, we should be grateful to all sentient beings as we are all interconnected and have been the recipient of their kindness in one way or another.

Do you realise that this booklet you are now reading is the result of the sacrifices and efforts made by many other beings whom you may not even know?

We can visit the monastery easily because someone planned the transport system, others toiled to pave the road, and some others will drive the bus or produce the car to take you here. We are able to appreciate the magnificence of this monastery because someone cleared the plantation where it now stands, in the process inevitably killing plants and animals. Others donated funds, and yet others contributed to the design and publication of this booklet.

This truth of interdependence applies to everything in our daily life, extending to even our workplace.

Although people are compensated for the goods and services they provide, we should not take them for granted. Money without others providing the service is useless. Why is it a joy to work in some companies but not in others? Why do some families stay strong while others break up? Would you not want to be in a community in which people appreciate one another, and work towards a better environment?

The reason why some people stay successful and happy is because they recognise how much others support them, and they make the conscious effort to express gratitude to others.

Reflect on the qualities and abilities we have. Is there any that is possible without others support?

Let us begin today by thanking the office cleaner for a nice and clean environment at the workplace, and also express appreciation to all beings you encounter. Be mindful of the kindness of all sentient beings.

GRATITUDE TO

ALL SENTIENT BEINGS

“要寻得一位于累劫不曾为您的父母，兄弟姐妹或儿女的众生是非常困难的。”

感恩众生



佛说：“要寻得一位于累劫不曾为您的父母，兄弟姐妹或儿女的众生是非常困难的。”

一切众生旷劫来，世世生生，互为父母，彼此有恩。我们应该感恩一切众生，因为我们都在相互依存，也曾经间接或直接受过其他众生的恩惠。

在您阅读这本从寺院得到的册子时，是否感悟多位您未曾碰面的众生所作出的牺牲与付出？

您能拜访寺院因为某人安排了交通系统，有人铺平了道路，某人驾驶巴士或制造了您所驾驶的车辆。您能欣赏这寺院的雄伟也因为有人在此地开荒，众人的捐款，以及为这册子的设计与出版做出了贡献的所有人。

这互依的真理适用于我们的日常生活和职场里。

尽管我们支付他人为我们所作的商品和服务，这并不意味着我们应该把他们视为理所当然。为什么在一些公司工作会愉快而不在其它公司呢？为什么有些家庭拥有强大的核心力量，其他的则脆弱呢？您是否想要在一个能相互赞赏并努力升华周遭环境的社群里生活？

有些人能成功与快乐是因为他们意识到许多人在护持他们，并不忘对他们感恩。

所以，从今天开始，请感恩办公室清洁工友们，他们使工作环境明亮整洁，并把这感恩之心延伸至一切您所接触的众生。铭记一切众生的恩惠。



GRATITUDE TO

OUR COUNTRY

People living in Singapore are truly blessed. Our country is free from natural disasters and war. With low crime rates, we enjoy security and stability.

Most people also enjoy a good standard of living with access to good healthcare and a ready supply of food, clean water and electricity. Our expressways and roads are well-maintained and connected, which make travelling a breeze. Even though Singapore is a highly urbanised society, greenery is consciously integrated into the very places we live and work.

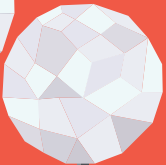
The nation also sees the importance of education across all ages and professions, to help us secure better and more meaningful jobs. With all necessities and amenities well-taken care of, Singaporeans, by and large, only need to worry about self-actualisation and improvement.

In multi-racial Singapore, the various faiths co-exist harmoniously and respect one another. People can freely choose what they want to believe in, and work together to reduce and remove racial discrimination and conflict. The various races cooperate together to build our land into a beautiful home where we live and work in peace and contentment, making Singapore a model for many countries around the world to learn from.

Thus we should all be grateful to our country and be good and responsible citizens.



Gratitude to
Our Country
国家恩



感恩国家



新加坡人是非常幸福的。我们的国家不受天灾与战争的危害。犯罪率低也让我们可以享受安全与稳定的生活。

许多人享有良好的生活环境，医疗保健、充足的食物、干净的水源与电力资源。我们的快速公路与道路完善的衔接与维修，使我们一路顺畅。虽然，新加坡是个高度城市化的都会，但绿化却融入我们的居住和工作环境里。

新加坡意识到教育对于巩固各年龄阶层及专业领域有着更好更有意义的工作的重要性。在我们日常所需与生活设施得到完善照料的当下，绝大多数新加坡人只需顾及自我的实现与提升。

在多元种族的新加坡，各宗教和睦共处，彼此尊重。这里信仰自由，人们齐心协力减少种族歧视。共同把新加坡打造成一个人人安居乐业的美好家园，成为世界各国学习的典范。

因此，我们应该感恩我们的国家并成为品行良好、富有责任感的公民。

我感谢生命中所有的
好人好事。
人要是懂得感恩，
就能得到更多的
幸福。



I AM GRATEFUL FOR
ALL THE GOOD THINGS
THAT I EXPERIENCE
IN MY LIFE.

Gratitude
is a way of my life



Thank You

MyCountry

时时
好心，
就是时时
好日。



感恩的心
滋养身心；
今天，
我充满活力，
喜悦。

I let go of all
anger and
frustrations that
is in my heart;
and recall the
things that I am
grateful for in
my life.



THE POWER OF
GRATITUDE MELTS
AWAY TENSION
AND STRESS. I
AM RELAXED AND
JOYFUL.

心存
感恩



THANK YOU
SO MUCH



谢谢
你的
美意



Even though
it is a difficult day,
I will reach for that healthy
gratitude part deep within me.
I will find a rainbow.



让感恩
的心扩大
包容一切

I am grateful to be
alive today, realizing
that I can live another
wonderful day.



THANKS TO
IMPERMANENCE
EVERYTHING IS
POSSIBLE



尽管今天事不顺
心，我还是提起
感恩的心——感
激困境让我学习
和提升自己。





姓名: 罗正昱 | 班级: C6B
 出生日期: 9月29日 2002年
 就读学校: 美华小学 Mayflower Primary School
 家庭成员: 爸爸、妈妈、哥哥、两个妹妹。

感恩:

粒粒米杯汤 盘中蔬,
 得来不易历艰辛,
 细嚼慢品用心尝,
 感谢天下众生恩。

儿童感恩反思 CHILDREN'S REFLECTIONS ON GRATITUDE

B I R T H
of
PRINCE SIDDHARTHA
悉达多太子

诞生

More than 2,500 years ago, on the Nepalese border of northern India, there lived a benevolent king of the Shakyen clan by the name of Shuddhodana Gautama. He ruled over the Shakyans from his palace in Kapilavastu.

两千五百多年前，释迦族在印度北部山区，建立了一个繁荣的国家——迦毗罗卫国。
当时的国王是仁慈爱民的净饭王。



QUEEN MAYA'S DREAM

The king had a beautiful queen called Maya who was loved by the people. One night, Queen Maya had a strange dream in which she saw a white elephant entering her womb through the right side of her body. It was an auspicious sign to her for the white elephant was the symbol of greatness. Then, she knew that she had conceived a child who would be unique. During her pregnancy, she was happy and healthy, and led a pure life befitting one who was to bear such a baby.

The king and his subjects eagerly awaited the birth of the royal child. It was an ancient Indian custom for a woman to return to her parents' home for the birth of her child. So when the time came, Queen Maya obtained the king's consent to leave the palace for her parent's home. A royal party accompanied the queen's sedan-chair on the long journey. On the way, she stopped at a garden called Lumbini Park, where big, shady trees grew. It was spring and all the flowers were blooming in the park. With her maids around her, she strolled in the grounds, enjoying the beauty of nature. While resting under the shade of a Sala tree, she gave birth to a boy. Everyone around her was delighted at the event.

After the birth of the prince, which took place on the day of the full moon in the fifth month of the year, the royal party returned to the palace. King Shuddhodana was filled with joy and there was rejoicing in the palace and throughout the country.

BIRTH OF THE PRINCE



ASITA'S PREDICTION

There was then an old sage called Asita who had retired to the mountains not far from the palace. The sage Asita noticed a radiance about the palace and realised that a prince had been born. Immediately, he went to the palace to look at the royal baby.

On reaching the palace, he was greeted by the king who said, "Your reverence, what is the reason for your coming?"

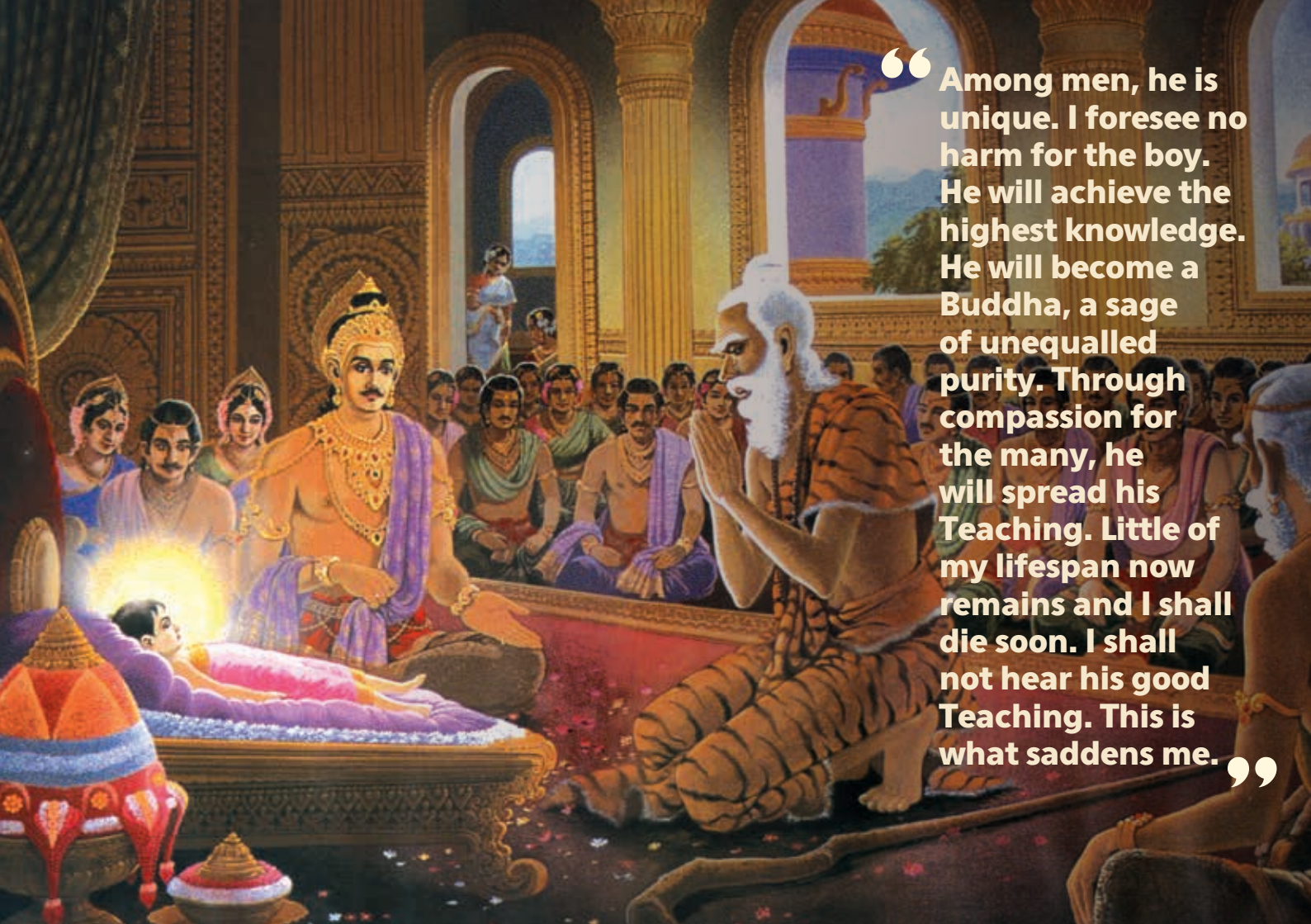
In great eagerness, Asita replied, "Where is the prince? I wish to see him."

The proud and happy king quickly brought the baby and showed him to Asita. When he looked at the baby, Asita was delighted. At first he smiled, overwhelmed with joy. Then he began to shed tears of sorrow. Seeing such a sudden change of feelings in the sage, the king was puzzled and anxiously questioned him. He was afraid that the old sage foresaw trouble for the prince.

"Will some misfortune befall the child?" asked the king.

Asita answered, "Among men, he is unique. I foresee no harm for the boy. He will achieve the highest knowledge. He will become a Buddha, a sage of unequalled purity. Through compassion for the many, he will spread his Teaching. Little of my lifespan now remains and I shall die soon. I shall not hear his good Teaching. This is what saddens me."

After making this prediction, Asita paid homage to the royal baby and left the palace.



“ Among men, he is unique. I foresee no harm for the boy. He will achieve the highest knowledge. He will become a Buddha, a sage of unequalled purity. Through compassion for the many, he will spread his Teaching. Little of my lifespan now remains and I shall die soon. I shall not hear his good Teaching. This is what saddens me. ”

摩耶夫人的 异梦

王后摩耶夫人长得端庄美丽，温和贤淑，深得人民爱戴。有一天，她做了个奇异的梦，梦见一头白象由她的右肋进入胎中。梦后不久，摩耶夫人怀孕了。因为“白象”是“伟大”的象征，所以她想：自己所怀的孩子，将来一定是不平凡的。怀孕期间，摩耶夫人没有忧郁，也没有烦恼，每天过着幸福快乐的生活。



摩耶夫人怀孕，让净饭王和全国臣民殷切期待着太子的诞生。依照印度的传统习俗，怀孕妇女必须回娘家生产。于是，摩耶夫人在将近临盆时，便辞别了净饭王，乘坐华丽的轿子，在侍从和宫女的簇拥下，出发前往娘家。

太子诞生

途中，大队经过百花怒放的蓝毗尼园，摩耶夫人决定到园里游览一番。过后，大家在无忧树下休息；而就在这充满欢乐的气氛中，悉达多太子诞生了。这一天，正是五月的月圆日。

太子的诞生，让净饭王和全国人民非常兴奋，大家热烈地庆祝这个特别的日子。

这个时候，有位年老的智者阿私陀，正在离王宫不远的山中修行；他静坐的时候突然看到王宫上空出现一道祥瑞的霞光。阿私陀知道是太子诞生了，于是立刻进宫去探望太子。

在王宫里，净饭王恭敬地请阿私陀入座，问道：“您老人家怎么会到这儿来呢？”阿私陀不理睬他的问话，只兴奋地问道：“太子呢？快让我见见他！”净饭王马上叫人把太子抱出来。

阿私陀一见太子长相圆满，内心充满了喜悦，露出欢欣的微笑。但是很快地，他又悲伤地哭了起来。国王看到阿私陀悲喜无常的样子，非常担忧，不安地问：“太子会遭受什么不幸吗？”阿私陀回答道：“依我的预测，太子不但不会遭遇任何不幸，反而会求得最高的真理，成为人间的佛陀。他将教化众生，使众生证悟真理。如今我年事已高，不久就要死了，再也没有机会听到他所说的道理，这就是我伤心的原因。”说完这些话，阿私陀便向太子合掌敬礼，然后离开王宫。

阿私陀的预言

Enlightenment

证悟真理的过程

On the night of the full moon in the fifth month of the year, the Bodhisattva attained Enlightenment under the Bodhi tree at Bodhgaya. That night, he was in deep meditation. In that calm and purified state, he was able to focus his mind on a single point.

In the first part of the night, he developed the mental power by which he recollected his past lives in detail. He recalled the type of life he had led, the place he had lived in, and the occupation he had followed, in each of these lives.

In the middle of the night, he developed the mental power to see the past lives of others. He saw the evil-doers being born in the state of suffering, and the good ones in the state of happiness.

Finally, just before dawn, **the Buddha realised that all things arise dependent upon causes. Suffering is caused by desire and ignorance.** Therefore, when these are removed, suffering does not arise. After this realisation, he was freed from desire and ignorance, and rebirth. He acquired perfect wisdom and attained Enlightenment.



魔罗离开后，四周显得格外宁静。这时，明月当空，乔答摩进入了很高的禅定境界，对自己的心理活动非常清楚，注意力随心所欲地集中在任何一个目标上。在全神贯注的情况下，他感到平和、清净。

上半夜，他在禅定中清楚地看到自己过去诸世的生活情形。到了半夜，他在禅定中见到上一世做坏事的人，这一世在受苦；上一世行善的人，这一世则过着幸福快乐的生活。

黎明前的那一刻，他彻底地了解了因果之间的关系，明白“欲望”和“无知”就是痛苦的根源。只要破除无知，从减少欲望到灭尽欲望，众生就不再有痛苦。了解这些道理以后，他便从欲望和无知的束缚中解脱出来，证得无上的智慧，成为佛陀。这一天正好是五月的月圆日，这一年他三十五岁。

Reflecting upon His victory over ignorance, he thought with joy

"Truly,
when things
are revealed.

To one
who
earnestly
meditates,
Then his
doubts
disappear
completely,

For he understands
things and their causes.

He has destroyed the causes of suffering
He stands and conquers the army of Mara,
Even as the sun lights up the sky."

At the age of thirty-five, after six years of struggle, he had become a Buddha.



LAST DAYS OF THE
BUDDHA

THE SERMON ON THE WELFARE OF A NATION

After having attained the supreme Enlightenment, the Buddha went from place to place, tirelessly spreading the Teaching until He reached eighty years of age.

One day, while the Buddha was at Rajagriha, a minister approached Him for an opinion about a plan to conquer a neighbouring state. Instead of giving a direct answer, the Buddha spoke about the seven conditions conducive to the growth of a nation's welfare. He said that people should assemble in harmony, discuss their national affairs together, follow the established laws and not change them unreasonably. In addition, they should honour their parents, teachers and elders, lead a moral life, respect their religion, and follow the advice of the wise and the virtuous. As long as people followed this advice, their nation would prosper. Satisfied with the answer, the minister left, promising to convey the Buddha's reply to his king.

THE SERMON ON MORALITY

From Rajagriha, the Buddha set out northwards with a large community of disciples. One day, they arrived at a village where the Buddha delivered a sermon on morality. In this sermon, the Buddha said,

"The immoral man will meet five dangers: he will lose his wealth through not practising good conduct, acquire a bad name, feel ashamed of himself and be afraid to mix freely with others, he will not die peacefully, and will suffer in the next life. A moral man will acquire five blessings: he will increase his wealth through diligence, have a good reputation, always be confident of himself, die peacefully, and be happy in the next life."

“You should respect each other and avoid quarrels. You should not be like water and oil, repelling each other, but you should be like milk and water mixed together.”



THE BUDDHA'S ILLNESS

From that village, the Buddha proceeded by stages to Vaishali. Since it was the beginning of the rainy season, He decided to spend the retreat in the neighbourhood. It was during this time that the Buddha became severely ill. Ananda, who had been His faithful attendant for the past twenty-five years, wept for he thought the Buddha was dying. But by strength of will, the Buddha recovered from His illness. However, Ananda was still worried about the Buddha's health and asked Him for some last instructions for the Order.

The Buddha replied, "What more does the Order expect from me, Ananda? I have already taught the doctrine. There is nothing in the Teaching that I have kept hidden from you. Now, I am old and feeble. This is my eightieth year and my life is spent."

He added, **"Ananda, each of you be your own lamp. Look to no one to bring you light. He who is his own lamp after I have left the world will show that he has understood the meaning of my words. He will be my true disciple. He will know the right way to live."**

Soon after, the Buddha decided to talk to His disciples about the time when He would pass away. He asked Ananda to assemble all the disciples who were in the neighbourhood of Vaishali. In their presence, He declared, "The time of my Final Nirvana is near. Three months from now, I will pass away. Be earnest, be mindful and be of pure virtue. With determination, guard your own mind. Whoever untiringly follows the Teaching shall end rebirth and suffering.

THE LAST MEAL

From Vaishali, the Buddha continued His journey to Pava. There, a blacksmith called Chunda, out of devotion, offered Him a meal. Soon after, the Buddha became very ill, but He bore the pains resolutely and remained calm.

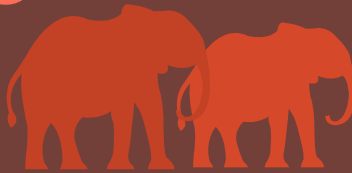
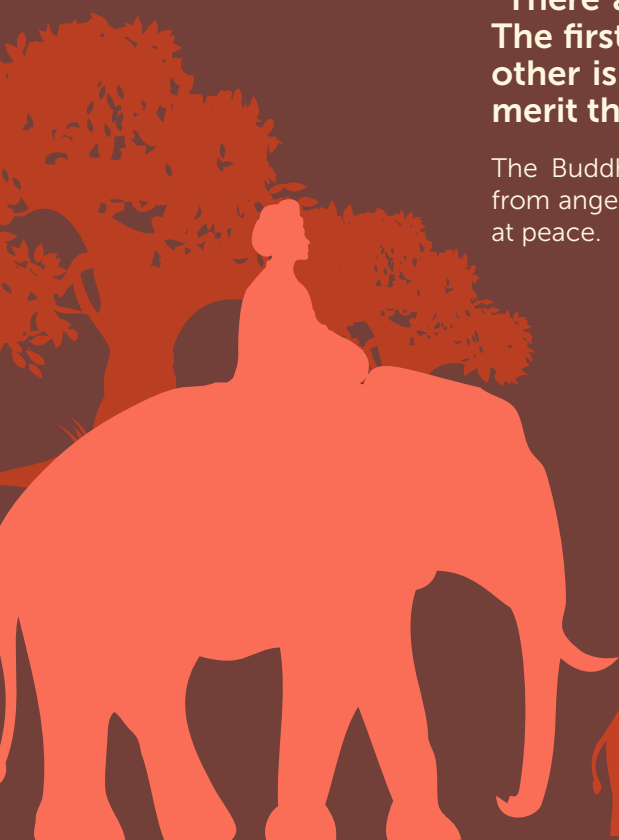
Thinking that Chunda might be blamed for causing His illness, the Buddha explained, **"There are two offerings of food which excel other offerings. The first is the offering just before the Enlightenment, and the other is the one just before Final Nirvana. Chunda has gained merit through this deed and should not feel sorry."**

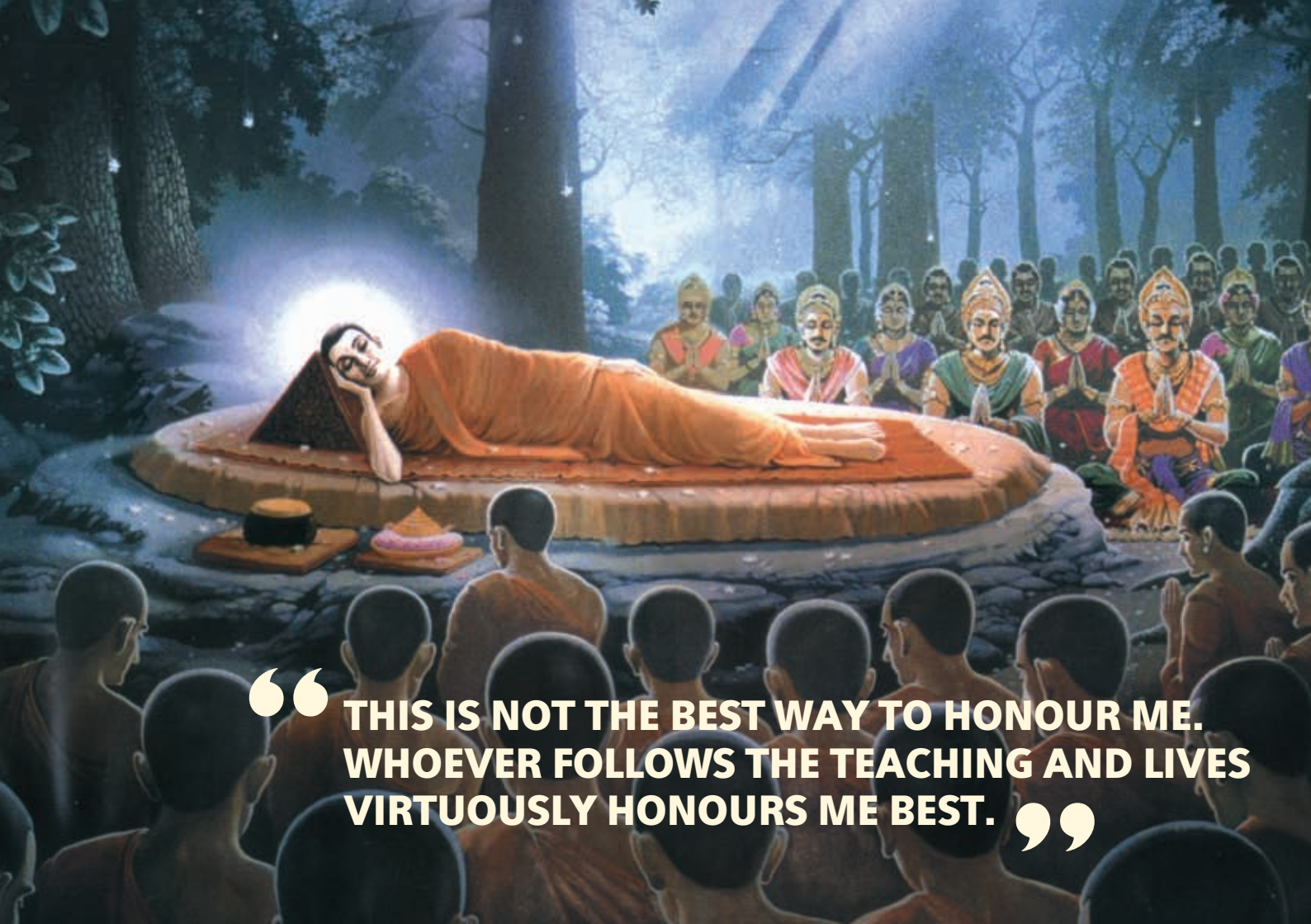
The Buddha added that generosity increases one's merit, self-control frees one from anger and virtue prevents evil. One who removes greed, anger and delusion is at peace.

THE LAST SCENE

Then the Buddha set out for the Sala grove at Kushinagara with a large community of His disciples. They crossed a river and finally arrived at their destination. There, between two large Sala trees, Ananda prepared a couch on which the Buddha rested. He laid on His right side with His head towards the north.

At that moment, the two Sala trees burst into full bloom, though it was not the flowering season. When the blossoms rained upon His body, the Buddha said, "This is not the best way to honour me. Whoever follows the Teaching and lives virtuously honours me best."





**“ THIS IS NOT THE BEST WAY TO HONOUR ME.
WHOEVER FOLLOWS THE TEACHING AND LIVES
VIRTUOUSLY HONOURS ME BEST. ”**

FOUR PLACES OF PILGRIMAGE

As it was the practice of the disciples to visit the Buddha after the rainy season retreat, Ananda asked Him what should be done after His Final Nirvana. In reply, the Buddha mentioned four places a devoted follower could visit to respect Him.

They are Lumbini, Bodhgaya, the Deer Park at Varanasi and Kushinagara.

THE LAST CONVERT

On hearing that the Buddha was going to pass away in their neighbourhood, the people of Kushinagara went in groups to see Him out of respect. Among them was a wandering ascetic named Subhadra who approached Ananda and asked to be allowed to see the Buddha. However, Ananda refused because he did not wish the Buddha to be disturbed as He was very ill. Subhadra repeated his request three times but without success.

The Buddha overheard their conversation and instructed Ananda to allow Sudhadra to see Him as he was sincere in seeking the Truth and would understand His Teaching. The question which Subhadra put to the Buddha was whether all ascetics and priests who were leaders of large followings, were enlightened. The Buddha replied that in whatever teaching and discipline where the Noble Eightfold Path is found, there Enlightenment is found. On hearing this, Subhadra requested to be admitted into the Order. Thus, he became the last disciple to be ordained by the Buddha himself.

01

Before entering Final Nirvana, the Buddha said to Ananda, **"Some may think that when I am no more with you, you will have no teacher. But that is not so, Ananda. The Teaching and Discipline shall be your guide when I am gone."**

02

The Buddha then address His disciples, **"If any of you have doubts concerning the Buddha, the Dharma and the Sangha, then ask me now so that you will have no cause for regrets later on."**

Read the entire story on the life of the Buddha, grab a free copy of *Buddhism for Beginners* from the monastery, or scan the QR Code to read the online copy.



The Final Advice

04

The Buddha replied, **"Ananda, you spoke out of faith, but I know for certain that among this community of monks, there is not one who is in doubt."**

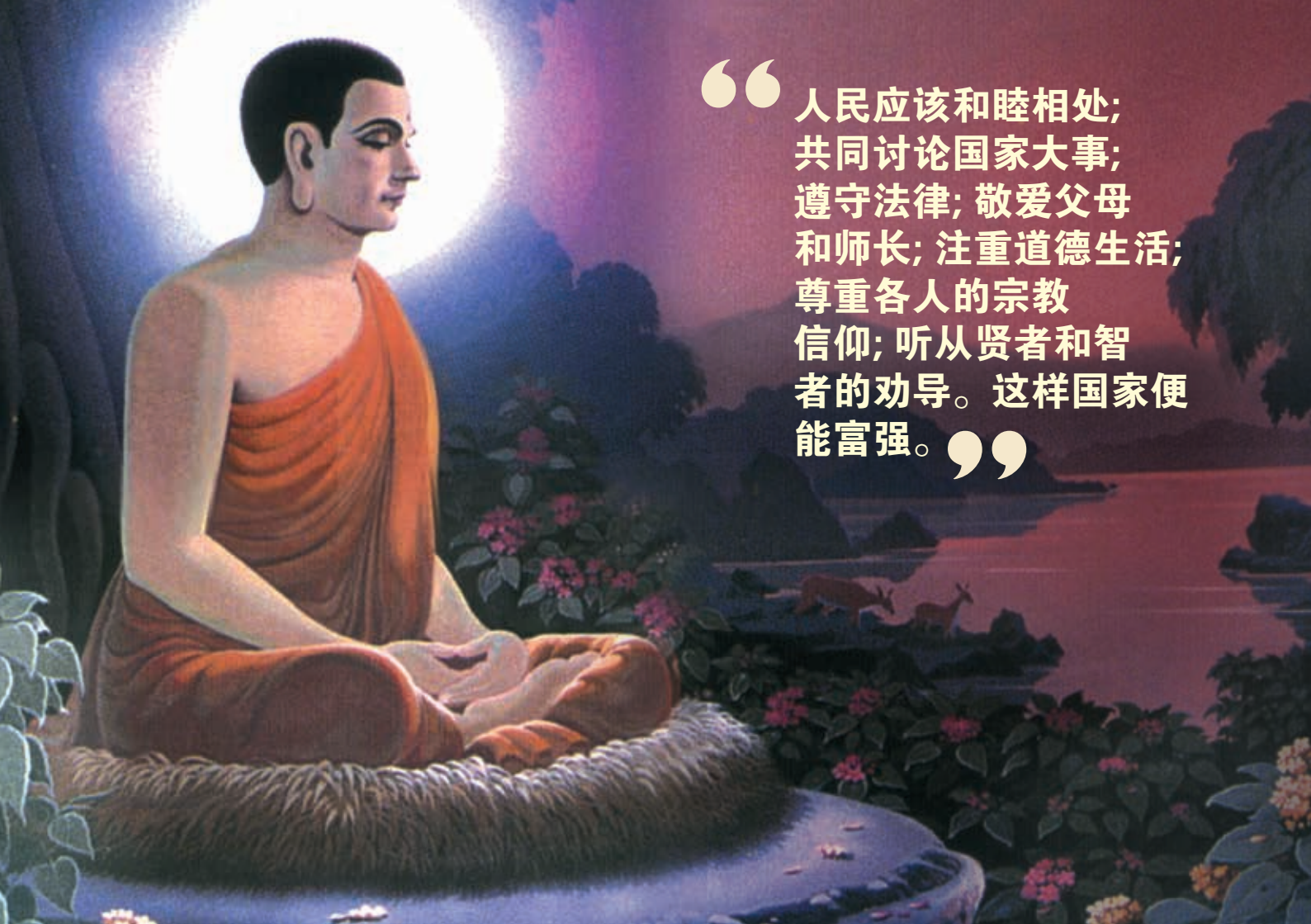
03

Though the Buddha repeated this thrice, all His disciples remained silent. After some time, Ananda said, **"I am confident that everyone in this assembly has no doubts concerning the Buddha, the Dharma and the Sangha!"**

05

Finally, the Buddha spoke His last words,

"O Disciples, subject to change are all things; strive on with diligence."
Then He entered Final Nirvana.



“人民应该和睦相处；
共同讨论国家大事；
遵守法律；敬爱父母
和师长；注重道德生活；
尊重各人的宗教
信仰；听从贤者和智
者的劝导。这样国家便
能富强。”

佛陀在证悟真理以后，
便到处弘扬佛法。
八十岁那年，
他还不辞劳苦地
为众生说法。

佛陀的晚年

富国的说法

当佛陀住在王舍城的时候，有一天，摩竭陀国的国王准备攻打邻国，便先派了一名大臣去征求佛陀的意见。佛陀没有直接给予答复，却提出使国家富强的七个条件。

他说：“**人民应该和睦相处；共同讨论国家大事；遵守法律；敬爱父母和师长；注重道德生活；尊重各人的宗教信仰；听从贤者和智者的劝导。这样，国家便能富强。**”

这位大臣听了佛陀的话，心悦诚服，答应将这番话转告国王，劝他打消侵略邻国的念头。

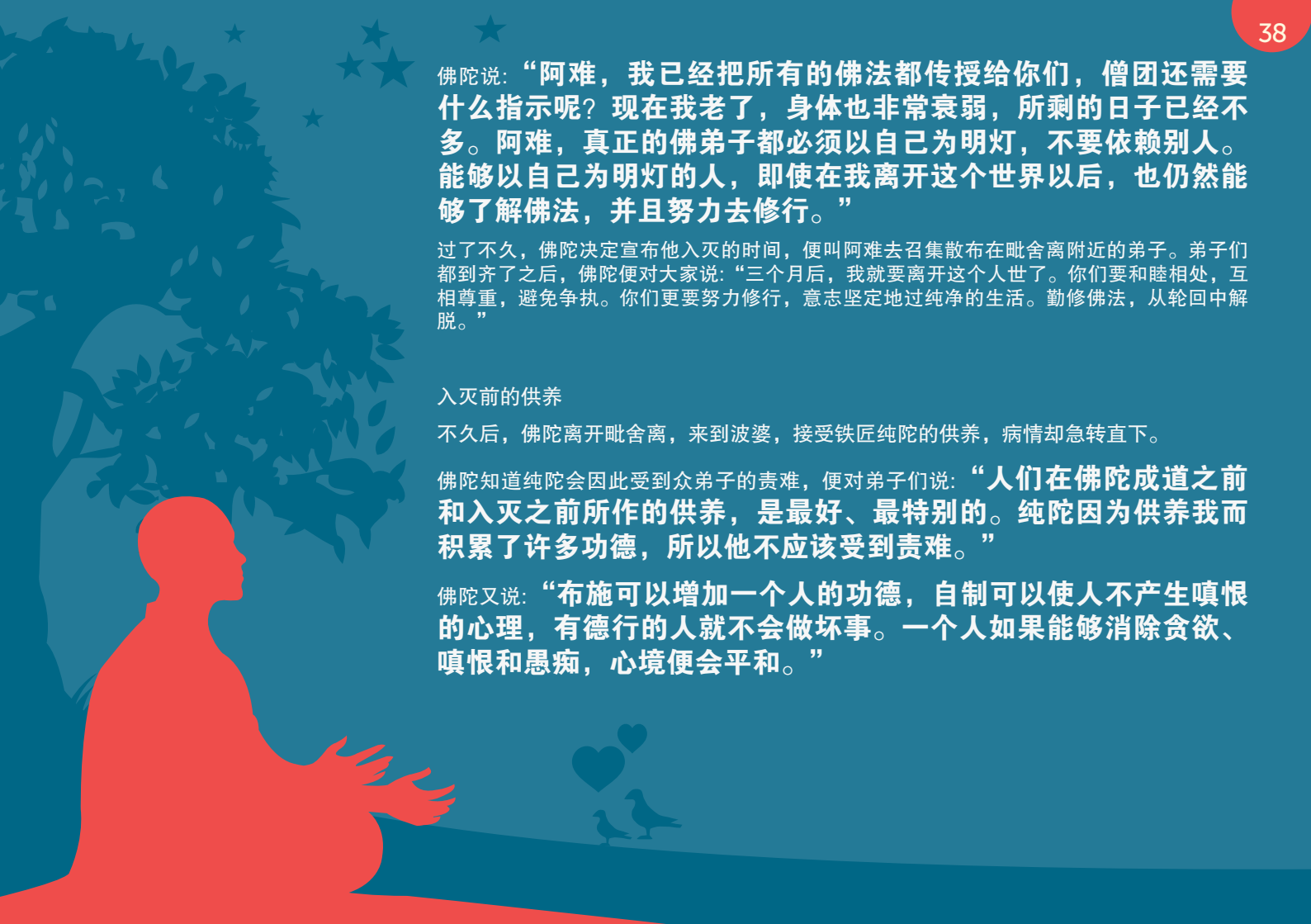
有关德行的说法

佛陀与弟子们离开王舍城以后，便向北走。一伙人来到一个村庄，佛陀向村民讲述德行的重要性。

“没有德行的人将会遭遇到五种不幸，那就是：失去财富、恶名昭彰、时时感到不安、临终得不到安宁、来世会遭受苦难。反之，有德行的人会获得五种福报，那就是：得到财富、好的名誉、充满自信、临终时内心平静、来世会过上幸福快乐的生活。”

佛陀病重

佛陀离开这个村庄以后，又到过许多地方，最后他来到毗舍离。这时正逢雨季，佛陀便决定在附近暂时居住下来。不久，佛陀病倒了。由于佛陀病得很严重，阿难担心他会一病不起，便难过地哭起来。后来佛陀的病虽然稍有起色，但阿难还是不表乐观，于是他请佛陀对僧团的前途留下一些指示。



佛陀说：“阿难，我已经把所有的佛法都传授给你们，僧团还需要什么指示呢？现在我老了，身体也非常衰弱，所剩的日子已经不多。阿难，真正的佛弟子都必须以自己为明灯，不要依赖别人。能够以自己为明灯的人，即使在我离开这个世界以后，也仍然能够了解佛法，并且努力去修行。”

过了不久，佛陀决定宣布他入灭的时间，便叫阿难去召集散布在毗舍离附近的弟子。弟子们都到齐了之后，佛陀便对大家说：“三个月后，我就要离开这个人世了。你们要和睦相处，互相尊重，避免争执。你们更要努力修行，意志坚定地过纯净的生活。勤修佛法，从轮回中解脱。”

入灭前的供养

不久后，佛陀离开毗舍离，来到波婆，接受铁匠纯陀的供养，病情却急转直下。

佛陀知道纯陀会因此受到众弟子的责难，便对弟子们说：“人们在佛陀成道之前和入灭之前所作的供养，是最好、最特别的。纯陀因为供养我而积累了许多功德，所以他不应该受到责难。”

佛陀又说：“布施可以增加一个人的功德，自制可以使人不产生嗔恨的心理，有德行的人就不会做坏事。一个人如果能够消除贪欲、嗔恨和愚痴，心境便会平和。”

“这不是向佛陀致敬的最好方法。最好的方法是听从佛陀的教导，努力修学佛法。”

娑罗双树

离开波婆以后，佛陀和弟子们渡河到拘尸那城的娑罗树林。在两棵大娑罗树之间，阿难为佛陀铺设一张睡榻，佛陀便头朝北方，右胁向下，躺着休息。

虽然不是开花的季节，两棵娑罗树却开满花朵，纷飞的花雨缤纷地飘落在佛陀的身上。佛陀说：“这不是向佛陀致敬的最好方法。最好的方法是听从佛陀的教导，努力修学佛法。”

四个佛教圣地

依照惯例，每当雨季过后，弟子们都必须去拜见佛陀。阿难想到这件事，便问佛陀，以后该怎么做。佛陀于是提出四个地方，让弟子们在他入灭以后，还可以一如过去向他致敬。这四个地方是：**佛陀的出生地蓝毗尼园、证道地菩提伽耶、初转法轮的鹿野苑以及入灭之处拘尸那城。**

最后皈依的弟子

拘尸那城的人民听说佛陀即将入灭，都赶着去向佛陀作最后致敬。人群中有一个云游四方的苦行僧须跋陀罗，三次要求阿难让他去见佛陀，但阿难不希望病重的佛陀受打扰，于是拒绝了他。

佛陀听到他们的对话，知道须跋陀罗诚心追求真理，也知道他一定能够了解佛法，便叫阿难让他进见。须跋陀罗见了佛陀，问道：“其他苦行僧是否也能证悟真理？”

佛陀回答：“只要他们的教理中包含八正道的修行方法，便能证悟真理。”须跋陀罗听了佛陀的话，证悟罗汉果，成为佛陀的最后一名弟子。

最后的教诲

佛陀将入灭时，对阿难说：

“有些人或许会以为我入灭以后，你们便没有导师了。其实，佛法就是你们的导师。”

他又对弟子们说：

“大家对佛陀、佛法和僧团有任何怀疑的话，现在就提出来吧。”

佛陀重复问了三次，但大家都保持沉默。

过一会儿，阿难才开口说：

“我相信这里的每一个人对佛陀、佛法和僧团都没有怀疑。”

“阿难，这是因为你对佛陀、佛法和僧团有信心。我也知道僧团里的每一个人都和你一样。”

佛陀接着又说：

“弟子们，一切事物都是无常的，你们必须努力修行。”

说完，佛陀便入灭了。

阅读完整的佛陀故事，请从我们的普觉出版社佛教刊物分发处领取，或扫描QR CODE阅读线上版。



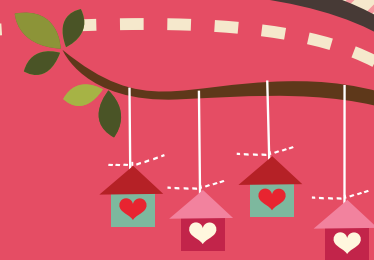
Vesak 卫塞节day

is the most important event of the year for the Buddhist community. It commemorates the birth, Enlightenment and final Nirvana of the Buddha on the full moon day of the fourth lunar month. This occasion is observed by millions of Buddhists throughout the world. It is a festival to rejoice with goodwill to all. It is also an occasion for reflection of our

own personal spiritual development. For many Buddhists, the observance of Vesak begins early in the morning when they assemble at temples to observe the Eight Precepts. Others may join the communal observances by going through the ceremony of taking the Threefold Refuge, observing the Five Precepts, making offerings at shrines and chanting. They may also participate in special processions and circumambulation, and listen to monastics giving sermons of the Buddha's teachings. In many temples, Buddhists take part in the ceremonial

bathing of an image of baby Prince Siddhartha (the Buddha-to-be) placed in a basin of perfumed water strewn with flowers. The perfumed water is scooped with a ladle and poured over the statue. This symbolises the determination to purify one's unwholesome deeds with wholesome deeds. Most Buddhists take vegetarian meals on this day as they recall the Buddha's teaching of universal compassion. On this day, temples are colourfully decorated with Buddhist flags and lights, while shrines are filled with flowers, fruits and other offerings.

♥ HAPPY ♥
♥♥♥♥♥♥♥♥♥♥





Vesak 卫塞节day

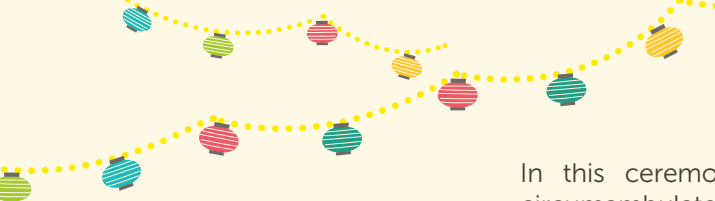
卫塞节是佛教徒最重要的一个节日。在农历四月十五的月圆之日是纪念佛陀出生、悟道及涅槃等三大事迹。世界各地数以万计的佛教徒都庆祝这个节日，这是一个让大家生喜及互相祝福的美好节日，也是我们检讨自己在心灵上进展的日子。对于一些佛教徒而言，卫塞节的庆祝仪式始于早上到佛寺去受八关斋戒。有些信徒会集体接受三皈依、受五戒、供养三宝及诵念经

文，他们也可参加绕佛仪式并听闻佛法。有些则参加浴佛的仪式，即是将悉达多太子的圣像置于充满鲜花及香水的盆里，用勺子掬起净水淋在佛像上，为佛沐浴。这象征以善行来净化我们的恶业。许多佛教徒也会在当天忆起佛陀的慈悲教诲而持素戒杀。在卫塞节这一天，寺院挂上佛旗，张灯结彩，在佛龕献上琳琅满目的鲜花、水果及其他供品。

In this ceremony, devotees hold a lighted candle after sunset, as they pave around the perimeter of a temple or a holy object in walking meditation. Mantras or the Buddha's name are chanted while doing so. The ceremony represents the passing of the light of wisdom (sharing of the truth) to every direction of the world to dispel the darkness of ignorance. On a personal level, it has the significance of lighting one's inner lamp of wisdom. The perpetual passing on of light to countless others without one's own flame dying symbolises that wisdom can be shared without loss on one's part. In the ceremony, it is most inspiring to see a single flame illuminate a sea of darkness to become an ocean of lights bringing brilliance to one another.

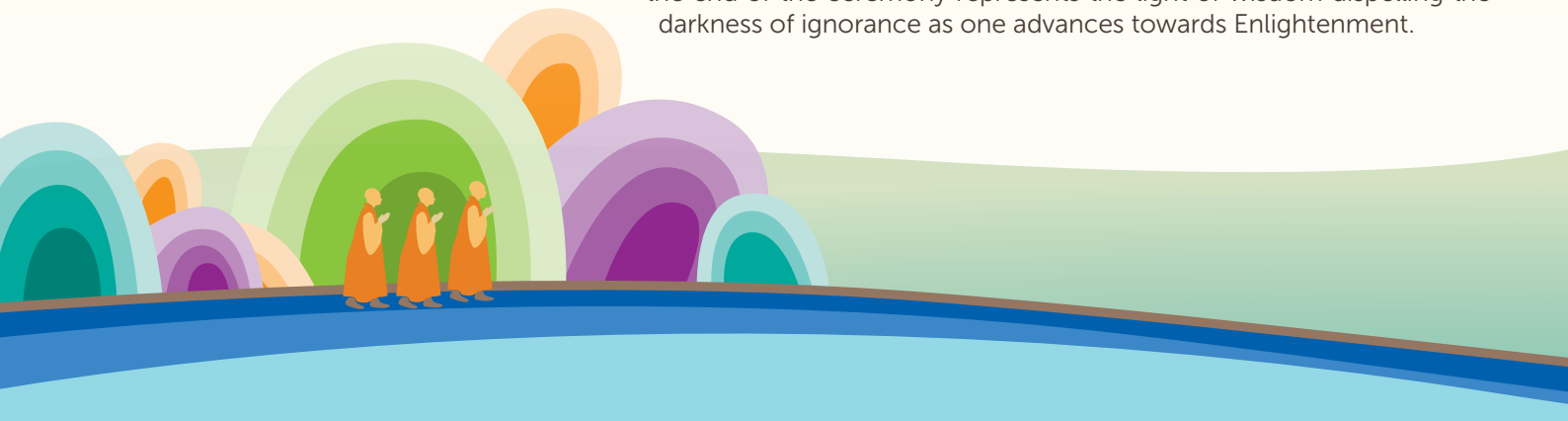
在传灯仪式中，佛教徒在日落后，手持灯烛排列成行，一面环绕着寺院或圣物行走，一面持咒或赞佛。代表将智慧之光传送到世界各个角落以去除无明及黑暗。在个人方面，则是指点燃自己心中的智慧之光。在仪式中，信徒们会将手中的烛光传给身旁的人，然后灯灯相续，不断地传下去，手中的烛光不会因传给他人而减弱或消失，这表示智慧是可以与他人分享而不会丧失的。在仪式中，最振奋人心的是看到一点烛光如何在黑暗中转变为光亮的火海，让在场的每一个人皆置身于光明之中。

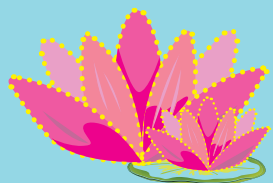
*Light
Transference
Ceremony*
传灯仪式



THREE STEP, ONE BOW CEREMONY

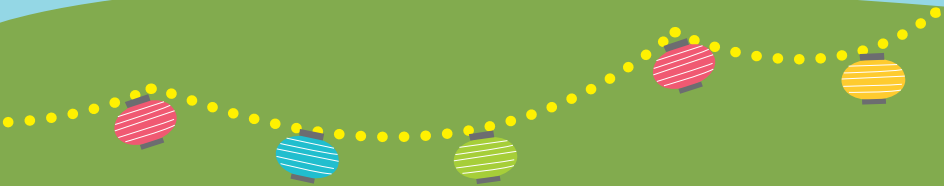
In this ceremony, devotees usually line up before sunrise to meditatively circumambulate the perimeter of the temple, bowing once every three steps, while chanting mantras or the name of the Buddha in praise of Him. Upon every prostration, the Buddha can be visualised to stand before one's palms, which open to receive His teachings. The open palms also symbolise lotuses (our minds) blossoming into purity. (Though lotus flowers' roots are in the "mud of defilements", they blossom untainted.) Every prostration is thus the paying of respects to the Buddha (or the countless Buddhas and Bodhisattvas). This practice helps to purify the mind, humble the ego and lessen obstacles along the spiritual path as one repents past misdeeds and aspires towards spiritual improvement. With mindfulness of one's body, speech and mind during the practice, concentration and calmness can be attained. As the ceremony is long, it reminds one of the long and occasionally difficult journey towards Enlightenment. But it also serves to remind us that as long as we are determined, all difficulties can be overcome. Perseverance in completing the practice despite its difficulties also helps to strengthen our faith in the Buddha and His teaching to lead us towards Enlightenment. The break of dawn at the end of the ceremony represents the light of wisdom dispelling the darkness of ignorance as one advances towards Enlightenment.





三步一拜

在这个仪式中，参加者通常在日出前排列成行，环绕寺院四周三步一拜，同时持念咒语或称念佛号礼赞佛陀。礼拜时，我们可以观想佛陀站立在前方，我们张开双手迎接他。双手张开犹如莲花盛开象征着清净(因莲花出污泥而不染)，每一拜皆是对佛陀的礼敬(或对无数佛及菩萨的礼敬)。这样的修持能够帮助我们净化心灵，培养谦卑，减少心灵修持上的障碍，通过礼拜，我们忏悔以往的恶业并激励自己在心灵上要努力提升。以清净的身、语、意礼拜，让我们心专与平静。由于仪式冗长，它提醒我们成佛之道的漫长与艰难。然而，它也提醒我们只要有决心，所有的困难皆可一一克服。虽然要完成三步一拜并不容易，但是以坚定的毅力来圆满这个修持，可以加强我们迈向佛道的信念。仪式于黎明前完成，最先冲破黑暗曙光象征着在修行的解脱道上，智慧之光能够驱除无明的黑暗。





Offering of Lights

The offering of light reminds us of the illuminating brilliance of wisdom, which dispels the darkness of ignorance on the path towards Enlightenment. This urges us to cultivate the light of ultimate wisdom

Reverencing the Buddha, we offer candles and lamps:

**TO HIM, WHO IS THE LIGHT,
WE OFFER LIGHT.**

**FROM HIS GREAT LAMP, A
LAMP WE LIGHT WITHIN US:**

**THE LAMP OF BODHI
(AWAKENING) SHINING
WITHIN OUR HEARTS.**

Ceremony of Bathing Baby Prince Siddhartha

The ceremony of bathing a statue of baby Prince Siddhartha (the Buddha-to-be) re-enacts the Prince being bathed by celestial dragons at birth. Perfumed water in a basin strewn with flowers is scooped with a ladle, and is mindfully poured over the crown of the statue. This expresses the determination to purify one's body and mind, to "wash away" our spiritual defilements, so as to uncover our pure Buddha-nature, just as the Buddha did.

Chinese Vesak Hymn

**I TODAY BATHE THE
TATHAGATAS,**

**PURE WISDOM, SOLEMNITY,
AND MERIT ARE GATHERED,**

**THE FIVE IMPURITIES OF
SENTIENT BEINGS ARE
CLEANSED,**

**I VOW TO ATTAIN THE
TATHAGATA'S PURE
DHARMA-BODY**



Offering of Flowers

The offering of fresh and beautiful flowers, which soon become withered, scentless and discoloured serves as a reminder of the impermanence of all things, including our very lives. This urges us to treasure every moment of our lives while not becoming attached

Reverencing the Buddha, we offer flowers:

**FLOWERS THAT TODAY
ARE FRESH AND SWEETLY
BLOOMING,**

**FLOWERS THAT TOMORROW
ARE FADED AND FALLEN.**

**OUR BODIES TOO, LIKE
FLOWERS, WILL PASS AWAY.**

供灯

供灯提醒我们：智慧之光可以驱除迈向解脱道的无明黑暗。这激励我们去寻求究的智慧。

尊贵的佛陀，我们供养灯烛：

您如明灯破除黑暗与无明，
我们在此供灯。

您如光明的灯火，
点燃我们心中的火苗，
让菩提之光从我们内心
照耀四方。

To understand more about Buddhism,
please scan the QR Code to read.
更了解佛教，请扫描QR CODE阅读。



浴佛

将悉达多太子的圣像置于充满香花及香水的盆里，用勺子掬起净水淋在佛像上，为佛沐浴的仪式称为浴佛。这重新扮演了悉达多太子诞生时被天龙沐浴的情景，也表达了我们要净化我们的恶习之意。如同佛陀发掘自身的佛性，这仪式的意义也在于发掘我们自身清净的佛性。

浴佛偈

我今灌沐诸如来
净智庄严功德聚
五浊众生令离垢
同证如来净法身



供花

供养美丽的鲜花，它们却在转瞬间枯萎凋零，失去芳香色泽，提醒我们万物皆属无常，我们的生命也不例外。这会激励我们更珍惜生命中的每一刻而又不产生任何的执着。

尊贵的佛陀，我们供养您鲜花：

今日花朵鲜艳盛开
明日却色衰凋零
肉身亦如鲜花一般转眼
老衰去，迈向死亡。

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