

护国金塔寺建寺十周年纪念特刊

破土应世 醒度迷情

Golden Pagoda Buddhist Temple 10th Anniversary Souvenir Magazine

**NEW DISCOVERIES ON
THE THRESHOLD OF ENLIGHTENMENT**



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破土应世 西曆 2002

Golden Pagoda Buddhist Temple 10th Anniversary Souvenir Magazine

NEW YEAR

THE THRESHOLD

1992-2002



蓝毗尼 Lumbini



菩提迦耶 Bodhi Gaya



鹿野苑 Sanarth



护国金塔寺建寺十周年纪念特刊 破土应世 醒度迷情

New Discoveries On
The Threshold Of Enlightenment

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Treasuring Faith

It is with great honour that I have the opportunity to play a small part in this Enchanting Buddhist Treasures Exhibition.

To non-Buddhists, I hope this Exhibition provides glimpse of the richness and sophistication of Buddhist culture and aesthetics. It is easy to see a religion through the eyes of art as it often overlaps with its esoteric aspect. For obvious reasons, the two areas have tremendous impact on each other. However, one can still easily appreciate the art alone, if one chooses to ignore the religious significance of the relics and artefacts.

As for Buddhists of different traditions, we are most fortunate to be able to witness these Buddha's relics unearthed from Myanmar, which follows the Therevada tradition. Buddha once said that seeing his relics is like seeing him, and doing so is tantamount to achieving enlightenment. Buddha's relics represent his eternal body, and allow us a chance to take the path to his pure land. I hope this Exhibition can be more than just a cultural experience for you, to perhaps even start you on a journey that may just lead you to the threshold of Enlightenment.

With regards to the authenticity of Buddha's Sacred Tooth Relics, there is really no indisputable way to determine its true nature. However, as far as most venerables are concerned, there is only one way: by having great faith.

As with other religions, great leaps of faith are what will determine the true nature of events and make things happen. Ven. Shi Fazhao, Abbot of Golden Pagoda Buddhist Temple (GPBT) simply puts, If you truly believe what you are witnessing are Buddha's Sacred Tooth Relics, then there is no dispute about that. However, if you do not believe it is true to begin with, there's really no point to persuade you to think otherwise. In Buddhism, conventional truths exist only in our own minds.

It can be argued that Buddhist art and culture elegantly communicate symbolism and meaning which enable us to return to our true self. Thus, included in this souvenir magazine is a section featuring Ven. Shi Fazhao's private collection of Buddhist artefacts, some of which have been with him for more than 20 years.

I am very happy to rejoice with GPBT's immense merits to allow for its attempt to convey the vastness of Buddhism through this Enchanting Buddhist Treasures Exhibition.



Jason Chiew

Editor (English Section)

见证佛牙破土应世

佛教徒非常重视佛陀真身舍利。舍利代表佛陀应世的精神及常住世间不灭的佛法。佛陀真身舍利历来存在着许多研究上的争议，学术界和宗教界各有所执。我们在资料的搜集和取舍上，着实考虑到各方面的论点。但是由于这一次出土的佛牙舍利、佛真身舍利子和佛陀弟子舍利子，来自南传佛教国家缅甸，因此，很多说法，我们采用了原始佛教的说法，或许有别于一般坊间流传的舍利传说和分类，可供广大佛教徒和读者参考。

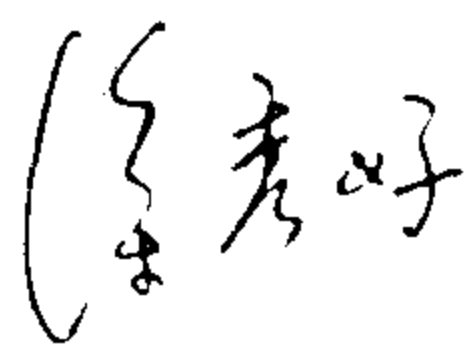
关于佛牙齿利的种种问题，对佛教徒而言，信仰的意义更甚于学术考据。在这个层面上，学术应为信仰而服务。佛在《大般涅槃经后分》中说：“见如来舍利，即是见佛，见佛即见法身，见法身即见贤圣，见贤圣故见四圣谛，见四圣谛故即见涅槃。”观舍利，如见佛；舍利在，法身在。舍利是佛陀的法身常住，让我们在五浊恶世中得见清净菩提。只要心中相信，佛牙舍利就在你心中，菩提种子就在你的心中，佛，也在你心中。

书中也收录了护国金塔寺珍藏的佛教文物，透过无言的视觉造像，引导人进入无尽藏的义理生命中。浩瀚无垠的如来法世界得以向世人平凡地示现，人们可以从中汲取涵养，并直接分享到佛法的智慧与文化生命。

佛牙及舍利子、舍利塔、佛像、唐卡，这些佛教的圣物、艺术与文化，都是让我们回归到真我的一个途径，提醒着我们时时精进，效法佛陀和古德先贤们以戒定慧的生活修持。虽然我们无缘亲睹佛陀圣颜，但相隔两千五百多年的时空，佛陀仍慈悲示现，激励起我们皈依的初心，心中有佛，此心即佛心。用佛心真真实实去体悟，一花一世界，一叶一菩提，人间也就是净土了。

《破土应世·醒度迷情》纪念特刊的出版，是为破土应世的佛牙舍利和佛真身舍利子作见证，为新加坡的“佛牙舍利暨佛教文物精粹展”留下完整的记录，也为护国金塔寺庆祝建寺十周年画下一个庄严的惊叹号！

让我们以一颗虔诚真挚的恭敬心，敞开智慧的心门实守佛陀的教诲，以坚实的信念恭迎供养佛牙、舍利子，心中常存慈悲喜舍，圆融智慧，引领我们趋向真如的追求。这也就是佛牙舍利出土应世，醒度一切众生迷情的最大深宏悲愿了。



护国金塔寺建寺十周年纪念特刊

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涂秀好

Minister of State for
Prime Minister's Office &
Ministry of Community Development
and Sports

Mr. Chan Soo Sen



Message

I congratulate the Golden Pagoda Buddhist Temple on your 10th anniversary, and hope you will have more good years ahead.

As part of your 10th anniversary celebration, you have organised the Enchanting Buddhist treasures Exhibition. This Exhibition, which includes exhibits and relics from various countries in our region, aims to showcase the history of Buddhism in Asia and South East Asia. Through the many local characteristics of the exhibits which come from different countries, one can see how Buddhism achieves harmony with the local cultures. On the other hand, one can also see how cultural differences do not alter the essential Buddhist teaching of compassion and kindness.

The Exhibition is of great interests and significance to the Buddhists. I hope Buddhists could also invite non-Buddhist friends to visit the Exhibition, and explain the teachings and tradition of Buddhism. It is through such sharing and mutual understanding that we can aim and expect to build a stronger foundation of racial and religious harmony in Singapore. Racial and religious harmony is in turn the foundation of our beloved Singapore.

I wish the Exhibition every success.



CHAN SOO SEN

护国金塔寺住持
法照法师 献词



恭迎佛牙 感念佛恩

护国金塔寺建寺至今届满十年了

在这十年中，蒙药师如来慈悲加被，本寺僧团逐渐形成，更得十方信众发心护持，护国金塔寺附属团体及慈光福利协会的陆续成立，使得弘扬佛法及佛教教育事业，和推广社会福利及促进文化艺术活动的目标得以落实推展，并提供社会上需要帮助的人，实质上和心灵上的支援。这一切，须感恩药师如来的宏大悲愿，及十方信众的愿力成就。

这十年来，法照除了致力在新加坡本地弘扬佛法之外，并带领众多新加坡的佛弟子亲临佛国缅甸修建古佛塔，发心捐款整建佛教丛林，在万塔成林的黄金之国，佛弟子赞叹佛教文化之宏伟，沐浴在佛陀的慈悲恩泽中，实证了佛法的浩瀚。

《无垢净光大陀罗尼经》中，佛告大婆罗门：“此迦毗罗城三歧道处，有古佛塔，于中现有如来舍利，其塔崩坏，汝应往彼，重更修理，及造相轮堂，写陀罗尼，以置其中，兴大供养，依法七遍，念诵神咒，令汝命根还复增长，久后寿终，生极乐界，于百千劫受大胜乐。次后复于妙喜世界，亦百千劫如前受乐，后复于兜率天宫，亦百千劫相续受乐，一切生处常忆宿命，除一切障，灭一切罪，永离一切地狱苦，常见诸佛，恒为如来之所摄护。”

由此可见修建佛塔之功德殊胜。在缅甸，护国金塔寺所修建的古佛塔中，如来舍利的破土应世，实证了佛陀的法语。也因了这福德因缘，佛牙舍利及佛舍利子移驾新加坡，在“佛牙舍利及佛教文物精粹展”中，让新加坡及来自世界各地的佛弟子和公众瞻仰。

感恩新加坡政府的德泽，在这块国土上，多元种族、多元宗教、多元文化得到尊重和维护，不分种族与宗教和谐共处。佛教文化也因此得以在这块土地上保存甚至发扬光大。

这次得以顺利迎请佛牙舍利、佛发舍利，为数众多的舍利子和佛教文物到狮城来展览，法照要感激缅甸政府及宗教、文化、旅游等政府部门首长的鼎力协助；衷心感谢缅甸吉利亚洲旅游服务有限公司经理务沙谋居士，花了近半年的时间协助搜集整理资料，以及明江马哈巴提达陶佛寺的般丹达突筭亚大和尚和般丹达纳达瓦萨大和尚慨借佛牙舍利、佛发舍利、佛真身舍利子及众多珍贵的佛教文物。

更要感念的是，妙务般陀喇佛寺住持马哈萨达摩竺迪卡达加大和尚，将保管佛牙舍利的神圣使命托付于法照，法照虽内心惶恐，却法喜充满，自此刻起，更当兢兢业业承担起保护佛陀圣物和弘扬佛法的神圣使命。

此外，要感恩各国大德法师：泰国副僧王颂德拍菩达旃上座、世界华僧会会长净心长老、香港佛教总会会长觉光长老等诸山长老、新加坡佛教总会主席隆根长老的提携指导；同时，感谢新加坡旅游局的大力支持和新加坡缅甸玉佛寺悟迪洛迦大法师、缘之轩全体职员参与展览会的协办工作。更教人感动的是，这几个月来不眠不休投入筹备展览会的所有工作人员和义工们，是他们不辞辛劳，不计代价地牺牲付出，才能将这诸多善缘结合起来，将“佛牙舍利暨佛教文物精粹展”在短短一年的期间内落实，呈献在世人的面前。

经书所载，“舍利所在，如佛亲临”，佛牙舍利移驾新加坡，实是狮城和全东南亚人民的无上福祉。法照借此护国金塔寺庆祝建寺十周年的因缘，祝愿佛徒福慧增长、菩提精进，新加坡社会安定、经济繁荣、人民安康。并愿佛陀的慈悲加持，藉着佛牙的示现，为世界带来和平，为我们的国家乃至全人类，创造更幸福、更美好的未来。

法照

新加坡护国金塔寺住持
释法照

Message by Ven. Shi Fazhao



Welcome the Supreme Buddha's Tooth Relics in Praise of Him

Golden Pagoda Buddhist Temple celebrates its 10th year anniversary this year!

During this past decade, Golden Pagoda Buddhist Temple (GPBT) is grateful for the help of Medicine Buddha and the Sangha community to develop and nurture a community of devotees. Their help has been a great boon to the proper building of charitable organisations such as our Metta Welfare Association. The propagation and spread of the Dharma has also helped enhance the accessibility of education, art and culture to the needy. I owe the success of our efforts in the past 10 years to the vows made by the Medicine Buddha.

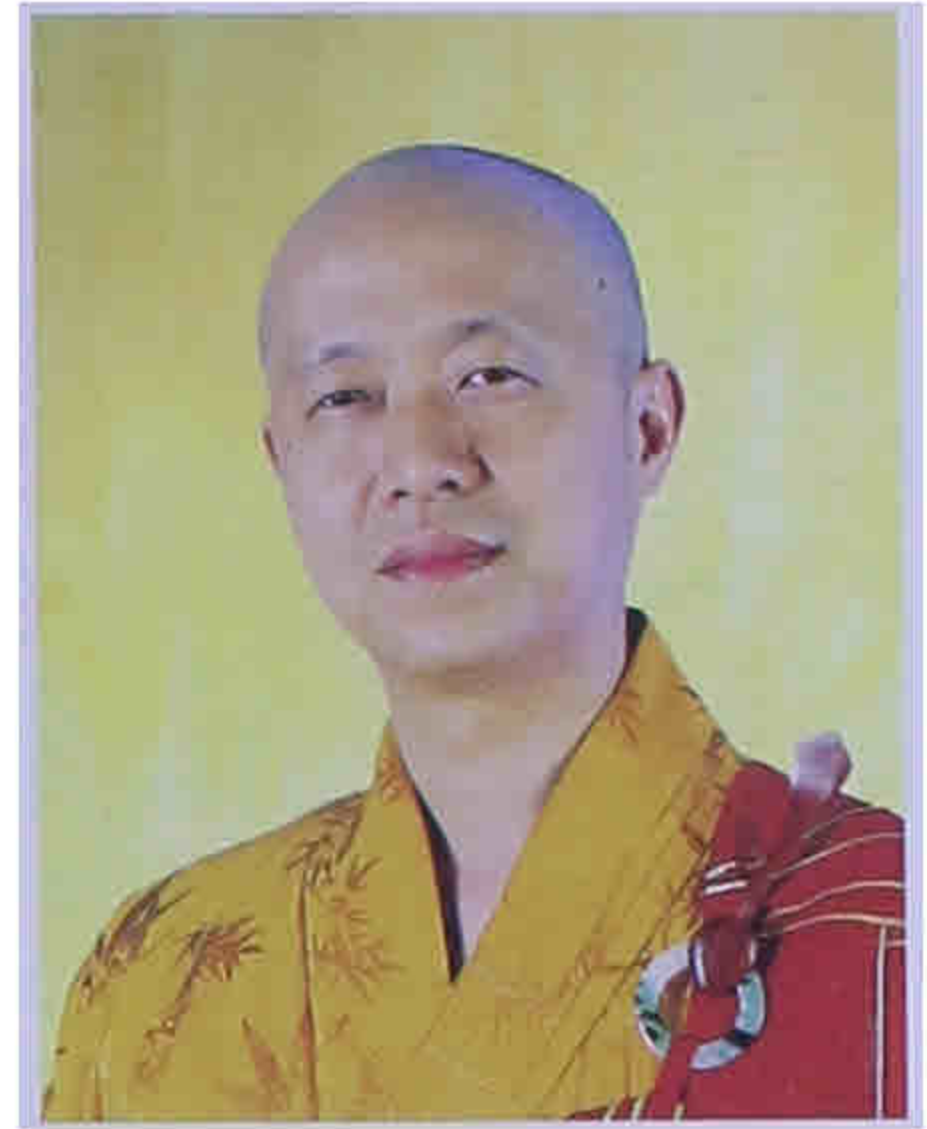
In my life in GPBT, apart from delivering Dharma lessons and contributing to the community, I have also been conducting pilgrimages to Myanmar. On behalf of GPBT's devotees, I have also been restoring monuments and contributing to Buddhist temples and remote villages there.

In *The Great Dharani Sutra*, Buddha expounded on the benefits of safekeeping Buddha's relics and making offerings to them. He said by doing so, one would generate great merits and gain many rebirths in Buddha's pure Tushita's heaven. One would also not be reborn in the lower realms so that one would always have a chance to receive teachings from the Dharma.

Based on this sutra, we can see for ourselves in real life the truth of the scripture. GPBT's pagoda restoration work in Myanmar has helped GPBT gain merits to organise this Enchanting Buddhist Exhibition of *New Discoveries on the Threshold of Enlightenment*. Due to our merits, we are also very fortunate to be the new custodian of one of Buddha's tooth relics. It's also due to the collective merits of Singaporeans that has allowed for the exhibition to be held in Singapore.

I am also very grateful for the fact that Singapore is a peaceful and harmonious country that allows for the practice of different religions and cultures. It is this very reason why Buddhism is able to propagate and thrive in this multiracial lion city.

We also owe our gratitude to the various parties involved in Myanmar for the smooth journey of Buddha's sacred tooth relics and Buddha's other sacred relics from Myanmar to Singapore. I would like to thank the government of Myanmar, The Ministry of Religion, Ministry of Arts and Culture, Ministry of Tourism and all the respective ministers of the Ministries for their support and contributions.



I will also like to sincerely thank the following from Myanmar: Ven. Bhaddanta Thuriya and Ven. Bahddanta Nandavamsa from Myingyan Maha Bawdhi Tataung Monastery for their help and support, Mr. U San Maung, manager of Myanmar Sri Asia Tourism Service Co. Pte. Ltd., for his contribution and research in Buddhist historical sites in Myanmar.

But most of all, I am especially grateful to Ven. U Setka Parla of Maha Saddhammajotikadaja, the abbot of Bandulla Monastery in Mrauk-U for his devotion in protecting Buddha's sacred tooth relic when it was under his charge, and for his generosity in entrusting the tooth relic to me. In return, I thank him sincerely from my heart with mindfulness of the responsibility that I now have in order to safekeep and protect the tooth relic.

Other venerables whom I would like to thank are my teachers: Ven. Somdej PhraBuddhacharaya, Chief Abbot of Wat Srakes (Thailand), Ven. Shi Jing Xin (Taiwan), Ven. Shi Jue Guang (Hong Kong), Ven. Shi Long Geng (Singapore) and all the other elders for their guidance and teachings.

I would like to thank Singapore Tourism Board for their full support. Special thanks also go out to our co-organisers: Singapore Burmese Buddhist Temple, Ven. U Pannya Vamsa Aggamahapandita, Aggamahasaddhammajotika (Chief Abbot), and House of Destiny Arts and Crafts.

To all members and volunteers of the exhibition's working committee who have sacrificed their sleep to make this possible, a special thank you to you. It is because of your hard work that this exhibition can be made possible within 1½ years.

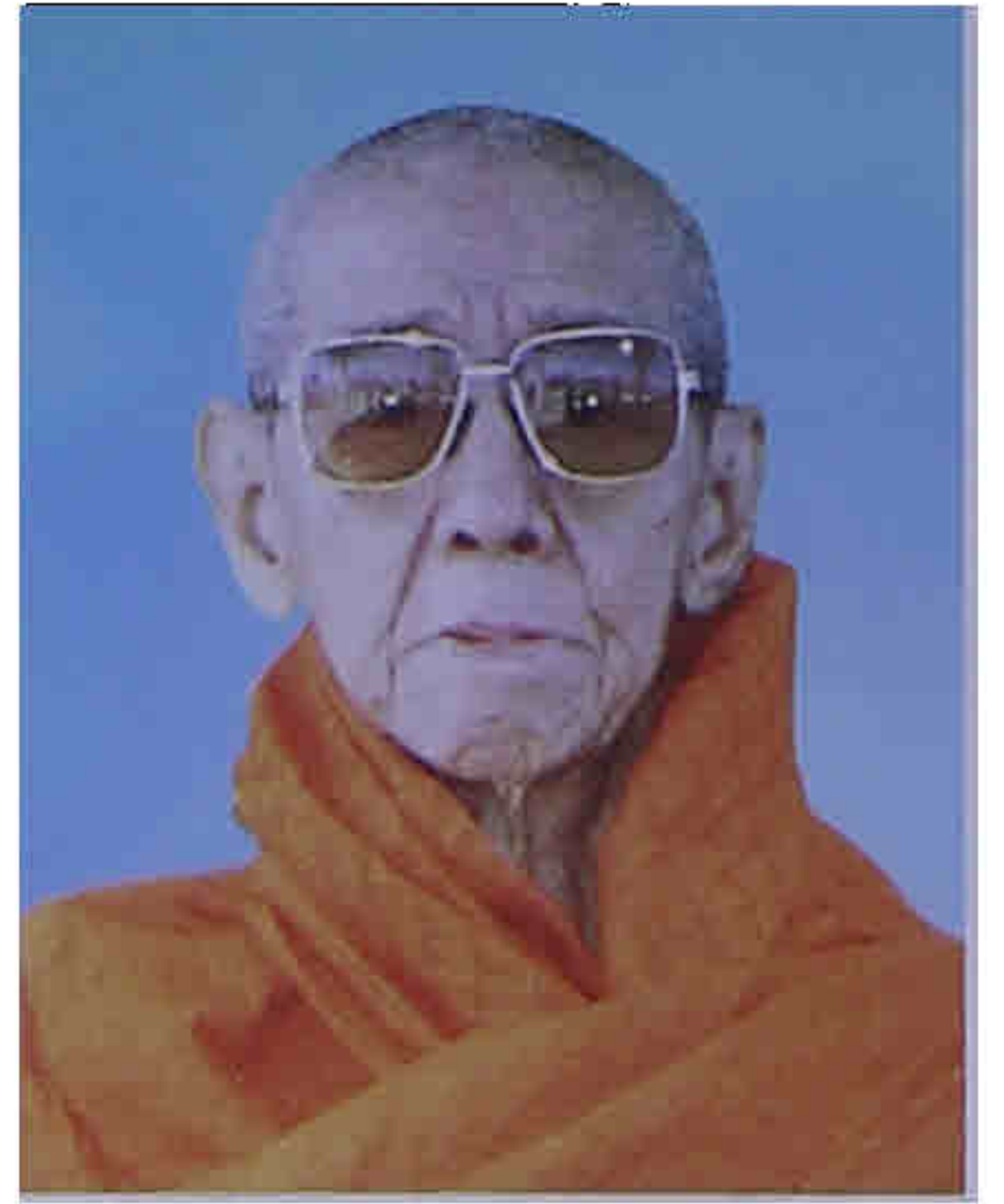
According to Buddhist scriptures, the presence of relics symbolizes the presence of Buddha. It is the Asia's fortune to have Buddha's tooth relic residing in Asia. In connection to this auspicious occasion, I would like to wish all devotees, great wisdom, good health, prosperity, peace and harmony, in the hope of receiving Buddha's blessing in the presence of Buddha's relics.

I wish all humanity peace and a bright future.



Golden Pagoda Buddhist Temple Abbot
Ven. Shi Fa Zhao

Words of Admonition by
Abhidhammaratthaguru,
Abhidhajaaggamahasadhammajotika,
Chairman of the State Sanghamahanayaka
Committee of the Union of Myanmar the Most
Ven. Bhaddanta Sobhita



စင်ကာပူနိုင်ငံ ရွှေဘူရားကျောင်း တည်ဆောက်သည့်
(၁၀)နှစ်မြောက်အထိမ်းအမှတ်ပွဲ၌
ပြည်ထောင်စုမြန်မာနိုင်ငံတော်
အဘိဓမ္မဟာရဋ္ဌဂူရှု၊ အဘိဓမ္မအဂ္ဂမဟာသဒ္ဓမ္မဇောတိက
နိုင်ငံတော်သံဃမဟာနာယကဥက္ကဋ္ဌ မြင်းခြံဆရာတော်ဘုရားကြီး၏

ဥပယောဇနကထာ - တိုက်တွန်းလွှာ



စင်ကာပူနိုင်ငံ ဗုဒ္ဓဘာသာရွှေဘူရားကျောင်းဆရာတော် “မဟာသဒ္ဓမ္မဇောတိကဓဇ” ရှိဗာဇော
အရှင်မြတ်သည် ဘုရားရှင်တပည့်သားသံဃာဖြစ်သည့်အားလျော်စွာ -

“တိဋ္ဌန္တေ နိဗ္ဗုတေစာပိ၊ သမေစိတ္တေ သမံဖလံ၊

စေတောပဏိမိဟေတု ဟိ၊ သတ္တာ ဂစ္ဆန္တိ သုဂ္ဂတိ။” ဟူသော

ဘုရားဟောဒေသနာတော်အရ သက်တော်ထင်ရှား ဘုရားရှင်ကို မပူးမြင်ရသော်လည်း စိတ်ထားတူညီပါလျှင်
ပရိနိဗ္ဗာန်စံပြီးသည့် ဘုရားရှင်ကိုရည်စူး၍ တည်ထားအပ်သော ဆင်းတုတော် ရုပ်ပွားစေတီတော် ဘုရားများကို
ကိုးကွယ်ပူဇော်လျှင်လည်း လူရပ်နတ်ရွာ သုဂတိနိဗ္ဗာန်ထိအောင် ကောင်းကျိုးချမ်းသာများကို ရရှိနိုင်၏ဟု
ယုံကြည်ရင်းရှိသဖြင့် မိမိနှင့်တကွ ဗုဒ္ဓဘာသာဝင် ရဟန်းရှင်လူတို့ ပူးမြင်ကြည်ညို ပူဇော်ကိုးကွယ်၍
ကောင်းကျိုးချမ်းသာအမျိုးမျိုး တိုးပွားရရှိအောင် စင်ကာပူနိုင်ငံ၌ “ဗုဒ္ဓဘာသာရွှေဘူရားကျောင်း”ကို တည်
ထောင်ခဲ့လေသည်။

မြန်မာနိုင်ငံ သာသနာပြုလုပ်ငန်းများ၌ လှူဒါန်းခြင်း

ရွှေဘူရားကျောင်းဆရာတော် မဟာသဒ္ဓမ္မဇောတိကဓဇ ရှိဗာဇော အရှင်မြတ်သည် မြန်မာနိုင်ငံ
သာသနာပြုလုပ်ငန်းများ၌လည်း ထောက်ပံ့ကူညီ လှူဒါန်းခဲ့ပါသည်။

ရွှေတိဂုံ၊ မဟာမြတ်မုနိ၊ ပုဂံညောင်ဦးရှိ ဘုရားစေတီတော်များ၊ အင်းလေး ဘုရားနိဘုရား၊ ကက္ကူ
ဘုရား အစရှိသော မြန်မာနိုင်ငံအရပ်ရပ်ရှိ ထင်ရှားကျော်ကြားသော ဘုရားစေတီများကို ပြုပြင်မွမ်းမံ တည်
ဆောက်ရာ၌လည်း ထောက်ပံ့ကူညီ လှူဒါန်းခဲ့သည်။

၎င်းပြင် ပရိယတ္တိ ဟိ သာသနဿမူလံ = ဘုရားဟောဝိဇ္ဇကတ်စာပေကျမ်းဂန်များကို သင်အပ်ပေး၊
ဟောကြားခြင်း၊ သာသနာသုံးရပ်ရပ် သန့်ရှင်းတည်တံ့ ပြန့်ပွားခြင်း၏ အကြောင်းရင်းမူလဖြစ်သောကြောင့်
တောင်ဒဂုံမြို့နယ်၊ နိကာယ်စာသင်တိုက် သံဃာတော်များအတွက် လှူဒါန်းခြင်း၊ ရန်ကုန် ကမ္ဘာအေး၊ မန္တလေး
သာသနာပြုလုပ်ငန်းများ၌ လှူဒါန်းခြင်းတို့ကိုလည်း ပြုလုပ်ခဲ့သည်။

မြန်မာနိုင်ငံ ရခိုင်ပြည်နယ်၊ မြောက်ဦးမြို့၊ ဗန္ဓုလကျောင်းတိုက်ရှိ ဓာတ်တော်၊ စွယ်တော်များနှင့်
မြင်းခြံမြို့၊ သာသနဇောတိကာရုံ ဓာတ်တော်တိုက်မှ ဓာတ်တော်များကို စင်ကာပူနိုင်ငံ ရွှေဘုရားကျောင်းတိုက်သို့
ပင့်ဆောင်၍ ပူဇော်ပွဲကို ကျင်းပပူဇော်မည်ဖြစ်ပါသည်။

စင်ကာပူနိုင်ငံ၊ ရွှေဘုရားကျောင်းဆရာတော်၏ မြန်မာနိုင်ငံသာသနာပြုလုပ်ငန်းများကို ဆောင်ရွက်
ရာတွင် “ဆရီးအေးရှား” ခရီးသွားလုပ်ငန်းကုမ္ပဏီ မိခင်ကြီး ဒေါ်လှကြည်နှင့် သားသမီး မြေးများက
လက်တွဲကူညီ လှူဒါန်းခဲ့သည်။

စင်ကာပူနိုင်ငံ ရွှေဘုရားကျောင်းဆရာတော် မဟာသဒ္ဓမ္မဇောတိကဓဇ ရှိဇာဇော အရှင်မြတ်သည်
ဆက်လက်၍လည်း တပည့် ဒကာ၊ ဒကာမများနှင့် အတူတကွ ထေရဝါဒသာသနာပြုလုပ်ငန်းများကို တိုးတက်
အောင် ကြိုးစားဆောင်ရွက်ပါမည်ဟု တိုက်တွန်းအပ်ပါသည်။

ကိုယ်စိတ်နှစ်ဖြာ ချမ်းသာစွာဖြင့် ဆောင်ရွက်နိုင်ပါစေဟုလည်း ဆုတောင်းပါသည်။

The Golden Pagoda Buddhist Temple of Singapore was founded by Mahasaddhammajotikadhaja the Most Ven. Shi Fazhao a disciple as well as a son of the Buddha. According to timeless teachings of the Buddha, the Golden Pagoda Buddhist Temple was founded to enable peoples to pay homage to the Buddha images and statues after the noble demise of the Buddha dedicating to well-being of peoples as well as to the supreme bliss of Nibbana.

Generous donation for missionary works in the Union of Myanmar

Mahasaddhammajotikadhaja the Most Ven. Shi Fazhao contributed a lot of generous donation and supports for the missionary works such as renovation of Shwedagon Pagoda, Mahamuni Buddha Image, ancient pagoda and temples in Bagan, Inlay Phayarni Pagoda, Kakku Pagoda in Taunggyi Township, Shan State and other famous pagodas and temples throughout the Union of Myanmar.

The Pariyatti Sasana is the basic factor for the purification, perpetuation and propagation of the three kinds of Sasana. For this purpose, the Most Ven. Shi Fazhao made generous donation for the members of Sangha residing at Nikaya Monastery, Dagon Myothis Township(South) and also for the missionary works in Yangon and Mandalay.

Furthermore, the Buddha's sacred tooth relics and other relics from Bandoolla Monastery, Myaukoo, Rakkhine State and relics from Relics Chamber of Sasana Jotikayon Monastery, Myingyan, Mandalay Division, the Union of Myanmar were conveyed to Singapore for being paid homage at the exhibition.

For contributing the Golden Pagoda Buddhist Temple's donations for missionary works in Myanmar, Daw Hla Kyi, mother of Sri Asia Travel Co. and her family cooperated with the Most Ven.

I sincerely urge Mahasaddhammajotikadhaja the Most Ven. Shi Fazhao and his devotees to try best for implementation of Theravada missionary works more and more in future.

Wishing all of you be healthy and wealthy to carry out these noble tasks.



၍ဝိဇ္ဇကတ်စာ

ဘဒ္ဒန္တ သောဘိတ

အဘိဓဇမဟာရဋ္ဌဂုရု၊ အဘိဓဇအဂ္ဂမဟာသဒ္ဓမ္မဇောတိက

နိုင်ငံတော်သံဃမဟာနာယကအဖွဲ့ဥက္ကဋ္ဌ

ပြည်ထောင်စုမြန်မာနိုင်ငံတော်

Burmese Buddhist Temple
Venerable U Tilokasiri



ဗုဒ္ဓမြတ်စွာသည် လောကသားအားလုံး၏ ကောင်းကျိုးချမ်းသာ မင်္ဂလာ ပွားများဖို့ အတွက် ဤကမ္ဘာလောကကြီးထဲမှာ ပွင့်ပေါ်လာခဲ့ခြင်းဖြစ်သည်။ ဗုဒ္ဓမြတ်စွာကို မျက်မြင် ကိုယ်တွေ့ဖူးရ သည်ဖြစ်စေ ဘုရားတည်းဟူသောအသံကို ကြားရသည်ဖြစ်စေ ဘုရားရှင်၏ ဂုဏ်တော် ကျေးဇူးတော်များကို စိတ်ထဲနှစ်လုံးထဲထား စဉ်းစား ပွားများနေရသည်ဖြစ်စေ ကောင်းကျိုးချမ်းသာမင်္ဂလာ များစွာရရှိနိုင်ကြပေမည်။

ရွှေကျောင်းဆရာတော် Ven. Shi Fa Zhao နှင့် စင်ကာပူ ရွှေကျောင်းကော်မီတီဝင်များ ဦးဆောင်သည့် ရွှေကျောင်း၏ ၁၀-နှစ်မြောက် နှစ်ပတ်လည်ပွဲမှာ ကျင်းပပြုလုပ်မည့် ဘုရား ရဟန္တာ ဓာတ်တော်မွေတော်များနှင့် ရှေးဟောင်း ဗုဒ္ဓအမွေအနှစ် ပစ္စည်းများကို ပူဇော်ပြသသည့်ပွဲ မှာလည်း ဗုဒ္ဓနှင့် ရဟန္တာအရှင်များကို ဖူးတွေ့ကြည်ညိုခွင့်ရကြပေမည်။

ဤကဲ့သို့ ပုဂ္ဂိုလ်အများကောင်းကျိုးမင်္ဂလာပွားဖို့အတွက် စီမံပြုလုပ် ပွဲကျင်းပ ပေးသော မဟာသဒ္ဓမ္မဇောတိကဓဇ ဘွဲ့တော်ရ ရွှေကျောင်းဆရာတော်နှင့် ဆရာတော်၏တပည့်ဒကာ ဒကာမ အပေါင်း သူတော်ကောင်းတို့အား ကျေးဇူးတင်ကြောင်းနှင့် ဝမ်းမြောက်နုမော် သာဓုခေါ်ပါ ကြောင်း သိစေအပ်ပါသည်။

Venerable U Tilokasiri
 Burmese Buddhist Temple



It is for the well-being of all beings that the Lord Buddha appeared in the world. Those who have a great opportunity to see the Lord Buddha or hear the sound “Buddha” or contemplate on the virtues of the Lord Buddha are always blessed with peace and happiness.

It is learnt that the Golden Pagoda Buddhist Temple exhibition committee members headed by Ven. Shi Fa Zhao, the chief abbot of GPBT are organizing an exhibition of the ancient Buddhist cultural heritages such as Buddha’s tooth, relics and Buddhist statues to commemorate their 10th anniversary, and as such, many people will have a great opportunity to see and pay their devotional homage to the Lord Buddha and his disciple Arahants.

As a result, we would like to express our deep thanks to Ven. Shi Fa Zhao titled Mahasaddhammajotikadhaja, the cheif abbot of GPBT as well as his devotees, and rejoyce in their great noble meritorious deed.


Venerable U. Tilokasiri
Burmese Buddhist Temple

ပြည်ထောင်စုမြန်မာနိုင်ငံတော်အစိုးရ
ယဉ်ကျေးမှုဝန်ကြီးဌာနဝန်ကြီး၏ဥပယောဂဉ်

စက်မှုနိုင်ငံ ရွှေဘုရားကျောင်းဆရာတော် ရှိဖာလော့သည် ဗုဒ္ဓသာသနာထွန်းကားပြန့်ပွားစေရန် အထူးကြိုးပမ်းဆောင်ရွက်နေသောဗုဒ္ဓသာသနာပြုဆရာတော်တစ်ပါးအဖြစ် ထင်ရှားသောဆရာတော်တစ်ပါးဖြစ် ပါသည်။ ဆရာတော်သည် ဗုဒ္ဓသာသနာထွန်းကားပြန့်ပွားစေရန် ကြိုးပမ်းဆောင်ရွက်ရာတွင် ဗုဒ္ဓဘာသာယဉ်ကျေးမှု အမွေအနှစ်အဆောက်အအုံများဖြစ်သော ရှေးဟောင်းစေတီ၊ ဂူပုထိုးကျောင်းကန်များ ပျက်ယွင်းနေသည်တို့ကိုလည်း စက်မှု နိုင်ငံမှ တပည့်ဒါယိကာပါရမီဖြည့်ဘက် အလှူရှင်များ၏လှူဒါန်းငွေ များဖြင့်ပြုပြင်မွမ်းမံတည်ဆောက်လျက်ရှိပါသည်။ ဆရာတော် ရှိဖာလော့သည် ၁၉၉၈ ခုနှစ်တွင်မြန်မာနိုင်ငံ သို့လာရောက်စဉ် နိုင်ငံတော်အေးချမ်းသာယာရေးနှင့်ဖွံ့ဖြိုးရေးကောင်စီဥက္ကဋ္ဌတပ်မတော်ကာကွယ်ရေးဦးစီးချုပ် ဗိုလ်ချုပ်မှူးကြီးသန်းရွှေ၏ ဦးဆောင် လမ်းညွှန်မှုဖြင့် ယဉ်ကျေးမှုဝန်ကြီးဌာနကပုဂံရှေးဟောင်းမြို့တော်မှ စေတီ၊ ပုထိုးများပြန်လည်ပြုပြင်တည်ဆောက်နေမှုများကို ကြည့်ရှုပြီးကြည်ညိုသဒ္ဓါပွားလာသဖြင့် ပုဂံမြို့ဟောင်းရှိ ပြဿဒ်ကြီးဘုရားနှင့် ပံသုကမဟာထေရ်ဘုရားတို့ကို ပြုပြင်ရန်စတင်လှူဒါန်းခဲ့ပါသည်။ ထို့နောက်ဘုရားအမှတ် (၈၀၈)၊ ဘုရားအမှတ်(၈၂၀) ဂူဘုရားကြီး၊ ဆင်ဖြူရှင်ကျောင်းတိုက် အတွင်းမှ ထေရ်ကြီးအုတ်ကျောင်းနှင့် သိမ်တို့ကိုလည်း ပြုပြင်ရန် လှူဒါန်းမှုပြုခဲ့ပါသည်။ ဆရာတော်သည် ပုဂံဒေသတွင်သာမက ရှမ်းပြည်နယ်ရှိ ရှေးဟောင်းမွေတော်ကတ္တုစေတီပုထိုးများ၊ မန္တလေးဒေသနှင့် မြောက်ဦးဒေသရှိ ရှေးဟောင်း စေတီပုထိုးများ ကိုပြုပြင်မွမ်းမံရန်အတွက်လည်းသဒ္ဓါထက်သန်စွာဖြင့်ငွေလှူဒါန်းမှုများပြုခဲ့ပါသည်။ နိုင်ငံတော်အေးချမ်းသာယာ ရေးနှင့်ဖွံ့ဖြိုးရေးကောင်စီအတွင်းရေးမှူး(၁)ဒုတိယဗိုလ်ချုပ်ကြီးခင်ညွန့်မှတစ်ဆင့် သာသနာရေးဝန်ကြီးဌာန သို့လည်းလှူဒါန်းမှုများပြုခဲ့ပါသည်။ ဤသို့ သာသနာတော်ထွန်းကားပြန့်ပွားရေးအတွက် အားထုတ်ကြိုးပမ်း ဆောင်ရွက်တော်မူသော ဆရာတော်ရှိဖာလော့အား ပြည်ထောင်စုမြန်မာနိုင်ငံတော်အစိုးရက ၂၀၀၀ပြည့်နှစ်တွင် “မဟာသဒ္ဓမ္မဇောတိကဇော” ဘွဲ့တံဆိပ်တော်ဆက်ကပ် အပ်နှင်းခဲ့သဖြင့် သာဓုခေါ်မိပါသည်။

ယခုအခါ ရွှေဘုရားကျောင်းဆရာတော်ကြီးသည် သာမန်ပုဂ္ဂိုလ်များ စွမ်းဆောင်နိုင်ခဲ့သောဗုဒ္ဓသာသနာ တော်ကြီးအရှည်တည်တံ့၊ ထွန်းကားပြန့်ပွားရေးအတွက် ရည်မှန်း၍ ကမ္ဘာ့ နိုင်ငံ အသီးသီး တို့မှ ကြည်ညိုဖွယ်ရာ ဗုဒ္ဓအမွေအနှစ်များအား စုဆောင်း၍စက်မှုနိုင်ငံတွင် “ ကြည်ညိုဖွယ်ဗုဒ္ဓအမွေအနှစ် ပြသပူဇော်ပွဲကြီး” ကို ရွှေဘုရားကျောင်း (၁၀)နှစ်ပတ်လည် အထိမ်းအမှတ်အဖြစ်အောင်မြင်စွာ ကြိုးပမ်းဆောင် ရွက်နိုင်ခဲ့ပါသည်။ ဤသို့လျှင်ထူးကဲသောစေတနာ မွန်မြတ်သောသဒ္ဓါစွမ်းပကားဖြင့် ဆောင်ရွက်နိုင်သည့် ရွှေဘုရားကျောင်းဆရာတော်ကြီးအားကမ္ဘာ့ဗုဒ္ဓသာသနာပြု ပုဂ္ဂိုလ်ချွန်ပုဂ္ဂိုလ်မွန်အဖြစ်အားကျူးဂုဏ်ပြုအပ်ပါသည်။

အထူးသဖြင့် ထေရဝါဒဗုဒ္ဓသာသနာတော်ကြီး နေလအသွင် စည်ပင်ထွန်းလင်းနေသည့် ပြည်ထောင်စု မြန်မာနိုင်ငံတော်ကို အလေးထားဦးစားပေး၍မြန်မာနိုင်ငံမှ မြတ်ဗုဒ္ဓ၏အံတော်၊ ဆံတော်၊ ဓါတ်တော်နှင့် ဆင်းတု ရုပ်ပွားတော်များကို ပူဇော်ပွဲကြီး၌ ပြသပူဇော်ခြင်းဖြင့်ကမ္ဘာတစ်ဝှမ်းလုံးသိရှိကြည်ညိုနိုင်အောင်ဆောင်ရွက် ပေးခြင်းကို အထူးကျေးဇူးဥပကာရတင်ရှိပါကြောင်း ဤအထိမ်းအမှတ်မဂ္ဂဇင်း၌မှတ်တမ်းတင်ဂုဏ်ပြုဖော်ပြ အပ်ပါသည်။


(ဦးတင်ဝင်း)
ဝန်ကြီး
ယဉ်ကျေးမှုဝန်ကြီးဌာန



Minister of Ministry of Culture
H.E. U Tin Winn

Preface

Venerable Shi Fa Zhao is a famous Buddhist abbot whose reputation is significant in propagation and promotion of Buddhism in Asia. Among many of his propagation works, the most prominent achievements are his generous donations of cash for the restoration and reconstruction of ruined ancient Buddhist monuments. During his visit in Bagan area in 1998, Ven. Shi Fa Zhao was impressed by the restoration and reconstruction of Buddhist monuments conducted by the Department of Archaeology, Ministry of Culture under the guidance of Senior General Than Shwe, Chairman of the State Peace and Development Council. Overwhelmed by the sites of many ancient Buddhist monuments under renovation, restoration and reconstruction, Ven. Shi Fa Zhao generously donated cash for the reconstruction of Pyat-that-gyi temple and Pant-tha-ku Maharhte temple.

Afterwards Venerable Shi Fa Zhao continued to donate cash for the reconstruction and restoration of temple no: 808, temple no: 820 and Maharhte brick monastery and Ordination Hall inside Hsin-pyu-shin monastic complex. Moreover, not only in ancient Bagan area, Venerable Shi Fa Zhao has also donated cash for the restoration and reconstruction of Mwetaw-Kakku Pagoda complex in Shan State, Pa-o Region, ancient monuments around Mandalay and stone pagodas in Mrauk-U township, Rakhine State. Venerable Shi Fa Zhao also donated cash to the Ministry of Religious Affairs through Lt. General Khin Nyunt, Secretary (I) of the State Peace and Development Council. Due to these tremendous merits for propagation and promotion of Buddhism, Myanmar Government conferred him with the title of "Mahar-that-dhamma-zawitika-dhaza" in 2000.

Now, another amazing achievement is taking place, as Venerable Shi Fa Zhao is organizing a Buddhist Exhibition called "Enchanting Buddhist Treasures Exhibition" in commemoration of the Tenth anniversary of the founding of Golden Pagoda Buddhist Temple in Singapore from 2 to 4 August 2002. With the noble aim of propagation Buddhist religion, he is organizing to display the Buddhist treasures from Asia and South East Asia region. I would like to take this opportunity to admire Venerable Shi Fa Zhao as a leading promoter and propagator of Buddhist religion.

Especially, Venerable Shi Fa Zhao paid special attention to Myanmar where Theravade Buddhism has reached its zenith. It is a great honour to have the opportunity to express my profound thanks in this special magazine to Venerable Shi Fa Zhao for organizing such a wonderful exhibition where the visitors from all over the world could see the sacred Buddha's relics, antique Buddha images and related religious artifacts.

ဂုဏ်ပြုသဝဏ်လွှာ

၂၀၀၂-ခုနှစ်၊ ဇူလိုင်လ (၁)ရက်

ဆက်ကပ်ပါရန်

ဆရာတော် ရှိဖာဇော

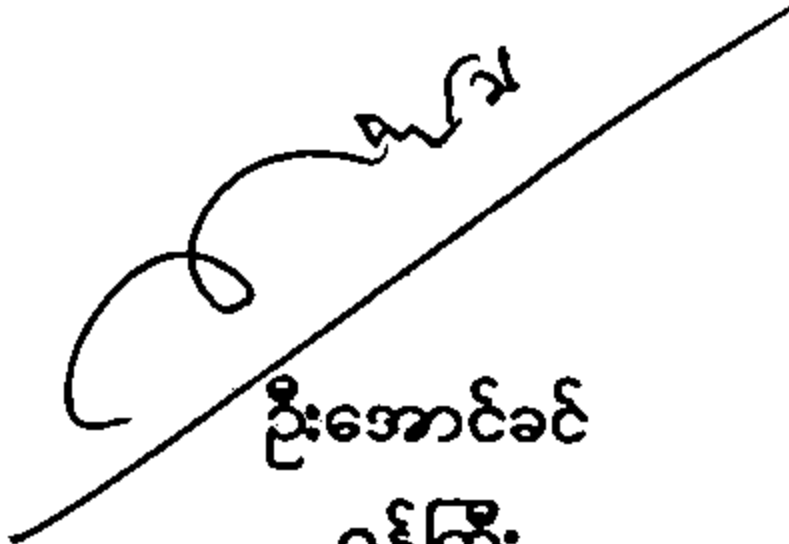
စင်္ကာပူဗုဒ္ဓဘာသာရွှေဘုရားကျောင်း ဆရာတော်

ရိုသေလေးမြတ်စွာ လျှောက်ထားအပ်ပါသည် ဘုရား -

(၁၀)ကြိမ်မြောက် စင်္ကာပူဗုဒ္ဓဘာသာရွှေဘုရားကျောင်းတည်ထောင်ခဲ့သည့် အထိမ်းအမှတ် အဖြစ် ဗုဒ္ဓအမွေအနှစ်ရတနာပြပွဲ ကျင်းပပြုလုပ်မည့် မင်္ဂလာရှိသော အခါသမယတွင် တပည့်တော် အနေနှင့်ဂုဏ်ပြုသဝဏ်လွှာပေးပို့ခွင့်ရရှိသည့်အတွက် များစွာဂုဏ်ယူဝမ်းမြောက်ပါကြောင်း လျှောက်ထားအပ်ပါသည် ဘုရား။ မြန်မာနိုင်ငံ၌ ဗုဒ္ဓသာသနာတော် စည်ပင်တိုးတက်ရေးအတွက် အများတကာထက်သာလွန်၍ ထူးကဲစွာဆောင်ရွက်တော်မူသော ဆရာတော်ရှိဖာဇောအား အတိုင်းထက်အလွန် ကျေးဇူးတင်ရှိပါကြောင်း ဖော်ပြအပ်ပါသည်ဘုရား။ ပုဂံနှင့်တောင်ကြီးမြို့ များရှိ ရှေးဟောင်းစေတီပုထိုး ကျောင်းကန်ဘုရားများကို ပြုပြင်မွမ်းမံသည့်အပြင် တိုတောင်းသော အချိန်ကာလအတွင်း ဆရာတော်အနေဖြင့် ဗုဒ္ဓအမွေအနှစ်ရတနာ ပြပွဲကျင်းပရန် စီစဉ်ဆောင်ရွက် နိုင်သည်ကို တွေ့ရှိရပါသည် ဘုရား။ ဗုဒ္ဓအမွေအနှစ်ရတနာပြပွဲ၌ အပူဇော်ခံပြသထားသည့် ဗုဒ္ဓစွယ်တော်မြတ်နှင့် ဗုဒ္ဓဓာတ်တော်မွေတော်များသည် ပြည်ထောင်စု မြန်မာနိုင်ငံတော်အား ထေရဝါဒဗုဒ္ဓဘာသာဦးဆောင် နိုင်ငံတစ်နိုင်ငံအဖြစ် ပီပြင်စွာ မီးမောင်းထိုးပြမည်ဖြစ်ပါသည် ဘုရား။ ဤပြပွဲသည် မြန်မာနိုင်ငံသို့ ကမ္ဘာအရပ်ရပ်မှ ပြည်သူများ လာရောက်လည်ပတ်ရန် ဆွဲဆောင်နိုင်သည့်အပြင် မြန်မာခရီးသွားလုပ်ငန်းလည်း ပိုမိုကျယ်ပြန့်လာမည်ဟု တပည့်တော် ယုံကြည်ပါသည် ဘုရား။ ဆရာတော်နှင့် တပည့်ဒကာများ ပြပွဲအတွက် အရာခပ်သိမ်း အောင်မြင်ပါစေကြောင်း ဆုမွန်ကောင်းတောင်းအပ်ပါသည် ဘုရား။

ဆရာတော် ကိုယ်စိတ်နှစ်ပါး ကျန်းမာချမ်းသာ၍ သာသနာပြုလုပ်ငန်းများ ဆတက်ထမ်းပိုး တိုး၍ ဆောင်ရွက်နိုင်ပါစေ -

ဆရာတော်၏ ဓမ္မမိတ်ဆွေ


ဦးအောင်ခင်
ဝန်ကြီး
သာသနာရေးဝန်ကြီးဌာန



Minister of Religious Affairs

U Aung Khin

Congratulatory Message

Most Ven. Shi Fazhao,

Founder priest of the Golden Pagoda Buddhist Temple of Singapore

It is a privilege and honour to send congratulation message on the auspicious occasion of holding Enchanting Buddhist Treasures Exhibition which commemorates the tenth anniversary of founding the Golden Pagoda Buddhist Temple of Singapore. I take this opportunity of expressing profound thanks and gratitude to Venerable Shi Fazhao, exemplary Buddhist missionary par excellence, for promotion Buddhism in Myanmar. In addition to renovating old temples in Bagan Taunggyi, Venerable Shi Fazhao has done so much within so short a time to organize this wonderful Enchanting Buddhist Treasures Exhibition. Buddha tooth and sacred Buddha relics from Myanmar will definitely highlight the special role of the Union of Myanmar as the leading Theravade Buddhist nation. I also hope that the Exhibition will attract many people to visit Myanmar and it will contribute to promotion of tourism in Myanmar. I wish the Sayadaw and his disciples every success for the Exhibition. May Sayadaw be in good health to do Missionary works more in future.

Yours in the Dhamma

A handwritten signature in black ink, reading 'Aung Khin'. The signature is written in a cursive, flowing style.

U Aung Khin
Minister of Religious Affairs

Message from His Holiness

Somdej PhraBuddhacharaya,

Chief Abbot,

Wat Sakres Rajavaramahavihara, Thailand

President,

Overseas Buddhist Missionary Training

Committee Member,

Supreme Sangha Council of Thailand



ผู้นำเพ็ญบารมีธรรม

พระพุทธเจ้า ได้บรรจุพระโพธิญาณ เพราะทรงบำเพ็ญพระบารมีธรรม ๑๐ ประการ มีทานบารมี เป็นต้น และข้อที่หนึ่ง ที่พระพุทธเจ้าทรงบำเพ็ญตั้งแต่วินาทีแรกของการเกิดมา เช่น การให้สิ่งของ เป็นต้น จนถึงขั้นสูงสุด คือ ยอมเสียสละชีวิตเป็นทานได้ พระพุทธเจ้าจึงได้เป็นที่พึ่งของมนุษย์และเทวดา ผู้ที่บำเพ็ญบารมีตามที่พระพุทธเจ้าทรงบำเพ็ญมาแล้ว เชื่อว่า เดินตาม พระยุคลบาทของพระพุทธเจ้า

ท่านเจ้าอาวาส เป็นพระมหายานรูปหนึ่ง ที่ตั้งใจบำเพ็ญบารมีธรรม ตามแบบอย่างของพระพุทธเจ้า จึงเป็นพระมหายานรูปหนึ่ง ที่น่าสรรเสริญอย่างยิ่ง

ในการฉลองวัดเจติยทอ ที่สร้างมาครบ ๑๐ ปี ของท่านเจ้าอาวาสครั้งนี้ ได้อัญเชิญพระบรมสารีริกธาตุ พร้อมทั้งปูชนียวัตถุและโบราณวัตถุจากประเทศต่างๆ มาให้บูชาสักการะ เพื่อความเป็นสิริมงคลอีกด้วย ซึ่งนับเป็นครั้งแรกของประเทศสิงคโปร์ เป็นการสร้างบารมีที่สำคัญอีกครั้งหนึ่ง จึงขออนุโมทนา สาธุการ ด้วยเป็นอย่างยิ่ง.

สมเด็จพระพุทธมามกาจารย์

สมเด็จพระพุฒาจารย์

วัดสระเกศ ราชวรมหาวิหาร,

ประธานคณะกรรมการฝึกอบรมพระธรรมทูตไปต่างประเทศ,

กรรมการมหาเถรสมาคม

ประเทศไทย



Cultivator of the Spiritual Perfections

The Lord Buddha attained Enlightenment by accomplishing the Ten Perfections, starting with the Perfection of Generosity. He undertook a gradual, progressive practice: at the beginner's level, he gave away his material possessions; eventually at the supreme level, he was able to give away even his body and his life for the benefit of others. Perfect in every way, Lord Buddha became a refuge for all beings. Whoever practices the Buddha's path is naturally, his follower. I know Venerable Shi Fa Zhao as a Mahayana Buddhist monk who, as a follower of Buddha, endeavours to accomplish the Ten Perfections. He should be greatly honoured for his sincere aspiration.

For the Golden Pagoda Buddhist Temple's 10th Anniversary Celebration, Venerable Shi Fa Zhao has brought together a collection of the relics of Lord Buddha and his disciples, and many precious items of Buddhist sacred art for the public to venerate, and from that, to generate positive merit. This is a rare and wonderful opportunity for the Singapore public to cultivate the Perfections of the spiritual path.

I congratulate the Venerable for his meritorious work in the cause of Dharma on this greatly auspicious occasion.

His Holiness Somdej PhraBuddhacharaya
Chief Abbot

Wat Srakes Rajavaramahavihara
President

Abroad Buddhist Missionary Training Committee
Member

Sangha Supreme Council of Thailand



世界佛教華僧會會長
台灣光德寺住持
淨心長老 賀詞

護國金塔寺十週年誌慶

護持佛法藏 國家得安寧

金佛放毫光 塔寺法緣盛

世界佛教華僧會 會長 淨心 慶賀





新加坡佛教總會主席
吳峰駁若講堂住持
隆根長老 賀詞

建寺十周年誌慶

莊嚴國土建金塔

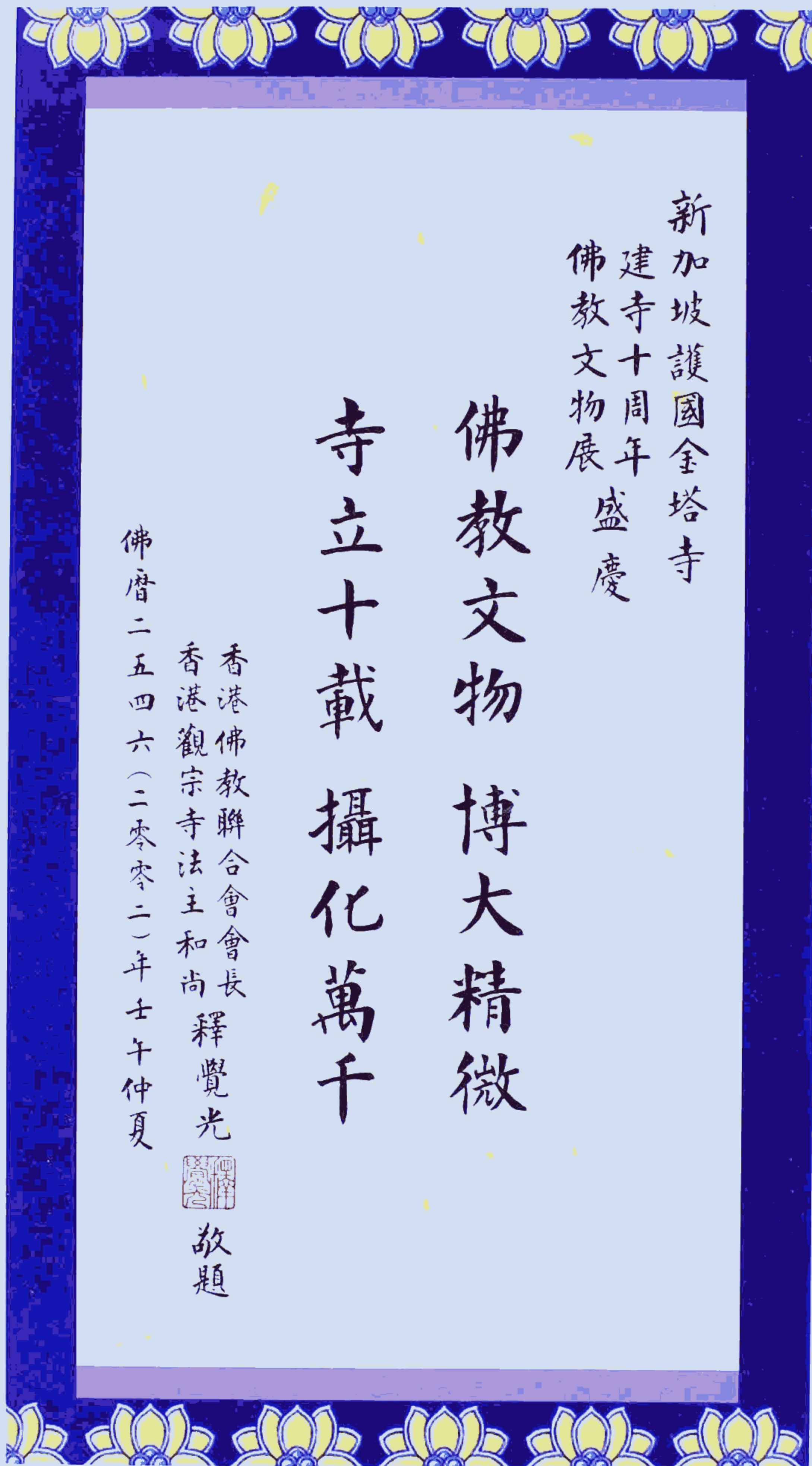
利樂有情設慈光

隆根題賀





香港佛教聯合會會長
香港觀宗寺法主和尚
覺光長老 賀詞





泰皇御封華僧尊長
台灣潮音禪寺住持
澳洲東山蘭若住持
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護國金塔寺開山十週年恭請
佛牙舍利及佛教文物精粹展誌慶

開象生智眼
荷如來家業

泰皇御封
台灣潮音禪寺
真頓長老
敬賀

破土应世 醒度迷情

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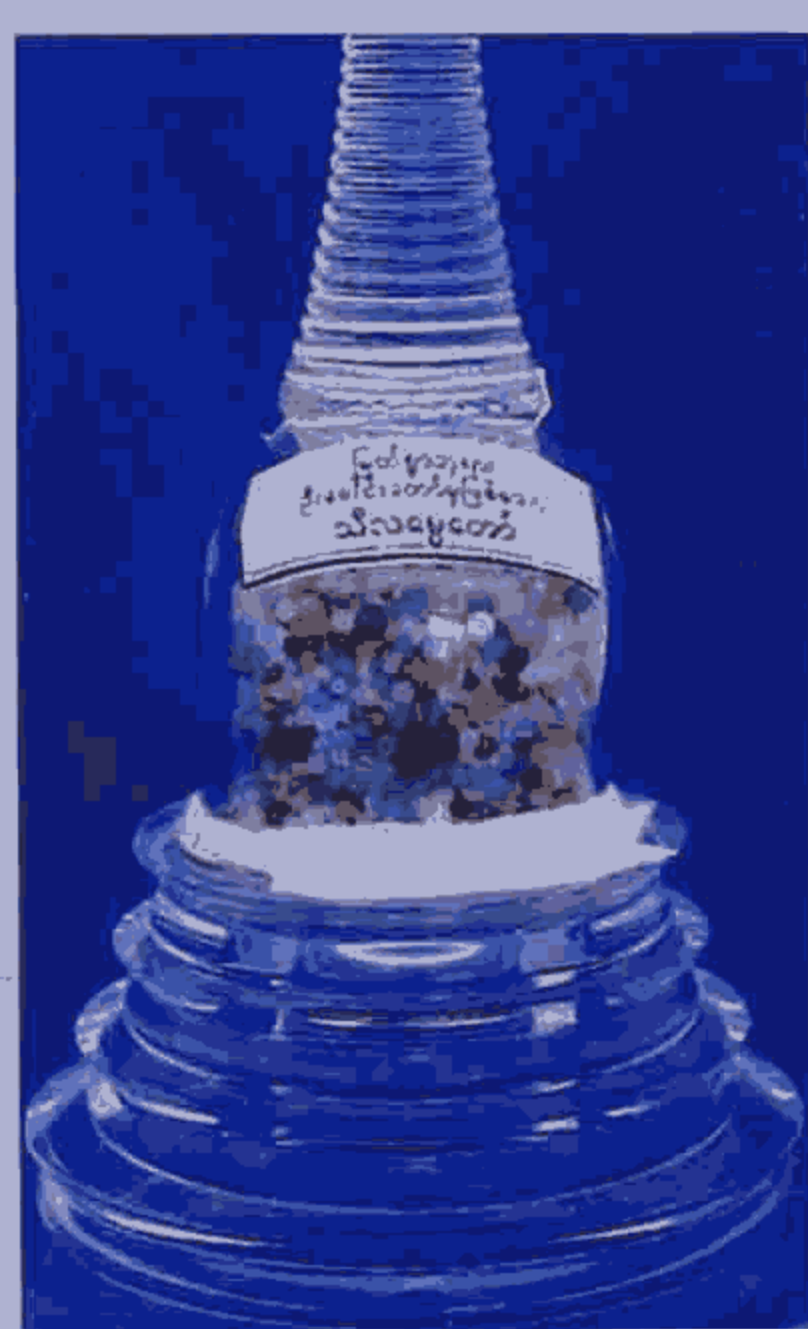
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The Spread of Buddhism

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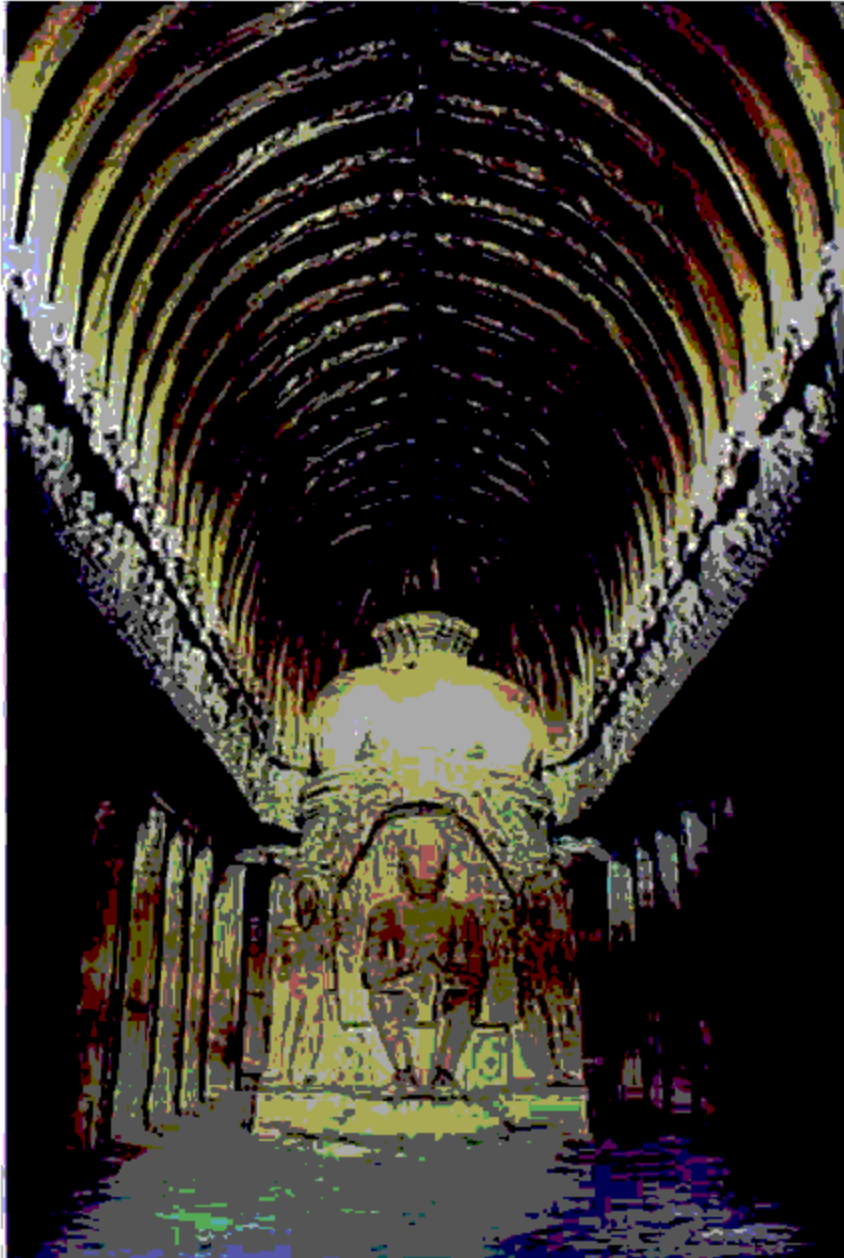
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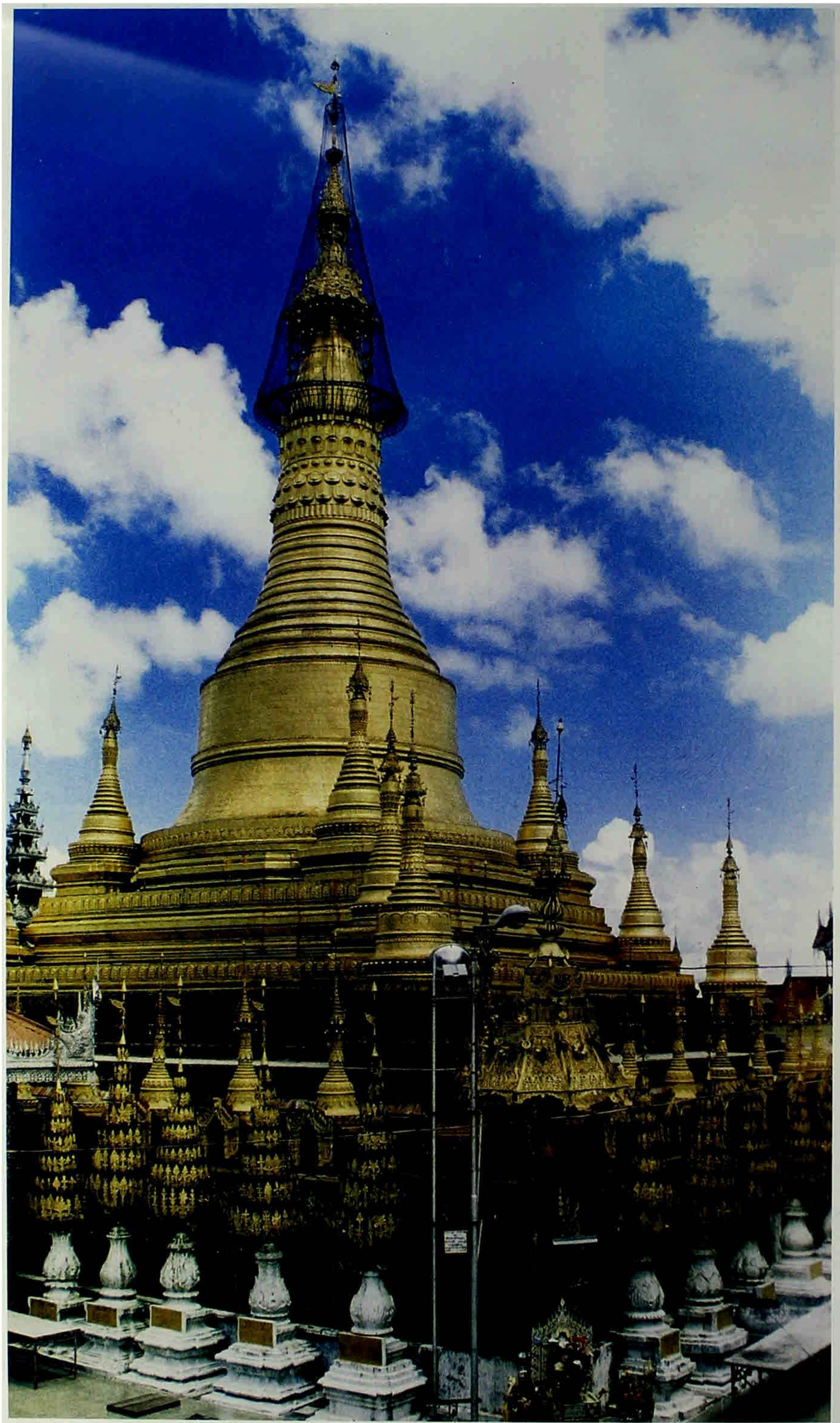
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溯 源 篇

追寻世尊的足迹

The Road to Enlightenment



追寻世尊的足迹

时间追溯到世纪以前，大觉悟者来到人间，
大慈悲与大智慧的成道涅槃过程，
为迷惘众生指示了一条不生不灭的永生之路。
而佛陀涅槃荼毗后，又留下了无数舍利供后人瞻仰追思，
代表着法身不灭，法轮常转。
让我们追寻世尊的足迹，回顾释迦牟尼佛智慧的一生。

二千五百多年前，在印度与尼泊尔边界的迦毗罗卫城，那一天是释迦族的皇城庆祝节日的大好日子。整个释迦族都沉浸在欢乐的庆典里，因为迦毗罗卫国王净饭王的皇后马哈摩耶夫人刚刚作了一个吉祥的好梦。她梦见一头全身乳白色的白象，鼻上衔着一朵莲花投身于摩耶夫人。净饭王邀请了六十四位相士为摩耶夫人解梦，所有的相士都盛赞净饭王将喜获一位转轮圣王，一位成为全人类导师的伟大觉悟者。

佛陀的诞生地 - 蓝毗尼园

离印度边陲不远处的蓝毗尼园，是佛陀诞生的地方。

公元前六世纪，佛陀的母亲摩耶夫人临盆在即，于是按照当地的风俗，从王宫出发，准备回到位于迦毗罗卫国东北方向八十公里的娘家分娩。途经蓝毗尼花园稍作休息，在花园的水池边，当她用右手扶住一棵无忧树的树枝略作休息时，太子由她的右胁出世了。

这时，大地震动，百鸟齐鸣，小太子一落地便走了七步，步步生出莲花来。而后，他右手指天，左手指地说：“天上地下，唯我独尊。三界皆苦，吾当安之。”此刻，天女散花，群鸟争鸣，天龙喷洒温泉香水，恭敬沐浴佛身。

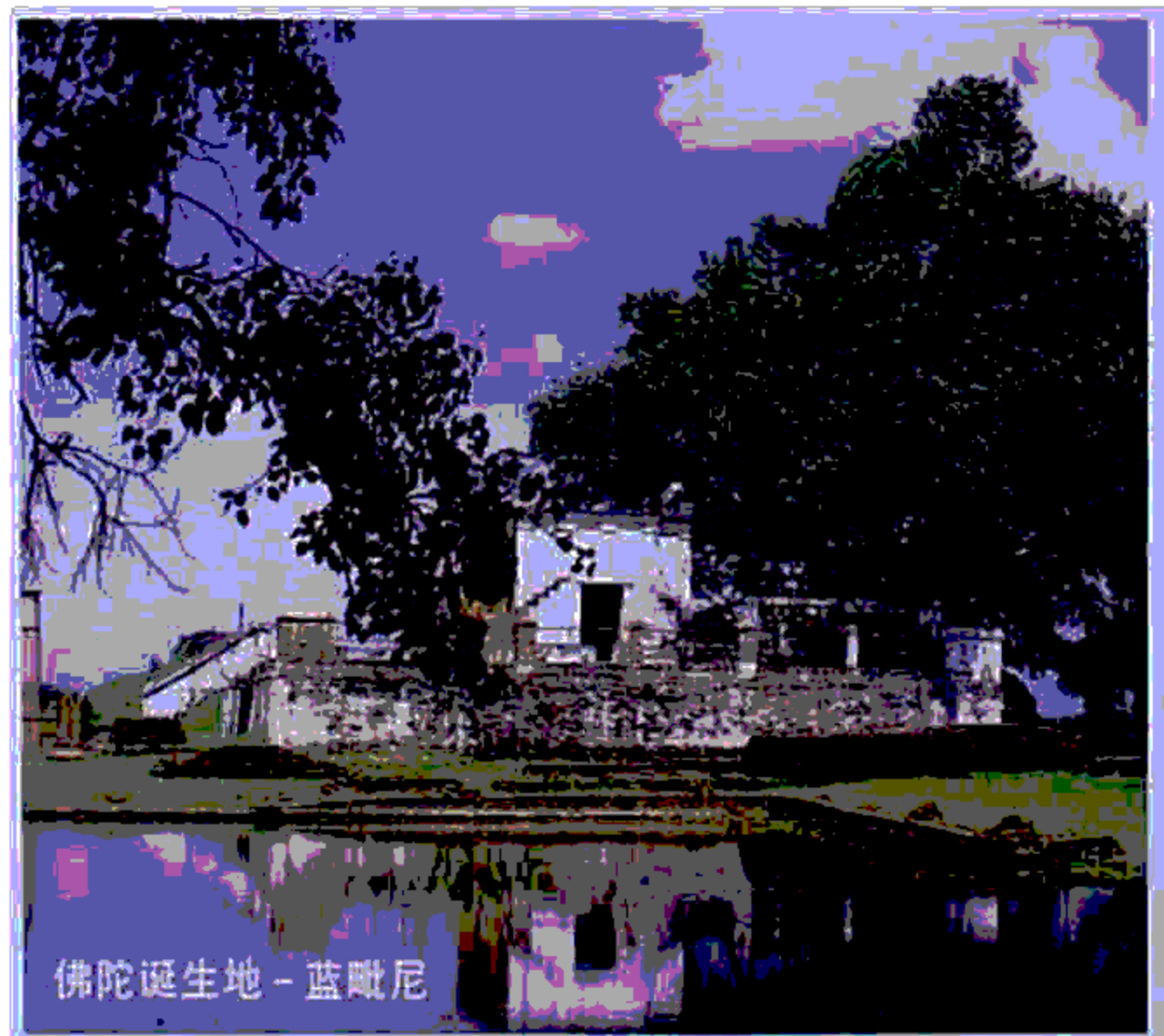
这个佛传故事世代相传，震撼着每一个佛教徒的心田。现在的蓝毗尼园，举目但见许多佛塔和寺院遗迹，散播在园区各处。而佛陀诞生的水池边，昔日的无忧树早已枯萎，

取而代之的是后人栽种的菩提树，这棵经过数百年风雨的菩提树，已成了无数朝圣者眼中的圣物。高大的树干和茂密的枝桠，仍守护着永恒不朽的神圣。

菩提树有一根长长的枝桠伸向北面的水池，那是传说中摩耶夫人休憩的水池，水池呈四方形，面积约300平方米，东面有台阶可以抵达水面。菩提树的倒影与碧波相映，让朝圣者流连忘返。

二. 释迦的故乡 - 迦毗罗卫城

太子降生后，随母亲摩耶夫人回到王宫，国王净饭王将太子正式取名乔达摩·悉达多。悉达多意“吉祥，一切功德圆满”之义，乔达摩是祖姓，而释迦牟尼则是后来弟子对佛陀的尊称。



预言大觉悟者的示现

信奉婆罗门教的释迦家族，座落在喜马拉雅山的山脚下。山里常年积雪，在这个与世无争的乐土里，居住了许多心思敏锐以及品德高尚的修行圣人。其中最出色的有阿私陀修士受到净饭王的邀请，到皇宫为初到人间的悉达多太子看相。

悉达多太子相貌奇美，身体金黄，头圆鼻直，足满臂长，有如金像。相家阿私陀修士向净饭王预言，悉达多太子日后如果出家，必定会转无上法轮，成为一位大觉悟者、博学多才的伟大导师。

为了避免预言的发生，净饭王尽量让悉达多太子过着奢侈的皇宫生活，安排了邻国善觉王之女耶输陀罗为太子妃，也让太子学习各种的武艺及技艺，悉达多太子不仅学习了文学、哲学、数学，还精于骑术和射箭。净饭王希望太子能成为文武双全的人中之龙，将来作为统治王国的君主。

亲眼目睹人间的疾苦

悉达多太子不但仪表出众，文韬武略，思想也不同于一般人，他心地善良慈悲，看到任何人或动物身处在痛苦中，都会引起他极大的同情。虽然净饭王希望悉达多太子远离人间的疾苦，他的内心却无时无刻不在思考着生命的疑问。

就在一次与马夫车匿出城远游的路途中，悉达多太子见到四种不同的景象。他第一次见到风烛残年的老人，第二次见到贫病交迫的病人，第三次见到出殡的死人，第四次见到一位相貌祥和端庄的修行者，正在庄严自在的地托钵。

舍弃铅华出家修行

人间生、老、病、死的苦痛，让悉达多太子陷入沉思，他渴望寻找到一种能获得彻底解脱的方法，奢华的宫廷生活，使他更加迫切想要了解人生的真谛，因为一切周围的事务都是那样地虚妄不实。

终于在一天深夜，悉达多太子在耶输陀罗和孩子熟睡时，与车夫车匿乘着夜色，逃出了城外。来到阿奴比耶村，他在阿奴摩河边割去了长发，脱去俗家衣物出家了，并命车匿回宫报告太子出家的消息。

净饭王一听到这个消息，立刻派人前往找寻，在雪山下的黑森林里，找到了正在乞食的悉达多，希望将其迎接回宫，但他一心求道，不肯回转，净饭王无奈，只好派了五个人随他一同出家以便就近照顾。

三、佛陀成道处—菩提迦耶

悉达多太子出家后，六年苦修，日食一麦，最后悟证苦行无益，于是出苦行林，在尼连河中沐浴，受牧羊女的供养乳糜，恢复了体力。随同释迦太子一起修行的侨陈如等五人，此时也成了坚定的修行者，见到太子下河沐浴，又接受了乳糜的供养，认为他已放弃了苦修，于是离开了太子，五人结伴到鹿野苑继续苦修。

而释迦太子独自一人来到了菩提迦耶，在一棵毕钵罗树下，端坐冥想，面向东方发誓说：“若不悟道，全身虽灭，亦不起座。”

夜睹明星，证悟成佛

夜里，繁星点点，一切是那么寂静。禅定的太子睹见夜空中的明星，顿然了解到佛性本是天生，何需外求？他发现了人类的弱点，也发现了人类的智慧，只要好好地修持四圣谛与八正道，除去妄想和执著，毕竟能成佛。

悉达多太子35岁那年的农历12月8日，禅定49日之后，历经了重重魔考，终于证悟成佛，佛名释迦牟尼，而这棵树也正名为菩提树。

公元前三世纪，阿育王曾在佛陀成道的菩提树旁边建立了一座大精舍，但现在也已荡然无存。目前遗址上的大菩提树是佛陀成道后的第四代，树下建有石头精雕的金刚座，即佛陀证悟成道处。此座据说为阿育王所建，喻佛陀在菩提树下修习禅观，之后坚利如金刚，能断一切烦恼，证得正等正觉。现有的金刚座是后代重建。

菩提树东面有一座大塔，称为正觉大塔，塔高52米，正觉塔是用砖及石建造，经过几个不同时代重修，四角上的小塔约于公元14世纪时缅甸人所加建，至于最原始的佛塔，建于早期的笈多时代。



佛陀成道處 - 菩提迦耶

四. 佛陀初转法轮处—鹿野苑

悉达多太子成道以后，才正式被称为“佛陀”，或简称为“佛”，是“觉悟者”的意思。佛陀为了把他觉悟的道理传播出去，于是开始说法。佛教把佛陀说法称为“转法轮”。

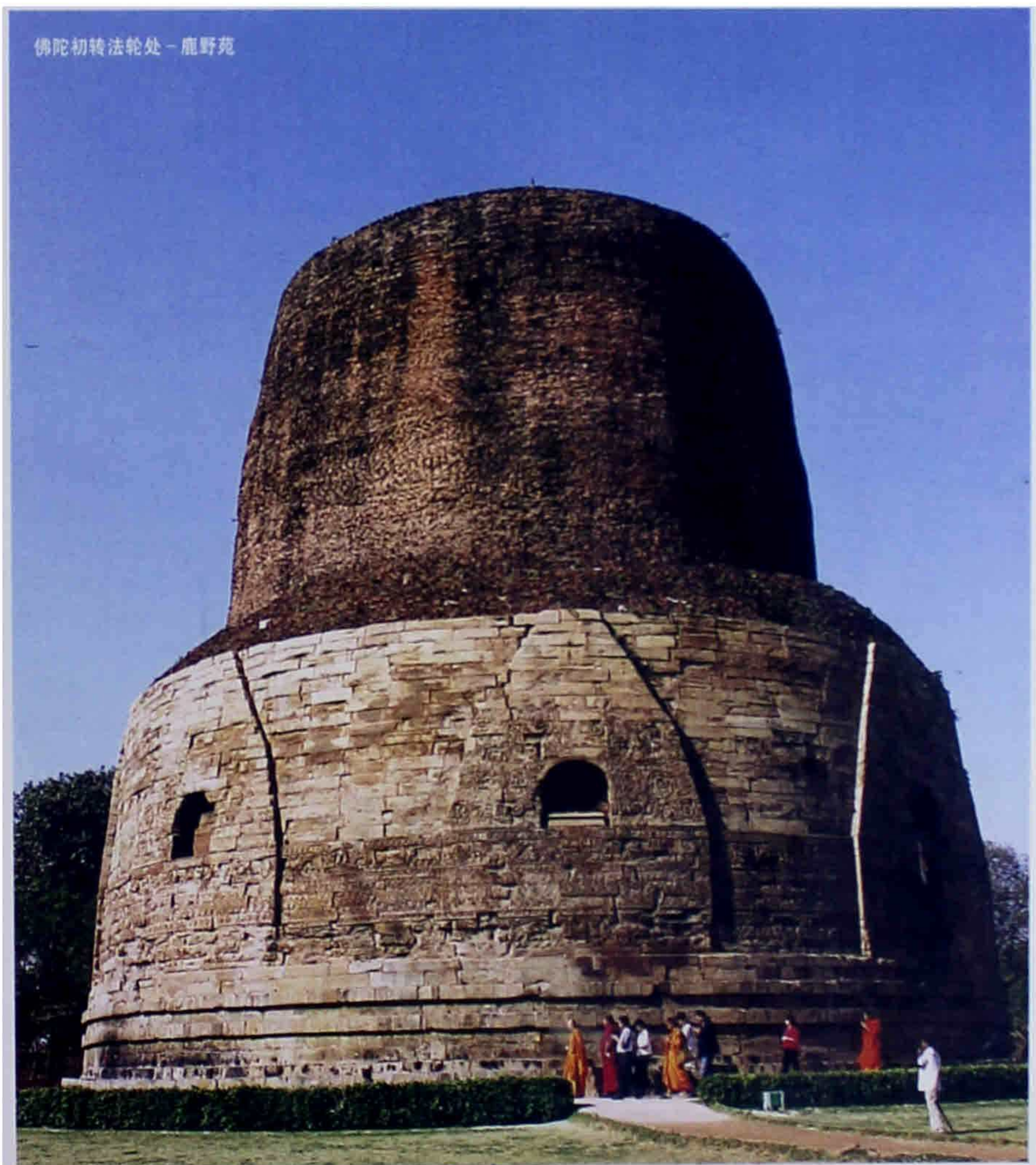
“轮”是古印度一种圆形的武器，可滚动冲入敌阵，威猛无比，因此以“法轮”来比喻佛法的威力。

僧团的成立

舍卫城附近的鹿野苑，是佛陀证悟以后初转法轮之地。佛陀在此向最初随他出家的侨陈如等五位比丘说法，五位比丘欢喜地皈依了佛，成为佛的第一批出家弟子。僧团的成立是佛教一个重要的里程碑，因为佛教要有僧团，僧团由佛、法、僧三宝组成，佛陀从此展开了长达45年的弘法之路。

佛陀最初说的法主要是“十二因缘”、“四圣谛”、“八正道”。“十二因缘”讲的是生命现象的根本及造成生命中种种痛苦与烦恼的起因；“四圣谛”是彻底解决宇宙人生问题的真理与道路；“八正道”是如何消除人生八种苦的八种途径。

佛陀初转法轮处—鹿野苑



僧俗两序互辅完整

在佛陀弘法的这段期间里,接受大觉悟者佛陀的教诲,了解到执着物质成就的虚幻无常,毅然出家向道和成为正信教徒的例子比比皆是。佛陀的伟大教诲让商人耶舍和他的父亲体悟到佛法的真理而加入到佛陀门下,成为佛陀第一批出色的在家弟子(优婆塞)。后来耶舍的母亲和妻子也皈依佛,是为最早的“优婆夷”(女居士)。

因此,我们也了解到,佛法僧三宝在僧团及四众弟子,在佛教护持佛法的重要性,僧俗两序的互辅完整的佛教丛林体制。

鹿野苑继蓝毗尼、菩提迦耶之后,成了佛教第三个圣地。它曾经成为北印度的佛教中心,建有宏伟壮观的佛寺,但迄今多已凋零,最重要的遗址之一是阿育王石柱残存的柱头,柱上四只狮子,还保留着古印度的艺术精髓。

五. 四十五年弘法之路

舍卫城—祇园精舍

佛陀时代,北印度强国首都舍卫城,住着一位富有的长者,因其时常布施给贫穷孤独的人,因而被称为“给孤独长者”。他皈依佛陀后,邀佛陀到舍卫城说法,并愿布施能容纳千人居住的大精舍。

当时佛弟子舍利弗看上了祇陀太子的广大林园,太子戏言,若要购地,需以黄金铺地,长者于是以黄金铺满林园,当剩下最后一块林地尚未铺满时,太子感其诚意,将地捐出,精舍终于完成。即是俗称的“祇园精舍”。

佛陀在的祇园精舍度过了24个雨季,在当时应有庞大的寺院僧舍。



舍卫城

四众弟子具足

佛陀带领弟子四处弘法,从鹿野苑到摩揭陀国的途中,不断有人来皈依他。其中有原信奉拜火教的婆罗门三兄弟,率领一千多弟子皈依了佛。佛陀到了王舍城,有更多人前来投奔。在佛陀的影响下,佛的亲人和幼子罗睺罗也出了家。

在佛陀五十岁时,姨母和妻子耶输陀罗率释迦族妇女五百人前来,请求佛陀允许她们出家作比丘尼,并加入教团。从此,佛教具足“比丘”、“比丘尼”、“优婆塞”、“优婆夷”四众弟子。

灵鹫山弘法

当时有一千两百五十名常随众随同佛陀第一次前往灵鹫山弘法。大批的常随众跟随佛陀长途跋涉,越过高山远渡恒河到印度发展迅速的北方弘扬佛法,建立佛教基业。佛教丛林及寺院一时之间如雨后春笋般地在恒河流域的峡谷地带蓬勃发展开来,多得无所胜数的皇帝、皇宫贵族、富裕的商贾,乃至平民百姓,不分身份贵贱、贫富,都纷纷地皈依佛陀,而佛教僧团也迅速壮大。

十方信众皈依

在巴利文佛教文献中清楚地阐述了佛教教主不平凡的一生。佛陀每天凌晨起身,先行禅定,观察世间一切众生的因缘机遇,然后才率领众弟子到附近的村落托钵乞食。回到寮房后,佛陀与众弟子先行洗净色身并必须在午前用完午餐。午后佛陀与众弟子坐禅及休息片刻,然后为前来的众人说法。黄昏后佛陀提早休息几个小时,然后静候另一个黎明的到来。时至今日,现代的出家僧团也根据佛陀的规律持戒修行。

佛陀的姨母摩柯波闍夫人率领了五百位女众弟子来到舍卫城佛陀跟前,要求佛陀让女众们也能随佛陀出家。这批女众弟子几经波折才得到佛陀弟子阿难陀的协助,组织出家修行的比丘尼丛林。随佛陀出家的皇宫贵族中最著名的有佛陀的堂弟阿难陀等。

摩揭陀国频婆沙罗王的儿子后来不满佛陀的教法,常常抗拒佛陀的教诲,并加害自己的父王。有一次,他放出一头大象去对付佛陀,大象后来被佛陀的慈悲愿力所摄伏。频婆



沙罗王的儿子阿查查哈图才顿然明悟佛法的深大影响力而皈依佛教，潜心修行。

安哥利玛拉是一个受邪教影响的勇士，后来受到威胁，误杀了九十九位路人，并砍下这九十九人的尾指挂在身上。就在他准备猎取第一百个路人时遇上了自己的母亲。后来，他遇见佛陀，在佛陀慈悲的感化下终于皈依佛陀而出家修行。

而在毗舍离，佛陀遇见了当时的妓女安拉芭尼，她在佛陀的潜心教化后也皈依佛陀出家，成为出色的比丘尼。

升天说法——迦西

佛陀母亲摩耶夫人在蓝毗尼园产下太子之后，七日即辞世而生在忉利天，佛经中记载，佛成道后曾经有一年到天宫安居，为母说法三个月，然后由天上，从三道宝阶，也就是俗称的“天梯”步行下到人间。九月二十二日是佛教的“天降节”，也就是纪念这一段典故。

六、佛陀涅槃处——拘尸那城

佛陀四处行脚弘法达四十五年，佛陀和阿难要离开毗舍离城时，阿难突然发现佛陀嘴角带着一丝笑意，阿难请示佛，佛告之阿难，这将是佛陀在毗舍离的最后一眼。

佛陀途经拘尸那城，在毗舍离附近的禅头园接受了工匠淳陀的供养，食后身体不适。第二天发病，八十高龄的佛陀色身已衰，佛陀自认“我生已尽，梵行已立，所作已办，不受后有。”佛陀终于在娑罗林双树下涅槃。

位于印度联合邦迦西城的拘尸那城，因佛在此涅槃而闻名于世，来自世界各地的信徒，莫不以追思默祷的诚心，在涅槃堂内诵经赞佛，红砖的寺院塔庙遗迹布满着园区，两棵高大的乔木后方为1927年缅甸佛教徒所重建的涅槃堂。

1876年长约一丈八尺的大卧佛被挖掘出土，这是五世纪时所塑造，后被埋于地下，出土重新加以修饰，供于新建的涅槃堂内。庄严的佛脸上永远保持着一丝慈悲的微笑。

“勿谓如来毕竟寂灭，法身常住，离诸变易。当在懈怠，早求解脱。”

七、佛虽涅槃，而有舍利常存 供养

佛陀的一生都在弘扬佛法，希望众生得以出离生老病死的苦痛，明了生命的究竟真谛，直到行将涅槃前，仍不断地嘱咐弟子，应当以戒为师，努力精进，切勿放逸。



佛陀入天后，其荼毗处距涅槃的双菩提树仅一公里之遥，这里是一座四十六米高的砖塔，佛陀最后沐浴的希拉尼亚瓦提河就在近旁，隔河望去，有一座小山丘，名曰“涅槃冢”，就是释迦牟尼佛荼毗处。

八. 佛法弘扬世界的重要标志 — 毗舍离

毗舍离是佛教古城，也是维摩诘的故里。玄奘曰：“吠舍婆(毗舍离古名)周五千余里，土地沃壤，花果茂盛，庵没罗(芒果)、叶遮果，既多且贵；气序和畅，风俗淳质。”而毗舍离也是在《西域记》中记载的“弥猴奉佛蜜处”。

在《阿含经》中有一段故事：毗舍离城一位人称庵没罗女的美貌艺妓皈依佛陀成为比丘尼，并将她所拥有的一片浓密芒果园献给佛陀成为修行的精舍。

毗舍离最为人所熟知的，是耸立在遗迹中的弘法石柱，经考古考证，是阿育王时期所建。阿育王得八国舍利，在世界各地建八万四千佛塔，在印度圣地，阿育王所建的巨大佛塔，是佛教经由舍利的传播而弘扬全世界的标志。弘法柱不远处还有一巨大的红砖佛塔，据说是阿难尊者舍利塔，和这根硕果仅存的弘法柱，见证着二千多年来的日月晨昏。

佛灭度百年后，佛教内部对教理的解释分歧，终于引发了毗舍离的第二次结集，佛教也从此分为大众部与上座部。无论如何，毗舍离一直是部派佛教时代的文化中心。

九. 舍利的分散与流传

据《长阿含经》中记载，释迦牟尼佛涅槃前，佛陀弟子阿难请示于佛，有关佛陀舍利的安排。佛告阿难，应采用转轮圣王法安葬遗体，并以平等分配的方式，将舍利子分赠于修行圆满的僧侣及国王，存放在佛塔中让人们供养及膜拜，使恭敬供养的信徒思慕如来众德。

八王均分舍利

据载，佛陀涅槃、荼毗后，佛众弟子得舍利无数，当时，各国为了争夺佛陀舍利而兵戎相见，在这危急的时刻，一为香姓的婆罗门从中调解，建议均分舍利，以免除战争引起的杀戮。此建议为八王所接受，于是，摩揭陀国人和释迦族等八国，将舍利分为八份，各自请回其国建塔安奉。这便是佛教史上著名的“八王分舍利”，这可说是佛陀舍利传播的开始。

阿育王广建佛塔

佛陀入灭百年后，强盛的印度阿育王建立了庞大的孔雀王朝，当年均分舍利的八国均被纳入其版图之中。阿育王是一位虔诚的佛教徒，据传，阿育王将当年各国所建舍利塔依次拆除，取出贮藏于宝瓶中的佛陀舍利，将佛陀舍利聚拢后，建塔八万四千座，供各地人民瞻仰供养。这些佛塔遍布全印度，在世界其他国家也有无数佛塔的踪迹。

舍利的流散与传扬

经过了佛教大兴的时期，古印度历史上外侵内乱不断，异族异教之间的斗争亦层出不穷。公元前二世纪，婆罗门教施行全面打击佛教的政策，当时催毁了境内佛塔八百余座，尽杀僧尼，这就是佛教史称的“中印度法难”。

这个印度佛教史上空前的浩劫，迫使许多僧尼从佛塔中抢出佛舍利流亡世界各地。此后数百年间，释迦牟尼佛真身舍利，逐渐流布到海外。一部分向东传入当时名为狮子国的斯里兰卡；一部分向西传入乌苾国（今巴基斯坦境内），再传入新疆、甘肃再到中国中原地区。

到了公元四世纪，古印度迦迦国遭邻国攻打，国王恐珍贵的佛牙遭敌人抢去，于是命公主将佛牙送往狮子国，交于当时的国王供养，这就是后来举世闻名的斯里兰卡肯地佛牙寺的佛牙舍利。还有一颗佛牙流散到乌苾国一带，这就是后来被法献从于阗请回中国，

如今这颗佛牙舍利供奉在北京西山灵光寺舍利塔内。

十、回顾佛陀的一生

经典如是说：“善男子善女人，虔诚礼敬四个圣地，蓝毗尼、菩提迦耶、鹿野苑、拘尸那城，纵然因此捐躯，亦能重获生机。”

阿育王前往圣地，来到佛陀诞生的蓝毗尼，证悟成道的菩提迦耶，初转法轮的鹿野苑，平服醉象的王舍城，弥猴献蜜的毗舍离，重要说法地舍卫城，佛陀从天宫下降的山迦西，以及涅槃的拘尸那城。国王在此立下弘法柱，兴建红砖舍利塔。多少岁月风霜，两千多年以后，人们又循着阿育王的遗迹，追寻到了世尊的足迹……

让我们回顾佛陀智慧的一生，以此表达对佛陀无上的崇敬。也愿佛陀舍利的慈悲示现，指引我们遵循着佛陀的步履，点亮你我智慧的明灯，找回你我自性中的光明。



The Eight Major Events in the Life of the Buddha
佛教八大圣地

The Road to Enlightenment

Life of the Buddha

The founder of Buddhism, **Siddharta Gautama**, was born a member of the **Kshatriya** or warrior caste some 600 years before Christ. He was the son of King **Suddhodana** and Queen **Mahamaya** of the **Sakya** republic, a small Indian kingdom in **Kapilavastu** at the Nepalese foothills. As such, he was often referred to as **Sakyamuni**, meaning the isage of the **Sakya** tribei.

Birth of the Buddha

According to legend, Queen **Mahamaya** saw in a dream a noble, six-toothed white elephant which, descending from heaven, entered the right side of her body. **Sakyamuni** was thus conceived.

Ten months into her pregnancy, as was the custom of the day, Queen **Mahamaya** made her way to her parents' home in **Devadha** to deliver her child. Enroute, the Queen stopped at the **Lumbini Grove**. She raised her right hand to touch the branch of a **sal** tree that was blossoming out of season. It was at that moment that **Siddharta** was born from under her right arm, while she stood between two tall **sal** trees.

Seven days after his birth, Queen **Mahamaya** passed away. **Sakyamuni** was raised a Hindu, under the care of his mother's sister, **Mahaprajapati Gautami**.



Renunciation

Sakyamuni was raised as a prince in the luxury of a palace, shielded and unaware of the sufferings in the larger world. At the age of 16, he was married to **Yasodhara**, a beautiful girl of the same clan.

When **Sakyamuni** was 29, he went outside the palace grounds and into the neighbouring villages. For the first time, he witnessed suffering, death and the possibility of deliverance from these states, when he saw an old man, a sick man, a corpse and lastly, a holy man. His experience moved him to contemplate the miseries of existence and a way of escaping them.

With great determination to seek the Enlightenment, he went forth, tearing himself away from the comfort of home, his wife and his child. Discarding his royal robes, cut his long hair with his sword and became an ascetic.

In Search of the Truth

After renouncing his privileged life, Sakyamuni sought teachings from many religious teachers to seek the truth. Despite mastering all the teachings, he had no success in finding the answers he was searching for in life. He subjected himself to severe austerities, enduring extreme fasting and physical ordeals. After six years, he was convinced that such austerities served no purpose and he gave them up.

Sakyamuni wandered on and ultimately reached a picturesque land near modern Bodhi Gaya, and decided to rest there. According to some later Pali accounts, Sujata, a rich man's daughter offered Sakyamuni some milk-rice. Having just renounced the practice of austerities, Sakyamuni accepted the food. In the evening, a grass cutter gave him bundles of dry grass on which he slept.



Enlightenment at Bodhi Gaya

Sakyamuni resolved to gain Enlightenment, sitting under a tree-shrine to meditate and actualise the truth. At this point, Mara, the god of evil, appeared. He mounted an elephant and lead his army against Sakyamuni, hoping to thwart Sakyamuni from attaining his goal. But all the weapons hurled by Mara turned into flowers. Failing to hurt or tempt him, Mara finally acknowledged defeat.

Sakyamuni resumed his meditation until he finally attained omniscience. He was 35 years old when he attained Buddhahood. He was beyond the three fires of greed, hatred and ignorance, and would not be reborn again; he had attained Nirvana. The tree under which Buddha sat was given the name 'Bodhi', meaning 'enlightened'.

First Sermon at Sarnath

After gaining Enlightenment, Sakyamuni Buddha spent four weeks in contemplation under the Bodhi tree. Finally persuaded to preach his Dharma or doctrine so as to benefit others, Sakyamuni Buddha travelled to Sarnath near Benares, where he preached his first sermon at Deer Park.

In his first sermon, he revealed the Four Noble Truths: that life is suffering; suffering has a cause, ignorance; suffering can be ceased; the Noble Eightfold Path is the means to end suffering.

He expounded his doctrine of deliverance and the path to follow to achieve freedom from suffering. Buddha's first discourse is known as 'The First Turning of the Wheel of the Doctrine'. The 'Middle Way' between luxury and asceticism which Buddha himself practised, became institutionalised in the monastic order he founded for his followers, the Sangha.



Parinirvana at Kushinagara

For 45 years after Enlightenment, the Buddha travelled through the region of the middle Ganges explaining his doctrine and founding religious communities.

On the way from **Vesali** to **Kushinagara** when the Buddha was 80 years old, he was offered some food, which caused him to be ill when he arrived at Kushinagara. He laid down between two sal trees, and gave his last admonition to thousands of monks and lay people who had assembled to have a final glimpse of him.

He achieved **Parinirvana** or Final Nirvana at the age of 80. His body was wrapped in multiple layers of cloth and cremated. After that, his relics were divided into eight equal parts and distributed to eight cities, each of which erected a **stupa** or memorial mound to commemorate its share.



弘 法 篇

佛教弘扬世界之路

The Spread of Buddhism



佛教弘扬世界之路

佛陀入灭百年以后，阿育王取八国舍利，
造八万四千佛塔，佛法随着佛舍利的传播，
佛弟子开始将佛法传扬到全世界。

早期的丝绸之路

佛教沿古代的丝绸之路，从北方的印度发源地传至印度的南方斯里兰卡，然后渡海远传至印度商人向往的黄金海岸——东南亚。在印度北方，信仰佛教的传教士，通过丝绸之路将佛教带入今天的巴基斯坦，并传入亚洲中部及东部地区。达斯拉、玛图拉、八拉哈及桑奇斯等丝路据点，当时不只是商贸的站口，也是当时佛教弘扬的主要道路。敦煌更是其中最著名的佛教圣地，时至今日，它还是丝绸之路中主要的佛教驿站。在东南亚，从斯里维迦雅直至苏门达腊南部的木西河，都是当时的货物聚散地，也是佛教的发展中

皇帝是弘法的主力

历代皇帝的信奉佛教是佛法弘扬的主要力量之一。孔雀王朝时代，阿育王统治了印度大片的国土，后来更成为佛陀的教徒。阿育王不只是一名虔诚的佛教徒，它更将佛教弘扬到斯里兰卡并改变了迦罗人的宗教信仰而改信佛教，同时使缅甸成为一个单纯的佛教国家。阿育王统治时期建立了无数的佛寺及佛塔，而库尚皇朝也笃信佛教并努力地将佛教传入中亚一带的国家及地区，而且积极地赞助各种弘扬佛法的活动。

佛教传入中国

佛教传入中国是在汉朝初年，但佛教要到汉朝末年才真正兴盛起来。唐朝是佛教

在中国的全盛时期，更成为当时统治者治国的政治手段，佛教得天独厚地受到唐朝皇帝大力支持而席卷全中国成为国教。唐朝著名的高僧玄奘大师西行取经，将佛教弘扬到韩国、日本，而唐朝文成公主和藩更将佛教传入了西藏，佛教从此在西藏根深地固而且在十三世纪时，将西藏的藏传佛教传入了蒙古，而成就了成吉思汗信仰佛教的宏愿，藏传佛教更因此在蒙古发扬光大。

南传佛教的新篇章

在东南亚有许多国家如缅甸皇朝、柬埔寨的吴哥皇朝、印尼苏门达腊的斯里威查雅皇朝、爪哇中部及东部的皇朝也深受北传及藏传佛教的影响。十三世纪的新佛教浪潮中，斯里兰卡、缅甸、泰国及柬埔寨开始笃信南传佛教，而开启了南传佛教的新篇章。

时至今日，佛教的弘扬基本上是属于南北传佛教分道弘扬的方式。今天的新加坡也深受北传佛教的影响，成为北传佛教的中心。十九世纪的中国移民将北传佛教的教义传入新加坡，而来自其他各地的移民就将南传佛教传入了斯里兰卡、泰国及缅甸，因此南传佛教在这些地区非常地兴盛。

二．南北传佛教的传播

南北传佛教

佛陀的弟子在佛陀入灭后继续进行弘扬佛法的工作，可是因为出家僧侣对佛陀教义

的诠释开始有了分歧，而产生不同的说法和修行的立论。虽然，僧伽在第一次的结果佛法时企图完善佛法的差异，但还是无法如愿。正因为如此，而且经过多次尝试，求同存异结合佛法的差异还是失败，佛法从此开始以南北传的弘扬方式传播四方。

南传(小乘)佛教强调清心寡欲的苦修是解脱的唯一法门。而北传(大乘)佛教则强调一切众生皆有佛性，通过自度度他的菩萨精神累积功德的修行法门达至成佛。大乘佛教沿印度北方延伸发展进入中亚及东亚地区，而形成今天的俗称北传佛教。公元六百年后，另一种相信修密及密行的苦修法门逐渐在喜马拉雅山脉地区的国家及西藏发展起来，称为藏传佛教。藏传佛教后来也传入了东南亚一带。

佛教在欧美的传播

欧美殖民主义的统治者将佛教的教义宣传到欧洲及美国等地区。佛教教义随着殖民地教育的发展和其他宗教一起传入了亚洲。欧美国家主要采取了研究佛教的态度进行，因此在实质的佛法修习方面远不如亚洲的信仰，但这种自由研究的态度也赢取了許多欧美人士的崇尚而开始信仰佛教，佛教也因此在此欧美地区扩展开来。

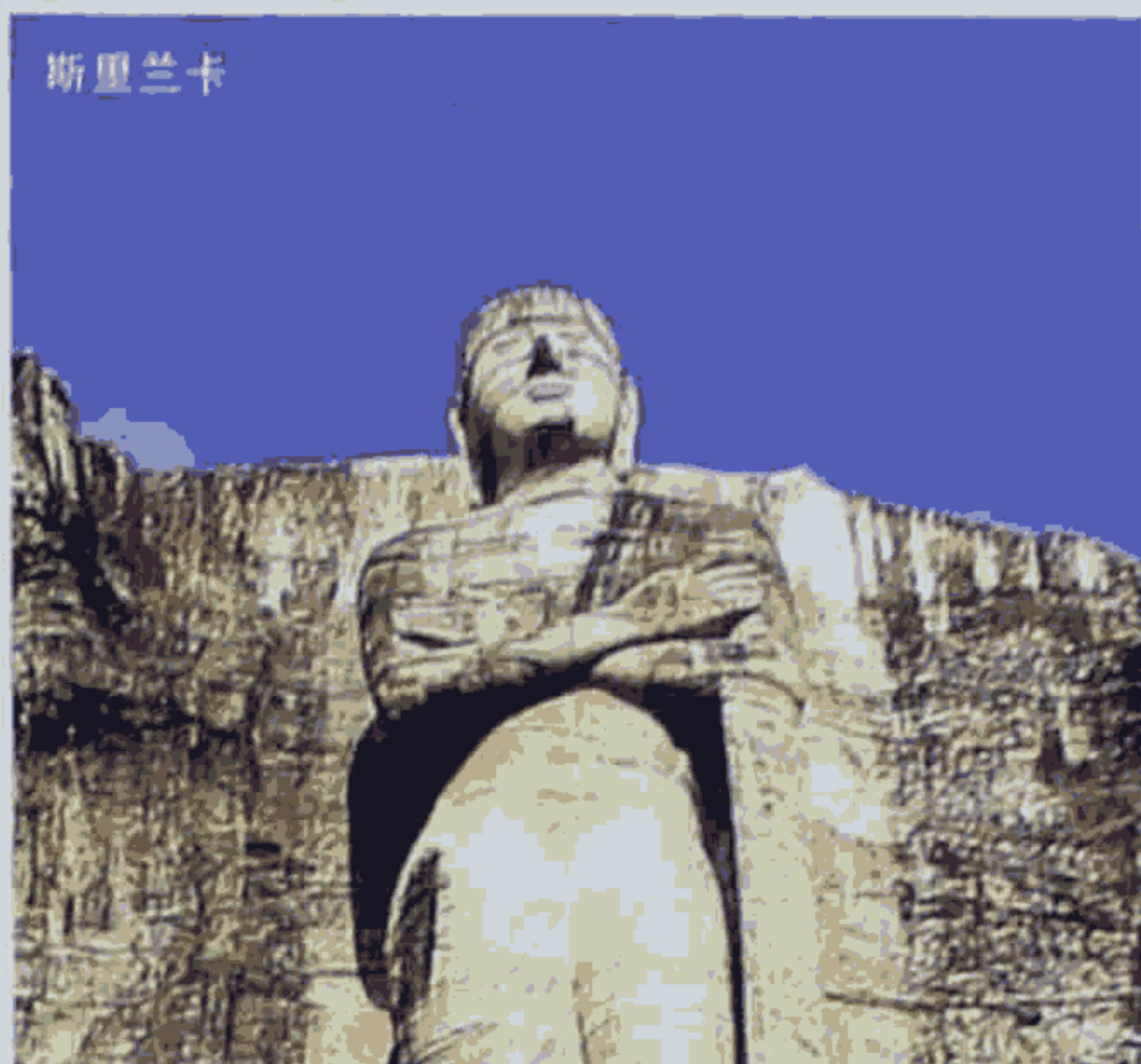
佛教在十九世纪通过华人及日本将北传及禅宗佛教传入了美国。同时在十九世纪末期，佛教寺庙也纷纷在美国建立起来，而所谓佛教哲学思想的研究工作逐步地在欧美流行开来。

阿育王对弘扬佛教的贡献

阿育王在经过一场惊心动魄的卡灵喀战役后，开始笃信佛教并根据佛陀的教义建造佛塔、佛寺及刻有佛经的石柱，因此有著名的阿育王石柱的流传。而本雅王朝的阿育王(公元前69至232年)是第一位将佛教弘扬各地的国王。

斯里兰卡 (锡兰)

佛教从公元前246年传入当时的锡兰(斯里兰卡)，影响了当时的统治者改信南传



佛教。佛教在当时统治者的积极传播下成为斯里兰卡的国教。盛极一时的佛教从公元一世纪开始成就了无数的僧侣及专家学者开始钻研佛教文化及佛学。从公元八至九世纪，北传及藏传佛教经历了前所未有的变革，影响到佛教于公元十一至十二世纪，在斯里兰卡统治者的扶持下南传佛教得到迅速的复兴和传播。南传佛教，从此由斯里兰卡横渡印度洋传播到缅甸、泰国、寮国及柬埔寨等印支半岛国家。

从印度传入中亚国家

阿育王将佛教传播到当时印度西北部的巴基斯坦及阿富汗。阿育王成功地将佛教带入中亚等国家，使当时的冈哈拉(今为巴基斯坦的白沙瓦平原)成为北传佛教的中心。阿育王也在当时巴基斯坦的达斯拉，兴建了无数的佛塔，因此达斯拉也是当时著名的佛教学者研究佛法的中心。

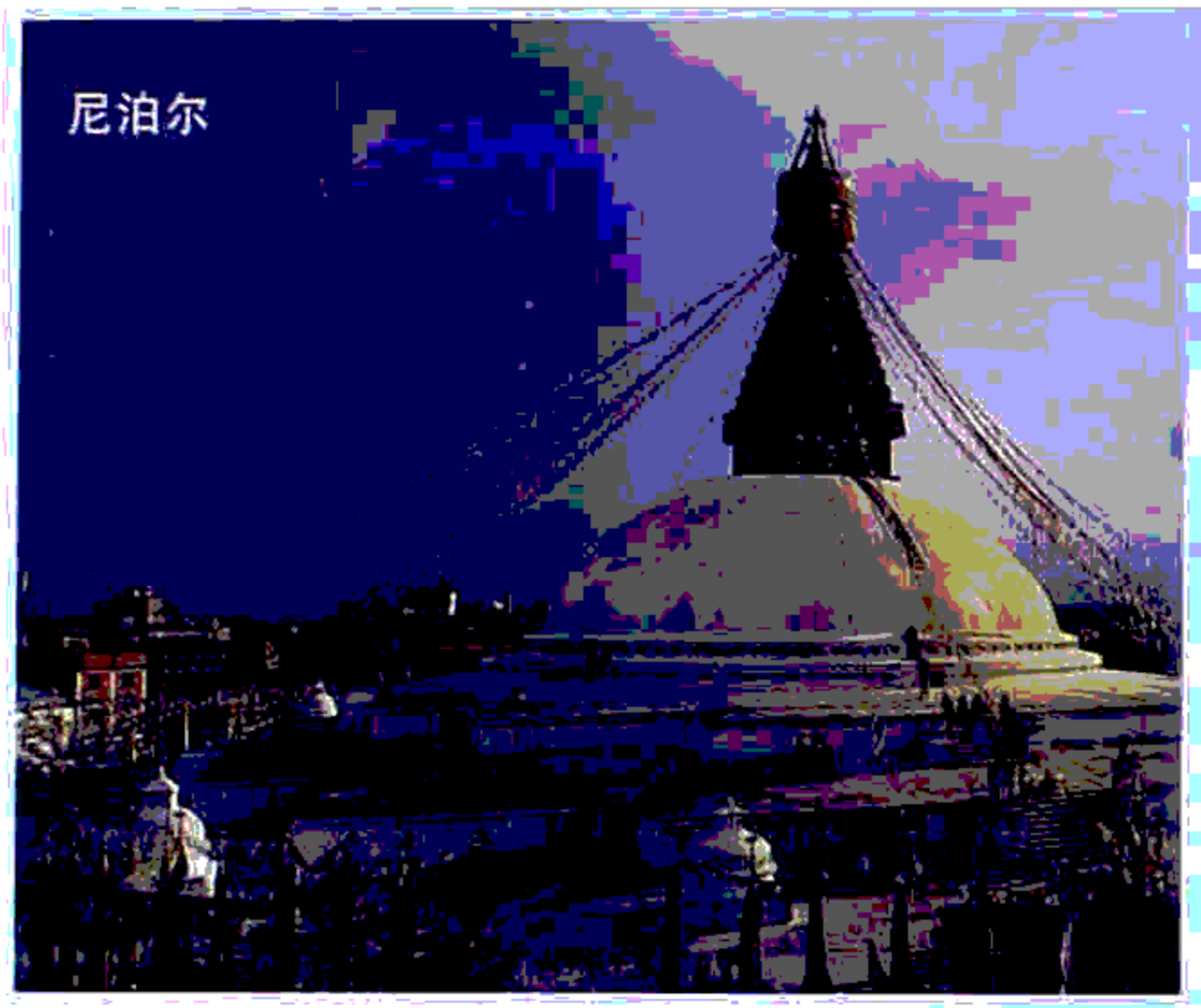
在库沙纳王朝的统治下，佛教于公元一世纪盛行并快速发展到中亚所有的国家。佛教，从此逐步进入了兴都及喜马拉雅族群的范围，直达阿富汗的巴克利亚、中国、突厥斯坦、兀芝别克、塔吉克斯坦远至苏联的车城。而中亚来往丝绸之路经商的商人在深受佛教的影响后，沿途在群山石窟的壁刻中留下了丰富的佛教文化。

尼泊尔，佛陀的诞生之地

阿育王是历史上第一位在尼泊尔传播佛教的国王。阿育王为了纪念佛陀对佛教的伟

大贡献，特地前往佛陀的诞生地蓝毗尼朝圣，并在蓝毗尼竖立了著名的阿育王石柱纪念佛陀。佛教从此在尼泊尔历久不衰，而沿途林立的佛塔，其中有四座佛塔在巴坦发现，佛像在尼泊尔的平原山谷到处可见。

公元十二至十三世纪，印度北部发生了蒙格皇朝入侵的事件，佛教从此在印度消失，出家僧侣为了躲避灭门的灾难，纷纷逃到尼泊尔寻求庇护而将大量的佛经运到尼泊尔，这也是促成当今尼泊尔佛经兴盛的原因。



佛教北传至远东及中国

公元一世纪，商人沿丝绸之路将北传佛教传入中国，佛教在中国历经千辛万苦和道教与儒家思想并存亡后，才能立于中原。

在公元第一个千禧年，中国朝圣者西行取经之路，参访佛陀的历史圣地及重要的道场等，是一条漫长而艰辛的历程，可是却能为北传佛教带回大量的重要佛教文献和经书。历史上前往印度取经著名的僧侣有公元399年间的法显法师、公元630至640年间的玄奘法师，以及公元671至695年间的义净法师。

公元四百年，佛教经海路从印度传入中国，途经坦拉丽提、斯里兰卡、中印半岛进入广州，后再从陆路经长沙及沿海一带，再进入长江下游。但最早肯定佛教从海路传入中国的可以从法显法师，于公元414年从印度取经经爪哇乘船回中原得以证明。

唐朝是佛教在中国扩展最快的时期(公元618至907年)。这期间佛教石刻艺术盛行，著名的有敦煌石窟、云岗石窟以及龙门石窟。公元四世纪佛教从中国开始传入韩国，公元六世纪传入日本以及后来的西藏等地区。

北传佛教传入韩国

公元四世纪，北传佛教传入韩国北方的高句丽、百济和新罗的三个皇朝。公元六至七世纪间，许多韩国高僧前往中国研究佛法，并带回了大量中国佛教的重要文献。公元十一世纪，韩国佛教在黄朝帝国时进入了全盛时期，因为当时有许多韩国高僧前往中国专研佛教教义及佛法，所以从公元十一世纪开始，韩国的佛教逐渐从贵族垄断佛教的局面，转而成为普罗大众可以信仰的宗教。

日本是北传佛教的禅宗圣地

日本被喻为是当今北传佛教的重要堡垒。基本上，日本北传佛教是由韩国百济皇朝在公元552年时传入。贵族化的佛教在公元六至七世纪被传入日本，主要是因为中国高度发展文化影响了日本的发展，而较为容易接受贵族化北传佛教的弘扬方式。

公元八至九世纪，北传佛教在日本的平安时代更加的平民化。北传佛教开始酝酿简化易懂的传法时代。因此，公元十世纪，日本引入了崇尚膜拜阿弥陀佛和勤修净土宗的法门。大约在公元十二世纪的镰仓时代，禅宗及修习禅修的时代开始盛行，日本从此导向佛教化的年代。

三．西藏藏传佛教的发展

佛教横越喜马拉雅山脉

佛教在公元七世纪传入长期处于四分五裂的西藏。当时的松赞刚布(即弃宗弄赞王)为了和藩的关系先后娶中国的文成公主和尼泊尔公主为妻，而深受这两位笃信佛教的公主所影响而信仰佛教。

松赞刚布王为了弘扬佛法，特派遣高僧前往中国和印度研究佛法，并要他们将佛经带回西藏。虽然，佛教在松赞刚布王的大力支持下蓬勃地发展起来，可是西藏人民无法接受信仰佛教需要剃度的事实而采取排斥的态度。

四、南北传佛教在东南亚的扩展

佛教传入东南亚，据学者研究，应始于印度阿育王时期派遣教师须那与郁多罗两位长老到下缅甸和马来半岛一带弘法。公元初，印度移民大量涌入了东南亚，这些移民不但带来了不同的民族文化，同时也把宗教信仰带进东南亚一带，婆罗门教、佛教、兴都教遍布在印度人所到之处。

而佛教文化也渐渐地融入各地华人的文化之中，成为华人文化中重要的一部分。

东南亚的佛教源流，南北传佛教并弘，这与地理环境有着密不可分的关系。



缅甸佛教的扩展

缅甸是印支半岛第一个深受南传佛教影响的国家。根据斯里兰卡佛教年鉴的记载，阿育王曾经派遣僧侣到缅甸弘扬南传佛法，但当时的缅甸人似乎无法完全接受南传佛教的教义。可是在缅甸的佛教史记找到证据证明，公元五世纪的缅甸古皇朝确实曾经使南传佛教兴盛到极点。

西藏的第五代统治者(公元755至797年)邀请了当时印度那烂陀大学的著名佛教学者寂护到西藏来宣扬佛法。因为来自印度的寂护学者无法在短期内被西藏人民所完全接受，所以寂护建议邀请印度的莲花生大士到西藏来弘法。由于莲花生大士拥有神通而使敌对佛教的西藏人民开始逐渐信仰佛教。

藏传佛教蓬勃发展是在仁波切(公元816至838年)时代，可是不幸的，他被谋杀后面影响了佛教的发展。公元十一世纪，西藏佛教经历重大的复兴历程，来自印度的佛教影响力巩固了西藏佛教的发展，同时使佛教的思想逐渐形成西藏人民赖以信仰的宗教及思想理论。西藏僧侣集合了不同佛教教派的思想而创立了藏传佛教的修行方式，藏传僧侣一方面严守南传法的戒律、北传佛教的精深论述、禅宗的修密方式和庄严的祭典仪式。藏传佛教的兴起，名符其实地集合了各派佛教学说的精华，而自成一格地发展出独有且适合西藏人民文化及地缘，却有别于原始佛教的独特修行方式。

佛教传入西藏后，基本上西藏开始由游牧民族的生活方式转换成学习与修行佛法的中心。当公元十三世纪佛教在印度没落时，佛教却通过西藏这个管道弘扬至世界各地。

藏传佛教影响蒙古

蒙古人在中亚的势力日益壮大。在元朝蒙古大帝成吉思汗的统治下，蒙古和西藏在佛教上开始建立联系。忽必烈统治蒙古时逐渐受来自西藏文化与佛教的影响日深。而后来历代的元朝统治者继续接受来自西藏的佛教思想与文化。公元十六世纪宗喀巴派的高僧终于受蒙古皇帝第一次赐奉为“达赖喇嘛”(意思为智慧深广如大海)。

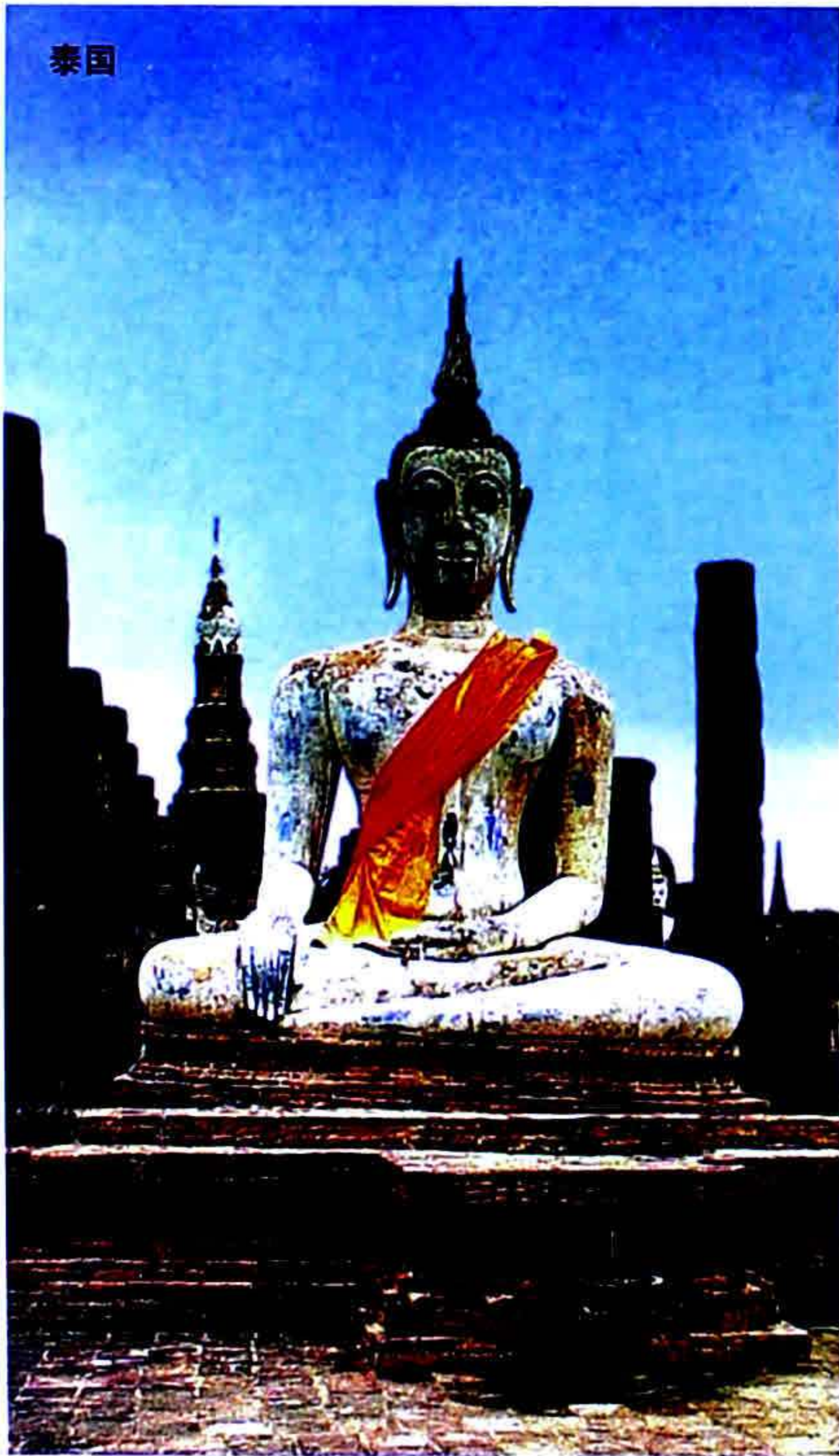


西藏

根据史记记载阿努汝达王曾经接受佛教高僧的祝福皈依三宝，成为虔诚的佛教徒。阿努汝达王以强大的军力统治了缅甸，并以强大的军力将许多属于当时其他少数民族保留的佛经强行占有。随后的蒲甘皇朝逐渐在蒲甘建立了新的佛教中心，他们开始信奉佛教，共用统一的语言，文字和佛经。从此缅甸上上下下受斯里兰卡的直接影响，纷纷建立了几百万座形形色色具建筑特色的佛塔和佛寺，而从斯里兰卡带回大量的佛书，佛经及佛陀圣物舍利子。在阿努达王及他的续承者的努力下，南传佛教逐渐发扬光大，使缅甸人大部分笃信佛教。

佛教在暹罗(泰国)与寮国的发展

根据史记的证明，佛教于公元一至二世纪开始盛传。大约在公元八至九世纪，当时的暹罗和寮国因为国力强大而国家的版图也包括了现在的柬埔寨，因此这三个现在的印支半岛在政治与地缘上完全笃信佛教。从柬埔寨的龙波理和西部发现的佛塔及佛像的造型中，观察到佛教和兴都教当时的确影响了整个印支三国的宗教信仰。



泰国



柬埔寨 - 吉蔑皇朝

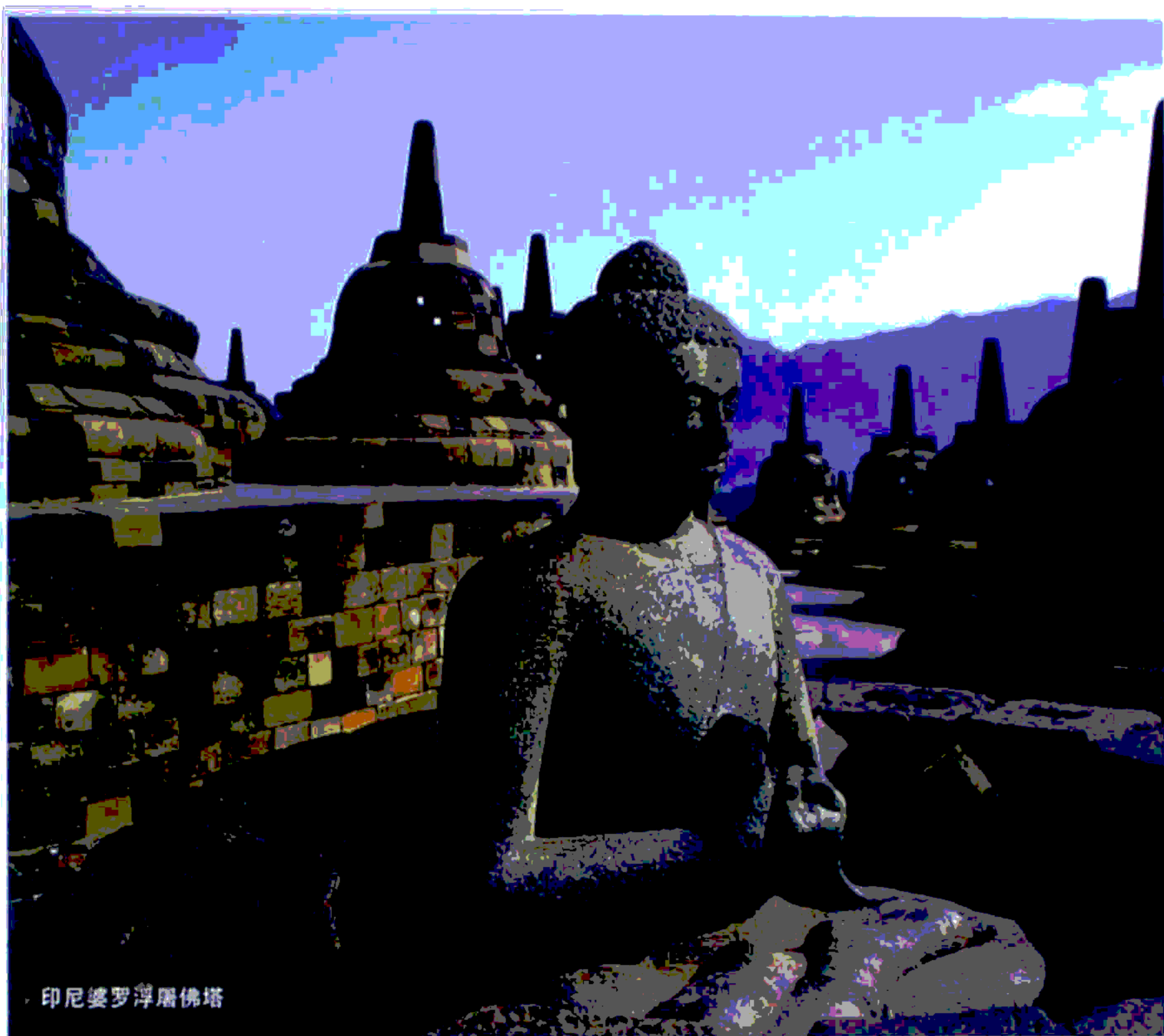
大约在1260年，泰国的苏古泰皇朝从寮国及柬埔寨争夺王位的战争中独立为王。南传佛教基本上垄断了整个暹罗(泰国)成为泰国的国教。公元1364年巴里文从斯里兰卡传入泰国及寮国后盛行全国。泰国僧侣也纷纷被派往斯里兰卡研究巴利文的佛教。

柬埔寨的吉蔑皇朝

缅甸，泰国和柬埔寨的社会、文化及宗教信仰，亦深受印度影响。公元四世纪后期受印度佛教的影响，整个的柬埔寨已经成为全国笃信佛教的国家。随后的两个皇朝虽然笃信兴都教，可是也给予佛教极大的支持。公元七世纪柬埔寨的贵族已经接受北传佛教的教义，可是根据1230年的史记记载，当时来自泰国的南传佛教却在民间垄断了整个柬埔寨的佛教信仰。

北传佛教传入越南

越南北方长期受中国所统治，因此深受北传佛教的影响。公元十二世纪末，僧侣从中国南下，而印度及中亚的僧侣则从水陆和陆路登陆越南。越南传统上以拜神教为主，和中国的传统信仰大致上相同；从中国传入的北传佛教因为融合了中国传统的宗教习俗，而较为容易在越南普遍被国王、贵族、僧侣、学者和普罗大众所接受。



印尼婆罗浮屠佛塔

早期的越南也接受来自印度的婆罗门教教义，可是当北传佛教从中国引进后，越南南方也因为北方中国统治的势力影响而全国信仰北传佛教。

印尼的佛教

公元七至十三世纪，佛教朝圣者因为经商贸易来到印尼。历史记载苏门达腊和爪哇是世界各地佛教学者的聚集地。公元七世纪来自中国的义净高僧，首次登访印尼南苏门达腊的巨港，当时北传佛教和婆罗门教已经在这个地方盛行。

公元八世纪中爪哇在阇帝王朝的统治下，因为阇帝笃信大乘佛教，所以建立了许多佛塔和佛寺，其中著名的佛塔有公元七五零至八五零年兴建的婆罗浮屠佛塔。公元七至十世纪时的苏门达腊及爪哇，也受到来自印度和西藏南传及藏传佛教的影响，因此在婆罗浮屠佛塔的建筑特色中不难发现，整个建筑格局符合了藏传佛教的建筑特色。

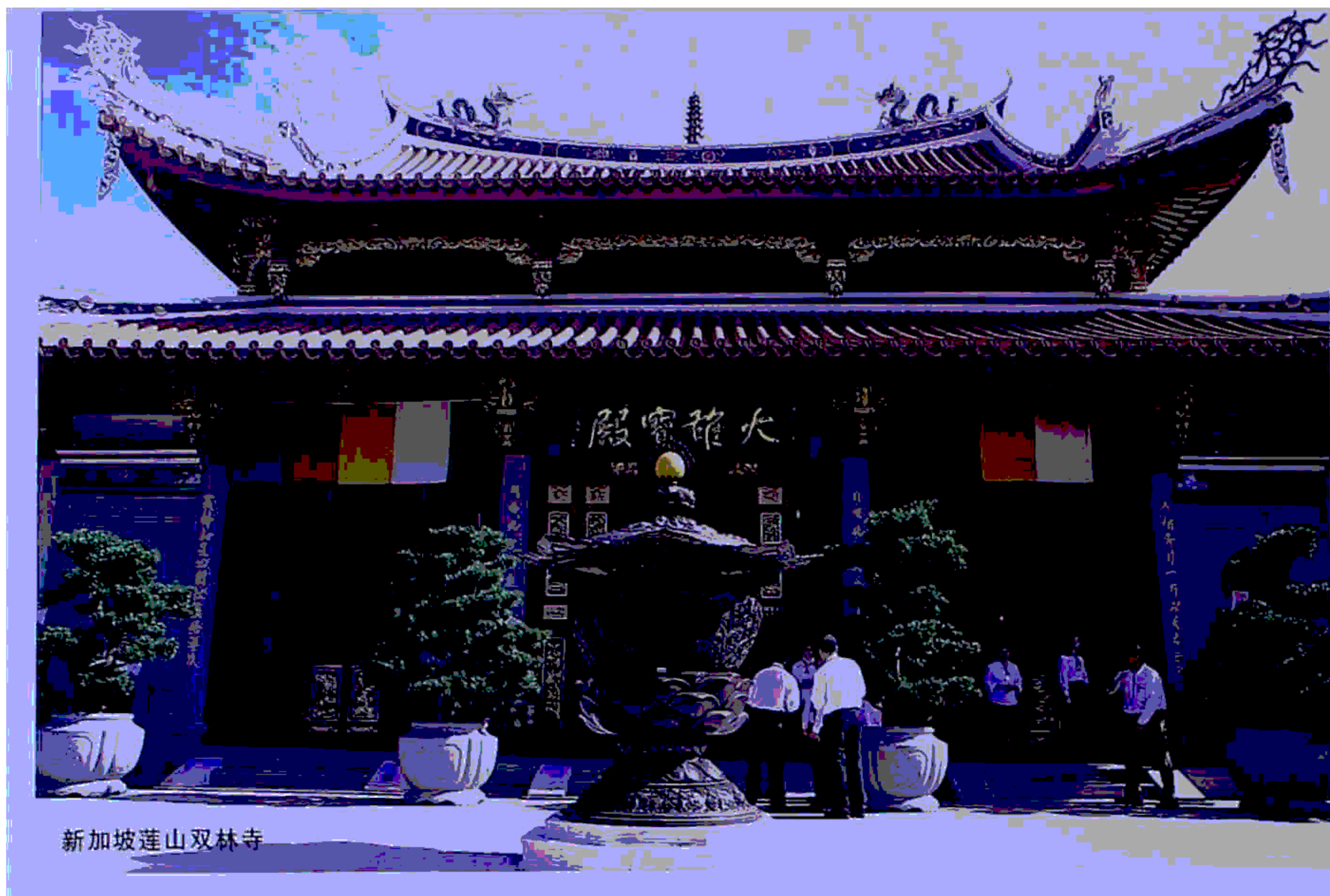
五. 新加坡佛教的发展

1819年，英人史丹佛·莱佛士(Sir Thomas Stamford Raffles)登陆新加坡，英殖民政府管制下的新加坡吸引了大量的移民涌入。来自中国广东、福建、潮州、泉州、漳州、海南等地，以及来自印度、阿拉伯、兰卡、锡克、犹太等地的移民，将他们所信仰的宗教、技能和文化带入。由于各地的风俗民情各异，因而造成了新加坡多元种族、多元宗教、多元文化共存的移民社会。而新加坡佛教也在这样的情况下，南北传佛教并荣共存。

南传佛教在新加坡

南传佛教在新加坡是由来自斯里兰卡、泰国及缅甸的移民所带入。

座落大仁路的缅甸玉佛寺，是由来自缅甸的僧侣于1866年所创办，住持是提班纳法师，监院迪洛迦法师，是新加坡最具规模的缅甸寺院。



泰国佛寺以阿纳达米迪亚拉玛佛寺为代表，由泰王赐封的新加坡僧王凡诺豪担任住持。

而位于圣迈克路的上里兰卡佛寺，是由斯里兰卡创立的南传佛教丛林，它主要由斯里兰卡僧侣掌管，同时肩负起沟通东南亚及新加坡和斯里兰卡佛教沟通的任务，因此来自世界各地的斯里兰卡僧侣都落脚这座南传佛教丛林。

新加坡第一座北传佛寺－莲山双林寺

1892年贤慧禅师一行十二人航海遍游佛国，在锡兰居住六年后，1898年从缅甸弘法回国途中经过新加坡，得刘金榜居士捐赠莲山50英亩土地，遂创建新加坡第一座佛教寺院，于1903年竣工，取名为“莲山双林寺”。

莲山双林寺走过了百年的岁月，历经敬亮法师、兴辉法师、福慧法师、证明法师、碧辉法师、增慧法师、普亮法师、松辉法师、高参法师、谈禅法师等历任住持。这座百年佛寺几经大修，近十年来在惟俨法师坚忍的毅力下，十方信众出钱出力，崭新的莲山双林寺终于在2001年间重新展现在世人的面前。目前可说是东南亚地区最具代表性的寺院建筑。

首座十方道场－普觉寺

1913年转道和尚南来，并于1920年创建普觉寺。位于光明山的普觉寺初建时仅有一座大殿和一处僧室，这是新加坡拥有十方道场的开始，民间的信徒逐渐增多，佛法也开始弘扬兴盛。历任住持宏船长老、演培长老、隆根长老，现今由瑞今长老担任住持，广声法师担任监院，寺务欣欣向荣。

大德高僧相继南来

1930年以后，新加坡的佛寺纷纷设立。大德高僧相继来到新加坡弘扬佛法。转道和尚、广洽法师、广净法师、转解和尚、太虚大师、转武和尚、雪山法师、松年法师、常凯法师、演培法师、妙灯长老、悟峰长老、性仁法师、常恒法师、妙华法师等高僧，及后来的大德尼能度法师、法坤法师、法权法师、净润法师、智德法师、德生法师、惟一法师、昌熙法师、德生法师、达仁法师等，先后在新加坡成立道场并投入弘法利生的佛教慈善工作，在短短的几十年间，新加坡的佛教发展到了一个前所未有的蓬勃景象。

本地的青壮法师

在这样浓厚的佛教环境下,新加坡也培养出了新一代的僧侣如惟俨法师、明义法师、印愿法师、远凡法师、广品法师、广声法师、慧雄法师、法照法师、法达法师、妙才法师、妙义法师、法辉法师、普振法师、续振法师、明庆法师、继光法师、真定法师等(不及备载);而比丘尼师则有贤祥法师、永佳法师、宝通法师、宝宁法师、宝实法师、善森法师、文杰法师、净聪法师、悟元法师、德愿法师、文珠法师、传根法师、慧光法师、贤参法师、文静法师等(不及备载)。这些生于斯长于斯的

本地青壮法师,为新加坡佛教注入了新的动力,同时也勾勒出了一片光明灿烂的远景。

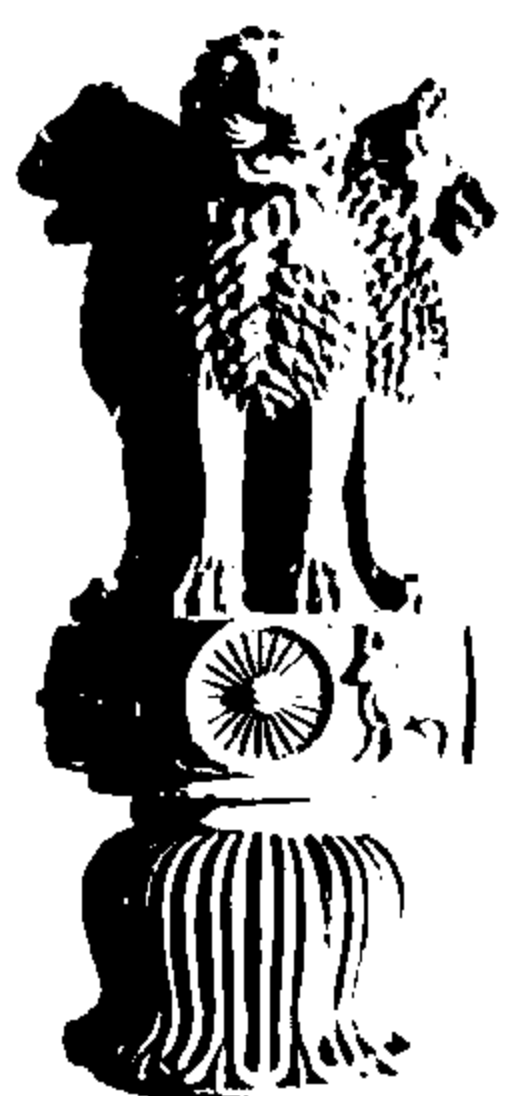
东方净土的展望

新加坡的寺院庵堂、佛教团体等四众弟子,在现任佛教总会会长隆根长老的领导下,积极地为佛教的弘扬开创出新的道路。在新加坡这个世界文化的交汇地,多元宗教和文化在此尽情地绽放姿彩,未来充满了无限的希望和可能性。相信佛教这株历经两千多年的菩提树,将会在这个东南亚的岛国上,创造出一片清静芬芳的东方净土。

CENTRAL ASIA 中亚



- Itinerary of Faxian 法显行程
- · · · · Itinerary of Xuanzhang 玄奘行程
- Itinerary of Yijing 义净行程
- > Spread of Buddhism 佛教传播路线



The Spread of Buddhism

Early Trade Routes and The Spread of Buddhism

Buddhism spread from northern India along **ancient trade routes** into **southern India** and **Ceylon** (now **Sri Lanka**) and across the Indian Ocean into *Suvarnadvipa*, the 'Land of Gold, as Southeast Asia was then known to Indian travellers. Northwards, Buddhist missionaries travelled along the trade routes through what is Pakistan today, into **Central Asia** and on to **East Asia**.

Taxila, **Mathura**, **Bharhut** and **Sanci** were some of the towns that were not only centres of trade, but also centres of Buddhism. **Dunhuang** is the best example of a Buddhist and trading town on the Silk Road through Central Asia. In Southeast Asia, *Srivijaya* up the **Musi River** in South Sumatra was an emporium and centre of Buddhism.

Royal patronage helped the spread of Buddhism as well. **King Asoka** of the **Maurya Empire** (269-232 BCE) who conquered much of the Indian subcontinent was the first great patron of Buddhism. He sent missionaries to convert the Sinhalese in Ceylon and the Pyus and the Mons in Burma. During his reign, Asoka built a large number of monasteries and stupas throughout his empire. The Kushans, who conquered parts of northwest India at the beginning of the 1st century CE, were also staunch patrons of Buddhism and they sponsored the spread of the religion into central Asia.

Buddhism reached China during the time of the Han dynasty, but started gaining converts only after that dynasty ended. By the time of the Tang dynasty, Buddhism was a major social and political force, and the Tang emperors were devoted patrons of the religion. It was during the time of the Tang dynasty that the well-known monk **Xuan Zang** travelled west in search of true Buddhist scriptures.

From China, Buddhism spread to Korea in the fourth century, and it crossed the sea to Japan in the sixth century. A Tang Chinese princess introduced Buddhism to her Tibetan husband, **King Songtsaen Gampo**. His successors invited a series of missionaries to preach to their subjects. Among these missionaries, the most successful was the powerful **tantric adept**, **Padmasambhava**. Tibetan monks in the 13th century successfully converted the Mongol conqueror Genghis Khan and his successors to **Vajrayana Buddhism**.

In Southeast Asia a number of the classical kingdoms—**Bagan** in Myanmar, the **Mon** and **Khmer Kingdoms**, **Angkor** in Cambodia, **Srivijaya** in Sumatra, and the central and East Javanese kingdoms—adopted various schools of **Mahayana** and **Vajrayana Buddhism**. In the 13th century a new wave of Buddhist zeal from Sri Lanka converted much of Myanmar, Thailand and Cambodia to **Theravada Buddhism**.

These different schools and interpretations of the Buddha's message are present in Singapore today. The 19th century Chinese immigrants brought their version of

Chinese Mahayana Buddhism, which continues in the various temples today. Other immigrants introduced the Sri Lankan, Thai and Burmese traditions of Theravada practice.

Two Paths of Liberation

Theravada and Mahayana Buddhism

Sakyamuni Buddha's disciples continued to preach and spread his message of liberation after he died. However, their understanding and interpretation of the Buddha's teachings varied. Although they met immediately after the death of their master in a great Council to try to resolve their differences, they did not quite succeed. Different interpretations of the Buddha's message lead to the establishment of different sects and schools of Buddhism. A century later, a second Council meeting was called to try again to resolve the growing differences between the orthodox monks, the *Theravadins* ('Elders') and their opponents, the *Mahasanghikas* ('The Great Assembly'), the forerunners of the Mahayana.

The *Theravadins* emphasised that the way to liberation was through renunciation of the material world. *Mahayanists*, on the other hand, believe that all beings have buddha nature, and that by accumulating merit and cultivating *bodhicitta*, all can become enlightened. The Mahayana expanded northwards, out of India through Central Asia to East Asia (and became known as the 'Northern School'), while the Theravada was strong in Sri Lanka and Southeast Asia (and was known as the 'Southern School').

Around 600 CE, another major interpretation of the Buddha's teachings developed that relied upon a series of esoteric techniques and symbolism to achieve enlightenment. This school of Buddhism, also known as 'tantra', or the *Adamantine Vehicle/Vajrayana* school, developed in the Himalayan region, especially Tibet, and subsequently went to parts of Southeast Asia.

Buddhism in the West

Western colonialism helped to spread the awareness of Buddhism to Europe and America. Colonial schools studied Buddhism alongside their investigations into other Asian religions. Much of this exhibition is based on European scholarship of Buddhism. This scholarship has not only made Europeans more aware of Buddhism, but won converts among them. Today, the study and practice of Buddhism flourishes in many European countries.

In America, Buddhism was first studied in the 19th century. The Chinese and Japanese immigrants brought the Mahayana and Zen Buddhist traditions to America, respectively. Towards the end of the 19th century, Buddhist missionaries started visiting America. At present, Buddhism and in particular, its philosophy which opens up new dimensions of thought and holds a unique fascination for people in the West, is becoming increasingly popular.

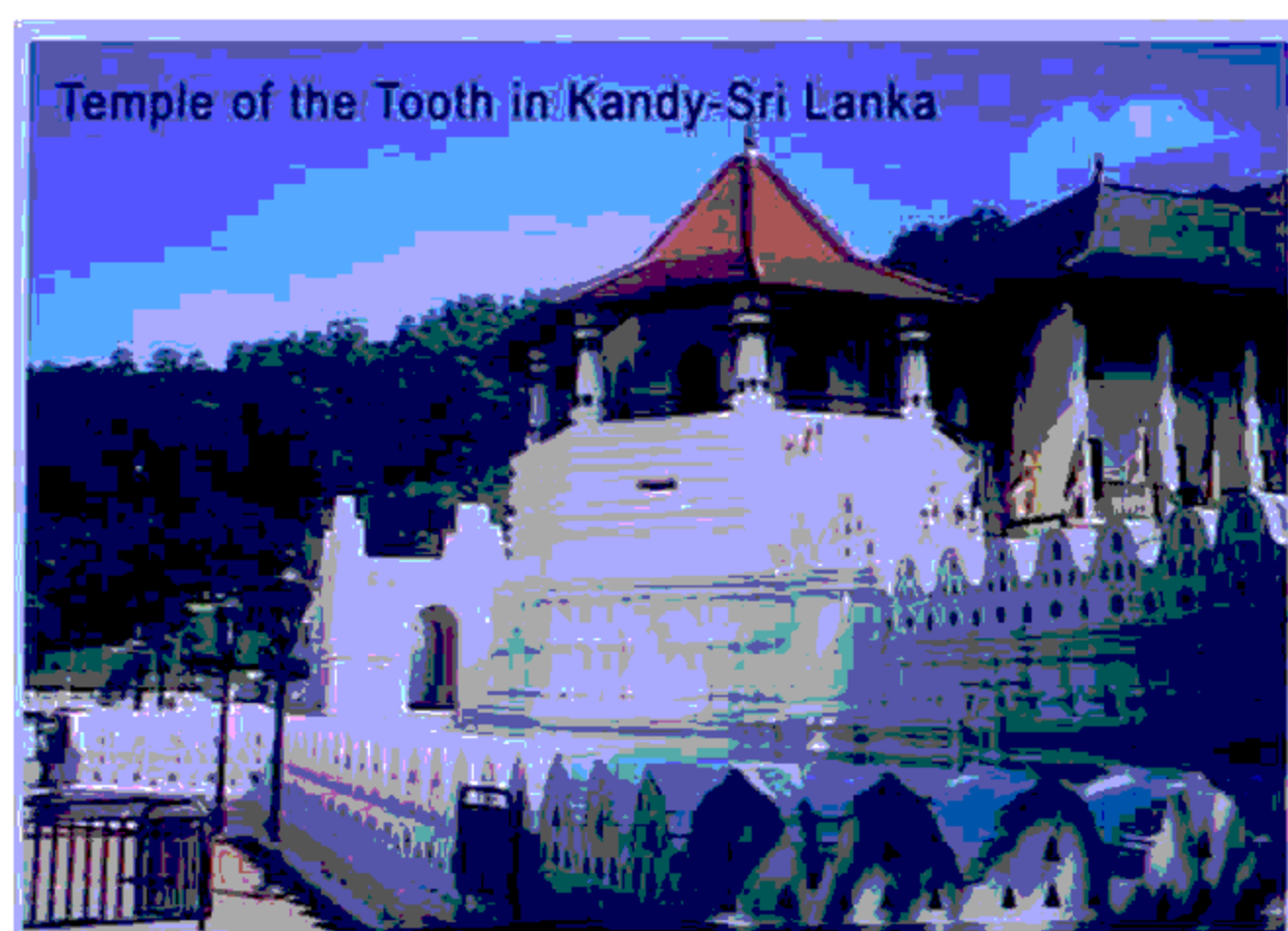
Asoka and the Spread of Buddhism

Royal patronage helped the spread of Buddhism. King Asoka of the Maurya Empire (269-232 BCE) was the first ruler to sow the seeds of Buddhism across and beyond his kingdom. He became a Buddhist convert after the horror and suffering of the Kalinga war awakened him. He followed closely the teaching of Sakyamuni Buddha, and constructed numerous *stupas* and stone columns inscribed with his edicts throughout his kingdom.

Sri Lanka (Ceylon)

Those edicts confirm that King Asoka started his Dharma propagation in Ceylon (Sri Lanka) around 246 BCE, when the king was

converted to Theravada Buddhism. With the help of royal patronage, Buddhism became the dominant religion by the second century, BCE. By the first century in the Common Era, Buddhist culture and scholarship were flourishing. There is sporadic evidence of Mahayana, and even of Vajrayana trends emerging from the eighth and ninth centuries, But from the 11th century onwards, and especially from the 12th century, Buddhist culture in the Theravada school experienced a revival under the rule of a native dynasty. It was during this period that Theravada Buddhism was spread from Sri Lanka to Burma (Myanmar) and subsequently to Thailand, Laos and Cambodia.



From India to Central Asia

King Asoka also sent missionaries out to the north west of India, to present-day Pakistan and Afghanistan. The mission achieved great success. Gandhara (now known as the Peshawar Plain in Pakistan) became the centre of Mahayana Buddhism. Asoka was said to have built the first stupa in Taxila, Pakistan. Taxila eventually became a centre of Buddhist scholarship.

Under the Kusana Empire, first century CE, Buddhism flourished and expanded steadily into Central Asia. Buddhist missions penetrated the barriers of the Hindu Kush and Himalayas to Bactria in Afghanistan, Chinese Turkestan, and eventually to Uzbekistan and Tadjikistan, as far as Chwaresm, in Russia. With the support of merchants who came to



trade, many cave monasteries were established along the trade routes across Central Asia.

Nepal, the Birthplace of Sakyamuni

King Asoka erected and inscribed pillars at Lumbini in Nepal to commemorate the sacred birthplace of Buddha. Four stupas named after him were found in Patan. Since that time, Buddhism has developed uninterrupted in the Nepal valley and is still flourishing today. During the 12th and 13th centuries, when the Mugal invaded northern India, Buddhism finally ceased on Indian soil. Buddhist monks fled from India to find refuge in Nepal, taking with them large numbers of valuable manuscripts.

Northward Expansion of Buddhism to the Far East

Traders along the Silk Route introduced Mahayana Buddhism to China during the first centuries CE, and the new religion soon acquired a firm foothold beside the indigenous Chinese beliefs of Taoism and Confucianism. Chinese pilgrims made the long and difficult journey to India during the first millennium CE to collect scriptures, and to visit the sites of important events in Sakyamuni Buddha's life. Notable among the pilgrims were *Fa Xian*, who visited India around 399-413CE; *Xuan Zang*, between 630-640 CE; and *Yi Jing*, between 671-695 CE.

A sea link between India and China was forged around 400 CE. Buddhism reached China by sea, via *Tamralipti*, Sri Lanka, to Indochina, onto Guangzhou, and from there, overland via *Changsha*, and along the coast, to the lower *Yangxi* region. The earliest evidence that Buddhism spread by sea route is found in an account of the voyage of *Fa Xian*, who returned to China from India via Java in 414 CE.

Under the Tang Dynasty (618-907 CE), Buddhism spread further in China. During this period, Buddhist arts flourished, especially in the caves at *Dunhuang*, *Yungang* and *Longmen*. From China, Buddhism spread to Korea in the fourth century CE, to Japan in the sixth century CE and later to Tibet.

Mahayana Buddhism in Korea

Mahayana Buddhism was introduced to the three northern kingdoms of Korea - *Koguryo*, *Paekche* and *Silla* - during the fourth century. During the sixth and seventh centuries, many Korean monks went to China to study, and they brought back with them the teachings of the various Chinese schools of Buddhism.

Korean Buddhism reached its height in the 11th century CE, during the rule of the

Wang dynasty. At that time, several famous scholars went to China to study the Buddhist doctrines. From the 11th century onwards, Buddhism, which was the religion of aristocrats, became the faith of the common people.

Japan, the Land of Mahayana Buddhism

Japan has been called the land of Mahayana Buddhism. It is generally held that Mahayana Buddhism was introduced in 552 CE by the king of Paekche, one of the Korean kingdoms. The aristocrats accepted Buddhism during the sixth to seventh centuries largely because it was introduced alongside the highly developed culture of China. During the Heian period (8th - 9th century, CE), Buddhism was nationalised and made the religion of the common people. However, the doctrine was too abstract to be easily understood by the common people. A new Buddhist movement arose in the tenth century, focusing its faith in Amitabha Buddha, and that became the Pure Land Sect. Around the 12th century of the Kamakura period, Zen or *Chan* Sect was introduced. The rise of these sects resulted in the complete acceptance of Buddhism by the common people.

Across the Himalayas

Vajrayana Buddhism in Tibet

Buddhism was introduced to Tibet in the seventh century CE when the country was unified under the rule of King Songtsaen Gampo. His wives from China and Nepal introduced Buddhism to him. His faith caused him to send representatives to India and China to study Buddhism and to bring back Buddhist texts. However, Buddhism did not take root immediately, and it had to wage an incessant and arduous struggle against indigenous Bon



Tibet-Potala Palace

beliefs for over three centuries.

The fifth successor, King Trisong Detsen (755-797CE), invited the learned Santaraksita of Nalanda University to Tibet. The Indian teacher brought in Padmasambhava, the powerful tantric practitioner, to introduce the Buddhist faith to the Tibetans. Buddhism flourished during the reign of Ralpachen (816-838CE) but suffered a setback when he was murdered and Buddhism was ruthlessly suppressed. However, in the 11th century CE, Buddhism revived under a new wave of spiritual influence from India, and the religion came to thrive as an indigenous mode of religious and philosophical practice. Tibetan monks integrated the different schools of Buddhism by adopting the Theravada disciplinary code, Mahayana philosophy, and Vajrayana meditative and ritual practices. A genuine hybrid, differing from the original model, arose as these practices were subjected to numerous adaptations and developments in a unique cultural and geographical setting.

Buddhism transformed Tibetan society, and gave its people a reputation for learning and wisdom. By the 13th century, when Buddhism in India began to decline, Tibet was ready not only to preserve Buddhism, but also to transmit it to other lands.

Tibetan Influence in Mongolia

When Tibet adopted Buddhism in the 11th century, Mongolian power in Central Asia was on the rise. Links were made between the Mongol court, under the rule of Genghis Khan, and Tibetan Buddhist masters. Under the reign of Kublai Khan, the Mongol court came increasingly under the influence of Tibetan culture. A succession of Mongol Khans continued to look to Tibet for religious inspiration. In the 16th century, the first Dalai Lama was appointed by the Mongol ruler.

Southeastern Expansion of Theravada Buddhism - Indochina

Burma (Myanmar) was the first in the region to be exposed to Theravada Buddhism. According to the Ceylonese (Sri Lankan) chronicles, King Asoka sent a mission to the land of the Mons to disseminate the Theravada Buddhist religion. But the Mons did not appear to have been receptive. Records and

archaeological findings, however, proved that Theravada Buddhism did flourish in the old kingdom of the Pyus before the fifth century CE.

Burmese chronicles state that it was a Mon monk who converted King Anuruddha (1044-1077) to Theravada Buddhism. When the Mon king refused his request for access to some sacred Theravada manuscripts, he obtained them through military force. Following that, the Burmese of Bagan adopted the Mon's religion, language, literature and scripture. Magnificent Burmese temples were constructed and Buddhist texts and relics were brought in from Sri Lanka. Under the patronage of King Anuruddha and his successors, Theravada Buddhism extended over the whole of Burma.

Siam (Thailand) and Laos

Archaeological findings show that Buddhism flourished in Siam (Thailand) from as early as the first or second century CE. Around the eighth or ninth century CE, Siam and Laos formed part of *Kambuja* (present-day Cambodia), and were influenced by the religious condition of that country. It is clear from Buddhist temples and statues found in Lopburi and in other western provinces of Kambuja that Buddhist and Hindu influences were rather strong at that time. In about 1260, the kingdom of Sukhotai freed itself and Laos from Khmer over-lordship. Thai rulers embraced Theravada Buddhism, making it the national religion. Pali language flourished throughout Siam and Laos. Links were established with Sri Lanka when scholars were brought to Siam in 1364 AD. Thai monks were also sent to Sri Lanka to study the Buddhist doctrine.

Khmer Kingdoms (Cambodia)

Together with Burma and Thailand, Cambodia is part of that large area of



Southeast Asia in which Indian influence was the culturally dominant and formative force. By the end of the fourth century CE, Indian influence had spread throughout the Cambodian kingdom. In the following two centuries, the rulers practised Hinduism but gave some support to the Buddhist communities. It was in the seventh century CE that Buddhism began to receive some royal patronage.

Mahayana Buddhism appeared to have flourished in the early period, but later, Theravada Buddhism became predominant through the influence of the Thais. It was not known when the change took place, although it was first documented by an inscription in a private temple dated 1230 CE.

Mahayana Buddhism in Vietnam

The early northern states of present Vietnam were under the domination of the Chinese Empire for several centuries. China



introduced Mahayana Buddhism to these states. The earliest monks were said to have come from China at the end of the 12th century CE. From the fifth century onwards, the southern states had been gradually assimilated by the powerful northern states. As a result, the Chinese form of Mahayana Buddhism extended to the south and became the commonly practice.

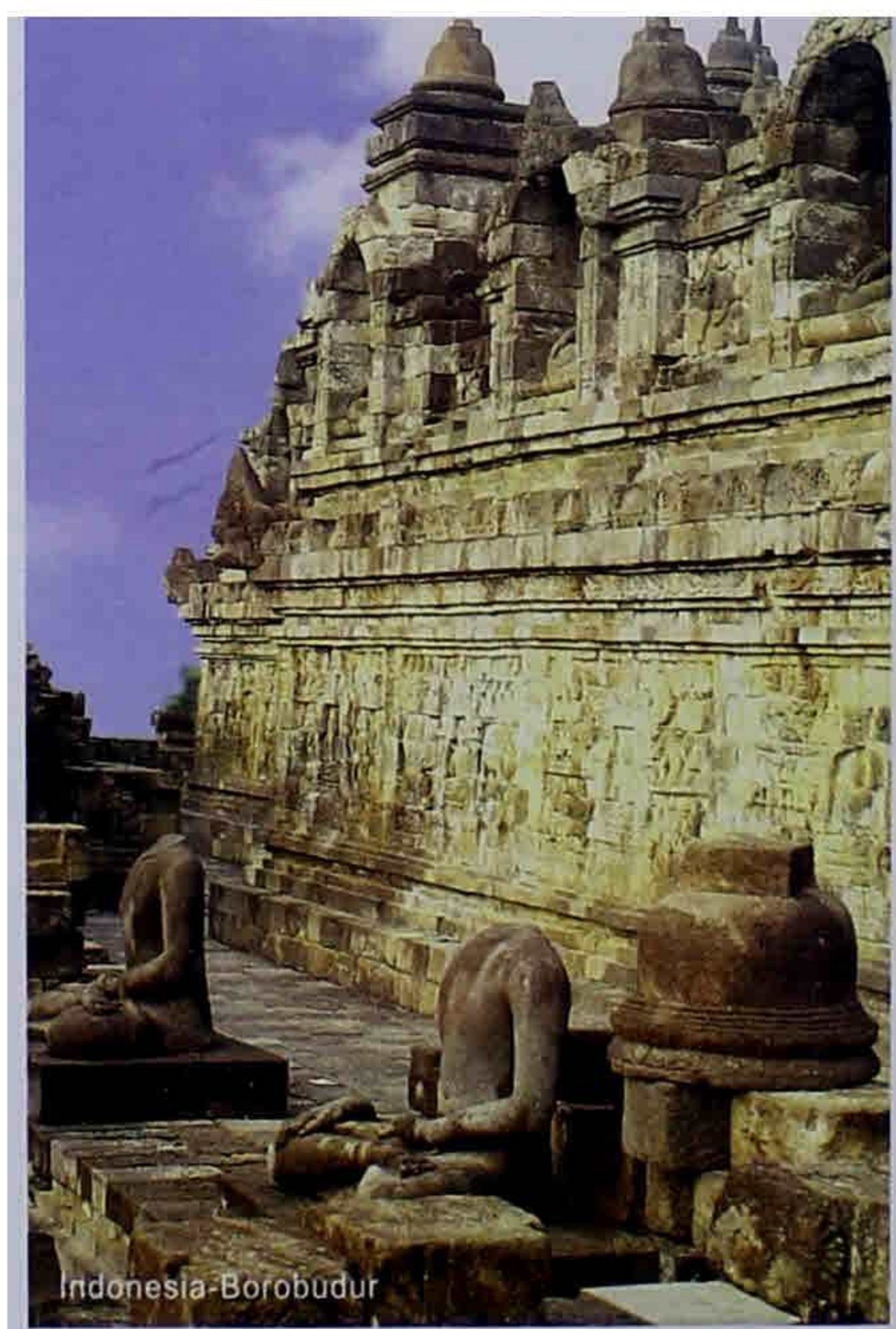
Southward Expansion of Mahayana Buddhism - Southeast Asia

Buddhism in Indonesia

Buddhist pilgrims voyaged via trade routes to Indonesia between the 7th to 13th centuries CE. Historical records show that Sumatra and Java were major centres of international Buddhist scholarship during this period. The Chinese pilgrim, *Yi Jing*, who visited Palembang, capital of Srivijaya in south Sumatra, in the seventh century, noted Buddhism was adopted there.

Buddhist temples, including Borobudur, were built between 750 and 850

CE, during the reign of the Sailendra kings, who were great patrons of Mahayana Buddhism. As esoteric Buddhism evolved during the 7th to 10th centuries, Sumatra and Java were exposed to Vajrayana Buddhism via contacts with India and Tibet. This influence is evident from the structure of Borobudur which illustrates the four tantric levels of accomplishment.



The History of Buddhism in Singapore

The establishment of Singapore as a British colony by Sir Stamford Raffles in 1819, was followed by a wave of migration from the Chinese provinces such as Guangzhou, Fuzhou, ChaoZhou, QuanZhou, ZhangZhou, and Hainan, and from India, Sri Lanka, and the Arab countries. The founding fathers of Singapore brought with them their cultures and religions, creating the basis of a multi-cultural society. It is from these beginnings that Buddhism took root in the country.

Theravada Buddhism in Singapore

Theravada Buddhism was brought to Singapore by immigrants from Sri Lanka, Thailand and Burma. The first Burmese Buddhist Temple in Singapore was built in 1866 at Tai Gin Road., under the leadership of Abbot Ven. U Panna Vamsa, and Supervisor Ven. Sayadaw U Tilokasin. Today, the temple continues to preserve and propagate the Burmese tradition of Buddhism in the country.

The Thai Buddhist tradition in Singapore is represented by the Anandamet Yurama Buddhist temple, whose Abbot Ven. Venohao Khan Panga, has received the commendation of the Thai King.

The principal Ceylonese temple, Sri Lankarayama Buddhist Temple, located at St Michael's Road, serves as a centre of religious exchange for the different Asian traditions of Buddhism. It is a traditional monastery run by the Sangha, and the main residence for visiting Sri Lankan monks.

Mahayana Buddhism in Singapore

Lian Shan Shuang Lin Monastery was the first Mahayana temple in Singapore. In 1892, the Zen master, Ven. Shi Xiang Hui, led twelve of his disciples on a pilgrimage to the Buddhist holy sites. In 1898, after staying six years in Sri Lanka, he went to Myanmar to

propagate the Dharma. On his return to Sri Lanka, he passed through Singapore, and here, a lay devotee, Mr Liu Jin Bang, offered a piece of land to the Venerable for the founding of a temple. When it was completed in 1903, Ven. Shi Xiang Hui named it 'Lian Shan Shuang Lin Shi'.

Over the last century, the temple has been preserved under the care of many distinguished abbots such as Ven. Shi Jing Liang; Ven. Shi Xing Hui; Ven. Shi Fu Hui; Ven. Shi Zheng Ming; Ven. Shi Bi Hui; Ven. Shi Zeng Hui; Ven. Shi Pu Liang; Ven. Shi Song Hui; Ven. Shi Gao Can; Ven. Shi Tan Can; etc.

A complete restoration of the grand complex was completed in 2001, under the care of Ven. Shi Wai Yim, who took ten years to raise the funds for the task. Today, Lian Shan Shuang Lin Monastery stands as one of the finest examples of Chinese temple architecture in S.E. Asia.

The First 'Open' Monastery Phor Kark See



Kong Meng San Phor Kark See Monastery was the first temple to offer accommodation to all monks, regardless of their tradition of practice. Ven. Shi Chuan Dao arrived from southern China in 1913, and in 1920, he founded Phor Kar See. At the beginning, he had only a main hall and a Sangha dormitory. The temple grew over the years as it attracted more devotees and Buddhism flourished. From the time of the first abbots, Ven. Shi Hong Chuan, Ven. Shi Yan Pei; and Ven. Shi Long Geng, etc. to the present Abbot Ven Shi Rui Jin and Supervisor Ven Shi Guang Sheng, the temple has continued to expand.

The Elder Sangha Comes South

After 1930, more and more monasteries were built in Singapore, attracting many elder Sangha members here to expound the Dharma. Examples of the distinguished monks are (in no particular order): Ven. Shi Chuan Dao; Ven. Shi Guang Qia; Ven. Shi Guang Jing; Ven. Shi Zhuan Jie; Ven. Shi Tai Xu; Ven. Shi Zhuan Wu; Ven. Shi Xue San; Ven. Shi Song Nian; Ven. Shi Chang Kai; Ven. Shi Yan Pei; Ven. Shi Miao Deng; Ven. Shi Wu Feng; Ven. Shi Xing Ren; etc. There were also the highly respected nuns: Ven. Shi Neng Du; Ven. Si Fa Kun; Ven. Shi Fa Quan; Ven. Shi Cang Xi; Ven. Shi De Sheng; and Ven. Shi Da Ren; etc.

These masters founded their own monasteries and temples, and initiated many welfare projects to benefit the local society. In the short span of just 10 years, Buddhism in Singapore became a resounding success.

A Vibrant Local Sangha

Under the favourable conditions, Buddhism in Singapore came to nourish a new generation of local Sangha. The renowned masters include (in no particular order): Ven. Shi Wai Yim; Ven. Shi Ming Yi; Ven. Shi Yin Yuan; Ven. Shi Yuan Fan; Ven. Shi Guang Pin; Ven. Shi Guang Sheng; Ven. Shi Hui Xiong; Ven. Shi Fa Zhao; Ven. Shi Fa Da; Ven. Shi

Miao Cai; Ven. Shi Miao Yi; Ven. Shi Fa Hui; Ven. Shi Du Zheng; Ven. Shi Xu Zheng; Ven. Shi Ming Qing; Ven. Shi Xu Guang; Ven. Shi Zheng Ding.

Among the distinguished bhikunis are (in no particular order): Ven. Shi Xian Xiang; Ven. Shi Yong Jia; Ven. Shi Bao Tong; Ven. Shi Bao Ning; Ven. Shi Bao Shi; Ven. Shi Shan Sen; Ven. Shi Wen Jie; Ven. Shi Jing Cong; Ven. Shi Wu Yuan; Ven. Shi De Yuan etc.

These pioneer local Sangha have injected a new vitality into Singapore Buddhism, promising a bright future for the Buddha Dharma in this country.

The Hopes of Our Eastern Pure Land

Under the guidance of Ven. Shi Long Geng, Chairman, Singapore Buddhist Federation, the Dharma has been actively promoted, making new inroads into society. Many cultures and religions flourish side by side in our cosmopolitan society, with great promise for progress.

It is hoped that Buddhism which first started 2000 years ago under the Bodhi Tree, will transform SE Asia into an eastern pure land.

缘起篇

心系母怀的佛土

The Golden Land-Myanmar



心系母怀的佛——黄金之国缅甸

细说起舍利南来的缘由，
 要从黄金之国——缅甸
 这个原始佛教的摇篮谈起

缅甸在巴里文和梵文称为苏瓦纳部弥，意义为黄金之国。从古至今，缅甸凭着丰富的天然资源和多彩多姿的秀丽山川景色，不愧被称为印支半岛的黄金之国。和缅甸接壤的国家有印度、孟加拉、中国、寮国及泰国，邻近的有越南、不丹、尼泊尔、西藏及斯里兰卡。

原始佛教的摇篮

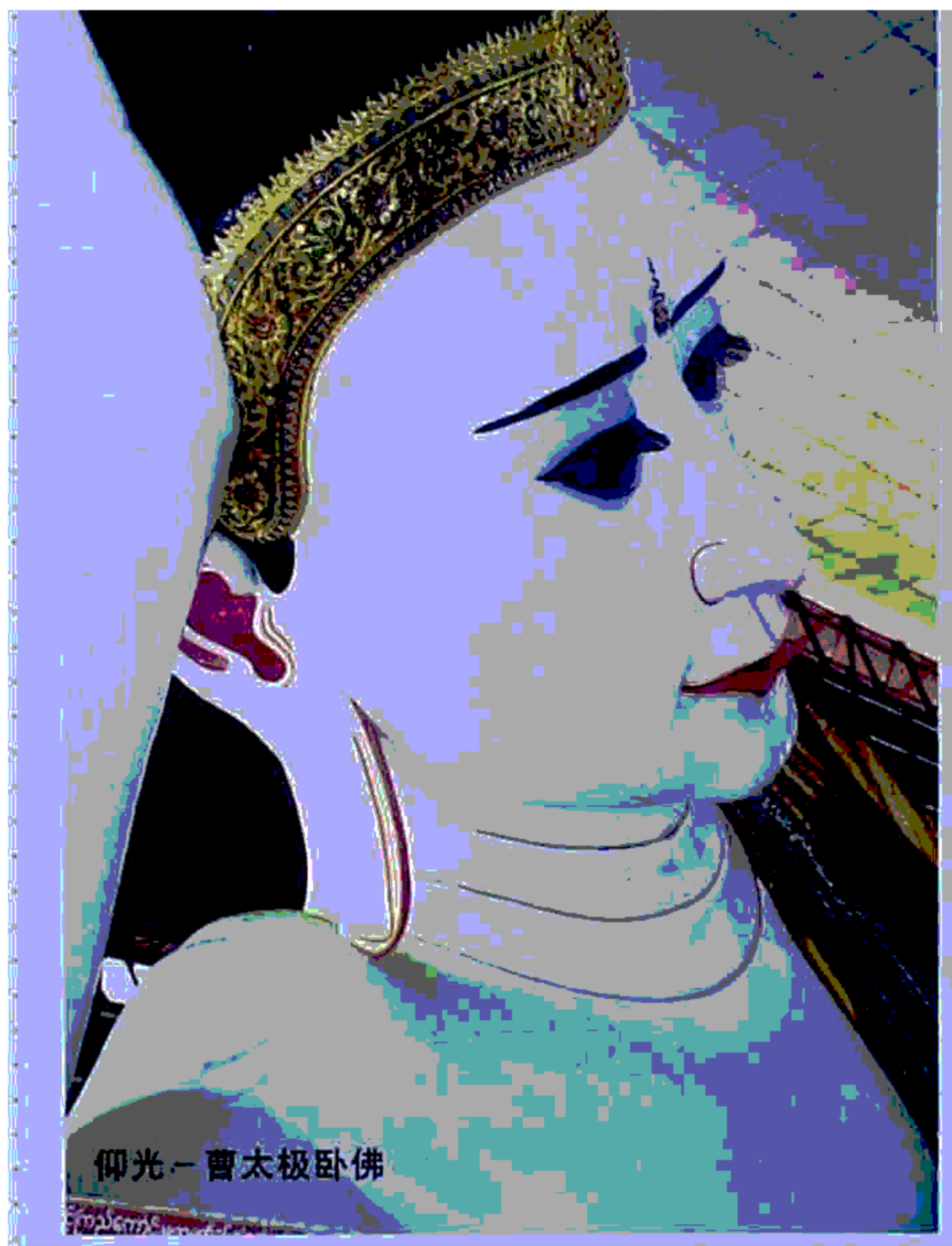
缅甸是原始佛教的摇篮。一般上，缅甸出家僧侣和佛教徒都相信佛陀曾亲临缅甸的巴古、曼德礼、蒲甘、阁勒、阁勒瓦、大迦叶、金剛窟、孟提、塔目和妙务等地弘扬佛法。

缅甸全国人口有九千九百万笃信南传佛教，同时大约有整百万出家僧侣遍布全国各地修行。南传佛教在缅甸从来没有因为社会动乱和文化上的变革而有所改变。因此原始佛教在缅甸保存得相当完整。从到处林立的佛塔和佛寺，我们不难窥探到原始佛教在此历久不衰的原因。缅甸几乎每个村落都建有自己的佛教丛林，而且每天都有成千上万的信徒在街上等待供养到来乞食的出家僧侣。

缅甸最高的佛塔称为舍利宫大金塔，一百一十米高耸入云霄的金色塔锥点缀了缅甸仰光的美丽天空，也是来自世界各地佛教信徒、朝圣与膜拜的圣地。

通往朝圣之路的中途站——仰光

仰光是缅甸的首都，也是通往缅甸各地的中途站。舍利宫大金塔建于两千五百年前，是国际著名的世界奇观之一，因为佛塔内珍藏了佛陀八根真身头发，是国际古迹保留之一的古佛塔。



仰光——曹太極卧佛

佛教圣城——曼德礼

曼德礼有黄金城市的美誉，是上缅甸的首都。根据缅甸佛教史记中记载，佛陀曾经在著名的曼德礼山上弘扬佛法，并预言曼德礼的未来发展。

蒲甘－天然塔林



天然塔林博物馆－蒲甘

蒲甘于公元849年被发现，它是缅甸统一后的第一个首都，同时也是缅甸于1044年宣布独立时的第一个首都。在蒲甘这片广大的平原上，东部地区川流而过的伊洛瓦底江陪伴着，五千座大小不一、形形色色尚保留完好的佛塔，使蒲甘成为世界上独一无二的天然佛塔博物馆。蒲甘可以说是世界奇观之一，更是佛教文明奇观中的奇观，所以它每年吸引了世界各地的游客慕名前往参观赞叹。

通口驿站上的佛教夜明珠－明江

明江，一个约26万人口的小镇，座落在伊洛瓦底江这块平原之上。它是曼德勒与妙务之间来往商贸的驿站，也是米谷和米地拉两地之间的中途站；它曾经是商贸繁荣的贸易通口，目前因为邻近市镇的发展有逐渐被取代的趋势。相传佛陀曾经到过明江这个缅甸丝绸之路的贸易通口弘扬佛法，最近破土而出的佛牙、舍利子和佛陀弟子的舍利子都在明江这块古老土地上重新应世。明江也

拥有一著名高僧五十年不腐的肉身舍利。因此明江在缅甸、韩国和日本等地佛教界的地位相当显赫。

远比蒲甘更古老的小塔林 — 释对与妙务

释对是拉庆省卡拉丹河流入明迦湾的港口。妙务是释对港口往内延伸的内陆中站，它靠近印度及孟加拉。除了蒲甘的佛塔文明外，妙务的古佛塔遗迹远比蒲甘丰富而久远，因为它最早受印度、孟加拉及斯里兰卡佛塔建筑特色所影响，并且是世界列强纷争之地，如荷兰、英国、葡萄牙、西班牙、德国、法国、

蒙古、中国、西藏、印度及斯里兰卡等国，曾经先后短暂地占有释对及妙务这块土地，作为贸易港口及补给站。

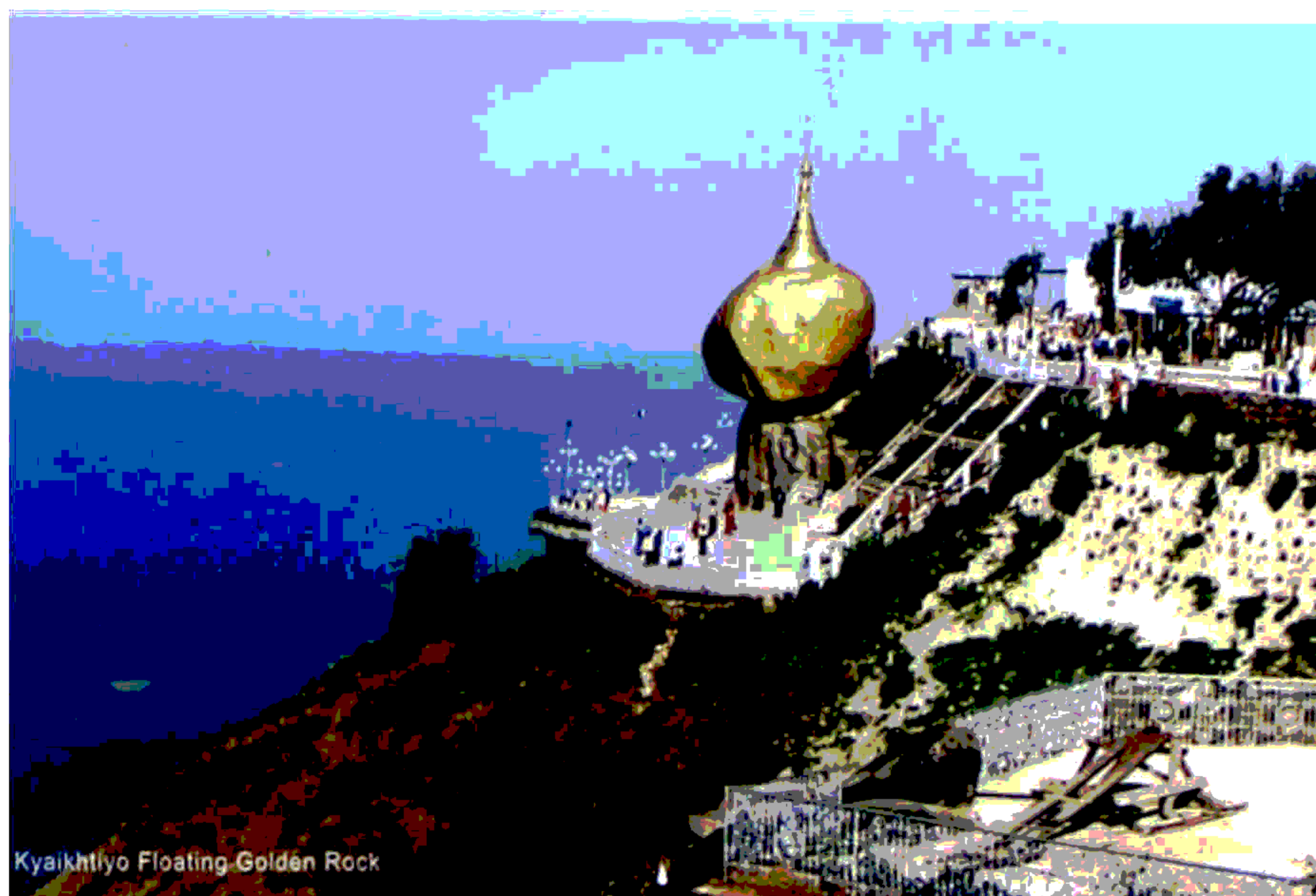
因此，妙务在佛塔的建筑特色上具有各国的建筑及设计色彩，其中因为靠近印度、孟加拉及斯里兰卡，所以影响较为深远，而形成到处佛塔林立而且姿彩出众。妙务有整百座佛塔及佛寺散布在这块宁静的山谷之中。

据说，伟大的佛陀曾经从印度进入妙务，在圣山禅修弘法，并预言佛陀往生后的佛牙及舍利子将洒落在这片土地上，佛法也将留存缅甸弘扬世界各地。第二颗佛牙就在妙务的蒲甘山上，当蒲甘佛塔倒塌后出土，同时发现的还有无数的舍利子及大量的佛像及佛教文物。

妙务－佛塔



The Golden Land-Myanmar



The Origins of Buddhism in The Golden Land

Myanmar was known as *Suvannabhumi* (in Pali) or *Suwarnabhumi* (in Sanskrit), meaning 'The Golden Land'. From ancient times to the present, it deserves that title for its rich natural resources and diverse attractions. Geographically, many Buddhist countries such as India, Bangladesh, China, Laos and Thailand surround Myanmar. It is also close to Vietnam, Bhutan, Nepal and Tibet.

Buddhism Flourishes In Myanmar

The holy Sangha and lay Buddhists in Myanmar believe that the Lord Buddha personally travelled to *Bago, Mandalay, Bagan, Kele, Kelewa, Aruandaw Kattapa Cave (Kassapa), Myonwa, Tamu and Mrauk-*

U to spread the Dharma for the Myanmar people.

Around 90% of the Burmese people are Theravada Buddhists. There are approximately one million monks in the country. Despite all the social upheavals in the country, Theravada Buddhism has never lost its dominance, and the purity of its practice has held strong. Buddhism is more pervasive in Myanmar than any other country, with gleaming whitewashed or gilded temples everywhere. Almost every village supports a monastery. Early each morning, saffron-robed monks can be seen making their alms-round for food. The highest building in town and city are Buddhist temples, the most famous being Yangon's *Shwedagon Pagoda* whose shimmering 110-metre golden dome towers over the city and is always a focus of pilgrimage and worship.

Yangon

Yangon, the capital city, is the gateway to Myanmar. The *Shwedagon Pagoda*, seen as one of the wonders of the world, was built more than 2,500 years ago. Although it is not very well documented, there is evidence to believe that the enchanting *Shwedagon* houses eight pieces of Lord Buddha's hair relics.

Mandalay

Mandalay, also known as the 'Golden City', is the capital of Upper Myanmar. Its people claim that Lord Buddha once arrived at Mandalay Hill to spread his teachings.

Bagan

Bagan, founded in 849AD, was the capital of the first unified Burmese kingdom. It was also the capital of the first union of Myanmar when it declared its independence in 1044CE. Covering 25 square miles on a plain, Bagan is flanked on its eastern side by the famous Ayeyarwaddy River. The city is

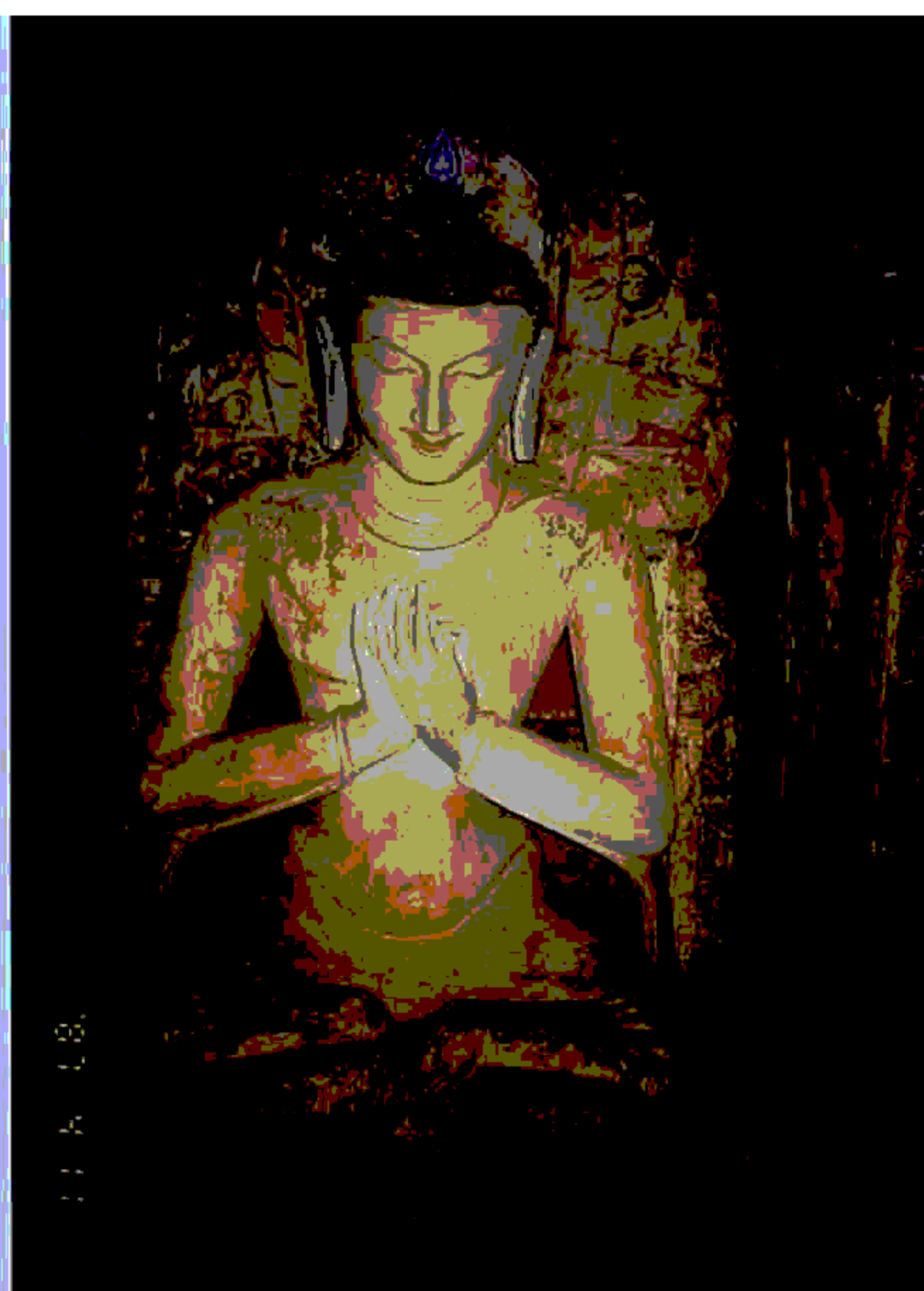
home to some 5,000 mysterious and magnificent stupas and pagodas of a bygone era, which truly make it one of the wonders of the world.

Myingyan

This township of 260,000 sits on a flat plain along the Ayeryarwaddy River, about midway between Mandalay and Nyaung-U. The roads to Mandalay, Nyaung-U, Myittha and Meiktila met here, and Myingyan used to be a thriving transport and business centre. It is believed that Lord Buddha visited Myingyan to spread the Dharma. Relics of the Buddha, including his sacred tooth, were discovered here, as were relics of his famous ten disciples.

Mrauk-U

Mrauk-U was once the centre of one of Myanmar's most powerful kingdoms. Exposed to the cultural influences of India and other countries, the architectural style of the temples in Mrauk-U is rich and colourful. Altogether, there are around 100 temples and pagodas in



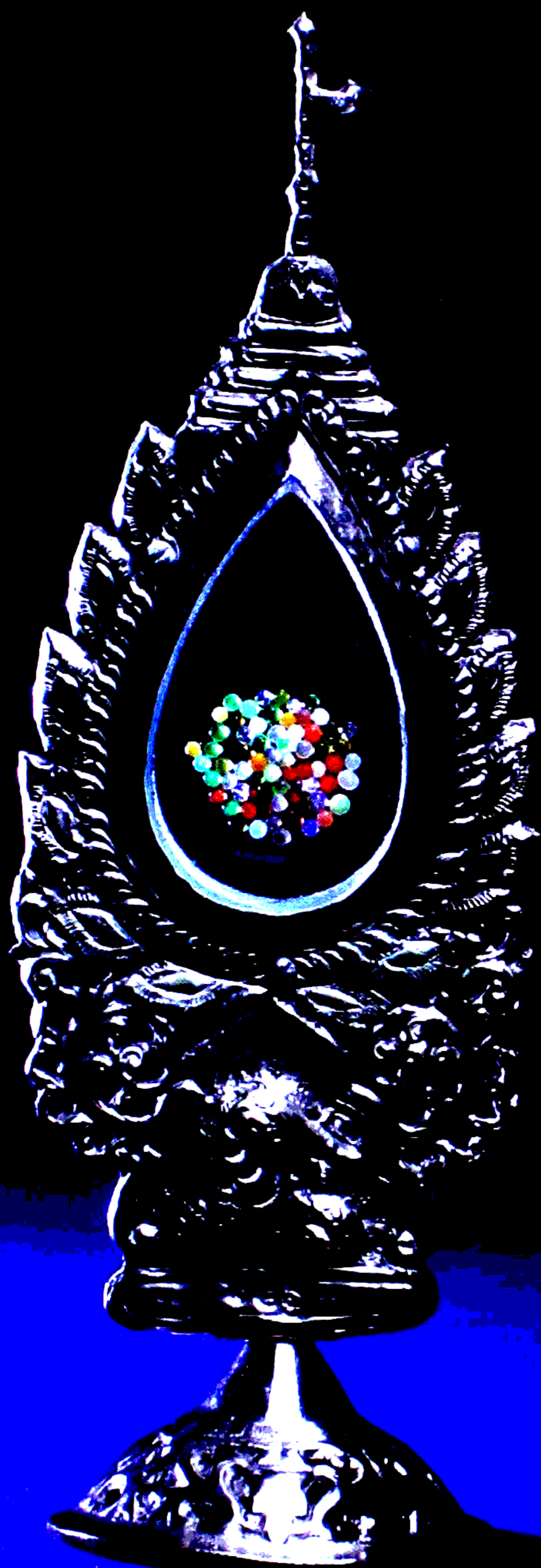
this valley. It is widely believed that Lord Buddha visited Mrauk-U where the first Buddhist temple was built for him. In it was installed four *Mahamuni* Buddha images. Mrauk-U is also where a second tooth relic and multi-coloured relics of Lord Buddha were discovered when an ancient pagoda collapsed.

Pagodas Restored by Golden Pagoda Buddhist Temple

In the last decade, Golden Pagoda Buddhist Temple and its devotees managed to restore many large and small pagodas scattered around the plains of Myanmar, Yangon, Bago, Kyaikhtiyo, Sittwa, Mrauk-U, Myingyan, Meiktila, Bagan, Mandalay, Sagaing, Myonwa, Kele, Kelewa, Tamu, Heho, Pindaya, Thaingyi, Kakku, Inle Lake and Nyaung Shwe.



佛陀真身舍利子



舍利篇

破土应世 醒度迷情

New Discoveries Catalogue



破土应世 醒度迷情

“佛告阿难及诸大众，我涅槃后，天上人间一切众生，得我舍利悲喜交集，哀感欣庆，恭敬礼拜，深心供养，得无量无边功德。”《大般涅槃经后分》

揭开舍利的神秘面纱

何谓“舍利”？

舍利(Sarira)一词在古印度语中就已经出现。舍利梵文舍利罗，意为遗留圣物、遗骨或灵骨。印度有盛行火葬的习俗，在释迦牟尼佛出世前就已存在。当时，火葬后的遗骸，就叫做“舍利”。

舍利的种类

经过了两千多年的岁月流逝，至今在佛教经典中普遍将舍利分为三类：

第一种是生身舍利，也称为“真身舍利”。这是指从佛陀肉身遗留下来的舍利，包括了骨舍利、发舍利、肉舍利、头顶骨舍利、佛指舍利、佛牙舍利等，其质地坚硬，与一般易碎的骨灰不同。

而在遗体火化过程中的结晶体，其形状呈圆形或米粒形状的叫做“舍利子”，结成畸形的称为“舍利花”。《金光明经·舍身品》曰：“舍利者，是戒、定、慧之所熏修，甚难可得，最上福田。”指的是珠状舍利，也就是舍利子。

第二种是法身舍利，指的是佛经，即大小乘一切经典，是佛陀智慧之精神所在。其他佛陀遗留下来的圣物如佛法、僧伽、佛像、袈



裟、钵、佛塔、佛塔、佛寺，亦可称为“法身舍利”。

第三种是影骨舍利，有别于佛真身舍利，这是用其他材料仿制或代用的舍利，与真身舍利供养在一起，受真身舍利之灵气熏陶，日久月久，就如同真身舍利一样地受到佛徒的尊崇，称之为“影骨舍利”。

佛弟子的舍利

“舍利”二字并不专指释迦牟尼佛的遗物。在释迦牟尼佛之后，一些高僧大德入灭之后，未经火化，时日虽久，遗体竟能靠自力（没有使用任何防腐剂），历久不腐，肉身不坏，以全身保全的形式留存人间。这就是所谓的“金刚不坏之身”，也就是“全身舍利”。

在中国大陆、台湾、香港、缅甸、印度等地，有多位高僧留有全身舍利为后人瞻仰。最著名的例子是，禅宗六祖慧能涅槃灭度时，“沐浴讫，跏趺而化，异香袭人，白虹属地”，其门人弟子于是起塔供养。六祖慧能的全身舍利现在仍供养在中国大陆广东省的南华寺。

佛弟子因戒定慧所熏修，火化后也可得外形有如结晶般圆润的珠状舍利子。佛陀大

弟子舍利弗、目犍连、耆瓦利、阿难陀、摩柯迦旃延等尊者的舍利都已有两千四、五百年的历史，与佛陀舍利一样，都是佛教的重要圣物。

舍利子再生之谜

舍利子因为是觉悟者的示现，因而被佛弟子崇敬供养。然而，舍利子却常常发生一些异象，让人感到神秘莫测。最广为人知的传奇就是，舍利子拥有复生的超能量。

据传，阿育王拆除舍利塔时，即发现经过了两百多年的岁月，佛陀舍利增长了好多倍，有的舍利塔里不但宝瓶里的舍利已经长满，连瓶外也堆满了七彩夺目的舍利子。

来自缅甸米地拉的高僧说，他亲自打造了一个黄金月柜宝函珍藏了四百五十六颗如芥末子般细小的舍利子，但当打开分赠别人时，重算却增加了七十五颗，这证明了佛陀尚在人间的超能量。

舍利为何会长大？而且有一生二、二生四的繁殖现象，古今中外都有记载，而长久以来，却始终没有科学家站出来加以解释。这看似毫无生命迹象的纯粹物质，却有着生命般顽强的分生现象。

不仅如此，舍利经由虔诚祈祷便能感应而得。这种“无中生有”的神奇现象也是大家对它感到好奇的原因。中国隋朝时，隋文帝与皇后，乃至宫中的嫔妃，就曾感得舍利，甚至在吃饭时从“齿下”得之。此外，佛教典籍如《三宝感通录》、《法苑珠林》，以及《日本书纪》等书中，也都有大量类似的记载。

舍利子的形状与颜色

舍利子的形状如腰豆、米粒、芥末子。最大颗粒的舍利子，闪烁着金光的黄金色舍利子来自肌肉。中型颗粒如珍珠般雪白的世来自骨舍利，最小的颗粒是橘红色，是属于血液的舍利。

晶莹剔透的佛陀真身舍利子有黄金色、蓝色、红色、白色、琉璃、乳白色、深红色、橘红色、黑色等，色彩缤纷，在明亮处耀眼夺目。

若以颜色细分舍利的来处，金色来自肌肉和头部，茉莉花颜色来自血液；钻石、红宝

石、翡翠及琥珀等颜色来自佛陀的头骨，蓝色来自脑部，黑褐色如花生米的是掌丸舍利子。骨舍利其色白色和珍珠白，发舍利子为黑色，肉舍利子为赤红色，动脉血舍利子为粉红色，静脉血舍利子为褐色，脑部的舍利子为琉璃蓝，其中有血舍利子能聚光反射成黄金，透红如点点橘红光点。

二、尊贵的佛牙舍利

“西南行千三百里至迦毗罗卫国，见佛发、佛牙及肉髻骨、佛影、佛足迹，炳然具存。”《高僧传》

“新城东南十余里，故城北大山阳，有僧伽蓝，僧徒三百余人。其罕堵波中有佛牙，长可寸半，其色黄白，或至斋日，时放光明。”《大唐西域记》

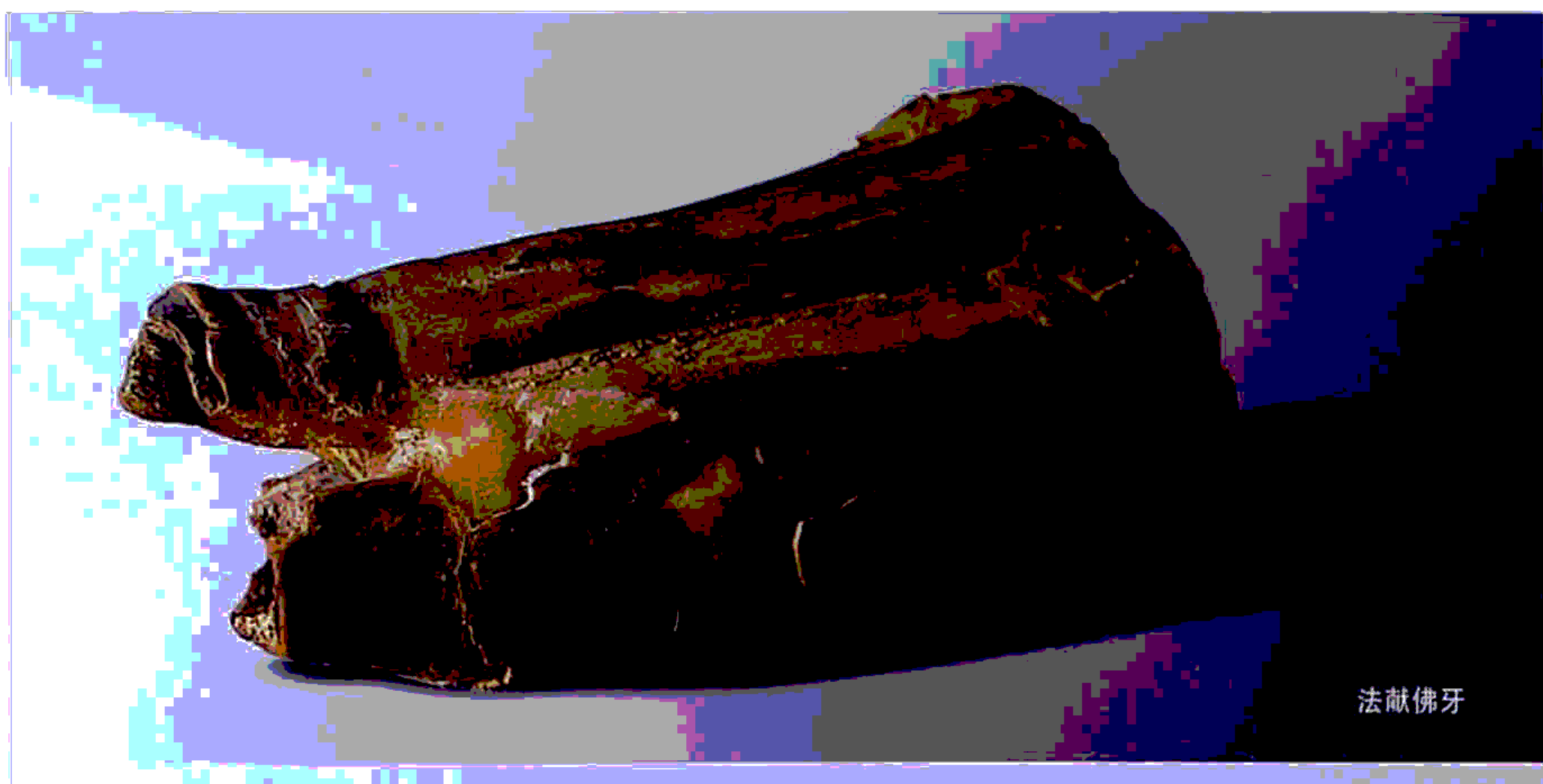
世尊具足四十四颗佛牙

佛经中记载，世尊有三十二好相。其中的第二十二相为四十齿相，指佛具有四十齿，一皆齐等，平满如白雪，系由远离两舍、恶口、忌心，修习平等慈悲而感得。常出清静妙香。第二十三相为齿齐相，诸齿齐密，不粗不细，齿间密接而不得一毫，系以十善法化益众生，常称扬他人功德而感得。第二十四相为四牙白净相，即四十齿外，上下亦各有两齿，也就是四颗俗称的智慧齿。其色鲜白光洁，锐利如锋，坚固如金刚。是因常思惟善法，修慈而感得此相。

因此，佛陀具足四十四颗佛牙而完整无缺，无一颗蛀牙而且牙齿齐平无缝隙，长约三英寸，具足三根牙根，牙齿健康。这是因为佛牙前后均有牙沟，这使得佛陀进食后不会残留食物在牙缝中，使佛牙长保健康。

佛牙在北传佛经的记载

根据《大般涅槃经》后分记载，释迦牟尼佛涅槃荼毗后，住在忉利天的天神帝释手



法献佛牙

里拿着七宝瓶来到释迦牟尼佛火化的地方。这时，原本猛烈的火焰突然熄灭，帝释于是打开宝棺，想取出佛牙。面对众人的惊愕之情，天神帝释解释说，释迦牟尼生前就答应给他一颗佛牙舍利，因此，他一到，烈火自然熄灭。于是，帝释从释迦牟尼颌口右上方取下一颗佛牙，随即回到忉利天建塔供养。因此，这颗佛牙舍利不在人间，而是被供养在天界……

在人间最为人所知的一颗佛牙，就是被供养在现今斯里兰卡肯地市的马拉葛瓦佛寺中。每年七月底或八月初，由佛牙寺举办的佛牙舍利游行，可以说是举国最隆重的盛大节日。佛牙舍利在斯里兰卡被视为国宝，历代的君主必须负起妥善保管佛牙的职责，诚心供养。事实上，持有佛牙舍利与握有斯里兰卡的体制权已成为一不可分的关系。

此外，根据报道，中国北京、台湾、缅甸等地也都有佛牙供奉。一九五五年及一九六一年，供奉于北京西山灵光寺的佛牙，送往佛教国家缅甸和斯里兰卡巡行，造成极大轰动，尤其在斯里兰卡，数百万人虔诚礼拜，其盛况成为全世界的焦点。

佛牙在南传佛经的记载

根据南传大藏经中记载，佛灭度后留下四十四颗完整无缺的佛牙，其中四颗佛牙赠送给帝释天主保留，他们分别是龙王、嘉灵王、天王、火王。

而其余的四十颗佛牙遗留人间（娑婆世界），由佛的儿子罗睺罗保留，并分送给当时修行有成果的高僧，及对佛教有巨大贡献的著名国王建塔供养及保存。据缅甸文献记载，

罗睺罗曾将佛牙带到当时的缅甸，分赠高僧及国王供养。

三、当舍利与科学相遇

现代人凡事都要讲求“理智”的判断、“科学”的分析，对待舍利子，自然也不例外。虽然科学家至今测不出“灵魂”的有无，但这也丝毫不能减轻人们对舍利子“科学主义”的审查热情。好心人以为借助科学，便可验证舍利子的“不寻常”；居心叵测者以为借助科学便可戳破舍利子的“神秘”谎言。于是，人们设想，假如舍利子和科学相遇，是否又可以创造出当代的“传奇”。

结果令好事者大失所望，原因很简单，就算拿舍利子去给科学家研究，其结果仍是一些物质元素，并无灵异的成分。然而，舍利并不因此失去光辉。印顺导师强调：“人的身体或遗体，乃至舍利，唯有自己，才有权医院或化验室去解剖化验。”这意味着，舍利并不排斥现代科技的检验和研究，只是如何看待这样的研究。

舍利的真伪问题

佛陀舍利经历了两千多年的岁月，并没有一定的科学方式来证明真伪，对于佛教徒来说，佛舍利代表的意义远远胜过其真伪的探讨。

心道法师直指人心地说：“这世间所谓的真假，原本就是我们心得分别取舍才有

的。”而星云法师在回答佛光山的佛牙舍利遭到质疑时也说：“你相信佛牙，那它就是真的，就能够保佑你。如果你不相信，那它就不见得能保佑你。”

自古以来，佛舍利的真伪问题就不断地受到争议。《如意宝珠金轮咒王经》中说：“若无舍利，以金、银、琉璃、水晶、玛瑙、玻璃众宝等造作舍利。行者无力者，即至大海边拾洗净石即为舍利。亦用药草、竹木、根节造做舍利。”如此看来，舍利子既可以是极珍稀之宝，又可是极寻常之物，此中差别何在？佛言：“诚信”而已。

舍利的坚硬程度

《魏书·释老志》中曾说：“舍利圆明皎洁，坚硬异常；击之不坏，焚之焦。”佛舍利玲珑剔透、坚固无比，在色泽明澈度和坚硬度上，是其他弟子舍利所不能及，在所有舍利之最，彰显佛法如金刚般永恒的特质。

三国时代的孙权原不信佛，后来看到康僧会大师终日礼佛、坐禅、弘法，心中困惑不解，便说，如果心诚念佛可以得到坚固不摧的舍利子，他便造塔供养。于是康僧会召集众徒斋戒沐浴，一心念佛，终于感应而得舍利。孙权心中还有怀疑，便命人以铜槌重击，结果槌子凹陷，而舍利无损。从此孙权才心服口服地信佛。

这样的事在近代亦时有所闻。

有一位供养舍利子的居士，将其舍利子中的一粒，送给了朋友供养，其友见舍利子色泽鲜艳，通澈明透，怀疑舍利子的真伪，于是用铁槌重击舍利子以证明，小小的舍利子竟碎成了更小的舍利子，数数有一百粒之多。

有人或许要问，舍利子又称“坚固子”，按理说应是坚硬不可摧的，此舍利子必假无疑。然而如果是假的，因何会碎成晶莹剔透的小舍利子呢？对此，新加坡法照法师有不同一般的看法，他说：“舍利的坚固与脆弱是来自其人对舍利的恭敬心，其人信心坚固，则舍利坚如金石；其人意志薄弱，则舍利脆弱易碎。碎的并非舍利子的本身，而是以此舍利破裂相，示现给那对佛没有信心的人，让他们看见自己的心。”

“然而，舍利神奇的力量示现，碎成了一百粒，舍利还是舍利，并无所损，反而生出更多的舍利来。佛徒应见舍利而反思自己，虔



诚恭敬舍利，则会发生不可思议的力量。但是，即使所供养的舍利有感应再生的现象，亦无须太执著，而应转赠他人，让别人也能感受到舍利殊胜的功德，思慕佛陀的慈悲。”

科学的精神在追求事物的“因”，然而，大自然界有很多现象是科学所无法解释或应证的。“舍利是一种宗教情感，它已超越于科学之上，到达永恒的境界。”法照法师的这番话，为科学与舍利的相遇，作了一个最好的注解。

舍利示现的真谛

试问，舍利示现人间的意义何在？当佛陀行将涅槃时，众弟子悲伤不已，世尊嘱咐：“佛陀涅槃，汝等人人莫人愁恼，何以故？佛虽涅槃，而有舍利常存供养。”因此，佛舍利是佛陀法身常存、法轮常转的象征。

在这个是非真理渐渐混淆，人的心灵陷入迷惘困惑的新时代，亲睹两千多年前的佛陀舍利圣物，是让我们在困顿中忽见清净自性，让我们还能坚持走这一条佛道。佛舍利是真是假，其实并不是最重要的。重要的是，舍利是否活在你的心中？相信它，佛就在你的心中，就会对你的人生产生好的作用。

我们恭迎佛陀舍利，是因为在纷乱的现

实中，人们又重新发现，这个地球恰如佛陀舍利，可以成为一道光辉、一声惊喜、一个奇迹。同样，人类有能力，也有信心迈向生命进展的终极目标，那就是证悟圆满的智慧、慈爱、喜悦和力量。而佛舍利，正是对我们内在灵性的呼唤，正是我们心灵归依的故乡……

四．新世纪在明江发现的 佛牙及舍利子

一位来自丹顿地区的虔诚佛教徒，在一座坍塌的古佛塔中寻获了一根佛牙。后来这根佛牙在他的子孙辗转地传了几代后，转送了给当时的孔达纳法师，并且在明江建了舍利博物馆，供养佛陀的佛牙及舍利子以及佛陀弟子的舍利子供佛徒瞻仰。

佛牙在缅甸文献记载

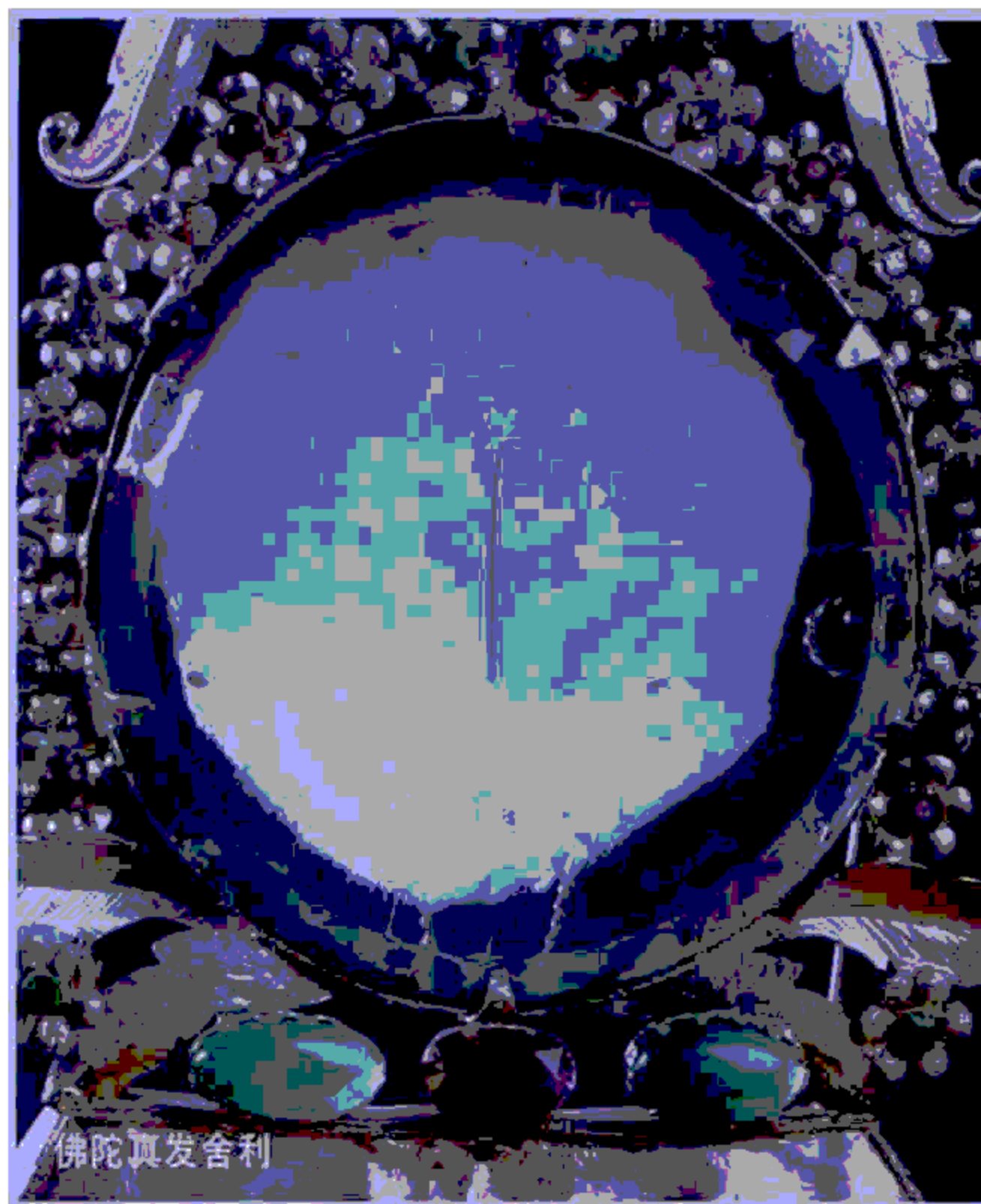
南传经典记载，当佛陀涅槃时，曾经交代其中一位证得罗汉果位的弟子迦耶菩提(迦耶菩提是佛陀首八十一位证得罗汉果位中名列第七十三的弟子)，将佛陀遗体火化后，其中三十三根供养在檀香木盒内的佛牙，可以送到达顿省喇玛纳区交给“马哈斯里玛阿育王”建塔供养。当时的马哈斯里玛阿育王高兴地交代侍从挖了两个深井清洗佛牙，并将三十三根佛牙供养在三十三座佛塔内。而相传到今天这两口井还是流出芳香的井水。

在佛历二三六年，簇拉斯里玛阿育王在位控制达顿省时，因为他是一位虔诚的佛教君王，因此他命令侍从将三十三根佛牙出上，并重新打造黄金月柜宝函将佛牙重新供养入佛塔内。当佛牙重新安奉后，国王发大愿说：若佛牙确实属于佛陀，佛牙可以和黄金月柜宝函自行回到他们原属的佛塔直至末法。

后来，这三十三根佛牙连同黄金月柜宝函一齐消失，但却在喇玛纳地区不同的三十三座佛塔出现。而当时获得的一根佛牙，孔达纳法师相信是三十三根中的其中一根。

佛陀的真身佛发

佛陀的真身头发是在碧雅的三座小山丘上的社善达佛塔被发现。这三座小山丘分别



为三位皇帝所拥有，而且佛陀曾经亲临三座圣山：

- 一座为英古阿纳王拥有 King of Iguana
- 一座为腊碧王拥有 King of Rabbit lived
- 一座为梵库灵王拥有 King of Fancolin

当时佛陀抵达碧雅西部(斯里柯塔拉)的颇务山顶时，佛陀亲手将四根头发交给龙王伊喇蒲达王供养在四座佛塔内其中包括了碧雅社善达佛塔。目前此佛发藏在明江的舍利博物馆内供佛教徒瞻仰。

佛陀弟子的舍利子

目前收藏在明江舍利博物馆的阿罗汉舍利子中有以下几位佛陀弟子的舍利子。舍利弗尊者、目健连尊者、阿难陀尊者、摩柯迦旃延尊者、阿那律尊者、巴谷喇尊者和多位阿罗汉的舍利子。

舍利弗尊者的舍利子

缅历一三四九年，在明江有位居士务锦穗的父母亲务革及道姬，务锦穗居士当时居住在卡仁县知道有一对老夫妇从坍塌的佛塔中得到珍贵的舍利弗尊者的舍利子，特地前往要求他们捐献给孔达纳法师供养；后来才亲自送了这五颗属于舍利弗尊者的金黄色

来自肌肉的舍利子给孔达纳法师供养。

而缅甸的曼勒人和尚在蒙格也发现了第一批出土。在金银片中记载得非常清楚的佛陀大弟子舍利弗尊者的舍利子。蒙格在地震后坍塌的佛塔中第一次发现有关舍利弗尊者的舍利子。当时舍利子藏在小瓶中。有一张银质的薄片刻记着“这两颗舍利子是舍利弗尊者所有”的记录。这是一次难得的收获。



目犍连尊者舍利子

目犍连尊者的舍利子

在明江东南面刊巴村一座山丘有佛塔名目犍连佛塔。它是由国王所兴建。目犍连尊者的舍利子就是从目犍连佛塔被发现。目犍连尊者的舍利子在坍塌的佛塔中被发现时，也是记载在银片上。当时舍利子珍藏日月宝函内。它的被发现使缅甸佛教僧侣惊喜万分。

目犍连佛塔内的舍利常发现以下瑞相

1. 目犍连佛塔时常发出毫光
2. 只有在目犍连佛塔才有出土目犍连尊者的舍利子
3. 只有心诚意净的佛教信徒才能发现且拥有舍利子
4. 当日犍连尊者的舍利子被取去供养后还会复生。

5. 目犍连尊者的舍利子有巨大的活动能量
6. 当信徒进行供食仪式时，目犍连尊者的舍利子会自行出现在饭钵中接受供养。

释迦牟尼尊者的舍利子

在缅甸1911年至1912年回。奈迦村因为伊洛瓦底江泛滥而破坏了许多古佛塔。释迦牟尼尊者的舍利子就是在这里坍塌的佛塔被发现。而释迦牟尼尊者舍利子的颜色白中略带微红色及浅黄色。形如粉的种子。有些记载形容其凹凸不平表面有如鹅皮的毛孔般。形状有些像罗望子的种子(罗望子果实)。

阿难陀尊者的舍利子

缅甸1911年在纳育地方的月园日。阿难陀尊者的舍利子在缅甸西部省份达塔陶的瑶瑟镇坍塌的佛塔中被发现。

摩柯迦旃延尊者的舍利子

缅甸1911年。摩柯迦旃延尊者的舍利子在缅甸沙卡金市产阳陶村地方的古佛塔出土。佛在世时，摩柯迦旃延尊者也佛陀众弟子中最俊俏的一位出家僧人。摩柯迦旃延尊者的舍利子形如波罗蜜果的种子。颜色略带桃色。

其他出土的舍利子包括佛陀的弟子阿那律尊者、优波离尊者、巴谷烟尊者、纳本忌纳尊者及侨陈如尊者。

修塔与舍利因缘接续成

明江出土的珍贵佛牙舍利、佛发舍利、及大量的佛陀真身舍利子和佛弟子舍利子，还有许多难得一见的佛教出土文物。这次也由缅甸明江移驾到新加坡，供信徒瞻仰及公众参观。

这殊胜因缘是因明江马哈巴提陶佛寺的住持人和尚，生前曾听闻法照法师在缅甸发心修建佛塔的种种事迹，因而希望将佛陀舍利赠与法照法师。在法照法师即将启程到明江前的一个星期，人和尚却圆寂了。

法照法师抵达明江后，与马哈巴提陶佛寺的般丹达突笠雅大法师、般丹达纳达瓦萨大法师，商讨明江佛牙移驾新加坡展览事宜。两位大法师依住持和尚的遗愿，答应将佛牙及佛真身舍利子移驾到新加坡，供东南亚的佛徒们瞻仰，因而促成了佛牙舍利南来的因缘。在“佛牙舍利暨佛教文物精粹展”结束以后，上述许多佛真身舍利子及佛弟子舍利子，将遵照住持和尚的遗愿，留在新加坡护国金塔寺由法照法师保管供养。

五、妙务出土的佛牙及舍利子

妙务佛牙与舍利子出土

两百多年前，妙务佛牙是在一尊古佛塔坍塌后清理时，被发现藏于用黄金打造且镶有宝石的月柜宝函内。而藏有舍利子的石棺，被村民发现并被拿去当作磨刀石使用，当磨刀石板破裂后，却意外地漏出金银片包裹着的舍利子，村民将金银片变卖后，才将舍利以一万元缅币卖给了妙务般陀喇佛寺的前任住持和尚。

被买回来的舍利，因为年久而与沙石及石块黏在一块，住持和尚只好将沾满泥沙的舍利浸在水中七天才分解出来。其中不同的舍利有不同的异像发生，有些舍利载浮载沉，有些不停的自由窜动，有些被火烧也不坏，用重物重击也丝毫不损。

当时的住持和尚说，往后佛牙及舍利子应付托给对佛教有巨大贡献的僧侣或佛教徒保管。后来缅甸僧侣兴建佛塔，都向这位住持和尚迎请舍利子，安奉在新建的佛塔内供养。而由住持和尚分赠给僧侣的佛陀真身舍利子，都会在分赠后复生新的舍利子。

新世纪佛牙出土

第二颗在妙务出土的佛牙，是在位于妙务的蒲甘山海砂石佛塔，塔高三百英尺，塔中供有高九英尺的佛像，这座佛塔是距今两千三百多年前，当时缅甸拉庆省国王所兴建。1980年，这座佛塔在一次雷击中倒坍，妙务般陀喇佛寺的现任住持务舍葛帕喇大和尚在雨季清除倒坍的佛塔时，赫然发现倒坍的佛塔中有一颗佛牙和大量的佛教文物及一些佛陀舍利子。

佛牙及舍利子装在小铜棺中，佛像用金、铜或铅制的佛龕收藏着，尚有小佛像无数。出土后的佛牙和原有出土已有两百多年历史的佛牙，大小及牙纹完全吻合，而且完整无缺，牙齿健康，具有三根牙根。

这颗出土佛牙的来历在“银鎏金舍利函”中曾有详细记载，是属于“牙白净相”四颗佛牙中的一颗。后来经一位到缅甸考察的日本牙科专家的鉴定，认为这颗佛牙应属于佛齿中左下颚最后一颗的智慧齿，距今已有两千五百多年历史。而且一般人只有二根牙



二百多年前妙务出土佛牙



务舍葛帕喇大和尚遥指小树即是发现佛牙处

妙务蒲甘山



根，只有圣人才会拥有三根牙根。佛齿上的牙龈痕迹显现有三分之二被牙龈（肉）所包裹着，并且具有牙沟，这是不可思议的特点，因为普通人不可能出现。

佛牙舍利是至高无上的圣物，其价值无法估计，也无法用世间一切可以计算价值的尺度来衡量。佛牙有一股无法臆测力量，佛牙的破土应世，代表了佛陀的智慧、慈悲、证悟、仁爱、和平的精神，象征着佛陀成正等正觉，在新世纪里重现。

六、新加坡恭迎佛牙舍利

护国金塔寺在缅甸广修佛塔

护国金塔寺住持法照法师，秉持着药师如来的本愿，发心修复古佛塔，并得到各国佛徒的护持，捐款来自新加坡、马来西亚、台湾、香港、曼谷、菲律宾等国。法照法师带领着成千上万的信众，前往缅甸的轩对、妙务、明江、

蒲甘、黑河、卡古、迎瑞湖及妙穗等地，展开艰巨的修复古佛塔的使命。十年内已经修复完成的佛塔在蒲甘有七座，包括一处佛教丛林，内有佛塔、禅堂、戒堂、弘法堂、大浴池等等。在迎瑞湖修有碧雅韵佛寺和红佛寺等，而最壮观的要数卡古塔林，其中佛塔不可胜数，千塔成林。在妙务亦修有三座佛塔及一座佛教博物馆正在修建中。

佛牙舍利与新加坡因缘

正因为法照法师与佛弟子在缅甸修复古佛塔的殊胜功德，获得缅甸国家赐封马哈萨达摩竺迪卡达迦尊号。缅甸人一般认为修佛塔应由出家人来带领，法照法师在缅甸广修佛塔，得到缅甸人民普遍的尊敬。

当初发现并供奉佛牙的妙务般陀喇佛寺现任住持务舍葛帕喇大和尚，感觉自己年纪渐长，需要将自己保管的这颗佛牙传承下去。为了帮佛牙找到合适的人和地方供养，于是，在二零零一年中旬，大和尚随团到新加坡、马来西亚、泰国等东南亚国家考察。

当他到新加坡参观护国金塔寺和法照法师创办的慈光福利协会，看到了在这一块土地上，人们勤奋工作，不分种族与宗教和谐相处，共同为慈善事业而努力；需要帮助的人，得到适当的照顾。而新加坡这个国际大都会，来自全球各地的人在此汇集，佛牙舍利如供奉在新加坡，可以更加迅速地将佛法弘扬世界的各个角落。加上大和尚素闻法照法师对缅甸佛教的贡献，终于决定将这颗1980年在妙务蒲甘佛塔出土的佛牙，交付给新加坡护国金塔寺住持法照法师供养。

法照法师曾恭问大和尚：“为什么把保管佛牙这么重要的责任，交给一个来自外国的北传法师呢？”务舍葛帕喇大和尚回答说：“虽然你来自新加坡，却为缅甸的佛教做了这么多事，你这种不分国界、不分种族的慈悲喜舍精神，正是走向正信佛道的表现。保护佛牙舍利是出家人的责任，以你这些年来的所做所为，我相信你正是保护佛牙的最适当人选。希望你把佛牙带回新加坡，让更多的人可以见到佛牙舍利，也让佛法散播全世界每一个角落。”

知道了大和尚的心意，鉴于保护佛牙是出家人义不容辞的责任，更为了佛法的弘扬，于是，法照法师承诺起供养保护佛牙的使命。

蒲甘佛塔中原供的佛像



而为了让新加坡和东南亚的佛徒，可以更全面地了解佛陀的圣迹和圣物，法照法师积极地筹备“佛牙舍利暨佛教文物精粹展”，从明江和妙务商借佛牙舍利、大量的佛真身舍利、佛弟子舍利子和其他珍贵罕见的佛教文物，呈献在世人的面前。

佛牙驾临新加坡

当这一切的因缘成熟，法照法师遂于二零零二年七月率领信众，亲往缅甸妙务和明江迎请佛牙舍利、佛真身舍利子，和为数众多的佛教文物，于七月五日驾抵新加坡，在众多南北传大德法师和信众的虔诚迎接下，佛牙舍利奉安于护国金塔寺，并于同年八月二日至四日，在护国金塔寺庆祝建寺十周年所举办的“佛牙舍利暨佛教文物精粹展”中，让新加坡和全世界的佛弟子和公众得以亲睹释迦牟尼佛圣颜。展览会落幕后，这颗新世纪在妙务蒲甘山上破土应世的佛牙舍利，将永久在护国金塔寺安奉供养。

期待中的新加坡佛牙寺

许多人对于新加坡护国金塔寺法照法师拥有的佛牙和舍利子感到质疑。有的人认定世界上只有斯里兰卡佛牙和中国法献佛牙是

真正的佛牙，其它出土的佛牙都不足以信。也有些地方，将佛真身舍利子当成买卖，因此，当法照法师从缅甸明江地区迎回的佛真身舍利子透过媒体公诸在世人面前时，其鲜艳的色泽，光彩夺目，令人赞叹惊艳，也引起了许多人的怀疑。

然而，代代相传的佛舍利，并不因为这些质疑而有任何影响，因为佛陀遗留人间的佛法及大爱，将随着佛舍利的传扬而生生不息地延续下去。

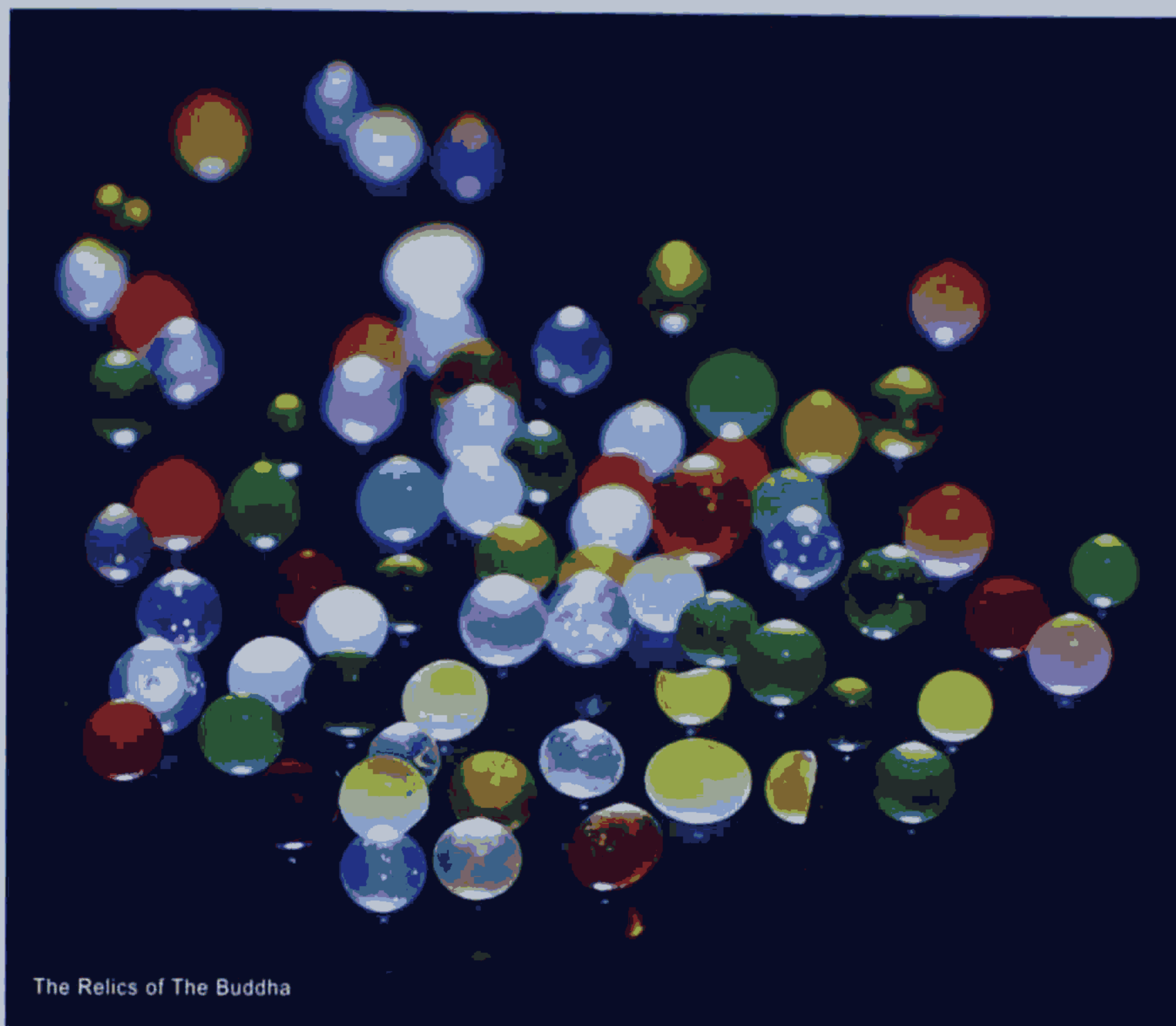
有人建议新世纪出土的佛牙和舍利子应接受检验，才能验明证身，受到广大信徒的信赖。然而，法照法师却不准备这么做，因为法照法师说：“你可以怀疑舍利的真假，但是你不可以怀疑佛徒们为佛教献身护法的愿心。舍利不是用来买卖的，不需要任何的验证。只要你心中有佛，佛牙就是真的，舍利就假不了。但如果一个人心中没有佛，真正的佛舍利示现在你的面前，你又是否感受得到呢？”

法照法师从缅甸妙务般陀喇佛寺的现任住持务舍葛帕喇大和尚的手上，接下了保管佛舍利的神圣使命，这颗佛牙舍利和佛真身舍利子，是属于全世界佛教徒的，也是属于新加坡人的圣物。我们期待新加坡佛牙寺在不久之后可以建成，让新加坡、东南亚，乃至全世界的佛教徒，得以朝拜佛牙圣物，思慕如来众德，而佛陀的智慧与慈悲，也得以绵绵不绝地传承下去...



妙务—蒲甘山出土佛牙

New Discoveries Catalogue



The Relics

The Relics of The Buddha

King Asoka, who was a pious Buddhist, constructed eighty four thousand monasteries and pagodas in different parts of the world, including Myanmar. In each pagoda, he enshrined the sacred relics of the Buddha. Buddhists have always held in high regard the relics of enlightened beings. The relics embody those beings, and are also a powerful means by which their wondrous qualities may be recalled. As such, relics inspire great faith and devotion.

This is particularly true with regard to the relics of the historical Buddha, Sakyamuni. Corporeal relics of Sakyamuni Buddha, which have been reasonably authenticated by

archaeological and historical data, are understandably rare and especially treasured. Shrines, stupas and pagodas have been built to enshrine the bodily relics of the Buddha such as his bone, hair and teeth, as well as his belongings like his alms-bowl and robe, or else to commemorate the places he visited in his lifetime.

The sutra relates how the Buddha gave detailed instructions for the cremation of his body and the enshrinement of his relics. When Venerable Ananda asked the Buddha what should be done to the Buddha's body upon his passing away, Buddha replied that his remains should be given the same treatment as to a wheel-turning monarch. The Buddha described the procedure for preparing the body for cremation, and asked for the construction of a *stupa* at the intersection of four main

roads to enshrine his remains. According to the Buddha, a devotee who venerates the Buddha's remains with faith and joy will enjoy long-lasting happiness.

The Cremation and Distribution of Relics

The Buddha's final resting-place was Kushinagara, a town in the Malla country. At the Buddha's cremation ceremony, the funeral pyre could not be lit until Venerable Mahakassapa, one of his most senior disciples, arrived to pay his last respects.

After the cremation ceremony, the Mallas initially sought to keep all the relics for themselves. When a terrible fight was about to start, a Brahmin priest named Drona intervened, saying: 'Our Buddha was a teacher of forbearance. Unfitting indeed is this clash of arms over the division of the Buddha's remains. May you all be united, sirs, reconciled. Rejoicing together, we will distribute the relics and monuments will be built for them in all the directions.'

In order to satisfy everyone who wished for the relics, Drona heaped them in many small but equal quantities so that each person will have the same share. But during this distribution process, the King of Gods discovered an injustice. He noticed that while giving out the relics, the Brahmin had hid some of them in his hair. The gods in their turn stole the relics which had been hidden in his hair, and he was greatly surprised when he found out that the relics he had stolen were missing.

Eventually the relics were distributed to the eight cities of Rajagaha, Vesaki, Kapilavatthu, Allakappa, Ramagama, Bethadipa, Pava and Kushinagara. In each place, a stupa was erected to house the remains for veneration and worship.

According to Buddhist scriptures, one hundred years later, when King Asoka conquered the territories that enshrined Buddha's relics, he re-gathered all the relics

and re-distributed them to 84,000 stupas spread over the following places: the whole of India, Southeast Asia, Sri Lanka, Afghanistan, Nepal, Pakistan, Mangala, Bhutan, China, Tibet, Myanmar and the rest of the world. King Asoka was able to spread the relics far with the help of Medicine Buddha's 12 Guardian Kings.

Whatever the historical legitimacy of a particular relic, the practice of venerating holy relics has been critical to the spread and maintenance of the Buddhist tradition for more than two and a half millennia.

The exhibited relics of Lord Buddha and His disciples are on loan from the monasteries in Mrauk-U, Myingyan and Meiktila in Myanmar.

The golden relics were discovered in an ivory reliquary, the size of a betel nut. Relics of the Buddha's head, head vein, brain, bones, blood and flesh were all discovered from a collapsed pagoda in Myanmar.

Identifying Buddha Relics

According to scripture, the Buddha's relics have a miraculous quality, which enables them to increase in power, size and number, with time and veneration.

A *Sayadaw* from Meiktila gave this account: I made a casket-like pendant for my 456 pieces of Buddha relics that are the size of mustard seeds. But the last time I counted, there were 75 more relics.

The Buddha is no longer in our physical world, but his miraculous powers exist as if he were still living. The Buddha's relics are golden, pearly or the colour of red jasmine. These mustard-seed sized relics are pearly, and as white as ivory, and we believe they are the Buddha's relics.

Size and Colour of Buddha Relics

Generally, Buddha relics come in three sizes: like the kidney bean, broken rice, or



mustard seed. Their colours show their bodily origin: golden relics come from flesh; pearly ones from bone; and red jasmine from blood. *Sisa* relics from the head of the Buddha may look like diamond, ruby, emerald or amber.

The biggest Buddha relics are golden and have a luminous brilliance. Medium relics are pearly and very white; and the small relics are red-jasmine coloured. Devotees often venerate Buddha's relics with palms raised and placed together.

The Sacred Buddha Tooth

According to the Theravada Tipitaka, sacred relics appeared after the cremation of the body of the Enlightened One. Among them were 44 holy tooth relics.

The scriptures reveal that the compassionate Buddha left four wisdom tooth relics and 40 tooth relics to the future generations for their veneration. The four eyetooth relics were sent to the Dragon King; the Lord of the *Nat Devas* (*Dhajia Min*); *Kandra* (now Sri Lanka); and *Kalika* (Now

China). The rest of the 40 tooth relics were given to Rahula for distribution to the human world.

True or False

It would almost be impossible to tell apart the difference between replicas of Buddha's Sacred Relics with real ones. Even scientific tests are refutable; there is really not a fool-proof method available at all.

However, according to Ven. Shi Fazhao, Abbot of Golden Pagoda Buddhist Temple, one sure way is to follow the voice of your divine faith, and not merely have a list to check against the qualities a relic is supposed to have.

For instance, a relic that possesses diamond-like qualities can still shatter into a hundred equal pieces under the hammer of a skeptic. One wonders why. Wasn't the diamond-like relic supposed to have withstood the force of a hammer?

Ven. Shi Fazhao offers an explanation based on faith: The shattering result in fact is

not indicative of the quality (or lack of) of the relic. It is due to the lack of faith, which will result in an anticipation of the shattering of the relic. Hence, the relic splits. However, instead of just breaking into irregular pieces, it breaks into 100 equal pieces to demonstrate the uniform, multiplying effect of relics. On the other hand, if one has faith in the relic, it would not have been put to the test in the first place. Therefore, the effect of an action imposed on a relic is really a function of one's faith.

Legend of the Buddha Tooth Relic from Myingyan (Bagan)

The Sacred Hair of The Buddha

The sacred hair of the Buddha appeared in an ancient pagoda located on the three hillocks near Shwe-san-daw Pagoda of Pyi. These three hillocks are where the Buddha-to-be in his previous incarnations lived - as the king of iguanas, of rabbits, and of fancolins.

When the Buddha arrived at the top of Mount Pho-U in Western Pyi (Siri-Khettara), he handed four hair relics to Eraputha, the Serpent King, to be enshrined in four pagodas, including Pyi-Shwe-san-daw Pagoda. The hair relics of the Buddha are today on display in the Buddha Relics Chamber in Myingyan.

The Sacred Tooth Relic of The Buddha

From a derelict Thanton pagoda, a lay-devotee fortuitously obtained a tooth relic of the Buddha. It had been in his family's keeping from that time, but one of his recent descendants offered the sacred object to Venerable Kondanna, the same monk who had built the Buddha Relics Chamber in Myingyan.

When the Buddha was near his death, he said to Venerable Gavampati (who was the

73rd of the 80 Maha Arahants), iOh Gavampati, after the cremation of my sacred body, the 33 teeth-relics on the pile of sandalwood should be taken to Thaton of Ramanna division, and be given to King Maha Sirimalasoka.î The arahant did as the Buddha instructed. The King Maha Sirimalasoka dug two wells to wash the teeth-relics. The two wells are fragrant till today. The King then enshrined the 33 relics in 33 pagodas made of stone.

In 236 Sasana Era, Cula Sirimalasoka reigned Thahton Suvannbhimi. An exceptinally pious devotee, he removed the 33 teeth-relics from the stone pagodas and put them in 33 gold caskets, which were then housed in 33 gold buildings. Afterwards, he made a firm resolution:

îIf these relics are genuine, may they travel in their gold caskets to wherever they can enhance the goodwill and welfare of all living creatures, until the end of the Buddha's teachings.

Subsequently, all 33 gold caskets disappeared and reappeared in different parts of Ramanna Division. The King built a pagoda each in those regions. Venerable Kondanna said that the tooth relic he has might have originated this way.

Relics of the Buddha's Disciples in Myingyan

The collection of arahant's relics in the Relics Chamber of Myingyan are from the holy remains of the Venerables Sariputta, Moggallana, Sivali, Ananda, Maha Kaccayana, Anuruddha, Bakula and many other arahants.

Relics of Venerable Sariputta

In 1349, U Khin Shwe, son of U Kay and Daw Kyi, from the No. 4 Quarter of Myingyan, donated five pieces of the golden relics of Shin Sariputta to Venerable Kondanna.



Relics From Myingyan

While living in the Karen State, Ko Khin Shwe found out that an old Karen couple had obtained those relics from the ruins of an ancient pagoda. The couple subsequently offered the relics to him.

Another monk, Ven. Manle Thera, found some relics of Venerable Sariputta at Mogaung, among the debris of a collapsed pagoda after an earthquake. Relics of Venerable Sariputta are very rare. The small bottle containing the relics were capped with a little piece of silver, and on the silver strip around the bottle is written 'Two Relics of Venerable Sariputta'.

Relics of Venerable Moggalana

Southeast of Kanbauk village in Myingyan town is a hill called Shin Moggalan Kone or Shin Moggalan Pagoda. This is where the relics of Shin Moggalana have been found. They have the appearance of black-coloured balls, and some have been preserved in a special reliquary that is kept in a repository.

The miraculous qualities of the relics found here have been described as follows:

1. The Shin Moggalan Kone sometimes shine with a divine radiance;
2. The relics can be obtained only on this hill
3. The relics can be obtained only by those who are worthy of them;
4. There are still many relics left on the hill, even though people have already collected many of them
5. The same pile of relics may appear at different places the following day.
6. Relics have been known to appear spontaneously on the trays held by devotees who are about to offer food to the *bhikkhus*.

Relics of Venerable Sivali

Between 1320 and 1321, Nayyin village was flooded by the Ayeyarwaddy River and many ancient pagodas were ruined. It was among these ruins that Shin Sivali relics were

found. According to **Let-wei-nawyathar-shauk-htone**, Shin Sivali relics can be white, reddish or yellowish.

Sivali relics have the appearance of plum seeds or the kernel of a jujube fruit, and have an uneven surface likened to 'goose pimples'. Some relics can be as large as the tamarind seed (272 milligrams).

Relics of Venerable Ananda

In 1323 Venerable Ananda's relics were discovered in the eastern part of Dhat-taw-taung of Kyauk Sei town.

Relics of Venerable Kaccayana

In 1322, the relics of Venerable Kaccayana were collected from an ancient pagoda in Ngamyaung-taung village, Sagaing town. Historical accounts have it that the holy being was a very handsome man. His relics are pearl-coloured, and similar to the seed of the jackfruit.

Other relics that have been recovered from the debris of collapsed pagodas include those of *arahats* such as the Venerables Anuruddha, U-Pali, Bakula, Nagasena, and Kondanna.

Legend of the Buddha Tooth Relic from Mrauk U

First Buddha's Tooth Relic From Mrauk-U

The first of the Buddha's sacred tooth relics were discovered more than 200 years ago among other treasures at Mrauk-U, after an ancient pagoda fell through decay.

Many Buddha relics were enshrined in Min Paung Paya, a pagoda built for kings during the Waidali dynasty. It sits on a huge sandstone. When lightning destroyed the



pagoda in a thunderstorm 43 years ago, its pieces of sparkling sandstone were found by a villager who used them to sharpen his knives.

In addition, he found silver and gold boxes which had Burmese inscriptions on them. These boxes housed the Buddha's relics. The villager emptied the contents of the gold and silver boxes and melted the precious metal for sale. Since he had little interest in Buddha's relics, he sold the priceless contents to the late abbot of Mrauk-U Monastery for ten thousand *kyats*.

The abbot conducted his own tests on the relics to confirm their nature. He soaked them in water for seven days, to remove the dirt and earth on them. The relics would not sink and some appeared to be sparkling. They also seemed very hard and not easily crushed. On the basis of his past experience, he confirmed that they were indeed Buddha's relics. Before he passed away, he left the relics to the present abbot of that monastery.

The present abbot said the relics would be conveyed to anyone who is willing to spread the Buddhist faith over a wide region.

The Second Buddha's Tooth Relic From Mrauk-U

A Gawunpadi monk, Kuthiayone, passed several tooth relics to some Sangha

members after receiving them from Rahula. The lower left tooth was conveyed to the monk Buhala, who in turn remitted it to the King of the Rakhine (Arakan) State of the Mahasandra (Weidali Dynasty). He built a pagoda situated on the mountain called Bagan to enshrine the tooth. It was 2,300 years ago near Mrauk-U that this structure, popularly known as the Bagan Pagoda, was built. When the pagoda collapsed in 1980, the present abbot of Mrauk-U discovered the Buddha tooth relic together with a 9-feet Buddha image, and many other smaller Buddha images made of lead mixed with earth and soil.

After conducting some investigation and making comparisons with the tooth relic which had graced his monastery for more than a hundred years, the abbot realised that both relics had similar qualities, thus endorsing the authenticity of his find.

Out of gratitude for the hard work Singapore Golden Pagoda Buddhist Temple (GPBT) has put in over the years in the restoration of temples in Myanmar, he decided to pass the Buddha tooth relic to the abbot of GPBT as a token of his appreciation.

This tooth relic has been inspected and authenticated by experts from Japan.

How Buddha's Tooth Relics Arrived at GPBT

Ven. Shi Fa Zhou is held in high regard for his extensive meritorious work in Myanmar, and has been conferred the title of "Mahasaddhammajotikadhaja".

When the Abbot of the Mrauk U Monastery where the sacred Buddha's tooth was kept, needed a new custodian for the sacred object, it is to Ven. Shi Fa Zhou that he turned. The Abbot felt that he was getting on in years, and wanted to entrust the tooth to someone worthy, in a place where the tooth would be venerated, and beneficial to the propagation of the Dharma. On a visit to Singapore, he was much impressed by the

open nature of its cosmopolitan society, and by the people's mutual respect for one another's culture and religion. His visit to Golden Pagoda Buddhist Temple and the Metta Welfare Association, and his discovery of the welfare activities of GPBT, convinced him that here was a sincere group of practitioners under a remarkable leader. Having the sacred tooth in Singapore also meant that it could be easily accessed by Buddhists and non-Buddhists alike.

When the Abbot offered the tooth to Ven. Shi Fa Zhou, the latter felt that as a monk, it was his duty to preserve the Buddha's legacy, and he was more than honoured to accept the responsibility. Thus the Buddha's tooth arrived in a grand ceremony at GPBT, on 5 July 2002.

However, Ven. Shi Fa Zhou had felt that more should be done to create awareness of the precious relic and the Buddha's greatness. With that thought, he had began collecting relics of the Buddha and of his elder disciples, and many sacred artefacts, so as to have a substantial display for the benefit of the public. It is from this idea that the Enchanting Buddhist Treasures Exhibition was born. After the exhibition, all the relics with the exception of the Mrauk U tooth relic will be returned to their places of origin.

One of the Venerable's dearest wishes right now is to build a magnificent monument for the holy tooth relic that would do justice to its significance, and where it could be easily viewed and venerated.



文 物 篇

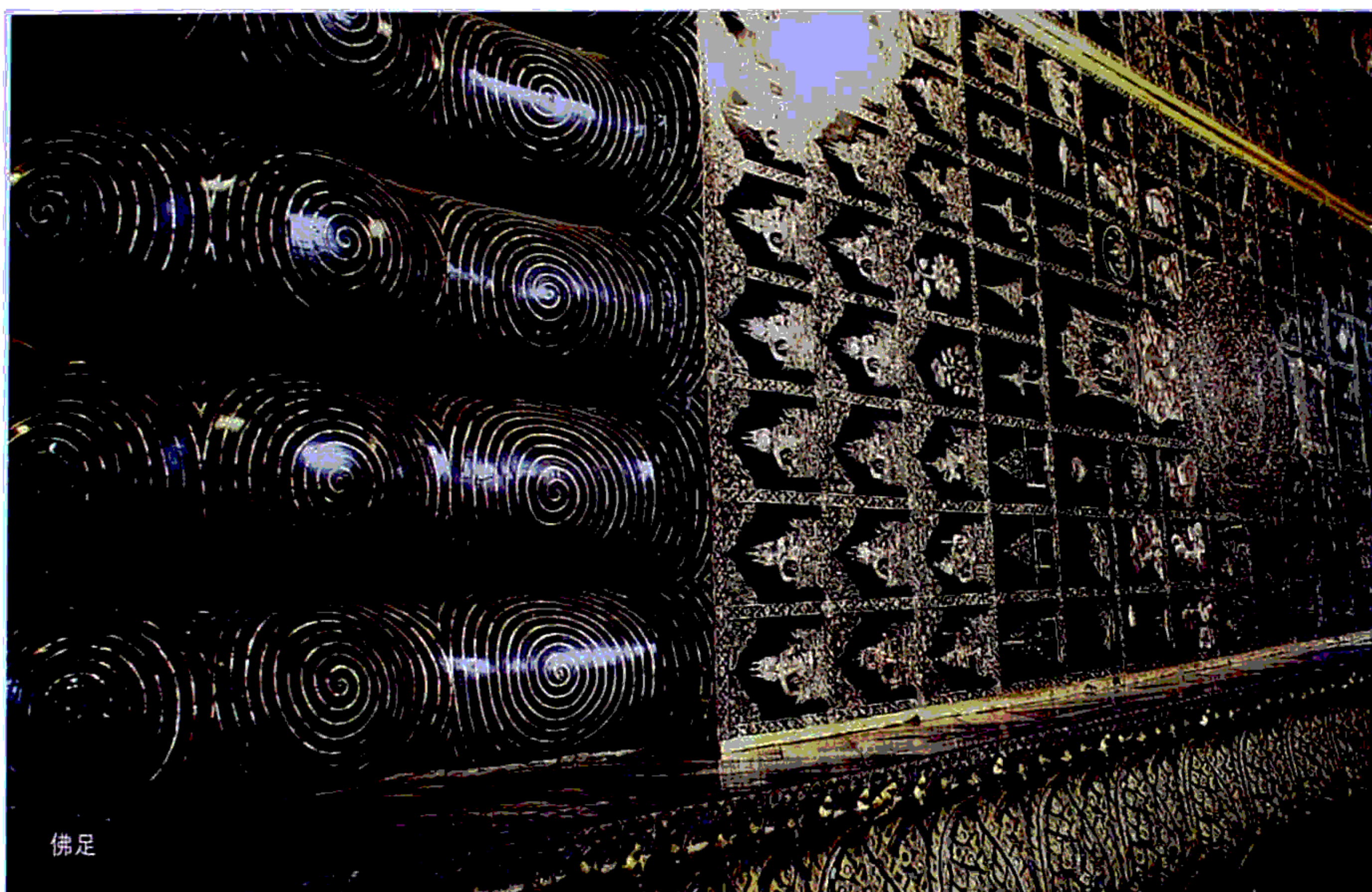
佛教文物巡礼

Buddhist Images & Artefacts



佛教文物巡礼

欣赏佛教艺术文物，除浸濡在视觉的美感欣赏之外，最重要的是起慈悲喜舍心，从庄严慈悲的佛像、文物中，庄严自己，开启智慧之门，达至与佛合一的菩提境界。



佛足

弘扬佛法和对佛陀的崇敬是佛教艺术的起源和根本。

佛经是佛陀的法语，也就是佛法，弘扬佛法最直接的方式是翻译佛经。后来，为了使佛经能更广泛地传颂，便开始有了经文的朗读和梵呗的颂唱。佛乐的传播，使得佛教迅速地传扬开来，优美肃穆的佛曲，即使听不懂经文的内容，亦能从梵曲中感受到心的平静。

另一种佛教艺术的表现方式则表现在美术和雕刻上。透过无言的视觉造像，引导人进入无尽藏的义理生命中。浩瀚无垠的如来法世界得以向世人平凡地示现，人们可以从中汲取涵养，并直接分享到佛法的智慧与文化生命。

一、象征性的原始佛教标志

广义而言，一切佛教的尊像，包括佛、菩萨、阿罗汉、诸天、明王、护法等，都称为佛像。佛像的起源众说纷纭，《增一阿含经》和《大方便佛报因经》认为佛陀住世时已有佛像的塑造，是以木质和金制为主，也有经律认为，佛像和佛画的制作在世尊入天后不久才出现。

以上这两种说法均见于北传佛典，在南传的经典中并无记载，且在原始佛教的时代也寻不着佛像的踪影。在初期的佛传图中，凡是需要表现佛陀事迹时，几乎都是用象征、隐喻和暗示手法来表现，用法轮或手印来表示佛陀说法，以马和象来比喻出家，以经行处来代表佛陀经行或步行，而用佛塔来表示佛陀

涅槃，其他具代表性的标志如佛足、金刚座、莲花、菩提树等，这可说是原始佛教艺术最大的特点。



佛足

早期的佛教界以佛足的塑像代表佛陀常住应世。尊敬膜拜佛足在南传国家庄严隆重而且非常殊胜。佛足脚板通常具体的雕刻了佛陀的智慧和细腻的法相轮回。法轮就是在佛足脚板中央的部分出现，他代表佛陀的无常法相和无常变化的三十二相，一百零八法相和一百三十二具足的佛陀圣相。

金刚座

在古印度，王宫贵族王子，地位尊贵，而证悟后的伟大佛陀也非常的尊贵，因此世人皆认为佛陀应该拥有自己的金刚座。可是当佛陀成正等正觉时，以四大皆空的思想放弃了金刚佛座，因此，后世以空寂的金刚佛座代表佛陀的常住。

佛经

佛经是佛陀遗留人间的法语，通称佛法。经过几代佛陀的出家弟子多次结聚，完成的大藏经典含盖了佛陀四十五年弘法所说的三藏经律论，因此佛经是佛教界最珍贵的宝藏。

永恒不朽的慈颜 — 佛像之美

从象征性的标志到具体形象的佛像出现，可说是佛教艺术文化和佛像崇拜盛行的一大转折点，其最主要的起因是来自于人们对佛陀的怀念，透过具体的佛陀形象，使得佛弟子的心灵得到安慰和皈依之所。

佛像的诞生

佛像的起源，一般认为是在纪元后的一世纪，在印度西北的犍陀罗（Gandhara）开始了佛陀的造像。据说来自印度西北部犍陀拉的工匠，根据古希腊的塑像造型，雕塑了历史上第一尊佛像。这是印度一个小国的国王为了纪念释迦牟尼佛上天为母说法而刻的。佛像以檀木为质材，造型受中印度玛都拉族传统影响，兼容西方的巴基斯坦、阿富汗、希腊等地区的人像造型风格。

而几乎在同时，另外一批来自印度玛都拉（Mathura）的工匠，则以紫金磨制，根据古印度神像的造型塑造了释迦牟尼佛像。这两尊可以说是世界上佛像雕刻的始祖。

从此，佛像的塑造就根据以上两个造型，发展出波澜壮阔的风貌。后来的佛像也因为受不同国家文明与文化的影响，而有了千变万化的风貌与姿彩，也开展了佛教艺术文化的浩浩荡荡，最终成为人类智慧文化中的瑰宝。

“佛身无有边，智者悉观见；一念之所知，出现诸如来。”《华严经》

佛像艺术的发展

有佛教传布的地方，就有佛像。佛像在佛教的宗教活动和造型美术的发展史上，有着核心的地位，经过两千多年的漫长岁月，佛像艺术一直在宗教和文化史上扮演着重要的角色。

早期佛像的造像以佛教教主释迦牟尼佛为主，在大乘佛教兴起之后，佛陀像又增加了阿弥陀佛、阿閼佛、药师佛、毗卢遮那佛等，而密教兴起之后，大日如来等五方佛形象，更是大量兴起。



菩萨一词，原是佛陀成道以前的称呼，但后来为和“大乘菩萨”有所分别，专称成道前的释迦太子为“释迦菩萨”，而“菩萨”二字用于其他的大乘菩萨。

佛教雕塑之美

佛教美术与雕塑的题材以佛菩萨像为最主要，所有的佛菩萨像有一共同点，即外形力求庄严静美，以表达佛的慈悲与智慧，让人望而心生景仰。因此，历代创作佛菩萨像的艺术家们，不但技艺高妙，而且对佛法内涵的深意尤能体会，故其作品能光芒万丈，历久而弥新。

佛像的面部表情最能表达出佛教的内涵和精神。佛的庄严、菩萨的慈悲、天王的威猛以及力士的彪悍，均透过眼神、嘴唇的微妙变化，身姿手势和衣服装饰表现出来。

宝相庄严的佛像，使我们的心灵恬静喜悦，更让我们的慈悲智慧获得增长。浩瀚宇宙中，佛菩萨像就宛如佛菩萨的化身一样，时刻陪伴着我们，帮助我们走向光明、幸福与圆满。

佛菩萨的造像

在佛像与菩萨像的创作中，其外貌容颜之端庄肃穆，大致上相差不多，最大的差别在于佛现“出家人”形象，而菩萨现“在家人”形象。因此，在服饰上就大异其趣了。

菩萨像的服饰、发型、姿态、手式、璎珞等均较佛像更富于变化，而其中又以观音菩萨形象变化最繁复，式样最丰富，名称也最多，这与观音菩萨在民间信仰流传最广有关。

佛像的分类

一般而言,佛像可按其身份的不同而区分成四部:佛部、菩萨部、明王部及诸天部等四大部类。其他还有罗汉、高僧等,但以四部为最主要。

1. 佛部

佛,就是佛陀,是梵文Buddha的音译,意思是“觉悟者”,也就是彻底觉悟真理的人,是佛教修行的最高境界。

佛的特相是具有三十二种庄严相、八十种形好。而诸佛的形象是以释迦牟尼佛为主要造像基础,以其手印的姿势与持物来分辨不同的佛。

在诸佛部中,只有释迦牟尼佛是真实的历史人物。根据释迦尊乘着六牙白象从兜率天宫下降、投胎摩耶夫人、住胎、出世、修行、成道、转法轮到涅槃的过程,而有了降魔相、说法相、禅定相、涅槃相等不同造型。

阿弥陀佛以弥陀定印为代表,而药师佛则右手作施无畏印,左手置足上持药钵或药壶等。

佛菩萨像有立像、坐像、倚像和卧像四种。卧像又称涅槃像,只有释迦如来涅槃像一种。诸佛的坐姿通常是双腿盘坐,称结跏趺坐,只有弥勒佛是两腿垂于座下,结善跏趺坐,站姿为直立形。佛像的基座有莲花形的莲

花座和方形的须弥座。前者象征佛国世界清净无染,后者喻意佛国乐土须弥山。

2. 菩萨部

菩萨,梵文Bodhisattve,音译菩提萨埵,简称“菩萨”,是佛的弟子。意译“觉有情”、“道众生”等,是以智上求菩提(觉),以悲下化有情(众生),用佛的法旨和教义,解救苦难中的芸芸众生。

在尊像的配置上,当佛陀为主尊时,菩萨常立于佛陀的两侧,成为胁侍,但菩萨也常成为主尊,受到信众的供奉。汉传佛教的菩萨以观音、文殊、普贤、地藏、大势至为主,而藏传佛教则以各类观音像、观音化身、度母像、文殊像、尊胜佛母等为人多数。

菩萨多为在家居士像,大都穿裙,披天衣,头戴宝冠,束发高挽,并有两绺头发顺肩垂下,以环耳、颈璎、腕钏、臂钏、足钏等装饰其身。上身袒露,下着长裙,飘带飞舞,身体或倚立或斜立,形像多彩多姿。

所有的菩萨像中,以观音菩萨形象变化最繁,式样最丰富,名称和数量也最多,主要的原因是因为观音信仰流传最广。而地藏菩萨是在诸多菩萨造像中,唯一以出家人形象出现的菩萨。



3. 明王部

明王，梵名Vidya-raja，“明”是为大慧光明之义，是佛菩萨化身的一种，根据密宗的观点，佛和菩萨为了教化恶性众生而现忿怒形相，是乃发大悲心，以智慧的光明，摧破一切烦恼业障，所以称为明王，又称为持明王、忿怒尊、真言王。

明王像一般都是多面多臂，手持各种法器的忿怒相，但也有一些例外，如孔雀明王即现慈悲相。



4. 诸天部

佛教除了为数众多的佛、菩萨之外，围绕在诸佛菩萨旁还有许多护法神。这些护法神来源不一、种类繁多，所代表的意义也很广泛。然无论来自何方，这些护法神、天王、金刚等，都是守护在佛菩萨的座下，恪守着维护佛法尊严的重责大任。

汉传佛教中常见的护法神即所谓的“天龙八部”，最为人们所熟悉。在造型上也相对有较固定形式的，是立于天王殿侧壁的四大天王，以及立于此殿中，背靠大肚弥勒佛、面向大雄宝殿的韦驮，还有在大雄宝殿和大悲

殿中作为胁侍者的十二诸天等。另金刚力士是泛指执持金刚杵的护法神种。

藏传护法神的阵容庞大，除基本具有显宗佛教的各类的护法神之外，又接受了藏地的大量土著神灵。按功能分，可有大黑护法、财宝护法、天部护法和金刚护法等四大类。除护持佛法之外，还负责饶益众生功利事业，具有息灾、增益、敬爱、降伏方面的济世功德。正因为如此，藏传护法神就如智慧神一样，受到僧俗的顶礼膜拜，这在汉传佛教是比较少见的。

虽然汉传与藏传佛教的护法神形象不一，但一致的是，他们都是佛菩萨的捍卫者，手上执持各种法器，降伏诸魔障，护卫佛法和诸道众生。在造型上大都是充满威慑、可怖，咄咄逼人的威猛神态。



见佛起慈心

历代的艺术家们，透过对佛陀的造像以表现其艺术的高妙造诣之外，更从佛像创作中传达出对佛陀的崇敬和对佛法的体悟。在宝相庄严的诸佛造像中，心中一片安静祥和。

欣赏佛教艺术文物，除浸濡在佛像雕刻的美感欣赏之外，最重要的是见佛颜而起慈悲喜舍心，从佛菩萨庄严慈悲的造像中，庄严自己，开启智慧之门，达至与佛合一的菩提境界。

藏传佛教珍贵的圣物—唐卡



唐卡是藏传佛教中尊贵的圣物，也是佛教文化中珍贵难得的集绘画与刺绣为一体的艺术品。唐卡是藏传佛教的代名词，没有另外一种艺术品能像唐卡那样具强烈的藏传色彩。

何谓“唐卡”？

唐卡(thang ka)又名“孤唐”(sku thang)，约兴起于公元八世纪，是藏传佛教特有的一种艺术形式。“唐”在藏文是平坦、平原、清楚之意，而“孤”则是身体，引申“佛神像”，有尊敬之意。

简言之，唐卡是一种平面艺术，内容以藏传佛教教所崇敬的佛菩萨和护法等为主要题材。无论构图、色彩、线条，皆流露出清晰明亮的工笔风格。

唐卡具体地表现了佛陀一生事迹、菩萨和护法天神的表现神韵。唐卡更是西藏色彩斑斓的艺术品，许多爱好者当成珍品收藏，佛教界视为佛教经典之作，民间则当成艺术品或画作来珍藏。

创作

唐卡是一种卷轴画，有画心、装衬及天地杆，可悬挂、可收卷，大小也随意。绘制唐卡以教化为唯一宗旨，一代代画师必须严格按照规范体制，千篇一律地绘制，因而绘制者从未在唐卡上署名，只能在背面用朱砂写上经咒。

唐卡可以由金丝、棉丝、宝石研磨成粉，以刺绣或绘画的形式创作。但近年来，因为化工材料的应用，也已经有人工和机械纺织制作之分。大体上来说，有笔绘、版印、缂丝、刺绣、织锦、贴花六种样式。

色彩

色彩在唐卡上的运用极其讲究，并且寓含着一定的含义象征，唐卡设色的教义内涵，体现着佛教哲理的复杂思辩。

青、黄、赤、白是藏族绘画通常使用的四个基本色，红色主表威权、善静、忿怒，用以表现神佛的威严和宏伟；白色主善业，表示吉祥、纯洁、慈悲；蓝色表示愤怒、严肃、勇武、镇摄；黄色则表示慈悲光明、功德广大、兴旺和盛、功德圆满。绿色则主大悲，表甘露清风，救度众生，佛和菩萨的背光，绿度母，以及烘托主尊的许多自然物都少不了。

这些颜料多为矿物或植物提炼加工而成，有透明和不透明两种，手工制作的过程缓慢而复杂，但颜料的纯度高，质量稳定，覆盖力强，画面效果厚重艳丽，因而西藏唐卡的色彩可保千年不变。

唐卡三十五佛

藏传佛教的佛像非常多，三十五佛出自般若部经典。据说那些本该入地狱的恶业众生，若诚心诚意向三十五佛忏悔，便能够得到拯救，故亦称忏悔佛。释迦牟尼佛位列三十五佛之首，而其他佛都是以释迦佛为主要造形而作变化。

三. 见塔如见佛—佛塔与舍利

“佛塔所在，如佛亲临，凡是启建、供养、绕行、礼拜…乃至耳闻亲见，均能种下解脱之因，圆满世间福报，乃至速证菩提。”

佛塔代表了佛弟子对佛陀永恒的崇敬与仰慕，也象征如来圆满的法身常存，宛如佛陀常住世间。

佛塔的起源

佛塔，梵名 Stupa，原本是用来安奉佛陀的遗骨、舍利、经卷等圣物，而以砖等建构而成的建筑物。建造佛塔的起源，早在佛陀时代应已开始，据经典所载，须达长者曾求取佛陀的头发与指甲，并建塔供养。佛入灭荼毗后，得舍利八斛四斗，引起八王争舍利，或经协调后，将佛舍利分为八份，由八国各自建塔供养。

佛陀涅槃百年后，阿育王取八国舍利，造八万四千塔供养舍利，此一时代建造的佛塔有半圆球状的塔身，底部藏置舍利等遗物。佛塔除了供奉舍利、圣物的功用之外，为了缅怀佛菩萨圣迹，而在佛菩萨与圣者行迹之处起塔，作为礼拜供养的建筑，使佛塔成为极具特色的宗教建筑。而形形色色用以供养舍利的小型舍利塔，亦成了佛教艺术中的一大特色。

佛塔的种类风格

相传佛陀在涅槃前，弟子请示如何供奉其遗骨舍利，佛陀略作思考后，将其身上的衣袍铺在地上，再将托钵倒放在衣袍上，最后再拿起锡杖示意竖在托钵上。于是，圆形的塔身和向上的塔尖，便成了佛塔的两个基本格式。

然而，随着佛教的传扬全世界，佛塔的形式也随着千变万化了起来，所采用的材料也很多样，而佛塔的种类众多，以样式分如覆钵式塔、雁塔、窣堵波等；以所藏物来分，有舍利塔、法塔、牙塔、衣塔、钵塔等；还有以建材、形状、层级、及性质意义来分，种类繁多不及备载。

佛塔一般建于高峻清净的山崖之上，塔

基多采用大理石建造，有如金刚宝座般安稳。塔顶上用多种文字刻有《法身偈》。当佛教东传之后，融入了中土文化，舍利塔的造型开始千变万化了起来，与印度，乃至中南半岛的一些佛教国家，如泰国、柬埔寨、越南等都不相同，各个国家多少都融入了本土色彩。

“供养佛舍利，乃至如芥子许，其福报无边。”《大智度论》

佛舍利是佛陀法身常住最重要的圣物，为了表示对佛舍利的恭敬，历代以来，佛弟子无不以虔诚的心，用金银、玉石等材质打造制造庄严的舍利塔，将佛牙舍利、佛舍利子和佛陀弟子的舍利子，佛经等圣物，以重重宝函包裹之后供养其中。

诚然，佛塔的建造与舍利的供奉有着密不可分的关系，但就现代的精神来说，佛的究竟是法身，他是纯粹超越的智觉，我们平凡的众生无法透过观念来理解，为了使我们与佛陀丰富的智慧产生连结，透过另一个善巧方便的方法，就是造佛塔。见塔如见佛，佛塔代表着佛陀的智慧与证悟的精神。

敬塔的功德

依诸经典所载，造塔、修塔、扫塔、绕塔、礼敬佛塔，均可得莫大功德，佛塔象征佛陀身口意与法报化三身，乃佛陀最高的精神典范。佛弟子舍利弗曾请示绕塔的功德，佛陀指示，所谓绕塔的功德是指身、语、意绕塔上的获益，而不单只是身体的绕塔；建造、修复佛塔，供养舍利塔等是为身的绕塔，语的方面则为持颂；意方面最重要的是提醒自己时时思考佛陀的智慧。因而，佛塔可说是佛教徒至高的精神象征。

供养佛陀舍利，能思慕如来的众德，如佛在世，即如法身所在。因此供养舍利，即如同礼拜佛成道的菩提树、金刚宝座、佛经行的足迹等相同，有着不可思议的殊胜功德。因此，佛舍利所在之处，就是圣地，就有佛。

虽然我们无缘亲睹佛陀圣颜，但相隔两千六百多年的时空，佛陀仍慈悲示现，激励起我们皈依的初心，心中有佛，此心即佛心。用佛心真真实实去体悟，一花一世界，一叶一菩提，人间也就是净土了。

緬甸—卡古塔林



Buddhist Images & Artefacts



Symbols of Buddhism

The images of the Buddha that we see today were first created several centuries after his passing away. This is because the Buddha himself was supposed to have forbidden his disciples to make any image in his likeness as he would cease to exist in any form after he achieved *Nirvana*. The master and his teachings are therefore portrayed by a variety of signs and symbols. Among the more important symbols of the Buddha and his

message are images of his footprint, a vacant throne, the lotus flower, the mound of earth known as a *stupa*, and the dharma wheel or *cakra*. These symbols not only denote the person of the Buddha, but also events in his life and aspects of his teachings. They therefore have both a biographical and theological meaning.

However, with the passing of the centuries, Buddhists have felt the need for a more tangible and concrete representation of

the Buddha than a mere image of his footprint. Early images of the Buddha were thus created by craftsmen in Gandhara, northwest India, using Greek sculpture as a model for the Buddha. These craftsmen made the Buddha look very much like a Greek god in their sculptures.

In Mathura, another group of craftsmen and sculptors were also making images of the Buddha. Their model for the Buddha image that they were creating was their Indian guardian gods, the *yakshas*. From these two different beginnings developed the long and distinguished series of Buddha images that inspire such great admiration today.

Buddha's Footprints (Buddhapada)

The Buddha's footprints (*Buddhapada*) were used in early Buddhism to symbolise his presence. Images of the Buddha's footprints in Theravada countries are sometimes monumental and very elaborate. These highly schematized footprints often bear distinguishing marks: either a *cakra* (wheel) at the centre of the sole, or the 32, 108 or 132 distinctive signs of the Buddha, engraved or

painted on the sole and inscribed in a sort of chequer-board pattern.

Stupas

The Buddha was cremated after his attaining *Parinirvana*. The bone fragments of the Buddha's body were recovered and divided up to be interred in mounds of earth known as stupas. These stupas were not so much tombs of great men like the Buddha, but more reminders and symbols of their continuing presence in this world. Stupas containing relics of the Buddha therefore became centres and rallying points for Buddhists to pay homage to their master.

Over time the hemispherical shape of the stupa became a symbol of not only the continuing presence of the Buddha, but also of the mythical 'world mountain', Mount Meru, which sits at the centre of the Buddhist cosmos. Borobudur in central Java is another great stupa that symbolises the Buddhist cosmos. Built in the middle of the ninth century, the whole structure represents a vast three-dimensional *mandala* (cosmological diagram).



The Vacant Throne

The Buddha, as the prince of a royal house and sovereign of spirituality, is entitled to a throne. But he cannot be represented as seating on the throne since he has achieved Nirvana and has no need for one. Therefore, a vacant vajra throne is enough to symbolise the Buddha's presence.

Buddha Images

A wide variety of schools and styles have evolved in the depiction of the Buddha since the first images of him were made in the early centuries of the first millennium. The various Buddhas are differentiated mainly by *mudras* (symbolic hand-gestures), head-dress, and the kind of seated or standing posture adopted.

Sutras (Buddhist Texts)

The sutras or canonical Buddhist texts were written and translated by monks or missionaries. They guarded these scriptures carefully as they would not be able to preach without the scriptures, there could be no Doctrine.

Buddha Statues and Images

Buddhist images in human form appeared much later than the beginnings of Buddhism and the worship of stupa. When legends of the Buddha's life were illustrated on early stupas and their railings, the Buddha was originally shown only by symbols. His presence was indicated, if at all, by footprints, while a standing woman, his mother, represented his birth, a tree the Enlightenment, a wheel the Doctrine and the First sermon, and the stupa his death (Nirvana). The lack of human cult images until the last centuries BC was common to the classical Indian religions.

The Buddha image poses problems of date and origin. The earliest images are in the Mathura tradition of central India and the western-influenced Gandharan style of Pakistan and eastern Afghanistan. It was once widely supposed that when Gandhara, the Peshawar Valley, was ruled by Greeks from Alexandra the Great's colony in Bactria (northern Afghanistan), Greek influence inspired the Buddhists of Gandhara during the second and first centuries BC to create the first Buddha image, but this proposition was contested and a compromise view is that the Buddha image evolved in both centres independently and more or less simultaneously in response to a growing devotionism in Indian religion. The Gandharan images showed the Buddha standing or seated, his robe in the Graco-Roman tradition of drapery





in more or less realistic folds. The hair was usually in wavy lines and the Buddha's cranial bump a bun. Comparisons were proposed with such Western models as the Graeco-Roman Apollo and the early imperial statue.

The very beginnings of Buddhist statuary in India are virtually unknown to us. During Buddha's time, his imageries were mainly iconic representations such as bas-reliefs of Buddha's footprint, a lotus and his *mudras* (symbolic hand gestures).

Earliest records of Buddha statuary only appeared in India a few centuries after the Buddha's death. The Buddha Sakyamuni is venerated above all other images, especially in Asia, by those who follow his teachings since he was the founder and the earliest expounder of the Dharma.

According to texts brought from India and China by Chinese pilgrims, Mahayana tradition has it that the first images representing the Buddha Gautama were made in his lifetime by two faithful disciples, the Indian kings Prasenajit and Udayana.

Today, every statue representing the Buddha is considered to be alive and to possess some vital power: in the traditional belief that each image of the Buddha inherits a fraction of the *tejas*, 'energy', that the Buddha himself possesses in extreme

abundance, and which is conveniently represented by a halo.

Among the Buddha's distinctive marks and signs are his long earlobes. He also has a skull protuberance, called an *usnisa*, the depiction of which was developed from the chignon of hair found in early representations of the Buddha. His unique hair curl, called an *urna*, found in the middle of the forehead or between his eyebrows, is usually symbolised by a round spot (sometimes projected) or a jewel.

Tradition lists 32 major signs and 80 minor marks which distinguish the Buddha. These include webbed hands, but different regions also ascribe their own ideas to the Buddha's features.

Bodhisattvas

Bodhisattvas are 'beings destined for Awakening', preparing through their merits



and their virtues, to become Buddhas.

In non-Mahayana Buddhism, it usually refers to Maitreya, the Buddha of the Future, or to the historical Buddha Gautama prior to his enlightenment, either during the life in which he became enlightened or in one of the numerous earlier lives when he was developing the requisite virtues for enlightenment, such as the perfection of generosity.

For followers of the Mahayana tradition, the Bodhisattvas represent intermediaries between the inaccessible, unimaginable and indescribable Buddha, and the beings living on this earth of impermanence and imperfection.

A popular bodhisattva figure in the Mahayana tradition is the Great Bodhisattva of Compassion: Kuan Shi Yin (Avalokitesvara). Originally masculine, he is considered a female figure in China and Japan, although this discrimination is unsupported by any canonical text.

In Chinese Buddhist records, it is said that in the Yuan Dynasty, Buddhist monks considered that it was detrimental to the propagation of the Dharma not to have a single female representative among the Buddhas. To attract the women sponsors, or to facilitate duties which could not be easily performed by men, they deliberately created a female bodhisattva and Kuan Yin was selected for this purpose.

In China and Japan, it is said that Avalokitesvara has 33 forms. In actual fact, he has many more, if one counts the images that have received particular names, either due to their origin, or because of the specific qualities ascribed to them.

The 33 forms have resonance in Japanese and Chinese legends. He is endowed with many qualities which other Buddhas do not display. For instance, he fulfils whatever requests presented to him and is also the first to have direct contact with people.

The Six-armed Avalokitesvara Cintamanicakra is just one form. Other forms include, a 1,000-hand-and-eye image, the

image of Kuan Yin bestowing a baby is also one of his embodiments.

Avalokitesvara is also known as *Kwannon* or *Kannon* in Japan, *Kwanum* in Korea, *Quan-an* in Vietnam and *Chenresi* in Tibet.

Defenders and Guardians of the Buddhist Law

Defenders and guardians of the Buddhist Doctrine are known as *Dharmapalas* or protectors of the Dharma. They are honoured especially in Tibet where they are worshipped individually or in groups known as 'the eight wrathful ones'.

As defenders of the Dharma, they take on a ferocious and war-like appearance; they battle on the enemies of the Doctrine and expel malevolent spirits.

Besides the guardian kings and *Dharmapalas*, certain groups of deities exist that are particular to specific forms of sects of Buddhism. These groups may be formed of





Reliquary

A reliquary is a scaled down version of a stupa. It has the same function and symbolism as a stupa and represents the body of the Buddha and the Dharma, both his person and his spiritual body (*Dharmakaya*). It is sometimes seen as a symbol of Maitreya, the future Buddha. It is held in the hands or placed on the head of certain deities.

The original form of the stupa continued in India, but it was slightly modified in Gandhara and Tibet, finally becoming a pagoda in China and Japan. In the latter two countries, the original form of the stupa is preserved only in the reliquaries and in certain pagodas called *taho-to* in Japan.

The function of a reliquary is to house relics of the Buddha. It is also used to store relics of the Buddha's disciples and beings who have great spiritual attainment.

In esoteric symbolism, the form of the stupa was a schematised succession of simple

deities also belonging to other categories and gathered together for a precise purpose of worship, or they may belong to special groups of minor deities such as *devas*.

Devas are gods inhabiting the celestial stages of the world and most of them are from the Indian pantheon. Buddhism does not deny the existence of gods, but merely considers them inferior to the Buddha because they are not enlightened beings. The gods of Buddhism are not saviours but beings who are more powerful than humans. They live in great pleasure over extremely long lives, but are nevertheless subject to the cycle of rebirth and suffering.

The earliest Buddhist literature contains stories of their service to the Buddha, and their promotion and protection of Buddhism. They are sometimes invoked for assistance in the pursuit of material gain.



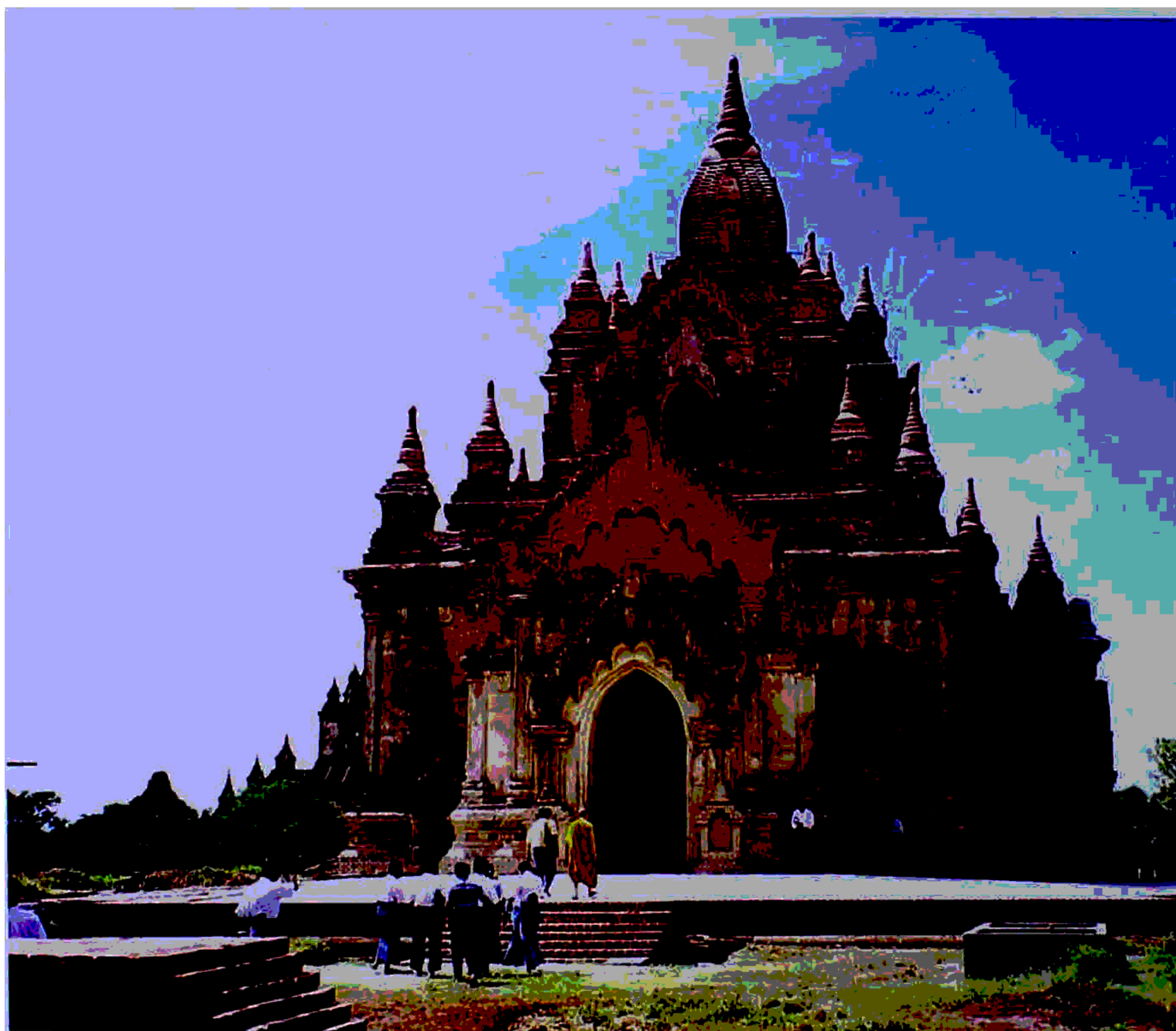
geometric figures. From the bottom upward these are: a square, a circle, a triangle, a semi circle and a jewel or flame - a shorthand representation of the cosmos. The square represents matter; the circle knowledge; the triangle the spirit; the semi-circle the Law; and the flame, the supreme Principle. These symbols also lend themselves to different interpretations according to the sect and scholar.

Pagoda-stupa-Paya

Buddhists of all lands see the stupa as a representation of the Buddha and his enlightenment. The stupa is a monument usually erected over the relic of a Buddha or an enlightened disciple, or at places consecrated as scenes of his acts. The custom originated from India, where a stupa is basically built to house remains of the Buddha other holy objects, and Buddha relics including his tooth relics.

The most common Burmese equivalent to the often-misleading English term pagoda (*paya*) literally means *holy one* and can refer to people, deities and places associated with the religion. For the most part it's a generic term for what students of Hindu-Buddhist architecture call a *stupa*.

There are basically two kinds of *payas*: the solid, bell-shaped *zedi* and the hollow square or rectangular *pahtos*. A *zedi* or *stupa* is usually thought to contain 'relics'—either corporeal remains of the Buddha himself (especially pieces of bone, teeth or hair) or certain holy materials such as Buddha images and other religious objects blessed by a famous sayadaw (Burmese Buddhist master). Both *zedis* and *pahtos* (pagoda) are often associated with Buddhist monasteries or *Kyaung*. The word pagoda is sometimes translated as 'temple' though 'shrine' would perhaps be more accurate since priests or monks are not necessarily in attendance.



Thangkas

The development of the Tibetan tradition has given rise to Buddhist art comprising holy images such as buddhas, bodhisattvas and guardian kings to be depicted on *thangkas*.

Thangka painting is the ancient art form of Tibetan scroll painting that primarily depicts sacred images, such as Buddhist Deities, or accomplished teachers from history. Tibetans are historically nomadic, and found it easy to transport artwork in a scroll form.

Traditionally, *thangkas* are painted on fine cotton cloth or silk, and real ground gemstones and gold were used as the foundation of the pigments. The gemstones have currently been replaced with more contemporary mediums such as gouache, tempera and acrylic, but pure gold is still used in finer *thangkas*. Far more commonly, *thangkas* were, and still are, painted with mineral colours and gold on a cotton canvas and then framed in silk brocade. The earliest known use of stitchery to create *thangkas* dates from the thirteenth century when images were woven and embroidered in China and given as gifts to Tibetan rulers or commissioned by them. These pieces combined Tibetan artistic style with Chinese

textile techniques. Because of their precious materials and the long, painstaking efforts required to produce them, these images of enlightenment were the most precious and prestigious in ancient monastic and royal collections.

Most monasteries have their own sewing workshops. They would reserve a few special pieced *thangkas* for display at particular festivals. The pieced silk form was especially suited to very large pieces, some several stories high, which were rolled out on hillsides or down the sides of palace and monastery buildings for special holidays or ceremonies.

Thangkas are always made by commission to serve as visual aides for Buddhist sponsors.

It is customary in Tibetan Buddhist practice to make valuable offerings to *thangkas*; the same reasons one would make offerings to images and relics of the Buddha and other enlightened beings. Offerings of gold, silver, butter (a symbol of everything good to Tibetans), food, precious and semi-precious stones are common. Among the materials long valued by Tibetan Buddhists and Himalayan peoples is silk cloth, so naturally this became an appropriate offering material and was used to create religious images of great value, both materially and spiritually.



护国金塔寺珍藏文物欣赏



Mahamuni Buddha

Sandalwood, more than a century old, gilded with pure gold, armour jacket adorned with rubies, sapphires and jade. Mudra of left hand symbolises the holding of a medicine bottle and the right hand, medicine. The Mahamuni is the Burmese version of the Medicine Buddha. It was passed on to Ven. Shi Fazhao as a gift from a Mahamuni temple in Mandalay.

玛哈牟尼佛

质地为檀香木，上百年历史，佛身衣冠以纯黄金打造，上饰有红、蓝、绿宝，珍珠、翡翠等宝石。左手持药瓶，右手持药丸，是缅甸式的药师佛。此佛原是缅甸曼德里玛哈牟尼大佛寺的净水大和尚所珍藏，后转赠法照法师珍藏供养。

卢舍那佛

木制，近期台湾居士赠与法照法师收藏。卢舍那佛常被视为报身佛，《华严经》中的卢舍那佛具足十身，代表了修集无量的福慧资量，并圆满一切菩提妙行所修证成就。这二合为一的卢舍那佛代表了圆满报身。

Lu She Na Fuo

Wood. A recent gift from a Taiwanese devotee. The image has 10 forms. This particular image is a combination of two forms that symbolize immeasurable wisdom and merits that are generated.



释迦牟尼佛

铜制，斯里兰卡 Gangalamaya 佛寺 Nilasala 大法師赠与法照法师珍藏。斯里兰卡佛像造型，上百年历史。最特殊之处在于眼珠以天然蓝宝石镶制，晶莹剔透，栩栩如生，令人望而生恭敬心。

Sakyamuni Buddha

Bronze, more than a century old. A gift from a venerable from a temple in Sri Lanka. The eyes of the life-like image are made of semi-precious blue gems, exuding an aura of reverence and veneration.

Medicine Buddha

Bronze. From Nepal. The Medicine Buddha is also as the Master of Healing Buddha. As its name suggests, the qualities are to spread healing of all forms of illnesses.

药师七佛

铜制鎏金、来自尼泊尔。

药师七佛乃药师如来所化现，为医治一切众生的身心疾病，使众生离苦得乐，乃至成就无上正等菩提。

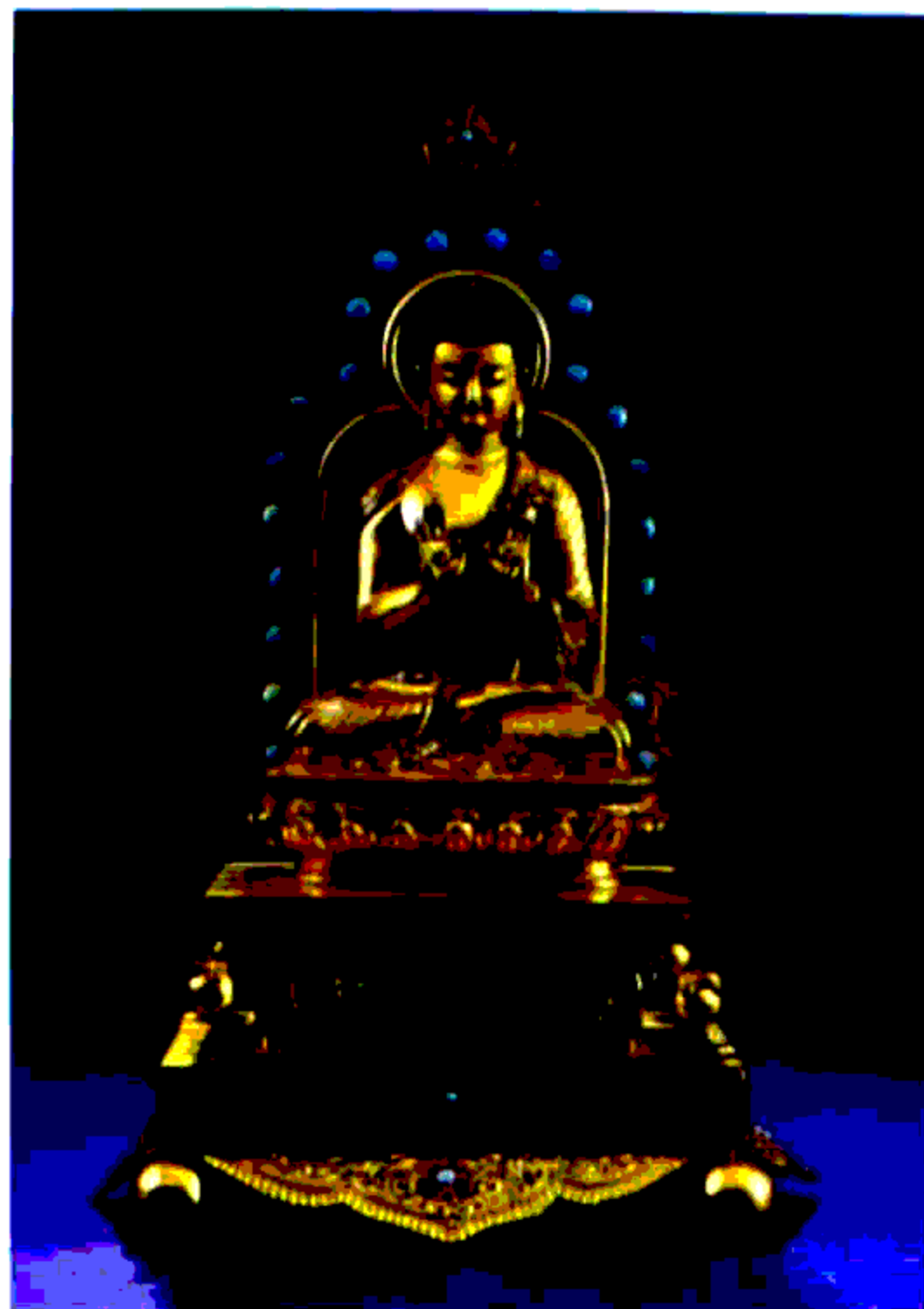


Lapis Lazuli Medicine Buddha

By chanting his mantra, one will be free from fears, nightmares, dangers from all the elements. If one is suffering from a coup-de-tat, one will free of the situation.

药师琉璃光如来

若能一心称念彼佛名，则恶梦、恶相诸不吉祥皆悉隐没，不能为患。或有水、火、刀、毒、悬险、恶象、狮子、虎狼、熊罴、毒蛇、恶蝎、蜈蚣、蚰蜒、蚊虻等怖，若能至心忆念彼佛恭敬供养，一切布畏皆得解脱。若他国侵扰、盗贼反乱、忆念恭敬彼如来者，亦皆解脱。



善名称吉祥王如来

众生如果有诸病苦、业障、险难、虫兽侵扰、斗争言讼、海难等灾横，若能至心称念其名，由是力故，皆得解脱身心安乐，乃至菩提。

Shan Ming Cheng Ji Xiang

Wang Buddha

By chanting his mantra, one will be relieved from physical pain and sufferings, dangers and illwill of other



宝月智严光音自在王如来

能满足众生种种资生之具，解脱诸老道之苦，消灭九世罪业，免除产难、旅途中的种种危险、贼侵，及除去恶鬼神的恼乱等种种忧苦，灾险乃至菩提。

Jin Se Bao Guang Miao Xing

Cheng Jiu Buddha

By chanting his mantra, one will experience longevity with good health. One will also be properly clothed, fed, secured against accidents and be free from mental afflictions such as anxiety



金色宝光妙行成就如来

能灭除众生种种恶业而得无病长寿，不遭横死，衣食充足，慈心无诤，断诸烦恼。

Jin Se Bao Guang Miao Xing Cheng Jiu
Buddha

By chanting his mantra, one will experience longevity with good health. One will also be properly clothed, fed, secured against accidents and be free from mental afflictions such as anxiety

无忧最胜吉祥如来

能使众生得长寿安隐、解脱地狱众苦。生人天中随意受乐、饮食先足、得善眷属、不为夜叉、诸恶鬼神所扰乱。

Wu Yu Zui Sheng Ji Xing Buddha

By chanting his mantra one will be protected against physical and spiritual dangers, and be released from pain and suffering of hell.



法海雷音如来

若能至心称彼佛名，则无明邪慧日夜消灭，业障消除，遇善知识，具足医业、饮食等资生之具，常行慈心、喜舍乃至菩提。

Fa Hai Lei Yin Buddha

By chanting his mantra, one's career would be blessed, and investments would generate returns. He will help one to cultivate a charitable heart.



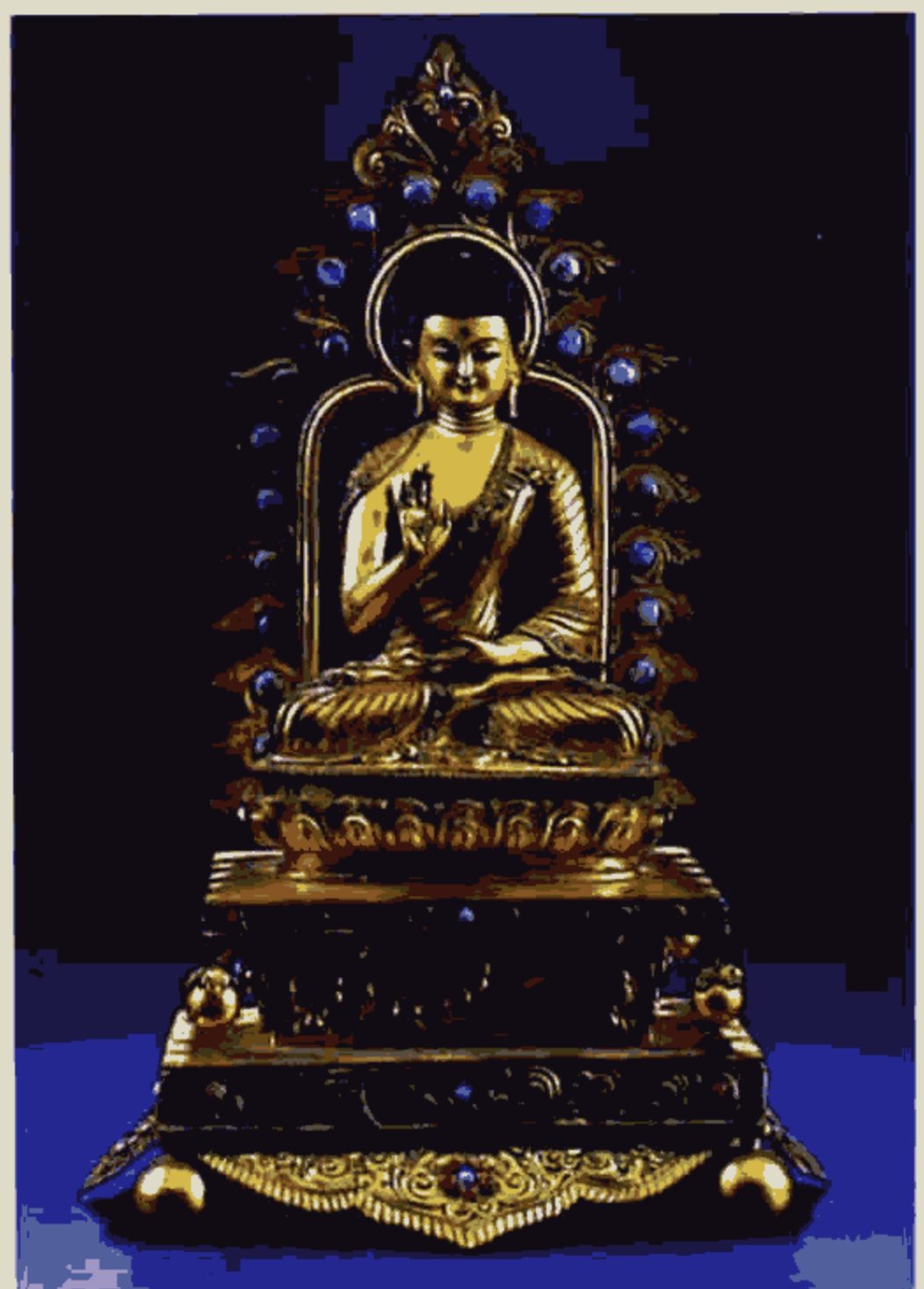
法海胜慧游戏神通如来

若能至心称彼佛名，则资生之具不假营求，随心满足，常修众善，成就十善道、不堕恶趣，解脱枷锁、鞭杖极刑等厄难，临终正念现前，解脱众难，受胜妙乐乃至菩提。

Fa Hai Sheng Hui

You Xi Shen Tong Buddha

By chanting his mantra, one will be contented in meditation, free from the shackles of one's mental affliction and vices.





蜜腊佛山

整块蜜腊雕刻而成，共有两面，一面刻有弥勒佛，庄严祥和，另一面为释迦佛坐像于山壁中，两旁古松苍劲，有信徒虔诚膜拜。是法照法师游香港时所购。

Honey Wax Buddha Mountain

Carved from honey wax, it depicts Sakyamuni Buddha on one side and Maitreya Buddha on the other side nestled within the cave of the mountain, venerated by devotees. Venerable Shi Fa Zhao's private collection from Hong Kong.

释迦牟尼佛

明代，铜雕的释迦成道相，世尊结跏趺坐于莲台上，左手持钵平放于右脚之上，右手垂直作触地印，象征释迦指地成道，大地为证。是法照法师游曼谷时所发现。

Sakyamuni Buddha

Bronze, Ming Dynasty. Sakyamuni Buddha sitting on a lotus throne with a mudra of 'touching the earth'. It symbolizes the Buddha using the earth as his witness of his resolve of attaining enlightenment. Venerable Shi Fa Zhao's private collection from Bangkok.



缅甸药师如来

绿中带紫的玉石为材，是缅甸帕奥族主席欧亚康帝感念法照法师修复卡古塔林，特请玉石工匠恭敬雕刻缅甸药师佛，赠予法照发法师收藏。

Medicine Buddha (Burmese Version)

Made from precious green gem in Myanmar. Was donated by the Chairman of Po O National as a token of appreciation to Venerable Shi Fazhao for his restoration works of temples in Myanmar.



Bodhisattva Guan Yin

Craved from stone, the colours are creatively used to give the image a life-like appearance. Venerable Shi Fa Zhao's private collection from Shanghai.

圣观音菩萨

天然的寿山石，巧妙地运用石材的自然色泽变化，观音菩萨圣像光洁鲜明，后面石壁自然天成。是法照法师于一九八四年游上海时所发现购得。



Amitabha Buddha, Sakyamuni Buddha, Medicine Buddha

In a Mahayana Buddhist temple, the images are usually arranged in this order.

三宝佛像

白瓷制，头戴宝冠的三宝佛像。中为释迦牟尼佛，右边是阿弥陀佛，左边是药师佛。法照法师珍藏二十多年。

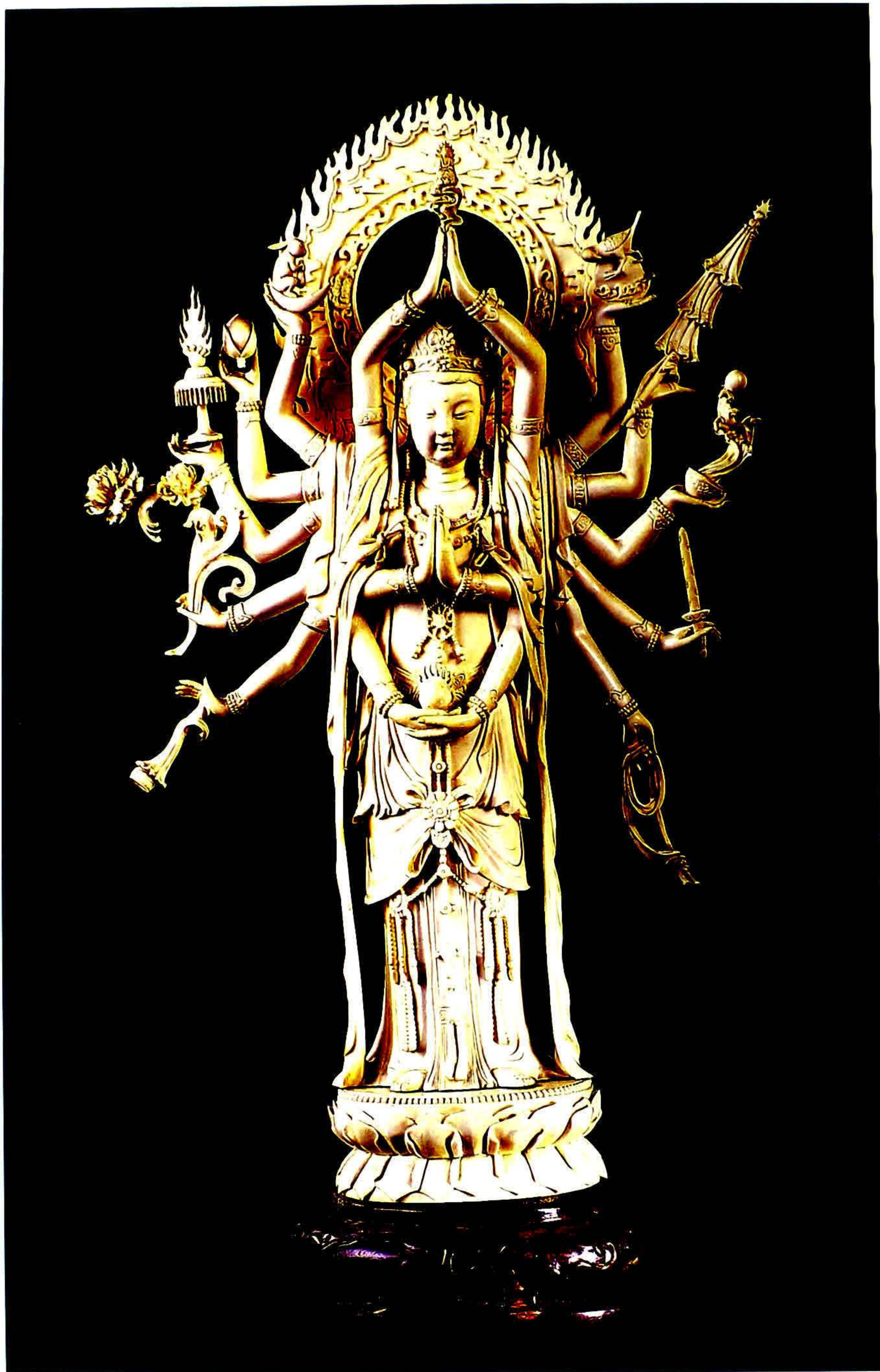
文殊菩萨

文殊菩萨是智慧的象征。此像以翠玉为材，雕工浑圆细腻，骑于麒麟上的文殊菩萨气定神闲，圣兽亦是一派温驯祥和，令人观而心生平静安适。法照法师购自香港。

Bodhisattva Manjusri

Intricately carved from Jade, the serene-like image is a symbol of wisdom. In this particular image, Manjusri is riding on a mythical creature called the Qi Lin. Venerable Shi Fa Zhao's private collection from Hong Kong.





**Sixteen-arm Avalokitesvara
(Guan Yin)**

Carved from ivory by a Beijing master. Each arm represents a different form of Guan Yin. Venerable Shi Fa Zhao's private collection from Singapore.

十六臂观音像

象牙制，北京雕刻家所制。观音菩萨每一只手臂上，均有不同的法相，象征不同的愿力。这是法照法师于二十多年前在新加坡珠光大厦购得。



弥勒菩萨坐像

汉白玉。弥勒是当来下生佛。造像上有佛装和菩萨装，弥勒菩萨结跏趺坐，左手持说法印，右手持两只莲茎，引至双肩绽放莲花。收藏二十余年。

Sitting Mi Le Fo (Mahayana Image)

Carved from white-jade, it is a combination of Buddha and Bodhisattva image. The left hand shows the dharma mudra while the right holds two lotus stalks. Venerable Shi Fa Zhao's private collection for over 20 years

观音山

新疆白玉。雕工细致精美的圣观音像，优美如同一幅山水画，观音圣像慈悲庄严，山下游人向观音菩萨顶礼膜拜，神态栩栩如生。购自香港专卖古董的摩锣街。

Guan Yin Mountain

Intricately carved from white jade, Urunqi (Xinjiang) province. Venerable Shi Fa Zhao's private collection from Hong Kong.



地藏菩萨

明清时期的鎏金珐琅瓷地藏菩萨。头戴五佛冠，手持如意宝珠，表示能满足众生愿望。“地狱不空，誓不成佛”的地藏菩萨是汉地推崇的四大菩萨之一。法照法师珍藏二十多年。

Ksitigarbha Bodhisattva

Ming-Qing period. The name of this Bodhisattva means 'He who delivers from the torment of Hell'. In China, he is often shown surrounded by the ten kings of hell. Venerable Shi Fa Zhao's private collection for over 20 years.





Maitreya Buddha (Tibetan Image)

Bronze. A small Amitabha sits on the crown. Seated with both feet on the ground it symbolizes him waiting to descend to earth. Venerable Shi Fa Zhao's private collection.

弥勒菩萨

近期收藏的这尊铜制弥勒菩萨，头戴宝冠，冠上有一尊小佛，双目低垂，神色安祥，上身穿戴璎珞宝饰，双膝并屈，双足着地，这是弥勒菩萨专用坐姿，意思是等待从兜率天宫下临人界。



财宝天王

铜制。财宝天王是密藏的财神，誓愿把众生从地魔和贫穷之中拯救出来。全身金色，一面二臂，右金轮中，以五宝冠为首饰，双目圆睁。右手持宝轮，左手握一只吐宝兽，宝兽吐出五色宝物，宝贝璎珞遍满全身。近期缘之轩潘德能居士所赠。

Vaisravana (Tibetan Image)

Bronze. As a defender and guardian of the Buddhist law, he is also known as a god of fortune, he vows to rescue sentient beings from demons and poverty. Donated by House of Destiny Arts and Crafts, Singapore.

黄财神

铜制。黄财神殊可财富，能使一切众生脱于贫困，财源广进。本尊形肚大身小，右手持摩尼宝珠，左手轻抓口吐珠宝的吐宝鼠，头戴五佛宝冠。近期缘之轩潘德能居士所赠。

Yellow God of Fortune

Bronze. As a defender and guardian of the Buddhist law, he is another version of a god of fortune. He vows to rescue sentient beings from demons and poverty. Donated by House of Destiny Arts and Crafts, Singapore.





Mandala (Tibetan)

Gold. A representation of the cosmos of the universe, it is used as an offering to the Buddha's.

曼达盘

纯金打造。曼达是藏密的供器之一，以世间一切珍宝，包括日月四大洲，结成坛城，用以供养诸佛。供养曼达盘象征着祈愿吉祥幸福，将法界供养给诸佛菩萨。

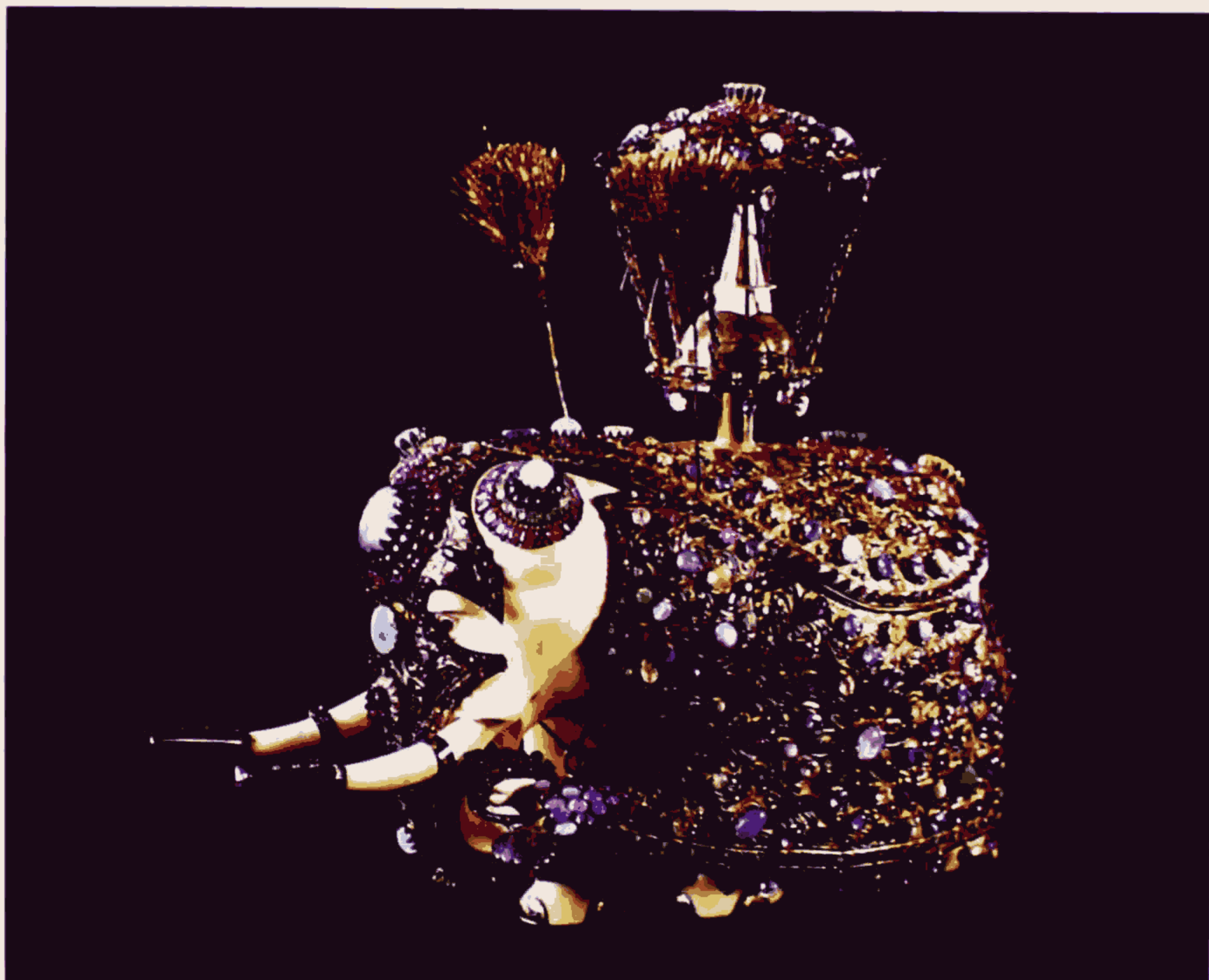


粉晶钵

整块天然粉晶雕成，外饰以铜雕，华贵庄严。钵是比丘的食具，以钵供养佛，具有使丰衣足食的祈福含意。此粉晶钵是近期由潘隆主居士所赠。

Begging Bowl

Made of natural crystals adorned with bronze carvings, it is a replica of begging bowls used by monks. Donated by a devotee.



Elephant Carrying a Reliquary

Sri Lanka, carved from ivory, adorned with precious stones. A representation of a real-life Buddhist procession in Sri Lanka where an elephant carries a reliquary housing Buddha's sacred relics for devotees to pay their respects. Venerable Shi Fa Zhao's private collection.

大象顶戴舍利塔

象牙雕，缀满宝石，来自斯里兰卡。象在佛国是尊贵的象征，在斯里兰卡重大的佛教节日里，装扮隆重华丽的大象，在游行队伍的前方引领，顶座供有佛舍利，供信众顶礼膜拜。法照法师收藏近二十年。



猴王献花果 / 灵象献伞

纯金打造， 镶以各色宝石。在南传佛教国家中，猴与象是最重要的两种动物，主要是来自佛陀苦修期、弥猴献花果和大象在旁守护的典故。此供品亦有供养佛陀、护持佛法之意。

Monkey Kings and Elephants making offerings

Pure gold, adorned with coloured precious stones. Monkeys and elephants revered in Theravada Buddhism. This is because a monkey offered fruits while an elephant guarded Buddha while he was in deep meditation.





Sutra Carved on Tree Bark

Also considered a part of Buddha's relics, sutras are popularly inscribed on natural precious materials as offerings to the Buddha. The cover of this sutra is made of two kilogrammes of pure gold.

贝叶经

经书是法身舍利，因佛所遗之教法、戒律，以舍利比喻之。以金铸经书供养佛，是对佛至高无上的尊崇。本经外封以两公斤纯金打造。



舍利塔

此舍利塔原足斯里兰卡 GANGALAMAYA TEMPLE 住持 VEN GALABODAGNANISARA 的收藏，已有七十多年历史。

一九九二年该寺将佛舍利子连同舍利塔赠予法照法师收藏供养。

This stupa, which is around 70 years old, belongs to VEN GALABODAGNANISSARA of the GANGARAMAYA TEMPLE in Sri Lanka. In 1992, he offered the Buddha relics and stupa to Ven. Shi Fa Zhao for his keeping.



护国金塔寺琉璃宝殿

金 塔 篇

走过岁月

护国金塔寺十年回顾

Golden Pagoda Buddhist Temple's 10th Anniversary



佛历二五三六至二五四六年

1992 - 2002

走过岁月—护国金塔寺十年回顾

About Golden Pagoda Buddhist Temple



金塔与金身 辉耀于狮城
法照冥暗处 群萌悉开晓

护国金塔寺缘起

佛陀的教育就是佛法，为使众生离苦得乐。诸佛菩萨们用无私无我的慈悲心、关怀我们、护念我们、教化我们；无非是期望我们能与他们一般具有完美的慈悲与智慧，能得到广大喜悦，永远不再受诸苦难。

幸福快乐不仅是一种外在的条件与形式，更重要的是内在的心念与能力，如何拥有完整的幸福能力，让生命充满光明，并能圆满自在的生活，是佛法中最重要的课题，也是诸佛菩萨所关切的事。

因为佛法的修行，是希望我们在现世中得到离苦得乐的力量，以证得最究竟的解脱

圆满，而不是留待未来或只单单寄望于来世。

要让我们生命离苦得乐，就必须深刻的理解苦的原由与离苦的方法。佛陀的智慧能使生命远离痛苦、烦恼，因此对生命的各种苦迫现象、生成的原因及离苦的方法，可以说是解析最深切、体悟最清楚，并提供对治各种灾难、苦恼的最佳法门。

佛法的本质，既然是让我们离苦得乐，因此消除身心的灾患，并增长众生的福慧，就是佛菩萨的本誓愿力。法照本人秉承药师琉璃光如来本誓愿力，立志遵行药师本愿，学习药师佛的慈悲与智慧，立广大愿、行大悲行、

建立大业，一面自求福德，净化身心；一面更祈佛力加被，净化他人，美化社会。药师本愿的慈爱，深契时代的根性所好，使大家过著升平乐业心灵平安的生活。

法照发愿创建药师道场，恭塑药师琉璃光如来佛像供养。提倡修学药师法门，由于药师佛的愿力具有无边的智慧、悲愿与福德、因缘与修法，在导引众生修行无上菩提的过程中，特别彰显出消灾、增福的倾向，而受到大众所仰信，在药师佛的护佑之下，自然能够使我们的生命，远离各种灾难、痛苦、增长福德智慧，广纳吉祥，最终是希望帮助众生获得究竟的安乐，证得无上的菩提。法照为落实此信愿，护法信徒，大德居士积极的发心，推动向各界善男信女募款购地兴建药师道场，于1989年5月15日购置了旧淡宾尼路，门牌798号的地皮兴建新殿宇，佛院取吉名护国金塔寺。

目标

弘扬佛法及佛教教育
推广社会福利及教育事业
协助推广及促进文化与艺术活动
协助与支持其他社会福利及慈善团体的活动
给予病患、贫困及需要者援助

Looking Back...

To help sentient beings attain ultimate happiness and escape from the misery of life; to increase our wisdom and free us from mental and physical suffering this is the aim of the Supreme Buddha.

The immeasurable wisdom and compassion of the Medicine Buddha is able to help devotees extensively. When devotees try to fulfill the vows of the Medicine Buddha to attain buddhahood, they realise that they are more able to avert calamities and at the same time generate more merits. If devotees continue with this path under the protection of Medicine Buddha, it is in the ultimate hope that all sentient beings will attain enlightenment.

Ven. Shi Fazhao shares the same aspirations as the Medicine Buddha and has a strong affiliation towards him. Hence, he set an objective to build a temple that is dedicated to the Medicine Buddha.

Eventually, Ven. Shi Fazhao managed to raise sufficient funds to acquire the land parcel on 798 Tampines Road to build the present Golden Pagoda Buddhist Temple (May 15, 1989).

Golden Pagoda Buddhist Temple is a non-profit and self-supported Buddhist welfare and education organisation.

Objectives

To Propagate Dharma Education
To Promote Welfare and Education
To Support the activities of Culture and Arts
To Support other Charitable and Welfare Organisations
To grant or participate in granting relief and aid to the sick, poor and needy.





护国金塔寺徽章说明

- 莲花： 是主表药师佛法功德殊胜，为安稳利益众生之宝筏。
- 佛塔： 是主表供养药师舍利，思慕如来的众德，即如法身所在。
- 光线： 是主表本尊药师，琉璃光遍照慈济有情、喜舍平等、所求愿满。
- 红色： 是主表威权宏伟之势、愤怒镇慑之威、善静热烈之情。
- 金色： 是主表慈悲光明，福智庄严、兴旺和盛，功德圆满。

The logo:

- Lotus** : Medicine Buddha's virtuous merits to ease sufferings of sentient beings.
- Pagoda** : An offering to the relics of Medicine Buddha, in memory of the merits of Buddha.
- Light** : The radiance of the healing light from Lapis Lazuli Medicine Buddha radiates on all sentient beings with affection, equanimity, happiness and generosity; fulfilling the requests of all sentient beings.
- Red Colour** : The power and authority of the Buddhist doctrine, with warmth and affection.
- Gold Colour**: The radiance of compassion, loving kindness, wisdom, fortune and fulfillment of merits.



May 15, 1989

The founding of 'Construction of Golden Pagoda Buddhist Temple' Committee at Chih Kuei Fu Ser. The signing ceremony was officiated at 7.30pm

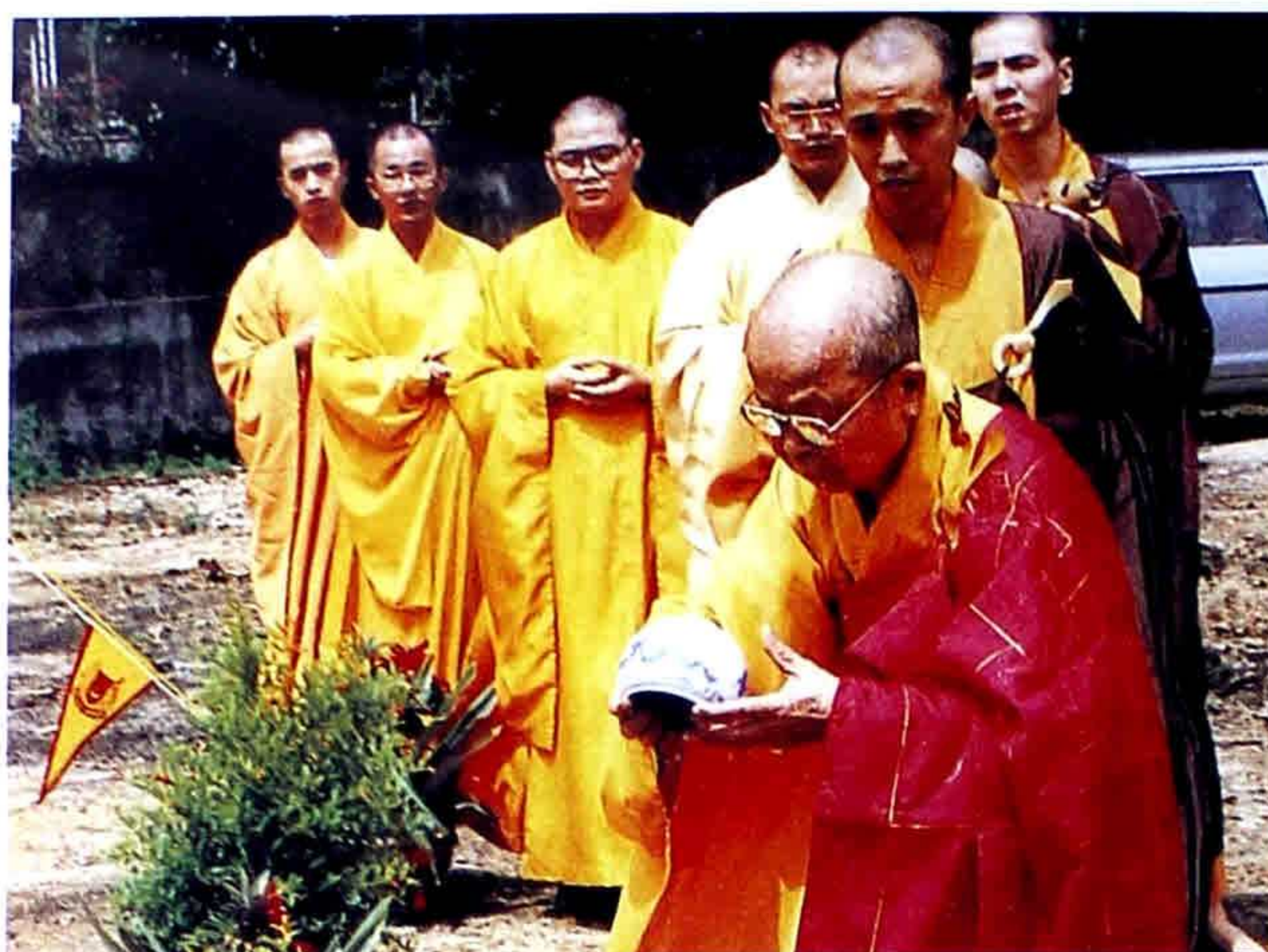
From right: Mr. Chen Jiu Cheng, Mr. Dennis Ho (Architect), Mr. Francis Chen (Construction Consultant), Ven. Shi Fazhao, Mr. Lee Kim Huat (Developer), Mr. Ben Ee, Mr. Tan Yan Kee, Ms. Fong Pei Qi

一九八九年五月十五日

于知归佛社成立护国金塔寺筹建委员会

右起：陈就成居士、建筑设计师 Dennis Ho、工程顾问 Francis Chen、法照法师、发展商李金发居士、余季辉居士、陈延基居士、冯佩琪居士

同时推出三千尊观音菩萨像，每尊认捐新币三百五十元及八十八尊佛像，每尊认捐新币五千元。所筹得的款项，将作为护国金塔寺建寺基金



March 11, 1990

Ground breaking and blessing ceremony of Golden Pagoda Buddhist Temple, led by Elder Ven. Guang Qia, Abbot of Long San Temple.

一九九〇年三月十一日

恭请龙山寺住持方丈广洽老和尚为护国金塔寺新殿宇主持洒净动土仪式。



March 11, 1990

Laying of Foundation officiated by Mr Zhuang Rexi

一九九〇年三月十一日

恭请大德护法庄日旭居士主持新殿宇福地奠基仪式。



Golden Pagoda Buddhist Temple's structure in the midst of completion

护国金塔寺新殿宇初步结构体



Early 1992

The completed building of Golden Pagoda Buddhist Temple at 798, Tampines Road, Singapore 518475.

一九九二年初

护国金塔寺新殿宇竣工落成。
位于淡滨尼路 门牌号码 798 新加坡邮区 518475.



February 1, 1992

The installation of Parasol and its accompanying parasols in the main hall of Golden Pagoda Buddhist Temple officiated by Xiao San Quee Sen , Chairman of Tiao Chin Sen Long Chu Association.

一九九二年二月一日

琉璃宝殿中央佛天盖平径六尺、璎珞幢幡长八尺，聘请日本会社雕清升龙株式会社小山贵生社长亲身雕塑。



February 5, 1992

Consecration ceremony of the image of Medicine Buddha in the main hall of Golden Pagoda Buddhist Temple. Offerings such as jewelries made of gold, silver, coral, jade, amber, agate, crystals and precious stones.

一九九二年二月五日

护法信徒参加药师琉璃光如来敬佛安藏仪式。当下众信徒发大供养心舍下身戴金饰、玉器、银器、玛瑙、珊瑚、琥珀、砗磲、琉璃等敬佛安藏。



The image of the Master of Healers, the Medicine Buddha, cures all sentient beings who have faith in him; who hears his name and sees his image. Height: 11 feet

药师琉璃光如来佛身雕塑圆满，总高十一尺。聘请台湾进丁企业有限公司林进丁社长督造。佛身法相庄严，使见者闻者，皆发菩提心，礼者供者，福慧具足，威德自在。



February 6, 1992

The abbot of Golden Pagoda Buddhist Temple, Ven. Shi Fazhao, presided over the inaugural ceremony of the statue of Medicine Buddha. A blessing was given to world peace, harmony prosperity of the country including the preservation of the Dharma.

一九九二年二月六日

法照法师主持药师琉璃光如来佛身奉安莲座仪式。供十方三宝，诸佛菩萨。祈愿世界和平，佛法常兴，国运昌隆，人民安乐。



The main hall of Golden Pagoda Buddhist Temple featuring the Medicine Buddha flanked by his Eight Bodhisattvas, as depicted in the Medicine Sutra.

护国金塔寺新殿宇落成之际，仅供奉本尊药师琉璃光如来及八大菩萨。



March 8, 1992

Golden Pagoda Buddhist Temple pilgrimage to Sri Lanka
at an ancient city

一九九二年三月八日

由护国金塔寺组织斯里兰卡朝圣供僧团于斯里兰卡古迹
城拍照留念。



March 14, 1992

Dhana ceremony to 1,500 Sangha members in Sri Lanka

一九九二年三月十四日

由护国金塔寺主办斯里兰卡供养千斋僧法会，供养僧侣
多达一千五百位，法会庄严殊胜、盛况空前法喜充满。



March 14, 1992

The President of Sri Lanka, Ranasinghe Premadasa in a handing-over ceremony of Buddha Relics to Ven. Shi Fazhao, the abbot of Golden Pagoda Buddhist Temple after conducting the Dhana ceremony to 1,500 Sangha members.

一九九二年三月十四日

斯里兰卡总统先生布旅玛达沙亲临主持供养一千五百位斋僧法会仪式后，移交佛陀舍利子予护国金塔寺住持法照法师。



March 15, 1992

A welcome ceremony of Buddha's Relics from Sri Lanka's Maha Sangha and delegates at Changi Airport received by devotees of Golden Pagoda Buddhist Temple

一九九二年三月十五日

斯里兰卡佛教总僧委团护送佛陀舍利子抵达新加坡樟宜机场，护法信众于樟宜机场迎接佛陀舍利子前往护国金塔寺。



March 15, 1992

The presentation of Buddha's relics to Ven. Shi Fazhao by the abbot Sri Lanka Gangaramaya Temple, Ven. G. Gnanissara

一九九二年三月十五日

护国金塔寺住持法照法师由斯里兰卡Gangaramaya 寺住持 G. Gnanissara 手中接过佛陀舍利子，奉安于护国金塔寺。



July 24, 1992

The consecration ceremony of 3,000 Kuan Yin statues and 88 Buddha statues residing in Golden Pagoda Buddhist Temple by Ven. Somdej PhraBuddhacharaya, Chief Abbot of Wat Srales (Thailand)

一九九二年七月二十四日

护国金塔寺住持法照法师恭请泰国副僧王颂德拍菩达旃大上座为三千尊观音菩萨佛像及八十八尊佛像奉安莲座。



July 25, 1992

The opening ceremony of Buddha's Relics Exhibition at Golden Pagoda Buddhist Temple, inaugurated by Ven. Somdej PhraBuddhacharaya, Chief Abbot of Wat Srales (Thailand)

一九九二年七月二十五日

于护国金塔寺举办第一届佛陀舍利子及佛教文物展，并恭请泰国副僧王颂德拍菩达旃大上座主持剪彩仪式。



July 30, 1992

The Rinpoche consecration ceremony of Vairocana Buddha by Bhardo Serpa, Abbot of Nyanang Phelgyeling Monastery at Golden Pagoda Buddhist Temple

一九九二年七月三十日

塑造毗卢遮那佛佛身圆满，恭请尼泊尔 Nyanang Phelgyeling Monastery 寺住持 Bhardo Serpa (ABBOT) 仁波切上师及大德法师主持毗卢遮那如来佛像敬藏灌顶仪式。



September 9, 1992

Ven. Shi Fazhao was conferred the honorary clergy name of "Seevali" of His Excellency by the Supreme Council of Maha Sangha in Sri Lanka

一九九二年九月九日

法照法师于斯里兰卡肯地，接受斯里兰卡僧王亲自颁发由佛教僧委会所赐封的僧德号“诗瓦利”僧爵。



September 13, 1992

The first holy matrimony at Golden Pagoda Buddhist Temple a decade ago. After 10 years of marriage, they are now successful entrepreneurs, under the blessings of Medicine Buddha.

一九九二年九月十三日

柯国水先生与王书虹小姐是第一对在护国金塔寺举行佛教婚礼的新人。与护国金塔寺共同走过十年岁月的他们，在佛陀的加持下，创立了高科特精密工程私人有限公司，不但夫妻和乐，且业务蒸蒸日上，同时继续扶持护国金塔寺。



September 18, 1992

A sapling from The Bodhi tree in Bodhi Gaya, where Gautama Buddha attained enlightenment, was presented by Sri Lanka's Maha Sangha at Golden Pagoda Buddhist Temple.

一九九二年九月十八日

斯里兰卡佛教僧委会赠送菩提树苗一棵。
此菩提树苗是释迦牟尼佛成道处之菩提树的分枝。



September 19, 1992

Inauguration ceremony of Golden Pagoda Buddhist Temple by Mr Chew Heng Ching, Honourary Member of Parliament for Eunos GRC

一九九二年九月十九日

护国金塔寺开光大典，诚邀友诺士集选区国会议员周亨增先生为新殿宇主持揭幕仪式。



September 19, 1992

The 'Opening Door' Ceremony of Golden Pagoda Buddhist Temple by Mr Chew Heng Ching, Honourary Member of Parliament for Eunos GRC and the Opening Ceremony of the main hall of Medicine Buddha by the devotees.

一九九二年九月十九日

诚邀国会议员周亨增先生为新殿宇举行山门启钥，随大德护法联合主持药师殿堂剪彩仪式。



Unveiling of Medicine Buddha by Mr Zhuang Rexi.

诚邀大德护法庄日旭先生为药师琉璃光如来佛像举行揭幕仪式。



The prayer for the consecration ceremony of Medicine Buddha conducted by Sri Lanka Gangaramaya Temple's Ven.G. Gnanissara and the Maha Sangha at Golden Pagoda Buddhist Temple.

恭请斯里兰卡 Gangaramaya 寺住持 G.Gnanissara 及南传大德法师主持药师琉璃光如来奉安莲座仪式。



The prayer for the consecration ceremony of Medicine Buddha conducted by Bhardo Serpa Rinpoche, Abbot of Nyanang Phelgyeling Monastery at Golden Pagoda Buddhist Temple.

恭请尼泊尔 Nyanang Phelgyeling Monastery 寺住持 Bhardo Serpa (ABBOT) 仁波切上师主持药师琉璃光如来奉安莲座仪式。



Ven. Shi Jue Guang (Hong Kong) led the consecration chanting ceremony with foreign and local Maha Sangha for Medicine Buddha, sponsored Buddhas and Bodhisattvas.

恭请香港佛教联合会会长上觉下光大和尚及国内外诸山长老主持药师琉璃光如来及诸佛菩萨开光说法仪式。



Laiety of Shan Fook Tong Temple making offerings to the Medicine Buddha.

善福堂住持优婆夷胡随就佛前献供。



September 19, 1992

Donation of a S\$50,000 cheque to Lee Kuan Yew Scholarship Fund during Golden Pagoda Buddhist Temple Inaugural Blessing Ceremony, presented to Mr Chew Heng Ching, Honourary Member of Parliament for Eunos GRC by Ven. Shi Fazhao.

一九九二年九月十九日

住持法照法师于护国金塔寺开光典礼上捐助李光耀奖学金新币五万元，由国会议员周亨增先生代表接受。



September 19, 1992

Donation of a S\$50,000 cheque to CDMC during Golden Pagoda Buddhist Temple Inaugural Blessing Ceremony, presented to Mr Chew Jing Rui, Senior Deputy CEO of a Chinese newspaper by Ven. Shi Fazhao.

一九九二年九月十九日

住持法照法师于护国金塔寺开光典礼上捐助华社自助会新币五万元，由高级执行副总裁华文报兼报章服务周景锐先生代表接受。

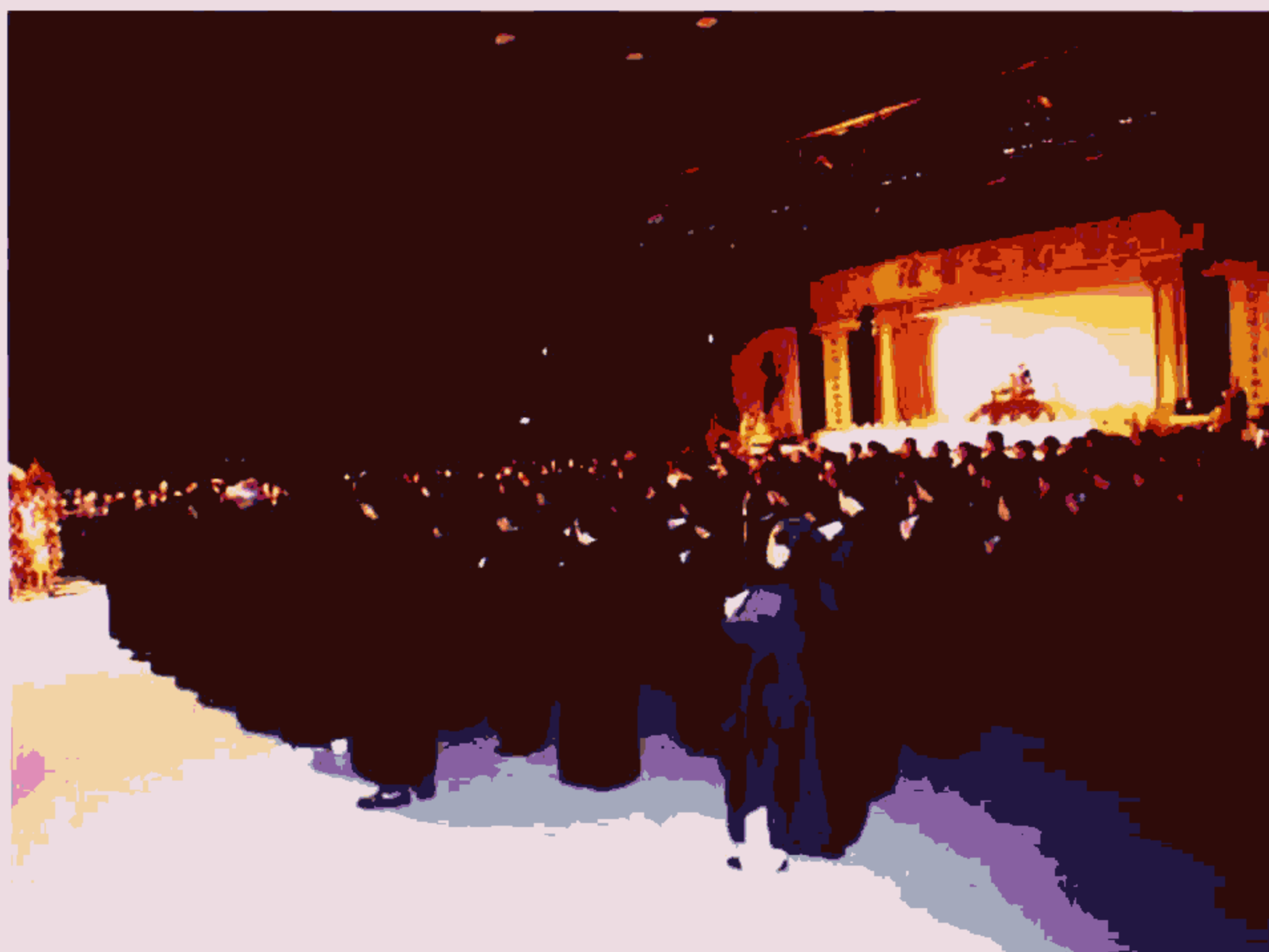


September 20, 1992

Golden Pagoda Buddhist Temple's Mass Taking Refuge Ceremony held at The Singapore Indoor Stadium. Local and invited guests from overseas Maha Sangha conducting the ceremony.

一九九二年九月二十日

护国金塔寺于新加坡室内体育馆呈献法音之光。恭请世界华僧会会长净心长老、香港觉光长老、中国题安长老、台湾今能长老、泰国真顿长老、马来西亚伯圆长老、新加坡妙华长老及印尼宏慧法师一同主持千人大皈依仪式。



September 20, 1992

Mass Taking Refuge Ceremony of a 1,000 devotees at The Singapore Indoor Stadium,

一九九二年九月二十日

此次千人大皈依是新加坡佛教历年来规模最为盛大的皈依仪式。



The dance ensemble presented a dance drama entitled 'The History of Buddha'

法音之光晚会上，由护国金塔寺与舞狮坊一同呈献的回顾佛陀的时代。大型舞台剧，故事是在叙述佛陀诞生、初转、苦行、成道、说法、涅槃的过程。



Buddha's life was depicted in a dance in praise of his enlightenment and his preaching of the Dharma to all sentient beings.

把佛陀的一生，精简地呈现在舞台上，来赞叹他慈悲崇高的德行，感念他传法度人，解脱众生苦难的伟大。



February 20, 1993

The first 10,000 Buddhas Chanting Ceremony offerings to the heavens to mark the official completion of Golden Pagoda Buddhist Temple.

一九九三年二月二十日

护国金塔寺新殿宇首次举办万佛法会圆满结坛修供斋天祈福。



Abbot of Golden Pagoda Buddhist Temple, Ven Shi Fazhao led the Maha Sangha for the chanting ceremony.

法照法师及大德法师一同主持斋天祈福仪式。



March 12, 1993

Sri Lanka Gangaramaya Temple's Ven. G. Gnanissara and Bhardo Serpa Rinpoche, Abbot of Nyanang Phelgyeling Monastery, blessing the 'Closing Door' ceremony on the first day of Ven. Shi Fazhao's retreat at Golden Pagoda Buddhist Temple.

一九九三年三月十二日

斯里兰卡 Gangaramaya 寺住持 G. Gnanissara 及尼泊尔 Nyanang Phelgyeling Monastery 寺住持 Bhardo Serpa (ABBOT) 仁波切上师为法照法师安关颂经加持。



Ven. Chow Kun Phra Panyapachanusith Vithesasanakitkanajarn Chen Dun (Thailand) conducting 'closing-door' ceremony on the first day of Ven. Shi Fazhao's retreat at Golden Pagoda Buddhist Temple.

恭请泰国华僧尊长真顿长老为法照法师主持安关说法仪式。



June 4, 1993

A visit by His Excellency, Chief monk, Supreme Council of Maha Sangha in Sri Lanka, during Ven. Shi Fazhao's retreat.

一九九三年六月四日

斯里兰卡僧王前来探访闭关中的法照法师，僧王慈悲给予法照法师鼓励与支持。



His Excellency, Chief Monk, Supreme Council of Maha Sangha in Sri Lanka and devotees of Golden Pagoda Buddhist Temple celebrate Buddha's birthday at the temple

斯里兰卡僧王莅临护国金塔寺与信徒一同庆祝佛诞生节。



July 12, 1993

The installation of Medicine Buddha's personal attendants, Bodhisattvas Chandraprabha (Lunar Radiance) and Suryaprabha (All-pervading Sun)

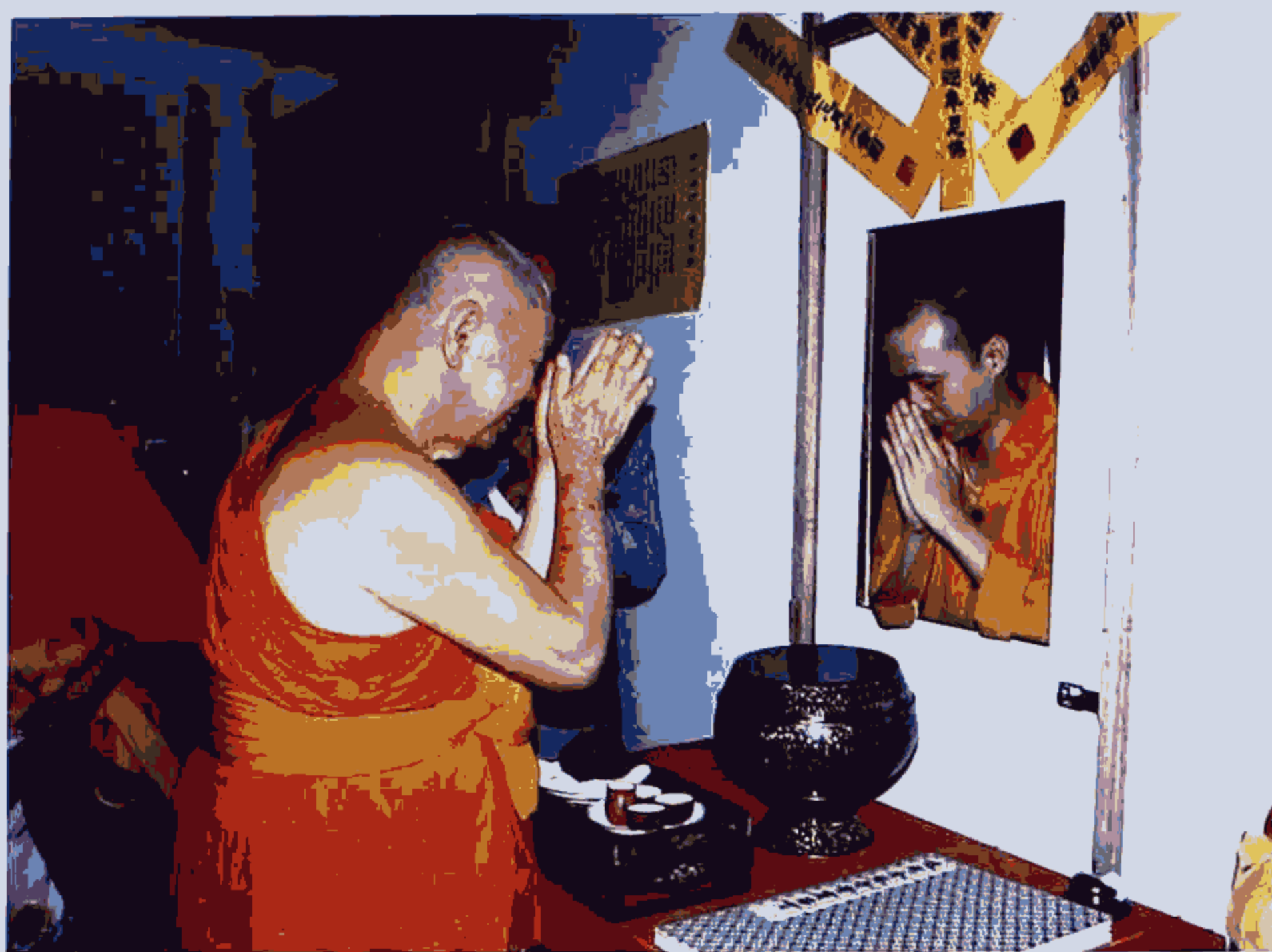
一九九三年七月十二日

护国金塔寺塑造日光遍照菩萨、月光遍照菩萨佛身庄严图成



Ven. Somdej PhraBuddhacharaya, Chief Abbot of Wat Srakes (Thailand) consecrating the installation of Bodhisattvas Chandraprabha (Lunar Radiance) and Suryaprabha (All-pervading Sun), followed by a blessing ceremony for devotees of Golden Pagoda Buddhist Temple.

恭请泰国副僧王颂德拍菩达旃大上座主持日光月光菩萨佛身开光大典，并为信徒加持祝福



Ven. Somdej PhraBuddhacharaya, Chief Abbot of Wat Srakes (Thailand) visited Ven. Shi Fazhao at his retreat.

泰国副僧王于主持开光大典后,探访闭关中的法照法师,并给予无限的关怀。



Ven. Somdej PhraBuddhacharaya being escorted by a devotee of Golden Pagoda Buddhist Temple.

由护国金塔寺信徒虔诚地护送泰国副僧王离开。



February 19, 1994

A Rejoice Ceremony for the completion of Ven. Shi Fazhao's retreat

一九九四年二月十九日

法照法師閉關師關道業圓滿，护国金塔寺全体信徒长跪恭迎法師出关



Sri Lanka Gangaramaya Temple's Ven. G. Gnanissara, Bhardo Serpa Rinpoche, Abbot of Nyanang Phelgyeling Monastery and Ven. Chow Kun Phra Panyapachanusith Vithesasanakitkanajarn Chen Dun (Thailand) conducts the closing ceremony of Ven. Shi Fazhao's retreat

斯里兰卡Gangaramaya 寺住持 G. Gnanissara, 尼泊尔 Nyanang Phelgyeling Monastery 寺住持 Bhardo Serpa (ABBOT) 仁波切上师、台湾埔里天中天精舍住持心观长老及泰国华僧尊长真顿长老为法照法师主持启关



March 20, 1994

Grand Dana offering to 5,000 monks in Sri Lanka, performed by more than 400 devotees and Sangha members from Taiwan, Thailand, Malaysia, Canada, Nepal, led by Ven. Shi Fazhao. Photo taken with the President of Sri Lanka at his presidential residence.

一九九四年三月二十日

护国金塔寺于斯里兰卡举办供养五千斋僧法会，法照法师带领团员多达四百余人。其中包括台湾埔里天中天精舍住持心观长老及团员二百多人以及印尼、泰国、马来西亚、加拿大和尼泊尔等各国长老、大德法师。此为法照法师及各国诸山长老与斯里兰卡总统先生于总统府合照。



March 21, 1994

Ven. Shi Xin Guan (Taiwan) and Ven. Shi Fazhao donated US\$20,000 to Buddha's Sacred Tooth Relic Temple in Kandy, Sri Lanka for the maintenance of the temple. The donation was received by a representative member of the working committee.

一九九四年三月二十一日

台湾心观长老与法照法师捐赠美金两万元给斯里兰卡肯地佛牙寺，以作为寺院维修费用，由佛牙寺管理委员会代表接受。



March 21, 1994

Dana offerings to 5,000 monks from Local and foreign devotees of Golden Pagoda Buddhist Temple at Colombo, Sri Lanka.

一九九四年三月二十二日

护国金塔寺及各国信徒齐聚斯里兰卡首都哥伦比亚举办供养五千斋僧法会，信徒们不分年龄、地位，一视同仁虔诚供养五千位僧侣。



The presentation of Buddha's Sacred Relics to Ven. Shi Kuang Jing, Abbot of Long Shan Temple (Singapore), by Secretary of Buddhist Committee at Sri Lanka Gangaramaya Temple (Colombo) after the Dana offering ceremony.

法照法师于供养五千斋僧法会圆满后，假斯里兰卡首都哥伦坡Gangaramaya 寺，恳请佛教委员会秘书长赠送佛陀舍利予新加坡龙山寺广净长老。



The presentation of Buddha's Sacred Relics to Ven. Shi Miao Hua, Abbot of Chih Kuei Fu Ser (Singapore), by Secretary of Buddhist Committee at Sri Lanka Gangaramaya Temple (Colombo) after the Dana offering ceremony.

法照法师恳请佛教委员会秘书长赠送佛陀舍利予新加坡知归佛社住持妙华长老。



The presentation of Buddha's Sacred Relics to a representative venerable of Lian Shan Shuan Lin Monastery (Singapore), by Secretary of Buddhist Committee at Sri Lanka Gangaramaya Temple (Colombo) after a Dana offering ceremony.

法照法師懇請佛教委員會秘書長贈送佛陀舍利予新加坡蓮山雙林寺，由真圓法師代表接受。



The presentation of Buddha's Sacred Relics to a representative of Singapore's Buddhist Lodge, by Secretary of Buddhist Committee at Sri Lanka Gangaramaya Temple (Colombo) after a Dana offering ceremony.

法照法師懇請佛教委員會秘書長贈送佛陀舍利予新加坡佛教居士林，由陳德展居士代表接受。



The presentation of Buddha's Sacred Relics to a representative nun of Singapore's Pu Ti Buddhist Temple, by Secretary of Buddhist Committee at Sri Lanka Gangaramaya Temple (Colombo) after a Dana offering ceremony.

法照法师恳请佛教委员会秘书长赠送佛陀舍利子予新加坡菩提佛院惟一法师。



The presentation of Buddha's Sacred Relics to Ven. Chow Kun Phra Panyapachanusith Vithesasanakitkanajarn Chen Dun, by Secretary of Buddhist Committee at Sri Lanka Gangaramaya Temple (Colombo) after a Dana offering ceremony.

法照法师恳请佛教委员会秘书长赠送佛陀舍利子予泰国佛光学苑住持华僧尊长真顿长老。



The presentation of Buddha's Sacred Relics to Elder Shi Bo Yuan, Abbot of Hu Bin Buddhist Hermitage (Malaysia), by Secretary of Buddhist Committee at Sri Lanka Gangaramaya Temple (Colombo) after a Dana offering ceremony.

法照法師懇請佛教委員會秘書長贈送佛陀舍利予馬來西亞吉隆坡湖濱精舍住持伯圓長老



The presentation of Buddha's Sacred Relics to a representative Venerable Shi Guo Hua Abbot of Yuan Jue Buddhist Hermitage (Malaysia), by Secretary of Buddhist Committee at Sri Lanka Gangaramaya Temple (Colombo) after a Dana offering ceremony.

法照法師懇請佛教委員會秘書長贈送佛陀舍利予馬來西亞柔佛圓覺精舍住持果華法師



The presentation of Buddha's Sacred Relics to a representative Elder from Taiwan, by Secretary of Buddhist Committee at Sri Lanka Gangaramaya Temple (Colombo) after a Dana offering ceremony.

法照法师恳请佛教委员会秘书长赠送佛陀舍利子予台湾台北圣灵寺住持今能长老。



The presentation of Buddha's Sacred Relics to a representative Elder from Taiwan by Secretary of Buddhist Committee at Sri Lanka Gangaramaya Temple (Colombo) after a Dana offering ceremony.

法照法师恳请佛教委员会秘书长赠送佛陀舍利子予台湾埔里天中天精舍住持心观长老。



The presentation of Buddha's Sacred Relics to a representative Venerable from Medan, Indonesia by Secretary of Buddhist Committee at Sri Lanka Gangaramaya Temple (Colombo) after a Dana offering ceremony.

法照法師懇請佛教委員會秘書長贈送佛陀舍利予印尼棉蘭先達市觀音寺住持定雄法師



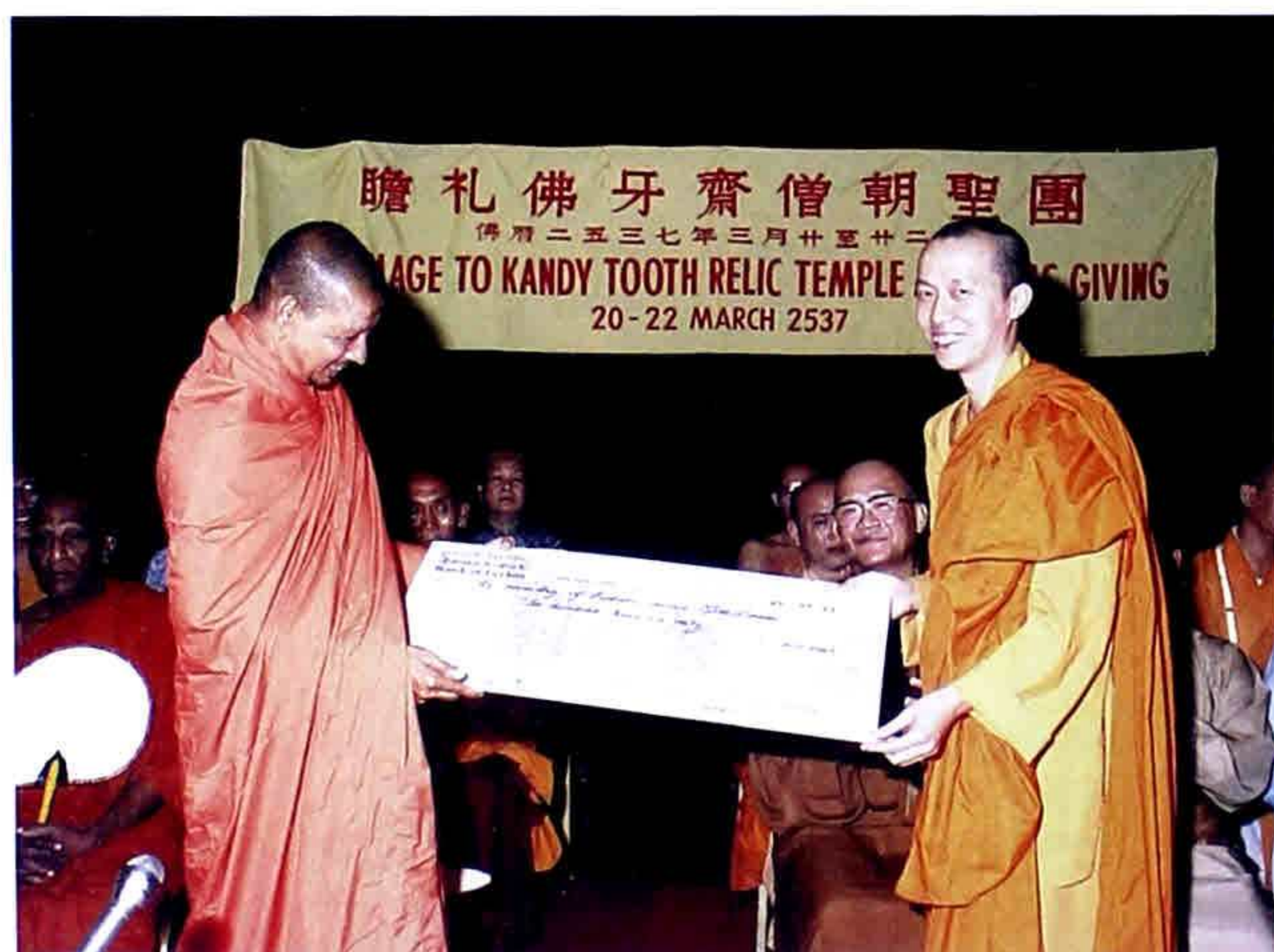
The presentation of Buddha's Sacred Relics to a representative Tibetan Monk from Nyanang Phelgyeling Monastery Temple by Secretary of Buddhist Committee at Sri Lanka Gangaramaya Temple (Colombo) after a Dana offering ceremony.

法洲生師懇請佛教委員會秘書長贈送佛陀舍利予尼泊爾 Nyanang Phelgyeling Monastery 寺



Devotees of Golden Pagoda Buddhist Temple gathers under a Bodhi tree after the presentation of Buddha's Sacred Relics by the Secretary of Buddhist Committee at Sri Lanka Gangaramaya Temple (Colombo).

供养五千斋僧法会及赠送佛陀舍利子仪式圆满，护国金塔寺信徒(右起)：谢佳崇居士、吴亚恭居士、冯源金居士、林照辉居士、余梓明居士、谭锡鸿居士于菩提树下的佛塔前留下珍贵的一刻。



Ven. G.Gnanissara, abbot of Sri Lanka Gangaramaya Temple received a donation of US\$70,000 by Ven. Shi Fazhao, contributed by local and foreign devotees for the temple's education trust fund.

法照法师合同各国佛教徒慨捐美金七万元予斯里兰卡Gangaramaya 寺住持 G.Gnanissara 以作为教育基金。



April 8, 1994

Ven Shi Fazhao and Ven. Chow Kun Phra Panyapachanusith Vithesasanakitkanajarn Chen Dun at the site for the construction of an orphanage in the refugee district of Chiang Rai, Thailand.

一九九四年四月八日

法照法師與華僧尊長真頓長老不惜辛苦，將愛心推展到泰北難民區的孤兒，聯辦菩提園地潔人育幼院，親臨實地考察育幼院建设工程。



Orphans of 'Wan Wei' village of the refugee district looking forward to the completion of the orphanage

泰北清萊府萬偉鄉的一群孤兒們十分需要人們給予愛心和關懷。

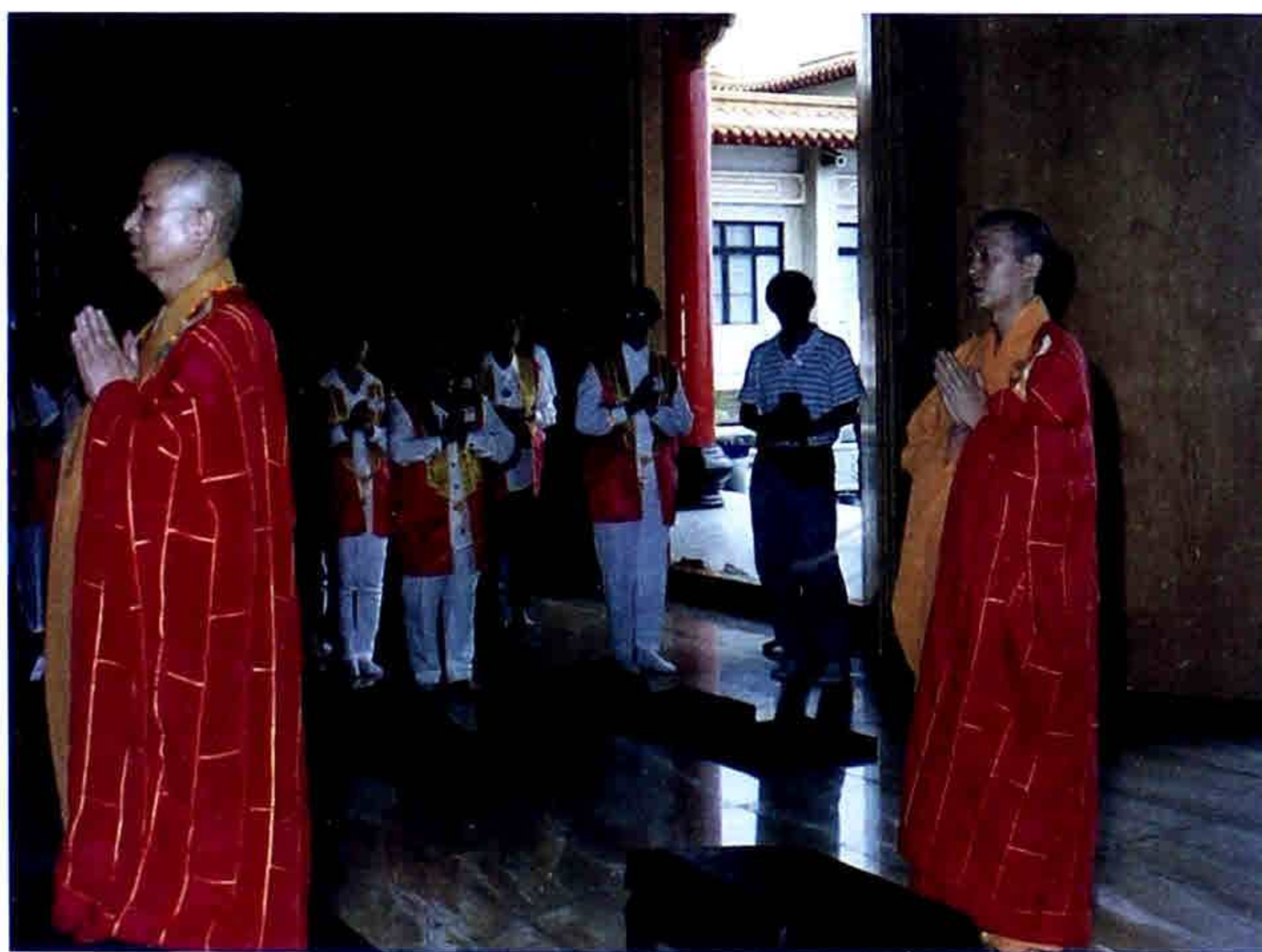


June 17, 1994

Devotees of Golden Pagoda Buddhist Temple at Changi Airport Departure Hall before their flight on a pilgrimage to Taiwan

一九九四年六月十七日

护国金塔寺主办台湾佛教亲善参访团，出发前于新加坡樟宜机场合影留念。



June 19, 1994

Ven. Shi Fazhao being officially conferred The 43rd Disciple by the Senior Monk Ven. Shi Jing Xin of Lin Ji sect in Kuang De Monastery in Taiwan.

一九九四年六月十九日

世界华僧会会长，台湾光德寺住持净心大和尚器重法照法师，于光德寺传付临济宗七塔寺派第四十三代法嗣弟子。



Senior Monk Ven. Shi Jing Xin of Lin Ji sect in Kuang De Temple receiving Buddha's Sacred Relics from Ven. G. Gnanissara, abbot of Sri Lanka Gangaramaya at the main hall of Kuang De Monastery in Taiwan.

法照法師請斯里蘭卡Gangaramaya寺住持G. Gnanissara贈送佛陀舍利予光德寺住持淨心長老。



June 21, 1994

Welcome Speech Ceremony given by Elder Shi Xin Guan, abbot of 'Pu Li Tian Chong Tian Monastery' in Taiwan.

一九九四年六月廿一日

台灣埔里天中天住持心觀長老熱情招待護國金塔寺佛教親善參訪團。



June 22, 1994

Golden Pagoda Buddhist Temple Familiarization Tour to Xing Zhu Chao Yin Monastery led Ven. Shi Fazhao.

一九九四年六月廿二日

台湾新竹潮音禅寺住持华僧尊长真顿长老，热情招待护国金塔寺佛教亲善参访团，并于潮音禅寺山门前拍照留念。



July 9, 1994

Ven. Shi Fazhao, abbot of Golden Pagoda Buddhist Temple and Ven. G.Gnanissara, abbot of Sri Lanka Gangaramaya together with Metta Welfare Association at Kallang Theatre for a fund-raising dance event.

一九九四年七月九日

护国金塔寺举办《三合一慈善行，法音之光卷三》。法照法师与斯里兰卡Gangaramaya 寺住持 G.Gnanissara同慈光全体委员于加龙剧院合影留念。



Ven. Shi Fazhao presented a cheque of S\$300,000 raised from fund raising dance event to Metta Welfare Association.

护国金塔寺举办《三合一慈善行，法音之光卷三》，为慈光福利协会筹得新币三十万元款项。



October 5, 1994

Ven. Shi Fa Zhao leads his Sangha members on the first 7-day Medicine Buddha Blessing Ceremony (Mahayana tradition) to transfer merit to devotees.

一九九四年十月五日

护国金塔寺举办第一届药师法会，法照法师带领法师们连续七天七夜赞颂药师琉璃光如来本愿功德经，法会功德回向信徒，身心康泰、广增福慧、广纳吉祥。



February 13, 1995

Principal of Maha Bodhi School receiving donation for school development fund during the Golden Pagoda Buddhist Temple's Ten Thousand Buddha Blessing Ceremony.

一九九五年二月十三日

法照法师于万佛法会上积极为菩提学校筹募建校基金，信徒们莫不慷慨解囊，菩提学校符校长接过所筹善款。



June 4, 1995

Golden Pagoda Buddhist Temple's pilgrimage and dhana offering tour to Nepal and Thailand. Devotees from Malaysia, Taiwan, Indonesia and Sri Lanka gather at Changi airport Departure hall.

一九九五年六月四日

护国金塔寺举办泰国、尼泊尔朝圣斋僧亲访团。此次访问团员有马来西亚、台湾、印尼及斯里兰卡等佛教徒，出发前团员于樟宜机场合影留念。



June 6, 1995

Elders, Venerables and devotees pose for a group photo at a Dharma Hall at Bangkok after a dhana offering to 300 monks.

一九九五年六月六日

护国金塔寺全体信徒于泰国曼谷佛教城供僧三百位圆满后，与各位长老及法师们齐聚在佛教城大礼堂内拍照留念。



June 7, 1995

Photo taken at the main hall entrance of Fo Guan Buddhist Monastery with the abbot of the monastery.

一九九五年六月七日

护国金塔寺全体信徒参访泰国曼谷佛光学苑，住持华僧尊长真顿长老热情款待，并与信徒们于学苑门前合影留念。



June 8, 1995

Ven. Shi Fazhao, abbot of Golden Pagoda Buddhist Temple, and Ven. G.Gnanissara, abbot of Sri Lanka Gangaramaya, arriving at Nyanang Phelgyeling Monastery Temple to present Buddha's Sacred Relics to the temple.

一九九五年六月八日

法照法师及斯里兰卡Gangaramaya寺住持 G. Gnanissara 护送佛陀舍利抵达尼泊尔Nyanang Phelgyeling Monastery寺。



Inaugural Ceremony of Nyanang Phelgyeling's main hall, attended by contributors from Golden Pagoda Buddhist Temple, stall vendors and committee members from Teck Kah management committee

护国金塔寺信徒参与竹脚巴刹中元会理事及竹脚巴刹熟食中心各户小贩共同筹款活动，为尼泊尔Nyanang Phelgyeling Monastery寺筹建一座新殿宇，于落成时刻举行剪彩仪式。



Golden Pagoda Buddhist Temple devotee, Mr Lim Oon Kuin, placed a three carat diamond on the 'third eye' of the Sakyamuni Buddha image in Nyanang Phelgyeling temple, Nepal.

剪彩仪式过后，由护国金塔寺信徒林恩强居士供养钻石约三卡拉安于释迦如来佛顶。



June 9, 1995

Devotees braved the rain to conduct dhana offerings to 1,500 monks at Nyanang Phelgyeling temple in Nepal

一九九五年六月九日

护国金塔寺假尼泊尔Nyanang Phelgyeling Monastery寺主办供养一千五百位斋僧法会，当时细雨绵绵，但仍然浇不熄信徒们对僧宝供养的虔诚



September 3, 1995

Opening Ceremony of Golden Pagoda Buddhist Temple's Buddha's Sacred Relics Exhibition held at Singapore Indoor Stadium with Senior Monk Ven. Shi Jing Xin (Chairman of World Chinese Buddhist Sangha Congress) as the Guest-of-Honour.

一九九五年九月三日

护国金塔寺假新加坡室内体育馆举办第二届佛陀舍利子展。恭请世界华僧会会长净心长老主持开幕仪式。



Elders and Venerables from Taiwan, Indonesia and Sri Lanka standing by to inaugurate the opening ceremony of Golden Pagoda Buddhist Temple 2nd Buddha's Sacred Relics Exhibition

恭请来自马来西亚、印尼、台湾、斯里兰卡等各国诸山长老,出席由护国金塔寺所举办的第二届佛陀舍利子展。



A Sri Lankan dance group performed the Theravada traditional cultural dance at the Singapore Indoor Stadium for Golden Pagoda Buddhist Temple's 3rd Anniversary Dance event

斯里兰卡舞蹈团于新加坡室内体育馆为第三届法音之光，精心呈献南传佛教传统仪式舞蹈



Singapore Dance Ensemble and Golden Pagoda Buddhist Temple musical group presented the Eight Auspicious Symbols Dance as its finale.

新加坡聚舞坊及护国金塔寺华乐团联合呈献“八吉祥福润众生”大型舞台剧。谢幕时，烟花灿烂缤纷，象征着护国金塔寺光辉似锦的前程。



December 9, 1995

Ven. Shi Fazhao was officially conferred The 47th Disciple by the Senior Monk Ven. Shi Jue Guang of Tian Tai Sect (Hong Kong).

一九九五年十二月九日

香港佛教联合会会长，香港观宗寺法主和尚觉公上人器重新加坡法照法师、新加坡印愿法师、马来西亚贤垂法师、台湾圆莲法师、美国常修法师，于观宗寺传付天台宗第四十七代法嗣弟子。



Ven. Shi Fazhao (second row from right) seen here with his master Ven. Shi Jue Guang of Tian Tai Sect (Hong Kong) in front of the monastery's man hall.

香港观宗寺法主和尚觉公上人传法仪式圆满，一同与新加坡法子法照法师、新加坡法子印愿法师、马来西亚法子贤垂法师、台湾法子圆莲法师、美国法子常修法师在观宗寺正门前合影留念。

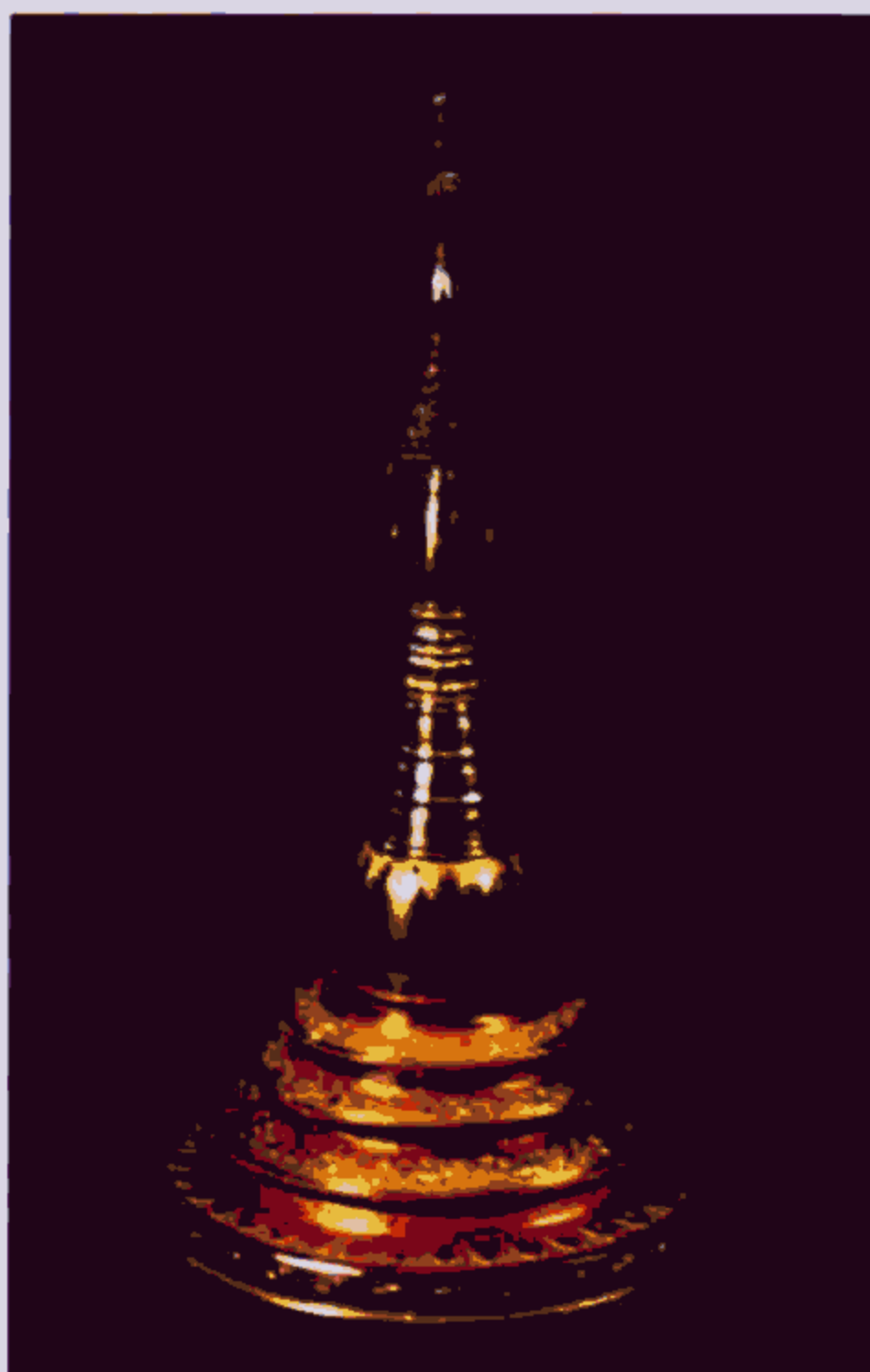


June 2, 1996

Ven. Somdej PhraBuddhacharaya, Chief Abbot of Wat Srales (Thailand) invited as the Guest-of-Honour by Ven Shi Fazhao for the blessing of the making of gold-mould for reliquary to house Buddha's Sacred Relics

一九九六年六月二日

恭请泰国副僧王颂德拍菩达旃大上座，为铸造纯金佛陀舍利宝塔主持熔金颂经仪式。



Buddha's Sacred Relics Pagoda gilded with 9kg gold adorned with precious stones and a 3 carat diamond; Myanmar and Sri Lanka inspired design.

纯金佛陀舍利宝塔重约九公斤，宝塔镶有红、蓝、绿宝石，塔顶还镶有约三克拉的钻石一颗。宝塔造型采用缅甸与兰卡式设计，雕工精致细腻。



December 5, 1996

His Majesty King Bumibol Adulyadej of Thailand conferred the title of Chaokun Phra Vithethamanusith to Ven. Shi Fa Zhao, Abbot of Golden Pagoda Buddhist Temple

一九九六年十二月五日

泰国国皇蒲眉蓬于泰国皇宫玉佛殿内，御封法照法师为华僧尊长昭坤“拍阿旃真育谈玛努悉”僧爵。



March 9, 1997

Celebration of Ven. Shi Fazhao's title conferred by the King of Thailand at SUNTEC Singapore International Convention and Exhibition Centre with Guest-of-Honour Chew Heng Ching, Honourary Member of Parliament for Eunos GRC.

一九九七年三月九日

护国金塔寺全体信徒假新加坡国际会议及展览中心，举办庆祝大典，欢庆法照法师受封华僧尊长昭坤僧爵，大会嘉宾东海岸集选区议员周亨增先生莅临。



Local and foreign Sangha guests in celebration of Ven. Shi Fazhao's title conferred by the King of Thailand.

恭请国内外诸山大德长老法师共襄盛举，庆典隆重庄严。



Ven. Shi Fazhao with the Abbot Chow Kun and his Sangha members from Ananda Metyarama Buddhist Youth Circle

新加坡红山泰国佛寺住持昭坤及众泰国法师与华僧尊长昭坤法照共同拍照留念。



May 14, 1997

Ven. Shi Fazhao was conferred the title of the Dharma Cakara Gold Wheel Award by the Princess of Thailand for the Greatest Contribution of the Maha Sangha at the Royal Imperial Compound.

一九九七年五月十四日

泰国公主拍育于泰国皇宫广场颁发佛教伟大贡献金座法轮奖予华僧尊长昭坤法照。



Ven. Shi Fazhao posing with a Sangha member and devotees after the conferring ceremony

颁奖仪式过后，华僧尊长昭坤法照与参与出席者一同合影留念。



May 25, 1997

Guest-of-Honour Mr Abdullah Tarmugi, Minister for Community Development taking in the sights of Hearts-de-Lotus 1997 Charity Walk cum Family Carnival.

一九九七年五月二十五日

大会主席社会发展部部长兼东海岸集选区议员阿都拉先生参观由慈光福利协会主办，护国金塔寺协办的《心莲心 97 义走与嘉年华会》现场。



October 28, 1997

Golden Pagoda Buddhist Temple Second Short-Term Novice Course (49 days) seen here with Precept Master Shi Chen Dun (first row, sixth from right) at Victoria Theatre (Singapore).

一九九七年十月二十八日

护国金塔寺举办第二届短期出家修道会，为期长达四十九天，戒子每日虔诵仁王护国般若波罗密多经，功德回向新加坡国运昌隆、经济复苏。全体戒子与得戒和尚真顿长老于大钟楼前留影。



December 26, 1997

Guest-of-Honour Mr. Yeo Cheow Tong, Minister for Health and the Environment with MP for Bukit Gombak, Mr. Ang Mong Seng, at the Hearts-de-Lotus 1997 Charity Banquet.

一九九七年十二月二十六日

大会主宾卫生部及环境部部长姚照东先生及武吉甘柏选区国会议员洪茂成先生观赏《素食精华宴 97》众名厨的精美果菜雕刻。



March 24, 1998

A ceremony in memory of, Elder Shi Bai Shen, Chairman of World Chinese Buddhist Sangha Congress at Golden Pagoda Buddhist Temple.

一九九八年三月二十四日

世界华僧会于护国金塔寺举行世界华僧会创办人白公上人追思纪念会。



March 25, 1998

The second meeting of World Chinese Buddhist Sangha Congress Sixth Executive Committee jointly organised by Golden Pagoda Buddhist Temple and Metta Welfare Association.

一九九八年三月二十五日

世界華僧會主辦第六屆執行委員會，護國金塔寺及慈光福利協會為此次大會協辦團體。



Largest number of Sangha members gathering at World Chinese Buddhist Sangha Congress Sixth Executive Committee as noted by chairman, Ven. Shi Jing Xin

來自各國的華僧僧侶紛紛踴躍出席此次會議，華僧尊長淨心長老稱贊此次大會，是為歷年來出席率最高的一次會議。



April 25, 1998

His Holiness Deputy Supreme Patriarch of Thailand Venerable Somdej PhraBuddacharaya together with Guest-of-Honour Mr Hawazi Daipi, MP for Sembawang GRC at The Ground-Breaking ceremony of Metta Home.

一九九八年四月二十五日

大会主宾三巴旺区国会议员贺华吉先生及泰国副僧王颂德拍菩达旃上座为《慈光乐陶苑》主持动土仪式。



May 31, 1998

Guest-of-Honour BG (NS) George Yeo, Minister for Information and The Arts and Second Minister for Trade and Industry together with Ven. Shi Jing Xin, Chairman of World Chinese Buddhist Sangha Congress sounding the gong for the Official Opening of Hearts-de-Lotus 1998 Charity Walk cum Family Carnival.

一九九八年五月三十一日

大会主宾新闻及艺术部长兼贸工部第二部长杨荣文准将及世界华僧会会长净心长老出席由慈光福利协会主办，护国金塔寺协办的《心莲心 98 义走与嘉年华会 - 万花城》。



November 15, 1998

Guest-of-Honour RAdm (NS) Teo Chee Hean, Minister for Education and Second Minister for Defence at Hearts-de-Lotus 1998 Charity Banquet.

一九九八年十一月十五日

大会主宾教育部长兼国防部第二部长张志贤准将出席由慈光福利协会主办，护国金塔寺协办的《素食精华宴98》筹款活动。



November 21, 1998

Guest-of-Honour Dr. Aline Wong, Senior Minister of State for Health and Education at the Official Opening of Metta Day Rehabilitation Centre for the Elderly.

一九九八年十一月二十一日

教育部长兼卫生部高级政务部长简丽中博士为《慈光乐龄日间康复中心》主持开幕典礼。



April 18, 1999

Guest-of-Honour Mr Abdullah Tarmugi, Minister for Community Development, at the Opening Ceremony for Marine Parade Yu Neng Student Care Centre

一九九九年四月十八日

社会发展部部长兼东海岸集选区议员阿都拉先生及法照法师，为马林百列实乞纳学生托管中心主持开幕仪式。



May 30, 1999

Guest-of-Honour Mr Yeo Cheow Tong, Minister for Health and the Environment, officially opens the Hearts-de-Lotus 1999 Charity Walk cum Family Carnival.

一九九九年五月三十日

大会主宾卫生部兼环境部部长姚照东先生及法照法师，为慈光福利协会主办，护国金塔寺协办的《心莲心99义走与嘉年华会－千禧欢乐节》揭开序幕。



June 3, 1999

An eight-day-seven-night tour to Japan, led by Ven. Shi Fazhao

一九九九年六月三日

护国金塔寺主办八天七夜日本探秘游，由法照法师带领众信徒参访日本各大寺院。



June 18, 1999

Guest-of-Honour Mr Harun Abdul Ghani, Political Secretary, Minister of Home Affair and Advisor to Pertapis witnessing a Key Presentation Ceremony of a van to the chairman of Pertapis Halfway House.

一九九九年六月十八日

护国金塔寺法照法师慈善事业金慨捐小型巴士一辆予马来协会中途之家，由国会议员哈伦甘尼先生见证，马来协会中途之家主席代表接受。



July 09, 1999

Guest-of-Honour Mr. Mathias Yao, Minister of State Without Portfolio (PMO) attending Kityang Huay Kwan's Charity performance of Teochew Opera for a Metta Welfare Association fund-raising event.

一九九九年七月九日

大会主宾总理公署特委部长姚智先生及法照法师，出席揭阳会馆主办的慈善义演《丹青魂》，为慈光福利协会筹款。



September 1, 1999

Ven. Shi Fazhao appointed as President of Golden Pagoda Welfare Clinic. Also present: Ven. Shi Purun (Vice Chairman), Mr. Lau Kah Yong (Medical Advisor), Mr. Tan Ah Leck (Treasurer), Ms. Seow Whee Liang (Asst. Treasurer), Ms. Kwa Hui Kuan (Secretary) and Mr. Tan Tien Poh (Committee Member)

一九九九年九月一日

护国金塔寺施诊所正式成立。恭请法照法师为主席、副主席普润法师、医药顾问刘嘉扬医师、财政陈亚礼居士、副财政萧慧莲居士、秘书柯慧娟居士及委员陈天宝居士。



November 28, 1999

Guest-of-Honour Deputy Prime Minister Dr Tony Tan and Minister for Defence receiving a token of appreciation from Ven. Shi Fazhao at Hearts-de-Lotus 1999 Charity Banquet.

一九九九年十一月二十八日

大会主宾副总理兼国防部长陈庆炎博士及三巴旺选区国会议员贺华吉先生，出席由慈光福利协会主办，护国金塔寺协办的《素食精华宴 99》筹款活动。



December 17, 1999

Photo taken with Hong Kong popular singer Ms. Ye Liyi before a fund-raising performance, co-starring Mr. Mah Junwei.

一九九九年十二月十七日

香港著名歌星叶丽仪女士在海港之苑举行慈善演唱会，慈光福利协会是受益团体，客串嘉宾还有马浚伟先生。他们于演唱会前参访护国金塔寺，并与法照法师及信徒们合影留念。



February 20, 2000

Guest-of-Honour Deputy Prime Minister BG (NS) Mr. Lee Hsien Loong with Mr Andy Gan, Chairman of the Potong Pasir Community Development Council and Venerable Shi Fazhao, President of Metta Welfare Association at the Ground-Breaking ceremony of the Potong Pasir Seniors' Club.

二〇〇〇年二月二十日

大会主宾副总理李显龙准将、波东巴西社理会主席颜来章先生及慈光福利协会主席法照法师为《波东巴西河畔小苑》举行奠基仪式。



March 19, 2000

The State Peace and Development Council of The Union of Myanmar presented the religious title Maha Saddhammajotikadhaja to Venerable Shi Fa Zhao, by Minister for Foreign Affairs Mr. U win Aung in Myanmar.

二〇〇〇年三月十九日

缅甸共和国和平与发展理事会赐封法照法师僧爵德号，并由缅甸外交部长务蕴澳先生授印。



Photo taken at Yangon Padana Cave (Kaba Aye Pagoda) with Burmese devotees Mr. U Hla Thein and Mr. U San Maung after the Conferring Title Ceremony.

法照法师在和平塔受封后，与缅甸信徒林汉仁居士及巫沙谋居士合影留念。

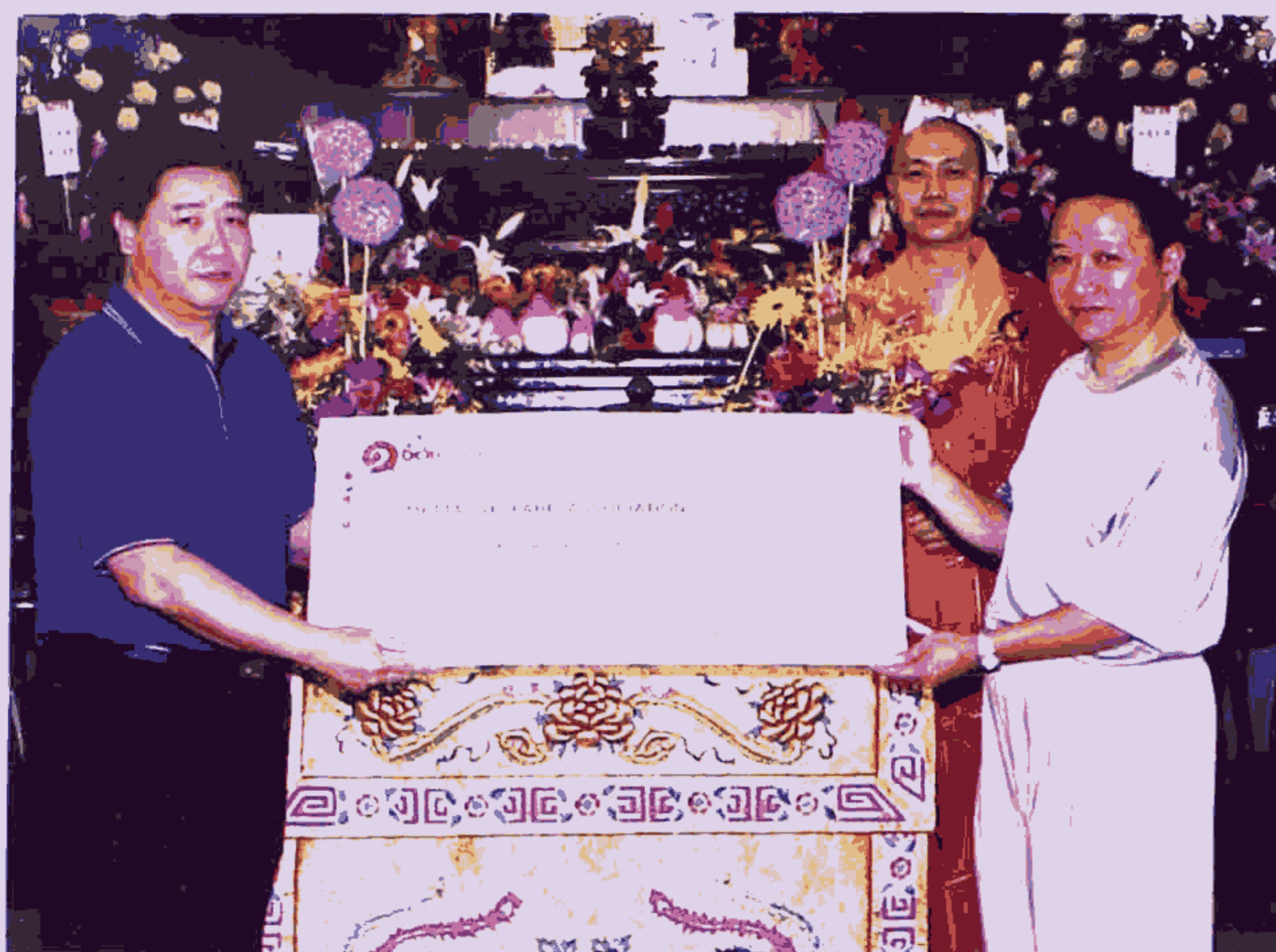


June 11, 2000

Guest-of-Honour Mr Mah Bow Tan, Minister of National Development launching the Metta Welfare Association website at the Hearts-de-Lotus 2000 Charity Walk cum Family Carnival.

二〇〇〇年六月十一日

大会主宾国家发展部长马宝山先生为慈光福利协会主办，护国金塔寺协办的《心莲心2000义走与嘉年华会—家爱千禧》启动慈光网站。



June 18, 2000

Donation of S\$22,250 to Metta Welfare Association to Mr. Steven Chong (extreme left), honorary treasurer from Golden Pagoda Buddhist Temple devotee, Mr. Choo Wai Luen.

二〇〇〇年六月十八日

护国金塔寺慨捐新币两万两千两百五十元予慈光福利协会。恭请法照法师见证、信徒朱伟麟居士移交善款，由慈光福利协会财政张祥辉居士代表接受。



September 23, 2000

Memorandum of Understanding between Tan Tock Seng Hospital and Golden Pagoda Buddhist Temple's Golden Pagoda Welfare Clinic for the provision of Community Health Promotion Programmes. Ven Shi Fazhao and Dr Luisa Lee.

二〇〇〇年九月二十三日

护国金塔寺施诊所与陈笃生医院合作，由护国金塔寺施诊所主席法照法师与陈笃生医院总裁李丽玉医生共同签署一份促进卫生保健合作备忘录，副主席普润法师见证。



October 4, 2000

Guest-of-Honour, Deputy Prime Minister, Brigadier General (NS) Mr. Lee Hsien Loong, laying Buddha's Sacred Relics in the foundation for the construction of Lian Shan Shuang Lin Monastery Dragon Light Pagoda, given by Ven. Shi Fazhao.

二〇〇〇年十月四日

大会主宾副总理李显龙准将出席莲山双林寺龙光宝塔奠基典礼。法照法师赠送佛陀舍利子，由副总理李显龙准将亲自置放于舍利宝函中。



November 5, 2000

Guest-of-Honour, Mr. Sidek bin Saniff (third from right), Environment Minister for Aljunied GRC, posing for camera at Metta Charity Golf 2000 at Orchid County Club.

二〇〇〇年十一月五日

大会主宾环境部长兼阿裕尼集选区国会议员施迪先生参与由慈光福利协会主办、护国金塔寺协办的《慈善高尔夫球活动》。



November 6, 2000

Ven. Shi Fazhao leading a pilgrimage to Sravasti, India.

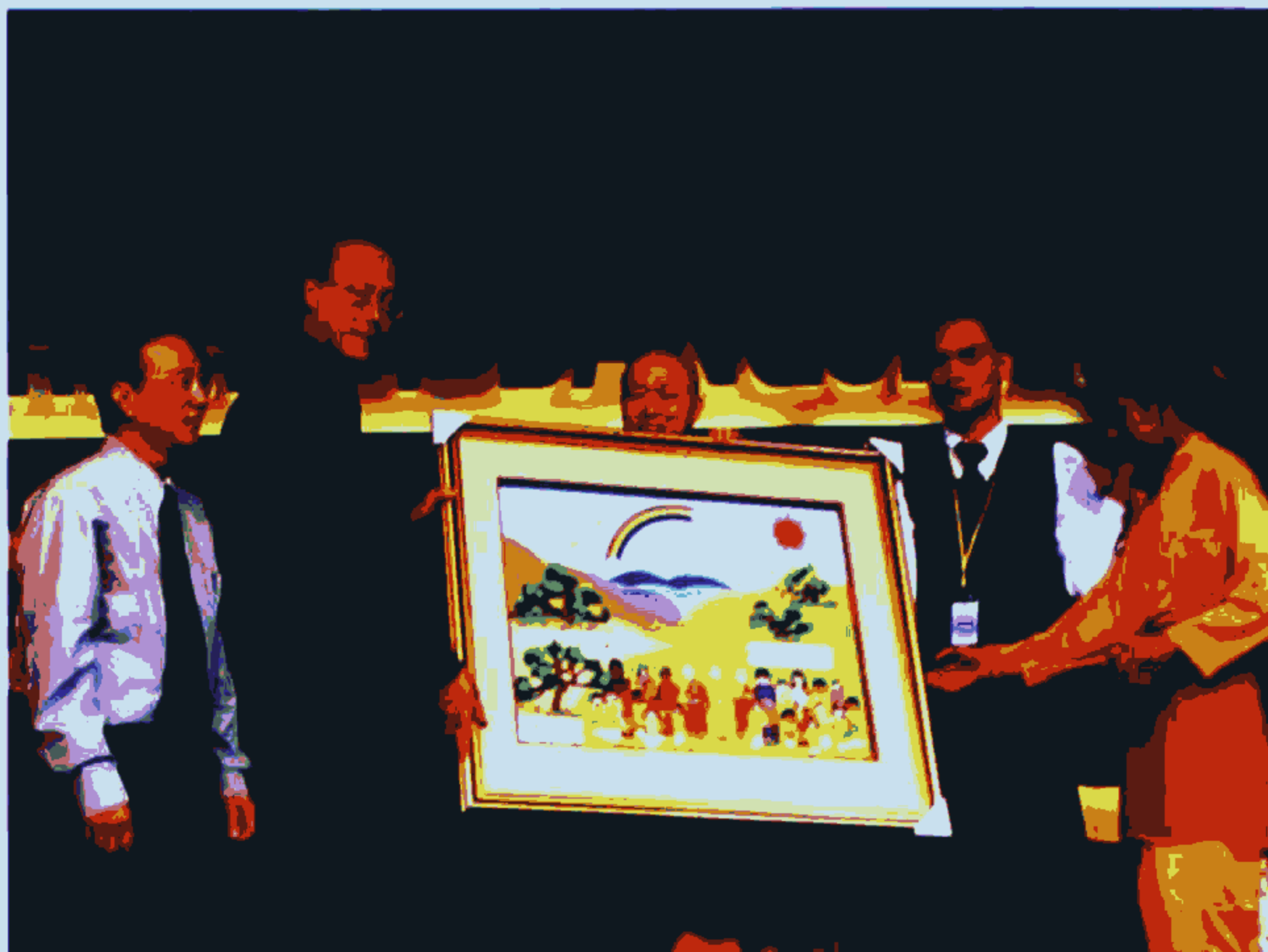
二〇〇〇年十一月六日

护国金塔寺举办印度朝圣团，法照法师与全体团员齐聚印度祇园精舍内合影留念。



Devotees, lead by Ven Shi Fazhao, venerating the Buddha at Kusinagara, the place where he achieved Parinirvana.

护国金塔寺举办印度朝圣团，法照法师与全体法师及信徒至拘尸那城释迦牟尼佛涅槃处追思膜拜，感慕如来众德。



December 3, 2000

The Honourable Prime Minister Mr. Goh Chok Tong was the Guest-of-Honour for the Millennium Metta Charity Banquet held at the Suntec City Convention Hall.

二〇〇〇年十二月三日

大会主宾总理吴作栋先生出席由马林百列公民咨询委员会与慈光福利协会联办、护国金塔寺协办的《千禧年素食精华宴》筹款活动。



December 12, 2000

250 devotees from the region participated in Golden Pagoda Buddhist Temple's pilgrimage and dhana offering to 10,000 Sangha members at Yangon, Padana Cave (Kaba Aye Pagoda). The pilgrimage continued at Mandalay where dhana offerings were given to 5,000 Sangha members.

二〇〇〇年十二月十二日

护国金塔寺主办缅甸供养万僧斋法会，分别在仰光和平塔供养五千僧、曼德里供养五千僧。此次供养法会共有来自台湾、香港、斯里兰卡、新加坡信徒二百多人参与。



January 30, 2001

Guest-of-Honour, Mr Chan Soo Sen, Minister of State, Prime Minister's Office & Ministry of Community Development and Sports and other members of Parliament at a Lunar New Year Dinner Gala organised by Golden Pagoda Buddhist Temple.

二〇〇一年一月三十日

大会主宾总理公署兼社会发展部政务部长曾士生先生及内阁官员，出席由护国金塔寺所主办的常年新春人日捞起愉生活动。



April 12, 2001

Mr Chan Soo Sen and other members of Parliament discussing in a dialogue session on 'Caring and Sharing' affairs with Sangha members and committee members of Golden Pagoda Buddhist Temple.

二〇〇一年四月十二日

总理公署兼社会发展部政务部长曾士生先生及内阁官员，莅临护国金塔寺与法照法师和执行委员举行关怀会谈。



April 21, 2001

Guest-of-Honour, Mr Abdullah Tarmugi, Minister for Community Development officially declared open Metta Home.

二〇〇一年四月二十一日

大会主宾社会发展及体育部部长阿都拉先生及法照法师，参加慈光乐陶苑开幕典礼。



April 29, 2001

Myanmar Ambassador Mr. U Hla Thann bathing baby Buddha during Vesak Day at Golden Pagoda Buddhist Temple.

二〇〇一年四月二十九日

缅甸大使U HLA THANN莅临护国金塔寺参与庆祝佛诞生节浴佛仪式。



May 15, 2001

Wife of American Ambassador received blessing from Ven. Shi Fazhao during a social visit to Golden Pagoda Buddhist Temple.

二〇〇一年五月十五日

美国大使夫人及家人莅临护国金塔寺参访，法照法师给予美国大使夫人及家人诵经祝福。

2001 METTA CHARITY WALK FAMILY CARNIVAL



June 10, 2001

Guest-of-Honour Mr. Chan Soo Sen, Minister of State, Prime Minister's Office & Ministry of Community Development and Sports at a Metta Charity Walk cum Family Carnival, a joint programme with Golden Pagoda Buddhist Temple.

二〇〇一年六月十日

大会主宾总理公署兼社会发展部政务部长曾士生先生，参与由慈光福利协会主办，护国金塔寺协办的《2001慈光义走与嘉年华会》。



November 18, 2001

Guest-of-Honour, Mr Lee Yock Chuan, Minister for Information and the Arts and Member of Parliament for Cheng San GRC attends Metta's Starry Starry Nite Charity Banquet, a joint programme with Golden Pagoda Buddhist Temple.

二〇〇一年十一月十八日

大会主宾新闻及艺术部长兼静山集选区议员李玉全先生，参与由慈光福利协会主办、护国金塔寺协办的《星光熠熠慈善晚会》。



December 8, 2001

Elders of the Sangha community from Myanmar arrived at Golden Pagoda Buddhist Temple to accompany Ven. Shi Fazhao to Sri Lanka to receive the Buddha's Sacred Relics, which will eventually be enshrined in Kakku, Myanmar.

二〇〇一年十二月八日

缅甸各地高僧参访护国金塔寺，并准备同法照法师启程前往斯里兰卡恭迎佛陀舍利子，请回缅甸卡古塔林奉安。



Photo taken were, a Sapling Bodhi's tree and Buddha's Sacred Relics being delivered to Myanmar, by Po O Nationals and Burmese Monks with Burmese Jewels Mechant Mr. Xiao Long

缅甸法师与翁砍地族族人至斯里兰卡恭请佛陀舍利子及菩提树幼苗回返缅甸前，宝龙及玉龙珠宝商店董事长小龙先生与法师一同合影留念。



December 22, 2001

230 devotees from Golden Pagoda Buddhist Temple participated in a dhana offering to a thousand Sangha members in Heho, Myanmar

二〇〇一年十二月二十二日

护国金塔寺组团，与两百三十位团员前往缅甸迎瑞湖，举行湖上供养千僧斋法会。



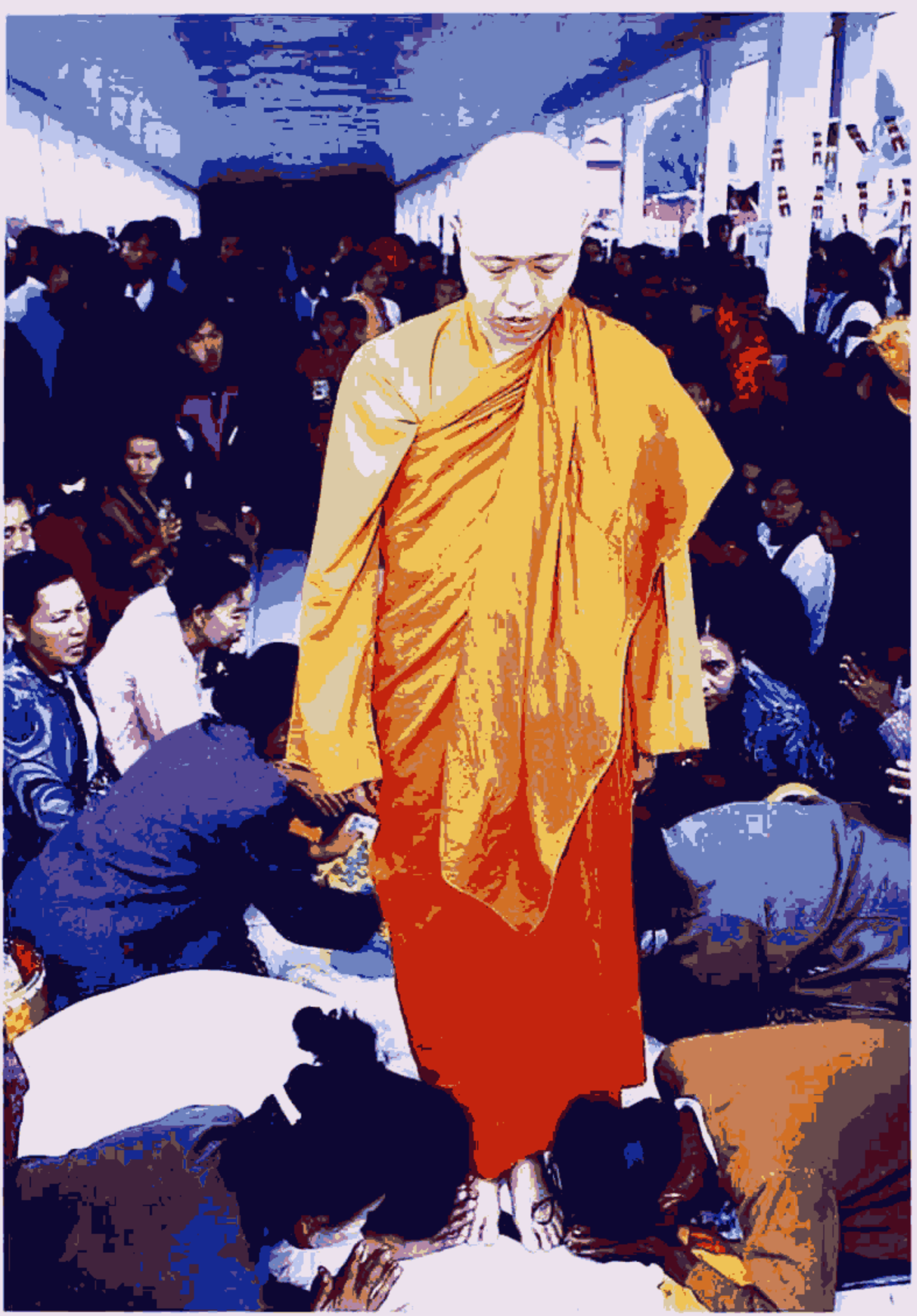
A Medicine Buddha (Burmese Image) enshrined at the East-Wing of Payaphauk Pagoda at Inle Myanmar.

迎瑞湖碧雅豹佛寺内供奉庄严的东门药师大佛。



Dhana offering of two jewelled crowns to be adorned by the 2 Buddhas—Medicine Buddha at East-Wing and Amitabha Buddha at West-Wing, lead by Ven. Shi Fazhao at Payaphauk Pagoda.

法照法师带领信徒供养纯金佛冠二顶，冠上镶有十二枚红宝石，重量达两公斤半，供养东门的药师大佛，及西门的弥陀大佛。



December 22, 2001

Devotees from Payaphauk Pagoda formed a hair-covered passage to welcome Ven. Shi Fazhao. They believe that deeds performed on to a holy being would help them purify their bad karma and gain more merits.

二〇〇一年十二月二十二日

法照法师供养千僧斋法会圆满后回返时，迎瑞湖碧雅豹佛寺的信徒纷纷以头巾铺成了一条庄严的步道，许多妇女更以长发铺地，让法照法师走过。佛徒们深信，以此供养三宝，让具足功德的僧侣踩过之物，可为他们消灾增福。



December 23, 2001

Sri Lanka performers who had accompanied Ven. Shi Fazhao from Sri Lanka, performed a welcome dance in veneration of Buddha's Sacred Relics in Kakku, Myanmar.

二〇〇一年十二月二十三日

法照法师莅临卡古塔林时，当地居民以斯里兰卡传统佛教舞蹈仪式迎接法师的到来。



Yunnan Chinese descent Burmese welcoming Ven. Shi Fazhao in Kakku for the veneration of Buddha's Sacred Relics ceremony.

缅甸云南华族人出席卡古塔林开光典礼并且热烈恭迎法照法师的来临，彼此十分投缘，相谈甚欢。



Beautiful Nepalese descent Burmese ladies garbed in traditional costumes got in line for a hearty welcome to the veneration of Buddha's Sacred Relics ceremony.

缅甸尼泊尔妇女穿着传统服饰心情愉悦地虔诚合掌，恭迎来自斯里兰卡的佛陀舍利子及各国大德法师。



Traditionally clan villager's with parasols flanked the 2-kilometre road to welcome Singapore pilgrims. It is estimated 250, 000 devotees were present at the welcome ceremony.

伞盖云集，缅甸人穿上传统服装在道路的两旁等待舍利的驾临，这样的迎接队伍绵延长达两公里，估计当天恭逢其盛者多达二十五万人。



The State Peace and Development Council Secretary-1 Lieutenant General Khin Nyunt, at a ceremony to receive the Buddha's Sacred Relics.

缅甸共和国和平安宁与发展委员第一书记钦纽中将将以庄严肃穆的心情接过由斯里兰卡移驾缅甸的佛陀舍利。



The State Peace and Development Council Secretary-1 Lieutenant General Khin Nyunt placed a diamond on the 'Third Eye' of the Buddha donated by devotees of Golden Pagoda Buddhist Temple.

护国金塔寺信徒供养二卡拉钻石，交由缅甸共和国和平安宁与发展委员第一秘书钦纽中将安奉于卡古药师佛佛顶。



The State Peace and Development Council Secretary-1 Lieutenant General Khin Nyunt at a Consecration Ceremony of a Buddha statue at Kakku with prayers led by senior monks of Sri Lanka, two Rinpoches from Nepal, and venerables from Singapore.

第一秘书长钦纽中将莅临卡古塔林佛像开光典礼，由斯里兰卡副僧王、尼泊尔仁波切、新加坡诸位法师一同颂经祝福。



The Secretary-1 Lieutenant General Khin Nyunt venerating Ven. Shi Fazhao for his contributions in helping the Po O Nationals restoring more than 2,000 pagodas in Kakku. In the process it has put Kakku on the tourist map in turn, benefiting Taungyi Township of Shan state.

第一秘书长钦纽中将合掌赞叹，法照法师为帕奥民族修复二千多座卡古塔林佛塔，不但保存了传统佛教文化，更为佛教徒开发了一个新的朝圣旅游圣地，为禅邦东菊市作出了巨大的贡献。



The State Peace and Development Council Secretary-1 Lieutenant General Khin Nyunt escorting Ven. Shi Fazhao and his pilgrims to plant a sapling of a Bodhi Tree in Kakku, transported from Yangon.

第一秘书长钦纽中将亲手将法照法师一行人从斯里兰卡一路护送至缅甸的菩提树苗，栽种在卡古塔林的土地上，象征着佛教欣欣向荣、国泰民安。



February 28, 2002

Treasurer of Metta Welfare Association, Mr Tan Yen Kee, received a cheque of S\$91,200 from Mr Choo Wai Luen, a devotee of Golden Pagoda Buddhist Temple during the Chanting Ceremony of 10,000 Buddhas.

二〇〇二年二月二十八日

护国金塔寺于万佛法会上慨捐慈光福利协会新币九万一千两百元。恭请法照法师见证，由慈光福利协会财政陈延基居士代表接受捐款。



April 14, 2002

Guest-of-Honour Mr. Chan Soo Sen, Minister of State, Prime Minister's Office & Ministry of Community Development and Sports and his comrades at a Metta Charity Walk cum Family Carnival, a joint programme with Golden Pagoda Buddhist Temple.

二〇〇二年四月十四日

大会主宾总理公署兼社会发展部政务部长曾士生先生，参与由慈光福利协会主办，护国金塔寺协办的《2002慈光义走与嘉年华会》。



June 30, 2002

Guest-of-Honour Dr. Ng Eng Heng, Minister of State (Education and Manpower) at a groundbreaking ceremony for Metta School and Association HQ at Simei, Street 1.

二〇〇二年六月三十日

大会主宾教育部兼人力部政务部长黄永鸿医生、法照法师及全体贵宾为位于四美一巷的慈光学校新校舍和慈光行政大楼主持动土仪式



Ven. Shi Puchao and Ven Shi Purun receiving Buddha's Sacred Tooth Relic at Myingyan Maha Bawdhi Tataung Monastery on behalf of Ven. Shi Fazhao to be brought back to Singapore for an exhibition.

普超法师与普润法师前往明江马哈巴提陶佛寺，代表护国金塔寺住持法照法师虔诚迎接佛牙移驾新加坡。



Senior monks, Ven Bhaddanta Thuriya and Ven. Bahddanta Nandavamsa of Myingyan Maha Bawdhi Tataung Monastery witnessed a handover ceremony of Buddha's Sacred Relics performed by them in Myingyan, Myanmar.

明江马哈巴提陶佛寺般丹达突笠雅大法师及般丹达纳达瓦萨大法师为佛牙移驾新加坡作见证，之后并将佛真身舍利子移交普超法师及普润法师。



July 5, 2002

Ven. Shi Fazhao escorting Buddha's Sacred Relics to Singapore on his return trip from Myanmar at Singapore Changi Airport Arrival Hall.

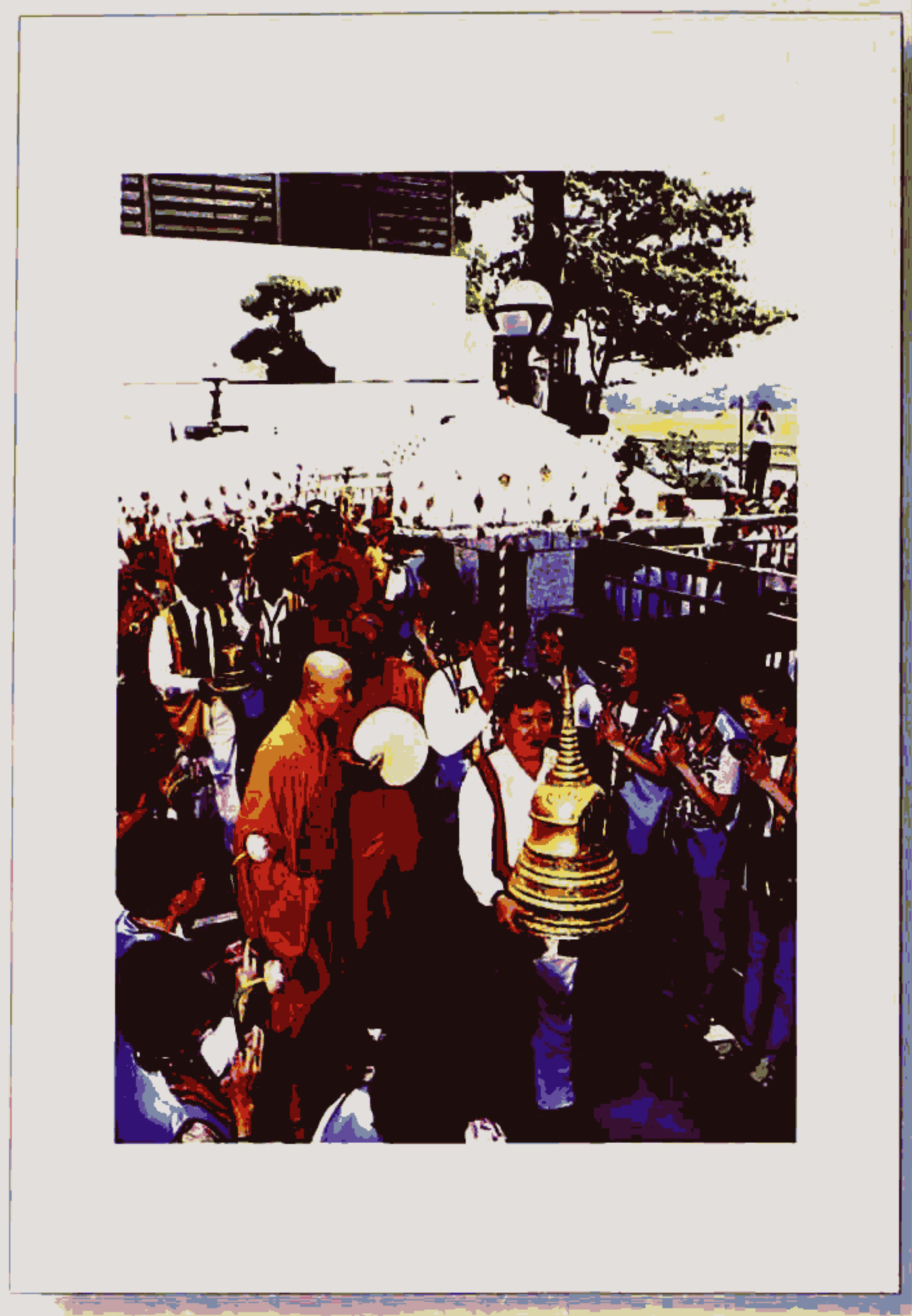
二〇〇二年七月五日

法照法师率领僧团和信众，从缅甸迎请佛牙及佛真身舍利子驾临新加坡。



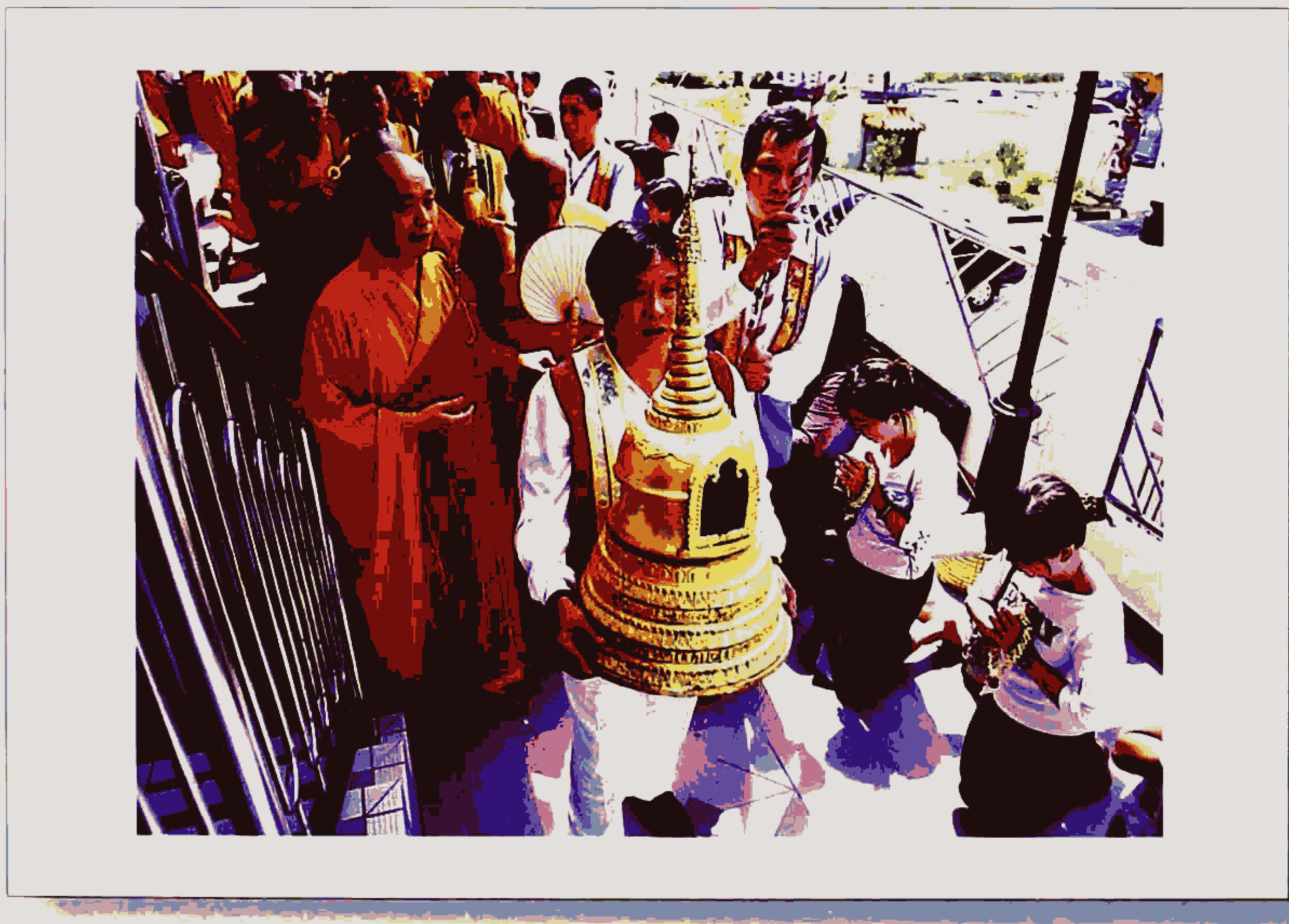
Photo taken at the arrival hall of Singapore Changi Airport after the welcoming ceremony of Buddha's Sacred Relics, before being escorted to the temple.

恭迎佛牙及佛真身舍利子从缅甸移驾新加坡护国金塔寺，南北传僧伽与各寺院信众在樟宜机场留下纪念性的一刻。



Devotees at Golden Pagoda Buddhist Temple warmly received Buddha's Sacred Tooth Relics upon arrival at the temple in Tampines.

信徒们虔诚列队欢迎佛牙及佛真身舍利子驾抵护国金塔寺。



Devotee Mr. Choo Wai Luen carrying Buddha's Sacred Tooth Relics circumambulated Golden Pagoda Buddhist Temple before placing them on the altar of the temple's main hall for veneration.

手持花蔓，恭颂释迦牟尼佛佛号，大德护法朱伟麟居士恭敬虔诚捧着佛牙绕寺三周，信徒虔诚跪拜。



Ven. U Pannya Vamsa, Agga Maha Pandita, Agga Maha Saddhamma Jotika, Chief Abbot of Singapore Burmese Buddhist Temple, welcomes Buddha's Sacred Tooth Relics with his mantra.

新加坡缅甸玉佛寺住持务般若瓦萨大和尚诵经迎接来自缅甸明江马哈巴提陶佛寺的佛牙。



Venerables from the Theravada, Mahayana and Tibetan traditions, led by Ven. Shi Fazhao, conducted 'Welcome mantras' over Buddha's Sacred Tooth Relics from Mrauk U Bagan Hill.

法照法师、真定法师及诸位南传法师、仁波切等一同诵经迎接来自缅甸妙务浦甘山出土的佛牙。

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感恩

由衷地感谢大家，在这段期间内给予我们的支持、关怀与协助，是殊胜的因缘具足，而有了今日美好的呈现。在这过程中的点点滴滴，一步一脚印，步步踏出了庄严与慈悲，最要感恩的是佛陀的福德加持，让我们共同走这一条，光明的智慧大道。感恩 感恩 再感恩 无尽的感恩……

Dedication, hard work and team effort are keys to ensuring the success of any extensive project. It is through the inter-dependent god-like qualities of these traits that can make a smile a laugh, a ray of hope, sunshine of blessings and an idea, a bright future. Golden Pagoda Buddhist Temple (GPBT) gives Special Thanks to all the Buddhist Organisations in Singapore and around the world who have rendered their assistance to making New Discoveries on the Threshold of Enlightenment possible. GPBT would also like to thank the following for their time, effort and ideas.

护国金塔寺建寺十周年举办佛牙舍利暨佛教文物精粹展剪彩嘉宾
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