



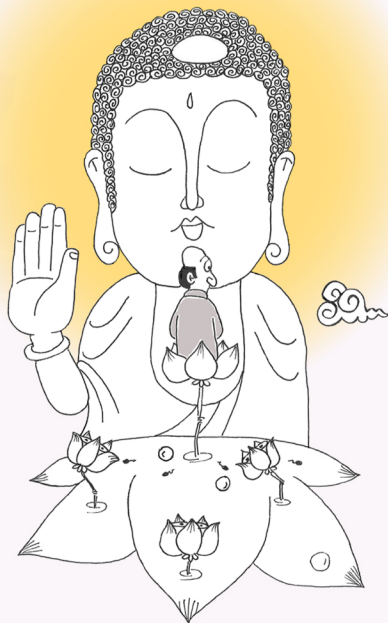
佛教
漫画



画

开见

佛



Drawing out
the Buddha within

编写·绘图

杨怀勤 Robert Yeo

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编写·绘图
杨怀勤 Robert Yeo



自序

2018年的卫塞节，我终于因缘具足出版了第一本佛教漫画书《我问佛》。我感恩光明山普觉禅寺的广声大和尚与出版社一群幕后工作人员给予我这个殊胜的因缘，一同推广这门佛教漫画艺术。

这本佛教漫画书的反应相当正面，受到广大读者的欢迎与接受。当天我就收到不少善意的反馈，就因为反应良好，我才有那份力量再次创造第二本漫画书。这次取名为《画开见佛》。

为何第二本佛教漫画取名为《画开见佛》，主要原因很简单：就是希望读者，读了第一本漫画书《我问佛》后能有所领悟，接着读第二本漫画书《画开见佛》，有个连接性。

这本《画开见佛》佛教漫画书的内容，同样离不开佛法的教诲，和第一本《我问佛》大同小异。唯一特点就是我将一些比较深奥的佛法尽量简单化，将它融入在这本新漫画书中。

最后，希望每位读者能在读完每一段分享后，给予自己一些空间反思佛法的慈悲与智慧。这就是这本佛教漫画书的宗旨。

阿弥陀佛！

怀勤 合十

Preface

On Vesak Day 2018, conditions finally ripened to enable me to publish my first book of Buddhist cartoons, “I Ask The Buddha”. I thank the Abbot, Venerable Kwang Sheng, and the publishing unit of Kong Meng San Phor Kark See Monastery for giving me this opportunity that allowed us to promote this novel form of transmitting the Dharma.

The book was generally well-received and accepted by the vast majority of readers. I received a lot of positive feedback, which gave me the motivation to further create another Buddhist cartoon book, titled “Drawing Out the Buddha Within”.

The rationale for the title of this second book is simply the hope that readers, having read the first book, would find continuity in this book and gain new insights.

Both books share similiar content, focusing on Buddhist teachings. However, the distinction lies in my effort to simplify the more profound teachings and incorporated them into the second book.

Lastly, I hope that all readers will allow themselves some space to reflect on the compassion and wisdom underlying the Buddhist teachings after each cartoon. This is the ultimate aim of this book.

Amitufo!

Respectfully,
Robert Yeo



人我篇
Interdependence

每个人都能成佛 因为我们都有成佛的基因

**All of us can attain Buddhahood
because we have the “genes” for it.**

分享 我想成佛的“基因”也就是佛家常说的“佛性”吧！阿弥陀佛！

sharing I guess the “genes” for attaining Buddhahood refers to the inherent “Buddha nature” we each possess. Amitufo!

人有没有成佛的“基因”？
Do humans have the “genes”
to attain Buddhahood?

什么是“基因”？
我只知道佛性。
What are “genes”？
I only know
Buddha nature.

Rob '15



福人居福地 福地福人居

**Blessed people live in blessed places.
Blessed places are meant for blessed people.**

分享 佛家常说“福人居福地”，指的就是有福气的人住在哪块地都会成为福地。“福地福人居”又是指福地是专给有福报的人住的。没福气的人是住不了多久的。阿弥陀佛！

sharing Buddhists often say, “Blessed people live in blessed places” because wherever blessed people stay, the place will become blessed. Conversely, “Blessed places are meant for blessed people” means that blessed places are destined for blessed people only. Those without such blessings will not be able to stay there for long. Amitufo!

福人居的哪块地
都会是福地。
Wherever blessed
people stay will
become blessed.



这是一块福地，可是
这家人却一年内遭遇
了许多不祥之事……
你就别买！

This is a piece of blessed
land, but the family
staying here encountered
many misfortunes this
year... You'd better not
buy it!

福地是给福人居
Blessed places are
meant for blessed
people to stay.

佛是过来人 人是未来佛

**The Buddha was a human in the past.
Humans are Buddhas in the future.**

分享 2,500多年前，有个人在菩提树下开悟成佛，所以他就是“过来人”。现在我们在学习佛陀的教诲，那我们就是“未来佛”。阿弥陀佛！

sharing The Buddha was a historical figure who attained Enlightenment more than 2,500 years ago under a Bodhi tree, so he was a human from the past. Now we are learning Buddhist teachings so that we can become Buddhas in the future. Amitufofo!



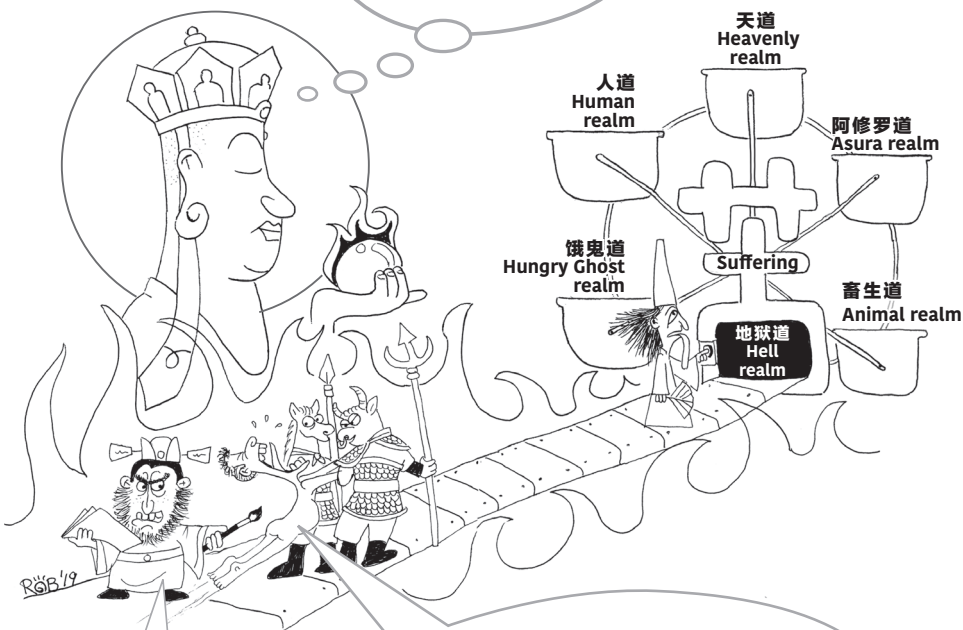
执著是六道中主要的导火线

Attachment is the main conduit for rebirths in the six realms

分享 众生经历了许多次的生生死死，都无法脱离六道“苦”，还执著要在这六道继续轮回。所以“执著”就是主要导火线。阿弥陀佛！

sharing Sentient beings experience countless lifetimes of births and deaths, and yet are still unable to break free from the suffering of the six realms, due to attachment. Thus, attachment or craving is the main cause for rebirth. Amitufo!

众生难度，明知道轮回苦
却执著留恋六道。
It's difficult to save sentient beings.
They know the suffering of cyclic
existence and rebirths but still cling
to the six realms.



拉去地狱！
Take him to hell!

牛头马面，我不去地狱。
我要投生天道呀！
Harbingers from the Netherworld,
I'm not going to hell. I want to be
reborn in the heavenly realm!

临时抱佛脚 能否求生西方净土？

**Will “hugging the Buddha’s leg at the last moment”
allow one to be reborn in the Western Pureland?**

分享 能在有限的生命中，遇见佛菩萨跟他们一同走向西方净土，那何尝不是一件善事。在阿弥陀佛四十八大愿中就有这么一道“十念必生愿”。阿弥陀佛！

sharing Within one’s limited lifespan, to be able to get acquainted with the Buddhas and Bodhisattvas and embark with them on a journey towards the Western Pureland is highly auspicious. Amitabha Buddha had vowed in one of his 48 Aspirations that he would receive anyone who chants his name sincerely ten times into his Western Pureland. Amitufo!

能遇见我是你我一段善缘！
好吧……跟我走吧！

That we are able to finally meet
means that we have good karmic ties!
All right, come along with me!



既然让我遇见你，
我就不会放开你了！
Since I have the good fortune
to meet you,
I shall never let go of you!

皈依了佛，佛只是指路人
皈依了法，法只是一张地图
皈依了僧，僧只是你的向导

Taking refuge in the Buddha – the Buddha is like a teacher who points out the way.

Taking refuge in the Dharma – the Dharma is like a map.

Taking refuge in the Sangha – the Sangha serves as a guide.

分享 在我身边有许多学佛的人，不认为学习佛法就一定要皈依三宝（佛、法、僧）。我想皈依三宝就好比一位小朋友求知识，他必须先报名上学校学习……皈依三宝也是如此，这是一条解脱之路！阿弥陀佛！

sharing I have many friends and acquaintances learning Buddhism who think that it is not necessary to take refuge in the Triple Gem (The Buddha, Dharma and Sangha) as they study Buddhist teachings. To me, taking refuge is akin to a young child who seeks knowledge.

First, the child has to register at a school to begin his education... Taking refuge is the same, this is the path to liberation! Amitufo!



皈依……真的能走向
“解脱之路”吗？
Taking refuge...
does it really lead to the path
of liberation?

用慈悲与智慧 站在不同角度看待问题 这样才会圆满

With compassion and wisdom, examine issues from different perspectives. Only then will the outcomes be holistic and mutually agreeable.

分享 人与人之间常有矛盾、争斗，主要的因素来自个人的观点有所不同。每个人总喜欢站在自己的角度看问题，而不愿意用慈悲、智慧，换个角度来看待问题。阿弥陀佛！

sharing Conflicts and disagreements often arise because people approach the same issue from their own narrow viewpoints. They tend to see things only from their perspectives and are unwilling to examine the issues with compassion and wisdom by considering alternative viewpoints. Amitufofo!

为什么你们
不换个角度看呢？
Why don't both of you
exchange your standpoints?



我说是 **6**
It's a **6**

我说是 **9**
It's a **9**

共业与别业 和三世因果有何关系？

What is the connection between “collective karma”, “individual karma” and “karma of the past, present and future”?

分享 “共业”指的是一群人在同一个地点和时间造下善、恶业。如今，也在这同一个地点和时间一起受报。“别业”指的是一个人在共业中所造的业有轻重、深浅之分，因此感召之果报也同样有轻重之别，深浅之差。以上所解释的都离不开三世因果。阿弥陀佛！

sharing “Collective karma” refers to a group of people planting the seeds of good or bad karma together in the same place at the same time. Subsequently, they will experience the consequences of their joint activity together. “Individual karma” refers to the severity or gravity of the individual’s action within the group activity. As a result, what they subsequently experience will also differ in severity or gravity. The above explanation is intricately tied to one’s karma of the three lifetimes. Amitufo!

在三世因果中，
就是有共业和别业的存在。
Within one's karma of the past,
present and future (three lifetimes),
there is "collective karma"
and "individual karma".

这婴儿却能在
在这场灾难中
逃过一劫！
This baby escaped
the calamity!



2004年的海啸，死亡与失踪人数至少29万余人。
在这场灾难当中就有“共业”与“别业”的存在。

At least 290,000 people died or went missing in the 2004 tsunami.
From this disaster, we can see both collective and individual karma playing out.

有钱者，移民为了享受 有智者，移民西方净土成佛

**Rich people migrate to enjoy life.
Wise people migrate to the
Western Pureland to become Buddhas.**

分享 很多人都向往移民到外国，但很少人想过移民到西方净土。因为很多人只相信眼前所看到的一切，只有智者相信有那么好的净土在等着我们安身。阿弥陀佛！

sharing Many people dream of emigrating overseas, but few have thought about heading to the Western Pureland. This is because many of us believe only what we can see in front of us, and only the wise believe that there is such a wonderful place waiting for us. Amitufofo!

移民到哪个国家?
Where are you
emigrating to?

很好,
跟我走吧!
Excellent,
follow me!

你什么都没带,
你要移民到那里?
You didn't bring
anything, where are
you emigrating to?



移民柜台
Immigration
Counter

法国。
France.

我要移民到西方净土,
所以什么都不用带!
I want to go to the
Western Pureland,
so I don't need anything.

生日在佛法中称为母难日

In Buddhism, one's birthday is known as The Day when Mother Suffered

(a.k.a. “The day when father worried and mother suffered”)

分享 生日在佛教里称为“母难日”。这一天是父母受尽苦难的日子。父亲忧母子的平安，母亲和孩子两人是在生死的边缘中。所以当我们在庆生时，请别忘了父母的生、养、育之恩。阿弥陀佛！

*父母可以请一本“佛说父母恩重难报经”和子女一起分享。

sharing In Buddhism, one's birthday is known as “The day when mother suffered”. On this day, one's parents suffered tremendously. The father worried about the lives of both mother and child, while both mother and child struggled between life and death. Hence, when we celebrate our birthday, please remember to be grateful to our parents for giving us life, nourishing and teaching us. Amitufo!

* Parents can obtain and share with their children the “Sutra on Filial Piety”.

当你们在庆生时，
别忘了这天是父母受尽苦难的日子。
要懂得感恩他们！

When you celebrate your birthday,
remember that on this day,
your parents suffered. So you should
express gratitude to them!



孩子快出来了！
要加油！
The baby's coming out!
Push harder!

医生，我很痛，
我不要生了！
Doctor, I'm in great pain!
I don't want to give birth
anymore!!

既然荤是蔬菜类 那为何佛家不食用？

Why do Buddhists not take the “five pungent roots” even though they are vegetables?

分享 许多人都以为“荤”就是肉类。“荤”应该这样解释的：“荤”是草字头，是植物性的蔬菜。可是出家人与素食者都不会食用，因为吃了产生难闻的气味，生吃让人生肝火、动怒、发脾气，熟吃让人增加荷尔蒙，引起性冲动。葱、蒜、韭菜、洋葱和小蒜都属于这五种荤食。肉食则用“腥”字来表示，“腥”字的部首“月”，在古时代表肉。阿弥陀佛！

sharing Many people often associate the term “non-vegetarian” with (荤) “meat”. In reality, its definition should be clarified as follows: Alliums categorised as pungent vegetables are avoided by monastics and strict vegetarians as they give rise to unpleasant odours when eaten, cause irritability when eaten raw and stimulate sexual arousal when eaten cooked. Leeks, onions, garlic, chives and scallions constitute the five pungent roots. Eating meat is represented by a different Chinese word “腥” with the radical part “月”, which historically signifies meat. Amitufo!



什么是“葷”？
What is this?

“葷”虽然也是蔬菜类，
但是……
The alliums are vegetables,
but...

我卖的是蔬菜类，
不是什么“葷”。
他才是卖“葷”食……是肉类？
I sell vegetables, not meat. He's the one
selling forbidden food, meat.

斋跟素有何区别？

What is the difference between “abstinence” (斋) and “vegetarian” (素)?

分享 很多人都不太了解斋与素有何不同之处。事实上，素食指的是菜类没有五荤（葱、蒜、韭菜、洋葱、小蒜），斋是佛家的一种戒律（比如佛家有八关斋戒、十斋日、斋僧、回教有斋戒月）。阿弥陀佛！

sharing Many people do not understand the difference between the words abstinence (斋) and vegetarian (素). In fact, a vegetarian diet refers to a plant-based diet without the Five Pungent Roots (leeks, onions, garlic, chives and scallions/green onions), whereas abstinence is to observe certain precepts or rules (for instance, Buddhists observe the Eight Precepts, Ten Observance Days, offering to the Sangha, whereas Muslims observe their fasting month.) Amitufo!

佛家有“八关斋戒”，
回教徒也有“斋戒月”。
所以斋是一种戒律。

Buddhists observe the Eight
Precepts, while Muslims
observe their fasting month, so
abstinence (斋) refers to
ritual observance.



不…不，
那不是斋食。
那是素食。
No...no...they are
vegetarian food,
not ritual food.

师父，
你“过午不食”，
我煮你喜欢的斋食。
Venerable, you do not eat
after noon, so I've prepared
your favourite ritual food.

以“阿弥陀佛” 向人打招呼不吉祥？

What is the reason for greeting others with “Amitufo”?

分享 对一些不懂佛法的人而言，一句“阿弥陀佛”是人死的时候才会念的。所以见面打招呼，说“阿弥陀佛”好像是要对方“死”。但佛教认为向人说“阿弥陀佛”，是祝福的话一样，可让对方得到欢喜。这是现世就可以得到的利益，不必等到临终。阿弥陀佛！

sharing People who do not know Buddhism think “Amitufo” is only chanted when someone dies. Hence, to be greeted with “Amitufo” feels like one is wishing them dead. In fact, Buddhists believe that greeting others with “Amitufo” will bring them joy, a benefit that they can reap immediately, without waiting until their moment of death. Amitufo!



佛
陀
弥
阿

我打招呼的方式
有错吗？
Did I say
something wrong?



这个佛号是对死人念的！
This Buddha's name is only
chanted when people die!

别咒我们早死！
Don't curse us
to die early!

忏悔文 能叫他人代念吗？

Can one recite the Repentance verses on another's behalf?

分享 六道中，有三善道也有三恶道。因为三恶道的果位太低，它们无法为自己念经、忏悔、回向。它们只能依靠人道众生的善意为它们念经、忏悔、回向。这样它们才能早日离开三恶道。阿弥陀佛！

sharing There are three good and three bad realms within the six realms. Beings in the three negative realms are unable to chant sutras, repent or dedicate merits for themselves. They can only rely on beings in the human realm to help them do so. In this way, they will be able to depart sooner from the lower realms. Amitufo!

【忏悔文】
 往昔所造诸恶业
 皆由无始贪嗔痴
 从身语意之所生
 一切罪障皆忏悔



这样也行?
 那阿猫阿狗也能忏悔呀!
 This will do too! Then even
 the cats or dogs can repent!

感恩，师父！
 Thank you,
 Venerable!

All the misdeeds that I have committed since beginningless time
 Are caused by avarice, anger and ignorance
 Manifesting as bad behaviours, speech or intentions
 I fully repent for all of them.

放它们一条生路 就是给自己一条活路

Liberating lives is liberating ourselves

分享 在佛教的八正道中，有一道称为“正业”。正业说明了，我们在这一生从事的职业一定要符合正道。职业不能涉及伤害、杀害众生。漫画中的每个人物（厨师、摄像师和食客）都在同一个海鲜馆里造下不同层次的恶业。阿弥陀佛！

sharing Within the Eightfold Noble Path taught by the Buddha, there is “Right Livelihood”. This means that we should engage in occupations that accord with the precepts, especially the precept on not harming or taking lives. In this cartoon, everyone (the chef, videographer and customer) created bad karma of differing degrees in the same restaurant. Amitufo!

人类的无明，造下了许多恶业。

让我先为海鲜类超度吧！

Human ignorance is the cause of immense negative karma. Let me pray for these poor sea creatures first so that they can be reborn in better realms!

为何将活生生的
海鲜类捉来冰冻？

Why freeze the
live seafood?



把海鲜类放进零下四度
是要它们在冰冻中安然死去。
这是店主的慈悲。

Freezing the sea creatures in
temperatures below minus
four degrees is to let them die
painlessly. The owner does it
out of compassion.

这是一种新鲜的做法。
海鲜类能在冰冻中死去，
好过在热滚滚的火锅中死去！

This is a novel method. It's
better that they freeze to death,
rather than to be cooked to
death in scorching heat!

连死都不怕 还怕活不下去

If you're not even afraid to die, why fear living?

分享 “家家有本难念的经”……当今社会许多年轻人与老年人选择自杀来解决问题。因为他们认为自杀能“一了白了”，就不再受苦。在佛典中，自杀是一种罪行，会堕三恶道受更多苦。那些认为痛苦会随着自杀而结束的想法，是一种错觉。阿弥陀佛！

sharing Every family has its difficulties. Some youths and elderly choose to settle their problems by taking their own lives. They believe this is the end to their problems and they will not suffer anymore. In Buddhism, suicide is a misdeed that will lead to rebirth in lower realms of misery with even greater suffering. It is a delusion to think that suffering will end with suicide. Amitufo!

活下去会很苦...
“死”只需要苦一次。

It's too painful
to continue living...

I only have to
suffer once if I die.



日盼夜盼
子孙来访

Pining for his children
and grandchildren to
visit him day and night.

两天一大吵
三天一小吵

A big quarrel every two
days, a small argument
every three days.

长期失业

Jobless for a long period
of time.



你连死都不怕，
还会怕活不下去吗？
You are not even afraid
to die, why do you fear
not being able to live?

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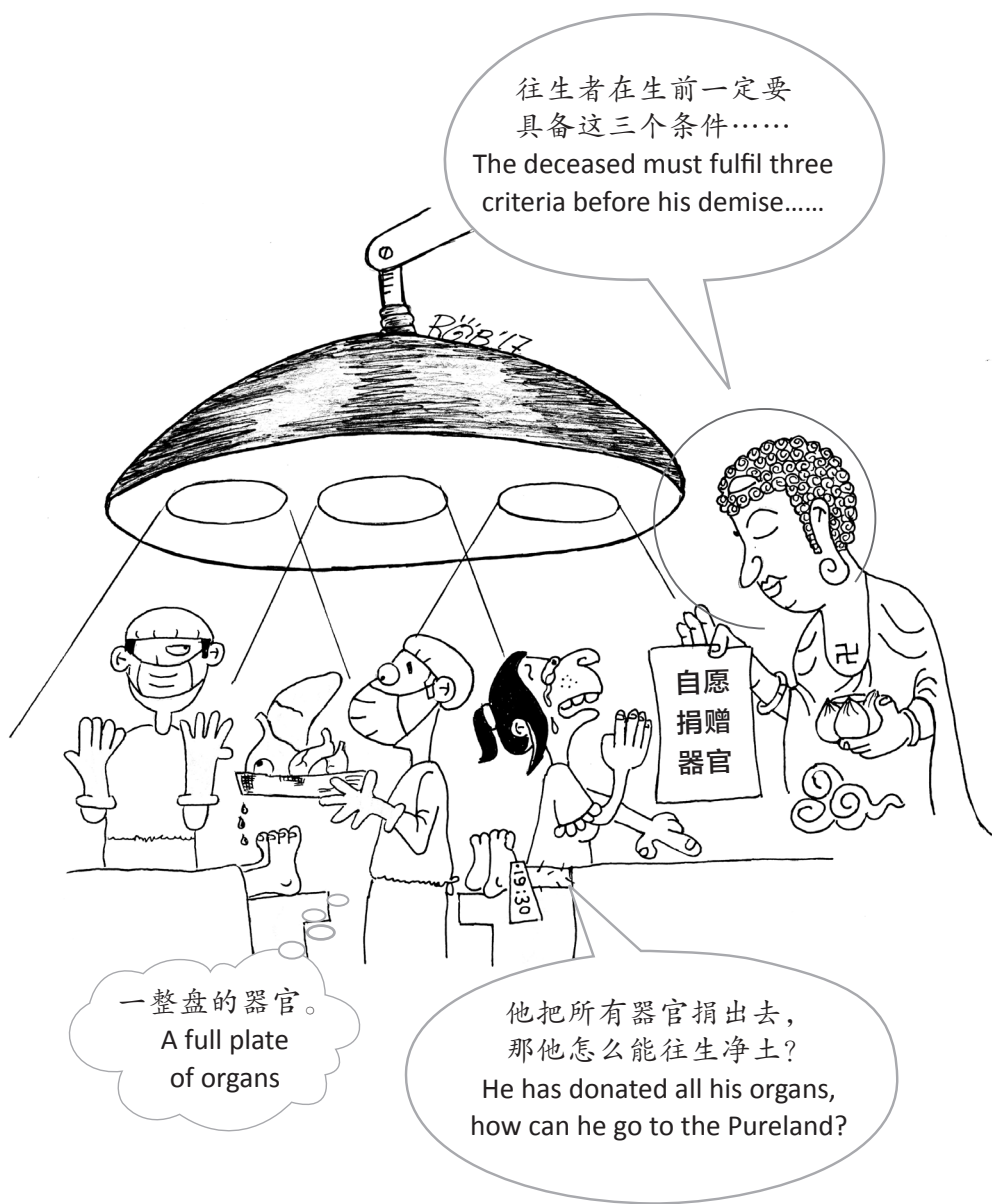
器官捐贈对佛教的 往生净土有何冲突？

Will organ donation hinder Buddhists from going to the Pureland when they die?

分享 人死后把自己的器官捐贈出去，对佛教往生净土是没有冲突的。佛教认为只要往生者在生前具备这三个条件，（一）生前自愿捐贈器官；（二）在生前多修“空性”，体证肉体是假的，不值得留恋；（三）生前要有大慈悲，要有菩萨道的发心，晓得自己的器官可以让众生恢复健康。假如往生者生前没具备以上的三个条件，那往生净土就很难了。阿弥陀佛！

sharing Donating one's organs after death does not prevent one from being reborn in the Pureland, as long as the deceased fulfils three criteria before his demise:

- 1) He voluntarily donates his organs.
- 2) He has constantly meditated on "Emptiness" while he is still alive. He realises that the physical body is a fleeting phenomenon and gives up any attachment to it.
- 3) While alive, he evokes great compassion and undertakes the Bodhisattva's vow to benefit others. He knows that his donated organs will help others to live on. If the deceased does not possess the above three criteria, then it will be difficult to be reborn in the Pureland. Amitufo!



哀哭与触摸往生者 可能使他堕三恶道

**Wailing and touching the body may cause
the deceased to be reborn in the lower realms**

分享 佛教认为亲友，往生后的8到12小时内，最好别触摸往生者或在往生者面前哀哭。这都会让往生者生起“嗔恨心”（因为他会感觉到痛），无法保持正念而堕到三恶道去。阿弥陀佛！

sharing Buddhists believe that after a person has died, one should not touch the body, or cry in front of it, for the next eight to twelve hours. Doing so may trigger anger in the deceased because of the pain. Not able to maintain right mindfulness and a good state of mind due to anger, the deceased descends into one of the three lower realms. Amitufofo!

我用一生来念佛，
就是为了这一刻…
儿呀！为什么在这关键的一刻哭哭啼啼？
I dedicated my entire life to chanting the
Buddha's name for this moment...My son, why
are you crying so hard at this critical time?

你看！
他真是一个孝子，
哭得那么伤心。
Look! He's such a filial son,
sobbing so bitterly.



万法皆空，因果不空

All phenomena are empty, karma is not empty.

分享 常听人说“生不带来，死不带去。”这句话说的就是“空”。可是站在佛教的角度却不这样解释。佛教认为“万法皆空，因果不空。”这句话讲的不是除了“万法皆空”以外还有一个“因果”。此二者是一个意思，以一切法的真理体上(“空”)和真相上(“有”)了解。空是理体上讲的，体上“没有”。因果是在缘起上讲的，在相上，相上“有”，所以缘起“因果不空”。一切法的理和相，是“空/没有”和“有”双运相辅相成、一体的，所以我们过去世和今世所造的善恶因果是形影不离的。阿弥陀佛！

sharing There is a saying that “we are born without any possession and can take nothing with us when we die”. This expresses what “emptiness” means. However, the Buddhist perspective on emptiness is different. Buddhism regards all phenomena as empty, karma as not empty. This does not mean that karma is the exception to the emptiness of all phenomena. Instead, it means understanding all phenomena from the integral perspectives of absolute truth (emptiness) and relative truth (form). In terms of relative truth, all phenomena as form are dependently arising and karmic, dependent on causes and conditions and karma; as such, "karma is not empty". As all phenomena are simultaneously empty (absolute truth) and form (relative truth), integral and not separate, the good or bad karmic seeds we have planted in the past and present lives follow us like a shadow. Amitufo!

一切法的理和相，是“空/没有”和“有”双运相辅相成、一体的。
All phenomena are simultaneously empty (absolute truth) and form (relative truth), integral and not separate.



因果是在缘起上讲的，在相上“有”，所以缘起因果不空。
All phenomena as form are dependently arising and karmic; as such, "karma is not empty".



Emptiness



事实本来没有。
Reality is empty.

以后也不会有。
There will never be anything.

那因果到底空不空？
So, is karma empty or not?



自省篇

Introspection

水的柔软度 能随顺世间一切

The fluidity of water enables it to adapt to all kinds of situations in the world

分享 若要修“忍辱”，那就要先学会“随顺”。随顺就是水的柔软度……懂得随顺环境才能与环境融合为一体。我们做人做事也要像水一样，遇到障碍物就从旁绕过，从不与人争是非、比高低。阿弥陀佛！

sharing If one wants to cultivate “endurance”, it is imperative to first learn how to be “pliable” like the fluid nature of water. Only after adapting to one’s environment can one blend in with it. Humans need to learn from water when we handle problems by detouring around obstacles. There is no need to compete or fight it out. Amitufo!

水遇到任何障碍物，
都从旁绕过，从不争是非。
When confronted with an
obstacle, water flows around it,
without fighting it.

水滋养万物不求回报。
Water nourishes all living
things, without seeking
compensation.

水只往低处流，
从不与人比高低。
Water invariably flows
down and does not
compete with others.



修行，不是为了要遇见佛 修行，是为了要看清自己

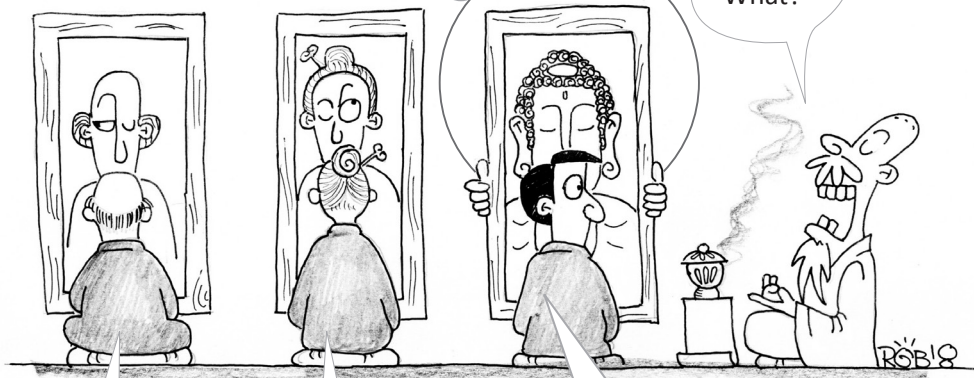
**Our practice is not to see the Buddha.
Our practice is to see ourselves.**

分享 能在修行中遇见佛，那是一件好事。这代表你已经断了欲望、分别、执著。可是真正的修行是要清楚察觉自己内心的善与恶。阿弥陀佛！

sharing To see the Buddha during our practice is auspicious. This means that you have cut off desires, the discriminating mind and attachment. However, the real practice is to see clearly the positive and negative aspects of your own mind. Amitufo!

这只是一个
没有镜子的框!
This is only a frame
without any mirror!

什么!
What?



佛在哪里?
Where is the
Buddha?

哪里有佛?
Is there a
Buddha?

师父,我看到镜子里
的自己是……佛
Venerable, I saw that my
reflection in the mirror
is...the Buddha!

失智症人士能否 求生西方净土吗？

Can people with dementia seek rebirth in the Pureland?

分享 在医学界，失智症（也称：认知障碍症）是一种病症。患者一旦患上这个病症，大部分的记忆都会消失。如果患者在患病之前能坚守这一句佛号，也许佛号会保存在他最后一段记忆里。阿弥陀佛！

sharing Dementia is a medical condition that causes people to lose their memory progressively. If they have continuously chanted the Buddha's name before their diagnosis, perhaps they will be able to recall it until the end. Amitoufo!

就凭你记得这句佛号，
我就来接引你到西方净土……
随我走吧！

Since you can still recall the
Buddha's name, I shall lead you to
the Pureland...Come with me!

世间的一切，
我早忘了，只记得……
I have already forgotten
everything, except...



喝了我这碗“孟婆汤”，
你将会忘了世间的一切。
Once you drink this soup,
you will forget everything in
your past life.

这一桌的饭菜 尝尽了人生的酸甜苦辣

**Our lives are enriched by different experiences
like our palates by different tastes**

分享 人生就像一桌饭菜，我们一生中尝尽了人生的酸、甜、苦、辣。有了酸、甜、苦、辣，人生才会精彩……不是吗？阿弥陀佛！

sharing Life is like a table full of dishes with different tastes. Within our lifetime, we encounter sour, sweet, bitter and spicy experiences. Our lives are enriched as a result, don't you think? Amitufo!



如果有人伤害你 他是来度你的

**Someone who wants to harm you
is here to liberate you.**

分享 伤害你的人，怎么会是来度你的呢？那我们就从佛教的角度说起。一个人会伤害你，是因为过去世，你和他有一段恶缘。恶缘在今世成熟了，所以他才会来伤害你。当我们明白了佛教的因缘果报，我们就要多念佛号、诵经、忏悔、回向给对方，和对方结未来的善缘。阿弥陀佛！

sharing Why would someone who wants to harm you be present to liberate you? Well, have to understand this, must adopt from a Buddhist perspective. The individual intending harm and oneself are bound by negative karmic ties forged in past lives. The bad seeds have now ripened, so the person comes to seek revenge or repayment. Once we understand karma, we should keep chanting the Buddha's name, reciting sutras, repenting our past misdeeds and dedicating the merits to that individual, so as to establish good karmic ties for the future. Amitufo!

不……
我是来度你的。
No...
I'm here to free you.

别伤害我。
Don't hurt me!



怎么样才算是 佛菩萨的境界？

What is the realm of the Buddhas and Bodhisattvas?

分享 怎么才算是生在佛菩萨的境界？我想每个学佛人都有不同的说法。我个人认为佛菩萨的境界就是把每个念头都锁在佛菩萨的相中。很法喜很平静，有如生在净土的莲花池中。这也许是我生为凡夫的概念吧！阿弥陀佛！

sharing What does it mean to be born in the realm of the Buddhas and Bodhisattvas? I guess every Buddhist will have his or her own interpretation. Personally, I believe that this realm means that we immerse every single thought on images of the Buddhas or Bodhisattvas. It is a very serene and joyful state of mind, like being born in the Lotus Pond of the Pureland. This is just my own idea as a lay practitioner! Amitufofo!



若无相欠 怎会相见

No meeting if there is no prior karmic connection

分享 如果“相见”是因为“相欠”，那我想不如不相见。学佛者总希望，有一天能修成佛，而不是成为报仇的君子或小人。阿弥陀佛！

切记：别每天带着仇恨过日子。

sharing If the reason people meet is to seek revenge or repayment, then I would rather not meet. All Buddhists should aspire to become Buddhas, not vengeful "superior" people or "inferior" people. Amitufofo!

Reminder: Do not live your life bearing grudges.

君子报仇十年不晚。

"Superior" people wait for the right opportunity to retaliate; even if it's ten years later, it's not too late.

小人报仇从早到晚。

"Inferior" people seek vengeance from day to night.

那要知道
欠什么东西!
That depends on
what the karmic
cause is.

相见好,
还是不见好?
Is it better to meet,
or not to meet?

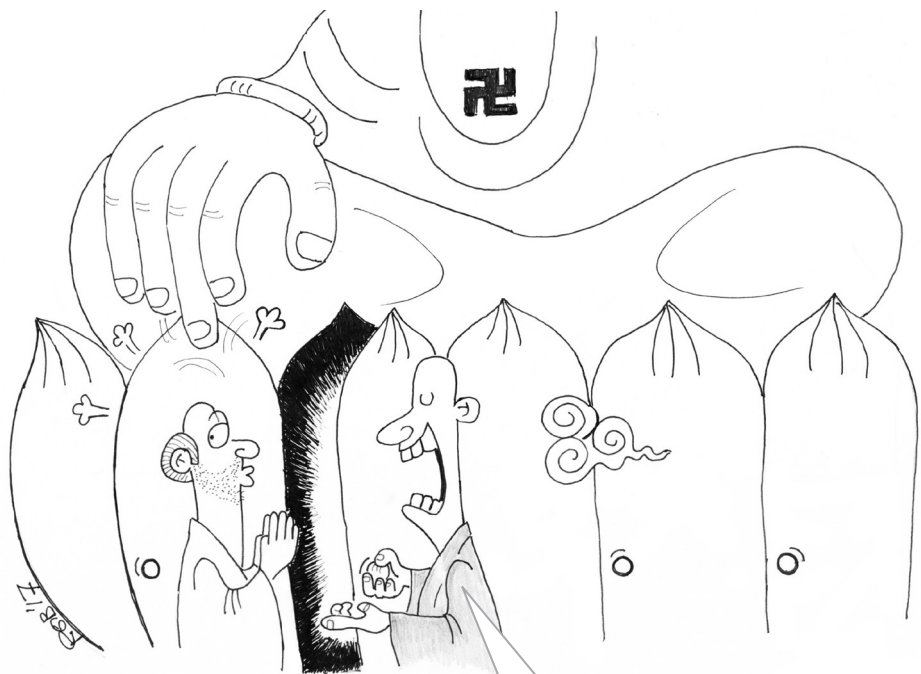
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每一扇法门
都是修行之门
而修行在于个人

Every Dharma practice is really a gateway for spiritual cultivation. Whether to practise or not depends on the individual.

分享 佛教的每扇门都是方便法门，能直通佛果，所以修行真的在于个人。阿弥陀佛！

sharing Every Dharma practice is an expedient means towards Buddhahood, leaving the choice to practise or not entirely in our hands. Amitufo!



佛关上了一扇门，
也同时为你开了另一道门。
所以修行真的在于个人。
When the Buddha closes a door,
he opens another.
It is up to the individual whether
to practise or not.

佛界两尊大孝子

The Two Exemplars of filial piety in Buddhism.

分享 刚学佛时，我总是把目犍连当作是地藏王菩萨。因为这两尊都是出名的孝子，其实他们是不同人，一位是菩萨，另一位是尊者。地藏王菩萨在地狱道度母亲，而目犍连在饿鬼道度母(“盂兰盆法会”就是来自目犍连尊者)。我们凡夫众生做子女只能在阳间尽孝道。阿弥陀佛!

sharing When I just started learning Buddhism, I often confused Elder Maudgalyāyana with Bodhisattva Kṣitigarbha, because both of them are renowned for their filial piety. Actually, they are two different persons. One of them is a Bodhisattva, the other is an Elder Monk. Bodhisattva Kṣitigarbha liberated his mother from the hell realm, whereas Elder Maudgalyāyana liberated his mother from the hungry ghost realm (The “Ullambana Prayer Ceremony” originated from Elder Maudgalyāyana). For us mere mortals, we should strive to be filial while we and our parents are still alive. Amitufofo!



地藏王菩薩
Bodhisattva Kṣitigarbha




目犍连尊者
Elder Maudgalyāyana

能在生活中体会佛法 那才是真修行

The true practice is to apply and experience the Dharma in your daily life.

分享 将过去所学的佛法融入生活中，你就能发现生活中的点点滴滴和佛经有着密切的关系。
阿弥陀佛！

sharing When you incorporate the Dharma in your daily life, you will realise that all the little details in daily living are intricately linked to the Buddhist teachings. Amituofu!



佛呀，
你所说的法，
有多可信？
Oh, Buddha!
How true are your
teachings?

你一定要应用在
日常生活中才能明白。
Well, you will only know the
answer when you apply the
teachings in your life.

世间一日 地狱度日如年

A day in the human realm feels like years in hell.

分享 我用这句成语“度日如年”来形容地狱众生所受的苦是如此的漫长。阿弥陀佛！

sharing I use this phrase “a day feels like years” to describe the very long and painful suffering that beings in the hell realm must endure. Amitufofo!



人的寿命不在于它的长短 而在于它的价值

Life should not be measured by how long or short it is, but by its value.

分享 虽然这幅漫画有点讽刺，可是对我而言，它描述了人生的寿命，不在于它的长短而在于它的价值……不是吗？前20年，我们过着无忧无虑的日子。过后为了家庭、子女，过着做牛做马的苦日子。最后，终于来到了晚年，身体渐渐衰老，只好呆在家中盼望儿孙回家来探望我们。这样的长寿有何价值？阿弥陀佛！

sharing This cartoon may seem a bit sarcastic, but for me personally, it depicts how a human life should not be measured by how long or short it is, but by its value. Do you agree? In our first 20 years, we live carefree. Then, we toil like beasts of burden for our family and children. Finally, we grow old and our bodies become frail, so we can only stay home, waiting for our children or grandchildren to visit us. What is the point of having such a long life? Amitufo!



你太贪心了!
You're too greedy!

佛啊……
既然它们都不要长寿,
那就给我吧?
Oh, Buddha! Since all of them
do not want to live long,
please give me
their lifespan!

佛啊……
我们不要太长寿。
Oh, Buddha!
We don't want
to live that long.

寿命榜

人 = 20年
牛 = 30年
马 = 30年
狗 = 30年

Longevity Chart
Human = 20 years
Cow = 30 years
Horse = 30 years
Dog = 30 years

到了晚年,
他就会像我呆在家中看门。
And when he becomes old,
he will be like me, just staying
home and guarding the house.

就让他中年时,
过着做牛做马的日子吧!
Let him live a hard life toiling
like a cow or horse during
his middle age.

境随心转 能消一切瘟疫病毒

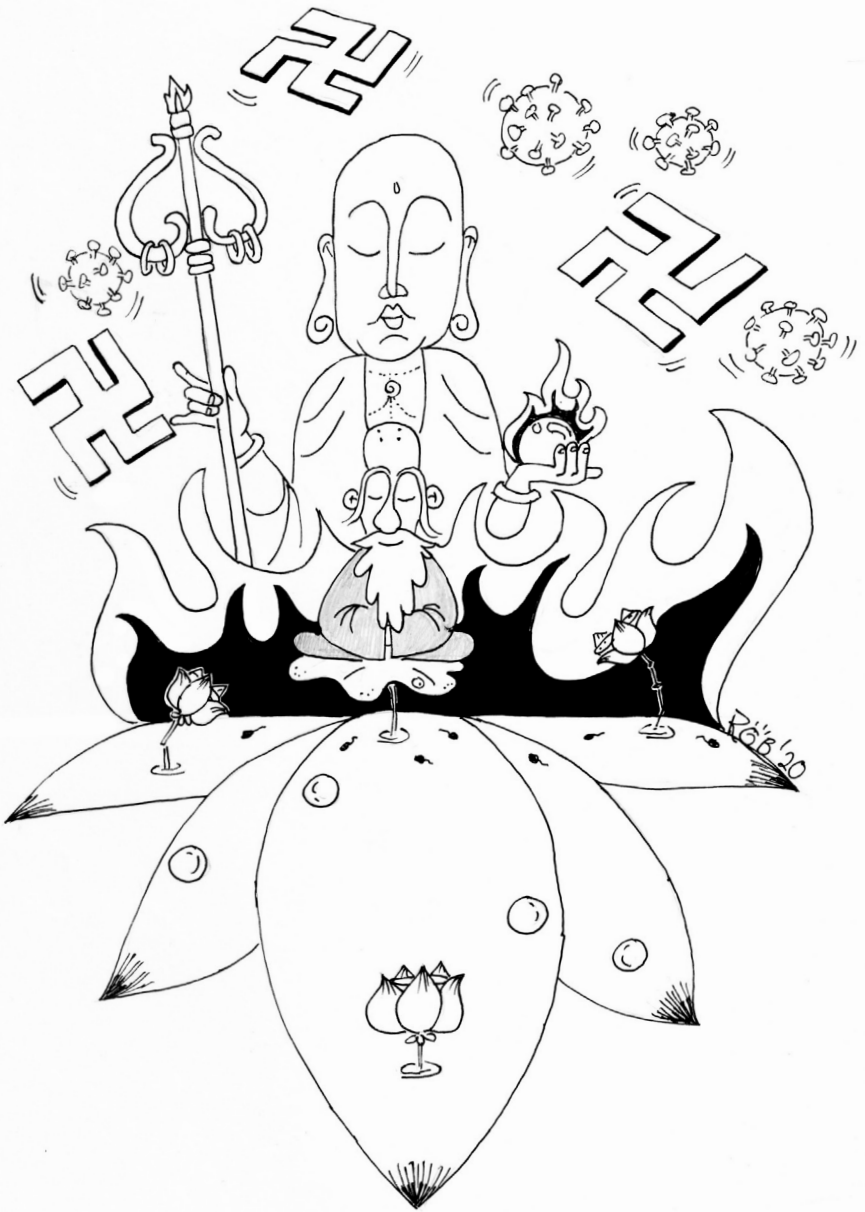
As we shift our minds, circumstances change, allowing us to overcome any pandemic or virus.

分享 环境的好坏，都随着我们的这颗心转变。只要我们有一颗清净和慈悲的心，就能转化这次新冠肺炎。

切记：停止杀害一切生物和吃野味。阿弥陀佛！

sharing Whether a situation is good or bad depends on how we perceive it. As long as we maintain a pure and compassionate heart, we can overcome the COVID-19 pandemic.

Reminder: Stop killing living things and eating wild animals. Amitufofo!





对事篇

Reflection

能舍才能得 所以我们常说舍得

Give and receive

分享 凡夫总是有贪婪的想法，一旦自己“舍去”一点东西后，一定想要在最后“得到”更多的回报。但佛教却深信如果我们能够施舍一些东西后，又希望对方能得到更多的收获，那才是舍得的慈悲关键。阿弥陀佛！

sharing Mere mortals often harbour greed and believe that once they have given something, they must receive more in return. However, Buddhism believes that when we give to others, with the wish for them to receive even more, that is the true compassion underlying our giving. Amitufo!

“舍一得万”
才是佛的真理……
“Give one and receive
abundantly” is the true
Buddhist teaching.

唯有乐捐才能让你
“舍一得万”
Only by donating
joyfully will you receive
abundantly in return.

赌博是“十赌九输”
和“舍一得万”没关系。
Gambling is
“losing nine out of ten times”
and has nothing
to do with giving.



先让我在赌场“舍”去我这\$100。
如果能“得”到更多，
我才来乐捐吧！
Let me first “donate” this \$100 to the
casino. If I win big, then I will donate
some to charity.

叔叔，
请你乐捐吧！
Uncle, please donate
to charity!

救苦救难是菩萨 受苦受难是大菩萨

**The worldly Bodhisattva alleviates suffering.
The great Bodhisattva endures it.**

分享 用慈心去救苦救难，那是世间的菩萨。能用悲心来受苦受难，那才是天地间的大菩萨。

阿弥陀佛！

比如：世间的菩萨就是指义工护法。天地间的大菩萨是指照护患重病者在家的看护者，因为他们和患病者一同承受精神上与肉体上的折磨。

sharing To alleviate suffering out of compassion is the work done by Bodhisattvas in the world. The ones who endure suffering out of compassion are the great Bodhisattvas of heaven and earth. Amitufo!

Example: Worldly Bodhisattvas refer to volunteers. Great Bodhisattvas refer to caregivers and family members caring for critically ill patients at home, because they experience the pain and suffering of their sick family members.



佛家常说的五戒中的杀戒

The First Precept is Not Killing.

分享 杀、盗、淫、妄、酒，就是佛家常说的五戒。不管在家或出家弟子都要持守这五戒。漫画中的屠夫有着愚痴的想法，以为宰杀畜生道众生是在帮助它们早日脱离苦道，却万万没想到所有的有情众生都是贪生怕死。戒杀让我们不造下恶业。阿弥陀佛！

sharing The Five Precepts in Buddhism prohibit killing, theft, sexual misconduct, improper speech and intoxication by drugs or alcohol. All Buddhists, whether they are monastics or lay practitioners, abide by these precepts. The butcher in this cartoon is ignorant and falsely believes he is helping to release the beasts from the realm of animals. However, he disregards the fact that all living things want to live and fear death. Observing the first precept of not killing helps us to avert creating very negative karma. Amitufo!

你可知道屠宰畜生，
也是在造恶业吗？
Slaughtering other living things
creates very negative karma.



我宰杀它们是要让它们早日离开畜生道……
这有什么不对！怎么会是在造恶业呢？
I slaughter them so that they will be released early
from the realm of beasts. What's wrong with that?
How can I be creating bad karma?

别把杀害众生 当作是一种嗜好

Do not make the killing other living things a hobby.

分享 每个人有自己的嗜好，这是一件好事。可是如果嗜好会伤害到众生，那我想就不是一件好事了。（比如：钓鱼、养小鸟等等）阿弥陀佛！

sharing It is good for people to pursue hobbies. However, if one's hobby involves harming other living things, then I think it becomes unwholesome. (Example: fishing, keeping little birds etc.) Amitufo!

这次怀孕，
我每天都想吃新鲜的活鱼。
I have a craving for fresh fish
during my pregnancy
this time round.

这不是嗜好，
这是杀生。
This is not a hobby.
It is killing.



没问题，钓鱼是我的嗜好。
你想要吃多少鱼，我就去钓。
No problem, fishing is my hobby.
I will catch all the fish
you want to eat.

堕胎就是杀生 流产也许是缘分已尽了

Abortion is killing.

Miscarriage is perhaps an end to a karmic affinity.

分享 当婴儿活生生在胎中由强硬的手段被杀死，那就是堕胎，也就是在造杀业。流产也许是婴儿和父母有一段很浅的缘分，或许是来还债/讨债的。不管堕胎还是流产，我们都要为亡婴念佛回向。阿弥陀佛！

sharing Abortion is forcefully terminating a growing foetus' life within the womb, and is an act of killing. Miscarriage may be due to the foetus having very weak karmic ties with the parents, or coming to repay or seek repayment of a past karmic debt. Whether the baby is aborted or miscarried, we need to pray and dedicate merits to the unborn child. Amitufofo!



因为有你 心存感激

Feeling grateful because of you

分享 “因为有你，心存感激”。是的，一个有感恩心的人是一个知足的人。知足常乐的人，内心总是快乐的，不会生贪欲。阿弥陀佛！

sharing “Feeling grateful because of you”. Yes, a grateful person is a contented person. One who counts his blessings and is contented will always feel happy and do not have greedy thoughts. Amitufofo!



保佑我...
Bless me...

感恩佛,
让我能遇见你!
Thank you, Buddha!
It is my great blessing
to encounter you!

保佑我...
Bless me...

保佑我...
Bless me...

吃素也算是修行吗？

Is vegetarianism a practice?

分享 我们必须了解，吃素不代表修行，而只是修行的助缘而已。如果吃素是修行，那牛、羊、马也吃草，它们甚至吃得还比人类更干净，那么它们也算在修行吗？阿弥陀佛！

sharing We should understand that becoming a vegetarian is not the practice, it is an auxiliary means to help our practice. If vegetarianism alone suffices, then wouldn't herbivores like cows, goats, horses and other living creatures with even more wholesome diet than ours also be practising Buddhists? Amitufo!

师父，我吃素，
算不算在修行呢？
Venerable,
I am vegetarian.
Does this not constitute
my practice?



牛、羊、马也吃草，
那它们也算是在修行吗？
Cows, goats and horses
eat grass too.
Are they practising?

佛教提倡从小就要 灌输慈悲观

Buddhism advocates the cultivation of compassion from a young age.

分享 伟大的佛陀深知每个人学习的根基不同，所以早在2,500多年前，就用了这种善巧方便智慧，引导当时的众生培养慈悲之心。现今社会，无论在家或在学校，也应该从小灌输利人利己的大悲愿。阿弥陀佛！

sharing More than 2,500 years ago, the great Buddha employed the wisdom of “expedient means” to teach compassion to the masses, acknowledging the varying capacity for understanding among individuals. In our modern society, we should use this same approach to educate the young, whether at home or in school, thereby nurturing their potential to contribute positively to the larger world. Amitufofo!

你不好好读书，
将来就像他一样！
If you don't study hard,
you'll end up just
like him!

你要好好求知识，
将来才能帮助他们。
You should acquire
knowledge so that
you can help others
like him.



师父，
他很可怜。
Venerable,
he's so pitiful.

妈，他很可怜。
Mum, he's so
pitiful.

别阻碍他人 临终的宗教信仰

**Do not hinder others' religious beliefs
on their deathbed.**

分享 人在世间，需要依靠自己的宗教信仰来加强个人的信心。何况到了临终时，更加需要依靠宗教信仰来走完人生最后一程。阿弥陀佛！

sharing When we are alive, we need our religion to boost our confidence. As we are dying, our faith becomes even more crucial to see us through our final journey. Amitufo!

老菩萨，要对你的宗教有信心。
将来临终那一刻，
我一定会来迎接你…
Old lady, you must keep your faith.
When your time comes,
I will surely come to receive you...

佛，
怎么办？
Buddha,
what shall I do?



妈，我要你信我的宗教。
不然你气尽时，
我是不会依你的信仰办理你的后事的…
Mum, you have to follow my religion
because I will not take care of your funeral
arrangements according
to your beliefs...

恶口骂人是世间 最犀利的剑

The sharpest knife is a wicked tongue.

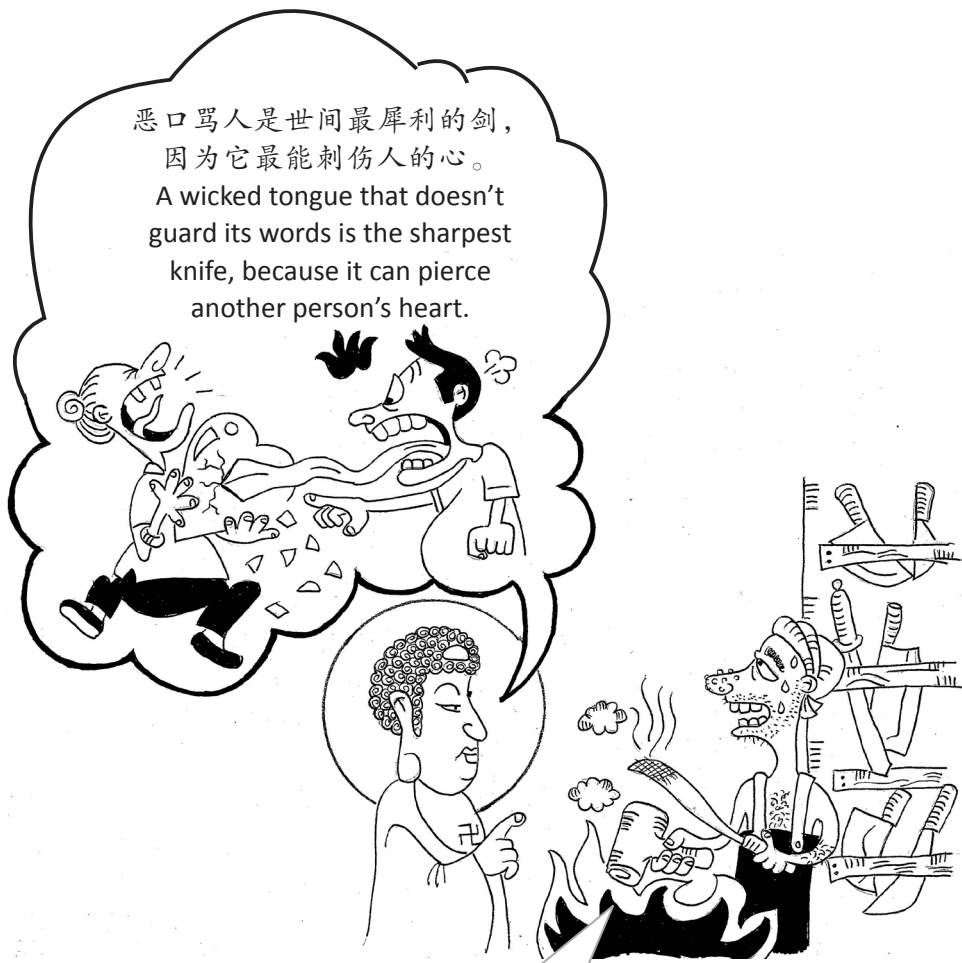
分享 如果我们能好好了解佛法常说的，一切所造善恶业都离不开我们的身、口、意，那我们就能明白漫画中，佛与造剑人的对话。阿弥陀佛！

重点：要锁好口中的那把“舌剑”。

sharing If we truly understand the Buddhist teaching that all good or bad karma are created through our body, speech and mind, we will be able to grasp what this cartoon is trying to convey in the conversation between the bladesmith (knife maker) and Buddha... Amitufo!

Reminder: Guard your sharp tongue well!

恶口骂人是世间最犀利的剑，
因为它最能刺伤人的心。
A wicked tongue that doesn't
guard its words is the sharpest
knife, because it can pierce
another person's heart.



佛啊……
什么是世间最犀利的剑？
Oh, Buddha! What is the
sharpest knife in the world?

在争的过程中总想要赢 但却忘了会输得更多

**We always think of fighting to win,
but forget that we may end up losing more.**

分享 跟家人争，争赢了，亲情没了。
跟爱人争，争赢了，感情淡了。
跟朋友争，争赢了，情义没了。
争到最后却输了健康。阿弥陀佛！

sharing Fighting to win with one's family, one wins but loses the kinship.
Fighting to win with one's spouse, one wins but loses the love.
Fighting to win with one's friend, one wins but loses the friendship.
Finally, one fights till the end only to lose one's health. Amitufo!

当你想用“争”的方式
来赢这盘棋时，
当下你已经输了！！
When you decided to
“fight to win”，
you have already lost!



这盘围棋都还没下，
我怎么会输了？
We haven't even started
this chess game,
how is it I've lost?

有自信的人 对每件事都有正面观念

A confident person thinks positively.

分享 不知有多少人能看出这幅漫画中的幽默。我认为有自信的人是最美的。可是太过自信就会升起傲慢心。小朋友们，要切记。阿弥陀佛！

sharing I wonder how many people grasp the humour in this cartoon. I believe that confident people are the most beautiful. However, too much self-confidence can transform into arrogance. Therefore, young readers, do remember to strike a balance. Amitufo!

感觉很棒！每个人
一看到我都一直拍手。
It felt great! Everyone
started clapping when
they saw me.

你飞的怎么样？
How was your flight?



无风不起浪 无因不成果

**No waves without wind.
No effects without cause.**

分享 没有风为缘，水面是平静的。哪来的“浪”？同样的，没有这个缘，那因怎么会成果？所以佛门深信，因果当中，就有一段善/恶缘。学佛弟子，我们一定要了解，人生有因果轮回这件事。阿弥陀佛！

sharing Without wind, the water surface is peaceful without a ripple. Similarly, without any cause, there is no resulting effect. That is why Buddhists believe that the law of cause and effect (karma) is infallible: good begets good and bad begets bad. As Buddhists, we must understand that karma drives the wheel of cyclical existence (continuous rebirths in samsara). Amitufofo!

无因不成果。
No effects without
cause.

无风不起浪。
No waves without
wind.



这平静的水面，
就像佛说的净土。
This peaceful lake
is serene like the
Buddhist Pureland.

修行在修智慧 不是在修神通

Cultivate wisdom, not supernatural powers.

分享 不管修任何法门，世尊（佛）的教诲是要我们修佛的智慧，而不是神通。佛不鼓励修行者修神通，主要原因是修神通者有时可能会让众生产生迷惑邪念。阿弥陀佛！

sharing No matter which Dharma practice one cultivates, the Buddha taught that we should be developing wisdom, not supernatural powers. The Buddha discouraged practitioners from cultivating such unusual powers primarily because they could mislead or corrupt others. Amitufo!



能修到这样的神通
真的是“活佛”！
To be able to perform such
supernatural feats shows
he's a "living Buddha".

哇，活佛在世。
Wow! A living
Buddha.

动物和植物都有生命。 为何素食者 只能吃蔬菜(植物)呢?

**Both animals and plants are living things.
Why do vegetarians eat only vegetables (plants)?**

分享 人常问到，植物与蔬菜类和动物都有生命，为何素食者只能吃蔬菜类而不能吃动物类呢？首先，我们要明白动物有意识（它们被杀时，会感到恐惧），蔬菜与植物的生命其实是“生机”（生长的机能的意思），却没有苦乐的感觉。阿弥陀佛！

sharing Many people ask why vegetarians eat only plants but not animal meat when both plants and animals are living things. Firstly, we have to understand that animals have consciousness (they feel fear when they are about to be killed), but plants and vegetables have life force (the ability to grow) without the consciousness to feel pain or happiness. Amitufo!



其实植物的生命是
“生机”，它无苦乐！
Actually, plants have life
force, but do not experience
pain or happiness!

动物和植物都有生命和感情。
那动物和植物都不该杀才对……
Both animals and plants are living
things. So, we should not kill
either of them...

病患者能否服用 含有动物成分的药物？


Can a sick person take medicines made from animals?

分享 佛教是一个明智的宗教，不强加僵硬的要求。每个戒律都要用佛的智慧来思考。每一条戒律都有“开、遮、持、犯”。佛的戒是活用的，不是死的。以下有两种情形可以作为参考：1) 宁愿舍自己的生命也不愿意杀生治病。因为持戒，死后升天绝不堕落；2) 为了保住生命，服用含有动物成分的药物，这是合情合理。这也是佛门所说“开缘”或“开戒”。比如：身体恢复后，弘法利生。这对动物牺牲它的生命也算有一定的功德。阿弥陀佛！

sharing Buddhism is a sensible religion that does not impose rigid requirements. Every precept should be examined with wisdom to determine their applicability. Every precept has its exceptions, scope, observance and violation. All Buddhist precepts should be flexibly applied, not rigidly enforced.

The following two scenarios can be used as reference:

1) Those who would rather sacrifice their own lives than violate the first precept of abstaining from killing will, due to their strict observance, be reborn in the heavenly realm and avoid descent into lower realms. 2) For those who consent to the use of medicines derived from animals to preserve their own lives, such action is acceptable in Buddhism and is termed as "initiating contact" or "making exceptions". For example, upon regaining their health, they commit themselves to propagating the Dharma for the benefit of others. Such meritorious acts will also benefit the animals whose lives were sacrificed for the medicines that facilitated their recovery. Amitufo!



戒要活用…
这是“开戒”。

Rules should be
applied flexibly. There
are exceptions to
every rule.

唯有这种含有
动物的中药，才能
治好你的病。

Only this medicine
made from an
animal can cure
your ailment.

不不不，我不要服用
含有动物成分的药。
No, no, no! I'm not taking
any medicines made
from animals.

我的牺牲能制成药来救人，
这也有我一分功德。

My sacrifice will result in
medicine that can save lives,
so I acquire some merits too.

温馨提示

亲爱的读者

每当你读完一幅漫画与分享后

请给自己一些时间

来思考漫画中所要表达的佛法

从中学习佛法的教诲。

A Note to Readers

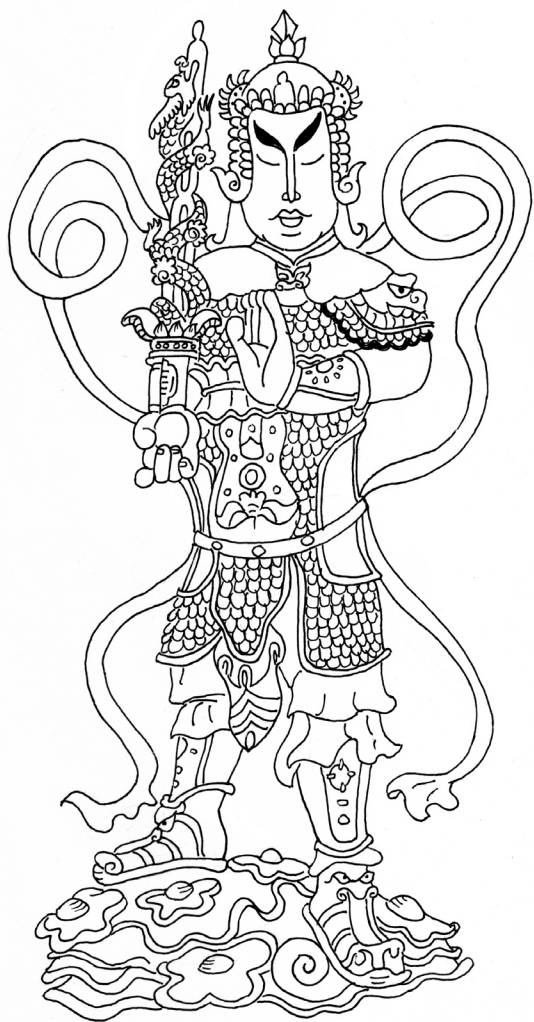
After you have viewed every illustration,

please take some time to reflect

on the message conveyed

so that you can benefit

from the Buddhist teachings.



南无护法韦驮尊天菩萨

佛说：一切布施中，法布施为最

THE GIFT OF THE DHARMA EXCELS ALL OTHER GIFTS.
— BUDDHA

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