



衆生盡從忙裡老，  
有誰肯向死前修？

**"ALL LIVING BEINGS  
WASTE THEIR  
TIME AWAY  
BY ATTENDING  
TO WORLDLY AFFAIRS.**

**"HOW MANY REALLY  
CARE TO CULTIVATE  
BEFORE THEIR DEATH?"**

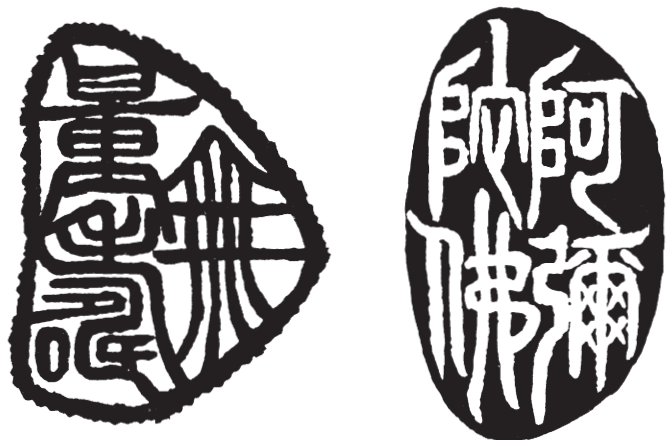


# 「阿彌陀佛」 是偉大稱號！

**世** 人誤解，以為念「南無阿彌陀佛」佛號，只能為一個已死去的人求生極樂世界，殊不知「阿彌陀佛」既是「無量壽如來」，包含著無量無邊的功德利益，可說是一個偉大的稱號！

**念** 一句「阿彌陀佛」是法界緣起，是淨業正因，是菩提種子，是解脫生死之良藥，是超出三界之徑路，是佛教總持法門！

**誠** 念一句「阿彌陀佛」能消除八十億劫生死重罪。佛法八萬四千法門，以「阿彌陀佛」為第一！



**這**一句「阿彌陀佛」稱號，包含著無窮無盡的萬德，等於念十方三世一切諸佛。因此，修淨土念佛法門者，就是一心一意執持佛號作為正行！

**念**一句「阿彌陀佛」佛號，包括八萬四千恆河沙數，千千萬萬無量的修行法門！

「**阿彌陀佛**」四字的全體是一心。心包含著眾德，如：常、樂、我、淨、本覺、始覺、真如佛性，菩提涅槃等等，都為這一名號所攝，包括在這一佛號之中！

**所**以，修持淨土法門之淨業者，只一心專念「**阿彌陀佛**」四字，因這是最方便、最簡捷、最有效之方法，以達致究竟莊嚴之佛性。正所謂：「**萬修萬人去**」決不會遺漏一個！



## AMITABHA BUDDHA IS A GREAT NAME !

**M**ost people misunderstand that the recitation of **AMITABHA BUDDHA** is only meant to help the dead to seek rebirth in the world of Ultimate Bliss. Seldom do they know that the name **AMITABHA BUDDHA** or **THE THUS COME ONE** of **INNUMERABLE LIFESPAN** embodies immeasurable merits and virtues. It is indeed a Great Name !

**T**he recitation of **AMITABHA BUDDHA** reveals the arising of conditions in the Dharma Realm, the proper cause for the Pure Karma, the Bodhi seed, the good medicine for the liberation from birth and death, the swiftest way to transcend the Triple Realm and the Buddha's teaching on the Dharani Dharma Door !

**T**o recite **AMITABHA** sincerely for once, can eradicate eighty hundred million kalpas of heavy offences of birth and death. Among the eighty-four thousand Dharma Doors, the recitation of **AMITABHA** is the foremost !

**T**he Name of **AMITABHA BUDDHA** embodies thousands of millions of Indescribable merits and virtues. It is the same as reciting all the **BUDDHAS** in the ten direction within the three periods of time. So those who cultivate the Pure Land Dharma Door are only mindful of **AMITABHA BUDDHA** wholeheartedly as their main practice !

**T**o recite **AMITABHA** sincerely for once, is the same as cultivating the immeasurable and undescribable Dharma Doors as many as the sand in eighty-four thousand Ganges River.

**T**he word **AMITABHA BUDDHA** is the embodiment of a single-minded. The mind contains the various virtues such as permanence, bliss, true-self and purity, the Innate Enlightenment, the awakening to the Innate Mind Ground, the Genuine and unmoving Buddha Nature, the Bodhi Mind and Nirvana and many others. All these Merits and Virtues are gathered in and fully accomplished just by reciting the Name of **AMITABHA BUDDHA** !

**S**o those who cultivate the Buddha Recitation Dharma Door are only mindful of **AMITABHA BUDDHA** because it is the most convenient, the swiftest, the most effective way to accomplish the ultimate adornment of Buddha Nature. If tens of thousands of people were to cultivate this Dharma Door, they would all arrive at the Pure Land. **NOT A SINGLE ONE WILL BE LEFT OUT !**





一聲佛號不離口，  
阿彌陀佛常隨身。

諸位同修：

「阿彌陀佛」！

懇請大家慈心誠念：

「南無阿彌陀佛」

由一聲，乃至：百聲、千聲、萬聲……

願以此念佛功德，  
作為閱讀本書之開場白。

**MAY I ALWAYS CALL UPON  
THE NAME OF THE BUDDHA,  
AND MAY THE BUDDHA AMITABHA  
ALWAYS BE WITH ME**

*Dear Cultivators Of The Way,*

**AMITABHA BUDDHA,**

*Do Bring Forth The Mind Of Kindness,  
And Be Sincerely Mindful Of The Buddha,*

**NAMO AMITABHA BUDDHA,**

*And Say The Name Of The Buddha For Once,  
Until Hundreds, Thousands and  
Millions Of Times .....*

*May The Merits And Virtues Accrued  
From The Mindfulness Of The Buddha,  
Be The Opening Verse For The Reading  
Of This Book.*



## ● 通告 ●

这 本书的出版是由佛友们发心出钱出力，与大众广结善缘。任何人不准售卖此书，以免自招因果！

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「我的事要让全世界都知道！」

文图／邓至杰

# 北京老嫗死而不腐

88岁的老太太周凤臣自己拔掉氧气管时说：她要在死后扬名全世界！五年来她的遗体不仅未见腐臭，银白的头发逐渐变黑，两额间还泛着几滴水珠，这些不可思议的现象还真令人好奇……

在北京郊外的香河县农村，有一位叫做周凤臣的老妇人，五年前，在享年88岁后去世。她的遗体在未经防腐处理的情况下，停放在自家农舍的卧室里，历经五年寒暑岁月且与自然空气接触的状态下，至今尸体不但未见腐坏，而且原本已经全呈银白的头发，又渐渐有转趋灰黑的情况。她确实是已经停止呼吸且脑部亦已停止活动的“死相”，何以会呈现这种令医学界至今仍无法解释的现象，不但让人啧啧称奇，也被视为人类生命特异的谜团！

## 北京市民的热门话题

佛教界有很多得道高僧，他们圆寂后出现了肉身不坏的修行最高境界，例如像台湾广钦老和尚一样，但是即使他们肉身金刚不坏，仍必须做特殊的防腐处理，最起码体内的五脏六腑还是要清除干净。

周凤臣肉身不坏的事件，知道的人其实并不多，然而依一般说法，能修行到死后金刚不坏之身境界的，大都是已出世的高僧。一般入世的凡夫俗子，顶多也只是听闻死后烧出舍利子。尤其周凤臣这位平凡的农家老妇，她的遗体不但未经特别处理，且体内的五脏六腑也仍然完全保留，五年来平静的躺在自家

卧房的床铺上，这一点的确值得研究。

香河县位于从北京驱车往天津方向大约一个钟头路程的郊区，属于典型的农村。沿途领路的一位北京市民即滔滔不绝向我们诉说着有关周凤臣的事迹。

这位市民是虔诚的佛教徒，他以佛教的观点来诠释周凤臣的肉身不坏，认为周凤臣应该是在世积善行德，且长年吃斋的原故。但是这个观点却有欠周延，毕竟世界上积善行德、吃斋念佛的人太多了，何以独独周凤臣能达到此一境界？如果朝科学与医学的角度思考，

## 肢体萎缩成小孩般

杨守德花了大约30分钟向我们诉说他的母亲周凤臣死前死后的情况后，随即带领我们走进周凤臣置放遗体的卧室。隔着布幔围着的卧房，小得仅容二、三人旋身，一张单人床上赫然躺着一位已呈枯竭状的老人家。她的肢体与肌肤几乎已萎缩到小孩般的个子，虽然身上仍盖着被子，但仍可看出身上穿着一件蓝色的缎质衣袍，整个床被一个透



令人不解的过程。  
中国人体科学家详实记录周凤臣死前死后

这其中可能隐藏着人类医学与科学尚未开发出来的身体奥秘。

抵达香河县杨家（周凤臣适杨）的那一天，正值北京历年来难得一见的酷热夏天午后，杨家是一座四周筑上了红砖墙的农舍。周凤臣的长子杨守德事先并不知道会有人突然造访，领路的北京市民在大门口按了一会儿电铃，杨守德才姗姗前来开门。他很平静自然的领着包括笔者在内的七位造访者（包括国际

联合科学院执行院长孙式立先生以及北京科技协会的几位成员），先到一间占地约四坪左右的主客厅。面对着玄关的一面白墙上，挂着周凤臣的遗像，两旁壁上则分别悬挂着介绍周凤臣事迹的图片与大字报，室内摆设简单朴素，但却整理得非常清洁与整齐。

明的玻璃箱给罩住，因此我们得以极为清楚地观察老人家整个容貌，距离大约是20公分左右。

挤在窄小的空间里，我们丝毫闻不到一点恶臭味，屋内还不时飘来淡淡的檀香味。令人感到不解的是，在老人额头两眉之间竟泛着几滴夹杂着水气的水珠。

周凤臣的肉身不腐究竟过程如何？一般人最大的疑问就是为什么她在死后没有择期入殓，而居然能摆到发现肉身不坏？毕竟她并非得道的高僧，可以在圆寂前事先告知。

“我母亲在临死前，当着全家人的面说，我的事大着呢，不但让香河县知道，还要让全中国知道，最后让全世

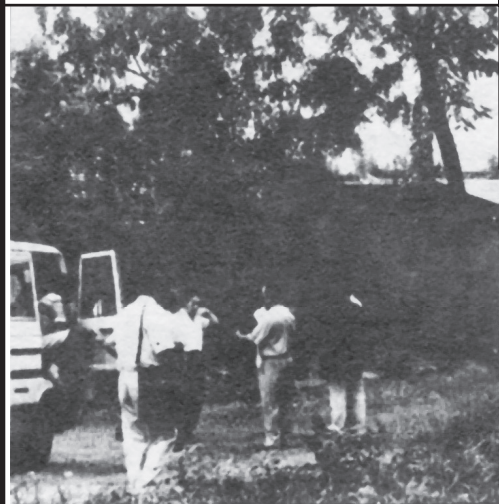




周鳳臣肉身不腐已歷五年寒暑。



▲周凤臣肉身不腐已历五年寒暑。她的手部肌肤已呈半透明状的琉璃体。



香河县杨家是一座四周筑上了红砖墙的农舍。

界都知道。”杨守德回忆说，那时候包括他在内的二十几位晚辈家人，你看我，我看你，没有一个人能了解她为什么这么说？

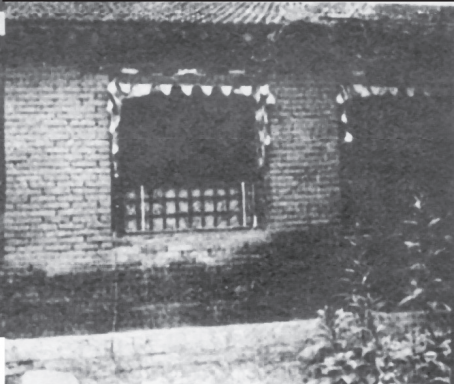
## 自己拔掉输氧管

事实上周凤臣虽非高僧，但据她的家人以及亲友表示，周凤臣曾经在她81岁的时候（也就是1985年的春天），对着她四女儿杨秀华说：“我呀，已经修成了，我是个肉身了。”后来几年里，她还不止一次向她的女儿、外孙、孙儿们提起或是暗示此事。但是当时她的家人并不了解她的意思，只当作老人家年年岁大了胡言乱语，没把这些话当真。

然而就在1992年11月24日的夜里10时45分，周凤臣自己拔掉输氧管说：“我要睡觉了，不需要它了。”随后即安详地阖上双眼，停止了呼吸和心跳。周凤臣虽然停止了呼吸，可是二十四小时体温仍然未见下降，她的家人不敢草率处理，尤其一个礼拜以后，她的肢体仍然柔软如常，手背甚至还有血液流动，头部太阳穴的血管清晰而且有弹性。

这种情况震惊了当地有关单位，大部分的人倾向不能等闲视之的意见。以后连续几个月里，周凤臣的遗体在常温常压下自然脱水、脱油脂，包括盛夏酷暑季节，这个过程仍然不间断，直到五年后的今天。（原载《时报周刊》）

▼周凤臣遗体就置于这间屋内。



# 眾人齊唸

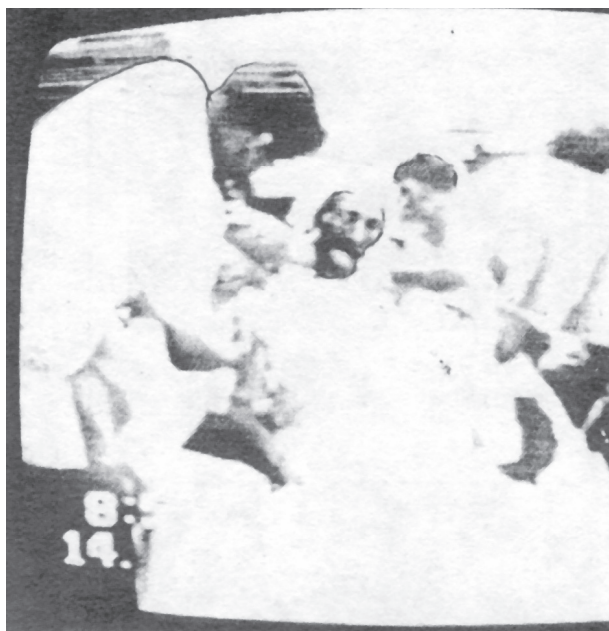
馬六甲淨宗學會的一衆同修也在聞訊後趕來助念；老人家的媳婦、子女及孫子輩等家眷也陸續加入齊唸「阿彌陀佛」。其中包括老人家的孫子劉文傑、孫女劉淑芳（年紀十歲）及外孫女林偉茜（十一歲）。

尤其兩個小女孩跪在祖母床邊誠心誠意地一句一句「阿彌陀佛、阿彌陀佛 ....」聲聲地唸著，場面溫馨、孝心感人！

助念者也爲老人家發願：「南無西方極樂世界大慈大悲西方三聖 .... 阿彌陀佛 .... 觀世音菩薩 .... 大勢至菩薩 .... 大慈大悲 .... 願老人家往生西方極樂世界，上品上生，花開見佛，冤親平等，一切有情無情衆生同登極樂國，乘願再來，普渡一切苦難衆生 .... 阿彌陀佛、阿彌陀佛 ..... 」

只見老人家的呼吸慢慢變得越來越有規律；這時她的左右兩手是平放在胸腹之間的。

大約六點五十分左右，馬六甲淨宗學會會長黃佛乾居士便問老人家：「大家都唸得又累又餓了（按：因已連續助念好幾個小時），您老人家慈悲示知往生的時間吧！」



人家輕輕吐出最後一口氣，往生了！

同時，房內突然飄來異香，據聞到

這股異香的陳亞妹說：「香味持續好一段時間；在老人家臥床頭部張貼佛像處特別濃鬱。」她也

# 爲臨終

名丫環陪侍的呢  
雖是生自豪門  
毫無嬌奢之氣，

「特別濃鬱」



# 「阿彌陀佛」

熱，則生地獄道。

這都是由於人在生時，所造的善業、惡業所感現，並不是可以勢力假為的。不過

，若病人能夠志誠唸佛，再加上眷屬善友助念之力，決定可以帶業往生，超凡入聖。不必一再去探試徵驗，以致誤事。這也是許多高僧大德的諄諄善誡。

## 「親身驗證」

總說一句，佛門中人一般上對於各種瑞相、感應都不會感到特別詫異，所謂「如是因，如是果」而已——「唸佛是因，成佛是果」，這與「種瓜得瓜、種豆得豆」一樣是有這樣的因自然有這樣的果，並無任何詭異玄秘的。

之所以令人覺得神奇怪異，也

光，聞到寶香，修甚麼？依照「無量壽經」，發願求生淨土……這一句「阿彌陀佛」

……要用清淨平等覺心去唸，唸成自己的清淨平等覺，這就對了，就決定往生。」

台灣陳柏達教授在他編著的「淨土的見證」一書中則例舉了十種往生淨土者的周遭親友所看見或感受到的瑞相：「一．心不顛倒（沒有恐懼）；

士離世十八小時後也是身軟如棉。  
新加坡另一名唸佛往生的王賽娥居



# 方西方生往者

！卻反

引發眾新

## 特別濃鬱

說也奇怪，老人家的雙手忽然動了動，左手在上——食指及母指伸出，右手在下，單只母指伸出。

七點十分時，黃居士便出來臥室外告訴人說：「老人家往生時間是七點半。」

依據手勢，左手所示應是「七」，右手則示「六」；「七」點「六」個字，不就是七點三十分嗎？

於是一衆子孫齊集老人家床邊，或跪或站（房內相當擁擠、窄小）同聲唸佛；七點半一到，老

，據聞到

這股異香的陳亞妹說：「香味持續好一段時間；在老人家臥床頭部張貼佛像處特別濃鬱。」她也一再表示這次不可思議的親身經歷令她對唸佛法門更具信心。

喪家治喪期間佛號不斷，採取素食。除了各方佛友前來唸佛結緣外，家屬也都有參與唸佛，祈為老人家增上蓮品，連只有二歲多的外曾孫女欣霓也會跟著淑芳、偉茜兩位十歲左右的小阿姨在靈堂前為老人家繞佛、唸佛！

追溯老人家一生，平時從不對人惡言相向、也不欺負人，對家中各人都很好、很疼愛。衣著飲食都很節儉，處處為人著想。即使後期因行動不便而必須勞煩媳婦服侍時仍盡力設法減輕她的負擔，甚至還

連聲地說：「不好意思。」

每逢新年還會製作上百粒的年糕贈送左鄰右舍，包括友族也一視同仁，深為鄰裏所敬愛。慈悲的鄭老太敬佛，拜佛至誠，每月初一、十五、「觀音齋」……有一半以上時候幾乎都在吃素。

據知老人家當年自中國南來時，本是出身顯赫世家；出嫁時還有二

名丫環陪侍的呢

雖是生自豪門毫無嬌奢之氣，而平易近人、體旁人，鄭老太的生行誼是非常值得我們效法的。根所得資料，鄭老一生所扮演的各角色都非常稱職為人女兒時孝養母，為人媳婦時事翁姑，為人母為人家婆時更是後輩疼愛有加；怪乎連小孫女也麼孝順！

至於臨終有異，離世後身軟如，面容如生等一，在佛門中是否

## 奇怪

「無量壽經（阿彌陀佛在修行大願，其中有願。下從地際。上樓觀。池流。華切萬物。皆以無香普熏十方世界修佛行。若不爾」

「無量壽經講的解釋下有一段「……特別是個法門（按：指未信，常常會有聞到……」另經上所講的彌陀的寶香感應比見因為鼻根的範圍接著又說明「

鄭老太往生前便一直手拿這麼一張「西方三聖」佛相端詳。



！卻反貼平得據太種：父敬、對無那 香棉

般人眼中的奇跡有所解釋呢？

## 香氣

會集本）」中說時曾發四十八個云：「我作佛時至虛空。宮殿。樹。國土所有一量寶香合成。其。衆生聞者。皆者。不取正覺。

記」中這段經文字提到：在初學，你對這唸佛法門）似信一些奇怪的香氣外又說：「根據本願，極樂世界光的感應容易，比眼根廣大。」十方衆生見到佛

二・預知時至；三・淨唸不失（即心中一直欣向淨土，厭離娑婆）；四・洗漱更衣（臨終時會先盥洗、漱口、更換衣裳）；五・自能唸佛（自己能出聲誦唸佛號或者心想默唸）；六・端坐合掌；七・異香滿室；八・光明照身；九・天樂鳴空；十・說偈勵衆。」

至於人死之時，並非全身同時突然變冷，有的上身先冷，有的下身先冷。依「臨終三大要」一書所說：「... 人之將死，熱氣自下至上者，爲超升相；自上至下者，爲墮落相。」

佛門中有一首詩偈：「頂聖眼天生，人心餓鬼腹，畜生膝蓋離，地獄腳板出。」是說明人死之後身體何處部位猶暖與其往生或投生何處的一種徵相。

如果人氣已斷，全身冷透後，唯有頭頂獨熱的，必是超凡入聖了生脫死；其他如眼及額顙處獨熱，則生天道；心處獨熱，則生人道；肚腹獨熱，則生餓鬼道；膝蓋獨熱，則生畜生道；腳板獨

只是因爲我們一介凡夫俗子，對真相未有確切的認識。

佛門有句話說：「人人皆可成佛。」這一句「阿彌陀佛」人人會唸，只要如理如法去做，人人都不難親身驗證。

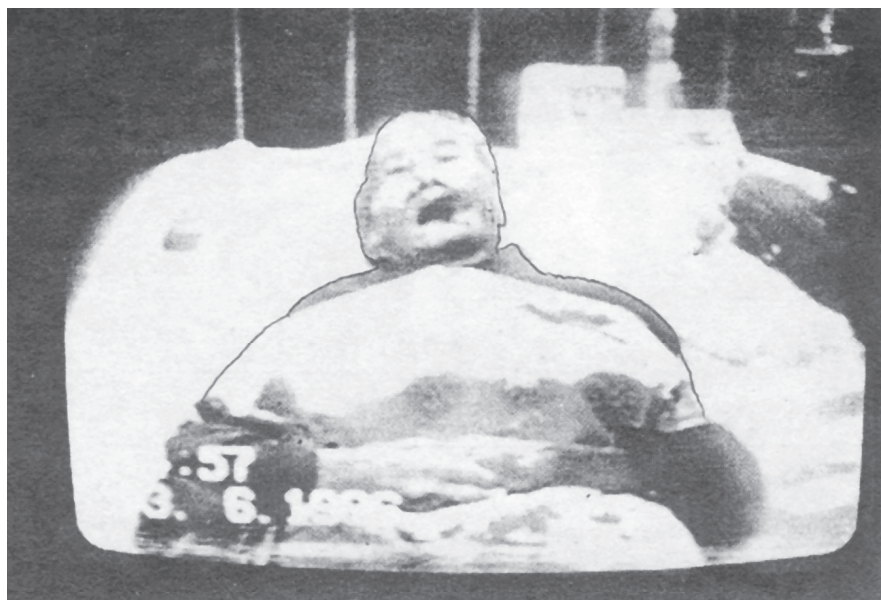
因此在「淨空法師法語一百句」這本小冊子中，法師特別指出：「修行人遇到任何境界現前要不執著，執著即遇魔障。例如打佛乩，有人很精進，見到佛像發光，聞到異香，此系極粗的境界，若真遇到實在沒有說的必要。」

那麼，見聞這些瑞應對我們來說，有何意義呢？

法師說明：「自古以來，唸佛人均是佛號與妄念同時而起，只要不理會妄念即是以清靜心唸佛。有人臨終往往現起瑞相，他人看到自然生起信心，所以求生淨土，自利中便有利他作用。」（此句引自同一本小冊子）※

報導／曾浩嘯

引發眾佛友爲鄭老太臨終助念的重要助緣。  
◀新加坡王賽娥居士唸佛往生的錄影帶是





一個人死了之後，整整二十一個小時，  
身體還是柔軟如棉，同時在其臨終之際，  
子孫及親友都紛紛的聞到異香呢！

**相** 信嗎？人死之後整整二十一個小時後，身體還是柔軟的！同時在其臨終之際，子孫及親友紛紛聞到異香！

這個似乎違反一般人知識的事實就發生在馬六甲。不少見聞、目睹此事者都嘖嘖稱奇，讚嘆佛法的不可思議。

享年八十四歲的鄭雪花老夫人平時唸佛持齋，為人善良，因此感得如此殊勝的果報。

相信諸位不僅從未見過往生之後二十一個小時後仍體軟如棉的事，只怕聽也未曾聽過——不少人在現場目睹老人家入棺的情景時，都不禁看得目瞪口呆！

柔 軟 如 棉

只見化粧師在拉動其遺體時，不論是其頸部或手腳，都是柔軟的，甚至在為她戴上戒指時，手指也一樣柔軟！

離世後

女也先後聞到一股清香。因而對佛法增添了信心。

另一件讓人驚嘆不已的事情是：老人家似乎早在幾天便已暗示玄機，透露自己「要回家了」。

十二月十四日那天，也即是鄭老太往生的四天前，老人家突然對服侍她的一名媳婦鄭玉友說了句令她驚疑不定的話。她說：「我要回家了！」

由於平日鄭玉友都有和家婆一起唸佛，發願於將來有朝一日臨欲命終時往生西方極樂世界。佛門中有詩句云：「客路溪山莫眷戀，故鄉風月須親承」，意思與古諺中「人生如寄旅」的意義相彷彿，一旦人生到了盡頭時，應當要放得下世間的種種掛礙，瀟

子孫親

手上握著的佛相則始終不離，即使放在桌面片刻，之後又再握回。

問她餓嗎？煮一點麥片粥

次日起，老人家不僅不進飲食，連滴水也不沾，醫生開的藥更是原封不動。那張西方三聖的佛相卻總不離手，直到她的一位侄女遠從新加坡趕來時，老人家一見到她，大聲唸了一聲「阿彌陀佛」！之後倒撲在媳婦懷中之際，手裏仍然緊握佛相。

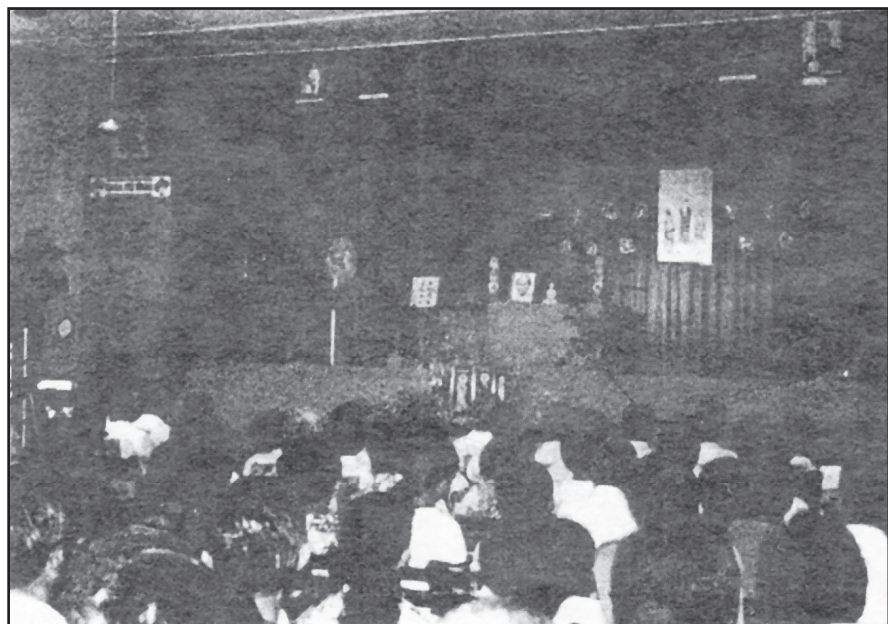
後來，大家將老人家扶入房裏臥床躺臥時，才由一位恰好前來探望老人家的佛友從她手中接過

片錄影帶。

完成心願

這張佛相便是自該處請到的。另外還有一套題目為「王賽娥唸佛往生」的記錄片，裏面清楚攝

# 遺體柔軟



講座後，鄭老太的媳婦在出席聆聽這場佛教

# 友聞到異香

然而你可知道：老人家在離世時是輕握雙拳，一隻腳曲置，同時家屬按佛製處理其身後事（即八小時內不可移動遺體）一任其保持離世時的姿勢，直到超過八個小時之後才為其將身體擺正。

令人感到驚異的是：雖然經歷了八小時之久，老人家的遺體並未僵硬，反而是有異於常的柔軟如棉；面容安祥如生，幾位孝心感人的小孫子在旁邊唸佛，心毫不覺得有所畏懼。

## 發現奇跡

同時，以手觸摸其頭部，感覺仍是暖的。

由於棺木延遲送到，在十二月十七日晚上七時半便往生的鄭雪花老夫人在次日下午四點半左右才進行入棺，沒想到竟因此而發現更大的奇跡！

離世二十一小時而遺體仍能柔軟如生人——相信不少專業人士也無法解釋其奧秘。

更何況：老人家彌留之際，室中突然傳來異香，不少親友都嗅到了！

本欲前往探望老人卻正好趕上為她臨終助念的其中二位佛友李玉鶯和陳亞妹都是聞到異香的見證者。根據她們的形容，那是一種類似檀香的清香，雖濃卻不刺鼻；也有人表示那種香味似乎混雜了茉莉花和檀香二種香味，很清悠。

老人家的媳婦、侄女和幾位孫



↑ 鄭雪花老太太離世後二十一小時，身體依然柔軟如棉。

灑自在地回到「故鄉」——也就是唸佛人日夜所想念的佛國極樂世界。

## 精神清醒

因此她特地撥電邀請了一位佛友劉福英到她那兒去看看。

當時，曾因跌倒而行動不太方便的鄭雪花老夫人手裏拿著一張西方三聖相，不時端詳著。

問她有唸阿彌陀佛嗎？她不說甚麼，只應了一聲：「嗯！」

再問她「你說要回家是要回那一個家？是不是要到阿彌陀佛那兒、要見佛？」她也一樣不說甚麼，只是「嗯」了一聲。

在甚麼時候呢？」

因為唸佛人功夫預知時日的，有些二十三年前便預知，譬如「神奇的感訊息」一書中所記便是一例。

鄭老太似手指頭彷彿暗示著甚麼，。



給她吃，她答：「免啦！（福建話：不必啦！）」

兩人再三請她吃一點東西，她才點頭道：「好啦！」

誰知道煮好後端來給她，要餵她時，老太太竟然以手推開說：「燒啦！放著！」

可見老人家當時言語清晰、精神清醒。

然而她卻表示「要回家了」——不禁令人半信半疑。於是便問她：「若是要見佛，那麼是

得力者是可以甚至可以早在自己離世日子應——淨土的道詮法師

，斜靠一邊。可惜無人明白

，替她拿著。

老人家對於阿彌陀佛及唸佛法門的專一深信於此可以明顯看出。「阿彌陀佛」這句名號似乎已溶入她的生命中。



究竟這張佛相有何意義？佛相又是從何而來的呢？

佛經有云：「憶佛唸佛，現前當來必定見佛。」唸佛人除了早晚定時唸佛作功課，其他時候也時時刻刻不忘想佛、唸佛，心心念念同佛，學佛的大慈大悲、清淨無染。

不論是眼看佛相，口唸佛號，總之心中時時有佛。

至於佛相來源得追溯到去年七月二十七日在馬六甲所舉行的一場「唸佛感應親見親聞記」講座，當時鄭玉友出席了這項內容報告新加坡二位老太太唸佛往生的現場見證。當晚場外有免費贈送佛相及上述往生個案的記錄

錄了一位八十四歲的老婆婆往生後十八小時仍身軟如綿的鏡頭。

鄭玉友在看了這套錄影帶後，對於佛法所說更是信心大增，同時希望一旦自己家婆若是臨命終時也效法新加坡那群佛友為老人家助念「阿彌陀佛」聖號，幫助老人家完成心願。盼望到時能有一衆佛友來為老人家助念。

佛門有句話說：「佛氏門中有求必應」；只要是真心切願，並非為了滿足個人私欲者，必然精誠所至，金石為開。

如今，就在鄭老太軟倒下來的同一段時間內，正好李玉鶯、陳亞妹……等共四位佛友前來探病，順理成章地便在老人家床邊助念。



● 有意再版者，  
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# 火化後留佛菩薩像

五彩舍利，並且……  
、鸚鵡、念珠等形狀，大小近百顆的  
後留下寸餘高的佛像、菩薩像、如意  
願切，又喜愛助人的佛門居士，火化  
，法號修碧。這名一生信佛、唸佛、  
這位了不起的唸佛人姓李，諱月鳳

—— 生信佛、唸佛、願切，又喜愛助人的佛門居士，火化後留下寸餘高的佛像、菩薩像、如意、鸚鵡、念珠等形狀，大小近百顆的五彩舍利，並且質如翠玉，光潤鮮美！

這位了不起的老實唸佛人姓李，諱月鳳，法號修碧，是彰化李登公的次女。二十四歲時嫁來鄭家，一生含辛耐苦，歷經種種磨難。再加上丈夫早逝，兒女年紀還小，面對家徒四壁，三餐不繼，家難頻仍，禍患相乘的慘況，老居士節哀忍苦，咬緊牙根，支撐下去！

李老居士的兒子鄭勝陽，當時才十四歲，去當童工，每當遇到波折，哭泣訴苦時，老居士總是垂著眼淚教導他：「我們苦難之人，應當要忍耐它，來日才能出人頭地。」平時生活起居，也總是以這類話來鼓勵、教育孩子。

患難的李月鳳老居士因此世事空苦無常，在李炳南教授的接引下，長齋唸佛，十幾

的感化，全家素食，在十六歲那年受母親引進，參加蓮社的國文補習班，聆聽論語、佛學等課，皈依三寶，為佛弟子。

學佛後的鄭勝陽，於十九歲親侍李炳南老居士，獲益非淺，痛改過去穢語罵人、喝酒等惡習，並受五戒。這都是慈母將他引入佛之功！

李月鳳老居士素性慈悲，忠直柔弱，樂從善事，尤其

法信深、願切悲咒水。

三天後的早然恢復正常觀白如飯粒的石自此之後，悲咒水生起大者，小孩受驚救他，皆有奇的人也一天比鄭勝陽居士：「你可以當門囉！」

老居士正色，醫此小病，不善言語，居士，不論對一句：「唸佛。」或者說：

## 老居士西方極樂傳

喜歡幫助別人。凡是需要助唸者，不計寒暑，三更半夜，有求必

的她，天天求持大  
上，二弟小便時忽  
察便器中，有二顆  
頭！  
李月鳳老居士對大  
信心。凡鄉裏病苦  
的，都以大悲咒水  
效！來求大悲咒水  
一天多。  
常開母親的玩笑說  
醫生了，醫院要關  
道：「佛是大醫生  
有何奇怪？」  
只會勸人唸佛的老  
方學問如何，總是  
好，佛力不可思議  
「佛祖不會誤人啦  
！」  
如果對方  
提出問題，  
無法答覆時  
，只好拿出  
一本李炳南  
教授所著的  
「當生成就  
之佛法」來  
，或者說等  
我孩子回來  
。  
後期，由  
於心臟擴大  
，老居士聽  
經唸佛心靜  
之時，常現  
昏沉，作為  
兒子的勝陽  
居士極為驚  
恐，怕她往  
生受到障礙  
，一再提醒  
，慈母則安  
慰他說：「  
不用擔心，  
我決定要往  
生。」她一  
心向佛的堅

心中有如受到石頭所壓，感覺心亂、鬱悶、緊張！到了第二場，心裏還是一直無法平息！接到考題，心更慌亂，完全捉不住考試題目的重點！就連所復習準備的功課也想不出，考後悶悶不樂。到善果林接聽經的母親時，才知道心亂鬱悶的原因！

「令慈聽經時暈倒，不省人事。」勝陽一下車，便有蓮友告訴也，經過醫師檢查，斷定腦血管破裂，雖然急救打針，也沒有起色。這時，鄭居士的心中雖因這突發事件而心亂，卻也心中明白：此刻最緊的是為慈母唸佛，幫助她往生西方淨土，而不是呼天搶地，或是痛哭流涕，怨天尤人——這種愚痴的行為對臨終或病者不僅沒有好處，還很可能使他心生煩惱，墮落惡道，增加他的痛苦。因此，勝陽即時便在慈母身邊唸佛。

第二天清晨，他們母子的佛學及修行恩師，李炳南教授駕臨察視，說：「令慈福大，於道場暈倒，留於心中乃是求道聽經之印相，若能好好唸佛，當能往生。」

經過醫師診斷後，已無法再救，只好移到聖蓮室，專心助唸。

到清晨一時許，老居士恢復知覺，口隨唸佛，在佛聲中含笑往生。其聲悲切而欣慰，聞者為之動容。再注目時，只見她已滿面慈祥，含笑往生了。

子女和大眾等繼續唸佛十二小時後，為她換衣時，通身柔軟，面容比生前更為慈祥！

助唸中有蓮友親睹數朵蓮花飄浮空中，乃入內頂禮。換衣服時，又能在往生十二小時後仍周身柔軟。荼毘（即火化）前夕，老居士的弟弟當時尚未學佛，突然由彰化打來電話，吩咐準備淨瓶裝舍利，這些種種瑞相。



鄭李修碧老居士遺照。

最後，鄭勝陽居士還敘述了一則「西方訊息」：李月鳳老居士在往生西方極樂世界之後，還從佛國彼岸捎來訊息！

## 才漸漸明顯

因為當時鄭居士雖然深信慈母已往生，但卻希望再有訊息，因此每晚沐浴後，便盤坐唸佛等消息。結果過了三天皆無消息。到第四天凌晨，突然聽到樓下鐵門被拉起的「嘩啦」聲。當時才只是凌晨三點。

鄭居士心想：不可能有人出去，會不會是小偷呢？不禁精神為之一振。又想：前廳除了一架舊電視外，也沒甚麼好偷了。便在他睡臥的後面閣樓上注意前廳的動靜。

這時候，突然看見西方，有一道光由天而降，地

◎ 17 ◎

光上升與之相接！  
接著，又看見有一個高大的身



每個人都會死，這是肯定的。

但是，那會是在甚麼時候呢？

可曾聽說有人能夠知道自己會在甚麼時候死去——那一天？幾點？準確無誤的。

或者說；在自己所訂下的一個日子和時間，安詳自然地死去。

親口說明自己離世的時間、日期，甚至，還不忘伸手向你作個「拜拜」的手勢，然後，自自然

，徒受折騰之苦。

當時，她還會一度陷入昏迷的狀態之中，令子媳憂心不已。當前來就診的醫生宣佈；老太太已經中風，或稱「腦死」，已無痊癒希望，並且活不過五個小時後，孝順的子女們更是除了圍在老人家身旁守護著她之外，幾乎束手無策。

就在此際，夫婦倆突然想起一位在佛堂認識的佛友，便即刻致

，若非千方諸佛的有誰有能力做到？

更妙不可言的，時口宣「阿彌陀佛滿是笑容，還勸誡拜佛」！

最難得的，這一皈依我佛，回頭如。二位法師同時為滿屋子都是的索佛其盛！從今而後，

# 妙音居士能預知 安詳離世往極樂

然地含笑而去。

這樣的事情，你可聽說過嗎？看見過嗎？

現在就告訴你；確確實實有人可以做到。

在新加坡發生了這樣一件真實的事情，並且還留下了一套有關的錄影紀錄片。

她的名字叫蔣玉珠，享年八十二歲，生前住在武吉知馬附近的道德路（HIGHGATE CRES）門牌六十三號，是一位慈祥的老太太。

## 多次失足摔跤

時逢寺見廟便拜，不謬。◎18◎ 卻一樣禮敬。然而，獨獨對觀世音菩薩，她可是特別地

電請教他。

佛友提議他們；「助唸」——臨終助唸。

「既然已是死路一條了，便應該盡孝幫助老人往生西方極樂世界，以免親人墮入三途惡道。」

佛友並且給了他們一個電話，讓他們去請新加坡一支義務替人進行臨終助唸的佛教助唸隊，為母親稱唸阿彌陀佛的名號，幫助她提起正念，直往西方，永脫輪迴。

就在這種情形下，蘇立直居士和他的助唸隊隊友們被請到蔣玉珠的家中，在家屬同意的情形下為她助唸。

蘇居士憶述他初見蔣老太的情景時形容道：「只見她張著嘴，一口氣，一口氣地吐，就像鯉魚那樣，像佛經中說的『如同少了水的魚兒』，眼看時日已經無多

了！

家人也趁此良辰下了可說是一生中張照片。

原來，老人家一惜福、保福，不愛髮、不拍照，即使比較好一點了，兒，她還是甘於清淡樸生活。

接受三皈依後，老人家助唸了好一後大家誠誠懇懇地意為自己，也為老個冤親平等，情與極樂國，乘願再來切苦難衆生的大願

雖然老人家本來一女，但現在齊擠衆佛友無分彼此，的情形，就是一幅

護佑加持，又

老人家不僅不  
「佛號，臉上  
大家要「吃素

天可是老人家  
意的大好日子  
她作證，圍得  
友也同時參與  
她就是妙音居

見佛往生的時日，也是自自然然  
，發乎於內心。

## 態度安閒自在

只見蔣玉珠——現在已是妙音  
居士，雙眼含笑，臉上一片欣喜  
之情，一副胸有成竹，把握十足的  
樣子，在兒子耳邊說了句話，

太小聲，大家  
聽不見。

由於老居士  
貧血，因此氣  
力不足，說話  
聲量不大。所  
幸她的兒子耳  
貼她唇邊，向  
大家比了個手  
勢：「五」。

過後，再問  
她一次，確定  
一下，她說：  
「是五點。」

那麼，幾天  
呢？

究竟老太太此趟出遠門，到另  
外一個世界去的行期定在幾時呢  
？

大家屏神靜氣，息心聆聽。

妙音居士左右看看，顧盼自如  
，態度安閒自在地，說出了一個

可能是人類歷史上的一大奇跡！

過去，一些涉獵廣的人可能從  
中國古書或佛典中看到過這樣的  
記載，驚嘆之餘，可能難於置信  
；現在，在本地、在新加坡，就  
在我們身邊，可以去打聽，去求  
證的——錄影帶中人證、物證，  
令人有若置身現場，目睹過程。

三天後清晨五點，妙音居士蔣  
玉珠一手結彌陀印，一手作揮別  
狀，安詳自在地依自己所定時日  
，離開這個塵世，前赴阿彌陀佛  
清淨國土的盛會！

連前來檢驗以便簽發死亡證書  
的醫生也不禁詫異地問：「怎麼  
？你媽媽她臨終還不忘以手揮別  
，向你們說再見？！」

而且，腿部裝了鐵枝和螺絲，  
行動本來仍不甚靈活的妙音居士  
，竟然盤起雙腿瀟灑而去——姿  
勢一如端坐蓮台上的菩薩！

每個人都難免一死，這是鐵定  
不移的事實。

但是，在甚麼時候死？在怎樣  
的情形下死？能不能夠像蔣玉珠  
一樣，自行安排好時日，從容不  
迫地坦然面對，大有「揮一揮手  
，不帶走一片雲彩」的灑脫氣派  
，安詳自在而去呢？

按照佛法來說，答案是肯定的  
；每一個人都可以，問題只在於  
你肯不肯，信不信，願不願，有  
沒有真幹？「種瓜得瓜，種豆則

# 時日 世界

，為老人家拍  
絕無僅有的一

生清儉自奉，  
穿新衣、不燙  
晚年環境  
女也孝順  
惜福的簡

大家又為  
陣子，然  
，一心一  
人家發一  
無情同生  
，普度一  
。

只有一子  
一堂的大  
真誠相待  
「全家福









# 佛教徒 喪葬儀式

●圖解●

●孫果森 整理●

# BUDDHIST FUNERAL CEREMONY (IN PICTURE)

●陳和順 譯●





# 佛教徒喪葬儀式

## （總則）

**葬**儀的進行，應該有誦經、念佛等佛事。正確的佛教葬儀，除了司禮者外，主體應該是有道心法師為亡者誦經。參與的大眾，均應人手一冊佛經跟著持誦。持誦的內容，最好是簡的經文及偈頌，例如“心經”“往生咒”“贊佛偈”“佛號”等，不能隨唱，可用誦，否則，大眾無法隨唱而無參與感。然後由法師簡短開示，令亡者超生極樂淨土。繼之由親簡單介紹亡者的生平及其為善、利人、學佛等的功德，以慰家屬親友。

**至**於家祭和公祭，最好週日舉行，沒有必要另外舉行；否則，拉長葬儀的時間外，更顯示個人和團體的突出感。如果要同日舉行家祭或親友、團體的公祭，則應該在正式的葬儀之前舉行。佛化的葬儀應該簡單、隆重，前後的時間一小時，最多不

## ● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●

超過一個半小時。至於用中西樂隊或儀仗等場面，都是虛榮的鋪張，對非佛教徒而言，也許有其慰靈的作用；對佛教徒來說，則反而會擾亂亡者一心求生佛國淨土的清靜。

**自**古以來，佛教的喪葬並沒有一定的制度。一般華族對有關死者未亡之前的彌留，及命終後的沐浴、更衣、設靈位、伴靈、納棺、出葬、埋葬、作七，乃至百日等，大致都有它固定的儀式。

**依**據“淨土法門”，在彌留時宜有善知識——不論是在家或出家的修行者——為亡者說法、誦經、念佛，稱為助念，一直到命終十二小時之後，移動遺體，為之沐浴、更衣，並繼續以助念代替伴靈。而且，每舉行一項儀式，都用佛法開示亡者，令其一心皈命佛國淨土。當然，最好能有出家僧眾說法開示，否則亦應以同道、同修中的長輩乃至資深的平輩為宜。

**對**於佛教徒，遺體的處理，只有坐龕、坐缸和火葬、土葬的不同。如果遺體坐龕，則採坐龕火化，只有封龕及舉火的儀式；如果遺體坐缸，則有封缸土葬的儀式；如果遺體臥棺，則有封棺的儀式；封棺以後，有土葬及火葬兩種，若系火葬，則將骨灰壇置於寺院或墓場的塔中，也有將骨灰壇埋于地下墓中的。

**不**論是火葬或土葬，凡有儀式，均以念佛、誦經、回向代替由家屬輪番舉哀及哭泣、音樂等的鋪張。在過去如果家有老人，往往會預備棺木、稱為壽材；預備葬服，稱為壽衣；以求福壽綿長，大吉大利。在今天工商業的社會以及都市的環境，實無此必要。

**喪**葬期間，不允許以殺生的葷腥招待親友，更不可以酒肉葷腥來祭祀亡者。應純以素食招待前來吊祭的親友。靈前則以香花、蔬果、素食供養。花籃、花圈、挽幛，亦當適可而止，最好除了喪家和代表性的親友致送數對花籃以及數幅挽聯、挽額以表示悼念之外，不需大事鋪張。如果親友奠儀，除了由於家屬貧苦而留著喪葬費用及生活所需外，最好移做供奉三寶、弘法利生及公益慈善等的用途，將此功德回向亡者，超生離苦、蓮品高升。至親過世，飲泣哀傷乃人之常情。唯世習以哭泣表示亡者的哀榮，則屬虛偽。佛教徒當以佛事代替哭泣，力求簡單、隆重、莊嚴為宜。

## 佛教徒的喪葬禮儀式 (細則)

**現**代社會中佛教徒的喪葬禮儀式應合乎下列幾個原則：

- (1) 簡單樸素，以表哀思。
- (2) 肅穆莊嚴，以表孝敬。
- (3) 節省開銷，移做公益，不作無益的浪費與廣告宣傳。
- (4) 廢除不合佛法又無意義的風俗習慣，以免流於迷信。

### (一) 家有病重的病人應有的準備：



- (1) 在心理上，應準備病重者隨時將去世的事實。因生老病死乃人人必經歷程，不必忌諱而不談，須令病者悟無常而心安。
- (2) 隨時注意病人的狀況，要盡量使病人安適，心情安寧。
- (3) 由自己或請佛友，有空時，給病人講一些佛法，助他念佛；或勸他求生淨土。
- (4) 可在床前桌上安置佛菩薩像，讓病人能時瞻仰聖相，憶念佛陀。若是淨土宗行者，可懸阿彌陀佛或西方三聖像，或西方淨土莊嚴相，使病人向往淨土而發願求生。
- (5) 應替病人布施修福回向佛道。同時要使病人知道。

## (二) 病人進入彌留狀態時應 做事項：

- (1) 請善於說法者，簡單為病人說法，主要是勸他安心。不要牽掛，教他念佛發願，速生西方。
- (2) 若病人平常修淨土法門，當勸他多念佛，並請人助念。此時極為重要，必須使病人保持正念、正知。
- (3) 保持環境的清靜，親人若比較情緒化而易哭者，應盡量避免干擾到病人。親人的哭聲干擾神識，不利病者。
- (4) 若方便，亦可為病人洗滌及換衣。使臨終時清淨存亡安心，如若不便，待十二小時後換之亦可。（方便在家中）



### （三）壽終時須知：

- (1) 勿隨便搬動屍體，讓死者神識得以平靜離去。
- (2) 稱念佛號，助死者維持正念，亦可為他說法。
- (3) 若死者尚未換衣，應等屍體完全冷卻，或為安全故，可停留十二小時，才為死者洗滌，換上平時穿的衣服、鞋子，不必穿壽衣。
- (4) 若死者平常念佛而有海青者，可為他穿上海青。但若死者生前受了五戒，披過縷衣，死後也不可披縷衣，因五戒是盡形壽受持的戒律，人若去世，五戒自然捨去，故不可披縷衣，以免犯戒。
- (5) 皈依證及受戒證書，家屬可留作紀念，或置入棺中。

### （四）入殮：

- (1) 選擇棺木，以廉宜輕便為主。
- (2) 棺木可放些舊衣服（棉花由壽板店處理），以吸收濕氣。
- (3) 死者入棺時，孝眷與親友應續念“南無阿彌陀佛”佛號，並為死者由身上到腳上檀香。
- (4) 若請出家人封棺，則由他處理。
- (5) 若沒出家人封棺，可由孝眷與兩三位親友自己處理。

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- (6) 封棺之念誦儀式：
- (A) 先念蓮池贊。
  - (B) 再念大悲咒（一或三遍），心經（一遍）。
  - (C) 再念“南無阿彌陀佛”佛號，由壽板店工友於念佛聲中蓋棺，等釘好才結束念佛。
  - (D) 最後念回向。
- (7) 蓋棺後，孝眷對靈柩三拜，然後到佛座前三拜。

### （五）靈堂佈置：

- (1) 柩前設座供亡者遺照，供奉鮮花與水果，燃油燈與檀香，不必擺放死者衣服。
- (2) 靈座前設佛座，安放一尊地藏菩薩，並供奉花籃、水果、油燈、檀香。
- (3) 靈柩周圍可掛帳幔或裝飾燈火，兩旁可放置花草，使靈柩顯得莊嚴。

### （六）哀吊：

- (1) 念誦應注重實用的價值而不是好看的場面。
- (2) 若請出家人念經，則由他們處理念誦儀式，但不一定做法會。
- (3) 若沒請出家人念經，孝眷、親友及佛教團體也可念誦；在無人念誦期間，可用錄音帶播放“南無阿彌陀佛”佛號。
- (4) 在哀吊期間，孝眷必須吃素。
- (5) 款待吊慰親友，應用素食，免造殺業。

- (6) 親友前來吊慰時，在靈前合掌三鞠躬。
- (7) 親友前來吊慰，應多助孝眷念佛號。
- (8) 孝眷應節省開支，以死者名義捐助慈善機構、佛寺或佛教團體，並將此善舉功德回向於死者，以增加死者功德，來生不受饑寒病疼驚慌之苦。

## (七) 出殯儀式：

- (1) 祭品：鮮花即可，或加上水果。
- (2) 親友前來吊慰時，在靈前合掌三鞠躬。
- (3) 若社團代表致祭，上香即可，喪家答謝時，可由代表，立於祭桌邊合掌鞠躬回禮。
- (4) 抬棺木時，家屬應參與並一心念佛，因為這是為死者服務的最後一次機會。佛陀也曾為父王抬棺，佛弟子應學這種模範，表示孝敬之心。
- (5) 出殯行列應保持肅穆安靜，孝眷與親友最好是一路念“南無阿彌陀佛”佛號，這對亡者及對自己都有好處。
- (6) 出殯日的早上，孝眷可邀請出家人到喪家為死者誦經；誦經過後孝眷以食物飲品供養出家人，並以此功德回向給死者。

## (八) 葬禮：

- (1) 若有出家人主持葬禮，則由他們處理。
- (2) 若無出家人主持，由孝眷及親友助念，然後把棺木送入火葬場或入土為安。
- (3) 火葬者，取得骨灰後，可放於骨灰塔。

(4) 不一定要為死者立神主牌，若要安置的話，可安置在家中或寺院。

## (九) 親屬應注意的事項：

- (1) 居喪期間，必須吃素，也以素食款待親友，勿因死者的去世而多作殺生之事，加重死者及自己的罪業。
- (2) 勿在死者靈前痛哭或大聲嘶號，因為這對死者有害無益。若不能忍，則避開到不會干擾死者的地方發泄。
- (3) 保持喪居肅穆的氣氛，訪者勿聚賭，以免干擾死者與孝眷，也避免為自己增加罪業。
- (4) 若經濟許可，應於喪期，用死者名義多作布施工作，為死者造福。
- (5) 祭拜死者，只需鮮花與三種或五種水果，若要加上六樣素菜也可以。除此以外，不必其他東西。
- (6) 對死者及親屬最有益的事是在死者臨終時及居喪期間，不斷為死者念“南無阿彌陀佛”佛號。

## (十) 追悼：

於七七期間孝眷可於家中以鮮花或水果供奉，並早晚念“南無阿彌陀佛”佛號，將功德回向給死者。若經濟許可，孝眷也可到佛寺去供養僧寶或邀請僧團到家裡來供養，並將供僧功德回向給死者，以增加死者之善緣，助他往生善道。





## ● BUDDHIST FUNERAL CEREMONY ●

**B**uddhist funerals should be accompanied by chanting and other Dharma activities. In a proper funeral service, apart from the Master of Ceremony, monks should be invited to officiate at ceremonies such as chanting. Family and friends of the deceased participating in the service may each hold a chanting book and chant along. Short verses or sutras such as the *Heart Sutra*, *Buddha Vandana* (Veneration), mantras et cetera may be chanted. They must not be sung, but properly chanted or else the solemnity of the occasion is lost. After the chanting, a member of the *Sangha* may be invited to give a short and simple Dharma talk for the benefit of those attending. This should be followed by a brief introduction of the deceased past meritorious deeds, such as charity, kindness, benevolence and Dharma learning, so that family and friends may find comfort and share the joy (in knowing such deeds).

**M**emorial service for family members as well as for relatives, friends and organizational representatives can be jointly conducted, and is best held on a weekend. There is no need to delay the funeral just to show the stature of the deceased. The service should be held before the actual funeral ceremonies. Buddhist funerals emphasize simplicity, economy and solemnity; they should be over within one or one-and-a-half hour's time. The engagement of musical bands at funerals is

too cosmetic and extravagant. To non-Buddhists, it may have a comforting effect; but to Buddhists, it is thought to even interfere with the deceased's aspiration of attaining peace in the Pure Land.

According to the Pure Land sect's teaching, people well-versed in the Dharma, be they monks or even laymen, should be invited to give the dying person Dharma talks. The dying person should also be taught and asked to chant the Buddha's name (if capable). Chanting groups can also be engaged to chant for the dying one right until 12 hours after he or she has passed away. During which period, the body should be laid still. After that, the body can be cleansed, and the clothes changed; then resume chanting. When starting each activity, one must always aspire that the deceased will have unwavering determination to be born in the Pure Land. No doubt, it is better to have monks to conduct the ceremonies and deliver Dharma talks. However in their absence, knowledgeable lay Buddhists can be invited to take the monks' place.

There are various methods of handling the corpse. It may be placed inside an erect casket (for corpse in a sitting or meditative posture), placed in an urn, cremated or buried. If it were placed in an erect casket, the casket would then be burned. The ceremonies involved are sealing the casket and lifting the torch. If it were put into an urn, then the ceremonies involved are sealing and burying the urn. If it were laid in a coffin, there is the ceremonial sealing of the coffin. After the coffin is sealed, it is either buried or burned (cremated). If cremation were chosen, the ashes could be enshrined in a monastery or stupa (pagoda) at the cemetery, or even buried.

During the period of mourning, the deceased's family members should neither kill animals nor serve their guests meat and liquor. Furthermore, they must not use meat and liquor as offerings to the deceased. Only vegetarian food should be used as offerings and to serve the guests. Fresh flowers, fruits and vegetarian food can be offered at the altar. Bouquets, wreaths and banners may be placed where suitable. However, they should only be displayed sparingly so as not to be seen as too extravagant. Usually, these are the ones contributed by relatives and close friends as a mark of respect.

## ● BUDDHIST FUNERAL CEREMONY ●

Relatives and friends will normally contribute some money to the deceased's family as a token of condolence. If the bereaved family can ill-afford the funeral expenses, they can keep a portion of the contribution for such a purpose. The remaining portion (or else the whole sum) can be offered to the *Triple Gem*, or to finance Dharma activities and other charities. After which, the family members can transfer the merits gained to the deceased, so that he can distance himself from the sufferings of birth and death, and advance on the spiritual path.

When a loved one dies, it is perfectly normal for his family and friends to be sad and even cry. However, the custom of wailing loudly for the deceased to show grief and bereavement is purely cosmetic and unnecessary. Buddhists should instead be more pragmatic and organize *Dharma-duta* activities, and to keep the funeral as simple, solemn, and dignified as possible.

## ● BUDDHIST FUNERAL CEREMONIES ● ( IN DETAIL )

Modern Buddhist funerals should adhere to the following principles:

- (1) Simple and economical, to express bereavement.
- (2) Solemn and dignified, to signify filial-piety.
- (3) Not making unnecessary expenses, while donating generously to worthy causes.  
There should also be no wastage on publicity and non-beneficial activities.
- (4) Abandon meaningless traditions and ceremonies that run against Buddhist Teachings, so as not perpetuate superstitions.

### ***(1) Having A Very Sick Person In The Family, One Should Make The Following Preparations***

- (1) Emotionally, be prepared for the inevitable demise of the sick person. Accept the fact that death is very much a part of everyone's life, and hence there is no need to treat the topic as taboo. If possible, make the sick person realize the truth of impermanence and attain calmness.

- (2) Monitor the ill person's condition closely. Always comfort the person and encourage him to remain peaceful.
- (3) Periodically, one can explain the Teachings of the Buddha to the sick. Encourage him to do chanting and strengthen his aspiration to be reborn in the Pure Land.
- (4) Images of Buddhas and Bodhisattvas can be placed beside the sick, so as to remind him of their noble qualities. If the person is a follower of Pure Land teachings, the image of Amitabha Buddha or the images of the Three Pure Land Sages\* can be placed beside him. This may strengthen his resolve to seek rebirth in the Pure Land.
- (5) Give donations and do other meritorious deeds in the name of the sick, and transfer him the merits. This however, should be acknowledged by the ill person.

*\* The Three Sages of the Pure Land comprise Amitabha Buddha, and Bodhisattvas Avalokitesvara (Guan Yin) and Mahasthamaprabhata. (Great Strength) \**

## **(II) \* Things To Be Done Prior To The Passing Away Of The Sick Person \***

- (1) Invite a person good at explaining the Dharma to deliver simple talks to the dying person. Advise him to let go of all worries and attachment. Make him aspire to be swiftly reborn in the Western Paradise.
- (2) If that person were a pious devotee, advise him to chant or Invite chanting groups to assist him in chanting. This is a crucial period. The dying person must be constantly reminded to maintain right thoughts and perfect understanding (of the Dharma).
- (3) Maintain the peacefulness and serenity of his surroundings. Emotional family members who are inclined to cry aloud should be prevented from disturbing the dying one. Their crying may affect his concentration and is not helpful at all.
- (4) If possible, the dying person can be bathed and his clothes changed. This is to make him feel clean and comfortable prior to his passing away. If bathing and changing is not possible at this juncture, it can still be done 12 hours after death (conveniently done at home).



# ● BUDDHIST FUNERAL CEREMONY ●

## **(III) \* Things To Note At The Passing Away Of Loved Ones \***

- (1) The corpse should not be moved around to allow the consciousness to slowly leave.
- (2) Continue chanting to maintain right understanding in the deceased.
- (3) If the deceased's clothing had not been changed, it is best to wait until 12 hours later or when the body is completely cold before cleaning and changing. Clothes and shoes normally worn by deceased when alive can be used, and there is no need to wear specially-made clothing ("*shou yi*")
- (4) If the deceased had previously pledged to donate his cornea or other organs, the relevant authorities (hospitals) should be notified within 3 hours upon death, to fulfill the deceased's wish.
- (5) If the deceased's had worn "*hai qing*" (prayer robes) when he was alive, then the prayer robes could be robed on the corpse. If however, he had worn the "*man yi*" (black robes worn to indicate one is keeping the five-precepts), it should not be robed on the corpse as precepts can only be kept while one is alive. As one dies, so too is one's ability to keep the precepts.
- (6) The deceased's certificates of "*Taking Refuge*" and keeping the precepts can be kept by his family member as remembrance, or placed inside the coffin.

## **(IV) \* Entering The Corpse Into The Coffin \***

- (1) In choosing the coffin, keep in mind to be practical and economical.
- (2) Old clothes (or cotton wool provided by the coffin-maker) can be placed inside the coffin to absorb moisture.
- (3) When placing the corpse into the coffin, mourners should continuously chant "*Namo Amitabha*". Fragrant incense can be placed on the corpse from head to toe.
- (4) If monks were invited, let them officiate the sealing of the coffin.
- (5) If however, monks not present, then the deceased's family members and some friends may seal the coffin themselves.

- (6) Sealing the coffin involves these ceremonies (in that order) :
  - (A) Chanting of "*Lian Chi Zhan*".
  - (B) Chanting of the *Great Compassion Mantra* (once or thrice), followed by the *Heart Sutra* (once).
  - (C) Chanting "*Namo Amitabha*" repeatedly until the coffin is properly sealed.
  - (D) Finally, recite the "Transference of Merits".
- (7) After the coffin is sealed, mourners can pay their respect in front of the altar, after which they should venerate the Buddha image at another altar.

### **(V) \*Funeral Hall Decorations \***

- (1) An altar can be set up in the funeral hall where the deceased's portrait is placed. On the altar can be placed offerings such as flowers, fruits, light and incense. There is no need to put the deceased's clothing on the altar.
- (2) Another altar is put up in front of the first altar. An image of *Bodhisattva Ksitigarbha (Di Zhang Pu Sa)* is placed with offerings of flowers, fruits, light and incense.
- (3) Around the coffin can be hung netting or illuminated with decorative lights; while potted plants can be arranged on its either side. This is to make the whole setting look dignified.

### **(VI) \*Paying Last Respects \***

- (1) Chanting should be for a practical reason and not merely for show.
- (2) If members of the *Sangha* were invited, they will conduct the chanting session; but there is no need to do it on a grand scale.
- (3) In the absence of monks, the mourners and Buddhist organizations may conduct chanting sessions. Off-session, audio cassettes proclaiming "*Namo Amitabha*" can be played.
- (4) During the mourning period, mourners should become vegetarians.
- (5) Guests should also be served vegetarian food and all forms of killing must be avoided.

## ● BUDDHIST FUNERAL CEREMONY ●

- (6) When paying their respect, guests should stand straight in front of the altar, and with hands clasped together, make three bows.
- (7) Guests should also assist the mourners in chanting services.
- (8) The mourners should reduce the funeral cost as far as possible, and donate to charitable organizations, temples or Buddhist establishments, in the name of the deceased. Furthermore, they should transfer the merits to the deceased so as to assist him in reducing suffering.

### ***(VII) \* Funeral Ceremonies \****

- (1) Fresh flowers and fruits are suitable as funeral offerings.
- (2) Mourners and guests paying their last respect may stand in front of the altar, with their hands clasped, make three bows.
- (3) Representatives of organizations paying their respect may light incense at the altar. A family member of the deceased should acknowledge them by standing besides the altar, with hands clasped, bow back to the representatives.
- (4) When lifting the coffin, the deceased's family members should participate actively, since this may be the last chance to do him service. They should also chant veneration to the Buddhas whole-heartedly. Sakyamuni Buddha had also carried the coffin of His father. Hence, Buddhists should follow this noble example of filial-piety.
- (5) The funeral procession should be orderly and silent. Mourners may chant "Namo Amitabha" along the way as will benefit the deceased.
- (6) On the morning of the funeral, monks may be invited to chant the sutras. After that, food is offered to them, and the merits thereafter transferred to the deceased.

### ***(VIII) \* Burial Ceremony \****

- (1) If monks were invited, let them conduct the ceremony.
- (2) If not, family and friends of the deceased may conduct the ceremony; after which the coffin is lowered for burial or placed into a crematorium's furnace.
- (3) If cremation were preferred, the ashes of the deceased might kept in an urn and enshrined in a stupa (pagoda).

- (4) It is not necessary to erect a permanent shrine. If however the family so wishes, the shrine may be placed at home or in a monastery.

### ***(IX) \*Things Mourners Should Pay Attention To \****

- (1) During the mourning period, the mourners are best to be vegetarians. Guests should also be served vegetarian dishes. Avoid killing all beings so as not to commit evil deeds.
- (2) Do not wail in front of the altar as it is neither constructive nor beneficial to the deceased. If one has difficulty controlling one's own emotions, it is advisable to go somewhere away from the altar to pour out his or her feelings.
- (3) The funeral hall (residence) should be kept peaceful and solemn. Visitors must refrain from evil deeds such as gambling to avoid offending the mourners.
- (4) Offerings made to the deceased may consist of three or five types of fruits. Another six variety of vegetarian dishes may also be added. Apart from these, there is no need to offer other items.
- (5) The best thing the family members can do to their dying or dead loved one is to constantly chant "*Namo Amitabha*".

### ***(X) \*Memorial Service \****

For the seventh-week memorial service, family members can offer fresh flowers and fruits to the deceased. Also, they should chant "*Namo Amitabha*" and transfer him the merits. If possible, family members can offer *dana* at monasteries or hold house *dana* (meal offering to monks at home). Thereafter they may transfer the merits to the deceased to enable him to be swiftly reborn into the Realms of Happiness.





● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●





**葬**儀的進行，應該有誦經、念佛等佛事。正確的佛教葬儀，除了司禮者外，主體應該是有道心的法師爲亡者誦經。

Buddhist funerals should be accompanied by chanting and other Dharma activities. In a proper funeral service, apart from the Master of Ceremony, monks should be invited to officiate at ceremonies such as chanting.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●







參與的大眾，均應人手一冊佛經跟著持誦。持誦的內容，最好是簡短的經文及偈頌，例如“心經”“往生咒”“贊佛偈”“佛號”等，不能隨唱，可用誦，否則，大眾無法隨唱而無參與感。

Family and friends of the deceased participating in the service may each hold a chanting book and chant along. Short verses or sutras such as the *Heart Sutra*, *Buddha Vandana* (Veneration), mantras et cetera may be chanted. They must not be sung, but properly chanted or else the sense of participation and solemnity of the occasion are lost.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●

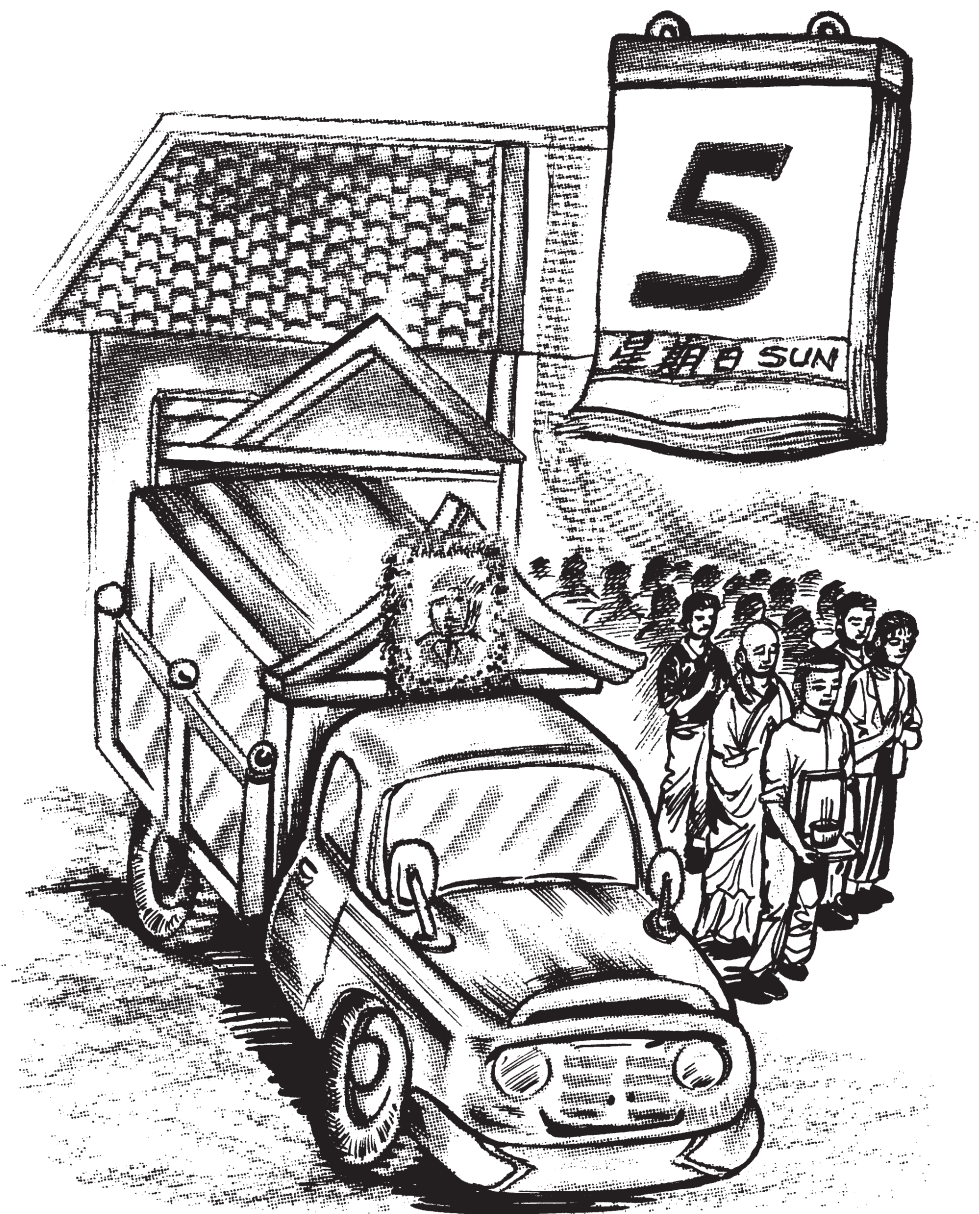




然後由法師簡短開示，  
令亡者超生極樂淨土。繼之由  
親友簡單介紹亡者的生平及其  
爲善、利人、學佛等的功德，  
以慰家屬親友。

After the chanting a member of the *Sangha* may be invited to give a short and simple Dharma talk for benefit of those attending. This should be followed by a brief introduction of the deceased's past meritorious deeds, such as charity, kindness, benevolence, and Dharma learning, so that family and friends may find comfort and share the joy (in knowing such deeds).

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●







**至**於家祭和公祭，最好週日舉行，沒有必要另外舉行；否則，拉長葬儀的時間外，更顯示個人和團體的突出感。如果要同日舉行家祭或親友、團體的公祭，則應該在正式的葬儀之前舉行。

Memorial service for family members, as well as for relatives, friends and organizational representatives can be jointly conducted, and is best held on a weekend. There is no need to delay the funeral just to show the stature of the deceased.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●





至於用中西樂隊或儀仗等場面，都是虛榮的鋪張，對非佛教徒而言，也許有其慰靈的作用；對佛教徒來說，則反而會擾亂亡者一心求生佛國淨土的清靜。

The engagement of musical bands at funerals is too cosmetic and extravagant. To non-Buddhists, it may have a comforting effect; but to Buddhists, it is thought to even interfere with the deceased's aspiration of attaining peace in the Pure Land.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●



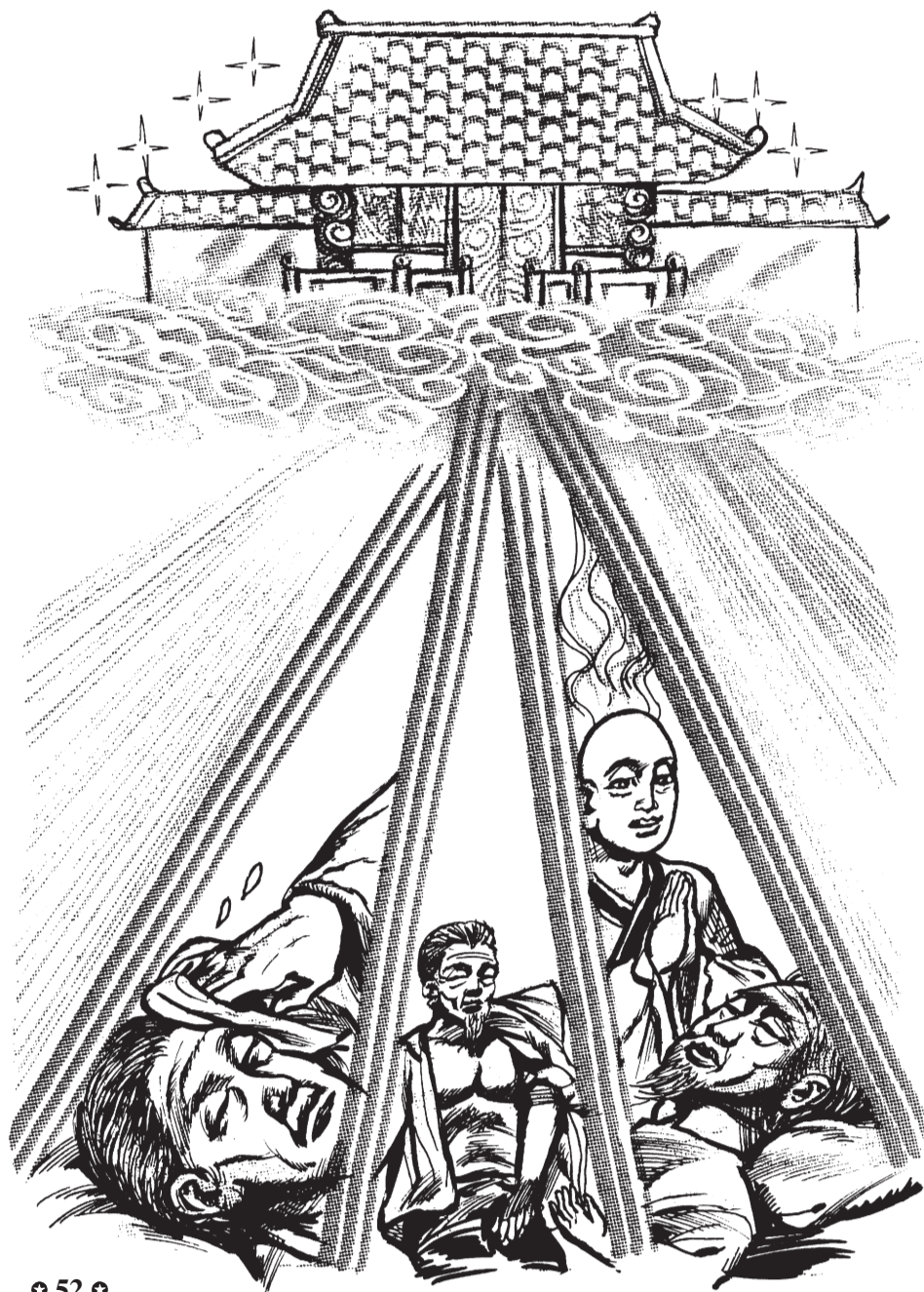




**依**據“淨土法門”，在  
彌留時宜有善知識——不論是在  
家或出家的修行者——爲亡  
者說法、誦經、念佛，稱爲助  
念。

According to the Pure Land sect's teaching, people well-versed in the Dharma, be they monks or even laymen, should be invited to give the dying person Dharma talks. The dying person should also be taught and asked to chant the Buddha's name (if capable).

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●





一直到命終十二小時之後，移動遺體，爲之沐浴、更衣，並繼續以助念代替伴靈。而且，每舉行一項儀式，都用佛法開示亡者，令其一心皈命佛國淨土。

Chanting groups can also be engaged to chant for the dying one right until 12 hours after he or she has passed away. During which period, the body should be laid still. After that, the body can be cleansed, and the clothes changed; then resume chanting. When starting each activity, one must always aspire that the deceased will have unwavering determination to be reborn in the Pure Land.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●



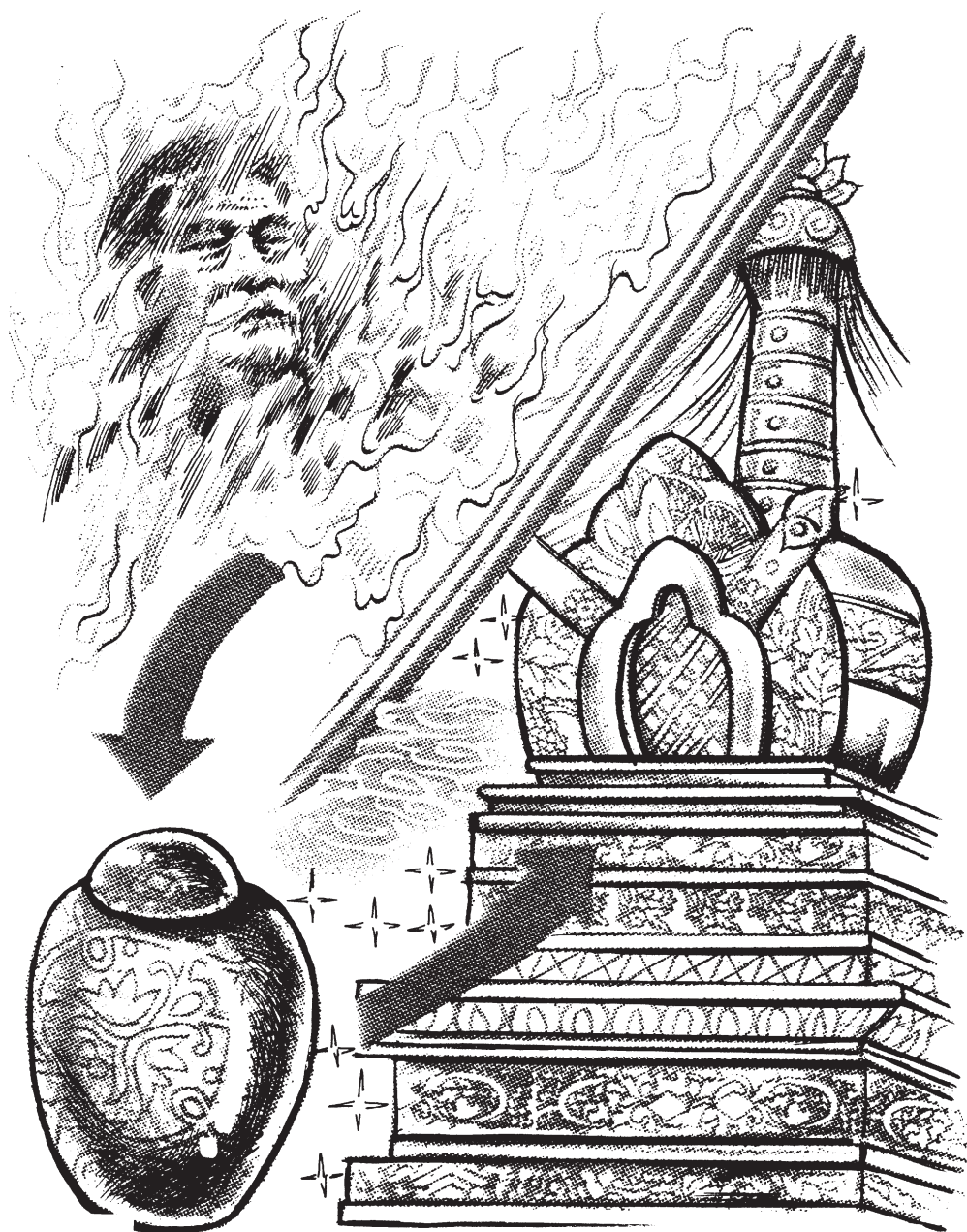




**對**於佛教徒，遺體的處理，只有坐龕、坐缸和火葬、土葬的不同。如果遺體坐龕，則採龕火化，只有封龕及舉火的儀式；如果遺體坐缸，則有封缸土葬的儀式。

There are various methods of handling the corpse. It may be placed inside an erect casket for corpse in a sitting or meditative posture ),placed in an urn, cremated or buried. If it were placed in an erect casket, the casket would then be burned. The ceremonies involved are sealing the casket and lifting the torch. If it were put into an urn, then the ceremonies involved are sealing and burying the urn.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●





**如果遺體臥棺，則有封棺的儀式；封棺以後，有土葬及火葬兩種，若系火葬，則將骨灰壇置於寺院或墓場的塔中，也有將骨灰壇埋于地下墓中的。**

If the corpse were laid in a coffin, there is the ceremonial sealing of the coffin. After the coffin is sealed, it is either buried or burned (cremated). If cremation were chosen, the ashes could be enshrined in a monastery or a stupa (pagoda) at the cemetery, or even buried.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●







**喪**葬期間，不允許以殺生的葷腥招待親友，更不可以酒肉葷腥來祭祀亡者。應純以素食招待前來吊祭的親友。

During the period of mourning, the deceased's family member should neither kill animals nor serve their guests meat and liquor. Furthermore, they must not use meat and liquor as offerings to the deceased. Only vegetarian food can be used as offerings and to serve the guests.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●





**靈**前則以香花、蔬果、素食供養。花籃、花圈、挽幛，亦當適可而止，最好除了喪家和代表性的親友致送數對花籃及數幅挽聯挽額以表示悼念之外，不需大事鋪張。

Fresh flowers, fruits and vegetarian food can be offered at the altar. Bouquets, wreaths and banners may be placed where suitable. However, they should only be displayed sparingly so as not be seen as too extravagant. Usually, these are the ones contributed by relatives and close friends as a mark of respect.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●







**如果親友奠儀，除了由於家屬貧苦而留著喪葬費用及生活所需外，最好移做供奉三寶、弘法利生及公益慈善等的用途，將此功德回向亡者，超生離苦、蓮品高升。**

Relatives and friends will normally contribute some money to the deceased's family as a token of condolence. If the bereaved family can ill-afford the funeral expenses, they can keep a portion of the contribution for such a purpose. The remaining portion (or else the whole sum) may be offered to the *Triple Gem*, or to finance Dharma activities and other charities. After which the family members can transfer the merits gained to the deceased, so that he can distance himself from the sufferings of birth and death, and advance on the spiritual path.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●

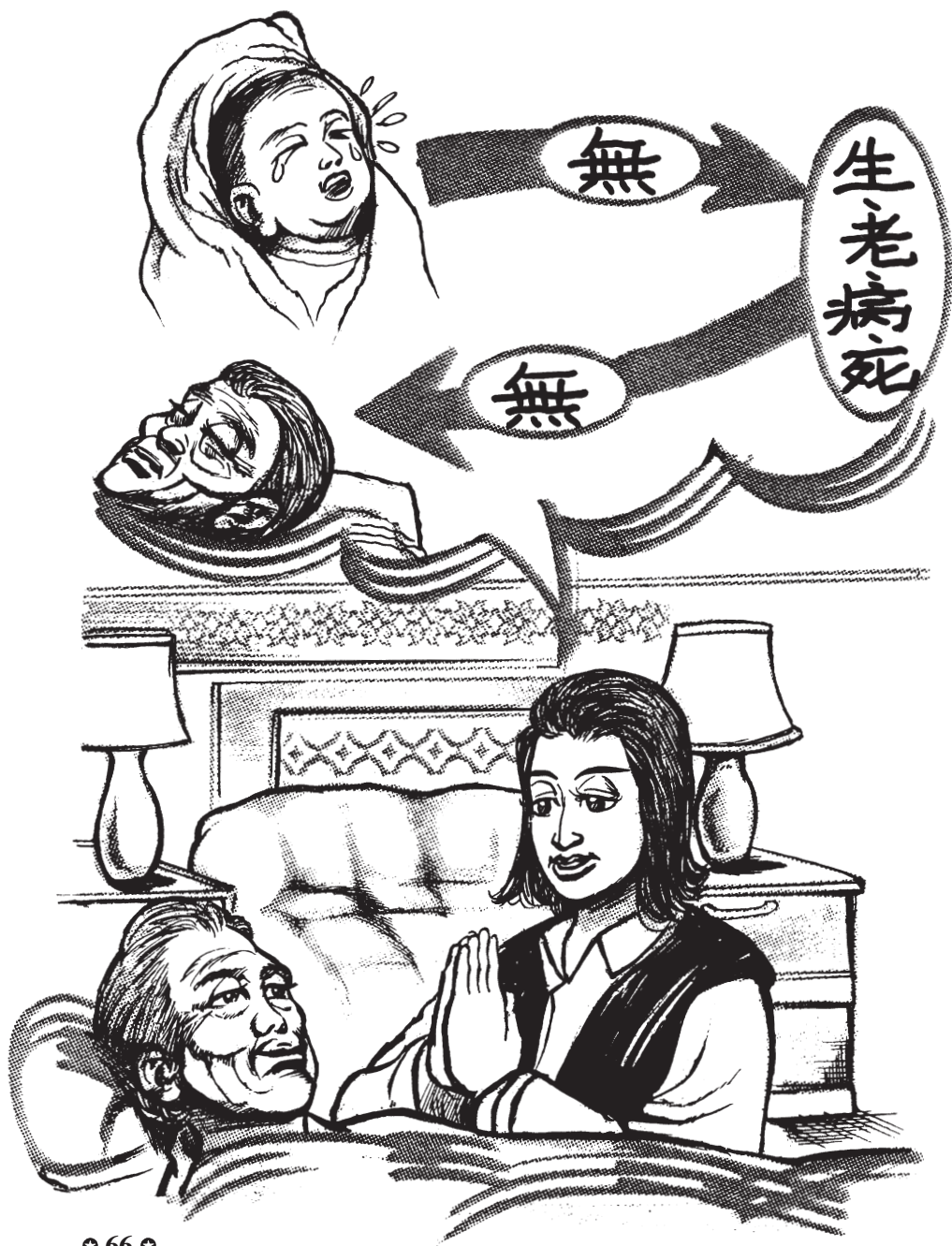




**至**親過世，飲泣哀傷乃人之常情。唯世習以哭泣表示亡者的哀榮，則屬虛偽。佛教徒當以佛事代替哭泣，力求簡單、隆重、莊嚴爲宜。

When a loved one dies, it is perfectly for his family and friends to be sad and even cry. However, the custom of wailing loudly for the deceased to show grief and bereavement is purely cosmetic and unnecessary. Buddhists should instead be more pragmatic and organise *Dharma-duta* activities, and to keep the funeral as simple, solemn and dignified as possible.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●







**在**心理上，應準備病重者隨時將去世的事實。因生老病死乃人人必經歷程，不必忌諱而不談，須令病者悟無常而心安。

Emotionally, be prepared for the inevitable demise of the sick person. Accept the fact that death is very much a part of everyone's life. Hence there is no need to treat the topic as taboo. If possible, make the sick person realise the truth of impermanence and attain calmness.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●

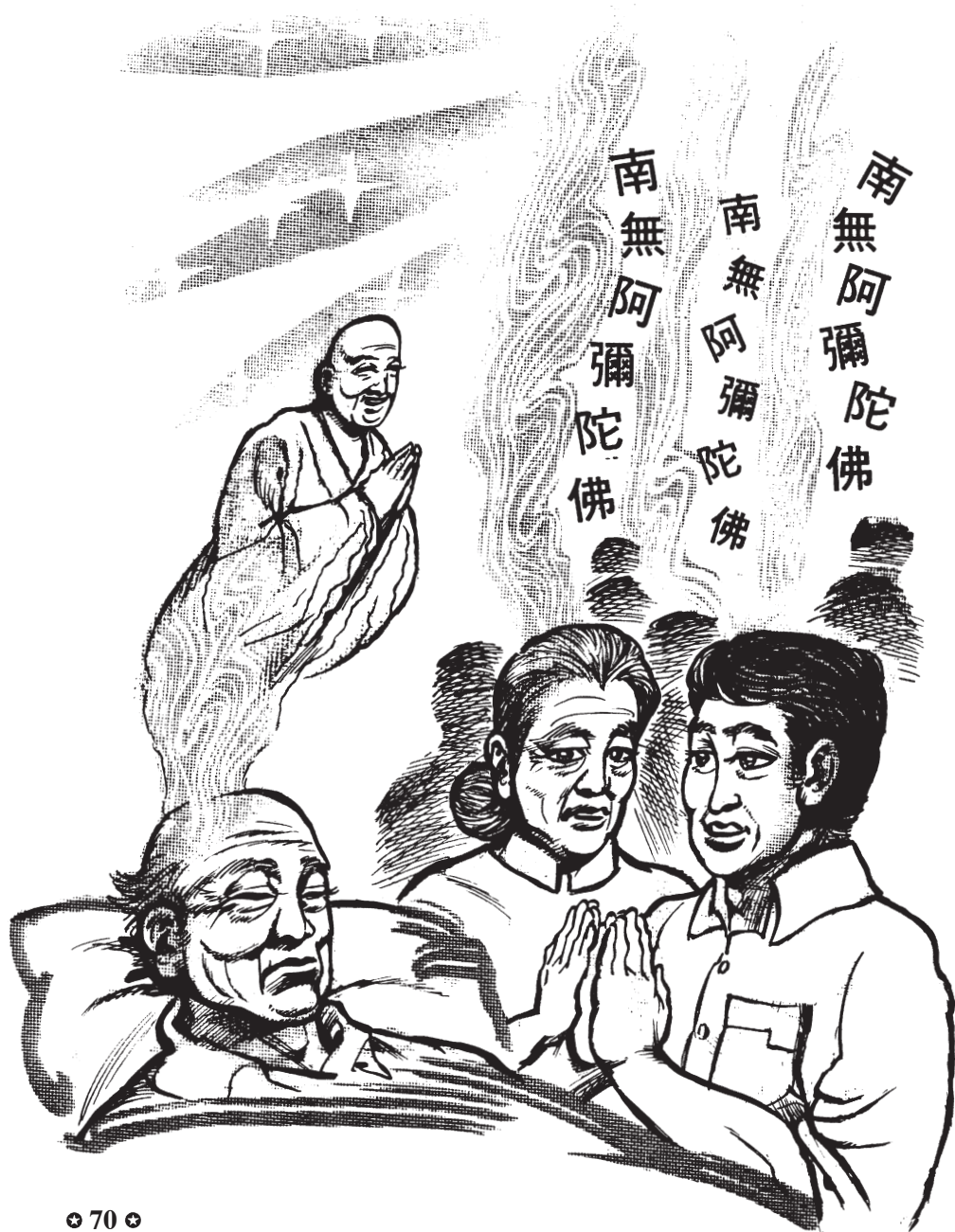




**可**在床前桌上安置佛菩薩像，讓病人能時瞻仰聖相，憶念佛陀。若是淨土宗行者，可懸阿彌陀佛或西方三聖像，或西方淨土莊嚴相，使病人向往淨土而發願求生。

Images of Buddhas and Bodhisattvas can be placed beside the sick, so as to remind him of their noble qualities. If the person is a follower of Pure Land teachings, the image of Amitabha Buddha or the images of the *There Pure Land Sages* can be placed beside him. This may strengthen his resolve to seek rebirth in the Pure Land.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●





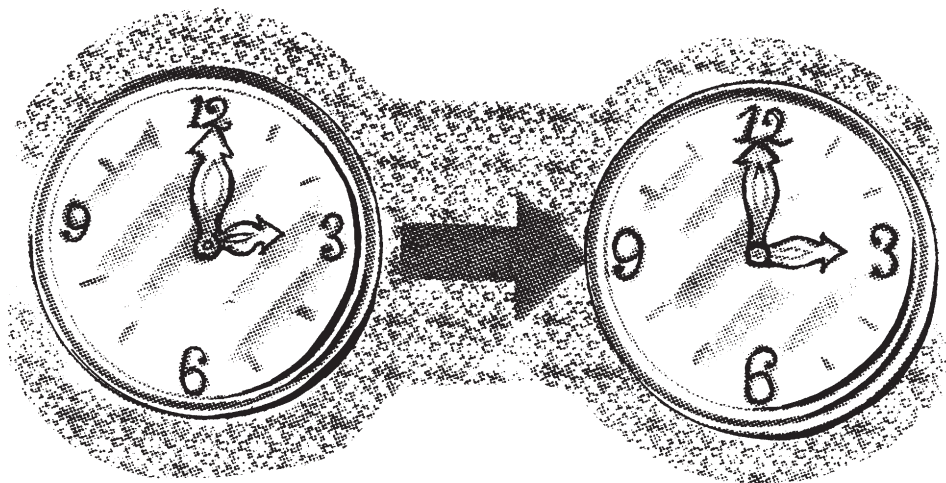


**勿**隨便搬動屍體，讓死者神識得以平靜離去。

**稱**念佛號，助死者維持正念，亦可爲他說法。

The corpse should not be moved around to allow the consciousness to slowly leave. Continue chanting to maintain right understanding in the deceased.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●

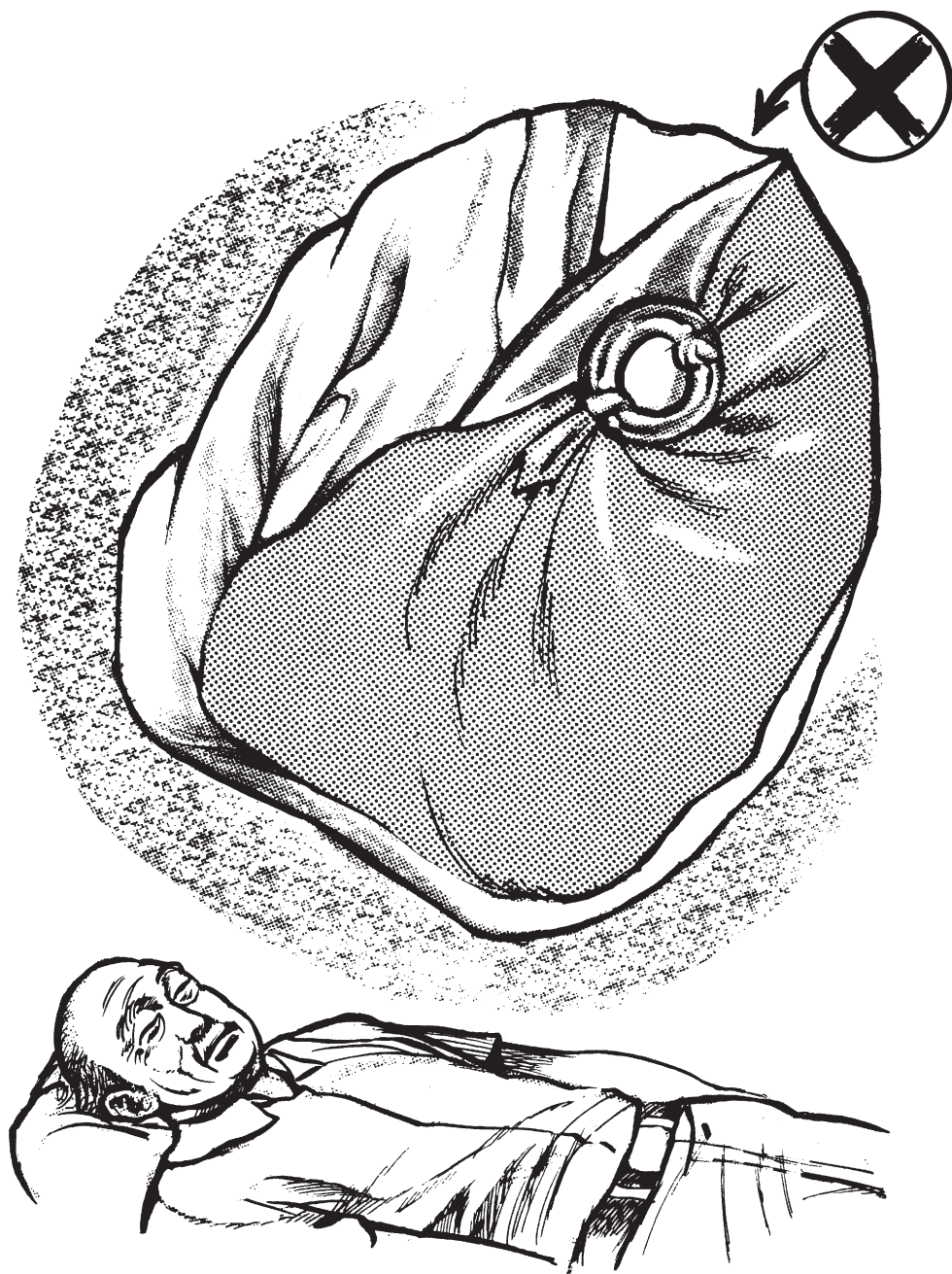




若死者尚未換衣，應等屍體完全冷卻，或爲安全故，可停留十二小時，才爲死者洗滌，換上平時穿的衣服、鞋子，不必穿壽衣。

If the deceased's clothing had not been changed, it is best to wait until 12 hours later or when the body is completely cold before cleaning and changing. Clothes and shoes normally worn by the deceased can be used, and there is no need to wear specially-made clothing ("Shou yi").

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●







**若**死者平常念佛而有海青者，可爲他穿上海青。但若死者生前受了五戒，披過縵衣，死後也不可披縵衣，因五戒是盡形壽受持的戒律，人若去世，五戒自然捨去，故不可披縵衣，以免犯戒。

If the deceased had worn *hai qing* (prayer robes) when he was alive, then the prayer robes could be robed on the corpse. If however, he had worn *man yi* (black robes worn to indicate one is keeping the five-precepts), it should not be robed on the corpse as precepts can only be kept when one is alive. As one dies, so too is one's ability to keep the precepts.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●





皈依證及受戒證書，家屬可留作紀念，或置入棺中。

The deceased's certificates of "Taking Refuge" and keeping the precepts may be kept by his family members as remembrance, or placed inside the coffin.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●







**選**擇棺木，以廉宜輕便  
爲主。棺木可放些舊衣服（棉  
花由壽板店處理），以吸收濕  
氣。

In choosing the coffin, keep in mind  
to be practical and economical. Old  
clothes (or cotton wool provided by  
the coffin-maker) can be placed  
inside the coffin to absorb moisture.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●





**死**者入棺時，孝眷與親友應續念“南無阿彌陀佛”佛號，並為死者由身上到腳放檀香。

When placing the corpse into the coffin, mourners should continuously chant "Namo Amitabha". Fragrant incense can be placed on the corpse from head to toe.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●



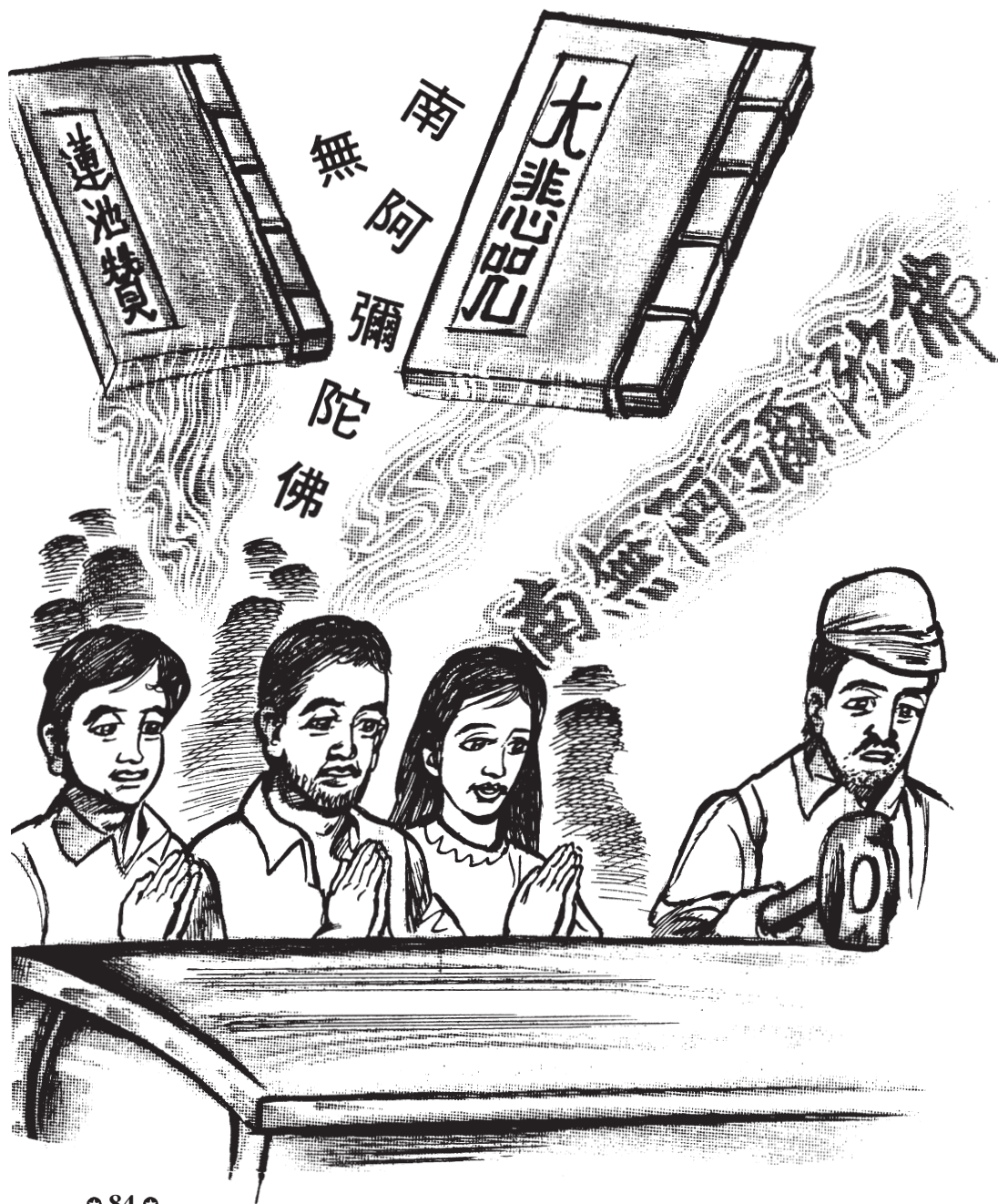




**若**請出家人封棺，則由他處理。若沒出家人封棺，可由孝眷與兩三位親友自己處理。

If monks were invited, let them officiate the sealing of the coffin. If however, monks were not present, then the deceased's family members and some friends may seal the coffin themselves.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●





### 封棺之念誦儀式：

- (A) 先念蓮池贊。
- (B) 再念大悲咒（一或三遍），心經（一遍）。
- (C) 再念“南無阿彌陀佛”佛號，由壽板店工友於念佛聲中蓋棺，等釘好才結束念佛。

Sealing the coffin involves these ceremonies (in that order):

- (A) Chanting of *"Lian Chi Zhan"*.
- (B) Chanting of the Great Compassion Mantra (once or thrice), followed by the Heart Sutra (once).
- (C) Chanting *"Namo Amitabha"* repeatedly until the coffin is properly sealed.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●







**最後念迴向。**蓋棺後，  
孝眷對靈柩三拜，然後到佛座  
前三拜。

Finally, recite the "*Transference of Merits*". After the coffin is sealed, mourners can pay their respect in front of the altar; after which they should venerate the Buddha image at another altar.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●



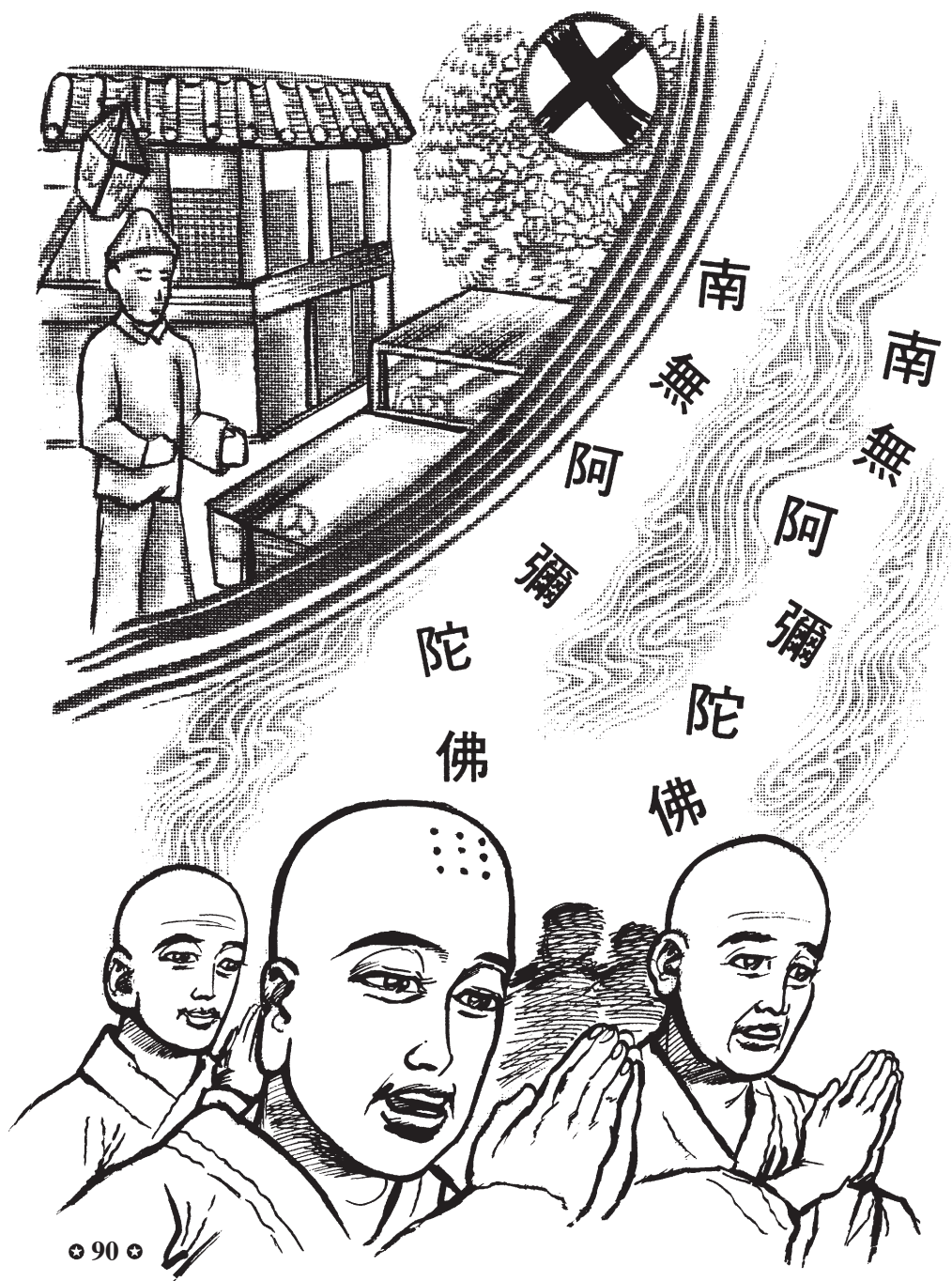


柩前設座供亡者遺照，  
 供奉鮮花與水果，燃油燈與檀  
 香，不必擺放死者衣服。靈座  
 前設佛座，安放一尊地藏菩薩  
 ，並供奉鮮花、水果、油燈、  
 檀香。

An altar can be set up in the funeral hall where the deceased's portrait is placed. On the altar can be placed offerings such as flowers, fruits, light and incense. There is no need to put the deceased's clothing on the altar.

Another altar is put up in front of the first altar. An image of *Bodhisattva Ksithigarbha* (*Di Zhang Pu Sa*) is placed with offerings of flowers, fruits, light and incense.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●







念誦應注重實用的價值  
而不是好看的場面。若請出家人念經，則由他們處理念誦儀式，但不一定做大法會。

Chanting should be for a practical reason and not merely for show. If members of the *Sangha* were invited, will conduct the chanting sessions; but there is no need to do it on a grand scale.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●



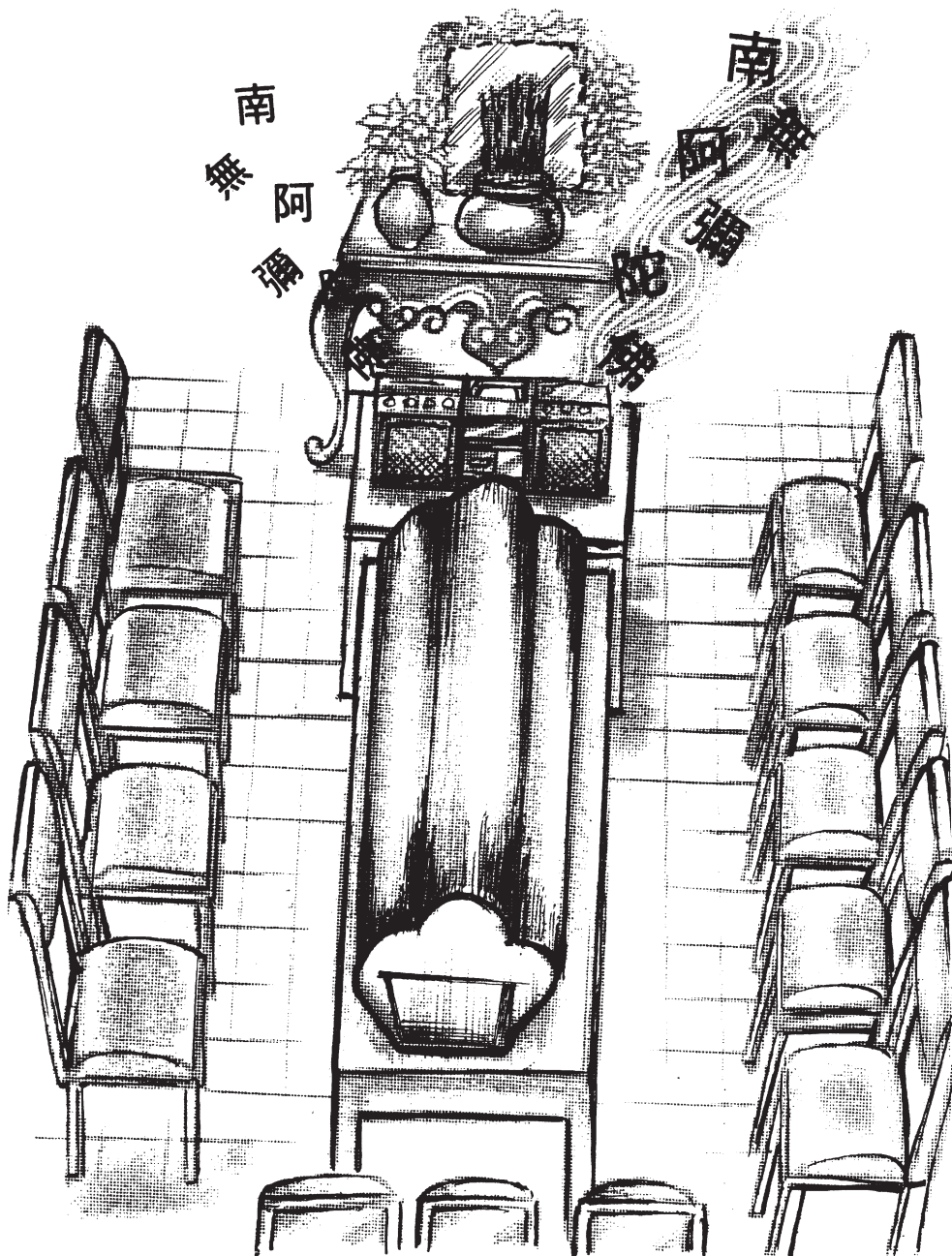


**若**沒請出家人念經，孝  
眷、親友及佛教團體也可念誦

。

In the absence of monks, the  
mourners and Buddhist organisations  
may conduct chanting sessions.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●







**在**無人念誦期間，可用錄音帶播放“南無阿彌陀佛”佛號。

Off-session, audio cassettes proclaiming "*Namo Amitabha*" can be played.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●





**在**哀吊期間，孝眷必須吃素。款待吊慰親友，應用素食，免造殺業。

During the mourning period, mourner should become vegetarians. Guests should also be served vegetarian food and all forms of killing must be avoided.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●







**親**友前來吊慰時，在靈前合掌三鞠躬。若社團代表致祭，上香即可，喪家答謝時，可由代表，立於祭桌邊合掌鞠躬回禮。

Mourners and guests paying their last respect may stand in front of the altar, with hands clasped together, make three bows. Representatives of organisations paying their respect may light incense at the altar. A family member of the deceased should acknowledge them by standing besides the altar, with hands clasped, bow back to the representatives.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●





**抬棺木時，家屬應參與並一心念佛，因為這是為死者服務的最後一次機會。佛陀也曾為父王抬棺，佛弟子應學這種模範，表示孝敬之心。**

**When lifting the coffin, the deceased's family members should participate actively, since this may be the last chance to do him service. They should also chant veneration to the Buddhas wholeheartedly. Sakyamuni Buddha had also carried the coffin of His father.**

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●



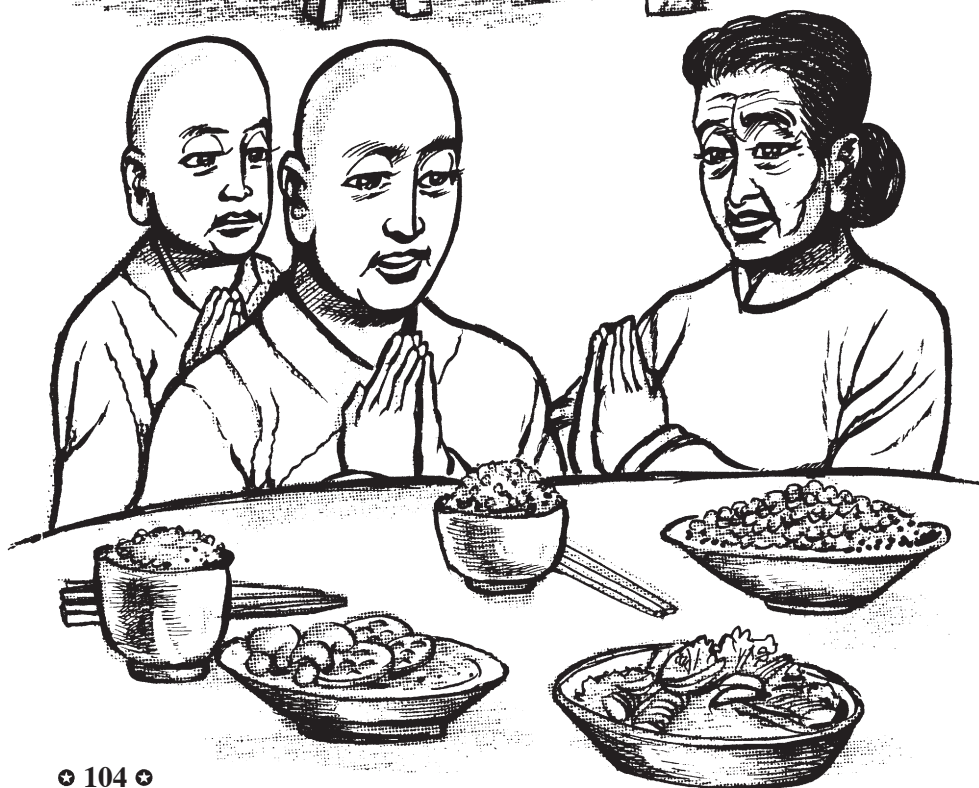
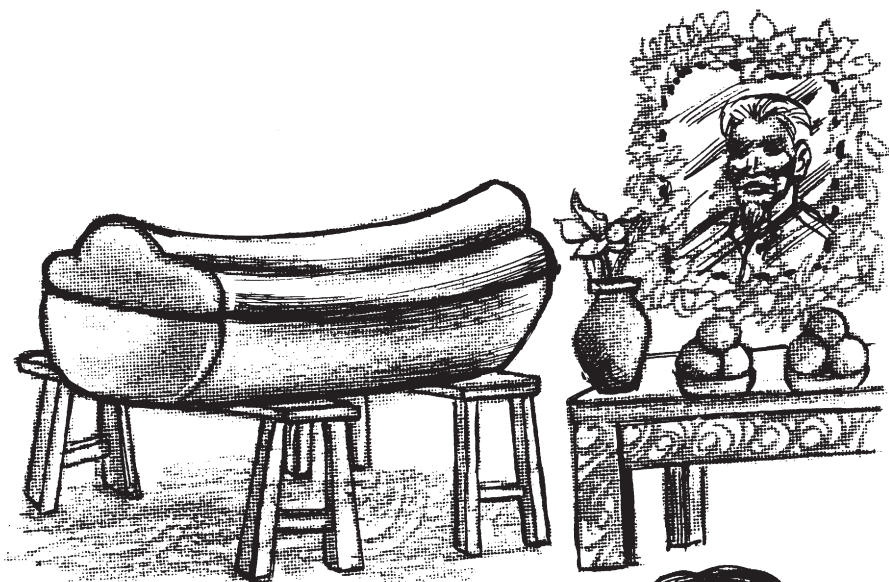




**出**殯行列應保持肅穆安靜，孝眷與親友最好是一路念“南無阿彌陀佛”佛號。

Hence, Buddhists should follow this example of filial-piety. The funeral procession should be orderly and silent. Mourners may chant “*Namo Amitabha*” along the way as this will benefit the deceased.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●





**出**殯日的早上，孝眷可邀請出家人到喪家爲死者誦經；誦經過後孝眷以食物飲品供養出家人，並以此功德回向給死者。

On the morning of the funeral, monks may be invited to chant the sutras. After that, food is offered to them, and the merits thereafter transferred to the deceased.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●



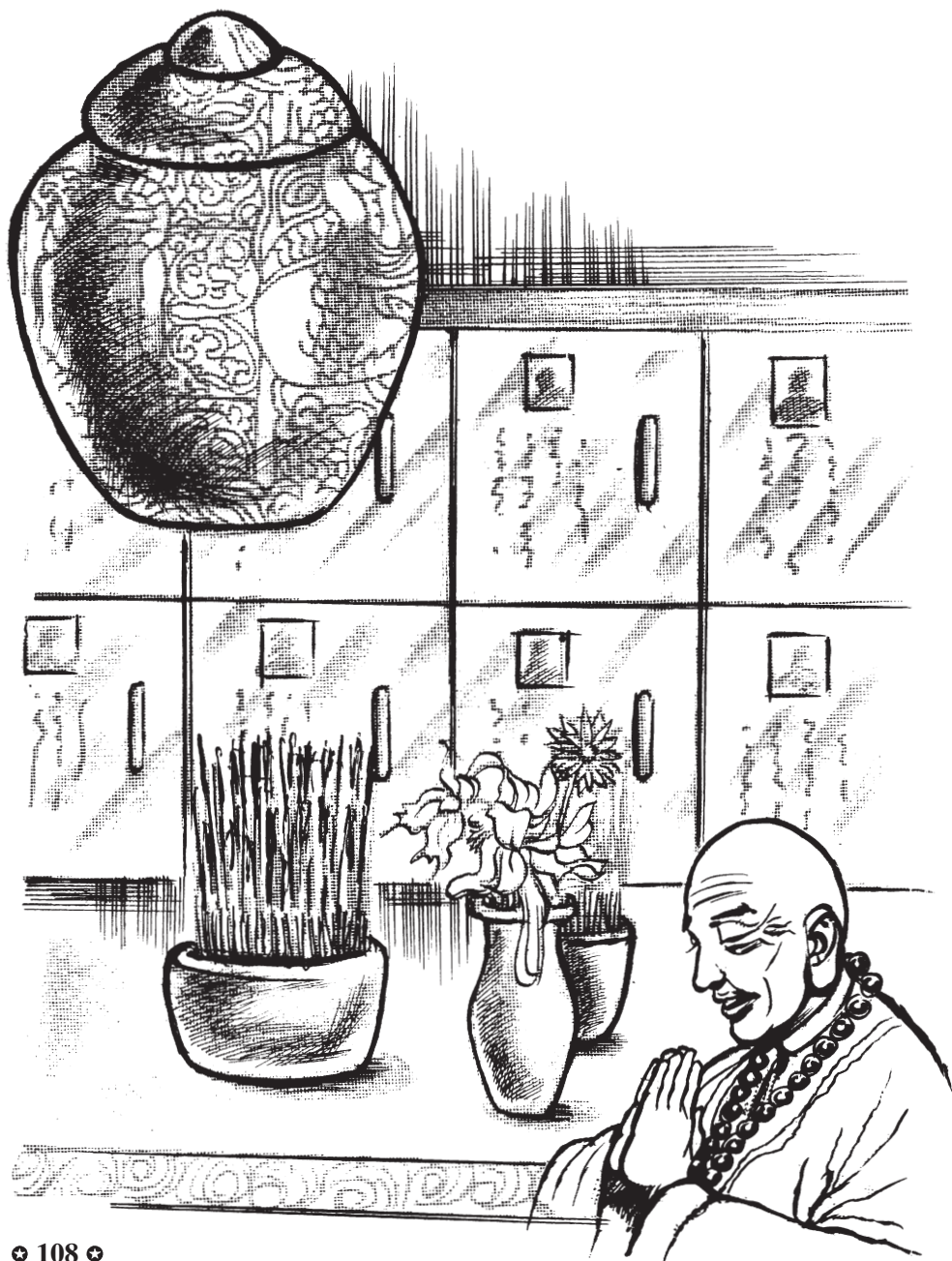




**若**有出家人主持葬禮，  
則由他們處理。若無出家人主  
持，由孝眷及親友助念，然後  
把棺木送入火葬場或入土爲  
安。

If monks were invited, let them  
conduct the burial ceremony; after  
which, the coffin is lowered for burial  
or placed into a crematorium's  
furnace.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●





**火葬者，取得骨灰後，**  
可於骨灰塔。不一家要為死者  
立神主牌，若要安置的話，可  
安置在家中或寺院。

If cremation were preferred, the ashes of the deceased might kept in an urn and enshrined in a stupa (pagoda). It is not necessary to erect a permanent shrine. If however the family so wishes, the shrine may be placed at home or in a monastery.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●



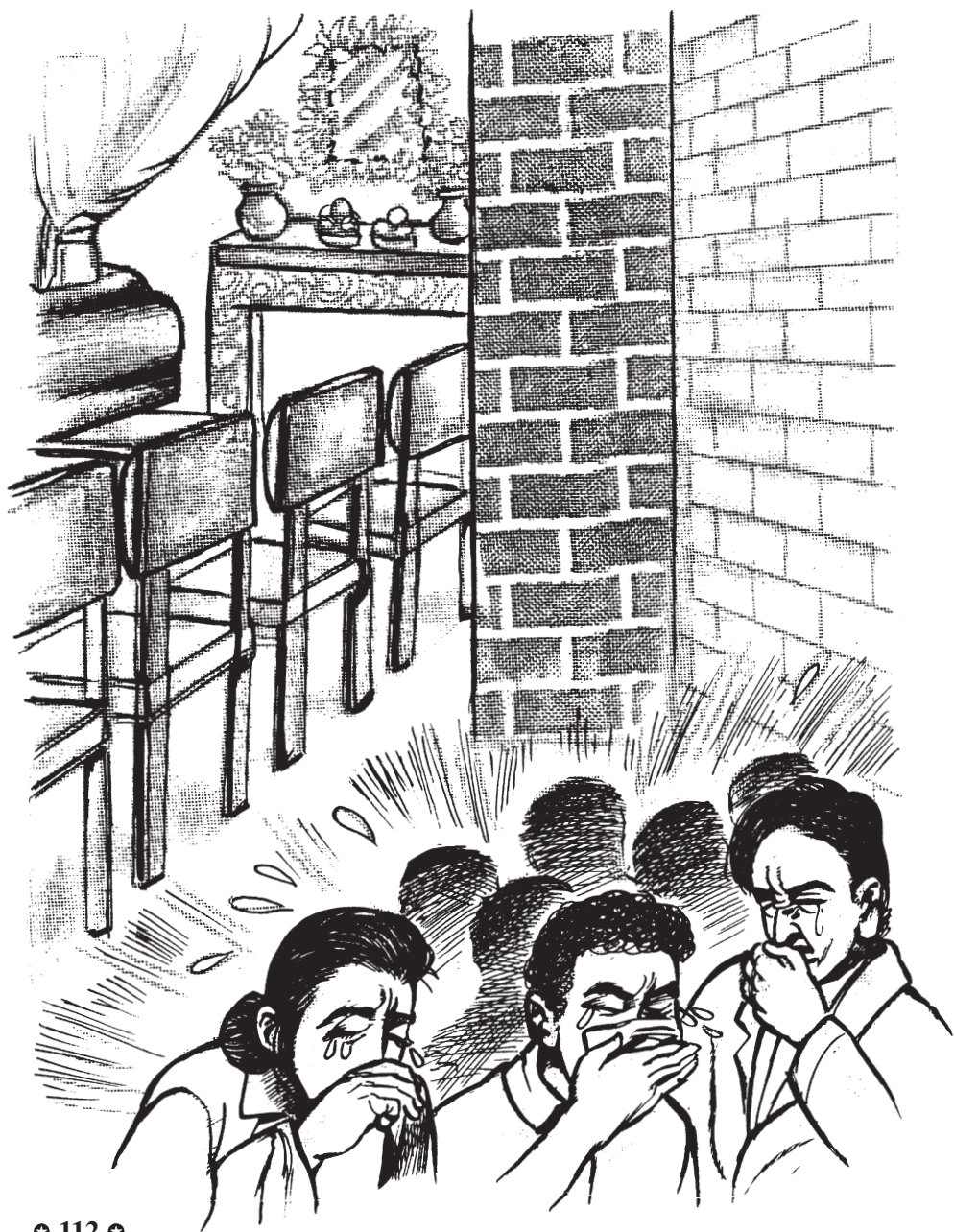




**居**喪期間，必須吃素，  
也以素食款待親友，勿因死者  
的去世而多作殺生之事，加重  
死者及自己的罪業。

During the mourning period, the  
mourners are best to be vegetarians.  
Guests should also be served vege-  
tarian food. Avoid killing all beings so  
as not to commit evil deeds.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●





**勿**在死者靈前痛哭或大聲  
嘶號，因為這對死者有害無益  
。若不能忍，則避開到不會干  
擾死者的地方發泄。

**W**ailing in front of the altar is neither  
con-structive nor beneficial to the  
de-ceased. If one has difficulty con-  
trolling one's emotions, it is ad-  
visable to go somewhere away from  
the altar to pour out his or her  
feelings.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●



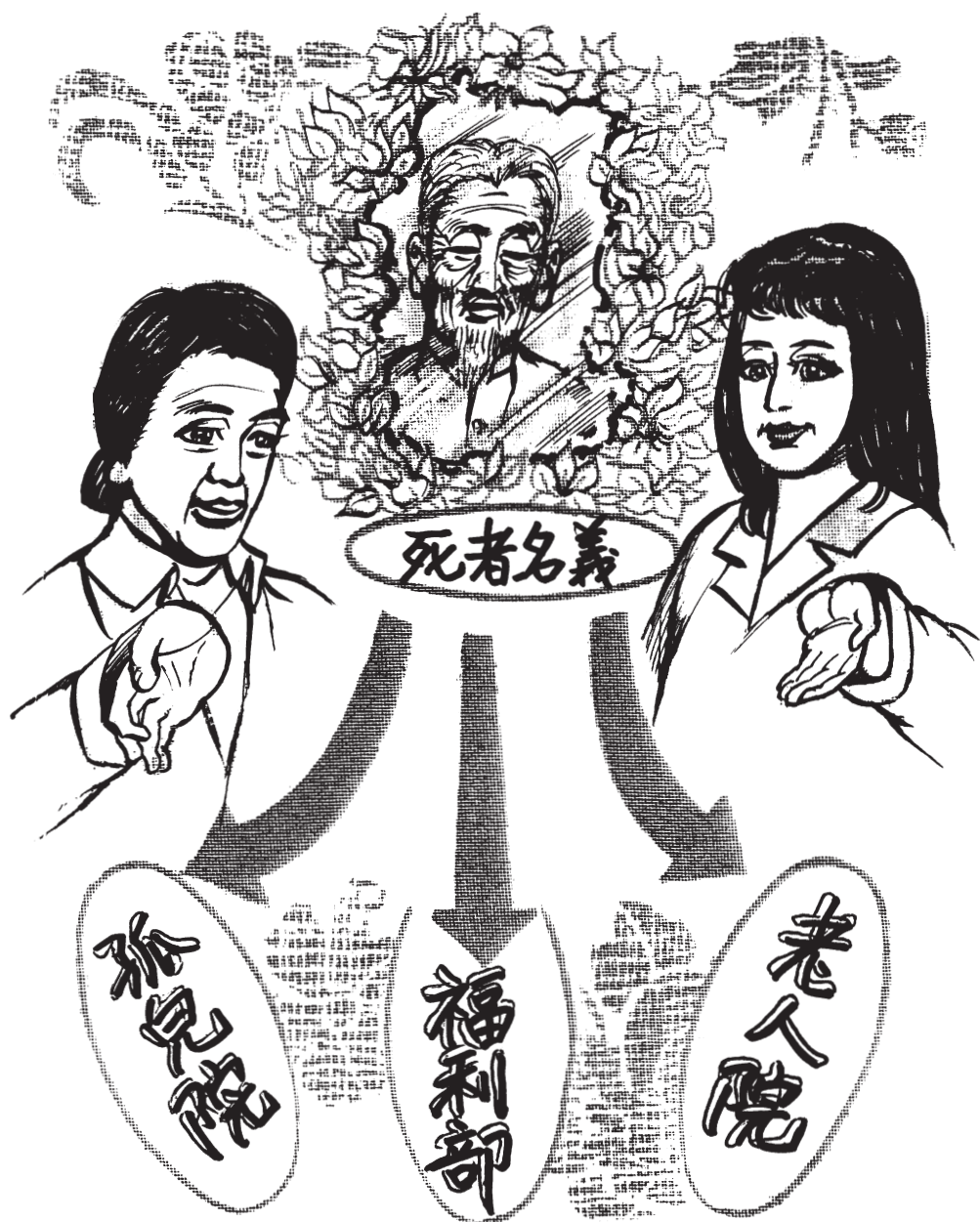




**保**持喪居肅穆的氣氛，  
訪者勿聚賭，以免干擾死者與  
孝眷，也避免爲自己加罪業。

The funeral hall (residence) should be kept peaceful and solemn. Visitors should refrain from evil deeds such as gambling to avoid offending the mourners.

# ● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●

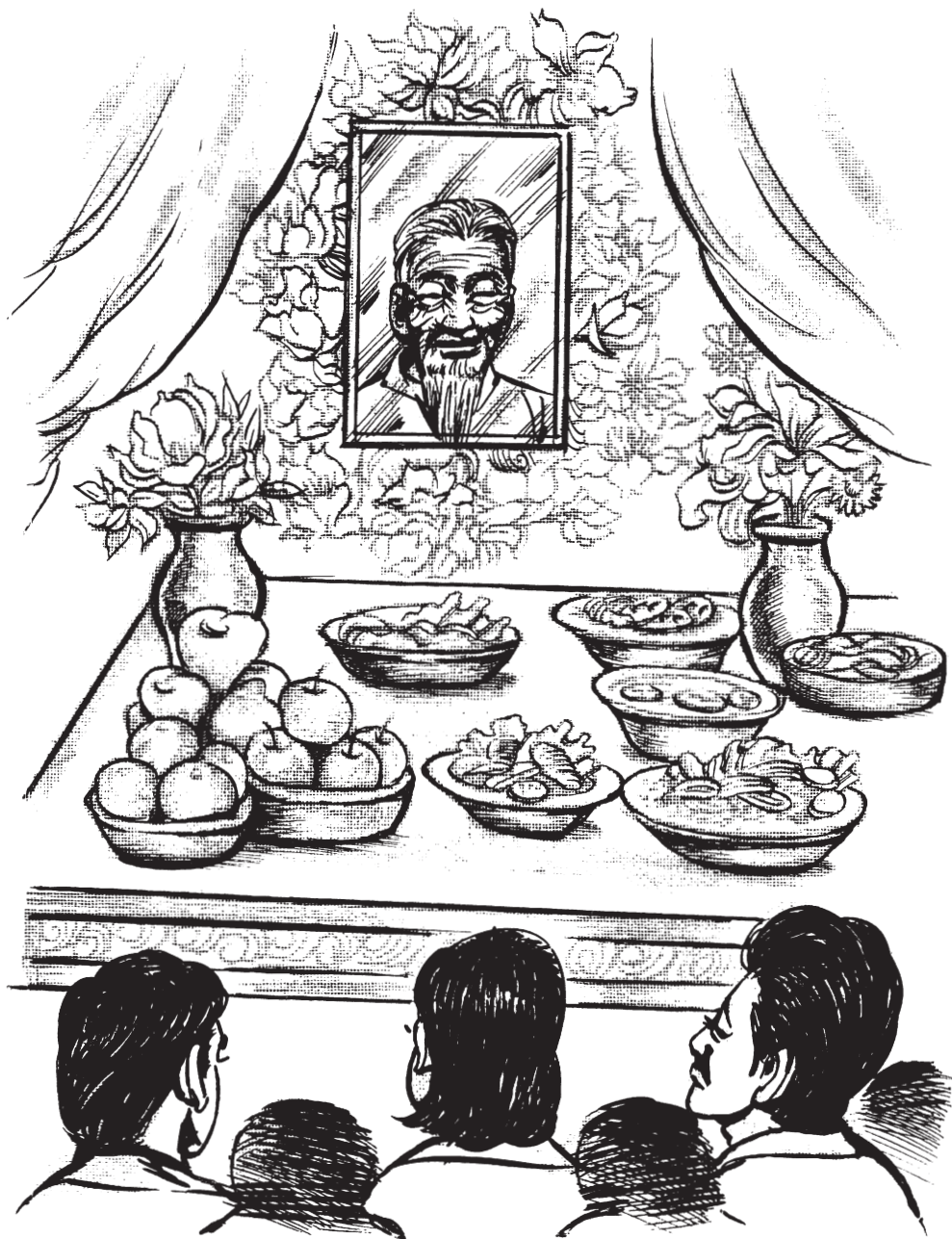




**若**經濟許可，應於喪期  
，用死者名義多作布施工作，  
爲死者造福。

If the deceased's family can afford it, they should donate generously to charities in the name of the deceased so as to accumulate merits."

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●







**祭**拜死者，只需鮮花與三種或五種水果，若要加上六樣素菜也可以。除此以外，不必其他東西。

Offerings made to the deceased may consist of three or five types of fruits. Another six variety of vegetarian dishes may also be added. Apart from these, there is no need to offer other items.

● 佛教徒喪葬儀式 ● BUDDHIST FUNERAL CEREMONY ●





**對死者及親屬最有益的事是在死者臨終時及居喪期間，不斷爲死者念“南無阿彌陀佛”佛號。**

The best thing the family members can do to their dying or dead loved one is to constantly chant "*Namo Amitabha*".



## SPIRIT MANTRA FOR REBIRTH IN THE PURE LAND ●往生淨土神咒●

- |                            |           |
|----------------------------|-----------|
| 1) NA MWO E MI DWO PE YE ◎ | 南無阿彌多婆夜 ◎ |
| 2) DWO TWO CHYE DWO YE     | 哆他伽多夜     |
| 3) DWO DI YE TWO           | 哆地夜他      |
| 4) E MI LI DU PE PI        | 阿彌利都婆毗    |
| 5) E MI LI DWO             | 阿彌利多      |
| 6) SYI DAN PE PI           | 悉耽婆毗      |
| 7) E MI LI DWO             | 阿彌唎哆      |
| 8) PI JYA LAN DI ◎         | 毗迦蘭帝 ◎    |
| 9) E MI LI DWO             | 阿彌唎哆      |
| 10) PI JYA LAN DWO         | 毗迦蘭多      |
| 11) CHYE MI LI ◎           | 伽彌膩 ◎     |
| 12) CHYE CHYE NWO          | 伽伽那       |
| 13) JR DWO JYA LI          | 枳多迦利      |
| 14) SWO PE HE              | 娑婆訶       |



# THE HEART OF PRAJNA PARAMITA SUTRA

## ●般若波羅蜜多心經●

### BWO RE BWO LWO MI DWO SYIN JING

WHEN BODHISATTVA AVALOKITESHVARA WAS PRACTICING THE PROFOUND PRAJNA PARAMITA,

觀自在菩薩，行深般若波羅蜜多時，

Gwan dz dzai pu sa sying shen bwo re bwo lwo mi dwo shr.

HE ILLUMINATED THE FIVE SKANDHAS AND SAW THAT THEY ARE ALL EMPTY, AND HE CROSSED BEYOND ALL SUFFERING AND DIFFICULTY.

照見五蘊皆空，度一切苦厄。

Jyau jyan wu yun jye kung, du yi chye ku e.

SHARIPUTRA, FORM DOES NOT DIFFER FROM EMPTINESS; EMPTINESS DOES NOT DIFFER FROM FORM. FORM ITSELF IS EMPTINESS; EMPTINESS ITSELF IS FORM. SO TOO ARE FEELING, COGNITION, FORMATION, AND CONSCIOUSNESS.

舍利子，色不異空，空不異色，色即是空，空即是色，受想行識亦復如是。

She li dz, shai bu yi kung, kung bu yi shai, shai ji shr kung, kung ji shr shai, shou syang sying shr yi fu ru shr.

SHARIPUTRA, ALL DHARMAS ARE EMPTY OF CHARACTERISTICS. THEY ARE NOT PRODUCED, NOT DESTROYED,

舍利子，是諸法空相，不生不滅，

She li dz, shr ju fa kung syang, bu sheng bu mye,

NOT DEFILED, NOT PURE, AND THEY NEITHER INCREASE NOR DIMINISH.

不垢不淨，不增不減。

Bu gou bu jing, bu dzeng bu jyan.

THEREFORE, IN EMPTINESS THERE IS NO FORM, FEELING, COGNITION, FORMATION, OR CONSCIOUSNESS;

是故空中無色，無受想行識，

Shr gu kung jung wu shai, wu shou syang sying shr,

NO EYES, EARS, NOSE, TONGUE, BODY, OR MIND; NO SIGHTS, SOUNDS,  
SMELLS, TASTES, OBJECTS OF TOUCH, OR DHARMAS;

無眼耳鼻舌身意，無色聲香味觸法。

Wu yan er bi she shen yi, wu shai sheng syang wei chu fa.

NO FIELD OF THE EYES UP TO AND INCLUDING NO FIELD OF MIND  
CONSCIOUSNESS;

無眼界，乃至無意識界。

Wu yan jye, nai jr wu yi shr jye.

AND NO IGNORANCE OR ENDING OF IGNORANCE,

無無明，亦無無明盡。

Wu wu ming, yi wu wu ming jin.

UP TO AND INCLUDING NO OLD AGE AND DEATH OR ENDING OF OLD AGE  
AND DEATH.

乃至無老死，亦無老死盡。

Nai jr wu lau sz, yi wu lau sz jin.

THERE IS NO SUFFERING, NO ACCUMULATING, NO EXTINCTION, AND NO  
WAY, AND NO UNDERSTANDING AND NO ATTAINING.

無苦集滅道，無智亦無得。

Wu ku ji mye dau, wu jr yi wu de.

BECAUSE NOTHING IS ATTAINED, THE BODHISATTVA,

以無所得故，菩提薩埵，

Yi wu swo de gu, pu ti sa two,

THROUGH RELIANCE ON PRAJNA PARAMITA IS UNIMPEDED IN HIS MIND.

依般若波羅蜜多故，心無罣礙。

Yi bwo re bwo lwo mi dwo gu. syin wu gwa ai.

BECAUSE THERE IS NO IMPEDIMENT, HE IS NOT AFRAID,

無罣礙故，無有恐怖，

Wu gwa ai gu, wu you kung bu.

AND HE LEAVES DISTORTED DREAM-THINKING FAR BEHIND.

遠離顛倒夢想，

Ywan li dyan dau meng syang,

ULTIMATELY NIRVANA!

究竟涅槃。

Jyou jing nye pan.

ALL BUDDHAS OF THE THREE PERIODS OF TIME ATTAIN ANUTTARA-

◎

SAMYAK-SAMBODHI THROUGH RELIANCE ON PRAJNA PARAMITA.

◎

三世諸佛 依般若波羅蜜多故，得阿耨多羅三藐三菩提。

◎

San shr ju fwo yi bwo re bwo lwo mi dwo gu, de e nwo dwo lwo san myau  
san pu ti

THEREFORE KNOW THAT PRAJNA PARAMITA IS A GREAT SPIRITUAL  
MANTRA,

故知般若波羅蜜多，是大神咒，

Gu jr bwo re bwo Two mi dwo. shr da shen jou,

A GREAT BRIGHT MANTRA, A SUPREME MANTRA, AN UNEQUALLED  
MANTRA.

是大明咒，是無上咒，是無等等咒。

Shr da ming jou, shr wu shang jou, shr wu deng deng jou.

IT CAN REMOVE ALL SUFFERING: IT IS GENUINE AND NOT FALSE.

能除一切苦，真實不虛。

Neng chu yi chye ku, jen shr bu syu.

THAT IS WHY THE MANTRA OF PRAJNA PARAMITA WAS SPOKEN, RECITE IT  
LIKE THIS. ◎

故說般若波羅蜜多咒，即說咒曰：◎

Gu shwo bwo re bwo lwo mi dwo jou, ji shwo jou ywe:

◎

GATE GATE PARAGATE PARASAMGATE BODHI SVAHA!

揭諦揭諦，波羅揭諦，波羅僧揭諦，菩提薩婆訶。

Jye di jye di, bwo lwo jye di, bwo lwo seng jye di, pu ti sa pe he.

◎



## GREAT COMPASSION MANTRA

### ●大悲咒●

Da Bei Jou

- |                                 |          |
|---------------------------------|----------|
| 1) NA MWO HE LA DA NWO DWO      | 南無喝囉怛那哆  |
| LA YE YE ◎                      | 囉夜耶◎     |
| 2) NA MWO E LI YE               | 南無阿唎耶    |
| 3) PWO LU JYE DI SHAU BWO LA YE | 婆盧羯帝爍鉢囉耶 |
| 4) PU TI SA TWO PE YE           | 菩提薩埵婆耶   |
| 5) MWO HE SA TWO PE YE          | 摩訶薩埵婆耶   |
| 6) MWO HE JYA LU NI JYA YE      | 摩訶迦盧尼迦耶  |
| 7) NAN                          | 唵        |
| 8) SA PAN LA FA YE              | 薩播囉罰曳    |
| 9) SWO DA NWO DA SYE            | 數怛那怛寫    |
| 10) NO MWO SYI JI LI TWO YI     | 南無悉吉嚩埵伊  |
| MENG E LI YE                    | 蒙阿唎耶     |



# GREAT COMPASSION MANTRA ●大悲咒●

- |  |            |
|--|------------|
| 11) PE LU JI DI SHR FWO LA LENG TWO PE | 婆盧吉帝室佛囉楞馱婆 |
| 12) NA MWO NWO LA JIN CHR              | 南無那囉謹墀     |
| 13) SYI LI MWO HE PAN DWO SA MYE       | 醯唎摩訶曇哆沙咩   |
| 14) SA PE E TWO DOU SHU PENG           | 薩婆阿他豆輸朋    |
| 15) E SHR YUN                          | 阿逝孕        |
| 16) SA PE SA DWO NA MWO PE SA DWO      | 薩婆薩哆那摩婆薩多  |
| 17) NA MWO PE CHYE                     | 那摩婆伽       |
| 18) MWO FA TE DOU                      | 摩罰特豆       |
| 19) DA JR TWO                          | 怛姪他        |
| 20) NAN                                | 唵          |
| 21) E PE LU SYI                        | 阿婆盧醯       |
| 22) LU JYA DI                          | 盧迦帝        |
| 23) JYA LA DI                          | 迦羅帝        |
| 24) YI SYI LI                          | 夷醯唎        |
| 25) MWO HE PU TI SA TWO                | 摩訶菩提薩埵     |
| 26) SA PE SA PE                        | 薩婆薩婆       |
| 27) MWO LA MWO LA                      | 摩囉摩囉       |
| 28) MWO SYI MWO SYI LI TWO YUN         | 摩醯摩醯唎馱孕    |
| 29) JYU LU JYU LU JYE MENG             | 俱盧俱盧羯蒙     |
| 30) DU LU DU LU FA SHE YE DI           | 度盧度盧罰闍耶帝   |
| 31) MWO HE FA SHE YE DI                | 摩訶罰闍耶帝     |
| 32) TWO LA TWO LA                      | 陀囉陀囉       |
| 33) DI LI NI                           | 地唎尼        |
| 34) SHR FWO LA YE                      | 室佛囉耶       |
| 35) JE LA JE LA                        | 遮囉遮囉       |
| 36) MWO MWO FA MWO LA                  | 麼麼罰摩囉      |

# ●大悲咒● GREAT COMPASSION MANTRA

37) MU DI LI	穆帝隸
38) YI SYI YI SYI	醯醢伊醢
39) SHR NWO SHR NWO	室那室那
40) E LA SHEN FWO LA SHE LI	阿囉嚩佛囉舍利
41) FA SHA FA SHEN	罰娑罰咭
42) FWO LA SHE YE	佛囉舍耶
43) HU LU HU LU MWO LA	呼盧呼盧摩囉
44) HU LU HU LU SYI LI	呼盧呼盧醯利
45) SWO LA SWO LA	娑囉娑囉
46) SYI LI SYI LI	悉唎悉唎
47) SU LU SU LU	蘇嚧蘇嚧
48) PU TI YE PU TI YE	菩提夜菩提夜
49) PU TWO YE PU TWO YE	菩馱夜菩馱夜
50) MI DI LI YE	彌帝利夜
51) NWO LA JIN CHR	那囉謹墀
52) DI LI SHAI NI NWO	地利瑟尼那
53) PE YE MWO NWO	婆夜摩那
54) SWO PE HE	娑婆訶
55) SYI TWO YE	悉陀夜
56) SWO PE HE	娑婆訶
57) MWO HE SYI TWO YE	摩訶悉陀夜
58) SWO PE HE	娑婆訶
59) SYI TWO YU YI	悉陀喻藝
60) SHR PAN LA YE	室蟠囉耶
61) SWO PE HE	娑婆訶
62) NWO LA JIN CHR	那囉謹墀

## GREAT COMPASSION MANTRA ●大悲咒●

63) SWO PE HE	娑婆訶
64) MWO LA NWO LA	摩囉那囉
65) SWO PE HE	娑婆訶
66) SYI LU SENG E MU CHYWE YE	悉囉僧阿穆佉耶
67) SWO PE HE	娑婆訶
68) SWO PE MWO HE E SYI TWO YE	娑婆摩訶阿悉陀夜
69) SWO PE HE	娑婆訶
70) JE JI LA E SYI TWO YE	者吉囉阿悉陀夜
71) SWO PE HE	娑婆訶
72) BWO TWO MWO JYE SYI TWO YE	波陀摩羯悉陀夜
73) SWO PE HE	娑婆訶
74) NWO LA JIN CHR PAN CHYE LA YE	那囉謹墀播伽囉耶
75) SWO PE HE	娑婆訶
76) MWO PE LI SHENG JYE LA YE	摩婆利勝羯囉夜
77) SWO PE HE	娑婆訶
78) NA MWO HE LA DA NWO DWO LA YE YE	南無喝囉怛那哆 囉夜耶
79) NA MWO E LI YE	南無阿利耶
80) PWO LU JI DI	婆嚧吉帝
81) SHAU PAN LA YE	爍播囉夜
82) SWO PE HE	娑婆訶
83) NAN	唵
84) SYI DYAN DU	悉殿都
85) MAN DWO LA	漫多囉
86) BA TWO YE	跋陀耶
87) SWO PE HE	娑婆訶



# 迴 向 偈

## VERSE OF TRANSFERENCE

願以此功德，  
May the merit and virtue accrued from this work,

莊嚴佛淨土，  
Adorn the Buddhas' Pure Lands,

上報四重恩，  
Repaying four kinds of kindness above,

下濟三塗苦。  
And aiding those suffering in the paths below.

若有見聞者，  
May those who see and hear of this,

悉發菩提心，  
All bring forth the resolve for Bodhi,

盡此一報身，  
And when this retribution body is over,

同生極樂國。  
Be born together in the Land of Ultimate Bliss.