

普觉 awaken

慈悲COMPASSION | 智慧WISDOM | 生活LIFE

点燃希望之灯

把希望高擎在手中，
让它照亮自己的生命之路，
人生也会因此而丰盈富足。

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佛曰：不可说

真正的智慧在于超越任何
形式表达的局限，是直接
契入法性、体悟空性。

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The Monk's Journey

Explore a life of wisdom, peace and purpose.

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phor kark see monastery



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PRINTER 印刷

KepMedia International Pte Ltd

PUBLISHER 出版

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Awaken Publishing

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ISSN: 1793-298X

MCI (P) 038/10/2024

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2024年末，愿我们在
跌宕之中，善待自我，接纳自身
的不完美。当我们能理解并
包容自我的不足，才能更加
体悟他人的种种境遇。
愿新的一年赐予我们勇气
与韧性，照亮精进成长的
道路，让慈悲之心惠及一切
有情众生。

释广声





As 2024 ends, let us practise self-compassion by being kind to ourselves during challenging times. When we acknowledge our humanity, we become more empathetic towards others. May the new year bless us with courage and resilience, guiding us on our path of self-improvement and enabling us to show kindness to all sentient beings.

Sik Kwang Sheng (Ven.)



是否怀念清风拂面、阳光洒落脸庞、花香温暖心田的宁静时光？是否体验过放慢步调、以五感连接自然万物、任身心彻底放松的禅静喜悦？或许，我们都该给自己一次在森林漫步的机会，把身心交给大自然治愈。

在2024年8月22、29日及9月5日，心悦康龄举办三场「森林漫步疗愈」活动，吸引了约50位参与者。他们满怀正念与喜悦，走进碧山公园，体验了一场酣畅淋漓的“森林浴”。

晨曦初露，参与者在三楼课室集合，仔细聆听导师讲解注意事项。导师叮嘱大家除了注意安全之外，也记得打开五感（眼、耳、鼻、舌、身），将正念融入到整个漫步过程

当中。在完成热身运动后，一行人浩浩荡荡地从光明山普觉禅寺步行至碧山公园。

踏入公园，大家以平静和缓的步伐开始前行。全程必须止语观心，感受当下，任芬多精渗透身心。曦光像一缕缕的金色细沙洒落步道，微风则穿过草木绿荫，在大家耳边轻声低语。在这一个小时的漫步里，没有纷繁复杂的思绪，只有大自然赠予的清凉惬意。

在这一刻，大家把身心还给了自然，把烦忧抛之于脑后，回归到当下的美好瞬间。

新加坡国立大学思维科学中心的研究表明，在森林中正念漫步对身心健康有着正面

的影响，其中的好处包括减轻压力、改善认知功能以及改善抑郁和焦虑等。此外，也有许多研究显示，森林漫步有助于改善睡眠质量、调节情绪和提升专注力。

此活动目前开放予40岁以上、健康状况良好的乐龄人士共同参与。如有兴趣报名，不妨留意 kmspks.org，或可联系心悦康龄 (6849 5339 joyousheart@kmspks.org) 了解下次的活动详情。

*心悦康龄于2024年8月22日、29日及9月5日举办的「森林漫步疗愈」活动迎来了约50位参与者。



BUILDING RESILIENCE THROUGH THE DHARMA



On October 19, Kong Meng San Phor Kark See Monastery hosted the “Symposium on Resilience in Life”, an event focusing on building mental resilience and guiding individuals towards a happier, more meaningful life despite the adversities of modern life.

The symposium kicked off with a keynote speech by Ajahn Brahm, Abbot of Bodhinyana Monastery in Western Australia. With his characteristic wit, he compared our imperfect lives to the damaged trees he saw while practising in Thailand, noting their unique beauty and how they can profoundly reshape our perspective on failure and resilience. This was followed by a short meditation session led by our Abbot, Venerable Kwang Sheng, setting a tranquil tone for the day.

Dr. Choo Chiau Beng, a patron of Brahm Centre, provided his unique experience on resilience in

corporate environments, showcasing how mindfulness practices are integrated into leadership and business strategies. Ms. Koh Soo Boon, founder of iGlobe Partners, then gave an empowering speech motivating female entrepreneurs to leverage the strength of Buddhist teachings to overcome the challenges they face in their professional lives.

In her talk, Dr. Lee Foong Ming, Assistant Professor at the Buddhist College of Singapore, discussed modern criticisms of Buddhism, thereby deepening our understanding and application of the Dharma. This enables practitioners to better apply Buddhist principles in their lives.

In a sobering speech on ageing and rebirth, Dr. Ng Wai Chong, founder of NWC Longevity Practice, highlighted the importance of compassion for the elderly, particularly on how we can help them to have a good death. Following this,

Dr. Elsa Lau, Senior Lecturer at Chinese University of Hong Kong, turned the focus to the younger generation, urging the audience to cultivate empathy for family members struggling with school-related stress and mental health challenges, issues that are becoming increasingly prevalent today.

The symposium concluded with a closing address by Venerable Chuan Sheng, Vice Rector of the Buddhist College of Singapore, who reinforced the relevance of Buddhist teachings today. His speech left participants with much to reflect upon as they considered how the Dharma could serve as a guide through life's challenges.

One participant, Jaydon Chew, expressed his gratitude to the Monastery for organising the symposium, stating, “I gained profound insights from the speakers, and it has inspired me to take a deeper look at what truly matters in life. It’s time for some self-reflection.”

流水法音 禅心涟漪

刚 翻新完成的吉祥龙池现已再次开放，如今的碧绿池景也更胜以往！诚邀您步入这个宁静悠然的世外桃源，让大自然与心灵互相交融，感受万物并育、美美与共的池畔美景。无论您是佛教徒或非佛教徒，都能在此找到心的宁静。

踏入吉祥龙池，两侧茂密高耸的竹林迎接每一位访客的到来。翠绿成荫的竹林环绕小径，引导您一步步迈向前方的静谧惬意。吉祥龙池中的水生生物繁衍不息，池塘整体的现代生态环保技术与传统禅意美学更是巧妙融合。在这里，您可以看见蜻蜓翩翩飞舞，时而驻留在池畔边的宁静乐土，而那些色彩斑斓的鱼儿也在自循环生态系统中来回穿梭，悠游自在地生长。

吉祥龙池经过自然净化，水面清澈见底。池畔种植了精心挑选的莲花、锡兰茉莉、雨百合和竹兰等，不仅增添了几分禅意，也有助于改善水质。

访客可以赤脚在禅道的石板路漫步，除了可以感受到池水清凉拂过双足，还能踏着圆润的鹅软石，体验不一样的水中脚底按摩。此外，池水也

如法音清流般徐徐流过，仿若涤荡着烦恼与压力，给人带来清雅的意趣。

吉祥龙池自光明山普觉禅寺创建之初，便成了寺内的静谧祥和之处。它体现了大自然与身心的深刻连接。池水源自于附近的清澈水源，涌动着生生不息的纯净与和谐。

吉祥龙池不仅以其清幽的景致吸引众人，更为大家提供了一个静心反思、感悟心灵的禅静空间。

欢迎各位莅临刚翻新完成的吉祥龙池，在绿意盎然的景观里，感受禅心涟漪。

欢迎扫描QR码，共同观赏吉祥龙池的恬静美景，沉浸于悠然祥和的自然之美。



THE FLOWING WATERS OF SERENITY

Discover the newly renovated Auspicious Dragon Pond which is now more captivating than ever! This tranquil haven invites you to enter into a world where the elements of nature come together in harmony creating an atmosphere of peace and introspection — a sanctuary for Buddhists and non-Buddhists alike.

Upon entering, you will be greeted by comforting rows of bamboo. This lush greenery frames the path, guiding you to the peaceful retreat that unfolds ahead. The pond teems with aquatic life, seamlessly blending modern eco-friendly innovation with traditional zen aesthetics. You can spot dragonflies fluttering by before quietly nesting in the pond's still corners, while the self-sustaining ecosystem supports the vibrant fishes to thrive.

The pond's clear waters are naturally purified and surrounded by hand-picked flowers like lotus, Ceylon jasmine, rain lily, and bamboo orchids that enrich its beauty and water quality.

Visitors can enjoy a meditative walk barefoot across the stone path, feeling the coolness of the

pond's flowing water gently brushing on their feet while the rounded stones provide a soothing massage with every step. Meanwhile, the flowing waters, in a meditative rhythm, further enhances the peaceful atmosphere.

The Auspicious Dragon Pond at Kong Meng San Phor Kark See Monastery has been a peaceful sanctuary since the monastery's beginnings. It embodies a deep connection to nature and spirituality. Fed by a nearby water source, its pristine flow symbolises purity and harmony.

Enriched by a natural spring within, the pond offers not only a captivating sight but also a sacred space for quiet contemplation and mindful meditation.


Come visit our newly renovated Auspicious Dragon Pond and explore this sanctuary firsthand!

Scan to watch snippets of our Auspicious Dragon Pond and immerse yourself in its charm.



从《周处除三害》 谈 **三毒**





前些时候看了一部在网上引起人们热论的电影——《周处除三害》，强烈的感官冲击蕴藏着更深层的含义。这是一个通缉犯除掉另外两个通缉犯的故事，但不仅仅如此。

效仿周处

周处除三害典故出自《晋书》和《世说新语》。周处虽出身世家，却因年幼丧父，缺乏管教，变得蛮横霸道，加上年少时已拥有超群的体力，整日为非作歹，因此令众人唯恐避之不及。《晋书》与《世说新语》的说法略有不同。《世说新语》里的周处并不知道自己被视为三害中的首害。他在得知有二害猛虎与蛟龙残害百姓，便到山上射杀猛虎，又到水里与蛟龙搏斗，经三天三夜才将蛟龙斩杀。在《晋书》中，周处除二害前已从乡民与父亲口中得知自己是三害之一，只是不知自己有多令人厌恶。周处消失了三天三夜，众人以为三害已除，便在乡里欢庆。活着回来的周处见乡民们如此高兴，才知道自己是多么令人憎恶的三害之首。他心中生起了惭愧心，从此痛改前非，拜师学习，文武兼修，后来成为一

代名臣。不管哪个版本更正确，周处的出发点、行动与结局是一致的。

我想这个典故给剧中的陈桂林留下十分深刻的印象，以至于成为他人生“最后阶段”的启发，也想模仿。陈桂林的医师张贵卿说他肺癌末期，应该去自首。经过一番内心挣扎，当陈桂林下定决心到警局时，却发现警察并不认识他。警局墙上贴着三大通缉犯的通报，而他却排在第三，自己照片中的半边脸还被另一张告示遮住了。此时，他的自尊受到严重的伤害。他决定效仿周处，“干票大的”，为民除掉排在他前面的两位通缉犯。

虽说同样是斩除祸害，周处与陈桂林的所为却有很大的差异，最明显的便是他们的出发点。周处的出发点是除害，除掉二害后，改变自己，做一位好官利益百姓，彻底除掉三害。陈桂林的动机并不是改变自己，利益他人。与其说是为民除害，这更像是“为名除害”，因为他想成为令人敬仰，不被遗忘的黑道英雄。因无明追求留名，陈桂林造下了一连串的杀业，一步步走向

黑暗与死亡。陈桂林的模仿是扭曲的，充满着愚痴。比起铲除外在的祸害，我们更须调伏的是自心的三毒。

三害对应三毒

有趣的是，电影的英文片名不是直译，而是三种动物的名称——“猪、蛇与鸽子”（"The Pig, the Snake and the Pigeon"）。若中文片名是猪、蛇与鸽子，我想未必能像《周处除三害》的名字那么引人注目，一定也会让一些人觉得不好听，但其实这更贴近电影所要表达的。对于佛教徒，这三种动物并不陌生。在佛教中的曼荼罗六道轮回图中，可见三种动物——猪、鸡或鸽子与蛇，互咬着对方的尾，联成一环。它们分别代表贪、嗔、痴三毒。鸽子是贪的象征，蛇则是嗔，而猪是痴。三毒互相缠绕，以痴为首，令众生在六道轮回中不断流转。这三种动物对应了片中的三个主要人物。香港仔身上有蛇的纹身，他易怒残暴，是嗔的代表；尊者的纹身是鸽子，他以宗教与救赎的名义骗取信徒的财产，是贪的代表；而陈桂林去哪儿都戴着一只小猪手表，他为了满足自我，追求名义而除掉前两人，是痴的代表。

“好心”做坏事

常有这么一个说法——好心做坏事。这不禁令人思考，好心真的能够做坏事吗？或许大家也有过这样的经验，本着善意做某些事，结果却不

理想，甚至产生不良后果。

有人认为剧中的医师张贵卿是陈桂林的贵人。她为了让陈桂林自首，编了陈桂林已是肺癌末期的谎言，最终成就了陈桂林除害的好事。虽说香港仔与尊者都是可憎的恶人，但从佛教的角度，以暴制暴并不能解决问题的根源。张贵卿的动机也不单纯，其实她更是因为自己已是肺癌末期，希望在有限的生命中“干票大的”，让陈桂林因谎言而自首。没想到陈桂林不按常理出牌，才发生之后的杀“二害”与灵修会信徒枪杀事件。这看似张贵卿好心干了坏事。

在这充满似是而非的世间，善恶难分，若少了修心，让三毒主导着我们的行为，又怎么能止恶行善？

何为好心？何为善？何为恶？从佛教思维，善恶与否在于出发心。因贪、嗔、痴而造的业为恶；反之，所造的业发自于不贪（布施）、不嗔（慈悲）、不邪见（正见）则为善心。再看张贵卿的动机，虽从世人角度可算是出自一番好意，但她的行为发自于私心，更是缺乏对陈桂林的了解。因痴心所造的业，不能算是好心。若纯粹善心所造的业，不掺杂着其它，是不会有恶果的。真正的好心做不出坏事。但因为无知，我们的

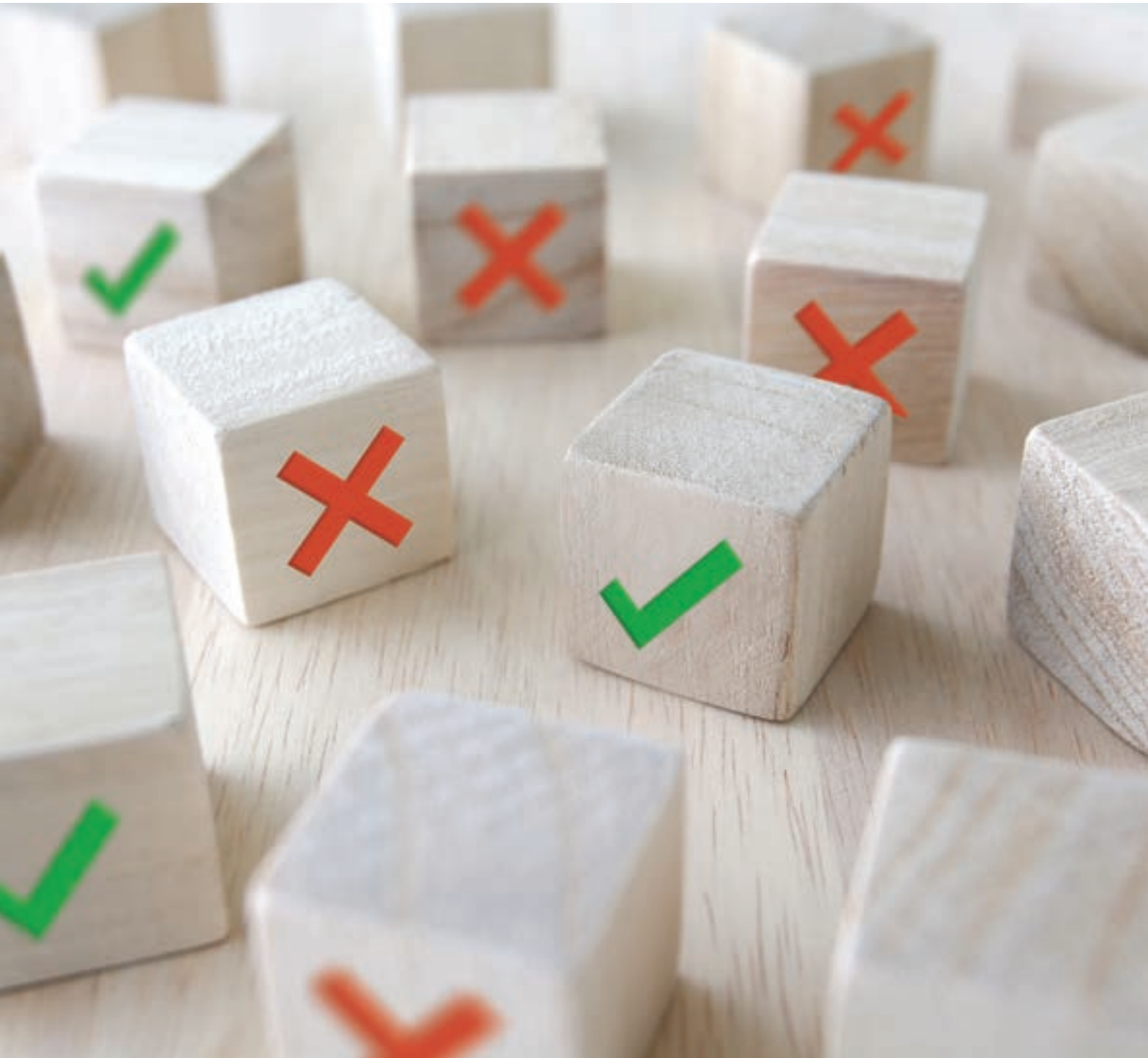
身口意往往受到贪嗔痴的影响，因此所感的果报也往往苦乐交织。

善恶难分

“诸恶莫作，众善奉行，自净其意，是诸佛教。”前两者看似简单，以至于有些人以为佛陀所教过于简单。诗人白居易一次请教鸟巢禅师，佛法的宗要。鸟巢禅师答：“诸恶莫作，众善奉行。”白居易不以为然地说：“三岁的小孩也知晓。”禅师的回答却令他惊讶：“三岁小孩虽晓得，但八十老翁未必能做到。”白居易心服口服，便施礼退下了。

看似佛陀传授了三种修行，止恶，行善，再净心，但它们是相辅相成的。在这充满似是而非的世间，善恶难分，若少了修心，三毒主导着我们的行为，又怎么能止恶行善？





你有好好爱自己吗



前 几天看了一档养生节目，主题是治疗失眠。主持人请了几位现场观众，分别讲述自己的失眠经历。其中一位阿姨是这样说的：“可能是中学时期留下了一些阴影，我已经失眠几十年了，现在依然每天晚上睡不着觉。所以，我先是趴窗户看对面楼的邻居，看有多少人和我一样还没睡，第二天再去问他们原因。等熬到所有的灯都关了，我就躺床上开始想过去的事，经常是越想越生气，以至于气到我坐起来想骂人……”

别看阿姨这短短的一段话，实际上信息量极大，也着实让我错愕了三下。

先说第一下，阿姨的PTSD（创伤后应激障碍）。我们每个人在一生中都难免遭受伤害和苦难，尤其是童年时期的伤痛，可能需要很长时间才能修复、治愈。这里想说的是，其实PTSD是可以痊愈的。其中关键并不是心理医生或者咨询师有多权威，而是自己能否想得开。从阿姨的叙述中不难看出，她很重视这些“阴影”，对其强大的破坏力及深远的影响深信不疑且铭记于心。想必平时也会或多或少的扒开“伤口”给别人和自己看。可如果总是这样，伤口又怎么会愈合呢？每扒开一次，伤口就会放大一次、加深一次。

再说第二下，可能阿姨是一个热心肠，喜欢关心他人。其实，这样的人或事屡见不鲜。我们关心地球上每个国家发生的大事小情、关心各路名人明星的新闻、关心亲朋邻里的八卦……但对于自己，我们又真正花了多少心思呢？也许有人会反驳说：“我有在精心照顾我的身体，也给我自己能力范围内最高的物质享受，还尽量满足自己精神上的需求，像是旅行、读书。难道这不是花心思吗？”可如果真是这样，那我们清楚如何对待成败得失吗？清楚生命的真相吗？可以安然自若地面对死亡吗？如此便知，那些所谓的心思只是花在了“外面”，而从外找来的，也都是生灭的、靠不住的。唯有“向内”的心思，才能彻底解决一切问题。

爱自己来自于 想得开、放得下、开启 自身本来具足的慧， 见到本来自性清净的 真如自性！

最后说第三下，念念不忘。夜深人静之时，能让阿姨如此怒气冲冠的不是别人，正是她自己。这是她自己一直想象的结果！回忆，只是头脑里的想象而已，可阿姨却偏偏抓住不放。被一个自己制造出来的幻相，搞得烦恼

不已、心神不宁，岂不可笑？不仅可笑，更加可怜！可怜的是，如此自我折磨、自讨苦吃的事情，竟然无法自拔。要知道，倘若自己不愿回头，这种苦是无有出期的。其实，无论是苦是乐、是悲是喜，沉迷过去或幻想未来都没有任何意义，只会徒增悔恨、伤感、紧张与担忧。都说人生如梦，这是因为人都是活在虚妄的世界里，而且很少有人醒过来、想醒过来，甚至知道要醒过来。

我们真的要好好爱自己！这个爱来自于想得开、来自于放得下、来自于开启自己本来具足的智慧，来自于见到自己本来自性清净的真如自性！





我个人觉得，人最难过的时候，是对一件已经发生了的事情充满无奈。心里觉得不甘、纠结，即无可奈何，又无能为力，只能听之任之。看着事情完全不按照自己想象中的那样发展，甚至越来越糟糕，连一点点挽回的机会都没有。如同眼睁睁地看着牛奶洒落一地，或者一朵朵美丽的花儿被狂风暴雨摧残。

人生中最不缺的，大概就是无奈吧。不管你是老是少，

是贫是富，无奈是最公平的。总会有这样或那样的无可奈何，猝不及防地发生，让你难过不已，最终成为心上的一道坎。

**让过去的事情过去，
好好面对自己的
当下，接受自己
未知的未来**

这里不妨借鉴一下苏轼写过的一首诗《观潮》，来说说无奈这件事情。

庐山烟雨浙江潮

庐山烟雨浙江潮，
未至千般恨不消。
到得还来别无事，
庐山烟雨浙江潮。

这心里的坎、这剪不断理还乱的愁绪，可以比做“庐山烟雨浙江潮”。天天日日记挂着、念叨着、感慨着，怎么就见不到、得不到呢？看潮、看庐山的事情，放不下，茶不思饭不想，如此即是“未至千般恨不消”。而后，下定决心，怎么也得去看一次。机缘到了，终于看了庐

山，看了潮，却猛然发现“到得还来别无事，庐山烟雨浙江潮”。

庐山还是那个庐山，潮水还是那个潮水。不论你看过或者没看过，事物的发展变化可曾在乎过你是怎么想的？管你是激动、难过、要死要活，庐山还是会下雨，潮水也只随它自己的规律涨退。

也就是说，已经发生的事情，既然能够发生，就是注定会发生的，无法改变。无

论你如何的纠结、放不下，最终都只是对自己起严重的干扰作用。情绪低落得不到舒缓，就会越来越难过；越是纠结，就越是持续煎熬。而已经发生的事情，自然只会按照情势继续发生下一件该发生的事情，不会顾虑你的看法或者感受。

说白了，你的情绪只对你自己起作用。所以，伤心难过一下下，就接受事实，继续生活。因为即使不肯罢休，也不能改变已经发生的事情。接受，不激化自己的情绪，不做傻事，不苦苦逼迫自己，放过自己，如此才能积极面对事实，走好以后的路。

人生百年，尽量让自己活得开心一点。真的想开了，再看看这些无奈，自然就体会到不过是“庐山烟雨浙江潮”。没有什么事情是过不去的。那么，就让过去的事情过去，好好面对自己的当下，接受自己未知的未来。活得心安理得，不惊、不怖、不畏，那才算是活明白了。

祝愿大家都活得好好的，拥有一颗宁静平和的心。

“心无挂碍，无挂碍故，无有恐怖。远离颠倒梦想，究竟涅槃。”





点燃希望之灯

生命是有限的，然而希望却是无限的。只要我们活着，就不要忘记每天给自己一个希望，给自己一个目标，也可以说给自己一点信心。这样，我们的生活就充满了生机和活力。只要每天都给自己一个希望，我们的生命便不会浪费在一些无谓的叹息和悲哀中。

有一则故事说，一老一小两个相依为命的瞎子，每日里靠弹琴卖艺维持生活。一天老瞎子终于支撑不住，病倒了。他自知不久将离开人世，便把小瞎子叫到床头，紧紧拉着手，吃力地说：“孩子，我这里有一个秘方，可以使你重见光明。我把它藏在琴里面了，但你千万记住，必须在弹断第一千根琴弦的时候，才能把它取出来，否则，你是不会看见光明的。”小瞎子流着眼泪答应了师父。老瞎子含笑离去。

一天又一天，一年又一年，小瞎子用心记着师父的遗嘱，不停地弹啊弹，将一根根弹断的琴弦收藏着，铭记在心。当他弹断第一千根琴弦的时候，当年那个弱不禁风的少年小瞎子已到垂暮之年，变成一位饱经沧桑的老者。他按捺不住内心的喜悦，双手颤抖着，慢慢地打开琴盒，取出秘方。

然而，别人告诉他，那是一张白纸，上面什么都没有。泪水滴落在纸上，他笑了。

就在拿出“秘方”的那一瞬间，他突然明白了师父的用心。虽然是一张白纸，但却是一个没有字的秘方，一个难以窃取秘方。只有他，从小到

老弹断一千根琴弦后，才能了悟这无字秘方的真谛。

那秘方是希望之光，是在漫漫无边的黑暗摸索与苦难煎熬中，师父为他点燃的一盏希望的灯。倘若没有它，他或许早就会被黑暗吞没，或许早就已在苦难中倒下。就是因为有这么一盏希望之灯的支撑，他才坚持弹断了一千根琴弦。他渴望见到光明，并坚定不移地相信，黑暗不是永远。只要永不放弃努力，黑暗一旦过去，就会是无限光明。

把希望高擎在手中， 让它照亮自己的 生命之路，人生也 会因此而丰盈富足。

人生不是一帆风顺的。挫折和失败都会不期而遇。幸运和厄运同样令人刻骨铭心，难以忘怀。不论我们面临什么，都不要得意忘形或悲观绝望。有些人之所以事业有成，是因为他们在挫折面前没有放弃，而是另辟蹊径，从而走向成功。

无论生命处于何种境地，只要心中藏着一片清凉，生命自会有一个诗意的栖息地。

其实，人生最宝贵的财富便是希望。所以，罗素说：“从感情上讲，未来比过去更重要，甚至比现在还重要。”

在生活的困境中充满希望。这是成功者和失败者的一个基本的区别。成功者永远不会失去希望。他只会坚持不懈寻求更多的方法把事情做成。

希望是引爆生命潜能的导火索，是激发生命激情的催化剂。一个人只要活着就有希望。只要抱有希望，生命便不会枯竭。

在这个世界上，有许多事情我们无法预料，每天给自己一个希望，我们就有勇气和力量面对生活中的种种不幸福。我们不能控制机遇，却可以掌握自己；我们无法预知未来，却可以把握现在；我们不知道自己的生命到底有多长，我们却可以安排当下的生活；我们左右不了变化无常的天气，却可以调整自己的心情。只要活着，就有希望，只要每天给自己一个希望，我们的人生就不会失色。

把希望高擎在手中，让它照亮自己的生命之路，人生也会因此而丰盈富足。



今年中旬，诺基亚推出复古版3210手机，勾起了一代人的回忆。在苹果和三星手机还没流行之前，很多人包括我自己，最初所用的手机皆属诺基亚品牌。那已是20年前的事了。

新3210手机外表和原型颇相似。屏幕在上，键盘在下，同时添加网络和摄像功能。然而，这个“新”款手机却没能竞争激烈的手机市场引起消费者的青睐；主要是我们都用惯大屏幕，要求更强的摄像功能，更离不开为生活带来诸多方便的手机应用。

诺基亚复古手机让我们意识到，有些事情确实无法回到

过去，也无需执着于事。生活亦是如此。

珍惜一段师生缘

我偶尔会忆起多年前常出来聚餐叙旧的钟老师。他是我念中学的数学兼级任老师。离校近20年，我在2006年偶然间，依据老师当年给我的居家地址，寄上圣诞贺卡。意想不到的，钟老师竟然回复了。我们就这样再次联系上，每几个月会出来共进晚餐，聊聊近况。

当时钟老师已退休，他曾动过心脏绕道手术，所幸安然无恙。热爱传统粤剧的他，平日积极参与戏曲歌唱班，也忙于会馆的事务。退休生活

过得格外充实。钟老师亦师亦友，我们无所不谈。每一次的聚餐都聊得甚欢。我们俩的师生聚餐维持了十多年。后来，我因工作繁重，见面的次数减少，但仍会每隔一段时日通电问候彼此。

之后，好一阵子没有钟老师的音讯，想必他应该有事务忙。等到佳节来临发简讯给他，却收到回复说，该手机用户另有其人。我这才发觉事情不妙。我从报章讣告档悉知钟老师已在数月前离世了。当下除了惊愕，更是难过不已。

钟老师才不过70开外，应该还能多享福……当时脑子浮



不执着于事

现很多疑问，却无法得到解答。有时路过我们常在牛车水见面的地方，脑海就情不自禁地浮现许多画面。深知和老师共餐的美好时光无法再复制，就把这些温馨的记忆留在心坎里，珍惜这段曾经拥有的师生缘。祝愿钟老师一路走好，在另一个世界依然过得开心、充实。

**与其怨天尤人，
原地踏步，
何不潇洒往前看，
踏实走好每一步。**

工作不分贵贱

我想到疫情期间做问卷调查时，所遇到的一名受访者。登

门造访时，这名华族大叔刚下班回家不久。或许是劳累了一天，语气显得很不耐烦。

一问一答中，他不时发出怨言，说自己曾是某公司的财务总监。由于疫情的缘故，公司业绩下滑，他不幸被裁，只好选择当私召车司机。大叔满腹牢骚，像是全世界欠了他什么似的。数十分钟的问卷调查当儿都能感觉到他的怨气。

完成家访后，我多少被大叔的负面情绪影响。不过，我告诉自己懂得抽离，从他人不愉快的遭遇，悟出了一些道理。我想人生路总有起有落，重要的是遇到挫折时，

要懂得如何调整心态，积极面对未来。

对我而言，工作不分贵贱。无论是私召车司机或财务总监，每一份职业都有其贡献和价值，这个社会才会运作正常。任何工作，只要敬业乐业，就对得起自己，并能从中获得满足感。

世事变幻无常，很多事情过了就无法回到从前，何必执着于事。与其怨天尤人，原地踏步，何不潇洒往前看，踏实走好每一步。



可以帶

我

回家吗？



母亲十二岁那年，外婆把她的校服和课本尽数烧毁。她亲身经历了一场“焚书坑儒”事件。身为大姐的母亲被迫成为一名割胶女工，忙于生计，照顾弟弟。知道这件事情后，我默默地在心里为外婆贴上“坏妈妈”的标签。

自我懂事以来，外婆每日和同住的舅舅与舅母发生争执。小至尘埃落叶，大至家

务分工，都可以成为外婆喋喋不休的炮弹。于此，我又默默地在心里为外婆贴上“难相处”的标签。

近几年，外婆褪去了咄咄逼人的锐气，但骨子里的顽固却丝毫不减。长期久坐导致驼背愈发严重，怎么说都不肯多走动。坚持每日按三餐洗澡，一洗就要三小时。拖把绝对不拧干，必须水洗地

面，导致家中泛滥成灾。单凭一己之力，外婆将水费暴涨至接近上千元。不论怎么说，她都不在乎节约用水和地面湿滑的危险。于此，我又默默地在心里为外婆贴上“老顽童”的标签。

没有沙滩能将涛声永留，没有海岸能将浪花永记。珍惜每个当下的陪伴，方不负因缘给我们的际遇。

自去年起，因工作上的安排，舅舅一家白天时都会外出，无人在家照看外婆。妈妈也因距离和工作缘故，没办法天天前往照顾。因外婆行动不便，大家都担心她独自一人在家中会不慎滑倒。几经沟通与挣扎，大家最终决定安排外婆到疗养院暂住。在前往疗养院路上，外婆无声的反抗充斥着整趟车程。大家的心里都不好受，更别说自尊心极强的外婆。

出乎意料，外婆到疗养院后，很快和护工及院友打成一片。比起在家中面对四壁，她在疗养院找到了新的舒适圈，也开朗了一些。这让我们放心不少。但日子久了，也不是每天都会有惬意聊天的快乐时光。后来的到访，总看见她坐在同一张椅子上发呆，言语上的表达也愈发匮乏。被关在一间屋子里，定期喂食，定期清洁，时有呵斥。我不想这么描述，但这确实是外婆的现况。

“请问你们现在方便过来一趟吗？她已经两天不吃饭

了。”上星期接到护工的电话后，很是着急。人在新加坡的我只能尽快通知妈妈和舅舅先去看望外婆。不管怎么劝，她都不想进食。当天外婆因为身体过度虚弱，便尽快安排住院进行检查。她像一个生病的孩子，微弱地问着妈妈：“可以带我回家吗？”

“身体缺乏水分和盐分，所以非常虚弱。她患有阿尔兹海默症，你们也要多加留意。”医生语重心长地说。大家沉默地坐在医院长廊外。外婆的手脚被绑了起来，她不停地叫喊：“有人要杀我！快救我出去！”我们不曾想过，阿尔兹海默症已经悄悄的在外婆身上发病。

她真的是一位坏妈妈吗？

或许经济条件和生活所迫，外婆痛定思痛，才断送了妈妈的教育机会。在我没有经历过的那个年代，或许活着比起读书更重要。我不应以这个时代的眼光，看待当时的家庭窘境。

她真的是一位难相处的人吗？

外婆其实很疼我们。每一次去外婆家，她总会准备满满一桌菜，平时不舍得吃的都摊上桌。总是硬塞零用钱给我们这些小辈，也总会偷偷往妈妈的包包里塞钱。那些曾经发生的争执，也都只是为了确保家中的干净卫生，并无恶意。

她真的是老顽童吗？

外婆原本就是一个固执的人。我们也没意识到近些年的生活异端，原来是阿尔兹海默症在作祟。内疚的是，

在病发期间我们还将她送到了更没有安全感的新环境。那句“可以带我回家吗？”不断地在我的心中盘旋。

之前，我们总忽略外婆的感受，一直认为这是她一贯的固执，也浑然不知阿尔兹海默症对她的身心灵所造成的影响。一个人得了失智症，就像她在渐渐地向我们告别。一点一点的剥离，从记忆，到认知，到情绪，最终到生命。

之前，我们总想纠正外婆的胡言乱语。但现在的我明白，与失智症患者相处，不是将对方拉回现实，而是要走进他的世界。对于失智症患者而言，每一天都是「日常」的崩落，同时也是「新日常」的自我重建。

下班前，我将以上文字存档，心想着下个星期再为这篇文章做个结尾。遗憾的是，外婆在我完成文章之前，先向世界告了别。

其实，我们对生命的日落西山感到恐惧，也总害怕苦海怒涛轻易地带走生命。听着外婆换气渐弱，就像在岸边听着渐静的潮汛，虽有伤感，但也明白这是无常给我的练习。

我深知，没有沙滩能将涛声永留，没有海岸能将浪花永记。珍惜每个当下的陪伴，方不负因缘给我们的际遇。感谢外婆在浅滩上留给我的美丽足迹。如若有缘，百转千回后我们定会再次相遇。





我们都知道只要有生必有死。生命有限，宛如一颗陨落的星在夜空划过。什么是生命？生命是在心跳之间，呼吸之间，生死瞬间。佛教说的三法印：诸行无常，诸法无我，涅槃寂静，就是要教导人们看淡而放下。

死而能重生意味着希望。但我们的下一站将会到哪里，又会与什么人或物相处？这将会随着生前的业力推动轮回。死，是当我们的身体瓦

解而神识也离开了色身。为何会死？在自然的情况下，死是由于寿尽和福尽。“缘聚缘散”用来形容生死实在恰当不过。这也让我们认清生命的本质是空的，所以我们应珍惜与人相处的每一刻。简单来说，我们要活在当下，才不留遗憾。

死或许是有些人禁忌的课题。但无论如何还是要面对，只是时间的长短罢了。我们要学会面对、接受并处理

它。当我们迎面对视它时，我们已经鼓起勇气向前迈出第一步了。当然，亲人或挚爱的离去会让我们悲伤万分，但我们不能一直沉浸在伤痛里。我们要学会辨识情绪，并做好防范不让情绪控制我们。这说起来容易，但做起来却不易。我们要学会拿得起，放得下，这样我们才懂得如何生活。放下或许会有遗憾与伤感，但这也让我们学会淡定、坦然。弘一大师曾说：放下不意味着放弃或失去，而是重新开始，重新生活，找出属于自己的那片平静。

据我个人的经验，每日尽量把生活打理得井然有序，因为我想恢复正常生活。当然，这样的付出会比之前多。因为以前两人的工作，现在由一个人扛。我也会跟情绪打硬仗。走路或做事时，偶尔也会默默地落泪。思念会使我心里的情绪涌上。虽然会落泪，但我会默默地祝福。这是我能做的。愿他们在一个没有痛苦的地方生存，而我们可以发愿在未来能与他们相会。此阶段很艰辛，但能使我们坚强起来。我透过佛法得到了些力量，在此想和您分享一行禅师和弘一大师的一些法语。希望你遇到困难时，就不会那么的难熬。

一行禅师法语

不要往自己的身上射第二支箭。当亲人离去，我们感到悲伤痛苦是第一支箭。而当第二支箭射在同一个部位，那不是双倍的痛，而是十倍或百倍的痛。那份痛是无法用言语来形容的。这第二支箭就是自责、懊恼、后悔等负面情

绪。既然已经悲痛了，就不要再往自己的身上多射一支箭。

我们不要总是想着亲人或挚爱所受的苦。的确，他们曾经过得辛苦，但也曾有过好日子。苦甜参半，是我们认识任何事的两面，所以我们要想到他们的微笑和那些美好的回忆。

人生总会喜忧参半。 成与败、得与失、 生与死，这些经历 是我们必经的状态。

我们要学会照顾好自己，相信亲人或挚爱也会希望我们的余生是快乐的。我们可以尝试想三件值得感恩的事，哪怕只是一件简单不过的事：我的心还在跳。虽然会痛，但它还是给我生存的机会，我们不要以为它渺小而忽略了它。

弘一大师法语

亲人或挚爱的离去是一种遗憾。这使我们的人生有了遗憾，但没有人的人生是完美的。不完美没关系，因为完整的人生包含了缺陷、失败、挫折和遗憾。只要我们转个念，珍惜所拥有的，那么我们也同样可以有所谓完美的人生，因为完美里有不完美。

我们要学会在狂风暴雨中立得稳。人生总会喜忧参半。成与败、得与失、生与死，这些经历是我们必经的状态。只要我们跨过去，而不受它的影响，那么这些丰富的经历，将化作沃土历练我们成长。

我们要把每天当作生命的最后

一天。生命很脆弱也难预料，所以今日事，今日毕。我们要把握好每一刻，也就是珍惜现在。我们要与重要的人所说的话都说，与重要的人想做的事尽量完成，这样就不留遗憾。重要的是，我们要珍惜身边的人。

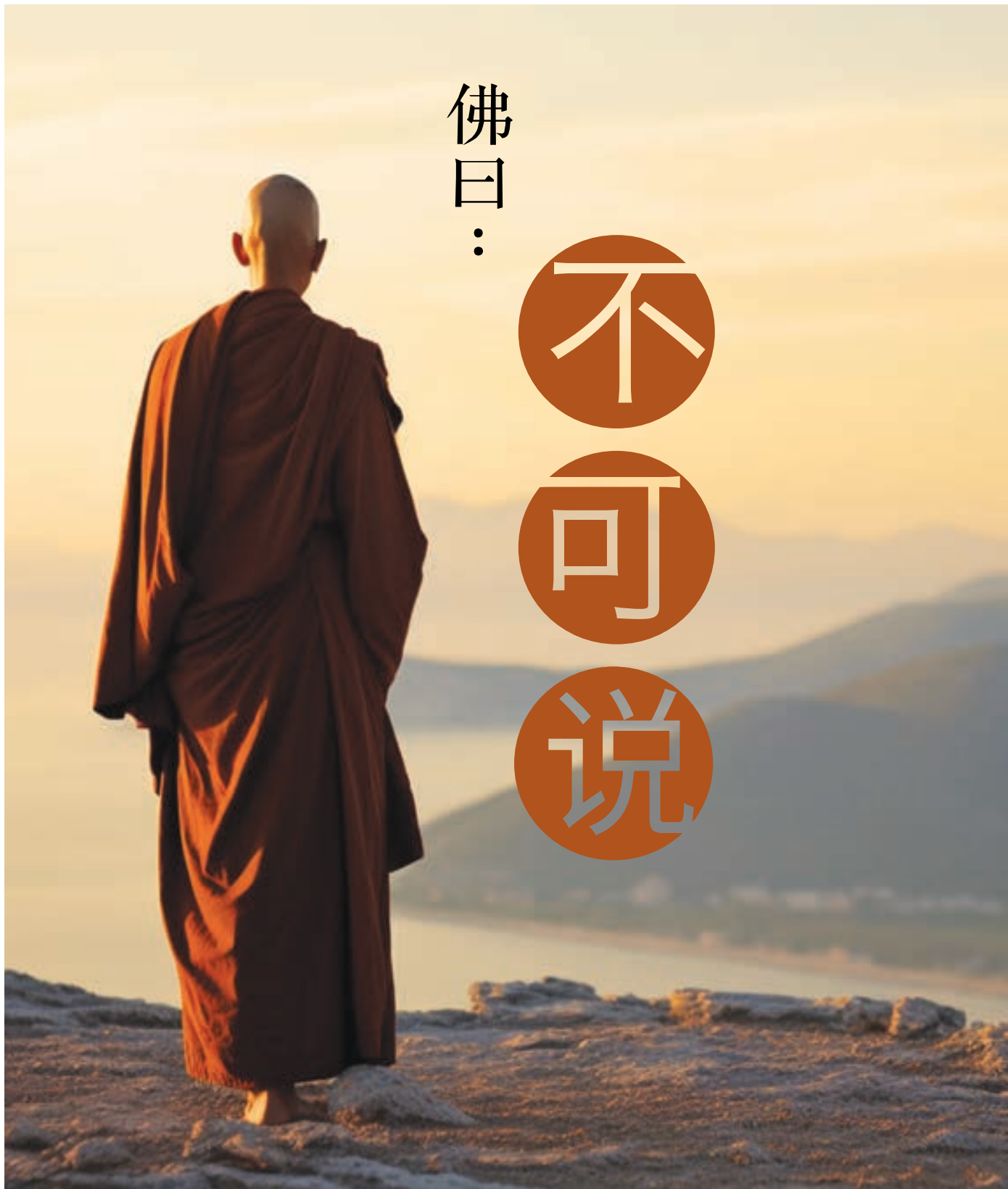
最后，分享一下我在光明山寺院生活体验营的心得。短短的三天两夜寺院生活，让我学会如何把一些寺院的生活方法，带回并融入我的日常。在寺院生活，我们学会做早课、绕佛、静坐等。亲人或挚爱的离去让我觉得我没有退路，只能硬着头皮面对每一天的挑战。于是，我养成了做早晚课的习惯，平常有空就在家绕佛或者静坐。虽然有时做早晚课或绕佛时，还是会落泪，但这能让我慢慢平静下来。我想做功德回向，是我唯一能报答亲人或挚爱的方法。

愿您在狂风暴雨的时候不畏惧，时时刻刻都能感到平静。



佛曰：

不可说





师父常常教导修行要“止语”。我认为这不是一种限制，更多的是一种启示。出家修行的日子里，我深感“不可说”的重要性，同时对于在家弟子的教导中，也会运用“不可说”的智慧。从而希望引导他们真正能够理解和体悟“不可说”背后的深意，更好地观照自我，并将其融入日常生活中。

佛曰：不可说，不可说……念诵各类经典时，我们常常会看到这句话。这是佛陀对宇宙真相、人生真理的一种表达。我们知道无论是任何可以传达信息的媒介都存在局限性，语言和文字无法完全承载和传达佛法的真义。法的实相是言语道断、心行处灭的，任何试图通过语言来穷尽真理的行为，都不完备。

《金刚经》云：“一切有为法，如梦幻泡影，如露亦如电，应作如是观。”我认为这也是对“不可说”的一种注解：所有现象和概念，都是短暂且无常的，依赖语言描述的事物，往往是我们所执着的虚幻而已。真正的智慧在于超越任何形式表达的局限，而直接契入法性、体悟空性。

这种“不可说”的智慧常常体现为对时机和环境的把握。

在修行中，我们往往希望通过明确的教导和规范来指导自己的行为，培养觉知和反思。若有人请教，我大多不会直接给予所有问题的答案，而是通过一种“不可说”的方式。通过设问、引导，从侧面给予点拨，让其自行思考、体验，从而悟得问题的本质，进而在修行中超越语言的束缚，注重内在的直觉和心灵的感应，从中获得智慧。

例如禅宗所强调的“不立文字，教外别传，直指人心，见性成佛。”正是如此。修行者通过自己的反思得到的结果，会让其拥有更加深刻的体验。佛法的内核在于自我的觉悟。这种觉悟不是通过外在的言教可以完全传授的。这种“密成”的方式，不仅使我们更深刻地理解了佛法，又能在实践中得到了心性的锤炼和提升。

以禅修而言，就是一种非常有效的方法，可以直接体验“不可说”的奥妙。在禅修中，通过静坐、观息、观心等方法，逐渐放下对任何概念的执着，感受心灵的宁静与觉悟，不再依赖于外在。通过长期的禅修，逐渐能够体悟到“不可说”的深层含义，明白真理并非通过言说可以完全表达，而是需要通过心灵的体验来感知。

当然，“不可说”的智慧不仅存在于禅修中，也渗透在日常生活的点点滴滴。我们应

当学会在生活中保持觉知，关注自己的内心反应。许多问题往往并不只有单一的途径，而是需要回顾整个历程。从中分析，通过经验、直觉和智慧来处理问题，并在解决问题后总结经验教训。

真正的智慧在于超越任何形式表达的局限，而直接契入法性、体悟空性。

好比在面对生活中的挫折时，我们应当反思这些挫折的内在意义，而不只是简单的解决问题就草草了事。在处理工作和人际关系时，不要过于执着外在的成功和名利，而应当在内心保持一种平静和觉知，通过内在的智慧去应对外在的挑战。这样一来，不仅能够纷繁复杂的事中保持内心的清明，还能够通过“事以密成”的方式，在不显山不露水的情况下，成就自己的事业和人际关系。

生活中的“不可说”同样也可以通过感悟自然和宇宙来体会。大自然中的许多现象，虽然可以通过科学解释，但它们的深层含义和与人类心灵的共鸣，亦通过与大自然的接触，来加深对“不可说”的理解，体验到与宇宙和谐共存的宁静与智慧。

“不可说”还涉及到对不确定性的接受。我们所讲的随





缘，老话常说“尽人事，听天命！”在修行和生活中，常常希望能够找到明确的答案和确定的路径，但现实往往充满了不确定性和变化。“不可说”的智慧提醒我们，不要过于执着于确定性，而应当在不确定中保持内心的安定和觉知。通过接受不确定性，可以更好地面对生活中

的各种挑战和变化。我们要做的就是努力去做到我们该做的。这样一来，内心将更加平和，智慧也将在这种平和中不断增长。这不仅是对我们所认知的反思，更是一种深刻的修行智慧。

通过修行与生活中的实践，可以逐渐超越相的束缚，直

接契入真理的境界。在日常生活中保持智慧和觉知，实现真正的心灵解脱。



● 安禅 ●
何须劳山水



**三伏闭门披一衲，
兼无松竹荫房廊。
安禅何须劳山水，
灭却心头火自凉。**

这首诗大家都十分熟悉，因为语句朴实，禅意盎然。读起来恰如饮一杯凉茶，心静神安。

诗的作者是晚唐诗人杜荀鹤，字彦之，池州人，自号九华山人。平时好佛论禅，常与大德、禅师在一块诗歌酬唱，论禅谈经，当时影响较大，诗名日隆。

杜荀鹤出身微寒，仕途坎坷。虽然年轻时就才华横露，但由于“帝里无相识”以至屡试不中，感到报国无门，一生潦倒。直到大顺二年(891)擢第，仍回家乡九华山隐居。后遇朱全忠赏识，表授翰林学士，主客员外郎，知制诰。天佑初卒，有《唐风集》十卷传世。

这首诗是杜荀鹤描写悟空和尚的，题目为《悟空上人寺院夏日题诗》。诗的开头就点出了环境，“三伏闭门披一衲，兼无松竹荫房廊。”三伏天气，酷暑当时，炎热十分，况且无松无竹之遮阴，而悟空上人，却能够披一件破僧衣，关门静坐参禅入定。这是何等高人，何等的超脱，何等的境界。外面的世界，烈日炎炎，鸟雀鸣唱，泉水叮咚，人世纷杂，世态炎凉，统统被悟空上人关之门外。

“安禅何须劳山水，灭却心头火自凉。”参禅悟道不必强调外界条件和环境，主要决定于自身。只要你有心，有毅力，有向禅之慧根，就能灭却心头的种种杂念，平静如佛，冷热又何妨。

**参禅悟道不必
强调外界条件和
环境，只要你有向禅
之慧根，就能灭却
心头的种种杂念。**

这首诗虽然是赠悟空上人，但何尝不是作者描写悟空上人，而抒发自己的真实思想感情，说明自己的处世态度。“灭却心头火自凉”也正是杜荀鹤当时对生活的态度。

杜荀鹤是一位有名的居士，与禅师们接触较多。在他的诗歌创作中，参禅论道是他诗歌中的一个重要内容。如《赠质上人》诗：

**藁坐云游出世尘，
兼无瓶钵可随身。
逢人不说人间事，
便是人间无事人。**

这首诗也说质上人有时打坐参禅，有时云游四方，行踪无定，超尘出世。但他连最起码的生活用品瓶和钵都没有，真飘飘然来去无踪无影，无牵无挂，无阻无碍。

“逢人不说人间事，便是人间无事人。”这真是禅者之

语，哲理十足，禅意浓浓。对人间事不放在心上，不去想，不去说，不去追求，那就是游离于尘世之外的人了。

杜荀鹤生活在晚唐战乱的年代，到处民不聊生，动荡不定。他向往那种无拘无束，自由自在的生活，曾在《题道林寺》诗中说：“万般不及僧无事，共水将山过一生”，充分反映了他的心态。因此，他对山僧生活给予肯定和赞赏，同时也道出了僧人们为了弘扬佛法，参禅悟道，甘于清贫，自我牺牲的精神。

杜荀鹤的诗，语句通俗浅近，明白晓畅，但意义良深。“安禅何须劳山水，灭却心头火自凉”就是一证。我们从诗中体会到“世上无难事，只要肯登攀”的信念，但又看到那种要平淡自然，无欲无求的禅境。

 蒋谱成



钟的功用
与

鸣钟功德

钟是佛门中重要的警策法器，常用于寺院报时、集众时敲击。《诸经要集》之“鸣钟缘”条引用杂喻经之偈而谓，若闻钟声，卧者须起。在印度，在召集大众时，常常打击木制的键椎。如《增一阿含经》载，七月十五日比丘夏安居圆满而增长戒腊的日子，称为受岁日。佛告诉阿难，在露地上速击键椎，召集大众。佛教传入中国后，于是将中国固有的铜钟、鼓等代替了键椎。

钟有梵钟与唤钟两种。梵钟，就是大钟，因为能清净梵刹，所以称为梵钟；因为大钟“声振而远”，所以称为洪钟；又因为吊在钟架上及撞击令响，所以又称为撞钟。大钟又名“鲸钟”，据《祖庭事苑》引《物类相感志》，海边有野兽名蒲牢，常在岸边觅食，但它很怕鲸，见鲸便大叫，其叫声与钟声十分相似。于是，人们将蒲牢的形状铸在钟上，把撞钟的槌做成鱼形。鲸本无音，因其引起的声音称为“鲸音”，所以鲸音称为“鲸钟”。

梵钟，通常悬挂在钟楼上，用来召集大众，或在早晨、晚上报时。梵钟的上部雕有龙头，称为钓手；下部有相对的二座莲花状撞座，也称为八叶。两座用两条交叉呈直角的条带相联结，称为六道；在上部列有环状的小突起物，

称为乳廓；从撞座以下称为草间，下缘称为驹爪。

佛门所说的暮鼓晨钟，就是早晚按时敲击的，其中早晨鸣钟是为了集众，晚上敲钟是为报时。

在一般丛林中，悬挂在钟楼上的钟最大，另外有一些比较小的钟，称为小钟。由于小钟只有大钟的一半大，所以又称为半钟。小钟一般吊在大雄宝殿的左侧，或者吊在禅堂的进门处，用来击鸣通告法会等行事的开始，所以称为行事钟。另外，一种悬挂在方丈寮外，由侍者击鸣，传唤学人单独入内参学，称为唤钟。其实，这些小钟都可以称为唤钟，因为都是唤人用的。

钟的主要功能是用于报时和集众。佛门所说的暮鼓晨钟，就是早晚按时敲击的，其中早晨鸣钟是为了集众，晚上敲钟是为报时。所以，钟兼具报时和集众两种功能。因而晨昏撞钟击鼓已成为中国佛寺的一种传统。

钟不仅是寺院报时、集众的法器，而且鸣钟对于修道有很大的功德。据《敕修清规》说：“大钟，丛林号令资始也。晓击则破长夜警睡眠，暮击则觉昏衢疏冥昧。”

又经中说：“洪钟长声觉群生，声遍十方无量土。”《增一阿含经》说：“若打钟时，一切恶道诸苦，并得停止。”

《俱舍论》曰：“为临终令生善念中死，打钟鸣磬，引生善心故。”

佛教徒对钟都极为尊重。寺院鸣钟以一百零八下为准，象征破除百八烦恼，所以称为百八钟。据《百丈清规》载，鸣击手法是：引持钟杵应该缓慢，击钟扬声应该悠长；分三通，各三十六杵，快十八下，慢十八下，并且敲钟的钟头在击钟时都要念钟声偈。

钟在中国的用途为礼、乐器，因此沿用于佛门中。每月礼祖及佛前大供等法事或各种法会中，也以钟为乐器配合僧众清净的梵呗唱诵响叩，供养诸圣贤并摄受与会大众，显发出佛事、法会的庄严隆重。同时，若有诸山长老或贤达政要参访莅临道场时，也以叩大钟的仪式，作为隆重迎接的礼仪。





大悲咒

的由来
与持诵功德

《大悲咒》是汉传佛教寺院早晚功课和各种法会中必念的咒语，出自《千手千眼观世音菩萨广大圆满无碍大悲心陀罗尼经》。此经自唐代被译成汉语流通后，《大悲咒》即广为流传，持诵可获得不可思议的功德利益。

关于《大悲咒》的来源，经中说：佛在补陀洛伽山与三乘八部诸神聚会，当时，观音菩萨秘密放大光明，普照十方刹土，皆被照成金色。观音菩萨合掌对佛说：“我有大悲心陀罗尼咒，今当欲说，令诸众生皆得安乐，除病延年，富饶益善，灭诸众罪，遂心希求。”佛欢喜应允观音菩萨为大众讲说。

观音菩萨说，在过去无量亿劫有佛出世，名为千光王静住如来，为我讲说此“无碍大悲心大陀罗尼”。当时，我为初地菩萨，一听闻此咒语，顿超八地。我就发大愿：若能当来利益众生者，令我身生千手千眼。发过此愿后，身上果然生出千手千眼。我又发愿：若人诵此咒满七遍，能除百千万亿劫生死重罪。命终时，十方诸佛授手接引，往生净土。如果有人念诵此咒堕入三恶道中、不生诸佛国土、不能具足无量辩才、所求不能遂愿，则此咒语就不能

称为“大悲心陀罗尼”。只是对那些不善心、不至诚，稍有疑问之人，不会有灵验。对于那些犯了五逆十恶、诽谤正法、破戒污染梵行，乃至到千佛出世不通忏悔重罪的人，一持此咒，悉皆消灭。若遇到种种恶难之苦，虔诚念诵此咒即得解脱，凡有所求，悉皆如愿。菩萨又说，若有人诵持大悲咒，能得到十五种善生。一切天人应当经常诵持，不生懈怠。

在我们明白了 《大悲咒》的来源 与持诵的功德后，才 能更加专注并虔诚地 持诵此咒。

随后菩萨在大众面前念诵此咒，大地六种震动，天雨宝花，缤纷而下。十方诸佛，悉皆欢喜。天魔外道，恐怖毛竖，一切众会，都获证圣果。有无量众生，听观音菩萨讲说后，也都发菩提心，持诵《大悲咒》。

观音菩萨还讲说了持诵《大悲咒》的功德利益：一是远离三恶道之苦。二是所求皆如愿。若人诚心持诵此咒，现世中凡有所求，无愿不遂。菩萨也说，为人不善，心不至诚的人，虽有所求，也不

能如愿。厌弃女身之人，如能诚心持诵此咒，将来能转女成男。但对转女成男心存疑虑之人，虽然持咒，也不能如愿。三是灭除百千万亿劫生死重罪。若人能如法发愿，称念观音菩萨名号，再每夜持诵此咒五遍，就能灭除千万亿劫生死重罪。如果有人侵损常住饮食财物，本来不通忏悔，但若能诚心持诵此咒，罪障就能灭除。对犯了五逆十恶、谤人谤法、毁坏塔寺、偷僧祇物、污净梵行之罪的人，若能诚心持诵此咒，就能罪障消除。四是免除恶死，往生善道。五是消除一切病患。若人虔诚持诵此咒，所有痛苦缠身的一切病患都能够痊愈。

持诵《大悲咒》除了具有以上功德之外，还具有其他多种功德。对于一般的修学者来说，在我们明白了《大悲咒》的来源与持诵的功德后，才能更加专注并虔诚地持诵此咒。



《大宝积经》云：“若我作少罪，随心之所生，今对诸佛前，忏悔令除灭。”忏悔法门不仅是佛教修行法门中一个重要的法门，更是人们决定改过的表示。试想，古往今来，谁人无罪？犯了罪者若不忏悔，则会随其罪业堕落，受无量苦。故孔子曰：“人非圣贤，孰能无过，过而能改，善莫大焉。”忏悔法门能给佛弟子开一条自新之路，何以见得？只犯罪之人多消极绝望，然而透过忏悔便可重新做人，一样能拥有光明前途。

《慈悲三昧水忏》可谓学佛人的救星。只因我们罪业的来源在于身口意三业的不清净，如杀、盗、淫、妄等十不善业。其忏主便是唐代高僧悟达知玄禅师。他深通三藏，声名远扬，常入宫廷讲说无碍。诗人李商隐对禅师做出了崇高的赞许，诗云：“十四沙弥解讲经，似师年纪只携瓶；沙弥说法沙门听，不在高龄在性灵。”可因一时名利心动，却使冤债乘虚而入，膝生“人面疮”（怪病），遍请名医，治难见效，痛苦不堪。又心怀起惭愧，度人而自不度。忽忆起求学期间与一癫痢僧为友，二人相约日后若有病难，可至西蜀九龙山求救。后悟达禅师至西蜀，果有其事。当洗三昧水时，人面疮呵斥禅师，并说明

过去的冤业。宅续说今幸蒙迦诺迦尊者以三昧法水洗除冤业，从此解脱超升，不在怨怼。后禅师掬水洗疮，其痛彻髓，昏死过去。苏醒后其疮得愈，便撰此忏仪，以警策世人因果不空。

透过拜《水忏》把身口意三业所造的罪障忏悔清净，随时随地都会发现殊胜和美好的境界。

忏题中的“慈悲”是指佛陀普爱众生之大慈大悲，也是所谓的“无缘大慈，同体大悲”，为佛陀在无分别智现前时，所任运施行的最高的慈悲。“三昧”，意为正定，有调、直、定三义，乃指调心之暴，直心之曲，定心之乱。《大智度论》说：“善心一处住不动，是名三昧”，即修行人修到定慧均等，摄持心于一境，不再向外流散。此忏以水为名，以水为喻，可见水有两大作用：一者，能助长万物有连系的组织生长。二者，洗涤秽垢的功用，凡有秽污，经水洗冲，便清洁净丽。正如我们内心的烦恼，经佛法圣水冲洗，便可清静无染。故《水忏》中的三昧法水不但能荡涤罪垢，更能解冤释结。

此忏分为两大部分，一、忏法五缘。当我们礼拜忏悔时，

须具足五种因缘，才起效用。首先礼请诸佛菩萨降临道场，忏本的开端就有“启运慈悲道场忏法，一心归命三世诸佛”一句，以示我等应专心一意的把生命归投在三宝座前，恳切至诚求佛加被，使自己罪业冰销。接着是恭诵经咒，即专注赏析忏本中的佛经内容，继而自说罪名，反省过往所作之罪业，有道是：“勿以恶小而为之，勿以善小而不为。”

再来便是自立誓言，从忏悔中体验七种增上胜心，是体现真诚忏悔的必要步骤。这更让我们了解到生死无常，以此勉励珍惜生命，忏悔罪业免受苦报。最后就是如教明证，我们通过忏悔得到灭罪，其所得功德，如《占察善恶业报经》所云：“或有众生得三业善相时，于一日一夜中，复见光明遍满其室，或闻殊特异好香气，身意快让然；或作善梦，梦见佛色身，手摩其头，叹言：善哉善哉！汝今清净。”更有《大乘本生心地观经》说：“若能如法忏悔者，所有烦恼悉皆除，犹如劫火坏世间，烧尽须弥并巨海。”从中我们了解到忏悔有着能烧烦恼薪、往生天路、得四禅乐等诸大利益。足见佛教礼拜《水忏》之功德可谓不可思议。

二、佛门忏悔有事忏和理忏之

忏悔得清净

——《水忏》之美

说。事忏又名随时分别忏。事即事仪，事忏包括为身业的礼拜瞻敬。口业的称唱洪名、赞诵佛法功德，意业的观想圣容。三业殷勤求哀，忏悔过现所作罪业。如此这般皆为事忏。理忏又作观察实相忏悔，须知所作罪业都是从我们的妄心所起的。若能观自心本性空寂，所作诸恶罪业亦皆空

寂。如此观察实相空理而灭其罪，名为理忏。所谓：“若欲忏悔者，端坐念实相，众罪如霜露，慧日能消除。”

因此，我们透过拜《水忏》把身口意三业所造的罪障忏悔清净，随时随地都会发现殊胜和美好的境界。当然，在礼忏时我们必须生起惭愧

心、恭敬心、虔诚心，五体投地向佛菩萨求哀忏悔，如此虔诚恳切，才能发挥忏悔灭罪的效用。



无我
无我
无我



每一个佛教徒都知道“无我”是佛教所阐述的基本思想。那么“无我”是什么意思呢？要了知“无我”，先必须认识“我”是什么意思。“我”是梵语阿特曼的汉译，其含义有常、一、主宰之义。常是恒常不变之义；一是绝对独立之义；主宰是能自由支配一切之义。因此“我”的本质是常的，始终不变的，不须靠任何条件的独立存在。“我”这个观念在古印度也被多数学派所承认，如实派的“实我”；数论派的“我为受者”；胜论派的“我为作者”。而我们凡夫是把色身当作我，那么这个“我”到底存在不存在呢？

每个人都知道“我即色身”是父精母血的产物。父母又是父母的产物。这样类归下去就形成一个无始无终无间断的长链。而“我”只是这条长链中的一个微不足道的环节而已，并不是一个实有的自体。就如刹那生灭不停中的一个念头，毫无自体。因此我们只知道这一期的色身生命体为我，既不知道前世的“我”是谁，也不知道后世的“我”是谁。这个“我”是怎么存在的呢？

况且“我”出生后，也必须借助众多因缘才能继续活下去。缺少任何条件都不能使“我”存活，因此《华严经》说“一果具一切因”。我的一生中的每一念、每一行为，都不可逆转地被这无形

巨大的宇宙大网所牵动，如《华严经》说：“如机关木人能发出各种声音，彼无我非我。”这就是说人就像木偶玩具一样被牵动。“我”哪里能自由主宰一切呢？

佛教通过对“我”的探讨分析，了知凡夫所谓的“我”虽是众生生死轮回的根本，但“我”的本质是无实体的。

从“我”这一期生命来看，我是不存在的。从佛法讲，“我”和我的一切活动的产生，都是无始无明使众生本有的清净如来藏性受到污染，而迷失了自己的本来面目。人人迷物为己，认识为心，为物所转。唯识上也说“我”是染污的第七末那识执第八阿赖耶识的“见分”为我。而阿赖耶识是刹那生灭的，并非恒常不变，因而“我”也就不能存在。

再说，凡夫所说的色身我是由色、受、想、行、识五蕴和合之体，而五蕴是属于色心二法。从色法来讲，每人的身体都是由一些元素或细胞组成的，而细胞是刹那新陈代谢新新不住的。比如孩童时，皮肤红润，血气充满；青年时，虽血气方刚，但颜貌已老初十岁之时；中年时，皮肤起皱，又衰于二十岁之时；老年时，发白面皱，日薄西山，又

如何能与充盛之时相比呢？因此《楞严经》说：“波斯匿王白佛，世尊，我昔孩孺，肤腠润泽。年至长成，血气充满，而今颓龄，迫于衰耄，形色枯悴，精神昏昧，发白面皱，逮将不久，如何见比充盛之时。”哪里有“我”存在呢？从心法上讲，受、想、行、识四心法都是人人具有的精神作用，而这些精神作用必须要靠凡夫的眼等六根与色等六尘和合而有，没有六尘或六根都不能起作用。因而《楞严经》说：“由尘发知，因根有相，相见无性，同于交芦”，从这四蕴来看也不存在“我”。凡夫偏要在这五蕴和合的色身上，妄起我痴、我见、我慢、我爱等我执，为谋求名闻利养，归诸于己而不择手段，甚至六亲不认，杀人放火，无恶不作，造业轮回，业果自然，永无休止。若有人损害我，嫉妒我，“我”就会立生嗔恨，恼害心，哪里知道“我”是假的？

佛教的“无我”理论， 不是否认人生的 价值，而是对人 欲横流所造成的痛苦 进行救济。

《中论》说：“因缘所生法，我说即是空，亦名为假名，亦是中道义。”凡夫所执的“我”只是五蕴和合的缘生法，哪里能找到“我”呢？在受、想、行、识四法上找不到，在色法上也找不到。所以，“我”是假的，只是为了随顺凡夫而假设的名言，与“我”的真实之称是不相符合的。因此《不真空论》说：“以物物非物，故虽物而

非物；是以物不即名而就实，名不即物而履真。夫以名求物，物无当名之实；以物求名，名无得物之功；物无当名之实，非物也。名无得物之功，非名也。是以名不当实，实不当名。”因此“我”只是假设的名言，并非有其实体存在。

佛教“诸法无我”的理论是佛教和其他宗教的根本区别。通过般若智对世间一切法的观照，洞彻到宇宙人生

的真相，来纠正凡夫对“我”的妄见，解脱众生的苦恼。在道德上对治自我意识的无限扩张；在思想上对治人们固有的执见，让众生认识所谓的“我”只是因缘和合的假相，并不是常住不变的实体，从而让众生破除“我执”。但这并不否认人生所创造的价值，而是说我们凡夫要作如是观，不被外界五彩缤纷的假相所迷惑，不起种种妄见，从而不造种种业而受生死之苦。



佛教通过对“我”的探讨分析，了知凡夫所谓的“我”虽是众生生死轮回的根本，但“我”的本质是无实体的。对“我”进行破除，能使众生脱离生死之苦。但对“我”的破除是否究竟，可分为声闻、缘觉、菩萨三乘的区别。声闻乘与缘觉乘所证的“我空”是不究竟的，他们证得了“我空”后只能住在我空里，不能入三界六道轮回的众生，所谓“只能自利，不能利他”；而菩萨乘所证的“我

空”是究竟的，在证得了“我空”后，还证得了“法空”。因此菩萨虽证了空，但不住空，能住而无住，无住而住，可以入三界度众生而自身生死无碍。

从以上可知，佛教的“无我”理论，不是否认人生的价值，而是对人类的自我坚固执着，私心不断膨胀，贪心无穷，嗔心易起，人欲横流所造成的痛苦进行救济。这对于净化人心，净化国土，推

广精神文明建设，将起到积极的现实作用。而佛教讲的“庄严国土”和“不为自己求安乐，但愿众生得离苦”的大乘菩萨精神，都是对“无我”思想的具体阐述。



缘起

——
的基本精神
——





佛教宗派众多、思想庞杂，对于缘起的分析和理解自然也难脱窠臼，形成了互有差异的缘起理论。但是万变不离其宗，不同的服饰掩盖下的其实都是“缘起”这一熠熠生辉的法体。佛陀在经中讲述缘起时，经常提到的偈颂就是：“此生故彼生，此灭故彼灭，此有故彼有，此无故彼无。”这首偈颂形象地说明了事物与事物之间错综复杂的关系。佛教认为事物的产生必须具有一定的条件，而这些条件因为事物的不同而有主次之分。主要条件称为因，次要条件称为缘；因是给予生界的直接力量，缘是给予生界的间接助力。因此缘起通常也被表述为因缘。

宇宙间的一切万有，不论是属于自然界的，还是属于生命界的，都无一例外地由种种关系结合而成。离开了各个结合的关系，事物或现象将无法生成。所以佛教在解释世间万法的产生原因时，提出了“诸法因缘生”的概念。

“诸法因缘生”的概念告诉我们：从因缘生起的万事万物，彼此之间都有着密切的关联。这种关联可以是时间上的，也可以是空间上的。

从空间来看，诸法之间似乎没有什么因缘关系。但若仔细地加以分析。法法之间的因缘关系却又是不可回避的事实，这是不以人的意志为转移的。每一个生命的存在，不用说与自己的父母和亲人有着直接的联系，即是与自己的亲里邻居、同事、师长、朋友，乃至与自己所不相识的人、以及整个世界，都有着不可分割的关系。可以说，只要你是一个社会人，占据着地球上的一丁点空间，那么你与这个社会中的每一份子都存在着明显的或潜在的关系。个人如此，万事万物同样如此。

再从时间上观察，前一时代的社会现象与后一时代的社会现象，前后之间似乎没有什么联系，而实际推论起来，却又并非如此。任何一个新的时代社会，决不能离开旧的时代社会而来。如背负过去、孕育未来的现在，决不是脱离过去、未来而孤立存在的。它不仅与过去有着密切的关系，而且对未来的影响也是直接的。就单个的人而言，站在成人的角度：看过去，有自己的童年，充满欢乐或沧桑凄楚；看未来，有自己即将到来的老年，可能是鹤发童颜或病魔缠身。欢乐的童年给已成年的你留下的是甜蜜而美好的回忆；沧桑凄楚的童年，留给你的是一种对社会的深刻认识和体悟。同样，现在的你，每一次的努力和奋斗，又将决定你未来的生活境遇及精神状态。单个人的原理扩充于整个世间，处于时间之流中的



**缘起规律告诉我们，
世界上的一切事物，
大至宇宙，小至微尘，
决没有孤立独存
的事物存在。**

万有诸法，同样摆脱不了时间上的延续和纽带关系。

缘起规律告诉我们，世界上的一切事物，大至宇宙，小至微尘，决没有孤立独存的事物存在。事物无论大小，相互之间都有着无限的相对关系和无穷的延续时间。彼此在时空中，有着重重无尽的关系网络。我们现在的存在，是建立在无限的空间与无穷的时间交叉点上。不但



离开时空骨架不能生存，就是离开种种关系同样也难以生存。所以佛法认为诸法的显现是由于关系，诸法的存在同样是由于关系。世间的一切存在，无一不是关系的和合。

一般人误认为佛教宣扬本性皆空，是想让佛教信徒逃避现实，走消极避世的道路。应该说，这是对佛教的一种误解。佛教本质上是崇尚缘起，重视现实生活的。按照世界缘起的法则，我们对现实世界所存在的一切实物，不但不应该轻易否定，而且还要深刻认识它、转变它。也就是所谓的转染成净、转凡成圣，从而真正地找到生命的落脚点和人生流转的关节

点。这种转染成净的方法就是一般所说的修行。修行是不是就要不问世事、闭目塞听呢？当然不是。

《大智度论》说：“涅槃不异世间，世间不异涅槃。涅槃际（际，相当于哲学上的“范畴”）世间际，一际无有异故。菩萨摩訶萨（大菩萨）得是实相故，不厌世间，不乐涅槃。”佛教所主张的修行之道，重点在即世而出世，让人们过一种随顺真理、远离颠倒的正觉生活；那种悲观厌世、无所作为的遁世思想，是一切具足正信的佛教徒所不取的。研究佛法的目的，在于通达缘起法，立足人间，正视现实，认识人生，净化人生，庄严人生；认识世

界，净化世界，庄严世界；万善齐修，四恩总报。

缘起是因果性的普遍法则。一切的存在，是因缘而起的，即因缘条件和合而生起。宇宙人生的一切，彼此相依相待而存在。广泛地说：大如世界，小如微尘，一花一草，无不是缘起；扼要地说：佛教的缘起论是以有情生生不已的存在为中心。缘起之理并非知识领域所能诠释，如果想用知识去了解缘起的价值，无异于隔靴搔痒。必须实际去修证体验，才能体悟充塞宇宙人生的缘起道理。

 曲日

/ 本寺活动



寺院活动

托钵暨僧法会

1月1日 (农历十二月初二)
上午8时至中午12时
地点: 大悲殿
供僧礼盒: \$60, \$188, \$388

吉祥斋天法会

1月1日 (农历十二月初二)
上午6时至8时
地点: 无相殿
法会赞助: \$10, \$20, \$50
供品赞助: 金玉满堂 (\$28)
福寿安康 (\$38)

2月6日 (农历正月初九)
上午7时至9时 (有待确定)
地点: 无相殿
供品赞助: 礼篮 (\$88)

虔礼《金刚宝忏》

1月1日 (农历十二月初二)
下午1时30分至4时30分
地点: 大悲殿

大悲忏法会

1月26日 | 2月24日 | 3月26日
(有待确定) | 4月24日
(每逢农历廿七日)
上午10时至11时30分
地点: 大悲殿

大年除夕闻钟声: 叩钟偈 · 早课 · 礼祖

1月28日至29日
(大年除夕至正月初一)
晚上11时30分至凌晨1时
地点: 大悲殿

农历新年如意灯 — 亮灯日期

1月28日至2月12日
(大年除夕至正月十五)
晚上7时至10时
地点: 大悲殿与光明殿

农历新年如意灯法会

2月8日 (农历正月十一)
上午10时至11时
地点: 大悲殿
费用: 每盏 \$50挂于大悲殿
(个人/合家)
每盏 \$338挂于光明殿
(公司宝号/合家)

线上念诵观世音菩萨圣号

2月28日至3月28日
(二月初一至廿九)
诚心念诵 “南无观世音菩萨”

2025短期出家

男众: 沙弥十戒
女众: 八关斋戒

3月6日至12日
请浏览kmspks.org查看活动内容。

佛教礼仪班 — 中文 (有待确定)

3月15日 (农历二月十六)
上午9时至11时
地点: 聚缘坊

三皈五戒预备班 — 中文 (有待确定)

3月15日 (农历二月十六)
下午1时至3时
地点: 聚缘坊

授三皈五戒典礼 (有待确定)

3月16日 (农历二月十七)
中午12时至下午2时30分
地点: 无相殿

观世音菩萨圣诞法会

3月18日 (农历二月十九)
上午10时至11时30分
地点: 大悲殿

寺院生活体验 (3至14天)

请浏览kmspks.org查看活动内容。

短期静修 (1个月至1年)

请浏览kmspks.org查看活动内容。



禅学入门

舒心 · 正念 · 静坐班 (有待确定)

2月开始新课程
下午2时至3时30分
晚上7时45分至9时15分
地点: 般若禅堂
费用: \$30
正念禅修 (有待确定)
地点: 般若禅堂
费用: \$30



佛学课程

普觉中文佛学班

晚上7时30分至9时
地点: 宏船老和尚纪念馆 | 一楼课室
费用: \$110 (每学年)
请浏览 kmspks.org/dharma
查看详细课程内容。

第一学年

2月18日至11月4日 (每逢星期二)

第二学年

2月17日至11月10日 (每逢星期一)

第三学年

2月13日至11月6日 (每逢星期四)

佛经解读 (地藏经)

2月19日至11月5日 (每逢星期三)
晚上7时30分至9时
地点: 宏船老和尚纪念馆 | 一楼课室
费用: \$110

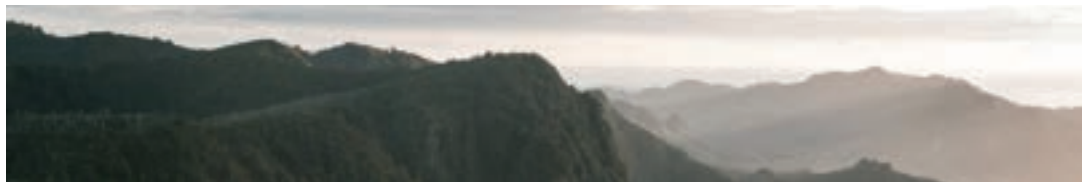
忏悔法门 (梁皇宝忏)

2月18日至11月4日 (每逢星期二)
晚上7时30分至9时
地点: 宏船老和尚纪念馆 | 一楼课室
费用: \$110

佛法系列课程 (单元一):

正信的佛教

2月16日至3月23日 (星期日)
上午9时30分至11时
地点: 宏船老和尚纪念馆 | 一楼课室
费用: \$25



报名方式

欢迎浏览
kmspks.org
kmspks.org/activities/

接待处
9am — 4pm
(午休: 11.30am — 12.30pm)

普觉坊
11.30am — 6pm
(Bras Basah Complex #03-39)



社区活动

社区活动 ▶

农历新年 · 现场挥春

1月4日至5日
上午10时至下午1时
地点: 斋堂外
费用: 随缘乐捐

农历新年 · 书法练字

1月11日与18日
上午8时30分至10时30分
地点: 宏船老和尚纪念堂, 三楼课室
费用: \$38

成人书法班 · 楷书 (第一学期)

2月8日至5月17日 (每逢星期六)
A组: 上午8时30分至10时
B组: 上午10时至11时30分
地点: 宏船老和尚纪念堂, 三楼课室
费用: \$160

捐血活动

2月9日
上午9时至下午3时
地点: 无相殿
联络: 新加坡红十字会 redcross.sg
电话: 6220 0183

弟子规 · 亲子班 (第一学期)

2月9日至5月18日 (每逢星期日)
下午1时至3时
地点: 宏船老和尚纪念堂, 三楼课室
费用: \$20

生命救援: 简化版CPR+AED技能学习

2月15日
上午9时30分至11时
地点: 宏船老和尚纪念堂, 一楼课室

茶艺初级课程 (第一学期) (有待确定)

2月22日至3月15日 (每逢星期六)
上午9时至11时
费用: \$86

茶艺中级课程 (第一学期) (有待确定)

4月12日至5月3日 (每逢星期六)
上午9时至11时
费用: \$86

心悦康龄 ▶

我们一起动一动

3月17日至6月30日
上午9时30分至10时30分
地点: 宏船老和尚纪念堂, 三楼课室

健康舞蹈操

学期一: 3月4日至5月27日
(每逢星期二)
下午1时至2时30分

乐龄基础声乐课

2月20日至4月17日
上午10时至11时
地点: 光明青年中心

辅导关怀 ▶

辅导与社会服务

星期一至星期日 (公共假日除外)
上午9时至下午4时
地点: 宏船老和尚纪念堂
(所有辅导咨询者, 请以电话或电邮方式进行预约, 严禁无预约到访。)



普觉坊活动

普觉坊书法班

1月9日至3月27日
4月3日至6月12日 (每逢星期四)
下午3时至5时
晚上 7时至9时
费用: \$165 (10堂课)
材料费: \$27

跟自己做朋友

2月17日与24日
下午2时至5时
费用: \$45 (2堂课)

人生故事书工作坊

2月23日
3月2日、9日、16日、23日
上午10时至中午12时30分
费用: \$125 (5堂课)

“活得好, 老得好” — 营养健康管理课程 (双语实体体验课程)

3月9日及23日
下午2时至6时
费用: \$190 (2堂课)

线上乐龄基础佛学班

3月20日
下午2时至3时30分
免费, 欢迎随喜乐捐



环境保护

修福轩

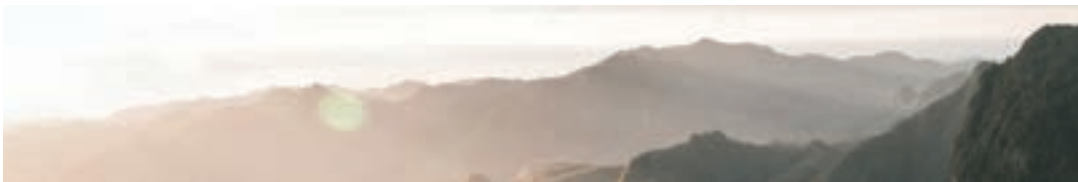
星期一至星期天
上午10时至下午3时
地点: 斋堂外

义卖站

1月26日 | 2月24日 |
3月26日 | 4月4日 & 24日
上午9时至中午1时30分
地点: 宏船老和尚纪念堂 | 二楼

修福站 — 环保物品回收

上午9时至下午4时
地点: 宏船老和尚纪念堂
回收物品: 金属 / 衣服和背包 / 铝罐
纸张 (书籍, 报纸, 杂志, 纸皮)



更多法会与活动
详情欢迎联系

☎ 6849 5326 | sed@kmspks.org
☎ 6849 5346 | meditationhall@kmspks.org
☎ 6849 5345 | ded@kmspks.org
☎ 6849 5300 | gratitude@kmspks.org

☎ 6849 5359 / 6849 5317 | community@kmspks.org
6849 5339 | joyousheart@kmspks.org
6849 5351 | counselling@kmspks.org
☎ 6336 5067 | awarenesshub@kmspks.org

活动日期、时间与地点将有所变动。以上详情已在印刷前确定更新。
请浏览kmspks.org以获取最新资讯。



MONASTERY EVENTS

Alms and Sangha Offering

1 Jan | 8am to noon
Venue: Hall of Great Compassion
Sangha Package Sponsorship: \$60, \$188, \$388

Offering to Buddha and Celestial Beings

1 Jan
6am to 8am
Venue: Hall of No Form
Puja Sponsorship: \$10, \$20, \$50
Offering Items Sponsorship: \$28, \$38

6 Feb
7am to 9am (TBC)
Venue: Hall of No Form
Offering Items Sponsorship: \$88

The Great Diamond Gem Repentance

1 Jan
1.30pm to 4.30pm
Venue: Hall of Great Compassion

Lunar 27th Great Compassion Repentance Puja

26 Jan | 24 Feb | 26 Mar (TBC) | 24 Apr
10am to 11.30am
Venue: Hall of Great Compassion

Chinese New Year Bell Resonance

28 to 29 Jan
11.30pm to 1am
Venue: Hall of Great Compassion

Online Pledge of Avalokiteshvara Bodhisattva Name Chant

28 Feb to 28 Mar
Recite the sacred chant of "Namo Guan Shi Yin Pu Sa"

2025 Short-term Novitiate Retreat For Males: Sāmanera Ten Precepts For Females: Layperson Eight Precepts

6 to 12 Mar
Please visit kmspks.org for more information.

Buddhist Etiquette Class — Mandarin (TBC)

15 Mar | 9am to 11am
Venue: Ju Yuan Fang

3 Refuge 5 Precepts Preparatory Class — Mandarin (TBC)

15 Mar | 1pm to 3pm
Venue: Ju Yuan Fang

3 Refuge 5 Precepts Ceremony (TBC)

16 Mar | Noon to 2.30pm
Venue: Hall of No Form

Birthday of Avalokiteshvara Bodhisattva — The Great Compassion Puja

18 Mar
10am to 11.30am
Venue: Hall of Great Compassion

Temple Stay (3 to 14 days)

Please visit kmspks.org for more information.

Short-term Retreat (1 month to a year)

Please visit kmspks.org for more information.



MEDITATION

Living in the Modern World with Love and Compassion (TBC)

1 Jan | 10am to 4pm

Relaxation and Mindfulness Meditation (TBC)

New run in Feb
2pm to 3.30pm
7.45pm to 9.15pm
Venue: Prajna Meditation Hall
Fee: \$30

Mindfulness Meditation Group Practice (TBC)

Venue: Prajna Meditation Hall
Fee: \$30

Self-Practice Meditation

22, 29 Dec | 5, 12 Jan
2pm to 4pm
Venue: Prajna Meditation Hall, Level 2



DHARMA CLASSES

2025 English Buddhism Course (Year 1 to 3)

7.30pm to 9pm
Venue: Ven. Hong Choon Memorial Hall, Level 1 Classroom
Fee: \$110 (per year course)
Please visit kmspks.org/dharma for detailed courses information.

Year 1

17 Feb to 10 Nov (every Monday)

Year 2

19 Feb to 5 Nov (every Wednesday)

Year 3

27 Feb to 30 Oct (on Thursdays, refer to lessons schedule)

Saturday Cultivation Practice

22 Feb | 29 Mar | 26 Apr | 31 May
8.30am to 11am
Venue: Ven. Hong Choon Memorial Hall, Level 1 Classroom
Fee: \$40



COMMUNITY

General ▶

Be A Samaritan Workshop

18 Jan
9.30am to 11.30am
Venue: Ven. Hong Choon Memorial Hall, Level 3 Classroom

Blood Donation Drive 2025

9 Feb
9am to 3pm
Venue: Hall of No Form
Contact: Singapore Red Cross at 6220 0183 or visit redcross.sg

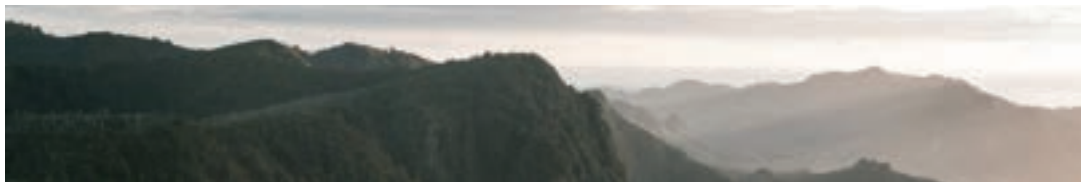
Simplified CPR+AED Workshop

15 Feb
9.30am to 11am
Venue: Ven. Hong Choon Memorial Hall, Level 1 Classroom

Joyous Heart ▶

Age Well Everyday (13th Run)

12 Feb to 14 Jun (every Wednesday)
9am to 11.30am
Venue: Ven. Hong Choon Memorial Hall, Level 3



REGISTRATION

Online
kmspks.org
kmspks.org/activities/

KMSPKS Reception Office
9am to 4pm
(Lunch break: 11.30am to 12.30pm)

Awareness Hub
11.30am to 6pm
(Bras Basah Complex #03-39)

Well-being ▶**Mental Health Matters: Caregiver Stress Syndrome**

12 Jan
10am to noon
Venue: Ju Yuan Fang

Counselling and Social Service

Monday to Sunday
(excluding public holidays)
9am to 4pm
Venue: Ven. Hong Choon Memorial Hall
* No walk-ins allowed. Strictly by appointment only.

**AWARENESS HUB****CHILDREN ▶****Children's Art Class**

18 Jan to 29 Mar
5 Apr to 14 Jun (every Saturday)
2pm to 3.30pm
Fee: \$65 per pax for 10 sessions

WELLNESS ▶**Mindfulness — Living in the Present Moment**

10, 17 Jan & 7, 14 Feb
7pm to 9pm
Fee: \$164 per pax for 4 sessions

"Live Well, Age Well" — Nutri-health Management Course (Bilingual physical experiential course)

9 & 23 Mar (every Sunday)
2pm to 6pm
Fee: \$190 per pax for 2 sessions

Mindfulness Based Stress Reduction

7, 14, 21, 28 Mar
4, 11, 25 Apr
2 May
7pm to 9.30pm
Retreat: 18 Apr | 9.30am to 4pm
Fee: \$400 per pax for 8 sessions, includes 1 full-day retreat

Seniors CNY Art

8, 15 Jan
1.30pm to 3pm
Free. Donations are welcomed

Seniors Vesak Art

23, 30 Apr & 7 May
1.30pm to 3pm
Free. Donations are welcomed

YOGA ▶**Hatha Yoga****Monday Class:**

17 Feb to 28 Apr
6.45pm to 8.15pm
Fee: \$184 per pax for 10 sessions
Walk in: \$27 per session

Wednesday Class:

5 Mar to 7 May
6.30pm to 7.45pm
7.45pm to 9pm
Fee: \$174 per pax for 10 sessions
Walk in: \$25 per session

Saturday Class:

1 Mar to 3 May
9.30am to 11am
Fee: \$184 per pax for 10 sessions
Walk in: \$27 per session

Hatha Gentle Yoga**Tuesday Class:**

11 Mar to 13 May
2.30pm to 4pm
Fee: \$164 per pax for 10 sessions
Walk in: \$24 per session

Friday Class:

28 Mar to 6 Jun
2.30pm to 4pm
Fee: \$164 per pax for 10 sessions
Walk in: \$24 per session

Beginners Hatha Yoga**Friday Class:**

28 Mar to 6 Jun
11am to 12.15pm
Fee: \$174 per pax for 10 sessions
Walk in: \$25 per session

Saturday Class:

1 Mar to 3 May
6.30pm to 8pm
Fee: \$184 per pax for 10 sessions
Walk in: \$27 per session

Yin Yoga**Sunday Class:**

5 Jan to 30 Mar
6 Apr to 29 Jun
3pm to 4.15pm
Fee: \$174 per pax for 10 sessions
Walk in: \$25 per session

Tuesday Class:

7 Jan to 3 Jun
6.30pm to 7.45pm
Fee: \$174 per pax for 10 sessions
Walk in: \$25 per session

Yoga for Seniors**Thursday Class:**

20 Mar to 29 May
10.30am to 11.30am
Fee: \$124 per pax for 10 sessions
Walk in: \$17 per session

Relax & Recharge Yoga**Tuesday Class:**

11 Mar to 13 May
12.20pm to 1.20pm
Fee: \$164 per pax for 10 sessions
Walk in: \$24 per session

**GREENISM****Gratitude Shop**

Monday to Sunday
10am to 3pm
Venue: Ven. Hong Choon Memorial Hall
(outside Dining Hall)

Mobile Kiosk Sale

26 Jan | 24 Feb | 26 Mar | 4 & 24 Apr
9am to 1.30pm
Venue: Ven. Hong Choon Memorial Hall,
Level 2

Gratitude Corner Donation Items

9am to 4pm
Venue: Ven. Hong Choon Memorial Hall
Accepted items:
Paper products (books, newspapers, magazines & cardboard) / metal / clothing and bags / aluminium cans.



For enquiry

6849 5326 | sed@kmspks.org
6849 5346 | meditationhall@kmspks.org
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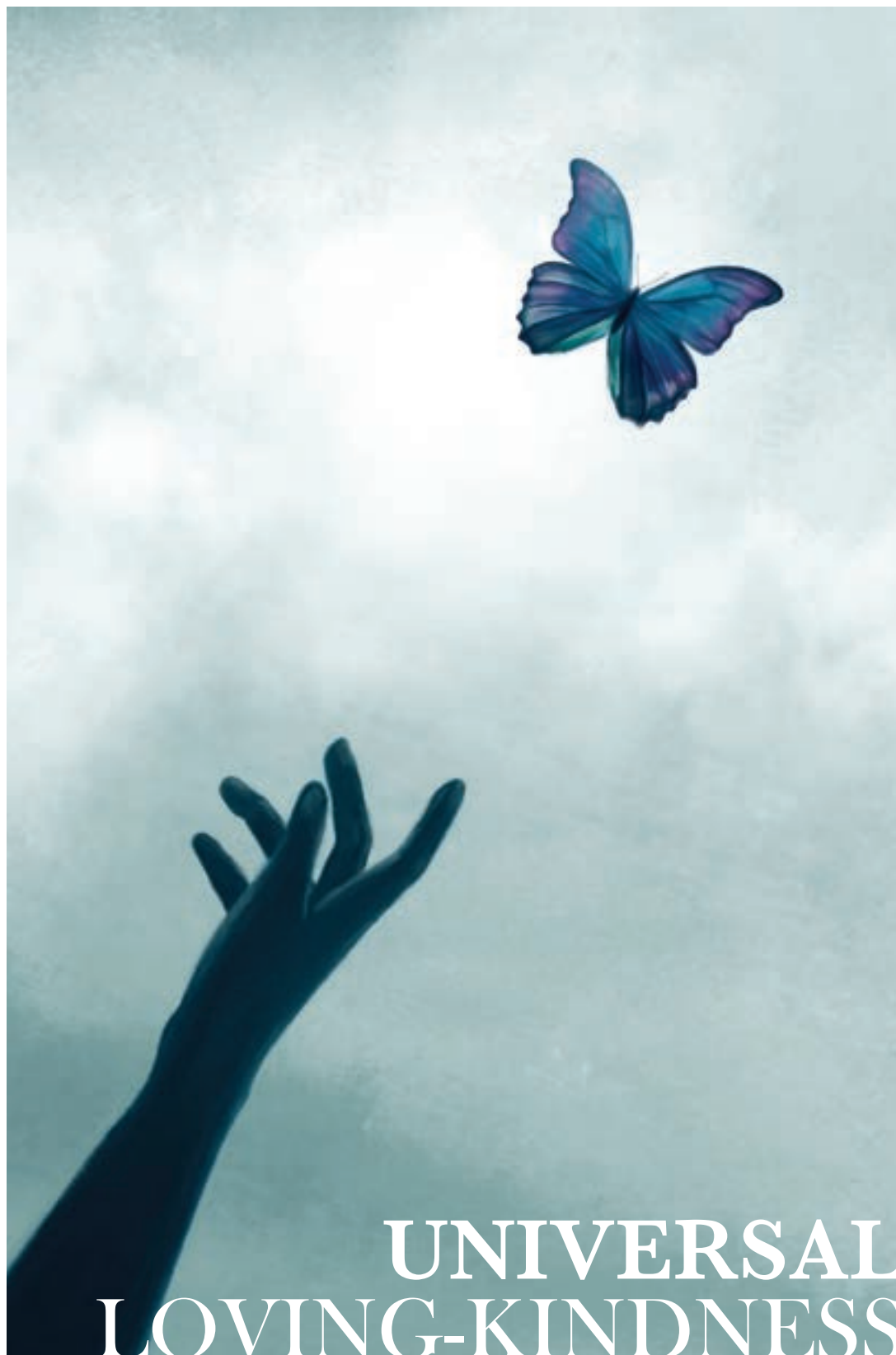
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Mettā, loving-kindness, is an all-inclusive practice. Although liberation comes through letting go of our attachment to the conditioned world, if we concentrate on this alone, the tendency will be to see conditions solely in terms of not being attached to them, or even trying to get rid of them – an excluding, nihilistic attitude. But with mettā, we are relating to all conditioned experiences with an attitude of kindness, accepting things as they are. Consider what this does to the mind as a practice. We contemplate all phenomena, all sentient beings, in terms of loving-kindness rather than in terms of what is best, what is worst, what we like and what we do not like.

Mettā is non-discriminatory. It does not mean liking one thing rather than another. It is not a question of singling out: “I love this person; I don’t love that one.” Ours is a highly critical society; we are brought up to emphasise what is wrong with ourselves, our family and friends, the government, the country, and the world at large, and so we become very conscious of the negative. We see what is wrong with people or things and become obsessed with that and are no longer able to see what is right about them. In practising mettā, however, we

deliberately avoid clinging to faults and weaknesses. We are not blind to them, we are not promoting them; we maintain an attitude of kindness and patience towards defects in ourselves and in others.

We can have mettā for that very feeling – an attitude of kindness rather than criticism.

In contemplating the law of karma, we realise that it is not a matter of, for example, seeking revenge for the victim but of practising mettā and forgiveness for the victimiser – because, truly, the most unfortunate of all is the victimiser. There is justice in the world. If we do wrong, we may not be discovered and punished by society, but we do not get away with things. We must be reborn again and again until we resolve our karma. We do not know how many lifetimes we have had so far, but here we are in this incarnation, with our particular character and karmic tendencies. We have had the good fortune to come across the Dharma, and so we have been given great gifts with which to resolve things. But how many people have such opportunities? Considering the billions who now live on this planet, there really are very few who have that chance.

The urge to seek revenge is a common human reaction, but in terms of the law of karma we can contemplate it and ask, “Is that really how I want to conduct my life? Isn’t it better to forgive and to develop compassion towards all sentient beings – demonic, angelic, whatever they may be?” Where we can get confused is when we have idealistic concepts of what we should be: “I shouldn’t want to get my own back, I shouldn’t have vengeful feelings for victimisers. I should have mettā for them!” Then we might feel, “No, I can’t, it’s too hard. I can have mettā for everyone else, but not that person. He’s totally hateful.” But we can have mettā for that very feeling – an attitude of kindness rather than criticism. We know it for what it is; we do not indulge it or repress it, we are simply patient with that particular state as it is in the present moment.

The basic pattern of Theravada Buddhist practice is dāna, sīla, bhāvanā – generosity, morality and meditation. Dāna means simply that one tries to be a generous person, not selfish, able to share what one has with others; this is the basis for being a good human being. Generosity is highly developed in countries such as Thailand; and in general, Thai people like themselves rather than hate themselves – as

many of us seem to do in the West. Generosity is, of itself, better than mean-heartedness. There is a joyfulness to it; sharing brings gladness into our lives. With *sīla*, morality, there are precepts to be kept, and actions to refrain from. As we practise this, we learn to take responsibility for our actions and speech. The two together, *dāna* and *sīla*, bring us a sense of self-respect. Then there is meditation, *bhāvanā*, through which we begin to relinquish all the delusions we have about the “self”. The whole process is one of purification. As we meditate, we can even be glad when unpleasant states keep coming up.

In that willingness to let things be what they are, we liberate ourselves from them.

By having *mettā* for these wretched creatures we lock away inside ourselves, we are opening the door of the prison. We are letting them go, but it is out of compassion rather than the desire to be rid of them. If we contemplate it in this way, these things can be accepted, because we are looking at them with wisdom, rather than seeing them as “me” and “my problems”. As long as they are “mine”, I can only hate myself for thinking or feeling that way.

We are not trying to say an unpleasant state is something it is not, but with *mettā* we allow it to just be. We are willing to be with it, and as its nature is impermanent it does not stay. In that willingness to let things be what they are, we liberate ourselves from them. As we become increasingly skilful at releasing these habits, there is a sense of lightness because the heart is not burdened by guilt, dislike, blame and all the rest. In the Western world especially, it is very important to develop this attitude of patience and non-aversion to everything about ourselves: our fears and desires, our emotional habits, our sicknesses, our physical aches and pains; non-aversion to all the mental and physical phenomena we experience, non-aversion to arthritis, cancer, crumbling bones, old age, all the rest of it. This does not mean we do not try to heal the body. To do so comes quite naturally and we do the best we can. Trying to make the body feel well can be an act of loving-kindness towards it. But to hate the body because it is sick or painful or old leads to misery and is an obstruction to spiritual development. Practice is always in the present. Noting our experience, seeing it clearly, is in the present. We begin where we are now. We need to trust more in liberation in the present.

Meditating on impermanence helps us to break out of the assumption that somehow things should be fixed in an ideal state.

By reminding ourselves to have *mettā* for the negative feelings we experience — not thinking about them or analysing them, but by going to the place they are felt in the body or to the mental quality and really embracing that — by being willing to feel those particular emotions, feelings become bearable. By changing our attitude to one of acceptance and interest rather than rejection and wanting to get rid of them, we find that they are things we can tolerate. Eventually they cease on their own, for all conditions are impermanent. We are changing our attitude from, “I don’t like this in myself, I want to get rid of it”, to “Oh, so this is what I’m feeling”, with patience and a willingness to experience what is in the present moment. This willingness to feel emotions like jealousy or anxiety enables us to take an interest in them as experiences, knowing that the awareness itself is neither worry nor angry, and it is not the condition that is present. We start to develop confidence in this

state of pure awareness. Through that patient attitude, the conditioned realm stops being an endless struggle to control or get rid of things. More and more there is a sense of resting in the silence of the mind, in that pure state of being in the present.

In terms of Dharma, it is not a question of justifying our weaknesses; it is not some kind of cop-out. It is understanding that this is the nature of humanity, it is how things are. We are not ideals. Ideals are static, pure, and unchanging, yet we hold to them as how things should be and despise ourselves because we cannot be an ideal. But when we contemplate ourselves in terms of Dharma we see that the body, the feelings, the consciousness, are all constantly changing. We have so many things to deal with: there are the instinctual drives of our basic animal nature — the need for food, for survival, and so forth — then our whole emotional range, and all the different things that have happened to us or that we have done. We tend to be so involved with life and to interpret it all in a very personal way. Sexual desire, for instance, becomes a personal problem rather than a natural energy that comes simply from having a body. The natural state of the body is soft, with blood coursing through it; it has nerves and various bodily



functions, and we have to live with it. It is not a cold, sculpted piece of marble that holds its beauty under all conditions. We have to bear the changing and ageing of this body and the world around us. That is why meditating on impermanence helps us to break out of the assumption that somehow things should be fixed in an ideal state.

Through seeing the impermanence in things and understanding that in this realm there can be no such thing as perfection, we begin to realise we do not have to try to control life, to force it to fit our fixed ideas. To attempt to do that is exhausting

and debilitating. When we realise there is no need to do it, we can begin to have this sense of flowing with life, and then we feel, “This is my path, these conditions I experience are my karma and I’ll work with them”, rather than thinking, “Oh, these conditions shouldn’t be happening, I shouldn’t have them. They’re an obstruction to my path.”

 **Ajahn Sumedho**

*Excerpt from: “Ajahn Sumedho
Volume 5 – The Wheel of Truth”*

● have been meditating with Kong Meng San Phor Kark See Monastery for the past seven years and I have continued to do so regularly.

● Some friends scoff at me for going back to the so-called beginner's class conducted by Venerable Kwang Sheng, Abbot of the Monastery, again and again. Surely, by now, I should have mastered the rudiments and moved on to a course conducted by a Master in order to move my meditation to a higher plane, some of them argue.

● As one friend puts it, what is the point of repeatedly going to a lesson where the Abbot spends the first 10 minutes or so, relating some anecdotes and then telling the participants to imagine “relaxing” the various parts of their bodies? In her case, she felt that she had sufficiently mastered Ven. Kwang Sheng's teachings in a few lessons, and there was nothing further to look forward to.

● But that is really beside the point for me.

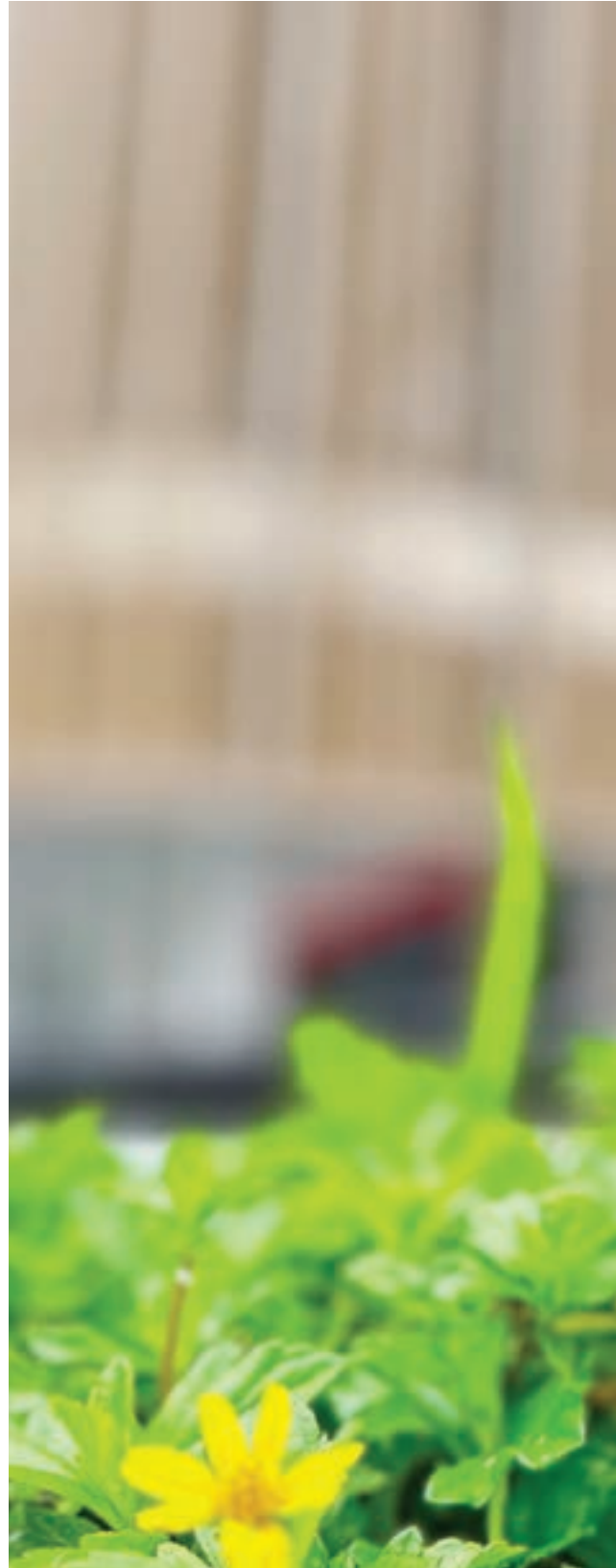
● I enjoy losing myself within the anonymity of a big crowd. Seeing others seated quietly and meditating makes me want to do the same too. So, there is safety in numbers. The camaraderie of like-minded participants — from beginners to seasoned practitioners — is also a big appeal, it generates a lot of positive feelings.

● **Breathing deeply is intoxicating.
It makes me feel the life inside me
and makes me relish the joy of living.**

● After seven years, I still find Ven. Kwang Sheng's anecdotes refreshing. He rarely repeats them and I have learnt a lot from the stories he tells us. I also agree with one of Abbot's observations — that no achievement is an achievement in itself — even though I am, as one friend puts it, retained at the beginner's level class after class.

● I did not have much of an expectation on the benefits I would reap from meditation at the start of my journey, and I am grateful for what I have attained so far.

● One friend, whom I had not seen in decades, said I look radiant and younger than my age. He observes that I now speak more softly, I walk more gently and I am a lot more thoughtful in my interactions with others. It reminds me of yet another of Ven. Kwang Sheng's observations — that a person, who practises meditation regularly, becomes more “优雅”, or graceful in Chinese.





Enriching my life with
Meditation



But attaining the fruits of meditation needs time, effort and considerable discipline. In an age of instant gratification where people have come to expect immediate rewards for any investment they put in, this may be a tall order.

TAKING THREE DEEP BREATHS

Still, there are benefits which a beginner will be able to enjoy almost immediately. Ven. Kwang Sheng always starts his meditation lessons by telling participants to take three deep breaths. I could still remember the first time I did it, engulfed as I was by the deep silence of the meditation hall and listening to my breath as I did so.

As we acknowledge our thoughts, we become more in tune with our feelings and this makes it easier for us to move past them.

Breathing deeply is intoxicating. It makes me feel the life inside me and makes me relish the joy of living. Truly, this is one of life's greatest pleasures and we do not even have to pay for it.

Deep breathing has become a regular habit for me. I try to start the day by silently sitting cross-legged in bed and

listening to the rhythm of my breath for 30 minutes or so. Whenever I can find a short break during the day, I will take a deep breath and feel the air going deep inside my lungs. It has a calming effect as I focus on my breath.

In practising this exercise over a long period of time, I find that I am able not only to relax, but have also become more aware of myself and handle more purposefully the task at hand.

Since I have an inquiring mind, I want to know why there is a beneficial effect. I read that mindful breathing calms our bodies' nervous systems by increasing the flow of oxygen into our brains

and the rest of our bodies. It releases positive neurohormones such as oxytocin and vasopressin which relax our minds and our bodies.

THE MONKEY'S MIND

One of the biggest challenges which a meditation practitioner faces is the profusion of stray thoughts as one closes his eyes to do his meditation. In fact, some will even argue that if you know your thoughts are wondering, that means you are meditating. They liken the mind to a wild monkey jumping all over the place.

Ven. Kwang Sheng mentioned that when he was young, he tried to fight these thoughts as they arose, and it was injurious. He teaches that to tame the monkey mind, we need only to be aware of the stray thoughts as they emerge, and not try to avoid or resist them. As we acknowledge our thoughts, we become more in tune with our feelings and this makes it easier for us to move past them.

Indeed, I find this to be true. As I become aware of the intrusive thought, it soon goes away, and I am able to bring my mind back to the present. There is an unintentional benefit: I find that when I now face a crisis, I can confront it calmly and look at it in a detached manner, despite encountering pressure from various quarters. This

enables me to resolve the most critical issues first without getting sidelined by non-essential concerns.

COMBATING DEPRESSION

In class, Ven. Kwang Sheng would teach us to calm our minds at the start of meditation by relaxing the various parts of our bodies starting from the brain right down to the legs.

When I first started doing so, I questioned the usefulness of such a practice. I could not see my brain or any of my organs and I wondered how I was going to make them relax.

Often, we are not aware of how our behaviour can hurt other people's feelings. But when we start contemplating about ourselves, we see the monster in us as viewed by others.

But bringing awareness to different parts of the body allows us to uncover areas which may be causing us stress and hinder us from achieving calmness in the mind. It also dawned on me that as I do a mental scan of my body, I am looking at myself from a third person's perspective.

Perhaps, that is one reason why my re-connected

friend thinks I now behave differently.

Often, we are not aware of how our behaviour can hurt other people's feelings. But when we start contemplating about ourselves, we see the monster in us as viewed by others. This makes us want to get rid of the monster, to be a better person and to get cherished by those around us.

And in contemplating ourselves, many of us will find that we are living somebody else's life, as we try to live up to the expectations of our parents, spouses and bosses. Small wonder then that these people meander through life, feeling very unhappy, stuck in jobs which give them no pleasure, and yet unable to figure out what they really want to do with their lives.

Our very competitive society also measures success in terms of material wealth and the power which a person can exert over others. For many years, I achieved a small measure of both as a stock market columnist, writing about the great and mighty — billionaires, bank bosses, government ministers and heads of state — as I walked among them.

But it is the ability to connect to my inner-self — to know that this existence

as a columnist only marked a temporary phase of my life — that I was able to walk away from it all, when it finally ended with my retirement, feeling none the worse for it.

I cringe as I look at now one-time colleagues still clinging precariously to their perch, unwilling to retire, as this would mean giving up the perks which come with the job even though they are well past retirement age. And when the curtains finally drop, some would sink into deep depression after losing the trappings of power. Others develop an incurable illness or suffer a stroke, and die soon after, not enjoying the fruits of working hard most of their adult lives.

By meditating regularly, we allow the muddy sediment to settle so that the mind can become clear again.

If only they stop to contemplate and listen to their inner self, they may find the latter part of their lives a lot more meaningful and rewarding.

WALKING MEDITATION

Based on the meditation practices developed in other places, Ven. Kwang Sheng encourages us to do 20 minutes of walking meditation after we had sat for half an hour or so, for our usual meditation.

Walking slowly and deliberately while observing our footfall is an art. It makes us aware not only of the manner in which our feet interact with the floor. It also trains our senses to feel what is around us.

As a writer, I sometimes experience what is known as a writer's block, as I find myself struggling to string words together in order to express my ideas. But merely standing up and then taking a walk in a measured and deliberate manner would often help to break the gridlock. It relieves the tension and enables me to find my voice again.

Walking barefooted on the beach or on a grass



patch in the park early in the morning while doing walking meditation is even better. Somehow, it connects me to nature and relish once again how great it is to be alive.

CONCLUSION

I recently turned 63. Even though more than half of my life has now passed, I can feel that chirpy young man inside me, still looking forward to each passing day, and grateful for all the blessings that come his way.

At a recent breakfast with a group of fellow Taichi brethren, I was surprised to learn that I was the only person that was not taking medication for high blood pressure. As a cynical old journalist, it would be tough for me to accept any assertions at face value. Show me the proof, I would say.

In the case of meditation, one touted benefit is the ability to lower the blood pressure. I decided to experiment with myself by practising deep breathing and measuring the blood pressure before and after, doing so.

What I noticed is that the blood pressure did drop by 5 to 10mmHg after doing deep breathing, not impressive enough for someone who is already hypertensive. But in my case, this observation gives me yet another incentive to continue doing deep breath meditation if only to keep my blood pressure on an even keel.

As age catches up, one other worry is the possibility of getting dementia. Sometimes, the mind is likened to a pool of muddy water, polluted by the massive overflow of

information that pervades the modern era. By meditating regularly, we allow the muddy sediment to settle so that the mind can become clear again.

I have noticed that great monks like the Reverend Hsing Yun of Taiwan's Fo Guang Shan Temple lived well past 90, staying mentally active right till the day they passed on. Perhaps, meditation can also keep dementia at bay as it cleanses our minds from the defilements caused by information overload in the modern age.

 Goh Eng Yeow

Goh Eng Yeow is a retired journalist and a student of Venerable Kwang Sheng's Mindfulness and Meditation Class.



"Reflections of the Quiet Mind" centres on Venerable Kwang Sheng's meditation journey and teachings. It features a rich compilation of reflections from his students, chronicling their experiences and insights.

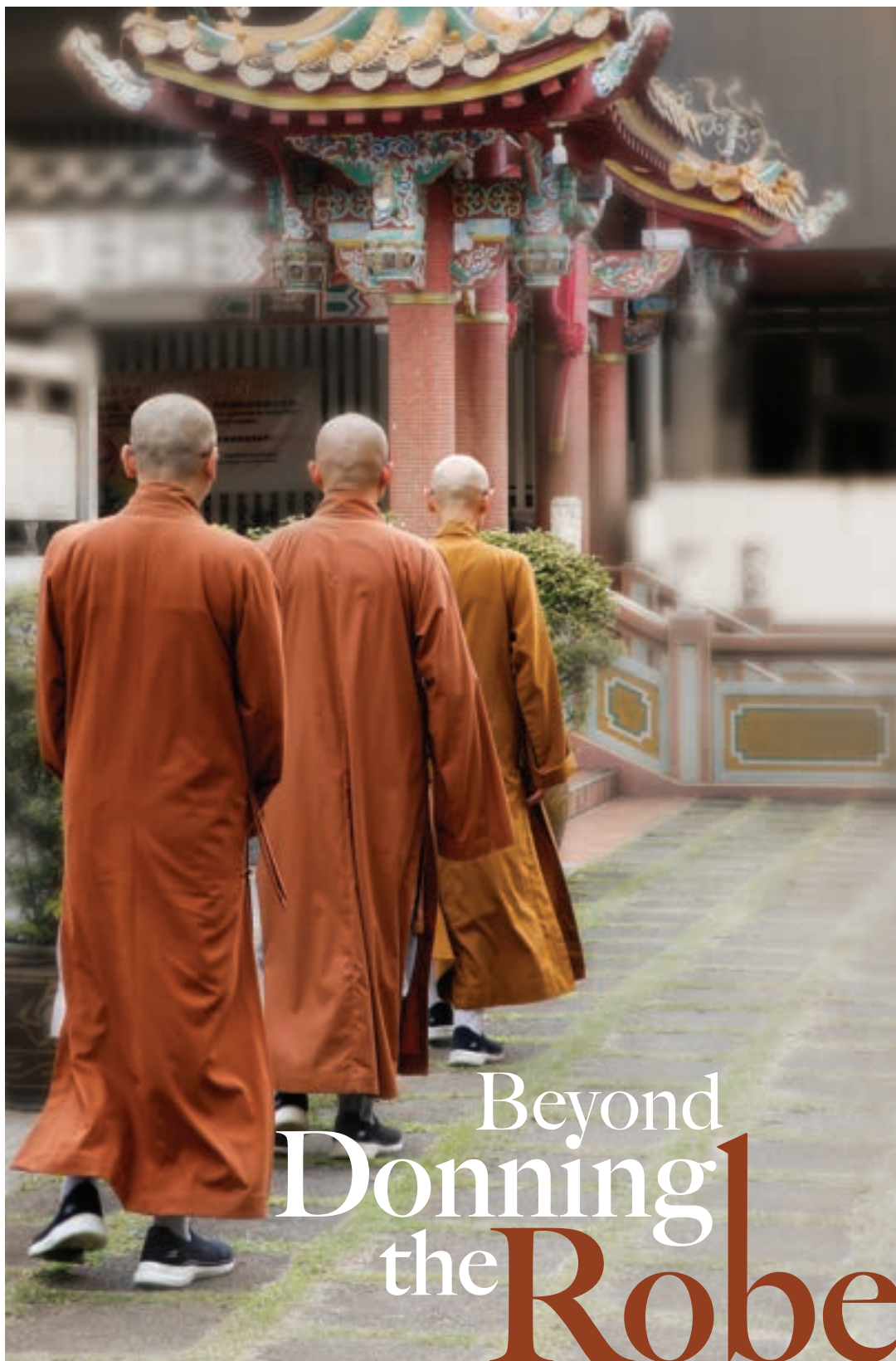
This book is a collective work which highlights Venerable Kwang Sheng's profound influence and the impact of his meditation practice on others. It also serves as a guide to benefit anyone in search of inner tranquillity.

The book simplifies meditation, presenting it in a way that is both comprehensive and easy to adopt, regardless of whether you are new to the practice or a seasoned meditator. It blends the timeless teachings of the Buddha with practical insights for contemporary living,

providing advice that can easily be related to our daily lives, and helping readers to cultivate a calm and balanced mind.

You may obtain a complimentary physical copy of this book from Kong Meng San Phor Kark See Monastery or simply download the e-book at kmspks.org/awakenonline.





Beyond
Donning
the Robe

In a world filled with material pursuits and distractions, many seek deeper meaning and purpose. For some, monkhood offers a fulfilling path of service, compassion, and spiritual growth. We spoke with three resident monks from Kong Meng San Phor Kark See Monastery (KMSPKS) — Venerable Shi Chuan Hang, Venerable Shi Chuan Sheng, and Venerable Shi Chuan Jia — to uncover the true fruits of monkhood and the unique experiences that have shaped their lives.

Ven. Chuan Sheng reflects on how his life unfolded in phases, with his early career and personal ambitions dominating his 20s and 30s. It was not until his 40s that he began integrating Buddhism into his daily life, ultimately leaving behind a 26-year academic career to fully immerse himself in spiritual development. “I was inspired by the experience I had during a KMSPKS short-term novice retreat in Bodhgaya and decided to explore the possibility of becoming a monk at KMSPKS,” he shares.

Ven. Chuan Jia accentuates that the Buddha’s teachings were key to his decision to ordain. “The Buddha’s teachings on the Four Noble Truths, Dependent Origination and the Three Marks of Existence enabled me to perceive

the truth of life clearly. I have witnessed how the teachings and wisdom of the Buddha helped laypeople overcome their struggles,” he explains. For him, meditation transformed his life, calmed his mind and sparked creativity, making ordination an opportunity to serve others and lead a meaningful life. His smooth transition into monastic life stemmed from his extensive preparation, which included regular retreats and adopting monk-like practices.

Inspired by Dharma talks, Ven. Chuan Hang developed a deep connection to monastic life through temple visits, volunteer work, and meditation classes. Despite societal misconceptions about monastic life, particularly the notion of isolation, he embraced the path with determination, motivated by his father’s words: “Be strong, never give up easily.” The strict discipline of the Vinaya (monastic code) became a source of support, guiding him towards a deeper spiritual practice.

Each Venerable faced societal expectations and personal hurdles when deciding to ordain. Ven. Chuan Jia describes his decision as deeply personal, influenced more by his inner calling than by family or friends. “I believe we are the

/ DID YOU KNOW

architects of our future, so my intention to ordain was personal and private. I sought guidance from other monastics, whose insights on preparing for and navigating monastic life were invaluable,” he reflects. Although his family, especially his mother, initially struggled with his decision, he believes the calling to serve as a monk is “truly priceless”.

Similarly, Ven. Chuan Sheng worried about leaving his ageing parents behind but found peace of mind through the support of his siblings. Ven. Chuan Hang highlights that one of his greatest challenges was letting go of attachments, particularly to family and career. He notes, “The struggle is often internal — questioning whether you are truly ready to leave everything behind for the spiritual path.” But through the regular visits to temples, meditation and deep reflection, he found the strength to take the leap.

After ordination, the Venerables' relationships with family and friends evolve but remain important. Ven. Chuan Hang stays connected through visits or messages, offering spiritual support and Dharma teachings while practising compassionate detachment. Ven. Chuan Jia focuses on embodying the Buddha's teachings

to inspire loved ones and friends in their spiritual journeys. Ven. Chuan Sheng nurtures these bonds through phone calls and occasional meetups, ensuring kindness and spiritual care continue after ordination.

Life after ordination brings both challenges and fulfilment. The monks follow a structured routine designed to cultivate mindfulness, compassion and wisdom. Ven. Chuan Hang finds that his daily schedule, centred around meditation, study and service, gives his life a profound sense of purpose. He states, “Joy and fulfilment come from simplicity, mindfulness and the pursuit of wisdom. Living in accordance with the Dharma brings a sense of purpose that transcends the temporary pleasures of lay life.”

Ven. Chuan Sheng shares that his previous simple lifestyle as an academic facilitated a smooth transition into monastic life. With a decade of experience in Buddhist teachings and practices and a vegetarian diet, he faces no major challenges. His days are now filled with mindfulness practice, meditation, and academic responsibilities as the vice-rector of academic affairs at the Buddhist College of Singapore. Yet he still carves out time for personal activities like Tai Chi and nature

walks, emphasising the importance of balancing responsibilities with self-care and spiritual reflection. “Maintaining a balance is crucial for steady progress in spiritual cultivation and avoiding burnout,” he adds.

Ven. Chuan Jia underscores the significance of mindfulness in monastic life, particularly through daily rituals like chanting. He explains that serving others on the Bodhisattva path cultivates “inner” happiness that surpasses external sources. “Serving others is an integral part of a monk's practice,” he states, “Through service, I've realised our deep interconnection with each other and nature. Monkhood isn't about isolating oneself to meditation; personal cultivation is vital, but supporting the community is equally important.”

For those contemplating ordination, the Venerables offer clear advice: “Take time to explore the path thoughtfully.” Ultimately, the decision to ordain is deeply personal and readiness to let go of worldly attachments. Ven. Chuan Hang emphasises the value of short-term retreats and study, while Ven. Chuan Sheng suggests engaging with the monastic community for understanding and seeking support from family and friends during



the decision-making process. Ven. Chuan Jia encourages individuals to explore their options with an open mind, stating, “Reach out to our monastery, spend two to three months living here to experience daily monastic life firsthand.”

Through the reflections of these three monks at KMSPKS, it becomes clear that monkhood offers profound rewards in personal growth, spiritual development and service to others. It is not about escaping life’s challenges but embracing them with wisdom, compassion and mindfulness. As taught in the Samaññaphala Sutta,

the fruits of ordination extend beyond personal liberation — they touch the lives of all beings. For those seeking a deeper purpose in today’s fast-paced world, the monastic path offers a unique opportunity to cultivate inner peace and contribute to the well-being of others.

If you are considering this path, remember that you are not alone. Many have walked it before, and resources, retreats and communities are available to support you. If you feel a calling, explore it further. Give us a call at 6849 5357, our community is here to guide you every step

of the way. Alternatively, you may visit kmspks.org/monkhood to start your journey towards a life of fulfilment, mindfulness and compassion.

KMSPKS will be organising a Short-term Novitiate Retreat from March 6 to 12, 2025. Visit <https://kmspks.org/dharma/novitiate-retreat/> to find out more.



Christina B.

换着僧袍



在这个纷繁复杂、物欲横流的社会里，许多人都希望了脱无常，转迷为悟。对一些人而言，出家是一条迈向慈悲、智慧与开悟的殊胜之道。为此，我们采访了光明山普觉禅寺的三位常住法师——传圣法师、传航法师和传嘉法师，带您一同深入了解他们出家修行的心路历程，探寻僧伽生活的真实体悟。

传圣法师回顾了人生发展至今的不同阶段。在他二三十岁时，事业与个人理想曾一度占据了他的生活重心。直到四十多岁时，佛法渐渐融入他的日

常生活，最终促使他放下了二十六载的学术生涯，全身心投入修行之道。他回忆道：“当我参加了光明山普觉禅寺在菩提伽耶举办的短期出家活动后，深受启发，便决定探索出家的可能性。”

而传嘉法师的出家决心则深受佛陀教义的启发。他说道：“佛陀所教导的四圣谛、缘起法、三法印与空性，令我透彻地洞见生命实相。我见证了佛法智慧如何帮助在家众解脱苦厄，修正心行。”对他而言，禅修不仅改变了他人生的，也让他心智开明，生起了更大的愿心，并

将出家视为服务众生、度化有情的因缘际会。通过他多年来对佛法的深入研习，以及融入僧团生活等准备，他顺利地修行、学道、出家。

传航法师深受佛法讲座的启发。他通过参访寺院、参与护法义工团与禅修课程，逐渐与僧伽生活结下深厚法缘。尽管社会大众对出家众有着诸多误解，好比僧众一定得远离尘世等，但他仍心生坚定，发愿步上这条正觉解脱之道。此外，父亲的一句话也坚定了他的决心：“要坚忍，不可轻言放弃。”僧团戒律也犹如一股支撑的力

量，推动着他深入探究的修行之路。

每位法师在决定剃度出家时，都经历了内心的抉择与外界的考验。在传嘉法师选择出家时，与其说是受到亲友的启发，他认为更多的是受到自心的召唤。“我深信，未来的道路掌握在我们自己的手中。我的出家意愿，是基于个人原因与内心的觉醒。在寻求出家的过程中，一些师父与僧众都给了我极具启发的开示与指导，帮助我更好地准备与适应僧团生活。”虽然他的家人，尤其是母亲，一开始难以接受这个决定，但他深知这是一条珍贵且无价的正觉之路。

同样的，传圣法师最大的挂碍也来自于年迈的父母，然而在兄弟姐妹的支持下，他能无后顾之忧的安心办道。而传航法师则提及，他最大的挑战来自于放下世间的执著，尤其是对家庭与事业的依恋。他说道：“最大的挣扎源自内心。心里总有一丝疑问：我是否真的已经准备好放下一切，专注修行？”但随着多次参访寺院、深入禅修及内观，他最终找到了勇气与坚定，做出自己的抉择。

出家后，尽管僧众与家人和朋友的关系发生了变化，但他们依旧以慈悲心维系这份善缘。传航法师通过探访或信息交流的方式，与家人保持联系。他也时常以佛法开示和心灵上的支持来护念他们，同时也慢慢地实践着放下执念。传嘉法师则以自身为示范，期望通过自身的修持，启发亲友走上正道，生起觉悟之心。而传圣法师则通过电话或偶尔见面的方式，继续给予亲友慈心善意的关怀。

出家后的日常生活中，法师们遵守戒律，继续精进，培植正念、慈悲与智慧。传航法师认为，出家后静心专注于禅修、学习、与服务大众，这让生活变得简朴也极具意义。他说道：“法喜与满足源于心的清净以及对智慧的追求。将佛法运用到生活中，把原本世俗的短暂享乐，升华为内在的无尽安宁与喜悦。”

传圣法师提到，自己过去作为学者的简朴生活方式，让他顺利融入僧团生活。凭借十余年对佛法的修习与吃素习惯，他在出家后并未遇到太大挑战。如今，他的日常包括正念修持、禅修冥想，以及担任新加坡佛学院学术副院长的教务职责。尽管事务繁忙，他仍会抽出时间练习太极与亲近大自然，并注重平衡责任、自我修养、与反思忏悔。他说道：“保持平衡是稳步精进与避免耗竭的关键。”

传嘉法师特别强调了正念在僧团生活中的重要性，尤其体现在每日课诵中。他解释道，菩萨道的修行能带来超越外界能给予的“内在喜乐”。他说：“服务他人是僧侣修行的一部分，透过服务，我领悟到人与自然是相互依存的。出家除了要注重个人修持，服务众生也是同样重要的。”

对于考虑出家者，法师们建议应多花些时间探寻、思考，再慎重抉择。选择出家，不仅是一种内心的选择，更是对尘世一切执着的舍离。传航法师强调了短期出家体验的重要性。传圣法师也建议，在选择出家之前，应与僧团多交流，同时寻求家人与朋友的支持。传嘉法师则鼓励大家以开放的心态探索，

并邀请有意者可以先体验寺院生活：“欢迎您前来寺院住上两到三个月，亲身体会僧团的日常生活。”

透过光明山普觉禅寺三位法师的分享，我们也深刻地了解到出家修行不仅是个人的解脱之道，更是一条通向心灵成长、广度众生的道路。出家也并不是逃避人生的挑战，而是以智慧、慈悲和正念的方式重新认知生命的意义。正如《沙门果经》所述，出家的果报不仅在于自我的解脱，更惠及众生，广济有情。在这个瞬息万变的世界里，如果您也想寻找生命的意义与价值，出家提供了一个独特的因缘际会，让人们可以修持内心平静的同时，也能行菩萨道利益众生。

如果您也考虑踏上出家之路，请放心，您并不孤单。许多先贤大德已为我们铺就了修道之路。无论是资源、禅修营、或是寺院组织，我们都能为您提供支持。如果您也想让生命绽放曙光，发愿精进修道，欢迎致电 6849 5357，我们将为您提供协助。若有志于担负如来家业、成就弘法利生者，也欢迎浏览 kmspks.org/monk-hood 开启一段慈悲大爱的修行之旅，共同趋向圆满佛道。

光明山普觉禅寺将于2025年3月6日至12日举办短期出家活动。预知更多详情，请浏览 kmspks.org/dharma/novitiate-retreat/







The Power of words

As an army of frogs travelled through the woods, two fell into a deep pit. The other frogs gathered around the pit and saw how deep it was. The two frogs tried to jump out of the deep pit; however, the other frogs told them that it was impossible for them to get out.

The two frogs kept trying to jump out of the pit. Eventually, one of the frogs took heed to what the others said, got disheartened, and gave up

on the struggle. He fell to his death.

The other frog continued to jump as hard as he could and with all his might, he finally jumped out of the pit. The other frogs were amazed and asked him how he managed to get out.

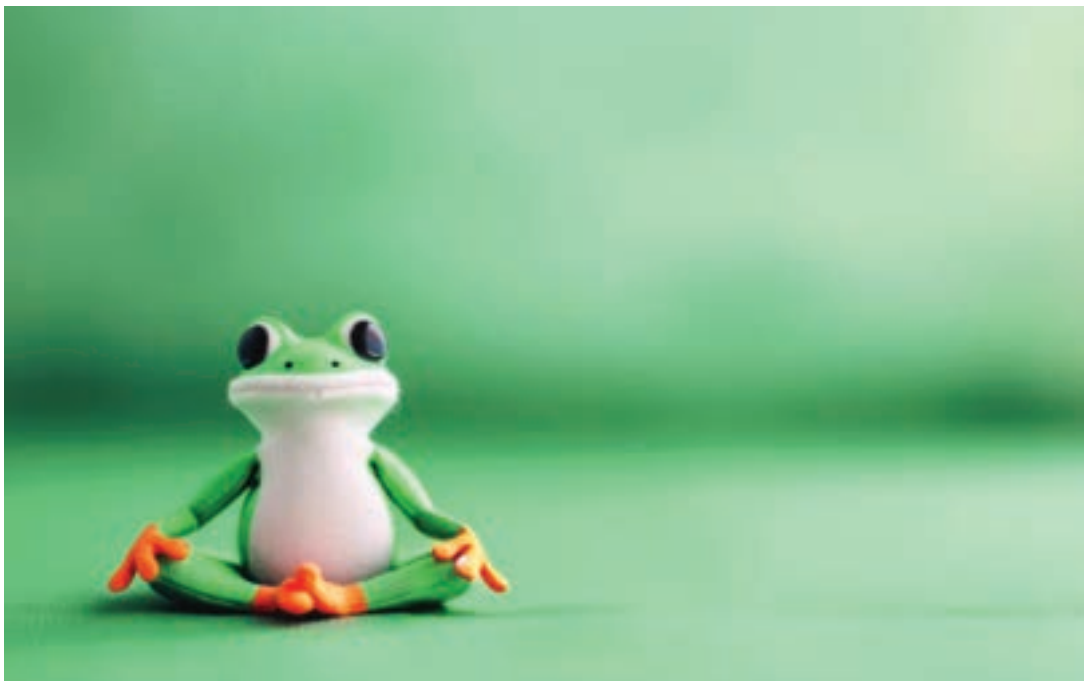
The frog explained that he had hearing issues and could not hear clearly what the other frogs were saying to him. He thought they were motivating and cheering for him the entire time.

Moral:

The power of words can have a significant impact on people's lives. An encouraging word to someone going through a tough time can lift them up and give hope. A negative word to someone who is despondent can even be what it takes to kill them. So always be mindful of what you say to others.



Christina B.
Retold





Many people do not understand the difference between the words abstinence (斋) and vegetarian (素). A Buddhist 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). Amitufo!



Motivations
to set Every
Morning

Every morning, we set a motivation by thinking: “Today, the most important thing I must do is to guard my body, speech and mind so that I do not harm anybody through what I do, what I say, or even what I think.” This is the top priority, more important than anything else today.

The second most important thing is to be of benefit to others as much as possible. Thoroughly cultivate it as your motivation simply for being alive today: “The purpose for being alive is not just to keep our body alive, to eat and sleep, and to have pleasure. This is a higher purpose and meaning — to really work for the benefit of living beings.” If the purpose of our life is simply to sustain the body and seek pleasure, then at the end of our lives, we would have nothing to show for it. The body dies and all the pleasures, like last night’s dream, are gone. But if we live with a higher motivation and a higher purpose, and do what is beneficial for

all living beings, then we experience happiness and fulfillment now.

At the end of our lives, the benefit that we have given to others continues. The imprints of the attitude of kindness and the attitude of care remain with us into the next life. Even at the time of death, that kind heart brings incredible benefits and carries through into the next life.

The third motivation is our long-term purpose: to become fully awakened. In other words, it is to have the wisdom, compassion and skill so that in the long-term, we will be able to be of the greatest benefit to all living beings, even leading them on the path to awakening. As we develop a kind heart, we positively influence every single living being we encounter, and through this influence, it spreads out to all the people we know.

Spending one day with a positive, long-term motivation may seem like a small act, but when we

think of the ripple effect it has — the benefit it brings to our present and future lives and the progress on our path to liberation and awakening, we see the tremendous outcomes it creates. Even a single day spent with motivations of kindness, whether directly or indirectly benefiting sentient beings, can lead to many good results.



Venerable Thubten

Chodron is well known for her warmth and humorous and lucid teachings. She was ordained as a Buddhist nun in 1977 by Kyabje Ling Rinpoche in Dharamsala, India, and in 1986 she received bhikshuni (full) ordination in Taiwan. Learn more about Sravasti Abby at sravastiabbey.org.



This article is extracted from the book “365 Gems of Wisdom”.



The Graduated Path

Many Buddhists are familiar with the Eightfold Noble Path, but this is just one example of the Path, one that was given to those whose minds were already prepared through training.

For those who had no previous training and were not committed to his teaching, the Buddha presented something of a

more general relevance: a way of turning the heart towards its values and strengths. Through taking up this, a person would gain the view and the assurance that there is a way of progress, to be practised in oneself, and that it leads to the well-being of liberation — even if this is the relative liberation of not feeling so helpless.



This initial presentation is called the “graduated path”: it begins with generosity and sharing (dāna), and goes on to morality or integrity (sīla) and then, through pointing out the unsatisfying and stressful nature of materialism, encourages simplicity, restraint and renunciation (nekkhamma).

As these values become firmly established, the

mind comes out of wrong views and fantasies and is ready for the teachings of the Four Noble Truths.

Although this graduated path may seem to be of a basic nature that we could easily get, or even skip over for more esoteric teachings, I do not think the Buddha wasted his time in presenting soft options. Instead, I consider this graduated path to be essential, to be constantly cultivated, and of far-reaching significance for the world in general.

Even after forty years of practice, I still seek and enjoy development in terms of this graduated path, looking for how I can give and share with people and other creatures, how I can broaden my field of ethical concern, and how I can live in a way that uses material resources with wise restraint. And as anyone who sees the effect of unbridled materialism will agree, there is a need for all of us to live in accordance with these values.

To practise sharing and cooperation, along with showing harmlessness and respect to all forms of life, while aligning our use of planetary resources to what is sustainable for the biosphere, is an increasingly obvious responsibility.

Either we put a check on our desires, or the planet

continues to deteriorate, putting us in very deep trouble. It is good to see that many people now get it: some international movements and gatherings indicate a shift of attitude that echoes what the Buddha meant by dāna, sīla and nekkhamma.

On the other end of the spectrum, with regard to personal liberation and the realisation of nibbāna, the sensitivity and strengths that the graduated path develops in the mind are a necessity to counteract the push of self-obsession and bias.

Liberation means that in any degree, in any circumstance, that push is lessened — even if it is just to the extent that we are less self-critical or less compulsively busy.

When taken as a whole, there is never a time when the teachings on giving, on non-abuse and on developing a life beyond material self-interest are not relevant.

 Ajahn Sucitto



This reflection is from the article, “The Graduated Path”, pp. 3-4.

● **H**aving ambitions in our careers motivate us to strive and engage in meaningful work. People work to learn new skills, whether it is from the people we work with or from the constant changing of industrial and technological advancement.

● With ambition, it provides opportunities for us to identify our strengths, explore our potential and develop them as we interact with people, and pursue shared goals that help contribute to society.

● **Ambitious leaders with good principles and values can be great motivators and an inspiration to a company and its staff.**

● There are two aspects of ambition — the positive and the negative. Positive ambition seeks beneficial goals with one of the three kinds of Dharma motivation — to have a good rebirth in the future, to be liberated from the difficulties of cyclic existence, and to attain full enlightenment to benefit all beings.

● At work, ambitious leaders with good principles and values can be great motivators and an inspiration to a company and its staff.

They have realistic goals where objectives are focused on growth, continuous improvement and general welfare. They work alongside people to achieve a mutual goal, instead of dominating and manipulating them for their benefit.

On the other hand, negative ambition pursues success with a self-centred mind and often makes us inherently more selfish. We eliminate all compassion and empathy in pursuit of our objectives with a drive to achieving something that is ultimately only for our goals and self-fulfilment. Most of the time, this comes at the expense of our family, friends and community. We aim to be the centre of attention and discredit or hurt others with a mind of winning at all costs, backstabbing and stepping on others to get ahead for self-achievement.

● **Some amount of ambition is good for our motivation and help drive us toward some of our greatest life achievements.**

From time to time, it is good to ask ourselves, “What is driving my ambition — selfishness or selflessness?” But just because our motives are often mixed, and at times impure, this does

not mean we should not be ambitious. A life with no passion, no drive, no goals, and no ambition could also be described as laziness and lack responsibility.

Therefore, we should strive for a balance — some amount of ambition is good for our motivation and help drive us toward some of our greatest life achievements. But an excess of it can also be disastrous, putting us at risk of burnout, a strong and endless desire for material possessions like money, fame, reputation, praise, approval, and a lack of good morals and ethics.

Contentment and ambition should then go hand in hand. Though we are contented, we still need to have some ambition as we get real satisfaction from what we achieve with our talents and capabilities.

Let the quality of our work speak for us. Focus on our ambition more for the good of others and not just for ourselves. Strive to consider others’ needs before ours and how we can benefit all sentient beings directly and indirectly.



Christina B.

Ambitions and Virtues at work



Meditation is a powerful tool for developing inner strength and balance. This ancient practice positively influences the mind-body connection, transforming our inner state into one of resilience and tranquillity.

Regular meditation not only cultivates a state of calmness and well-being but also fosters physical health, highlighting the interconnectedness of the mind and body.

In addition, meditation also enhances mental strength by promoting significant changes in the brain. As the mind becomes still during meditation, key brain chemicals are produced. Dopamine, a neurotransmitter associated with calm and joy, increases, creating peace. Conversely, cortisol, the stress hormone, decreases, reducing stress levels as we meditate.

These changes in brain chemistry are supported by scientific studies highlighting the neurological effects of meditation. MRI scans reveal the activation of specific brain regions, indicating enhanced mental resilience. Regular meditation not only cultivates a state of calmness and well-being but also fosters physical health, highlighting the interconnectedness of the mind and body.

By continually returning our attention to our breath, we effortlessly cultivate a natural state of mindfulness.

A key aspect of meditation is the development of equanimity in the face of adversity. Rather than evading challenges, we confront them head-on, armed with the wisdom acquired through our practice. By anchoring our awareness to the rhythm of our breath, we can effortlessly navigate life's ebbs and flows.

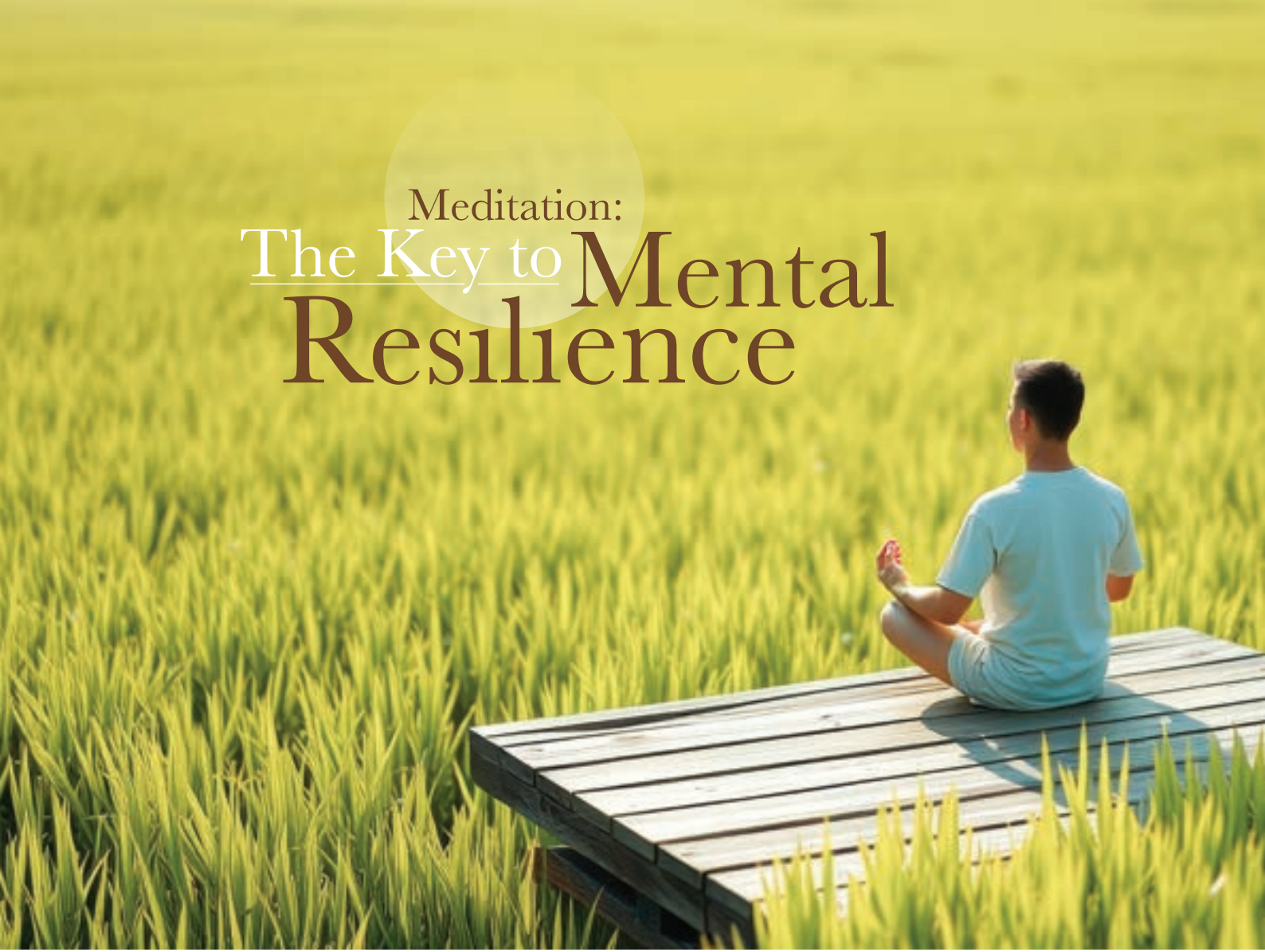
Furthermore, meditation fosters a heightened state of present-moment awareness and concentration. By continually returning our attention to our breath, we effortlessly cultivate a natural state of mindfulness. While external environments may influence this process, consistent practice allows us to tap into our innate reservoir of calm energy.

Let us step into this journey of self-discovery, guided by the gentle rhythm of our breath. For in the stillness of meditation, we discover solace, strength and unyielding resilience.



Venerable Kwang Sheng

Abbot, Kong Meng San Phor Kark See Monastery

A person is seen from behind, sitting in a meditative lotus position on a wooden plank deck. They are surrounded by a vast field of tall, golden-green grass under a bright, hazy sky. The overall mood is peaceful and serene.

Meditation:
The Key to Mental
Resilience



Q I find myself
● confused as I
● navigate my
spiritual journey. I struggle
to decide between the
practice of Name chants
and the recitation of
Sutras. I would like to seek
clarity on the right path
which would benefit my
spiritual growth. Should
I dedicate myself to
repeating sacred names
or reciting verses of
the Sutras?

A These two
● practices are
● not conflicting;
on the contrary, they
complement each other
seamlessly. For instance,
reciting a sutra is well-
suited for moments of
extended free time, while
repeating the sacred
name of a Buddha or
Bodhisattva is ideal for
quieter moments or when
you wish to still your mind.
The crux of both practices
lies in your mindfulness
and presence — whether

Finding Clarity between Name Chants and Sutra Recitations

you are consistently aligning your heart and mind wholeheartedly with the Buddha or Bodhisattva.

In situations where you have only a brief 10-minute window, opting to reciting a sacred name is more fitting. However, rather than aiming for an ambitious 1,000 repetitions within such a short timeframe, reciting mindfully, say, 200 times at a moderate pace and establishing a meaningful

connection with the Buddha or Bodhisattva in your heart proves more beneficial.

We warmly invite you to participate in our monastery's various pujas, group cultivation sessions and Dharma classes held throughout the year. Apart from deepening your practice, the collective energy and wisdom of the Dharma within the group setting will rejuvenate your motivation and provide

fresh inspiration for your self-cultivation.

To find our list of upcoming pujas, Dharma classes and group cultivation at Kong Meng San Phor Kark See Monastery, please refer to pages 44 to 47, or visit our website at kmspks.org.



Venerable Chuan Jia
is a resident monk at
Kong Meng San Phor Kark See
Monastery.

IRRITATION

Little things that irritate us in family life are potentially innumerable. This means it is possible to spend large chunks of our lives in a state of irritation, reacting to one thing after another. One child whines, the other nags, their bedroom is a mess, the dog next door barks, your partner watches television while you clean up — aargh!

One of the first Buddhist teachings I ever learnt that struck me with its potential to transform my life was this one: “It is not the source of irritation that hurts you but your aversion to it.” What causes me to suffer is my insistence that the irritation stop, my belief that it is unbearable and that nobody should have to put up with it.

Fighting irritations and refusing to accept what we cannot change about the present moment fuels our tension. Letting go of our beliefs of how the present moment should be and practising acceptance is the road to freedom.

The trick is to insert the pause in our thinking, the moment when we “stop and realise” we are stuck in our habit of resisting the way things are. Then we surrender, release the tension in our bodies and enjoy our newfound freedom. This does not mean we become passive — if we make a positive change then we do. We just avoid attachment to the results of such efforts.



Sarah Naphali

Extracted from the book “Buddhism for Parents on the Go”.







XTRAORDINARY XUAN MIAO VEGGIE FOOD

Text & Photos : JosLovesFood

Xuan Miao Veggie Food is a hawker stall that started 15 years ago and was once ranked among Singapore's Top 10 Vegetarian Food Stalls. Previously located at Circuit Road Food Centre, it has since found a new location at PLQ Mall's Kopitiam food court on Level four.

Running a vegan/vegetarian stall is no easy feat — long hours, finding skilled manpower and escalating rental costs. By late 2023, the stall faced closure due to a lack of successors. However, Kwan Yin Chan Lin Zen Meditation Centre, led by Venerable Chi Boon, stepped in with a commitment to promote veganism. After overcoming a steep learning curve, the new management team stabilised its operations.

Xuan Miao Veggie Food's menu remained largely unchanged which offers local favourites like mee hoon kueh, ban mian, you mian, lei cha, vegetarian bak kut teh

and vegetarian chicken rice. All dishes are free from the five alliums, except for the dumplings, which have an egg coating.

My top three preferences are:

- **Veggie U-mian** (\$7.50): This is the vegetarian version of the spinach Yong Tau Foo that gained popularity in the recent years at the hawker centres. This nutritious dish is loaded with fresh Chinese spinach (or amaranth), vegetarian fish cakes and beancurd.
- **Lei Cha with Mee Hoon Kueh** (\$10): A traditional Hakka soup made with 20 types of herbs, fresh mint and sesame seeds. The soup is rich and intense, without

being overly herbal. I recommend pairing it with the dry mee hoon kueh, topped with Xiang Chun (vegan cedar sauce), for a satisfying meal that is perfect for sharing.

- **Vegetarian Chicken Rice** (\$6.50): For a non-noodle option, this dish is served with generous beancurd cutlets, making it a hearty alternative to the usual fare.
- **Rojak** (\$8) has been recently added to Xuan Miao's repertoire of dishes. I believe there will be more new dishes coming our way. As part of Kopitiam food court, diners are eligible for prevailing Kopitiam promotions and discounts.



Overall Rating:
Food: **8/10** | Service: **8/10**
Address:
10 Paya Lebar Road #04-11,
Paya Lebar Quarter, Singapore 409057
Operating Hours:
Daily : 10.30am to 9pm



SETTING NEW STANDARDS IN Text & Photos : Pink Ping VEGETARIAN CUISINE

Situated at basement one of Novena Square 2, D'Life Signature offers a delightful array of allium-free Chinese vegetarian dishes. This cosy eatery stands out for its comforting local flavours and diverse menu, making it a go-to spot for vegetarians and vegans.

A standout dish is the **Roasted "Suckling Pig"** (\$29.10), a creative soy-based dish with a crisp exterior and intriguing layers. Served with a piquant sauce, it is best enjoyed in a lettuce wrap, combining soy meat, cucumber sticks, and fresh Chinese lettuce for a refreshing bite.

The **Signature Assam Fish** (\$19.10) is another must-try. The tangy, sweet and sour sauce pairs perfectly with the mock cod fish, brinjal, tomatoes, and pineapple, delivering a well-balanced burst of flavour that opens up your appetite.

The **Homemade Marmite Pork Ribs** (\$16.10) features

mock meat that replicates the texture of real pork ribs, combined with a rich soy and marmite sauce, garnished with white sesame seeds. The soft, savoury mock meat makes this a delightful dish.

For something unique, try the **Fried Carrot Cake with Petai** (\$12.30). Reminiscent of Malaysian-style carrot cake, it has springy cubes of carrot cake with a hint of "wok hei", complemented by crunchy petai, bean sprouts and carrot strips, without feeling too oily.

Another must-try is the **Cereal Tofu** (\$14.10). This dish is a combination of crispy cereal bits and silky tofu, tossed with curry leaves and red chilli slices.

D'Life Signature also offers a variety of rice and noodle dishes catering to different tastebuds. The **Hainan Chicken Rice** (\$7.90) and **Penang Asam Laksa** (\$8.90), each offering its own unique twist.

I highly recommend the **Ginger Mee Sua** (\$8.90). This dish has bok choy, carrot, broccoli, and fried ginger in a balanced, ginger-infused soup. This comforting dish is perfect for a rainy day and a great option for those seeking a healthier and lighter meal.

With a wide range of dishes, all free of GST and service charge, D'Life Signature has something to satisfy every individual's craving.



Overall Rating:

Food: **8/10** | Service: **7/10**

Address:

10 Sinaran Drive #B1-105/106/129
Square 2, Singapore 307506

Operating Hours:

Daily : 11am to 9pm



Velvety, Tart, Tasty

Roselle, a tropical flower often known as hibiscus, is a culinary gem packed with tartness and nutritional benefits boasting high vitamin C and antioxidants. In this recipe, we will transform its luscious calyxes into a jam that captures the essence of summer in every spoonful — perfect for spreading on toast or drizzling over pancakes.

Roselle Jam

Ingredients (Serves two):

- 300g roselle, deseeded
- 100g red apple, deseeded
- 60-80g molasses powder
(adjust sweetness to your preference)

Method:

- Blend the deseeded Roselle and red apples until smooth.
- Cook the mixture over high heat for 5 to 10 minutes, stirring until it thickens.
- Reduce the heat to low, add the molasses powder and mix well for 1 minute.

- Pour the roselle jam into sterilised jars, filling them to the brim.
- Seal the jars tightly with lids immediately.
- Allow the jam to cool completely at room temperature.
- Store in the fridge for up to 3 weeks.

Recipe is courtesy of Wong Kee Yew, a vegetarian nutrition teacher who conducts classes at Awareness Hub.



Scan to find out more about Kee Yew



It's Okay Not to Look for the Meaning of Life (Hardcover)
 A zen monk's guide to stress-free living.

By Jikisai Minami
 S\$23.50

This book is a collection of over 30 short essays that cover a range of topics, such as managing ambitions, dealing with frustrations, and coping with death. Suitable for Buddhists and non-Buddhists, the author sprinkles Buddhist wisdom into his real-life experiences in modern Japan. This book provides readers with a fresh perspective on life, helping them to release their inner turmoil when their ideals clash with the realities their face.

The Big Feelings Book for Children
 Mindfulness moments to emotions.

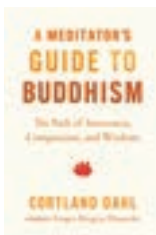


By Sharon Selby
 S\$13.90

Written in a language simple for children to understand and relate to, this book teaches children how to mindfully deal with complex emotions like anger, anxiety, excitement, and sadness. It includes activities such as simple techniques for managing feelings, and simple breathing exercises to help them calm down. This book is also a helpful resource for parents, offering insights on how to better support their child's emotional well-being.

Book titles that are beneficial to your well-being and worth reading!

Available at all Awareness Place outlets.



A Meditator's Guide to Buddhism
 The path of awareness, compassion, and wisdom.

By Cortland Dahl
 S\$30.50

Meditation is a practice that is often shrouded in mystery, but Dahl offers a clear path to inner peace. Returning to the basics, he covers the Four Noble Truths, compassion and the Buddhist concept of emptiness, while providing simple practices for beginners.

The 5-Minute Facial Workout
 30 Exercises for a naturally beautiful face.



By Catherine Pez
 S\$31.50

Want to age gracefully but worried about wrinkles? This is the book for you! It contains easy-to-follow exercises to help keep your face youthful. With regular practice, you can achieve great results without harsh procedures. Each exercise focuses on a specific area of your face and includes comprehensive explanations about the face muscles you are working on, giving you a better understanding of how these exercises contribute to your overall skin health.

MEDITATE IN COMFORT

Enhance your meditation experience with the Coconut Fibre Foldable Meditation Cushion. Crafted with comfort and convenience in mind, it is the perfect companion for your regular meditation practice.

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