

普覺awaken

慈悲COMPASSION | 智慧WISDOM | 生活LIFE



Empowering The Youth

Inspiring the next generation
with Buddhist wisdom.

P54

Guiding Farewells

A legacy of tradition and
transformation.

P62

ISSUE 62 · MAY – AUG 2025

FREE

半称心

人生本就是一场充满不确定性的旅程，真正的美妙恰恰源自它的“不完美”。

不倒的房子

他们或许还不知何谓生离死别，但他们比任何人知道眼泪并不甜。

P8

P16

福德的源泉

我们透过给予的行为，实现了自己生命的价值，也让他人的生命更加光明。

P34



kong meng san
phor kark see monastery



kmspks_monastery



kmspks.org/awakenonline

FOUNDER / MANAGING DIRECTOR

创刊人 / 董事总经理

Venerable Kwang Sheng

广声大和尚

AWAKEN CHIEF EDITOR (CHINESE)

普觉执行主编 (中文版)

传雄法师

AWAKEN TEAM 普觉团队

Alvin Goh	吴衍庆
Christina B.	黄秋𬞟
Dennis Chew	周国栋
Frankie Chew	周金祥
Koh Rui Ying	许瑞莹
Mabel Tan	宽智
Ong Geok Boon	王翊文
Tay Kim Thia	郑金锭

AWAKEN CONTRIBUTORS 撰稿人

· Ajahn Amaro · Venerable Chuan Jia · Venerable Kwang Sheng · Venerable Lindagala Ananda Thero (Chang Xi) · Carrlin Fong · David Starlyte · Jos Tan · Law Wen Hui · Robert Yeo · Sarah Napthali · Wong Kee Yew

· 恒广 · 隆珩 · 笨女人 · 常归 · 汪来昇 · 洪长江 · 怡君
· 胡若兰 · 南北 · 马行荣 · 如愿 · 慎言 · 悟空 · 心明

COVER PHOTO 封面照片: Ooi Bok Kooi**PRINTER 印刷**
KepMedia International Pte Ltd**PUBLISHER 出版**

Kong Meng San Phor Kark See Monastery
Awaken Publishing
88 Bright Hill Road Singapore 574117
Tel : 6849 5342
E-mail : publication@kmfspks.org
Website : kmfspks.org/awakenonline

COPYRIGHTS & REPRINTS 版权所有, 翻印必究

Awaken is owned, published and distributed tri-annually by Kong Meng San Phor Kark See Monastery. All material printed in Awaken is protected under the copyright act. All rights reserved. No material may be reproduced in part or in whole by any means, electronic or mechanical and retrieval system, without the prior written consent of the publisher. Permission may be requested through Awaken Publishing.

《普觉》杂志由光明山普觉禅寺拥有、出版及发行，每四个月一期。所有刊登在《普觉》杂志的内容均受版权法保护。未获得正式书面同意前，请勿通过任何形式，包括电子媒体或搜索系统，自行翻印。有意翻印者，请事先联系普觉出版社征求同意。

DISCLAIMER 免责声明

The views and opinions expressed or implied in Awaken are strictly those of the authors and contributors and are not necessarily the views of the publisher. Although every reasonable care has been taken to ensure the accuracy and objectivity of the information provided in this publication, the publisher, editors, employees and agents of Awaken shall not be responsible for any actions taken based on the views expressed or information contained within this publication.

所有在《普觉》杂志发表的意见和言论纯粹属于个别作者或贡献者的观点，未必代表光明山普觉禅寺的立场。因此，纵然我方尽全力确保杂志内容的真实性和客观性，但因杂志内所表达的意见或讯息而引起的任何事故，我方，包括所有的编辑、职员和受委托者，一概不承担责任。

ISSN: 1793-298X
MCI (P) 038/10/2024

/02

卷首语
Abbot's Message

/04

光明法讯
Buddhist News

/08

意解人生

- ▷ 半称心
- ▷ 从佛法智慧寻得心灵寄托
- ▷ 人生的意义
- ▷ 生死有命无须畏惧

/16

菩提清韵

- ▷ 不倒的房子
- ▷ 相遇不是用来生气的
- ▷ 丰收 · 晨跑
- ▷ 把心找回来
- ▷ 转念即菩提

/26

竹林夜话

- ▷ 火化师: 生命尽头的送行者

/28

法海拾贝

- ▷ 三皈依——学佛的第一步
- ▷ 四正勤的含义及在修行中的作用
- ▷ 福德的源泉——布施

/36

磐陀钟磬

- ▷ 修学净土法门的正行与助行
- ▷ 论宽容
- ▷ 谈苦

/46

本寺活动
Calendar of Events



P76

-
- Feature**
/52
 - ▷ A budding interest in Buddhism within contemporary youth
 - ▷ Our true nature is Buddha-nature

 - Did You Know?**
/62
Guiding farewells for nearly a century
向一个世纪挥手告别

 - Buddhist Tales**
/68
 - ▷ Our fault-finding mind
 - ▷ The boastful monkey
 - ▷ The Buddha was a human in the past.
Humans are Buddhas in the future.

 - Something to Ponder**
/72
 - ▷ Justice, peace and integrity of creation
 - ▷ Look beyond the surface
 - ▷ What if the Buddha walked among us today?

 - Wellness Insights**
/78
Mindful moments for a balanced life

 - Q&A**
/80
Fresh starts and black slates

 - Mindfulness Parenting**
/82
Judging others

 - Savour**
/84
 - ▷ Seoul food from nature's heart
 - ▷ So sweet desserts by So Green

 - Recipe**
/86
Herbal moringa freshness

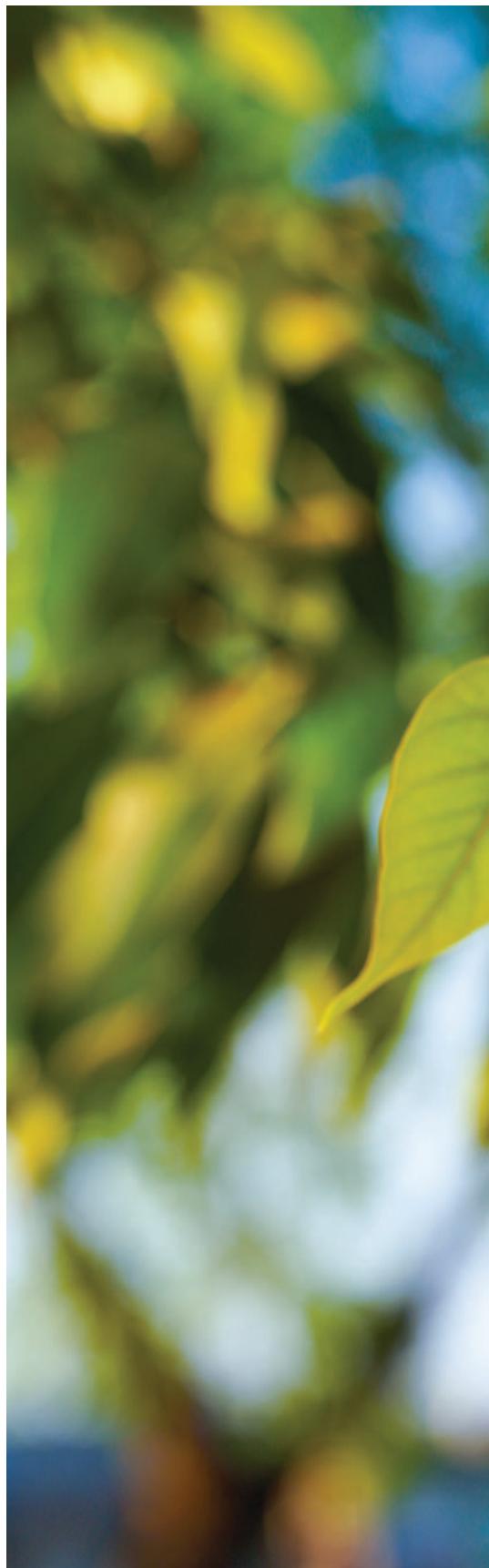
 - Great Reads**
/87
Books for your well-being

 - What's New**
/88
Auspicious elegance on the move

佛陀曾行走于世，但他的存在并非以形相为依，而是以法为体。他的色身虽已消逝，但佛法长存。

值此卫塞佳节，愿我们都能铭记：佛陀的教诲不仅应被礼敬，更应以身践行。如此，佛陀的身影也将在每一念慈心、每一步正念中重现。

释广声





The Buddha once walked this earth, but His presence was never about form – it was about the Dharma. His body has long faded, yet the Dharma remains.

This Vesak, may we realise:
The Buddha is not just to be venerated; He is to be lived.

In every moment of mettā (loving-kindness), in every step of mindfulness, He walks again.

Sik Kwang Sheng (Ven.)

New Additions to our Dining Hall



The Dining Hall of Kong Meng San Phor Kark See Monastery (KMSPKS) has expanded its offerings with a new section called "Happy Realm", which serves vegetarian "tze char" dishes. Alongside this, the Dining Hall continues to offer familiar favourites like bento sets, mix vegetable rice and seasonal delicacies. These hearty and flavourful meals are available Mondays to Saturdays, from 10.30am to 1.30pm.

"Happy Realm" brings a nutritious twist to classic "tze char" dishes. Popular selections such as Marmite Cod Fish, Cereal Tofu, Sambal Asparagus and Gong Bao Lion's Mane Mushroom – meatless dishes that provide a lighter, more balanced alternative to the traditional fare.

Visitors can also look out for the daily specials like Laksa, Mee Goreng and Nasi Lemak. Set meals like Hokkien Mee, Sambal Petai

Fried Rice and the Wanton Noodles – a signature item, are available. Each set comes with soup of the day, hot tea and tangy pickles, which aids digestion while refreshing your palate.

Beyond these new additions, the Dining Hall continues to serve as a reliable daily pantry. On weekdays, bento sets are available, offering a convenient and satisfying option with a rotating menu that ensures a delightful surprise each day. The variety of dishes expands on weekends with mixed vegetable rice, Peanut Porridge, Rojak and more.

On special occasions, the Dining Hall also offers seasonal specials like handmade Rice Dumplings and Mooncakes. During Lunar New Year, you can even find vegetarian Yusheng or Steamboat filling the tables of the hall.

Choosing vegetarian meals nourishes the body and contributes to a more sustainable future. By reducing meat consumption, we play a part in reducing the environmental impact of food production. Embracing vegetarianism, even occasionally, benefits both personal health and the planet. Each plant-based meal is a meaningful step towards a more compassionate world. Visit our Dining Hall today and treat yourself to these wholesome vegetarian delights!



玄奘西行·乐韵传心

中国甘肃歌舞剧院助力佛教施诊所55周年庆筹募250万医药基金。

2025年3月6日至8日，一场跨越千年的文化盛宴在滨海艺术中心恢弘上演。由大唐文化创办人廖顺建先生、佛教施诊所董事会执行长贤通法师、主席广声法师以及秘书陈荣銮先生协力筹办，携手中国甘肃歌舞剧院九十余位艺术家，倾情呈现《玄奘西行》慈善演出，为新加坡佛教施诊所筹募善款。

帷幕初启，舞台之上黄沙漫卷，驼铃悠远。玄奘大师端坐莲花座，面对浩瀚西域念诵《心经》的壮阔景象，为演出拉开序幕。作曲家兼总导

演姜莹以“民族器乐剧”为创新载体，将《玄奘西行》打造为世界首部大型民族器乐剧，以音乐为笔、舞台为卷，再现玄奘大师西行取经的传奇历程。

全剧由17首独立器乐作品构成叙事框架，从大唐长安出发，途经雪山、大漠、高昌、那烂陀寺，最终归国。每一首乐曲不仅推动剧情发展，更展现了丝绸之路上丰富的人文景观。光影流转间，敦煌壁画仿若翩然复活，追光定格玄奘大师不畏险阻的身影，恰似“百折不挠”四字的具象诠释。

73种乐器的和谐共鸣，响彻剧场。琵琶的铿锵、古筝的悠扬、箜篌的空灵，演绎了中原文化的厚重；新疆的萨塔尔、

哈萨克族的冬不拉、印度的塔布拉鼓，再现西域风情。当都塔尔琴声在观众席间流淌，当演员手持达甫鼓与观众拍掌互动，剧场化为一条“声光交织的丝路”，掌声与惊叹此起彼伏。

演出尾声，玄奘携经重返大唐，飞天群奏的震撼场景令观众无不为之动容。落幕时刻，广声法师与演员们一同登台致谢。他深情致辞：“这场演出深深触动了我的心。衷心感谢所有参与者倾注的热情、资源与努力。能见证如此非凡的演出，实为新加坡观众的福报。”

《玄奘西行》不仅是一场艺术盛宴，更是一次慈悲之举。音乐与信仰的交融，让千年求法精神焕发新生，也为新加坡佛教施诊所的善业注入力量。

2025年光明山普觉禅寺短期出家活动共迎来了120多位男女众戒子参与。

短期出家受净戒 体验光明清净身

阔 别十载，光明山普觉禅寺于今年再度迎来「短期出家」活动，让在家居士在七日间暂别尘嚣，步入清净庄严的修行生活。此次活动共迎来120多位男女众戒子，众人怀抱虔诚之心，迈向清净之道。

活动首日，戒子们依序报到，披搭海青，迎接剃度。夜幕降临，众人共聚无相殿虔诚忏摩，至诚忏悔往昔罪业，拔除无始以来的尘垢。

次日早晨，戒会礼请广声大和尚为众戒子授戒。男众受沙弥十戒，女众受八关斋戒。声声“能持”响彻殿堂，众戒子以戒为师，开始沉浸于戒律的生活之中。

修行不仅在行，更在心。活动特别安排了禅修，让戒子们专注于一呼一吸间，静观念起念灭，让清净法喜自心生起。广声大和尚的「舒心·正念·静坐班」，更让戒子们有所契悟。一位戒子分享：“困扰多年的头痛，在静坐后竟悄然消逝，或许是清净心让我得以观照自我，终使苦痛远离。”

此外，男众戒子也在寺院内托钵行脚，双手承钵，步履稳健，体验僧人化缘之道。供养虽简，然法喜充盈，有人感动落泪，有人深思道：“出家并非易事，每一步皆承载修行，每一口皆系缘信施。”

活动最后数日，戒子们分组交流，分享心得：“未曾想过，止语内观的日子竟如此喜悦。”“剃度的刹那，仿佛放下了一切，轻安自在。”七日虽短，然清净之心已然扎根。

广声大和尚于舍戒仪式开示：“出家修行是无上福报，亦是无量功德。愿大众将此功德回向法界，祈愿世界和平，众生离苦得乐。”

袈裟虽已收叠起，但收获的法喜仍萦绕于心。愿此殊胜因缘长存，引领大家继续步向更光明的修行之路。



扫描QR码观赏活动的精彩瞬间。
Scan to watch highlights.





Short-term Novitiate Retreat 2025: A Fleeting Period of Purification

After a ten-year hiatus, Kong Meng San Phor Kark See Monastery has once again hosted the Short-term Novitiate Retreat. The seven-day programme offers lay practitioners a rare chance to experience a life of renunciation, discipline and spiritual cultivation. This year, the programme welcomed more than 120 preceptees, both male and females, each embracing the path of purity with sincere devotion.

The retreat began with the participants arriving in succession, registering and donning their "Hai Qing" in preparation for their ordination. By nightfall, they gathered at the Hall of No Form for a solemn Repentance Ceremony, sincerely atoning for past

misdeeds and cleansing defilements accumulated since time without beginning.

The next morning, the retreat's Master of Precepts, Venerable Kwang Sheng conferred the precepts upon the preceptees. The male participants received the Ten Sāmañera Precepts, while the female participants undertook the Layperson Eight Precepts.

Cultivation is not merely about action; it is about the mind. The meditation sessions guided the preceptees to discover the joy of inner clarity. One participant, Pu De, shared: "The headaches that had troubled me for years quietly disappeared after meditation."

For the male aspirants, the retreat included

the practice of Alms Offering. With alms bowls in hand, the novices took slow, deliberate steps, experiencing firsthand the humility and gratitude that come with receiving sustenance from the faith of others. Some were moved to tears, while others reflected deeply: "Ordination is no easy path; each step carries the weight of practice, and each mouthful of alms food is tied to the trust and generosity of others."

As the retreat neared its conclusion, the preceptees gathered in groups to share their insights: "I never imagined that days of silence and introspection could bring such joy." "In the moment of ordination, it felt as if I had let go of everything, becoming light and at ease." Though the retreat was brief, the seeds of purification had been sown, ready to grow beyond these seven days.

At the Precept Renunciation Ceremony, Venerable Kwang Sheng reminded all present: "The path of ordination is one of immeasurable merits and supreme blessings. May all present dedicate this merit to the Dharma, wishing for peace in the world and the liberation of all beings from suffering to joy."

Though the robes may now be folded away, the experience lingers — a fleeting moment that may will inspire a lifetime of practice.

半 称

心



我们总是不断地追求和奋斗，总是期待金榜题名、升官发财、儿孙满堂，甚至希望生活中能拥有成山的金银财宝。这些东西，似乎成了人生有面子、有地位的象征，也成了衡量社会成功与否的标尺。但现实往往与理想有着不小的差距，许多人在获得物质或虚荣的满足后，却发现失去了更多。对于你我这样的普通人而言，奋斗的过程更像是一场拉锯战，挫折与失望成了常态，而生活也总有它独特的方式，迫使我们接受那些不完美。

廿一世纪的新加坡年轻人，成长在一个相对平稳的社会环境中。除了年少时课业繁重，大多并未经历过重大的天灾人祸。虽然也可能遇到父母离异、感情受挫或是规划的前程遭遇波折等，但总体来说，他们的成长环境仍算顺遂。初入社会时，年轻人往往都是满怀壮志，希望通过努力实现理想，甚至改变社会。然而，当真正步入社会，开始面对生活中的种种压力时，难免会感到疲惫，而无力感更是不断地袭来。金钱、家庭和工作等，各方面的



人生本就是一场充满不确定性的旅程，真正的美妙，恰恰源自它的“不完美”。

记得多年前，我第一次读到“人生哪能多如意，万事只求半称心”这句对联时，心中颇有几分不以为然，觉得这不过是落败者的自我安慰。后来才知道，这句对联出自弘一法师——曾经风光无限的他，放下了世俗的荣耀与名利，毅然决然选择出家。他的人生选择，让我这样的凡夫俗子开始重新思考“半称心”的意义。

“半称心”乍听之下，似乎略显消极，但细细品味却不然。要像法师那样彻底放下尘世间的种种，实属不易；而对我们普通人而言，“半称心”更像是一种智慧的选择。它不是简单的放弃，而是懂得在不完美中寻找平衡，在现实中学不会释然。

不少创业者，多多少少都会面临各种困难。我的内心也常被压得喘不过气来。然而，当我再次想起“半称心”时，忽然感到一丝轻松。与其纠结过去的失误，不如以更加积极的心态面对当下的挑战。人生本就是一场充满不确定性的旅程，真正的美妙，恰恰源自它的“不完美”。

回想历史人物的故事，我们会发现许多看似“不如意”的经历与一生，往往造就了他们的卓越成就。大文豪苏轼也曾被贬黄州、惠州、儋州，这是他仕途的最低谷，但也是他思想与心态的最高

峰。表面看似生活“坎坷”，他却在那些年间留下了无数流芳百世的诗词佳作，也在所到之处竭力以利民生。倘若他的人生一帆风顺，或许我们今天不会看到如此深刻而动人的文学作品。可见，

“不完美”并非阻碍，反而是生命赋予我们的一种机会——让我们在挫折中学会坚韧，在失意中学会释怀。

放下执念，珍惜当下，或许是“半称心”更深的一层体会。当我们不再苛求事事圆满时，就能更轻松地发现隐藏在生活中的美好细节。爱国诗人屈原在《离骚》中写道：“路漫漫其修远兮，吾将上下而求索”，人生的道路漫长而曲折，难以预测未来会发生什么事。然而，若能在这段旅程中保持“半称心”，已然是莫大的幸运。

“半称心”并不是教人消极避世，而是教人如何以智慧面对生活的起伏，如何在不完美的世界中找到属于自己的平衡点。人生的美妙，往往藏在我们最不曾注意的地方，而那些看似不完美的瞬间才最“耐看”，并留给我们反复回首的动容与回忆。

 汪来昇

压力接踵而至，甚至让人不由自主地陷入攀比之中：谁的房子更大、谁的车子更好、谁去了更远的地方旅行等等，更是成为了不少人衡量“幸福”的标准。

然而，越是渴望圆满，就越容易感受到现实中的“不如意”。成长过程中，一次次的失败、一次次的冷落、一次次的自我怀疑，让人意识到生活的不完美才是真正的常态。而这样的感受，并不会因为时间的流逝而淡去，反而会在我人生的旅途中变得愈发清晰。

人 生是一场修行。在修行佛法时，必须以严谨态度、清净信心、专心一意以及持之以恒的意志去学习。

修学佛法要经过长年累月，锲而不舍的学习，才能对自身有真实的受用。

佛法让人以智慧去面对世界，以慈悲面对不同的人和事。

话说近数年来，世人经过了三年多疫情的煎熬，许多人乍然间失去了一些亲朋好友，内心受到的创伤，可想而知。

如今疫情已过，人们的生活返回正常，原以为大家能开始过平安无忧的生活，岂知天不作美，地球的另一端（中东）却发生了惨绝人寰的战争，实在令人心寒！

国际冲突越来越激烈，生态环境越来越恶化，我们赖以生存的地球家园亦越来越脆弱。世人对未来前景充满不确定性，也不知这世界何时有宁日？

很庆幸的是，我们有佛法可修。佛法的指示给了我们一条光明大道，指引我们修持走正道，并弃除心里的障碍。

众所周知，佛法让人以智慧去面对世界，以慈悲面对不同的人和事，也让我们展开胸怀，拥抱无常，以智慧处理各种问题，培养接纳逆境的能力，从而抚慰我们惶恐的心灵。

世间事对我们的影响，关键在于我们自身如何看待。如果所思所行都局限在自己的设定和期待中，不跳出自己的思维，就没有办法面对世界的变化，也无法善巧灵活地临机应变。

因此修持佛法，旨在纠正我们不正确的行为与思绪，把妄念和胡思乱想去掉，保持清净心，让思想升华，从而做一个更完善的人。

明代哲学家王阳明曾说：“此心光明，亦复何言。”这个思想来自佛法。每个人生命里都有一盏智慧明灯，但因无明遮蔽，造成生命状态一片漆黑。

学佛，就是点亮内在智慧之灯。每天反问自己，究竟什么代表自己？命运是什么？活着为什么？这些人生的终极问题，如果不学佛法，全都无解。

《金刚经》说：“一切有为法，如梦幻泡影，如露亦如电，应作如是观。”从学佛修持中，我们的情绪由负转正，领悟出当下所追求的只不过是梦幻泡影。过程中，我们也将循序渐进地屏弃世俗一切杂念，以达致心无尘思，心无俗虑，自然会心如止水，心如明镜，心灵必会得到沉淀，得到光明。如此，我们的身心也会感到安适与喜乐，这便是修持佛法得的法喜。

最后，我们将佛法落实在生活中时，要用心体会佛陀的教诲，把无私慈悲大爱发扬出去，随分随力帮助苦难人士，时时为他人增添快乐与温暖。





从佛法智慧

寻得心灵寄托

人生 的 意 义



前 几天给一位长辈打 WhatsApp 语音电话，看到他的个性签名写着：“是日已过，命亦随减。”这句话出自《普贤菩萨警众偈》，很多寺院的早晚功课中都有唱诵。后面还有几句：“如少水鱼，斯有何乐！当勤精进，如救头燃。但念无常，慎勿放逸。”

这让我联想到前段时间听说的一件事：一个18岁的女孩罹患乳腺癌，而且情况非常危急。当她妈妈带着她去到医院急诊的时候，她患病一侧的乳腺已经溃烂流脓，长

满红斑，且高烧不退。医生与女孩沟通，想查看一下伤口，但她却神情淡漠，不予理会，似乎已经丧失了求生的意志。

结合这两件事情，一方面让我更加地知足、惜福和感恩。不是有句话说：“当你在抱怨自己没有鞋的时候，旁边的人可能没有脚。”另一方面，也让我更加深刻地去思考人生的意义。

人生无常，居安思危绝不等同于杞人忧天。人在顺风顺水的时候，更应该去思考关于死亡的问题。就这一点来

说，我觉得自己做得还算可以，可能因为怕死吧！不过想想，当年佛陀也是因为看到了生老病死，才去寻找宇宙间的真相的。

世俗中所追求的那些如海市蜃楼般的财富、名誉、享受，是无法让我们在临命终时自在无忧的。

大概在上小学的时候，我便开始想：人死了以后，真的会像《新白娘子传奇》里演的那样，魂魄被抓去审判吗？如果真有投胎转世，下一世那个能听、能说、能看、能想的背后的主宰，还会是现在这个“我”吗？

我们的一生往往都是这样的程式化：出生，上幼儿园，读小学、中学、大学、研究生、博士（如有），然后上班工作。之间穿插恋爱、结婚、生子，再往后就是一边照顾孩子长大，一边老去，一边操心着各种生活琐事，一边担心着自己别得什么大病。最后在面对死亡的恐惧和不甘中慢慢死去。虽然每个人的出生背景、成长环境、生活轨迹、职业成就等等都各不相同，但始终逃不开生、老、病、死，没有第二种选择。世俗中所追求的那些如海市蜃楼般的财富、名誉、享受，是无法让我们在临命终时自在无忧的。

而当我从经典里读到，人死就像乌龟脱壳一样痛苦的时候，就又开始思考：人，可不可以不死？当这一期生命走到尾声时，有没有可能可以

从容地微笑着面对死亡呢？这一切，在我遇到师父，了解禅宗以后，终于有了答案。

实际上，人，乃至一切众生，都不会“死”，都永远“生”。更准确的说，根本就没有生和死的问题！因为所谓“死亡”的，只是一副临时的皮囊罢了，就像是寄居蟹背着的贝壳家，会随着因缘不断更换。真正的“我”，“无所从来，亦无所去”，是如如不动的。而我们人生的意义，我们穷极一生要精进的方向，正是要去悟到、见到，那个不生不灭的“我”！

《杂阿含经》中记载，佛用无量无边大地之土与自己指甲缝儿里的土做对比，旨在告诉我们，在轮回中得生人道的机会，就像指甲缝儿里的尘土那样微小。既然人身如此难得，我们就一定要好好把握。要像佛陀一样，去找到生命的真相，去做真正有意义的事情，而不是把大好时光都浪费在财、色、名、食、睡上，切莫等到“死后方知错用心”！

真心希望每一个人都能够得遇明眼人指点迷津，认得曹溪路，明了人生的意义。



常 言道：“千人千般苦，苦
苦不相同。”众所周知，
生的时候大家都是从娘胎出来；而死的时候，则是花样百
态，各行其是，各得其所。

话说人生在世，犹如白驹过隙，有的一生碌碌无闻，有的
死则重于泰山，天下惊叹，风云为之骤变。

死亡是由一个已知
的世界到另外一个
未知的世界。

然而，人生不分大小贱贵，高
至总统帝王，小如贩夫走卒，
其终点都是一样，但不同的是，
谁能留芳千古，谁又遗臭
万年？

生死有命
无须畏惧



人的寿命不分长短，只要活着时对社会、国家、人类有所贡献，益己益人，就算未能闻名天下，也不枉此生。

好比我的堂叔，他经营冰厂，赚了大钱。他晓得有钱得多做善事，于是便修桥造路，福荫乡下人。他的善行，人人称颂，有口皆碑。

那年堂叔去世时，比别人安详，可能与此有关。一天，堂婶到医院探病，陪堂叔吃了午饭。堂叔吃得很饱，欲转身躺下时，对堂婶说：

“老伴呀！我要走了，家里的这一切由你管顾好了。”堂婶不明所以，劝他不要胡说八道。接着，堂叔躺平身体，不到一会儿便撒手西归，回

“老家”去了。当时享寿八十九岁。

其实死亡对于一般人来说，会让人产生畏惧或禁忌；但对一个学佛的人，就不怎么可怕了。

曾经请教过法师，他开示说：“生命自出生之始，便逐渐走向死亡，有的人一出世便夭折，有的人到童年、青年、壮年也会因病而死。”

死亡是由一个已知的世界到另外一个未知的世界。未知的世界是如何的？人们因不明白而感到害怕，不知死后会如何？如果堕入地狱、饿鬼道、畜生道，那就惨了！所以怕死，是人之常情，尤其一

生作恶的人，临终时更会害怕叫嚷。

我们学佛了，明白死亡是由一个世界转入另外一个世界。也因如此，我们更应该把一生的时间用在造益众生的事业上，心怀慈悲，乐善好施，仁爱兼济，行善积德，发菩提心。

一心念佛圣号，备好资粮，寿终之时必蒙佛菩萨接引，往生西方净土，免堕三途之苦，超出轮回，明白因由，无须害怕。顺其自然，何时要走，心无挂碍，岂不是可以活得自在。



不倒的房子



我是一名幼教老师，学生皆于五岁大的孩子。虽说他们年纪尚小，但我偶尔还是会说一说时事新闻，好比战争、病毒、地震等。孩子没有不爱听，但也没显得很喜欢。

很多人以为，那么小的孩子不可能了解其中的意思。

其实不然。当你见到他们蹙眉的那一刻，便知道所谓的无知，其实是那些永远觉得自己无所不知的人。

有一次，我叙述关于地震的剪报后，孩子们眼尖，发现剪报上有好几辆工程车正护着摇摇欲坠的高楼大厦，大声道：“那是吊车！”

话题一打开，没完没了。有孩子说：“可以叫推土机去帮忙挡着掉下来的石头！”看来，他把推土机当雨伞了！

“不是！要叫挖掘机，挖掘机可以这样救人！”说的时候还张合小手掌。这孩子把神手当娃娃机了吗？

话题突转，有个孩子忧心忡忡地说：“可以让他们来新加坡住吗？这里没有地震，大家都不用怕了！”

还记得去年他三岁时，听说了地震的消息后，笑嘻嘻地说新加坡没有地震，不必怕。

他们或许还不知何谓生离死别，但他们比任何人知道眼泪并不甜。

孩子啊，老师很欣慰，你们越来越勇敢。勇敢，不是因为不怕，而是，懂得害怕却依然想办法去面对。

“老师，为什么那屋子倒下来，隔壁没有倒呢？”孩子感到好奇，指着图片发出疑问。

说了一堆承重力学和抗震结构都徒劳，孩子们头顶冒出的问号越发的多。

我取来两张白纸，一张来回对折成扇形，另一张纸则平放，两张同时架在两张椅背上。接着，我让孩子们猜哪张白纸能承受的积木更多。

事实证明，扇形的白纸能承载所有的积木，可是，这实验无法说服孩子。

我只好将实验改成游戏活动，分发给每个孩子一张纸，让他们自己设计最坚固的房梁。过程中，孩子们翻山倒海找寻工具，把整间课室弄得乱七八糟。紧接着又是一阵阵喧哗。孩子们各持己见，争吵不休，而我正按压着太阳穴反思，是不是做了不合适的教学方式。

最后，让我感到惊讶的是他们的创意。有的孩子在白纸下垫了厚实的卡纸，有的孩子找来了胶纸，将白纸两端紧贴在椅背上……结果，一一成功地接住了所有的积木。这让我折服了！

在我为他们的创意鼓掌时，有个孩子不卑不亢地对我说：“老师，这样就算有地震，屋顶也不会掉下来了，所有人都不会受伤了！”

这番话，触动了我内心深处。大人执着过程，是因为在乎伴随着得与失的后果；而孩子所执意的过程，无非是在意乐与悲的结果。

他们或许还不知何谓生离死别，但他们比任何人知道眼泪并不甜。

孩子啊，谢谢你们给老师上了一课《金刚经》。说法者，无法可说，是名说法。

老师在传授知识，而你们在传播善意。



● 有 一位金代禅师，非常喜爱兰花。在平日弘法讲经之余，他花费了许多时间栽种兰花。

● 有一天，他要外出云游一段时间，临行前交待弟子，要好好照顾寺里的兰花。在这段期间，弟子们总是细心照顾兰花。但有一天，在浇水时却不小心将兰花架碰倒了。所有的兰花盆都跌碎了，兰花散了满地。弟子们都因此非常恐慌，打算等师父回来后，向师父赔罪领罚。

让我们主动给自己一个微笑，给他人一个微笑，让世界多一些微笑的因子！

● 金代禅师回来了，闻知此事，便召集弟子们。他不但没有责怪，反而说道：“我种兰花，一来是希望用来供佛，二来也是为了美化寺庙环境，不是为了生气而种兰花的。”

● 禅师之所以看得开，是因为他虽然喜欢兰花，但心中却无兰花这个障碍。因此，兰花的得失并不影响他心中的喜怒。

● 相遇，不是用来生气的。

● 我们在生活中，总是有许多烦恼，无论是在工作上，还是在生活中，很容易把我们不好的情绪发泄给周围最亲密的人。我们只在乎自己受到了委屈，却忽视了对方的感受，因此不自觉地伤害了他人。

● 情绪本来就是一种飘浮不定的感受，随时都在改变。当我们因为自己的委屈而伤害了别人，反而会加重自己和别人的不良情绪，进而造成恶性循环。所以，相遇不是用来生气的，让我们主动给自己一个微笑，给他人一个微笑，让世界多一些微笑的因子！

● 同样地，在日常生活中，我们牵挂得太多。在意得失，情绪起伏，让我们不快乐。在生气之际，我们若能多想想：“我不是为了生气而工作的”、“我不是为了生气而教书的”、“我不是为了生气而交朋友的”、“我不是为了生气而作夫妻的”、“我不是为了生气而生儿育女的。”

● 如此，我们会为那些烦恼，开辟出另一番安详。看完这篇文章后，当你要和朋友或家人发生矛盾、争执时，要记得你们的相遇，不是用来生气的。



相遇
不是用来生气的

一个清新明媚的星期天早上，刚礼完佛，这时全身筋骨已充分活动开展，精神更是出奇抖擞。凭此后劲余威，就跨着稳健的脚步，咚咚咚的出门晨跑去了。

清晨和煦的阳光若点点流金，从天空洒落一地，闪烁生辉，温暖而含蓄；薄雾若隐若现弥漫于草丛与树梢中，空气非常清新，糅合青草与馥郁花香，蒸发出晨早特有的馨香气息，竟是散步与晨跑最好的清香剂！跑步在其中，呼吸顺畅，感觉非常疗愈。

**生死流转中，
人身最难的；
忆梵行勤勇，
三事胜诸天。**

途中跑经一处很美丽很有气质的公园，小小繁花满地盛开，一股熟悉、沁人心脾的花香，似有意似无意，正幽幽的向四周散发。。。突然闻着，犹如清风吹拂一树飘絮，纷纷扬扬的，竟让思绪里那封尘已久的某段记忆，如自动弹开的匣子，不能自主的汹涌而出。那熟悉的花香，让人想起，那段在寺庙



挂单的日子。就在某个冬日，春寒料峭的清晨，踩着小路与道友们一心一意地赶去香积厨房为大众准备早餐的日子。难忘那一路散发桂花香氛的独特小径，花香若有若无扑鼻而来，冷冽的空气混合着因步行而散发的温暖气息。虽身穿布衣加抖逢，也只感觉清凉而非寒冷。其时，正当残月初落，淡灰色、半明不灭的天空，暗涌的桂花香；天地是那么广大，人是那么渺小，业力是时刻缠身，需解脱方能得离。

进寺庙挂单，是我人生无数过境的一个短暂落脚处。当时，整个心思念的，就是要一

心精进修佛，其他一切什么的皆是错错错！恰逢其时遇上一个能暂避红尘的机缘，所以就暂舍亲情与工作，辞别五花八门的浮沉俗世，去体验青灯古佛、打的念头死，许汝法身活、一日不做一日不食，过一段日日是好日，体验365天修行的日子！它们点亮了我的生涯，总觉得自己是有前因有小福报的，至今无怨亦无悔，只叹福德与愿力不够深厚而已。

这么多年过去了，无数的日子犹如流金般滑走，大小往事，无论记起与否，均隐没于八识心田里。如今一段漫无经心的晨跑，竟勾起了当时的



丰收是后跑

@

情景。虽是过往旧事，至今回想，还是那样历历在目，鲜明活跃，没有忘怀。

所以说人类有储藏记忆的功能，突然就想起了《成佛之道》之闻法趣入的颂句：“生死流转中，人身最难的；忆梵行勤勇，三事胜诸天。”

书中解释说，人能意念过去，保存历史的经验，这是生为人类的强处之一。因为我们的思考力、推理力，特别发达，所以说忆念胜。

人的忆念、梵行、勤勇，三事胜诸天人。天人时刻都在享福，无需强的记忆力、无需修

梵行、更无需精勤勇猛；待天福享尽了，就向下坠落。天人也惧怕轮回恶道，下坠时也希望生安乐趣，天人的安乐趣指的就是人间。人道是六道中最殊胜的一道，人可以行善也可以造恶，它是升沉六道的枢纽。人若发愿生生世世见闻佛法，是可以究竟成佛的。

原来做人还是好的，还是有希望的。虽有很多烦恼，有时还非常痛苦。但认识了苦，体会了烦恼，会去思考推理，尝试寻找解苦的方法；我们可以问有经验的人及从书本中去寻找，而书本就是人类记载思考与经验的结晶。

没信佛之前，很烦恼很不快乐，对人生非常疑惑。那时有些想法跟一般人一样，例如羡慕一只小鸟，觉得做鸟比做人强。因为小鸟可以自由自在飞翔，想去那就去那，整天欢喜唱歌，很快乐的样子；事实是做小鸟亦有它的苦。在鸟世界里，弱肉强食是非常直接与原始的，小鸟要担心受怕被大鸟或敌鸟盯上而丧命！它们过着亡命天涯，提心吊胆的日子，有何可羡慕的？

一个人学习佛法，实践佛法，以佛为榜样。在修行中，或有懈怠或有退转或有阻碍，但请不要放弃对佛菩萨与佛法的信念。持一个适合自身的法门修行，接受佛法的熏陶，时日久了，慢慢地会突破生而为人，自以为是的一些执念，就会渐渐地减轻烦恼。在这个细水长流，日复一日的人生，心理负担少，活的比以往自在，就是修行有进步的表现了。



过 去心不可得，现在心不可得，未来心不可得。

心，究竟是什么？

我从何而来，往何而去？

人生的意义究竟是什么？

参不透答案就这么放弃不再寻找，日复一日，度过一生，到头还自懊吗？

唯有“觉性”，掌握自己，心才能安住，念头不再妄想纷飞。

人生这条路实在是出人意料之外，每个人在这生当中都会遇到不可思义的因缘。因缘有前因后果，但人往往在过程中迷失了自己，不知该何去何从。在这一生当中做了什么？心在哪里？找不到心，人生也白白走了一遭。

把 找回来



佛法即是要解决人生的无明，要人觉悟，破除人生迷惘，藉着禅修、亲近佛法，就能慢慢找到答案。

有一个公案：从前有位罗状元，当官十几年，育有一子。他亲自教导孩子，希望将来儿子同父般有成就。然而不管他如何努力，儿子仍然十分愚痴。罗状元非常难过，“自己如此有成就，竟生了一个愚痴儿子，人生所为何来？意义何在？”于是他出家修行，留予后世此偈：“急急忙忙苦追求，寒寒暖暖度春秋，朝朝暮暮营家计，昧昧昏昏白了头，是是非非何时了，明明白白一条路，万万千千不肯修。”

是的，万千大众不都是这样过了一生，念大学、成家立业，求成就、做大官，辛辛苦苦往上爬，无非在追求目的。但这个目的达到后接下来怎么办呢？只好再找另一个目的，否则，真不知自己要做什么。

三千年前释迦牟尼佛指出何为清楚明白的修行之路。一天释迦牟尼佛为大众说法，却不发一语，只是用手拈起一朵花。千万弟子中唯有摩诃迦叶微笑点头。他悟到当下这念心，而成为禅宗初祖，代代以心传心。

顿悟的经验其实每个人都有。例如坐下来念书，一开始不懂也解不出答案，但突然间就明白了。这就是悟。然而悟有大悟、小悟，有悟世间道理等，而佛法讲的悟是“悟自己本来的心”。昔日德山祖师还是周金刚时，怀疑禅宗如何“见性成佛”，千里迢迢

到南方要找龙潭祖师辩论，途中却被卖点心的老婆婆问倒：“过去心不可得，现在心不可得，未来心不可得，请问师父点哪个心？”

“心念刹那刹那生灭，未来心不可得，现在心刹那过去也不可得，真正自己的心是什么？”且天天以眼耳鼻舌身意观相，看不到真相，殊不知“见诸法空相，即见实相”。德山祖师也曾从蜡烛的明灭中悟到“光明、黑暗是无常、是生灭；但能知光明与黑暗之觉性，超越光明与黑暗，不生不灭”。

心念一转，因缘就转，人生逆境、烦恼痛苦，全看自己能否化为成就资粮。

什么是觉性？在《楞严经》中，佛陀五大弟子之一㤭陈如尊者曾以“客尘”道理来阐释，“旅客总在流浪，不断寻找目的地，来来去去不停留，而安住在旅舍、不来不去的才是主人；又如灰尘在虚空中飘浮，虚空有无随灰尘在动？一客一尘，一主一空，要体悟主人在哪里，勿错把客人当主人”。

明白客尘道理，再来观照自己。变幻无常的身体、心念是客尘。灰尘在阳光中看得一清二楚，阳光即代表觉性，能观照自己的心念。觉性的第一步就是反照心念，先觉悟什么不是自己的心，才能找到自己的心；心念从早到晚生灭不已，但人通常把心念当成自己，“将客人当成主人”。问题就在此，若心念改变，那自己又到哪里去？

生灭变异不停的是心念；觉性则不生不灭、不摇不动。众人以为觉性很难，其实觉性始终没有离开，能起心动念、创造身口意都是觉性。所以觉性，就是要觉“心”在哪里，找到不生不灭的心，就是找到自己真正可以掌握的觉性，不须靠外在因缘和合而生；世间所有一切都是因缘成就，因缘散了就没有了，唯有觉性，身体还给父母，觉性要还给谁？觉性无还，因它是本具的，是自己真正可以作主的地方。

找到自己的心后，要更进一步了解心的作用。心能作主，人生就能自在；让心作主，让觉性功用发挥出来。相信因果，相信所有问题皆是自己所创造，必须学习转念。心念一转，因缘就转，人生逆境、烦恼痛苦，全看自己能否化为成就资粮。行智能者能在任何机会下转而成就自己。这就是真实的人生智能，让心发挥无限的力量。



人们习以为常的生活
中，如果有人脱离了正常的生活轨道，舍弃大家都认为是必不可少的追求和拥有，甚或干脆舍尘出家，为僧为尼，一般被人们称作“看破红尘”。这似乎不是一种积极的人生态度，而是消极遁世。但人们的这种认识并不正确。原因是这种认识与判断事物的依据，是建立在一种唯物质的斗争哲学上。所以在面对许多精神方面的问题时，无从解说就妄加评判，以致谬误层出。

一个人怎样才可以 透过扑朔迷离的现 象，发现人生和世界 的本质呢？

事实上，人们对人生和世界的认识，也是千差万别的。因为每个人都是在自由的环境中成长，所受的教育、接触的人事、知识的累积、乃至人生经历，都是各不相同的。所以，每个人形成各自的人生观与世界观也是十分自然的事。反之，那便意味着扭曲和强制某种认知，是一种病态。

“觉悟”一词，是人们都熟悉的。追其本源，“觉悟”一词出自佛教。“佛”便是“觉悟者”的意思。“觉悟”的对立面是“执迷”，是指人们停留在表面的现象之中，而不能看到事物的本质。那么一个人怎样才可以透过扑朔迷离的现象而发现人生和世界本质呢？这需要条件，需要“苦”来作媒，也就是佛教中所说的“缘”。只是这样一种觉悟的缘，却非每个

人随时随地可得，更不是有了这个“缘”就一定能觉悟，而是要看一个人在造化中的灵性，是否可以适时显现。如果留心观察身边的人和事物，就会发现在以下几种情况下，人是最易“觉悟”的。

一是病痛。一个人生了重病，卧倒在床或住进医院，死神在身边低吟徘徊，生命如风中残烛，平时的种种追求和拥有，都成了过眼云烟。此时人们最容易想得开、看得开，对名利的斤斤计较和对他人的恩恩怨怨，大多就可以放下了。当然，如鲁迅临终时的“一个都不宽恕”，可另当别论。

二是牢狱之灾。不管因为什么，是罪有应得也好，是被冤受屈也罢，人只要关进四面墙壁之屋，失去自由，与世隔绝，你在外面拥有的一切——权位、金钱、美色及各种享乐，就只能在回忆中相见了。我们经常在媒体上看到一些在高墙内“追悔莫及”的人，发誓赌咒若有明天将如何如何好好做人等。这也算是一种“觉悟”吧，当然这些人大多是贪官污吏或触犯刑法者。

三是灾变。这里所说的灾变，主要是指无情水火及不可预料的天灾人祸。我认识一个前些年暴发起来的大款儿。美妻、娇子、别墅、车子，作为大款标志的东西他都有了。但后来不知为何，一场大火把一切都烧掉了，妻儿也丧了命。他自己命是保住了，却再也无心“奋斗”，而是流浪天涯，后来听说他在南方一座寺院出家了。



四是直面死亡。每个人都知道自己的终点是死亡，但真能直面死亡，认识死亡意义的人并不多。我有一位朋友，是位成了名的诗人。他的职业也不错，是政府机关的公务员。两年前他在火葬场的殡仪馆参加一个朋友的葬礼。当他看到一个和他一样年轻的生命突然就消失了，化为了灰烬，又看到骨灰寄存处那一排排铁架上带照片的骨灰盒后，他几天没去上班。后来就坚决辞了职，决心做自己真正想做的事情——自由写作。因为他看

轉念 即菩提

到了生命的脆弱和无常，不想再浪费下去。

五是失恋。千万不要小看这种情感灾难对人的改变和影响，因为人是感情动物，所以情伤对灵魂的触动，可能更深于其他。情伤往往导致人的心死(即绝望)，进而对平日无暇思索的东西进行思索和反省，由此醒悟世界万物的变幻无常，并更深一步认识人生的本质和意义。这方面的例子，举不胜举，无论在现实生活还是文艺作品中，都俯拾皆是。

以上几种情况，不过是对人们的思想观念容易产生影响的一些特殊因缘而已，并且仅仅是有可能性，而非绝对的。这就如人们常知的道理一样：将相同的温度同时加之一个鸡蛋和一块石头，鸡蛋可以孵出小鸡，而石头却不能。这里就有一个所施对象的本质问题。

在物欲横流的现实生活中，要保持一份清醒，保持一份对生命本质和意义的认知，实属不易。除了以上列举的一些特殊因缘外，关键是

教育和感悟。“玉不琢，不成器；人不学，不知道”。所以，能揭示人生真理的正确知识，及通过无常变化的心灵感悟，才是破除人生道路上重重迷雾的明灯或阳光。



来 到寺院内的火化场，原只是为了确认这里的服务流程与细节，以便于网站的内容更新。不曾想，我竟有幸窥探到生命尽头的闸门与三代火化师的故事。“我的祖父、祖母和爸爸都在这里工作。算一算，我在这里也工作了47年。”

虽已年过花甲，但Uncle Seng 依旧饱含热忱，眼神清澈明亮，精神矍铄地向我们诉说过往。“1956年到1976年间，这里还不叫火化场，而是叫化身窑。那时候是需要人工亲自动手用材火和燃油处理火化的，整个过程要6小时。” Uncle Seng 从小就经常来寺院帮忙长辈，也因此接触过初代化身窑的运作。

事实上，火化场大堂窗明几净，整体感觉清净素雅，并没有电影情节般的阴森恐怖。我们在大堂的一旁继续聊着 Uncle Seng 的年少经历：“认识过几个女孩子，但知道我在火化场工作后，就失去联系了。唯有她不介意我的工作，当时就决定和我在一起，现在成了我的妻子。”选择了这份行业，Uncle Seng 也预想了接受偏见。在友情或爱情上，都曾因为这份工作被差别对待或排斥，但这丝毫不影响他继续从业的决心。

在六七十年代，新加坡的修造船业蓬勃发展，持有烧焊文凭的Uncle Seng本可选择进入高薪的造船业工作，但最终却打消了念头：“在造船厂工作太危险了，我的两个朋友都因为工作意外离开了。”以生命安全为优先考量，Uncle Seng最终选择在1977年正式加入光明山普觉禅寺的火化场开始工作。

自1977年起，化身窑正式翻新为煤气式火化炉，原为6小时的火化过程，现只需90分钟便可完成，作业程序也安全了不少。谈及工作环境的变化，Uncle Seng 不慌不忙地带我踏入火化炉机房，诉说起过往与现在的不同：“以前的机房温度很高，非常闷热，现在有很多风扇和抽风机降温，整个环境也舒服了一点。”

恰好，机炉正在运行，我看着仪表上显示的800多度高温，略带紧张地站到机旁，透过小窗观察炉膛，试着体会火化师的日常视角。原来火化过程并不是我所想的静静站在一旁，按按操作键便可以完成的。期间，火化师需要守在炉旁，注意炉膛温度、燃烧数据、将遗体集中到炉膛中央等，以确保遗体能够被完全火化。当下，我竟不觉恐惧，只有Uncle Seng 明朗

沉稳的声音，向我娓娓道来火化流程的处理细节。

“火化完之后，我们会把灵骨取出，然后在这个工作房散热和筛出杂质物，最后再用磁铁吸出金属(牙齿填充物或外科植入物等)。”看着筛盘与工作台，让我想起了前几个月帮外婆拾骨的情景。当时我才知道骨灰并不是粉末状的，而是较有形体的骨渣。而火化师也需要学会辨别骨头位置，在骨灰筛选之后，引导家属由脚往上捡至头部骨灰，放入瓮中，整个程序才算告一段落。

或许走近死亡， 我们才能发现 无常生死的意义。

走出机炉房，站在空荡荡的悼念厅，我在和缓思绪。这几扇闸门和Uncle Seng一样，经历了47年的生死别离，也目送了无以计数的生命。然而，不是每一次的道别都和想象中的一样庄重圆满：“各种各样的情况都遇过。有的闸门还没关，亲人就开始为了财产大打出手。我们不仅要在闸门后工作，也要时刻注意闸门前的情况，必要时出手协助。”遇到特殊情况，火化师也需要充当和事佬，尽快安抚并解决大小事宜，

好让逝者体面安稳地离开人世。

“越来越少年轻人愿意来这个行业，一方面是忌讳，一方面是心理素质需要足够强大才可以胜任。”投下履历前来应聘的年轻人屈指可数。有的刚来工作一日，便因负荷不了心理压力而离开岗位。有的被屋主发现在火化场工作后，就被驱赶出去，需要另寻他处租屋。此时此刻我才明白，火化师的艰辛与不易。他们不仅需要比常人更能够承担恐惧和心理压力，面对亲友的偏见与刻板印象，更需要强大的心理素质一一面对。

踏离火化场，天空放晴，内心也如飘荡的白云般轻盈。这里没有所谓的阴森恐惧，反倒每一位人员都是饱满生机地向我释出善意。这里没有所谓的抑郁低迷，反倒每一位职员都是耐心爽朗地向我讲解生命闸门后的使命。或许走近死亡，我们才能发现无常生灭的意义。他们站在生命的尽头为逝者送行，而我们也应在他们的生命里，给予最大程度的温暖与感激。

 吴衍庆

火化师 生命|尽头|的 送行者





三皈依

学佛的第一步

学习佛法是许多佛教徒迈向精神修行的第一步，而这条道路的起点便是“皈依”。什么是皈依？有人认为它是佛教的入门仪式；也有人觉得它是成为佛教徒后的一种承诺与责任。其实，“皈”指的是归投，将身心归向佛陀的教法，以此改变生活，转化我们的恶习为善行，达到断恶行善的目标；“依”则是依循佛法的教导，迈向解脱和觉悟的大道。因此，学佛的开始离不开皈依三宝。

皈依三宝都是修行的起步，是通往心灵自由与解脱的钥匙。

正如佛教谚语所说：“人海茫茫，苦海漫漫，三宝为舟航。”学佛的起跑点，便是认识并皈依三宝。所谓“三宝”，是指佛宝、法宝和僧宝。这三宝就像红尘苦海中的灯塔，为学佛者在迷茫中指引方向，引领大家走向成佛之道。

作为正信的佛教徒，首先是要皈依佛宝。佛，是宇宙间的大觉者，具备圆满的智慧与福德，是引领我们修行的导师。教主释迦牟尼佛及十方诸佛，皆是我们学习的典范。他们的慈悲与智慧，以及一视同仁的精神，值得我们深深效仿。皈依佛宝不仅是对佛像的礼拜，更是通过这一行为提醒自己：学习佛陀的精神，努力成为更有慈悲与智慧的人。例如，当我们面对难题时，可以思考：“如果佛陀处在我的位置，他会如何应对？”这种思维方式，能帮助我们在生活中更从容、更清明地做出决定。

其次是皈依法宝。法是佛陀的教诲，指引我们如何从轮回和烦恼中解脱，是成就解脱烦恼的指南。《三宝歌》中道：“三界火宅，众苦煎迫。”这句话比喻六道轮回如同火宅般炙热，苦难无处不在。这都是因为众生的痛苦来源于“贪嗔痴”三毒，它们让人迷失方向，无法得到真正的安乐。然而皈依法的核心，在于将佛法的智慧运用到生活中。例如，面对顺境时，不要因为贪欲而迷失，而是心怀感恩；面对逆境时，不因愤怒而被情绪控制，而是用佛法的智慧化解困惑。又常言：“佛法如甘露，可以熄灭烦恼的火焰。”由此可见，学佛人通过正确地学习佛法，不仅能看清楚苦的根源，还能转化痛苦为成长的力量，使自己的生命更加自在和喜悦。

第三是皈依僧宝。僧宝是指清净修行的僧侣，是我们在学佛修行路上的引路人。他们通过实践佛法，能为学佛者树立榜样。因为僧侣过着少欲知足的生活，专注于修行，并以智慧引导学佛者解开心中的疑惑。皈依僧宝的意义，不仅在于僧侣能解答我们在佛法学习中的问题，更在于他们的修行之道为我们树立了方向。遇到困难时，学佛者可以请教僧人，从佛法中寻找正见的方法来解决问题，而不是被无明驱使或断章取义，误解佛陀的教义。此外，僧人的修行是“人天福田”，即供养僧宝能够积累福报，并增长智慧。通过皈依僧宝，我们不仅能从他们的生活方式中感受到佛法的力量，还能让自己更接近觉悟之道。

此外，皈依三宝不单是一项仪式，它是我们对佛法僧三宝的深刻承诺，代表着我们愿意从此走上一条更智慧、更慈悲、更觉悟的修行之路。它也为修行者提供了明确的方向和强大的精神支撑，使我们在漫长的修行道路上不迷失、不动摇。皈依三宝的重要性，在于它是学佛之路的根基，是我们精神世界的支柱。在面对生活的困境与挑战时，三宝为我们提供了力量与指引，让我们始终保持坚定的信念，走出迷茫，找到真理的光明。然而，学佛并非一蹴而就，它是一个长期修炼与实践的过程。通过皈依三宝，我们能获得指引，培养智慧与慈悲心，逐步化解烦恼与困惑，走向内心的平和与觉悟。无论是初学者，还是修行多年的学佛人，皈依三宝都是修行的起步，是通往心灵自由与解脱的钥匙。

《成佛之道》说“皈依处处求，求之遍十方；究竟皈依处，三宝最吉祥。”在人生的苦海中，皈依三宝如同黑暗中需要一盏明灯，带领我们穿越困境，抵达解脱的彼岸。每一位学佛者都应当视皈依三宝为修行的基石，因为它赋予我们坚定的信心和无畏的勇气，使我们在修行道路上不退转，迈向最终的觉悟与解脱。



四 正勤，又作四正断，指勤于增长善法、舍离恶法的四种正确的努力。一心精进，行此四法，故名正勤；能断懈怠，故名四正断。《三藏法数》云：“正则不邪，勤则不怠。”《大智度论》曰：“破邪法，正道中行，故名正勤。”勤为不懈怠之义；断为断障之义，或以精勤心断除怠慢心。四正勤即方便精勤于断恶生善的四种修行品目。

对于四正勤，很多经论都有论述。如《杂阿含经》中所说的四正断，是指：一、断断，努力使已生之恶永断，即于所起的恶法断之又断。二、律仪断，努力使未生之恶不生，即坚持戒律，慎守威仪，不令恶起。三、随护断（防护断），努力使未生的善能生，即于无漏的正道随缘护念，令其生起。四、修断，努力使已生的善增长，即能修作正道，令其生长而自然断除诸恶。以精勤行此四法能断懈怠，故称四正断。

四正勤不仅是佛教断恶修善的修习方法，也是一个人基本的德行修养。

据《法界次第初门》记载，四正勤即：一、为除断已生之恶，而勤精进。二、为使未生之恶不生，而勤精进。三、为使未生之善能生，而勤精进。四、为使已生之善能更增长，而勤精进。以一心精进，行此四法，故称四正勤。





四正勤

的含义及
在修行中的作用

《十住毗婆沙论》论述四正勤云：“断已生恶法，犹如除毒蛇；断未生恶法，如预防流水；增长已生善，如溉甘果栽；未生善令生，如钻木出火，故名四正勤。”该论中将四正勤细释为以下四方面：

一、已生恶令永断。对已生的恶，使永除断，为勤精进。又谓五盖等烦恼心，离五种善根故，一心勤精进，方便断除，不令更生。

二、未生恶令不生。对未生的恶，使更不生，为勤精进。又谓五盖等烦恼恶法，今虽未生，后若生时，能遮五种善根故，一心勤精进，方便遮止，不令生。

三、已生善令增长。对已生的善使增长，为勤精进。又谓五种善根已生，为令增长故，一心勤精进，方便修习，令不退失。

四、未生善令得生。对未生的善使生，为勤精进。又谓五种善根虽未生，为令生故，一心勤精进，方便修习，令得生。

通俗地说，四正勤就是已生恶令永断，未生恶令不生，

已生善令增长，未生善令得生。此四正勤就是精进，精进勤劳修习四种道法，以策励身口意，断恶生善。

四正勤是佛教重要的修行方式，修行过程中不仅要让没有生起的恶念恶行永不生起，也要让已经生起的恶念恶行及时断除。除了止恶之外，还要主动修善，也就是让没有生起的善念善行生起，已经生起的善念善行得以增长。只有主动地断恶修善，才能进趋菩提，成就道业。

其实，四正勤不仅是佛教断恶修善的修习方法，也是一个人基本的德行修养。三国刘备在临终前给幼子刘禅的遗诏中说：“勿以恶小而为之，勿以善小而不为。惟贤惟德，能服于人。”刘备劝诫刘禅不要以为坏事小就去做，不要以为好事小就不去做。刘备深知刘禅的弱点，劝勉他要进德修业，有所作为。好事要从小事做起，积小成大，也可成大事；坏事也要从小事开始防范，否则积少成多，也会坏大事。所以，不要因为好事小而不做，更不能因为坏事小而去做。小善积多了就成为利天下的大善，而小恶积多了则“足以乱国家”。



中国有句古话叫“积善之家必有余庆，积不善之家必有余殃”。就是说，经常做善事的人家将来一定会得到善的回报，经常做坏事的人家将来也会遭受恶报。这些格言警训都是在劝我们要多做有益于他人的事，而不要做任何细小的坏事。

佛教劝人要“诸恶莫做，众善奉行”。就是要我们多做善事，不做恶事。《法句经》中说：“莫轻小善，以为无福。水滴虽微，渐盈大器。小善不积，无以成圣。莫轻小

恶，以为无罪，小恶所积，足以灭身。”

经文警示世人在日常生活中不要轻视小的善恶。小善虽然微小，但积累了，就像微小的水滴一样，能够装满很大的容器。小善如果不积累，就无法成为圣人。我们也不要轻视小恶，以为小恶没有罪过。小恶如果积累了，也足以毁灭自身。

对于修道者来说，我们要以四正勤的要求精进行持，做到不轻视小恶，让未生之恶

不生，已生之恶断除。还要努力修习众善，让未生之善生起，已生之善增长。只有这样断恶修善，才能进德修身，成就道果。



慎言

布施是佛教修行的基础，是培植福德、利益众生、提升自我修养的重要实践。佛陀在多部经典中都反复开示布施的殊胜，并教导我们以欢喜心行布施，从而开启智慧、圆满功德。

布施，梵语称为“Dāna”，意即“给予”或“施予”。从行为上看，它是将自身所拥有的资源或力量，用来帮助他人解脱痛苦、满足需求；从内心上看，它是怀着慈悲心、平等心，为利益众生而行的善行。布施的本质，不仅仅是物质的给予，更是一种修心的过程。

我们透过给予的行为，实现了自己生命的价值，也让他人的生命更加光明。

布施有三种，一财施：用金钱、食物、衣物等物质资源帮助有需要的人，消除对方的匮乏。二法施：以佛法教化他人，开启智慧，使其走向解脱之道。三无畏施：以安慰、保护、支持等方式，帮助他人解除内心的恐惧与烦恼。三种布施各具功德，而以法施最为殊胜。财施虽能解决他人的眼前困难，但法施却能引导他人从根本上消除苦因，获得长久的安乐。

行布施时，我们的心态至关重要。佛教强调“无相布施”，

即不执着于布施的对象、过程和结果。若能做到“无我相、无人相、无众生相、无寿者相”，则能圆满布施的功德，并远离执着与分别心。

《金刚经》中说：“菩萨于法，应无所住，行于布施。”意思是说，真正的布施应该无执无住，不计较施予的大小、回报的多少，这样才能真正发挥布施的功德与意义。

佛在《杂阿含经》中开示，布施有八种功德利益：一增长智慧，远离愚痴；二得到众人的尊敬与爱戴；三消除内心的悭贪与烦恼；四现世财富充盈，来世福报圆满；五为未来的善根和解脱奠定基石；六心胸开阔，烦恼减少；七能结善缘，得大护佑；八最终引向菩提，成就佛果。这些功德不仅在今生今世显现，也在未来生生世世为我们奠定善业的基础。

布施的实践从日常生活开始。布施并非一定需要大笔财物或壮举。我们可以从日常生活中的小事做起，比如给予一个微笑、分享一餐饭、帮助邻里解决困难。只要心怀善念，所有的善行都是布施。行布施时，我们应该怀着欢喜心和感恩心。欢喜心让我们对施予生起愉悦，感恩心让我们珍惜布施的机会。《优婆塞戒经》中提到，布施时要观察受施者的需要，选择适当的对象和方式。例如对饥饿者，应以食物为施；

对烦恼者，应以安慰和法语为施。布施并非一次性的行为，而是需要我们不断精进，将其融入生命的每一天。

布施的核心在于培养慈悲心与智慧心。当我们帮助他人时，不仅减轻了对方的痛苦，也化解了自身的悭贪与执着。我们的心变得更加柔软、宽广，内心的烦恼减少，生活更加安乐。

佛陀教导我们：一切众生皆有佛性。行布施的过程，其实就是与众生同证佛性的过程。我们透过给予的行为，实现了自己生命的价值，也让他人的生命更加光明。

行布施后，我们应该将功德回向给一切众生，愿所有众生都能离苦得乐、早证菩提。这样不仅能扩大功德的影响，也能使我们的修行更加圆满。

诸位檀越善知识，布施不仅是一种善行，更是一种修行的方法。当我们以慈悲心、智慧心行布施时，便在不断超越自我，接近佛陀的智慧与慈悲。愿以布施为起点，广结善缘，广修福德，早成菩提。





修学淨土法門的 正行与助行

淨土法門是佛教重要的修学法門，在修学過程中，持名念佛是主要修學方式，稱為修學正行；為助成正行而兼修之其他諸行，稱為助行。修學者只有正行與助行兼修，才能取得修學上的成就。所謂正行指不邪曲之行，即以佛之教化為基準的正当行為，與“邪行”相對，或對雜行、助行而言正行。又由直接原因而成之行為正行，由間接原因而成之行為助行。

善導大師在《觀經疏散善義》中，稱修習五種往生阿彌陀佛淨土之行為五正行。即：一讀誦，讀誦淨土聖典。如《無量壽經》、《阿彌陀經》等；二觀察，觀想阿彌陀佛的三十二相、八十種好；三禮拜，禮拜阿彌陀佛聖像；四稱名，稱念阿彌陀佛名號；五贊嘆供養，贊嘆阿彌陀佛的功德。此五種行為專依淨土三部經而行阿彌陀佛及淨土之事，故稱正行。

淨土宗于五正行中，復以“稱名”為正定業，其余之讀誦、

禮拜、觀察、贊嘆供養等為助業，稱為正助二業，又作正助二行。“稱名”正行特別符合彌陀本願，故稱正定業，其余四項則稱助業、助行。若在專修念佛（稱名）之外，兼修其他四行者，則稱助正兼行。

**除了至誠懇切
念佛名號，還應當修
積聚善根，培植福德
等助緣。**

修淨土法門者除了將稱名念佛作為正行外，還應當修其他的助行，如此修學才有成就。在諸多淨土經典中，論述有修學淨土的助行。如《觀無量壽佛經》中的三種淨業：“一者孝養父母，奉事師長，慈心不殺，修十善業；二者受持三皈，具足眾戒，不犯威儀；三者發菩提心，深信因果，讀誦大乘，勸進行者。”

這三種淨業又稱淨業三福，為過去、現在、未來三世諸佛的淨業正因。即：一世福，又作世善，為世俗本來存在

之孝悌忠信等善法，如孝養父母、奉事師長、慈心不殺、修十善業等。二戒福，又作戒善，為佛所制的戒法，包括人、天、聲聞、菩薩所受持的三歸五戒乃至具足眾戒，不犯威儀等。三行福，又作行善，為凡夫起大乘心，自行化他所具之善根，即發大菩提心、深信因果、讀誦大乘經典、勸人舍惡，向涅槃道、發願往生淨土等。

在《阿彌陀經》中，佛告訴舍利弗，求生淨土之人，除了至誠懇切念佛名號的正行外，還應當修積聚善根，培植福德等助緣，才能往生西方淨土。善根，又作善本、德本，即產生諸善法的根本。據《中阿含經》載，比丘知善、知善根，是謂成就見、得正見，于法得不壞淨，入于正法中。無貪、無嗔、無痴為善根之體，合稱三善根。又善法為得善果的根本，故可稱為善根。

修行者善根的多少，只是就念佛而言，以說明過去如果沒有宿世的善緣，今生今世即不能聽聞佛的名號。如今

只要得闻有极乐净土，而能够专心念佛，此即是过去有善根之因。若是听闻后能至心忆想思念阿弥陀佛，才能决定往生，此即为大善根。若是虽有听闻到阿弥陀佛之净土，也有发起心意期愿往生，但时而精进、时而退失，没有恒常心，心志不能坚固决定，因此判为是少善根，此即不能往生西方净土。没有善根，没有福德的人，是无法生到极乐世界去的。

“福德”，指六度中之布施、持戒、忍辱、精进、禅定等前五度，是相对于智慧而言。就是说，欲求生西方极乐净土之人，除了修持念佛正行外，还应当修布施、持戒、忍辱、精进、禅定等助行。

“布施”就是以慈悲心而施福利与人之义。布施的本义乃以衣食等物施与大德及贫穷者。布施也指施与他人以财物、体力、智慧等，为他人造福成智而求得累积功德，以致解脱的一种修行方法。布施能使人远离贪心，如对佛、僧、贫穷人布施衣食等物资，必能招感幸福的果报。

“持戒”即护持戒法而不触犯之意。戒定慧三学中，戒为根本，修学者因持戒才能生定，由定才能启发无漏智慧。然护持戒法甚难，故诸律严诫犯戒，而设波罗夷、僧残等诸制戒。所持戒品，在家、出家及声闻、菩萨各有不同。

“忍辱”，即令心安稳，堪忍外在的侮辱、恼害等，亦即凡加诸身心的苦恼、苦痛，皆堪忍之。据《瑜伽师地论》载，忍辱含不忿怒、不结怨、心不怀恶意等三种行相。佛教特重忍辱，尤以大乘佛教为最，是菩萨所必修的德目。

“精进”，是指勇猛勤策进修诸善法，亦即依佛教教义，于修善断恶、去染转净的修行过程中，不懈怠地努力上进。

“禅定”，指令心专注于某一对象，而达于不散乱的状态。修习禅定要掌握正确的修学方法，方能进入禅定之境。

由此可见，修净土者除了持名念佛外，还要有大善根、大福德，生生世世修行诸波罗蜜门，才能生到极乐世界去，不然就没有机会遇到这种妙法的，故言“不可以少善根福德因缘得生彼国”。





论·宽·容



观 世界之流转，想世人之运命，似乎大多数人认为这世界事事不公平。有人健康壮实，有人生来虚弱多病；有人聪明漂亮，诸根灵敏；有人呆傻木讷，聋哑残疾；有人富足长寿，有人贫困短命。按佛陀的解答，上述所谓构成人类命运的种种情形，无一没有来由，无一不是种种因缘之果报。也就是说，众生现在的个性和行为，必受到过去造成的意识生命流的诱导和制约。如果前生的身、语、意业，或者说意识行为是低劣的，就会给予意识生命流以恶劣影响，如果前世播下了良种，那就会在今生获得丰饶硕果。

当我们看透“怨恨”的本质后，我们就会学着去“宽容”。

当遭受到种种不如意的事乃至是无辜的侮辱和诽谤时，我们该用怎样的心去对待这一切呢？无辜招受到侮辱和诽谤，是由于我们前世造的孽业的因，今世招到了无辜的侮辱和诽谤的果。我们是继续造恶因呢，还是用“宽容”的心去消这个业，种下善的果？我常常看到电视剧里的所谓“债主”，都实施了他们所应当的报复，没有人去干涉或苛责他们复仇的意志和行为。但虽然报得很合理，甚至符合公理正义，但那复仇的完成，真的可以除去那隐藏在心灵深处的痛苦根源吗？“怨恨”就像一个“枷

锁”，将我们的痛苦锁住，又像一个心火的牢狱，让我们无时无刻不在痛苦的火焰中，自己折磨自己。要超越“怨恨”是那么的难，更何况是“宽容”。

说到“怨恨”，我们知道“怨恨”必须依附在一个固定不变的实体时，才能显示出怨恨的意义。我们之所以感觉到有“怨恨”，那是因为，我们强烈地执著有一个“我”在受到侮辱、伤害，但“我”是什么呢？如果“我”是身体的话，那么身体会腐化，就像空中花、水中月一样的虚幻。当我们的身体消失了，我们的怨在哪里？恨在哪里呢？如果身体不是“我”，而感觉身体存在的“心”是“我”，是我们的“心”在感觉受侮辱、伤害，是我们的“心”在怨在恨。但是，什么是“心”呢？

“心”有固定不变的实体吗？“心”是永恒的吗？当我们说“心”时，其时并没有一个实质不变且永恒的主体叫“心”，因为“心”是刹那变迁的。当我们说过去时，过去心已过去，已过去的心念是不存在的；当我们说未来时，未来心还没到来，还没到的心念是不存在的；当我们说现在时，现在心刹那不住，刹那不住的心念也是不存在的！因此，我们认为存在的心，并没有一个实质不变的主体。它生了又灭，灭了又生，生生灭灭，“如梦幻泡影，如露亦如电”。当我们连实质的心都找不到，那么所谓依附在心

外的怨恨，也如同空中花、水中月般的虚幻。我们之所以有怨、有恨，全都是由虚幻的“心”和虚幻的“执着”所产生。这使我们永生都沉溺于爱欲生死的轮回苦海中。

当我们看透“怨恨”的本质后，我们就会学着去“宽容”。宽容别人，同时就是宽容自己；给别人一个改过自新的机会，就是给自己一个广阔的空间。有一段话说得很好：用感恩的心去感激伤害你的人，因为他磨练了你的意志；用感恩的心去感激欺骗你的人，因为他增进了你的见识；用感恩的心感激鞭策你的人，因为他清除了你的业障；用感恩的心去感激遗弃你的人，因为他强化了你的能力；用感恩的心感激斥责你的人，因为他助长了你的定慧。

把“怨恨”的心变成“感恩”的心，那样你的心就会变得宽广，变得平和。因为宽广，所以才足以包容，包容清净的，也包容污秽的，包容善，也包容不善。就像广阔的大地，不拒清净污秽；也像浩瀚的大海，不拒百川细流；更像无限的虚空，无所不含，无所不摄。愿我们的心胸像大地一样的宽广，像弥勒菩萨一样能容世上难容之事！

 胡若兰



许多人不了解佛教，认为佛教太重言苦，把人生说得苦不堪言，而有一种偏激的悲观厌世态度。诚然，放眼俗世，苦乐皆有，似不应以偏概全，不然人生一无是处，活在痛苦中的一生有什么意思？但佛教的教义是在彻悟人生真谛后所言，对人生的态度并非悲观，亦非乐观，而是“实观”。目的在于教化芸芸众生能知苦断苦，并为获得真正的快乐幸福指明途径。

凡夫总是将苦乐建立在物质基础上，如家财万贯、仕途亨通，再至身体安康，两情相悦……如是种种，以此来衡量人生是否幸福。然佛陀

以悲智观照，站在生死之流的彼岸来看众生，则唯苦无乐。那些被众生贪求追逐的所谓快乐，实为大苦。如身之疮，挠时快活，过后痛苦备至。正是由于众生的迷执，才导致流转于生死苦海而不得出离。由于圣凡境界迥异，凡夫自然无法体会解脱的境界。若站在当下这一生的立场上，要众生自始就了达如实之理，也是勉强不来的。佛教的慈悲正体现于此。一再强调“一切皆苦”，实是怜悯众生，以令其正视人生的痛苦，方可从中超越，进而获得真正的快乐。

要远离痛苦，首先得知苦。正所谓“遍知一切苦，永断生死流”。每个人对痛苦都

有过或深或浅的体会，如身体病恙、贫困潦倒、感情受挫、命运坎坷……林林总总。佛教对苦的分析透彻，总纳为身心二苦。常言八苦中的求不得苦、爱别离苦、怨憎会苦、生苦、老苦、病苦、死苦等七种痛苦乃生活中时刻都能感受到的。然而，众多之苦来自一源，即第八苦：五蕴炽盛苦。为何？我们的身心无非为五蕴（色、受、想、行、识）的和合。五蕴乃身心之本，各种痛苦皆来自身心五蕴的感受。

那我们的心为何会感到苦呢？其实“心包太虚，量周沙界”。心本清净无垢，无所束缚如同虚空。真正引苦的不是心，而是由于众生的无



明无知。心在客尘（世间的烦恼）中被妄想和执着所覆盖。妄想来自于执着，正因为妄执，令众生无我却执我、无常执常、执垢为净、执苦为乐。如此遍一切时一切处，使众生流转于苦海而不得出。

试着放下，怀抱一颗平常心，不执着于眼前无常的不实相。

至此不难知道，什么是苦之本源了。如果对症下药，获得离苦的方法也就不难，当中要破除无明，有正知正见，认识无常，进而断除妄执。世事本虚妄无常，但众生妄执常有。这首先在认识上就已有偏差，到头肯定离解脱的彼岸甚远。断苦并不是要

断心，而是要将覆心的妄执断除。生活中的种种痛苦烦恼皆由强烈的我执（自性见）作祟，有了我执就会产生四相（我相、人相、众生相、寿者相），四者交织成为一个以自我为中心的空间。一切以“我”为中心，唯我独尊，生活中岂不是容易生苦恼？“世间为我所用，非我所有”。就连我们的身体也只不过是一个五蕴和合的相状罢了，这个世界上又还有什么属于“我”呢？我们还有必要因未能满足自己的欲望而痛苦不安吗？

妄执如镣铐令身心不得安乐自在。破除无明，断除妄执，自然可摆脱加在身心上的桎梏。清醒认识自己及周遭一

切，试着放下，拥有一颗平常心。不执着于眼前无常的不实相，妄想逐渐就会熄灭，心境也就坦然自在了。

“我的心很苦”，物质生活极为富足的现今还常有人如此喟叹。为什么人会苦？要怎样去除苦？以佛法推究极易，解决问题也很简单。苦在心，因心有“我”而生苦。欲离苦须断除我执，将覆于心上的尘垢拂拭，这样自然还心以清净，离苦得乐。



/ 本寺活动



寺院活动

线上念诵释迦牟尼佛圣号

4月28日至5月26日
(农历四月初一至四月廿九)
诚心念诵“南无本师释迦牟尼佛”

卫塞佛光普照吉祥灯

5月3日至5月13日
(农历四月初六至四月十六)
地点: 大悲殿与光明殿
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)

传灯与许愿仪式

5月3日 (农历四月初六)
下午7时至晚上10时
地点: 大悲殿与大雄宝殿

浴佛

5月5日 (农历四月初八)
早上6时至下午2时
地点: 大雄宝殿
5月11日 (农历四月十四) 下午6时 至5
月12日 (农历四月十五) 下午5时
地点: 大悲殿, 般若禅堂

三步一拜

5月11日 下午6时至
5月12日 上午7时30分
(农历四月十四至十五)
参加券分发详情(现场领取)
5月4日 | 中午12时
地点: 无相殿

素食慈善义卖会

5月11日 | 下午3时至晚上11时
5月12日 | 上午9时至下午4时
(农历四月十四至十五)
地点: 长廊, 光明殿, 净土堂前

卫塞节亲子活动

5月12日 (农历四月十五)
上午10时至下午4时
地点: 无相殿, 宏船老和尚纪念堂 | 三楼

卫塞节庆典—礼拜千佛法会

5月12日 (农历四月十五)
上午8时30分至下午4时
地点: 大悲殿

大悲忏法会
5月24日 | 6月22日 | 7月21日 |
8月20日 (每逢农历廿七日)
上午10时至11时30分
地点: 大悲殿

梁皇宝忏冥阳两利报恩法会

6月4日至8日 (农历五月初九至十三)
地点: 无相殿
浏览 kmfspks.org 了解法会详情。

线上念诵修持六字真言

6月25日至7月24日
(农历六月初一至六月三十)
诚心念诵“唵嘛呢叭咪吽”

佛教礼仪班—中文 (有待确定)

7月5日 (农历六月十一)
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)

7月5日 (农历六月十一)
下午1时至3时
地点: 聚缘坊

授三皈五戒典礼 (有待确定)

7月6日 (农历六月十二)
中午12时至下午2时30分
地点: 无相殿

观世音菩萨成道日法会

7月13日 (农历六月十九)
上午10时至11时
地点: 大悲殿

国庆日祈福法会—礼诵慈悲三昧水忏

8月9日 (农历闰六月十六)
上午8时至下午11时30分
地点: 大悲殿

地藏追思报恩法会

8月23日至31日
(农历七月初一至七月初九)
晚上8时至9时30分
地点: 大悲殿

线上念诵地藏菩萨圣号

8月23日至9月21日
(农历七月初一至三十)
诚心念诵“南无地藏王菩萨”

寺院生活体验 (3至14天)

请浏览 kmfspks.org 查看活动内容。

短期静修 (1个月至1年)

请浏览 kmfspks.org 查看活动内容。



禅学入门

舒心 . 正念 . 静坐班 (有待确定)

4月16日至6月15日
星期三及五课程:
晚上7时45分至9时15分
星期日课程:
下午2时至3时30分
地点: 般若禅堂
费用: \$60 (6堂课)

正念禅修 (有待确定)

地点: 般若禅堂



佛学课程

普觉中文佛学班

晚上7时30分至9时
地点: 宏船老和尚纪念堂 | 一楼课室
费用: \$110 (每学年)
请浏览 kmfspks.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)

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: 宏船老和尚纪念堂 | 一楼课室
费用: \$110



报名方式

欢迎游览
kmfspks.org
kmfspks.org/activities/

接待处
9am — 4pm
(午休: 11.30am — 12.30pm)

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

佛法系列课程（单元二）：
《金刚般若波罗蜜经》
 5月4日至6月29日（每逢星期日）
 上午9时30分至11时
 地点：宏船老和尚纪念堂 | 一楼课室
 费用：\$25



社区活动

社区活动 ▶

捐血活动

5月4日 | 8月17日
 上午9时至下午3时
 地点：药师殿
 联络：新加坡红十字会 redcross.sg
 电话：6220 0183

成人抄经班

6月1日至22日（每逢星期日）
 上午9时至10时30分
 地点：万佛宝塔，四楼课室

成人书法班·楷书（第二学期）

6月14日至9月20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：万佛宝塔，四楼课室
 费用：\$160

茶艺初级课程（第二学期）

6月14日至7月12日（每逢星期六）
 上午9时至11时
 地点：万佛宝塔，四楼课室
 费用：\$86

弟子规·亲子班（第二学期）

7月6日至10月5日（每逢星期日）
 下午1时至3时
 地点：万佛宝塔，四楼课室
 费用：\$20

茶艺中级课程（第二学期）

7月19日至8月23日（每逢星期六）
 上午9时至11时
 地点：万佛宝塔，四楼课室
 费用：\$86

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。）



普覺坊活動

普覺坊书法班

6月26日至8月28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

促进消化健康的营养和膳食计划（双语）

5月18日
 下午2时至5时
 费用：\$60

线上乐龄基础佛学班

6月19日 | 8月28日
 下午2时至3时30分
 免费，欢迎随喜乐捐。

身心健康体验—半日静修（双语）

6月22日
 上午10时至下午4时
 费用：\$140

一日线上课程—安宁的教育： 【生命的告别】

6月29日
 上午10时至下午5时30分
 费用：\$70

正念—活在当下

7月18日, 25日
 8月1日, 8日
 晚上7时至9时
 费用：\$164 (4堂课)

郑振煌教授线上课程—成佛之道

晚上7时30分至9时
 费用：\$130 (10堂课)
第四章：三乘共法
 5月23日, 30日
 6月6日, 13日, 20日, 27日
 7月4日, 18日, 25日
 8月1日



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

5月11日 (下午5时至晚上9时)、
 12日、24日 | 6月22日 | 7月21日 |
 8月20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 | 一楼
 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、时间与地点将有所更动。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。

/ CALENDAR



MONASTERY EVENTS

- Online Pledge of Namo Shakyamuni Buddha's Name Chant**
28 Apr to 26 May
Recite the sacred chant of "Na Mo Ben Shi Shi Jia Mo Ni Fo"
- Vesak Auspicious Lanterns**
3 May to 13 May
Venue: Hall of Great Compassion & Hall of Universal Brightness
Fee: \$50 at HOGC (Individual / Family)
\$338 at HOUB (Family / Company)
- Light Transference & Aspiration-Making Ceremony**
3 May | 7pm to 10pm
Venue: Hall of Great Compassion & Hall of Great Strength
- Bathing of Prince Siddhartha**
5 May 6am to 2pm |
Venue: Hall of Great Strength
11 May 6pm to 12 May 5pm
Venue: Hall of Great Compassion
Prajna Meditation Hall
- Three Steps, One Bow Ceremony**
11 May 6pm to 12 May 7.30am
Ticket Distribution (On-site Redemption)
4 May | Noon
Venue: Hall of No Form
- Vegetarian Food Fair & Charity Booth**
11 May | 3pm to 11pm
12 May | 9am to 4pm
Venue: Long Corridor, Hall of Universal Brightness & in front of Hall of Pureland
- Vesak Family Event**
12 May | 10am to 4pm
Venue: Hall of No Form
Ven. Hong Choon Memorial Hall, Level 3
- Vesak Day – Thousand Buddhas Repentance Puja**
12 May | 8.30am to 4pm
Venue: Hall of Great Compassion

Lunar 27th Great Compassion Repentance Puja
24 May | 22 Jun | 21 Jul | 20 Aug
10am to 11.30am
Venue: Hall of Great Compassion

Emperor Liang Repentance Puja (TBC)
4 Jun to 8 Jun
Venue: Hall of No Form
Visit kmspks.org for Puja details.

Online Pledge of the Six-syllabled Sanskrit Mantra
25 Jun to 24 Jul
Recite the sacred chant of "Om Mani Padme Hum"

Buddhist Etiquette Class – Mandarin (TBC)
5 Jul | 9am to 11am
Venue: Ju Yuan Fang

3 Refuge 5 Precepts Preparatory Class – Mandarin (TBC)
5 Jul | 1pm to 3pm
Venue: Ju Yuan Fang

3 Refuge 5 Precepts Ceremony (TBC)
6 Jul | Noon to 2.30pm
Venue: Hall of No Form

Enlightenment Day of Avalokiteshvara Bodhisattva – The Great Compassion Puja
13 Jul | 10am to 11am
Venue: Hall of Great Compassion

National Day Puja
9 Aug | 8am to 11.30am
Venue: Hall of Great Compassion

Ksitigarbha Bodhisattva Prayer
23 Aug to 31 Aug
8pm to 9.30pm
Venue: Hall of Great Compassion

Online Pledge of Ksitigarbha Bodhisattva's Name Chant
23 Aug to 21 Sep
Recite the sacred chant of "Na Mo Di Zang Wang Pu Sa"

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

Relaxation and Mindfulness Meditation (TBC)
16 Apr to 15 Jun
Wednesday and Friday Class:
7.45pm to 9.15pm
Sunday Class:
2pm to 3.30pm
Venue: Prajna Meditation

Mindfulness Meditation Group Practice (TBC)
Venue: Prajna Meditation Hall

Meditation Retreat (TBC)
Venue: Prajna Meditation Hall



DHARMA CLASSES

2025 English Buddhism Course
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
24 Feb to 10 Nov (every Monday)



COMMUNITY

General ▶

Blood Donation Drive 2025
4 May | 17 Aug
9am to 3pm
Venue: Medicine Buddha Hall
Contact: Singapore Red Cross at 6220 0183 or visit redcross.sg

Dementia Awareness Talk
1 Jun | 9.30am
Venue: Ven. Hong Choon Memorial Hall, Level 3 Classroom

Responder Plus Programme
28 Jun | 2pm to 6pm
Venue: Ju Yuan Fang



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 ▶**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**

5 Apr to 14 Jun
21 Jun to 30 Aug
(every Saturday)
2pm to 3.30pm
Fee: \$65 per pax for 10 sessions

Mindfulness for Kids

Dot B (Age 11-12)
2, 9, 16, 23 Jun
2.30pm to 4pm
Paws B (Age 8-10)
2, 9, 16, 23 Jun
1pm to 2.30pm
Fee: \$125 per pax for 4 sessions

WELLNESS ▶**AH Silver Activities**

5 Mar to 18 Jun (every Wednesday)
1.30pm to 3pm
Fee: \$100 per pax for 12 sessions

Seniors Vesak Art

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

Interactive Nutrition Class – Digestive Health and Meal Planning (Bilingual)

18 May | 2pm to 5pm
Fee: \$60

Mind & Body Wellness Experience (Bilingual) – Half Day Retreat

22 Jun | 10am to 4pm
Fee: \$140

The Healing Kitchen – Physical Nutrition course (Bilingual)

17 Aug | 2pm to 6pm
Fee: \$130

Mindfulness Based Stress Reduction

29 Aug | 5, 12, 19, 26 Sep
3, 10, 17 Oct
7pm to 9.30pm
Retreat: 5 Oct | 9.30am to 4pm
Fee: \$400 per pax for 8 sessions, includes one full-day retreat

YOGA ▶**Hatha Yoga**

Monday Class:
5 May to 14 Jul
21 Jul to 22 Sep
6.45pm to 8.15pm
Fee: \$184 per pax for 10 sessions
Walk in: \$27 per session

Wednesday Class:

18 Jun to 20 Aug
6.30pm to 7.45pm
28 May to 30 Jul
7.45pm to 9pm
Fee: \$174 per pax for 10 sessions
Walk in: \$25 per session

Friday Class:

20 Jul to 22 Aug
11am to 12.15pm
Fee: \$174 per pax for 10 sessions
Walk in: \$25 per session

Saturday Class:

10 May to 19 Jul
9.30am to 11am
Fee: \$184 per pax for 10 sessions
Walk in: \$27 per session

Hatha Gentle Yoga

Tuesday Class:
27 May to 29 Jul
2.30pm to 4pm
Fee: \$164 per pax for 10 sessions
Walk in: \$24 per session

Friday Class:

20 Jun to 22 Aug
2.30pm to 4pm
Fee: \$164 per pax for 10 sessions
Walk in: \$24 per session

Beginners Hatha Yoga

Saturday Class:
24 May to 2 Aug
6.30pm to 8pm
Fee: \$184 per pax for 10 sessions
Walk in: \$27 per session

Yin Yoga

Tuesday Class:
8 Apr to 17 Jun
6.30pm to 7.45pm
Fee: \$174 per pax for 10 sessions
Walk in: \$25 per session

Sunday Class:

6 Apr to 6 Jul
3pm to 4.15pm
Fee: \$174 per pax for 10 sessions
Walk in: \$25 per session

Yoga for Seniors

Thursday Class:
3 Apr to 19 Jun
10.30am to 11.30am
Fee: \$124 per pax for 10 sessions
Walk in: \$17 per session

Relax & Recharge Yoga

Tuesday Class:
27 May to 29 Jul
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

11 (5pm to 9pm), 12, 24 May |
22 Jun | 21 Jul | 20 Aug
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, Level 1
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
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

Programmes, dates and venues are subject to change. Please visit kmspks.org for up-to-date information.
at the time of printing.



CAREER OPPORTUNITIES



BENEFITS INCLUDE



Annual Leave from 17 days



Family Care Leave



AWS - Performance Bonus



Duty Meals



Flexi Benefits



Birthday Gift



Festive Gift



New Born Gift



Medical + Insurance Coverage



Learning + Development Opportunity

感恩 | 正念 | 慈悲 Gratitude · Mindfulness · Compassion

hrdept@kmspks.org | 68495347 (Mon - Fri, 9am - 11am & 2pm - 4pm)



Bright Youth Centre is Now Open!

光明青年中心现已开放！

Step into a lively hub where youths sparkle, grow in Buddhist wisdom, and build meaningful spiritual connections.

欢迎莅临这个充满活力的空间，徜徉于佛教的智慧当中，与光明青年一同探索佛学，快乐学佛！



Opening Hours:
Saturday and Sunday,
10.00am - 4.30pm

Note: The centre will be closed during activities or events on-site.

开放时间:
星期六与星期日，
上午10时至下午4时30分
注意：寺院活动期间，光明青年中心将不对外开放。

Visit us today! Follow us on our social media platforms for the latest updates.

欢迎前来参观！关注我们的社交平台以获取最新资讯。



@KMS_BRIGHTYOUTH



Reach out to us
WhatsApp: 9839 6476 Email:
youth@kmspks.org



YOUR FEEDBACK MATTERS

关于您的宝贵意见

We value your comments and welcome your suggestions.
我们十分重视每位读者的反馈与意见。

Let us know how Awaken magazine is working out for you. Your responses will help us understand what you like and contribute to our continued effort to spread the teachings of the Dharma and bring benefit to all sentient beings. May everyone cultivate love, kindness, wisdom, and compassion in our lives.

您的宝贵意见，将有助于我们更加了解普觉杂志进步的方向。在您的帮助下，我们定能更好的宣扬佛法，愿你我一起播下善种，待善根发芽茁壮，为众生种福德田。

Please scan QR code to take our survey.

欢迎扫描QR码访问我们的问卷调查。



ISSUE 62



OUT NOW

Published three times a year by Kong Meng San Phor Kark See Monastery, AWAKEN is a FREE bilingual Buddhist magazine that aims to help readers gain insights into their life's journey using the Dharma.

GET YOUR FREE COPY FROM THESE OUTLETS: KONG MENG SAN PHOR KARK SEE MONASTERY 88 Bright Hill Road S(574117) | SINGAPORE BUDDHIST FEDERATION 59 Lorong 24A Geylang S(398583) | TAI PEI BUDDHIST CENTRE 2 Lavender Street S(338823) | AWARENESS PLACE Blk 231 Bain Street #01-63 Bras Basrah Complex S(180231) | AWARENESS HUB Blk 231 Bain Street #03-39 Bras Basrah Complex S(180231) | KUSHINAGARA BUDDHIST CULTURAL PRODUCTS PTE LTD 190 Middle Rd #01-04 S(188979)

*while stocks last





Postage will be
paid by addressee.
For posting in
Singapore only.

BUSINESS REPLY SERVICE
PERMIT NO. 08598



KONG MENG SAN PHOR KARK SEE MONASTERY

AWAKEN Magazine
88 Bright Hill Road Singapore 574117



感恩
THANK YOU

恩



您的微笑，您的宽厚
您为众人慈悲的奉献

Truly appreciate your smile, your generosity,
your kind service to all

The Gift of the Dharma Excels All Other Gifts

— Buddha

佛说：一切布施中，法布施为最



Let us honour The Buddha and share his teachings with others by supporting the production cost of Awaken Magazine for free distribution.

如果您想和大家分享无上布施（法施）的喜悦，欢迎赞助印刷《普觉》杂志。

Simply fill in the donation form below and mail it back to us together with your cheque and money order.

All cheques and money orders should be made payable to "Kong Meng San Phor Kark See Monastery"

可填妥以下赞助表格，并将划线支票或汇款单据回寄给我们。

划线支票抬头或汇款单据需写明 "Kong Meng San Phor Kark See Monastery"

For overseas readers, please send bank drafts in Singapore currency. Please include S\$10 for bank charges.

Please note that the monastery is NOT able to accept cheques in foreign currency.

由于本寺不接受外币支票，故海外读者如发心赞助本刊，请使用银行汇票（新加坡币）并附上10元手续费。

You can also donate via 您可通过以下方式完成捐款



Cashless 无现金支付

To make an online donation, please visit:
您可通过以下网站完成捐赠：

kmspks.org/make-a-donation

(*Please select "Printing of Dharma Materials"
and type in the donation amount.)
(请在 "Printing of Dharma Materials"
栏目注明捐款数额)



Cash 现金支付

Please visit our Front Office to make
cash donations.
可到访本寺的寺务处现款捐献。

Opening Hours 营业时间：
9am to 4.30pm

You will be issued a receipt for the donation.
完成捐款后，我们将会签发正式收据。

If you have any enquiries, please call (65) 6849 5342 or e-mail: publication@kmspks.org

如有任何疑问，请拨电 (65) 6849 5342 或电邮至 publication@kmspks.org 了解更多

Name 英文姓名:

Chinese Name 中文姓名:

Gender 性别:

Age 年龄:

Email 电邮:

Address 地址:

Tel 电话:

(H 住家)

(O 办公室)

(Hp 手机)

Amount 数额:

(*Cash 现金/Cheque No 支票号码:)

Do you require an official receipt? 您是否需要收据? (Yes* 需要 / No 不需要)

*Please delete where appropriate

* Every donation counts towards the propagation of the Dharma and we want to thank you for sharing this journey with us. May the blessings of the Triple Gem always be with you and your loved ones.

您的善款将有助于佛法的弘扬与传播，感谢您与我们共赴这趟难忘的旅程。愿佛法的人生伴随您，三宝的愿力加持您。祝法喜充满，一切圆满。

* By submitting this donation form, you agree that KMSPKS may collect, use and disclose your personal data for the purposes of processing donations and performing donor relations activities and communication in accordance with the Personal Data Protection Act 2012 and the monastery's privacy policy available at www.kmspks.org/privacy.

通过提交此捐款表格，您同意光明山普觉禅寺可以根据2012年个人资料保护法令以及本寺的隐私政策（可在www.kmspks.org/privacy获取）收集、使用、或披露您的个人资料以用于处理捐款与维系捐赠关系及沟通目的。





If with a pure mind a person
speaks or acts, happiness
follows them like a
never-departing shadow.

— Buddha —

心为法本，心尊心使。
中心念善，即言即行。
福乐自追，心影随形。

—— 佛祖 ——



May all sentient beings have happiness and its causes. • May all sentient beings be free of suffering and its causes.
• May all sentient beings not be separated from sorrowless bliss. • May all sentient beings abide in equanimity,
be free of bias, attachment and anger and practise compassion with others.

愿以此功德 • 庄严佛净土 • 上报四重恩 • 下济三途苦
若有见闻者 • 悉发菩提心 • 尽此一报身 • 同生极乐国

Yan Sze Ling, Sheryl (甄诗玲)
Lim Chai Tee (林彩治)

Ang Bin Jie Miya Ang Min Ya Ng Kai Ren
Ng Zi Xin Ng Rui Xi Ng Yi Xi
Ng Qin Feng Ng Wan Lin

敬印

A Budding Interest in
Buddhism
Within
Contemporary
Youth





In today's fast-paced, often overwhelming society, many young people chase instant gratification, happiness and recognition. Buddhism offers a profound alternative: genuine gratification through Right Speech and Right Action; enduring happiness through Right View, Right Thought and Right Mindfulness; and meaningful recognition through Right Livelihood, Right Effort and Right Concentration.

Buddhism provides timeless wisdom and practical tools to cultivate mindfulness of our physical, mental and emotional experiences amidst the pressures of modern life. It encourages compassion for ourselves and others, helping to ease suffering while rediscovering happiness and inner peace. Rather than restricting life's joys, Buddhism guides us to approach every moment with mindfulness by walking the Middle Way.

However, some contemporary youth perceive Buddhism as less appealing, lacking the

excitement and novelty they crave. A significant barrier to engagement is the perception that Buddhism feels distant or foreign. Many young Singaporeans, who are predominantly English speakers, may experience culture shock during rituals conducted primarily in Mandarin. In these moments, they might feel disconnected from the teachings, habitually drifting into thoughts or longing for the instant gratification of social media. These traditional practices may seem slow, dry or overly complex in contrast to the rapid stimulation of their digital lives.

Moreover, the encouragement to adopt vegetarianism or abstain from alcohol and clubbing may appear rigid to those accustomed to a more flexible lifestyle. Adhering to centuries-old customs can feel less relevant in a culture that prizes innovation and quick gratification. For instance, a college student might hesitate to engage with Buddhism, fearing it will alienate them from their peers in a world that values contemporary trends over ancient traditions.

Additionally, Buddhism is often misunderstood as a pessimistic belief system, focused solely on suffering and death.

In an era defined by rapid gratification, young people may find it challenging to carve out time for meditation or temple visits amidst the demands of work, school and constant notifications. Practices like chanting and rituals can be perceived as tedious and time-consuming compared to the allure of entertainment and social activities. For a student juggling exams and a part-time job, dedicating time to quiet reflection may feel like an unattainable luxury. However, it is precisely these Buddhist practices that provide the balance they seek, cultivating mindfulness and self-reflection while ultimately leading them towards inner peace.

Buddhism's reputation for being overly serious can also deter young people who value fun and novelty. This leads many to gravitate toward self-help and wellness trends that distil Buddhist teachings into catchy quotes or bite-sized mindfulness tips which often sacrifices its deeper meanings. Meditation apps, for example, may offer an accessible introduction to mindfulness, yet fall short of the profound insights found within the Dharma. While a brief breathing

exercise might provide temporary relief, the transformative potential of Buddhist principles lies in a more engaged, sustained exploration.

By exploring the deeper ethical and philosophical dimensions of mindfulness, young people can embrace it as a holistic way of life.

Furthermore, the growing popularity of evidence-based programmes like Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT) have made mindfulness more accessible, providing substantial mental health benefits and practical tools for daily life. However, delving into the depths of Buddhist teachings reveals profound insights into the roots of suffering, the nature of the mind, and pathways to liberate both body and mind from suffering.

The internet has created an expansive landscape for spiritual exploration, presenting young people with countless options. However, this abundance can also lead to stress, as they search for the "best" path, often feeding their three poisons: greed, anger and delusion. Some may gravitate towards

modern spiritualities that resonate more with their experiences, questioning, "Why engage with Buddhism when I can find what I need elsewhere?" Yet, these shortcuts often yield only temporary satisfaction, lacking the depth required for true and lasting liberation from suffering.

Despite these challenges, compelling reasons exist for young people to turn to Buddhism. Mindfulness, a core element of Buddhist teachings, offers a lifeline amidst modern chaos, promoting present-moment awareness that reduces stress and anxiety. MBSR and MBCT have demonstrated the transformative impact of mindfulness, equipping young people with practical tools to manage stress and foster emotional and mental resilience. By exploring the deeper ethical and philosophical dimensions of mindfulness, young people can embrace it as a holistic way of life. A young professional facing work-related stress, for example, might find that a brief mindful breathing practice not only calms the mind but also enhances focus and creativity, bringing renewed clarity and resilience into daily challenges.

Moreover, Buddhism emphasises compassion and loving-kindness (mettā), fostering empathy



and connection in a competitive world. A high school student who feels isolated might be inspired by the practice of mettā to reach out to peers, forming friendships that otherwise might remain unformed. Buddhism encourages everyone to explore and apply the Four Noble Truths and the Noble Eightfold Path, which offer a framework for personal and collective transformation. These

teachings reveal the reality of suffering (dukkha) and outline a path to liberation through ethical conduct, wisdom, and mental discipline. They provide a steady foundation for overcoming obstacles, enabling young people to view setbacks as opportunities for growth.

For those feeling overwhelmed by society's pressures to constantly enjoy and achieve,

Buddhism's emphasis on moderation and balance (the Middle Way) offers valuable insights into achieving harmony. While programmes like MBSR and MBCT introduce similar principles, a deeper engagement with Buddhism can uncover pathways for lasting emotional resilience and profound inner growth. The concepts of impermanence and karma highlight that "it is okay to



change course" and that "self-development is an ongoing journey", providing reassurance to young adults as they navigate life's uncertainties. Why wait until you have achieved all your desires or faced a mid-life crisis to access the wisdom and inner peace that Buddhism offers? Today's youth have learned to embrace the best of both worlds — right here, right now.

Many young people no longer view meditation as challenging or intimidating; instead,

they adapt it to suit their modern lifestyles. For example, they might set aside just a few moments each morning to focus on their breath, cultivating a positive mindset that grounds them as they navigate the challenges of the day ahead.

Furthermore, through meditation, they develop greater awareness of their thoughts, speech and actions — qualities increasingly vital in a world where social media pressures them to maintain curated images. Many

teens who meditate report heightened awareness of stress and anxiety, enabling them to respond mindfully rather than react impulsively or habitually.

Although numerous young individuals today may not actively engage with Buddhism, the tradition offers invaluable insights and practices that can deeply enrich their lives. Embracing the wisdom and benefits of Buddhism can begin at any stage, offering guidance and inner fulfilment along life's journey. Influential figures like actors Richard Gere and Keanu Reeves, along with business visionaries such as the late Steve Jobs and Jeffrey Skoll, have sought deeper meaning through Buddhist principles. Their journeys inspire today's youth to balance outer success with inner peace, showing the relevance of Buddhism in finding true fulfilment.

Engaging with Buddhism need not be intimidating. Many young individuals are beginning to explore local temples and communities that foster welcoming, accessible environments for meaningful learning. For instance, Kong Meng San Phor Kark See Monastery offers complimentary guided temple tours each month, allowing newcomers to immerse themselves in the Buddhist culture. Additionally, the monastery's Prajna Meditation Hall provides

a peaceful space for self-guided meditation at designated times throughout the week, creating a supportive setting for those seeking a balanced, mindful practice.

Embracing the wisdom and benefits of Buddhism can begin at any stage, offering guidance and inner fulfilment along life's journey.

By overcoming perceived barriers, today's youth are realising that Buddhism is not about rigid rules or dogmas. Instead, it emphasises finding the Middle Way in ethical living – an expression of loving-kindness and compassion. This perspective nurtures a supportive and empathetic community that recognises and validates each other's struggles, ultimately leading to lives enriched with meaning, purpose, joy, and fulfilment.

It is by no coincidence that the increase in active youth and young adult members of the Bright Youth group, the youth arm of Kong Meng San Phor Kark See Monastery, has been steadily increasing. This trend is a testament to their understanding of the unique needs of today's youth. They design various

programmes that nurture both body and mind, enhance comprehension of the core principles of Buddha's teachings, foster connections with like-minded peers, and impart essential life skills such as first aid and leadership.

Recently, the monastery launched the Bright Youth Centre on the first level of the Prajna Meditation Hall. This inviting space welcomes youth and young adults to relax in a reading nook, study in a conducive environment, engage in enriching activities, and cultivate new friendships within the Dharma community.

For updates and more information on Bright Youth, follow us on social media:

Instagram:

@kms_brightyouth

Telegram:

t.me/KMS_BrightYouth

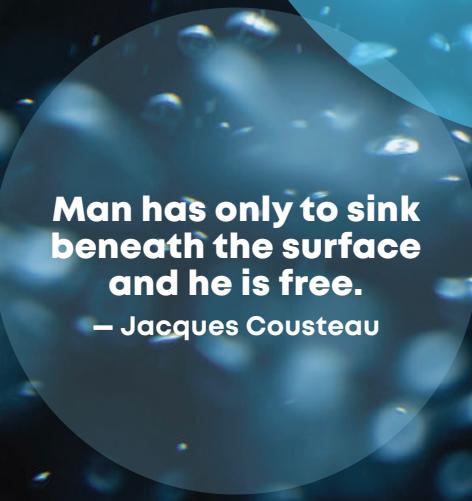


Christina B.

With contributions from
Venerable Chuan Jia.



Our True Nature is
Buddha-Nature



**Man has only to sink
beneath the surface
and he is free.**

— Jacques Cousteau

Jacques Cousteau, the famous ocean explorer, filmmaker and oceanographer, loved the ocean so much that he developed the Aqua-Lung. His quote got me thinking, “Is sinking required, due to humanity’s fall from grace, into a state of defilement? How does the notion of ‘surface’ apply to our day-to-day lives? Are we living on the surface? Is sinking, letting go of something, or simply attaining that which was already present, yet unseen or unfelt?”

Cousteau wrote about the magic of the sea, “The Sea, once it casts its spell, holds one in its net of wonder forever.” Subliminally, it is a reminder of the generative source from which we all emerge. Due to the comparative weightlessness experienced in water, many feel a type of openness or boundlessness. Perhaps that “dissolves” the “clinging” of the self to some extent? Yet, the sense of heaviness returns when you set your feet back on dry land. Partly, the nature of insight has psychological conditions, due to our land evolution. There is nobody (I have heard of) that dwells in water.

A significant proportion of our suffering is no doubt perceptual in origin. It is the human being’s self-conscious awareness, with all of its fears, foibles and neuroses, that drive a sense of unease or disconnection. The Buddha realised that

it is self-absorption itself that brings suffering — the idea of self-arising via conditioned phenomena must be purified to remove the tarnishments shrouding Buddha-nature (the illumined nature of an uncontaminated mind, allowing all the possibility of becoming Buddha) so as to reveal nirvāna (enlightenment).

Like water, Buddha-nature is immersed within our being. It holds a portal towards expansion, simply by understanding our inner sacred nature and reclaiming the power of how we view ourselves.

Within samsāra (cyclic existence), there is an unavoidable suffering that is part of its design. Even living a long, happy life will inevitably come to an end, usually in the form of a withering decline. For as long as I can remember, suffering was, for me, a close companion and confidante. The innate human condition is a yearning to become “whole”. If one’s self-conceptualisation dictates the largest proportion of suffering, then it is the realm of the imagination that foments the seed of separation. Carl Jung’s*

depiction of addiction as a “spiritual thirst of our being for wholeness” raises a number of questions. Does the reference point for the emergence of “wholeness” arise from a collective belief of separation — or what Stanislav Grof[^] describes as a “prevailing emptiness”, an insistent inner stirring to seek “oneness” or “union”?

Seeking wholeness is primed by this feeling of emptiness. The primacy of this awareness of not being “enough” or being “incomplete” is partly linked to our deeper drive for unity, yet never fully satiated. In this human paradigm, can one ever be enough? The only way to comprehend the emptiness of human nature is to appreciate how it drives us forward to fill the space with achievement, not just egomania. The gap in our awareness — and possibly a healing balm to our consciousness — is the sense of already being just fine as we are. Not that we cannot aim and work towards improvement. Constantly striving to fill the void of not feeling good enough is a ceaseless treadmill to nowhere. Rather, our sense of being alive in oneness and union with all that is vibrant and alive within this world is a wonder, a miracle. The idea of Buddha-nature is integral, speaking to this sense of innate wholeness within.

Sōtō Zen Buddhist, Dōgen Zenji, framed the entirety

of the universe (seen and unseen) as Buddha-nature — that is both impermanent, vast and empty, including trees, grass, forests — “the very impermanency of men and things, body and mind, is the Buddha-nature.”

Dōgen highlighted that the Dharma requires ego-immolation — removing the filter of “self” as separate from “other”. In Buddhist philosophy, the dissolution of personhood and removal of grasping for self-centred motivations (clinging to

ideas of the “self”) opens a doorway towards transcendence, happiness and inner peace. According to the Buddha, “Just as the great ocean has but one taste, the taste of salt, so too, this dharmavinyaya (dharma and discipline) has but one taste, the taste of liberation.”

Buddha-nature notes the purity of internal essence, as well as its possibility for flourishing or fulfilment. Buddha-nature is equated with the



complete enlightenment of the inconceivable, unmanifested Dharma (called “dharma-kāya”, referring to infinite intelligence, the body of the Buddha’s teachings). Each being holds the seed or potential of actualising the Buddha-element within.

Like water, Buddha-nature is immersed within our being. It holds a portal towards expansion, simply by understanding our inner sacred nature and reclaiming the power of

how we view ourselves. The shadow may dissolve not into a void, but into love. Hence, love over fear becomes a lived experience. As vessels for Buddha-nature, we can open our minds to love, remembering our true nature is sacred.

growth, and the integration of self, which he called “individuation”.

^{^ Stanislav Grof, a Czech psychiatrist known for his work on transpersonal psychology and consciousness exploration, delved into non-ordinary states of awareness and spiritual experiences.}

David Starlyte

David Starlyte is a Buddhist Psychotherapist and artist based in Australia.



• • • • • • • • • • • • • • • • • • •

GUIDING **FAREWELLS** FOR NEARLY **A CENTURY**





Kong Meng San Phor Kar See (KMSPKS) houses one of Singapore's oldest crematoriums. With only two Buddhist crematoriums in Singapore, this facility, marked by its distinctive blue gable and golden spirals in Thai-inspired designs, capture the eye.

Established nearly a century ago, the Crematorium's origins are intertwined with the opening of the Pu Tong Columbarium on July 8, 1936. Over the decades, it has served as a significant spiritual site, witnessing the final farewells of many prominent Buddhist figures in Singapore. The Crematorium's rich history and enduring presence make it a symbol of both tradition and continuity.

In the mid-20th century, the Crematorium (火化场) was known as 化身窑. Back then, cremation was a labour-intensive process relying on firewood and fuel, taking up to six hours per cremation. A major turning point came in 1977, when the facility transitioned to gas-powered cremation, reducing the process to 90 minutes. This upgrade not only improved efficiency but also enhanced safety for workers.

Today, as one enters the furnace room, the contrast between the past and

present becomes evident. The once oppressive heat of the manual process has given way to modern ventilation systems and cooling fans, significantly improving working conditions. The cremation process now involves precise monitoring of temperature and burning data to ensure complete cremation, with adjustments made as necessary.

While the Crematorium serves as a place of departure, it is also a place of remembrance. Many families return to the Ji Ling Hall to hold prayers for their departed loved ones. The hall provides custody services for ashes, which can be kept for periods ranging from 21 to 100 days, offering a space for continued connection between the living and the departed. This enduring relationship highlights the Crematorium's role as more than just a functional facility; it is a sanctuary of solace, reflection and spiritual continuity.

Yet, like all things, even this historic site must evolve with the times. In mid-2025, the Crematorium will undergo a significant change, marking another new chapter in its long history. During this period, Cremation services will be suspended, but the planned

/ DID YOU KNOW



upgrades will ensure that the Crematorium's legacy endures, meeting both contemporary needs and honouring its deep roots.

As one steps away from the Crematorium, a sense of reverence lingers in the air. Through nearly a century of service, it has remained a quiet yet powerful symbol of impermanence. In its unassuming persistence, the KMSPKS Crematorium continues to bridge the divide between life and death, offering a space where generations have said their goodbyes and found peace. This legacy building, with its cycles of renewal and continuity, reminds us that in confronting mortality, we find clarity about life's fleeting yet precious nature.

KMSPKS will not be offering cremation services from mid-June. Ji Ling Hall and chanting services are still available. The Crematorium Office will be temporarily situated next to the Multi-storey Car Park. For more information, you may contact **6849 5300** or visit kmspks.org.

 Christina B.

向一个
世纪
挥手 **告别**



光 明山普觉禅寺拥有一座近百年历史的火化场，不仅是新加坡最古老的火化场之一，更是本地仅有的两座佛教火化场之一。此栋建筑以其独特的蓝色屋檐和金色螺旋形的泰式设计风格受人瞩目。

火化场建立于近一个世纪前，其历史最早可追溯至1936年7月8日落成的普同塔。数十年来，这里一直是新加坡重要的宗教场域，更见证了众多本地高僧大德的别离。火化场近百年来都风雨无碍地帮助无数的生命完成体面告别。这里不仅承载了佛教的传统，更延续着信仰与生命的意义。

在20世纪中叶，当时火化场被称为“化身窑”，彼时需要大量柴火与燃料，整个火化过程需长达六小时之久。1977年，火化炉进行了技术上的升级，正式翻新为煤气式火化炉，火化时间缩短至九十分钟。这不仅显著提升了火化效率，也为工作人员提供了更加安全的工作环境。

踏入如今的火化炉机房，就能明显感受到过往与现在的不同。昔日的炙热和劳累早已成了历史，现代化的通风系统和冷却设备大大改善了闷热的工作环境。如今的火化过程也可在精确的温控和燃烧数据的监测下圆满完成，火化师也可在必要时进行调整。

其实，火化场除了是面对生死离别的场合，也是家属追思悼念之处。许多家属会先将逝去亲人的骨灰安置在寄灵堂诵经祭拜。这里提供21天至100天不等的寄灵服务，为生者与逝者之间的情感连接，留下一段缓冲的时间。其实，火化场的服务意义早已超越了其功能性。这里除了为逝者体面送别，也为生者提供了慰藉心灵、寄托哀思的精神支柱。

随着时间的推移，这座承载历史的建筑也将面对新时代的需求与挑战。火化场将于2025年中开始拆除翻新。施工期间，火化服务将暂停，但寺院仍会继续提供寄灵和诵经服务。重建后的火化场将

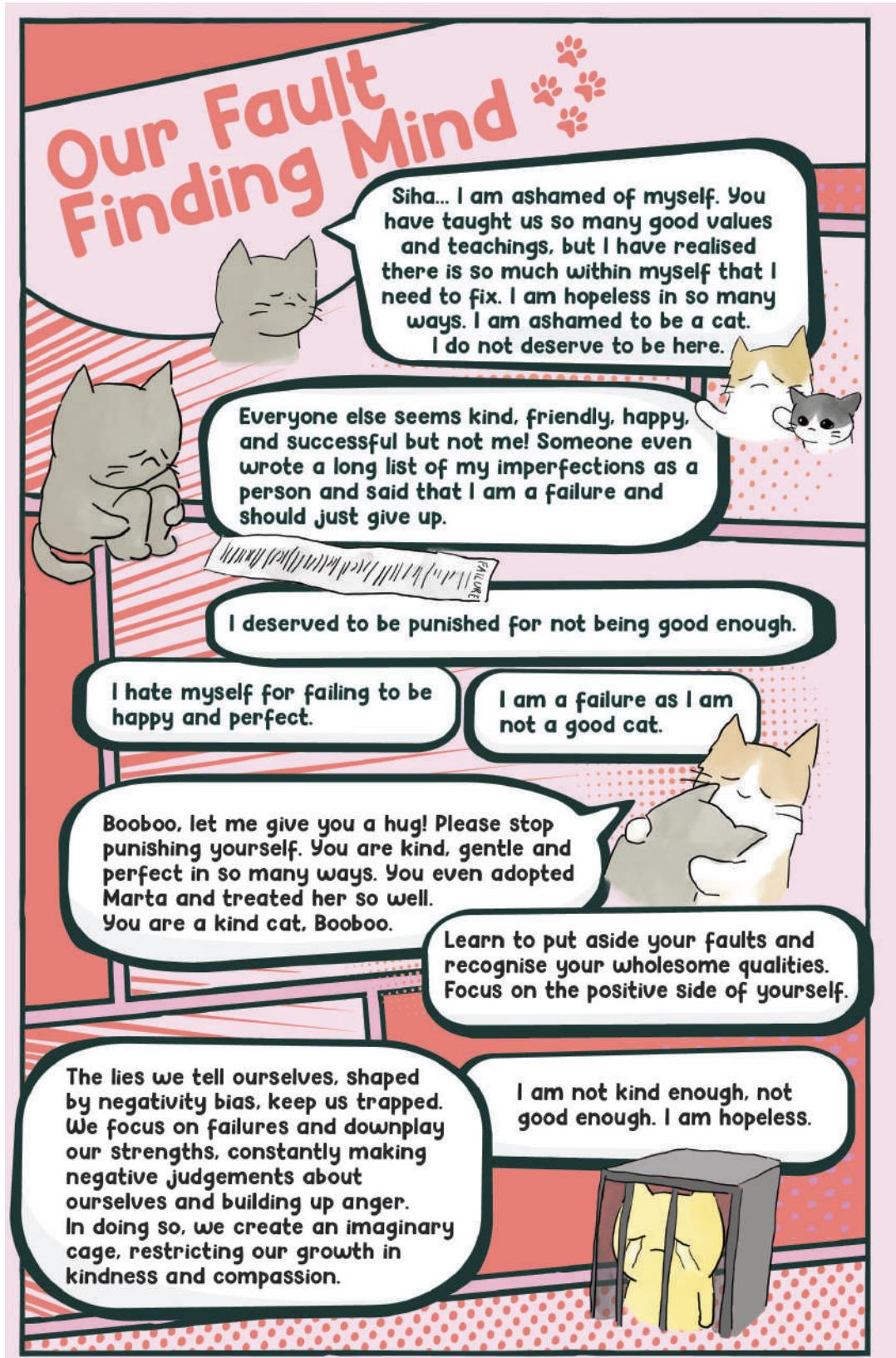
以更现代、更高效的面貌，继续服务大众，承接这百年的传统与使命。

踏出火化场的那一刻，心中油然而生一种庄严敬畏之情。近百年的服务，让这个宁静庄严的地方成为生命无常的象征。约百年的静默守护下，光明山普觉禅寺火化场架起无数生与死之间的桥梁，为一代又一代人提供安宁告别的庄重场所。这座随着历史流动的建筑不断地提醒我们：或许面对生命的终点，我们才能发现其短暂与珍贵，以及无常生灭的意义。

自6月中起，光明山普觉禅寺将暂停提供火化服务，但寺院仍会继续提供寄灵和诵经服务。火化场的临时服务柜台将设置于多层停车场旁。如需了解更多详情，请致电**6849 5300**或浏览kmspks.org。











The Boastful Monkey

One day, some sailors set out to sea. One of them brought his pet monkey along for the long voyage. When they were far out at sea, a bad storm capsized their ship. Everyone fell into the sea, and the monkey was sure that he would also be drowned.

Suddenly a dolphin appeared and lifted the monkey on its back and began swimming towards an island. When they reached the remote island, the monkey jumped down from the dolphin's back.

The dolphin asked the monkey, "Do you know this place?"

The monkey replied, "Yes, I do. In fact, the king of this island is my best friend. Do you know that I am actually a royal prince?"

Feeling disgusted by the monkey's hypocrisy and knowing that no one lived on the island, the dolphin said, "Well, so you are a royal prince! You can now officially be a king!"

The monkey asked, "How can I be a king?"

As the dolphin started swimming away, he shouted, "That's easy. As you are the only creature on this island, you will naturally be the king!"

The Moral:
Those who lie, exaggerate and behave arrogantly may just end up being in trouble.

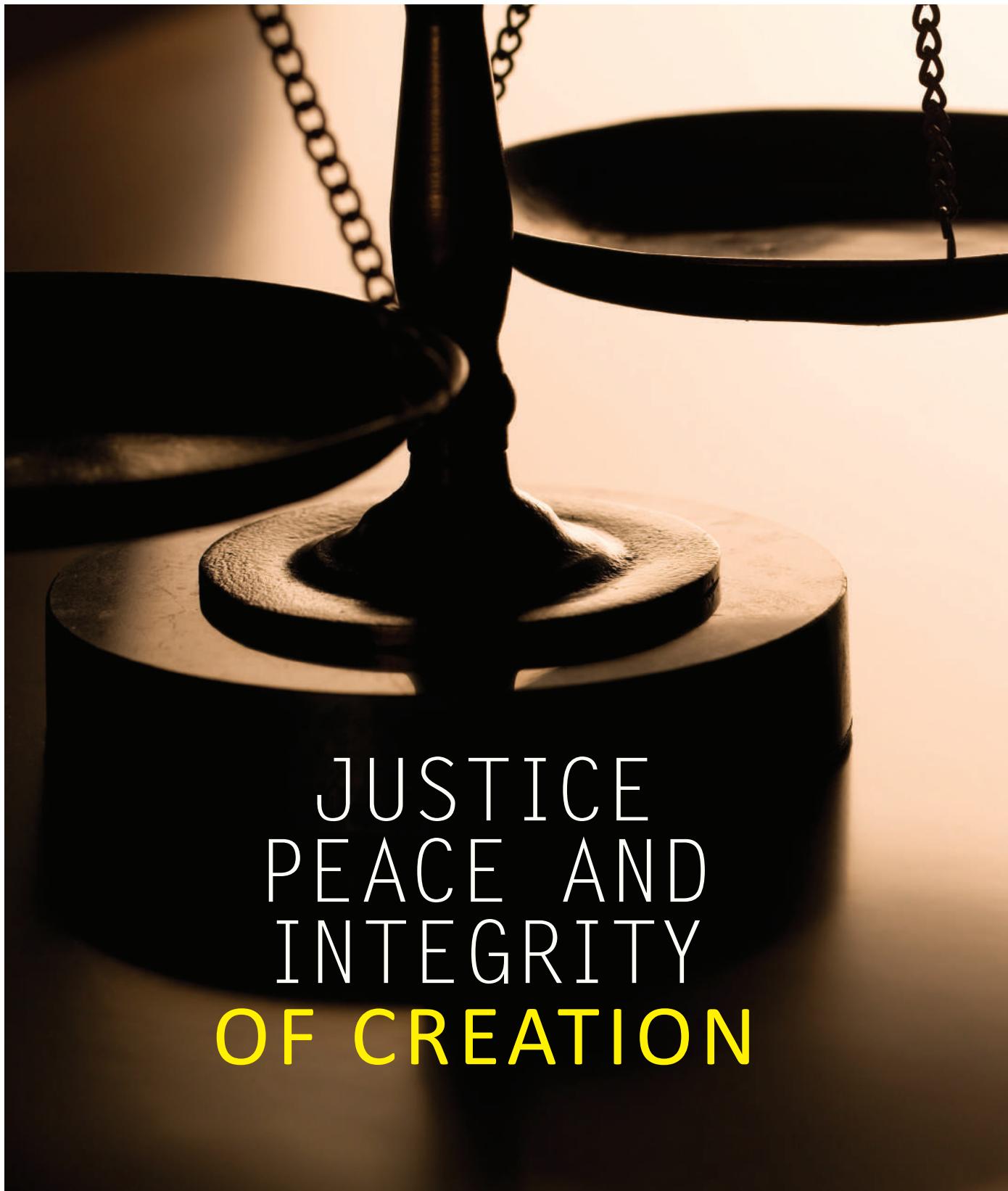
 Christina B.

Retold.



Illustration: Robert Yeo | Translator: Oh Puay Fong

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



In Buddhism, our vision of justice comprises nonviolence, truthfulness, respect for the lives and property of others, and an appreciation of the laws of cause and effect. All of these qualities are benefitted by the presence of mindfulness, and a caring attunement to the time, the place and the situation.

Peace is understood to come from not just laws and social standards, but also from the attitudes and composure of people's minds.

The Dhammapada says;

**“Let the discerning person guard the mind.
A guarded mind brings happiness.
Neither mother, father, nor any other relative can do one
greater good than one's own well-directed mind.”**
(Dhp 36 & 43)

From the Buddhist perspective, nature is considered to be of one fabric, an infinite interrelated variety of living and elemental factors, all of which interact and depend upon each other. If one part is poisoned or damaged it intrinsically affects all the others; if one part is enriched or enhanced, it will affect all the other parts too.

Irrespective of the way each faith describes its concerns and values, I think we can agree that we all share this life together just as we all share this earth, this universe. Accordingly, the more each of our faiths can strengthen its commitment to supporting the quality of justice (fairness not only in human society but also including the integrity of all creation), the more we can devote ourselves to the peaceful resolution of our differences as well as finding peace within ourselves. The more we can all genuinely respect the life and well-being of the entire ecosphere, the more our faiths can be said to be working together in a blessed and effective way for the benefit of all beings.



Ajahn Amaro

is the abbot of Amaravati Buddhist Monastery, London.

/ SOMETHING TO PONDER

In truth, our wealth may edify our house, but it cannot embellish our inner selves. It is our virtues that hold the power to uplift us. Similarly, our attire may adorn our physical bodies, but it does not define who we truly are. Only through good conduct can we adorn ourselves and radiate true beauty.

While our possessions and relationships will accompany us until the end, our actions during our lifetime will endure beyond the grave. Therefore, we must be mindful of our deeds, for they determine our destiny. Good actions lead to happiness, while bad actions lead to suffering — the choice is ours to make.

Instead of waiting for happiness to find us, let us actively cultivate it within ourselves. If we focus on beautifying our minds with loving-kindness, appreciative joy and compassion, our lives

will be filled with genuine happiness. This world will become a more beautiful place as our inner beauty shines forth.

We should not underestimate the transformative power of our minds. By replacing greed, hatred, anger, ill will, jealousy, and ignorance with positive qualities, we can create a profound change within ourselves and in the world around us. Happiness is not a distant dream; it can be experienced here and now through our intentional efforts to cultivate virtuous minds.

Let us embark on this journey of inner beauty and experience the true essence of happiness.



Venerable Lindagala Ananda Thero (Chang Xi) is a former student of Buddhist College of Singapore.

**Look
beyond**



**the
surface**



/ SOMETHING TO PONDER



WHAT IF THE BUDDHA WALKED AMONG US TODAY?

Vesak is a time to reflect on the Buddha's life and teachings. As we observe this sacred occasion, let us consider how his wisdom continues to guide us, offering clarity and purpose in an ever-changing world.

The Buddha's journey began with a profound awakening to suffering. If he were to witness today's struggles, what might he see? Instead of the "four sights" of old age, sickness, death, and mendicant, he might observe people burdened by digital distractions, work stress and mental health challenges. While

these forms of suffering have evolved, their roots — desire, attachment and ignorance — remain unchanged.

Honouring Vesak is not just about remembrance; it is about practice. Through meditation, self-reflection and acts of generosity, we bring the Buddha's teachings to life. Even in this digital age, his message finds new expressions — whether through live-streamed teachings, virtual communities, or the mindful use of technology. Just as he encouraged mindfulness and compassion, we, too, can embody these qualities

in our daily interactions. Beyond personal transformation, the Buddha's teachings offer solutions to global challenges such as climate change, social inequality and mental well-being. Vesak reminds us that compassion extends beyond rituals — it is found in every act of kindness, from offering food to those in need to protecting the environment. These small yet meaningful actions help create a world rooted in wisdom and care.

This Vesak, let us honour the Buddha's path by reflecting on our own — finding balance amidst life's demands and sharing kindness wherever we go.

We warmly invite everyone to join us at Kong Meng San Phor Kark See Monastery this Vesak Day to rediscover the Buddha's teachings and connect with a community devoted to mindfulness, compassion and peace. Together, let us make this Vesak a powerful reminder of the light we can bring to the world. Visit kmspks.org/vesak for more details.



To meditate effectively, it is essential to understand what meditation truly entails. A common misconception is that meditation involves stopping one's thoughts entirely. However, trying to silence the mind usually results in even more mental activity, leaving many to feel that meditation "just isn't for them". In reality, meditation is about observing thoughts without getting caught up in them.

CLARITY OF MIND AND REDUCED STRESS

Meditation brings clarity to the mind, which naturally reduces stress. As we practise awareness, we start noticing our thoughts without being controlled by them. This detachment weakens the hold of stressful thoughts, allowing us to respond calmly. Stress often arises when intrusive thoughts take over. By cultivating awareness, these thoughts lose their intensity, and hence stress decreases.

Take anger, for example. If you notice the feeling as it arises and acknowledge it without reacting, it can pass without escalation. But if you allow anger to build, it intensifies, often creating more stress. Meditation helps us respond to emotions like anger with calmness and awareness; it is invaluable for managing difficult emotions.

MEDITATION'S PROVEN BENEFITS

The mind profoundly affects the body. A positive mindset — one filled with joy, compassion and patience — promotes physical well-being, while unresolved anger or resentment can wear down the body over time. Health experts suggest that up to 60 to 70% of physical ailments have roots in mental and emotional states, with the remaining factors being diet, lifestyle and genetics.

Meditation also improves sleep quality. Many of my students report that they sleep better after practising meditation. Improved sleep quality does not necessarily mean going to bed earlier but achieving a more restful sleep. Restful sleep is a sign of a calm and peaceful mind. Meditation also cultivates patience and compassion, positively influencing our relationships and overall well-being.

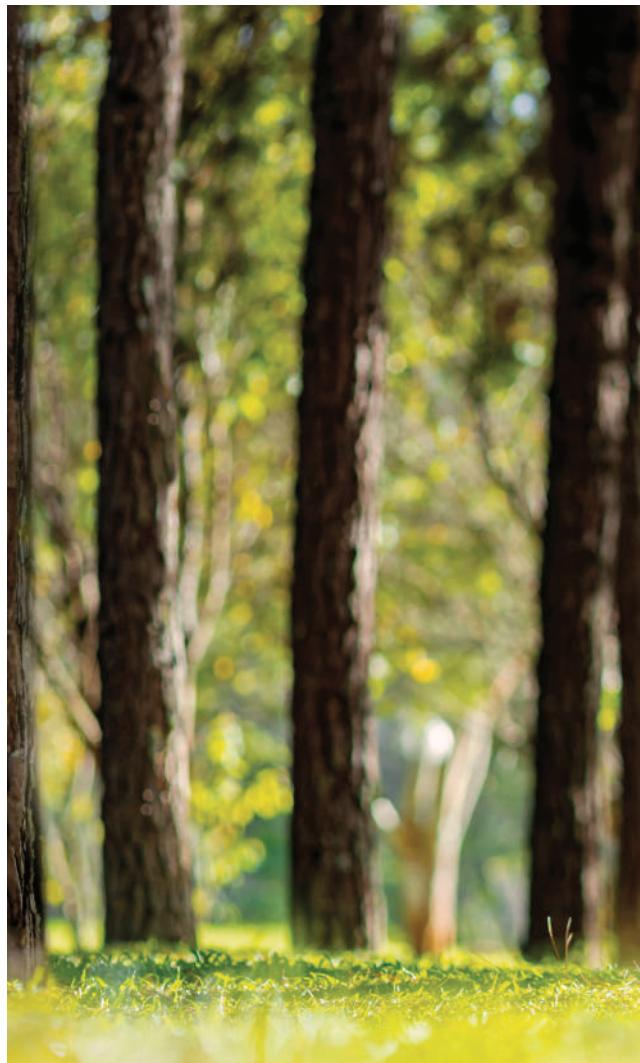
THE MIND-BODY CONNECTION AND EMOTIONAL IMPACT

Our emotions subtly but significantly influence our physical state. For example, a stressed mother can pass cortisol, a stress hormone, to her breastfeeding child, affecting the baby's well-being. Similarly, fear-induced adrenaline in slaughtered animals

remains in their meat, and when consumed, these stress hormones enter our bodies.

Likewise, when we are calm and joyful, our bodies release beneficial chemicals like endorphins, which promotes overall health. This is why people who maintain a positive outlook often radiate good health and happiness.

Traditional Chinese



Medicine (TCM) connects emotions to organ health: anger impacts the liver, fear affects the kidneys, and so on. By helping us manage emotions, meditation supports overall vitality.

PATIENCE AND LONG-TERM PRACTICE

Meditation requires patience. It is not a quick fix for every problem and does not deliver instant

results. Its effects depend on individual stress levels, personal challenges and consistency. Some experience immediate benefits, while others take time. The key is to stay committed, even through ups and downs.

Beginners often wonder, "Am I doing it right? I don't feel any different." The simple ability to sit still for 30 minutes without

fidgeting is already a sign of progress. Try it, see if you can sit still for a short time. This alone cultivates patience and awareness, paving the way for a rewarding meditation journey.

 Venerable Kwang Sheng

Mindful moments for a balanced life



Q: Having just graduated from university, I cannot help but feel lost and extremely lonely. My friends are all busy pursuing their dream careers, yet I do not even know what job I want. I feel that I have worked so hard academically to reach this point, only to be left to my own devices to navigate adult life. What advice can you give to fresh graduates like me who are job searching now?

A: First, take the time to reflect deeply on your passions. What dreams ignite your spirit and motivate you? What meaningful difference do you aspire to make in the world around you?

Next, assess your strengths and weaknesses honestly. Are you adequately equipped to pursue these dreams on your own? If you

find gaps in your skills or resources, identify what you need to succeed and contemplate how you might acquire them.

Additionally, consider whether there are existing organisations aligned with your goals and aspirations. Engaging with such groups can amplify your impact and enrich your journey by providing support, inspiration and valuable connections. Thoughtfully exploring these avenues allows you to navigate your path with greater clarity and purpose.



Venerable Chuan Jia

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



A photograph of a young man with dark hair and glasses, wearing a light-colored button-down shirt. He is standing outdoors with his arms crossed and looking upwards towards the sky. The background is a soft-focus view of green trees and sunlight.

Fresh Starts and Blank Slates

If we are not careful, parenting can turn us into highly judgemental characters. Judging other parents harshly allows us to feel superior and to ignore our own shortcomings. Sometimes we go through patches where we entertain a stream of critical thoughts about parents, grandparents and non-parents alike. At such times we experience others as so very separate from us, but the Buddha taught that this sense of being separate is an illusion. We enhance this illusion by exaggerating our sense of self, where we see our own self as the very centre of the universe and as a consistent, permanent entity. The Buddha constantly pointed to our interdependence and interconnectedness, claiming no real separation.

**So often we are only projecting
our own faults and issues — the parts
of ourselves we refuse to own
— onto another.**

One Buddhist technique for dealing with people we find difficult is to repeat the mantra, “She is me”. This opens our eyes as to how we have the potential to behave the same way, given the right conditions. We experience all the same emotions as our difficult person. We share the same desire to be happy and avoid suffering. A similar technique after having critical thoughts about a challenging person is to add the words. “Just like me”. As Freud taught, so often we are only projecting our own faults and issues — the parts of ourselves we refuse to own — onto another. In other words: it takes one to know one.

The poet Terence of ancient Rome is still widely quoted today in attempts to encourage understanding: “Nothing human is alien to me”. Given the right (or wrong) conditions, we are all capable of anything.

 Sarah Napthali

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



JUDGING OTHERS



SEOUL FOOD FROM NATURE'S HEART

Text : Carrlin Fong / Photo: Alvin Goh

Located just a 5-minute walk from Tai Seng MRT, The Boneless Kitchen offers a refreshing vegetarian spin on classic Korean dishes. With a vibrant selection of meat-free options that capture the bold, rich flavours of Korean cuisine — they certainly do not disappoint.

The highlight of the meal is the **Beoseot Gangjeong** (\$15), their signature crispy glazed oyster mushrooms. Lightly battered to perfection, the mushrooms deliver a delightful crunch while remaining juicy and tender inside. Coated in a rich sauce with the perfect blend of sweet and savoury, each bite bursts with flavour — a must-try!

Another standout is the **Tteokkochi** (\$7.50), skewered rice cakes with a crisp exterior and chewy centre. If you prefer a traditional option, their **Tteokbokki** (\$7.50) has a softer texture, topped with seaweed flakes and sesame seeds, slathered in a well-balanced

gochujang sauce. Both versions are equally irresistible, making it difficult to pick a favourite.

For a unique twist, the **Yubu Kkaennip Kimbap** (\$13) features marinated tofu skin and fresh perilla leaves wrapped in seasoned brown rice. The combination of earthy tofu and minty perilla makes a refreshing and light bite, perfect for those seeking something new and delicious.

The **Kimchi Jjigae** (\$13) offers a warm, comforting delight with a tangy, slightly spicy stew that balances the sourness of kimchi with a satisfying depth of flavour. Packed with tofu, mushrooms and

kimchi, it is a hearty choice for lovers of traditional Korean flavours. For a crisp, tangy bite, the **Kimchi Jeon** (\$11) offers a robust pancake with kimchi flavour, paired with a savoury dipping sauce that elevates the dish. Perfect as an appetiser or sharing plate, kimchi lovers will be in for a treat.

With efficient service and a cosy, minimalist ambience, The Boneless Kitchen proves that vegetarian food can be just as hearty and flavourful as its meat counterparts. Whether you are a vegetarian or simply curious about meat-free Korean cuisine, this is the place you would not want to miss!



Overall Rating:
Food: 7/10 | Service: 8/10

Address:
The Commerze @ Irving
1 Irving Place #01-31, Singapore 369546

Operating Hours:
Daily : 11.30am to 9pm



SO SWEET DESSERT BY SO GREEN

Text and photos:
Jos Tan

Oh My Buddha"..." was my immediate reaction when I saw So Sweet Dessert's menu. For an unassuming eatery situated in an easy-to-miss unit near Bersih Food Centre, this café has a selection of over 150 items. Despite its name suggesting a dessert haven, it also offers a wide variety of hot food.

The menu is very extensive: burgers, pizzas, baked rice, pasta, Japanese ramen and udon, Chinese ban mian, salad, Hong Kong desserts, Korean bingsu, pancake, milk custard, injolmi toast, hot and cold beverages. If that is not enough, they also shine with speciality dishes like vegetarian Orh Luak (pan-

fried "oyster"), mango and durian desserts.

My top picks are:

Durian Mousse Double Shot (\$10.80) – This dessert is a richer version of their signature mousse, served with an extra scoop of durian flesh for indulgent enjoyment. It is a must-try for the King of Fruit lovers.

Kimchi Orh Luak (\$12.90) – The egg is masterfully

prepared, closely resembling the texture of a traditional fried oyster omelette. It strikes a good balance between crispy batter and chewy textures. The use of kimchi also adds a tangy twist, while the accompanying chilli sauce perfectly mimics the original dish. As this is an egg dish, vegan option is also available.

Sesame Vegan Mayo Salad Sauce (\$8.90)

– For those who cannot do without their daily dosage of greens and nuts, this dish is a wholesome delight at an unbeatable price.

Meat Floss Takoyaki (\$7.90)

– Served in a platter of six, these tofu-based takoyaki balls, coated with crispy vegetarian floss, are soft yet satisfying.

The fully indoor café has two distinct ambience. The section facing Jalan Besar enjoys natural light and has an alfresco vibe whereas the inner section offers a cosy, standard café setting with tighter seating. The seats can be configured for small and big groups. Given its popularity, especially during peak hours, reservations are highly recommended.



Overall Rating:
Food: 8/10 | Service: 8/10

Address:
134 Jalan Besar, Singapore 208852

Operating Hours:
Daily : Noon to 11pm



Herbal Moringa Freshness

Moringa leaves are renowned for their nutritional benefits and are often taken as a supplement. They are known to support wound healing, lowering blood sugar levels and protecting the liver from inflammation.

Beyond their health benefits, moringa leaves also boast a unique flavour. They carry a distinct herbal and slightly astringent freshness. When paired with coconut and dressed in soy sauce and flaxseed oil, they transform into a refreshing and wholesome side dish to complement any meal.

Moringa Kerisik

Ingredients:

- 2 cups moringa leaves
- 1 cup grated coconut, toasted
- 1 tbsp organic soy sauce
- 2 tbsp cold-pressed flaxseed oil

flaxseed oil until well combined.

- Serve chilled.

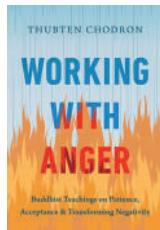
Recipe is courtesy of Wong Kee Yew, a vegetarian nutrition teacher who conducts classes at Awareness Hub.

Method:

- Blanch moringa leaves in boiling water for 3 minutes until they darken slightly.
- Drain the moringa leaves thoroughly to remove excess moisture.
- Toss with toasted grated coconut, soy sauce,



Scan to find out more about Kee Yew



Working with Anger

Buddhist teachings on patience, acceptance and transforming negativity.

By Thubten Chodron
S\$30.50

Feelings of rage, indignation, and resentment can be difficult to quell. Thubten Chodron rationally examines the causes of our fits of rage and offers practical suggestions for addressing our inner turmoil. This serves as a helpful guide, teaching readers how to treat themselves with compassion and loving-kindness.

How to Let Things Go

99 tips to relinquish control and free yourself up for what matters.

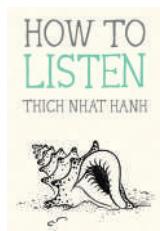
By Shunmyo Masuno
S\$28.90



When it comes to worldly troubles and anxiety, Shunmyo Masuno's book offers one piece of advice: do nothing. Through minimal and simple language, the book invites readers to ponder whether our desire to control every aspect of life is truly necessary. It offers refreshing perspectives, encouraging us to take a step back from the hectic pace of the modern world.

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

Available at all
Awareness Place
outlets.



How to Listen

Discover the art of
deep listening.

By Thich Nhat Hanh
S\$16.00

This book is the latest release of the Mindfulness Essentials series by Thich Nhat Hanh. Through short, bite-sized chapters, the renowned teacher reminds us of the importance of deep listening in our mindfulness practice, showing how it can enhance our capacity for mindfulness, concentration, insight, and compassion.

Forest Bathing

The rejuvenating
practice of Shinrin Yoku.

By Francesc Miralles
S\$22.90



Forest Bathing invites readers to immerse themselves in the serene embrace of nature. It encourages gentle strolls through the forest, allowing readers to absorb its rejuvenating properties. Along the way, they will encounter profound concepts within the practice, introducing the foundational principles of healing and wellness in Japanese culture.



Auspicious Elegance on the Move

Infuse auspiciousness and positivity in your driving space with the Car Scent Charm! Available in a variety of designs, these charms come adorned in intricate Buddhist imagery, exuding elegance and meaning. Its gilded finish reflects sunlight beautifully, adding a sophisticated touch while inviting positive energy into your car.

These pendants also feature a hidden mini fragrance capsule that gently releases one of three delightful scents: Cologne, Ocean, or Jasmine. Once the fragrance fades, simply replace the capsule. So, the charm remains as a durable and lasting ornament to your car. It is the perfect décor to transform your car into a personalised oasis of style and freshness every time you hit the road.

To find out more, visit any Awareness Place stores or call 6337 7582 / 6452 1732.

Living Every Moment With Awareness



RETAIL OUTLET



Buddhism and Lifestyle Books, CDs & Accessories



Food & Beverage at Bras Basah only



Books, CDs & Accessories



ONLINE SERVICE

Flower, Lights & Rice Offerings



Gift Of Bliss

Awareness Place



living every moment with awareness

KONG MENG SAN PHOR KARK SEE
MONASTERY (KMPKS)
88 BRIGHT HILL ROAD SINGAPORE 574117
TEL 6452 1732
MON - SUN 8:30AM TO 4PM

BRAS BASAH
BLK 231 BAIN STREET #01-63
BRAS BASAH COMPLEX SINGAPORE 180231
TEL 6337 7582
MON - SAT 11AM TO 7PM & SUN/PH 10AM TO 6PM



awarenessplace.com

[awarenessplace](#)