

普觉awaken

慈悲COMPASSION | 智慧WISDOM | 生活LIFE

一心不乱

一念相应一念佛，念念相应念念佛。如此，则即心即佛，才能证得圆通。

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自我的世界

是花，就悠然开放；是树，就傲然挺立。每个人都应当自信自爱，自尊自强。

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每一个微笑的给予，
每一次耐心的等待，
每一句温暖的话语——
这一切，皆意义非凡。

岁末将至，
愿您安住当下喜乐。

不执圆满，但守本真。
也愿您来年心怀轻盈，
步履坚定，日日总有禅悦相伴。

释广声





Every smile you gave,
every patient moment,
every kind word; it all mattered.

As the year draws to a close,
take a quiet moment to rejoice.

Not in what was perfect,
but in what was sincere.

May your heart be light,
your steps steady, and your days
touched by gentle grace.

Sik Kwang Sheng (Ven.)



The Buddhist College of Singapore (BCS) has launched its Monastic Education Sponsorship Programme in a continued effort to support the education and training of aspiring monastics.

Founded in 2005 by Venerable Kwang Sheng, BCS offers full-time Bachelor's and Master's degree programmes in both English and Mandarin. It partners with Thailand's Mahachulalongkornrajavidyalaya University and has seen over 200 students graduate since its founding. Many alumni have gone on to pursue postgraduate studies or serve in temples, Buddhist institutions and communities around the world.

Under the sponsorship programme, donors can contribute towards the SG\$40,000 needed to fund a BA student or SG\$20,000 for an MA student. These funds cover daily living expenses, accommodation, tuition, training, and other necessities, all of which are provided free to monastic students.

Supporting monastic education is one of the highest forms of giving, as it nurtures those who have dedicated their lives to the path of awakening. Your donations help to preserve and pass on Buddhist teachings.

The college is inviting individuals, families and organisations to participate. Sponsorships are accepted in full or partial amounts. Scan the QR Code for more detailed information. Alternatively, please email publicaffairs@kmspks.org or call **6849 5300**.





SG 60 NATIONAL DAY GRAND BLESSING CEREMONY

On August 2, 2025, the Singapore Buddhist Federation held its annual National Day Grand Blessing at Kong Meng San Phor Kark See Monastery (KMSPKS), in celebration of Singapore's 60th year of independence. The ceremony was a heartfelt offering of peace, compassion and wisdom, qualities that are deeply rooted in the Buddhist tradition, for Singapore's continued harmony and prosperity.

Over 700 devotees and guests attended the event, marking an unexpectedly high turnout.

The blessing commenced at 9am with the solemn consecration and chanting

of the Medicine Buddha Sutra, invoking healing and well-being for the country and its people. This was followed by ceremonial offerings to the Buddha.

The event was graced by Mr. Chee Hong Tat, Minister for National Development, and Venerable Seck Kwang Phing, President of the Singapore Buddhist Federation. Mr. Chee emphasised that religious and racial harmony is the bedrock of Singapore's societal stability and called on all Singaporeans to uphold the spirit of peaceful coexistence as the country embarks on its next chapter.

He also acknowledged the important role of

religious leaders and organisations in fostering inter-religious peace, stating: "The interfaith harmony in Singapore has only been possible through the collective effort of the government, the people and the leaders of our community and religious organisations."

As Singapore continues its journey into the future, the presence of Buddhist culture in the national landscape remains both relevant and transformative. The Buddhist community has grown alongside with the country, adapting, contributing and upholding the timeless values of compassion, wisdom and harmony.



心悦律动·乐在其中

2025年第二季度的康乐韵动迎来了四十余位乐龄人士热情参与。

2025年7月1日至9月9日，每逢星期二下午1时至2时30分，光明山普觉禅寺的三楼课室总是洋溢着欢笑与节奏。伴随轻快的音乐舞曲，第二季度的“康乐韵动”活动正式展开。此学期共吸引了五十余位乐龄学员一同参与，大家在舞动之间找回活力、笑容与身心的喜悦。

本期课程由导师王俪桦带领。自2000年起投入舞蹈教学的她，拥有25年丰富经验，擅长为康龄族群量身设计适合的动作与节奏。每支

舞曲包含不超过六个基础动作，简单易学，并巧妙融入如擦窗、拍打、拉伸等日常生活动作，令学员们在熟悉中自然舞动，享受身体律动的乐趣。

课堂气氛轻松而温暖。王老师风趣幽默，总以生活化的语言引导动作：“像擦玻璃一样滑动”、“把烦恼这样抛出去”，让大家在欢笑中放下拘谨，尽情投入到节奏之中。除了舞蹈教学，她也时而分享佛法智慧，以柔和亲切的方式启发学员内心的宁静与自在。

此课程不仅让康龄学员锻炼身体协调性、提升记忆力与注意力，更促进了学员之间的互动与情谊，营造出一个

温馨、积极且充满正能量的社交空间。

从第一学期便持续参与至今的刘俞凤与林秀英两位学员表示：“王老师的课程生动有趣、讲解清晰，每次上完课都感觉精力充沛！”从课程中受益的她们，也积极邀请身边朋友加入，让这份喜悦延续、传递。

随着九月课程圆满落幕，许多学员已开始期待下一学期的相聚。大家在律动与欢笑之间放松身心，也学会用自在的步伐面对快乐的康龄生活。

欢迎致电 **6849 5339** 或电邮 **joyousheart@kmspks.org**，了解更多关于心悦康龄的活动详情。



茶艺

初级课程

社群公益部门于2025年6月至7月举办的【茶艺初级课程】圆满落幕。

2025年6月至7月的周末，在万佛宝塔的四楼课室内，茶香氤氲，禅意悠然。由社群公益部门主办的【茶艺初级课程（系列二）】活动在此展开。本次活动共开设四堂互动课程，吸引了数位茶艺爱好者共赴这场心灵与味觉的修行之旅。

本系列课程由拥有近三十年经验的韩永光茶师主讲。韩老师以其丰富的教学经验和深厚的茶学素养，循序渐进

地引领学员认识茶的基本分类、历史渊源，以及茶在不同地区的发展脉络。课程中，韩茶师不仅以生动的语言讲述古老茶文化的演变，还结合现代生活方式，让学员在轻松愉快的氛围中深入理解茶道的核心精神。

除了理论学习，课程也注重实操体验。学员们在韩茶师的指导下，练习泡茶的基本功夫，掌握从备具、投茶、注水到奉茶的每一个细节。在一次次泡茶与品茶的过程中，大家也学习到，一杯好茶不仅仅是味觉的享受，更是一种心境的沉淀。

透过与同伴的集体学习与交流，学员们在泡茶过程中不知不觉体会到专注、平和与当下的觉知，真正地领略茶禅一味的精神。也正如韩老师在课程所提到的：“一茶一世界，一叶一乾坤”，每一片茶叶中都藏着自然的奥秘与人生的哲理。

【茶艺初级课程（系列二）】不仅让大家掌握了泡茶技艺，更引导学员在一盏清茶中，看见世界的广阔与内心的宁静。茶与禅的交融，让大家在繁忙的生活中找到了片刻的宁静，也让参与者深刻地体会到“品茶如品人生，禅意自在心中”的意境。

欢迎致电 **6849 5359** 或电邮 **community@kmspks.org**，了解更多关于公益社群部门的活动详情。

调进小城不觉已有八年多。八年中，我认识一些同事和朋友，购车的购车，买房的买房，生活似乎天天都在变化。而我变化的，只是年龄和脸上的皱纹。或许，还有自己的收入。

经济状况虽有了改善，但生活却没有什麼变化，我上班仍然骑着一辆旧自行车，吃饭仍然钟情于学校的食堂，业余时间仍然不去娱乐场所，只是读书看报写写文章。有了稿费，便到传达室领取。日子一长，传达室的老唐也半当真、半开玩笑地笑话我：“你呀，有钱也不会花，一点都不潇洒。”

人就这么一辈子，谁不想“潇洒走一回”？何必亏待自己，苦了这一生呢？只是我不清楚老唐讲的“潇洒”是指什麼。是指手头有了一些钱就花销在消费上吗？这样理解“潇洒”，是不是太狭隘了呢？

我想起慧海禅师的故事。

有人问慧海禅师：“禅师，你可有什麼与众不同的地方？”

慧海答道：“有。”

“是怎麼呢？”

慧海答：“我感觉饿的时候就吃饭，感觉疲倦的时候就睡觉。”

“这算什麼与众不同的地方，每个人都是这样的，有什麼区别？”

慧海答：“当然是不一样的。”

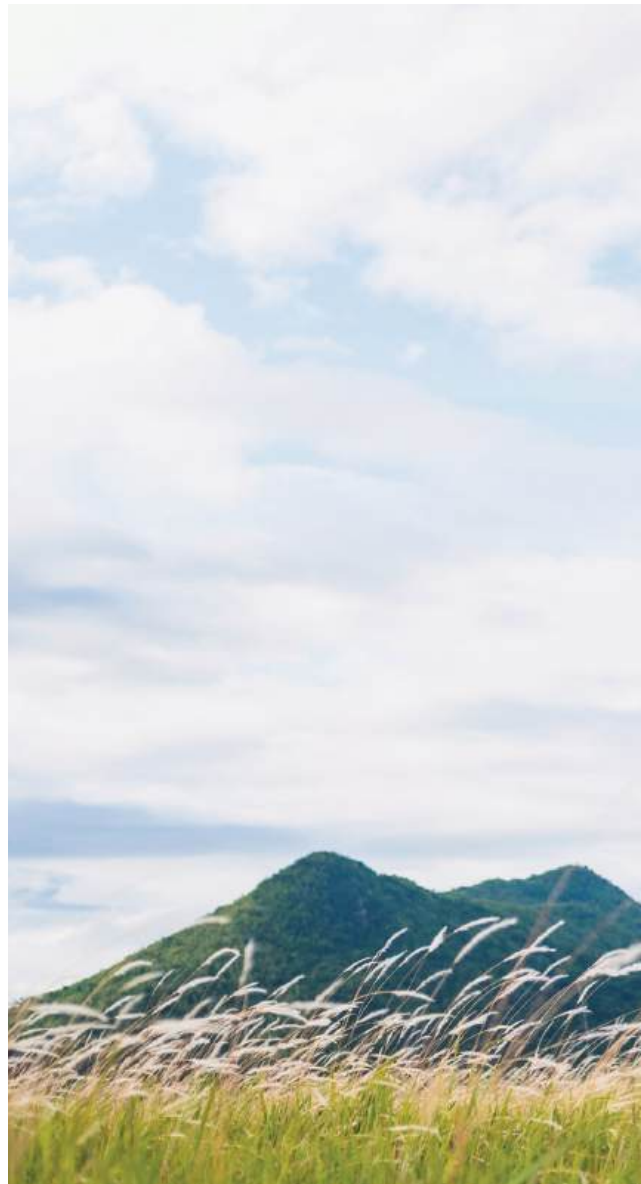
“为什麼不一样呢？”

慧海答：“他们吃饭时总是想着别的事情，不专心吃饭；他们睡觉时也总是做梦，睡不安稳。而我吃饭就是吃饭，什麼也不想；我睡觉的时候从来不做梦，所以睡得安稳。这就是我与眾不同的地方。”慧海禅师继续说道：“世人很难做到一心一用，他们在利害得失中穿梭，困于浮华、宠辱，产生了种种思量和千般妄想。他们在生命的表层停留不前，因而迷失了自己。要知道，一个人只有心无杂念，将功名利禄看穿，将胜负成败看透，将毁誉得失看破，才能在任何场合放松自然，保持最佳的心理状态，充分发挥自己的水平，施展自己的才学，从中实现完满的‘自我’。”

抛开琐碎的烦恼与 纷扰，让自己的心如 月光一样空明。

在我看来，慧海禅师如此心境可谓真正的潇洒，而且他的潇洒与消费并没有关系。

如今，潇洒已被用得越来越多。在有些人心目中，潇洒似乎就是消费高档，出手大方，放松要求，贪图安逸，就是模仿明星偶像的的一言一行、音容笑貌。殊不知，一个人刻意有所求时，他的心就会受制于那些蜗角蝇头的争斗，鸡毛蒜皮的得失；受制于那



些世俗冲击下的诱惑。那些狭隘虚假，心态难平，还能叫做“潇洒”吗？

没有钱，为生活所困，当然难以潇洒。当经济好转，有了一些钱，心就不再平静了。想去消费，去炫耀，这也算不上洒潇。潇洒应是一种俗世的解脱、心灵的自由，个性的自在、行为的酣畅。潇洒不在他人的眼中，只在自己的

另一种 潇洒



心中。它是“结庐在人境，而无车马喧”的感觉；是“采菊东篱下，悠然见南山”的意境；是“此中有真意，欲辨已忘言”的品味。潇洒虽然离不了一定的外部条件，但更取决于自己的心态和内涵修养。一个人抛开琐碎的烦恼与纷扰，荣辱皆忘，同时清洗心灵污浊，比如浮躁、烦忧、苦恼、不平，让自己的心如月光一样空明，痛痛快快

地过，自由自在地活，活得漂亮，活得美妙，这才是令人向往的潇洒。

知道自己难以达到这样的境界，我并没有放弃。顺着自己的天性，不愿意人生被捆绑，不甘心人性被扭曲；习惯了简朴，就不刻意去追求奢华；习惯了默默无闻，就不去哗众取宠；习惯了本分做人，就不去投机钻营。自由自在，轻

松愉快。如慧海禅师所言，饿的时候就吃饭，倦的时候就睡觉。这样做，不也是一种潇洒吗？

 贾俊山

家访

是反射人生的镜子



做 问卷调查很多时候需要挨家挨户地敲门找人受访。虽然辛苦，却能观察各种人生百态。其实大部分人并不重视问卷调查，可以说根本不放在眼里，对调查员的态度往往很不友善，显得格外冷漠。

不久前，我所负责的一项问卷调查主要针对夹心层的心理健康和生活状况，需要海底捞针般寻找这个年龄层的人士做访问。

我在午后来访到一户人家，大门敞开着，探头望了一下，举家正在客厅吃午餐。我客气地敲一下门，再介绍自己和造访原因。没想到中年男屋主一开口便毫不客气地说：“你没看到我们正在吃午餐吗？”

我有礼的回应：“对不起，那我可以等你们吃完饭后再来吗？”

男屋主很严肃回答：“不必了！你不要再回来烦我们！”

听到这样无礼的口气，顿时觉得自己好像一只在餐桌上盘旋的苍蝇，很惹人厌。我唯有忍气吞声离开。我心想，真是莫名其妙，你如果有人来打扰，何必开着大门呢？

也有几次敲了别家的门，屋主开门后听说是问卷调查便一脸不耐烦地说：“我在睡觉，请你不要敲我的门！”这令我啼笑皆非，我怎么知道

你在睡午觉，而且你在睡梦中为何要起身开门呢？

还有一次敲了门，一只宠物狗立刻跑到门口狂吠。女主人不悦地说：“下次不要敲我的门，你会让我的狗吠个不停。”我心想，肯定没有下次了。

心中有佛学会宽恕

虽然常遇到如此无礼的对待难免会气愤，但因为心中有佛，学会宽恕，让我很快平复情绪。凡遇到拒绝和无礼的人，我都尽量带着微笑回应一声：“Have a nice day!”（祝您有个愉快的一天！）。其用意很简单，莫让自己生气，也或许能用我的正能量让对方在关上大门后反省一下自己的恶劣态度。

各种各样的人与事，其实也是一面反射人生的镜子。

这次的问卷调查让我深切体会到不少国人的态度和冠病疫情前的反差。疫情期间，大家都对未来充满不确定性，难免感到茫然失措。也因为这样，大家似乎都在同一艘船上，容易产生同理心，对有需要帮助的人来者不拒。

疫情后，大家的生活逐渐恢复正常，日子忙碌起来，没多少闲暇时间静下来好好善待自己和别人。从那些态度恶劣的居民身上，我可以感受到一股傲气，他们连给自己一个理解调查员登门造访的

原因都没耐性听，一概而论问卷调查都很浪费时间。

我常想这些人的生活是不是太安逸、太顺心了，语气才会如此“狂妄自大”。从一个人如何对待一位有求必应的陌生人，多少可以看出个人涵养。

对生活有另一层体会

反观那些愿意做问卷调查的人士，他们都愿意给自己一个机会了解其调查的宗旨。无独有偶，在我接触的这些善心人士当中，有的不幸患病、丧偶或生活正处在低谷中。我看得出他们对生活有另一层体会，因此怀着感恩之心作答，也有的只是纯粹想帮我完成工作。我心存感激，并在完成问卷调查后衷心祝福他们。

做家访时所遇到的各种各样的人与事，其实也是一面反射人生的镜子，同时让我反思自己面对陌生人时的行为。偶尔在街上遇到一些兜售产品或要求捐款的人，即使婉拒我都会带着笑容回应，毕竟这是人与人之间最基本的尊重。我们的社会确实需要多点温度。



母亲去世后，家中种植的花草逐渐失去了生机。

那些曾经在阳光下蓬勃生长的生命，如今只剩下最基本的存活。我例行公事地浇水，却再也提不起心思照料它们。养花，母亲在世时，是一件富有仪式感的事；而今，只剩一种勉强的维持，一种沉默而冷清的陪伴。

自去年11月起，因频繁外出旅行，虽请姐姐代为照料花草，回国后自己却未曾真正用心打理。家中阳台愈发荒凉，雨季的湿气浸润了盆土，零星的叶片泛起无力的黄意，花盆边角堆积着未曾清理的尘土。我出入阳台时，偶尔瞥见，也只是淡淡瞥上一眼，再无往昔那般，细心擦拭每一片沾尘的叶子。

直到两个星期前，一个平常的午后，我在角落里意外发现，那株久被忽略的胡姬花，悄悄伸出了花苞。

四五颗蓓蕾羞涩含着光泽，今早，其中一朵已绽开，苍白中透着一抹温润的绿意。那一刻，心头仿佛被什么柔软的力量轻轻触碰，久违的悸动，如春水初解，在胸膛深处缓缓漾开。

这盆胡姬花，是很多年前从花圃带回的品种，名为 *Brassia*，俗称蜘蛛兰。

与一般华丽高贵的兰花不同，它显得格外野性而粗犷，花瓣细长舒展，宛若张牙舞

爪的蜘蛛。它并不以高雅取胜，却自有一种奇异的个性——瘦削、刚烈，带着孤独又倔强的张狂，像极了热带雨林中攀附于老树枝桠的一缕灵魂。

生命真正的力量，不在于一时的灿烂，而在于漫长黑暗中，默默坚持的韧性。

当初，为了找到这一株，我是特意跑到蔡厝港的一家花圃。在一众丰艳饱满的胡姬花中，它显得那么不起眼，却又令人无法移开视线。资料记载，*Brassia* 原生于美国南佛罗里达、西印度群岛及美洲热带雨林，常年栖息在海拔1500米以下潮湿多雾的森林里，倚靠粗壮的树干攀附生长，顽强而孤傲。

一年多前，眼见这株胡姬花植料腐坏、根系枯萎，我将它移盆，以水苔 *Sphagnum Moss* 重新种植。

此后，只是日常浇水，无施肥，无特别照料。它静静栖居在阳台角落，仿佛随时可能枯萎，却又倔强地维系着一线微弱的生机。

我以为，它大概不会再开花了。没想到，在最不经意的时刻，它以近乎隐忍的方式，悄然绽放。

细细端详那朵瘦削而张扬的花，我忽然明白，这并不是为了取悦谁的盛放。

它仅仅是为了自己，完成属于生命的静默誓言。

母亲生前常说，植物是懂得回报的，只要你耐心，它们总会在某个季节，给你惊喜。

那时我半信半疑。如今，站在这株迟来的胡姬花前，我终于明白，生命真正的力量，不在于一时的灿烂，而在于漫长黑暗中，默默坚持的韧性。

这段时间以来，我的心，也如同这株胡姬花一般，沉寂、枯萎，偶尔闪过一些念头，又很快被生活的疲惫淹没。

直到今天，看着那一朵微微张开的花朵，我仿佛听见了心底某个角落缓慢复苏的声音。

疗愈，从不是剧烈的惊天动地。

它像森林深处悄无声息的春雨，像被遗忘在泥土下的一颗种子，在无人察觉的时刻，静静破土而出。

迟开的花，不失为花。

迟回的心，也终将找到自己的归宿。

母亲已然不在，而我，终于在这朵胡姬花静默的绽放中，重新学会了等待，重新学会了相信。

迟开的花 迟回的心





最近热播大卖的电影《哪吒之魔童闹海》，已经看过三遍了，我非常喜欢！随着电影热度的持续攀升，哪吒的几首打油诗也随之之火遍大江南北。

从来生死都看淡，
专和老天对着干。
我命由我不由天，
小爷成魔不成仙。



哪吒这诗写得可真好，简直智慧得很！

“从来生死都看淡。”哪吒、敖丙、李靖夫妇，乃至申公豹，他们为了挽救亲友及陈塘关百姓，能够将自己的生死置之度外。可对于凡夫而言，生死可是头等大事，因为死亡的痛苦、未知和不可控，会让人充满悲伤、恐

惧。所以世人都是贪生怕死的，无论帝王将相，还是布衣贫民。

而一个见性之人，却早已了知生死一如。所谓的生死，不过是迷梦中，不同生命形态之间，在业力作用下的相互流转罢了。一旦觉悟，便是从这场生死轮回的大梦中彻底醒过来。正如《证道歌》中所说：“梦里明明有六趣，觉后空空无大千。”如此一来，还有什么是不能看淡的呢？

“专和老天对着干，我命由我不由天。”这句重点突出了一个现象，那就是“因果”。其实不只是哪吒，就连一向温文尔雅的敖丙也发出过“若前方无路，我就踏出一条路”的豪言壮语。而这些都与《了凡四训》中提到的“命由我作，福自己求”，并无二致。

我们常常会讲到“命运”。它的意思是，前世种下的因，加上今生遇到的缘，决定了我们的生命轨迹。简单来说，就是“种瓜得瓜，种豆得豆”。既然过去的行为决定了如今的“命”，那么如今的行为就是在创造“运”，从而决定未来的“命”。哪吒口中的“我命由我不由天”，就是要从因地下手，逆天改命！因为每一次选择都意味着新的开始，而每一天，都可以是新生！

“小爷成魔不成仙。”为了得到玉液琼浆，由敖丙控制哪吒的身体，用灵珠的灵气掩盖魔丸的魔气，才最终通过升仙考试。然而，哪个是魔？何者为仙？灵珠和魔丸本就是一体啊！

再想想佛陀当年，在印度森严的种姓等级制度下，却提出了众生平等。他夜睹明星，廓然大悟后感叹：“一切众生皆具如来智慧德相，但因妄想执着，而不能证得。”众生本来是佛，且共一佛性，并没有你(的)、我(的)、他(的)、它(的)之别，只是众生自己不知道而已。《金刚经》亦有言：“复次，须菩提。是法平等，无有高下，是名阿耨多罗三藐三菩提。以无我，无人，无众生，无寿者，修一切善法，即得阿耨多罗三藐三菩提。须菩提，所言善法者，如来说即非善法，是名善法。”我们切莫再去分别取相，执着烦恼，不二之性即是佛性！

文章既然以诗开头，那就也用宝志禅师的诗偈作为结尾吧：

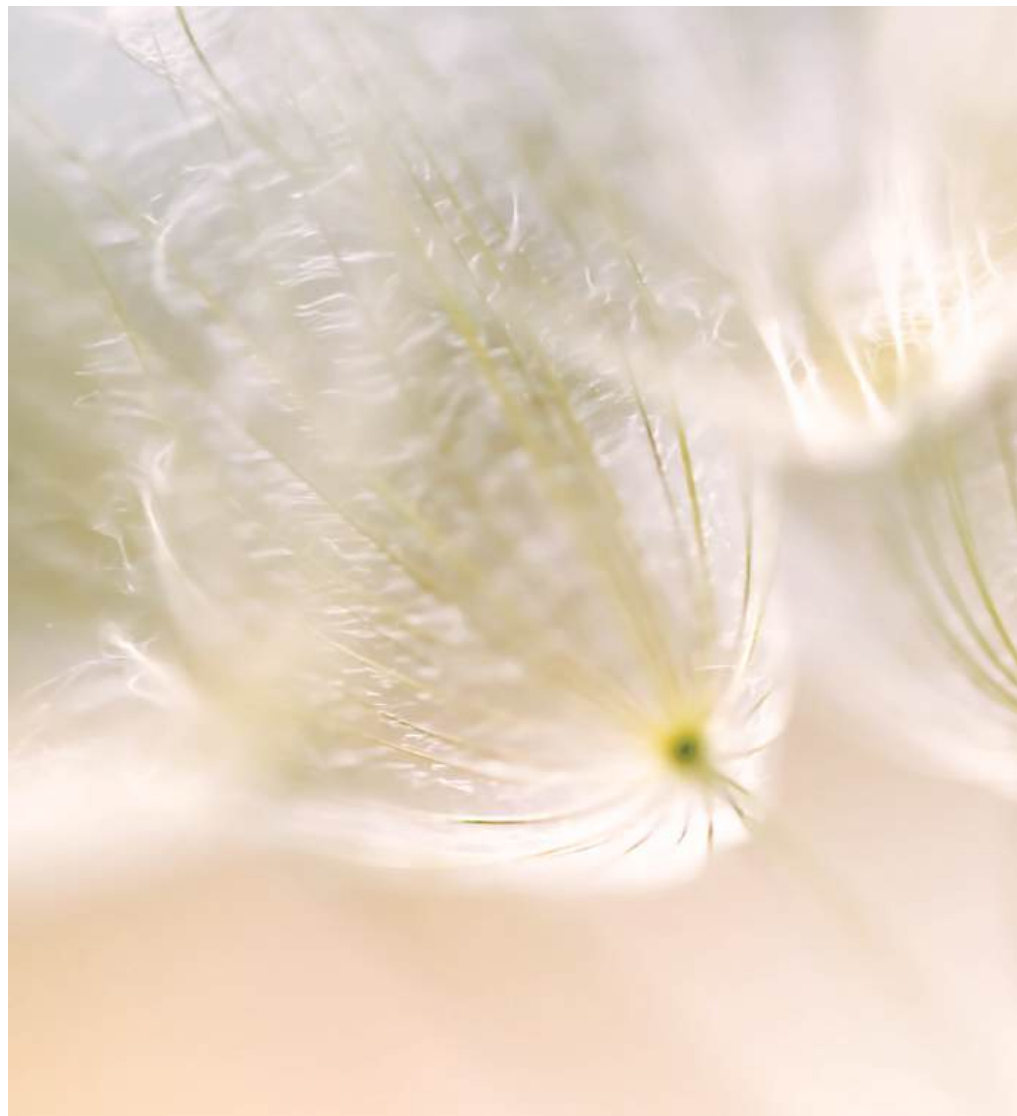
慈心一切平等，
真如菩提自现。
若怀彼我二心，
对面不见佛面。



心灵建设的关键是不断地净化心灵。净心，是心灵建设的法宝。要做到净心是很不容易的。俗话说“江山易改，本性难移”。人的习性是很难改变的，观察我们自己 and 身边的人，就会发现除了年龄的增加之外，性格、品性和智慧都没有多大变化。所以，一位伟人曾经说：“一个人如果能改变30%，将成为一个很伟大的人。”

人要改变，就要净心，净心的动力是坚信事物发展的必然规律。坚信善有善报，恶有恶报；坚信有好的意念、语言、行为就有好的结果；坚信有付出就有收获，奉献越多，收获就越多；坚信有不好的意念、语言、行为就有不好的结果；坚信有坏的意念、语言、行为一定有坏的惩罚。实际上，这种定律是不以人的意志为转移的客观存在，是事物发展的内在规律，是宇宙不可颠覆的真理。遵循事物发展的必然规律，依道而行的人总是坚信，只要努力，就会做到，总是对未来充满无限的信心，始终能够做到得意不忘形，失意不失态，宠辱不惊。

当我们不断进行心灵的建设时，无明显减少一分，明理就增加一分，心灵透亮一分，智慧就多一分开发出来。有智慧



的人就会逐步摒弃我执和法执，改变固有的法则和思想，能透过现象看本质，能亲近、接受、拥有真理。比如说“人生十有八九都如意”就是真理，但人们常说“人生十有八九不如意”。仔细想一下，人生真是十有八九不如意吗？不是的，人生最多十件事中有一件事不如意，甚至100件事中只有一件不如意。例如：我们一天的生活包括早上洗漱、吃早餐、坐车、上班、吃中餐、下班回家、辅导小孩、和家人沟

通、看电视、睡觉等。一天中有这么多的事，不可能十件事中有八九件都不如意。有可能早上上班前与爱人沟通时发生争吵，然后一直带着情绪到一天的生活中，将情绪渗透、污染、传染到其它九件事中，结果一天过得很烦躁，不愉快。有人甚至会将多年前的不如意一直放在心上，带到今后的生活中。这样，一件不如意事会影响一天的生活，甚至会影响今后几天，乃至更长时间的生活。一件事不如意，可



能是这一件事的某个点或某个面上不如意，而不是整个事都不如意。我们知道人无完人，如一个人工作总体上干得很好，虽存在一些不足，受到领导批评指正，就会误认为领导把自己否定了。

将“人生十有八九都如意”当作我们的座右铭，就会发现烦恼减少了。

其实，被批评应充满感恩，并不是批评你做事都错，更不是否定你，而是指你在某件事的某个方面存在不足。要知道一个人能通过反省内心和自我批评进行净心固然可贵，但在得到别人批评时能反观自己的不足，从中提升，更是人生一件快事，是一种更有效地净心。所以，应将批评转换成帮助我们提高的动力。

我们不要把一件不如意的事一直放在心上，更不能把一件

事中某个时点上的不如意放在心上，应将“人生十有八九都如意”当作我们的座右铭，你即刻就会发现烦恼减少了。我们接受和运用这样的座右铭，经过实践并不断地净心就会进一步上升到将“烦恼都是自己找的”作为人生的座右铭。即使有客观因素使自己不如意，也要学会转换，把它当成自己的增上缘。

 戴勇

佛教的经典与很多得道高僧的偈语，时常把心的状态称作“心水”。这看似毫不出奇的一个字眼，却有着甚深而微妙的涵义。一颗包容的心可以享受一份从容的生活。而那包容的心不正是柔静如心水吗？

水，是一种常见的物质。在我们的身边毫不出彩，我们也已经司空见惯，正如阳光、空气。同时，它也是一种很神奇物质，可以以任何状态存在于尘世而不被人们称奇。或以最常见的液态，如涓涓东去的溪流；或以固态，如江河冬日里那纯净无染的冰；或以气态，如沸腾而上的烟气。水的液态是它的第一形态，而冰与气仅因温度的高低变化而存在着。

水的特性之一，就是不管它被装在任何的容器之中，都能与容器融会贯通，和谐统一起来。但却不会因容器是圆的而变成圆的；是方的而变成方的。它永远不去争辩，永远不损伤自己的本性，永远可以回归到自己无碍的状态。假若心也能平和清净如水，即使装在或圆或方的容器里，甚至于江河大海的波涛汹涌之中，又会有何损伤呢？

水的特性之二，是它不仅包容一切，也可以被一切所包容。这是因为水的本性始终

坚持不二。但是如水的心也要保持在适宜的温度才好。心若寒冷，则会凝冻成冰，可以划破肚腹、害裂肌肤、刺痛他人，甚至凝固整个世界；心若燥热，则会化成烟气消融，从此无从抚及，无从寻觅，灼伤自己，甚至于灼燃整个世界。

如水的心也要保持在平和清净的状态下才能相得益彰。若是化为倾倾洪峰、层层狂浪、叠叠巨瀑，则很容易就在汹涌中迷失了本质，迷失了真性，乃至伤害了世界。

喜乐我们应该看透，苦难也应该学会承受。

我们在现实生活中之所以会遭遇苦难伤痛，正是因为无法认清心的本相，无法恒久地保持适宜的温度与平和清净的状态。

当我们被冷酷的情感冻结时，就凝成怀疑、傲慢、自怜、卑微的冰块，不能再用来洗涤受伤流血的创口了；当我们被炽裂的情感灼燃时，就化成愚钝、贪婪、嗔痴、怨恨的烟气，从此再看不见自己飞翔的方向。

心水的禅意其实也在告诉我们，喜乐我们应该看透，苦难也应该学会承受。于人生的终

极之巅，喜乐是映照水面的微笑，苦难是水面惊掠而过的飞鸟。纵使流过的鸟影让人怅然，水纹上的微笑让人回味，却都只是偶尔的一次投影，在人生的长河中一笑而过。

佛禅的伟大可能就在于此，它不否认现实的冰冻、灼烧、汹涌澎湃。而是开启我们的本质，教导我们认识心水的实相，心如水之状，并永远保持“第一态”的本性。不被现实的冰冻、人生的灼燥、生活的起伏，而迷失自我的温暖与平和清净。

心水的禅悟，是对人生的一次提升，一次飞跃。人生有味是清欢，佛陀的手已经伸到你面前的千里之外了吗？



参悟心水

浅 | 谈 | 解 | 脱



《法华经》譬喻品说：“三界皆火宅，无一处安生。”三界指的是欲界、色界和无色界。六道轮回处于欲界，而我们也熟悉人间喜忧参半。人间确实是修行的好地方，但不是解脱的终点。透过在人间的修行，我们方能解脱。

解脱的定义是什么？解脱可以解释为自在涅槃。往生净

土亦可视为凡人暂时性的解脱，因为往生意味着随业力而脱离今生之苦。当我们稍微转一下念头，感到自在，这也是一种心态的解脱。佛陀涅槃超越了生死轮回，这是无上的解脱。

人们为何要朝向解脱之道？因为苦的存在让我们想要远离苦而趣向快乐。佛教说

贪、瞋、痴三毒是苦的根源。既然知道了苦的根源，那我们该如何灭苦达到解脱呢？以下几点可作参考。

光阴似箭， 人生像沙漏。 掉下来的沙， 不可能再上去了。

首先要清楚了解苦、集、灭、道这四种圣谛。集谛是因，有了集才有苦，所以苦谛是果；道谛是显出如何灭苦的方法，而苦熄灭了就是果。有了对四圣谛的理解，我们会选择遵守道谛来修行，如此就可以一步一步的净化自心，不再受苦的束缚。

学佛修行入门就是要皈依三宝。我们对四圣谛和因果业报有一定的了解后，就应该皈依三宝，让佛法成为我们的人生教诲。即使你还没怎么了解佛法也没关系，你也可以先皈依三宝然后再慢慢深入理解。星云大师曾说信仰如希望，信仰可以成为精神的支柱，我们用智慧破除烦恼得以解脱自在。大师又说“邪信不如不信，不信不如迷信，迷信不如正信”。所以我们要正确的信仰方能自利利他。

再进一步便是持戒。五戒为基本，接着是八关斋戒、菩萨戒等。戒看似是束缚我们的行为，实则是保护我们的心。对于五戒，简单来说，可以不必马上持全部的五戒。当然，若能的话，那是最殊胜的。寺院也会举行八关斋戒或短期出家来方便接引在家众体验出家众的生活。这种方式能让信众种下。菩提种子，或许未来能唤醒出家的发心。

持戒的同时我们还要提醒自己要修十善。即使一日之内不能做十样好事或者一生没法每日持续做十样善事。只要我们尽量不造恶，就已经断除了苦因。四正勤指：已生恶令永断，未生恶令不生，未生善令生，已生善令增长。佛陀曾说：诸恶莫作，众善奉行。这不就是引导迷茫的我们如何离苦得乐吗？

最后，我们要遵守灭谛的方法——八正道。正见是指对佛法有正确的理解，如相信因果也了解到一切法的缘起性空，没有一样是恒常不变的。正思维的前提就是正见，然后通过思考远离贪瞋痴三毒，才知道解脱和解脱的方法。正语指不妄语、不两舌、不恶口、不绮语。正业指正当的行为。有了正当的行

为，我们便不会侵害其他众生。我们所作所为是合法的来维持生命的。正精进就是前面所说的四正勤。正念意味着观察当下的念头而不做进一步的分析，让自己意识到念头的粗细。正定指我们的心不再向外求而清净自在。

光阴似箭，人生像沙漏。掉下来的沙，不可能再上去了。当全部的沙都掉下来，就意味着生命的结束。所以我们更应该时时刻刻提醒自己，以八正道为木筏来帮助我们达到涅槃的彼岸。路途虽艰辛，但只要不放弃我们就会离觉醒更近一厘米。愿我们彼此在修学的道路上，永不忘初心，终得解脱自在。



无我

《昭坤庆自传》

读后感

去年11月10日，我和友人一同前往柔佛乌鲁地南宁心寺，参与迦帝娜庆典。庆典迎来五湖四海的佛友，大家带着各种生活物资，早早就占好位置，准备供养僧众。除了借此殊胜因缘累积功德之外，我也如愿结缘了一本《昭坤庆自传》。

昭坤，是泰国王室为了肯定修行高，对社会、佛教有贡献的法师，任命颁发的一种荣誉。在新马有这个头衔的法师不多，昭坤庆是其中一位。尊者在1963年出生于新加坡，1987年在泰国受戒出家，尊称阿姜庆长老(Ajaan Keng / Ajahn Keng)，阿姜意即老师。

阿姜庆长老属泰国森林派的阿姜曼(Ajahn Mun)传承。

尊者目前是新加坡巴利莱佛教会会长、马来西亚柔佛州南宁心寺的住持、泰国清迈的Wat Pa Doi Cherontham的住持、瑞典Mankarbo的Wat Khemago佛教协会宗教顾问，以及澳大利亚Wat Samphanthawong Geelong的宗教顾问。

这本书的内容主要分成六个章节，描述的是阿姜庆长老的早期生活、出家因缘、出家早期、出家中期、扶持新加坡佛教，以及弘扬佛法的部分。书中的故事在一个个雨安居中展开。其中，尊者提到他去到清迈雨安居时，寮房里有一个橱柜，他打开橱柜，发现里面有非常多的黑蚂蚁。他赶紧关上门柜，他知道这种蚂蚁一旦出没在某个地方就很难驱走。于是，尊

者就想到利用樟脑丸的味道使它们离开。但是第二天，令尊者震惊的是，蚂蚁全都死了，而这并非他的本意。

之后不到一年，在雨安居期间，尊者的脚开始轻微瘙痒。尊者以为是普通的真菌感染，因为上座部的出家众赤脚托钵，所以脚痒是很常见的。但是情况变得越来越糟，尊者用各种药油，甚至是抗生素等替代疗法，并没有得到改善，反而加剧病情，形成一个五角钱硬币大小的伤口。即使看了医生，也没有治愈。

当尊者禅坐时，他把注意力集中在伤口上，就像运用望远镜一样，用心穿透那个伤口。尊者看到满满的都是蚂蚁在啃食肉，这让尊者起了





一身鸡皮疙瘩，回想当年无意杀死蚂蚁的那件事。之后，这个伤口的情况反反复复，持续了三年，才自行痊愈。尊者表示，透过坐禅，他知道那是业力。类似“业报现前”的故事，尊者分享了好几个，让人读了胆战心惊。

关于修行，尊者提到现代人修行的一个障碍，就是生活条件太好了。尊者表示，一个人身在贫瘠的环境中，心才能保持警惕，克制自己。比如一个懂得游泳的人，在泳池游泳的时候，以为自己游得很好，可是若被扔进大海里，会面临种种危险，就得非常小心。这需要很大的勇气，很多的训练、忍耐和毅力。

秉持这样的信念，尊者总是往森林深处，挑选最偏僻，生活条件贫乏的地方修行。泰国偏远的乡区本来就物资匮乏，村民们能供养的食物仅仅是白米饭和一些树叶、蔬菜。尊者内心天人交战，但最终领悟到那是因为心执著于“味道”和愉悦的感觉，继而让无明和苦欺骗了自己。

尊者提到，一个修行人不会被营养缺乏或疾病所困扰，因为可能发生最糟的结果就是死亡。唯有那样的决心和毅力，他们才能留在森林里。

这种精进、无畏的精神，让尊者在修行上一次次体悟，也经历一些不可思议的事件，让尊者对佛法持有无比的信心。

看着一个个尊者亲身 经历的故事，让人心 生敬佩，看得欢喜，也 反照自己。

2015年，适逢新加坡庆祝建国50周年，同年，尊者也获得戒师的资格，有权去传授比丘具足戒。在这之前，尊者接引新马上座部的出家人到泰国受戒。在泰国，许多大德长老的鼓励下，尊者考获戒师资格。当时为了纪念已故李光耀先生为新加坡所作出的贡献，尊者举办短期出家营。对新马有意在上座部佛教出家的人士来说，有一位沟通无障碍，又能在当地受戒的戒师，无疑是一件喜讯。这对南传佛教在新马的发展，是一项很重的事件。

尊者带领僧众行脚的事迹，自2018年展开，从泰国到新加坡，在澳洲跨州到另一个城市，上千公里的行程，是怎样的意志力可以走完？尊者表示，年轻时从军对他行脚有很大的帮助，而当时尊者已经50多岁了。尊者表示，这种训练是为了累积耐力毅

力、忍耐和坚持不懈的努力。在行走的过程中要面对很多的困难，而重点是在如何实践修行。

阿姜庆长老对大德长老遵从与孝敬，对同辈的提携与照顾，帮助穷乡僻壤的村民建塔铺路等等，体现知恩图报，自利利他的品质。在修行及弘扬佛法上，尊者的勇猛精进，在世俗人眼里就是那一股狠劲、气魄与毅力，就像一个历经百战的“将军”领众前行。

看着一个个尊者亲身经历的故事，让人心生敬佩，看得欢喜，也反照自己，生活是不是过得太舒服了呢？书中还有很多令人动容的故事，无法一一叙述，有待读者自行品味，收获法喜。



“八风吹不动”是指心安住正法，不为爱憎所惑乱，不为毁誉所动。禅语中的“八风”，是世间所爱所憎，能煽动人心，故以风为喻。“八风”即利、衰、毁、誉、称、讥、苦、乐。一利，指利益，凡是对我有益的，皆称为利。二衰，即衰灭，凡是有减损于我，皆称为衰。三毁，即毁谤，指因恶其人，构成异语，而诽谤之。四誉，即赞誉，指因喜欢这个人，虽然未曾谋面，亦以善言赞誉。五称，即称道，谓因推重其人，凡于众中必称道其善。六讥，即讥讽，指因讨厌这个人，本无其事，妄为实有，对众明说。七苦，即逼迫之意，指遇到恶缘恶境，身心受其逼迫。八乐，即欢悦之意，指遇到好缘好境，身心皆得欢悦。

禅宗认为“八风”最能磨炼性情。《最上乘论》：“五欲者，色声香味触；八风者，利衰毁誉称讥苦乐，此是行人磨炼佛性处。”禅宗对“八风不动”的修行境界赞赏有加：

“定者对境无心，八风不能动。八风者，利衰毁誉、称讥

苦乐，是名八风。若得如是定者，虽是凡夫，即入佛位。”

关于“八风吹不动”最著名的是苏东坡与佛印禅师的典故。一天，苏东坡忽然灵感来了，写了一首诗：

**稽首天中天，毫光照大千。
八风吹不动，端坐紫金莲。**

诗的中心思想是在赞佛法相庄严和佛八风吹不动的修行境界。同时却又暗含着苏东坡自己有其超然的境界：他能跟佛一样，已达到了心能转物而不为物转的地步。

诗写好后，苏东坡十分得意。他认为如果佛印禅师看到这首诗，一定会非常满意，大加赞赏，乃至拍案叫绝。便立刻将诗派书童送给佛印禅师印证，禅师看过之后，微微一笑，批了“放屁”两个字让书童带回给苏东坡看。

苏东坡在期待中接到书童带回的“佳音”，急忙打开一看，只见上写了“放屁”两个大字，不禁无明火升起三千丈，勃然大怒起来！连喊“岂





八风

吹不动



有此理？”他仔细地推敲自己的诗，也找不出毛病。自言自语地责怪佛印禅师道：“我这首好诗，你不懂得欣赏也罢，竟把它当做放屁，你真是太不懂欣赏了！”于是，他决定亲自去跟佛印禅师评理，马上坐船过江，到庐山归宗寺去。

苏东坡气呼呼地要找佛印禅师算帐，谁知禅师早已吩咐客堂的知客师说：“今天不见客。”苏东坡听了，火上加油，再也忍受不住了！他不管三七二十一直奔到禅师的丈室来，他看丈室的门掩着，正要举手敲门进去时，忽然发现门上贴着一张字条，端正地写着：

八风吹不动，一屁过江来。

苏东坡至此才恍然大悟，惭愧自己修行不够。

佛印禅师那句话，明明警告他说：“你说能够不为称讥毁誉的各种境界所动，为什么竟被那区区“放屁”两个字，搞到无明火起，过江来和我评理呢？”这时的苏东坡，深深地感到惭愧，自叹一向对于佛法，只求理解，缺少了真修实行，所以当境界现前时，

竟与常人无异。由此可见，只懂佛教理论而不真实修行，“如人说食，终不能饱”。苏东坡由此深悟解行并重的重大意义。从此，他将自己所理解的佛法，运用于日常生活当中。同时，他又深深地感激佛印禅无声的教导。从此，他对佛印禅师更加尊崇了。

让心安住正法， 不为爱憎所惑乱， 不为毁誉所动。

“八风吹不动”说起来容易，但要做到却很难。南宋理学家张九成与妙喜禅师的典故也说明了这个道理。一次，张九成起了个大早，高高兴兴地造访妙喜禅师，想请禅师印证一下自己的修行见地。见到禅师后，张九成得意洋洋地说：“打死心头火，特来参喜禅。”

妙喜禅师一听，就知道张九成修行境界不高，顶多只停留在口头禅阶段，于是就用话刺激他说：“缘何起得早，妻被别人眠？”

张九成一听妙喜禅师竟然无缘无故说自己的夫人给自己戴绿帽子，心中顿时生起了

无明怒火，气急败坏地说：“无明真秃子，焉敢发此言？”禅师微微含笑，不紧不慢地说：“轻轻一扑扇，炉内又生烟！”

一句话说得张九成满面羞愧，无地自容。

妙喜禅师略施小技，就把张九成还没有“打死心头火”，却偏要自吹“八风吹不动”的事实揭露了出来。张九成听了，深感惭愧，从此更加精进修行。

苏东坡、张九成这两位文学家，都曾自以为“八风吹不动”，结果被两位高僧稍微试探，就原形毕现。由此可见，“八风吹不动”的境界，并不是说出来的，而是要经过千锤百炼的修行实践磨练出来的。

 妙相



心有
灵犀

夏日，武岗云山堂大雄宝殿里，当地文联杨主席正在和脱孽法师打机锋，我有幸奉陪座侧。杨主席问：“请问法师，假如我在一个岔路口迷路了，我应当求神打卦让菩萨指引，还是自己决定走其中的一条，或者前面的路都不走，自己原路返回？”

法师不假思索：“自以为是。”并解释说：“求神打卦，是迷信行为，不可信。”

与法师结识多年，常在一起谈禅论道，他还慨然见赠，将好几本佛教书籍送给我。我也自以为是地认为对他是比较了解的，可法师的这种问答我还是第一次听到。于是，我顺着杨主席的话问法师：“有人说云山的菩萨很灵验，对这事您怎么看？”

法师敏捷作答：“不可思议。”

看着我也陷入大惑不解的样子，法师继续说：“佛教是一种智信，不是一种迷信，也就是说，迷信并不等于信佛教，迷信和佛教是截然不同的两回事。迷信是一种盲从，佛教是一门经得起实践检验的科学。”

法师十八岁出家，今年七十八。作为一个潜心修行的佛门弟子，竟然不祈求菩萨保佑，这可真是不可思议。是法师尘心未泯，身入而心未入？还是看透红尘，深得佛理真谛？我对他的回答产生了浓厚的兴趣，一有空就去找法师聊。终于，从脱孽法师的谈话中，我理解到，佛理是深奥的，深奥得真有点不可思议，深奥得让人难以接受。但同时她又是浅显的，浅显得一点就通，一点就会。那么这“深”与“浅”的分界线，就在于怎么样地去看佛理，去理解佛理。

在生活中修行， 在修行中生活。 佛无时不在， 佛理无处不在。

现实生活中，有的人拜了一辈子菩萨，吃了一辈子斋，执着于学佛仅仅就是吃斋拜佛等等外在形式，这固然是与佛法结下了很深的缘，实际还是在佛门外徘徊；也有的人对于佛理禅机似乎也有所领悟，以为明白一些玄妙的道理，就是懂得了佛法，并不能将佛法为精神落实到行为、语言和思想上，这两种情况都可说是“身入而没有心入”。

还有的人不讲究道德修养，只一味地拜菩萨，以为这样，菩萨就会保佑自己。这种想法是愚昧的。退一步讲，菩萨就算真的保佑你，也决不会帮助你去做恶犯罪。

佛教的教义，首先就是劝人为善。既然劝人为善，菩萨只可能是想方设法使人改过自新，怎么可能去保佑你赌博发财、作奸犯科而又逃脱法网的制裁呢？一定是让你亲尝自己造下的恶果，方能令你翻然省悟，回头是岸。

在生活中修行，在修行中生活。我从脱孽法师这里终于得到了一点点佛家真谛。佛无时不在，佛理无处不在。愿天下参悟者心有灵犀，各有所得。

 杨运焰



自我的世界



现代人，尤其是现代青年很喜欢谈论“自我”。我十分欣赏西方哲学家卡西尔在《人论》中的一句话：“认识自我乃是哲学家探究的最高目标。”

其实，禅宗世界里“自我”是一直放在中心位置上的。有位僧人问缘观禅师：“怎样才是认识了自己？”缘观禅师答道：“寰中天子，塞外将军。”

如主宰世界的皇帝，如“君命有所不受”的边塞将军。也就是说，普天之下唯我独尊，这便是禅的自主精神。

慧安禅师高寿达128岁，曾被武则天、唐中宗迎到宫中以“活佛”敬养。有一次，有两位僧人问他：“达摩祖师西来的意旨是什么？”慧安禅师却反问一句：“为什么不问自己的意旨？”

反对妄自菲薄，反对被别人牵着鼻子走，独立修行，自我追寻，自我完成，这是禅的最大本色。

宋朝大禅师大慧宗杲的门下，有个名叫道谦的弟子。一天，道谦听说师父要差遣他出远门办事，心头顿时闷闷不乐起来。自忖参禅20年，

至今还没有入门，而这次外出约需半年之久，参禅这件大事肯定是要荒废的了。

另一位宗元和尚知道了道谦的苦恼，便安慰他说：“我陪你一起去吧，我将尽我的所能来帮助你，没有任何理由认为一路上不能继续参禅。”

于是，他们一起动身了。餐风饮露，朝行夜宿，可宗元一直闭口不谈佛理禅悟的事。一天晚上，失望的道谦流着眼泪请求宗元帮他解决禅悟的奥秘。宗元却对他说：“我能帮你的事尽量帮你，但有五件事是无法帮助你的，这五件事必须你自己做。”

道谦问是哪五件事，宗元回答说：

“当你肚饿或口渴的时候，我的饮食不能填你的肚子，你必要自己吃，自己喝，这两件事我不能帮你。当你想大便或小便的时候，必得自己拉屎撒尿，这两件事我也一点不能帮你。最后，除了你自己以外，谁也不能驮着你的身子在路上走。”

奇怪，就是这几句浅近道理，竟如阿里巴巴的咒语一样，唤开了道谦的心扉，他猛然

醒悟过来，一阵快乐流遍全身，脸上焕发出奇异的光彩。

这时候，宗元告诉道谦，自己的任务已经完成，再陪他走下去，已没有什么意义了。于是，第二天他们分道扬镳，道谦独自以一种轻快的心情自信地踏上了行程。

半年以后，道谦办事完毕，回到寺庙复命，在半山亭遇见了师父大慧禅师，大慧欣喜地对僧徒们说：“这个人(道谦)连骨头都换了。”

想当初，道谦处处依赖师父，以为离开了师父就不能参禅了，结果迟迟难以开悟。后来在宗元的启发下，发现了“自我”，认识到参禅从根本上来说，靠的是“自悟自证”，这时候，他才开始走上了“悟禅之道”。而一个人一旦真正懂得自身的价值的时候，他的潜能就会充分发挥出来，他的气质、精神面貌就会焕然一新。道谦之所以仅仅半年就前后判若两人，连骨头都换了，原因就在这里吧：

“禅”的通常字面解释是心注一境的静虑，而这种静虑的实质是自我审视、自我洗涤、自我完善、自我净化、自我跌落、自我升华、自我顿悟……这对现代人来说，无疑也是一种启迪。

现代人在多变的世界里常常会“随波逐浪”或“迷茫无主”。在种种客观因素的制

约下“身不由己”。而一个人失去了“自我”，自己不能成为自己的主人时，那是十分可悲的。

**是花，就悠然开放；
是树，就傲然挺立。
每个人都应当自信
自爱，自尊自强。**

黎巴嫩著名诗人纪伯伦有则含义颇深的寓言《疯子》，内容是这样的——我在疯人院的花园里遇到一个青年，面容苍白，秀丽，可又充满诧异的神色。

我坐在长凳上他的身边，我开口道：“你为什么在这儿？”

他惊讶地瞪着我，然后说道：“这是个不礼貌的问题，不过，我还是要回答你。我的父亲要我成为与他一样的人，我叔父也指望我同他一样，我的母亲希望我活得像她大名鼎鼎的父亲，我的姐姐认为她那航海的丈夫是个十全十美的榜样，要我亦步亦趋地学他，我的哥哥认为我应该像他一样当个运动员。”

“我的老师亦复如此，要我成为哲学博士、音乐天师和逻辑学家，他们也都是坚决的。每个人都要我成为他的尊容在镜子里的反映。”

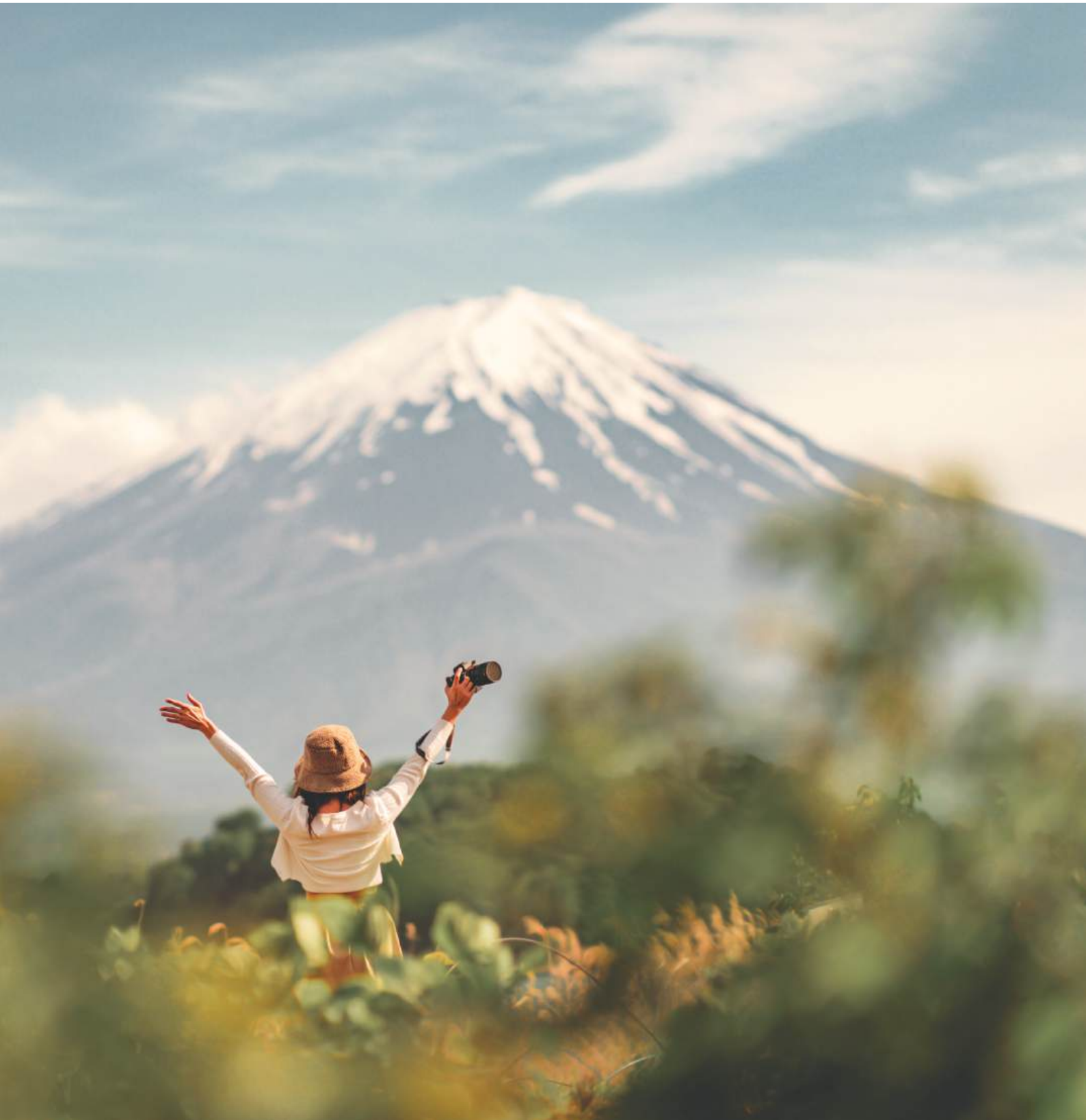
“所以我就到这个地方来了。我觉得这疯人院倒比较

神志清醒。至少，我可以成为我自己。”

你看，父母兄妹叔叔老师全都固执地按各自心目中的偶像来塑造青少年，扼杀了孩子的个性与自我，其结果是孩子精神分裂，不得不逃进疯人院里。

人生天地间，应当懂得自身的价值。是花，就悠然开放；是树，就傲然挺立。每个人都应当自信自爱，自尊自强。每个人都应有勇气说：自己的人生自己走，自己的人生自己负责——那样的话，你就不枉到这世界上来走一遭了。







德剧

《正念谋杀》

的反思

正念与谋杀，对立的思想与行为，怎么可能同时存在？德国电视剧《正念谋杀》（"Murder Mindfully"）令我好奇，这是否是一部对佛教古老修行方式存有误解的作品？主人公比约恩是一位律师，他的工作环绕着为黑帮老大与犯罪分子脱罪，忙得没时间陪伴家人。在婚姻面临危机的



的都市人欢迎。通过学习正念，学员获得疏解压力、缓解焦虑、提高工作效率等益处。我想这些工作坊吸引人之处，除了它本身所带来的益处，还有它们大多强调与宗教无关，适合任何人。掀起这股热潮之一是“正念减压”课程创始人乔·卡巴金博士，他给正念的定义是：有意地、不评判地注意当下所产生的觉察力。

学习正念还是需要以佛法为基础，作为修学的一部分，而非单独学习。

在《正念谋杀》中，比约恩将正念教练指导的技巧一一运用在面对压力、困境、不知所措，甚至生命垂危的情况，他像个非常好的学生，时时将所学融入生活，从而取得事业和家庭的平衡。作为一个非宗教课程，教练教的不外乎于呼吸静心、冷静观察，不评判，让自己更清醒，从而疏解压力并适当应对。这看似没什么问题，但错就错在这一切建立在比约恩欠缺道德的人格上。剧中有这么一段情节，比约恩说好了与女儿一起去湖边游玩，但这时工作电话又来了，他必须去帮一个杀了人的黑帮老大逃离警方的逮捕。这时他想起教练传授的技巧，平定心中的情绪，冷静应对一个个难关，将老大藏在后车厢中，躲过了警察，同时载着女儿到了湖边。他专心陪女儿度过

一个美好的周末，将老大抛掷脑后，导致他困在车厢暴晒致死。

随着剧情的发展，比约恩运用“正念”技巧越来越熟练，而他的行为也越来越荒诞、疯狂。越是荒谬，观众越能感受到《正念谋杀》的讽刺意味，现代资本主义将正念现代化与商业化，卖给一个缺乏道德的人，意想不到地扭曲运用，以致他所谓的正念实则是恶念。

世俗正念vs佛教正念

我觉得这部电视剧的英文名与中文名有出入，Murder Mindfully并不是以正念去谋杀，Mindful是念，但它未必是正念。正念的英文翻译是Right Mindfulness，这也是世俗所理解的正念与佛教正念的差异。佛教的正念是八正道之一，在戒、定、慧中，属于定，而这三学的关系犹如鼎立三足，缺一不可。少了戒，即使修得某个层次的定，也无法获得真正的智慧。

回想我最初接触静坐，是大学时期上的十堂快捷课程，以观吸，修止观为主的。后来我去了马来西亚的一间禅修中心，学习内观禅。当年新马并不流行由非宗教团体传授静坐技巧，上静坐班也无需昂贵的学费。在报名参加这些课程前，我没想太多，幸而，我没跟错老师，无论是快捷课程或是七日、十日的禅修营，都以佛法为中心。在

情况下，他决定对自己的生活方式做出改变，第一步是接纳妻子的建议，参加正念培训班。他的妻子说：“这是个能让人内心平静，与外在和谐的课程。”

将“正念”运用到极致

自几十年前，西方吹起正念工作坊风，特别受工作压力大的专业人士与生活节奏快

教导观吸前，老师先教佛法基础，再教观吸方式。而禅修中心更规定禅修者遵守八戒，每日除了禅修，晚上师父也会开示，传授更多佛教教理。离开禅修中心前，师父让我们舍掉其中三戒，但必须继续守五戒。

龙树菩萨与小偷

若持有正念，真的还能做坏事吗？有这么一个故事，相传龙树菩萨有一纯金打造的钵。一夜，有一个小偷想将它偷走，龙树菩萨发现后直接把金钵扔到了小偷跟前，并对小偷说，你把它拿走吧，这对我来说不值一文。小偷很好奇，龙树菩萨说，因为我已经有了更加珍贵的东西，就是觉性。小偷也想拥有珍贵的觉性，想拜龙树菩萨为师。龙树菩萨告诉他：“你以后在偷东西时也要保持觉知、警觉、观照；如果丧失觉照，就别偷。只有这一个简单的原则。”过了几周，小偷又来造访龙树菩萨，说自己一旦保持觉知，就无法偷任何东西。

虽然这个故事来源已不可考究，但运用佛教正念，这不

无可能。小偷想偷东西时，观心中所念，再看眼前的金银财宝，意识到它们只不过是平凡无奇的物质所组成，欲望也随之消失。我想，这位小偷还是颇有慧根的，经龙树菩萨一次指点，便能做到保持正念，消除贪欲。反之，假设小偷遇到的是一位现代导师，结果会是怎么样？既然一般导师没有龙树菩萨的智慧与神通，无法知道小偷心里在想什么，也无法教他最适合的技巧。即使凭着个人能力，小偷能将正念运用到“极致”，或许最高境界也只能像《正念谋杀》中的比约恩。

学习正念还是需要以佛法为基础，作为修学的一部分，而非单独学习。至于世俗正念，对于非佛教徒，虽然可以从其中获一些小益，若驾驭得好，在无道德、缺乏善心与慧根的指导下，随心所欲，反而更危险。





一心

不乱

一心不乱，是指专注一事，使心不散乱、动摇之意。佛教不论修学哪一种法门，都要求一心专注，达到一心不乱，才能取得修学的成就。禅宗坐禅修定，净土宗的持名念佛，都是为了降伏修行者的妄想，以达到一心不乱，入禅定之境或进入念佛三昧。

“一心不乱”是净土宗的主要修持方法，意思是收摄众念归于一念，专念“阿弥陀佛”名号，念到“一心不乱”，妄尽真显，就能同阿弥陀佛的愿力“感应道交”，往生西方净土。《阿弥陀经》云：

“闻说阿弥陀佛，执持名号，若一日，若二日……若七日，一心不乱。其人临命终时，阿弥陀佛与诸圣众现在其前。是人终时，心不颠倒，即得往生阿弥陀佛极乐国土。”

净土行人在修念佛法门之时，以至诚之信心持诵弥陀

名号，令心不散乱，而与“南无阿弥陀佛”之称念合为一，称为一心不乱。

净土念佛法门特别强调念佛要达到一心不乱，才能在临命终时感得弥陀及诸圣众前来接引。净土经典中说，念佛求生极乐世界，能不能往生的关键，念佛之心专一，达到一心不乱。《往生论》曰：“心常作愿，一心专念，毕竟往生安乐国土。”

在《大势至菩萨念佛圆通章》中，大势至菩萨讲述了念佛要“都摄六根，净念相继”，即使眼、耳、鼻、舌、身、意六根都专注于念佛，做到除念佛之外，心中没有任何杂念。这样念佛，念念相续，一心不乱，无有间断。一念相应一念佛，念念相应念念佛。如此，则即心即佛，才能证得圆通。

修行者若能都摄六根专注念佛，除了念佛之外没有任何



杂念，这就是一心不乱。以这种修行方法，能得定慧等持，由定慧平等，从而得定。由此，大势至菩萨认为，都摄六根的念佛法门，是各种法门中最为殊胜的法门。

**一念相应一念佛，
念念相应念念佛。
则即心即佛，才能
证得圆通。**

因为修行者在念佛时“都摄六根，净念相继”可达一心不乱，最终能往生西方，因而

印光大师将《大势至菩萨念佛圆通章》归入“净土五经”之一。在谈到理由时说：诸大乘经，带说净土者，多难胜数。而楞严经大势至念佛圆通章，实为念佛最妙开示。众生果能都摄六根，净念相继以念，岂有不现前当来必定见佛，近证圆通，远成佛道乎哉！故将此章，列于三经之后，而以普贤行愿品殿之，以成净土法门之一大缘起。

对于当代的学佛者来说，我们不仅修学净土法门时要做

到念诵佛号是一心不乱，而且修学其他法门也需要一心不乱。只有这样，我们才能在修学各种法门时做到“制心一处，无事不办”。



浅谈

佛教 与哲学



人类面临两个根本问题：一是人生问题；二是宇宙问题。为了寻求答案，东西方各类宗教、哲学和科学应运而生。然而，传统的宗教、哲学和科学通常只能对这两个问题做出解释。而佛教不仅能解释它们，还能提供解决方案并进行根本性的改造。

试问，佛教该如何解决人生问题的呢？佛教通过“十二缘起”的观点来解释和解决人生问题。根据这一理论，人类（包括所有动物）的生命活动完全依赖于一些精神和心理因素，如无明（对人生和宇宙真理的无知）、爱（以生存欲、性欲、繁华欲为中心的情感驱动力）、取（执着自我和欲望）、行业（行为和意志）和识（构成生命现象的主体）等。这些因素并非单纯的生理过程，而是心理或精神层面的体现。因此，佛教强调生命的本质是精神性的，而非物质性的。与此相对，达尔文及其后的生物学家试图通过物质法则解释生命的起源，然而许多实验结果已经证明，生命的产生不能单纯依靠物质的自发生成。佛教虽然无法提供直接的实证，但科学家们的失败无疑为佛教的生命观提供了反面的佐证。



此外，佛教对宇宙问题的解释也拥有着独特的见解。一般宇宙问题通常分为两类：宇宙现象论和宇宙本体论。佛教通过“性空缘起”和“缘起性空”的理论，提供了对这两个问题的独特解答。

佛教不仅是一种宗教或哲学体系，更是一个完整而科学的人生与宇宙真理的解答系统。

“性空缘起”解释了宇宙现象的产生和变化。根据这一理论，宇宙中的一切现象并非凭空存在，而是因缘和合的结果。也就是说，一切事物的存在依赖于无数的条件，它们并非自有、常存或独立的。例如，如果没有特定的物质条件，水就不会出现；如果没有特定的生物条件，生命就无法诞生。因此，“未曾有一法，不从因缘生”，这揭示了宇宙一切现象都依赖于因缘。同时，由于一切现象都是依赖于因缘而生起，它们没有独立的自性，因此可以称之为“空”。佛教的“空”并不是虚无，而是指所有事物都不具备自存的独立性，都是因缘条件的聚合。比如，麦种的存在依赖于土壤、水分和阳光等条件，没有这些条件，麦种就不能生长。因此，佛教中“一切法皆为空”的思想，强调了宇宙现象的无自性。这种“性空缘起”的宇宙观同时否定了任何宇宙创造者或固定本体的存在。它揭示了现象和本

体的统一性，并说明了宇宙的本体是无自性的。佛教的这一宇宙观不仅是科学的，也避免了所有神秘的解释。

与佛教的人生观和宇宙观相比，东方与西方哲学在解释人生和宇宙问题时有一些局限。在中国哲学中，儒家思想在伦理和社会方面有重要影响。但它在回答人生问题时回避深刻讨论，比如它认为人无法完全理解生死，因而对这些问题不作深入探讨。

《周易》则提出宇宙现象不断变化，但没有探讨宇宙的本质。宋代理学尝试用“理”解释宇宙和人生，但它受道家思想影响，未能真正解答生死等问题。西方哲学也有唯心论和唯物论两种观点。唯心论如柏拉图、康德等人，基于“神”的概念，但没有深入讨论宇宙本质和人生意义。唯物论虽然在解释宇宙现象时更准确，但它仍无法全面理解宇宙本体，忽视了事物背后的空性和无自性。西方哲学也在解答人生问题时遇到困难，唯物论虽然试图用物质解释生命，但未能触及生命的精神层面。科学虽然取得了一些进展，但它依赖物质解释，忽视了精神和空性，仍未能完全解决宇宙和人生的深层问题。

从上述讨论可以看出，佛教在解答人生和宇宙问题上具有独特的优势。它不仅提供了科学合理的解释，而且能够超越传统哲学和科学的局限，提供真正的解决方案。佛教不仅是一种宗教或哲学体系，更是一个完整而科学

的人生与宇宙真理的解答系统。通过“十二缘起”、“性空缘起”与“缘起性空”等核心教义，佛教超越了东西方哲学的局限，为人类提供了最圆满的智慧。它不仅解释现象，更揭示本质；不仅指出问题，更提供解决之道。正如龙树菩萨在《中论》所言：“以有空义故，一切法得成。”

在当今充满冲突与迷惘的世界中，佛教的平等、无我精神，结合其对生命与宇宙的深刻洞见，为人类提供了一条走向和平、觉醒的康庄大道。若人类真要建立永续和平的文明，佛教的智慧将是不可或缺的指引明灯。让我们以开放的心灵，领受这份智慧的光明，共同开创人类文明的新纪元。如果人类希望建立一个持久和平的世界，佛教的智慧无疑是至关重要的。因此，佛教的“空”和“缘起”思想将为我们提供了一种全新的宇宙观和人生观，值得学佛人深入探索和实践。



/ 本寺活动



寺院活动

大悲忏法会

9月18日 | 10月18日 | 11月16日 |
12月16日 (每逢农历廿七日)
上午10时至11时30分
地点: 大悲殿

药师消灾燃灯法会

9月22日至27日
(农历八月初一至初六)
第一至五天: 晚上8时至9时30分
第六天: 下午2时至3时30分
地点: 药师殿

虔礼药师宝忏一咏日

9月28日 (农历八月初七)
上午9时至下午4时30分
地点: 无相殿

普觉庆中秋2025

9月28日 (农历八月初七)
下午5时至晚上8时30分
地点: 大悲殿

吉祥斋天法会

10月5日 (农历八月十四)
上午7时至9时
地点: 无相殿
法会赞助: \$10, \$20, \$50
供品赞助: 吉祥如意 (\$28)
福寿安康 (\$88)

线上念诵药师佛圣号

10月21日至11月19日
(农历九月初一至九月三十)
诚心诵念“南无消灾延寿药师佛”

佛教礼仪班 — 中文

12月13日 (农历十月二十四)
上午9时至11时
地点: 聚缘坊

三皈五戒预备班 — 中文

12月13日 (农历十月二十四)
下午1时至3时
地点: 聚缘坊

授三皈五戒典礼

12月14日 (农历十月二十五)
中午12时至下午2时30分
地点: 无相殿

观世音菩萨出家日法会

11月8日 (农历九月十九)
上午10时至11时
地点: 大悲殿

线上念诵弥陀佛圣号

12月20日至2026年1月18日
(农历十一月初一至三十)
诚心诵念“南无阿弥陀佛”

闻钟声 迎祥年

12月31日至 2026年1月1日
(农历十一月十二至十三)
晚上11时至午夜1时30分
地点: 大悲殿

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舒心·正念·静坐班 (有待确定)

下午2时至4时
晚上7时45分至9时15分
地点: 般若禅堂
费用: \$60

正念禅修 (有待确定)

地点: 般若禅堂
费用: \$60

禅修营 (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 kmspks.org/dharma
查看详细课程内容。

第一学年

2月18日至11月4日 (每逢星期二)

第二学年

2月17日至11月10日 (每逢星期一)

佛法系列课程 (单元三):

《药师琉璃光如来本愿功德经》

9月28日至11月2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 ▶

成人书法班·楷书

第三学期

10月4日至11月1日 (每逢星期六)

A组: 上午8时30分至10时30分

B组: 上午10时30分至12时30分

地点: 万佛宝塔, 四楼课室

费用: \$160

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



报名方式

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

接待处
9am — 4pm
(午休: 11.30am — 12.30pm)

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

成人抄经班 (第三系列)

9月14日至11月2日 (每逢星期日)
9月15日至11月10日 (每逢星期一)
上午9时至10时30分
地点: 万佛宝塔, 四楼课室

茶艺初级课程 (第二系列)

9月20日至11月11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

茶艺中级课程 (第三系列)

10月18日至11月8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

捐血活动

11月2日
上午9时至下午3时
地点: 无相殿
联络: 新加坡红十字会 redcross.sg
电话: 6220 0183

辅导关怀 ▶

辅导与社会服务

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



普觉坊活动

三高和体重管理实体营养课程 (双语)

9月21日
下午2时至5时
费用: \$60

**通过饮食与自然疗法管理更年期
— 实体营养课程 (双语)**

10月12日
下午2时至5时
费用: \$60

普觉坊书法班

10月30日至1月15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

正念—活在当下

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

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

9月18日 | 10月18日
11月16日 | 12月16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
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/ CALENDAR



MONASTERY EVENTS

Lunar 27th Great Compassion Repentance Puja

18 Sep | 18 Oct | 16 Nov | 16 Dec
10am to 11.30am
Venue: Hall of Great Compassion

Medicine Buddha Prayer

22 to 27 Sep
Day 1 to 5: 8pm to 9.30pm
Day 6: 2pm to 3.30pm
Venue: Hall of Medicine Buddha

Medicine Buddha Prayer Completion Puja

28 Sep
9am to 4.30pm
Venue: Hall of No Form

Mid-Autumn Festival 2025

28 Sep | 5pm to 8.30pm
Venue: Hall of Great Compassion

Offering to Buddha and Celestial Beings

5 Oct
7am to 9am
Venue: Hall of No Form
Puja Sponsorship: \$10, \$20, \$50
Offering Items Sponsorship: \$28, \$88

Online Pledge of Bhaisajyaguru's (Medicine Buddha) Name Chant

21 Oct to 19 Nov
Recite the sacred chant of "Namo Xiaozai Yanshou Yao Shi Fo"

Buddhist Etiquette Class — Mandarin

13 Dec | 9am to 11am
Venue: Ju Yuan Fang

3 Refuge 5 Precepts Preparatory Class — Mandarin

13 Dec | 1pm to 3pm
Venue: Ju Yuan Fang

3 Refuge 5 Precepts Ceremony

14 Dec | Noon to 2.30pm
Venue: Hall of No Form
Renunciation Day of Avalokiteshvara Bodhisattva — The Great Compassion Puja
8 Nov
10am to 11am
Venue: Hall of Great Compassion

Online Pledge of Amitabha Buddha's Name Chant

20 Dec to 18 Jan 2026
Recite the sacred chant of "Namo A Mi Tuo Fo"

Countdown 2026: 108 Bell Resonance

31 Dec to 1 Jan 2026
11pm to 1.30am
Venue: Hall of Great Compassion

Temple Stay (3 to 14 days)

Please visit kmspks.org for more information.

Short-term Retreat (1 month to a year)

Please visit kmspks.org for more information.



MEDITATION

Relaxation and Mindfulness Meditation (TBC)

2pm to 4pm
7.45pm to 9.15pm
Venue: Prajna Meditation Hall
Fee: \$60

Mindfulness Meditation Group Practice (TBC)

Venue: Prajna Meditation Hall
Fee: \$60

Meditation Retreat (TBC)

Venue: Prajna Meditation Hall



DHARMA CLASSES

Sunday Cultivation Practice

21 Sep | 19 Oct
2pm to 4.30pm
Venue: Ven. Hong Choon Memorial Hall, Level 3 Classroom
Fee: \$30



COMMUNITY

General ▶

Blood Donation Drive 2025

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

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

13 Sep to 15 Nov
22 Nov to 24 Jan
(every Saturday)
2pm to 3.30pm
Fee: \$65 per pax for 10 sessions



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)

WELLNESS ▶

Seniors Amazing Craft

3, 10, 17, 24 Sep
1.30pm to 3pm
Fee: Free. Donations are welcomed.

Explore Self Care with Music

7, 14 Sep | 3pm to 4.30pm
21, 28 Nov | 7pm to 8.30pm
Fee: \$100 per pax for 2 sessions

Three Highs and Weight Management –Physical Nutrition course (Bilingual)

21 Sep | 2pm to 5pm
Fee: \$60

Bilingual Nutrition Course: Managing Menopause through Diet and Natural Remedies (On-site)

12 Oct | 2pm to 5pm
Fee: \$60

A Tea Symposium: When Tea Meets Zen

26 Oct
3pm to 4.30pm
Fee: Free. Registrations Required.

Self-care for Stress Relief

7, 14 Nov
7pm to 8.30pm
Fee: \$60 per pax for 2 sessions

YOGA ▶

Hatha Yoga

Monday Class:
29 Sep to 8 Dec
15 Dec to 23 Feb
6.45pm to 8.15pm
Fee: \$184 per pax for 10 sessions
Walk in: \$27 per session

Wednesday Class:

5 Nov to 21 Jan
6.30pm to 7.45pm
15 Oct to 17 Dec
7.45pm to 9pm
Fee: \$174 per pax for 10 sessions
Walk in: \$25 per session

Friday Class:

5 Sep to 7 Nov
14 Nov to 16 Jan
11am to 12.15pm
Fee: \$174 per pax for 10 sessions
Walk in: \$25 per session

Saturday Class:

18 Oct to 20 Dec
27 Dec to 7 Mar
9.30am to 11am
Fee: \$184 per pax for 10 sessions
Walk in: \$27 per session

Hatha Gentle Yoga

Tuesday Class:
14 Oct to 16 Dec
23 Dec to 3 Mar
2.30pm to 4pm
Fee: \$164 per pax for 10 sessions
Walk in: \$24 per session

Friday Class:

7 Nov to 9 Jan
2.30pm to 4pm
Fee: \$164 per pax for 10 sessions
Walk in: \$24 per session

Beginners Hatha Yoga

Saturday Class:
6 Sep to 8 Nov
15 Nov to 17 Jan
6.30pm to 8pm
Fee: \$184 per pax for 10 sessions
Walk in: \$27 per session

Yin Yoga

Tuesday Class:
2 Sep to 18 Nov
25 Nov to 27 Jan
6.30pm to 7.45pm
Fee: \$174 per pax for 10 sessions
Walk in: \$25 per session

Sunday Class:

9 Nov to 18 Jan
3pm to 4.15pm
Fee: \$174 per pax for 10 sessions
Walk in: \$25 per session

Yoga for Seniors

Thursday Class:
11 Sep to 13 Nov
20 Nov to 5 Feb
10.30am to 11.30am
Fee: \$124 per pax for 10 sessions
Walk in: \$17 per session

Relax & Recharge Yoga

Tuesday Class:
14 Oct to 16 Dec
23 Dec to 3 Mar
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

18 Sep | 18 Oct | 16 Nov | 16 Dec
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
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6849 5300 | gratitude@kmspks.org

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6849 5351 | counselling@kmspks.org
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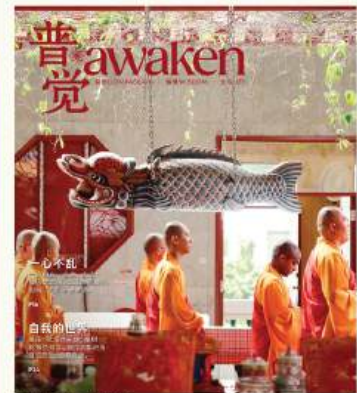
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ISSUE 63

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THANK YOU
A hand gesture with a pink lotus flower above it and a pink heart to its right.

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



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**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** —————

回向
dedication

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.

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陈稳全
陈俊聪

Yan Sze Ling
Lim Chai Tee

..... 敬印

If there is no self
to benefit from
the practice, then
why bother?

NO-SELF 
OR
NOT-SELF 



One of the first stumbling blocks in understanding Buddhism is the teaching on anattā, often translated as No-self. This teaching is a stumbling block for two reasons. First, the idea of there being no self does not fit well with other Buddhist teachings, such as the doctrine of karma and rebirth: If there is no self, what experiences the results of karma and takes rebirth? Second, it seems to negate the whole reason for the Buddha's teachings to begin with: If there is no self to benefit from the practice, then why bother?

Many books try to answer these questions, but if you look at the Pāli Canon you will not find them addressed at all. In fact, the one place where the Buddha was asked point-blank whether or not there was a self, he refused to answer. When later asked why, he said that to answer either yes, there is a self, or no, there is not, would be to fall into extreme forms of wrong view that make the path of Buddhist practice impossible. So, the question should be put aside.

To understand what his silence on this question says about the meaning of anattā, we first have to look at his teachings on how questions should be asked and answered, then how to interpret his answers.

The notion of self involves an element of self-identification, clinging and thus suffering and stress.

The Buddha divided all questions into four classes: those that deserve a categorical (straight yes or no) answer; those that deserve an analytical answer, defining and qualifying the terms of the question; those that deserve a counter-question, putting the ball back in the questioner's court; and those that deserve to be put aside. The last class of question consists of those that do not lead to the end of suffering and stress. The first duty of a teacher, when asked a question, is to figure out which class the question belongs to, and then to respond in the appropriate way. You do not, for example, say yes or no to a question that should be put aside. If you are the person asking the question and you get an answer, you should then determine how far the answer should be interpreted. The Buddha said that there are two types of people who misrepresent him: those who draw

inferences from statements that should not have inferences drawn from, and those who do not draw inferences from those that should.

Stress should be comprehended, its cause abandoned, its cessation realised, and the path to its cessation developed.

These are the basic ground rules for interpreting the Buddha's teachings, but if we look at the way most writers treat the anattā doctrine, we find these ground rules ignored. Some writers try to qualify the no-self interpretation by saying that the Buddha denied the existence of an eternal self or a separate self, but this is to give an analytical answer to a question that the Buddha had already showed that it should be put aside. Others try to draw inferences from the few statements in the discourse that seem to imply that there is no self, but it seems safe to assume that if you force those statements to give an answer to a question that should be put aside, you are drawing inferences where they should not be drawn.

So, instead of answering “no” to the question of whether or not there is a self — interconnected or

separate, eternal or not — the Buddha felt that the question was misguided to begin with. Why? No matter how you define the line between “self” and “other”, the notion of self involves an element of self-identification, clinging and thus suffering and stress. This holds as much for an interconnected self, which recognises no “other”, as it does for a separate self: If you identify with all of nature, you are pained by every felled tree. It also holds for an entirely “other” universe, in which the sense of alienation and futility would become so debilitating as to make the quest for happiness — your own or that of others — impossible. For these reasons, the Buddha advised paying no attention to such questions as “Do I exist?” or “Do I not exist?” for however you answer them, they lead to suffering and stress.

To avoid the suffering implicit in questions of “self” and “other”, he offered an alternative way of dividing up experience: the four noble truths of stress, its cause, its cessation, and the path to its cessation. These truths are not assertions; they are categories of experience. Rather than viewing these categories as pertaining to self or other, he said, we should recognise them simply for what they are, in and of themselves, as they are directly experienced, and then perform the duty



appropriate to each. Stress should be comprehended, its cause abandoned, its cessation realised, and the path to its cessation developed.

These duties form the context in which the anattā doctrine is best understood. If you develop the path of virtue, concentration and discernment to a state of calm well-being and use that calm state to look at experience in terms of the noble truths, the questions that occur to the mind are not “Is there a self? What is my self?” but rather “Does holding onto this particular phenomenon cause stress and suffering? Is it really

me, myself or mine? If it is stressful but not really me or mine, why hold on?” These last questions merit straightforward answers, as they then help you to comprehend stress and to chip away at the attachment and clinging — the residual sense of self-identification — that cause stress, until ultimately all traces of self-identification are gone and all that is left is limitless freedom.

In this sense, the anattā teaching is not a doctrine of no-self, but a not-self strategy for shedding suffering by letting go of its cause, leading to the highest, undying happiness.

At that point, questions of self, no-self and not-self fall aside. Once there is the experience of such total freedom, where would there be any concern about what is experiencing it, or about whether or not it is a self?



Thanissaro Bhikkhu is the abbot of Metta Forest Monastery.

Excerpt from “Noble Strategy: Essays on the Buddhist Path”, pp. 60-62.

Singapore is a first-world country with high levels of social stability and safety. However, it may appear odd that fear, worry and anxiety seem to be infused in the lives of its residents. Thankfully, the degree of fear experienced by the majority of Singaporeans is not so severe that they require clinical intervention. Anxiety disorders are also less prevalent here in comparison to our overseas counterparts. Nevertheless, the pervasiveness of fear and anxiety is apparent from the way Singaporean society functions.

Individuals have been habituated to fear failure

Our materialistic society desires certainty and seeks to guarantee it. This can be seen from the strict laws that aim to enforce specific behaviours in its residents. For example, what others may see as too trivial and personal, such as not flushing public toilets and connecting to your neighbour's Wi-Fi without permission, are not tolerated on this island. Also, the country's leadership has long highlighted our vulnerabilities — lack of natural resources, small land size, dependence on others for water, food and economic growth. They made long-term plans

to ensure our continued survival, for which many of us are grateful. However, this emphasis on vulnerabilities and the persistent efforts to guarantee social and economic success have led to a culture of fear.

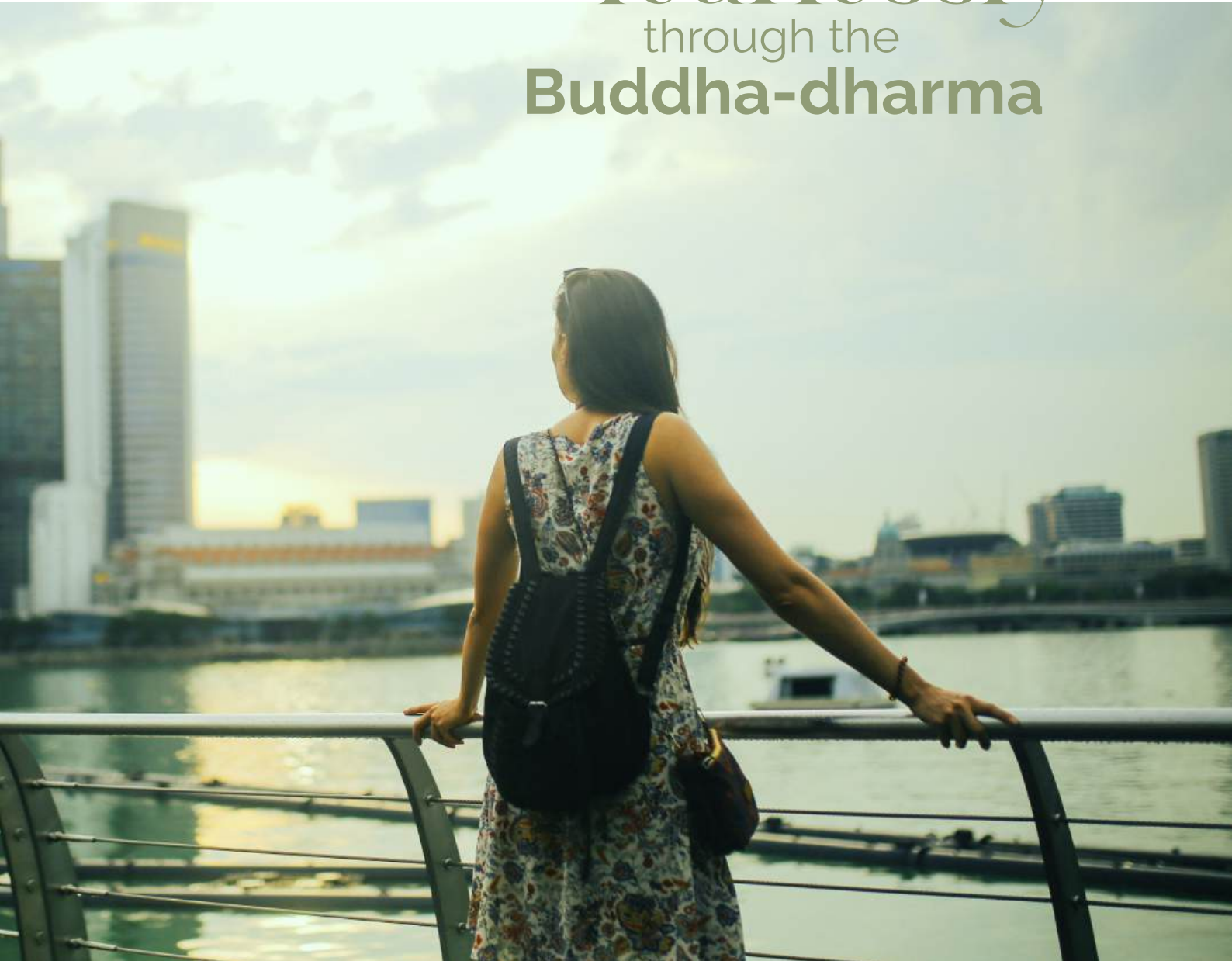
Individuals have been habituated to fear failure, to the extent that worry and anxiety appear to have been normalised, even applauded. As a Buddhist nun, people occasionally share their worries and fears with me. A mother expressed concern over how her daughter had been very stressed, but she was proud that her daughter feared doing badly in examinations and would work very hard to get good grades. A wife also explained how her husband feared that his business would not pick up, and how this was a display of his love for his family. In both these cases, the daughter and the husband were not coping well, perhaps because of the overwhelming fear that may have affected their ability to make good decisions and to study or work effectively. Yet the people closest to them appeared to encourage their fear and stress.

Admittedly, when I was still a lay person, I was also a culprit of aggrandising fear and stress. Somehow, the more worried and stressed



Living fearlessly

through the
Buddha-dharma





I was over a project, the more it showed (at least to me) that I cared and was a hardworking person. Other people empathised and approved of my supposed good work ethic.

Life after life we crave what is pleasurable (attachment) and reject what is unpleasurable (aversion).

However, we know that fear, stress and anxiety are all counter-productive to whatever we may be working on. In fact, they

become obstacles to our good intentions. Having said this, it does not mean that it is any better to go to the other extreme — to detest fear and try to eradicate it. You will find that this would not only be futile but would also exacerbate the situation.

We can see evidence in the suttas of how fear has a function and can be utilised when treading the spiritual path. The Sammasa Sutta (Self-Examination) [S.N 12:66], states:

“Whatever ascetics and brahmins at present regard that in the world with a pleasant and

agreeable nature as impermanent, as suffering, as non-self, as a disease, as fearful: They are abandoning craving. In abandoning craving ... they are freed from suffering, I say.”

According to this discourse, pleasant and agreeable experience through any sense door, when seen as impermanent, suffering and fearful, leads to the abandoning of craving. Here, fear which arises from an understanding of the true nature of phenomena leads us to overcome the source of our suffering — craving. Hence,

fear can be brought into our path of awakening.

The immense value of the Buddha's teachings is made apparent by the fact that it addresses the root cause of our fears — greed, hatred, ignorance, or delusion. Life after life we crave what is pleasurable (attachment) and reject what is unpleasurable (aversion). This deep-rooted habit of endless attachments and aversions to things, people and situations breeds fear. Also, fear arises because of our desire to control. We constantly seek certainty and resist change, but impermanence is a characteristic of existence. Non-acceptance and resistance towards change also lead to fear. We have been practising fear and anxiety for a very long time because we have been deceived by our own misconceptions of reality. Hence, by studying and practising the Buddha's teachings, we learn to see the true nature of reality for ourselves. Naturally in this process, fear and anxiety reduce and stop arising, allowing us to live life more fully.

Buddhist teachings show us a middle way to engage with fear. Whenever fear, worry or anxiety arise due

to an amalgamation of various conditions, how do we work with it, such that it does not cripple us? And can we use it to transform ourselves as we grow in wisdom and compassion?

Fearlessness is not the absence of fear, but the ability to engage with fear, by looking deeply at our fear.

The Buddhist approach to fear epitomises fearlessness. The first noble truth, as taught by the Buddha, informs us that the truth of suffering (dukkha) is to be fully understood. As such, the Buddhist approach to fear is to be intimate with it, so that we can fully understand its true nature. So, fearlessness is not the absence of fear, but the ability to engage with fear, by looking deeply at our fear.

The experience of fear can generally be divided into three aspects — thoughts, bodily sensations and mental or physical actions. By being aware of our experience of fear in a non-judgemental and accepting way, we can see how our thoughts and the stories we

create in our minds fuel our fear. We can see the inter-relationship between the object of fear and our fear response.

When I first started applying awareness to my fears, it was not easy. The process would often be hijacked by my habitual tendencies — a strong sense of “I” that needed protection and the continuous mental stories I perpetuated to justify my reactions. However, I recalled my meditation teachers' advice to stick to the practice and never give up. Gradually, I began to see that my habitual responses were weakening. The feelings of fear towards similar objects had lessened and this gave me a tremendous sense of empowerment. I no longer felt like a helpless victim of my fears when I realised how my unskillful actions had contributed to the bolstering of my fear and suffering — there was a choice.

As we study the Buddha's teachings, we can also start to distinguish the types of fear that have arisen in us — fear that arises out of wisdom and fear that arises out of ignorance. Venerable Thubten Chodron once spoke about wise fear.

Wise fear makes us aware of the danger of destructive karma ripening. Wise fear motivates us to sharpen our mindfulness and to practise virtue. But the fear that arises out of ignorance is likely the type of fear most people in affluent Singapore experience. When most of us have adequate food, shelter, medicine and safety, the majority of our fears revolve around the eight worldly concerns. In the Lokavipatti Sutta (The Failings of the World) [A.N 8:6]:

“Bhikkhus, these eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions, what are they?”

*Gain and Loss;
Disrepute and Fame;
Blame and Praise;
Pleasure and Pain.”*

These eight worldly concerns focus on our happiness and only in this life. When we lack wisdom, we put a lot of effort into acquiring material possessions, educational certifications, and titles that boost our social status or physical comfort. It is not wrong to have these, but if we cling to them, then the fear of not obtaining or losing them would naturally arise, contributing to our suffering. However, as we continue

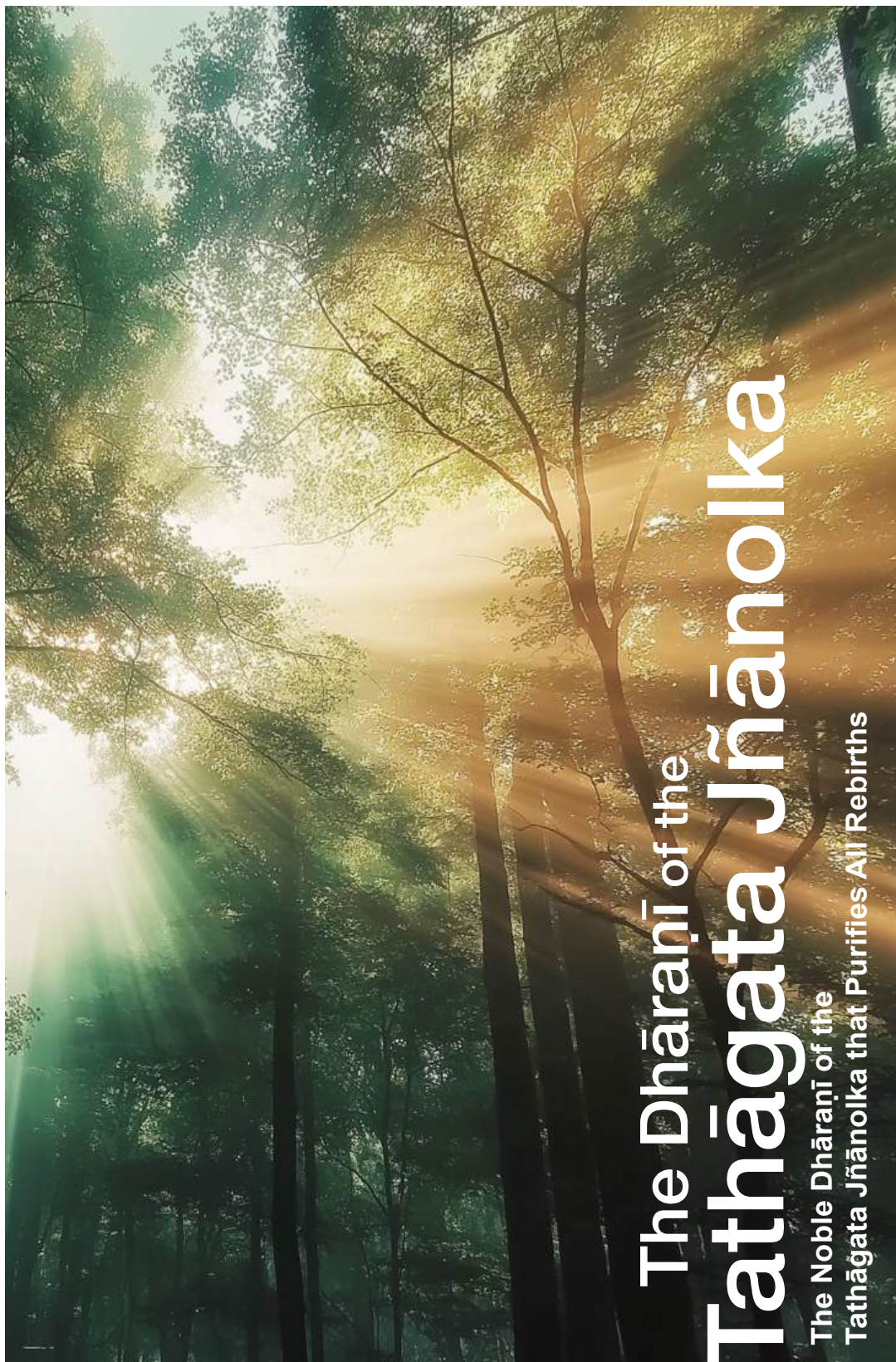
to study and practise the Dharma, we will learn not to be distracted by the eight worldly concerns and have more clarity on what is truly of value to us — creating the conditions for a good rebirth and our awakening.

Living in Singapore, we must be grateful for the excellent conditions we have to learn and practise the Dharma. By applying the Buddha’s teachings in our lives, we are empowered to transform ourselves. Through consistent practice, when fear arises and we engage with it fearlessly, we will gradually develop a deeper understanding of its true nature — its impermanence and non-self. Furthermore, we will also find that we have a choice in how we respond to fear. As wisdom grows, we can choose to face the fears that truly matter for our lasting happiness. By living fearlessly through the Buddha-dharma, we will gain greater clarity as wisdom deepens, naturally leading to greater effectiveness and success in whatever we do, benefiting ourselves and others.



Ven. Shi Ci Yi is a resident nun at Pao Kwan Foh Tang.





The Dhāraṇī of the Tathāgata Jñānolka

The Noble Dhāraṇī of the
Tathāgata Jñānolka that Purifies All Rebirths

The Dhāraṇī of the Noble Tathāgata Jñānolka that Purifies All Rebirths centres around four tathāgatas and four bodhisattvas, who offer dhāraṇīs to the deities of the Sun and the Moon palace after perceiving their wish to shine a light upon beings residing in the darkest depths of cyclic existence.

- The four tathāgatas: Jñānolka, Suvarṇaprabhākūṭanirbhāsa, Satyavādin, and Bhīkṣmasvaragarjitarājā.
- The four bodhisattvas: Samantabhadra, Mañjuśrīkumārabhūta, Dhāraṇīśvararāja, and Vajrapāṇi.

The dhāraṇī appears to serve its intended functions: purifying the living and preventing their descent into lower realms after death, as well as acting as a ritual text for the bodhisattva practice of liberating beings. Additionally, the narrative suggests that its mantras may have been used in funeral rites, specifically to help the recently deceased avoid lower rebirths.

The Dhāraṇī of the Tathāgata Jñānolka that Purifies All Rebirths

Homage to the Omniscient One.

Homage to all the buddhas and bodhisattvas.

Homage to the blessed one, the tathāgata Jñānolka.

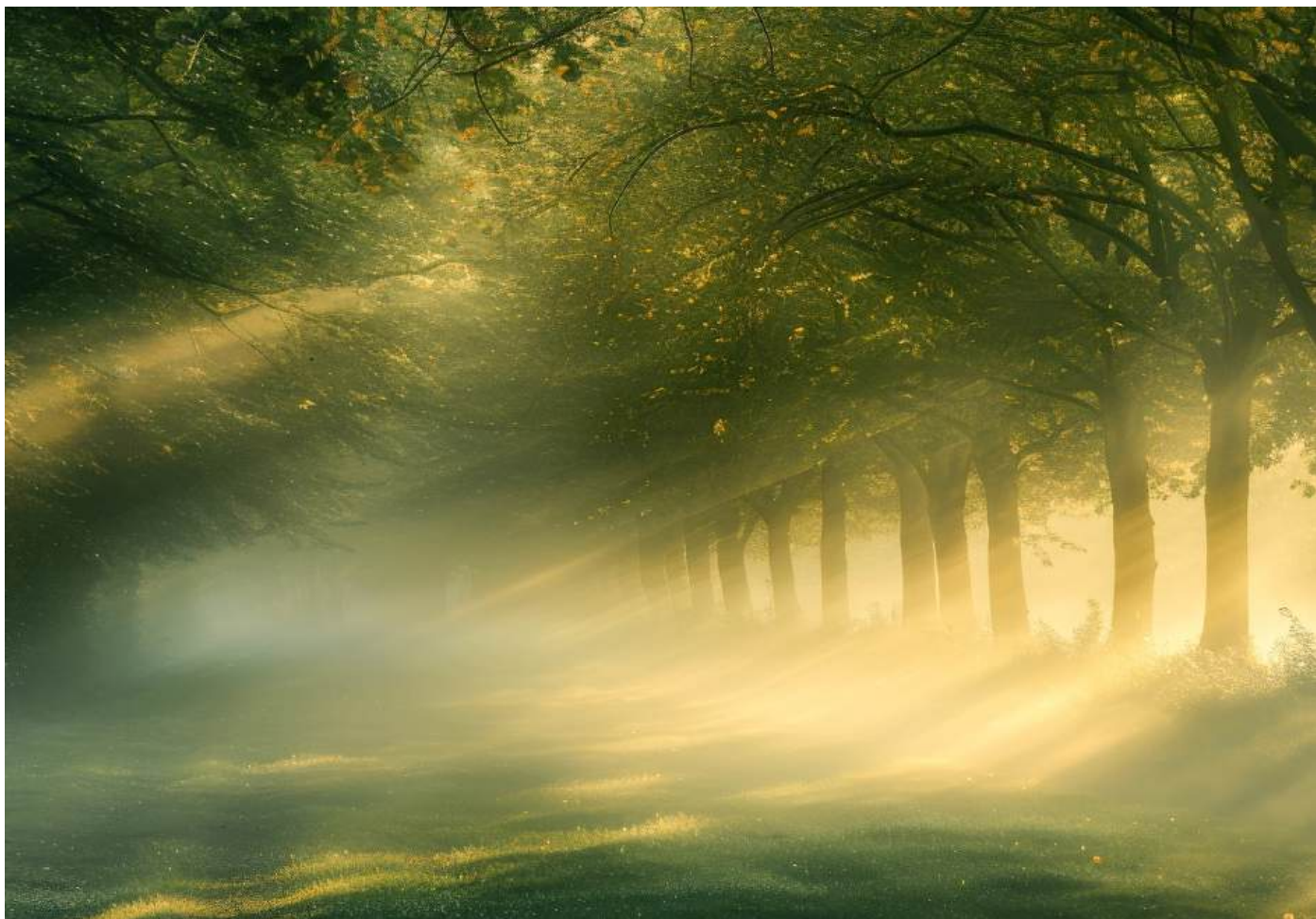
Homage to the tathāgata Suvarṇaprabhākūṭanirbhāsa.

Homage to the tathāgata Satyavādin.

Homage to the tathāgata Bhīkṣmasvaragarjitarājā.

The four bodhisattvas were dwelling in the abode of the Sun and the Moon deities along with the tathāgatas. When the deities reached where they were seated, they saw the tathāgatas upon lion thrones bedecked with jewels and the bodhisattvas seated within palaces arrayed with banners bearing the rose apple insignia.

The deities each thought, “How can we obtain from these tathāgatas and bodhisattvas the dhāraṇī mantra called ‘The Wise One Pervading the Ten Directions’? Like the break of dawn, it should shine light upon all beings and dispel their thick darkness. With its power, we could shine a light upon all sentient beings.”



The tathāgatas and bodhisattvas perceived the thoughts of the deities and responded with the following dhāraṇī mantra:

saryathīva cakṣurdada cakṣuprabha
dhulamētha kalatha ithithaṃsa sūrata
sūrata suthāsa ithithaṃsa vēlu vēlu
vēlāpaṇi cārumūrtani āraṇi kālāpaṇi
kālāpaṇi tturudhusi turuturudhusi
dhāsuti dhāsuti dharadhara dhiridhiri
dhurudhuru dhūradhūra kālākāla sathāsa
sathāsa gīla gīla gīlāpaya gīlāpaya
dhasu dhasu sūṃddhu sūmbhu ēthasu
ēthasu ēthasāpaṇi yijuru rede karakara
kirikiri kurukuru kurmakurma karmāpaṇi
karmāpaṇi karmāpaṇi karmāpaṇi kēlukēlu
kēlāpaṇi karkāri karkāri lāru vuddhe
dhurude mahādhurude karakara kirikiri
piḍhusi piḍhusi dhasu dhasu hasu hasu
hasāpaṇi svāhā

Then, the bodhisattva Samantabhadra addressed the deities, “Sons of the lineage, eighty-four million buddhas have taught this dhāraṇī mantra in order to help beings who are bound for lower rebirth. Sons of the lineage, it is much easier to find a rare udumbara flower than it is for these dhāraṇī mantra verses to appear in the world. Sons of the lineage, obtaining these dhāraṇī mantra verses is much easier than reading and retaining these verses in one’s mind. Sons of the lineage, it is far more likely for a buddha to appear in the world than it is for these dhāraṇī mantra verses to appear in the world.”

“Sons of the lineage, if one recites these dhāraṇī mantra verses three times a day and three times a night for twenty-one days on behalf of those beings trapped



for eons in Avīci hell — namely, those who have committed the five inexpressible acts or who have forsaken the holy Dharma — the power of these verses will open the hundred doors of the great Avīci hell, and those beings will attain liberation. This being the case even for them, it goes without saying that for human beings in Jambudvīpa the same is true.”

“Whoever hears these dhāraṇī mantra verses shall truly know that we, the four tathāgatas, the four bodhisattvas, and the deities of the celestial palace of Sun and Moon, support them.”

The dhāraṇī mantra verses are:
dhunaṭi mahādhuṇati surusuru svāhā
śuklaviśōdhani taratara svāhā ||
jyōtipradīpe turuturu svāhā || padmamālani

sattatarabudhe huruhuru svāhā
satyabuddhe saty'ālōkani kirikiri svāhā ||
dhāraṇībuddhi apratihatabuddhi curucuru
svāhā || lakṣaṇārcite dhūmaparihāre
khurukhuru dhāra mahādhāra dharadhara
yaṃ ttīye svāhā || avrrate sutape
apratihatabuddhi dharadhara yaṃ tīye
svāhā ||

“Homage to the blessed one, the tathāgata
Jñānolka!
Homage to the tathāgata
Suvarṇaprabhākūṭanirbhāsa!
Homage to the tathāgata Satyavādin!
Homage to the tathāgata
Bhīkṣmasvaragarjitarājā!
Make these mantra verses effective! Svāhā!”

This concludes “The Noble Dhāraṇī of the
Tathāgata Jñānolka that Purifies
All Rebirths”.

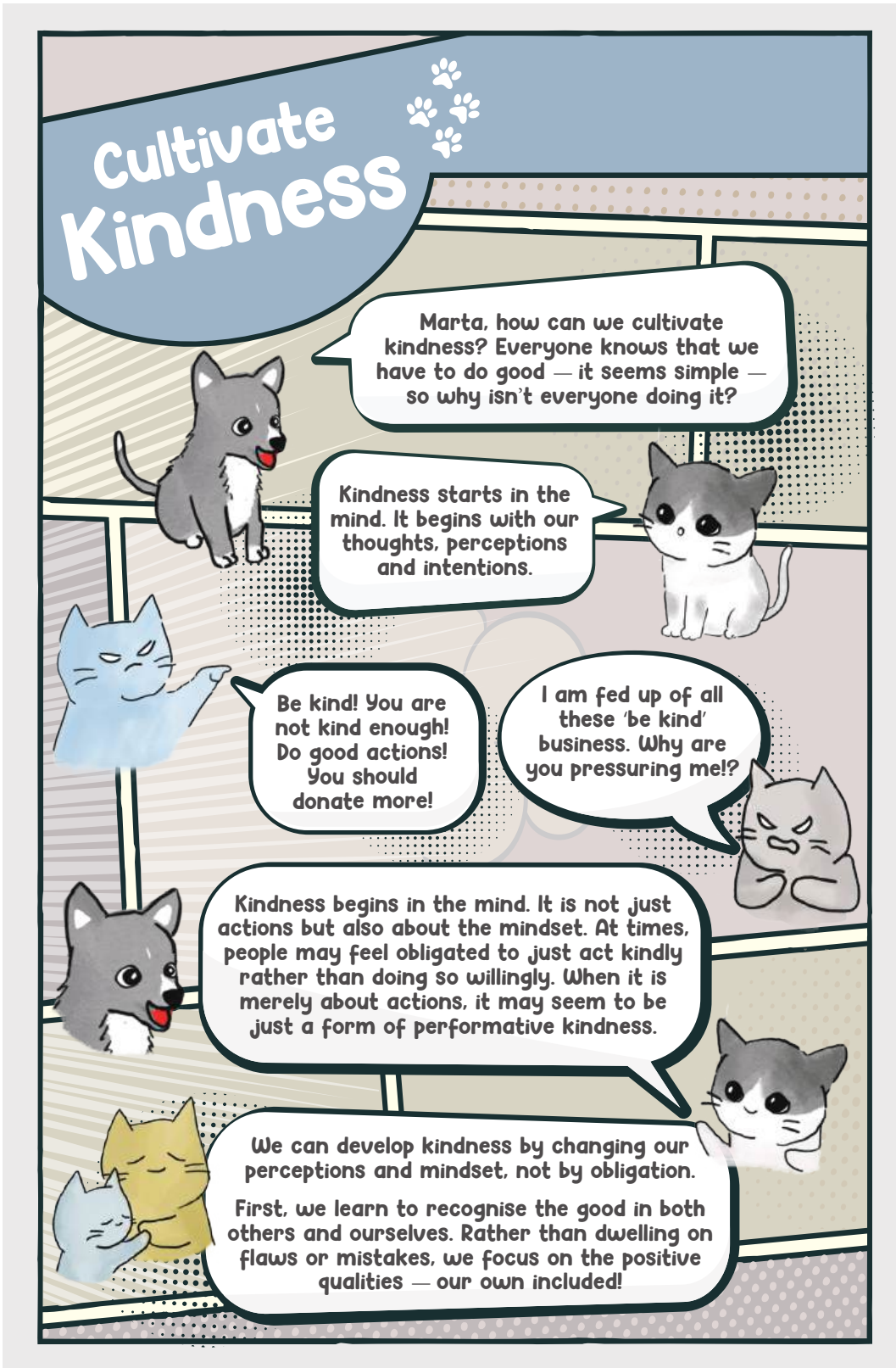


*Excerpts from : Dharmachakra Translation
Committee under the patronage and supervision
of 84000: Translating the Words of the Buddha*

*84000: Translating the Words of the Buddha is
a global non-profit initiative to translate all the
Buddha's words into modern languages, and to
make them available to everyone.*



Scan the QR code to learn more
about the dhāraṇī.





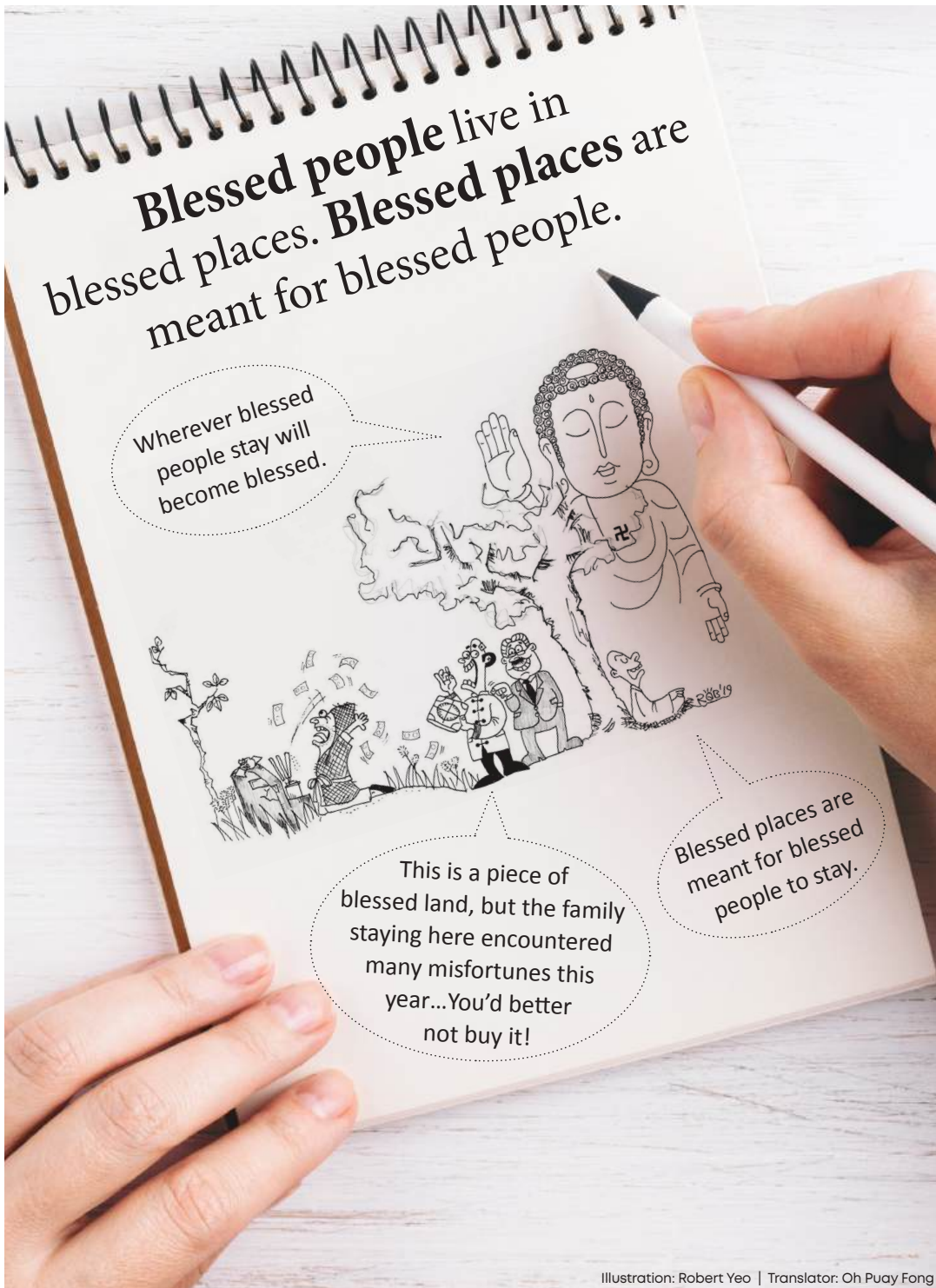
Also, we learn to see the shared experiences of all people, understanding that pain and suffering exist in everyone. Everyone has their own struggles we may not see.

Everyone is doing their best. Even those who act cruelly are conditioned by their past and often struggle with their own pain. We choose to have compassion for them, knowing they are walking toward darkness.

Lastly, we have to learn to be wise too. As we learn to cultivate kindness, we also understand that the process is gradual. As we protect ourselves and take care of our own well-being, we must be kind to ourselves too. How others think and behave is often beyond our control, but we can still be kind.

By changing our focus, perceptions and mindset, we plant the seeds of kindness within ourselves, allowing it to naturally manifest into words and actions. It is simply about learning to see things from a new angle. Every moment is a chance to be kind!

Illustration & Text : @siha_the_wise / sihaandfriends.com



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



There was once a young boy who struggled with controlling his temper. Whenever he got angry or irritated, he would lash out, hurt others and destroy things around him. Deep down, he knew it was wrong, but he could not stop himself.

Determined to seek help, he set off to look for the wise old man in the next village. On the way, he got distracted chatting with a neighbour and arrived late.

When he arrived, the old man was quietly sitting in the yard waiting for him. In his frustration, the young boy kicked off his shoes, stormed into the house, and slammed the door.

A while later, he stepped back out and fell at the

old man's feet, asking for forgiveness and guidance. The wise man replied, "I can't forgive or help you until you ask forgiveness from your shoes and the door."

The boy frowned in disbelief. "But why, sir?" he objected, "they are just things!"

The old man replied: "Until you do it, I cannot help you."

Reluctantly, the boy apologised to his shoes and the door. To his surprise, as soon as he had asked for forgiveness from his shoes and the door, he felt relieved and peaceful.

Returning to the wise man, the boy thanked him. The old man said, "Good, now you're ready to learn. You see, when we are angry, we often strike out without even thinking.

But the turmoil begins within. Before reacting, pause. Let your mind settle, so you don't harm others or yourself."

Moral:

Anger arises from ignorance, one of the three root causes of suffering. What matters is not the presence of anger, but how we respond to it. When anger takes control, it can lead to words and actions we later regret, sometimes even hurting those we care about. By applying mindfulness, we can recognise and gently embrace our anger with loving-kindness, preventing it from causing harm.



Christina B.
Retold



Refraining
from **Negative**
Actions



What are the benefits of taking precepts? There are benefits not only for ourselves but also for society. Each time we refrain from even a single negative action, that much less harm is introduced into the world. Since we are all interdependent and constantly influencing one another, abstaining from harmful actions prevents suffering for those who might otherwise be affected.

We should not underestimate this impact. Just as a single person can cause tremendous harm to society through unwholesome behaviour, each individual also has the power to create peace by choosing restraint.

So, if each of us refrains from negative actions, we help to create a peaceful atmosphere. Those who encounter us would feel at ease, knowing we will not harm them through our actions, speech or thoughts. In this way, taking and upholding precepts contributes positively to the well-being of the environment, animals, individuals, and the larger society.



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



This article is adapted from the book "365 Gems of Wisdom".

Mistakenly, some people think that Buddhism condemns all desire. But there is no getting rid of desire. Instead, Buddhist psychology leads us from desire to abundance.

Without abundance, we can be in the midst of riches and still feel like a hungry ghost.

The Indian sage Nisargadatta, one of my teachers, challenged his students, saying, “The problem with you is not that you have desires, but that you desire so little. Why not desire at all? Why not want complete fulfilment, joy and freedom?” Nisargadatta did not mean boundless greed. He spoke from the state of consciousness that knows desires are not separate from the world. Kabir, the Indian mystic poet, put it this way: “I laugh whenever I hear a fish in the sea being thirsty.”

We already contain what we most deeply desire. Life, love, inner freedom, connection to all. The more

we can realise this, the more we can undertake all things with a sense of abundance. Our inner abundance radiates a sense of worth, value and ease, of having something to give to the world and enjoy doing so. Without abundance, we can be in the midst of riches and still feel like a hungry ghost. Wise parents and teachers bring out abundance in their children by helping them feel that each has much to give and providing them the opportunity to do so. For each of us, whether raising a healthy child, building a conscious business, planting a garden, or serving our community, a heartfelt dedication is required. Wise dedication springs from our own sense of inner abundance.

The state of abundance is connected with a deep sense of gratitude. When we open to abundance, we can enjoy the fog lifting from the morning’s melting snow, and the steam rising from the hot bowl of tomato soup on our lunch table. We can appreciate the half smile of the tired waitress, the silver crescent of the moon at twilight, the unstoppable laughter of children in the schoolyard,

and celebrate the fact that we are here, breathing and alive, on this marvellous earth. This fulfilment is far beyond the “prosperity consciousness” that is promulgated in books and workshops that urge us to visualise fancy cars, sprawling mansions and burgeoning bank accounts. Unbridled outer seeking can actually reflect an inner limitation, of a sense of insufficiency.

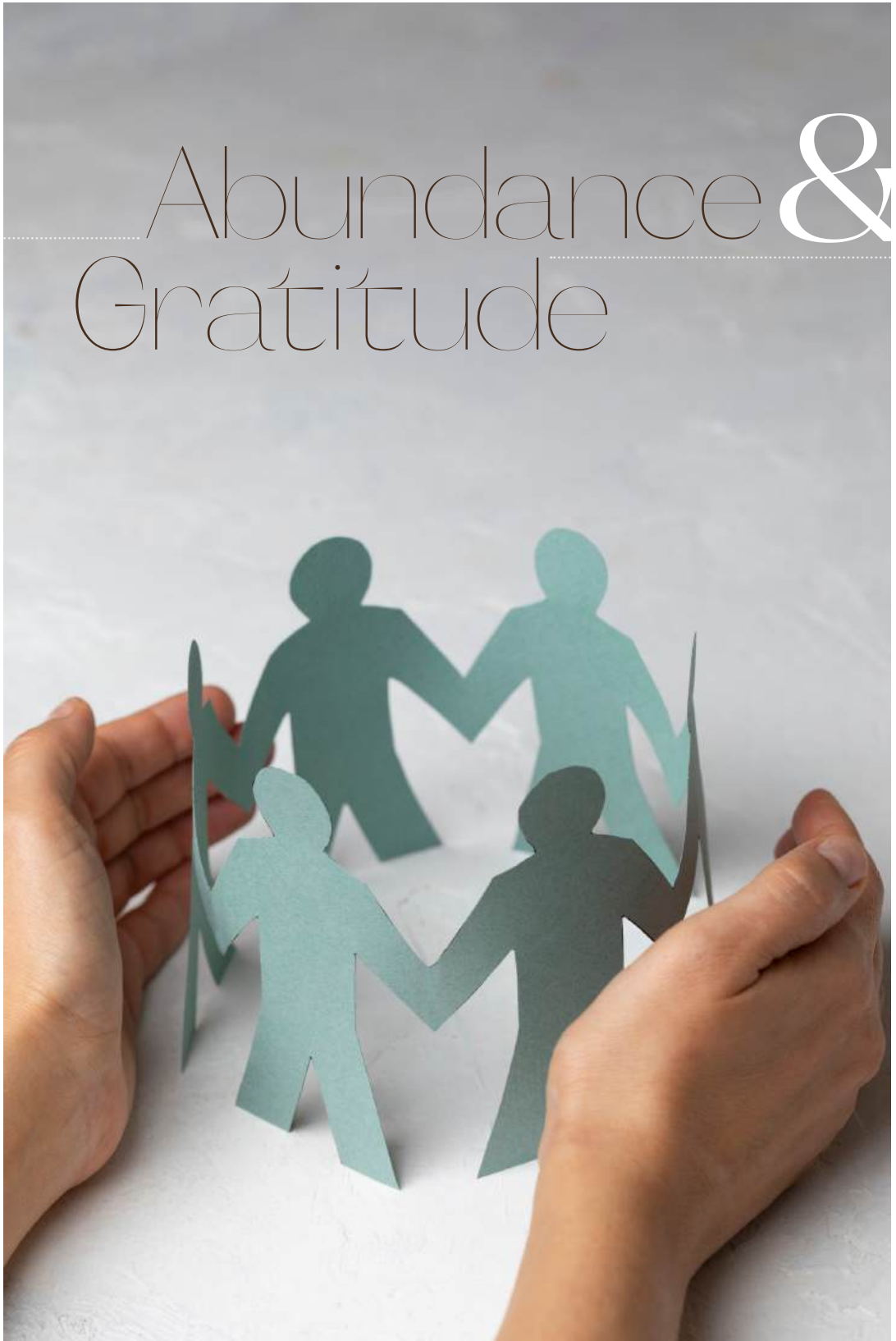
Our true nature is much greater than this. The abundant heart is already whole. It embraces our world, holding all its joy and fear, gain and loss, nobility and selfishness, enveloped in a field of compassion and love.

Let us pause and take time to settle into a quiet and grateful appreciation. With a full heart, sense that you can care for this beautiful and troubled world while receiving its blessings and adding your gifts to the whole.



Jack Kornfield is a meditation teacher based in the United States of America.

Abundance & Gratitude



/ SOMETHING TO PONDER

Intent is the unseen force behind everything we do. Whether we realise it or not, our intentions guide our actions and influence the outcomes we experience. In Buddhism, intent is central to karma and ultimately determines the quality of our lives.

Karma in Buddhism is not just about actions. It is the deeds and the motivations behind these actions.

Mindfulness helps us align our intentions with wisdom and compassion.

Good intentions generate good karma, leading to peace, joy and a sense of fulfilment. Conversely, negative intentions, driven by anger, selfishness or ignorance, often result in conflict and hardship.

For example, reacting with anger in a conversation or judging someone harshly in a dispute can strain relationships and deepen misunderstandings. Even small unwholesome intentions can snowball into greater difficulties.

On the other hand, good intentions that are motivated by kindness, patience and understanding create positive outcomes.

The INVISIBLE FORCE that SHAPES OUR LIVES



A simple act of patience during a stressful moment, such as letting someone go ahead in a queue, can cultivate goodwill. Whether at work, at home or in daily interactions, the intent behind our actions influences the kind of experiences we create.

Mindfulness helps us align our intentions with wisdom and compassion. Pausing to reflect — “What

**Every thought,
word and action
is a seed that
shapes our future.**

is guiding me right now?” or “Am I acting out of fear or understanding?” — turns even ordinary moments into opportunities for growth.

Every thought, word and action is a seed that shapes our future. By cultivating

wholesome intentions, we nurture wisdom, harmony and genuine connection. When we act with mindfulness and kindness, we inspire others to do the same, contributing to a more compassionate world.



Christina B.



In our daily lives, where distractions are abundant and responsibilities constantly demand our attention, finding peace of mind can feel like an elusive goal. Yet, through meditation, we can cultivate a sense of calm and clarity that profoundly impacts our well-being. The key is not to force the mind into stillness but to gradually train it, much like brewing a slow-cooked soup, allowing time for the process to unfold naturally.

Understanding the Mind's Response

Our minds are often in a heightened state of reactivity, responding to external stimuli with what scientists call the “fight or flight” response. This instinct, passed down since the caveman era, triggers us to either confront challenges head-on or retreat from them. However, modern research has identified another response, the relaxation response, pioneered by Dr. Herbert Benson. When we cultivate this state, the body releases beneficial chemicals like dopamine and serotonin, which enhance overall well-being and resilience.

The Science Behind Meditation

Meditation has gained widespread recognition, supported by numerous scientific studies demonstrating its benefits. Advanced medical imaging has revealed that regular meditation activates and even grows specific areas of the brain associated with emotional regulation and focus. However, a common misconception is that meditation only yields benefits during practice and that its effects dissipate once one leaves the meditation space. This misunderstanding often discourages beginners, especially those who attempt intensive meditation without prior experience.



Meditation is a Gradual Process

Many newcomers to meditation embark on retreats, diving into strict regimens of seven hours each of sitting and walking meditation. However, for those with an untrained mind, this intensity can be overwhelming and counterproductive. Meditation should not be misconstrued as a struggle; rather, it is a practice that requires patience and consistency. Rushing into deep concentration without a foundational understanding can lead to frustration rather than progress.

The Difference Between Concentration and Clarity

Meditation is not about forcing deep concentration but about cultivating clarity



Cultivating a Calm and Clear Mind

of mind. Those who meditate in isolation for extended periods may develop strong concentration, but true mindfulness extends beyond the meditation cushion. A well-trained mind is not only still but also clear and organised, allowing one to navigate daily life with composure. Think of a cluttered home; if everything is in its place, would it not be much easier to move around and function efficiently? Similarly, a well-ordered mind helps us manage our emotions and responsibilities with greater ease.

A Sustainable Approach to Meditation

To truly benefit from meditation, a gradual and sustainable approach is essential. Beginners should aim to practise regularly, even if only for short sessions, and gradually

building up the duration. Just as it takes time for soup to develop rich flavours in a slow cooker, the mind needs time to absorb the practice and reveal its benefits. Through patience and a clear understanding, meditation becomes not just a practice but a way of life — one that brings lasting peace, clarity and well-being.



Venerable Kwang Sheng

Abbot, Kong Meng San Phor Kark See Monastery

“Rise above
NEGATIVE
TALK
at work”



Q I have recently started a new job with a small, tight-knit team. It is a group of six, and we usually lunch together every day. However, the lunch conversations often descend into a heavy stream of gossip, picking apart colleagues from other departments. They do not hold back, discussing personal lives, mocking habits, ridiculing people's work styles and criticising the work culture.

I find myself sinking lower each day, feeling disheartened and demotivated — it is just not the working environment I wanted. Part of me wants to keep some distance from these conversations but, in such a small team, distancing myself would mean risking isolation and potentially causing friction. How do I avoid the negativity without being seen as the outsider?

A Gossip may seem harmless, but it creates harm to others and ourselves. As Buddhists, we practise right speech: speaking truthfully, kindly, and meaningfully. You do not need to confront your team. Instead, try gently shifting conversations to neutral or positive topics. If things get toxic, excuse yourself respectfully — perhaps to take a walk or finish a task. In time, people will sense your calm and may follow your example. Distancing from harmful talk does not mean distancing from your team. It means staying true to your values with compassion. In this way, you protect your peace while staying connected.




Venerable Chang Chi is a Dharma Advisor at Kong Meng San Phor Kark See Monastery.





APPROVAL-SEEKING



Inner confidence is far more likely to bring us the sense of connection with others rather than relying overly on externals, such as approval.

Undeniably, it feels satisfying to receive praise, validation and appreciation. Yet many of us become beggars for approval, constantly needing others to reassure us that we are all right. We waste many hours wondering how others perceive us, whether they like us, why they would not. Ironically, those who become obsessed with seeking approval alienate others, for most people cannot help gravitating to the confident rather than the needy or insecure. We cannot afford to allow others — or our perception of what others think of us — to mould our self-image as it leaves us vulnerable. We also need to model self-confidence for the sake of our children, rather than the art of self put-downs.

Inner confidence is far more likely to bring us the sense of connection with others we seek rather than relying overly on externals, such as approval. We can nourish inner peace and self-acceptance through meditation, through challenging our inner chatter, writing a diary where we become our own best friend, or by carving out some time to delight in quiet solitude from time to time.



Sarah Naphthali

Extracted from the book "Buddhism for Parents on the Go".

Tucked away in a charming shophouse along Neil Road, Ahimsa Sanctuary offers a serene escape from the bustling city. This fully vegan café and yoga studio combines nourishing plant-based cuisine with holistic wellness practices, creating a sanctuary for both the body and mind.

Here are my favourite dishes to savour: **Egg “Mei You” Bagel** (\$13.90) — This bagel features scrambled tofu, Japanese mayo, spring onions, and organic spices, resulting in a creamy and flavourful filling. It is a standout dish that showcases Ahimsa Sanctuary’s creative approach to vegan cuisine.

Spiced Comfort (\$8) — This is an overnight oats dish featuring chai-soaked oats, spiced apple slices, vanilla almond granola, and cinnamon nuts. It can be enjoyed hot or cold. I had it as a hot dish and found it to be really appealing.

Tortilla Chips (\$11.90) — These chips are the perfect accompaniment to any meal. Topped with pickled onions, diced tomatoes, shredded red cabbage, and jalapeño, they are served with in-house made dips including guacamole, spicy tangy “cashewnaise” and garlic “cashewnaise”. They offer a crispy texture and a burst of flavour that enhances the dining experience.



Nourish and Move at AHIMSA SANCTUARY

Text and photos: Jos Tan

Blue Pea Latte (\$6.50) — This visually striking beverage combines the calming properties of blue pea flower with the creamy texture of oat milk. The drink not only delights the senses but also provides a soothing effect, making it a perfect choice for relaxation.

I strongly recommend making a reservation before heading down for a relaxing and wholesome meal, as seats are limited. Indoor and outdoor seatings

are available, both of which offer laid-back Bali-style vibes.

The floor above the dining area is a yoga studio which offers a range of classes designed to enhance physical and mental well-being. From Playful Mobility sessions to Pranayama and Meditation classes, there is something for everyone. The cozy corner with comfortable cushions provides a peaceful space to relax and unwind.



Overall Rating:
Food: **8/10** | Service: **7/10**
Address:
76 Neil Road, Singapore 088840
Operating Hours:
Daily : 10am to 9pm (closed on Wed)



WHERE JOY MEETS EVERY BITE

Text: Chloe See

At KMSPKS Dining Hall, Happy Realm serves up comforting, satisfying vegetarian tze char fare that proves meat-free meals can be full of flavour.

A must-try is the **Vegetarian Satay** (\$12), with tender skewers grilled to a smoky char that evokes the classic satay flavour. When paired with a velvety peanut sauce, the dish strikes the perfect balance of nuttiness and sweetness.

For those who enjoy a gentle kick of spice, the **Sambal Asparagus** (\$13) offers tender-crisp spears tossed in fragrant, mildly spicy sambal. This dish is best enjoyed with a bowl of rice, ideal for soaking up every bit of the savoury sauce.

The **Cereal Tofu** (\$12) offers a satisfying contrast of

textures, with a crispy golden crust that gives way to a smooth, firm centre, lightly sweetened by a delicate cereal coating.

Equally pleasing is the **Spinach Wonton Noodle (Dry)** (\$8), with springy green noodles topped with sweet-smoky vegetarian char siew, accompanied by a clear, comforting soup with plump dumplings. It is no surprise this is the chef's recommendation.

A crowd favourite, the tangy **Sweet and Sour "Chicken" with Rice** (\$8)

also comes in Kung Pao and Butter Sauce versions to satisfy every palate.

My personal favourite is the **Sambal Petai Fried Rice** (\$8), where each grain is wok-kissed and infused with the earthy aroma of petai and mellow sambal that lingers pleasantly with each mouthful.

At Happy Realm, vegetarian dining is anything but bland. Whether you are enjoying a quiet solo meal or sharing with family and friends, this is a place where joy truly meets every bite.



Overall Rating:

Food: **8.5/10** | Service: **7.5/10**

Address:

88 Bright Hill Road, Singapore 574117

Operating Hours:

Monday to Saturday,
10.30am to 1.30pm



Spice and Cream

Creamy, earthy and comforting, a cup of Golden Macadamia Milk feels like a gentle hug before bed.

The buttery smoothness of whole macadamias blends seamlessly with the natural sweetness of Medjool dates. Meanwhile, the fresh turmeric root and a pinch of black pepper, creates a nourishing drink that soothes and grounds. Best enjoyed warm, with a sprinkle of turmeric powder on top.

Golden Macadamia Milk

Ingredients:

- 200g macadamia nuts
- 80g Medjool dates, pitted
- 20g raw turmeric
- 800ml hot water
- ½ tsp black peppercorn
- ½ tsp sea salt
- Turmeric powder, to garnish

Method:

- Combine all ingredients (except turmeric powder)

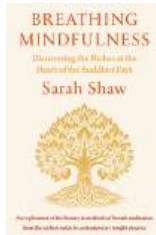
in a blender and blend until smooth.

- Dust turmeric powder on top
- Serve warm

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



Scan to find out more about Kee Yew

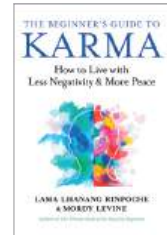


Breathing Mindfulness

Discovering the riches at the heart of the Buddhist Path.

By Sarah Shaw
\$\$35.90

Rooted in history and depth, this book explores one of Buddhism’s most foundational meditation practices: ānāpānasati. Clear and scholarly in tone, it offers a rich guide for practitioners and readers seeking to understand how mindfulness of breathing leads to calm, clarity and insight.



The Beginner’s Guide to Karma

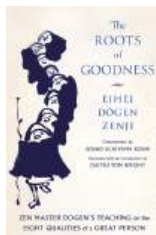
How to Live with less negativity and more peace

By Lama Lhanang Rinpoche and Mordy Levine
\$\$24.50

This book invites readers to explore karma through a fresh, grounded lens. Drawing from Buddhist tradition, it blends insights from scripture, psychology and daily life to show how karma shapes our everyday choices, using clear language and practical tools.

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

Available at all Awareness Place outlets.

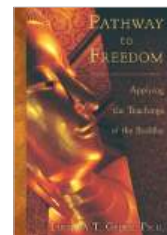


The Roots of Goodness

Zen Master Dogen's teaching on the eight qualities of a great person.

By Kōshō Uchiyama Rōshi and Eihei Dōgen
\$\$34.60

What does it mean to be a “good person”? To answer this, Zen master Eihei Dōgen explored this question and distilled the answer into eight essential qualities that everyone can embody. With a thoughtful, accessible and layered perspective, the book explains these traits in a way that resonates with everyday people.



Pathway to Freedom

Applying the teachings of the Buddha.

By Lucinda T. Green
\$\$24.50

Through classical teachings, engaging stories and contemplative practices, this book explores the transformative power of key Buddhist principles. Written with a sense of warmth and gentle humour, it serves as a wise and relatable companion for anyone seeking lasting happiness and freedom from suffering.

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A symbol of wisdom, and a source of strength. These protection amulets are designed to keep your spiritual practice intimately close, wherever you are. Durable, understated and deeply meaningful, each piece reflects both personal devotion and modern simplicity.

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