

# 普觉 awaken

慈悲COMPASSION | 智慧WISDOM | 生活LIFE

## 觉知

把生活中每一件小事物都用在觉知中，生活将会遍地开花，人生中将随处是禅堂。

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## 正念的溪流

持之以恒地浸润于正念之流，生命将发生质的转变。

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An offering of clarity

卫塞节，是我们缅怀佛陀诞生、成道与涅槃的殊胜时刻。然而，这一天的真正意义，不仅在于追思往昔的圣迹，更在于体悟我们生命中潜藏的觉醒力量。


觉醒，并非总是惊天动地。它或许源于一瞬间的耐受，源于在冲动时选择克制，亦或是在不求回报中施予一份善意。

愿这个卫塞节成为一份静谧的提醒：让我们安稳修行，净化自心，以赤诚与慈悲笃定前行。

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释广声





On Vesak, we commemorate the Buddha's birth, enlightenment and parinirvāṇa. Yet the true meaning of this day is not only in remembering these sacred events, but in recognising the potential for awakening within our own lives.

Awakening does not always appear extraordinary. It may arise in a moment of patience, in choosing restraint over reaction, or in offering kindness without seeking recognition.

May this Vesak be a quiet reminder to practise steadily, purify the mind, and walk the path with sincerity and compassion.

---

Sik Kwang Sheng (Ven.)



# THE FIRST STEPS IN PLUM VILLAGE MINDFULNESS

**O**n 7 March, 2026, the Mindfulness Workshop was held in the Prajna Meditation Hall. About 100 attendees participated in the session, learning simple and practical foundations of meditation practice.

Led by Venerable Chan Pháp Từ, a monastic Dharma teacher based at the Plum Village International Practice Centre in Thailand, the session kicked off with a brief reference to the Ānāpānasati Sutta, where mindfulness practice begins with the awareness of breathing in and breathing out.

Participants were then guided through a

short mindfulness song accompanied by gentle hand movements. The exercise encouraged them to return to the present moment by following the rhythm, observing their breath, and noticing their state of mind.

The group also experienced walking meditation, where they were invited to slow down their pace and bring attention to each step. Through this practice, participants were encouraged to cultivate calm awareness and reconnect with the present moment.

In the latter part of the session, Venerable Chan Pháp Từ shared reflections

on the restless nature of the mind. At intervals, the sound of a bell invited attendees to pause, settle their thoughts and return their attention to their breathing.

The session was warmly received by the participants. One participant shared how she appreciated the gentle community practice of the session, which allowed her to enter the weekend in a calmer state of mind.

Han, another attendee, also shared that the most meaningful aspect of this session was the opportunity to continually return to awareness of himself.



## 云端寄深情·线上续孝思

2026年2月15日（农历十二月廿八），正值辞旧迎新之际，光明山普觉禅寺圆满举办了年度「春节线上祭祖」活动。

**在**这充满感恩与期盼的时节，本寺秉持慎终追远与孝亲报恩之美德，透过数码平台协助信众跨越时空阻隔，以至诚之心遥祭先祖，共同开启吉祥平安的新春序幕。

这项线上祭祖服务的初衷，可追溯至新冠疫情期间。当时为了配合防疫措施，信众无法亲临寺院祭拜，本寺遂推出

线上代拜服务。随着时代变迁，这一形式已演变为本寺每逢腊月廿八的年度惯例，特别为旅居海外、身体欠安或因事务繁忙无法亲自前来的信众提供了极大的便利。

祭祖仪式当天，法师领众至诚念诵《阿弥陀经》。随着庄严的梵呗声缭绕殿堂，信众透过线上直播远程参与，在荧幕前同步合十感念。通过称念阿弥陀佛名号及诵经功德，信众将清净的善业回向给历代祖先及往生亲友，祈愿先人离苦得乐、往生净土，同时也为现世眷属祈福，体现了佛法中冥阳两利的慈悲本怀。

为了让更多信众能够参与，今年的登记费用维持往年水平，48元即可登记五位先人名字。每位先人的名字，都跨越了地理的阻隔，凝聚着后辈身处远方，却从未褪色的绵长思念。

祭祖形式虽在变，但慎终追远的诚心不变。在科技与信仰的交织中，孝道精神得以在云端延续。愿此祭祖善缘，化作世间温暖，守护每一个家庭在新的一年里福慧增长、和乐安康、法喜充满。



**F**rom 21 March to 12 April, 2026, Kong Meng San Phor Kark See Monastery observed the Qing Ming festival with ancestral prayers and offerings. Devotees visited the monastery to pay respects to their ancestors, expressing gratitude and filial remembrance through simple offerings of fresh flowers, fruits, vegetarian food, and incense.

One devotee shared, “Even though there are many visitors on Qing Ming, the arrangements here are always thoughtful and well organised. It allows families to come together and pay respects to our loved ones conveniently.”

In keeping with the monastery’s environmental efforts, the burning of joss paper boxes was

discontinued since 2017 and remains discouraged. While such customs have long been practised across generations, the essence of remembrance in Buddhist practice lies not in the form of offerings, but in the sincerity of gratitude and wholesome intentions behind them.

For many visitors, Qing Ming is not only a time to honour those who have passed on, but also an opportunity to reflect upon the kindness and care of our parents and ancestors. This practice nurtures a deeper appreciation of the preciousness of life and the conditions that sustain it.

On the actual day of Qing Ming, 5 April, 2026, the monastery held “The Dedication of Merits to the Departed” puja.

Prayers began at 8.20am with the chanting of the Compassionate Samadhi Water Repentance Sutra, generating merits and offering prayer for the liberation of beings across the six realms.

The puja concluded with the “Releasing the Flaming-Mouths” ritual, reminding devotees to extend compassion beyond their own families to all beings who continue to wander within the cycle of existence.

Through remembrance, repentance and the dedication of merits, Qing Ming becomes not merely an act of mourning, but a meaningful opportunity to cultivate gratitude, and through it, deepen compassion and wisdom.



## 2026年清明超度法会：忆念深恩

清明时节，光明山普觉禅寺于2026年3月21日至4月12日开放予大众前来祭祖扫墓。

**四** 众弟子及广大信众依期共赴道场，敬献香花时果与清净素斋，以至诚心追思先祖，实践孝亲之道。

一位信众分享道：“尽管清明期间人潮众多，但寺院的安排一如既往地周到且井然有序，让家属们能便利地相聚，一同祭奠亲人。”

为守护道场清净并践行环保，寺院自2017年起已停止焚烧大型纸扎衣箱，并希望大众以更清净的方式进行祭祀。虽然这些民间习俗流传已久，但在佛教的修习中，追思的精髓不在于供品的形式，而在于其背后真诚的感恩之心与清净善念。

对许多到访者而言，清明不仅是追思已故亲友的时刻，更是

忆念父母祖辈关怀与养育之恩的契机。这份反思能让我们更深刻地体悟生命的珍贵，以及成就生命的种种因缘。

2026年4月5日，寺院举行了「清明超度法会」。上午8时20分，大众齐声共诵《慈悲三昧水忏》开启序幕，以此积聚资粮，祈愿六道众生皆能离苦得乐。

法会最后以「瑜伽焰口」施食仪轨圆满收束，借此提醒信众将慈悲心从家亲眷属扩展至法界一切有情，救拔仍在轮回中漂泊的众生。

通过追思、忏悔与功德回向，清明不仅是哀悼逝者的日子，更是长养感恩、慈悲与智慧的殊胜因缘之日。



因为

爱

我们都说谎了



**走**过医院长廊时，突被缓和医疗病房的王医师拦住说：“师父！病房里住着一位笃信天主教的陈女士，见她闷得发慌，我把你介绍给她了，说你是来陪她聊天的，不是来宣教的。她说能接受佛教临床宗教师的陪伴。”我说好啊！

在病房中，家属提供的数据，除了疾病史，更包含宗教信仰与家族树。这有助于我们尊重每个末期病人的信仰，也能了解其与家庭其他成员的关系连结。尤其是家族树，可以了解病人在家中的位置。

陈女士62岁，罹患肺癌，经两位专业医师诊断，肺癌已无法治愈，且有多处转移迹象，生命余期有限。为了让她得到更好的医疗照顾，其主治医师建议转到缓和医疗病房。

当我走入病房，映入眼帘的是一位温文儒雅的女士。虽卧病在床，但优雅依然如

故。她见我步入病房，便回以温柔的微笑，我也报以微笑响应。通过自我介绍，好让她理解我在缓和医疗病房里的角色。

从口述中得知，大家习惯叫她阿岚。她曾在县政府当公务员，拥有退休俸，生活上没有金钱焦虑。先生阿其是名退役军人，独子阿智是一名乐手，自组乐团小有名气。儿子的成就是她这辈子的骄傲。

了解她母亲仍健在，但没见过，便问缘故？阿其说，妻子对母亲的孝顺是无法言喻的。不论是岳母的就医、逛街，都是妻子陪着，母女感情很深。而这次没告诉岳母妻子的情况，岳母不断地打电话和询问小女儿，妻子为何没去看她。

此时已泪流满面的阿岚说：“很想念妈妈，这样做是保护她老人家。因她85岁了，还罹患三高，而且她的情绪容易激动，担心她无法接受。”

阿其补充说：“我们已说定了，打算等妻子的后事办完再告诉她。”

我建议说：“还是让她来探视吧！趁着彼此还惦记着，让母亲能摸到你温度的双手。这样的探视才是有意义的，而不是等到剩下一张照片。我们可以尝试用减敏法来让她逐渐知道你目前的状况。事实上，我们这一代经常把老人家想成是脆弱的，无法接受打击。但我们别忘了，她们那一代的女性是如何的坚强勇敢，守护着一家人。他们的心理建设比我们都还要坚硬许多，因此我们不要小看老人家的意志力。”

阿岚与阿其终于软化了，不再坚持己见。我又说：“你们可以先告诉妹妹，透过她来测试母亲的接受度。首先，让妹妹告诉母亲，你生病住进了加护病房，因有门禁，不方便母亲前来。接着，再过几天告诉老人家，已经从ICU转到普通病房了，可以探视了。然后让妹妹问母亲是否有意愿来探。若母亲表示有意愿，那么请妹妹与她约法三章，来看你时要有心理准备。这意味着我们把探病的选择权，交给母亲自己。”

周六我再度到病房探视阿岚，看到了她妹妹前来探视。我趁机询问妹妹是否同意之前的建议，用减敏法以逐步释放消息的模式，让母亲做好心理准备，再前来探视阿岚。没想到妹妹非常同意我的建议，表示母亲已经多次怀疑，肯定有事情瞒着她，且不断询问为何阿岚消失那么长时间，从频繁地陪伴她，到突然杳无信息。她还一度怀疑自己是否得罪了阿岚，导致阿岚不再理会她。

### 看似善意的谎言，殊不知让长辈，失去了可以好好道爱、道谢、道歉、道别的黄金时光。

妹妹尤其赞同“把探病的选择权交给母亲自己选择。”于是当下，便打了通电话给弟弟，当消息转达给母亲后，母亲表示想要来见阿岚。

周日一早，便看见阿岚的老母亲，前来病房。因其母亲笃信天主教，为了尊重他们的信仰，我不便到病房去。但我从阿岚儿子那里得知，他母亲再度看见许久不见的阿岚时，并没有情绪失控，只是紧紧握住阿岚的手落泪，阿岚

见到她心里一直罣碍，当思念的母亲来看她时，同样是潸然泪下，母女相望，一切尽在不言中。

对长辈隐瞒病情，在缓和医疗病房中，并不少见。这大多发生在，上有白发长辈、下有晚辈的中间阶层人士身上。这类“夹心层”的人，一旦生病了，尤其是罹患重症，都会想方设法隐瞒长辈。

隐瞒的主因，大都是担心长辈，无法承受晚辈生重病的事实。尤其是可能会发生“白发人送黑发人”的场景，让长辈精神受打击，造成情绪波动，更担心长辈因此丧失意志力而倒下，或因而诱发各种病痛旧疾。家人之间心知肚明，事件终究还是会纸包不住火，但他们宁愿且战且走，希望保持秘密到底，认定这是在保护老人家。这看似善意的谎言，殊不知他们让长辈，失去了可以好好道爱、道谢、道歉、道别的黄金时光，徒留遗憾。





# 成 | 人 | 之 | 美



《论语》言：“君子成人之美，不成人之恶。小人反是。”意思是说，君子成全别人的好事，而不促成别人的坏事。小人则与此相反。此后，“成人之美”便成为一个固定成语，意为成全别人的好事。在日常生活中，成人之美是指帮助别人实现自己的愿望，但这种愿望必须是美好善良的。假如帮助坏人干违法乱纪之事，虽然他人的愿望最终得以实现，也不能称为成人之美，顶多是助纣为虐。

所谓“君子成人之美”，就是指有德行的人，总是想着让别人好，尽力为别人创造条件，成全别人的好事。这种“助人达成善良愿望”的思想，体现了儒家“推己及人”思想，也是佛教饶益有情精神的最好体现。君子成人之美，是出于对他人的关怀和尊重，是一种博大的情怀。这种助人达成美好愿望的情怀，不但给人带来情感上的慰藉，还能给人以生活或事业上的帮助，是一种自利利他的善行。

印光大师十分推崇成人之美的美德，他在法语中说：“无论在家出家，必须上敬下和。忍人所不能忍，行人所不能行。代人之劳，成人

之美。静坐常思自过，闲谈莫论人非。”大师指出一个人不论在家，还是出家，都应当具有的基本品格修养。这些品格修养包括，对上要恭敬，对下要谦和。在为人处事方面，应当做到难忍能忍，难行能行。与人相处，应当做到代人之劳，成人之美。无人时常思己过，与人闲谈不说人是非。在人的各种品格中，大师认为成人之美是一个人最美好的品格。因此，大师要求弟子在日常修行中要做到成人之美。

### 君子成人之美， 是出于对他人的 关怀和尊重，是一种 博大的情怀。

在中国历史上，有很多至今仍被人津津乐道的成人之美典故。“逢人说项”便是一例：项斯是晚唐著名诗人，年轻时曾在家乡朝阳峰前结庐隐居，终日读书吟诗，研讨格律，与寺僧再阳私交很好。项斯热衷于功名，多次参加科举考试，均落第而返。项斯虽然胸怀壮志，但却功名不就，为此愁闷不已。

会昌三年（843），项斯听说国子祭酒杨敬之十分爱惜人才，喜欢提携后进，于是便带

着自己平日所作的诗作登门拜谒。杨敬之阅读后，果然大加赞赏，作诗赞云：

几度见君诗总好，  
及观标格过于诗。  
平生不解藏人善，  
到处逢人说项斯。

从这首诗歌可知，杨敬之对项斯的诗歌和人品极为赞赏，认为项斯不仅诗歌作得好，而且人品比他的诗歌还要好。杨敬之对这位有培养前途的年轻人十分器重，逢人便讲说项斯的诗歌和人品优点。正是由于杨敬之的宣扬和四处推荐，项斯因此声名鹊起，诗达长安。

会昌四年（844），项斯再次参加科举考试，一举进士及第，官授润州丹徒（今镇江）尉，晚年卒于任所。后来，逢人说项成为固定成语，比喻到处为某人某事吹嘘，说好话。



董良

年轻时，我们被“风华正茂”这四个字迷惑太久——误以为它只属于青春的领地。那时的世界像一张尚未测绘的地图，每一次心跳都在丈量生命的广度。直到六十岁回望，才明白：风华，不在年岁之上，而在心之所向。

为写作寻找旧照片时，我发现一个秘密：每一张照片都在进行双重曝光——既定格了曾经的容颜，也显影着此刻的心境。那个在校园钟楼奔跑的少年，那个在异国街头摆 pose 拍照的旅人，那个在新谣舞台上高歌起舞的身影，他们如此真实又如此遥远。年轻时我们总在追逐下一个目标，却不知道最珍贵的正在当下发生。

如今步履缓慢，鬓角飘起初雪。但在这具逐渐褪色的皮囊里，我却找到了生命最真实的重量。六十岁的风华，是历经淬炼后的通透。它不再是喷薄的朝阳，而是温煦的秋阳；不是喧哗的瀑布，而是静默的深潭。

退休后的时光像缓缓展开的山水长卷，终于可以按照自己的节奏着墨。见识过承诺的重量，也掂量过谎言的轻薄，如今更愿意以慈悲的眼光看待过往。那些还在身边的，是岁月筛选后的知己；渐行渐远的，就让它化作天边的云霞。

年轻时，我们把美丽穿在身上；年长后，才明白最美的是灵魂的纹理。青春是未

经雕琢的璞玉，岁月则是匠心独运的雕刻师——每一道皱纹里，都藏着光阴的故事。年轻时，我们以为时间是向前的；到了六十，才懂得它其实是环形的——那些以为走远的风景，终会以另一种姿态回到身边。

到了这个年纪，终于明白重要的不是对抗地心引力，而是修炼生命的磁场。你选择与谁共享晨昏，就是在编织怎样的余生。要像园丁修剪枝条般整理社交，远离消耗能量的关系，把所剩的热情留给值得的风景。那些能让你眼睛发亮的人，才是生命真正的滋养。

### 当我不再紧握双手 想要留住什么， 反而接住了整个 生命的丰盈。

二十岁的风华，是待放的花蕾；四十岁的风华，是沉甸甸的麦穗；六十岁的风华，是陈年的佳酿。它懂得在独处中品味生命的醇香，也懂得在失去中收获智慧的珍珠，更懂得与不完美的人生温柔和解。

当我不再紧握双手想要留住什么，反而接住了整个生命的丰盈。风华，从未离去。它只是从张扬的外显，转为内敛的底蕴——在与年轻人分享经验时的会心一笑里，在老友无需言语的默契里，在深夜与自己对话的宁静里。风华正茂，从来不是某个年龄的奖章，而是一个人仍然

愿意去爱的能力。愿我们在岁月深处，依然眼中有光，心中有歌。

 Glenn Low



# 风华正茂—— 每一个年龄，都有它的光



**这**是不久前在巴士上目睹的一段小插曲。

巴士在快速公路上奔驰，再过一段路就到下一站。差不多要到站的刹那，坐在我后面的一名年轻男乘客突然按了车铃，示意要下车。幸好巴士车长及时把车停靠在车站，只是离车站的台阶有些距离。

车长显然有些不悦，做了一个无法把巴士停靠在“标准”距离的手势。年轻乘客看了很不爽，下车前毫不客气地回了一句：“难道是我的错？”。车长也不甘示弱碎碎念几句。

原以为事情就此了结，没想到男乘客下车后又走到巴士门前，双手叉腰表达不满，像是要与车长理论。车长没时间理会，随即将巴士开走，车厢里的乘客这才松了一口气。

我猜测这名男乘客当时可能正忙着看手机，或一时走神，直到巴士几乎要到站才恍然大悟，匆忙按铃。这种情况对任何人来说都相当危险，万一巴士紧急煞车发生意外，后果不堪设想。

我后来把这件事分享给补习班的中学生，问他认为是谁的错。所幸学生很理智地回答，是男乘客。因为课

本里正好有“相互理解”这个词汇，我便趁机告诉他，遇到类似情况，最重要的是学会把别人的处境放到自己身上来思考。英文常说的“Put yourself in others' shoes”，正是这个意思。

当时我其实更体谅巴士车长。驾驶巴士需要高度专注，还要确保全车乘客的安全，加上停车本有一套标准作业程序，压力想必不小。即便车长因乘客临时按铃而唠叨几句，身为乘客的我们只要道个歉、快快下车，事情也就过去了，何必拉扯到伤了和气。

### 社会有责任保护老幼

这件事让我联想到去年在台北捷运车厢里引发热议的一起事件。一名女士，因坐在博爱座（优先座）而遭到一名73岁老妇要求让座，老妇还用手上袋子撞击她的膝盖。没想到女乘客数秒后起身给老妇两个强而有力的脚踢，导致老妇失去平衡，跌坐在对面的座椅上。

据报道，这名老妇精神状况不稳定，常刻意挑衅坐在博爱座的女性乘客，甚至会攻击对方，她还是窃盗通缉犯。虽然如此，我仍认为女乘客不该以暴力回应。从视频画面看，她将随身携带的名牌手提袋交给隔壁乘客后

才起身动手，更像是带着情绪的报复，而非情急之下的自卫。

### 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。

即使老妇精神不稳定，也不应诉诸暴力，社会有责任保护老幼。若说老妇做出不当的行为，应立即走开，或向有关当局举报，这是比较明智的做法。

以上两件事无独有偶皆发生在公共交通上，让我不禁思考，究竟是什么造成这些负面情绪的爆发？更令人心寒的是，当事人都抱着“我没有错”的强硬态度，毫无一丝歉意和反省。

我很能理解，当被指责或挑衅时，那种怒气上涌的感觉确实难以避免，这是人之常情。难处在于如何在当下控制好情绪，尤其在大庭广众，这股怒气往往会影响周围的人。

### 看清“我”非站在中心

每当忍不住要动气时，我通常会先深呼吸，再转个念，把自己放在他人的处境中，反思问题的根源。如果是自己的错，就勇敢道歉；若是

方的错，则视情况尝试理性沟通，若无法沟通，退一步也未尝不是智慧。有时，无声胜有声。

当然，说的总比做的容易。若能在平日里修身养性，面对突如其来的状况便较能稳住情绪，从容应对。对我而言，这份力量来自佛法的启发。“无我”的观念提醒情绪只是念头的起伏变化；当不再过度执着于“我”的感受，怒气自然少了，心也随之安定下来。

“无我”并不是否定自我，而是看清“我”并非永远站在中心。许多冲突其实源于不肯退让的执意。若能在当下稍作停顿，换个角度思考，很多不快未必需要出口，便已在心中悄然化解。

在公共交通或任何场合，面对突如其来的状况时，莫让愤怒控制情绪，理智的回应往往能把大事化小，从而体现一个人的修养。我们的社会需要多些体恤和同理心，以确保每趟路程畅通无阻。



# 公共交通里的 自我**修炼**

**东**寺里的五重塔，算是从古以来，京都的地标了。那个时候，这里叫做平安京。

平安京的建造，参考了大唐的长安城和洛阳城。有罗城门、宽阔的朱雀大道、平安宫和若干横向的街道（一条，二条，三条……），大一点的区域叫做坊，小一些的社区叫做町。

那时，在罗城门的两侧，有一座东寺、一座西寺。西寺烧毁以后，再没有重新建造，罗城门也消失了，皇宫则转移到了现在的京都御所。而东寺经历过四次焚毁，一番沧海桑田之后，于今依然存在。

一进入东寺，就会被高高的五重塔吸引。这个塔最大的特点是，它的每一层大小都一致，而不是越上面的那一层就越小。

塔内可以参观，是以围绕大日如来为中心建造的塔身的主柱。在塔内墙壁上，也是可以见到空海大师（弘法大师）的画像。

这座寺院是空海大师建造的，他本人中文造诣极高（流传下来的有他书写的风信帖）。当时，他随遣唐使进入大唐，在青龙寺拜惠果大师为师，学习密宗。

传说，惠果大师一见空海，便惊叹：“我等待多时之人终于来了。”据《弘法大师行状记》记载，惠果当即说：“汝来迟矣！吾之密法，应付之人久未得见。今观其相，汝可承之。”

据说，他们初次见面以后，仅仅六个月内，空海就完成了所有的师承，接受并传承了最完备的密宗。惠果大师将青龙寺珍藏的经典、曼荼罗、锡杖、金刚杵、法衣等，悉数交给空海，这意味着将唐密正统全部托付给了空海。而后，空海回到日本，开创了真言宗。而东寺从此以后，便成为了真言宗的寺院，没有其他任何佛教门派进入过这里。

**这里的目光充满了温暖的慈悲，用期待和鼓励包围着每一个面前的生命。**

空海在建造这间寺院的时候，也花了很多心思，呈现出了一个立体的曼荼罗。东寺的主要结构为五重塔、金堂、讲堂、御影堂（空海的居所）和食堂（修行场所，非用餐的地方）。

虽然我对密宗不是很了解，但是进入东寺的各个建筑内参观后，大大感叹于大唐遗留下的辉煌和密宗寺院特有的布局。

金堂内供奉的，是药师如来、日光菩萨和月光菩萨。这尊药师如来和传统中国流行的造像很不一样，他的手中没有装药的罐子，而且两边是日光和月光菩萨。我从没在国内的寺院里，见过这样的造像布局。

金堂这个建筑，内部看起来非常的陈旧。人站在里面，仿佛置身于过去的时光中。光影的交错与移动，好像在





# 东 土 游 记

## / 菩提清韵

告诉你，时间一直在这金堂里流淌着、逝去着。然而，这三尊佛像却从来没有离开过这里，不受时空的束缚，注视着从古至今的生命，来来去去、反反复复地出现在他们的面前。

这里仿佛是我的家一样，只要来到这里，就能感受到三

尊佛像带来的巨大能量。他们的目光充满了温暖的慈悲，用期待和鼓励包围着每一个面前的生命。在这里，心就有了归处，有家人眷顾、呵护与慈爱的感觉。仿佛菩萨的眼光就是温暖的空气，围绕周身，被大大地拥抱着，有满满的幸福感。坐在金堂里，舍不得离开，注视着佛菩



萨，流连忘返，充分享受着舒适的感觉、回家的感觉和被慈爱包围的感觉。

金堂后面，就是讲堂。讲堂是空海大师带领僧众们讲经说法的修行场所，也是做法事的地方。讲堂里一共供奉着21尊佛像，形成以大日如来为中心的立体曼荼罗。



右侧是金刚般若波罗蜜多菩萨，左侧是不动明王，还有四大天王镇守东南西北，梵天和帝释天作为诸菩萨的护法分立两侧。

这种造像的摆放，我也是第一次见到。走在讲堂里，觉得十分震撼，这些塑像据说是由空海大师从唐朝带回东寺的，包括两幅曼荼罗（胎藏界曼荼罗与金刚界曼荼罗）。这也体现了密宗的思想，大日如来是世界的中心，诸菩萨都是他的化身，他代表了即身成佛的思想。

寺院里，随处可见的金刚杵，这是密宗的重要法器。每一幅空海大师的画像里，都能看到 he 手里拿着一个金刚杵。

金刚杵象征以智慧的利刃，断除烦恼，获得金刚不坏的觉悟。如同《金刚经》的寓意一样，坚不可摧的智慧，可以拨云见日，去除一切种种因为无明障碍才有的自己给自己招来的烦恼。

其实，也没有所谓的“无明”，如果真的有“无明”，就无法即身成佛了，所以没有“无明”。但是，会有被所谓“无明”障碍的时候，那就是纯粹的一时糊涂。不过，这一时糊涂可能会因人而异，有人糊涂很久很久，也有人能极快地醒悟。不管快慢过程如何，最终大家都能醒来。一旦醒来，便不会再睡去，反而觉得自己糊涂的时候好糊涂，明明醒过来就很简单。

这里随处可见的金刚杵，就是在告诉大家，想要清醒、

觉悟，就要痛下决心改变自己的观念和看法。障碍自己觉悟的，从来都是自己。狐疑不信也好，信心不坚定也罢，归根结底，自己从迷糊中醒过来，还需要一个过程，要经历一些事情，遇到不同的人来做自己的师父。不管是好事还是坏事，师父是打你、骂你、爱你，还是折磨你，经历过，要好好去琢磨，去体会，命中注定的相遇是要让我明白什么道理。

如果你愿意想一想：我到底如何才能和佛菩萨一样？我怎么才能即身成佛？那么，欢迎你到东寺走一走，看一看。这里是诸佛菩萨的家，也是你永远的家。回家看看，让心有了归宿。

空海大师像是把自己的身心都化作空气，围绕着、呵护着这座寺院。他心里的光，已融入到了这座寺院的一砖一瓦、一草一木之中。他把他的心血浇筑在了这里，建造了诸佛菩萨在人间的居所，请他们常驻于此，度化众生。信心与坚心造就而成的血肉，永世不可磨灭。

我想，做人要做他那样的人——终一生，要做好一件事，发大愿，许下此生的诺言。而后，尽心尽力地去完成。如此度过一生，无怨无悔，胸怀坦荡，那真是再好不过了。



《西游记》的最后，唐僧师徒历经千辛万苦，终于来到了灵山大雷音寺。摩诃迦叶和阿难陀尊者，将无字的经书传授给了他们。燃灯古佛见此情形，笑曰：“东土众生愚迷，不识无字之经，却不枉费了圣僧这场跋涉？”于是，命白雄尊者前去散落经卷，好让唐僧师徒发现。

为什么如来要传授无字经书给唐僧呢？这是因为无字经，乃真经也！禅宗的“教外别传，不立文字，直指人心，见性成佛”，即此境界。《五灯会元》中记载的世尊拈花，迦叶微笑，亦是异曲同工。

不论无字经，还是拈花微笑，其实都在借此表义，而这个义，是无法用语言文字描述和形容的。也正因如此，佛总会用“不可说，不可说”来表达。不立文字，并不是说不需要文字。反对文字，实则是不执着文字的表相。如果太过执着于经典的字面意思，其结果不是落于偏激、偏执，就是有如雾里看花，终隔一层，难窥堂奥之妙，终无法领悟佛法真谛。

如来本想给东土大唐传去最上乘的佛法，这一点在《西游记》开头，观世音菩萨化作云游僧人送给唐僧锦斓袈裟时，就埋下了伏笔。只可惜，唐僧师徒不能理解，找回来兴师问罪，如来这才又传授了有字经书。

《六祖坛经》云：“菩提般若之智，世人本自有之，只缘心迷，不能自悟，须假大善知识，示导见性。当知愚人智人，佛性本无差别。只缘迷悟不同，所以有愚有智。”既然唐僧师徒无法参透无字真经的真意，如来就只好因材施教、因病与药，让有字的三藏十二部经典作为善知识，使东土众生转迷为悟，因指见月。

### 不立文字，并不是说不需要文字。反对文字，实则是不执着文字的表相。

无字经也好，有字经也罢，如来煞费苦心，目的只有一个，就是希望众生都能够和他一样，明心见性。因为只有觉悟，心中的明珠才得以显现、发光。彼时，才算看到世间万物的本来，才能于滚滚红尘中不迷、不染、不贪，才是真正的大自在、大解脱！

我有明珠一颗，久被尘劳关锁。今朝尘尽光生，照破山河万朵。



如愿





无  
字  
真  
经



# 正清 和雅

**作**为中国文化的一部分，禅茶文化是中国传统文化之精神在人生日用中的落实与升华。有学者认为，中国传统文化中，儒家文化的精神集中体现在一个“正”字上，道家文化的精神集中体现在一个“清”字上，佛家文化的精神集中体现在一个“和”字上。也就是说，儒家主正气，道家主清气，佛家主和。那么，作为中国文化中的茶文化的精神是什么呢？我想，“雅”字可以体现它。

古今茶人无不以品茗谈心为雅事，以茶人啜客为雅士。正、清、和、雅四个字，四种气，大致可以概括中国传统文化的主要精神。作为禅与茶相结合而形成的“禅茶文化”，既有儒家的正气、道家的清气、佛家的和，更有茶文化本身的雅气。正、清、和、雅的综合，完整地体现了禅茶文化的根本精神。

禅的精神在于悟，茶的精神在于雅。悟的反面是迷，雅的反面是俗。由迷到悟是一个长期参悟的过程，由俗到雅也是一个持久修养的过程。迷者迷于贪嗔痴，悟者悟于戒定慧。贪嗔痴乃人生修行必除之三毒，戒定慧乃人生成就必修之三学。人生执三毒而不觉，是为迷失之人生；人生修三学而恒觉，是为觉悟之人生。人生执三毒而迷，不离日用事；人生修三学而觉，亦不离日用事。人生在日用事中迷，人生亦在日用事中觉。

迷失与觉悟，同在一件事情上起作用，同在当下一念之

间的迷惑与觉照。禅茶文化，作为一种特殊的心性修养形式，其目的就在于通过强化当下之觉照，实现从迷到悟、从俗到雅的转变。一念迷失，禅是禅，茶是茶；清者清，浊者浊；雅是雅，俗是俗。一念觉悟，禅即是茶，茶即是禅；清化浊，浊变清；雅化俗，俗变雅。

### 将正气溶入感恩中， 将清气溶入包容中， 将和气溶入分享中， 将雅气溶入结缘中。

禅茶文化的精神是正、清、和、雅，这一精神决定了禅茶文化具有一种不同于哲学和伦理学的特殊的社会化育功能。禅茶文化离不开人文关怀，离不开人生日用，离不开禅的观照与感悟，离不开茶的精清、淡洁、涤烦、致和之修养功夫。从这个角度来看，我觉得，将禅茶文化的功能定位在感恩、包容、分享、结缘这八个字上最为恰当：既理事圆融，又雅俗同归，具有在人生日用中普遍落实和操作的现实意义。

感恩——用感恩的心态喝这杯茶，这杯茶就不仅仅是一碗茶汤，而在其中充满了人文精神，充满了天地万物和谐相处、相互成就、共融共济、同体不二的精神，从而化解戾气、发扬正气、成就和气。

包容——用包容的心态喝这杯茶，人间的恩恩怨怨都会像片片茶叶一样，把芳香甘美溶化到洁净的淡水中，变成有益于优化彼此身心气质的醞

酬甘露，人间的正清和气就会在把盏相敬中得到落实。

分享——用分享的心态喝这杯茶，培养我们推己及人的仁爱胸怀，想到人间还有诸多苦难，想到社会还有种种缺陷。每个人都有责任把爱心奉献给对方，少一点私欲、多一分公心，少一点冷漠、多一分慈爱。

结缘——用结缘的心态喝这杯茶，以茶汤的至味，同所有的人结茶缘、结善缘、结法缘、结佛缘，让法的智慧、佛的慈悲、茶的香洁、善的和谐净化人生、祥和社。

禅茶文化的精神——正、清、和、雅；禅茶文化的功能——感恩、包容、分享、结缘。将正气溶入感恩中，将清气溶入包容中，将和气溶入分享中，将雅气溶入结缘中；在弘扬禅茶文化的四大精神和落实禅茶文化的四大功能的具体实践中，要不断开创新境界，总结经验，不断发挥禅文化凝聚人心、化解矛盾、优化自身素质、和谐自他关系的潜移默化的作用。这是弘扬禅茶文化的根本社会价值所在。



一月二十六日的夜晚，本该是水陆法会期间一个寻常而肃穆的夜晚。一如既往，当时的我已结束工作回到家中休息。晚饭期间，手机屏幕却急促地闪烁起来。WhatsApp工作群组里，一张张照片与视频打破了夜晚的宁静——宏船老和尚纪念堂的屋瓦大面积滑落，大量瓦砾砸落在方丈楼后方。

隔着屏幕，那满地的碎瓦残砖惊心动魄，好似爆炸后的断壁残垣。我的心猛地一沉，脑海中浮现出那道连接两栋建筑物的梯阶，那是内坛参与者的必经通途。若事故早发生一些，或是迟发生片刻，后果将不堪设想。在焦灼的等待与不断的讯息往

来中，我与同事们默默祈愿。当得知仅有一人受轻伤时，心中的大石才缓缓放下。

翌日清晨，受影响的区域已拉起了封锁线。当我再次踏入寺院时，人潮比往常稍多了一些。大家聚在警戒线外，仰头观望着那缺了一大片的屋顶，议论声中夹杂着担忧。然而，当我收回视线，望向四周，看到的却是另一番景象：好多同事与护法义工都彻夜未眠，一直在奔波忙碌中。无相殿封锁了，大家就地协调法事动线；办公区受影响了，大家连夜紧急转移所需用品；信众们惴惴不安，护法们也耐心给予安抚。

那一刻，我被深深地震撼了。这栋伫立了二十二年的建

筑，此刻殿顶虽满目疮痍，但那些穿梭其间的忙碌身影，却构成了一座比建筑更稳固的“殿宇”。面对意外，大家没有一句抱怨，唯一的念头就是如何让这场水陆法会，在变数中依然保持庄严与圆满。在疲惫中升起的无言默契，让原本惊心动魄的事故，化成了足以安定人心的愿力。

有的协助安排参与者住宿、有的忙于应对媒体受访、有的则奔走在警戒线内外，尽速调查建筑与事发情况。原本设在受影响区域的坛口必须迁移，核心的内坛也紧急转至禅堂。那一天，寺院里看似“兵荒马乱”，实则静水流深。法师的沉稳、义工的专注、职员默契，让所有变



数在繁乱的情况下，变得井然有序。

感触最深的，其实不是繁琐的调度，而是信众们的包容。我们做好了面对公众焦急询问，甚至埋怨投诉的心理准备。可迎面而来的，却是无数句轻声却有力的“辛苦了”。我亲眼看着数位信众，紧握同事双手，眼里闪着泪光说：“你们辛苦了，真的很感恩！”那一刻，我真切地感受到，虽然建筑的屋瓦坍塌了，但信众们用善意撑起了另一片比屋顶更宽广、更明亮的晴空。

法事虽因安全考量稍有更动，但那份流淌在道场里的慈悲，比任何时候都更像一场真正的“甘露法雨”。原来

最圆满的法会，不在于大殿有多宏伟、布置有多精美，而在于危难时刻，众人一心共度难关的那份愿力。

### 那些轰然倒塌的瓦砾，让我们重新看见了散落在寺院各处的希望。

法会圆满送圣那天，队伍庄严地绕行寺院。大家不禁望向方丈，心想作为寺院的领航人，他这几日又承受了多少不为人知的担忧？然而，他在开示时却如一汪平静的湖水，抚平了所有人心中的疑问与躁动。他说：“当屋瓦坍塌时，我的心是很平静的。这些瓦片在这里为我们遮风挡雨了二十二年，已是莫大的功

德。如今因缘消散，而事发当下没有造成严重伤亡，这是诸佛菩萨的护佑，是不幸中的大幸。真的，非常感恩。”

这番话，像是拂过心头的一阵清风，吹散了积压在大家心底的焦灼。在逆境中不看失去，而看给予；在残缺中不看灾殃，而看因缘。这二十二年的守护是恩，这一刻的示现亦是法。

今年的水陆，或许在形式上没有往年的“完美”，但恰是因为这份“不完美”，而显得格外圆满。建筑会老，屋瓦会碎，但那份彼此成就、共克时艰的愿心，才是真正撑起道场、不坍不塌的脊梁。那些轰然倒塌的瓦砾，让我们重新看见了散落在寺院各处的希望。

无常从不打招呼，它只是在光影流转中悄然掠过，提醒我们生命的脆弱与坚韧。生活有时也像这地散落的瓦砾，但不论好坏，这一切都是无常赠予我们的礼物。只要心灯不灭，我们一定能通过智慧，在那一地破碎的裂缝中看见不一样的光亮。愿我们在不同的生命碎裂中，都能生出更坚韧的慈悲与智慧。



### 在水声中看见自己的心

走进一片寺院的角落，我最先注意到的不是建筑，也不是小沙弥的雕像，而是持续的水声。从水池传来的持续声响，它不大，却一直在。

我以为“听清楚”，但越想听清反而越觉得凌乱。此时下的节奏，不断泛起的涟漪。我发现，声音本身没有杂乱，是我的心把它译成“杂乱”。

我试着放下分析，不是单纯让水声进入耳朵，而是让我稳定于当下。仿佛从来就是这样的。

声音与我，一切都在当下变化。

当我不刻意聆听，也会每一分钟都在变化。有时大，有时轻，有时小，有时重。所谓“觉知当下”，就是敏锐地察觉到这种变化。

禅修不是离开杂音，而是在杂音中保持安住。不夹杂评价，不抗拒水流，而是在水流中看见自己的心流。



### 觉知水

初观察这个水池，里面有三个喷泉：一大两小，中间的水柱些许高一些，两边的些许矮一些。

周边有各种施工器械的声音，又加上这三个喷泉发出的声音，不意间感觉有些吵闹，有些嘈杂。

然后接着观察和觉知，注意到水池一边有一些青翠的灌木的围绕，而另一边则是类似半圆形的桥，上面协助地摆放着五个“小和尚”。

惊喜突然联想到佛经中的此岸与彼岸。众生要想从此岸到达彼岸，必然经历一定的磨砺，而不停流动的水流就是最好的证明。

内心中的那份不安慢慢消散，转而内心是一种平静和欣赏，欣赏像水一样的坚韧和努力。

另外，水像一座桥梁，连接此岸彼岸，承载着众生从此岸到彼岸，水的这份柔软和坚持令人敬佩。



### 觉知

坐在花园中冥想，看到扫地僧的雕像，突然感觉到这何尝不是一种修行呢？我们生活在寺院中除了生活以外，还有很多很多修行觉知的机会。

很多人以为闭眼坐在禅堂是修行，其实生活中每一个细小的事物都可以成为我们的修道途径，重要在于我们如何去观察和觉知这些事物。

在修禅时精进，平时散慢，我们的修行则会非常缓慢进行。就像在寺院或在自己家中扫地，每时每刻都去觉知它，观察当下，观察呼吸，我们就会从中得到深刻的体验。

在古印度大阿罗汉的传记中也有很多，都是以各自的方式与因缘去做观修行而得解脱。

把生活中的每一件小事物都用在觉知中，生活将会遍地开花，人生中将随处是禅堂。

我们追寻佛法并不一定在修行殿，寻找自己的内心才是最重要的。

做一名扫地僧，时时扫除我们内心的灰尘，带领众生共赴佛国净土。





禅观  
感悟  
三则

● 夏 日，武岗云山堂大雄宝殿里，当地宗一禅师在悟道前专注一心，常年参禅不止，坐破了好多个蒲团。虽然坐禅习定，但知见心若有若无，心中烦恼依然存在，挥之不去。有位高僧于是点拨说：“还是行脚去吧！”宗一听其建议，芒鞋踏遍高山平原、江河湖海，结果仍是一无所悟。

● 一日，他经过玉器作坊，聚精会神看着工匠将一块粗糙的顽石打雕成美玉，心中若有所思。夏日，他经过湖边看到一只打捞污泥的船从湖中捞出一坨坨又黑又稀的烂泥，当下大悟说：“烦恼即菩提，此话实是不错，大千世界无处不成正觉，只在于悟与不悟之间。”

● 宗一深知“烦恼即菩提”之

理，一日上堂开示说：“美玉藏顽石，莲华出淤泥。须知烦恼处，悟得即菩提。咄！”美玉是从顽石中提炼出来，莲花生于污泥之中。修行者要知道，身处烦恼之处，若能觉悟就能证得菩提。

### 美玉藏顽石， 莲华出淤泥。 须知烦恼处， 悟得即菩提。

● 烦恼，又称为惑，就是使有情之身心发生恼、乱、烦、惑、污等精神作用的总称。

《大智度论》云：“烦恼者，能令心烦，能作恼故，名为烦恼。”人类于意识或无意识间，为达到我欲、我执的目的，常沉沦于苦乐境域，而招致烦恼束缚。在各种心的作用中，觉悟为佛教最高目

的。准此而言，妨碍实现觉悟的一切精神作用都通称为烦恼。佛陀为了使众生了解烦恼所导致的恐怖情形，常以随眠、缠、盖、结、缚、漏等词语来表示烦恼，并将贪嗔痴三惑作为一切烦恼的根源。

● 菩提，意译为觉。广义言，就是断绝世间烦恼而成就涅槃的智慧。

● 从表面看，烦恼和菩提似乎是呈相反的。然而烦恼与菩提并非是对立的两个概念，而是相即、同一的，是相辅相成关系。有烦恼才有求取菩提一说，若无烦恼则不用再求菩提，即离却烦恼，便无菩提。菩提不能脱离烦恼而存在。贪嗔痴等烦恼，其当体为菩提。离此菩提法性外，则别无诸法可言，故于烦恼



之性立菩提之名。当修行者烦恼没有断除时就是众生；一旦烦恼断尽，趋入涅槃之境，就能证得菩提。

有情众生欲证得菩提觉悟，就需要去除无明，明了自性本自清净，洞悉世间一切诸法实相，了悟诸法自性皆空，从而破除一切烦恼障碍。就如莲花要在污泥里才能生长一样，菩提也要在世间众生烦恼的泥沼中才会生起。因此我们应懂得，世间一切烦恼都是如来种，这如同不入大海就无法得到无价宝珠一样，不进入到烦恼的大海就获取不了菩提觉悟妙法。烦恼即菩提就是菩萨“示行诸烦恼，而心常清净”、“行于非道，是为通达佛道”的用意所在及智慧所在。

对于烦恼与菩提的关系，

《六祖坛经》云：“凡夫即佛，烦恼即菩提，前念迷即凡夫，后念悟即佛，前念著境即烦恼，后念离境即菩提。”更有“若识自性，一悟即至佛地”之令人如若醍醐灌顶的精妙见解。一切众生悉有佛性，心本自清净，若是前一念执迷于诸法相，停住于诸境便会被烦恼所困，若是后一念开悟，心无所住便是菩提，到了佛地。所以说如若认识了自我性空之实相，一悟就是到达了佛之境界。烦恼与菩提的转化只是在悟与不悟之间。

明白了烦恼与菩提相即的关系并不意味着身处烦恼间不作为就能获菩提觉悟。众生要于诸烦恼间获得菩提觉悟，需要明白心本纯明清净。烦恼由念生，由无明生，去烦恼先去无明，还需要更进一

步的修行和参悟。首先必须接受于烦恼中才能得菩提的事实，安心于现实苦海中听闻佛法，去掉心中无明。在凡俗之事中不舍弃对于菩提道法的参悟，在世间一切烦恼中坚持修行，正是“火中生莲花”、“在欲而行禅”。其次，要于世间诸法中体悟其自性，即参透了悟诸法性空之实相。认识诸法实相便可破除对世间诸法相的执迷以及去除自身无明，就能从根本上消除烦恼，心归于清净不受污染，复得真如自性，超越流转直至解脱。

 张家提

须 知 烦 恼 处  
悟 得 即 菩 提

本来  
成现事  
何必待思量



**神**照本如禅师是北宋著名高僧，幼年出家于国宁寺，师事知礼法智法师，精通天台宗三观十乘之法，并十分推崇净土宗。本如曾以《法华经》经义向知礼请教，知礼大声说：“汝名本如。”经过一声大叫，本如当下领悟，作偈：“处处逢归路，头头达故乡。本来成现事，何必待思量。”北宋大中祥符4年（1011），本如禅师住持东掖山承天寺，居住30年，大振法幢，门徒多达数百人。他曾召集百僧，修学《法华忏》，礼忏期间，屡见祥瑞。庆历2年（1042），获赐号“神照法师”及紫方袍。皇祐3年入寂，世寿70，僧腊53。

“处处逢归路，头头达故乡”，指道无所不在，处处都是明心见性之处。“归路”指回归真心本性之路，是彻底证得宇宙人生真相之路，就是成佛之路。“故乡”指证得真心本性，彻底明白宇宙人生真相。可见，日常生活中所遇到的一切事物，往往都能成为修行者明心见性的因缘。所谓“青青翠竹尽是法身，郁郁黄花无非般若。”

“本来成现事，何必待思量。”明心悟道本来就是现成之事，何必要等待思量后才能见性。“成现事”，即现成之事，表示现前成就之意。即绝对真理不假造作安排，自然呈现，当体即是。禅宗认为，日常饮茶吃饭，或当前所有“悟”的境界，并非来自特别的修行或工夫，属于自

然而有。本如禅师认为，人人都具有清静自性，不待思量当下即可见性，若待思虑衡量，就难以见性。

### 明心悟道本来就是 现成之事， 何必要等待思量后 才能见性。

禅宗史上有很多禅师都以佛法一切现成来开示弟子，劝诫不要执著于语言文字，不要拟议思维，以便在言语道断，心思路绝时触缘开悟。

五祖弘忍召集弟子，让大众通过书写偈颂的方式来勘验弟子是否见性。如果其偈颂能够见性，就会将衣钵传付此人，为第六代祖师。五祖还特别告诫弟子，真正见性的人，一言之下即能见性。若是在作偈颂时还要思量卜度是不中用的。

五祖“思量即不中用”的观点，正是对本如禅师“何必待思量”的最好注解。禅宗所讲的“不立文字、直指人心、见性成佛”的修学宗旨，告诉禅者，禅法的修行关键在于观照自心，自见本性，若是执著语言文字，或是思量算计，心中就有妄想执念，就与悟道无缘。

禅宗祖师认为，不立文字，壁立万仞，开口即错，拟议即乖，“向上一着，千圣不传”。众生一心，本来是佛，直下无事，各各现成，若说修证，则

成魔话。众生若能得清净自性，随顺无染，二六时中，行住坐卧，心都无异，就是现成的佛，不须用心用力，更不要有作有为，用不着纤毫说思维。因此，祖师劝导禅子，放下一切，善恶都不思量，个个可以立地成佛。

六祖从五祖接法后，惠明前往追赶，六祖便将衣钵放置石头上，任由搬取。惠明无论如何用力，衣钵依然纹丝不动，便请求开示法要。六祖云：“汝既为法而来，可屏息诸缘，勿生一念，吾为汝说。”明良久，六祖云：“不思善，不思恶，正与么时，那个是明上座本来面目。”惠明言下大悟。六祖“不思善，不思恶”的法语，告诉惠明自性直下即见，“何必待思量”。

对于一个禅者来说，佛法本来现成，不需思量计较。若要参禅见性，需是当下即证，非思量所得，非从语言文字可解说，非不现见相，非错乱所见相。因此，由思量而知，经考虑而得，不是宗门的自家珍宝。后代宗师的指导作略，见人拟议，便直接间接地来个否定，或毫不留情地加以棒喝，要求截断思流，去除妄想执著，在棒喝否定下顿见自性。



在喧嚣浮华的现代社会，“正念”一词，如同清泉，悄然渗入大众心灵的荒漠。然而，当它被简化为减压技巧或效率工具时，我们是否遗失了其最深邃的根源与最丰厚的底蕴？

溯源而上，正念（巴利语：sati，梵语：smṛti）是佛陀智慧传承中，一条清澈的溪流。它不仅是「注意当下」，而是一套完整、深刻的生命觉照艺术，引领行者们从散乱无明的此岸，渡向清明自在的彼岸。

在佛陀的教法中，正念有其严谨的定义与崇高的地位。它意味着“忆念不忘”，是心灵对所缘境不断地觉知。

《杂阿含经》所言：“念，心不忘。”，在八正道中，正念居七，是导向正定与正慧的关键枢纽；在七觉支中，念觉支更是启发其余六支的根基。佛陀于《大念住经》中开示：“诸比丘！为众生之清净、度脱忧悲、灭除苦恼、成就正道、体证涅槃，唯一之道即四念住。”

由此可见，佛教正念从初始便与解脱苦痛的终极目的紧密相连，是一条系统性的修行道途，而非零碎的心理练习。

如何于生活中培养这般深刻的正念？

首先，“安般念”（巴利语：anapanasati）——出入息，是最为根本的锚定之道。将注意力温柔而坚定地置于鼻端或腹部的呼吸起伏上，觉知气息的长、短、冷、暖。呼吸是生命最实时、中性的现象。观呼吸时心念随之飘散是自然之事，无需懊恼，只需如实觉察，并一次次慈悲地将注意力引回便可。这简单的练习，能迅速收摄散乱，培育心的稳定与专注力，是正念大厦的第一块基石。

### 持之以恒地浸润于 正念之流，生命将 发生质的转变。

进阶则踏入“四念住”的修持领域，即身、受、心、法四个观察的所缘。

“身念住”中，从头至脚，不带评判地觉察每一部位的感受，或于行住坐卧中觉知全身动作，打破对身体“是我、我所”的坚固执取。

“受念住”是觉察各种乐、苦、不苦不乐的感受生起、停留、消散，了知它们无常变迁的本质，而非盲目沉溺或抗拒。

“心念住”则如实观察心中不断生灭的念头与情绪——贪婪或慈悲，昏沉或





清明——明白“心”本身亦是流变的过程。

“法念住”则更深一层，观察一切现象共通的无常、苦、无我真理。四念住的修习，是将正念之光，从专注一点，逐步扩展至生命经验的全部范畴。

佛教正念的深邃，更在于它必须与智慧和慈悲共同运转方能圆满。正念若缺乏智慧的观照，可能沦为仅对现象的呆滞凝视；若缺乏慈悲的滋养，则可能变得严苛而抽离。

真正的正念，伴随着“正知”明晰的洞见。在觉知呼吸时，同时了知呼吸的无常；在观察疼痛时，洞见其无实体、依缘而生的本性。此即“观”的智慧。同时，修习中对自身散乱、烦恼的接纳，对一切众生苦痛的理解，自然滋长出无量的慈悲。这份慈悲，首先流向自己，继而润泽他人。

最殊胜的实践，是将正念融入行住坐卧、语默动静的日常生活。佛陀曾教导，比丘当“于行时了知：我正在行。于住时了知：我正在住。”这意味着，洗碗时全然觉知水流与碗盘的触感；聆听时全神贯注于对方的言语与神情；甚至面对冲突时，亦能先觉察自身情绪的涌动，而非立即反应。此即“动中禅”，





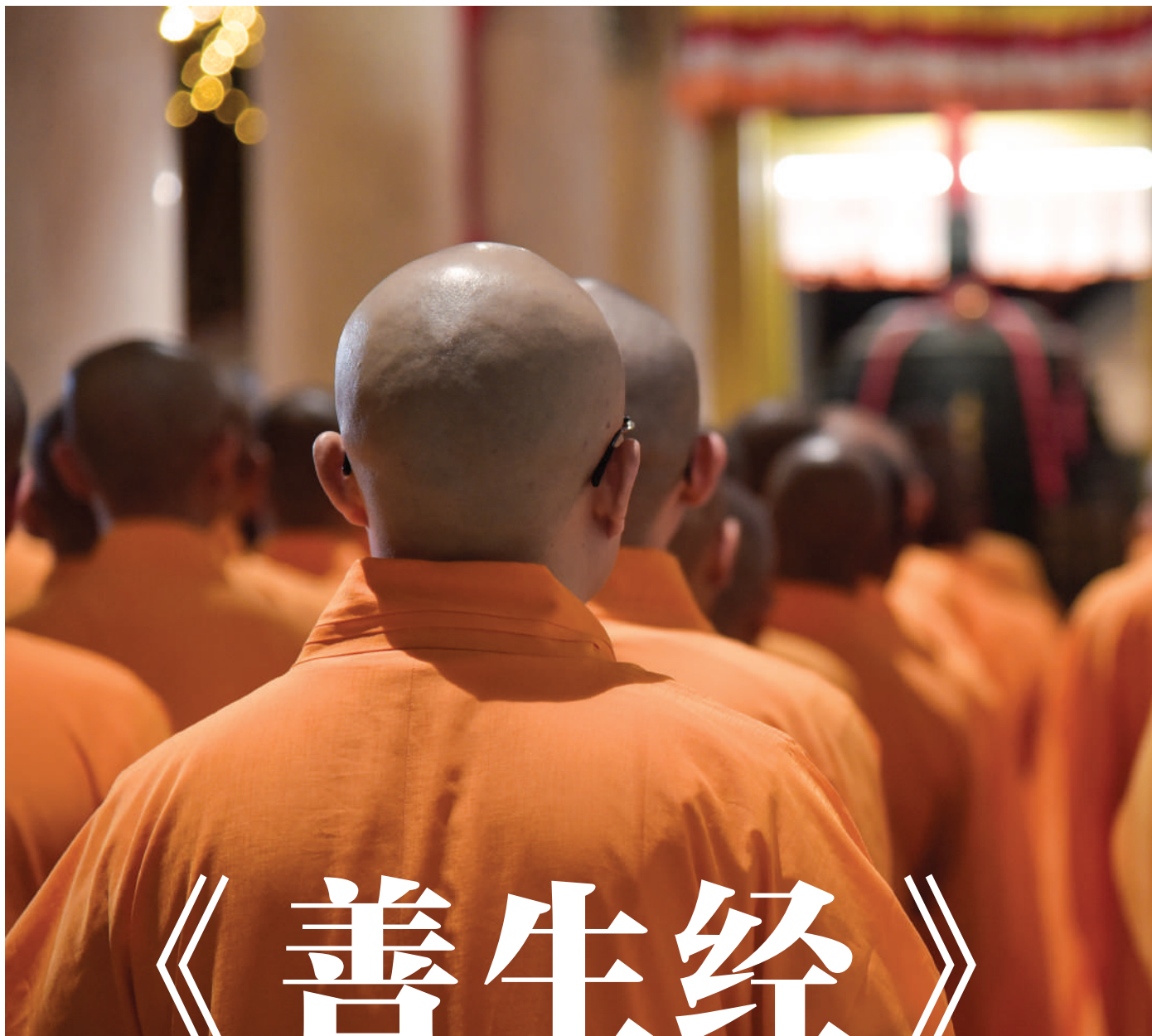
让正念从蒲团延伸至生命的每一寸时空，将平凡琐碎，转化为觉醒的道场。

持之以恒地浸润于正念之流，生命将发生质的转变。起初，心灵如暴风雨中的湖面，浑浊激荡；透过正念，渐渐风止浪歇，得以照见湖底景象——我们开始清晰辨识惯性的思维与情绪模式，不再被其盲目牵引。

更深层的是对无常、苦、无我真理的亲身体证。我们终于真切领悟，一切感受、念头、乃至“我”的概念，皆如流水、如闪电，生灭变迁，无一物可永久抓取。这份洞见，并非带来虚无，而是导向真正的自由与宁静。执着的枷锁松脱，对顺境的贪爱与逆境的瞋拒减弱，一种深刻、平等、无条件的平静与慈悲从心底自然涌现。

佛教的正念，是一盏古老的明灯，至今依然能照亮现代人纷乱的心灵迷宫。从昏睡中醒来，以清明、觉察、智慧与慈悲，重新拥抱每一个当下，活出生命的本来丰盈与自在。这条溪流，始终在此，等待每一位愿意俯身饮用、并随其流向智慧之海的行者。





# 《善生经》 中的善知识



**佛** 佛法流传二千余载，以破迷开悟、离苦得乐为核心宗旨，在修行路上，善知识的指引是连接凡夫与正道、迷惑与觉悟的关键桥梁。《善生经》被视为佛陀为在家、出家二众开示修行与生活正道的根本经典，对善知识的定义、特质与重要性有着精准详尽的阐释，其义理穿越千年，仍是佛弟子修行的指南。

### 唯有契合教法、 导人正道， 无论出家在家， 皆是善知识。

#### 一、何谓佛教中的善知识？

佛教所言善知识，并非世俗意义上品行端正的普通人，亦非言辞巧辩、威仪浮华者，其核心要义则以《善生经》教诫为标尺，方能精准把握。这表明善知识的本质是佛法正道的传递者、修行实践的引导者、生命解脱的助缘者，其价值不在于自身名利，而在于以教法开示生死真相、指明解脱路径。这也彰显了佛法“以法为尊”的本质，唯有契合教法、导人正道，无论出家在家，皆是善知识。

结合《善生经》，真正的善知识必具三大特质：其一，持戒清净，以身作则，不犯五戒、远离贪嗔痴，言行合一方能令人信从；其二，明达义理，善能开示，通达四圣谛、三法印等根本教法，可依众生根机破除疑惑、直指人心；其三，慈悲利他，无有私心，见众生迷惑便主动开示，见恶行则诤止，见善行则赞叹，唯以众生解脱为念。同时，《善生经》明确辨析善恶知识：恶知识者，教人造恶、赞叹恶行、毁谤善行、妄言邪法；善知识者，诤止恶业、赞叹善行、传授善法、共修精进。可见，辨别善知识的关键是其言行是否契合教法，而非外相威仪，切勿被表象迷惑。

#### 二、佛门之中善知识的重要性

善知识是发菩提心的引路人。凡夫被无明遮蔽，难自己发起“上求佛道、下化众生”的菩提心，易被邪见误导。只有善知识能以言传身教唤醒众生善根，引导其明白修行真谛，才可以护持初心不被世俗诱惑动摇。故无论是出家众的耳濡目染，还是在家居士的正见引导，皆是能让学佛者的菩提心生根发芽的主要因素。

善知识是遮止恶业、增长善根的守护者。凡夫烦恼根深蒂固，修行中难免犯戒懈怠。善知识依《善生经》教诫及时诃止恶业、劝进善行，如园丁拔除杂草、浇灌幼苗。经中强调善知识“见弟子作恶即时诃止，告弟子善法令其修学”。唯有如此，修行者才能净化身心、护持戒体，避免罪障积累，不断增长善根。

善知识是传承佛法正脉的接力者。佛法传承并非文字传递，而是“以心传心、以法传法”。佛教义理能流传至今，全赖历代善知识代代相传、精准阐释、践行不辍。出家修行者所依止的善知识，传承的不仅是经律论义理，更是修行心法与佛法精神；若无善知识传承，佛法便会沦为僵化文字，失去破迷开悟的力量，逐渐导致佛门慧命亦难以延续。

再来，善知识也是助成解脱的舟航。我们学佛人修行终极目的是脱离生死、成就涅槃。然而凡夫仅凭自身难以破除无明烦恼，因此无论是初发心学佛者，还是精进修行者，皆需善知识指引路径、解答疑惑、印证境界，这样

即便是钝根之人，依善知识教诲亦能渐次修行，成就解脱。由此可见，学佛人必须结合经义与修行感悟，以亲近善知识贯穿修行始终，才是佛法传承的根本保障。

### 三、结语

《善生经》对善知识的阐释，是佛门传承千年的智慧瑰宝。善知识者，以法为尊、持戒清净、明达义理、慈悲利他；于佛门，他们是佛法传承的根基；于修行者，他们则是初发心的引路人、修行道业守护者。可见，学佛人当知亲近善知识是修行第一要务，而成为善知识亦是佛弟子的责任使命。因此，学佛人当依《善生经》的教诲，明辨善恶知识，诚心亲近善知识，以其为榜样持戒行善、慈悲利他，方能令佛陀的教法照亮世间，使一切众生离苦得乐，成就究竟解脱。





**心**地又叫心田，心像田地，能播种善恶种子，生长善恶苗子，最后结成善恶的果实。《华严经》云：“若人欲了知，三世一切佛，应观法界性，一切唯心造。”古德解释“心”字：“三点如星相，横钩似月斜，披毛从此得，作圣也由他。”说明十法界不离一念心。六祖惠能大师说：“一切福田，离不开自己的心；能从自己的心田去寻找，决无得不到感通的。”正如种地一样，种什么得什么，种善因结福果，种恶因结苦果。

命运指一个人一生的吉凶祸福，富贵贫贱等现象，就是业因果报的体现。本来我们这个身体就是由业报所生，是来受善恶业报的，所以叫“报身”或“业报身”。一个人的相貌气质，贵贱穷富等属于“正报”。所处的社会和家庭环境、亲属子女及生活享受等属于“依报”。正报有福，依报自然丰富圆满；正报无福，依报必定贫困恶劣。我们今生所受用的正报和依报，都是过去种的“业因”现世结的“果报”。正如《涅槃经》所说：“善恶之报，如影随行；三世因果，循环不失。”可知一个人的命运，并非由天神掌握，也不由别人操纵，完全是自种因自受果。

佛法从根本上揭示“命”和“相”的由来与原理，却不教人去算命、看相，因为这是舍本逐末，徒劳无益的。“命”和“相”算也是这样，不算也是这样；但佛教又不同于宿命论，认为因果律是活泼泼的，不是什么“铁板

数”。我们在受果报的同时，又不断在种业因，只要改变“业因”就可以转变“果报”；而转变的关键又在于“心地”。所谓“业由心造”、“业由心转”、“相随心转”、“命自己立”的道理。正是“心能造作一切业，由心固有一切果；如是种种诸心行，能生种种诸果报。”

古德说：“行藏虚实自家知，祸福因由更问谁；善恶到头终有报，只争来早与来迟。”儒家也认为：“作善降之百祥，作不善降之百殃”，故教人“自求多福。”宋代理学家朱熹说得好：“人与器皿不同，如笔只能是笔，剑不能变琴。所以它们存在和毁灭时间的长短，是有一定的。人便不一样，因为有的人，昨天还是盗跖，今天可成为大舜；他的吉凶祸福，也便随着改变，很难说得定。”宋代隐士陈抟的《心相篇》说：“心者貌之根，审心而善恶自见；行者心之发，观行而祸福可知。”这些都说明善业恶业，唯心所造；福报祸报，惟人自召。归根到底说明命运掌握在自己手中。

流传的一首《心地与命运之歌》；

**心好命又好，富贵直到老。  
命好心不好，福变为祸兆。  
心好命不好，祸转为福报。  
心命俱不好，遭殃且贫夭。  
心可挽乎命，最要存仁道。  
命实造于心，吉凶惟人召。  
信命不修心，险阳恐虚矫。  
修心一听命，天地自相保。**

印光大师对于此诗，深为赞赏，常书写赠人，并说：“此



# 心地与命运





诗于心命二义，发挥周到。如果能依之行，则命自我作，福自我求，造化之权不归于天地鬼神矣。”星云大师也高度评价此诗，劝人依此修心，忏悔罪障，不造恶业，广种善缘，培植福德，如此我们的命运必定是光明平坦的。

此诗前八句，把心地与命运的关系，概括为四种不同的情况。后八句，揭示“命由心造”、“境随心转”和“祸福无门，惟人自召”的道理，最后指出对待这个问题的两种态度，两种结果。

下面分别就心地与命运的四种不同情况，加以简要说明。

一、心好命又好，富贵直到老。这类人，过去生中，善根福德比较深厚，今生善缘成熟，享受大富大贵。但是他们深信因果，崇尚道德，廉洁奉公，摒拒奢侈淫逸的腐败生活，同时乐善好施，救济贫穷，广种善因。不仅一生富贵到老，而且子孙昌达，家族兴盛，甚至经历几百年都不衰败。

二、命好心不好，福变为祸兆。这类人，过去生中种植善根福德，今生享受富贵荣华。当享富贵时，贪恋五欲，纵情享受，穷奢极欲；同时仗权势，损人利己，造种种恶业。所以富贵愈大，恶业愈重。一旦福报耗尽，恶业现前，不仅身败名裂，甚至殃及子孙。老子说：“福兮祸所倚，祸兮福所伏。”说明祸与福本来是互为倚伏，也可以互相转化的，而转变的关键在于一心。心能造业，心能转业。命运虽然很好，如

果心地太坏，那么美满的福报，终将变为悲惨的遭遇。古往今来，这类事例很多。

三、心好命不好，祸转为福报。这类人，过去生中造作恶业，今生恶业先成熟，遭受种种恶报。但是有的人相信三世因果，能够不怨天，不尤人，安分守贫；有的更能忏悔宿业，随缘行善。一旦恶业消除，善缘成熟，否去泰来，必然使贫穷困苦的厄运，转化为美好幸福的佳境。

四、心命俱不好，遭殃且贫夭。这类人，过去生中多造恶业，未种善因。今生大多愚痴，不信因果，遭遇不好，环境困厄。但是又不知道反思忏悔，总是愿人穷，恨人富，总想采取损人利己，违法犯罪的活动，来谋取财富，来实现自己的美梦。其结果总是事与愿违，往往遭受横祸，或者终身贫困，或者短命身亡。这种事例随处可见。社会上的犯罪分子中，有部分人因为环境贫困，自己好吃懒做，不安分守法，不勤奋谋生，而是采取偷盗、赌博、抢劫等损害别人身命财产安全、破坏社会治安秩序的手段，妄图改变自己的命运。其结果难逃：“以害人开始，以害己告终”这一因果规律。

究竟应该怎样对待命运问题？目前，社会上一般人都相信命运，有的人时常都在算命、看相、求签、问卜，把自己的前程，未来的命运，都寄托在这上面，却不躬自反，修省心地；有的人到处跑寺庙，挂红放炮，烧香拜佛，祈求佛菩萨保佑自己官升三

级，腰缠百万，却不想一想自己究竟种了什么业因？是否能够获得这种果报？这种人都是舍本逐末，不遵循佛陀的教诲，不修省内心，不从自己心田上去下种、耕耘，却向外驰求，想获得福果，获得好的命运，是绝不可能的。

我们学佛的人，首先必须深信因果，持戒修行，以三皈五戒净化身心，以四摄六度利益众生，最后达到心不随境的地步。如果命运不好，应该反求诸己，忏悔今生或前世的罪愆，虚心改过迁善，决不怨天尤人。这样恶业日消，善缘日增，冥冥中常蒙护持，自能转祸为福，获致吉祥。如果命运美好，应当了知，富贵荣华；如梦幻泡影，转眼成空，不堪留恋。这样泰然处之，不为物累，任运逍遥，安详自适。真要了生死，出轮回，生净土，成佛道，也必须从深信因果、止恶行善做起。这是作为佛弟子对命运问题应持的态度。



# / 本寺活动



## 寺院活动

### 大悲忏法会

5月13日 | 6月12日 | 7月11日 |  
8月9日 (每逢农历廿七日)  
上午10时至11时30分  
地点: 大悲殿

### 佛教礼仪班—中文 (有待确定)

5月9日 (农历三月廿三)  
7月25日 (农历六月十二)  
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)

5月9日 (农历三月廿三)  
7月25日 (农历六月十二)  
下午1时至3时  
地点: 聚缘坊

### 授三皈五戒典礼 (有待确定)

5月10日 (农历三月廿四)  
7月26日 (农历六月十三)  
中午12时至下午2时30分  
地点: 药师殿

### 线上念诵释迦牟尼佛圣号

5月17日至6月14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23日至6月1日  
(农历四月初七至四月十六)  
地点: 大悲殿与光明殿  
费用: 每盏 \$68 挂于大悲殿 (个人/合家)  
每盏 \$368 挂于光明殿 (公司宝号/合家)

### 传灯与许愿仪式

5月23日 (农历四月初七)  
下午6时至晚上10时  
地点: 大悲殿

### 三步一拜

5月30日 下午5时30分至  
5月31日 上午7时  
(农历四月十四至十五)  
地点: 多层停车场 | 一楼  
参加券分发详情(现场领取)  
5月24日 | 上午9时  
地点: 净土堂旁 (长廊尽头)

### 浴佛

5月24日 (农历四月初八)  
上午 6时至下午2时  
地点: 大雄宝殿  
5月30日 (农历四月十四) 下午6时 至  
5月31日 (农历四月十五) 下午5时  
地点: 大悲殿

### 素食慈善义卖会

5月30日 | 下午5时至晚上11时  
5月31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

### 亲子活动区

5月31日 (农历四月十五)  
上午9时至下午4时  
地点: 光明青年中心

### 亲子乐活工作坊

5月31日 (农历四月十五)  
上午10时至下午4时  
地点: 宏船老和尚纪念馆 | 三楼

### 光明青年互动区

5月30日 (农历四月十四)  
下午5时至晚上10时  
5月31日 (农历四月十五)  
上午9时至下午4时  
地点: 光明青年中心

### 卫塞节庆典—礼拜千佛会

5月31日 (农历四月十五)  
上午8时30分至下午4时  
地点: 大悲殿

### 线上念诵修持六字真言

7月14日至8月10日  
(农历六月初一至六月廿八)  
诚心念诵 “唵嘛呢叭咪吽”

### 观世音菩萨成道日法会

8月1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 (有待确定)

8月8日 (农历六月廿六)  
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13日至21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13日至9月10日  
(农历七月初一至廿九)  
诚心念诵 “南无地藏王菩萨”

### 寺院生活体验 (3至14天)

请浏览 [kmspks.org](http://kmspks.org) 查看活动内容。

### 短期静修 (1个月至1年)

请浏览 [kmspks.org](http://kmspks.org) 查看活动内容。



## 禅学入门

### 舒心·正念·静坐班 (有待确定)

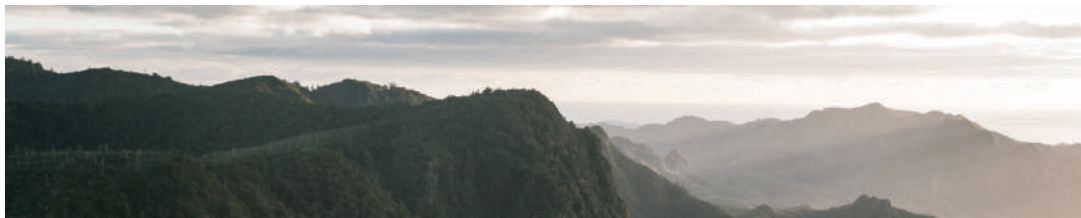
下午2时至3时30分  
晚上7时45分至9时15分  
地点: 般若禅堂

### 正念禅修 (有待确定)

地点: 般若禅堂

### 禅修营 (有待确定)

地点: 般若禅堂



### 报名方式

欢迎浏览  
[kmspks.org](http://kmspks.org)  
[kmspks.org/activities/](http://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)



## 佛学课程

### 2026普觉中文佛学班

晚上7时30分至9时  
地点: 宏船老和尚纪念馆 | 一楼课室  
费用: \$120 (每学年)  
请浏览 [kmspks.org/dharma](http://kmspks.org/dharma)  
查看详细课程内容。

#### 第一学年

3月2日至11月2日 (每逢星期一)

#### 第二学年

3月4日至11月4日 (每逢星期三)

#### 第三学年

3月4日至11月4日 (每逢星期三)

### 地藏经一解读与实修

2月28日至10月17日 (每逢星期六)  
下午1时30分至4时  
地点: 宏船老和尚纪念馆 | 一楼课室  
费用: \$130

### 深入忏法好修行系列:《梁皇宝忏》

3月2日至11月2日 (每逢星期一)  
晚上7时30分至9时  
地点: 宏船老和尚纪念馆 | 一楼课室  
费用: \$120

### 佛法系列课程

**单元一《维摩诘经》六堂课**  
4月18日至6月13日 (每逢星期六)

**单元二《大乘起信论》六堂课**  
9月12日至10月17日 (每逢星期六)  
上午9时30分至11时  
地点: 宏船老和尚纪念馆 | 一楼课室  
费用: \$25

### 佛法系列修持课程 (二)

6月6日至8月8日 (每逢星期六)  
上午9时至11时  
地点: 宏船老和尚纪念馆 | 三楼课室  
费用: \$40



## 社区活动

### 社区活动 ▶

#### 捐血活动

5月3日 | 8月2日  
上午9时至下午3时  
地点: 聚缘坊  
联络: 新加坡红十字会 [redcross.sg](http://redcross.sg)  
电话: 6220 0183

#### 正念描绘佛像 (系列一)

5月17日至6月21日 (每逢星期日)  
上午9时至11时  
地点: 万佛宝塔, 四楼课室  
费用: \$30

#### 书法班 (系列二)

6月27日至9月19日 (每逢星期六)  
下午2时30分至4时  
地点: 万佛宝塔, 四楼课室  
费用: \$220

#### 成人书法基础班《楷书》系列二

7月5日至9月13日 (每逢星期日)  
下午12时30分至2时  
7月6日至9月14日 (每逢星期一)  
上午9时至10时30分



## 普觉坊活动

### 普觉坊书法班

4月30日至7月2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

### 线上乐龄基础佛学班

6月18日  
下午2时至3时  
免费, 欢迎随喜乐捐。

### 安宁教育一日线上课: 生命的告别

6月21日  
上午10时至下午5时30分  
费用: \$70

### “活得好, 老得好”

— 营养健康管理 (双语体验课)  
5月17日及24日  
下午2时至6时  
费用: \$190 (2堂课)

### 身心健康体验—半日静修 (双语)

6月14日  
上午10时至下午4时  
费用: \$140

### “食物可成为药物”

— 实体营养课程 (双语)  
8月16日  
下午2时至6时  
费用: \$130



## 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13日、30日、31日 | 6月12日  
7月11日 | 8月9日  
上午9时至中午1时30分  
地点: 宏船老和尚纪念馆 | 二楼

### 修福站 — 环保物品回收

星期一至星期天  
上午8时30分至下午4时30分  
地点: 宏船老和尚纪念馆 | 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](mailto:sed@kmspks.org)  
☎ 6849 5346 | [meditationhall@kmspks.org](mailto:meditationhall@kmspks.org)  
☎ 6849 5345 | [ded@kmspks.org](mailto:ded@kmspks.org)  
☎ 6849 5300 | [gratitude@kmspks.org](mailto:gratitude@kmspks.org)

☎ 6849 5359 / 6849 5317 | [community@kmspks.org](mailto:community@kmspks.org)  
6849 5339 | [joyousheart@kmspks.org](mailto:joyousheart@kmspks.org)  
6849 5351 | [counselling@kmspks.org](mailto:counselling@kmspks.org)  
☎ 6336 5067 | [awarenesshub@kmspks.org](mailto:awarenesshub@kmspks.org)

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



## MONASTERY EVENTS

### Lunar 27th Great Compassion Repentance Puja

13 May | 12 Jun | 11 Jul | 9 Aug  
10am to 11.30am  
Venue: Hall of Great Compassion

### Buddhist Etiquette Class – Mandarin (TBC)

9 May | 25 Jul  
9am to 11am  
Venue: Ju Yuan Fang

### 3 Refuge 5 Precepts Preparatory Class – Mandarin (TBC)

9 May | 25 Jul  
1pm to 3pm  
Venue: Ju Yuan Fang

### 3 Refuge 5 Precepts Ceremony (TBC)

10 May | 26 Jul  
Noon to 2.30pm  
Venue: Hall of Medicine Buddha

### Online Pledge of Namō Shakyamuni Buddha's Name Chant

17 May to 14 Jun  
Recite the sacred chant of "Na Mo Ben Shi Shi Jia Mo Ni Fo"

### Vesak Auspicious Lanterns

23 May to 1 Jun  
Venue: Hall of Great Compassion & Hall of Universal Brightness  
Fee: \$68 at HOGC (Individual / Family)  
\$368 at HOUB (Family / Company)

### Light Transference & Aspiration-Making Ceremony

23 May | 6pm to 10pm  
Venue: Hall of Great Compassion

### Bathing of Prince Siddhartha

24 May | 6am to 2pm  
Venue: Hall of Great Strength  
30 May 6pm to 31 May 5pm  
Venue: Hall of Great Compassion

### Vegetarian Food Fair & Charity Booth

30 May | 5pm to 11pm  
31 May | 9am to 4pm  
Venue: Long Corridor, Hall of Universal Brightness & in front of Hall of Pureland

### Three Steps, One Bow Ceremony

30 May 5.30pm to 31 May 7am  
Venue: Multi-storey Car Park, Level 1  
Ticket Distribution (On-site redemption)  
24 May | 9am  
Venue: Hall of Pureland (Long Corridor)

### Family Experiential Workshop

31 May | 10am to 4pm  
Venue: Hall of No Form  
Ven. Hong Choon Memorial Hall, Level 3

### Family Activities Corner

31 May | 9am to 4pm  
Venue: Bright Youth Centre

### Bright Youth Engagement Station

30 May | 5pm to 10pm  
31 May | 9am to 4pm  
Venue: Bright Youth Centre

### Vesak Day – Thousand Buddhas Repentance Puja

31 May | 8.30am to 4pm  
Venue: Hall of Great Compassion

### Online Pledge of the Six-syllabled Sanskrit Mantra

14 Jul to 10 Aug  
Recite the sacred chant of "Om Mani Padme Hum"

### Enlightenment Day of Avalokiteshvara Bodhisattva – The Great Compassion Puja

1 Aug | 10am to 11am  
Venue: Hall of Great Compassion

### National Day Puja (TBC)

8 Aug | 8am to 11.30am  
Venue: Hall of Great Compassion

### Ksitigarbha Bodhisattva Prayer

13 Aug to 21 Aug  
8pm to 9.30pm  
Venue: Hall of Great Compassion

### Online Pledge of Ksitigarbha Bodhisattva's Name Chant

13 Aug to 10 Sep  
Recite the sacred chant of "Na Mo Di Zang Wang Pu Sa"

### Temple Stay (3 to 14 days)

Please visit [kmspks.org](http://kmspks.org) for more information.

### Short-term Retreat (1 month to a year)

Please visit [kmspks.org](http://kmspks.org) for more information.



## MEDITATION

### Relaxation and Mindfulness Meditation (TBC)

2pm to 3.30pm  
7.45pm to 9.15pm  
Venue: Prajna Meditation Hall

### Mindfulness Meditation Group Practice (TBC)

Venue: Prajna Meditation Hall

### Meditation Retreat (TBC)

Venue: Prajna Meditation Hall



## DHARMA CLASSES

### 2026 English Buddhism Course (Year 2)

3 Mar to 10 Nov (every Tuesday)  
7.30pm to 9pm  
Venue: Ven. Hong Choon Memorial Hall, Level 1 Classroom  
Fee: \$120 (per year course)  
Please visit [kmspks.org/dharma](http://kmspks.org/dharma) for detailed courses information.

### Walking the Path to Liberation – based on the Satipatthana Sutta

5 Mar to 12 Nov (every Thursday)  
7.30pm to 9pm  
Venue: Ven. Hong Choon Memorial Hall, Level 1 Classroom  
Fee: \$120

### Beginning the Buddhist Path

19 May to 7 Jul (every Tuesday)  
7.30pm to 9pm  
Venue: Ven. Hong Choon Memorial Hall, Level 1  
Fee: \$35



## COMMUNITY

### General ▶

#### Blood Donation Drive 2026

3 May | 2 Aug  
9am to 3pm  
Venue: Ju Yuan Fang  
Contact: Singapore Red Cross at 6220 0183 or visit [redcross.sg](http://redcross.sg)



## REGISTRATION

Online  
[kmspks.org](http://kmspks.org)  
[kmspks.org/activities/](http://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)



## AWARENESS HUB

### CHILDREN ▶

#### Mindfulness for Kids – Dot B (Age 11-17)

1, 8, 15, 22 Jun  
1pm to 2.30pm  
Fee: \$125 per pax for 4 sessions

#### Children's Art Class

11 Jul to 12 Sep (every Saturday)  
2pm to 3.30pm  
Fee: \$65 per pax for 10 sessions

### WELLNESS ▶

#### Introduction to Watercolour Painting 3 & 10 May

2.30pm to 4.30pm  
Fee: \$70 per pax for 2 sessions  
Class Material: \$5 (payable to the instructor)

#### Senior Art Sessions

6 May | 3 Jun | 1 Jul | 5 Aug  
1.30pm to 3pm  
Fee: \$10 per pax per session

#### Mindfulness Based Stress Reduction

8, 15, 22, 29 May | 5, 12, 19, 26 Jun  
7pm to 9.30pm  
Retreat: 7 Jun | 9.30am to 4pm  
Fee: \$400 per pax for 8 sessions, includes 1 full-day retreat

#### Live Well, Age Well™ – Nutri-health Management Course (Bilingual physical experiential course)

17 & 24 May  
2pm to 6pm  
Fee: \$190 per pax for 2 sessions  
Mind & Body Wellness Experience Half-Day Retreat (Bilingual)  
14 Jun | 10am to 4pm  
Fee: \$140 per pax

#### Zentangle®

5 & 12 Jul  
10am to Noon  
Fee: \$70 per pax for 2 sessions  
Class Material: \$8 (payable to the instructor)

#### Food can be Medicine

16 Aug | 2pm to 6pm  
Fee: \$130 per pax

#### Seeing Clearly, Living Wisely An Introduction to Insight Meditation (Vipassanā)

23, 30 Aug | 6, 20, 27 Sep  
2pm to 4.30pm  
Fee: \$100 per pax for 5 sessions

#### Pastel Nagomi Art

23 & 30 Aug  
10am to Noon  
Fee: \$70 per pax for 2 sessions  
Class Material: \$8 (payable to the instructor)

### YOGA ▶

#### Hatha Yoga

**Monday Class:**  
11 May to 20 Jul  
27 Jul to 5 Oct  
6.45pm to 8.15pm  
Fee: \$184 per pax for 10 sessions  
Walk in: \$27 per session

#### Wednesday Class:

22 Apr to 1 Jul  
8 Jul to 9 Sep  
6.30pm to 7.45pm  
15 Apr to 8 Jul  
15 Jul to 16 Sep  
7.45pm to 9pm  
Fee: \$174 per pax for 10 sessions  
Walk in: \$25 per session

#### Friday Class:

24 Apr to 3 Jul  
10 Jul to 11 Sep  
11am to 12.15pm  
Fee: \$174 per pax for 10 sessions  
Walk in: \$25 per session

#### Saturday Class:

6 Jun to 8 Aug  
15 Aug to 17 Oct  
9.30am to 11am  
Fee: \$184 per pax for 10 sessions  
Walk in: \$27 per session

#### Gentle Hatha Yoga

**Tuesday Class:**  
30 Jun to 1 Sep  
2.30pm to 4pm  
Fee: \$164 per pax for 10 sessions  
Walk in: \$24 per session

#### Friday Class (Elderly):

3 Jul to 4 Sep  
2.30pm to 4pm  
Fee: \$164 per pax for 10 sessions  
Walk in: \$24 per session

#### Beginners' Hatha Yoga

**Saturday Class:**  
13 Jun to 15 Aug  
22 Aug to 24 Oct  
6.30pm to 8pm  
Fee: \$184 per pax for 10 sessions  
Walk in: \$27 per session

#### Yin Yoga

**Tuesday Class:**  
12 May to 21 Jul  
28 Jul to 29 Sep  
6.30pm to 7.45pm  
Fee: \$174 per pax for 10 sessions  
Walk in: \$25 per session

#### Yoga for Seniors

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

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**Tuesday Class:**  
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9am to 1.30pm  
Venue: Ven. Hong Choon Memorial Hall, Level 2

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您的微笑，您的宽厚  
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Truly appreciate your smile, your generosity,  
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# 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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Lead a righteous life;  
lead not a base life.  
The righteous live happily both in  
this world and the next.

————— Buddha —————

行正法善行，勿行于恶行；  
依正法行者，此世他世乐。

————— 佛陀 —————

# 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.

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

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韓春蓮

迴向十方法界  
無祀男女孤魂等众

迴向  
Lee Chee Wei &  
Chen Hualai &  
Family



# Patience



**Restlessness is a common problem because the sensory realm is a restless realm.**

**P**acefulness and tranquillity can be incredibly boring, and a lot of restlessness and doubt can come up as a result. Restlessness is a common problem because the sensory realm is a restless realm; bodies are restless, minds are restless. Conditions are changing all the time, so if you are caught up in reacting to change, you are restless.

Restlessness needs to be thoroughly understood for what it is; the practice is not one of just using the will to bind yourself to the meditation mat. It is not a test of your becoming a strong person who has to conquer restlessness — that attitude just reinforces another egotistical view. It is a matter of really investigating restlessness, noticing it and knowing it for what it is. For this we have to learn and work with patience.

**Patience is a very firm foundation for my insight and understanding of the Dharma.**

When I first went to Wat Pah Pong I could not understand Lao. In those days, Ajahn Chah was at his peak and giving three-hour *desanās* every evening. He could go on and on and on, and everybody loved him, he was a very good speaker, very humorous and everybody enjoyed his talks, but if you could not understand Lao, it was another matter. You would be sitting there thinking. “When is he going to stop, I’m wasting my time.” I would be really angry, thinking, “I’ve had enough, I’m leaving.”

But I could not gather enough nerve to leave, so I would just sit there thinking, “I’ll go to another monastery. I’ve had enough



of this, I'm not going to put up with this." Then, he would look at me — he had the most radiant smile — and he would say: "Are you all right?" Suddenly, all the anger that had been accumulating for those three hours would completely drop away. That is interesting, is it not? After sitting there fuming for three hours, it would just go.

So, I vowed that my practice during this time would be to

develop patience. I would come to all the talks and sit through all of them as long as I could physically stand it. I was determined not to miss them or try to get out of them, and just practise patience. By doing that, I began to find that the opportunity to be patient was something that helped me very much. Patience is a very firm foundation for my insight and understanding of the Dharma; without it I would just have wandered

about, drifting as you see so many people doing.

Many Westerners came to Wat Pah Pong and drifted away from it because they were not patient. They did not want to sit through three-hour *desanās* and be patient. They wanted to go to the places where they could get enlightenment quickly and easily.

Because we can be driven by selfish desires and



ambitions even on the spiritual path, we cannot always really appreciate the way things are. When I actually contemplated and reflected on my life at Wat Pah Pong, I realised that it was a very good situation: there was a good teacher, there was enough to eat, the monks were good monks, the laypeople were very generous and kind, and there was encouragement towards practising the

Dharma. This is as good as you can get; it was a wonderful opportunity, and yet so many Westerners could not see that because they tended to think, “I don’t like this, I don’t want that”, “It should be otherwise” and “What I think and what I feel, I don’t want to be bothered with this and that.”

**What is really bad is what I am making out of it, what is really miserable is my mind.**

I remember going up to Tam Saeng Phet Monastery, which was a very quiet secluded place in those years, and I lived in a cave. A villager built me a platform, because in the depths of this cave was a big python. One evening I was sitting on this platform by candlelight; it was really eerie, and the light cast shadows on all the rocks. It was weird. I was sitting there, and I started to get really frightened, and then suddenly I was startled. I looked up and there was a huge owl right above, looking at me. It looked immense — I did not know if it was really that big, but it looked enormous in the candlelight, and it was looking straight

at me. I thought, “Well, what is there to be really frightened of here?” and I tried to imagine skeletons and ghosts, or Mother Kali with fangs and blood dripping out of her mouth, or enormous monsters with green skin; and I began to laugh because it became so amusing. I realised I was not really frightened at all.

In those days I was just a very junior monk, and one night Ajahn Chah took us to a village fête. I think Satimanto Bhikkhu was also there at the time. We were all very serious practitioners and we did not want any kind of frivolity or foolishness — so of course, going to a village fête was the last thing we wanted to do, because in these villages they love loudspeakers. But Ajahn Chah took Satimanto and me to this fête, and we had to sit up all night with the raucous sounds of the loudspeakers blaring and monks giving talks all night long. I kept thinking,

“Oh, I want to get back to my cave — green-skinned monsters and ghosts are much better than this.” I noticed that Satimanto, who was incredibly serious, was looking really angry and critical, and very unhappy. We just sat there looking miserable. I thought: “Why does Ajahn Chah bring us to these things?” Then I began to see for myself. I remember sitting there thinking, “Here I am getting all upset over this. Is it that bad? What’s really bad is what I’m making out of it, what’s really miserable is my mind. Loudspeakers and noise, and distraction and sleepiness, one can put up with them, but it’s that awful thing in my mind that hates them, resents them and wants to leave — that’s the real misery!”

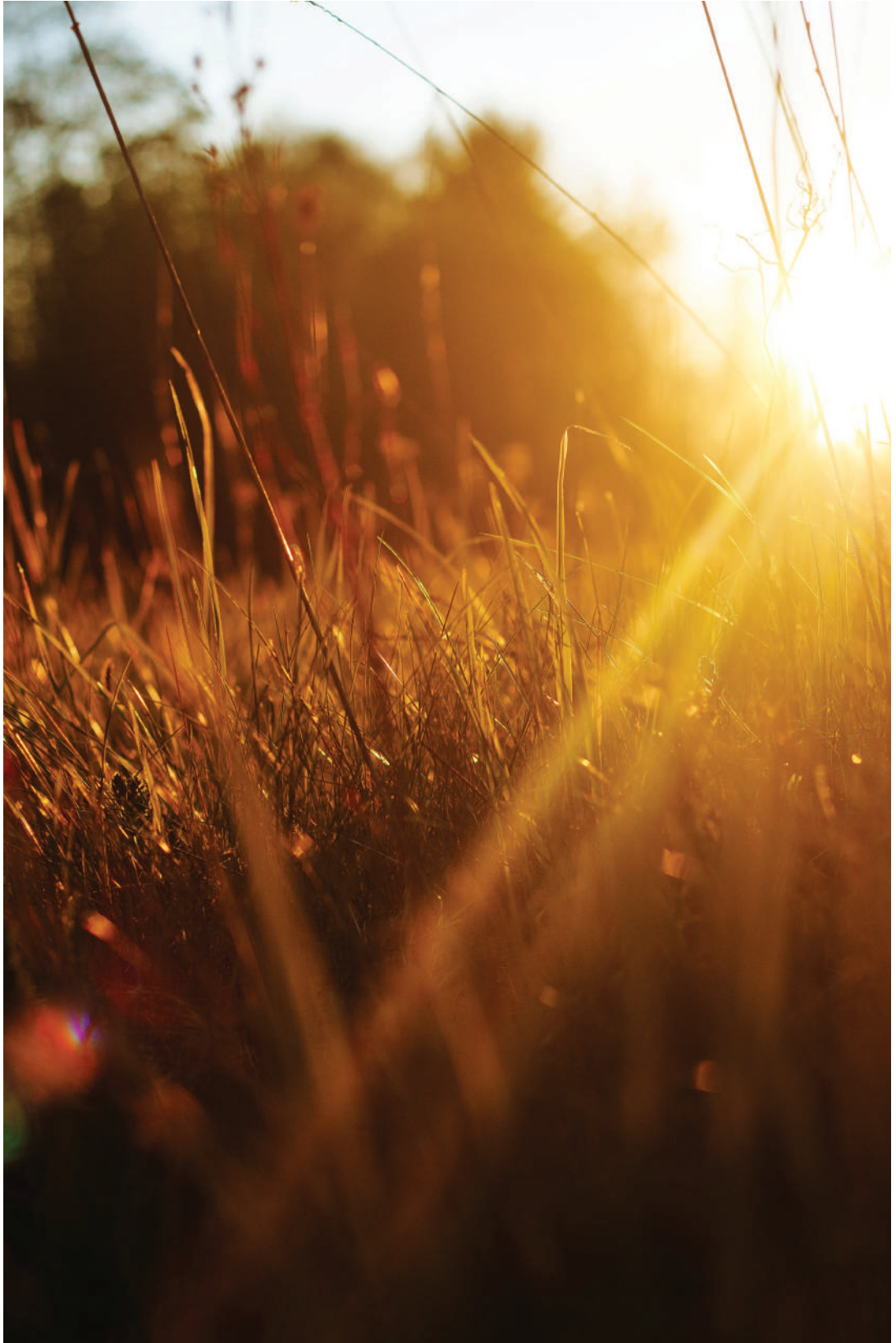
That evening I could see what misery I could create in my mind over things that one can bear. I remember that as a very clear insight of what I thought

was miserable, and what really is miserable. At first, I was blaming the people, the loudspeakers, the disruption, the noise and the discomfort — I thought that was the problem. Then I realised that it was not, it was my mind that was miserable.

If we reflect on and contemplate the Dharma, we learn from the very situations which we like the least — if we have the will to do so.

 **Ajahn Sumedho**

*Excerpt from: “Ajahn Sumedho Anthology Volume 3 — Direct Realization”, pp. 65-68.*





# Making the Dharma Our Own

In Buddhism, we gain a type of experientially acquired knowledge that grows in our hearts through what we call “practice”. We use the word “practice” in Buddhism much more than we use the word “belief”. We do not say to each other: “How’s your belief going?” Instead, we ask, “How’s your practice going?” It is a different way of learning.

**Just because we have read or memorised the instructions, it does not mean we are going to be successful.**

Some of our Sri Lankan friends studied Buddhism as a subject in high school. Here in the West, you might decide to take a course in Comparative Religion to learn about it. When you learn about Buddhism’s history and its various beliefs through formal study, you end up with an academic knowledge of Buddhism. You might even get an A+ on the final exam; but then when you arrive home, you get into a furious argument with your brother. Although you have what is called an “explicit knowledge” of Buddhism

that is easily shared with others, it has not helped to liberate you, has it?

Intellectual learning gives us intellectual knowledge. Having an intellectual knowledge of Buddhism is akin to memorising instructions on how to cook rice. Just because we have read or memorised the instructions, it does not mean we are going to be successful at cooking rice. To put it simply, we will not really know how to cook rice until we have done it ourselves. To be successful at it, we need to put into practice the knowledge we have gained.

**Make an effort to bring your energies, personal narratives and habits in line with the Buddha’s teachings.**

This second, more experiential way of learning is called “implicit learning”, which gives us “implicit knowledge.” Implicit knowledge is not the kind of superficial information that we can jot down on an examination paper as a result of having memorised it. It is much

deeper and harder to put into words than that. Implicit knowledge is something we learn for ourselves through practice, through trial and error. Implicit learning involves a particular type of process for acquiring knowledge. For example, we might read a set of instructions and then decide to apply them. So, we proceed to try to follow the instructions in real life but then discover that things are not working out well. Consequently, we go back and reread the instructions to figure out what we may have done wrong. Eventually, there is that “Aha!” moment when we are able to carry out the instructions successfully. But to reach that point, we have to keep putting the instructions into practice until we get things right.

**As your practice deepens, the implicit knowledge you attain into the nature of what-is becomes even more profound.**

#### **Right Understanding**

We develop insight into the Dharma, the truth of the ways things are, through the implicit knowledge we acquire from practice. To live our lives in accordance with the Dharma, we have to understand certain ideas, just as we have to understand the cooking instructions on the packet

of rice before attempting to make the rice. The ideas that we first need to grasp include that of impermanence, causality, the cause of suffering, and so on. We achieve this preliminary understanding by taking up the Buddha’s teachings and asking, “What do they really mean?” We have to ponder them and work through them. When we use the intellect in this way to study the Buddha’s teachings, we begin to establish what we call “Right Understanding” (sammā-diṭṭhi), which is the first part of the Noble Eightfold Path. Right Understanding is the deep grasp of the Dharma that we acquire from reflecting on the teachings of the Buddha and then applying them to our own lives.

So, gaining an intellectual comprehension of the Buddha’s teachings from studying or reading books about Buddhism is the beginning of the process of developing right understanding. Then you can begin to make an effort to bring your energies, personal narratives and habits in line with the Buddha’s teachings. It is important to bear in mind that the intellectual knowledge we have acquired about Buddhism is not meant to be left as just a set of interesting ideas. What would be the benefit of that? Therefore, we try to apply our understanding of the teachings to our lives. As we do this more



and more, different types of insights into the truth of the way things are start to arise within ourselves. They represent the kind of implicit knowledge we have been talking about. For instance, the First Noble Truth asks us to understand suffering not just intellectually, but as a concrete, lived experience. Thus, we are being asked to patiently observe the various forms of discontentment that arise in our mind until we have gained an intuitive understanding of the nature of our inner stress and conflict.

As your practice deepens, the implicit knowledge you attain into the nature of what-is becomes even more profound. Even if you cannot articulate this knowledge, you certainly have it. You have it because you have done the work of observing your inner world, which has enabled you to glean insights into the workings of your mind. After all the trial and error, you may have had some success, which gives you confidence. You think, “I know this way of inner reflection works.” Then if someone says to you, “That’s a load of rubbish,” you think, “That’s OK because I know

this works.” That is because you have seen the results for yourself. You have had some deep insights into the causes of human suffering and how you can begin to let go of them.



**Ajahn Viradhammo** is the Abbot of Tisarana Buddhist Monastery, Ontario.

Excerpt from  
“The Contemplative’s Craft”,  
pp. 19-21.

## / DID YOU KNOW

Do you know that a statue of Master Xuanzang, has recently been instated at Kong Meng San Phor Kark See Monastery (KMSPKS)?

When people hear the name Xuanzang, they often think immediately of his long journey to India to obtain Buddhist scriptures.

While this journey is remarkable, the presence of his statue at KMSPKS invites us to notice something quieter and perhaps more meaningful than the story we already know.

Master Xuanzang did not set out in search of adventure or recognition. His journey arose from a deep concern that the teachings of the Buddha be understood correctly.

At a time when many scriptures were incomplete or inconsistently translated, he felt a responsibility to seek the original sources, to study them carefully, and to bring them back with clarity and integrity. What he returned with was not only a collection of

texts, but a spirit of careful learning and deep respect for the Dharma.

This aspect of his life is easy to overlook. Much of his life was devoted to careful study, comparison and translation, carried out patiently over many years. His work reminds us that learning the Dharma is not about speed or quantity, but about sincerity and steady cultivation. Even today, when information is readily available, genuine understanding still requires time, effort and attentiveness.

The stillness of the statue offers a gentle contrast to Master Xuanzang's life of travel and study. Standing beneath the Bodhi tree, it reminds us that the path of practice, after much effort and seeking, often settles into calm and reflection.

Master Xuanzang was also a bridge between cultures. Through his translations, the Dharma was able to take root in new lands and languages. His work shows that transmission is not simply about preserving

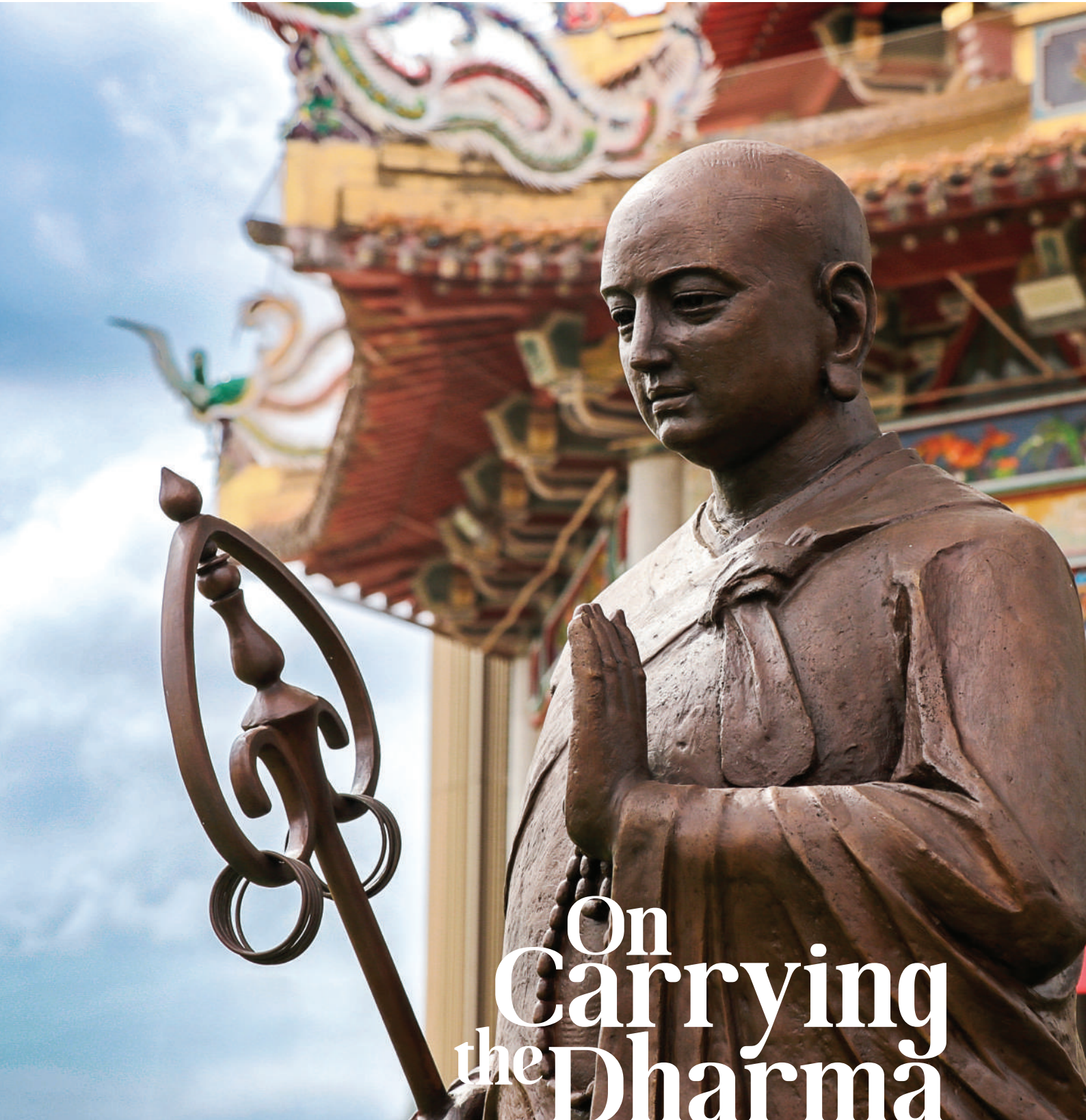
texts, but about making the teachings accessible while remaining faithful to their essence. In a community as diverse as ours, this legacy continues to resonate.

Located within KMSPKS, the statue quietly echoes the monastery's role as a place of learning, practice and transmission. It reminds us that the Dharma continues not only through great journeys, but through collective care and everyday effort. Each generation carries the teachings in its own way, through study, service and daily conduct.

In its quiet presence, we may find ourselves reflecting on a simple question. What are we carrying in our own practice, and how do we carry it each day?



Christina B.



# On Carrying the Dharma

# 負笈求法



**你**是否留意到，最近在光明山普觉禅寺的菩提树下，多了一尊玄奘大师的圣像？

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当年，玄奘大师并非为了挑战或名望而出发。他的步履，源于一种深刻的忧虑——他担心佛陀的教法在流传中被错读。在那个经文残缺、译笔芜杂的年代，他

深感肩头负有一种重要的责任：去寻回源头的清流，去严谨地研读，并将那份纯粹与完整的佛法带回国土。他最终带回的，不只是厚重的经卷，更是一种求索的至诚，以及对佛法的敬畏。

比起那场举世瞩目的西行，大师一生最动人的底色，其实深埋于那些隐于静默、不为人知的时光——在译台前伏案长达数载，于孤独中字斟句酌、耐心考证的每一个朝暮。这段岁月无声地启迪着后学：修学佛法，从来不是一场关乎速度与数量的竞逐，而是至诚与持之以恒的耕耘。即便在信息唾手可得



# 向心而行

的当下，真正的悟境，依然需要交付时间去沉淀，用心力去守护，以专注去淬炼。

圣像的静谧，与大师生平的奔波求索形成了温柔的对比。伫立在菩提树下，它仿佛在告诉我们：修行在历经万水千山的寻觅之后，终会沉淀为一份内在的安稳。

玄奘大师亦是文化的桥梁。通过他的译笔，法音得以跨越疆界，在新的土地与语言中生根。他的行持向我们证明：传承，不只是刻板地保存文字，而是在忠于本真的同时，让智慧变得可

亲、可学。在光明山普觉禅寺这样一个多元的大家庭里，这份跨越时代的历史，至今仍在共鸣。

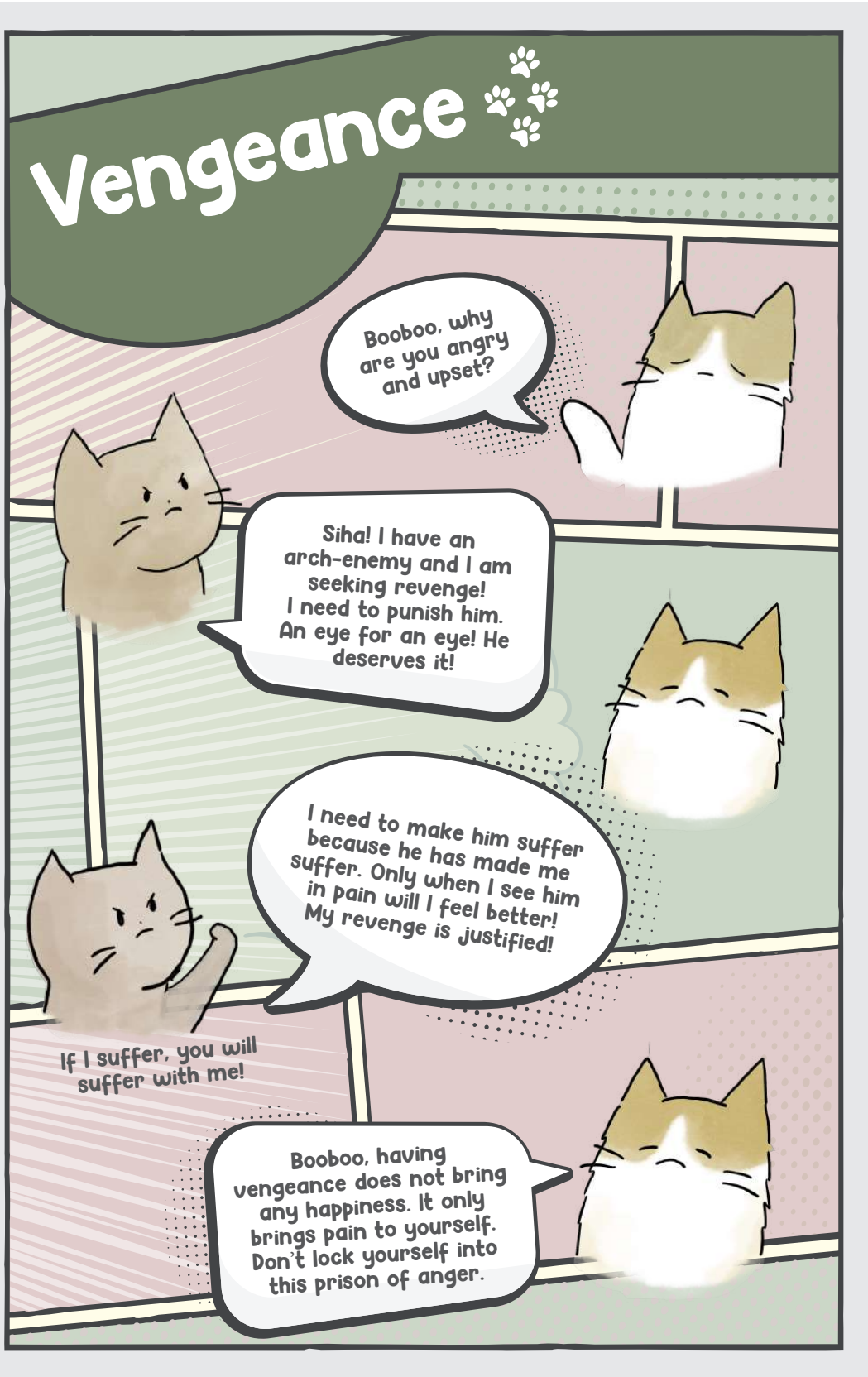
这尊圣像在寺院里，无声地呼应着光明山普觉禅寺作为学习、修持与传承之地的初心。它提醒着我们：佛法的延续，不仅依靠伟大的远征，更依靠我们每一个人日常的努力。每一代人都在用自己的方式——无论是在书本中的研习、在道场里的服务，还是在日常的一言一行之中，默默地续写着这份智慧。

在那份静默的陪伴前，我们或许可以试着问问自己：在这场名


为修行的远行里，我们的肩头正荷担着什么？而我们，又是如何通过每一天的点滴，去延续这份智慧呢？

面对这份静穆的守候，或许我们可以试着叩问内心：在这场名为修行的远行里，我们承载着怎样的愿心？而我们，又是如何在每一个平凡的朝暮间，去延续那抹跨越千年的智慧之光？







Time and again, we bring suffering upon one another.  
In this endless cycle, who can truly claim to be righteous?



You attacked first!  
I will make you pay for it!  
I have the right to get  
angry! My actions are  
justified!




No! You! Because you  
did that first!  
I will make you and  
your family pay for it!  
I have the right to get  
angry! My actions are  
justified too!



Most people have narrow, short-term  
views, and are easily manipulated by anger.  
Only compassion and wisdom bring  
peaceful closure to conflicts. We build our  
society with love, not with vengeance.

With compassion and  
wisdom, we try our  
best to understand  
others. Everyone faces  
their own karmic  
consequences.

Hatred never ceases through hatred. Only through  
love alone can it cease. This is an eternal law.



When we live a  
virtuous life, our  
future will always  
be bright.




Illustration & Text : @siha\_the\_wise / sihaandfriends.com



Illustration: Robert Yeo | Translator: Oh Puay Fong

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



# The Worn Robe

**T**here was once an elderly monk who wore the same robe for many years. Whenever it tore, he did not sigh or complain. He simply took a needle and thread, and mended it by the lamplight. Over time, the robe became a patchwork of colours, each sewn with patient hands.

One day, a young novice asked, “Master, why not replace your robe with a new one? This one looks so old, tattered and torn.”

The old monk smiled. “It is old, yes. But this robe has journeyed with me through

many seasons. Each stitch reminds me that nothing truly ends when it’s cared for with mindfulness. What is frayed can be mended. What is worn can still serve. That is how we learn to care for the fragile parts of our own heart.”

The novice was silent for a long while. As he watched the old monk fold his robe neatly, he felt a quiet understanding arising within him. He saw that true beauty lies not in perfection, but in patience. It does not live in what is new, but in what has been tended with mindfulness, care and love.

**Reflection:**  
In the mending of what is worn, we learn that healing is not about hiding our scars but honouring the journey that shaped them.

 **Christina B.**  
Retold.



# WildChickens

**W**e all know what wild chickens are like. There is no animal in the world more wary of human beings than they are. When I first came to this forest, I learnt many lessons from the wild chickens by observing them.

At first, only one would come past me while I was doing walking meditation. When it came close, I did not look in its direction. Whatever it did, I did not look at it. I made no movement that might startle it. After some time, I tried stopping and standing still and looking at it. As soon as my eyes met it, it ran right off. When I stopped looking, it returned to scratching in the dirt, searching for food as before. But each time I looked at it, it would run away immediately.

After a while, it probably began to notice how quiet I was and gradually let down its guard. But as soon as I tossed some rice in its direction, it ran right off again. I did not mind. I simply kept tossing rice for it. After some time it would return, but it did not dare eat the rice. It did not know what it was. It might have thought I was planning to kill it and curry it. But whether it ate or not did not bother me.

Eventually, it began scratching around in the dirt right there. It probably started to sense what the rice was. The next day, it came back to the same spot and ate the rice. When the rice was gone, I tossed out more. It ran off once again. But as I continued doing this again and again, it reached the point where it would only walk a short distance away, then return to eat the rice. That was when it understood.

At first, the chicken saw the rice as an enemy because it was unfamiliar with it. It did not see it clearly, and so it kept running away. As it became more accustomed, it returned to look more closely at what the rice actually was. Then it knew, "This is rice. This is not an enemy. It is not dangerous." From that time on, the wild chickens would come to eat rice in this way.

From the wild chickens, I learnt an important lesson. We are just like them. Sights, sounds, smells, tastes, tactile sensations, and ideas are all means giving us knowledge of the Dharma. They offer teachings to anyone who practises. If we see them clearly, in accordance with the truth,

we will understand them as they are. But if we do not see them clearly, they will always seem like enemies, and we will keep running away from them again and again.



**Venerable Ajahn Chah** is a revered meditation master and one of the most influential teachers of the Thai Forest Tradition. Renowned for his profound wisdom and simple, direct style of teaching, he played a key role in bringing Theravada Buddhism to the West. His legacy lives on through his disciples, monasteries and timeless Dharma teachings.



Excerpt from "In Simple Terms: 108 Dhamma Similes".  
(Translated from Thai by Thanissaro Bhikkhu). Scan the QR Code to learn more.

## / SOMETHING TO PONDER

*In this personal reflection, Venerable Shan De describes a moment of quiet contemplation in the Hall of Great Strength at Kong Meng San Phor Kark See Monastery, where mindfulness of memory, sound and breath give rise to gratitude and insight into interdependence.*

As I sit on the east side of the Hall of Great Strength looking, my mind returns to the past few years. This hall is where we used to practise daily chanting, both in the morning and in the afternoon. At times, we also shared Dharma talks with Vietnamese Buddhists. As these beautiful memories arise, I become aware of a deep sense of gratitude.

From this hall and the other halls surrounding it, I can feel the energy of compassion and loving-kindness naturally blending with the environment. In this scene, I see the Abbot, the teachers, the monastics, and everyone else. In that moment, I experience the characteristic of interdependent origination — all in one, one in all — the true nature of all phenomena.

With awareness present, I mindfully observe everything that is happening. Through hearing, I notice the sound of water and the sound of the nearby construction. These sounds do not disturb me; they arise as they truly are, and I observe them just as they are. The sounds rise and fall, come and go, arise and cease. I then realise that disturbance does not come from the sounds themselves, but from the mind — from a disturbed mind.

As I continue to observe nature with my eyes, everything feels settled and peaceful. I take a deep breath and sense how the trees and the natural environment give me oxygen, supporting my life. They are my breath, they are my life. In this awareness, I do not perceive a “self” or an “ego” — all is interdependent, all is empty.



**Venerable Shan De** is a student at the Buddhist College of Singapore.



# Breathing Gratitude

in the Hall of Great Strength



## / SOMETHING TO PONDER

Vesak reminds us of the birth, enlightenment and Parinibbāna of the Gautama Buddha. His life reflects the deep integration of compassion and wisdom. They were never separate. They matured together.

In practice, compassion often feels straightforward. We try to be patient. We try to be understanding. We try not to cause harm. Yet over time, many of us discover that compassion alone can feel incomplete. When it is not guided by discernment, it may become hesitant, or it may avoid what is uncomfortable.

I have come to see that harmony is not the same as silence. Silence can sometimes preserve peace. But it can also conceal uncertainty or unspoken strain. Real harmony feels different. It allows space for sincerity. It makes room for respectful truth.

The Buddha's teaching on right speech asks more of us than gentleness alone. Speech should be truthful, timely and beneficial. This requires us to examine our own intentions carefully. Are we speaking from care? Are we remaining silent from wisdom, or from fear?

Compassion with discernment is steady. It does not rush to smooth over difficulty, nor does it rush to criticize. It listens deeply. It reflects. When it speaks, it does so with goodwill and clarity.

Like two wings of a bird, compassion and wisdom must rise together.

Vesak gently reminds us to cultivate not only warm hearts, but clear minds, trusting that when compassion and wisdom support one another, harmony becomes deeper than agreement. It becomes trust.

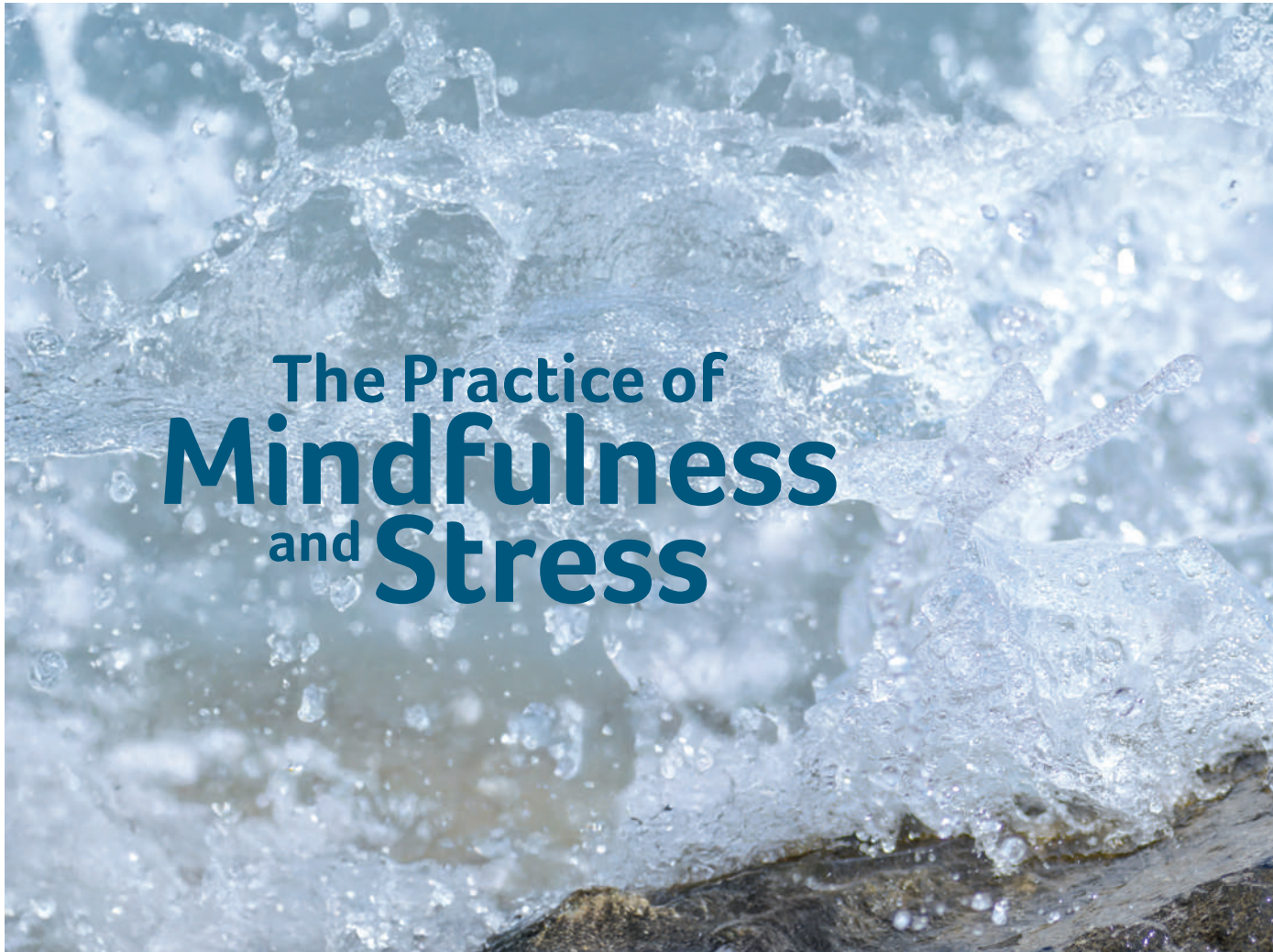


Christina B.



# Compassion with Discernment





# The Practice of Mindfulness and Stress

There is a TED Talk by Dr. Kelly McGonigal, a psychologist and author from the United States, who offers practical insights for daily life. Most of us tend to view stress as something negative or harmful. Interestingly, Dr. McGonigal used to think the same way. But over time, and supported by research, she began to change her view.

She discovered that the way we perceive stress plays a vital role in how it affects

us. If we treat stress as something to fear or avoid, it can indeed be damaging to our health. However, if we see stress as a challenge or an opportunity to grow, it can be beneficial. People who adopt a more positive attitude towards stress tend to live longer. This highlights the power of our mindset and how it shapes our mental and emotional well-being.

Something interesting I often notice when watching interviews on

local broadcast channels, is the difference in phrasing between Chinese and English programmes. On Chinese channels, the common question asked is “您面对什么困难” (which translates to “What difficulties do you face?”). However, on English channels, the question is usually phrased as “What challenges do you face?” rather than using words like “difficulties” or “troubles”. The word “difficulty” tends to carry a heavier, more discouraging



tone. It suggests struggle and hardship. In contrast, “challenge” conveys a sense of resilience and determination. This subtle difference in language reflects a shift in mindset — from helplessness to empowerment.

Many people believe that meditation helps with stress, and it certainly does. But it is not just about calming the mind, your attitude is equally important. The practice of mindfulness helps build

the inner strength needed to face stress. If you see meditation merely as an escape from stress, then the approach is misguided. The point is not to avoid, resist or react to stress, but to face it mindfully. Through meditation, we learn to observe stress directly before responding to it. This act of calmly facing challenges is what develops inner resilience.

The mind is incredibly powerful. I recall a story shared in a psychological context: A wealthy woman lost her husband and had to raise and educate her children on her own. Despite her poor health, she took it upon herself to see her children through their education. When her youngest child finally graduated from university, she quietly told herself, “I’ve fulfilled my mission; now it’s time to go.” The very next day, she passed away. This story illustrates how the mind can give us strength during difficult times and also how it can let go when the time is right.

This is where meditation becomes relevant. One of its key aspects is learning to relax. Not just in the casual sense of listening to music or taking a nap, but in a conscious, deliberate way. True relaxation in meditation means softening the body while keeping the mind awake and clear. This is very different from simply dozing off.

When we meditate, we become more aware. Our worries and problems will not disappear, but internally we will know how to respond with greater clarity and calm. The mental fog lifts, and we no longer feel as overwhelmed or vexed.

Meditation is not about eliminating thoughts. It is about watching them without being carried away. Do not be discouraged if you do not feel peaceful straight away. Like any practice, it takes time. Be consistent. Even ten minutes a day can make a difference.

Start by learning to relax from the top of your head down to your toes. With practice, this process becomes almost immediate. Just as we train our muscles, we must also train ourselves to release tension. There have been times when I thought I was resting, only to realise my muscles were still tense. But once I told myself to relax, I could feel my whole body begin to soften. Try this, just ten minutes a day, you may find it makes a remarkable difference in how you feel and how you face life.

 **Venerable Kwang Sheng**

*Abbot, Kong Meng San  
Phor Kark See Monastery.*

Not Yet  
Enlightened,  
Not Yet  
Apart





**Q** I have been a practising Buddhist since childhood, and my beliefs have been a grounding force in my life. However, my wife recently embraced a new religion, and she is eager for our kids and I to follow her on this new path. I have tried to keep an open mind, attending a few services and listening to her with patience. But the truth is, I do not feel comfortable adopting her beliefs as my own. This difference in faith has started to cause tensions in our home, and the once-stable foundation of our marriage feels shaky. I wonder if I am being unfair by holding my ground, or if it is reasonable to ask her to make sacrifices for the sake of my spiritual journey, too. Is there a way to find harmony without either of us feeling pressured to give up our beliefs? Or am I asking too much?

**A** Spiritual harmony do not always mean sharing the same path but walking together with respect. You have shown openness by exploring her faith; now invite her to understand yours. Buddhism teaches non-attachment, that includes honouring our own path without force. Share how your beliefs guide your values and parenting. Instead of debating, listen deeply. Encourage shared values over shared labels. If both of you act with love and understanding, your home can hold space for difference without conflict. Harmony is not sameness, it is mutual care. Let faith deepen your connection, not divide it.



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



# Family Holidays

**Y**ou may have developed a pattern over the course of your life of looking forward to your hard-earned holiday getaway as a time for self-indulgence, for pleasing yourself and creating the very best of memories. The average family holiday is a somewhat different deal. In the earliest years of parenting, “family holiday” is the cruellest of oxymorons — although they do vastly improve as the children grow older. It is just that everyone has a different vision of how the holiday should unfold. Cling too tightly to that vision and you destroy any possibility of enjoying your holiday.

The Buddha’s Second Noble Truth is that desire, or craving, is the cause of suffering. When we insist the holiday take a specific shape, we become tense and more likely to engage in conflict in order to defend our mental image of the perfect holiday.

The family holiday is about unpredictability, negotiation and frequent squabbles. The successful family holiday is about compromise, flexibility and letting go. Control freaks need not apply.

 Sarah Napthali

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

In Singapore's vibrant vegetarian café landscape, Mod Café stands out not just for its food, but for its personality. Rarely do you find a café housed in a standalone building shared with a hair salon — quirky and memorable.

The dishes that stand out are:

**Double Fillet-no-fish**

(\$17.90): A vegetarian take on a nostalgic classic that absolutely delivers. The double fillet stack gives it that hearty, indulgent bite, while the creamy, tangy sauce ties everything together beautifully. It is comforting, familiar, and surprisingly convincing.

**So-baaa So-good** (\$12.90):

A refreshing, nourishing bowl that is as colourful as it is satisfying. This dish features Japanese buckwheat soba tossed with edamame, shredded carrot, sweet peas, sautéed mushrooms, sesame seeds, and seaweed. You can choose sesame sauce for a richer, nutty flavour or soy vinaigrette for something lighter and more zesty.

**Egg-drop Sandwich** (\$7):

Soft, fluffy and wonderfully comforting. The eggs are creamy and perfectly cooked, paired with toasted bread that is golden with slightly crisp edges. This simple yet carefully crafted sandwich is ideal for a satisfying brunch.



# MOD CAFÉ

## BIG HEART, WITH BIG FLAVOURS

*Text and Photos by Joslovesfood*

**Carrot Cake** (\$8.50): This western style baked carrot cake — not chai tow kway — is a real treat: moist, fragrant and generously filled with shredded carrots, topped with a smooth, lightly tangy cream cheese frosting. It is comforting, well balanced and the kind of dessert that quietly wins you over.

With only 14 seats and typically just one crew member running the entire café, dining here is an intimate experience in the best way. It feels personal, almost like being welcomed into someone's cosy home café.

Reservations are highly recommended if you want to secure a spot.



**Overall Rating:**  
Food: **9/10** | Service: **8/10**  
**Address:**  
1A Kuo Chuan Avenue,  
Singapore 426888  
**Operating Hours:**  
Monday, Wednesday, Thursday,  
Saturday, 11.30am to 9pm  
Sunday, 12pm to 9pm



# WHERE KAYA TOAST GOES GREEN

In SingPost Centre, if one follows the familiar smoky aroma of kopi, they will find Pang Pang. Amid the comforting steam from the boiler, traditional Hainanese breakfasts are served with a vegetarian twist.

The menu is fuss-free, with the essentials done right. The **Traditional Toast Set** (\$4.80) is affordable and offers crisp, thin toast slathered in a caramelly Nyonya kaya, with a thick slab of butter inside.

For something with extra flair, the **Pang Pang Kopi Bun Set** (\$5.20) transforms

toast into a fragrant, coffee-flavoured bun. Pillowy yet toasty round the edges, the kaya and butter inside melt together into a rich custard-like consistency, offering a touch of indulgence.

For mains, the Hainanese **Curry Cutlet Rice** (\$8.80) is

the crowd favourite. Fluffy rice, stir-fried cabbage, deep-fried cutlet, creamy curry, and sunny-side-up egg blend into a rich, hearty mix of textures and flavours with every mouthful.

If the curry rice brought wholesome richness, the **Original Gyoza La Mian Soup** (\$8.80) leaned into soothing comfort, with springy noodles, jammy egg and crunchy vegetables in a rich, umami “tonkotsu” stock. Its variation, the **Truffle Gyoza La Mian Soup** (\$10.80) adds depth with its earthy aroma. The dumplings in this bowl were a standout – the generous vegetarian meat filling, studded with black fungus for extra chew, echoed the broth’s rich flavours.

For dessert, the **Teh with Kopi Jelly** (\$3.80) was a refreshing treat. The smooth, springy jelly added a roasty edge to the sweet milk tea, rounding off the meal with balance.



#### Overall Rating:

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

#### Address:

10 Eunos Road 8, #01-151 SingPost Centre, Singapore 408600

#### Operating Hours:

Daily: 8am to 8.30pm



## A TOUCH OF FRESHNESS

**A**midst platters of heavier dishes, a cold plate of vegetable salad brings balance at the table. Simple yet essential, it cuts through the richness with a touch of freshness.

Fragrant, crunchy and lightly sweet, these sesame-pickled carrots offer contrast that brightens the flavours of the meal. In their simplicity, they show how a small, humble dish can quietly hold everything together.

### Sesame-pickled Carrots

#### Ingredients:

- 200g carrots, shredded
- 100g cucumbers, sliced
- 3 tbsp black and white sesame
- 2 tbsp organic soy sauce
- 1 tbsp sesame oil

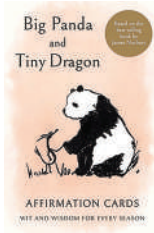
#### Method:

- In a large bowl, combine all ingredients and toss until well-mixed.
- Marinate in the fridge overnight.
- Serve chilled.

*This 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



**Big Panda and Tiny Dragon Affirmation Cards**  
 Daily Inspiration for Strength and Serenity  
 By James Norbury  
**\$29.50**

From the bestselling book, “Big Panda and Tiny Dragon”, this set of affirmation cards distils its gentle wisdom into bite-size reflections. Each beautifully illustrated card offers simple, often whimsical reminders inspired by Buddhist thought, encouraging presence, friendship and inner strength. A comforting companion for readers of all ages navigating life’s changes.



**The Snail is Slow but Never Late**  
 Meditations on Finding Joy in the Present Moment  
 By Jung-mok  
**\$31.90**

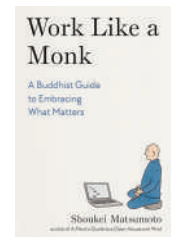
In this book, Jung-mok, a Korean Buddhist nun, reflects on what it means to live gently in a hurried world. Drawing on meditation practice and everyday experience, she shares practical ways to ease stress and cultivate contentment. The book’s short, thoughtful passages invite mindfulness in ordinary moments, reminding us that slowing down does not mean falling behind.

Book titles that are beneficial to your well-being and worth reading!  
 Available at all Awareness Place outlets.



**6 Myths We Live By And How to Overcome Them**  
 By Karuna Cayton  
**\$23.90**

Karuna Cayton explores six common beliefs that quietly shape our experience of suffering and fulfilment. Drawing from Buddhist psychology, meditation and clinical practice, he challenges these myths with clear examples and gentle inquiry. A thoughtful guide towards greater clarity, freedom and self-understanding.



**Work Like a Monk**  
 A Buddhist Guide to Embracing What Matters  
 By Shoukei Matsumoto  
**\$28.50**

Japanese Buddhist monk Shoukei Matsumoto reflects on what gives work meaning when routines become relentless. Through a series of imagined conversations between a temple priest and a business professional, he offers insights on simplicity, care and mindful habits. A reflective guide for bringing intention and serenity into daily work life.

# AN OFFERING OF CLARITY

Elevate your incense practice with this beautifully crafted ceramic incense tray. Available in a variety of designs, each piece features smooth edges to protect surfaces and a stable, non-skid base that keeps it perfectly in place.

Designed to hold each stick securely, the tray allows wisps of smoke to rise steadily, guiding one's attention back to the breath. Lightweight and versatile, it fits seamlessly on altars, in meditation corners or within any living space.

Simple in form yet thoughtful in design, the tray turns the everyday act of lighting incense into a mindful ritual, inviting moments of reflection, serenity and gentle pause amidst daily life.

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