

普觉 awaken

慈悲COMPASSION | 智慧WISDOM | 生活LIFE



Knowing and celebrating Vesak Day

All you need to know about this Buddhist festival.

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Mind and the six root afflictions

Reflect on life, purify your mind, and attain wisdom.

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ISSUE 56 · MAY – AUG 2023

FREE

心存感恩天地宽

以感恩之心化解人与人之间的积怨，涤荡世间的一切尘埃。

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在生活中悟禅


对一切境遇不生忧乐悲喜之情，不粘不着，不尘不染。

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在“信”上下功夫

将生命之力投入信中，将信力融入到自己的血脉之中，意识之中，生命之中，如是坚信佛法。

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Embracing Impermanence and Finding Joy in Every Moment

Life is an ever-changing and transient experience that comprises various stages. Two significant stages are youth and old age, which are often perceived as opposite poles. While the young and old have distinct experiences and perspectives, there are commonalities that transcend age.

For young people, living in the present moment and relishing the experiences that life offers are important. However, this period of self-discovery can be both exhilarating and challenging as youths navigate various paths and opportunities. It is crucial to be mindful of the actions and choices one makes as they shape and impact the future. Seniors have a wealth of experience and knowledge to offer the world. Their wisdom is a valuable resource for us. However, it is essential for them to continue to learn and grow and not allow themselves to become complacent or stagnant.

To create a supportive and inclusive environment for the community, KMSPKS Monastery recently established two new groups: "Joyous Heart" and "Bright Youth". "Joyous Heart" focuses on creating a welcoming and inclusive environment that allows seniors to learn new skills, pursue their hobbies, and connect with others who share their interests. Meanwhile, the "Bright Youth" community is dedicated to supporting and nurturing the next generation, empowering them to explore their potential and build positive relationships within the community. These groups provide opportunities for individuals to come together, foster meaningful connections, and create an inclusive environment that promotes learning, personal growth, and social interaction.

Life is a journey of continuous growth, change, and adaptation. To fully appreciate the impermanence of life, we must learn to cherish the gifts and lessons that each stage offers, and live each day with love, gratitude, compassion, and mindfulness.

May this Vesak season deepen our connection to our spiritual essence, and help us find peace, happiness, and meaning in every moment.

 Sik Kwang Sheng (Ven.)



拥抱无常 尽享当下

自呱呱坠地，生命便随着我们的成长，经历不断的人事变化。年少时的懵懂，也随着时间的沉淀迈向年老。虽年少及年老总被视作生命阶段的两个极端，经历和感受自然也有截然不同的体悟。但有些共性超越了年龄，有些价值突破了年岁，许多值得学习的精神与意义，贯穿了生命始末的这两个重要阶段。

对于年轻人而言，尽享当下感受生活，是人生旅程中至关重要的过程。青年时期，是生命中自我探索的重要阶段，有的人会欢喜发现前路光明，有的人也可能遇到跌宕挑战。不论如何，年少阶段最重要的，是清楚意识自己的行为 and 选择，种种自醒都将成为铺垫未来的基石，为满是沃土的生命埋下光明的种子。年长者拥有无上的财富——年月积攒的经验，经历丰盈的知识。这些沉积多年的智慧，是每一代人最应当珍惜的无价资源。但，年长者不应抱有瓶满则溢的心态，时刻倒空自己，抱持学习与积极的态度应对世间变化，这般精神方是赋予世人的最佳财富。

光明山普觉禅寺近期成立了两个全新团体：“心悦康龄”和“光明青年”，旨在为社区创建一个具有支持性和包容性的友好环境，诚邀社区内的青年及年长者积极参与。“心悦康龄”让年长者通过各式课程学习新技能，在活动中发现并追求自己的爱好，与志同道合的参与者建立联系，以此创建一个和谐的团体环境。而“光明青年”致力于发展及培养新一代青年，探索并激发自我潜能，从中建立正向的青年社区关系。以上两个新建团体，都欢迎处在不同生命阶段的你前来参与，共赴光明山，携手建立自在、富有学习性、提升自我的良好环境，以慈悲相系，牵起友善互助的一切有情。

人生是一段不断成长、变化和适应的生命旅程。为了充分领略人生的无常，我们必须学会重视及珍惜不同阶段的生命所带来的礼物与跌宕。用爱、感恩、慈悲与正念积极的享受每个当下。

来临的卫塞节，愿佛心觉醒我们之间的共鸣，祝福各位福慧无量，得大自在。

 释广声



Healing from the Heart

Held on December 22, 2022 at KMSPKS Hall of No Form

There is a saying “Hurt People Hurt People”, but can we turn it around and heal one’s heart? In this inspiring talk by Venerable Thubten Chodron of Sravasti Abbey, she provided ways to help purify the misdeeds and harms we commit, and with compassion, heal that broken afflicted heart.

A prison is a place where hurt happens and a place where healing and repentance begin. It is also a place where compassion can be found, and remedial actions begin. Venerable Chodron relates her touching stories of prison inmates finding redemption, through the four opponent powers, whilst the victims find forgiveness and openness in their hearts.

One story stood out, it served as an inspiration for many to see how hearts can be healed despite so much pain and loss. To see a change of heart between the perpetrator and the victim’s family was indeed amazing and heart-warming. Despite losing her husband to the perpetrator, the victim found healing over a period and was able to meet her husband’s murderer and apologised for speaking so strongly about wanting a death penalty for him at the trial. Moreover, with compassion, she realised that the perpetrator did that action because of the various causes and conditions that happened in his life. He made a big mistake, but he was not an evil person.

Another example saw the victim, a former police officer, and his wife, who befriended their attacker, vouched for him during his

parole hearing, sponsored his education, and treated him like family. Despite being assaulted, the victim chose to forgive and understand the perpetrator’s struggles. Through this, the couple was able to see him as another sentient being who wants to be happy and avoid suffering.

Both examples showed courageous people healing their pain by forgiving. They gave up their animosity, hurt and anger towards the perpetrator. It also goes to show that with healing, compassion and kindness, both parties moved on in their lives by not holding onto the grudges or retaliating thus having a peaceful mind.

A participant, H.C said, “It was a very insightful talk. The hurt I have received in my life is nothing compared to the examples that Ven. Chodron gave. It is a good way to reflect on ourselves getting worked up unnecessarily on the tiniest of matters.”

We have all done negative actions and experience pain, through listening to these inspiring and moving stories, perhaps we should give those who wronged us a chance to heal too while we heal within.

 Debbie Tan



Scan to watch the live recording of the talk.



4 Noble Truths

Retreat:
Feb 9 – Feb 15, 2023 at KMSPKS Prajna Meditation Hall
Public Talk:
Feb 12, 2023 at KMSPKS Hall of No Form

Ajahn Sumedho, the abbot of Amaravati Buddhist Centre and the seniormost Western disciple of the late Thai meditation master Ajahn Chah, made a triumphant return to public speaking and retreats after several years. He conducted a week-long retreat and delivered a profound Dharma talk on Buddha’s oldest and most fundamental teachings.

In his talk, Ajahn Sumedho emphasised the critical role of consciousness in shaping our experience. He explained that by developing awareness of our mental states, we can gain insight into the nature of reality. He quoted, “Consciousness, not just sensory experiences, reflect and contemplate things that are the direct experience at the present moment...consciousness, is not a phenomenon or condition, it is natural. ...Awareness is here and now, not something you learn or acquire, it is natural.”

Ajahn Sumedho went on to explain that mindfulness is a practice of paying attention to the present moment without judgment. By practicing mindfulness, we can become more aware of our mental states and emotions and be truly in touch with the reality of now. He said, “...so in allowing things to be what they are and just by patiently accepting this feeling — by witnessing then judging or suppressing...I can actually witness the cessation of this particular strong emotion. This is not self, this is what we call anatta or non-self.”

The session provided attendees with practical tools and insights for developing awareness and wisdom. Ajahn Sumedho’s talk was both engaging and informative, and enjoyed by everyone who attended.



Scan to watch the live recording of the talk.



佛经实修

金刚经单元:
课程于2月6日,在光明山普觉禅寺聚缘坊顺利举行。

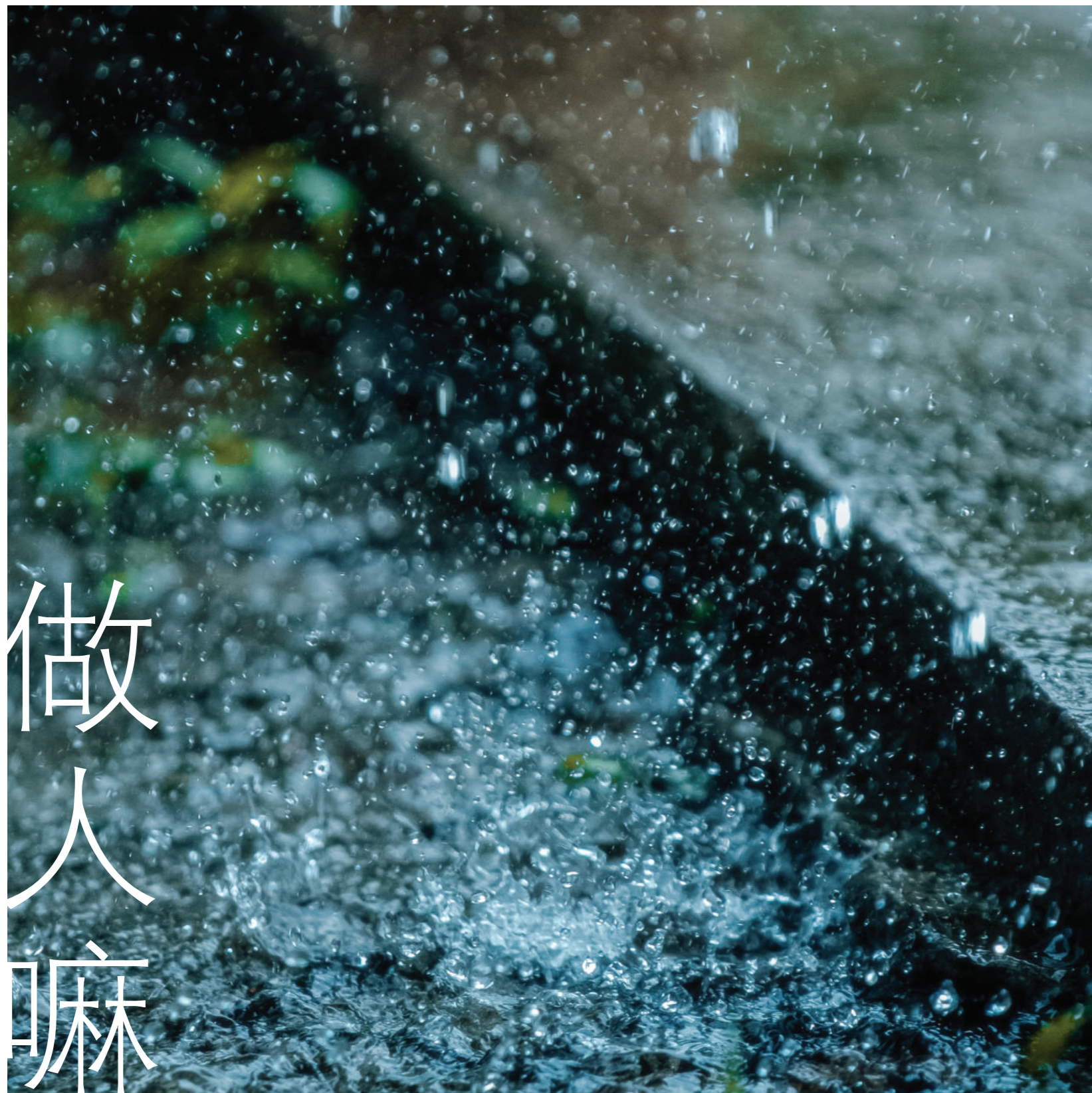
以接引佛教初学者为由,广结十方善缘为衷,本寺正式于2023年2月6日开办了首场《佛经实修》课程。此次课程共分为三个单元(金刚经、阿弥陀经、药师经),以每单元各10堂课的方式,让参与者深入浅出的共修佛经义理。

2月6日首场的《佛经实修》金刚经单元,共迎来了约80位参与者。授课法师——了净法师以先读后诵再讲解的方式,与参与者共修般若中观思想的精髓,从中研习调伏心性的学问。

课程中,参与者学习了经中难懂的生字与其意思,由此让诵经过程无有障碍。此课程除了让初学者了解净土法门之殊胜,更希望大家通过各单元经文之微妙法义,破除我执,断去烦恼,以般若智慧增长福德。

课程每单元收费三十五元。任何课程有关之详细资讯,欢迎洽询:ded@kmspks.org,或致电6849 5300及6849 5345了解更多。

做人嘛



我的老友——艾文特意调休邀我到他家庆祝我得花踪奖。那晚，我们吃火锅，这是我到新加坡吃量最多的一次晚餐。

纵使他的太太在一旁提醒他别煮太多，但天王老子也休想要他住手。他的性格向来如此，可以什么都不管，就只管吃管饱管够。

直到大家都停筷，我还在挑着干辣椒，才发现许久没那么开胃了。

艾文说要送我回家，心里略过怯意和悔意，忘了饱腹会晕交通的体质，都怪自己嘴馋，得意忘形了！

艾文露出领导要下属加班的坏笑，指挥道：“我们用走的！”

我没听错，他也没在说笑，大伙儿像风一样的少年，潇潇洒洒地出发。我有幸体会小学作文里常写的那句“浩浩荡荡”。

他带着一行人穿街走巷，一如既往，做个有音效的指南针，聊着天南地北。他向路过的车辆、转红的交通灯、躺在沟渠的落叶……说了一段又一段的情话。

没多久，夜空落下绵绵细雨，我的毛孔顿时像被一根根冰冷的细针扎入，我替他们着急，要他们赶紧往回走。

艾文双手交叉道：“做人嘛，要有始有终！”他的太太附和应声：“对！”我见识到传闻中的夫唱妇随。

劝大家一起避雨是不可能的了，但我万万没想到他们沿途还布置任务。

大伙儿莫名其妙抹黑展开救蜗牛的行动。

“这只向左，得顺路带它到左边。”“喂，下雨啊！”

“这么小只在路中会被踩扁。”“下雨了喂！”

“走到这里多不容易啊！送你一程。”“下雨……就下雨呗！”

朋友……就是你劝阻不了对方，就会被对方同化的人。

认识二十多年，一起离乡背井到陌生的城市打拼，曾意气风发地嚷：“说走就走！”

走是走了，还越走越远了。

直到磨破了一双又一双鞋，才发现站稳脚跟比走更难，而那叫嚣要做自己的少年们，个个已面目全非了。

到了同港，雨声没了，换来蛙声虫鸣。

艾文伸出铁爪子又夹起一只大蜗牛到窰井盖上，看样子似要清空骑道上的蜗牛，势必要将窰井盖变成蜗牛巢才罢休。

路过的人投来不明的眼神，艾文不为所动。

“做人嘛，就要目中无人。”

又是一句精辟。

我是从何时开始苟活在他人

的目光下，连最原始的善意也变得小心翼翼了？

看着窰井盖上俯卧着大大小小的蜗牛，全身鸡皮疙瘩，又听见他说：“因为目中全是蜗牛！”

差点忘了，他的对白总是留有后话。

这让我想起一段苏东坡与佛印禅师出游的故事。

佛印禅师对苏东坡说：“你骑在马背上，像一尊佛，十分好看。”岂料，苏东坡回答：“你穿一领玉袈裟，骑在马上像一坨牛屎。”佛印禅师却笑说：“我口中出佛，你口中却出屎。”

而我眼前这一位是……口中荒唐，心中住禅。



曾遇过不少急于出社会工作的学生，他们的理由不外乎是无心求学，想要尽快赚钱。这时身为老师的我们，就会背书一样尝试向他们说明“当下”的重要性，什么把握当下求知识，什么未来才有前途云云。唯独一名中四男生让我印象深刻，因为他反问我，什么才是“当下”最重要的事？

后来经过家访，我获悉男生的家庭经济有困难，他必须放弃学业出外打工赚钱，才能让家中弟妹继续上学读书。当时他再次问我，什么才是“当下”最重要的事？我一度语塞，回答不了他。我知道当下的他内心矛盾又挣扎，但身为老师的我却给不了他一个明确的答案。

那年长假过后，就再也没有看到男生回来学校了。这件事一直让我耿耿于怀，直到我读到一篇佛理故事，才算稍有释怀。

一名将军上山向禅师求道，想要解开心中的三个人生疑问——什么才算是“最重要的时间”、“最重要的人”、及“最重要的事”？然而禅师不搭理他，只是默默地在田里锄地。将军见禅师年老力衰，就接过锄头替禅师锄地。

这时正巧有个受伤的人仓皇跑过并晕倒在路旁，被将军救了。第二天醒来，才知道他原来是将军的仇人，获悉将军上山求道，因此前来寻仇，但途中被将军的护卫追杀，误打误撞之下竟被将军所救。

在一仇一恩之间，两人最终



当下

握手言和，化解了仇恨。

什么才算是“最重要的时间”、“最重要的人”、及“最重要的事”？

后来在下山之前，将军再次向禅师询问心中的疑惑。这次禅师的回答对他有如当头棒喝：将军因敬老之心而留下帮禅师锄地，因此躲过了寻仇的危机。在锄地的“当

下”，就是最重要的时间；将军因恻隐之心救助了受伤的仇人，也因此化解了两人之间的仇怨。因此最重要的人，就是“当下”需要帮助的人；不管是最重要的时间或最重要的人，都是“当下”稍纵即逝的机缘，因此最重要的事，就是“当下”马上就要做的事。

禅师的回答不只让将军醍醐灌顶，也让我对退学男生的事有了一个释怀的看法。我们从小就被教导要读好书，长大

才能赚大钱，因此学生时期最重要的事就是读书，唯有把书读好，才算是成功的人生。这种刻板印象导致男生在面对辍学与否的十字路口矛盾挣扎，导致我为自己眼睁睁看着大好青年为了家庭辍学而介怀。

殊不知“当下”最重要的事，其实是马上要去做的事。对于男生来说，马上要去做的事，就是辍学赚钱，让弟妹能够继续读下去。而我在“

当下”要做的事，应该是鼓励他放心去做自己要做的事，让他心中无后顾之忧。

只可惜当时我们都放不开世俗的观点与看法，对“当下”有错误的理解。不知男生现在怎么样了？家中状况有好一些吗？有否继续自己未完的学业呢？祝福他。

叶建勇



心存感恩 天地宽

佛说：感恩是一种做人的道德，是一种处世哲学，是一辈子的修行。所谓感恩就是对曾经帮助过我们要深怀感谢、铭记恩情，并在自己有能力时予以回报的一种思想行为。

感恩之心是一个人的良心。一个人明白了做任何事不是为了报恩，就能真正自觉地认识到自身的价值。感恩之心犹如我们每个人生活中不可或缺的阳光雨露，不管是地位尊贵还是卑微。

感恩是一种人人必备的积极健康向上的人生心态。每

个人的心灵深处都有一种感动，这种感动就缘于一颗感恩的心。想要拥有和谐的人生就要常怀感恩之心。感恩是一种善于发现美并欣赏美的道德情操。只要我们学会感恩，就能感受快乐，享受和谐。

无论你生活在何时何处，或有着与众不同的生活经历，只要心怀一颗感恩之心，就会显现出美好的处世品格。

佛言：感恩，是人性善的反映；感恩，是一种生活态度，是一种品德，是一片肺腑之言。常对帮助过自己的人或

物怀有感恩之情，其实就是在为自己积功立德。

常对帮助过自己 的人或物怀有感恩 之情，其实就是在为 自己积功立德。

人生要记得感恩三种人：能跟你同甘共苦的人；在你跌倒时能扶你起来的人；在你一无所有依然不离不弃的人。人生在世，一切给予过自己帮助的人，都与我们有着渊源。人生旅途中遇到的每个人都是最美的遇见，都是生命中的贵人，不仅仅是帮

助过我们的人。珍惜身边所有的人，就会得到所有人的尊敬、爱护和帮助，就会拥有世界上所有的贵人。我们学佛之人要想成就，一定要学会感恩，懂得感恩的人才会遇到更多的贵人。

佛法只讲报恩不讲报怨。别人对你有恩，要时时想着“滴水之恩当以涌泉相报”。学会感恩，就要懂得尊重他人，以平等的心态看待每个生命，善待身边的每个人，尊重每份平凡普通的劳动。懂得付出，乐于奉献，培养谦逊的品德，对他人的帮助心存感激，因为你的快乐是别人给予的。别人与你无怨，伤害过你，应尽快放下忘记，不可耿耿于怀，记恨在心。有了感恩之心就可化解人与人之间所有积怨，有了感恩之心就可涤荡世间一切尘埃。久而久之，心胸会像佛菩萨一样宽广和伟大。感恩是一个学会做人的支点，常怀感恩之心才能真正把握住感恩的真谛，确立感恩的心境，掌握人生的大智慧。

学佛人，在家要孝敬父母养育之恩，在外要乐助善施帮助他人。佛教重视孝道，我们要念父母恩、感父母恩，将这种生命中最美好的情感遍及一切众生。

一个人要在社会上安身立命，就要学会感恩。如果总能以一种感恩的心态生活，总是在想着应如何报答他人，生活一定很有意义。

生活中要多记恩少记怨，这样才会有福报。现在不少人喜欢用一种征服者或掠夺者

的心态对待人事物，不懂得用感恩的心面对世界，最终倒霉的还是自己。要善待对自己好的人，原谅与自己有过节的人。很多痛苦和灾难的降临，就是我们感恩少抱怨多。如果能够感受到万物的恩德，福气就会降临，工作和生意就顺畅。

现代社会需要弘扬感恩精神。每个人都有自己的职责和价值，每个人都在为他人付出。许多看起来与我们毫无关系的人，实际上都对我们有恩。如清洁工、建筑工、医护人员、士兵等，正是他们的无私奉献构建了一个和谐、健康的社会。

感谢社会和生活，感谢父母和他人，感谢一切帮助过我们的人，只有心存感激的人，人生才会最精彩。人人都有一顆感恩的心，世界将变成美好的人间。



在家人宜修的

四种法

佛住世时，不仅经常告诫出家弟子严格持守戒律，注重威仪，而且对在家居信的生活和修行也十分关注。在《大般涅槃经》中，佛向在家居弟子讲述了四种法应当修习。

- 一者恭敬父母，尽心孝养。
- 二者恒以善法，训导妻子。
- 三者愍念僮仆，知其有无。
- 四者近善知识，远离恶人。

佛所说的四种法涵盖了在家人的人伦道德和为人处世。恭敬父母，尽心孝养：反映了佛对孝道的重视，父母对子女有抚养和教育的恩德，在年老后，理应得道子女的孝养，让他们老有所养，老有所乐。

佛教认为，父母养育子女之恩，深厚广大无与伦比。如果做子女的不孝顺父母，将来就会堕落三恶道受苦。如果孝顺父母，会得到诸天护持，福乐无尽。佛教的一些经典详细列举了父母养育子女的艰辛，以此说明子女必须以孝行来报答。经中指出，对于父母的恩情，做子女的若只是在生活方面奉养回报是远远不够的，必须以佛法化导，让父母能够听闻佛法、信奉佛教，接受三归五戒，然后修习三昧，成就无上智慧，最后获得解脱，这才算是真正的孝行。

恒以善法，训导妻子：这是针对作丈夫的来说，佛认为，作丈夫的应当在品行方面作妻子儿女的表率，做到真诚待人，恪尽为人夫与人父的职责。同时，对于妻子和儿女在品行和为人处事方面的不足之处给予及时的引导，使他们都成为品行端庄，善心待人的。

佛在《善生经》中对作丈夫的职责有详细解说。从佛对一个男人对妻子与儿女的职责可以看出，作为人夫，应当对妻子相敬如宾，给予衣食，将家庭事务托付管理；作为人父，应当教育子女去恶向善，对子女怀有无限慈悲之心，随时供给子女所需之物。

愍念僮仆，知其有无：自古以来，僮仆在家庭中的地位都是低下的。有很多主人会经常对僮仆飞扬跋扈，颐指气使，把他们作为任意指使工具。有的甚至把仆人称为家奴，任意打骂，完全剥夺了他们的人格尊严。

佛认为，僮仆是服侍自己的人，在家庭中不仅照顾主人的饮食起居，而且还料理家务，照顾孩子。他们为主人的家庭建设和和睦付出了大量的心血汗水，应当得到主人的尊重与关爱。所以，佛告诉在家的弟子，在平常生活中，应当常以慈悲之心对待僮仆，感谢他们的辛苦付出，关心他们的生活和健康状况，提供必要的生活和医药保障，从内心深处关心他们，这样才会心甘情愿地履行仆人的职责，将主人的家庭照应得更好。

佛认为一个人若能亲近善知识就能够成就无上正等正觉，使人避免六道轮回之苦。

近善知识，远离恶人：善知识是指正直而有德行，能教导正道之人。佛认为一个人若能亲近善知识就能够成就无上正等正觉，使人避免六道轮回之苦。

佛将善知识分为持戒严谨的善知识、断疑解惑的善知识、精通五明的善知识三种。在家居弟子要经常亲近善知识，从他们听经闻法，以实现消除宿业，增长福慧，成就道果的目的。

佛还告诫，应当经常远离恶人，防止被恶人所影响。佛所说的恶人是指经常身做杀盗淫，口说两舌、恶口、妄语、绮语，意常生出贪嗔痴等念头。恶人经常从身口意等方面做坏事，不仅妨害他人的安全，还会给自己带来祸患。与这些人接触，不仅

会破坏自己的清净心，如果定力不够，还有可能被他们所转，与之同流合污，变成坏人。

环境对人的影响很大，与什么样的人接触的时间长了就会变成什么样的人。为了防止在家弟子接触恶人而变坏，所以，告诫弟子要远离恶人。

佛入灭前讲述的在家居弟子应当修习的四种方法，分别从不同方面对在家居弟子的为人处世、伦理道德、学佛修道等方面作了规范。意在让在家居弟子在人格上受人尊敬，在道业上有所成就。在家居佛弟子，若能按照佛的遗教去做，一定能成为品格高尚、道业有成的人。





我决定， 去庙里上班

六月的炎夏，三十八度的湿热午后，我收到了一封比天气更热腾腾的电邮——来自新加坡光明山普觉禅寺的录用通知书。还记得在求职网站上看到寺庙招聘的信息时，我的脑袋出现了各式各样的疑问。寺庙为什么会有出版部门、信息技术部门、行销部门、餐饮部门、建筑工程部门等等？寺庙已经专业化到如此程度了吗？从那一刻起，光明山普觉禅寺燃起了我深深的好奇心。

谁说寺庙一定要位处丛林避世隐居？

极其幸运，面试后不久我便收到了录用通知书。家人和朋友在得知入职消息后不断地帮我脑补身穿袈裟在庙里工作的情景。这时的我才发现，大部分人尽然都觉得在寺庙工作就等同皈依出家或修行。像亲朋戚友一样，我的心中有着数不清的好奇。在寺庙上班，究竟是什么样的体验？为了记录自己的发现，也解除大家对文化或宗教工作者的误会，我决定落笔叙写这篇文章。

时移世易，佛教组织逐步转型成了更具专业性多元性的宗教组织。佛教千年来所言的佛法不离世间、不舍众生，已不再局限于心性觉悟和哲理讨论的层面，佛教开始从精神领域真正地落实到了人间社会。弘扬佛法的管道不再受限于传统媒介，现代化的社会福利活动、新媒体的佛法内容输出、杂志与佛教出版刊物等，新渠道一步步拉近了人们与佛法的距离。从传统丛林走向现代教团的发展道路上，光明山如此成功的实践成果，是大家有目共睹的。

三十几个部门，寺庙在忙些什么？

踏入普觉禅寺的第一天，人事部便逐一为我介绍寺院各类建筑。印象最深刻的莫过于“三十几个部门”的团队规模。当我和亲友提起这个数字时，大家都问了一样的问题——寺庙在忙些什么？有需要那么多人吗？正式上岗后，我才明白这两个数字的实际意义——光明山专业化、精细化、特色化、与新颖化的经营管理。

在制度化与现代化的基础上，光明山普觉禅寺不仅有最基本的行政部门如财政部门、人事部门、采购部门、餐饮部门、资讯技术部门等，僧人与法师都有着系统化的营运管理。广声大和尚即寺院方丈更为新加坡的佛教教育发展奠定了稳固的根基，于2005年在光明山寺院范围内创立了新加坡佛学院。学院的内外事务、弘法课程、乃至学僧的生活起居都一应俱全。除佛学院的专业经营之外，寺院内也有庞大的弘法团队为少儿、青年、乐龄人士筹划社会福利活动或举办法会，为佛法的传递做出巨大贡献。

人事部在面试时曾问道：“工作场所临近火化场和骨灰塔，你是否会避忌？”对此，我也毫不避讳的回答：“有机会接触生死，了解无常，我觉得这是许多人都难以接触到的学习环境。”事实上，丧后服务并没有想象中的可怕。死亡就像出生一样，是人人必经的过程，只是迟速有别，种类各异。能够在这里通过专业的角度了解“生命事业”，是我万万没想到的收获。

此外，众多部门的佛法活动与法会基本上由市场营销部与普觉出版部携手设计与推广。从网络宣传，到活动的视觉与文字内容呈现等，都由专业团队用心经营着。光明山的弘法方式与时俱进，从佛法书籍、儿童系列刊物、普觉杂志、一直到社交媒体的佛法推广等，都以经典为圭臬，以现实为导向，为社会与信众输出正信正念的良好价值。

寺院与现代生活是绝对接轨的。若硬要说出与外界职场最大的不同是什么，可能就是我的老板是法师。

从郊外荒凉的小寺院，发展至全新加坡最大的佛教庙宇，先人的付出与建筑团队的艰辛功不可没。佛教建筑为了适应国际形势的发展，已逐渐成为一种服务于大众的公共建筑，它不仅给人提供精神上的寄托，亦是宣扬佛教文化的基地。对旧有建筑维护修缮，迎合新时代的需求筹划新建，是建筑团队的重要使命。

售卖佛教与生活用品的「光明坊」、禅意与缭绕的「禅悦屋」、负责前台公众咨询的「寺务处」、乃至全寺上下的卫生清洁、仓库管理、保安、图书馆、义工管理团队等等。虽无法逐一列清所有部门与职务，但这庞大且细节化的管理组织着实令我赞叹佩服。若还有人问起我寺庙有什么好忙的，我会建议他亲自来光明山走一趟。



我在庙里的第三个月

坦白说，在庙里上班比起外界职场，压力与思虑的确更少，但不是完全的无压力。不得不说，光明山提供了现代年轻人另一种主流之外的生活样本。这里工作环境清幽，舒适静心，薪酬和待遇都符合预期，这里也不需要恪守清规戒律或远离世俗。相反的，寺院与现代生活是绝对接轨的。若硬要说出与外界职场最大的不同是什么，可能就是我的老板是法师。

这三个月内，除了处理工作行政上的事务，闲暇时便翻阅佛教刊物，有感时就下笔记录所学所想。非常幸运，佛法充斥

着我的工作内容，潜移默化中改变了我对生活的态度。我不敢说自己达到心性觉悟的境界，也自认仍难逃于社会的规训。作为俗人，我和大家一样对生活仍旧有不少的烦恼。若有人问我如何解压或如何消除烦恼，我的方法是：到「普同塔」或「普安塔」走一趟。

金刚经云：“一切有为法，如梦幻泡影，如露亦如电，应作如是观。”某天到骨灰塔走一趟后，我才真正的了解这四句偈的意思。生命其实如梦幻和闪电般短暂，执着于压力和烦恼不放，又有何意义？何不敞开心怀感受一切，学习拥抱无常。生而为人，能够尝遍酸甜苦辣、喜怒哀乐，已

是非常幸福的事情。

正式成为一名“佛系青年”并没有想象中的复杂，“佛系同事”也不断地包容我的不足之处。在这里非但没有被工作消耗的觉知，反而会觉得心灵时常被灌溉滋养着。或许是因为大家都被正念正语围绕，或是强烈的信仰意识的让彼此感受亲切，亦可能是我们都沐浴在佛法的光明下，对身边的一切充满正向。

换作是你，会决定来庙里上班吗？

 吴衍庆





周末的雍和宫人头攒动，不论是大殿前还是流通处，都聚集着成群结队的年轻人。没错，可能出乎很多人意料，不知从何时起，在被称为“避世净土”的寺院里，香客不再以老年人为主，而是越来越年轻化。他们中，有的在蒲团前燃香祈福，向佛菩萨诉说自己的愿望，有的在挑选心仪的护身法宝，希望得到加持而心想事成……这里没有KPI，没有UPA，没有压力，没有社交恐惧，或许可以让那些迷茫、困惑、疲惫的年轻人暂时忘掉烦恼，找到安慰，寄托希望吧。

这是一个年轻人追逐喜好什么，就会流行什么的年代。于是，去寺院拜佛成为了潮流，佩戴护身符成为了时尚，就连社交媒体上也都是铺天盖地的寺院攻略、拜佛禁忌、明星同款手串等等帖子。如此说来，进院门先迈哪一条腿真的很重要？没有报全生辰八字和家庭住址，菩萨就

会保佑错人？拜佛就是和佛做交易，用布施吃素换取升官发财？开了光的手串一戴上就能顺风顺水？我们来寺院就是为了求点儿什么？

当我们俯下身去，恭敬佛前，并不该是为了求权求财，而是因为佛陀告诉了我们因果不虚的现象和“凡所有相皆是虚妄”的智慧，告诉了我们其实可以和他一样发现自己心中的明珠宝藏！佛陀并不是高高在上的神祇，而是一位明心见性的老师。只可惜，他的心意鲜有人明了，因此世人拜佛多有所求，那一柱柱高香背后，往往是无穷无尽的欲念与百转千回的心结。至于那些所求之事，到头来不过是颠倒梦想罢了。所谓“有求皆苦”，若求而得之，虽然能收获快乐，但却稍纵即逝，过后便是不甘于满足而继续攀缘；若求而不得，更会心生执念，进而引发一系列的烦恼与痛苦。向外驰求让我们的心永远是慌乱的、躁动的，无有片刻安宁。

我们总是活在自己想象的世界里，分别着好坏、高低、福祸，自制问题，径自执着，自寻烦恼，作茧自缚。但实际上，万事万物都在依缘而生、依缘而灭，一切都是本来的样子，一切都是最好的安排。如果我们总是把心寄托于无常的人事物上，是永远看不清也找不到自己的，这样又怎么能得到真正的安乐呢？唯有向内看，让狂心休歇，才有可能找到身中的净土。有一座寺院的观音殿两侧挂着这样一副对联：若不回头，谁为你救苦救难？如能转念，何需我大慈大悲！决定一个人苦乐命运的，是自己的心念！那么何不试着敞开心扉、张开双臂，豁达坦然的去拥抱一切因缘呢？

想起回国前老师送我的一幅墨宝，上面写着：此心安处是吾家。是啊，还有什么比心安更快乐自在的呢？



用心守护 · 用爱陪伴

Compassion · Support · Love · Companionship

Introducing Joyous Heart, a new initiative by Kong Meng San Phor Kark See Monastery promoting Buddhist principles of compassion, kindness, and mindfulness. We provide a welcoming environment for seniors to learn new skills, pursue hobbies, and connect with like-minded individuals.

光明山普觉禅寺欢喜地宣布全新的心悦康龄部门 (Joyous Heart) 已正式成立。其宗旨在于推广佛教的慈悲和正念。心悦康龄致力于创造一个温馨与和谐的环境，以提供乐龄会员一个学习新技能，追求兴趣并与志同道合的人建立联系的机会。

Our diverse range of activities includes the "Age Well Every Day" program (developed by Mind Science Centre), basic vocal classes, exercise groups, therapeutic forest and city walks, dharma sharing, and more. These programmes are designed to promote physical, mental, and emotional wellness while fostering community.

我们的活动包括天天康龄 (由思维科学中心创办)、基础声乐课、乐龄运动、小组共修、森林与城市疗愈漫步、佛法分享等，以促进乐龄会员的身心健康，同时给予他们归属感。

At Joyous Heart, we believe that every senior deserves to be valued and cared for, and we are committed to providing a joyful and fulfilling experience for all. Our vibrant and caring community welcomes all senior members.

在心悦康龄，我们相信每个长者都应该受到重视和关心，我们致力于为会员们提供愉快而充实的生活体验。在这个充满活力和关爱的团体中，我们欢迎所有乐龄成员的加入。



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四种东西 因缘



佛教是佛陀至善圆满的教育。“佛教是科学的，又是超科学的”。近年国外对佛教有这两种评价，十分确切。确实，佛教之所阐明和弘扬的，全都是至善圆满的真理与事实。本文就谈谈佛陀对于世间和人生的指点是多么明确和扼要啊！真如清夜钟声，足醒群梦了。

佛说：世间上可分为三种东西：一种是别人抢得去，而自己带不去的；另一种是别人抢不去，自己也带不去的。又一种则是别人抢不去而自己带得去的。第一种人家抢得去，自己带不去的就是财物，经中说，财物是五家所共有：水灾、火灾、盗贼、官

府和败子。就在您活着的时候，就可以把您的所有，一旦化为乌有！其实，能耗尽资财的“对手”还多着哩，诸如：地震、重病、经营失利……，确实是不坚之财；而当人们一息不来、便成隔世之时，一分钱也带不去。第二种人家抢不去，自己也带不去的是什么呢？是知识、技术、才能……所有的抱负与智能（本领）。这是人家无法夺走的，可是死后也是带不去的，即使下一世仍得人身，还是要从头学起。如果堕落到三恶道里去，则愚昧痛苦甚矣。第三种人家抢不去而自己带得去的，就是善恶业、功与过，它们紧随着您，决定每个众生下一辈子的苦乐升沉，

却是看不见、无形相的“业力”——善、恶、无记（不善不恶）这三种有漏的“业因种子”。概略言之：众生一生所为合乎上品十善者生天道，中品十善（相当于五戒）者生人道，下品十善，福业大而我慢重者生阿修罗道；相当于上品十恶、嗔心大者生地狱道，中品十恶、贪心重者生鬼道，下品十恶、愚痴心重者生畜生道，所谓：

**一旦无常到，方知梦里人。
万般将不去，唯有业随身。**

世间上的财物似乎是最真实有用的东西了，却是虚假不坚固的。而无形无相的善、恶、业，却是决定我们前途

苦乐的因素。这就给人们指明了该何去何从的努力方向，凡有智者都可以改造和掌握自己的命运。

佛陀指示人际的关系，亲到母子夫妻、亲戚朋友，乃至冤家对头，都是由宿生之缘缔结而来，没有缘就不会在一起。过去没有缘的人，即使相逢了，彼此间也不会起反应。人际关系就是四种缘会：在感情方面，不是报恩，就是报怨；在财物方面，不是讨债，就是还债（您欠他或是他欠您）。一切都不外乎这四种缘。而在此生报偿时，相对应于宿缘，而有一定的分量（多少轻重）与时间。报偿满了，就得分离，想要多留一

刻也不行；缘未满，要想离开也办不到。可怜我们迷真逐忘，背觉合尘的众生，就从无量劫来纠缠于恩怨财债的迷梦之中，还了旧的，又结下新的。就这样，生死流转于六道轮回的苦海之中，该醒醒了！

看破，放下，自在。“随缘消旧业，更不造新殃”。对于恩缘，切莫过溺于爱，怨则宜解不宜结。莫好于以大菩提心、大慈悲心、平等心，度怨亲众生同归觉海了生死。

 郑颂英



小五 在生 活中 禅

——学僧千里迢迢来请玄沙师备禅师指点参悟之路，师问：“你刚才进山时听到潺潺的溪水声了吗？”僧说：“听到了。”师便说：“这就是你的悟入之处。”

禅师的意思是，道是在日常生活中。摆脱语言和逻辑的束缚，回到现实生活中去，饥来吃饭，寒来添衣，困时伸脚睡，热来凉风吹。只要任其自然，恰到好处，便达到了悟道的境界。

有僧问洞山良价禅师：“寒暑到来时如何回避？”师答：“到没有寒暑的地方去。”僧又问：“哪里是没有寒暑的地方呢？”师答：“冷时冷死你，热时热死你。”

有人不懂这则公案，去向黄龙祖师禅师请教：“到底应当怎么办呢？”师说：“安禅不须劳山水，灭却心头火自凉。”

对一切境遇不生忧乐悲喜之情，不粘不着，不尘不染，这便是洞山和黄龙禅师所提倡的。毫无疑问，我们生活在一个世事纷繁复杂的世界，生活中常有令人沮丧的，令人烦恼的甚至恐惧的事情。怎样才能从烦恼和灾难中超越出来，无忧无虑地享受人生？最为行之有效的办法是：“灭却心头火自凉。”在宁静的心灵状态中，我们会体会到精神松弛的愉快。随缘任运，便没有什么能伤害我们。正如唐代腾腾和尚的《乐道歌》所唱的：

**修道道无可道，
问法法无可问。**

**迷人不了色空，
悟者本无逆顺。**

**八万四千法门，
至理不离方寸。**

**试取自家城郭，
莫漫寻他乡郡。**

**人来问我若为，
不能共伊谈论。**

**寅朝用粥充饥，
斋时更餐一顿。**

随缘自适，便无处不可逍遥自在。腾腾和尚的这种人生观，唐代很多禅师都曾给予

认同。汾山灵祐禅师常说：“道人心，一切时中，视听寻常，更无委曲。……如秋水澄澈，清静无为，澹无石以，唤他作道人，亦名无事人。”临济义玄也说：“佛法无用功处，只是平常无事，屙屎放尿，著衣吃饭，困来即眠。”他们所标识的这种呈现在平常生活中的风采，其实就是做一个“不离一切事，不被诸境惑”的自在人。

有源律师向慧海禅师请教：“和尚修道，还用功否？”慧海答：“用功。”“如何用功？”“饥来吃饭，困来即眠。”“一切人总是如是，同师父用功否？”“不同，何故不同？”“他们吃饭时不肯吃饭，百般思索；睡时不肯睡，千般计较，所以不同也。”慧海所说的“思索，计较”，即过多地考虑将来，而不懂得尽情享受当下的生活。

“饥来吃饭困来眠”是慧海禅师告诉我们如何修行的方法。禅师认为，一个修行人无论明了禅的真谛与否都会用功，但是方式不同。未明了者以分别意识听闻、思维名相文句，因之解义而渐入实修，再因实修歇却驰求之心，明了佛之见地，如此一来一往，方才契入本心。这相对于世俗人攀援外境、执着物欲，可以说为“用功”，但以明了者的眼光来看，不过是用功之前的准备。而明了者用功办道，是不假闻思、不依禅修的，只在确认佛之见地后，做个随缘人、无事人即可。若有拟议，有精进，有修有证，反而是骑马找马、头上安头。

禅师指出，若是“解道者，行

住坐卧，无非是道；悟法者，纵横自在，无非是法”。因此，只要随缘任性度日即是用功，即是无修之修。已明了者也是饿了吃，困了睡，在外相表现上与常人无异，但因对佛之见地确认坚固，心总安住于当下，再无驰求，对外境之违顺便能不拒不迎，自然随缘。如此饥来吃饭困来眠，与佛道合，才是用功。常人心思总在造作分别，不能停歇，于诸境上百种追求，千般计较。遇顺境者，则千方百计留之恋之；遇逆境时，则费尽心机除之去之。若图谋不成，则忧上添忧，怖上加怖，乃至惶惶然不可终日。至此境地，食不甘味，寝不成眠，虽求“饥来吃饭，困来即眠”，亦不可得。在明了后，无论吃饭睡觉，乃至日常生活中种种行为，皆为修行，皆成功德，皆是随缘度化。

修行就像我们日常生活中的吃饭、睡觉一样，是平平常常的，用不着去谈玄说妙，把修行说得神乎其神。修行其实就是一种随意自然，没有分别矫饰，超越染净对待的生活显现，开悟也是在日常的运水搬柴的劳动中实现的。如果着意追逐客尘，有心造作攀求，反而会丧失平常心的和谐性平衡性，而成为反常心、异常心。因此，禅的体验离不开日常生活，在日常生活中如吃饭、洗钵中都有可能证道成佛。



认识自我，认识人生是世界各大宗教与哲学所应回答的问题，佛教也不例外。释尊示现八相成道，无非欲令众生破迷开悟，了达宇宙人生的真相，就路还家，横截生死，成就佛道。佛在大小经典中晓示，苦、空、无常、无我是人生的常态，应于此警觉，于此解脱，具言之：

1. 觉悟人生的苦

从苦的内容来看，人生有八苦：生苦、老苦、病苦、死苦、爱别离苦、怨憎会苦、求不得苦、五阴炽盛苦。此八苦任何人都无能避免所谓八苦交煎，只是随各人业力有程度浅深的差异。从苦的性质来看，人生有三苦：一者苦苦——受有漏身，已名为苦，更加种种逼恼，则苦上加苦；二者坏苦——当快乐消失时，不胜忧苦；三者行苦——介乎苦乐二受之中，不苦不乐，念念迁流。欲界众生具足三苦，所谓三苦互渗，任何人无能避免。色界众生具后二苦，无色界众生唯有行苦。十方众生，永劫以来，辗转五道，忧苦不绝，恶臭不净，无可乐者。对此观照，寻思出离之道。

2. 觉悟人生的空

这一期的业报身由妄心所聚集，起惑造业，劳役终生，无非一场苦乐交杂的梦。诚如《金刚经》云：“一切有为法，如梦幻泡影，如露亦如电，应作如是观。”六如的般若观照，是斩断烦恼系缚的金刚利剑，惜乎众生处处执有，认假为真，起惑造业，枉受苦痛。世人于此人生逆旅，共争不急之务，于此剧恶极苦之中，勤身营务，以自给

济，尊卑贫富，少长男女，累念积虑，为心走使，无田忧田，无宅忧宅，眷属财物，有无同忧，心慳意固，无能纵舍，命终弃捐，莫谁随者，贫富同然，忧苦万端，爱欲荣华，不可常保，皆当别离，无可乐者，于此梦幻人生，当体识破，志求涅槃净土，是为觉悟。

3. 觉悟人生的无常

有情根身有生老病死，无情器界有生住异灭，人寿最多不过百年，如石火电光，转瞬即逝。即便金玉满堂，难免衰残老病，任汝千般快乐，无常总是到来。身如聚沫，不得久立，是身不净，秽恶充满。众生无有智慧审察依正二报的无常败坏，在这如梦的人生舞台上，自因自果，蒙冥颠倒；迷于瞋恚，贪于财色；终不休止，哀哉可伤。

4. 觉悟人生的无我

凡夫迷惑颠倒，身见边见炽盛，执认此身为我，自我中心，贪着五欲。贪财为我受用，贪色为我娱乐，贪名为我荣耀，贪食为我滋养，贪睡为我安息，不知此身四大和合，假名为我，毕竟无我可得。坚固的我执伴以强盛的贪欲，便造作杀盗淫妄诸种恶业，招致五痛五烧的果报，譬如大火，焚烧人身。

人生的苦境在当代表现得尤为显著，现代人造恶的动机与手段比古人更甚，苦果也就更大。冷静地观察这个世界，我们能睹见一系列的险象与危兆。诸如精神家园的丧失，全球性的政治腐败，英雄偶像的陨落，文明婚恋观的瓦解，毒品孽花的泛滥，

现代人生境况



日益污染的生存环境，各类动物锐减，贫富差距的拉大，种族矛盾，宗教冲突，邪教遍布，计算机犯罪，分子生物学的潜在危险，核战争的威胁等等。种种资料显示，人类境况日趋恶化。

人类所面临的灾难 逐渐从纯自然性、 区域性发展到人为性 与全球性。

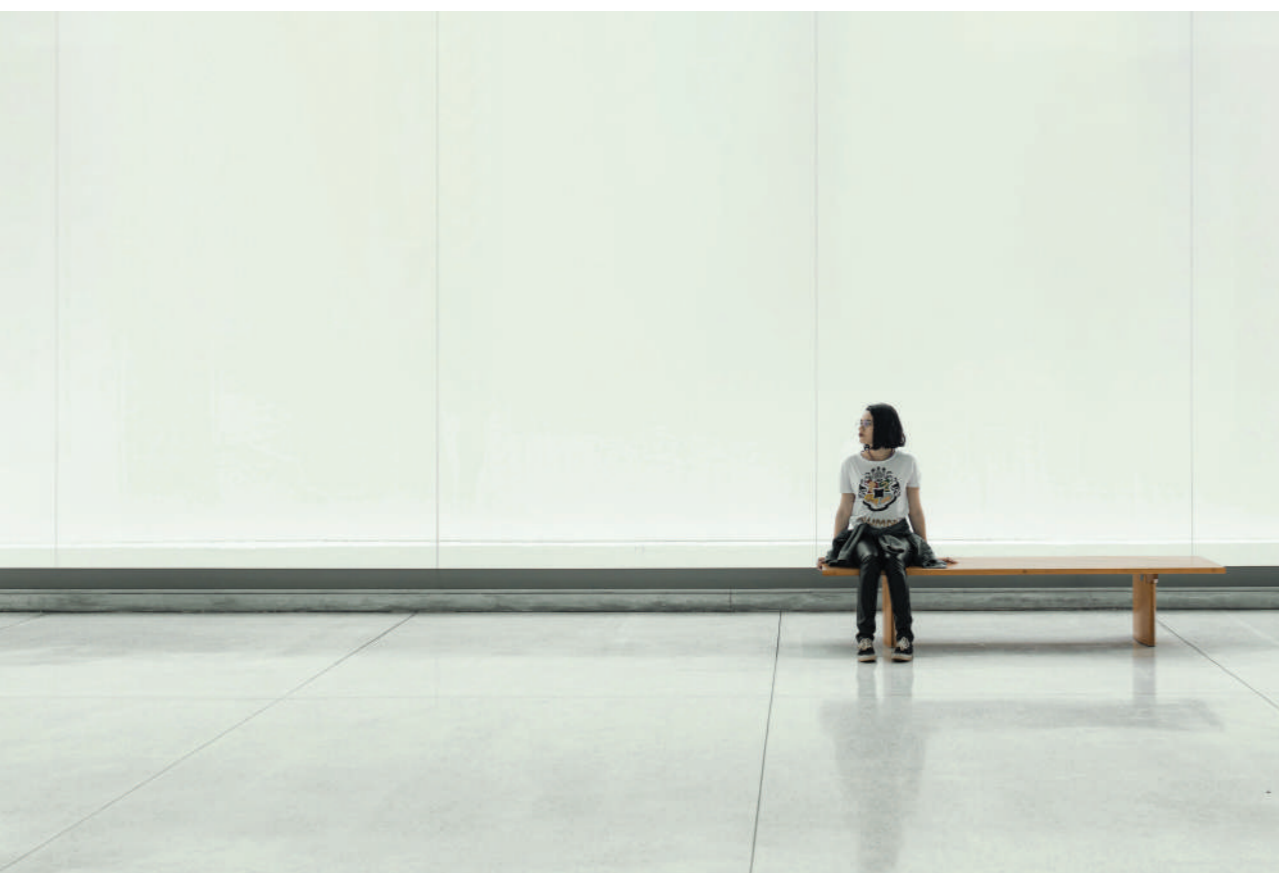
本世纪以来，种种或自然的或人为的巨大灾难次第出现，从中可以看出：人类所面临的灾难逐渐从纯自然性、区域性发展到人为性与全球性。与古代劫难大多体现于物力、人力的耗损和毁灭，

以及文明成果的丧失相比较，现代劫难则直接指向整个人类的生存基础，罗马俱乐部发出的“人类面临灾难深渊”的警钟，持久地震撼着人们的心灵。

当代有识之士本着良知所发出的呼喊，在全球的市场经济与科技文明的大浪潮中，似显微弱，业力之障，不可思议。如果人类不从内心作一根本转变，重新修复善恶因果报应的堤坝，重组道德与效率的良性互动的的话，任谁也无法挽狂澜于既倒。释尊曾悬记：“吾(释尊)般泥洹，经道渐灭，人民谄伪，复为众恶，五烧五痛，久后转剧。”重温这段法语，于当代人类命运，思过半矣。

《法华经》用火宅喻来形容三界的苦况，云：“三界无安，犹如火宅，众苦充满，甚可怖畏，常有十老病死忧患，如是等火，炽然不息。”殷勤诱导众生出离火宅，等颁大白牛车，究竟成佛，吾人于此浊苦世间，如能信愿持名，自行化他，假使三千大千世界满中大火，亦能超过，生到西方极乐世界。这是我们从当代人的境况所升华的唯一理念，也是唯一可走的妙庄严路。

魏磊



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不少居家学佛人都面临这样一个问题，即：学佛多年，也经常读佛经礼拜，经常参禅念佛。但就是找不到什么感觉，也没有什么体悟。由此难免质疑：到底是自己没有佛缘呢，还是修持不得法？由此在学佛路上徘徊不前，十分苦恼。

面对这个问题，简单用没有佛缘来作解释，以为不是很准确。若说没有佛缘，又怎会坚持学佛那么多年！而且读经不断，修持不断。如果说

是佛缘浅薄，也不贴切。一个人学佛就用去多年，人的一生有多少个这样的时间！再说修持是不是得法的问题好像也不能一统而论，佛法八万四千法门都是方便之法，法本无定法。那问题到底出在哪里？笔者以为问题的根结在“信”上。

一个“信”字就有如此重要吗！是的，信是基础，信是根器，信是佛缘，信是慈悲之力。佛在《金刚经》中说：“若当来世，后五百岁，其有

众生得闻是经，信解受持，是人即为第一稀有。”在“信解受持”中，信放首位，没有信，一切解、一切受持都无法实施。佛在此讲信有两层意思：一决定善根；二决定福德。由此可见，信是何等重要，何等关键。学佛人不在信上下力，不在信上用功，岂不是着力不当。读经、礼拜、参禅、念佛等都是表象，其一切的内在基础和根基都取决于信，无信无力，信有多深，力有多大。

说信有如此之大的功能，并

在信上下功夫

向佛之心日益增强，到19岁，逃至福州鼓山涌泉寺，礼常开老人披剃，从此出家。出家后其父多次派人寻找，为躲避寻找，在一山河中修持，“时遇虎狼，亦不畏惧。”从此可见，大师从少年起对佛法的信力是如何坚毅，这无疑是宿世大善根所致。以后大师朝台间被冻伤，及后来大病，又多次海内外弘法受难，几度处于生死攸关之际，屡受身心折磨。然大师都以信力坚定，将生死置之度外，屡屡化险为夷。

读大师信力的点滴事例，我们不由得悲泪满面，为大师的非凡信力而无限崇敬，为大师无量悲力而震撼。想想我们自己，何等惭愧，何等内疚。从表面看，我们居家学佛自以为就是信了佛，归了佛。其实认真思考，最多算是一个半信之人。我们正处在一个社会昌明、生活富足的环境下学佛，然而我们信力不坚，放逸自己，往往心口不一，更多的时节只是挂了一块学佛的牌子。反思我们学佛，世上的东西都不舍，五蕴受用都不少，而又想同时占有佛法，一心想两举两得，真是贪之又贪，痴之又痴。由此学佛必然就持有两种世界观，处在两重世界中生活。一方面在学佛，懂得一点佛理，知道有一个佛的世界，有一个向佛的愿望，学佛时用佛理来思考问题；而另一方面又在世间生活，处在一个所谓实实在在的现实生活中，本能地用世间知见，用习性来认识和处理问题。常常是处在双重世界中学佛，学是学，行是行，学

非故弄玄虚，为了进一步帮助我们认识信的重要，不妨看看虚云大师一生在信上是如何坚忍不拔的。

大师一生历经无数艰险，身心倍受折磨，几度生死边沿，然一心向佛，求法、证法、护法、弘法之心从不散乱，略举实例，以示正信事迹。

大师13岁时随父亲送祖母、生母灵柩安葬，因请僧人至家作佛事，由此“得见三宝法物，生欢喜心。”此后，

与行不同一，又何以能有成效。之所以出现这种状态，其关键和根源就是信力不足。由此，当世人学佛修持最为当紧的就是要在信上下力。正信生正力，一份耕耘，一份收获，丝毫不假。

**在信上下功夫，
放下世间一切已知，
久而久之，自觉地、
本能地用佛法认识
世界，认识生命，
认识社会，认识一切
事物与现象。**

佛法告诉我们，信是法力，信是愿力，信有多深，法力就有多高，信力加一份，法力就深一层。由此我们必定要在信上下功夫，放下世间一切已知，久而久之，自觉地、本能地用佛法认识世界，认识生命，认识社会，认识一切事物与现象。这才是学佛修行人的真正下力之处，才是始终不渝的着力点。我们要以虚云前辈为楷模，将全部生命之力投入信中，将信力融入到自己的血脉之中，意识之中，生命之中，如是坚信佛法。若能真正做到这一步，何愁佛果不现。

刘先和

处处是青山

赵州从谏禅师行脚时，将游五台山，有大德贻偈云：“何处青山不道场，何须策杖礼清凉。云中纵有金毛现，正眼观时非吉祥。”师问：“作么生是正眼？”大德罔对。

赵州禅师，世寿120岁，师从南泉普愿，其禅机玄妙，辩才无碍，因曾住锡河北赵州观音院40年，弘扬禅法，因此被世人被誉为“赵州古佛”。禅师常说：“七岁童儿有胜我之处，我即向他请教；百岁老翁有不及我之处，我也愿意教会他。”所以他不辞劳苦地行脚参方，寻师问道，一直持续到80岁左右。

禅师准备要去参访五台山，当时一位高僧听说后就送他一首偈语，大意说：哪里的青山不是道场？禅师何须执著于名相上的清凉山，这么辛苦地前往参访呢？即使在五台山看到文殊菩萨骑着金毛狮子出现在云端来示现圣相了，但以佛法的第一义谛、究竟智慧来看，却并不一定是好事啊！

从偈语来看，这位高僧已算是很有修为了。在他看来，佛性本在于自心，无需外求。真正的清凉山是在每个人自心，诸菩萨众的庄严万德早已俱足，文殊菩萨一直在演说清凉的智慧法音，从未离开。世界虽大，然而莫大于心，只要心安定了，清净了，在任何地方都可以参禅悟道，即

处处是道场

使是一屋之中，一榻之上，都是道场，又何必到处去行脚参方，更何必认准只有到了五台山，才能见到文殊菩萨见到佛呢？其实佛本在自心中，太执着了反而不能超越自我，与大道相背。

关于“瑞相”，有些佛弟子通常会犯有这样的弊病：有的会为自己修行的境界感通佛

菩萨而沾沾自喜，甚而暗起慢心；有的则视为迷信，避免谈论。高僧的意思倾向于后者，认为如果因佛菩萨示现瑞相，而让修行人贪着境界的念头，这就给修行造成了障碍。这是要提醒佛弟子不要贪求瑞相，也不要执著殊胜境界——就法而言，贪求和执著本身，绝非吉祥，都是障碍修行的。须知禅悟的境

界是内证境界，一起心动念，就悖离了本来的家园。

在禅者看来，佛性无处不在，有禅心即可悟道。在事相和本心之间，体悟本来面目最重要，如果把外界的道场、菩萨看做是第一位的，那就是将心外求，其结果必然是“反认他乡作故乡”，与佛是愈来愈远。所以，无



论是什么人，只要心里安落着空灵的禅趣，任你云水生涯，万里行脚，青山处处，无非道场；否则即使表面上天天礼佛拜祖，虔诚无比，但心里却千般计较，万般挂碍，又与佛与禅，有何关系？

赵州禅师毕竟是悟道者，虽然高僧的前两句偈语说得不无道理，但后面两句却显示出仍然是有分别的、不究竟的。因此在听完高僧的偈语后，禅师轻轻地问了一句：“作么生是正眼？”一句话却把高僧问得哑口无言。

正眼，即是正法眼藏。佛教认为佛的心眼通达真理智慧，名“正法眼”，故能洞彻实相万德含藏之无尽“藏”。正法眼藏即《法华经》所谓之“佛知见”，就是佛所彻悟的不可思议、无有分别的涅槃真心。在赵州看来，真正的佛法大意、第一义谛是泯灭内外之别，通达无碍了不可得的。即内外不住，不执著于瑞相，但也不排斥瑞相，没有取舍之心。高僧认为既有非吉祥，就会有相对的吉祥，这仍是二元对立的分别，亦是落入了知见的巢臼，所以远未达到内外平等、心物一元的境界。正是如此，所以赵州禅师声名大振。

与此类似的另一公案，《五灯会元续略》载：燕京报恩寺万松行秀禅师，一日小参，为僧众说起一故事：昔日有个骑驴行路的人在路上遇到一群僧人。这个人便问：“众位师父，你们要往哪里去？”僧人答说：“往道场去。”这人又问：“哪里不是道场

呢？”有僧人听了很不高兴，斥责道：“你这个人好没道理，既然知道处处是道场，那你为什么在道场里还骑着驴子不下来？”这人听了竟答不上来。对于这个故事，行秀禅师下了这样定论：“虽然人人都会怪骑驴人有头无尾，能做不能当，却不知道这个僧人也是前言不对后语，既然知抬脚下脚处都是道场，那为何悟不出骑驴跨马都是作佛呢？”

真正的体悟大道 并不是追求外在的 超越清净涅槃，而是 自心的当下觉悟。

真正的体悟大道并不是追求外在的超越清净涅槃，而是自心的当下觉悟。当下觉悟了，尽大地都是道场。道信大师曾云：“夫身心方寸，举足下足，常在道场，施为举动，皆是菩提。”真正的修行，就是收起向外求取的心，返观观照自心，在每一个当下，清净自心、奉持正法，行善止恶，无论是举足下足，还是起心动念，都是在觉悟，都是道的应用。

更有甚者，道场就是我们的日常生活起居，就是自然而然的“平常心”和“日用境”，乃至宇宙万物，生活中的点点滴滴，都隐含着伟大的禅机。如果我们能够静下心来，认真去感受去体悟，就会发现处处青山是道场，茫茫大地是道场；湖泊河流是道场，满天星斗是道场；粉墙碧瓦是道场，茅篷小屋是道场；春回大地是道场，冬雪皑皑是道场；

细雨润物是道场，骄阳当空是道场……你在家庭里，与家人尽享天伦时，家庭就是道场；在公司里，努力工作，公司就是道场；你在学校里，认真学习，学校就是道场；你外出游玩，怡情养性，山水景物即是道场……你做交通志愿者，车水马龙的街头就是道场；你赈灾义演，简陋的舞台就是道场；你捐资助学，清朗的读书声就是道场；哪怕只是化解了一次小小的矛盾，你的良善就是道场，哪怕只是扶着行动不便的老人穿过马路，你的爱心就是道场……当我们细细品味这份轻微淡远的清凉时，会发现彼岸和此岸之间，世间和出世间之间，真的处处是青山，处处是道场啊！



快乐来自内心

智者说：“有智慧的人随时从周围取得快乐，没有智慧的人希望别人给他快乐。”六祖惠能在《坛经》里面亦讲“菩提自性，本来清净，但用此心，直了成佛”，就是说你了解到心的本来状态你就能成佛，因为心的本来状态是圆满的、寂静的、安详的。而圆满，就是本心富足，不向外求。

某日，无德禅师正在院子里锄草，迎面走来三位信徒，

向他施礼说道：“人们都说信佛能够解除人生的痛苦，但我们信佛多年，却并不觉得快乐，这是怎么回事呢？”

禅师放下锄头，安详地说：“想快乐并不难，首先要弄明白为什么活着。”

甲说：“人总不能死吧！死亡太可怕了，所以人要活着。”

乙说：“我现在拼命地劳动，就是为了老的时候能够享受到粮食满仓、子孙满堂的生活。”

信徒们不以为然地说：“理想、信念和责任，说说倒是很容易，但总不能当饭吃吧！”禅师说：“那你们说有了什么才能快乐呢？”

甲说：“有了名誉，就有一切，就能快乐。”乙说：“有了爱情，才有快乐。”丙说：“有了金钱，就能快乐。”

禅师说：“那为什么有人有了名誉却很烦恼，有了爱情却很痛苦，有了金钱却很忧虑呢？”信徒们无言以对。

禅师说：“理想、信念和责任并不是空洞的，而是体现在人们每时每刻的生活中。必须改变生活的观念、态度，生活本身才能有所变化。名誉要服务于大众，才有快乐；爱情要奉献于他人，才有意义；金钱要布施于穷人，才有价值，这种生活才是真正快乐的生活。”

试想，如果你的内心充满了不快乐意识，即使祈求别人给予快乐，又往哪里盛放呢？其实，快乐与不快乐完全取决于我们对于生活和人生的态度。我们可能是贫穷的，富裕的，忙碌的，或悠闲的，我们的生存状态虽然不同，但都可能是快乐的。因为每一个人，都可以有一颗快乐的心。

只是我们一般的人，不懂得净化自己的心灵，以至于让那些生命中的“垃圾”污染了我们的身心，蒙蔽了双眼，让我们呼吸不到新鲜的空气，看不到生活的美丽，结果烦恼重生，痛苦不已。佛法告诉我们：一个人如果想获得快乐，不必它求，只要不断净化自己的心

灵，让阳光明媚我们的心灵，不断地认识自我，运用积极的心态去面对现实，以一种良好的心境对待人生，用开阔的胸襟，宽广的视野，来博大我们的心灵，时时做到心中有善，眼中有美，处世存真，这样的人生怎会不快乐呢？

一个内心真正安乐的人，无论人生的境遇怎样，对他来说都是欢乐的。正所谓是：春有百花秋有月，夏有凉风冬有雪；若无闲事挂心头，便是人间好时节。

佛法不是玄奇奥妙，不是离开我们生活的，它是活泼泼的在我们的生活里面，如果我们悟道的话，行走坐卧是道，穿衣吃饭也是道……“道”就在每个人的心里，只要我们能够日日更新，时时自省，清除心灵的尘埃，那就是佛法。

佛说：“人之所以痛苦，在于追求错误的东西。”作为凡夫俗子，我们可能做不到“六根清净”，但人的欲望也是可以节制的，追求物质也没有错，物质是生存的基本保障，但要认识到它不是人生唯一的追求目标。人的精神追求也是极其重要的，只有心灵安详，才会使心平静。真正的快乐，来自于心灵的平静。而佛法就可以使得人的心灵受益，得到安祥、宁静和快乐。

丙说：“我可没那么高的奢望。我必须活着，否则一家老小靠谁养活？”

想快乐并不难，首先要弄明白为什么活着。

禅师笑着说：“怪不得你们得不到快乐，你们想到的只是死亡、年老、被迫劳动，不是理想、信念和责任。没有理想、信念和责任的生活当然是很疲劳、很累的。”





学佛 先从做人起

佛陀设教，并不神奇，而是平凡切实，注重身心的反省与检讨。因此，佛在世时，每月均召开两次检讨会（即半月诵戒），使每人来一个坦白的报导与批判，有过则忏悔，无过则加勉，养成佛子一种不慕虚荣，切实为学、修身、做人的真朴风气。兹举三种典型佛徒。

多种善因

一次佛在检讨会中，即凭戒条来检举功过得失，其中有个叫须陀的站起来说：“我自学佛以来把家财尽量拿出做善事，虽然家中财产渐渐减少，我的精神很愉快，因我觉得自己帮助过许多人，做过许多好事。”佛问他：“你为何如此慷慨去做好事呢？”他说：“因我听了佛法因果，知道作善得善果，故乐意如此做法。”佛当时就印可他，不愧是一个依教奉行者。

劝告悟道

第二个弟子名叫阿迦达站起来说：“我过去曾独自在深山苦修，严冬苦寒，我不以为苦。毒蛇猛兽，我不以为怖畏。在饥饿煎迫的时候，我只靠采山禽蔬果来充饥。我觉得此心清净明彻，犹如寒潭止水，湛然不波，一平似镜。”佛就问他：“你为何能放下一切，去过这样勤苦的生活呢？”他说：“我曾听佛说过，为佛弟子，要淡泊知足，清心寡欲，才能得道，我因不贪物欲，专习禅定，而获证悟，彻见真理，灵明自在。”佛听至此，深加赞许，认为他能刻苦自励，而得见道，实为一个难得的好弟子。

舍己救人

接着第三个起来发言，是一个断了手臂的，名叫旃陀的弟子。他说：“我自学佛以来，一边自己精勤求学，一边也顾他做利人的事情。一次我的村庄，洪水泛滥，变成了泽国，所有房屋皆被洪水淹没，村里的人逃不出的，被浸死很多。当时我坐在一个大木盆中，被水漂浮到邻村，幸而未死。邻村中有位师兄，富有家财，我为了救济同村受难的灾民，向他诉苦求救，他终是推说，钱物太少，不能救济多人。

**学道犹如守禁疆，
紧把疆城战一场，
不受一番寒彻骨，
怎得梅花扑鼻香。**

后经我再三苦苦要求，说服了他，得到许多食物和衣物，回村救济灾民。谁知灾民间有赈济，欢喜欲狂，群来抢食，我在人群中拥挤断了一只手臂，但我却不以为苦，因我看到他们有食有衣，神情兴奋，忘却痛苦。”佛就问他：“你又为何如此做法，连残废了自己的手臂，都不以为苦呢？”他说：“因我曾听佛讲，多生以来，修菩萨道，勤求佛法，牺牲为人，才得佛果，为了学佛，所以我也乐意，如此做法。”佛听了很为感动，也很欢喜，认为自己过去所修的难行能行、难忍能忍的大乘行门，如今也有人实行了。

代表三类佛法

从上所述三个弟子的学佛经

历中，我们知道须陀是乐善好施的，阿伽达是勤苦修道的，旃陀是牺牲救人的。这三种人的做法，成了佛弟子的三种典型。这三种典型可以代表三类佛法，因佛法广而博，综合起来，不出五乘共法，三乘共法，大乘不共法三类。

五乘共法

五乘者即人乘、天乘、声闻乘、缘觉乘、菩萨乘。共法者，是指人天所修之世间善法，为声闻、缘觉、菩萨所共同修学之善法故。人乘修的善法是五戒：一、不杀生，近乎仁；二、不偷盗，近乎义；三、不邪淫，近乎礼；四、不妄语，近乎信；五、不饮酒，近乎智。佛谓修此五戒，世世不失人身，且得利乐。天乘所修的善法是十善：即身业不杀，不盗，不邪淫；口业不妄语，不两舌，不绮语，不恶口；意业不贪，不瞋，不痴。修此十善增上，可生天上享受福果。因此人乘法和天乘法是世间善法的根本，学出世的声闻、缘觉、菩萨，都要从世间的善法学起，学得世间善法，奠定人生道德的根本，进一步才能学出世的三乘善法。如果世间善法的基础都没有，而高谈学出世的三乘善法，正如建筑五层高楼，而没有底下两层，顶上三层如何能安立得住呢？所以说人天戒善之法，是出世三乘人必须共同修学的善法。所谓“学佛先从做人起”，如果人的善行不修，连做人的道德都没有，哪里谈得上学菩萨、学佛呢？上面所述第一弟子，听了佛说的因果之理，诸恶莫作，众善奉行，正可代表修习五乘共法的类型。



三乘共法

三乘共法是声闻人所修的四谛法和缘觉人所修的十二因缘法。四谛中的“苦谛”，是招人生所感的苦果，“集谛”是招感此苦果的业因，由此苦集二谛的真理，说明了我们这个人生苦闷的来源和复杂的现象。我们要离去此苦闷的人生，必须要证得“灭谛”的涅槃，而要证此灭谛的涅槃净境，又必先要修习“道谛”的三十七道品，方能解脱烦恼，离苦得乐。至于缘觉人所修的十二因缘

法，更是穷探人生久远的起始，由于根本的无明烦恼而有生死苦恼，轮流不息，若修道有智慧破除无明烦恼的根本，就可超脱生死的牢狱，离苦得乐。四谛法和十二因缘法，虽为声闻、缘觉二乘所修，由此而得出世解脱，但菩萨亦须修习此法以为基础，才能断惑证真，同登彼岸。所以把四谛和十二因缘叫做三乘共法，即是说三乘人在修学的过程中，都要经过此一阶段。上面所述的第二弟子，能勤苦修行而证

道果，就是修习三乘共法的一类型。

大乘不共法

大乘不共法是指菩萨所修的六度法门，是不共世间人天二乘所修戒善之法，只求自得福乐的果报；也不同出世声闻、缘觉二乘所修的谛缘之法，只求自我解脱而离苦得乐。他是循着布施、持戒、忍辱、精进、禅定、智慧的六度法门，一面消极地自己刻苦修道，灭度了悭贪、破戒、瞋恚、懈怠，散乱、愚痴的

六种弊病，同时在另一方面，他又能积极地为诸众生，广作佛事，达成自利利他的任务与目的。这种以利人重于利己的法门，是非贪着世间的福乐的人天二乘，和贪着出世涅槃寂静的出世二乘，只顾自利为先的人所能做到的，所以叫做大乘不共法，即是不同二乘所修，而为大乘菩萨独具的法门。上面所说的第三弟子即能自己精进修道，又能勇于救济灾民，舍己为人，正可代表修习这大乘不共法者的类型。

这三种佛徒的典型和他们所修三类佛法的学识，对于我们读书求学，就职做事的人，都可拿来借镜。我们在求学时代，应该要学习阿迦达的为学精神，为了求道，淡泊名利，苦其心志，劳其筋骨，一心一德，专精学业，得到成就。须知古今的伟人贤者，对学业有所成就，皆从勤奋奋斗中得来。黄蘗禅师说得好，“学道犹如守禁疆，紧把疆城战一场，不受一番寒彻骨，怎得梅花扑鼻香。”读书求学要如此。就职做事，亦要如此，如果精神散漫，马马虎虎，心不在焉，学业和事业都难望有成就。若再分别言之，人在求学时代，宜于培德育，要如须陀一样，以修习善行，深信因果，不敢作恶为警策，则学问进步，道德亦随之增长，将来可成一个德学兼备的完人；到了就业时期，服务社会，则应如旃陀，见义勇为，当仁不让，为了他人、社会、国家的利益，即使牺牲了个人的小我，亦不顾惜，而以此精神，来完成互助互济，共存共荣的社会大我。人生在世，都能如此存心，如此行事，那么你对于人生的一切幸福，社会一切的利乐，都不怕没有机会实现了。





《格言别录》

弘一大师

的警策意义

弘一大师编辑的《格言别录》深受广大佛子喜爱，被誉为提升人格，增长福慧的宝典。

一、为善最乐，读书便佳
在“学问类”格言云：“为善最乐，读书便佳。”做善事能够给人带来很多快乐，经常读书，往往会使一个人的思想渐入佳境。去恶修善是佛教最基本的思想理想。佛弟子修学的过程其实就是不断消除罪障，广修众善的过程。

诸恶莫作，众善奉行。说起来容易，做起来很难。我们平常生活中起心动念、举止行为，往往都在造作恶业。人生在世，多做救济他人之事，往往会使被救济之人感动不已，对你尊重有加，因此多做善事，自然心情快意。

大师重视读书，认为读书可以增长见闻，提升人品。一个人做学问、写文章，虽是在读书研究，但是真正的读书并不限于书本知识，要注重尽五伦本分，要注重德行修养，方才是真正的读书。

多做善事，多读好书，多尽人伦之责，不仅可以提升德行，还可拓宽眼界，增长学识。

二、涵养德行，修身养性
在“存养类”格言云：“自家有好处，要掩藏几分，这是涵育以养深。别人不好处，要掩藏几分，这是浑厚以养大。”当自己有什么优点或开心事，要掩藏几分，切不可到处炫耀，以遭人讨厌。当见到别人的缺点或不好之处，要替人掩藏几分，切不可到处宣扬，遭人嫉恨。不扬己

长，不责人短，可以增长德行涵养。尤其是对他人的过失和隐私，知道即可，不可妄加指责，到处揭露渲染。

多做善事，多读好书，多尽人伦之责，不仅可以提升德行，还可拓宽眼界，增长学识。

涵养德行，修身养性，还应当做到清心寡欲，减少嗔恨之心。贪欲之心人人都有，应当控制在合理的范围为妙。如果一个人贪欲心太重，就会在堕落的路上越走越远。为人遇事要控制自己的怒气，一旦任由怒气发作，就会造下更多的过恶。此外，一个人能够做到静默、从容、谨严、俭约，也是培养德行，修身养性之妙方。对于修道者来说，静默可以有更多时间如理思维佛法奥义，获取更多佛法利益。从容则表示做事稳重有序，不急不躁。谨严是一个人应有的修行、做事风格。俭约是惜福节俭的良好品格，珍惜所拥有的福报，才能更好地为自己积累福报。日常生活中，会遇到各种令人不快之事。当遇到令人发怒之事时，切不可怒发冲冠，要学会心平气和地处理所遇到的问题。

三、敬以持躬，宽以待人
在“持躬类”格言云：“聪明睿知，守之以愚。道德隆重，守之以谦。”一个真正有智慧的人，应当大智若愚，韬光养晦；德行高尚的人，多应谦虚待人。一个人虽然聪明，但如果不知自我收敛，



就有可能给自己带来祸患。富贵、才能、声名、欢乐都是人所追求之事，但当人拥有富贵时，常会遭人之怨；拥有才能若不知内敛，会给自己带来灾难；声名过盛，会遭致诽谤；沉迷快乐之中，常会乐极生悲。因此，当拥有富贵时，多怜悯苦寒之人；当才智过人时，要隐藏才能，不太外露；拥有声名时，要淡泊名利，谦恭待人；当自己处于欢乐时，要防止乐极生悲。凡事都有对立面，而且都会相互转化，因此，“不以物喜，不以己悲”才是我们对待世事应当具有的正确态度。

在为人处世方面，劝人宽以待人。格言云：“学一分退让，讨一分便宜。增一分享用，减一分福泽。”退让一步并不是懦弱，反而是以退为进。当遇事宽容对方时，不仅可以避免可能发生的不快，还能令对方感受到你博大的胸怀，从而心存感激。

宽容待人是一种涵养，自我省察则是提升德行、减少过错的有效手段。格言云：“以恕己之心恕人，则全交。以责人之心责己，则寡过。”人多喜欢苛求他人宽容自己，如果人人都能以宽恕自己的心来宽容他人，则能与人

建立深情厚谊；如果人都能以责备他人的心态来检讨自己，就能避免很多过错。

四、处事接物，取长补短

在“处事类”和“接物类”格言中，讲述了待人接物应当注重的准则，以及看人之长、补人之短的全面识人理念。当人处理难处理的事情时，应当不苛求完美；与难以相处的人相处应当宽厚相待；处理紧急之事应当延缓一下，以使处理事情更加妥当。

在人与人相处过程中，最怕好为人师，凡事不懂装懂，

的各种顺逆之境不同，心情常会有喜怒之别。心情的好坏会直接影响一个人的处事方式。对此格言云：“盛喜中勿许人物，盛怒中勿答人书。”一个人在大喜中常会忘乎所以，容易轻易向人许诺。但在大喜过后，却无法兑现，往往会失信于人。一个人在愤怒时，往往感性大于理性，容易感情用事，此时回答别人的来书容易有失态之言。

在待人接物中，我们既要考虑别人，也要考虑自己。这才符合佛教慈悲济世，饶益有情的原则。格言云：“临事需替别人想，论人先将自己想。”在遇事时，不能只顾自己，而是首先要替别人着想，这样才能赢得别人的尊重。在评价别人之前，先观照一下自己，看看自己在各个方面是不是做得很好。如果自己做得不好，就不要苛求别人很完美。

我们在评价人时，应当取其所长，谅其所短。只有这样才能全面公正地评价一个人。在做事时，应当先考虑到可能带来的祸害，然后再来考虑其可能带来的利益。如此考虑，才会对做事的成败有通盘的考虑。做到胜不骄，败不馁。

我们在修学《格言别录》时，如果细心品味这些格言警句的深刻含义，并能依教奉行，则不仅能提升自己的品格，还能更好的利益众生。

有时还会弄出笑话。还有的人与人相处时唯恐天下不乱，喜欢无事生非，弄得天下不太平。如果有这两种倾向的人，应当多反省自己，及时改变心态和行为。

一个人活在世上，难免受到他人诽谤。对于如何处理，格言认为不与人辩论，也不与人争，所有的诽谤之言自然会消弭。不与人论争只是消极息谤止怨的方式，而能宽容诽谤者，并进一步能化导诽谤之人，才是最好的息谤止怨的方法。

人在日常生活中由于所遇到





无常

敬告人命

光阴迅速，时序更迁。刹那刹那，一念不住。此殆造物出广长舌，普为尔我一切众生说人命无常，荣华不久，急寻归路，免受沉沦之无上妙法耳。生死大事，须当预办。若待临行方修，恐被业力所夺。

古语云：聪明不能敌业，富贵岂免轮回。生死到来，一无所靠。唯阿弥陀佛，能为恃怙。惜世人知者甚少，知而真信实念者更少也。

求生西方者，不可怕死。若今日即死，即今日生西方。所谓朝闻道，夕死可矣。岂可今日要死，且不愿死。

既贪恋尘境，不能放下，便因贪成障。净土之境不现，而随业受生于善恶道中之境便现。境现，则随业受生于善恶道中矣。

往生西方，便成画饼。故修西方人，今日死也好，再活一百二十岁死也好。一切任彼前业，不去妄生计较。倘信

愿真切，报终命尽，便即神超净域，业谢尘劳。莲开九品之花，佛授一生之记矣。

大丈夫生于世间，事事无犹豫为之计。唯有生死一事，反多置之不问。直待报终命尽，则随业受报。不知此一念心识，又向何道中受生去也。

人天是客居，三途是家乡。三途一报百千劫，复生人天了无期。由是言之，则了生死之法，固不可不汲汲讲求也。佛法无一人不堪修，亦无一人不能修。但能念念知不修净业生西方，则长劫轮回，莫之能出。

以兹自愍愍他，自伤伤他，大声疾呼，俾近而家人，远而世人，同修此道。其利益较之唯求自了者，何止天地悬隔也。

 印光大师

寺院活动

大悲忏法会 — 线上供灯

5月16日 | 6月14日
7月14日 | 8月13日
(每逢农历二十七日)
上午10时至11时30分
地点: 大悲殿
费用: \$8 (一盏灯一个名字)

线上诵念南无本师释迦牟尼佛圣号

5月19日至6月17日
(农历四月初一至四月三十)
诚心诵念
"南无本师释迦牟尼佛"

卫塞佛光普照吉祥灯

5月20日至6月4日
(农历四月初二至十七)
晚上7时至10时
地点: 大悲殿与光明殿
费用: 每盏 \$50 (个人/合家)
每盏 \$338 (公司宝号/合家)

《多重生命宇宙观》三日修 — 郑振煌教授

5月25日至5月27日
(农历四月初七至初九)
上午9时至下午4时30分
地点: 药师殿
费用: \$80 (包括午餐)

线上诵念观世音菩萨圣号

7月18日至8月14日
(农历六月初一至六月廿八)
诚心诵念
"南无观世音菩萨"

佛教礼仪班 (有待确定)

7月29日 (农历六月十二日)
上午9时至11时
地点: 聚缘坊

三皈五戒预备班 — 中文 (有待确定)

7月29日 (农历六月十二日)
下午1时至3时
地点: 聚缘坊

授三皈五戒典礼 (有待确定)

7月30日 (农历六月十三日)
下午1时至3时
地点: 无相殿

观世音菩萨成道日法会

8月5日 (农历六月十九日)
上午10时至11时
地点: 大悲殿

国庆日祈福法会 — 礼诵慈悲三昧水忏

8月9日 (农历六月廿三日)
上午8时至11时30分
地点: 大悲殿

国庆日祈福 — 线上供灯

8月9日 (农历六月廿三日)
上午8时至11时30分
地点: 大悲殿
费用: \$8 (一盏灯一个名字)

线上诵念地藏菩萨圣号

8月16日至9月14日
(农历七月初一至七月三十)
诚心诵念
"南无地藏王菩萨"

地藏追思报恩法会

8月16日至8月24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

地藏追思报恩法会 — 线上供灯

8月16日 (农历七月初一日)
晚上7时至9时30分
地点: 大悲殿
费用: \$8 (一盏灯一个名字)

禅学入门

舒心·正念·静坐班

5月开始新课程
下午4时至5时30分
晚上7时30分至9时
地点: 般若禅堂
费用: \$30

外来法师禅修营 (有待确定)

6月
地点: 般若禅堂

每周静坐共修 — 传航法师授课 (有待确定)

6月
地点: 般若禅堂
费用: \$30

佛学课程

佛学经典学习系列(2)吉祥经

5月15日, 22日
6月12日, 19日, 26日
7月3日, 10日, 17日, 24日, 31日
星期一 | 晚上7时30分至9时
地点: 宏船老和尚纪念馆
费用: \$35

佛学经典学习系列(5)普贤十大行愿

6月6日, 13日, 20日, 27日
7月4日, 11日, 18日, 25日
8月1日, 8日
星期二 | 晚上7时30分至9时
地点: 宏船老和尚纪念馆
费用: \$35

初级梵呗班(2)

6月14日, 15日, 21日, 22日
7月5日, 6日, 12日, 13日
星期三, 四 | 晚上7时30分至9时
地点: 宏船老和尚纪念馆 | 三楼课室
费用: \$30

佛经实修(2)阿弥陀经

6月12日, 19日, 26日
7月3日, 10日, 17日, 24日, 31日
8月7日, 14日
星期一 | 晚上7时30分至9时
地点: 宏船老和尚纪念馆
费用: \$35

社区活动

社区活动 ▶

弟子规课程 (第二系列)

7月16日至10月1日
上午9时30分至11时30分
地点: 万佛宝塔
费用: 每人\$20 (包括课本与讲义)
每加一人另加\$10 (12堂课)

成人书法班 (第二系列)

6月10日至8月12日
上午9时至11时
上午11时至下午1时
地点: 万佛宝塔
费用: \$110 (10堂课)

儿童书法班 (第二系列)

6月10日至8月12日
下午2时30分至4时
地点: 万佛宝塔
费用: \$110 (10堂课)

捐血活动

5月14日 | 8月6日 | 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

心悦康龄 ▶

天天康龄 (第十一届)

7月5日至10月25日 | 每逢星期三
上午9时至11时40分
地点: 宏船老和尚纪念馆 | 三楼课室

大家一起来动一动

5月8日至8月21日
上午9时30分至10时30分
地点: 宏船老和尚纪念馆 | 三楼课室

佛法分享

4月30日 | 5月28日 | 6月25日
下午2时至3时30分
地点: 宏船老和尚纪念馆 | 一楼课室

辅导关怀 ▶

辅导与社会服务

每逢星期二至星期日 (公共假日除外)
上午9时至下午4时
地点: 宏船老和尚纪念馆
(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

身心健康半日静修

6月18日
上午10时至下午4时
地点: 百胜楼 | 普觉坊
费用: 每人140元

线上乐龄基础佛学班

6月22日
下午2时至3时30分
地点: 线上课程
费用: 免费 (欢迎随喜乐捐)

人生故事书工作坊

7月2日至8月6日 | 每逢星期日
下午2时至4时30分
地点: 百胜楼 | 普觉坊
费用: 每人180元 (6堂课)

正念基础班

7月2日至7月30日 | 每逢星期日
(暂停7月23日)
上午10时30分至中午12时30分
地点: 百胜楼 | 普觉坊
费用: 每人162元 (4堂课)

学佛第二课 | 四圣谛

5月5日至5月26日 | 每逢星期五
晚上7时30分至9时
地点: 百胜楼 | 普觉坊
(如有更改将另行通知)
费用: 每人\$42 (4堂课)

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16日 | 6月1日 (下午4时至晚上10时)
6月2日 | 6月14日 | 7月14日,
8月13日 (上午9时至中午1时30分)
地点: 修福轩的斜对面

修福站 — 环保物品回收

地点: 宏船老和尚纪念馆
回收物品: 金属 / 衣服和背包 / 铝罐
纸张 (书籍, 报纸, 杂志, 纸皮)



报名方式

欢迎浏览
kmspks.org
kmspks.org/lifestyle/

接待处
9am to 4pm
(午休: 11.30am - 12.30pm)

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



更多法会与活动
详情欢迎联系

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

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

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

MONASTERY EVENTS

Lunar 27th Great Compassion Repentance Puja Online Light Offering
16 May | 14 Jun | 14 Jul | 13 Aug
10am – 11.30am
Fee: \$8 (1 candle with 1 sponsor name)

Online Pledge of Namu Shakyamuni Buddha's Name Chant
19 May to 17 Jun
Recite the sacred chant of "Na Mo Ben Shi Shi Jia Mo Ni Fo"

Vesak Auspicious Lanterns
20 May to 4 Jun
Venue: Hall of Great Compassion & Hall of Universal Brilliance
\$50 per lantern (Individual / Family)
\$338 per lantern (Company / Family)

3 Days Retreat by Prof. Cheng Chen Huang
25 to 27 May | 9am – 4.30pm
Venue: Hall of Medicine Buddha
Fee: \$80 (lunch provided)

Online Pledge of Avalokitesvara Bodhisattva's Name Chant
18 Jul to 14 Aug
Recite the sacred chant of "Namo Guan Shi Yin Pu Sa"

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

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

3 Refuge 5 Precepts Ceremony (TBC)
30 Jul | 1pm – 3pm
Venue: Hall of No Form

Enlightenment of Avalokiteshvara Bodhisattva Puja
5 Aug | 10am – 11am
Venue: Hall of Great Compassion

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

National Day Online Light Offering
9 Aug | 8am – 11.30am
Venue: Hall of Great Compassion
Fee: \$8 (1 candle with 1 sponsor name)

Online Pledge of Ksitigarbha Bodhisattva Name Chant
16 Aug to 14 Sep
Recite the sacred chant of "Na Mo Di Zang Wang Pu Sa"

Ksitigarbha Bodhisattva Prayer
16 Aug to 24 Aug | 8pm – 9.30pm
Venue: Hall of Great Compassion

Ksitigarbha Bodhisattva Prayer - Online Light Offering
16 Aug | 7pm – 9.30pm
Venue: Hall of Great Compassion
Fee: \$8 (1 candle with 1 sponsor name)

MEDITATION

Relaxation and Mindfulness Meditation
New run in May
4pm – 5.30pm | 7.30pm – 9pm
Venue: Prajna Meditation Hall
Fee: \$30

Retreat by Foreign Retreat Master (TBC)
June
Venue: Prajna Meditation Hall

Weekly Meditation Group Practice Class by Venerable Chuan Hang (TBC)
June
Venue: Prajna Meditation Hall
Fee: \$30

DHARMA CLASSES

2023 Buddhism Lecture Series (Module 5) Happiness Through Blessings
31 May | 7, 14, 21, 28 Jun | 5, 12, 19, 26 Jul | 2 Aug
7.30pm – 9pm
Venue: Ven. Hong Choon Memorial Hall
Fee: \$35

COMMUNITY

General ▶
Food Ration
21 May | 19 Jun | 16 Jul | 13 Aug
9am – 11.30am

Hair for Hope 2023
30 Apr | 10am – 2pm
Venue: Hall of No Form

Free Community Tuition 2023
Mar to Oct
Online via Skype
Subject to the availability of tutors and students

Blood Donation Drive 2023
14 May | 6 Aug | 2 Nov
9am – 3pm
Venue: Hall of No Form
Contact: Singapore Red Cross at 6220 0183 or visit redcross.sg

Joyous Heart ▶
Age Well Everyday 11th Run
5 Jul to 25 Oct (Wednesday)
9am – 11.40am
Venue: Ven. Hong Choon Memorial Hall (Level 3)

Exercise
8 May to 21 Aug
9.30am – 10.30am
Venue: Ven. Hong Choon Memorial Hall (Level 3)

Dharma Sharing
30 Apr | 28 May | 25 Jun
2pm – 3.30pm
Venue: Ven. Hong Choon Memorial Hall (Level 1)

Well-being ▶
Counselling & Social Service
Tuesday to Sunday (excluding public holidays)
9am – 4pm
Venue: Ven. Hong Choon Memorial Hall
**No walk-ins allowed. Strictly by appointment only.*

AWARENESS HUB

ART ▶
Watercolour Painting
14 May | 10am – Noon
Fee: \$32 per pax
Material Fee: \$3 per pax

Online Pastel Nagomi Art – Flower of Crystal Art
Tulip class: 14 May
GoldFish class: 28 May
1.30pm – 5.30pm
Fee: \$68 per pax per class excluding materials

Seniors Vesak Art
17 May to 31 May (Wednesday)
1pm – 2.30pm
Fee: Free | Donations are welcomed

CHILDREN ▶
Children's Art Class
27 May to 29 Jul (Saturday)
5 Aug to 7 Oct (Saturday)
2pm – 3.30pm
Fee: \$62 per pax for 10 Sessions

Mindfulness for Kids – Paws b (Age 8 to 10)
29 May to 19 Jun (Monday)
1pm – 2.30pm
Fee: \$122 per pax for 4 Sessions

Mindfulness for Kids – Dot b (Age 11 to 16)
29 May to 19 Jun (Monday)
2.30pm – 4pm
Fee: \$122 per pax for 4 Sessions

WELLNESS ▶
Online Wellness Series – Holistic Approaches to Graceful Aging
6 May | 10am – 5.30pm (Lunch break Noon – 2pm)
Fee: \$95 per pax

Online Wellness Series – Herbal Health and Nutrition
19 Aug | 1pm – 5pm
Fee: \$95 per pax

Mind & Body Wellness Experience Half Day Retreat
18 Jun | 10am – 4pm
Fee: \$140 per pax

Rhythm Rejuvenation
Self-Love for Recovery: 21 May
Mindfulness Through Rhythm: 20 Aug
3pm – 5pm
Fee: \$32 per pax per session

Self Discovery Series Through LEGO Serious Play – To Do List
14 May | 2pm – 4pm
Fee: \$32 per pax

Short Course – Mindful Self-Compassion
7 Jul to 11 Aug (Friday) | 7.30pm – 9pm
Fee: \$185 per pax for 6 sessions

Mindfulness – Based Stress Reduction
18 Aug to 6 Oct (Friday) | 7pm – 9.30pm
24 Sept (Sunday) | 9.30am – 4pm (full day)
Fee: \$350 per pax for 8 sessions + 1 full day retreat (subsidised rate)

YOGA ▶
Hatha Yoga
Monday Class:
• 12 Jun to 14 Aug | 21 Aug to 23 Oct
6.45pm – 8.15pm
Fee: \$182 per pax for 10 sessions

Tuesday Class:
• 16 May to 18 Jul | 25 Jul to 26 Sep
10.30am – 12nn
Fee: \$182 per pax for 10 sessions

Wednesday Class:
• 28 Jun to 6 Sep (no class 9 Aug)
6.30pm – 7.45pm
• 14 Jun to 23 Aug (no class 9 Aug)
30 Aug to 1 Nov
7.45pm – 9pm
Fee: \$172 per pax for 10 sessions

Saturday Class:
• 24 Jun to 26 Aug | 9.30am – 11am
Fee: \$182 per pax for 10 sessions

Hatha Gentle Yoga
Tuesday Class:
• 16 May to 18 Jul | 25 Jul to 26 Sep
2.30pm – 4pm
Fee: \$162 per pax for 10 session

Friday Class:
• 30 Jun to 1 Sep | 2.30pm – 4pm
Fee: \$162 per pax for 10 sessions

Beginners Hatha Yoga
Friday Class:
• 12 May to 21 Jul (no class 2 Jun)
28 Jul to 29 Sept | 10.30am – Noon
Fee: \$182 per pax for 10 sessions

Saturday Class
• 24 Jun to 26 Aug | 6.30pm – 8pm
Fee: \$182 per pax for 10 sessions

Relax & Recharge Yoga
13 Jun to 15 Aug | 22 Aug to 24 Oct (Tuesday)
12nn – 12.50pm
Fee: \$150 per pax for 10 sessions

Yin Yoga
11 Jul to 12 Sept (Tuesday)
6.30pm – 7.45pm
Fee: \$172 per pax for 10 sessions

Yoga for Diabetes
4 May to 13 Jul (no class 29 Jun) | 20 Jul to 21 Sep (Thursday)
10.30am – 11.30am
Fee: \$122 per pax for 10 sessions

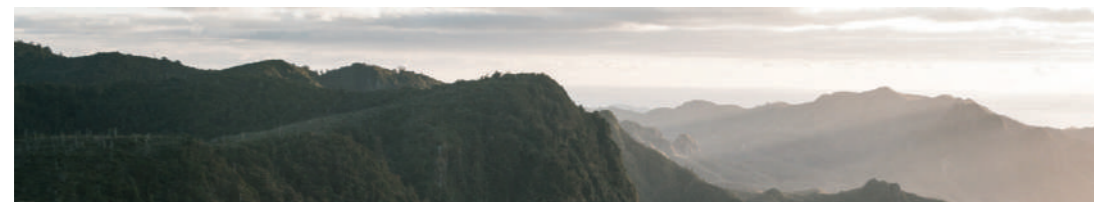
Chair Yoga
9 Jun to 11 Aug | 18 Aug to 20 Oct (Friday)
12.30pm – 1.30pm
Fee: \$162 per pax for 10 sessions

GREENISIM

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

Mobile Kiosk Sale
16 May | 1 Jun (4pm – 10pm)
2 Jun | 14 Jun | 14 Jul | 13 Aug
9am – 1.30pm
Venue: Ven. Hong Choon Memorial Hall (diagonally opposite Gratitude Shop)

Gratitude Corner Donation Items
Venue: Ven. Hong Choon Memorial Hall
Accepted items:
Paper products (books, newspapers, magazines & cardboard) / metal / clothing and bags / aluminium cans.



REGISTRATION

Online kmspks.org
kmspks.org/lifestyle/

Reception office @ KMSPKS
9am to 4pm
(Lunch break: 11.30am – 12.30pm)

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

For enquiry

6849 5326 | sed@kmspks.org
6849 5346 | meditationhall@kmspks.org
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6849 5339 | joyousheart@kmspks.org
6849 5351 | counselling@kmspks.org
6336 5067 | awarenesshub@kmspks.org

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



Nurturing youths fostering relationships

Guided by the Buddha-dharma, Kong Meng San Phor Kark See Monastery Bright Youth community is a high-spirited group with a focus on nurturing the future generation; by engaging youths through meaningful activities, empowering them to explore their potential, and embracing the community by building positive relationships. It is all about getting together, building friendships, and benefiting the community!



1 NTUBS 3D2N Dharma Camp

A collaboration between Bright Youth and NTU, students were spiritually engaged with the teachings of the Buddha and had the opportunity to tour the grounds of KMSPKS.

2 Bright Youth's Ukulele Music Group

Youths came together to share chords and learn new songs.

3 CNY Food Distribution

Youth volunteers prepared and distributed food rations to the less privileged at Sin Ming Ville estate.

4 Chinese New Year Celebration

The Bright Youth community celebrates our first CNY gathering.

5 Bright Hill Evergreen Home Volunteer Visit

Together with Bright Youth Volunteers, the students from Ngee Ann Polytechnic Buddhist Society and Eunoia Junior College brought heart-warming smiles to the residents of the home.

6 Alms and Sangha Offering

Youth volunteers kick-started the new year with a meritorious act at KMSPKS.



We welcome you to be part of our vibrant youth community to connect, learn, have fun and give back together. Reach out to us at 6849 5341, via WhatsApp at 9839 6476 or email youth@kmspks.org.



CAREER OPPORTUNITIES

感恩 | 正念 | 慈惠 Gratitude · Mindfulness · Compassion

- Gardener
- M&E Technician
- Purchasing Officer
- General Services Assistant
- Cafe Crew, Zen Cafe
- Assistant Baker, Zen Bakery
- Service Crew, F&B (FT/PT)
- Customer Service Officer
- Executive, Volunteer Management
- Executive, Marketing & Communications
- Programme Executive, Dharma Education
- Programme Executive, KMS Dharma School

kmspks.org hrdept@kmspks.org 6849 5347 (Mon - Fri, 9am - 11am & 2pm - 4pm) MRT Station: TEL Bright Hill (6 mins walk)

YOUR FEEDBACK MATTERS

关于您的宝贵意见



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

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

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

Please scan QR code to take our survey. 欢迎扫描QR码访问我们的问卷调查。



BUSINESS REPLY SERVICE PERMIT NO. 08598



KONG MENG SAN PHOR KARK SEE MONASTERY

AWAKEN Magazine
88 Bright Hill Road Singapore 574117

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书法班

伴一生受益 写一手好字

小学一年级至六年级学生 (7至12岁)

“学书法的孩子不会变坏。”

- 采取小班式训练，适合零基础学习。
- 学习毛笔书法的基础知识、坐姿、执笔及书法常识等。
- 以楷书为起点，学习控笔、了解笔性，从而窥探汉字的起源。

日期 系列二 | 6月10日至8月12日

时间 每逢星期六 | 2.30pm - 4pm

学费 \$110 (十堂课) 材料费 \$25 (请支付给老师)

导师 安春来老师 | 书法培训师

询问 community@kmspks.org | 6849 5300

Community Engagement Department

COUNSELLING & SOCIAL SERVICE

辅导与社会服务



Looking for a safe space to talk to a non-judgmental professional? 寻找一个在专业辅导员引导下，可以让您安心倾诉、不带任何评判的空间?

Make an Appointment 预约

Counselling & Social Service 辅导与社会服务
6849 5351 | counselling@kmspks.org
Tuesday to Sunday, 9am - 4pm (excluding public holidays)
每逢星期二至星期日 (公共假日除外), 上午9时至下午4时



感恩

THANK YOU

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

kmspks.org

The Gift of the Dharma Excels All Other Gifts

— Buddha

佛说：一切布施中，法布施为最



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

如果您想和大家分享无上布施（法施）的喜悦，欢迎赞助印刷《普觉》杂志。

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

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

可填妥以下赞助表格，并将划线支票或汇款单据回寄给我们。

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

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

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

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

You can also donate via 您可通过以下方式完成捐款



Cashless 无现金支付

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您可通过以下网站完成捐赠:

kmspks.org/make-a-donation

(*Please select “Printing of Dharma Materials”
and type in the donation amount.)
(*请在“Printing of Dharma Materials”
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Cash 现金支付

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

Opening Hours 营业时间:

9am to 4.30pm

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

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

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

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Gender 性别:	Age 年龄:	Email 电邮:	
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Tel 电话:	(H 住家)	(O 办公室)	(Hp手机)
Amount 数额:	(*Cash 现金/Cheque No 支票号码:)		

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

*Please delete where appropriate

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

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

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

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



Want your story to be heard?

感动人心的故事 省思生命的园地

Perhaps you too have a story to tell, a story of how the Buddha and His Teachings so inspired you to walk the Buddhist path, or maybe a simple account of the little treasures and blessings in life, or how the Dharma changed your life forever. Whatever your story may be, we welcome you to write in to us.

Share your inspiring tale of faith and awakening with the rest of the world.

我们的宗旨是弘扬佛教正法，推广平等、慈悲、无我、无私的精神，启迪众生智慧，净化大众之心灵。

《普觉》杂志真诚欢迎您的投稿与支持，愿每一篇有价值的故事或启迪，觉醒佛心之间的共鸣。

Submission guidelines for English articles

- Our articles range from 500 to 1,500 words. However, the final print is at the editor's discretion.
- You may submit drawings and illustrations with adequate explanations or captions.
- Articles must be neatly typed out and copy-edited carefully before submission. Drafts and hand-written articles are not acceptable.
- The topic must be original, and your articles cannot contain false or misleading information.
- Your article should have a title and be accompanied by a description of your article.
- Awaken magazine reserves the right to make the final decisions in the selection and edit your stories as deemed fit.

Send your articles to:

AWAKEN PUBLISHING
Kong Meng San Phor Kark See Monastery
88 Bright Hill Road Singapore 574117

Email: publication@kmspks.org

Please include your full name and contact details.

栏目内容

- 兰若轩** 能以小见大，富有哲理、具有启发意义的佛学精品短文。
- 菩提清韵** 描绘庙宇、山水的精美散文，以及佛教感悟，修行心得的散文、诗歌。
- 竹林夜话** 有启发意义的僧传、史传和佛教故事，以及近现代和当代的现实故事。
- 意解人生** 生活中的人生感悟，挖掘人性的真善美，提倡文明、和平、环保的精美杂文。
- 法海拾贝** 重拾人生走过的足印，以阐述佛法义理的精美文章。
- 盘陀钟馨** 刊登逻辑严密、说理性强的佛教短篇论文，与精彩的法师大德开示。
- 琉璃之光** 秉承佛教慈悲的思想，从医学的视角介绍生活中的小百科，阐发正确的生活习惯与饮食习惯。
- 狮城快讯** 新加坡的佛教简讯。

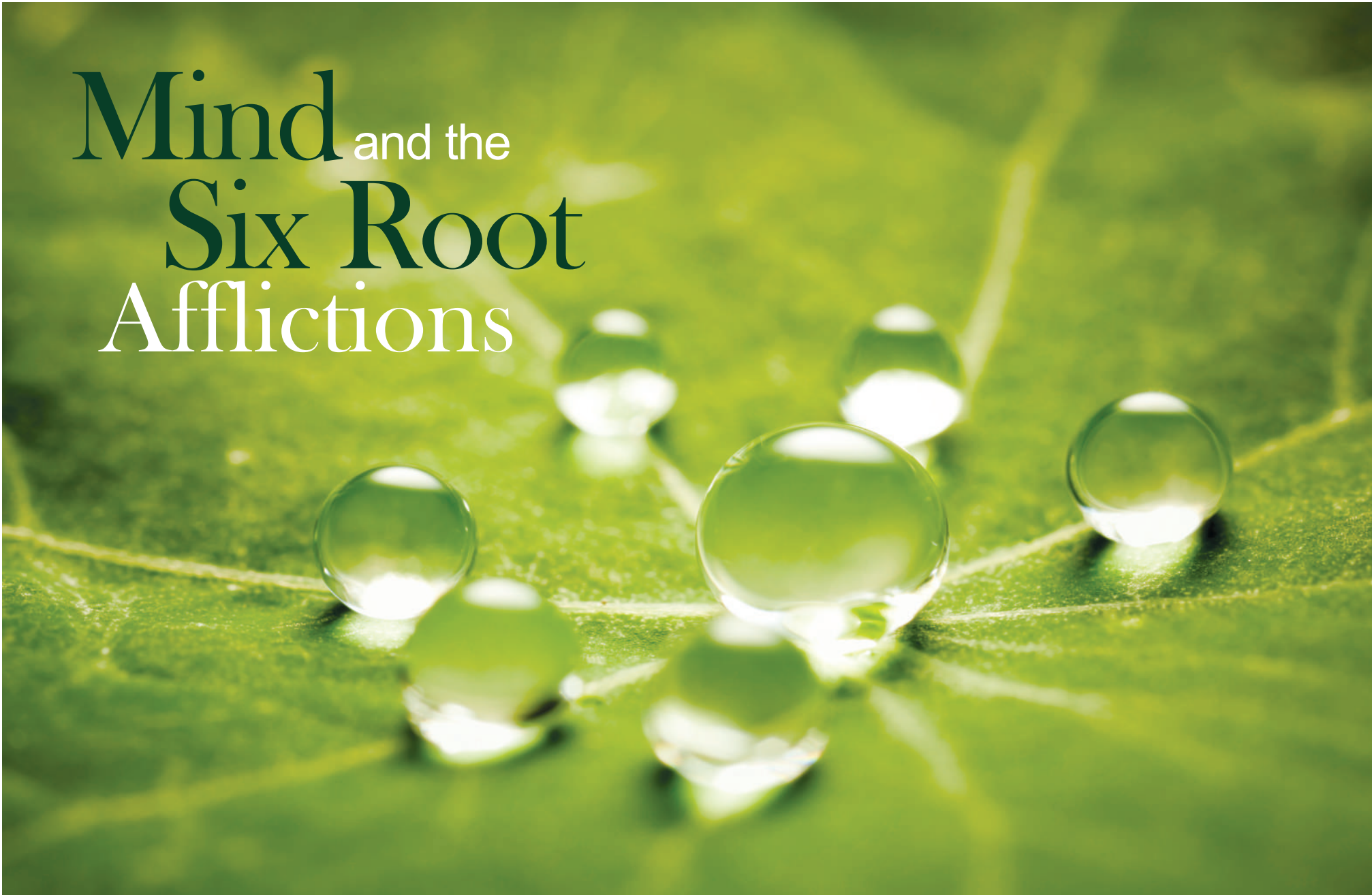
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- 本刊欢迎电子邮件投稿。所投稿件以800至2000字为宜，采用与否，概不退稿。
- 投稿若用笔名，请另注明真实姓名、电邮地址、住址及手机号码以便联系与邮寄稿酬。
- 来稿三个月内未接到通知，请自行处理。
- 编辑部对所投稿件有权删改，如要保留原文或一稿多投者，必须注明。
- 手写稿请用正楷字书写清楚，标点分明。来稿一经发表，文责自负。
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Mind and the Six Root Afflictions

The annual Vesak Day which commemorates Shakyamuni Buddha reminds us not to forget his noble spirit and great achievements as we immerse ourselves in grand festivities. It allows us to imbue the Buddha-dharma, to pause and reflect as we are oppressed by the pressures of living and busy making a living: what are we busy for? For money? Career? Fame? If we are busy chasing after money, career and fame, then what is our next goal once we have obtained them? How long can we enjoy or keep all these fruits of our hard labour? A human lifespan is only a few decades, like the reflections of the moon in rivers, or flowers in the mirror. We did not bring them with us when we are born and cannot take them with us when we die. Life is unpredictable and constantly changing, like bubbles or the morning dew, which quickly dissipate into nothingness.

If we can get to the heart of this teaching, then our very being right now is of the same essence as the Buddha.

Hence, it is not worth sacrificing our precious time hankering after all these possessions and achievements. Instead, we should look up to the Buddha as a model, set our sight further, and see through the vacuousness and constantly changing nature of phenomena. We should follow the Buddha's lead and not be enslaved by fame, prestige, profits, money or sensual pleasures. We should steel our resolve and strive towards the highest path, seeking an end to the samsaric cycle of suffering.

To seek the highest path and obtain ultimate release from the cycle of birth and rebirth, we have to get to the root

cause or source so that we do not mistake trifles for the essential. Although the Buddha-dharma has 84,000 Dharma doors or access pathways, all of them boil down to one cardinal teaching: the mind is the forerunner of all phenomena. If we can get to the heart of this teaching, then our very being right now is of the same essence as the Buddha. Otherwise, even practising for aeons will get us nowhere, because we fail to grasp the ultimate truth. Thus, the question of mind (in Chinese, this term encompasses "mind, intentions and consciousness") in the Consciousness-Only Commentary (Vijñāpti-mātratā-siddhi) is indeed the key to realise insight and achieve enlightenment, ending the cycle of birth and rebirth. To learn Buddhism, we should start by listening to Dharma talks and reading the sutras often. After that, we should reflect on what we have heard or read, then we will be able to eventually gain understanding.

In the Sixth chapter of Śūraṅgama Sūtra on the Perfection of Bodhisattva Guanyin (Avalokiteshvara), it is said, "The Buddha taught me to listen to the Dharma and reflect on my practice in order to reach samadhi." This clearly shows that learning

Buddhism requires us to be studious in hearing or reading the teachings, reflect upon them and put them into practice. Through this process of constant imbue ment, one will eventually gain enlightenment. In the Lotus Sutra, it is said, "It is more meritorious for a person to meditate for a short time than to build a seven-storey pagoda." This shows that the most crucial first step in learning Buddhism is to purify one's mind.

How do we purify our minds so that we can learn Buddhism? If we want to purify our mind in order to gain the Buddha's insight, then we have to first eradicate the Six Root Afflictions (mūlakleśa), because these six are the thieves that harm our innate Buddha wisdom. What are they? Let me briefly introduce them below:

(1) GREED

Beings can be greedy for money, sensual pleasures, prestige, and profits and cause themselves much grief in the pursuit of these worldly possessions. Greed obscures our innate Buddha-nature, causing us to become confused, foolish or obsessed, triggering an endless cycle of rebirths, unable to liberate ourselves.

(2) ANGER

Fighting over small issues due to blame, hatred, jealousy, and even rage,

causing oneself to become negative and unhappy, like the waves at sea that cannot be stilled, ebbing and flowing in turbulence. The six sense consciousnesses corresponding to six contaminants are completely defiled, causing one's mind to be agitated and unclean, sowing the seeds for rebirth.

(3) IGNORANCE

Humans do not treasure their innate Buddha nature. They do not cultivate their inner goodness, instead running after sensual pleasures, becoming enslaved by their physical body. Some even commit killing, stealing, sexual misconduct, lying, and intoxication by alcohol as a result of their craving for sensual enjoyment, thereby condemning themselves to endless rebirths, without any possibility of release, which is the ultimate folly.

(4) PRIDE

Pride refers to arrogance, haughtiness, and self-centredness that take oneself as real and superior to all others, thereby resulting in endless conflicts with others. The Buddha implemented the system of begging for alms in order to tame the pride of all his renowned disciples, so that they would learn to be humble, and then strive for enlightenment. Moreover,





Thus, if such bad thoughts are not eradicated, the consciousness will never be purified, which will in turn lead to an increasing degree of defilement in the mind, thereby leading to rebirths in the lower realms, without any end to it.

In the Twelve Links of Dependent Origination (pratitya-samutpada), Ignorance and the Activities (also known as Fabrications) arising from it, are listed as the primary causes for the cycle of rebirths. The Six Root Afflictions obscure our wisdom, causing us to act out in foolish or negative ways in our folly or ignorance. Therefore, we learn Buddhism, first and foremost, to purify our minds. In our quiet moments after a busy day's work, we should constantly reflect calmly and gradually eliminate the Six Root Afflictions, so that eventually, we will arrive at a serene state. Once our mind is purified, we will be able to attain the Buddha's wisdom because "awakening means to obtain the Buddha's insight". When this happens, we can be assured that we will become enlightened ourselves.

Article taken from: "Words of the Master" <<大师的话>> .



This book, "Words of the Master" <<大师的话>>, is a collection of Dharma teachings Venerable Seck Hong Choon gave in the 1980s, pays homage to this inspiring Buddhist master and former abbot of Kong Meng San Phor Kark See Monastery.

Venerable Seck Hong Choon came and left us a monumental legacy, developing Kong Meng San Phor Kark See Monastery into what it is today — a gleaming and spacious Buddhist hub that spread the Buddha-dharma, and illuminates the Republic of Singapore, its local Buddhist community and all four groups of Buddhist male and female monastics and lay followers.

He spent decades toiling to transform this deserted hillock into a world-renowned monastery, which was a major accomplishment worthy of utmost respect and admiration.

As the late Venerable Long Gen said, "Even though his physical body has dissipated, his Dharma body remains, and his Wisdom body is immortal; monastics and lay followers from Singapore and abroad continue to venerate this highly-respected and well-loved monk!" When Venerable Seck Hong Choon was still alive, he placed much emphasis on cultivating virtues through practising Buddhist teachings, he was also equally passionate about propagating the Buddha-dharma in order to cultivate wisdom. He warmly supported and encouraged Dharma talks and Buddhist education when alive.

"Words of the Master" <<大师的话>> is scheduled to release in the latter half of 2023. You may obtain a complimentary physical copy from Kong Meng San Phor Kark See Monastery or simply download the e-book at kmspks.org/awakenonline.

this could help them realise and internalise the teaching that the Four Notions of Ego, Personality, Being and Life are false.

(5) DOUBT

Doubt is disbelieving. There are many truths in the universe, often transcendent that are beyond what we can visibly see, or even beyond our comprehension. This gives rise to doubt in the mind, causing some to be sceptical, because they fail to realise that failure

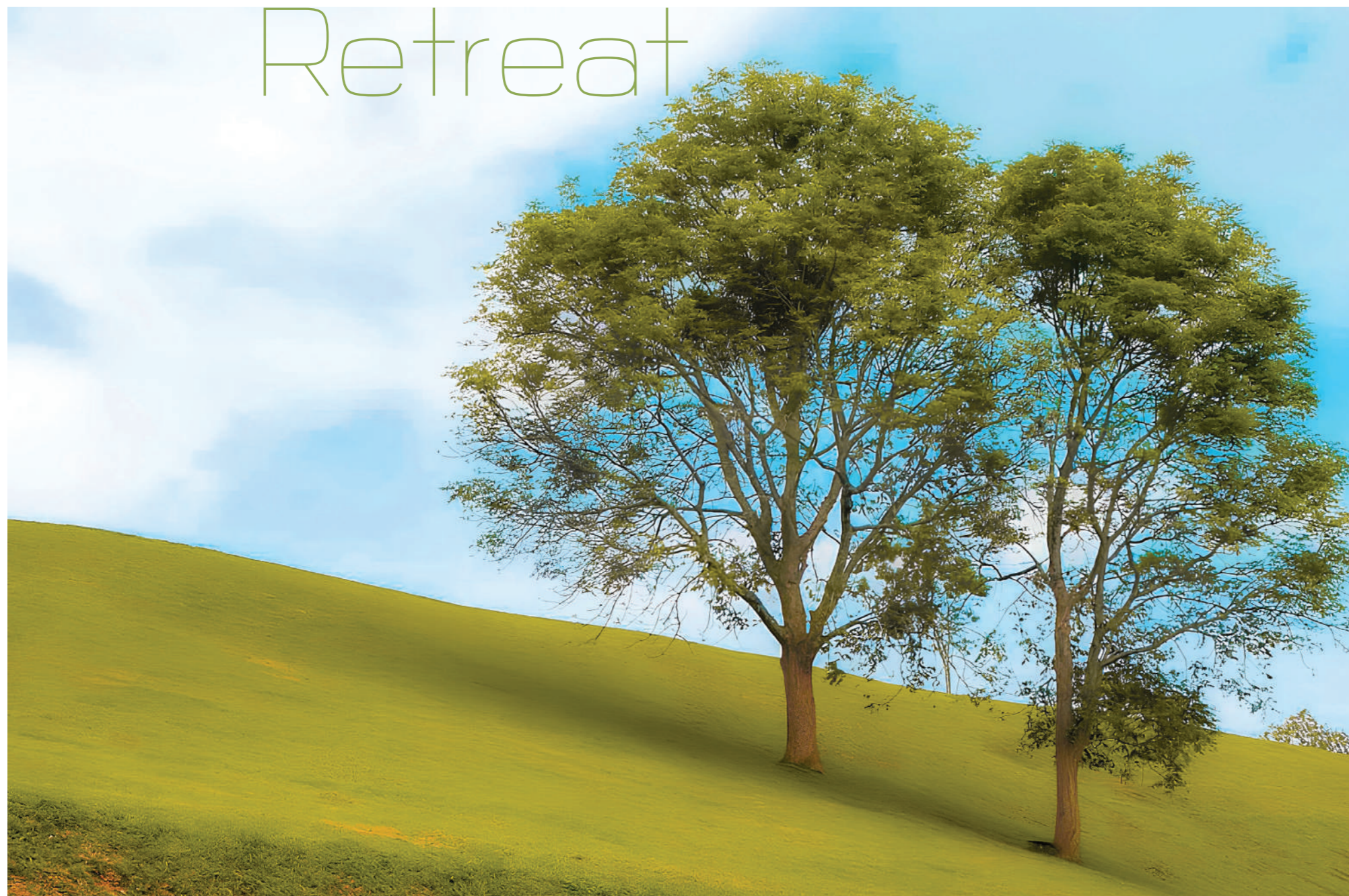
to comprehend is due to their own ignorance. Instead, they refute the higher truths that they cannot fathom. What a pity this is, because such beings will forever struggle in the darkness of untruths and never be able to end their suffering or achieve happiness. This situation is analogous to a doctor prescribing medicine to heal a patient, but because the patient does not trust the doctor, he refuses to take the medicine and therefore

cannot be healed. Isn't this a great pity?

(6) NEGATIVE THOUGHTS

The mind stream of ordinary beings is flooded like the crashing waves in the oceans, endlessly arising and disappearing, with more negative than positive thoughts. Such negative thoughts are the impetus driving misdeeds, because humans are ruled by their thinking. Due to the endless flow of negative thoughts, humans ended up doing many bad things.

Reflections on a Meditation Retreat



When we meditate, we tune into our inner landscape to observe our state of mind. This offers us an opportunity to get in touch with ourselves, improve our emotional and mental well-being, and see the world through a more discerning and insightful lens.

Recently, I had the opportunity to join a team of Asian Mahayana and Theravada Venerable students from the Buddhist College of Singapore to participate in a nine-day meditation retreat at the Dhammagiri Foundation in Mae Hong Son, Northern Thailand. Its founder, Ajahn Cagino, and the sangha kindly opened this forest monastery-cum-meditation centre to us with the warmest hospitality.

Upon arriving at the forest monastery in the mid-afternoon of January 5, 2023, we first paid our respect to Ajahn Cagino and the sangha, handed in our mobile phones and computers to avoid all potential distractions, and spent the rest of the day settling in and exploring its beautiful nature and plantations. We were all looking forward to the start of this retreat the following day, and were curious about what the Thai Theravada forest monastic tradition entails and what this pristine place has to offer.

This meditation retreat provided an ideal platform to restore our balance – to release the stress from our monastic studies and rejuvenate our body and mind.

The following morning, with the sounding of the gong at 3.45am, we began our experience as a forest monk. At 4am, the sangha assembled at the Sala Hall for the early morning chanting, followed by group meditation. When the clock struck 6am, the monks, having strapped the alms bowl around the shoulder, mindfully walked barefoot to the nearby villages for their daily alms round. Despite the wintry chills, the modest villagers, both young and old, braved the cold and waited patiently by the road to venerate and dāna (make offerings to) the sangha. It was an emotional experience to witness their generosity despite their humble livelihood. Upon returning to the monastery, the monks washed their feet and sat together for their only meal of the day. The activities for the remaining day included learning the dharma, meditation (both group and solo), self-contemplation, rest, and attending to personal hygiene. In the evening, the sangha gathered at the Sala Hall at 7pm for evening chanting, group meditation, and dharma teaching. At 8.30pm, everyone returned to their kuṭi (resting hut) and called it a night. Most of us devoted the



first two days adjusting to this routine, amid the lush green environment and differences in temperature (approximately 24°C during the day and 10°C at night). We all took it in our stride, supporting and caring for one another.

While staying at the Dhammagiri Foundation, the humble yet comfortable accommodation invigorated our physical body. The food (both from the alms round and the kitchen at the foundation) nourished our hearts as they were prepared and offered to us with the highest reverence. The excellent dharma teaching by Ajahn Dton and Ajahn Cagino refreshed our minds. Overall, this meditation retreat provided an ideal platform to restore our balance — to release the stress from our monastic

studies and rejuvenate our body and mind.

All the participants at this retreat agreed that it was a privilege to experience the Thai forest monastic tradition, deepen our meditation practice in a verdant setting, strengthen our knowledge of the Mahāsatiṭṭhāna Sutta (The Great Discourse of the Establishments of Mindfulness), improve our awareness and stamina through mindful mountainous trekking, as well as enhance the connection with our inner Buddha nature. All of us benefitted one way or another. Venerable Fa Ling (Cambodia) shared that he had learnt how to better cope with physical pain and torpor during his meditation practice. Venerable Shan De (Vietnam) was inspired by

the spiritual cultivation and aspiration of Ajahn Cagino, which motivated him to practise more diligently to become a better monk. Venerable Kuan Hong (China) was touched by the dharma teaching on Mahāsatiṭṭhāna Sutta from Ajahn Dton; although he had previously learned this sutta in Chinese, Ajahn Dton was able to clearly articulate and express the compassion, warmth, and insights in this Buddha's teaching. The daily alms round reminded Venerable Jie Xing (Cambodia) that as a monk, he lives on the generosity of others, hence he must uphold the precepts diligently and contribute back to society as much as possible. Lastly, Venerable Jue Ding (Vietnam) deeply felt the loving-kindness of the Thai forest monks and was grateful to have had

the opportunity to practise with them.

On a personal note, before this meditation retreat, my Master, Venerable Sik Kwang Sheng, had kindly guided me to maintain an hour of meditation practice in the morning and evening as part of my daily cultivation. This consistent practice helped me to adapt to the environment and immerse myself in meditation during the initial three days of the retreat. Throughout the fourth day, I was able to stably dwell in my Ānāpānassati meditation and experience rapture. On the fifth day, my meditation practice deepened after our early morning chanting. Filled with peace and tranquillity, clarity and mindfulness, I did not experience hunger and

spontaneously fasted over the subsequent three days. I devoted my time each day alternating between longer sitting, walking or standing meditation at the various meditation huts and conducive meditation spots by the cliffs, mindfully aware of the quietude and bliss from within and without. It was a truly rejuvenating experience.

Another highlight for me at the meditation retreat was the vivid exposition of the Mahāsatiṭṭhāna Sutta by Ajahn Dton, which provided more avenues for my contemplation practice, in particular contemplation on the body (through Ānāpānassati and Clear Comprehension), reflection on the impermanence of the body (through The Thirty-Two Impurities of the Body, The Four Elements, and The Nine Charnel Grounds), and contemplation on the dharmas (through The Five Hindrances, The Five Aggregates, and The Four Noble Truths). It was edifying to apply the knowledge gained from Ajahn Dton's teaching to actual practice. Ajahn Dton returned to his monastery in Ubon, Thailand, on January 12, 2023. In the last two days, we practised mindful mountainous trekking, visiting forest monasteries and tea plantations near the border of Myanmar.

This exploration enabled us to better understand the physical and cultural landscapes, the geographical terrain, socioeconomic environment, local traditions, and lifestyles of the monks and laity living in this region of Mae Hong Son.

On the last day of the retreat, we paid our respect and conveyed our gratitude to Ajahn Cagino and the sangha for hosting us in this picturesque spiritual space. We bade farewell to them, the staff and volunteers of Dhammagiri Foundation and look forward to returning next year for another inspiring retreat.

Ajahn Dton taught us a mettā (loving-kindness) meditation that incorporates the Noble Eightfold Path, which is how I shall conclude this reflection:

May we all be wise (in our Right View, Right Thought),

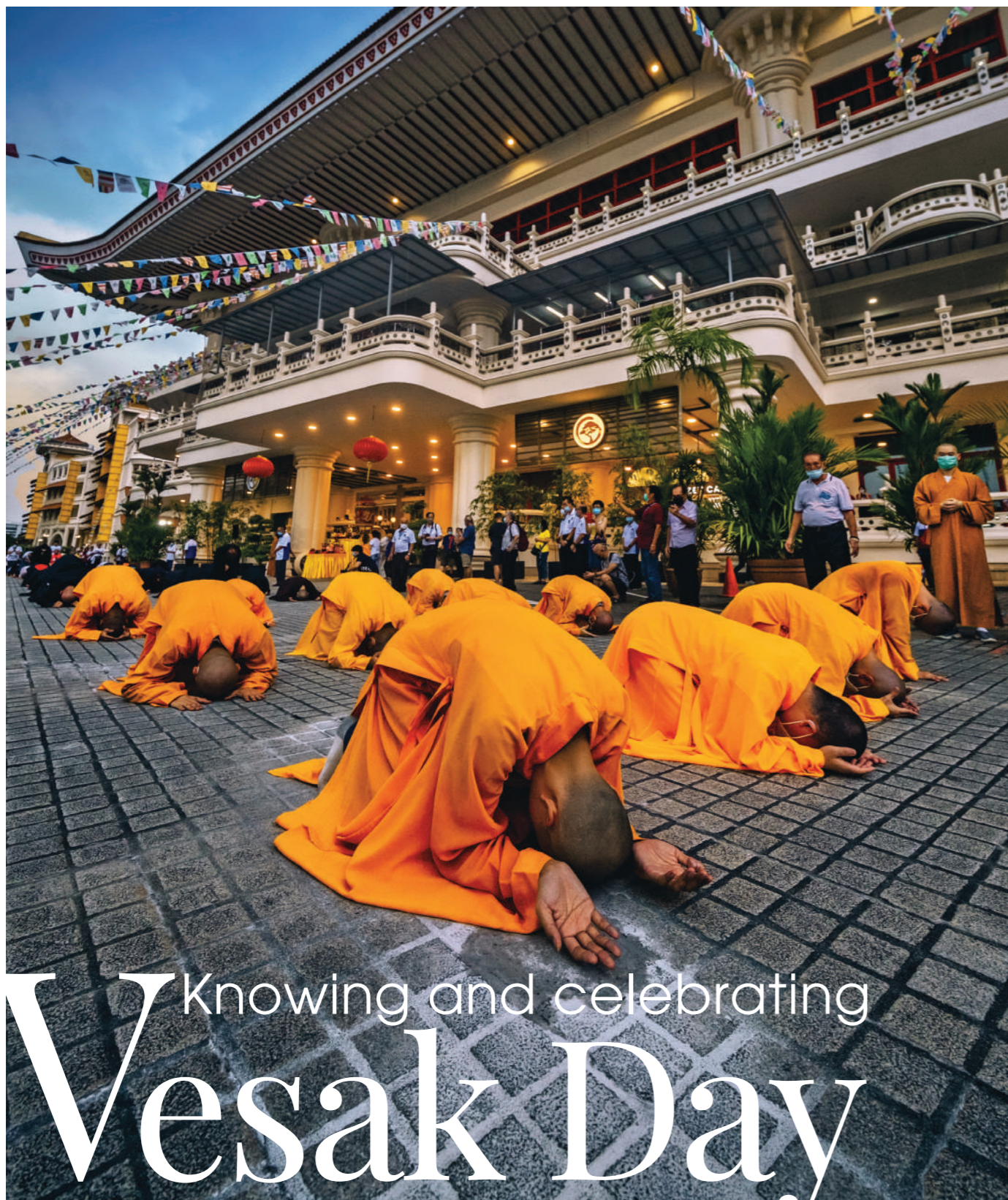
May we all be kind (in our Right Speech, Right Action, Right Livelihood),

May we all be well (in our Right Effort, Right Mindfulness, Right Concentration),

May we all be free (liberated from ignorance and suffering, may we swiftly attain nibbāna).



Ven. Chuan Jia is a resident monk at Kong Meng San Phor Kark See Monastery and an affiliate student at the Buddhist College of Singapore.



Knowing and celebrating Vesak Day

Vesak Day, the day of the full moon of the year's fifth month, is a sacred day to millions of Buddhists worldwide. This year, Vesak Day falls on Friday, June 2.

Vesak Day is often referred to as "Buddha's Birthday". It commemorates the Buddha's birth, enlightenment and final nirvana. This is a joyous day for all Buddhists. It is also one of the festivals that different Buddhist communities around the world celebrate together, with each community incorporating its own cultural traditions within the festivities.

Vesak Day is considered one of the most significant occasions in Buddhism. It is also a time for quiet reflection on Buddha's teachings and our personal spiritual development.

To mark the day, temples are elegantly decorated with Buddhist flags and lights, while shrines are filled with flowers, fruits and other offerings. Other common practices observed on this day include the lighting of oil lamps, and the performance of charitable deeds or volunteering. Vegetarian meals are often provided for all. Some Buddhists release captive animals that are to be slaughtered for food, such as crabs and fish. This act of kindness recalls the Buddha's teaching of universal compassion.

For many Buddhists, the observance of Vesak commences early in the morning when they congregate at temples to observe the Eight Precepts. Others may join the communal observances by going through the Threefold Refuge ceremony, observe the Five Precepts, make offerings at shrines and engage in chanting and recitation. They may also participate in special processions and circumambulation and listen to discourses on the Dharma.

Some temples and monasteries also have their special traditions. Kong Meng San Phor Kark See Monastery, famous for its "three steps, one bow" ceremony, was the first Buddhist organisation in Singapore to hold this auspicious ceremony in 1984. The overnight ceremony usually starts around sunset on the eve of Vesak Day and continues till dawn on Vesak Day. Other significant ceremonies include the Bathing of Prince Siddhartha, Light Transference and others.

Let us understand the significance of some of these ceremonies, gestures of reverence, and offerings that Buddhists observe on Vesak Day:

BATHING OF PRINCE SIDDHARTHA

In many temples, Buddhists take part in the ceremonial

bathing of the statue of infant Prince Siddhartha, standing in the centre of a basin filled with perfumed water strewn with flowers. The perfumed water is scooped with a ladle and poured over the statue. This symbolises the purification of one's unwholesome thoughts and actions with wholesome ones.

LIGHT TRANSFERENCE CEREMONY

The ceremony begins with the Abbot lighting the first candle, and the flame is then passed on from one person to another. As the flame spreads, the darkness of the night is transformed into an ocean of lights, with devotees holding lighted candles in their hands and paving the perimeter of the temple while chanting mantras or the Buddha's name.

This ceremony represents the passing of the light of wisdom (sharing of the truth) to every direction of the world to dispel the darkness of ignorance. On a personal level, it signifies the lighting of one's inner lamp of wisdom. The continual passing of the flame to countless others without one's flame being extinguished illustrates that wisdom can be shared.

Mindfulness is also practised by not letting the candle's flame extinguish. This serves as a reminder to guard the mind against negative factors that can hinder spiritual growth.

As everyone's flames burn on, the wicks of their candles gradually diminish, reminding devotees of the impermanence of all things, including their lives. This reflection helps them to cherish every moment alive without being attached to it.

“THREE STEPS, ONE BOW” CEREMONY

The “three steps, one bow” ceremony is an expression of devotion and serves to lessen karmic obstacles or repay fulfilled wishes. Through this act of repentance, devotees humble themselves and aspire to improve spiritually.

The ceremony involves walking three steps and taking a bow to repent for past misdeeds. By doing so, devotees purify their minds, humble their egos, and attain concentration and mindfulness of their body, speech, and mind.

The “three steps, one bow” ceremony reminds devotees that the journey towards Buddhahood is long, arduous, and filled with many difficulties. It is a test of their faith and perseverance on their path to enlightenment.

Devotees usually line up before sunrise to meditatively circumambulate the perimeter of the temple. They bow once every three steps, while chanting mantras or the name of the Buddha in praise of Him. Upon every prostration,

devotees visualise the Buddha standing before their palms. They open their palm like lotuses, to receive Buddha's teachings. The open palms also symbolise the purity of the lotus flower as it blossoms untainted even though the root is in the mud (mud of defilements).

At the end of the ceremony, the break of dawn represents the light of wisdom dispelling the darkness of ignorance as one advances towards enlightenment.

BOWING

Prostration before an image of the Buddha is not an act of idol-worshipping. It is an expression of deep reverence. It acknowledges that the Buddha has attained perfect and supreme enlightenment. Through this act, it helps one to overcome egoistic feelings and cultivate a humble and receptive attitude towards learning from the Buddha.

CIRCUMAMBULATION

Circumambulation is a gesture of respect and devotion performed by walking around an object of veneration, such as a stupa (a monument that houses holy relics of the Buddha or great Sangha masters), a Bodhi tree (which the Buddha sat under for shelter before he attained enlightenment) or a Buddha image, for three or more times. The act is performed by walking in

slow measured steps in a clockwise direction, keeping one's right towards the object of veneration. Doing so reminds one to keep the Buddha's teachings in the centre of our lives.

CHANTING

Chanting is a melodious way of reading to reflect upon the Buddha's teachings. Chanting in a soothing tune has a calming effect on both the reciter and the listener, and can bring about a sense of tranquility and inner peace. Like meditation, chanting helps one to develop a focused and peaceful state of mind. It also serves as a powerful reminder of the ideal qualities of the Triple Gem that Buddhists strive to achieve.

OFFERINGS

Offering items on a shrine is an important act of devotion that expresses appreciation and veneration to the Triple Gem. Buddhists who make offerings to the Triple Gem gain merits, especially when it is done mindfully and with an understanding of the significance of the offering.

Here are some common shrine offerings:

LIGHT

The offering of light represents the illuminating brightness of wisdom, which dispels the darkness of ignorance on the path towards enlightenment. This urges one to seek the light of ultimate wisdom.

FLOWERS

The offering of fresh, fragrant and beautiful flowers, which soon become withered, scentless, and discoloured, reminds one of the impermanence of all things, including our very lives. This urges one to treasure every moment of one's lives while not becoming attached.

INCENSE

The offering of burning incense which fills the air with fragrance symbolises the virtue and purifying effect of wholesome conduct. This reminds one to cease all evil and cultivate the practice of good conduct.

WATER

The offering of water symbolises purity, clarity and calmness. This urges one to cultivate one's body, speech and mind to attain these qualities.

FRUITS

Fruits symbolise the truth of karmic cause and effect, and the fruits of spiritual attainment that leads towards the ultimate goal of enlightenment. This urges one to strive towards enlightenment.

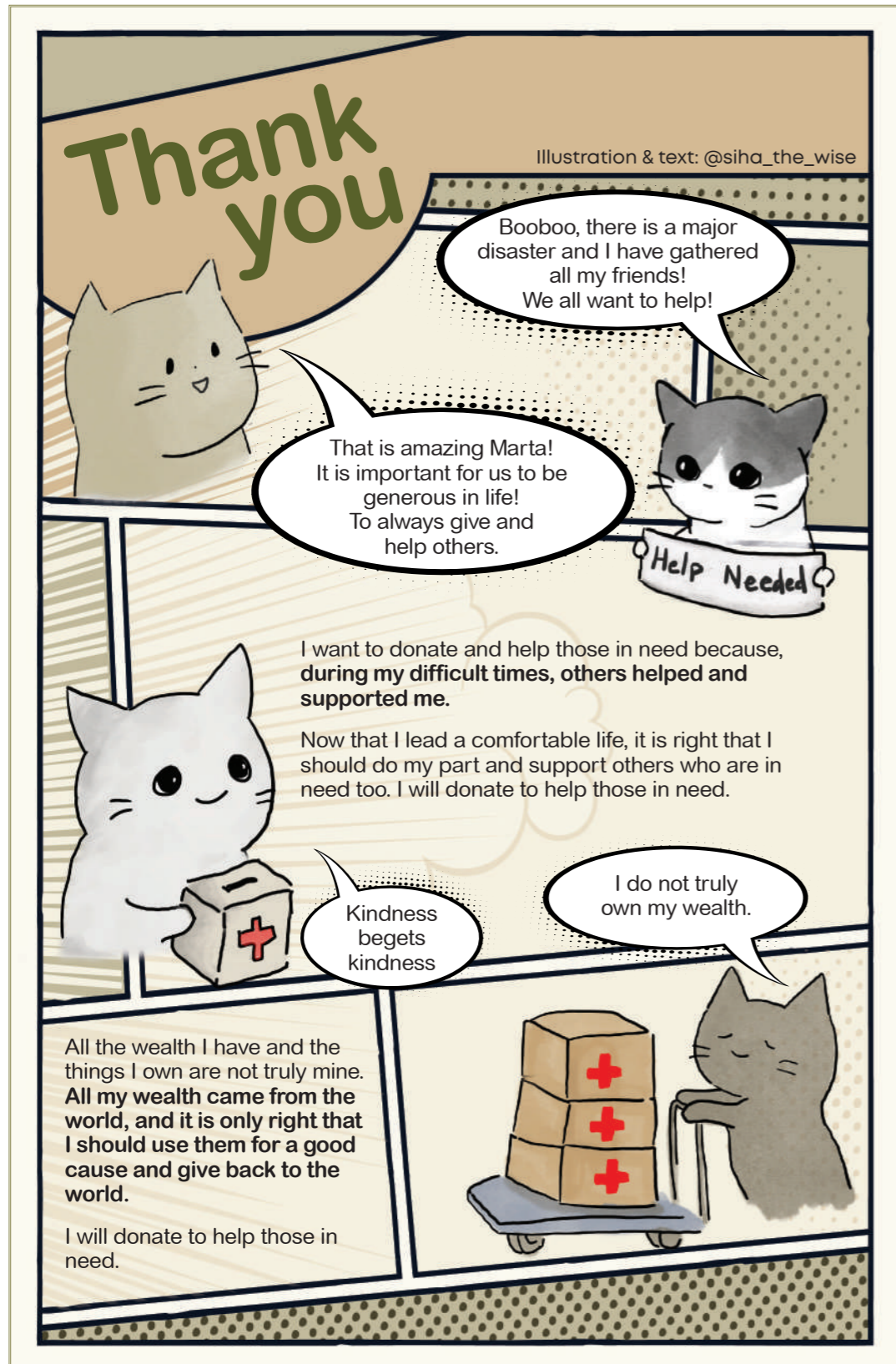
As we immerse ourselves in the grand festivities this Vesak Day, let us commemorate Shakyamuni Buddha and remember his noble spirit and great achievements. Take a pause, reflect and seize this moment of spiritual renewal, and honour his



wisdom, love and compassion by coming together as one and in harmony to shape a better and more peaceful world for every sentient being. Awaken magazine wishes all our readers Happy Vesak Day 2023!

Join us in celebrating this special occasion with a heart full of gratitude! Experience a "Season of Gratitude" this Vesak Day at Kong Meng San Phor Kark See Monastery. View the complete Vesak Day programme and the exciting lead-up activities at kmspks.org/vesak.

 **Christina B.**



The wind and the moon



A lion and a tiger lived together in a cave in a peaceful part of the mountains. They were childhood friends.

One day, the two friends got into a silly argument for some unknown reason. "Everyone knows that cold comes when the moon decreases from

full to new!" the tiger said. "Where did you hear such nonsense? Everyone knows that cold comes when the moon increases from full to new!" argued the lion.

Both were firm in their opinion and did not want to budge. They could not arrive at any conclusion to resolve

their disagreement. Soon, the argument got more heated up, and they started calling each other ill names.

Finally, they decided to approach the learned forest monk living nearby to help resolve this issue, for he would surely know the correct answer.

When they reached the abode of the forest monk, the two friends bowed respectfully before him and asked the question. The forest monk pondered for a while and said: "It can be cold in any phase of the moon, be it new to full or back to new again. It is the wind that causes the cold, whether it's from the west, north, or east. Therefore, in a way, both of you were right. Neither of you is defeated by the other."

He added: "Both of you have been sharing a loving bond since childhood. Why argue on such a petty issue that might separate you? The most important thing is to live in harmony and to remain united."

The lion and the tiger thanked the wise monk. They continued to live happily as good friends.

The Moral:
True friends will stay strong and together regardless of adversities.



Christina B.
Retold from *The Jataka Tales*

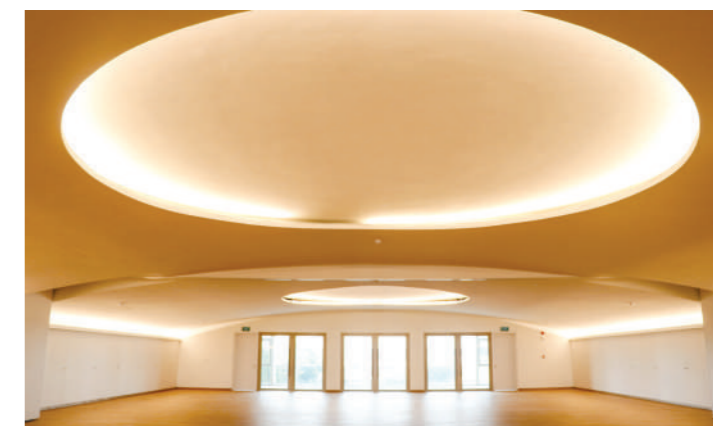


Without wind, the water surface is peaceful without a ripple. Similarly, without any cause, there is no resulting effect. That is why Buddhists believe that the law of cause and effect (karma) is infallible: good begets good and bad begets bad. As Buddhists, we must understand that karma drives the wheel of cyclical existence (continuous rebirths in samsara).



PRAJNA MEDITATION HALL

A Beacon of Peace and Enlightenment



Meditation is the core practice of Buddhism. It offers profound transformative effects and numerous benefits on the path to enlightenment. It is a training that involves exploring one's inner world, discovering oneself, and developing wisdom to grasp the nature of life. With persistent, long-term practice, one can accumulate enough training hours quantitatively to undergo a qualitative transformation in one's life, resulting in benefits that are beyond words or thoughts.

To support this practice, Kong Meng San Phor Kark See Monastery has constructed the Prajna Meditation Hall (般若禅堂), a purpose-built facility that provides a comfortable and conducive environment for meditators to practise wholeheartedly without distractions. The five-storey building, located at the site of the previous Dharma Hall, also houses the Aloka Library (光明图书馆). Visitors and Sanghas can browse through the extensive collection of Buddhist literature and scriptures, attend talks, and engage in self-study. The building pays tribute to its predecessor with preserved artifacts and motifs from the old Dharma Hall. At night, the building's gently sloping roof and brightly lit interiors resemble a lantern, guiding us on the path to enlightenment.

The Meditation Hall is now open for regular meditation courses, primarily led by Abbot, Ven. Sik Kwang Sheng. Additionally, it aims to promote interactions and exchanges among meditators, enabling them to share their experiences and wisdom, leading to enhancing daily living.

Ven. Sik Kwang Sheng is conducting an 8-week Relaxation and Mindfulness Meditation course. If you are interested to learn or practise meditation, please contact 6849 5346 for more information or visit kmspks.org for meditation-related programmes.

Ageing with Confidence



As we age, we face many challenges, both physical and emotional. One of the most difficult challenges is dementia, which can rob us of our memories, our independence, and our very sense of self.

Today, one in 10 seniors who are aged 60 and above in Singapore has dementia. With increased life expectancy and a rapidly ageing population, dementia cases are expected to triple by 2030. While there is no cure for dementia, there are ways to manage and focus on efforts to prevent it.

Buddhism teaches us that we are all interconnected and that our actions have an impact on others. This can be particularly important for those with dementia, for they may feel disconnected from their loved ones and the world around them. By recognising our interconnectedness and working to make positive contributions to the world around us, we can find meaning and purpose in our lives, even as our memories fade.

Buddhism also emphasises great importance on mindfulness, which entails being fully present in the moment, appreciating it as it changes and evolves, and refraining from passing

judgment. Practising mindfulness has been shown to be beneficial in reducing stress, anxiety, and depression, and can help us cope with the challenges of aging and dementia.

Joyous Heart has partnered with Mind Science Centre in its "Age Well Everyday (AWE) Programme". The programme encourages people to engage in healthy and active ageing, no matter their age. The activities include health education, physical exercise, mindfulness practice, art and music reminiscence, horticultural therapy, choral singing, therapeutic rainforest walk, and more. These activities can help to delay the onset of dementia and increase socialisation among seniors.

The Age Well Everyday (AWE) Programme (formerly known as Dementia Prevention Programme) was developed based on the findings of the Jurong Ageing Study. It is a comprehensive 10-year research program by Mind Science Centre that examined cognitive stimulating activities for community-living seniors. The study revealed that early psychosocial intervention with seniors could delay the deterioration of cognitive

capabilities and reduce depression and anxiety.

The AWE Programme is designed to promote active ageing and prevent dementia among older adults. It achieves its objective by creating a closely-knit group of participants, volunteers, trainers and support from community partners. The programme also relies on a self-sustaining structure, where volunteers play a vital role in ensuring the continuity of AWE activities. By doing so, the programme can expand its reach and positively impact more people in the community.

With an improved quality of life through active ageing, seniors can embrace their golden years with a resilient mind. Beyond that, the family and society can benefit from a reduced burden of the disease.

Joyous Heart is a new initiative by Kong Meng San Phor Kark See Monastery that actively promotes active ageing and fosters social connections among seniors. Joyous Heart will be conducting the 11th run of AWE program in July 2023.

For more information please contact 6849 5339 / 8121 1736 or email joyousheart@kmsps.org.



Gratitude is a gracious acknowledgment of all that sustains us, a bow to our blessings, great and small. Buddhist monks begin each day with chants of gratitude for the gifts of food and shelter, friendship, and for the teachings that benefit all.

Gratitude is confidence in life itself. In it, we feel how the same force that pushes grass through cracks in the sidewalk invigorates our own life. In Tibet, the monks and nuns even offer prayers of gratitude for the suffering they have been given: "Grant that I might have enough suffering to awaken in me the deepest possible compassion and wisdom."

Gratitude does not envy or compare. Gratitude is not dependent on what you have. It depends on your heart. You can even find gratitude for your measure of sorrows. There is a mystery surrounding even amidst your difficulties and suffering. Sometimes it is through the hardest things that your heart learns its most important lessons.



Jack Kornfield is trained as a Buddhist monk in the monasteries of Thailand, India and Burma under Buddhist masters Ajahn Chah and Mahasi Sayadaw. He has taught meditation internationally since 1974 and is one of the key teachers to introduce Buddhist mindfulness practice to the West. Over the years, Jack who holds a PhD in clinical psychology, has taught in centres and universities worldwide. His books have been translated into 20 languages and sold more than a million copies.

As gratitude grows it gives rise to joy. We experience the courage to rejoice in our own blessings and the good fortune of others. In joy, we are not afraid of pleasure. We do not mistakenly believe it is disloyal to the suffering of the world to honour the measure of happiness we have been given. Joy gladdens the heart. We can be joyful for people we love, for moments of goodness, for sunlight and trees, and for the very breath within our lungs. Like an innocent child, we can rejoice in life itself, in being alive.

If we cannot be happy despite our difficulties, what good is our spiritual practice?

— Maha Ghosananda

Embrace every new moment with wonder and gratitude, and you will experience that it is never too late to open your mind and your heart. As Bob Dylan sings, "He not busy being born is busy dying." Give birth to a grateful spirit and you will discover how to live fully and freely.



Gratitude and Wonder



Q: How can we transform adversity into joy and courage, so that we do not get overwhelmed by situations and become unhappy?

A: We frequently encounter adversity in cyclic existence. When our mind is filled with afflictions, adversities come quite easily. When the mind is not filled with afflictions, we can be peaceful and

open even when we face difficult situations. How we interpret the situation influences how we will experience it. That is why it is so important to transform our minds.

But when we have problems, do we think of transforming our minds? Usually, we think that the situation is unfair, that others are wrong for treating us badly, and that they should change. When we blame others, we

are essentially giving our power to them because we are thinking, "My problem and my unhappiness is the fault of that person. They have to change and then I will be happy." Looking at the situation this way is a dead-end because we cannot make them change. The only person we can possibly change is ourselves. Instead of either feeling sorry for ourselves or stewing in our anger, we need to change how we are viewing the situation.

For instance, my teacher Lama Yeshe told us how much he had learnt by being forced to flee Tibet and become a refugee. Had he remained in Tibet, he said, he would never have deeply understood the Dharma even though he had been studying it for years at Sera Monastery in Lhasa. Only when he became a refugee did he start putting the teachings into practice, and this caused his whole life to change. He began to see the internal power he had to deal with the situation. By seeing that his having to leave everything behind and go to a new country where he did not know anyone was a result of his karma — the actions he had done previously — he did not get angry at the Communist Chinese who occupied Tibet. He had more energy to do purification practices and his renunciation of cyclic existence grew. As he saw the suffering of the Tibetan refugees around him as well as the suffering of the soldiers occupying Tibet, his compassion for all sentient beings expanded.

That transformation would not have happened had he not become a refugee. I remember Lama Yeshe putting his palms together and saying how much he appreciated the people who caused his difficulties. This made a strong impression on me because he was not angry at all and genuinely

appreciated the people whose actions brought him problems.

If we want to attain Dharma realisations, we need to practise patience and master fortitude.

So, when you think of someone who makes your life difficult, put the Dharma you have learned into practice and transform your mental state. When you do, you will grow in the Dharma and will have increased confidence and courage to face difficulties. Your mind will be joyful. You may even be able to say "thank you" to him for giving you the opportunity to change and grow. If we want to attain Dharma realisations, we need to practise patience and master fortitude. Developing such qualities requires people who challenge us. We have to appreciate and thank them.

There are several ways we can look at an adverse situation to transform it into joy and courage.

If we firmly believe and understand karma — that our actions produce the corresponding results we experience — we will know that if we criticise others, inevitably others will criticise us. We created the cause for it with our anger, our judgmental, critical mind, and our tendency to blame others. Once we acknowledge that we create our own misery, and whatever we experience is due to our having done something similar to someone in this or previous lives, it becomes easy to begin practicing the Dharma and transforming adversity into the path.

By harming others in the past, we indirectly harm ourselves. This does not mean we deserve to suffer; we are simply experiencing the results of our own actions. By treating others with kindness and compassion, we create the causes for our own future happiness. Understanding this, we will be more conscientious and mindful of our actions, bringing more peace into our life and influencing others in a positive way.



Ven. Thubten Chodron is an author, teacher, and the founder and abbess of Sravasti Abbey. She emphasises the practical application of Buddha's teachings in our daily lives and is especially skilled at explaining them in ways easily understood. She is well known for her warm, humorous, and lucid teachings. She was ordained as a Buddhist nun in 1977, and in 1986 she received bhikshuni (full) ordination in Taiwan. Visit thubtenchodron.org to find out more.

The Auspicious Season of Filial Piety



The Ullambana Festival is an important period where Buddhists recall the kindness of ancestors and cultivate filial piety towards all beings. Ullambana is an important Mahayana Buddhist festival based on the story of “Maudgalyayana Saving His Mother”.

In layman terms, Ullambana is a Sanskrit term that means "rescuing those who are hanging upside-down" or "seeking deliverance for the anguished ones in hell".

Let your kids learn the true meaning of the Ullambana Festival and to fully experience this meaningful Buddhist yearly celebration!

THE STORY OF ULLAMBANA

According to the legend, a disciple of Buddha, Maudgalyayana (Mogallana), on obtaining the six spiritual penetrations, used his spiritual eye and meditative skills to locate his deceased mother only to find that she had been reborn and suffering in the realm of the hungry ghosts. Deeply saddened, Maudgalyayana journeyed there. Finding her tormented by hunger and starvation, he tried offering her food but before she could eat, the food turned into burning charcoal.

Dejected, Maudgalyayana

implored Buddha Shakyamuni to provide him with a solution for his mother's deliverance from this lower realm of rebirth. The Buddha answered, “Her past sins are too deep-rooted for you alone to save. Your filiality is admirable but does not have sufficient strength for her redemption. Hence, the noble spiritual power of the holy community of monks, the ‘Sangha’ from all ten directions, is necessary for her deliverance.”

The Buddha advised Maudgalyayana to offer delicacies, five fruits, incense, oil, lamps, candles, beds and bedding to the assembled order of monks at the end of the rainy retreat. In the retreat, members of the Sangha would dedicate themselves to diligent Dharma practice and gain insights and realisations.

Offering the Sangha on this day would help one accumulate immense merit. The merit will enable one's present parents, parents of the past seven lifetimes, and close relatives to be delivered from the lower realms of rebirth. If one's parents are alive, one will have a blissful lifespan. If one's parents are deceased, they will be reborn in the higher realms and attain heavenly bliss.

Buddhists all over the world celebrate this day by holding ceremonies of charity and performing acts of philanthropy to accumulate merits to help the departed achieve good rebirths.

The story of Ullambana has been passed down over the ages. Buddhists all over the world celebrate this day by holding ceremonies of charity and performing acts of philanthropy to accumulate merits to help the departed achieve good rebirths. Thus, the fifteenth day of the seventh moon has become an occasion for teaching the virtues of filial piety.

Regardless of age, we love our parents, and no matter how and what the relationship we have with them, we want them to be well and happy in this life, as well as in the afterlife.

Let us seize the opportunity this Ullambana and accumulate vast merits for our parents in the present lifetime, as well as parents in the past seven lifetimes, by making offerings to the Triple Gem.

 Christina B.

I was randomly googling for vegetarian options near my office one day, and a deli cum “butchery” known as Love Handle popped up in the search list. It sparked my curiosity and led me to verify if Google had mistakenly categorised a butchery as “vegetarian food”.

Indeed, I was proven wrong. Love Handle is Asia’s first digital-led plant-based butchery. The deli offers a selection of curated raw and marinated meatless meat such as chicken satay, beef rendang, crab patty, and salmon flakes, just to name a few! Their dairy products and condiments sold are also plant-based. Anyone can now prepare freshly cooked guilt-free steaks at home by following the recipes on their website!

I brought my friends to check out this hidden gem and these are our favorites:

- Hot Tinder Burger (\$22)** : This dish is for those who like to eat burgers and have them spiced up. Personally, I find the portion quite huge and can be shared too.
- Fried Calamari (\$8)** : We were initially skeptical when the service crew said that the deep-fried rings taste better than the real thing; and it turned out to be very true as it could easily pass off as real calamari rings in terms of flavour and texture. We almost ordered a second serving!
- Chicken and Waffles (\$20)** : This may not sound like a



In with Love Handle

Text and photos: Jos Tan

main dish, but the portion is huge and can be shared. It comes with a slaw for a more balanced meal.

- Love Handle Chicken Rice (\$12)** : The chicken rice is served using plant-based “roast chicken breast”, chilli, cucumber and even dark soy sauce which resembles the Chinese calligraphy stroke!

Nestled in a restored shophouse on Ann Siang Hill, the deli is perfectly situated in a vibrant neighborhood that comes alive at night. The location offers an alternative food option to the other dining

options in this area. As you step inside. You will be greeted by a modern and colourful interior that exudes a welcoming and cheerful ambience. It is a perfect place to unwind after a long day’s work.

Besides plant-based meat, other interesting offerings at the deli include non-alcoholic wine and beer. Although the dessert selection is somewhat limited, diners can still end the guilt-free meal on a sweet note.

Note: Readers who observe a strict vegan diet are encouraged to check the ingredients before purchasing/ ordering the meal. In addition, alliums may be used in food preparation.



Overall Rating:
Food: **7.5/10** | Service: **8/10**
Address:
8 Ann Siang Hill, (S) 069788
Tel: **8886 7112** | Website: lovehandle.sg
Operating Hours:
Mon to Wed : Noon to 10pm
Thur & Fri : Noon to 10:30pm
Saturday : 11am to 10:30pm



Dip into this Hybrid Ramen

Text and photos: Chloe Huang



Overall Rating:
Food: **8/10** | Service: **7/10**
Address:
20 Cross Street, Cross Street Exchange, #01-01, (S) 048442
Operating Hours:
Mon to Sat : 11am to 3pm
: 4.30pm to 8pm

Imagine eating ramen like how you would eat a cold soba. Tonichi Tsukemen introduced a refreshing way of eating ramen by dipping springy noodles into a thick broth. Their signature plant-based Unagi Veggie Tsukemen (\$15.50) is a must-try!

If you share the same habit as me, who will always try the broth before taking a slurp of the noodle, then you have to assert some retraining. The concentrated broth is more salty than usual to ensure that every dip of the ramen noodle will capture the flavourful taste of the broth. The ramen set is served with a warm mushroom broth in a flask, allowing you to adjust the broth’s saltiness to your preference.

Besides their signature tsukemen, you will find a delightful selection of plant-based side dishes such as Crispy Karaage Plant-based “Chicken” (\$10.95), Yasai (Veggie) Gyoza (\$4.95) and Corn Croquettes (\$6.95). I am particularly intrigued with the crispy texture and realistic appearance of the Crispy Karaage. Next are the Corn Croquettes, which are creamy and soft inside.

Note: Tonichi Tsukemen serves both meat and plant-based menu, so be mindful when placing an order, only select those with “veggie” in the name of the dish.



A Summer Favourite

Is tomato considered a vegetable or fruit? Either way, tomatoes not only add flavour to your food but also benefit your health due to the presence of essential nutrients. Belonging to the nightshade family, tomatoes are rich in vitamin C, vitamin K, antioxidants and potassium with a low glycaemic index (GI).

Tomatoes can be enjoyed in many different ways, such as in salads, sauces, or soups. Here is an easy recipe of a homemade tomato soup. The incorporation of Chinese, Italian and Thai ingredients makes this soup a comfort food for everyone.

Also low in calories and

fat, this soup is definitely a healthy choice for those watching their weight. It can be served as a starter, a main course, or even as a side dish. Goes well with crusty rustic country-style bread or breadsticks too!

Fusion Italian Tomato Soup

Ingredients (Serves four)

- 600g tomato (quartered)
- 60g carrot (chunked)
- 1pc dried shiitake mushroom
- 1/4tsp rock salt
- 1/2tsp black peppercorn
- 1 tsp balsamic vinegar
- 1 tsp dried oregano
- 1 tsp dried basil flakes
- 1 tbsp shoyu
- 2 tbsp extra virgin olive oil

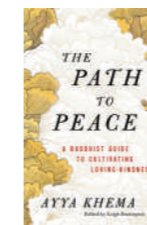
Method:

- Blend all the ingredients (except olive oil) for one minute or until smooth.
- Bring the blended mixture to a boil and cook over medium fire for 20 minutes.
- Drizzle with olive oil and garnish with fresh herbs, chilli flakes or ground black pepper. Serve hot.

Recipes are courtesy of Wong Kee Yee, a vegetarian nutrition teacher who conducts classes at Awareness Hub. You can find out more about his classes on page 49.



Scan to find out more about Kee Yee



The Path to Peace

A Buddhist guide to cultivating loving-kindness.

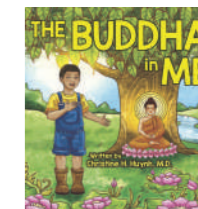
By Ayya Khema
S\$31.20

An insightful book that explores the practice of cultivating love and kindness towards oneself and others. Written by the late Ayya Khema, this book offers a practical and accessible guide to achieving inner peace and contentment through the cultivation of loving-kindness. The book is divided into two main sections, each of which explores a different aspect of the path to peace. Throughout the book, the author draws on personal stories, quotes, and meditations to help readers understand the practice of loving-kindness in a meaningful way.

The Buddha in Me

A children's picture book showing kids how to develop mindfulness, patience, compassion and more.

By Christine H. Huynh
S\$15.90

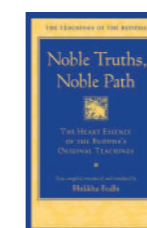


This book is a charming and engaging children's picture book that aims to teach kids about mindfulness, patience, compassion, and other important life skills. The book is beautifully illustrated and features a series of simple and easy-to-understand stories that highlight the 10 Merits. Each section includes a story that is relatable and will resonate with young readers, making it easy for them to understand the teachings of Buddhism.

The exercises are fun and engaging, encouraging children to practise the concepts they have learned.

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

Available at all Awareness Place outlets.



Noble Truths, Noble Path

The heart essence of the Buddha's original teachings.

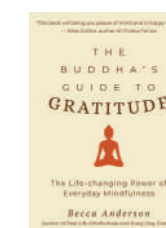
By Bhikkhu Bodhi
S\$52.50

Brilliantly translated by Bhikkhu Bodhi, this anthology of suttas from the Samyutta Nikaya provides a comprehensive and in-depth understanding of the Buddha's teachings, which are often referred to as the Four Noble Truths and the Noble Eightfold Path. The author explains these teachings in a clear and concise manner and presents the teachings in the context of meditation practice. Her teachings can be used to cultivate peace, happiness and wisdom to our daily lives.

The Buddha's Guide to Gratitude

The life-changing power of every day mindfulness.

By Becca Anderson
S\$25.80



A beautiful and inspiring book that will change the way you look at life. The author's insights and teachings are not only based on ancient Buddhist wisdom, but also on current scientific research, providing a well-rounded perspective on the topic. This book is not just a guide to gratitude, but also a guide to living a more mindful and meaningful life. A must-read for anyone looking to improve their well-being and achieve a more fulfilling life.

A touch of sophistication and beauty



A unique and decorative item that combines traditional design and modern technology. Made from high-quality copper, the body of this colour-changing incense burner features a unique and dynamic colour scheme that changes based on the surrounding light and viewing angle.

The calabash-shaped incense holder sits in the centre of the burner, adding an extra touch of elegance. The intricately crafted brass lid not only adds to the overall appearance of the burner but also helps to contain the incense smoke. This incense set comes with a fireproof cotton mat to ensure that the burner stays safe and protected while in use.

Functional and decorative, it offers a versatile and practical addition to any home or meditation space.



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与佛接心

传灯与许愿仪式 Light Transference & Aspiration-making Ceremony

- 20 May (Sat) | 6pm | 大悲殿 Hall of Great Compassion

浴佛 Bathing of Prince Siddhartha

- 26 May (Fri) | 6am - 2pm | 大雄宝殿 Hall of Great Strength
- 1 June (Thur), 6pm to 2 June (Fri), 5pm | 大悲殿 Hall of Great Compassion
- 1 June (Thur), 6.45pm to 2 June (Fri), 4pm | 般若禅堂 Prajna Meditation Hall

【释迦牟尼佛】圣号 线上念诵修持 Online Pledge of Shakyamuni Buddha's Name Chant

- 19 May to 17 June 更多详情 More information: tinyurl.com/kmspledges

卫塞佛光普照吉祥灯 Vesak Auspicious Lanterns

- 吉祥灯将从5月20日至6月4日期间展挂在大悲殿与光明殿。
20 May to 4 June | Lanterns will be lit at Hall of Great Compassion and Hall of Universal Brightness.

三步一拜 3-Step, 1-Bow Ceremony

- 预计完成时间为2小时 Estimated completion time is 2 hours
1 June (Thur), 5.30pm to 2 June (Fri), 7am |
大雄宝殿前 in front of Hall of Great Strength
参加券分发详情 Distribution of tickets: 21 May (Sun) | 12pm | 无相殿 Hall of No Form
注 NOTE: 参加券先到先得。每人只限领取2张参加券。本寺不允许彻夜排队。
Kindly note that tickets are given out on a first-come-first-served basis.
Limited to two tickets per person. No overnight queuing is allowed.

礼拜千佛 The Thousand Buddhas Repentance Puja

- 2 June (Fri) | 8:30am - 4pm | 大悲殿 Hall of Great Compassion

公益活动

捐血活动 Blood Donation

- 14 May (Sun) | 9am - 2pm | 无相殿 Hall of No Form

摄影比赛

光·生命 Light·Life

- 19 May (Fri) to 15 June (Thur) | Submission deadline: 20 June (Tue)

蔬食文艺

素食慈善义卖会 Vegetarian Food Fair & Charity Booth

- 1 June (Thur) | 13pm - 11pm 2 June (Fri) | 9am - 4pm
长廊、光明殿与净土堂前 Long Corridor, Hall of Universal Brightness
and in front of Hall of Pureland

思源轩导览 Museum Guided Tour

- 1 June (Thur) | 7pm - 12am 2 June (Fri) | 10am - 3pm
思源轩, 宏船老和尚纪念馆, 3楼 | Venerable Hong Choon Museum,
Venerable Hong Choon Memorial Hall, Level 3

亲子活动

亲子活动区 Family Entertainment & Activities Corner

- 2 June (Fri) | 10am - 4pm | 无相殿 Hall of No Form



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Season of Gratitude



这个卫塞吉祥季，在纪念佛陀诞生、
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We warmly welcome you to join us in celebration
of Vesak as we immerse in the age-old
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Enlightenment and Nirvana of the Buddha.

