

# 普<sup>覺</sup>awaken

慈悲COMPASSION | 智慧WISDOM | 生活LIFE

## Kindness

"Mettā" embodies love beyond liking.

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## The healing power of the precepts

Unlock self-esteem and transformation.

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願此鐘聲超法界  
鐵圍幽暗悉皆聞  
聞塵清淨證圓通  
一切眾生皆成佛  
正覺

ISSUE 58 · JAN – APR 2024

FREE

### 黑獄里的光

愿一滴禅法解千仇，一念慈悲换自由，也愿所有受到羁绊的生命，都可以在逆境中觉醒。

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### 慈悲化解怨恨


我看花，花自缤纷；我见树，树自婆娑；我览境，境自去来；我观心，心自如如。

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### 学佛的目的与任务

学佛并不仅是为自己解决痛苦，寻求快乐；更应该普为一切众生解除苦难，得到快乐。

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 kong meng san  
phor kark see monastery

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PRINTER 印刷

Oxford Graphic Printers Pte Ltd

PUBLISHER 出版

Kong Meng San Phor Kark See Monastery  
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88 Bright Hill Road Singapore 574117  
Tel : 6849 5342  
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Website : kmspsks.org/awakenonline

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ISSN: 1793-298X

MCI (P) 087/10/2023

kong meng san phor kark see monastery

kmspsks\_monastery

Published with environmental awareness. Printed in Singapore on eco-friendly paper provided by a certified sustainable forestry mill.

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释广声



Embracing the dawn of a new year's light,  
When fortunes blossom, and peace is drawn  
in delight.

Let the Dharma's joy in abundance flow,  
A symphony of well-being, both body and soul.

Bodies and minds in vibrant bloom,  
Healthful whispers, dispelling gloom.

As Bodhi's light begins to soar,  
May one's wisdom grows more and more.

Sik Kwang Sheng (Ven.)





## 以慈心善举人道援助卡萨难民

光明山普觉禅寺捐赠五万元支票，为卡萨难民提供人道援助。

**饱**受战乱摧残的卡萨地带，人道主义形势日趋严峻，大量民众流离失所。于此，光明山普觉禅寺捐赠了五万元的支票，希望通过经济上的支援为卡萨难民伸出慈心援手，在如此艰难的时刻为他们提供一些温暖与人道援助。

广声法师于2023年11月17日（星期五）将支票交予全福基金委员会总裁费扎尔（Muhammad Faizal Othman）。目前，全福基金委员会正在与联合国近东巴勒斯坦难民救济和工程处（UNRWA）密切合作，所筹集的资金款

项将用于购买必需品，如食品、水和药物等。广声法师也表示，将会继续与全福基金会紧密合作，以确保捐款能够分配到不同的项目，并根据援助需求妥善使用。

“从光明山普觉禅寺获得的捐款显示了新加坡不同种族和宗教之间的密切关系。只有通过彼此合作和建立良好关系，我们才能真正维护和平与稳定。非常感激我们这里有宗教与种族和谐的融洽关系。”费扎尔先生说道。

“寺院的运作是依靠义工及信众的力量，我们也希望通

过投入慈善事业回馈社会。光明山也会以实际行动支援在战争中受苦的难民与家庭，为战争的受害者祈愿，愿所有众生都能平安，脱离苦难。”广声法师也为这场人道主义危机的无辜难民祈愿，希望战乱中的各位都能平安。

以此慈心善举，希望大家多多关注有需要帮助的群体，在力所能及的范围内提供援助。愿一切有情都能和平相待，战事早息，也愿这慈悲为怀的心念，能唤起大家超越宗教、文化和国界的人间大爱。



**琼**英·卓玛，一位唱诵生命的歌者，一种信仰坚定的心声。她是联合国儿童基金会驻尼泊尔亲善大使，更是一位佛曲唱咏者。温厚慈爱的音声，实映着佛陀的智慧话语，她通过悠扬的旋律，拂拭五蕴六尘的无明，在乐器与梵音的交织演绎中荡涤了全场听众的心灵。2023年9月23日（星期六），《琼音心韵》演唱会在缀满法喜的夜晚正式开始。

演唱会于当晚八时正式开始。琼英·卓玛端坐舞台中央。随之，笛子、打击乐器、萨伦吉琴、吉他依序加入安定温柔的节奏，引领听众深入法海麓林。她以音声作佛事，通过禅定结合的演唱，传递出了无限地慈悲愿力。此次演唱会，琼英·卓玛献唱了《Namo Ratna Trayay》、《Teyata Om Bekanze Bekanze》、《Mountain Echo》、《Asato ma Sadgamaya》、《Heal the World》等扣人心弦的佛曲。

演唱间隙，琼英·卓玛也与听众分享了她一直热衷音乐的初心——不为名利的收获，只愿音乐的能量，能帮助更多的人疗愈身心。她以乐曲旋律配以佛经偈颂，跨越语言与文化的疆界，只希望让更多的年轻人接触佛教，并向上、向善、向光明。此次演唱会也邀请到本寺方丈——广声大和尚作为演出嘉宾，现场不仅为大家带来了《世尊颂》与《笑看红尘》，更与琼英·卓玛合作演唱《南无本师释迦牟尼佛》曲目。此外，本地钢琴家许坚隆（Gabriel Hoe）也受邀担任嘉宾，为琼英·卓玛现场伴奏，特别合作了梅艳芳的粤语版《心经》，也个人独奏了《感恩的心》送给在场的所有听众。

最终，琼英·卓玛与全场大合唱了《Om Shanti Om》，温馨感动的氛围与手机的白色灯海点亮了大厅，回旋于天际的空灵之音如同百川归海，汇成了温暖人心的音符海洋，声声引领听众踏上慈悲方舟，划向自我与光明的探索。带着满满的祝福与法喜，《琼音心韵》演唱会于晚上十时正式结束。



琼英·卓玛（Ani Choying Drolma）的《琼音心韵》演唱会在2023年9月23日（星期六）于滨海艺术中心剧院圆满落幕。

\*活动照片由主办单位 J Universe 与弹唱人工作室·蔡忆仁授权提供。





在 2023年10月15日, 首届新加坡佛教论坛在光明山普觉禅寺圆满闭幕。活动共迎来了约1,000位与会大众, 多位佛教界领袖与专家学者围绕于“现代新加坡的佛教远景”展开不同主题的深入研讨。

The inaugural two-day Singapore Buddhist Symposium came to a successful end on October 15, 2023 at Kong Meng San Phor Kark See Monastery. The event welcomed more than 1,000 participants and brought together esteemed Buddhist leaders and representatives from the Buddhist community. The speakers delved into thought-provoking topics, workshops, and group discussions that centered on the theme "Envisioning Buddhism in Modern-era Singapore".

扫描下方二维码, 回顾活动当日的精彩时刻!

Scan the QR code below to view the event highlights and sessions of the symposium.



The 2023 Mid-Autumn Festival Carnival held at Kong Meng San Phor Kark See Monastery (KMSPKS) marked a significant return after an eleven-year hiatus. This grand celebration, which took place on September 16, saw the monastery's grounds teeming with over 1,500 participants.

Under the theme "中秋佳节 明月 曾月国庆团圆" — a tribute to both the Mid-Autumn Festival and the spirit of unity — the festivities kicked off at 5pm with a carnival offering a kaleidoscope of activities and vegetarian delights catering for all. Attendees enjoyed balloon

sculpting and various traditional games. The tea appreciation sessions, crafting of snow-skin mooncakes, and lantern riddles added a touch to the Mid-Autumn Festival's rich traditions.

The evening's entertainment was nothing short of spectacular, with veteran artiste Liu Ling Ling taking the helm as the event's host. Captivating performances by talented groups showcasing mesmerising lion and dragon dances, children's wushu and martial arts demonstration, and a Qigong display by a gold medalist group, Singapore Qigong Shi Ba Shi Association. The rhythmic

beats of the Festive Drum Performance added to the grandeur.

The highlight of the evening was the joint performance featuring Venerable Kwang Sheng, KMSPKS Venerables, and musical talents from KMSPKS Joyous Heart's seniors, as well as the KMSPKS Bright Youth Music Group singing "笑看红尘", providing a stunning finale to the night's festivities.

Mdm. Connie Zhang, who attended with her mother and children, praised the event: "We enjoyed the stage performances and the delicious vegetarian food and my children had fun making their own snow-skin mooncakes."

Mr. Gupta, who lives near the monastery, shared his thoughts: "It was a night well spent! My family is from India, and it is important to expose my children to the traditions and appreciate the different cultures in Singapore. I hope that the monastery will continue to organise more of such events in the future."

The revival of the KMSPKS' Mid-Autumn Festival Carnival not only rekindled the celebration's spirit but also united the community in joyous revelry. Attendees left the event with beaming smiles and cherished memories, illustrating the profound impact of cultural traditions in fostering community cohesion and harmony.





A pathway  
to inner peace  
and tranquility

The 94<sup>th</sup> run of the **Relaxation and Mindfulness Meditation** Class has recently concluded, marking another significant milestone in a journey that began back in 1995. In today's bustling society, where individuals grapple with demanding schedules and endless tasks, this class has offered comfort and peace to countless students seeking respite from their hectic routines.

Led by Abbot Venerable Kwang Sheng, the class delves into the transformative power of meditation and Buddhist teachings. Through this timeless practice, participants are guided to tap into their inner peace and energy, resulting in a renewed sense of focus and overall well-being. This leads to a rejuvenated mind, improved well-being, and a holistic sense of wellness.

A testament to its effectiveness, our students have successfully participated in our classes and have shown their commitment over the years. Notably, over 38% of our students have made a lasting impact by remaining engaged with our programme for a period exceeding three years, showcasing a strong dedication to their personal growth and self-improvement.

Furthermore, more than 37% of this group have chosen to remain with us for over five years. This impressive retention rate is a testament to the quality of our offerings and the enriching experiences that our classes consistently deliver.

Positive feedback from students further underscore the programme's impact. One student, who embarked on this journey in January 2021, shared how regular

practice can help foster thoughtful responses to challenges, sustain a peaceful and worry-free mindset, and focus on relaxation through mindful breathing. Additionally, another student discovered the benefits of walking meditation, resulting in improved health and comfort during longer walks. These testimonials highlight the positive transformations our meditation program has brought to our students' lives.

Take a moment to unwind and cultivate inner peace through meditation. If you are interested in starting this transformative journey, our 2024 intake will begin after the Lunar New Year. Each session consists of eight lessons at the cost of \$30. To find out more, visit [kmspks.org](http://kmspks.org) or contact **6849 5346** and take your first step toward a calmer and more balanced life.



## BUDDHIST COLLEGE OF SINGAPORE WELCOMES NEW STUDENTS

On August 28, 2023, the Buddhist College of Singapore (BCS) marked the commencement of a new semester for its Chinese bachelor's programme with a re-opening ceremony held at the Hall of Medicine Buddha. The event was graced by the presence of Venerable Kwang Sheng, Rector of Buddhist College Singapore. In attendance were Vice Rectors Venerable Chuan Sheng, Venerable Chuan Hou and Venerable Chuan Xiong, the Head of Administration Venerable Chuan Li, together with class mentors, lecturers and students.

Venerable Kwang Sheng extended a warm welcome to all participants, imparting two key messages to the students. First, he emphasised the significance of embracing gratitude in life, not only for personal fulfilment and happiness but also as an integral part of their spiritual practice. Second, he encouraged students to cultivate humility, an admirable and noble trait in human character. Drawing upon the timeless wisdom of the saying, "the conceited incurs loss while the modest receives benefits," he urged students to shed pride and embrace humility.

This new intake caters specifically to the Chinese bachelor's programme, offering students a comprehensive four-year academic duration. Upon successful completion of the programme's requirements, students will receive degrees from Mahachulalongkornrajavidyalaya University of Thailand, along with graduation certificates from BCS, acknowledging their academic achievements. This partnership with Mahachulalongkornrajavidyalaya University ensures that students not only access a globally recognised education but also benefit from the distinctive offerings of BCS.

During the ceremony, Venerable Kwang Sheng awarded the top-performing students of the previous academic year, followed by a memorable photo session that captured the joy and pride of the awardees.





# 一叶伞

**我**发现在这小凳子小桌子的幼儿园生活，即便是轻如鸿毛的沙尘小事，也会随时演变成天降陨星，震天撼地。

“老师，是我坐的位子。”  
“老师，是我拿的玩具。”  
“老师，是我看的书。”

看似在述说专属物件，实则  
在报告有人动了他的地盘。

上午喜滋滋地从包里掏出变形金刚的贴纸与友人分享，下午却因为友人在他面前抽走了一张轻飘飘的纸巾而嚎啕大哭，一把鼻涕一把泪地委屈道：“他抢走了所有……”

编剧都不敢想象的情节，却在这小人国里天天上演。

我总算见识了呼天叫地的情景，那简直堪比六月飞霜。

比起在课堂教学，我更喜欢带孩子们到户外做活动。

我特别喜欢看孩子们穿鞋子的表情，那些吵耳的哭闹声在他们抓起小鞋那一刻全都烟消云散。你会看见一张张幸福和满足的模样，还有那一双双发光发亮，写满期待的眼神。

在户外，孩子们像一夜长大，变了个人似的。

他们不会因为恰好飞过的蝴蝶而将它占为己有，不会因无意落下的树叶而紧抓不放，不会看着一动也不动的蜗牛而勉强要它让路，更不会留恋于那些游乐设施而不愿离去。

他们好像知道，外面的世界从来不属于任何人。

有一次，带着孩子们浩浩荡荡地出发，结果没多久，天晴转阴，乌云得狂风助力，瞬间到了头顶，看似一场大雨将至。

我火急火燎地唤着孩子们聚集，道：“快下雨了，我们得赶快回幼儿园啦！”

人群中跳出一个小小身板，她拈着一片枯叶屁颠屁颠地向我走近。

**在孩子的国度，  
事无大小之分，  
只不过是我复杂的  
视角，看不清孩子  
纯粹的眼界罢了。**

三岁的她用不流利的华语加上肢体语言告诉我，这是伞，放在头顶能为我遮风挡雨。

我接过枯叶后，见她嘴角上扬，似一颗悬着的心终于放下。

她还不忘叮嘱我：“慢慢走，别着急。”

雨未落，心已化。

她及时提醒我别急着躲雨，我却忘了要她别急着长大。我问她：“给了我，那你呢？”

她指着前方：“还（会）有的。”

我看着空空如也的长廊，告诉她什么都没有啊！

她抬头看了看天空说：“也没雨啊！”

我看她的空，她何尝不也见我的无。

我曾读过一篇佛学故事，当中有句话，百思不解，若少了标点符号，我甚至会觉得是一句绕口令。

“非有，非无，非亦有亦无，非非有非无。”

这不是我今天所学的吗？

我受教了，来自三岁的智慧。在孩子的国度，事无大小之分，只不过是复杂的我视角，看不清孩子纯粹的眼界罢了。就像这世间的有或无，对孩子来说，也就是低头瞧见还是抬头不见而已。







# 黑狱里的光

三月中旬，普觉出版部收到了一封来自樟宜监狱的信件，信中只有短短两句话：“我在樟宜监狱内服刑，希望您能寄给我五本佛法书籍，感谢您。”像往常一样，收到类似信件我便开始挑选书籍，希望佛法的指引能够帮助有缘囚友减少烦恼，安住心性。不知是巧合还是缘分，翻找书籍的时候，偶然找到了一本开照法师的书籍——《图图——跨洲穿狱与死囚对话》。冥冥之中似乎有股力量，让我翻开了书，看见了黑狱里的一束光，还有铁窗下的醒悟。

开照法师从东方监狱跨洲到西方监狱，为各地狱友开示

能为生命尽头的无助众生找到光明依归，以平静取代怨恨，离开人世，是弘法路上最有意义的事情。

说法。虽文化背景与监狱制度各异，但铁窗后的真情，刑罚后的忏悔，都覆盖着一层厚重的情绪。这些年在监狱内的所见所闻，都被开照法师一一记录于书中，他以佛心穿越铁牢，在明暗交错的法制与人性之中，带领生命觉照无常。

承受牢狱之灾的囚友，大部分都曾被贪嗔痴给支配，进而丧失理智犯下错误。有的

在刑期满后便离开监狱重见光明。但有的，却只能在狱中吞下日升月落，等待死期通知的下发。这样的等待，早已剥离了囚友的生命意义。相较起我们，监狱里的无期黑暗比起我们更需要一缕阳光，而这也是开照法师走入牢狱弘法的初心——“能为生命尽头的无助众生找到光明依归，以平静取代怨恨离开人世，是弘法路上最有意义的事情。”

书中，开照法师提到了数个个案，他亲眼目送十九年交情的死囚结束生命、为不同宗教背景的囚友开示、见证囚友凭借白墙习得禅修、以法喜感动囚友皈依三宝等。是开照法师，带领大家通过佛法的熏习解

放牢狱苦痛，通过智慧的引导体悟自在轻安，以慈治嗔，以智修心。

我们其实都是“业”的主人，此生终究是业影随形的。但是，犯了错的人就应该让身心灵一辈子磕绊于内疚自责的负面情绪之中吗？那些承受牢狱之苦的囚友，就应该一辈子被挂上有罪之人的标签吗？打破约定俗成的偏见，引导囚友忏悔早已铸下的业，以体谅和宽容去看待一切，我相信这是开照法师想要传递给读者的慈悲心念。

我们不应带着有色眼镜，去批判那些被判罪的皮囊。相反的，我们应该以慈心援手去回

应那些对佛法及生命的渴望，才能真正的帮助囚友走向外面的世界。感恩这封信与这本书籍，让我看到了刑场中的另一面。愿一滴禅法解千仇，一念慈悲换自由，也愿所有受到羁绊的生命，都可以在逆境中觉醒。

吴衍庆





**排**队是日常生活中难免的事。

上巴士搭地铁要排队、去银行要排队、去超市付款要排队、去诊所登记后也要耐心等待……

没有人喜欢排队，对很多人而言，排队等于浪费宝贵的时间，因为排队的当儿可以做其他更重要和更具意义的事情。很多时候，从排队中其实可以看出人生百态。

**排队是耐性的考验，也是对他人的尊重。排队除了是公共道德的基本法则，也是一种守纪律的美德。**

我有一次在超级市场付款时，为了一些促销而必须登入手机应用程序，再给收银员看产品图像，步骤繁杂。我花费了一些时间仍找不到该图像，心想还是别耽误其他人的时间。

转头一看，后边排队的人都露出不耐烦的表情，有个年长者甚至大声嚷嚷表示不悦。在这样的“压力下”，我唯有告诉收银员等我找到相关产品图后再重新排队付款。我想我当时的决定是对的，虽然重新排队为自己带来些许不便，却不会因为自己的利益而麻烦到其他人，心安理得。

**多体谅他人的处境**

这件事让我不禁联想起偶尔在银行提款机前所遇到的类似情况，即是前面的提款

者用了一段时间仍在处理提款项目，结果引起众人的不满。眼看人龙愈来愈长，有人放弃等候，有的则黑着脸探头看提款者以“施加压力”，但提款者却无动于衷。面对这样的情形，除了自叹倒霉，还能做什么？

我想这就要看自己的心有多宽，是否能多体谅一下他人的处境。如果不赶时间，何不利用排队的时间暂时放慢步伐和放松心情。我就经常利用排队的时间查阅和回复一些手机简讯，甚至让脑袋放空；投入其中时，时间过得似乎比较快，排队不再是沉闷的事。

也曾银行里遇到因为等得不耐烦而大口破骂银行职员的顾客。我很能理解等候的烦躁情绪，但如果是为了宣泄不满而不分青红皂白用言语伤害他人，甚至妨碍到其他顾客，这样的恶劣行为就不得要领。

可以这么说，排队是耐性的考验，也是对他人的尊重。排队除了是公共道德的基本法则，也是一种守纪律的美德。一个人的排队行为确实能体现他的个人涵养。

**排队也是一种陪伴**

走笔至此，我想起过去几年当看护者时，每数月必须定期带爸爸到医院复诊。去一趟医院往往要耗上大半天的时间，看病的人不仅多，到药房取药的人龙也颇长，医院到处皆是排队的人。

然而，我把这段排队的时间当作是陪伴爸爸的优质时

光。由于平时忙工作，我利用等待看医生的时间暂时放下身边事，好好陪在他身边。

爸爸还能自理时，我们常用这两三个小时的等候时间在医院内走动打发时间，然后到食阁喝茶聊家常，享受这段难得的相处时光。等待的当儿，我有时也会进行阅读，爸爸则在旁看手机的信息。

后来爸爸的身体渐渐衰弱，必须以轮椅代步；到医院复诊时，我依然会带他到院内的食阁吃他喜欢的食物。倘若天气佳，我们也会在绿意盎然的庭院一起坐着晒太阳。直到爸爸无法正常吞食和沟通，最后几次在医院排队等候时，我不时握着他的手揉揉他的手指，尽量让他感觉舒适，并在他耳边和他说，让他知道我在身旁。

如今爸爸离开我们一年多了，我偶尔还会想起在医院排队时的相处时光，感觉格外温馨。虽然等待漫长，我把排队的时间当作无怨无悔的陪伴，不留遗憾。





# 慈悲化解怨恨

有一次在超市购物正准备付款时,听见身后一名妇女在大声嚷嚷。只听见她对身后的另一名妇女大声喊道:“我就排在你的前面,你别想插队!”原来是一场误会,因为她排队时站得较远,她身后的妇女没留意,便不小心插了队,结果引起她的不悦。

原以为即将爆发一场纠纷,但却没料到她身后的妇女竟面带微笑,和颜悦色地对她

说:“对不起!小事小事,别生气!”只见那原本怒气冲冲的妇女反而变得不好意思,尴尬地笑了一下。后来两人竟聊了起来,开始谈起她那条要买的鱼多少钱,怎么煮才好吃,要放阿参酸柑还是蒜头等。最后因为两人太投缘与相逢恨晚,竟相约一起去喝咖啡再续前缘。看到眼前的这一幕,不禁让我对那位排在后方的妇女感到佩服,尤其是她在被呛声之后居然还微笑且和颜悦色地说话,真

正的是修养到家。这是不是佛教常说的,忍辱心与慈悲心最终化解一场纠纷,扭转一段恶缘,甚至最后转化为善缘。

在我们的日常生活中,也会经常遇到一些磨难、讨厌的小人。你不招惹他,他却来招惹你。而这些事即便是心胸多么宽大的人,内心多少还是会受到影响。夜深人静时想起这些恼人的事和人,常常让人心里气得直打哆嗦。就在上个周末,我就遇到了这样的事。

事缘母亲出院回家已经一个多月,不久前我去探望她,母亲摸着耳朵说现在没戴那对钻石耳环了。我才猛然发现母亲耳上光溜溜地,先前总戴着的那对耳环竟不知所踪了。换来女佣查问,竟被一口咬定钻石耳环已在医院交给我了。在被我否定后,居然还一哭二闹三上吊,威胁说要回女佣介绍所转换雇主。母亲见我怒气冲冲责问女佣,心平气和地安慰我说:“不见了就算了,我都不气,你气什么呢?”

后来,家人因考虑到母亲的年事已高,近年来记忆大不如前,又与女佣一向相处融洽,担忧女佣离开后无人照顾她,即使重新再聘也是一种令人折腾的不确定性。一番商榷后,我们决定不再追究,只盼女佣好好照顾母亲,让母亲的风烛晚年由她喜欢的女佣照顾着。而我胸中那股被诬告的冤气,幸得兄弟姐妹的了解和支持,才不至于含冤莫白。

这或许也是种不一样的忍辱与慈悲吧!忍别人所不能忍,尤其是女佣以“你们不能没有我”的情感绑架,她明明做错事而我们只能以仁慈姑息,真不知下回她又要以何种嚣张姿态出现?只恐“姑息”一次,又“养奸”一次啊!

我看花,花自缤纷;  
我见树,树自婆娑;  
到了这样的境界,  
谁是小人,小人是谁,  
都已是风过水无痕了

曾在网上看到这么一段话,颇有意思:“你修你的德,他造他的业。天欺人欺,因果不欺。人若伤你,无须还击,因果自有定夺”。还有另一句话更绝,更能直击内心,瞬间烦恼烟消云散。就是:“小人也是来渡化和成就自己的。他们不惜造业来成就你,我们怎能心生怨恨?应该是感恩他才对。”

所以,莫气莫气!诚如我先父所言:“人家把口水吐到你脸上,把它抹干、让风吹干。”忍一忍,忍不了再重新忍过,忍出一朵花来。我看花,花自缤纷;我见树,树自婆娑;我览境,境自去来;我观心,心自如如。到了这样的境界,谁是小人,小人是谁,都已是风过水无痕了。





# 浅谈 忍辱

每一个佛教徒都知道“忍辱”是菩萨所修六度万行中的一度，它是菩萨修学的纲领，不可缺少的课目。若不修忍辱行就不能断除嗔恨心，不能断除嗔恨心就不能使六度修行圆满，六度不能修行圆满也就证不得菩提大果成佛。

在《看破世间》里有一首忍辱歌说：“忍耐好，忍耐好，忍耐二字无价宝。一朝之仇不能忍，斗胜争强祸不少。身家由此破，性命总难保。逞财势，结冤仇，到了后来不得了。让人一步有何妨？量大胸大无烦恼。”这首歌道出了忍辱的重要性。

**忍辱的人  
并不是懦弱胆小，  
而是具有大慈心、  
大悲心，心胸广大、  
强大有力的体现。**

虽然佛教认为忍辱无论对他人还是对自己都具有很大的利益，可是对于世俗凡夫来讲，他们却不同意此种观点。他们认为若是对人忍的话，就是自己胆小怕事、软弱无能的表现。因而当双方不论是为了一件大事，还是为了一点鸡毛蒜皮的小事引起误会，都要争吵不休，不能互相忍让，不愿把大事化小，小事化无，反而

还要大声地吵到大街上故意让邻居、过路人知道，不吵出个谁是谁非就决不罢休，以显示自己的本领。他们不知道双方总会有强弱之分，强者一时压倒了弱者，弱者并不会因此而服输，他会永远记仇，等到自己有势力之后再去找当年的对头算账。所谓“君子报仇，十年不晚”，这样永无休止地冤冤相报，不知何时才能了结，彼此双方都不得安宁，更不要说自己的人生快乐了。

从世俗不能互相忍让的事实来看，忍辱的人并不是懦弱胆小、软弱无能的，而是为自己和他人的利益着想，是具有大慈心、大悲心，心胸广大、强大有力的体现。所谓“忍一时风平浪静，退一步海阔天空”，减少自己不必要的麻烦，使自己少一个冤家，多一个朋友。

在大乘佛教中，忍辱比作为人身上的衣服和对待敌人的甲铠。《法华经·法师品》说：“如来衣者，柔和忍辱心是。”《法华经·劝持品》又说：“恶鬼入其身，骂詈毁辱我，我等敬信佛，当著忍辱铠。”修忍辱行的菩萨正是把“忍辱”当作利益广大众生的甲铠，无论众人如何毁骂，如何打击都不愤怒，不伤害任何人，亦不执著。就如寒山问拾得曰：“世间有人谤我、欺我、辱我、笑我、轻我、贱我、





骗我，如何处治乎？”拾得答道：“只是忍他、让他、由他、避他、耐他、敬他、不要理他，再待几年你且看他。”以这样的态度对待众生，决不生起半点嗔恨之心，而且还要发大愿，在自己成佛后先来度化他。就像释迦牟尼佛在因地修行时，被歌利王节节支解身体，佛陀不但不对歌利王的残忍感到憎恨，而且还要发愿成佛后先来度化他。后来成佛了，佛陀先度化的就是乔陈如(歌利王的后世)，这是多么崇高、伟大的精神呀！

我们应当知道，辱骂别人有三

种过失：一、辱骂别人的人，会因辱骂而发怒，一旦发怒，过去由布施和持戒所积聚的一切善根，在一刹那间都会消失无余。《菩萨经》上说：“嗔怒能消百千劫内所积聚之善根。”二、辱骂别人的人，会因辱骂而嗔恨，嗔恨积聚在心中，就像毒箭射在心里一样痛苦不堪，不能享受任何快乐。《菩萨经》云：“嗔怒煎熬心，失宁静和平，不能享诸乐，睡亦不安宁。”三、辱骂别人的人，魔鬼就很容易来侵犯他，使他整日不得安宁。而能忍的人不但会消除自己的罪业，增长自己的功德，还能

得到世俗的各种顺缘和安乐，有利于和别人和睦相处，还能起到教化辱骂人的作用。

知道了忍辱有大利益，但要怎样才能做到忍辱呢？可从五个方面来做：

一、有人辱骂我时，应当想辱骂我的人，在过去世时曾经做过我的父母或者亲属，他们对我的恩德是难以计数的，不应该生起报复的念头。

二、有人辱骂我时，应当想骂我的人被我在过去世时骂过。我今天骂我、辱我是我应受的

果报，我应当接受我的果报，不再去造业生果。况且人都是四大和合的，不是实有的，任他去辱骂，不关我的事。

三、有人辱骂我时，应当想每个人都有过失的时候，要宽容一点。古人也说过：“人非圣贤，孰能无过？”只要自己能忍，他最终会感到惭愧的。

四、有人辱骂我时，应当想众生都是受业力的牵引而不能自禁的，况且他也会受到因果报应，何必还要去伤他呢？

五、有人辱骂我时，应当想凡

夫俗子都在受着苦苦、行苦、坏苦这三苦的煎熬，应该尽力地减除他的痛苦而不应该再去增加他的痛苦。

这样去想，我们去修忍辱也就会容易些，再也不会因勉强地忍受，而忍出病来了。





最近看到了好多关于抑郁症的讨论，这让我想起了很早以前的一首流行歌曲，是孙悦演唱的《快乐指南》。歌词第一句，就抛出一个貌似“细思极恐”的问题：“讨论一下你为什么快乐。”带着这个问题，我进行了如下细思。

“幸福快乐的人都是相似的，而不幸的则各有各的不同。”好像很多人都对这个说法表示认同，可我却觉得，人之所以会觉得痛苦不幸，归根结底只有一个原因——求不得，想不开，放不下。无论是成绩、金钱、事业、地位，还是爱情、健康、修行……这世间的种种，只要是想得到的，我们会竭尽所能去求取，永无止境。然而，一旦求之不得，往往会产生失落、愤怒、嫉妒等负面情绪，甚至出现躁狂、忧郁、报复社会的现象。

**一件事情的成就是在众多因缘的共同作用下水到渠成的，绝不单单由努力追求和个人意愿所决定。**

想要摆脱痛苦和烦恼，大抵有两种方法：一是改变环境，二是改变心念。如果选择了改变环境，先决条件是我们必须要有足够的能力和条件作为基础。比如，厌倦了现在的工作，就要有找到更优秀公司的本事；认为规章制度不合理，就要有其修改制定的权

利；受不了身边的伴侣，就要有离开他，开始新生活的资本……总之，我们是可以在自己能力允许范围内或多或少改变环境的，无可厚非，但是此方法存在漏洞，或者说只能治标不能治本。这是因为我们迟早会遇到改变不了的人事物，而且无法保证在新环境下永远事遂人愿。最简单的例子就是，所有人都有要面对死亡的一天，这可是连秦皇汉武、唐宗宋祖都无法改变的。

其实，痛苦可以拆分成痛和苦：由生病、受伤所造成的身体上的难受、不适为“痛”，是客观存在的；而“苦”则是由个人的价值观带来的，是想象出来的，并非真实存在。因此，即使身处相同境遇，每个人的苦乐觉受、内心世界也是千差万别，所谓“横看成岭侧成峰，远近高低各不同”。打个比方，经历同一个寒冬，有人持有“严冬不肃杀，何以见阳春”的积极乐观态度，也有人感受着“风吹雪片似花落，月照冰文如镜破”的惆怅悲凉；同样是思念爱侣，有人展现了“两情若是久长时，又岂在朝朝暮暮”的潇洒豪迈，有人则是“衣带渐宽终不悔，为伊消得人憔悴”般憔悴失意。如此看来，面对生活中的一切，不管顺逆、得失，我们都有选择自己心念的权利，这也是真正能让我们强大起来的方法，只要我们有敢于尝试的勇气和决心，都可以做到。

要知道，求不得本就是人生常态，因为一件事情的成就是在众多因缘的共同作用下水到渠成的，绝不单单由努力追求和个人意愿所决定。所以，只要我们全身心的投入过、付出过，就没有遗憾，即使未能得偿所愿，也不必自怨自艾或心怀怨恨，心无旁骛地接纳并随顺一切因缘就好，这样便是想开了、放下了。如果过分执着，念念不忘，心就会变得狭隘，甚至会为了达到目的而不择手段，这样不仅与我们希望幸福快乐的初衷背道而驰，更可能成为更大的祸端。再往深究，所谓顺逆、得失、成败、苦乐等等一切相对，都因我们的分别而有，皆是虚妄的假相。倘若能认清这一点，我们便是最吉祥幸福之人。

“欲得净土，当净其心。”这世间并不存在什么避世净土，但我们却可以拥有一颗平常心。这颗清净淡然的心可以让我们豁达自在，可以让我们能在别人活不下去的地方活得很惬意！



# 讨论一下 你为什么 不快乐





关于

写

稿

这件事



反反复复斟酌于用词，细嚼着七零八落的感受。数小时过去，我仍无法组织出任何的字句段落，或许是信息化的浪潮，早已淹没了我对文字的感受。在我开始编辑工作的那一天，我慌了。原以为积攒许久的感受，会在片刻化作文字倾泻而出，但我却找不到溪流的出口，即使拼了命地往下游，也无法产出稿件。

后来的几日里，我浮沉于文字的海洋中，不断地打捞情绪与词藻，拾回并装进一个又一个的故事与感受里。于是，我从一个在自信受伤的在逃者，变成了勇于探索的冒险者，在文字与篇章里，再次看见了广袤无垠的天际，也意外感受到了佛法的慈悲魅力。在寺院出版部工作，让我再次走近并爱上文字，也同时发现了佛法的安定。

听从内心的声音，在字里行间释出自我，不论何种感受，对我来说都是快乐的。同样的，在这里摄入的心灵食粮，

传导予我弘法的热忱与度化的悲心，不论何种心法，都是震撼且感动的。是文字，亦是佛法，让我远离思维的麻木深渊，也渴望在平实的文字之中，传导安心安定的力量。

让文字随着感受  
流露，也让故事或  
启迪，觉醒佛心  
之间的共鸣。

重新熟悉字迹后，我看见的一切，也发生了微妙的变化。清晨的寺院，不再只有「很安静」的单薄形容。享受静趣，倾听钟磬的一脉梵音，拨云见日的晨光洒落大地，这些极其微小的事物，总能让我心旷神怡。当夕阳垂挂苍穹时，眼里不再只有「好美丽」。繁华落幕的金光映照着寺院殿顶，即使落日余晖，我的心也因那片刻的美丽，熠

熠生辉。文字摆脱了稍纵即逝，把我的片刻思绪，凝成了可以细细品味的感受。

我觉得文字是有魔力的，写过的字终将会在未来的某一刻给人欢喜，给人能量。古往今来，高僧大德留下的翻译经文、文章、书籍、遗偈等，都成了滋养后人的般若与佛理。它们是乐曲，是载体，是跃然于纸上的正信正念。或许时间会消磨记忆，但那些

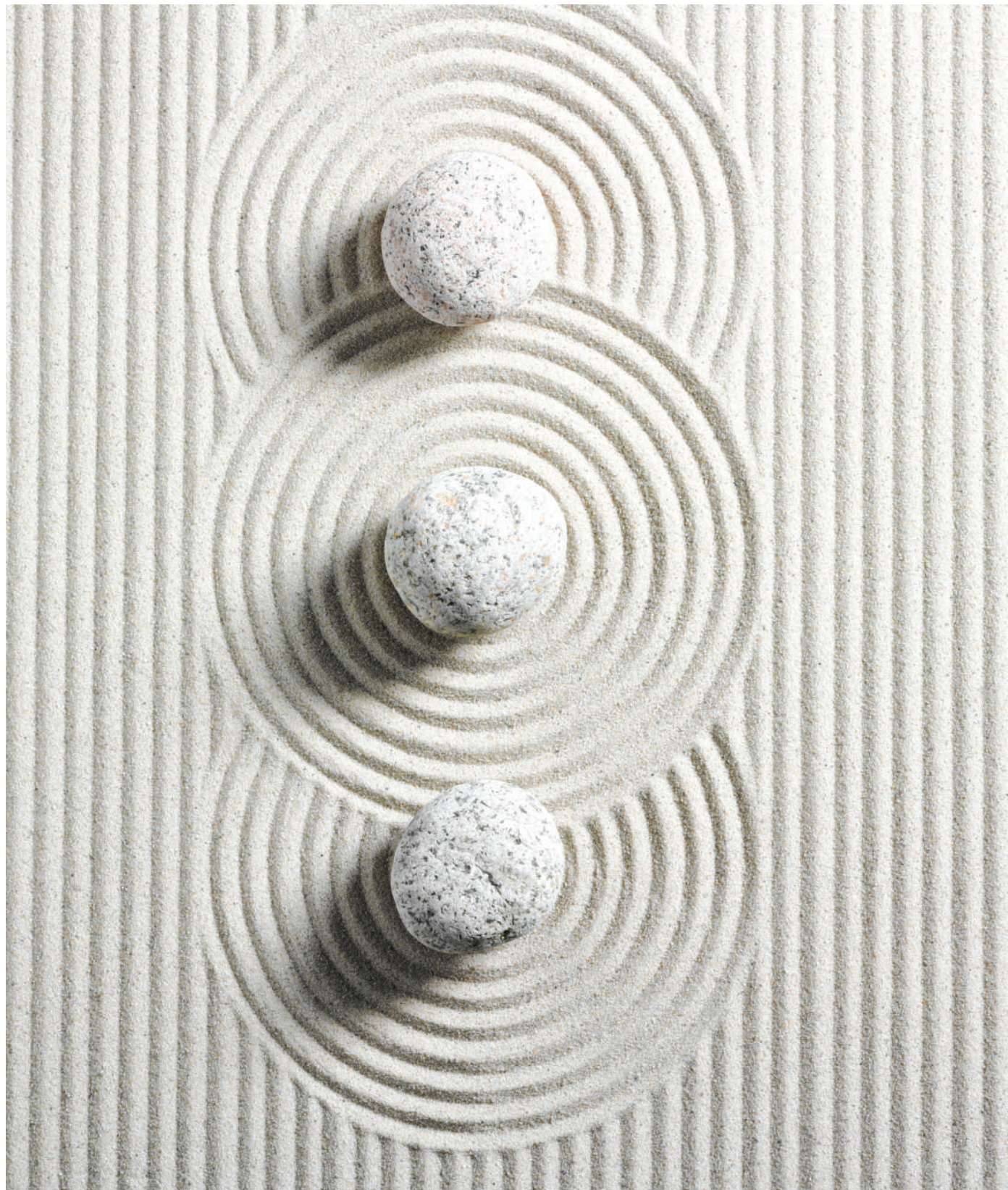
留下的文字，都是人工智能无法孕育的体会与视野。

千篇一律的生活里，总有让我们感动的小插曲。一一记录，一一分享，行走于文字之间，我们终能看清生命的轨迹，用自己的收获，点燃另一个人的感动。让文字随着感受流露，也让故事或启迪，觉醒佛心之间的共鸣。希望我们的文字，都能引人向善，引发思考，平和思绪，温暖心灵。

《普觉》杂志诚挚邀请各位，一起通过文字发现生命的精彩，愿我们浇灌心田的同时，也耕耘他人的生命园地。如有兴趣投稿者，欢迎联系6849 5342或电邮至publication@kmsps.org了解更多。

吴衍庆





# 种 三善知识

**善**知识，是指具有正知正见，德才兼备，能引导众生断恶修善，趋向佛道的良师益友。《法华文句》曰：“闻名为知，见形为识，是人益我菩提之道，名善知识。”

对于什么样的人能称为善知识，《大般涅槃经》云：“何故名为善知识耶？善知识者能教众生远离十恶，修行十善，以是义故，名善知识。复次善知识者，如法而说、如说而行。云何名为如法而说、如说而行？自不杀生，教人不杀，乃至自行正见，教人正见，若能如是则得名为真善知识。自修菩提，亦能教人修行菩提，以是义故，名善知识。自能修行信、戒、布施、多闻、智慧，复以是义名善知识。”

**能够教人断除  
十恶修学十善，  
就是真正的善知识，  
广修多闻智慧，  
也称为善知识。**

可见，能够教人断除十恶修学十善的人可称为善知识；依照佛法所说为人讲法，依

照佛法来修行实践，自己不杀生，也教人不杀生，自己具足正见，也教别人产生正知见，就是真正的善知识；自己修行菩提，也教人修行菩提，也称为善知识；自己能够修行信戒布施，广修多闻智慧，也称为善知识。

善知识分三种：

一、外护善知识：指以衣服、饮食、汤药、卧具等四事供养，从外护持僧众，帮助他们安心用功办道，或尽心护持僧众弘扬佛法。

从佛陀时代开始，出家人的生活所需，都是由信众供养。为了让出家人安心修道，不仅给予四事供养，还从生活修行各个方面加以护持。

二、同行善知识：指修行之人互相策发，切磋琢磨，并心齐志，如乘一船。在修行过程中，能够以各种善巧方便督促你精进修学，与你一起共同进步的人，就是同行善知识。

同行善知识能给人多方面的帮助。当修行者放逸时，同行善知识会在旁边及时提醒你；当修行者修行偏离正道

时，同行善知识能设法将你引上正路；当你四大不调时，同行善知识能不离不弃，细心照顾你；当你在修行路上取得进步时，同行善知识能分享你的喜悦，随喜赞叹。

三、教授善知识：指精通佛法，并能善巧方便演说一切佛法，示人正道，使修行者通过教授善知识所说的妙法解决自己的生死大事。

修行人若要在修道上取得成就，就应当有外护善知识物质方面的供养，使其能安心修道；还应当有同行善知识在修行路上的指导与鼓励，使修行者一直保持正确的修行方向；更应当有教授善知识开示上乘佛法，令修道者转迷成悟，顿见真如本性。诚如《六祖坛经》云：“菩提般若之智，世人本自有之，只缘心迷，不能自悟，须假大善知识，示导见性。”一个人在修行过程中，只有三种善知识同时具备，修行才能如虎添翼，速证圆满菩提。

王欢



# 学佛

## 的目的与任务



无论做什么事，都有一个目的。做事如果不预定一个目的，不但浪费时间，徒耗精力，而且结局也绝不会收到美满的效果，甚至还会留下许多懊悔，造成自己一生的遗憾和不幸。

学佛，自然也需要认清目的。学佛的目的是什么呢？简单的说，就是转迷成悟和离苦得乐。

迷和悟，是相对的名词。迷是不悟，悟是不迷。不迷，就是圣者，不悟，就是凡夫。凡夫愚昧，不明人生理性本然的真如，也不明宇宙缘起无常的事相，所以执我执法，起惑造业，流浪生死，长沦苦海。佛号觉者，觉而不迷，有大智慧，对于人生理性的真如，宇宙缘起的事相，有透彻的理解，知道是缘生性空，缘起无我，不从执着，再造恶

业，自寻烦恼，重招苦果。这便是迷悟的界线，也就是圣凡的分野。

因此，学佛的目的，不外乎转迷为悟，转凡成圣。但迷是迷个什么？悟又是悟个什么？干脆地说：迷是迷昧真理实事，不知修习定慧的道法，反而成了贪嗔痴的烦恼；悟是悟理见性，明辨事相，从而修戒习定，由定发慧，便可破无明的

罗网，截断生死的根源，诞登涅槃的彼岸，离苦得乐。

离苦得乐，是学佛的目的。人生痛苦多端，但归纳来说，不出物质的苦和精神的苦。衣不蔽体，食不充腹，住难遮身，行无舟车，都是物质缺少痛苦；至于精神的痛苦，那便是一个欲望。欲望一起，想这不成，想那不得，没有金钱，想金钱，有了金钱想子

女，有了子女想做官，有了官想做长命。像秦始皇那样，派遣徐福入海求仙；汉武帝则延召方士炼丹，希望自己长生不老；结果是幻梦一场，终归于空，不但难填欲壑，精神上还留下了一种无可弥补的缺憾和痛苦。

因为世人沉迷，所以我们提倡学佛，佛法教人清心寡欲，解粘去缚，而能获致这种修

养，使身心恬澹宁静，少欲知足，必须要了解诸法性空，缘起无我的道理，对于世间一切的事物，看得透彻，不太认真，亦不争执，即于现世，便可减少许多自寻烦恼的痛苦。若再能依戒定慧的三学去修习，断除贪嗔痴的三毒习气，如此，就可获得出世解脱的涅槃之乐。

学佛的任务，  
并不仅是为  
自己解决痛苦，  
寻求快乐；  
还要普为一切众生  
解除苦难，  
得到快乐。

但是，学佛的任务，并不仅是为自己解决痛苦，寻求快乐；还要普为一切众生解除苦难，得到快乐。我们在达到这种离苦得乐的目的之后，更须进一步地拿出积极的精神，来为社会服务，教导大众，净化人心，为社会广大的人群谋福利，使广大的人群都能走上离苦得乐的境地。如地藏大士说的：“地狱未空，誓不成佛；众生度尽，方证菩提。”学佛的人能这样做，不仅学佛的目的可达到，学佛的任务亦完成了。





● 我吃素，是从2008年11月开始到现在。

● 吃素的原因，是因为那一年我在新加坡居士林皈依。当时想，既然皈依了，要不要试一试吃素呢？结果，这一试就试到了如今，一直吃素，也愿意吃素。

● 当然，任何转变都不是一帆风顺的。刚开始吃素不习惯，会容易低血糖。而且不知道怎样调整饮食，比如菜的做法、口味，还有要配合水果和干果类食物等等。在外面吃饭尤其不方便，因为没有专门的素菜，都是掺了肉做的。有时要和餐厅的厨师特别商量，有时只好将就，吃面包了事。

● 家人和朋友刚开始都不支持，觉得这样营养不良啊，胡闹啊，身体会垮等等地劝说。为了平息争论，我还是做肉菜给家人吃，家里做肉菜，我吃菜不吃肉。这个无所谓，六祖当年隐身于猎人队中，也是如此度日，自己心里清楚就好。

● 吃素半年后，自己的身体越来越适应素食，如果饭菜里掺了肉，一吃就能知道。而且以前觉得好吃，现在却觉得腥味很重。以前可以去菜市场，现在却觉得痛苦，因为气味刺鼻难以忍受。另外一个变化就是脾气明显变好，很不容易发脾气，倒是常常心生欢喜。

● 因为这些有目共睹的变化，我的家人也开始吃素。同样经历了一些适应和波折，也能吃素至今，大为难得。

吃素是为了学习舍，不舍不得，舍小我得大我。舍得“我”，才能得到无上菩提。

特别提一下，我本人其实很爱吃螃蟹。吃素前的那个中秋节，正是螃蟹肥美的时候。我那时只想要去皈依，还没打算吃素，就很放开了吃螃蟹。当然不是杀活的，那时是吃三净肉：不见杀，不听杀，不为自己杀的肉。吃素以后，就忍不住想念螃蟹。一次晚上做梦，梦里看见我妈妈蒸了好多红红的螃蟹给我吃。我在梦里很坚决的对我妈说：“妈，我吃素了，不吃螃蟹。”现在想想，觉得自己也算是个意志坚定的人，做梦都管得住自己。

吃素有什么好处？从营养价值的角度来看，吃素并不会造成蛋白质或者脂肪的缺失，如果配合干果类的食物，不饱和脂肪酸等也可以补足。吃素得当的话，还可以使心情愉悦。当然，吃素要懂得吃才可以，要有点福气和智慧才可以实现和坚持。

其实吃什么不重要，为了什么而吃才重要。发心不同，结局不同。

没有买卖就没有伤害，如果不吃肉或者不使用动物制品，动物可以少受一些伤害，所以吃素如同放生和护生，每天吃素就是持不伤生的戒。这样是尊重因果，对因果负责，既不伤生，也增长了慈悲。

我常被人问：“难道蔬菜、水果这些植物不会觉得疼吗？”我既然生而为人，就要吃饭，要尽最大努力不去伤害别人而好好生活。如果植物真的觉得疼，我也只好委屈植物，毕竟植物没有神识，不参加六道轮回。

另外也有人问我：“为什么素菜馆卖的东西都做成肉的样子和味道，取一个肉菜的名字呢？”这个是为了顺应众生，让更多的人能够吃素。既然能让别人吃素，用这样的方法也好，就当是善巧方便吧。

其实人要吃肉不外乎就两个原因，一是为了自己身体好，二是觉得肉食的味道好。再简单的说，想对自己好一些，莫亏待了自己。那么吃素的人可不可以瞧不起不吃素的人呢？答案当然是不可以。善良不代表有觉悟，如果一个吃素的人自恃持戒，那么他和一个吃肉的人在觉悟的层次上差别不大，因为都着相，两者都执着这个“我”。

吃素是为了学习舍，不舍不得，舍小我得大我。舍得“我”，才能证得无上菩提。

愿大家都能在日常生活中观察、体悟，随缘自在，外应虚缘，不落假象。



心明

# 吃素







## 佛陀最初允许弟子食三净肉，后来为何又有禁肉的教义呢？

今日我母亲的一位朋友说：“你们吃素的好，可省钱了。”我听了觉得好笑，既然她觉得吃素省钱，为何自己不吃素，也省点钱？有一段时期，总在网上看到这样的贴文，某人在某小贩中心的杂菜饭摊点了两三道菜配饭，价钱超过十元，点菜的人觉得摊贩胡乱开价，因此放上网发牢骚。这些事件都有一个共同点，他们都点了海鲜或肉，不曾看过点了两三道蔬菜的人碰此情况。蔬菜的价格的确较低，也难怪母亲的朋友觉得吃素省钱。

昨日在一部古装电视剧看到这么一个情节，一家农村人起争执，因奶奶为偏爱的子孙做肉麦饼而其他人吃不着。最后一家之主的爷爷气得骂道：“这一顿，白面、猪肉，可值半个月的口粮钱。”即使在我父母小时候，家里平时也是不吃肉的。随着生活逐渐富裕，饮食习惯大有改变，如今选择吃素的人不再是为了省钱。但我觉得，若想节省开销，多吃几顿素，少吃肉，倒也无妨，这不仅可省钱，饮食方法若正确，长远还对身体有益。

### 吃素吃什么？

你是否也曾被问：“你们吃素吃什么？”无论是小贩中心、咖啡店、餐馆等，卖荤食的餐饮店总比素食店多，这令人难

免觉得素食者的选择有限。其实素食食材种类远远超过人们所吃的动物类，荤食不就是鸡、鸭、牛、羊、猪、鱼、海鲜，而蔬菜、水果、坚果、豆类、谷粮等植物种类数不清，即使在煮荤食时也一定会采用素食食材。荤食餐饮店居多纯粹是因为广大需求所驱使，但令人感到鼓舞的是近十年来，随着人们对素食的需求，素食餐饮也变得更为普遍。若是自己在家烹煮，如此丰富的素食食材种类，菜式选择近乎无限。

### 佛陀是否明确禁止食肉？

佛陀教法早期并没有制定弟子必须持素，而是允许弟子食三净肉（注<sup>1</sup>）。其实佛教戒律并非从第一日便形成完整的体系，而是阶段渐进式地形成，因此佛教对食肉的态度，还必须从后期经典获得更完整的答案。据《大涅槃经》四相品记载：

佛陀：“夫食肉者，断大慈种。”



注：

1. 三净肉：眼不见杀、耳不闻杀和不为己杀。
2. 十种不净肉：人、蛇、象、马、狗、狮子、老虎、豹、熊与狼。
3. 九净肉：
  - 不见杀：我眼不见它被杀时的情景。
  - 不闻杀：我耳不听见它被杀时的哀叫声。
  - 不疑杀：它之死不疑是为我而杀者。
  - 自死者：它是自己死亡的，并不是被杀者。
  - 鸟残者：如野生动物被鹰鹫等鸟，或其它虎狼之类所食而剩余者。
  - 不己杀：不是自己亲手杀者。
  - 生干者：死亡多时，而已自干者。
  - 不期遇：不是约定日期，而是偶然遇到的。
  - 前已杀：不是现在因我而杀，而是前时已被杀者。

迦叶又言：“如来何故先听比丘食三种净肉？”

“迦叶！是三种净肉随事渐制。”

迦叶菩萨复白佛言：“世尊！何因缘故十种不净（注<sup>2</sup>）乃至九种清净（注<sup>3</sup>）而复不听？”佛告迦叶：“亦是因事渐次而制，当知即是现断肉义。”

另外，佛陀在《楞伽经》断肉食品第八说：“一切众生从无始来，在生死中轮回不息，摩不曾作父母兄弟男女眷属，乃至朋友亲爱侍使，易生而受鸟兽等身，云何于中取之而食？”在其他大乘经典中，如《梵网经》、《清净名经》等，佛陀也明确地提出了素食的规定。由此可见，佛陀对食肉有明确的戒禁，早期允许三净肉、九净肉只是为了让佛弟子能够逐渐修学，最终教义还是断绝肉食。



# 佛言祖语 策进后学

——读莲池大师《禅关策进》



《禅关策进》是莲池大师出家后，根据自己所阅读的禅门佛祖纲目，及五灯诸语录杂传，实行删繁就简，汇编而成，此书的目的是为了策进后学。

## 一、诸祖法语节要

本书第一部分主要收录了历代很多禅宗高僧关于参禅用功方法的论述，及在修行过程中应当注意的各种事项。黄檗禅师开示，平时的修行是为了让临终一心不乱积聚资粮。一个修行者只有在平时用功，当遇到各种困境时才能用上功夫，不被外境所转。平时不真参实究，临终时用不上功夫，则一生出家就会一无所成。从而给那些想现前贪图享受，等待老年用功的人敲响了警钟。同时，还劝告要趁年轻时专精道业，不要只以口头禅之类表面禅语迷惑他人。

禅师还向禅者指示了具体的禅修方法。好比一个参公案的禅子，若能够对着一则公案昼夜参究，永不放逸，日久功深，触缘而发，自然能够入佛知见。

玄沙师备禅师开示，修学菩萨般若之智，需要具有大根机的人能够成办。对于一般的钝根修行者而言，应当忍辱负重，夜以继日地精进用功，对修道如此迫切，再加上有人给予提携指导，认真参究，才能真正有修证成就。

这种观点，对于学佛者是很好的警示。学佛和世间的任何学问一样，没有捷径可走，需要付出心血和汗水。那种想不付出一定的代价就想修有所成的人，永远体会不到禅悦之味。

参禅者不但要掌握正确的修行方法，也要能够放下常人所放不下的东西。对一个参禅人来说，学会放下四大五蕴及六根六尘，对于道业的成就非常重要。若是什么都放不下，不仅难以证道，而且还会给自己带来很多烦恼。所以，佛陀和历代祖师都主张学会放下。

与此同时，在修道时还要将“生死”二字常挂心头。因为修行者一想到死，就会感到无常的迅速，然后痛下决心修行用功。

生老病死是每个人都要经历的过程，特别是生病时，很多人都经受不了病苦的折磨而荒废了道业。祖师告诉我们，当有病苦时，应当认识到无常的痛苦，更加精进用功，而不要太在意疾病，把疾病作为修禅的增上缘。只有不执著于病痛，才能有心思修道，从而获得道业成就。

## 二、诸祖苦功节略

第二部分内容介绍了历代祖师的励志苦行事迹。通过高僧苦行的事迹，不仅可以看出古代高僧修苦行的坚定决



心，而且还能使我们从高僧苦行中得到激励和鼓舞。

静琳禅师在习禅时经常昏睡，影响坐禅习定。为了让自己专注于禅坐，禅师找了一处千仞高悬崖旁边的一棵树，用草铺在树上，在上面打坐，然后一心系念，白天夜晚不曾放逸。因为身处悬崖树上，不敢睡眠，如此专修道业，不久既得开悟。

明本禅师昼夜精勤用功，困倦时就以头触柱。一天诵《金刚经》，诵至荷担如来处，恍然心开悟解。自谓所证境界未达极致，遂更加勤苦用功，从不懈怠。一次在观赏流水时，豁然大悟。

从这些励志苦行的高僧事迹中，我们能真切地体会到高僧为了成就道业，克服各种修行障碍的苦行精神。高僧的这些苦行，对现代的修行者也是一种警醒和激励。在物质条件十分丰富的现代社会，我们的修行条件已经远远超越于古代，但物质条件的丰富却使很多人信仰淡化，贪图享受，而不愿再像古代高僧那样行苦行。通过阅读古代高僧的苦行精神，会使我们在赞叹古代高僧的同时，更加激发自己精进修行的信心，用功修行。

### 三、诸经引证节略

书中还辑录了许多劝诫修行用功和指导修行方法的经文，以使后学从这些经文中得到正确的指导，从而能够树立正信、发大愿，成就圆满菩提。

如《大般若经》中讲述了若欲求取般若，应当做到不辞疲

倦，减少睡眠，废寝忘食，不惧疾病，对于各种诱惑能够做到心不散乱，不被所转。还要求修行者行走时做到不左顾右盼，勿观上下四方。

**只有做到各种痛苦  
不能动其心，  
各种侮辱  
不能毁其愿，  
如此就能成就道业。**

《佛遗教经》中告诉我们，无论修道还是做世间任何事业，如果能够一心专注，就能获得成功。

《大宝积经》中指出，作为一个修行者，应当不被睡眠所恼，不因饮食的好坏而起憎恶之心，不眷恋俗家的六亲眷属，更不应与人论说无益修行的世间之语。

对于出家修行的人来说，必须要做到“难行能行，难忍能忍”，只有做到各种痛苦不能动其心，各种侮辱不能毁其愿，如此就能成就道业。

《禅关策进》精选了佛经中关于克服修行障碍，专注于修行的佛言祖语。从这些法语和事例中，我们不仅能感受到莲池大师策进后学的良苦用心，而且还能从这些祖师的法语和行持中掌握正确的修行方法，从而使我们能沿着祖师的足迹不断前行。



张贤登







# 般若思想

的现代意义

多年前，我在上海静安寺居住。有一天，正在上海某大学读研究生的一位弟子走进我的书房，说：“师父，这几天我的烦恼太多了。”当时我正忙，顾不上招呼他，只脱口而出：“你烦恼太多，说明你没有智慧。你烦恼太多，说明你有业障。”想不到他大吃一惊，连忙告辞，边走边说：“师父，够了，够了。”合十作礼而去。

般若干什么的？般若就是对治烦恼的，般若就是帮助我们消除业障的，般若就是指引我们走出迷误的。

我曾经在写的一篇文章中谈到我们总习惯在“国家、社会、历史”这三个维度中思考问题，而缺少及忽视了另外三个维度的思考：即人自身本体维度的思考（人为什么活着？人生存的意义是什么？人应当怎样活着？），本然维度的思考（人与自然的关系，即人与生存环境的关系，人的内宇宙与外宇宙的关系，两者关系的本质是什么？），本真维度的思考（即超越现象世界、超越经验世界、破除迷误虚妄、对真如世界的体证）。人类一天不认真解决这三个维度的思考，一天就不能摆脱生命的迷惘，精神的恐

惧，生活的困扰，一句话，就不能安身立命，心无宁日，身无清静之时。

我们现在有了一个新词，叫“现代都市病”。又有一个新词叫“亚健康”。名曰“都市病”，难道这病农村就没有？名曰“亚健康”，难道“亚健康”之外就没有隐伏着更可怕的不健康？我常听到的一句话：“活着真累！”我作讲座时，常遇到的一个提问就是“怎样面对压力？”

人因压力而累。人又因累而无力抵抗压力。这累，这压力就成了某些现代人忧虑、恐惧、不安、烦躁、失落、空虚、迷茫、无助而陷入紧张、冲突、矛盾与危机之中的一个形象概括。我们的老师释迦牟尼佛告诉我们：“有病需用药，无病不须医。”这累，就是病。这压力本来可以变成动力，现在压力吃不消了，成了阻力，成了压垮身心的杀伤力，这也是病。什么是“病”？一切阻碍、阻滞、业障都是病。病根在哪？病根源自我们的心。要找医，佛是大医王。要用药，般若便是最灵最灵药。

般若智慧的基础是缘起。缘



起就是关系论与条件论。事情成功，靠的条件具备，关系良好，你应感恩。事情不成功，是条件不具备，关系未具足，何须烦躁？如果失去了条件，没有了关系，一切都不存在了（就是缘灭）。那些情迷情痴，不懂得这个缘起的真理，关系变了，原来的条件不再存在了，你还妄执什么？“法不孤起，仗境方生；道不虚行，遇缘即应。”这是佛教的缘起论。马克思说：“人的本质是一切社会关系和一切自然关系的总和”，这就是马克思的缘起论，也是缘起的真理性。

**所谓智慧，  
是既能明察一切  
事物的是非、真假，  
又是能正确取舍、  
断除烦恼、  
解除痛苦的能力。**

般若智慧的核心是性空。缘起只是现象，因而名是假名，有是假有，如梦幻泡影，如露亦如电，虚妄不实，本质为空。佛教讲真俗二谛，空是真谛，不空是俗谛。二者并不矛盾，二谛可以圆融。龙树菩萨提炼出“八不中道”来，把性空的认识论又深化了。“不生不灭，不一不异，不常不断，不来不去。”万事万物皆由因缘而生，没有自性、自体，不自生，不自主，所以不生。但这不否认现象为有，所以现象，不灭。任何事物的本体（本性）只有一个（空），所以不异。但其表现形

态。各各不同，所以不一。任何事物都在发展变化的运动状态，变无止息，不能恒久，所以不常。变化永不中断，也永不间断，前后相续（这又是常），所以不断。因缘聚合，都是暂时的，有条件的。我们的遭遇现前，都是现前聚合而成，不是古代留到了今天，所以不来。今天也不会回到古代，所以不去。这个“八不中道”把“空”说透了。这在人类思想发展史上，对本质与现象，一般和个别，普遍性和特殊性，可说是最本质最透彻的揭示。从彼此依存的关系来看（缘起就是关系），就要懂得珍惜关系，重视关系，维护关系，尤其维护人与人之间的那种微妙性，而不要破坏关系。保护关系就是创造条件，所以佛教徒叫广结善缘。未成佛道，先结人缘。小到一个家庭，你要维护家庭关系；大到一个集团，一个单位，一个国家，你都要维护上下、左右，领导关系，同事关系，社区关系。佛教提倡的五戒十善就是调整一切关系，解决一切关系的最佳原则，最上规范。既然事物处于运动发展变化之中，人生就是一个过程。要珍惜每一个过程，提得起，放得下，讲求生命状态，生存质量，不要自我萎缩（自轻自贱），也不要自我膨胀（自狂自逸），不要沉浸于过去的痛苦（过去已经过去），也不要忧虑于明天的死亡（未来还没来），活在当下，当下就要耐心面对。有些人什么都不缺，洋房、汽车、美食、

股票、名誉、地位、权势，应有尽有。唯独缺了心灵的健康，缺了人生境界，缺了对自身的认知，缺了精神的满足感。一句话，少了智慧。什么叫危机？在利不知害，在害不知利，就是危机。一个人失去了方向感，失去了自控力，就是危机。一个人，能拿金钱买到的他都有；用金钱买不到的，他都无，他物质丰盈，而心灵一片空白，这就是危机。请从般若找回自我吧！现象不真不实，不要我执，更不要我慢、我嗔，我痴，保持一颗平常心（无分别心）、清净心（无染污心），不要所求太多，所念皆妄。

世界有了佛教的空观，人人有了佛教的空智，必然互相关怀，和平共处，人人皆有慈悲心，压力自然变成了前进的动力。方立天教授说得好：“所谓智慧，是既能明察一切事物的是非、真假，又是能正确取舍、断除烦恼、解除痛苦的能力。而愚痴恰恰相反。真正的智者都必奉善行，而愚者必作恶事。”般若就是这样的智慧。让我们学习般若，实践般若，只要领悟了般若智慧，而又运用般若智慧于我们的生活（学习，工作），管理好自己的生命，则人类与世界的前途，便开启了一条充满希望与走向健康的幸福之路。







# 《佛说进学经》

## 的 思想 要 义

《佛说进学经》讲述了佛陀应比丘弟子之请，讲说了四雅行、心行不懈的两种修行方法及财法两种布施的意义和功德。

### 一、四雅行

佛告诉众比丘，有四种雅行是有智慧的人经常遵守的，大丈夫经常修学的，不同流俗的人经常奉行的，却又是无才的愚蠢之人所不喜欢的。

四种雅行分别为：

第一种“孝事父母悦色养足”，是说子女能够和颜悦色侍奉父母，给予父母充足的物质供养。对父母怀有恭敬心，尽己所能侍奉父母是子女应尽的义务。子女对待父母要做到两个方面：（一）态度上对父母要恭敬顺从，即做到“悦色”；（二）要力所能及地给予父母足够的物质供养，关照父母的衣食之需。相对于物质供养，父母更重视子女对自己的态度。假如子女对父母态度不恭敬，不能充分尊重

父母的意见，即便给父母再多的物质供养，父母也会感到心寒。

由此看来，对父母的精神恭顺要远远大于物质供养。从精神上多关心孝敬父母，让他们获得最大的精神愉悦，也是孝顺父母必不可少的。对子女来说，父母健在就是最大的幸福，不能待到“子欲养而亲不待”，再来后悔没有对父母尽到孝道。

第二种“守仁行慈终始不杀”，是要对人仁善慈爱，始终不造杀业。简单说就是对人要有关爱同情心，当众生遇到急难时，要有慈悲之心，并救济众生出离苦海。对学佛者来说，培养慈悲心的重要方式是始终不杀生。这里告诉我们，为人要心怀慈悲，戒杀放生。若能如此，就是一种雅行。

慈是主动去关爱或怜悯他人，使他们活得快乐。慈是

一种至高无上的发自内心的情怀，与世间的爱不同，完全超越世间的一切烦恼。具有慈心的人，希望一切众生都快乐，还要脚踏实地去帮助他们。

悲是拔苦，拔除一切众生的痛苦。佛经上常说苦海众生常被各种痛苦烦恼所缠绕，不得自由。因此，诸佛菩萨常常发大慈大悲之心，希望救拔众生出离苦海。

终始不杀，是要持守不杀生戒。佛教之所以制定不杀生戒，是因为佛教讲众生平等，一切有情都有佛性，都能成佛。

佛教讲因缘，认为历劫以来的有情众生，就是相互联系，相互轮回，互相投生，你我他之间，前世有可能是兄弟姐妹，乃至父母乡亲。因此，若是杀而食之，就与食自己的六亲眷属无异，将来会堕落恶道受苦。因此，佛教劝人不食肉。



第三种“惠施济乏未曾吝逆”，是广行布施，救济贫穷之人，而且在布施他人时从不会有悭吝之心。布施分有相布施和无相布施。有相布施是施者施舍财物于人后，怀有希望对方回报之心，或者在布施时心有不舍。无相布施，是布施时没有能布施的我，受布施的人，所布施的物，布施后更不存求回报的念头，这种三轮体空无相而施的功德，才是最大功德。如果布施者在布施时一旦有了悭吝不舍之心，就是有相布施，失去了布施的意义。

第四种“遭值圣世捐荣履道”。生活在圣人之世，舍弃名利，履行大道。所谓大道，不仅指修十善道，也是行菩萨道、佛道等。对于修行者来说，不论是否生活在圣人之世，都应当淡泊名利，精进修学佛法，这才是应当奉行的正道。如果贪名逐利，心无厌足，惟得多求，就会增长人的贪欲，造作恶业。我们应当学习佛菩萨，常以知足之心，安贫乐道，将追求智慧作为自己的事业。

因此，修道者一定要能看淡名利，精进修学正法，降伏各种魔障，才能道业有成。

## 二、心行不懈二法

佛告众比丘，有两种修学方法，无论是悠闲安静时，或是处于大众中，内心的修行都不要懈怠。



## 将深邃的佛法要义讲解得通俗易懂，指导大众掌握正确的方法进行修学实践。

第一种是“静寂贤圣默定”，是修学者要静心修学禅定。静寂，即寂静，指心凝住一处之平等安静状态。修行者可通过修习禅定，令心止于一处、远离散乱等，且摄持平等。默定，即禅定，令心专注于某一对象，达到不散乱之状态。

禅定虽是内心宁静的心理状态，但要达到禅定境界，需要通过坐禅修定来实现。坐禅，即端身正坐，观照自心，不起思虑分别，令心达到禅定状态。《大般涅槃经》载，出家法系以坐禅为第一。

关于坐禅的方法，《敕修百丈清规》谓坐禅应息心静虑，节制饮食，于闲静处结跏趺坐，或半结跏，以左掌置于右掌上，二大拇指相拄，正身端坐，使耳与肩、鼻与脐相对，舌抵上腭，唇齿相着，两目微微张开。

第二种是“博学讲论邃义”，修行者应当广学博闻，精通教理，能为信众讲说佛法奥义。除了广学佛教教义，还应多亲近善知识。善财童子五十三参，每参访一位善知识，都向其请教如何学菩萨道。我们应当像善财童子一样，广参博学，如法修行。

通达经教后，才能为大众宣讲妙法，将深邃的佛法要义讲解得通俗易懂，指导大众掌握正确的方法进行修学实践。

## 三、财法二施功德

经中讲述了以饮食美味等物布施可以令人安立身命，是谓财施；宣讲经典令大众共沾法喜，开启智慧，是谓法施。

布施有三种：（一）财施，指不犯他人财物，且以己财，施与他人。（二）法施，指宣扬教法，利益大众。（三）无畏施，指以无畏施于他人。持戒之人无杀害之心，一切众生之无畏无过于此，名曰无畏施。在财、法两种布施中，以法施的功德最大。

因此，出家比丘应当认识到代佛宣法的责任，以绍隆佛种、续佛慧命为己任，尽力宣扬妙法，令大众理解佛法无上妙义，从而转迷成悟。学佛人还应自己善于运用法药洗涤自身尘垢污浊，证得无漏智慧。只有通达教法广为宣扬妙法，才能使佛法发扬光大，才是出家具足觉悟妙法。







### 寺院活动

#### 托钵暨供僧法会

1月1日 (农历十一月廿十)  
上午8时至中午12时  
地点: 大悲殿

#### 吉祥斋天法会

1月1日 (农历十一月廿十)  
上午6时至8时  
地点: 大悲殿  
法会赞助: \$10, \$20, \$50  
2月18日 (农历正月初九)

上午6时至8时  
地点: 无相殿  
供品赞助: \$88

#### 大悲忏法会

1月8日 | 2月6日 | 3月7日 | 4月5日  
(每逢农历廿七日)  
上午10时至11时30分  
地点: 大悲殿

#### 大年除夕闻钟声: 叩钟偈・早课・礼祖

2月9日至2月10日  
(农历十二月三十至正月初一)  
晚上10时至凌晨1时  
地点: 大悲殿

#### 农历新年如意灯 — 亮灯日期

2月9日至2月24日  
(农历十二月三十至正月十五)  
晚上7时至10时  
地点: 大悲殿与光明殿  
费用: 每盏 \$50 挂于大悲殿  
(个人/合家)  
每盏 \$338 挂于光明殿  
(公司宝号/合家)

#### 农历新年如意灯法会

2月17日 (农历正月初八)  
上午10时至11时  
地点: 大悲殿

#### 消灾

2月18日 (农历正月初九)  
上午10时至11时  
地点: 大悲殿

#### 补运

2月24日 (农历正月十五)  
上午6时30分至下午2时  
地点: 无相殿

#### 佛教礼仪班 — 中文 (有待确定)

3月23日 (农历二月十四)  
上午9时至11时  
地点: 聚缘坊

#### 三皈五戒预备班 — 中文 (有待确定)

3月23日 (农历二月十四)  
下午1时至3时  
地点: 聚缘坊

#### 授三皈五戒典礼 (有待确定)

3月24日 (农历二月十五)  
下午1时至3时  
地点: 无相殿

#### 观世音菩萨圣诞法会

3月28日 (农历二月十九)  
上午10时至11时30分  
地点: 大悲殿



### 禅学入门

#### 舒心・正念・静坐班

2月开始新课程  
下午3时至4时30分  
晚上7时30分至9时  
地点: 般若禅堂  
费用: \$30

#### Ajahn Vajiro 五日禅修营

1月19日至23日  
地点: 般若禅堂  
费用: \$150

#### Sayadaw Nyanaramsi 七日禅修营

3月1日至7日  
地点: 般若禅堂  
费用: \$200

#### 正念禅修 — 传航法师授课 (有待确定)

2024年  
地点: 般若禅堂



### 佛学课程

#### 普觉中文佛学班 (第一至第三学年)

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

#### 第一学年

学期一: 2月29日至5月9日  
学期二: 5月30日至8月1日  
学期三: 9月5日至11月21日  
\*每逢星期四, 每学期共10堂课

#### 第二学年

学期一: 2月27日至5月14日  
学期二: 5月28日至7月30日  
学期三: 9月10日至11月12日  
\*逢星期二, 每学期共10堂课

#### 第三学年

学期一: 2月28日至5月29日  
学期二: 6月5日至8月7日  
学期三: 9月4日至11月6日  
\*逢星期三, 每学期共10堂课

#### 佛经解读

晚上7时30分至9时  
地点: 宏船老和尚纪念堂 | 一楼课室  
费用: \$35 (每单元)  
请浏览 kmspks.org/dharma  
查看详细课程内容。  
学期一: 2月26日至5月6日  
学期二: 5月13日至7月29日  
学期三: 9月2日至11月4日  
\*逢星期一, 每单元10堂课

#### 《成佛之道》

下午2时至4时  
地点: 宏船老和尚纪念堂 | 一楼课室  
费用: \$110 (全章课程)  
第一章至第四章 (15堂课)  
3月10日至7月7日  
第五章 (10堂课)  
9月8日至11月10日  
\*逢星期天



### 社区活动

#### 社区活动 ▶

#### 农历新年: 现场挥春

1月6日至1月8日  
上午10时至下午1时  
地点: 斋堂

#### 弟子规说明会

1月14日  
上午9时30分至11时30分  
地点: 聚缘坊

#### 正念描绘佛像 (第一系列)

1月7日至28日 (每逢星期日)  
上午9时至11时  
地点: 万佛宝塔  
费用: \$30 (4 堂课)

#### 非凡茶艺 (第一系列)

1月13日至14日  
上午9时至11时  
地点: 万佛宝塔  
费用: \$38 (2 堂课)

#### 成人书法班・楷书 (第一系列)

1月20日至4月13日 (每逢星期六)  
A组: 上午9时至11时  
B组: 上午11时至下午1时  
地点: 万佛宝塔  
费用: \$160 (10 堂课)

#### 捐血活动 (第一场)

2月4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

#### 儿童书法班 (第一系列)

2月24日至4月27日 (逢星期六)  
下午2时30分至4时  
地点: 万佛宝塔  
费用: \$220 (10 堂课)

#### 弟子规课程 (第一系列)

2月25日至5月12日 (逢星期日)  
上午9时30分至11时30分  
地点: 万佛宝塔  
费用: \$20 (包括课本与讲义)

#### 成人抄经班 (第一系列)

2月25日至4月14日 (逢星期日)  
中午12时30分至下午2时  
地点: 万佛宝塔  
费用: \$50 (8 堂课)

#### 食物援助计划

1月|3月|4月  
上午8时30分至11时30分

#### 心悅康齡 ▶

#### 乐龄基础声乐课

1月18日至3月28日 (逢星期四)  
上午10时至11时  
地点: 宏船老和尚纪念堂 | 一楼课室  
费用: \$20 (8堂课)

#### 我们一起动一动

3月至5月 (逢星期一)  
上午9时30分至10时30分  
地点: 宏船老和尚纪念堂 | 三楼课室

#### 佛法分享

3月17日 | 4月21日 | 5月26日 |  
6月23日  
下午2时至3时30分  
地点: 宏船老和尚纪念堂 | 一楼课室

#### 天天康龄 (第十二届)

6月5日至9月11日 (逢星期三)  
上午9时至11时40分  
地点: 宏船老和尚纪念堂 | 三楼课室

#### 打鼓课 (有待确定)

1月 至 5月  
下午1时30分至3时30分  
地点: 宏船老和尚纪念堂 | 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: 宏船老和尚纪念堂  
(所有辅导咨询者, 请以电话或电邮方式进行  
预约, 严禁无预约到访。)



### 普觉坊活动

#### 书法之修身养心 — 行书

1月14日至5月5日 (逢星期日)  
\*2月4日及11日无课  
上午 9时30分至11时30分  
费用: \$654 (15 堂课)

#### 普觉坊书法班 — 楷书

1月25日至4月11日 (逢星期四)  
\*2月8日及15日无课  
下午3时至5时  
晚上7时15分至9时15分  
费用: \$165 (10 堂课), 材料费每人  
28元

#### “活得好, 老得好” 健康与营养管理 — 实体体验课程 (双语)

3月10日 | 17日 | 24日  
下午2时至5时30分  
费用: \$230 (3 堂课)

#### 线上课程 乐龄基础佛学班

3月21日  
下午2时至3时30分  
免费, 欢迎随喜乐捐



### 环境保护

#### 修福轩

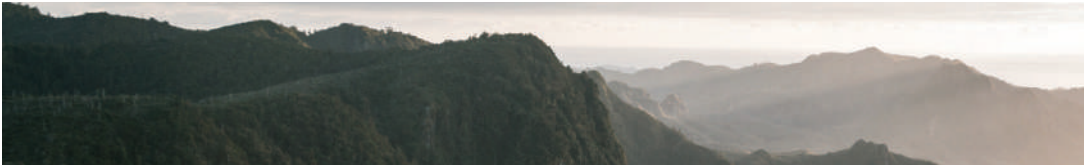
星期一至星期天 | 上午10时至下午3时  
地点: 斋堂外

#### 义卖站

1月8日 | 2月6日 | 3月7日 | 4月4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

上午9时至下午4时  
地点: 宏船老和尚纪念堂 | 一楼  
回收物品: 金属 / 衣服和背包/ 铝罐  
纸张 (书籍, 报纸, 杂志, 纸皮)



#### 报名方式

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

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

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

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



MONASTERY  
EVENTS

**Alms and Sangha Offering**  
1 Jan | 8am to noon  
Venue: Hall of Great Compassion

**Offering to Buddha and  
Celestial Beings Puja**  
1 Jan | 6am to 8am  
Venue: Hall of Great Compassion  
Puja Sponsorship: \$10, \$20, \$50

18 Feb | 6am to 8am  
Venue: Hall of No Form  
Hamper Offering: \$88

**Lunar 27<sup>th</sup> Great Compassion  
Repentance Puja**  
8 Jan | 6 Feb | 7 Mar | 5 Apr  
10am to 11.30am  
Venue: Hall of Great Compassion

**Chinese New Year Bell Resonance**  
9 Feb to 10 Feb | 10pm to 1am  
Venue: Hall of Great Compassion

**Chinese New Year Wish-Fulfilling  
Lanterns Offering**  
9 to 24 Feb  
7pm to 10pm  
Venue: Hall of Great Compassion &  
Hall of Universal Brightness  
Fee: \$50 (HOGC)  
\$338 (HOUB)

**Chinese New Year Wish-Fulfilling  
Blessing Puja**  
17 Feb | 10am to 11am  
Venue: Hall of Great Compassion

**Chinese New Year Puja — 消灾**  
18 Feb | 10am to 11am  
Venue: Hall of Great Compassion

**Chinese New Year Puja — 补运**  
24 Feb | 6.30am to 2pm  
Venue: Hall of No Form

**Buddhist Etiquette Class —  
Mandarin (TBC)**  
23 Mar | 9am to 11am  
Venue: Ju Yuan Fang

**3 Refuge 5 Precepts Preparatory  
Class — Mandarin (TBC)**  
23 Mar | 1pm to 3pm  
Venue: Ju Yuan Fang

**3 Refuge 5 Precepts Ceremony  
(TBC)**  
24 Mar | 1pm to 3pm  
Venue: Hall of No Form

**Birth Day of Avalokiteshvara  
Bodhisattva — The Great  
Compassion Puja**  
28 Mar | 10am to 11.30am  
Venue: Hall of Great Compassion

MEDITATION

**Relaxation and Mindfulness  
Meditation (TBC)**  
New run in Feb 2024  
3pm to 4.30pm | 7.30pm to 9pm  
Venue: Prajna Meditation Hall  
Fee: \$30

**Five-day Stay-in Meditation  
Retreat with Ajahn Vajiro**  
19 to 23 Jan  
Venue: Prajna Meditation Hall  
Fee: \$150

**Seven-day Stay-in Meditation  
Retreat with Sayadaw Nyanaramsi**  
1 to 7 Mar  
Venue: Prajna Meditation Hall  
Fee: \$200

**Mindfulness Meditation Group  
Practice Class by Venerable  
Chuan Hang (TBC)**  
2024  
Venue: Prajna Meditation Hall

DHARMA  
CLASSES

**2024 English Buddhism Course  
(Year 1 to 3)**  
7.30pm to 9pm  
Venue: Ven. Hong Choon Memorial Hall,  
Level 1 Classroom  
Fee: \$110 (every year course)  
Please visit [kmspk.org/dharma](https://kmspk.org/dharma) for  
detailed courses information.

**Year 1**  
Term I: 28 Feb to 29 May (9 Lessons)  
Term II: 5 Jun to 31 Jul (9 Lessons)  
Term III: 4 Sep to 6 Nov (10 Lessons)  
\*every Wednesday

**Year 2**  
Term I: 29 Feb to 16 May (10 Lessons)  
Term II: 23 May to 1 Aug (10 Lessons)  
Term III: 5 Sep to 21 Nov (10 Lessons)  
\*every Thursday

**Year 3**  
Term I: 27 Feb to 14 May (10 Lessons)  
Term II: 28 May to 30 Jul (10 Lessons)  
Term III: 10 Sep to 12 Nov (10 Lessons)  
\*every Tuesday

COMMUNITY

General ▶

**Food Ration**  
Jan | Mar | Apr  
8.30am to 11.30am

**Blood Donation Drive 2024**  
4 Feb  
9am to 3pm  
Venue: Hall of No Form  
Contact: Singapore Red Cross at  
6220 0183 or visit [redcross.sg](https://redcross.sg)

**Free Community Tuition 2024  
(Primary School Students)**  
Mar to Nov  
Online via Skype  
Subject to the availability of tutors  
and students

**Joyous Heart ▶**  
**Age Well Everyday (12<sup>th</sup> Run)**  
5 Jun to 11 Sep (every Wednesday)  
9am to 11.40am  
Venue: Ven. Hong Choon Memorial Hall

**Exercise Movement Class**  
Mar to Sep (every Monday)  
9.30am to 10.30am  
Venue: Ven. Hong Choon Memorial Hall

**Dharma Sharing**  
17 Mar | 21 Apr | 26 May | 23 June  
2pm to 3.30pm  
Venue: Ju Yuan Fang

**Drumming Class (TBC)**  
Jan to May (every Thursday)  
1.30pm to 3.30pm  
Venue: Ju Yuan Fang

Well-being ▶

**Counselling & Social Service**  
Tue to Sun  
(excluding public holidays)  
9am to 4pm  
Venue: Ven. Hong Choon Memorial  
Hall  
\*No walk-ins allowed.  
Strictly by appointment only.

AWARENESS  
HUB

CHILDREN ▶

**Children's Art Class**  
16 Mar to 18 May (every Saturday)  
2pm to 3.30pm  
Fee: \$65 per pax for 10 Sessions

WELLNESS ▶

**Mindfulness-Based Stress  
Reduction**  
5,12,19,26 Jan | 2,16,23 Feb | 1 Mar  
7pm to 9.30pm  
4 Feb | 9.30am to 4pm  
Fee: \$350 per pax for 8 sessions +  
1 full day retreat (Subsidised Rate)

**Seniors CNY Art**  
10,17,24 Jan  
1pm to 2.30pm  
Fee: Free. Donations are welcomed.

**Shufa for Self-cultivation —  
Xingshu Running Script**  
14 Jan to 5 May (every Sunday)  
\*no class on 4 & 11 Feb  
9.30am to 11.30am  
Fee: \$654 per pax for 15 Sessions

**Mindful Self-Compassion  
(Short Course)**  
8 Mar to 19 Apr (every Friday)  
\*no class on 29 Mar  
7.30pm to 9pm  
Fee: \$185 per pax for 6 Sessions

**Live Well Age Well — Nutri-Health  
Management Physical Experiential  
course (Bilingual)**  
10, 17, 24 Mar  
2pm to 5.30pm  
Fee: \$230 per pax for 3 Sessions

YOGA ▶

**Hatha Yoga**  
**Monday Class:**  
29 Jan to 8 Apr (no class on 12 Feb)  
6.45pm to 8.15pm  
Fee: \$184 per pax for 10 Sessions

**Tuesday Class:**  
5 Mar to 7 May  
10.30am to 12nn  
Fee: \$184 per pax for 10 Sessions

**Wednesday Class:**  
21 Feb to 8 May  
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- 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。
- 盘陀钟磬** 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。
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In English, the word “love” often refers to “something that I like”. For example, “I love sticky rice”, and “I love sweet mango”. We really mean we like it. Liking is being attached to something such as food which we really like or enjoy eating. We do not love it. Mettā means I love my enemy; it does not mean you like your enemy. If somebody wants to kill you and you say, “I like them”, that is silly! But we can love them, meaning that we can refrain from unpleasant thoughts and vindictiveness, from any desire to hurt them or annihilate them. Even though you might not like them — they are miserable, wretched people — you can still be kind, generous and charitable towards them. If a drunkard who was foul and disgusting, ugly and diseased, came into this room, and there was nothing in him that one could be attracted to, to say, “I like this man,” would be ridiculous. But one could love him, not dwell in aversion, not be caught up in reactions to his unpleasantness. That is what we mean by mettā.

Mettā means not being caught up in the thoughts we have, the attitudes, the problems, and the feelings of the mind. This becomes an immediate practice of being very mindful. To be mindful means to have mettā towards the fear in your mind, the anger, or the jealousy. Mettā means not creating problems around existing conditions, allowing them to fade away, to cease. For example, when fear comes up in your mind, you can have mettā for the fear — meaning that you do not build up an aversion to it, you can just accept its presence and allow it to cease.

**Mettā is not conditioning yourself to believe that you like something that you do not like at all, it is just not dwelling in aversion.**

You can also minimise the fear by recognising that it is the same kind of fear that everyone has, that animals have. It is not my



fear, it is not a person's, it is an impersonal fear. We begin to have compassion for other beings only when we understand the suffering involved in reacting to fear in our own lives — the pain, the physical pain of being kicked when somebody kicks you. That kind of pain is exactly the same kind of pain that a dog feels when it is being kicked, so you can have mettā for the pain, meaning kindness and patience of not dwelling in aversion. We can work with mettā internally and with all our emotional problems. When you think, “I want to get rid of it, it's terrible.” That is a lack of mettā for yourself, isn't it? Recognise the desire to get rid of it! Do not dwell in aversion to existing emotional conditions. You do not have to pretend to feel the approval of your faults. You do not think, “I like my faults.” Some people are foolish enough to say, “My faults make me interesting. I'm a fascinating personality because of my weaknesses.” Mettā is not conditioning yourself to believe that you like something that you do not like at all, it is just not dwelling in aversion. It is easy to feel mettā towards something you like — pretty little children, good-looking people, pleasant-mannered people, little puppies, beautiful flowers — we can feel mettā for ourselves when we are feeling good: “I am feeling

happy with myself now.” When things are going well it is easy to feel kind towards that which is good and pretty and beautiful. At this point, we can get lost. Mettā is not just good wishes, lovely sentiments, and high-minded thoughts, it is always very practical.

If you are being very idealistic, and you hate someone, then you feel, “I shouldn't hate anyone. Buddhists should have mettā for all living beings. I should love everybody. If I'm a good Buddhist, then I should like everybody.” All that comes from impractical idealism. Have mettā for the aversion you feel, for the pettiness of the mind, the jealousy, and the envy — meaning peacefully coexisting, not creating problems, not making it difficult nor creating problems out of the difficulties that arise in life, within our minds and bodies.

**Practising patience and kindness is a very useful and effective instrument for dealing with all the petty trivia that the mind builds up around unpleasant experiences.**

In London, I used to get very upset when travelling

on the Underground. I used to hate it, those horrible Underground stations with ghastly advertising posters and jostling crowds of people on those dingy, grotty trains which roar along the tunnels. I used to feel a total lack of mettā. I used to feel so averse to it all. Then I decided to practise being patient and kind while travelling on the London Underground. Then I began to really enjoy it, rather than dwelling in resentment. I began to feel kindly towards the people there. The aversion and the complaining all disappeared.

When you feel aversion towards somebody, you can notice the tendency of this feeling to pile up inside of you, “He did this and he did that, and he's this way and he shouldn't be that way.” Then when you really like somebody, “He can do this and he can do that. He's good and kind.” But if someone says, “That person's really bad!” you feel angry. If you hate somebody and someone else praises him, you also feel angry. You do not want to hear how good the one you dislike is. When you are in a state of anger, you cannot imagine that someone you hate may have some virtuous qualities; even if they do, you can never remember or justify any of them. You remember all the bad things. In contrast, when you like somebody, even his faults can be







endearing — “harmless little faults”.

So recognise this in your own experience; observe the force of like and dislike. Practising patience and kindness is a very useful and effective instrument for dealing with all the petty trivia that the mind builds up around unpleasant experiences. Mettā is also a very useful method for those who have discriminative and very critical minds. They can see only the faults in everything and everybody, but they never look at themselves, they only see what is “out there”.

It is now very common to always be complaining about the weather or the government. Personal arrogance gives rise to these really nasty comments

about everything; or you start talking about someone who is not there, ripping him apart, quite intelligently, and quite objectively. You are so analytical, you seem to know exactly what that person needs, what he should do and what he should not do, and why he is this way and that. Very impressive to have such a sharp, critical mind and know what he ought to do. You are, subtly implying, “I, of course, am really much better than he is.”

But with mettā, you are not oblivious to the faults and flaws in everything and everyone. You are just peacefully coexisting with them. You are not demanding that it be otherwise. So mettā sometimes needs to overlook what is wrong with yourself and everyone else — it does not mean that you do not notice those things, it means that you do not develop problems around them. You stop that kind of indulgence by being kind and patient — peacefully coexisting.

 **Ajahn Sumedho**

Extracted from: Kindness, *The Anthology Volume 2: Seeds of Understanding* (pp. 33 -37). Amaravati Buddhist Monastery.



The Buddha was like a doctor, treating the spiritual ailments of the human race. The path of practice that he taught was like a course of therapy for suffering hearts and minds.

This way of understanding the Buddha and his teachings dates back to the earliest texts, and yet is also very current. Buddhist meditation is often advertised as a form of healing, and quite a few psychotherapists now recommend that their patients try meditation as part of their treatment.

Experience has shown, though, that meditation on its own cannot provide complete therapy. It requires external support. Modern meditators have been so wounded by the mass civilisation that they lack the resilience, persistence, and self-esteem needed before concentration and insight practices can be genuinely therapeutic.

**When our actions do not measure up to certain standards of behaviour, we either regret the actions or engage in one of two kinds of denial – either denying that our actions did happen or denying that the standards of measurement are really valid.**

Many teachers, noticing this problem, have concluded that the Buddhist path is insufficient for our particular needs. To make up for it, they have experimented with various ways of supplementing meditation practice by combining it with myths, poetries, psychotherapy, social activism, sweat lodges, mourning rituals, and even drumming. However, the problem might not be the lack of anything in the Buddhist path, but that we simply have not been following the Buddha's full course of therapy.

# The Healing Power of the Precepts







to stay in the present, it is there only in a tensed, contorted, and partial way. The insights it gains tend to be contorted and partial as well. Only when the mind is free of wounds and scars can it settle comfortably and freely in the present and give rise to undistorted discernment.

This is where the five precepts come in. They are designed to heal these wounds and scars. Healthy self-esteem comes from living up to a set of standards that are practical, clear-cut, humane, and worthy of respect. The five precepts are formulated in such a way that they provide just this set of standards.

#### Practical

The standards set by the precepts are simple — no intentional killing, stealing, engaging in illicit sex, lying, or taking intoxicants. It is possible to live in line with these standards — not always easy or convenient, maybe, but always possible. Some people translate the precepts into standards that sound more lofty or noble. Take the second precept, for example (no abuse of the planet's resources) — even those who reformulate the precepts in this way admit that it is impossible to live up to them. Anyone who has dealt with psychologically damaged people knows the damage that can come from having impossible standards to live by. If you can give people standards

that take a little effort and mindfulness but are possible to meet, their self-esteem soars dramatically as they find themselves capable of meeting those standards. They can then face more demanding tasks with confidence.

#### Clear-cut

The precepts are formulated with no ifs, ands, or buts. This means that they give very clear guidance, with no room for waffling on or less-than-honest rationalisations. An action either fits in with the precepts or does not. Again, standards of this sort are very healthy to live by. Anyone who has raised children has found that, although they may complain about hard and fast rules, they actually feel more secure with them than with rules that are vague and always open to negotiation.

### With every choice you take — at home, at work, or at play — you are exercising your power in the ongoing fashioning of the world.

Clear-cut rules do not allow unspoken agendas to come sneaking in the back door of the mind. If, for example, the precept against killing allowed you to kill living beings when their presence is inconvenient,

that would place your convenience on a higher level than your compassion for life. Convenience would become your unspoken standard; and as we all know, unspoken standards provide huge tracts of fertile ground for hypocrisy and denial to grow. However, if you stick by the standards of the precepts, then as the Buddha says, you are providing unlimited safety for the lives of all. There are no conditions under which you would take the lives of any living beings, no matter how inconvenient they might be. In terms of the other precepts, you provide unlimited safety for their possessions and sexuality, and unlimited truthfulness and mindfulness in your communication with them. When you find that you can trust yourself in matters like these, you would have already gained an undeniably healthy sense of self-esteem.

#### Humane

The precepts are humane both to the person who observes them and to the people affected by his or her actions. If you observe them, you are aligning yourself with the doctrine of karma, which teaches that the most important powers shaping your experience of the world are the intentional thoughts, words, and deeds you chose in the present moment. This means that you are not insignificant. With every choice you take — at home, at work, or at play — you are

The Buddha's path consists not only of mindfulness, concentration, and insight practices but also of virtue, beginning with the five precepts. In fact, the precepts constitute the first step in the path. There is a modern tendency to dismiss the five precepts as Sunday school rules bound to old cultural norms that no longer apply to modern society, but this misses the role that the Buddha

intended for them to be as part of a course of therapy for wounded minds. They aim to cure two ailments that underlie low self-esteem — regret and denial.

When our actions do not measure up to certain standards of behaviour, we either regret the actions or engage in one of two kinds of denial — either denying that our actions did happen or denying that the

standards of measurement are really valid. These reactions are like wounds in the mind. Regret is an open wound, tender to the touch, whereas denial is like hardened, twisted scar tissue around a tender spot. When the mind is wounded in these ways, it cannot settle comfortably in the present, because it finds itself resting on raw, exposed flesh or calcified knots. When it is forced



exercising your power in the ongoing fashioning of the world.

At the same time, this principle allows you to measure yourself in terms that are entirely under your control — your intentional actions in the present moment. In other words, they do not force you to measure yourself in terms of your looks, strength, brains, financial prowess, or any other criteria that depend less on your present karma than they do on karma from the past. Also, they do not play on your feelings of guilt or force you to bemoan your past lapses. Instead, they focus your attention on the ever-present possibility of living up to your standards in the here and now.

**The precepts foster not only healthy individuals but also a healthy society — a society in which self-esteem and mutual respect are not at odds.**

If you live with people who observe the precepts, you will find that your dealings with them are not a cause for mistrust or fear. They regard your desire for happiness as akin to theirs. Their worth as individuals does not depend on situations in which there have to be winners and

losers. When they talk about developing goodwill and mindfulness in their meditation, you see them reflected in their actions. In this way, the precepts foster not only healthy individuals but also a healthy society — a society in which self-esteem and mutual respect are not at odds.

#### **Worthy of respect**

When you adopt a set of standards, it is important to know whose standards they are and to see where those standards come from, for in effect you are joining their group, looking for their approval, and accepting their criteria for right and wrong. In this case, you could not ask for a better group to join — the Buddha and his noble disciples.

The five precepts are called “standards appealing to the noble ones”. From what the texts tell us of the noble ones, they are not people who accept standards simply based on popularity. They have put their lives on the line to see what leads to true happiness, and have seen it for themselves, for example, all lying is pathological, and any sex outside of a stable, committed relationship is unsafe at any speed. Other people may not respect you for living by the five precepts, but noble ones do, and their respect is worth more than that of anyone else in the world.

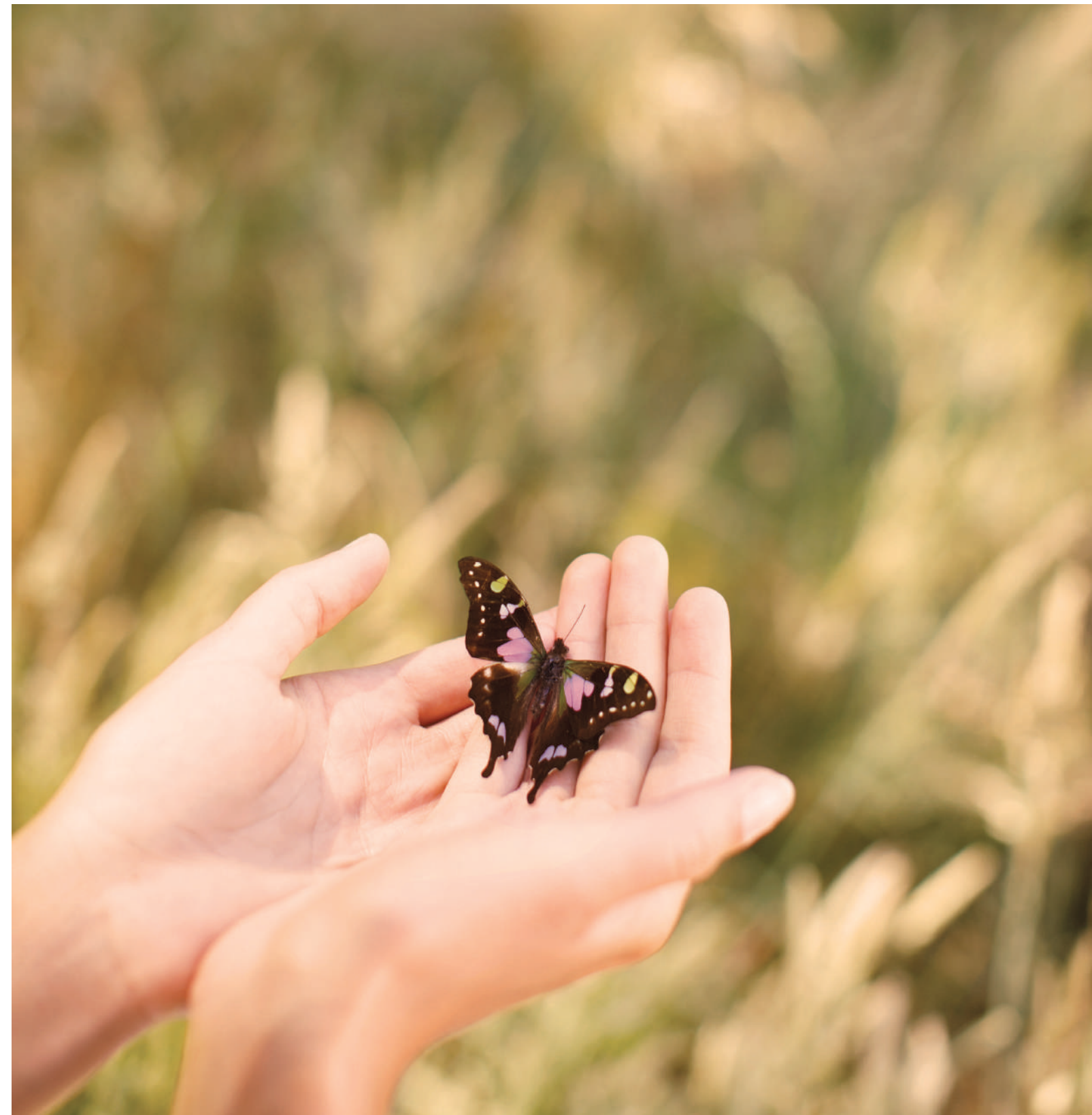
Now, many people might find cold comfort in joining

such an abstract group, especially when they have not yet met any noble ones in person. It is hard to be good-hearted and generous when the society at large openly laughs at those qualities and values such things as sexual prowess or predatory business skills instead. This is where Buddhist communities come in. They can openly part ways with the prevailing amoral tenor of our culture and gently express their good-heartedness and restraint among their members. In doing so, they provide a healthy environment for the full-scale adoption of the Buddha’s course of therapy — the practice of concentration and discernment in a life of virtuous action. When we have such environments, we find that meditation needs no myth or make-believe to support it, because it is based on the honest reality of a well-lived life. You can look at the standards by which you live, and then breathe in and out comfortably — not as a flower or a mountain, but as a full-fledged, responsible human being. For that is what you are.



**Thanissaro Bhikkhu**

*Extracted from: Bhikkhu Thanissaro. “The healing power of the precepts”. Metta Forest Monastery. Retrieved from: <https://www.dhammatalks.org/books/NobleStrategy/Section0007.html>*





# The Dhāraṇī Endowed with the Attributes of All the Buddhas

The Dhāraṇī Endowed with the Attributes of All the Buddhas records an encounter between the Buddha and the four guardians of the world at an unspecified site on the banks of the Ganges River. The Buddha himself initiates the dialogue, describing four great fears — ageing, sickness, decrepitude, and death — declaring death to be the chief among them, and promising to provide remedies for them.

With a snap of his fingers, the Buddha summons the attention and presence of Buddhas throughout the reaches of space in the ten directions, and they recite, in unison, the longest of the dhāraṇī incantations found in the text. Each of the four guardians, in turn, goes on to pledge his assistance and provides a shorter dhāraṇī mantra as a supplement to the main one.

The Buddha succinctly describes the various applications and benefits of the recitation, reading, writing, and wearing of these mantras, accruing not only to the individual but to the very place in which they are recited and

to those with whom they are connected. Finally, he explains how such practices fit in with commonly accepted ideas of accumulating merit through acts of devotion.

## The Dhāraṇī Endowed with the Attributes of All the Buddhas

Homage to all the Buddhas and Bodhisattvas!

Thus did I hear at one time. The Blessed One was dwelling together with the four guardians of the world on the bank of the great river Gangā.

At that time, the Blessed One said to those four great kings including Vaiśravaṇa, “All men, women, young boys, and girls have four great fears. Which four? These four: ageing, sickness, decrepitude, and death. Among them, the single greatest fear is of the Lord of Death, in that death is cruel, cannot be remedied, and is always in close pursuit. Great kings, I will now pronounce the remedy for this single great fear.”

The four great kings replied, “Blessed One, it is our great fortune that the Blessed One cares for all



beings by bestowing life for their sake!”

The Blessed One was seated facing east, and with the sound of a finger snap, he invoked all the tathāgatas, saying, “May all the tathāgatas, the worthy ones, the perfect Buddhas, who have fully awakened to unsurpassable and perfect awakening out of love for sentient beings, assist me! Having been blessed here by all the Buddhas, I will avert the untimely deaths of all beings! I will turn a second wheel of Dharma that has not been turned before!”

Likewise, he invoked all the tathāgatas of the south, west, north, above, and below, saying, “May all the tathāgatas, the worthy ones, the perfect Buddhas, who have fully awakened to unsurpassable and perfect awakening out of love for sentient beings, assist me!”

Likewise, in every intermediate direction, he spoke these words, so that beings’ life spans, physical strengths, and complexions would be perfect, and so that fear of an untimely death would not arise,

saying, “May all the buddhas assist me!”

Then there appeared before the Buddha’s eyes as many world systems as there are elements of earth throughout the ten directions, filled with blessed buddhas like a sesame pod. These tathāgatas pledged their assistance, and all spoke the following:

**tadyathā calā calā  
cale vinati svastike  
cakrāngati praśamantu  
sarvarogānatre kunane  
mahākunane care carere  
hemagiri hemagauri  
hemaniśunti hemasisi  
kaurave kauravave  
hekurare kurare kumati  
pinasamane śīnuvi cale  
cale vicale mā vilamba  
humu humu svāhā!**

Then the lords of the guhyakas, as many as there were, from their places beside all those tathāgatas, spoke, saying “hūm hūm si si svāhā!” and the tathāgatas vanished from sight.

Then the great king Vaiśravana said, “Blessed One, I, too, with the blessing of the tathāgatas, will act as a guardian, and will avert untimely death! tadyathā śvete śvete lelili!”

Virūdhaka also spoke, saying “mātange mātange mātangini sūmā sūmū!”

Dhrtarāstra also spoke, saying “care carere svāhā!”

Virūpākṣa also spoke, saying “balampipa!”

The Blessed One responded, “Great Kings, when a son or daughter of a noble family recites at least once a day, every day, these vidyāmantras seen by all the Buddhas, that son or daughter of that noble family should be regarded as a teacher. That son or daughter of that noble family will never again be reborn in the three lower realms and will be of benefit to the lives of all beings. Anyone who recites these words once a day for the benefit of all beings, or even reads them, will have no fear of untimely death. Their bodies will be free of disease. At no time will they drown, or be killed by fire, by weapons, by poison, or by lightning. It should be known that wherever a child of the victors recites these vidyāmantras, he or she will secure the attention of all the Buddhas and bodhisattvas. Anyone who writes this down, or has it



written down, will be serving the blessed Buddhas with every respect and honour. If one wonders why this is, it is because the tathāgatas have declared that serving sentient beings is serving the Buddhas. If someone, having written this, affixes it to a limb, all their limbs will be protected.”

When the Blessed One had spoken thus, the four great

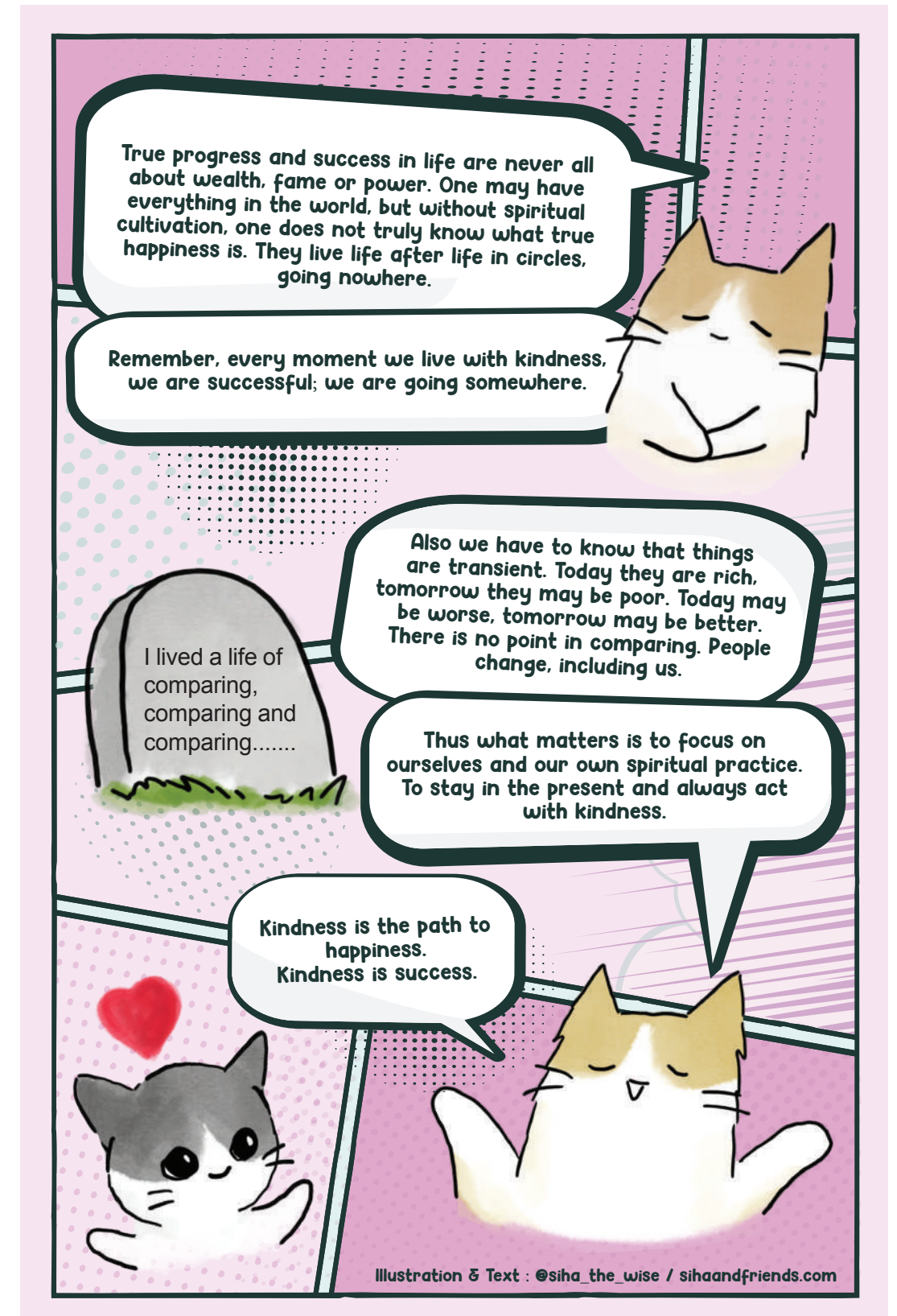
kings, the entire retinue, and the world with all its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

This concludes the Noble Dhāraṇī Endowed with the Attributes of All the Buddhas.



*Excerpts from :  
Dharmachakra Translation  
Committee under the  
patronage and supervision  
of 84000: Translating the  
Words of the Buddha ([https://  
read.84000.co/translation/  
toh856.html](https://read.84000.co/translation/toh856.html))*









## Puppy Love

A pet shop owner had a new litter of puppies for sale and he placed a sign at the front of his store that read, "Puppies for Sale". A young boy walked into the store and asked the owner: "How much does a puppy cost?" The owner replied, "Anywhere from \$30 to \$50."

The little boy reached deep into his pocket, pulled out some change, and told the owner that he had only \$3, but he still wanted to look at them.

The store owner smiled and whistled for the puppies. Six adorable puppies came running down the aisle of the store. One puppy was limping behind the rest. The little boy immediately singled out the lagging puppy and exclaimed: "What's wrong with that little dog?"

The owner explained that the puppy was born with a

limb deformity and would walk with a limp for the rest of its life. The boy got excited and exclaimed: "Yes, that is the puppy I want!"

The owner said: "You don't have to buy that puppy. If you really want it, you can have it for free." Upon hearing what the owner said, the little boy got upset. He frowned at the owner and retorted: "I don't want to have it for free. That puppy is worth just as much as the rest. I will give you whatever I have now and contribute a dollar monthly until I pay for the puppy in full."

The owner replied: "You know this puppy is never going to be able to run, jump and play like these other puppies do. You might want to pick another puppy."

To his surprise, the little boy reached down and

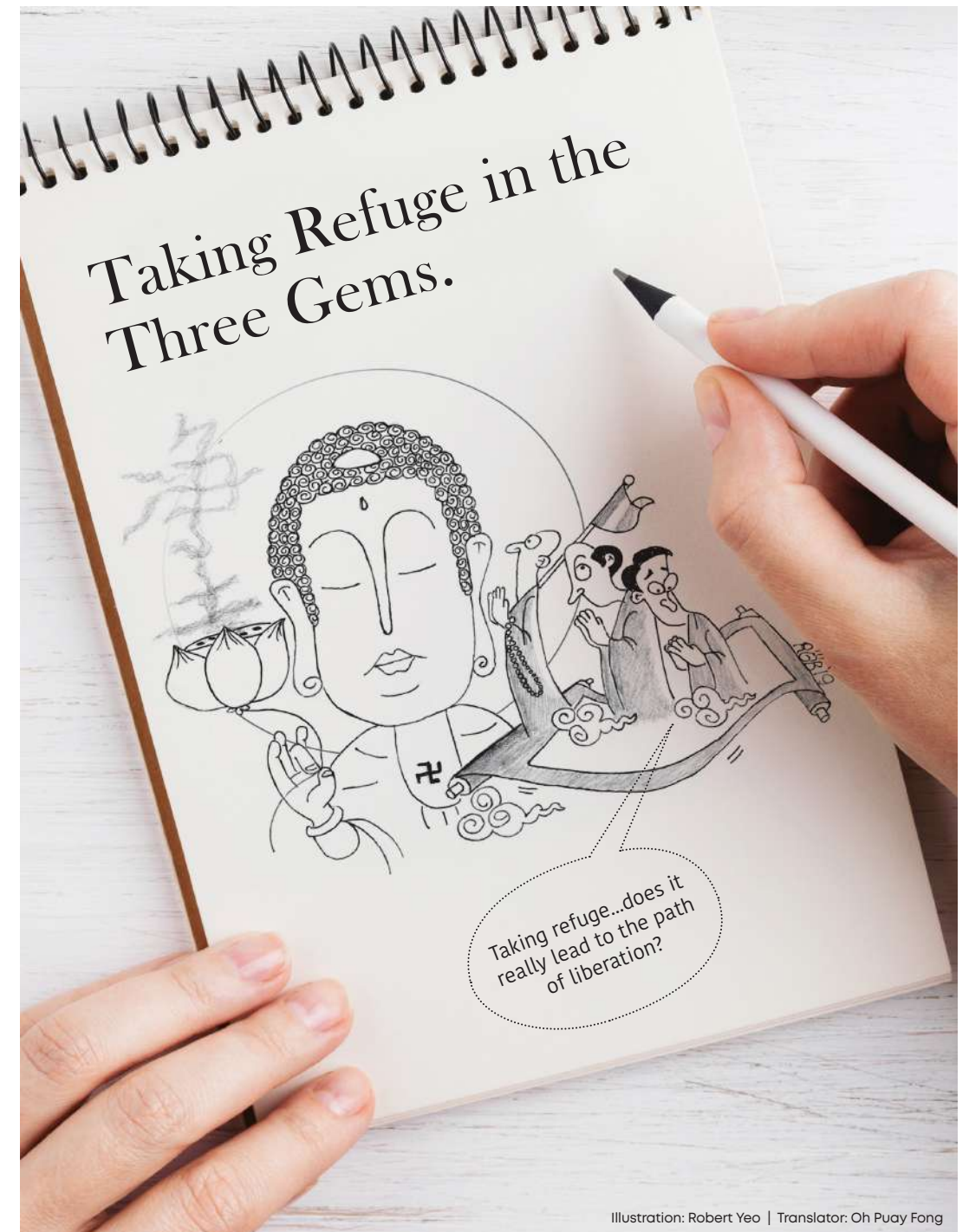
began rolling up the fabric of one leg of his trousers, revealing a crippled leg that was supported by a steel brace. He looked up at the owner and whispered, "You see sir, I too am not much of a runner, and this pup equally yearns for someone who understands."

**The Moral:**  
Every one of us has our own physical or mental weakness. Never allow our weakness to slow down our journey of self-improvement. Find and surround yourself with people who understand and can challenge you to reach your true potential.



Christina B.

Retold.



**Taking refuge in the Buddha — the Buddha is like a teacher who points out the way.**  
**Taking refuge in the Dharma — the Dharma is like a map.**  
**Taking refuge in the Sangha — the Sangha serves as a guide.**  
**Taking refuge is akin to a young child who seeks knowledge. First, the child has to register at a school to begin his education. Taking refuge is the same, this is the path to liberation! Amitufo!**



# Bodhicitta

## starts in the bathroom



We all want to learn how to open our hearts to benefit other living beings and know that our actions matter and influence other people. This is where toilet paper comes in. When you use up the last of the toilet paper, do you install a new roll, or do you just leave the bare cardboard cylinder and let the next person who comes replace it? If you do the second, your bodhicitta practice isn't going anywhere.

We may dream about being of great benefit to all mother-sentient beings as long as space endures and manifests many bodies to help them. Yet we feel that taking less than half a minute to put on a new roll is going to cause us so much suffering that we leave it for the next person who comes into the bathroom. We might leave two sheets on the old roll so

we can feel completely okay about not putting on a new one. Or we put on a new roll but do not dispose the old one in the recycling bin because that will take an extra ten seconds.

Our ego mind is so tricky and can make up reasons to justify our action, "I'm saving natural resources by leaving the two sheets, and even if I take out the old cardboard roll and leave the two sheets on top of the new roll, the next person may not see them and he or she would really suffer when the roll turns and the two sheets go flying onto the floor. So, I'm leaving the old roll out of kindness and compassion because the next person would be inconvenienced by having to get off to pick up the two sheets."

Since this same way of thinking can affect so many of our other interactions with people

throughout the day, bodhicitta starts in the bathroom. When we get good at changing toilet paper rolls, we can think about changing the hand towel, which at 45 seconds is almost double the effort because you must throw it into the laundry and go to the closet and get a new one. Living as part of a community is valuable because there are all sorts of opportunities to do small things that manifest your deepest heartfelt wish to be kind and compassionate, and give joy to the world.



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



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





Have you ever felt the need to escape the overwhelming aspects of life? Well, you are not alone. Many of us seek solace in nature, and Singapore, known as a garden city, offers a remarkable opportunity to do just that.

Recent research reveals the incredible benefits of immersing oneself in a forest environment. The "Nature and Mindful Awareness Study", conducted by the Mind Science Centre, shows that spending time in a forest can reduce stress, alleviate depression and anxiety, and enhance cognitive function.

Participants in the study not only experienced physical and mental health improvements but also developed a profound personal relationship with nature. They enjoyed better sleep patterns, psychological well-being, and progressive cognitive enhancement over time.

Taking a therapeutic walk through nature is also a journey into mindfulness, a cornerstone of mental

and emotional wellness. In Buddhism, mindfulness is considered a key factor in promoting mental and emotional wellness. The practice of mindfulness is also believed to promote compassion and empathy towards others.

By immersing ourselves in the sensory experience of the natural world, we become fully present in each moment. We deepen our understanding of ourselves and our interconnectedness with nature, cultivating greater empathy and a sense of kinship with all living beings.

So the next time you visit Singapore's magnificent gardens or parks, take a moment to hear the rustling leaves, the melodious chirping of the birds, or the gentle crackling of leaves beneath your feet. Reconnect with nature, enjoy its serenity, and marvel at the wonders of its flora and fauna.

Kong Meng San Phor Kark See Monastery's Joyous Heart organises regular mindful walking programs that target three vital

components: exercise, mindfulness practice, and social connectivity. These programs provide a holistic approach to well-being, nurturing physical health, improving mental clarity, and promoting social connectivity.

Mr. Ong Kian Seng, a 73-year-old participant engaging in this activity for the first time, shared,



"The serenity and beauty of nature really got into me, filling me up with this wonderful sense of positivity and happiness. I look forward to more of these nature walks with Joyous Heart!"

Another participant, Mdm. Julia Loh, 70, expressed, "I have participated in this activity three times. I am grateful to the

organisers and committee for their excellent work in ensuring the safety of all participants at every step."

If you are eager to experience the transformative effects of nature therapy, Joyous Heart will be conducting a "Therapeutic Nature Walk" at Bishan Park in April 2024. To learn more and register for this

extraordinary experience, contact 6849 5339/8121 1736 or email joyousheart@kmspks.org.

 Christina B.





## From seedlings to harvests

The Kong Meng San Phor Kark See Monastery's Farming Department has been on a mission to achieve self-sufficiency and support Venerables lunches. With a dedicated team of staff and volunteers leading the charge, the department has successfully cultivated a bounty of fresh produce using sustainable and organic farming methods.

Twice a week, the team harvests a variety of organic leafy vegetables, including Chinese flowering cabbage (choy sum), Chinese broccoli (kai lan), milk cabbage (nai bai), as well as other crops of herbs and fruits such as bitter melon, okra, brinjal, chilli padi, tomato, basil, mint, papaya, banana, and passion fruit. To ensure the freshness and

quality of the produce, the team conducts the harvesting in the mornings to prevent crops from wilting in the afternoon sun. The afternoons are then scheduled for plot maintenance to keep everything running smoothly.

What sets the Monastery's farming methods apart is their unique blend of

traditional practices and modern technology. By incorporating crop rotation, hydroponics, and vertical hydroponic farming systems, the Monastery has created an innovative approach to farming. Additionally, open-air plots can be found throughout the Monastery's premises, along with rooftop gardens at both the Prajna Meditation Hall and the Buddhist College of Singapore.

The Monastery's farming team remains committed to sustainability as its guiding principle. They are constantly exploring new ways to improve and expand their output, as well as to increase crop variety while simultaneously reducing waste and conserving resources. As a result, the Monastery's farming methods are not only highly efficient but also environmentally friendly, demonstrating a strong commitment to responsible agriculture.

The team comprises a group of highly trained individuals who possess in-depth knowledge of agricultural practices. They start by cultivating their vegetables as seedlings, ensuring that they receive the best possible start and are healthy and robust.

To ensure the safety of the consumption of their crops, the Monastery adopts a pesticide-free and harm-

free pest management approach. Net covers are used in the rooftop gardens to keep bugs out, while the vertical farms are housed in enclosed greenhouses. For open-air farms, a natural repellent is sprayed around the crops to prevent pests from causing damage. By inculcating these environmentally friendly pest management practices, the Monastery's farming team upholds its commitment to sustainability while producing high-quality crops that are free from harmful chemicals.

**By adopting a sustainable approach to agriculture, individuals can make a significant contribution to environmental preservation and conservation while producing healthy and fresh organic crops.**

Although duplicating the Monastery's farming systems at home can be a challenging task, the Monastery's farming team firmly believes that anyone can develop an interest in sustainable farming with practice, patience, and perseverance. By adopting a sustainable approach to agriculture, individuals can make

significant contribution to environmental preservation and conservation while producing healthy and fresh organic crops. The Monastery's farming team encourages everyone to take a step towards sustainable agriculture and believes that with time and dedication, anyone can master the art of sustainable farming.

By exemplifying sustainable farming methods and a dedication to achieving self-sufficiency, the Kong Meng San Phor Kark See Monastery's farming department is setting an inspiring example for all of us. In the face of unprecedented environmental challenges, it is crucial to support initiatives that prioritise sustainability and responsible resource management.

So, the next time you visit the Monastery, take a moment to explore the diverse range of crops and trees that are intricately planted throughout the premises. Appreciate the beauty and abundance of nature thriving within the Monastery's grounds and be inspired by its commitment to sustainable farming practices.

 **Christina B.**



**Q:** If someone makes me angry, what do I have to do with this anger? Do I try to change this anger by just observing it or do I have to get rid of it?

**A:** Do any way you can. If you do not know how to do it, the Buddha said that there are several ways that you can adopt. The first way is to radiate mettā to that person who makes you angry. Mettā means kindness toward others. The way to show kindness to the person who makes you angry is to forgive that person. You forgive that person: 'averā hontu'. The first way of showing mettā is 'averā hontu', not pursuing any revenge upon that person, simply forgiving that person.

In order to forgive that person, you have to regard him as an infant (a baby). If you do, then you would not get angry with him because infants do not know what they are doing. That person might be an infant in his mind even though his body might be that of an adult. Hence, if a person does something wrong toward other people, it means the mind of that person is like the mind of an infant because if his mind is that of a grown-up, he will know what to do and what not to do. This is one way to stop

your anger: just regard that person as an infant, and you will be able to forgive him.

The second way is to look at the cause of your anger. The cause of your anger is your own desire, the desire not to let someone do something to you. When a person does something to you that you do not like or expect, you get angry. You should stop this desire. Just make your mind neutral and accept everything that anyone does to you. If you can achieve this, you will never get angry with anybody.

You can also stop your desire from wanting someone to do something for you. When you want someone to do something and he does not do it, you will naturally get angry with him. This is also a desire.

If you can get rid of those desires and take things as they come, then you will never get angry. The reason of you getting angry usually is because you want something, or you do not want to face something. When you do not get what you want, you get angry. When you do not want to face something, but you have to, you get angry too. So, stop your desires: this is the ultimate way of getting rid of your anger.

To stop our desire, you need mindfulness, wisdom and samadhi. You have to develop them. This is the ultimate way of getting rid of your anger. The noble ones, the ones who attain the fourth stage of enlightenment, can easily get rid of anger. The ones who attain the other three levels of enlightenment still have some anger in them because they still have some form of desires. Only the Buddhas and the Arahants have no anger because they do not expect anything from anybody. They can take things as they come, good or bad, and will never get angry. They regard everybody as infants, and therefore they do not expect anything from anybody.

 **Ajaan Suchart Abhijāto**  
Dhamma for the Asking



Facebook (April 7, 2021)

# Overcome Anger Through Wisdom





# Lovelessness

With love so fundamental to human happiness, feeling unloved is a painful experience. Mercifully, our children offer unconditional love and forgiveness, at least throughout their childhood, but we can still feel ourselves to be in deficit. Interestingly, we can love our children — and others generally — more purely if we cultivate an unshakeable love for ourselves. As we grew up, one of the greatest insults was to be accused of "loving yourself". Women, in particular, go to great lengths to avoid being seen as someone who loves herself — we put ourselves down and downplay our achievements. Few of us model self-love for our children, and few of us practise it.

Relying too heavily on others to provide the love we need blocks our capacity to give love, for we approach others from a state of need rather than generosity. I find it helps to consider the purity and strength of the love I feel for my children, and ensure that my love for myself is of the same nature: compassionate, forgiving and unconditional. The Buddha said, "You can search the whole universe and not find a single being more worthy of love than yourself."

 Sarah Naphthali

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







## Back to Origins @ Original Greens

Text and photos: Jos Tan

**O**riginal Greens is a hidden gem located in the newly refurbished Shaw Plaza. Though a little out of the way, it is worth the trip. The menu comprises western and local fusion dishes. I would not say that the menu is extremely extensive, but each dish is unique on its own. Having been there a few times, these are my top three recommendations.

1. **Eggplant Unagi** (\$12.80) was the dish I tried on my maiden visit. The eggplant slices were perfectly grilled, nicely plated on the risotto and garnished with edible plants. Not to be missed for eggplant lovers.

2. **Avocado and Beetroot Tartare** (\$14.80) felt like a dessert dish with fresh fruits. The serving portion is not big but it is shaped into a cylinder and exactly how it should look like. It looks exquisite and deserves

to be in the fine-dining classification. This is good on days when I feel I have no capacity for lots of food.

3. **Zucchini Lasagne** (\$13.80) is a cheesy staple dish with pasta sheets and zucchini. This is a simple portion dish served in a cute cast iron skillet. To me, the highlight of this dish is the fragrant cheese and the tantalising tomato sauce.

For light meals, there are **soup options** (\$8.90) and for heavier meals, there are other staple foods such as the **Vegan Manhattan Meatball Linguine** (\$16.80) or the **Olive Fried Rice**

with **Monkey-head Mushroom Satay** (\$15.60).

There are several dessert options on the menu, and I do find the **Walnut Brownie with Chocolate Ice Cream** (\$7.60) quite nice. And just to share a happy tip, you might get a dessert on the house for celebrating your special occasion at the restaurant!

Overall, the food quality has been consistent over my past few visits. The restaurant is spacious and quiet, and a conducive place to hang out with family and friends, or even just by yourself. The service crew are friendly and helpful too!



**Overall Rating:**  
Food: 9/10 | Service: 8/10  
**Address:**  
360 Balestier Rd, #04-07/K2 Shaw Plaza,  
Singapore 329783  
**Operating Hours:**  
Mon to Thur : 11.30am to 3pm  
Fri to Sun : 11.30am to 3pm  
5.30pm to 9.30pm



## Comfort Food at Affordable Prices

Text and photos: PinkPing

**N**estled beneath the unassuming block 729 in Yishun, a cosy neighbourhood in Singapore, lies a hidden culinary gem — a quaint little café, 729 Vegan. It offers an exciting array of over 60 types of wholesome bowl dishes that cater to every palate and dietary preference.

If you love noodles, this menu is a haven. The café serves an array of noodle options, from mee hoon kueh and ban mian to kueh teow, ramen, yee mee, and mee suah, available in both kolo and soup variations.

The "Mushroom Kolo Mee Hoon Kueh" (\$5.50) is a standout, enveloping you in the rich, earthy embrace of mushrooms with the mee hoon kueh cooked to al dente perfection.

The kolo sauce infuses this dish with a rich and satisfying flavour. Equally enticing is the "Veg Cutlet Kolo Ramen" (\$5.90) featuring succulent vegetarian soy cutlets and tender bean curd strips. The sauce creates a rich and flavourful taste, resulting in a truly satisfying combination. For those seeking another delectable option, the "Dumpling Kway Teow" (\$5.00) promises a delightful and savoury experience.

Rice enthusiasts will not be disappointed, especially with their unique twist on the classic Malay dish — "Nasi Lemak" (\$5.90). Served in a bowl, this delicious and hearty meatless alternative uses plant-based ingredients to accompany the aromatic and "lemak" coconut rice.

Be sure not to overlook their beverage selection, which includes the "Longan Tea" (\$2) and refreshing "Iced Sour Plum Sprite" (\$2).



**Overall Rating:**  
Food: 8/10 | Service: 6/10  
**Address:**  
729 Yishun Street 71, #01-117,  
Singapore 760729  
**Operating Hours:**  
Fri to Wed : 11am to 8.15pm





## A Balance of Health & Flavours

Experience a harmonious blend of flavours and the nourishing qualities of traditional Chinese herbs in our “Wild Vegetables with Angelica Root” recipe. Angelica root (“Dang Gui” 当归), known for its herbal benefits, meets the delicate silkiness of tofu, while the wild vegetables add a vibrant and earthy taste to this dish. This recipe not only delights your taste buds but also embraces the health-conscious foodie in you.

### Wild vegetables with angelica root

#### Ingredients (Serves 2 to 3)

300g wild vegetables of your choice (eg. cassava leaves, sweet potato shoots, cekuk manis, moringa leaves)  
300g silken tofu  
1/3 cup water  
3 slices angelica root (当归)  
2 tbsp wolfberry  
1/3 tsp bamboo salt

#### Method:

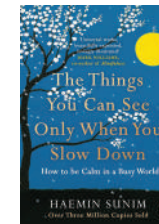
- In a saucepan, bring water to a boil over low heat.
- Add the angelica root slices to the simmering water and let it infuse for about a minute.

- Add the silken tofu and gently mash it until it reaches your desired consistency.
- Add the wild vegetables and salt into the pot, give it a light stir and cook on high heat until the vegetables are tender.
- Sprinkle wolfberries and serve hot.

Recipe is 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 Things You Can See Only When You Slow Down

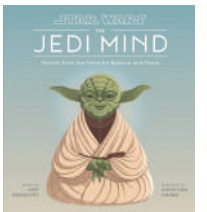
A Zen monk's wisdom on mindful and harmonious living.

By Haemin Sunim  
S\$22

This beautifully written book offers a refreshing perspective on mindfulness and inner peace. The author, Haemin Sunim, offers wisdom and provides practical guidance for navigating life's challenges with grace. Through simple yet profound teachings, he reminds readers to savour the present moment and find clarity in stillness. This book is an invaluable companion for anyone seeking to cultivate a more mindful and harmonious life.

### The Jedi Mind: Secrets From The Force for Balanced and Peace Connecting "Star Wars" to Mindfulness and Inner Peace.

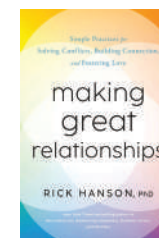
By Amy Ratcliffe  
S\$23.90



This book explores the timeless Buddhist principles through the lens of the Star Wars universe. The author connects The Force to mindfulness and inner peace, making it a must-read for both Star Wars enthusiasts and spiritual seekers. It harmoniously blends fiction and philosophy, illuminating the path to balance and tranquillity in our lives. A thoughtful and enlightening journey for all, bridging the gap between galaxies and our own inner world.

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

Available at all Awareness Place outlets.



### Making Great Relationships

Balancing ancient wisdom and modern insights for an enriching life.

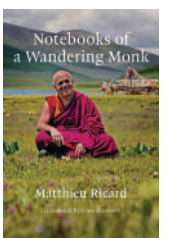
By Rick Hanson  
S\$36.90

This book combines Buddhist principles and contemporary psychology and offers practical insights into deepening bonds through mindfulness and compassion in a fast-paced world. It is a must-read for those seeking to enrich their daily lives and nurture harmonious relationships by skilfully blending the timeless wisdom of the past with insights of today.

### Notebooks of a Wandering Monk

A journey to inner peace and self-discovery through mindfulness.

By Matthieu Ricard  
S\$62.80



“Notebooks of a Wandering Monk” is a treasure trove of mindfulness, compassion and the pursuit of inner peace. The author shares his wisdom gained from a lifetime of Buddhist practice and solitary retreats. This book serves as a guiding light for those seeking solace and spiritual growth, with each page resonating as a beautiful hymn to the human spirit's capacity for compassion and self-discovery.



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