

普^{awaken}觉

慈悲COMPASSION | 智慧WISDOM | 生活LIFE

Overcoming anger and hatred

The power of forbearance
to create a harmonious life.

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Transform through meditation

The path to inner discovery
and personal growth.

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FREE

学习如来藏心得

修行应往内观，而非往外求。修行若离心念，法就如同漂浮于水面的浮光掠影，无入其门。

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很久很久以前

我飞过的地方，不需要留下羽毛。只要记得，曾有阵风陪我到天空即可。

P22

何为道场

当心念念处处在佛道时，心便是道场。当心与虚空等同时，虚空便是道场。

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智慧能增强我们的
心理韧性，让我们从容
坚定地面对人生的跌宕
起伏。正念让我们珍视
生命当下的美好。慈悲则
让我们以智慧和善意
应对挑战。智慧、慈悲
和正念，把每个际遇化为
成长与转变的契机。

释广声





Prajñā (wisdom) strengthens our mental resilience so that we can face life's ups and downs with equanimity. Mindfulness helps us appreciate the beauty of the present moment, while compassion teaches us to endure challenges with wisdom and kindness. Wisdom, compassion and mindfulness turn each encounter in life into a chance to grow and change for the better.

Sik Kwang Sheng (Ven.)



光明山普觉禅寺启建 五日梁皇宝忏法会

光明山普觉禅寺秉持着佛陀利乐有情的慈悲精神，于2024年6月14日至18日圆满启建了《梁皇宝忏——冥阳两利报恩法会》。在无相殿的法堂内，僧俗四众齐装威仪，诚诵礼忏《慈悲梁皇宝忏》，超度各姓堂上历代祖先、六亲眷属、冤亲债主，为一切众生忏除业障，消灾祈福。

《梁皇宝忏》全称《慈悲道场忏法》，辑录佛教大乘经典的章句，是佛教史上部帙最大的一部忏法，故有「忏王」的美誉，由中国南北朝时期的梁武帝创建，距今已有一千五百多年。当时，梁武帝因皇后郗氏去世而深感悲痛。有一天，他在休息时忽见寝殿

屋梁上盘着一条大蟒蛇，蟒蛇开口自称是郗氏转生。因生前嫉妒心重，作恶多端，致使投生为蟒蛇，恳请梁武帝拯救她脱离苦海。

随后，梁武帝召集僧众商讨并寻求解救之法。国师志公禅师告诉他，唯有通过礼佛忏悔，洗除罪业，才能救度郗氏。于是，梁武帝请志公禅师集结大乘经典，并撰写忏悔文书，请众僧为郗氏礼忏。因梁武帝心诚之至，最终使夫人成功脱蟒蛇身，化生天道。此后，这部忏法与事迹便广为流传，名为《梁皇宝忏》。

在法会首日与第四日晚间，亦举办了三大士瑜伽焰口。焰口法会不仅是通过诵咒让

召请来的饿鬼得到一顿餐食（因此也称为“施食”），更重要的是通过佛陀的教法帮助众生离苦得乐。根据《佛说救面然饿鬼陀罗尼神咒经》，此佛事可帮助饿鬼道众生离苦生天，同时也代先亡亲友做放赈济苦的功德。

连续五日，法师带领信众在慈悲道场诵经礼忏，以梵呗清音，勤忏念悔。此次法会共有约600位信众共同参与。法会在6月18日下午圆满结束。大众透过五日的真诚恳切的发露忏悔，精进共修，时时观照，进而发菩提心，学习菩萨行持。愿以此法会殊胜功德，上报四恩，下济三有，普愿一切灾难蠲除，诸位有情共成佛道。



Maintaining mental health is crucial in today's fast-paced and interconnected world. Adjunct Associate Professor Lee Cheng, senior consultant and chairman of psychiatry at the Institute of Mental Health, sheds light on key aspects of mental well-being on June 2 at Kong Meng San Phor Kark See Monastery (KMSPKS).

Dr. Lee emphasised that health is not merely the absence of a disease but a state of complete well-being where individuals can realise their potential, cope with life's stresses, work productively and contribute to their communities. This holistic approach forms the foundation of his clinical practice. He noted that mental health exists on a spectrum, stressing the importance of community and family support, while also highlighting the individual's role in their healing.

As we navigate the complexities of the modern world, Dr. Lee's insights remind us of the weight of prioritising mental health and well-being. By understanding and aiding mental health, both individually and collectively, we can thrive better in our lives. As such, he shared self-care strategies and ways to recognise symptoms of stress.

In conclusion, the work of experts like Dr. Lee underscores the transformative impact of promoting mental health and well-being in Singapore. Education, advocacy and community support are essential to understanding and removing the stigma surrounding mental health issues.

Participant Bladina Tan expressed her gratitude to KMSPKS for organising the talk, "I've learnt that to love and care for myself is very important, we should focus on our physical,

emotional and social needs and recognise our stress to stay healthy."

Another participant, Gwen P., said: "One of the biggest misconceptions about mental health is that you are immediately labelled as "crazy". We should never label or discriminate against a person with mental illness, this is something society should realise and embrace."

If someone you know is struggling, encourage them to seek help. Kong Meng San Phor Kark See Monastery's Counselling and Social Services Department offers complimentary counselling and casework management to all. They can be reached at **6849 5351** or via email at counselling@kmspks.org.

For immediate assistance, contact Samaritans of Singapore (SOS) at **1767**, SOS WhatsApp CareText at **9151 1767**, or the Mental Health Helpline at **6389 2222**.



禅悦为食

光明山普觉禅寺比邻而居的「禅悦屋」与「禅悦烘焙屋」，将烘焙与咖啡文化交融结合，为大家提供平静惬意的饮食体验。这两家以「禅悦」为主题的联营咖啡馆，不仅为匆忙奔波的人们提供心灵的休憩之所，也让大家在禅意中放松身心，享受美味的素食餐点。

「禅悦烘焙屋」以多样化的无蛋蛋糕闻名，每一款都精心烘焙，充满纯真美味。从广受欢迎的毛山王榴莲蛋糕，到蔓越莓紫米蛋糕、布朗尼芝士蛋糕以及清爽的巧克力薄荷蛋糕等，总有一款适合您的口味。烘焙屋也提供节庆日蛋糕定制服务，以满足不同顾客的需求。每日清晨，新鲜出炉的

面包香气四溢，也吸引了不少顾客前来「禅悦屋」购买与品尝。

在「禅悦屋」咖啡馆，您可以静心品茶，与一隅宁静驻留此处。这里除了有冲泡式咖啡，也售卖舒缓身心的花茶与酸奶等，每一款饮品都别具匠心。除了饮料之外，咖啡馆也售卖简餐、小吃与甜品，如意大利面、米饭套餐、汉堡和沙拉等。

「禅悦屋」咖啡馆强调以正念放松摆脱心的倦怠。简约的室内设计，搭配绿植点缀与柔和灯光，为空间平添几分静谧沉稳之感。此外，咖啡馆也致力提供良好的高品质服务，为所有到访者营造温馨舒适的用餐环境与体验。

不论您是想匆匆来一杯能量补给、悠闲地享用早午餐，还是寻找心中的片刻宁静，「禅悦屋」与「禅悦烘焙屋」都为您提供了优质的餐饮、服务与舒适环境。

欲了解营业时间与更多详情，请浏览 kmsps.org。



Zen Bakery and Zen Café, nestled within Kong Meng San Phor Kark See Monastery, seamlessly blend baking with café culture to offer a tranquil experience. These sister establishments provide an ideal space to relax, unwind and enjoy delightful cuisine.

Renowned for its variety of eggless baked goodies, Zen Bakery meticulously crafts each and every item. From the popular Mao Shan Wang durian bun to cranberry purple rice bun, brownie cheesecake, and refreshing chocolate mint cake, there's a delicious option for every palate. The bakery

also fulfils special and customised orders for festive occasions. Every morning, the tempting aroma of freshly baked goodies wafts through the air, enticing patrons to indulge in these treats, which are available at the Zen Café nearby.

At Zen Café, patrons can enjoy a serene atmosphere while unwinding with a cuppa. The menu offers brewed espresso drinks, soothing herbal teas and creamy yoghurts, all served with care to enhance the dining experience. In addition to beverages, the café offers light meals, snacks and desserts such as pasta dishes, set meals, burgers, and salads.

Zen Café is also all about comfort and relaxation. The interiors feature minimalist aesthetics, natural materials and soft lighting to create a calming environment. Their commitment to excellence extends to customer service, ensuring a warm and welcoming atmosphere for all visitors.

Whether visiting for a quick treat, leisurely brunch, or a moment of peace, Zen Bakery and Zen Café offer a perfect blend of delicious food, quality beverages, and serene surroundings.

For more information on opening hours and order details, visit kmspks.org.

与帮佣的 相处之道



我们家从来没有请过帮佣。父母亲从小就教导我和哥哥要帮忙做家务和打理自己的房间，以学习独立。一直到爸爸数年前因年迈不慎跌倒，在医院留医疗养三个多月。院方规定出院的话，必须有人悉心照顾，而最好的选择就是请个帮佣。

经过繁琐的手续，家里就这样多了个外来成员。我们

当时认为，既然帮佣的主要任务是照顾爸爸，就要待她如家人般亲切友善。如此一来，她也会好好善待老人家。

由于帮佣需要照料爸爸的每日三餐，包括喂食和清理，所以我们允许她同桌吃饭。这对很多家庭而言或许不可思议，但是我们对帮佣一视同仁，不太讲究阶级之分。她为

我们准备饭菜，一起坐着吃饭聊家常合情合理。

其实与帮佣的相处之道是一门学问。试想想，要和一个出生背景完全迥异的人生活在同个屋檐下，个人隐私多少会受影响，也难免会有些摩擦，这绝不是件简单的事。

所幸，我们的第一个菲律宾籍帮佣——安，工作经验丰富，能够独当一面，照顾老人家得心应手。安每天会定时为爸爸量血压和做伸展运动，等到爸爸晚上就寝后才休息，非常尽责。我也因此能够放心教补习和做问卷调查员等兼职工。

当然，人没有十全十美。妈妈对安的不满之处，就是她在烹饪方面会照以往的经验和个人想法去做，不太愿意适从我们的口味。这就像职场一样，有些具有工作经验的职员会带着旧做法来到新公司，不易改进。我告诉妈妈，只要她平时做好份内的工作，这些小瑕疵是可以包容的。

有一颗宽容的心，很多事情并没有想象中的复杂，也能迎刃而解。

宽容待人化解误会

每当从媒体读到女佣被虐待的事件就觉得悲愤。我也曾目睹过雇主在大庭广众辱骂帮佣，场面非常难堪。家有帮佣后，更能体恤她们离乡背井到外地打拼的艰辛。雇主不能吹毛求疵，须言之有理。如果是帮佣犯了错，双方应该好好坐下来沟通。有些雇

主可能把阶级看得太重，导致有种高高在上的傲慢，眼里容不下一点错误。

说到底，这和宽容待人有很大的关系。有一颗宽容的心，很多事情并没有想象中的复杂，也能迎刃而解。

说回我家的帮佣，安在两年合约满后，因个人健康理由回国。第二个菲律宾籍帮佣莉拉工作态度也好，照顾老人家无微不至。爸爸后来因身体逐渐衰弱而离世。我们让莉拉继续工作，除了打理房子和准备膳食，还能陪伴妈妈。

莉拉理智懂事，不随便花钱。她希望在新加坡工作的两年内能存够本，把家乡的房子建好，让家人有个安稳的居所。我们对她给予信任，相处融洽，偶尔会关切地问她家里的情况。

去年年底，莉拉的合约期满，她说家乡的房子已盖好，是时候回去陪伴家人。我们皆为她开心，并感激她的付出。她怀着期待又不舍的心情回菲律宾开始新生活。

因为习惯有帮佣打理屋子和准备膳食，我们决定再聘请新帮佣。没想到第三个菲律宾籍帮佣佐儿，英语程度有限，沟通常出现问题，令我们苦恼不已，妈妈更是气急了。

我于是换位思考，佐儿的语言障碍就像我们学习第三语言一样，需要时间多用和适应。和她说话时要放慢速度及重复重点，或者写在纸上让她看明白。幸好佐儿的工作态度良好，烹饪没什么大

问题。她来新加坡工作是为了几个年幼孩子的将来，还必须帮忙支付亲人的医药费。考虑到这几点，我们让她留下来，也算是积德。

所谓心小，所有的小事就大；心大，所有的大事都小。宽容的背后是博大的胸怀。

近年和几位帮佣的相处，可说是宝贵的学习之旅。每个帮佣的背景和性格不一，她们远离家乡来到异国打拼，也是为了更好的明天。身为雇主，应该多体恤他们，适当给予表扬。这样的相处之道没有复杂的方程式，重要的是要有同理心，并学会宽容待人。心小了，所有的小事就大了；心大了，所有的大事都小了。宽容的背后是博大的胸怀。

帮佣做得开心，我们做雇主的也安心。





如何在生活中
实践行为的改进
忏悔业障



忏悔业障的意义，是行为上的改进。“忏”是请求他人的原谅与宽恕；“悔”则是发露后不再重犯。我们累劫以来造了很多恶业，所以需要忏悔才不会继续遭受轮回的痛苦。所谓：罪业本空由心造，心若灭时罪亦亡；心亡罪灭俩俱空，是则名为真忏悔。罪魁祸首是我们的心，要时时刻刻控制、调整好。

忏悔文云：“往昔所造诸恶业，皆由无始贪嗔痴，从身语意之所生，一切我今皆忏悔。”前世今生所造的无数罪业都是因贪嗔痴三毒而造成，而贪嗔痴则是从身语意所引发。古德说：“人身难得今已得，佛法难闻今已闻；此生不向今生度，更向何生渡此身。”我们今生既得人身，就应该忏悔所有的过错，好好利用这个身躯来积德修行，做更多善事，造福人间。

我们除了忏悔，还要发愿。如：“众生无边誓愿度，烦恼无尽誓愿断，法门无量誓愿学，佛道无上誓愿成。”发愿在菩提道路上精进，自利利他。当然这条路走来不会容易，但只要不放弃，尽自己的本能去帮助他人，一定会让生活更有意义。

佛法说：“菩萨畏因，众生畏果”。菩萨因知道轮回之苦而不造恶因。相反的，无知的我们却一直在造恶。当恶果显现时才会感到畏惧。因

此，我们应当从“因”下手，这样就不会再遭受轮回之苦。我们应该如何灭罪，控制好自己的心呢？可以学习星云大师所提倡的三好：做好事，说好话，存好心。简单一点，就是每天至少做一件好事，每天至少忆念一位好人，每天至少说一句好话。其实念头、行为和语言都是连贯性的。我们可以先从说好话开始，说好话不一定要赞美，当然在恰当的时候随喜赞美他人是很好的行为。一句简单地慰问清洁员工“早安，辛苦了”也行，因它已表露了你的关心。你理解到清洁员工的辛苦，所以会尽量不把水洒在地上，也因为自己在家做家务，如抹地和洗厕，所以能谅解他们的不容易。

坦白说，我本身也不太喜欢洗厕所，因为厕所比较肮脏。但其实，我们内心的尘垢，远比外在的污垢还要肮脏。我认为外在的污垢，可以用清洁剂和水冲洗；而内心的污垢则需以法水来洗涤。既然我也有用厕所，那我也有责任刷洗干净。面对不喜欢的事务但欣然接受，是需要勇气的。我告诉自己没关系，脏了就洗一下，只有经过冲洗才会干净。所以，我们人也一样，凡是做错了，就要有勇气改过。父母和家人是我们最亲的人，我们应当感恩父母把我们养育成人。家人之间难免会有摩擦，但我们可以用和顺的语气来调和关系。例如：水喉



没关系，我们可以说“没关系，下次注意就好”。这比起“请检查多一遍！”再转身离开的方式，令人舒服多了。以前我看到时就会随手关掉，并不多说，但我觉得我若不说，年迈的老人就不知道。年长者难免记忆力较不好。若我要求他们检查是否关紧，似乎比较合理。但年长者不能接受，觉得我给他警告让他吃不消，但我也可能一直盯着水喉。我心疼是原因，不是因为我付的水电费，而是因为浪费资源等于浪费福报。福报不容易聚，我们不该随意浪费。我认为只要把我想表达的意思，表达清楚就好。确实，我们应该站在他人的立场思考，这样才知道自己的行为是否恰当。语言上的改变，也是我们行为改变的方式之一。

其实活着本就是一件值得感恩又美丽的事。我们应该庆幸自己还活着，并好好利用时间来多做善事或利益他人。

线上佛学院的课程包括行门的部分，而行门指的是义工服务，让我们可以将佛法学以致用。我们用一颗愿意服务的心与手，来完成任务。这么一来，我们所做的一切就会有意义。当然，我们不应该只在当义工的时候做好事，我们应该随时都能做好事。只要多留意周围，我们其实可以找到好事来做。而且不需要等别人开始才做，对于好事我们应当仁不让。最近听到有人在广播电台说，

这一年里他要尝试坚持写365天的感恩日记。我觉得这很有意义。于是，我也开始把每天值得感恩的人和事都写下。哪怕有时我觉得没有感恩的事情发生，我就会写下我该反省的事。

其实活着本就是一件值得感恩又美丽的事。我们应该庆幸自己还活着，并好好利用时间来多做善事或利益他人。感恩能使一个人更快乐。一位心怀感恩的人会珍惜所拥有的一切，而不做出伤人的行为。当我们放慢脚步仔细咀嚼日常的琐事，就会发现其实我们生活里有很多值得感恩的事情。只是我们经常把它们当成理所当然了。点点滴滴的一举一动都是值得我们感恩的。间接中，行为也会发生改变，自己也会精进，而社会也会变得更仁慈。

念头有细粗，只是有些想法细微得不易察觉。不论在工作或学校，就算他人表现比自己优秀，我们也应当替他们感到开心，学习其优点，并转化为自己的优点。有些人会因他人的成就而难过、嫉妒，这是不对的。只要能观察到此恶念，并转成善念——我惭愧自己不够好，我应该继续努力。俗语说：“人为善，福虽未至，祸已远离；人为恶，祸虽未至，福已远离”。我们应该心怀感恩，广结善缘，这会使我们不论做任何事都能利己利人。

 林明真

真相和真相

今早在楼下小贩中心吃早餐时，看到一张似曾相识的脸孔。当年还在学校教书时，她是负责小二班级的英文老师，也是该班级的级任老师。

记得那年新学年刚开始，我们学校安排华文成绩相近的学生，集中在同一间课室上课。所以每当铃声一响，换班时间到，各班学生便来个大迁移。这时总是人声鼎沸，乖巧的学生会按照秩序，一个接一个地走进课室；而调皮的学生就趁机捣蛋，有的边走边聊、有的会沿着走廊嬉闹，玩你追我跑的游戏。大家到不同课室上课，还得花一番时间让大家安顿下来。

因是新学年的开始，所以对新生也不太熟悉。还记得才刚上课的第二或第三天，有名英文老师突然怒气冲冲地出现在我的课室门外。她一手拖曳着一个小男生，一手把他的书包重重地摔在地上，然后站在那儿把男生痛斥了一顿。小男生一脸委屈地站在那儿不知如何是好。这名女

老师骂舒畅后，头也不回地走了，留下满头雾水的我，和另一名刚从教育学院来这里实习的“未来人类灵魂工程师”。这名“新鲜人”对当时发生的事，应该是永世烙印在脑海里了。他大概没想过，原来只要老师心情不好，就可以毫无顾及地侮辱学生、漠视他人的存在。多年以后在脸书上看到，这位新鲜人早已转换职业跑道了。

回到正题，后来我才知道，原来是我疏忽了。这名小男生本应该是来我的华文班上课的。但上课时，他还一个人静静地坐在原来的课室里。后来我才发现，这名学生有点拖延症和小迷糊。在上课时，我总会安排一位比较机灵的男同学帮他收拾书包和护送他一起来我的班上课。

这名女老师如果可以事先与我沟通一下这名男生的情形，也许就不会发生这件事了。更可笑的是，她由始至终都不与我沟通如何解决该男生的问题，而是选择到处去与人投诉或宣传“我把男孩遗漏

在课室”这件事。画了蛇添了足，似乎骂得越多，越能消除她的心头之恨。

我们千万别被事物的表象所迷惑，而要透过现象看本质。也许唯有这样，才能在生活中少犯点错误，少被假相所愚弄吧！

事情就这样暂告一段落，当我慢慢选择原谅她，放过自己时，却发生了一件诡异的事。记得那年年底，某教育机构颁发了一个名为“全国最有爱心的老师”奖项时，这名大力狠摔学生书包、恶语骂人，甚至到处去传播谣言的老师，居然是全校唯一获得该奖项的老师。她当年获奖时嘴角露出的那种胜利笑容，似乎在揶揄着最近刀郎诠释罗刹海市的一种怪现象。

多年以后我已离开教育界，而该老师也退休了。时光在漫漫的岁月长河里流逝。今早当她从我眼前经过时，依旧勾起

我阵阵的回忆。虽不带伤痛，但心湖却犹如扔下无数的小石子，泛起圈圈涟漪。

什么是真相？什么是假相？眼睛所见的、耳朵所听的，难道就是真相吗？还是只是一些虚幻的影像，一把扰乱心智的声音呢？这就印证了红楼梦里那句“假作真时真亦假，无为有处有还无”的话了。对我微笑的人，我当成好友；责骂我的人，我当作敌人。最后却发现，想把我推下深渊的，正是那个对我微笑的人。当你耳听一个人口齿伶俐，另一个人说话结结巴巴时，请不要盲目断定哪个是勇者，哪个是怯懦者，哪个说了真话，哪个说了假话。

我们千万别被事物的表象所迷惑，而要透过现象看本质。也许唯有这样，才能在生活中少犯点错误，少被假相所愚弄吧！





生命观

浅谈佛教的业报论

轮回论

人生百年终一死，这是未生以前就已注定的自然定律。但是在面临生离死别之际，又有多少人能不害怕、不悲伤呢？与西方宗教及伊斯兰教不同，佛教谈因果轮回。从佛教的观点而言，死亡并非生命的结束，而是生命以另一种形式继续存在。人的这一期生命过了，还有下一期，甚至是无限期的。倘若能够以较大的框架来看这一生，这一期的生命就像一条长线中的一小段，无始无终结。

人的生命从无始劫以来，不断地在六道中轮回。《天如惟则禅师语录》云：“佛说三界如火宅，六道如苦轮。”三界是众生所居，为迷妄之有情在生灭变化中流转，依其境界分为三个阶级，即欲界、色界及无色界。三界果报虽有优劣、苦乐等差别，但依然属于迷界，乃众生生死轮回之趣。

众生依于贪嗔痴所造的业有轻重之分，所受的果报也不尽相同，而分归于六道。此六道为地狱道、饿鬼道、畜生

道、阿修罗道、人道及天道。此六道中，前者为三恶道，后者为三善道。六道虽有善恶之分，却仍然流转于生死轮回之苦。

我们每一刹那都在经历过去行为的结果，而我们现在的意念、语言和行为正在塑造我们的未来。

佛教的轮回观原是源自于古印度的婆罗门教，但唯独不同的是，婆罗门教重视印度四种姓的身份，崇拜神格化的自然神，并相信是由梵天创造的。佛教则认为众生平等，依自己的业报分归六道；种善业者生三善道，种恶业者生三恶道。

悉达多太子在四门出游时，见到了老、病、死，而生起了出家修行的念头。若要脱离生死之苦，唯有透过修行证得解脱涅槃。究竟是什么牵引着生命往六道的生死之轮中不断流转？无非是业。欲知前世因，今生受者是；欲知来世果，今

生作者是。我们每一刹那都在经历过去行为的结果，而我们现在的意念、语言和行为正在塑造我们的未来。

根深蒂固的自我观念，常造就我们看一件事情的想法或感受，进而形成外在的种种言行举止。我们觉知一个物体是否具有吸引力，关键不在于物体本身，而在于我们如何感受它。一件美丽的物品中，没有任何固有的特质可以让心得到什么好处；在一个丑陋的物体中，也没有什么可以伤害我们的心。一个美女对她的爱人而言，是喜悦；对一个苦行僧来说，是干扰；对一只狼，是一顿好餐。

若能深入佛教所说的苦、无常、无我，了知世间皆是缘起法，透过自我的净化开展出内在的清静自性，皆人人都是佛，人人都可成佛。

 曾秀美



大乘佛教依于印顺导师的解说，可分别为性空唯名、虚妄唯识及真常唯心三系。简略而谈，其内容即是中观、唯识与如来藏。所谓万法唯心，虚妄唯识。在了解如来藏思想的过程中，竟发现唯识与如来藏两者之间的差异被广泛地用于比较。我想其原因为这两者之间同样的在讨论这颗心。唯独不同的是，唯识就黑暗面讨论心的运作，如来藏则以光明面讨论众生心为如来自性清净心。

从如来藏体系的观点而言，人人本具佛性，却因被烦恼所覆盖而无法显现。此说法与禅宗神秀所作的“身是菩提树，心如明镜台，时时勤



学习 如来藏 心得

拂拭，莫使惹尘埃”颇有雷同之处。神秀的禅法被认为是拂尘看净的渐修法门。依此，众生本有觉性，犹如光明清净的镜子，因烦恼与妄念覆盖于心而生起无明。若能时时拂拭心中的烦恼与妄念，内在的清净佛性即会显现。相较于六祖慧能所作的“菩提本无树，明镜亦非台，本来无一物，何处惹尘埃”的顿悟法门，则与中观的空性思想有同工异曲之妙。

如来藏之说为众生皆有成佛的可能性。然而，心为万法的根本，表现于外在的言语行为与对事物的看法皆出于自心。修行若离心念，法就如同漂浮于水面的浮光掠影，

不入其门。因此，修行应往内观，而非往外求。

**一念心，
能遍十法界；
一念慈悲，
就像佛菩萨；
一念瞋心，
就如阿修罗。
这颗心能成就一切，
也能毁灭一切。**

所谓：“佛说一切法，为治一切心；若无一切心，何用一切法？”佛教重视心地工夫，当我们决定走上净化心灵的道路，就必须随时检视自己的

心，是否从自我为中心的无知中解脱出来。佛法必须透过身体力行，透过对心的观察来落实印证。

《华严经》说：“心如工画师，能画诸世间。”我们的心能彩绘出不一样的世界。一念心，能遍十法界；一念慈悲，就像佛菩萨；一念瞋心，就如阿修罗。这颗心能成就一切，也能毁灭一切，带我们六道轮回的是它，带我们解脱生死的也是它。看懂心，也就看懂了世界，因为世界就在我们的心里。

 曾秀美

生活在这五花八门的
世界里，人对事有时难免
会做错事。

其实人没有十全十美的。每
个人都会犯错。知道做错了，
最重要是自己懂得去改过、
去克服，不再重蹈覆辙。

从错误中吸取教训， 才会成长并一步步走 向成功。人生的道路 也才能阔步前行。

我们学佛修行就是要改正一
切错事恶行。只要虔诚信仰，
诚心忏悔，悔不再犯，便是消
除业障的第一步。

众所周知，佛法是讲因果的。
学佛者会将佛理深植在内
心。在生活或工作上，时时警
惕自己不做偏颇的事宜，不
让人生再犯错误，以期做个
人格圆满的人，好为将来得
到更好的善果。

所谓：“欲知前生因，今生受
者是。欲知来世果，今生做
者是。”

我们今生于世，为何不如别
人富裕？有可能是因为我们
在过去世未作有大福德，故
今生果报薄。既然知道是前
世未作大福德，今生再来补
做还未算太晚。我们可以多
多布施，广种福田，把前因加
今生所作之福报，看作另一个
更大的收获。

还记得当初加入社会工作时的
那几年，看到同辈们个个都
是英姿飒爽，干劲十足的好青
年。但由于人生历练不足，做
事时常出现差池，又不知道及
时改正，所以走了不少冤枉
路。

我常听老居士说，有信仰的
人，不怕也不孤单，内心充满
了安定。只要知道错误在哪
里，必然会寻求改正。从一次
次失败，一次次改正当中得到
宝贵的经验。这些话，让我在
人生中受用无穷。

常言道：天下无不可为之事，
只怕立志不坚。我们待人处
事，如果时时刻刻都在改良
进取，常常检讨修正与反省，
如此一来，从错误中吸取教

训，才会成长并一步步走向
成功。人生的道路也才能阔
步前行。

总而言之，依个人之见，不管
社会如何进步，佛法的真理
还是走在前方。人间的一切
痛苦，只有凭借佛法的妙理
才能解决。以前执着的一切，
都是错误的。只要你能及时
改正过来，全部放下与抛开，
那你将会脱胎换骨，成为不
一样的自己。希望我们都能
成为提得起、放得下、看得
破、撇得开、开朗、喜悦、舒
适与快乐的自己。

若能做到如此，可说是人生
最大的收获，亦是学佛所得
的成果。



洪长江

A photograph of a bamboo forest. A light-colored path winds through the center, flanked by a low bamboo fence. Tall bamboo stalks rise on both sides, and sunlight filters through the canopy, creating a hazy, peaceful atmosphere.

学佛令人知错必改 走向正道

很久很久以前

当我是旅人的时候，特别喜欢听故事。旅途上的陌生人，大都因为被彼此的故事吸引才熟悉对方。当时觉得，故事之所以引人注意，不是因为内容有多动听或多精彩，而是因为故事的真。

有时候，说故事和写故事是同一个人，是自己崇拜的那一类型人。他们像明星偶像正朝你走来，还跟你挥挥手。他或她没有闪耀的舞台，却耀眼地出现在你面前。

那些故事其实很平凡，平凡到好像几个逗号就句号了。

即便如此，旅人和旅人之间，也因故事而培养出默契，有种相逢恨晚的心情。

现在的我，是个幼教老师，很久没听故事，很久没写故事，反而成了说故事的人。天天给孩子们说寓言故事。而旅途的那些事，也成了很久很久以前的事了。

好像人生轨迹的改变，是从听、说故事的转变开始。

有人问，会不会想念从前？当然会，想念故事里的每个情节。



有一天，给班上孩子们说关于小花猫的寓言故事，说完后，我问：“有谁养过小猫呀？”

有个孩子举高手，嚷道：“我！我！”

我便继续问关于那小猫什么名字、颜色，希望扩展的问题，能让孩子有机会多说华语。

她挠了挠头皮，一脸严肃地说：“很久很久以前，在我还是小孩的时候……”

我飞过的地方， 不需留下羽毛， 只要记得曾有阵风 陪我到天空。

嗯……我寻思着等她说完再纠正她，告诉她，你现在也只是个小孩。再说，你也不过是四岁，你的很久很久以前，能有多久呢？

结果，却听见她说：“小猫就死了。”

把话聊死是不是这样的情形呢？

后来，从她口中得知，她是在照片中知道家里有过小猫。

接着，她告诉我很多关于她家小猫的故事。

我很好奇，只是看过小猫的照片，怎么就知道那么多故事啊？

她不假思索地道：“妈妈告诉我的……”

她最后说了一句话，让我感到一阵暖流，就像是有人在大冬天里，用温热的双掌捂着你冷冻的脸颊。

她说：“它来过，就会留下故事啊！”

我曾读过一本书《我问佛》，佛说：这是一个婆娑世界，婆娑即遗憾……。很遗憾，我只想起这半句。

我们去过很多地方，但那些地方不曾留下我们。我们还听过很多的故事，但那些故事不属于我们，我们却一厢情愿地怀念着他人的故事。

这一天，有个孩子告诉我，也许，你的故事正由他人说。

因为，佛还说：留人间多少爱，迎浮世千重变。

我飞过的地方，不需留下羽毛，只要记得曾有阵风陪我到天空。





生气不如争气

嗔是三毒之一，所谓：“一念嗔心起，火烧功德林。”只要怒火一起，烦恼业障的门将会敞开，而往昔所累积的功德将会功亏一篑。因为当我们生气时，大脑就会容易失去理智，呼吸也会变得急促，之后所说伤人的话，则都是气话。气话虽不可当真，但还是不说为妙。

我们该用什么解药来对治嗔？可用“定”来对治。关于如何培养定力，我们可以尝试静坐。当然，一开始也许只能坚持五分钟，但我们可以慢慢延长时间。静坐并不是像木头一样坐着，而是安静地观察内心的思绪。身为初学者，可以尝试数息观。第一个吸气和呼气为一，下一个吸气和呼气为二，一直数到十然后再重来。中途或许会有念头，但没关系，只要察觉到就放下对念头的执着。这样就不会被念头牵着走。

佛教不是要我们割舍感情而成为冷酷无情的人。学佛是为了明白真理，进而提升人格，成为有智慧的人。我们不能只停留在读懂佛理上，而是要进一步采取实际行动。如修忍辱，可以帮我们在修养方面改掉坏习气。

佛教公案寒山问拾得：“世间有人谤我、欺我、辱我、笑我、轻我、贱我、恶我、骗我，如何处治乎？”拾得曰：“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。”

简单来说，别人惹我们生气时，犹如把垃圾丢在我们面前。我们没必要再把垃圾丢回，这只会造成恶性的因果循环。我们可以学习拾得的潇洒自在，不必太在意。所谓：“忍一时风平浪静，退一步海阔天空。”在脾气爆发之前的黄金六秒，非常宝贵。我们可以试着深呼吸，让自己平静下来。若能耐得住，祸就不会从口出，也能避免后果。犯错后感到懊悔，道歉也许能和好，但或许不能如初，因裂缝已存在。或许忍不容易修，但对己和他人是受益良多的。

**对我们有恩的事，
要刻在石头上，
铭记于心。
不愉悦的事就写在
沙滩上，让风把它
吹了而渐渐地忘了。**

忍是六度之一。所谓“难忍能忍，难行能行”，“吃得苦中苦，方为人上人”。佛教说“忍”有三个层次，分别是生忍、法忍、无生法忍。生忍是不抱怨或受到外在环境的影响；法忍是克制贪嗔痴三毒；无生法忍是最高境界，即是明白一切法本来不生不灭，平等不二，故能达到忍而不忍。外在的环境如寒冷或炽热都较容易忍，饥渴也不太难，苦恼则勉强忍。但人们通常难咽一口气。

星云大师分享忍的阶级。第一级是面部会显露情绪，但

不会回嘴；第二级是脸无表情，嘴也不回，但心里还是会不满；最后一级是显得很淡定，面带微笑，心也无负面情绪。所谓“面上无嗔是供养，口里无嗔出妙香”。当我们愤怒时，我们可以照一下镜子，然后发现面貌有多怖畏。憎恶的面貌既然如此吓人，也会使人不愿亲近，那我们就应该以微笑面对他人。

圣严法师说“慈悲没有敌人，智慧不起烦恼”。我们应该运用智慧来破除烦恼，以慈眼对待一切。这或许有些困难，但我们可以尝试改变。静坐或念佛号都可以帮助我们增加定力，让我们有几秒可以思考，才作出回应。回应和反应是一字之差，运用黄金六秒来深呼吸，可以缓和我们的反应而做出正确的回应。

我个人也在学习中，当面对不愉悦的事时，我会处于第一或二级，心里难免还会有些埋怨。圣严法师开示“面对、接受、化解、放下”，所以当我们面对挑战时，要勇敢地面对它，并接受它带来的痛与苦，再运用方法来解决它。当问题不存在了就要放下。我想，在社会里总会遇到各式各样的人。无论从公司甲换到公司乙，每个地方都会有好人与不太好的人。

一次，我和同事一起参加会议而迟到，结果被上司训了。虽然我是因等同事被训，但我没有怨言，毕竟已发生了，只好下次注意罢了。但在另场会议里，同事竟然在上司

面前想把错推到我身上。这简直出乎预料。过后导师对我说了这件事。在那一刹，我脑海里问的是为什么？过去了就让它过去，为何还要执着而撒得一千二净？我压根儿没放在心上，为何他要那么耿耿于怀？我很失望，毕竟没想到人会因这样的小事而在背后扯后腿。不知是否菩萨点醒我，突然想起一个曾经对我很好的同事。所谓“对我们有恩的事，要刻在石头上，铭记于心。不愉悦的事就写在沙滩上，让风把它吹了而渐渐地忘了”。佛教提倡以德报怨，有了宽容的心，我们自己会感到平静。仔细一想，倘若我们生气而对不愉悦的事耿耿于怀，这不就是在惩罚自己吗？多不值得呀！

相反的，我们要争口气，养成优良的品行，使自己更优秀。简单来说，我们可以选择不那么容易动怒，不被情绪影响。不揭发他人过错或不与人正面对质，并不代表懦弱。相反的，这是我们豁达的体现。原谅与放下，需要相当足够的勇气。倘若那个人也没曾对我好，我想我会选择原谅，因为这样我就不会那么痛苦地挣扎着。

总之，我们不应该为了一口气而生气，反而要为自己争点气才值得。想要对自己好，就不要惩罚自己。







超越

人类发展至今，对死亡与生命的延续性主要有以下三种看法。

第一种看法，一世生命说。

这样的人认为“人死如灯灭”，就活这一辈子。这辈子从出生到死亡，时间非常宝贵。尽量不要亏待自己，吃好吃好，追求一下物质享受，没有什么不对。毕竟死了就是死了，没有什么以后的问题。做一些不择手段的事情，损害他人的利益，继而满足自身的需求，也没有什么不可以，

反正大不了就是一死。除了付出生命，没有其他代价。

有这样看法的人，容易做出不负责任的事情来。如果不是为了自己的子孙后代，估计能怎么痛快就怎么活着。因为做坏事的代价太小，不过就是偿命。

第二种看法，两世生命说。

这样的人认为，在这一辈子，如果做了很多的善事，他们就会去往一个充满美好的世界。在那里没有痛苦，没有

悲伤，只有快乐。那是在经历过人世考验以后，通过评估，才可以前往的永久性乐土。一去那里，就会一直在那个地方，享受快乐。但是，如果一个人在这世的生活，做了非常多的坏事情，他们也会在死后去往另一处所在，统称为地狱。他们会在那里受惩罚，不得安宁，是永恒的苦楚。

如果生命是无尽的， 到底要追求什么呢？ 怎么才是活得好呢？

我内心深处是希望有那样的永恒乐土，但是我不能接受永久性的地狱。人都有一时冲动，犯糊涂做了错事的时候，我们都愿意给坏人改过自新的机会。他们若懂得真诚忏悔，在相应的惩处以后，是不是可以考虑一下减刑，乃至提前释放之类的。总要给别人改过的机会。如果能幡然醒悟，也会从此做个好人，珍惜重新获得的自由。

第三种看法，多世生命说。

有这样看法的人，认为生命具有延续性。没有真正意义上的死亡，而是在不断更换身体，灵魂是不生不灭的。也就是说，每一世生命都会对下一世生命造成影响。如果在此一生中，积极做了善事，那么下一世就会凭借所积累的福气，生活得很美好。但如果在这一世作恶多端，那么下一世可能会出现很多相应的惩罚。虽然也活

着，但生活水平和质量都大大受到上一世的负面影响。

有这样看法的人，会活得很谨慎。既然拥有无尽的生命，就得想办法一直活得很好才行。这就是接受因果思想的优越性，你不敢做坏事，而是去积极地做好事。凡事都是自作自受，那就好珍惜积累福气。

如果生命是无尽的，也会出现另外一个问题：如果生生世世的活着，到底要追求什么呢？怎么才是活得好呢？

如果你接触到禅宗的典籍，历代祖师会告诉你：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。

也就是说，活着就只有一个终极目标——开悟！

开悟，也叫明心见性。

咱们不在名词上面抠字眼，只是大略说这是一个从“自以为糊涂”到发现“自己本来就明白”的过程。

佛陀夜睹明星，悟道之后，也就是经历了上述这个过程以后，说道：“奇哉！奇哉！一切众生皆如来智慧德相，只因妄想执着而不能证得。”

在无尽的生命之中，有一样东西，你可以叫“智慧”、“般若”、“觉悟”、“菩提自

性”、“如来”等等，那是生生世世的生命都在追寻的东西。等你悟到了，生命的意义才豁然开朗起来。而后，才体会“不是息心除妄想，只缘无事可思量”的那种自在与洒脱。

当你见到自己那个不生不灭的觉性，才发现天下本来就没有事情。

当然这个过程没有什么固定意义上的方法可循，又靠悟性，还要遇到明眼的好老师引路，实在是属于小概率事件。不过，即使是小概率事件，你为此努力了，也一定会有所收获，最终能够完成这个终极使命。要对自己充满信心！如同六祖惠能大师初次到达黄梅，拜见五祖的时候，他说：“唯求做佛，不求余物！”我们也得要拿出这样的勇气与气概！

最后，祝愿大家都在无尽的生命之中金蝉脱壳，去粘解缚！超越自己！

共勉之！



退步原来是

向前



上周末，去参加了一个心理学工作坊。其中有个环节，老师让大家想象前面有一座独木桥，每个人都要用自己独一无二的方式过桥，不能重复别人的。于是，有的同学像小鸟一样飞过去，有的同学跳着探戈过去，有的同学模仿兔子跳过去，可谓“八仙过海，各显神通”。我排在倒数第三个，前面将近二十位同学，几乎把我所能想到，且能做到的动作都做完了。一筹莫展之际，忽然灵光乍现。大家都是正着走的，我可以倒着走啊！就这样，在同学们的出乎意料和叫好声中，我顺利通过“独木桥”。也正是这一过程，让我深刻体会到了布袋和尚的那首偈语：“手把青秧插满田，低头便见水中天。心地清静方为道，退步原来是向前。”

修道之人不识真， 只为从来认识神。 无量劫来生死本， 痴人唤作本来人。

“退步原来是向前”，修行又何尝不是如此呢？禅宗，不修苦行、不断贪瞋、不执黄叶为金、不求乐往西方，只是抱着想要见性的心，无二相尘劳，念真如自性。而如此一来，不明就里的人，便会认为禅宗根本没有修行。但事实却是“道不用修，但莫污染”。禅宗正是在破一切相、扫一切法，与道即相当！

想来，对比自己以前的盲修瞎练，虽然确实积累了知识、增长了见闻，可能也培植了人

天福报，但那又怎么样呢？作为修行人，我们的目标是成佛啊！

说到佛，也许是因为这几年“佛系”的风刮得有些大，我发现在来参加工作坊的同学当中不乏信佛之人。然而，她心中的佛，是神祇，还是一位严格的神祇，是要求人类不能有一点儿缺点和错误的神祇。于是，她便整日忙着对付贪嗔痴，可到头来还是竹篮打水白忙一场。殊不知，“烦恼即菩提”！更有甚者，把佛等同于了怪力乱神……其实，佛一点儿都不神秘，更不是动辄就会惩罚人的超能力完美主义领袖。佛就是“觉”而已。当有一天，我们发现了自家明珠、见到了本来面目，也就是成佛了！

“修道之人不识真，只为从来认识神。无量劫来生死本，痴人唤作本来人。”修行的关键是找对方向，否则会是一件非常可怕的事情，因为越努力离道越远，就像宝志禅师说的那样：“勇猛精进成懈怠。”

希望我们都能有幸在人生的修行之路上，遇到大善知识指引，最终成功过桥！





放下

放下者，放手而置下也。

经云：“佛招仙人，梵志应诺。佛曰：放下着。梵志遂放下左手一株花。佛又招仙人：放下着。梵志又放下右手一株华。梵志曰：我今两手空空，更教放下个什么？佛曰：吾非教汝放舍其花，汝当放舍外六尘，内六根，中六识。”由此可知，佛教的放下是指离弃一切杂念、妄执，达到解脱自在、了无牵挂的境界。

身为佛弟子也常听到师父教导“放下”，放下什么呢？

一、放下“我”。

在社会中我们都会有各种各样的身份、大大小小的成就，不论在世间有着怎样的资历、成就，对于诵经、念佛、持戒、布施、行善、放生等，当尽可能亲力亲为。修学佛法，只是研究思维经典，即使教理通达，不肯、甚至不屑亲自去实践，总归是纸上谈兵。

反而是那些说不上太多道理，但却日复一日踏实去做，这样的成就者并不少见。

菩提本无树，
明镜亦非台。
本来无一物，
何处惹尘埃。

有的还会走进寺院做义工，穿上志工服，他们也放下了世俗中的身份、地位、能力之别，哪里需要人，哪里都能做，默默地做事，不去扎堆。

修行重在实践与体验。在实践的过程中，去发掘自身存在的问题，深入思维，看看你的“贪瞋痴”是如何“作怪”的。难道这样的收获还比不上那些金钱、酬劳、地位和名声吗？

不论在世间工作生活，还是修行，应当把高高在上的、时间宝贵的、骄里娇气的“我”快快放下。

二、放下“他”。

世人往往都想要活得爱恨分明，凡事都想把是非对错辩个明明白白，从世间情理上看，这没有错。但是，如果想要修行，就必须放下这种心态。

近代高僧广钦老和尚结束闭关，下山归寺发心做事，在大殿看守香灯。一日，香火钱失窃，便有声音说老和尚监守自盗，大众便开始排斥他，更有甚者要求将其逐出僧团。老和尚充耳不闻，没有任何怨言，一切如常。几日后，执事法师宣布香火钱并未失窃，这是对老和尚闭关成果的考验。

此后，老和尚依旧淡定自若，仿佛一切没有发生过。对于一个修行者来说，面对任何事正是要像老和尚这般，如如不动。除了那些涉及到根本的原则性问题外，如果是自己受了委屈、被误解、被冤枉，没有必要事事辩得那么清楚。既然选择了修学佛法，那定然要深信因果。不去争辩，因果也不会错乱。

三、放下妄想。

当今一部分人信佛，认为只要祈求佛菩萨庇佑，就会一切顺遂无碍。这虽是人之情，但也是一种妄想。每个人过去生生世世积累的业力，单纯靠诸佛菩萨的慈悲就能完全消除，那么我们想要解脱也就不需要那么精进修行了。想要改变命运、改变果报，关键都在自己的行动与付出。

人身难得，若非大善业，今生便不可得人身；人生得苦，正因为恶业成熟，才会遭遇八

苦。若种子成熟，无论是否切切实实地感受到，都如实地接受它，保持平静，不被它影响、动摇，不被局限于世间定义的苦乐、好坏。

以上便是我们学佛修行中主要需放下的。此外，还有很多需要放下的：放下过去的纠结，放下对未来的担忧，放下任何对外境的执着……佛教中有“八风吹不动”的说法，“利、衰、毁、誉、称、讥、苦、乐”这八类事犹如阵阵大风，将众生的心海抚弄起阵阵涟漪。

当我们学会放下，好处诸多。从此便会减少很多烦恼，不必再与过去、未来过不去，不必再被是非卷入漩涡，不必再因外境造成干扰。对于我们自身的修行也是大有利益。

最后，末学以禅宗六祖慧能大师的一首偈诵，借花献佛，供养各位有缘的善信，未来的诸佛菩萨：“菩提本无树，明镜亦非台。本来无一物，何处惹尘埃。”



演成









何为道场

记得第一次去寺院春游，我便有了一种无以言表的感觉。行走在古柏下的小路上，环绕于大殿前的石阶旁……那种说不出的感受让我流连忘返，让我一次又一次去寻找这感受的根源，可是总也找不出答案。

十几年以后，寺院已有了主持的师父。师父们的慈蔼，做事的严谨，以及法会的庄严，给了我极好极深的印象。因此，我常常去寺院，知道了寺院也叫道场。

我喜欢去道场。大磬声中，高扬的梵贝、法师的威仪、信徒的虔诚，常常使我整束起一颗散乱的心，去感受内心深处的那份安宁与祥和。师父的慈悲与智慧，居士的和善与真诚，也让我常常去体验在俗世间难以寻找的一份感受。这份感受，使我常常忘却了这绿洲之外的那片沙漠。

学佛几年，深受佛恩、师恩。佛陀的教导，法师的开示，使我知道了道场不仅仅是在寺院，而是遍布于整个大千，深及于我们心灵的每一个角落。因此，麈居于尘世，我总是告诫自己“人间处处是道场”。然而，对于道场的内涵，并没有去探其究竟。所以，有时面对现实，面对纷杂的世界，我常常感到难为了我。

偶然一次随师父及一行人的出行，对我是一个震撼。也可以说，这次随师出行，是我修行路上的一个转折。

那是去年10月，我随河北省佛教慈善功德会常辉法师一行去献县边马村。那天，秋雨淅沥，秋风瑟瑟，在学校的旧教室里，举行了由省、县、乡各级领导及村民参加的打井捐款仪式，并在随后，访问了三个孤儿。在整个活动中，师父及居士们是那样的平常，那样的自然和流畅，好像他们在为自己的亲属做着一件理所当然的事，没有丝毫的造作和修饰。我不仅从师父慈悲、平易和洒脱中领略了高僧大德的风范，从居士们的和善、同情中感受到了人性中最宝贵的那份真诚。最重要的是通过师父及居士们的言行，通过亲眼目睹那些需要救助的人群，我明白和感受到了道场的真实涵义。

**当心念念处处在
佛道时，心便是道场！
当心与虚空等同时，
虚空便是道场！**

何为道场？从师父挽起长衫，走在泥泞路上的脚步和风雨中师父那有些发冷但又不失洒脱与威仪的身影里。从师父见到孤儿时的慈祥 and 亲切及与各界人士的谈话中，从居士们询问孤儿情况时的和

藹、关切、同情及慷慨解囊中。从秋天的雨、泥泞的路、将要倒塌的房屋与断壁残墙以及孤儿的眼泪和村民拿到打井捐款时的喜悦中，我看到了直心，看到了慈悲喜舍四无量心，看到了承担如来家业，成就解脱大道的大雄大力的大愿之心！

这就是师父尽未来际，宁肯穷其一生也要救度孤儿之大愿的慈悲大行！我明白了道场的所在。

《维摩诘经》云：“菩萨成就八法，于此世界行无疮疣，生于净土。何等为八？饶益众生而不望报，代一切众生受诸苦恼。所做功德尽以施之，等心众生，谦下无碍，于诸菩萨视之如佛。所未闻经闻之不疑，不与声闻而相违背。不嫉彼供，不高己利，而于其中调伏其心。常省己过，不讼彼短，恒以一心求诸功德，是为八”。居士菩萨们的大爱之行，也正是对这“菩萨成就八法”的最好实践！这就是我们的道场！

道场岂在某一个地点？道场岂是文字上的肤浅认识？道场是心的感受和领悟！

当心念念处处在佛道时，心便是道场！当心与虚空等同时，虚空便是道场！

心若在场，我们会真正的生起对佛菩萨圆满人格的仰慕与恭敬。常念佛号，念念佛号，渐舍六道之桎梏，慈悯与尊重一切众生，将自己置身于大愿、大行、大悲、大智中，克服一切艰难困苦，精进于佛道而永不停息。

心若在场，我们会在实际生活中，舍去一切奢求而实事求是地安住于当下的每一件事，兢兢业业、踏踏实实，于顺境逆境之中随遇而安。

心若在场，所呈现的是坦然、祥和、安稳和光明，一切含灵乃至虚空便于己身无异，还有什么吝啬、悭贪、怨恨、恼怒、计较和心机？一切便会磊磊落落、洒洒脱脱、一尘不染！

道场就是安稳、清净、自在、欢喜、无争、无嗔、无贪、无欲、恬淡、微笑的心地。如此之心地，便会将自己完全奉献于大众！

师父说：“我们做慈善事，是依据兴起无缘大慈，同体大悲的理念，把贫苦人当做自己的亲人对待。慈以快乐，悲以拔苦，自利利他，成就我们的菩萨道。当你看到那些孤儿的时候，你才知道什么是同体大悲、无缘大慈。”

我想，同体大悲、无缘大慈就是大爱之心呈现的时候吧！

大爱之心呈现的时候，也就是菩提心发起的时候。在菩提心发起的地方，就是我们的道场！

那天，返程时望着车窗外风雨笼罩着的田野、树木以及路边被雨浸透的草垛，我生起了一种深深的感叹。我觉得师父的道场真大啊！大至无垠的田野、广至无际的虚空！一座座的大雄宝殿巍然耸立于旁边竖着玉米秸的乡

村街道上，耸立于孤儿家破矮低潮的小屋里，耸立于那一双双渴望的眼睛和稚气的面孔以及许许多多生活贫困和精神颓废的人群中。望着前排端坐的师父和身边谈笑的居士们，我好像置身于庄严的法会之中。居士菩萨们的行动就是在顶礼十方无量诸佛如来。每一句慈悲的指导、亲切的问候、无尽的关爱以及居士们的谈笑，就是大雄宝殿里高扬的梵音！

二十多年前要寻找的答案应该说找到了吧，其实那是内心深处与外境的宁静、沉寂和庄严的契合，是对清净与光明的向往。当明白了道场的所在时，心时时处于其中。无论外境如何，这种宁静、沉寂和庄严是时时伴随我们的，光明与清净是无处不在的。

我真的没有想到会有如此的感触！



郭芳玲



在华人文化中，农历七月往往被称为“鬼月”。这个风俗奇异、色彩禁忌的文化节日似乎与“鬼门”的开启有关，故儒家有言：敬鬼神而远之。但是佛教却认为农历七月是一个吉祥的月份，并鼓励信徒于此“吉祥月”中，为现世父母及过往祖先祈福。

在此期间，汉传佛教寺院都会举行法会，如盂兰盆、地藏、梁皇忏等法会，期间还设有蒙山、瑜伽焰口施食的荐亡仪轨，为祖先父母消灾祈福。佛教之‘盂兰盆’意译为救倒悬。倒悬，在古代是一种刑法，即把犯罪的人头向下，脚朝上倒挂起来，非常痛苦难受，极需要人来设法解救。盆是摆设供果的器具，即是在这个日子，把美味佳肴的供品，摆在盆中，供养三宝，仰仗佛力、法力、与众僧的力量，帮助饿鬼道与地狱道的受苦者解除如倒悬一般的痛苦，令其离苦得乐，往生善道。盂兰盆的缘起是来自于家喻户晓之“目连救母”的故事。

话说目犍连尊者为人孝顺，随佛出家后，由于其双亲早已不在人世，尊者时刻缅怀着父母，于是便以“天眼通”寻找父母如今往生何处。然而找遍天上与人间，都看不到母亲的存在。后来在饿鬼道中找到他的母亲，尊者眼见母亲受到苦难的折磨，于心不忍，便恳求佛陀，解救其母亲在饿鬼道的痛苦。佛告目连于七月十五日，以百味饮食安盂兰盆中，施十方自恣僧，以此功德使现在父母寿命百年无病，无一切苦恼，过往祖先得生天人中，福乐无极。

为何选择在七月十五日这一天呢？因为农历七月十五日，在佛经中叫做“佛欢喜日”，也叫做“僧自恣日”。原因是佛在世时，佛教僧侣有着“结夏安居”的制度。由于每年农历四月十五日至七月十五日夏季的三个月内，是印度的雨季，若出家僧人在这期间出外托钵，因天气炎热，满地虫蚁。为了不踏死地上的虫蚁，出家人生起慈悲心，安居在一个固定住处，减少到处行走，以避免踏死虫蚁而造成杀生业。又因这三个月是雨季，到处行走不方便，所以安居在一个固定住处。因此规定这三个月内，大众安住道场专心修行。得道圣众或种种成就者很多，所以十方诸佛，皆悉欢喜。

我们应该行四事供养， 乃至发心布施贫苦的 众生，以此累积种种 功德，广种福田。

另外，在这一日，亦是诸僧圣众，三月结夏期满，大众集会，当众坦白，各陈露自己的功过得失，所以叫做“僧自恣日”。故《盂兰盆经》中佛说：“具清净戒，圣众之道，其德汪洋。其有供养，此等自恣僧者，现在父母，七世父母，六种亲属，得出三途之苦；应时解脱，衣食自然。若复有人，父母现在者，福乐百年。若已亡，七世父母生天，自在化生，入天华光（指忉利天），受无量快乐。”以此来鼓励学佛人供僧，功德回向各自的眷属。

此外，从《地藏经》便可了解到地藏菩萨过去世为婆罗门

女。母亲生前不信三宝，常生邪见，死后必入地狱，即尽其所有的能力，为亡母布施修福，见佛像即恭敬礼拜。基于虔诚供养之心，促使感应道交，婆罗门女以其布施修福，持佛名号，以此功德，亡母已离地狱生天了。又云光目女知母死后堕落恶道，于是一心念佛，恭敬供养，以孝心与念佛的功德，拔救母亲离地狱苦。由此可见佛教是提倡孝道精神的宗教。虽我们的父母堕在三恶道中受苦受难，只要我们拥有一片至诚的孝心，加上虔诚念佛之恭敬心，仗三宝威德神力，可令在饿鬼道或地狱道的父母得到解脱，生到天上。不过，

《地藏经》又说道：“营斋资助，如有违食，及不精勤，是命终人，了不得力。”这段经文强调亡者得度，全凭亡者自己的眷属以清净心、诚恳心，茹素护生，于三宝中升起信心，方有效果。

所以在每年农历七月除了参加法会，以此功德来超度过去世、今世过往之父母、兄弟姐妹与亲友之外，我们更应该行四事供养，即以饮食、衣服、卧具、医药等供养出家僧众，乃至发心布施贫苦的众生。以此累积种种功德，广种福田，不仅自身安乐自在，祖祢先亡更能得到往生善道的利益。正所谓：所谓布施者，必获其利益；若为乐故施，后必得安乐。





漫谈 于孟兰 盆会



禅定是佛教最核心、最重要的修行方法之一。

通过修习禅定，不仅可以祛病强身、怡情养性、延年益寿，防范和治疗人的许多“身病”，还能克服外界六尘（色、声、香、味、触、法）的诱惑和内心七情五欲的困扰，精神得以专注、安祥，并因禅定能产生智慧，解除人们内心存在的种种烦恼与颠倒妄想，祛除人的“心病”。

修禅定须具备以下七个条件：

- 1、遵守必要的行为规范。
- 2、饮食洁净。

- 3、环境安静。
- 4、有好的指导老师。
- 5、节制乃至杜绝五官受色、声、香、味、触五种欲境的诱惑。
- 6、克服贪欲、嗔恨、嗜睡、躁动、多疑等负面心理。
- 7、合理调节饮食、睡眠、身体姿势和状态，呼吸以及心理状态。

千百年来，佛教的高僧大德在用禅定进行养生和治疗疾病方面积累了丰富的经验。其中以隋代智者大师的论述最为系统、精辟。他在《修习止观坐禅法要》卷下说：“夫

坐禅之法，若能善用心者，则四百四病自然除瘥。”他总结有九种方法：

- 1、系心脐中像豆子那么大，能治诸病，也能发生诸禅，因为息从脐出，还入至脐。又人托胎之时，带系在脐，是肠胃的根源。
- 2、诸如上气胸满、两胁痛、背臂急、肩井痛、心热烦闷、烦不能食、脐下冷、上热下冷、阴阳不和以及咳嗽等，可以用意守丹田的方法治疗。因为“丹田是气海，能销吞万病。”



如果止心丹田仍觉痛切，可以移心于足三里穴。若还不能止，则可以移心两脚大拇指甲的横纹上，以愈为度。

- 3、心缘两脚之间可以治愈头痛，眼睛赤疼、唇口热、疱疹、腹绞痛、两耳聋、颈项强等七种病。
- 4、经常止心在足，能治一切病。因为我们平常用脑的时候多，气强冲脏腑，反而成病，心如缘下，则五脏顺而消化力增强，众病自愈。

5、自上有病，一心止于病外，如果没有特殊的障碍，不出三日都能痊愈。

6、不以病为意，但寂然止住，心意和悦，也能治病。

7、偏用出息可治肿结沉重，身体枯瘠、痰臃胀满，饮食不清，腹痛下痢等病。偏用入息，可治憎寒壮热，支节皆痛，身体虚悬，脚闭胀急，哎逆气急等病。

8、吹、呼、嘻、呵、嘘、咽六种息（或作气）治五脏诸病。六种息与脏腑的关系为：“心配属呵、肾属吹、脾呼肺，四圣皆知、肝脏热来嘘字至、三焦臃外但言嘻。”俗称六字廖。

9、上息治沉重，下息治虚悬，满息治枯瘠，焦息治肿满，增长息治羸损，减坏息散诸阴膜，暖息治冷，冷息治热，冲息治臃塞，不通症结肿毒，持息治战动不安，和息通治四大（地水火风）不和，补息补虚乏。善用此十二息，可以遍治众患。

禅定对养生有着重要作用，可用中医的观点来加以解读。如中医圣典《黄帝内经》说：“恬淡虚无，真气从之。精神内守，病安从来！”（《素问·上古天真论》）“邪之所凑，其气必虚。”（《素问·评热病论》）“正气存内，邪不可干。”（《素问·刺法论》）说明精神的安定和谐与正气在抵抗疾病及延年益寿方面的重要性。而佛教禅定可以做到怡

情养性，做到精神内守恬淡虚无，从而能最大限度地调动人体的自我调节、再生能力与免疫能力。

生命在于静。
佛教“禅定”的理念方法是佛教养生的一大秘诀。
人人都可以通过修禅，充分调动自己身心本具的巨大潜能。

古代的高僧长寿者以禅师居多。他们虽然衣食非常俭朴，医疗条件极差，甚至常年风餐露宿，但精神充实，“禅悦法喜”充满，因而能尽享天年。虚云禅师的弟子妙智法师，1888年12月28日出生于福州市鼓楼区，2004年5月于佛堂安祥逝世，世寿116岁。他生前总结自己养生之道是：三勤、三静、三淡、三乐。三勤谓脑勤、手勤、脚勤；三静即静心、静气、静行；三淡是看淡权力、看淡金钱、淡忘年龄；三乐就是要助人为乐、知足常乐、自得其乐。他的这种养生之道与他的禅修生涯是分不开的。

无数高僧大德的禅修实践证明：生命在于静。佛教“禅定”的理念与方法是佛教养生的一大秘诀。人人都可以通过修禅，充分调动自己身心本具有的巨大潜能，从而实现祛病强身，怡情养性，延年益寿。





修 渐 顿 悟

禅门悟道方式有两种，一为顿悟，即快速直入究极之觉悟，称为顿悟；一为渐悟，依顺序渐进之觉悟，称为渐悟。禅宗形成后，由于使用教义之差异，遂产生不同之宗风，即南方之慧能系主张的顿悟与北方之神秀系所主张的渐悟。禅宗史上将这两种证悟方式称为“南顿北渐”。在修行方式上，南宗禅多主张顿悟渐修，也就是先彻悟自性，但还有一些烦恼习气未能除尽。于是就在一切境缘上，以所悟之理，起观照之力，历境验心，融得一分境界，证得一分法身，消得一分妄想，显得一分本智。是又全在绵密工夫，于境界上做出，更为得力。

**顿悟与渐修
是相互依存的。
顿悟是通过渐修
的累积而来，
渐修到一定程度
一定能够顿悟。**

顿悟渐修是很多禅门高僧的修学主张。禅者在修学过程中，由于自己的根性不同，就有顿修顿悟、渐修渐悟的区别。有的人先悟后修，也有的人先修后悟。悟道有解证深浅的不同。如果依照佛祖言教明心见性，属于解悟，但容易落入自己的思虑分别而立

的知见。对于一切境缘，多不得力。由于对境生心，触途成滞，多成修学障碍。虽然有所感悟，也只是相似般若，而不是真参实修。

若已经证悟之人，从自己内心中实实在在地参究，逼拶到山穷水尽处。忽然一念顿歇，彻见自心自性，就如十字街头见到亲爷一般，更无可疑之处。如人饮水，冷暖自知，也不能吐露向人。这就是真参实悟。然后，就以悟处融会心境，净除现业流识，妄想杂念。此时，所有情思都融成一味真心。这就是证悟。这种证悟，也有深浅的不同。如果从根本上做工夫，打破八识窠臼，顿翻无明窟穴，一超直入，这就是上上利根之人的深悟。其余渐修，证悟的比较浅。

修禅最怕得少为足，切忌如蜻蜓点水。若八识根本没有破除，纵然有作为，也都是识神边事。如果将此认作真实，大似认贼作子。古人说：“学道之人不识真，只为从来认识神。无量劫来生死本，痴人唤作本来人。”对于这一关，一定要透过，才能识心见性。

近代高僧虚云和尚对顿悟渐修也有论述。虚云和尚一次应请升座为定慧、佛果、素根、安性、惠光等五位法师

说法。素根问：“如何是顿悟、渐修，不离修证？”和尚说：“顿悟证理，渐修证事，事理圆融，心含广大。顿悟渐修而来，渐修终必顿悟。本来无修无证，无住无为，病愈药除，假名修证，祖祖默授，佛佛心传，无非点破你自己家珍，锥穿你心光明藏。无始尘根没断，偷心未死，是故不离修证；顿悟事理，合头合辙，悟在刹那，迷经累劫，若得偷心死尽，狂妄始歇，歇即菩提，非生非灭。”和尚认为，顿悟在于证理，渐修在于证事，若能顿悟渐修，就能事理圆融。顿悟与渐修是相互依存的。顿悟是通过渐修的累积而来，渐修到一定程度一定能够顿悟。因此，顿悟离不开渐修，渐修终能顿悟。

诸佛惟传心印，通过顿悟点破修禅者自心中的光明藏。由于众生无始以来的根尘没有断绝，因而顿悟后也需要渐修加以破除。一旦顿悟事理，累劫之迷顿消，狂妄始歇，就能成就圆满菩提。

 陈浦燕

/ 本寺活动



寺院活动

吉祥斋天法会

9月22日 (农历八月二十)
上午7时至9时
地点: 无相殿
法会赞助: \$10, \$20, \$50
供品赞助: 吉祥如意 (\$28)
福寿安康 (\$88)

大悲忏法会

9月29日 | 10月29日 | 11月27日 |
12月27日 (每逢农历廿七日)
上午10时至11时30分
地点: 大悲殿

线上念诵药师佛圣号

10月3日至10月31日
(农历九月初一至九月廿九)
诚心念诵 “南无消灾延寿药师佛”

药师消灾燃灯法会 (有待确定)

10月7日至10月12日
(农历九月初五至初十)
第一至五天: 晚上8时至9时30分
第六天: 下午2时至3时30分
地点: 药师殿

虔礼药师宝忏一咏日 (有待确定)

10月13日 (农历九月十一)
上午9时至下午4时30分
地点: 大悲殿

观世音菩萨出家日法会

10月21日 (农历九月十九)
上午10时至11时
地点: 大悲殿

佛教礼仪班 — 中文 (有待确定)

10月26日 (农历九月二十四)
上午9时至11时
地点: 聚缘坊

三皈五戒预备班 — 中文 (有待确定)

10月26日 (农历九月二十四)
下午1时至3时
地点: 聚缘坊

授三皈五戒典礼 (有待确定)

10月27日 (农历九月二十五)
下午1时至3时
地点: 无相殿

线上念诵弥陀陀佛圣号

12月1日至12月30日
(农历十一月初一至十一月三十)
诚心念诵 “南无阿弥陀佛”

闻钟声 迎祥年

12月31日至1月1日
(农历十二月初一至十二月初二)
晚上9时至午夜1时
地点: 大悲殿

寺院生活体验 (3至14天)

请浏览 kmspks.org 查看活动内容。

短期静修 (1个月至1年)

请浏览 kmspks.org 查看活动内容。



禅学入门

舒心·正念·静坐班 (有待确定)

9月开始新课程
地点: 般若禅堂
费用: \$30

正念禅修 — 传航法师授课 (有待确定)

9月
地点: 般若禅堂
费用: \$30



佛学课程

《普贤行愿品》的观修与实践

9月15日至10月27日 (每逢星期日)
上午9时30分至11时
地点: 宏船老和尚纪念馆 | 一楼课室
费用: \$25 (六堂课)

普觉中文佛学班

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

第二学年

学期三: 9月10日至11月12日
*每逢星期二, 每学期共10堂课

佛经解读

晚上7时30分至9时
地点: 宏船老和尚纪念馆 | 一楼课室
费用: \$35 (每单元)
请浏览 kmspks.org/dharma
查看详细课程内容。
单元三心经: 9月2日至11月4日
*每逢星期一, 每单元10堂课

《成佛之道》

下午2时至4时
地点: 宏船老和尚纪念馆 | 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
*每逢星期天



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)



社区活动

社区活动 ▶

弟子规课程 (第二系列)

7月7日至10月20日 (每逢星期天)
上午9时30分至11时30分
地点: 万佛宝塔 | 三楼/四楼课室
费用: 每人\$20 (包括课本与讲义)

捐血活动

11月3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

心灵起航: 中小學生社区补习班

9月至11月
(每周一次, 每堂课两小时)
*申请将经过资格审核与批准。

成人书法基础班 (系列三) 楷书

9月7日至11月9日 (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 | 三楼课室
费用: \$160

成人书法基础班 (系列三) 草书乐园

9月28日至10月26日 (星期六)
下午2时至4时
地点: 万佛宝塔 | 三楼课室
费用: \$160

成人抄经班 (系列四)

A组: 9月1日至10月20日 (星期日)
下午12时30分至2时
B组: 9月2日至10月21日 (星期一)
上午9时至10时30分
地点: 万佛宝塔 | 三楼课室
费用: \$50 (八堂课)

大家一起来动一动

8月5日至9月23日 (每逢星期一)
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

乐龄基础声乐课

8月22日至10月10日 (每逢星期四)
上午10时至11时
地点: 宏船老和尚纪念堂 | 聚缘坊
费用: \$20 (8堂课)

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

普觉坊书法班 — 楷书

7月18日至10月10日 (每逢星期四)
10月17日至12月26日 (每逢星期四)
下午3时至5时
晚上7时至9时
费用: \$200 (12堂课)
材料费: \$27 (交给老师)

双语线上营养课 — 通过饮食和自然疗法管理更年期

10月13日
下午2时至5时
费用: \$45

食物可成为药物 — 实体营养课程 (双语)

11月10日
下午2时至6时
费用: \$130



环境保护

修福轩

星期一至星期天
上午10时至下午3时
地点: 斋堂外

义卖站

9月29日 | 10月29日 |
11月27日 | 12月15日 & 27日
上午9时至中午1时30分
地点: 宏船老和尚纪念堂 | 二楼

修福站 — 环保物品回收

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



更多法会与活动
详情欢迎联系

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

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

活动日期、时间与地点将有所变动。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

Offering to Buddha and Celestial Beings

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

Lunar 27th Great Compassion Repentance Puja

29 Sep | 29 Oct | 27 Nov | 27 Dec
10am to 11.30am
Venue: Hall of Great Compassion

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

3 Oct to 31 Oct
Recite the sacred chant of "Namo Xiaozai Yanshou Yao Shi Fo"

Medicine Buddha Prayer (TBC)

7 Oct to 12 Oct
Day 1 to 5: 8pm to 9.30pm
Day 6: 2pm to 3.30pm
Venue: Hall of Medicine Buddha

Medicine Buddha Prayer Completion Puja (TBC)

13 Oct
9am to 4.30pm
Venue: Hall of Great Compassion

Renunciation Day of Avalokiteshvara Bodhisattva — The Great Compassion Puja

21 Oct
10am to 11am
Venue: Hall of Great Compassion

Buddhist Etiquette Class — Mandarin (TBC)

26 Oct | 9am to 11am
Venue: Ju Yuan Fang

3 Refuge 5 Precepts Preparatory Class — Mandarin (TBC)

26 Oct | 1pm to 3pm
Venue: Ju Yuan Fang

3 Refuge 5 Precepts Ceremony (TBC)

27 Oct | 1pm to 3pm
Venue: Hall of No Form

Online Pledge of Amitabha Buddha's Name Chant

1 Dec to 30 Dec
Recite the sacred chant of "Namo A Mi Tuo Fo"

Countdown 2025: 108 Bell Resonance

31 Dec to 1 Jan
9pm to 1am
Venue: Hall of Great Compassion

Temple Stay (3 to 14 days)

Please visit kmspks.org for more information.

Short-term Retreat (1 month to a year)

Please visit kmspks.org for more information.



MEDITATION

Relaxation & Mindfulness Meditation (TBC)

New run in Sep
2pm to 3.30pm
7.45pm to 9.15pm
Venue: Prajna Meditation Hall
Fee: \$30

Mindfulness Meditation Group Practice Class by Venerable Chuan Hang (TBC)

Sep 2024
Venue: Prajna Meditation Hall
Fee: \$30



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 kmspks.org/dharma for detailed courses information.

Year 1

Term III: 4 Sep to 6 Nov (10 Lessons)
*every Wednesday

Year 2

Term III: 5 Sep to 21 Nov (10 Lessons)
*every Thursday

Year 3

Term III: 10 Sep to 12 Nov (10 Lessons)
*every Tuesday



COMMUNITY

General ▶

Blood Donation Drive 2024

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

Free Community Tuition 2024 (Primary School Students)

Sep to Nov
Online via Skype
Subject to the availability of tutors and students

Joyous Heart ▶

Age Well Everyday (12th Run)

5 June to 11 Sep (every Wednesday)
9am to 11.40am
Venue: Ven. Hong Choon Memorial Hall (Level 3)

Exercise Movement Class

11 Mar to 22 Jul (every Monday)
9.30am to 10.30am
Venue: Ven. Hong Choon Memorial Hall (Level 3)

Therapeutic Forest Walk

Jun to Jul (every Thursday)
Venue: Bishan Park

Well-being ▶

Counselling & Social Service

Tuesday to Sunday (excluding public holidays)
9am to 4pm
Venue: Ven. Hong Choon Memorial Hall
* No walk-ins allowed. Strictly by appointment only.



REGISTRATION

Online
kmspks.org
kmspks.org/activities/

KMSPKS Reception Office
9am to 4pm
(Lunch break: 11.30am to 12.30pm)

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



AWARENESS HUB

CHILDREN ▶

Children's Art Class

20 Jul to 12 Oct
19 Oct to 11 Jan (every Saturday)
2pm to 3.30pm
Fee: \$85 per pax for 13 sessions

WELLNESS ▶

Seniors Amazing Craft

4, 11, 18, 25 Sep
1.30pm to 3pm
Fee: Free. Donations are welcomed.

Mindfulness — Based Stress Reduction

15, 22, 29 Sep | 6, 13, 20, 27 Oct | 3 Nov
2.30pm to 5pm
31 Oct | 9.30am to 4pm (full day retreat)
Fee: \$350 per pax for 8 sessions + 1 full day retreat

Short Course — Mindful Self-Compassion

20, 27 Sep | 4, 11, 18, 25 Oct
7pm to 8.30pm
Fee: \$185 per pax for 6 sessions

Online Wellness Series — The Secrets of Children's Health

22 Sep | 1pm to 5pm
Fee: \$95 per pax

Online Interactive Nutrition Class — Managing Menopause through Diet and Natural Remedy (Bilingual)

13 Oct
2pm to 5pm
Fee: \$45 per pax

Food can be Medicine — Interactive Physical Nutrition Course (Bilingual)

10 Nov
2pm to 6pm
Fee: \$130 per pax

YOGA ▶

Hatha Yoga

Monday Class:

23 Sep to 25 Nov
2 Dec to 10 Feb
7pm to 8.30pm
Fee: \$184 per pax for 10 sessions
Walk in: \$27 per session

Wednesday Class:

25 Sep to 27 Nov
4 Dec to 26 Feb
6.30pm to 7.45pm
7.45pm to 9pm
Fee: \$174 per pax for 10 sessions
Walk in: \$25 per session

Saturday Class:

5 Oct to 7 Dec
14 Dec to 22 Feb
9.45am to 11.15am
Fee: \$184 per pax for 10 sessions
Walk in: \$27 per session

Hatha Gentle Yoga

Tuesday Class:

24 Sep to 26 Nov
3 Dec to 11 Feb
2.30pm to 4pm
Fee: \$164 per pax for 10 sessions
Walk in: \$24 per session

Friday Class:

11 Oct to 13 Dec
20 Dec to 7 Mar
2pm to 3.30pm
Fee: \$164 per pax for 10 sessions
Walk in: \$24 per session

Beginners Hatha Yoga

Friday Class:

11 Oct to 13 Dec
20 Dec to 7 Mar
11am to 12.15pm
Fee: \$174 per pax for 10 sessions
Walk in: \$25 per session

Saturday Class:

28 Sep to 30 Nov
7 Dec to 15 Feb
6.30pm to 8pm
Fee: \$184 per pax for 10 sessions
Walk in: \$27 per session

Yin Yoga

Tuesday Class:

30 Jul to 8 Oct
15 Oct to 24 Dec
6.30pm to 7.45pm
Fee: \$174 per pax for 10 sessions
Walk in: \$25 per session

Yoga for Seniors

Thursday Class:

3 Oct to 12 Dec
19 Dec to 6 Mar
10.30am to 11.30am
Fee: \$124 per pax for 10 sessions
Walk in: \$17 per session

Relax & Recharge Yoga

Tuesday Class:

24 Sep to 26 Nov
3 Dec to 25 Feb
12.20pm to 1.20pm
Fee: \$164 per pax for 10 sessions
Walk in: \$24 per session



GREENISM

Gratitude Shop

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

Mobile Kiosk Sale

29 Sep | 29 Oct | 27 Nov | 15 & 27 Dec
9am to 1.30pm
Venue: Ven. Hong Choon Memorial Hall, Level 2

Gratitude Corner Donation Items

9am to 4pm
Venue: Ven. Hong Choon Memorial Hall,

Accepted items:

Paper products (books, newspapers, magazines & cardboard) / metal / clothing and bags / aluminium cans.



For enquiry

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

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

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



CAREER OPPORTUNITIES



FOOD & BEVERAGE 餐饮职位

- 🍴 Cook (Asian Culinary) 厨师
- 🍴 F&B Captain 餐饮领班
- 🍴 Service Crew, F&B (FT/PT)
斋堂服务人员 (全职/兼职)
- 🍴 Kitchen Steward/Dishwasher (FT/PT)
碗碟清洗人员 (全职/兼职)

CUSTOMER SERVICES 客户服务职位

- 🍴 Prayer Hall Attendant
佛殿服务人员

STORE & RETAIL 仓库&零售职位

- 🍴 Store Officer
仓库管理员
- 🍴 Retail Assistant (PT)
零售助理 (兼职)
- 🍴 Store cum Retail Assistant
仓库兼零售助理

OTHERS 其他职位

- 🍴 M&E Technician 机电维修人员
- 🍴 General Services Assistant
寺院设施维护人员

感恩 | 正念 | 慈悲 Gratitude • Mindfulness • Compassion

hrdept@kmspk.org 6849 5347 (Mon - Fri, 9am - 5pm & 2pm - 4pm)

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。



寺院导览

Explore cultural heritage and Buddhist traditions in our guided tours, conducted in English or Mandarin.

通过我们的寺院导览活动，探索悠久的建筑，沉浸于丰富多彩的佛教传统文化之中。

Contact: 6849 5319 | guidedtour@kmspk.org



English Tour
英语导览



Chinese Tour
华语导览

*Registration opens on the first Monday and closes once fully registered.
报名从每月的第一个星期一开始，额满为止。



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

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The Gift of the Dharma Excels All Other Gifts

— Buddha

佛说：一切布施中，法布施为最



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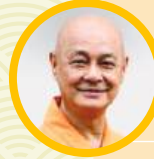
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Symposium on Resilience in Life

Speakers



Venerable Ajahn Brahm
Abbot,
Bodhinyana Monastery



Venerable Kwang Sheng
Abbot,
Kong Meng San Phor Kark See Monastery
and Founder, Buddhist College of Singapore



Venerable Chuan Sheng
Vice Rector / Associate Professor,
Buddhist College of Singapore



Dr. Choo Chiau Beng
Patron,
Brahm Centre



Dr. Elsa Lau Ngar Sze
Senior Lecturer,
Chinese University of Hong Kong



Dr. Lee Foong Ming
Assistant Professor,
Buddhist College of Singapore



Dr. Ng Wai Chong
Founder-CEO,
NWC Longevity Practice



Ms. Koh Soo Boon
Founder & Managing Partner,
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19 OCTOBER 2024 (SATURDAY) 9AM TO 5PM

Discover how Buddhist teachings can enhance your mental health and resilience at our symposium. Join us in supporting our national agenda by focusing on mental resilience across various professions, age groups, and communities.

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Level 4, Hall of No Form

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Since beginningless time, humans have accumulated the seeds of hatred and anger within them due to Ignorance. The Buddhist sutras compared this propensity as the most intense of the Three Poisons afflicting the human race. The raging flames of hatred or anger burn like wildfire in the heart, causing people to lose all rationality, giving rise to violence that spirals out of control, launching into a destructive rampage that destroys everything. This triggers a chain reaction of endless troubles, compounding the problem! Such negative feelings are not conducive to harmonious social relations, even splintering family, relatives or friends into nemeses or enemies. Not only do these destructive emotions impede the progress of human civilisations, they are also like bitter poisons in worldly interactions. That is why the Buddha taught the Six Perfections (*pāramitā*):

- Cultivate generosity to overcome stinginess.
- Observe the precepts to prevent misdeeds.
- Cultivate forbearance to overcome anger and hatred.
- Strive diligently to overcome laziness.
- Meditate to overcome stupor.
- Cultivate wisdom to overcome ignorance.

The third antidote of cultivating forbearance is meant precisely to curb the rash impulse to fly off the handle, to cut off its destructiveness at the source.

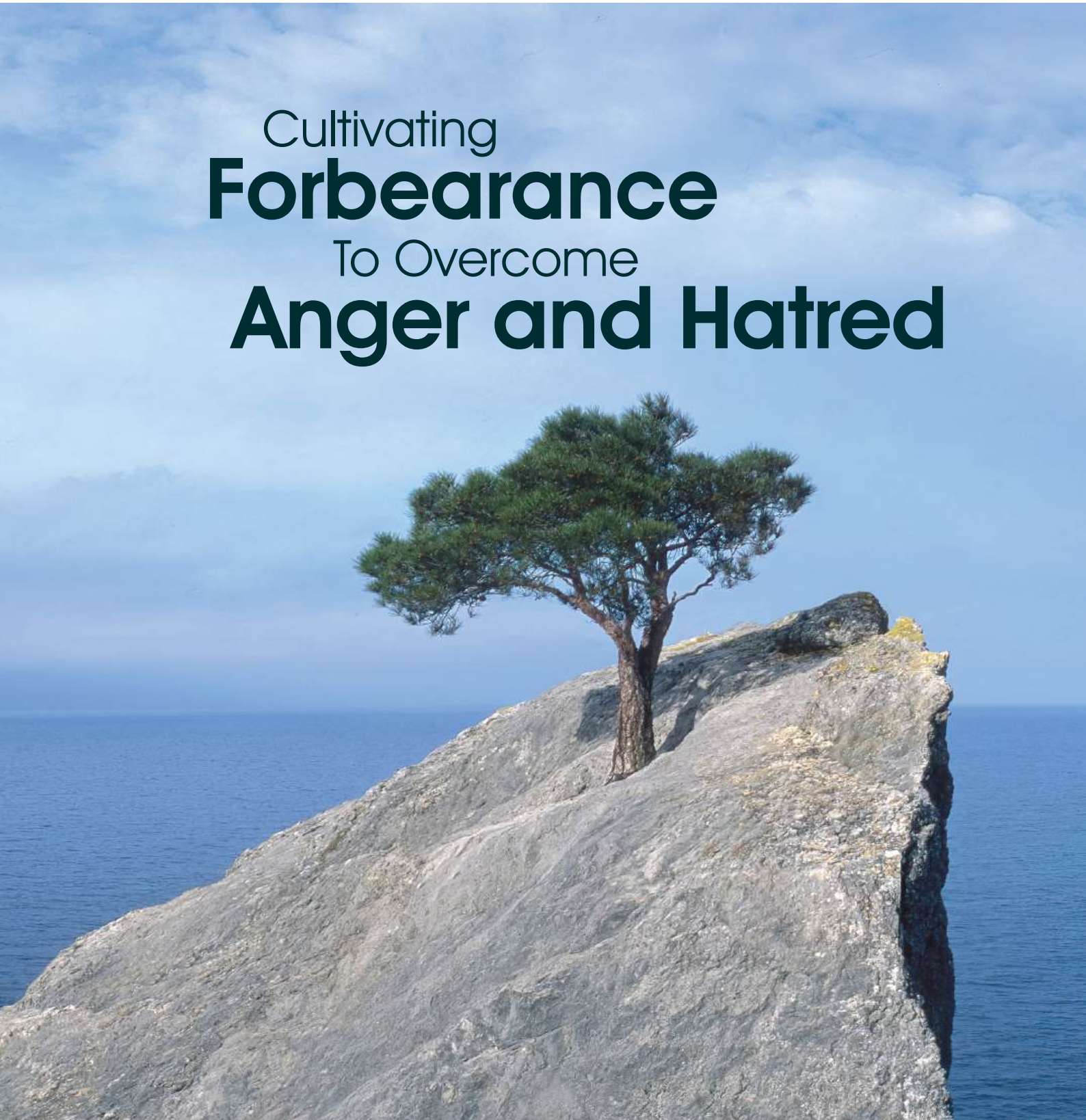
FOLLOWERS MUST UNDERSTAND THE TEACHINGS

As Buddhists, we must understand the Buddha's teachings and hold discussions and dialogues to learn from one another from time to time and check on our understanding. This is what the Ch'an Master, Shen Xiu, who was a contemporary of the Sixth Patriarch meant by, "frequently wipe with diligence, so that they will not collect dust". We have to continually observe and reflect on our physical and mental states.

Normally, it is the vocation of monastics to teach the Dharma, but because I am too busy with administrative and personnel issues at the monastery, I have not been able to do so. This shows that my personal karmic obstruction is severe, so I feel very ashamed.



Cultivating **Forbearance** To Overcome **Anger and Hatred**



If we look at the orthography of the Chinese word 忍 for “forbearance” or “endurance”, it looks like a sharp knife above a human heart. This shows how difficult it is to endure something. To make things worse, not only are we taught to brush off others’ insults or bullying, we are also expected to calmly bear with the abuse.

Let us look at this from the perspectives of worldly and ultimate truths. Worldly truths pertain to this world we inhabit, whereas ultimate

truths are transcendent. The Buddha Dharma encompasses both truths. Only those worldly truths that are reasonable conform to the ultimate truths. There is no Buddha Dharma to speak of that defies goodwill and reason.

From the perspective of worldly truths, we as ethnic Chinese share an excellent traditional ideal that promotes peace and tolerance. Even when practitioners of Chinese martial arts spar with one another, the emphasis is

on their virtues as warriors, namely, righteousness and graciousness. They fight only when they have to in self-defence and never on a whim. Even when a friendship is broken beyond repair, the Chinese believe that “the gentleman does not hold grudges”. Even when parting ways, “he does not speak ill of the other”. Such behaviours reveal the exemplary virtue of endurance. As for forbearance, or putting up with humiliation, Confucius said, “To forget oneself and one’s kin in the heat



of anger is to lose one's mind indeed". Mencius said, "Those people who are drawn to brawls and fights, thereby causing troubles to their parents, are unfilial." Thus, it can be seen that in the long history of Chinese traditional culture, endurance under the appropriate circumstances has always been highly valued.

THE SPIRIT OF FORBEARANCE AND HOLDING BACK

Therefore, in a family, society, or between friends and colleagues, it

is necessary to cultivate the gracious spirit of forbearance and holding back, in order to achieve an amiable environment where there is mutual concern and assistance. Take for instance the Buddhist Lodge's construction of a new building. Even though Chairman Lim has exceptional leadership qualities, he still needs the cooperation of all the other directors to execute the plan. Everyone has to do his or her best and help one another along the way in order to reach where we are today. Such a spirit is even more essential when it comes to national issues. A long time ago during the Warring States period in ancient China, the Kingdom of Zhao had an outstanding diplomat called Lin Xiang Ru. At the same time, it had an illustrious military general named Lian Po. General Lian Po was renowned for his bravery and multiple military successes. At that time, the Kingdom of Qin was a superpower. One day, the King of Qin heard that the Kingdom of Zhao had gotten hold of the exquisite jade from the Kingdom of Chu. He sent a messenger to deliver a letter to the King of Zhao, offering to exchange fifteen cities for the jade. When Lin Xiang Ru personally delivered the jade to King Qin, the latter reneged on his words. So, Lin Xiang Ru was forced to come up with a scheme

to recover the jade. He had his assistant dress up as a poor villager and by travelling on the dirt road, his assistant successfully returned to the Kingdom of Zhao with the original jade hidden in his sleeves.

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This is the story behind the Chinese idiom, "The intact jade returns to Zhao" (which means "an object presumed lost is returned to its rightful owner intact"). Later on, Lin Xiang Ru became the premier of Zhao, but Lian Po felt indignant and jealous because he deemed himself superior to Lin Xiang Ru. Although Lin Xiang Ru knew about this, he chose to avoid a direct confrontation with Lian Po. Soon after, Lian Po realised his own mistake and shouldering a heap of thistle with sharp thorns on his naked torso, he went personally to apologise to Lin Xiang Ru. Both men were courteous and respectful to the other when they met. With these two capable talents



serving the Kingdom of Zhao, the King of Qin dared not invade it. This true story has been passed down to us through the centuries. It epitomises what is meant by “swallow the humiliation and bear the burden” that forbearance entails.

THE PERFECTION OF PATIENCE

Let us now examine the ultimate truths of what the Buddha taught, the Perfection (*pāramitā*) of Patience (*ksanti*). “*Pāramitā*” means to arrive at one’s destination. That is to say, one arrives at a calm and peaceful state after extinguishing the raging fire of hatred and anger by being patient. The realisation of ultimate truths takes place on the spiritual plane. In other words, we need to shine a light on our innate nature, which is inherently radiant and clear, as it is our Buddha nature. Why do we often flare up in anger? Or hatred? This is because our inherent Buddha nature has been obscured by dark clouds of ignorance. The stirrings of ignorance ignite the flames of anger and hatred. Beings descend into hells or bad rebirths because they are burned by such flames. Bodhisattvas are highly revered because they keep their intrinsic Buddha nature unwavering and dignified. That is the only difference. However, there is a difference between forbearance and weakness. Forbearance

is illuminated by the light of wisdom, reinforced by unshakable resolve and imbued with compassion. To endure is to bear with

We need to shine a light on our innate nature, which is inherently radiant and clear, as it is our Buddha nature.

something stoically. It is the ability to understand the ways of the world, to see through illusory phenomena and to abide in what is right or reasonable without agitation. The “Buddha-dharma” expounds on many different types of endurance. I shall briefly introduce them here:

(1) the patience to endure all kinds of speech, and not be attached (音声忍);

(2) the patience to persist with what is agreeable, namely, the “Buddha-dharma” (柔顺忍);

(3) the patience to abide in the state of mind in which no mental objects arise (无生忍); **the patience to abide in perceiving all;**

(4) as illusions (如幻忍);

(5) as mirages (如焰忍);

(6) as dreams (如梦忍);

(7) as echoes (如响忍);

(8) as reflections (如影忍);

(9) as conjured effects (如化忍); **and**

(10) as void (如空忍).

The Bodhisattva who attains penetrating insight into the empty nature of both relative worldly and absolute ultimate truths thereby gains the same insight of the Buddha (Refer to *Avatamsaka Sutra*).

The Bodhisattva who attains the above meditative insight will have unshakeable confidence. Hence, the Bodhisattva is able to meet whatever comes his way with composure and grace. In one of Han Shan Zi’s poems, there is a verse:

Someone has come to scold me, the truth is self-evident. Even though I didn’t respond, I have gained from it.

Such serenity is not what most of us mere mortals can quickly develop. However, the Perfection of Patience taught by the Buddha is based on a deep understanding of the karmic law of cause and effect. Restraining oneself, sacrificing oneself to touch or move another person’s heart is more meaningful. Do not mistake it for being scared or afraid to die, however. At the same time, it encourages people to take a longer perspective, beyond an eye for an eye because



exacting vengeance is a never-ending vicious circle. Instead, the Buddha pointed out how to extinguish the root cause of the raging flames and embark on the journey towards wisdom. I hope all of us will cultivate an expansive heart with space to hold everything, in order to save the world from future atrocities.

SPREAD GOODWILL EXTENSIVELY

That is why Buddhism encourages people to spread goodwill and amity towards others, and discourages them from all negative activities like killing, to avert the future negative karmic consequences of experiencing bitter resentment arising from having to keep meeting what one detests.

The Buddha has been hailed as the most loving, compassionate, joyful and generous being. This was achieved through numerous past lives of cultivation, culminating in his magnificence, as the most illuminating, heroic and egalitarian leader. Thus, Buddhism is a religion worthy of respect and emulation by all the people in this world.



Ven. Seck Hong Choon

Extracted from: "Words of the Master" 《大师的话》.



A Practice For The Awakening Heart

Children arrive at our doorstep as a practice for awakening the heart. Look into your eyes and you will see hope. The seeds you plant will decide what will become of this budding light — flourishing and sprouting kindness and virtue, or on the other opposite side of the

continuum, languishing in despair. How we view them will influence how they view themselves, and the extent to which they can unfold as adults to reach their potential in love and beyond.

The peace-activist monk Thich Nhat Hanh brought simplicity to the human



desire to receive, express and experience love. Hanh explained, “when you love, you bring freedom to the person you love.” Yet, honouring children in a way in which they can “be” without judgement or fear, requires the full expression of our loving presence. The four pillars of love within the Buddhist tradition are first

cultivated towards the self, and then extended towards others and ultimately all beings — compassion (karuna), loving-kindness (metta), equanimity (upekkha) and joy (mudita). Refining and expanding these qualities within our children promote positive virtues.

When you see a child, always remember the light that shines within that child is a sacred one, and you can influence how it shines by either encouraging or discouraging it.

Children are overwhelmed by their experiences and are unable to process their feelings — they are conditioned to contract as a protection strategy. As adults our fundamental needs still exist, yet the capacity to process them is constricted in what amounts to an ongoing suffering.

As guides to our children, we must confront the indivisible trauma in our midst with courage, as unprocessed emotional pain will only cause further developmental trauma in future generations. Thich Nhat Hanh's message borrows from the natural world to express his

conception of love, authenticity and beauty — “If you have suffered, it is only / because you have forgotten / you are a leaf, a flower.” Nature is the source, the medicine for our children.

Thich Nhat Hanh's teaching of “interbeing” reveals all realities as being interconnected, inseparable and interdependent, revealing “all in one, one in all”. The concept of “interbeing” is sourced in the Buddha's teaching of Dependent Origination, highlighting the unity and mutually dependent nature of all phenomena. Applying this to understanding children is the grounding practice of mindful awareness. Mindfulness invites “no being, only inter-being” to highlight that our reality is formed from an impermanent field — as is written in The Avatamsaka Sūtra “one world penetrates all worlds”. We are connected to our children, and they are connected to us. Any separation felt is illusory, without substance.

Parenting requires resonance, the capacity to quietly absorb, echo and contain a child's experience. The practice of loving-kindness cultivates serenity, inner peace, connectedness, a force of love that counters disconnection, fear and loneliness. When you see a child, always remember the light that shines

within that child is a sacred one, and you can influence how it shines by either encouraging or discouraging it. We are pioneering a new consciousness here — a new Earth — not in mythical terms, yet in how we support each other, and act as guides, carers, and custodians of our children. It is a collective responsibility to nurture our little ones.

Boundaries are important to allow for a safe unfolding, just like a flower may need sunlight, water and fertile soil in which to grow and thrive, a plant grows best if properly pruned and has a space within which to be held, children require similar environmental conditions in order to grow and thrive. These conditions may be perceived as limitations — yet it is all in the perception — without structure, they will not have the right conditions for their growth.

First self-awareness, and then self-esteem are developed by encouraging competence, virtuous actions and creativity. A skilful balance between the Western ego individualist dream and the Buddhist goal of dissolving the self, is met by self-awareness and self-efficacy. One emphasises becoming “somebody”, whilst the other emphasises becoming “nobody”. As the famous forest monk Ajahn Chah taught, “To say there is a self is not true. To say there

is no self is not true. Then what is true?” Our children need a healthy balance between selfishness and selflessness.

A skilful balance between the Western ego individualist dream and the Buddhist goal of dissolving the self, is met by self-awareness and self-efficacy.

Mindfulness has emerged as a trending philosophy borrowed from the Buddhist tradition — incorporating Zen contemplative practices like breath-focus and focusing on body sensations. The term “mindfulness” has been useful in translating spiritual practices into contemporary “acceptance skills”. We may all benefit from the mental well-being effects of perceiving a wider perspective and broader outlook, thus developing “presence of mind” — facilitating the open observation of phenomena arising and falling away as impermanent manifestations and the falling away of false projections. This serves to stimulate lucid seeing into “inner and outer worlds”. Meditation leads to enhanced mindfulness, which expands the ability to be conscious of the



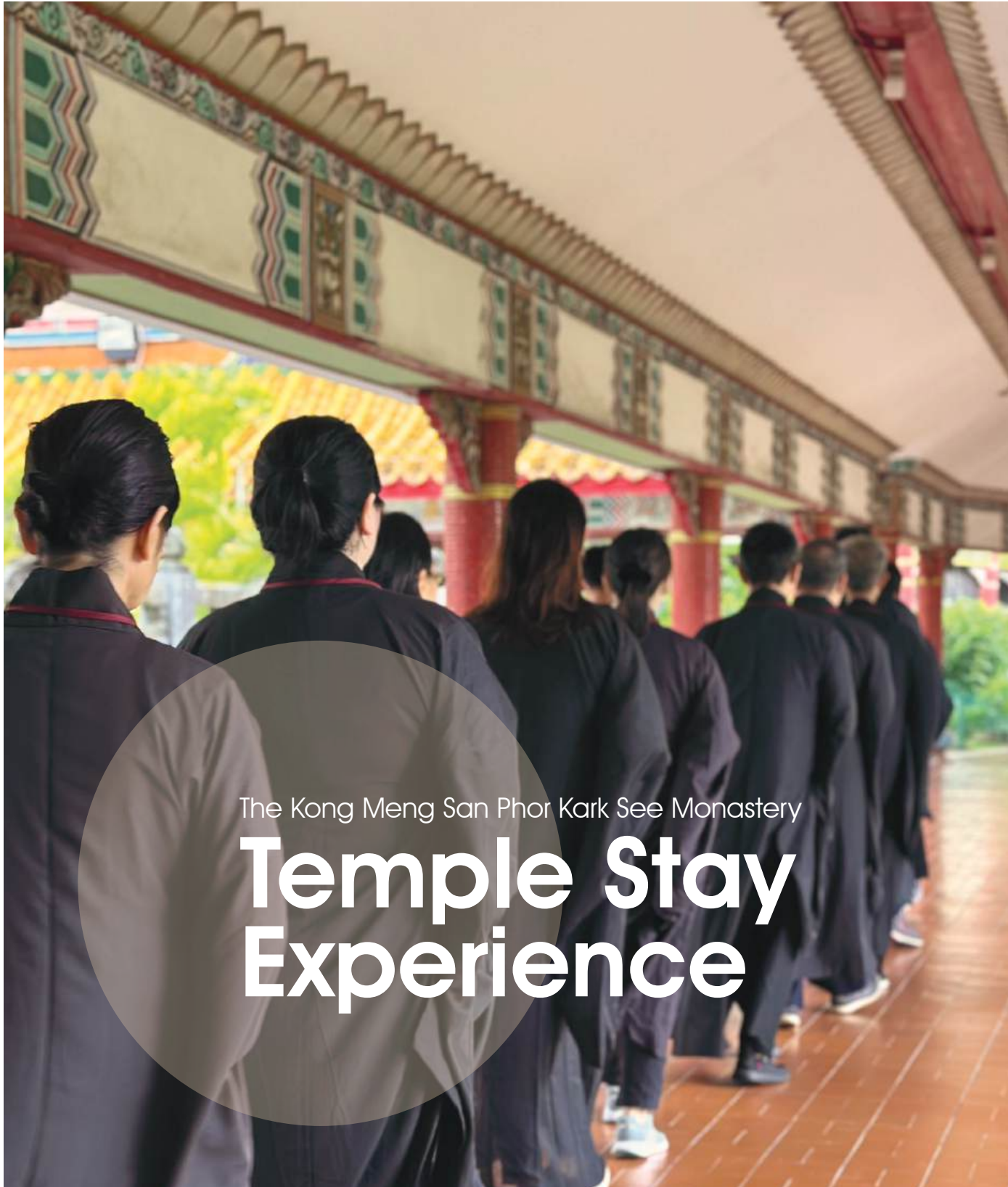


self, hence moderating behaviour. The more we become aware of our psychological process, the more we may attune to and process the unconscious mind. The practice of mindfulness incorporating reflexive awareness — or being aware that we are aware — helps children to grow into spaciousness. When we allow that space to be open and aware, yet also enclosed by boundaries, they have a safe environment in which to flourish.

Our children feel us, and if we nurture love and earnestly seek to guide them to express their own peaceful and authentic voices, the future is positive. By promoting self-responsibility in cultivating the conditions of the mind, and interfacing with the loving foundation of our being, we will advocate the antidote to fear — self-awareness, playfulness, self-compassion, mutual respect, and confidence. Finally, we will provide harmony, embodiment and substance to what Thich Nhat Hanh taught, “To LOVE...is above all to be there.”



David Starlyte is an Australian Spiritual Teacher and Mental Health Consultant and author based in Queensland, Australia.



The Kong Meng San Phor Kark See Monastery

Temple Stay Experience

Since March 2024, Kong Meng San Phor Kark See Monastery (KMSPKS) has demonstrated its commitment to Buddhist cultivation and spiritual growth by launching its Temple Stay programme.

Participants receive meticulous guidance from our Venerables as they engage in activities designed to instil the essence of Buddhist teachings, culture and etiquette. They learn traditional prostration techniques, the proper method of donning the “Hai Qing”, and participate in daily chanting, veneration, circumambulation, meditation, and mindfulness training under their close tutelage.

Mr. Eric Chew, 54, noted, “The prostration lesson was particularly meaningful as it offered a moment of repentance and connection with Buddha.”

Daily Dharma classes, such as Buddhist Etiquette and Basic Buddhism, contribute to deepening participants' understanding of Buddhist sutras, philosophy, and practices. Ms. Shernice

Gow, 44, reflected on her experience, stating, “The Dharma classes by the Venerables provided an opportunity for self-reflection and enriched my understanding of Buddhism with new knowledge.”

Apart from engaging in structured activities, participants also cultivated a spirit of service and diligence by performing basic monastery duties and participating in a temple tour. These experiences not only deepened their appreciation of the temple's heritage but also fostered a profound connection to the enduring legacy of Buddhism. Reflecting on her experience, Ms. Yew Yan Teng, 37, shared, “The temple stay has revealed to me the dynamic nature of Buddhist culture.”

Moments of quiet reflection and inner peace punctuate the experience, with morning and evening chanting and tranquil meditation sessions. Mr. Liu Jian Hong, 46, found the meditation classes particularly enduring, offering a distinct experience compared to other forms of meditation.

For many, the Temple Stay experience has been transformative. Participants emerge with newfound wisdom, a sense of calm and clarity, and an enhanced ability to navigate life's challenges with mindfulness and compassion.

Ms. Yap Sock Chin, 55, concluded, “I hope to bring back the same serenity I experienced into my mundane life. This respite has given me the invaluable chance to set aside worldly concerns and immerse myself in practice and service to others.”

We invite you to join us for the KMSPKS Temple Stay experience, where you will embark on a journey of self-discovery in the tranquil surroundings and resonant chants of the monastery, while embracing the highest form of filial piety taught in Buddhism. Visit kmspks.org/monkhood/temple-stay to learn more.



Christina B.





自 2024年3月起，光明山普觉禅寺(KMSPKS)推出了以心灵修行与佛教禅理相结合的「寺院生活体验」活动。通过入住寺院，觉观身心，让参与者深切体悟、学习并实践佛法的精髓。

在法师们的悉心指导下，参与者体验了不同的课程，学习佛法教义、文化与行仪等。大家学习顶礼问讯与海青穿叠的正确方法，并在法师们的密切指导下参与每日的诵经、礼佛、拜忏、冥想与正念修行。

五十四岁的周先生感慨道：“顶礼课程对我而言意义非凡，它让我体验了忏悔自我、与佛陀接心的殊胜时刻。”

每日的佛法课程，如佛教礼仪和佛学基础课，都加深了大家对经文义理、佛教哲理和佛法实践的理解。四十四岁的邱小姐回忆此次的参与经历时说：“法师们教授的课程提供了自我反思的契机，我也在课程中学到了许多新知识，丰富了我对佛教的理解。”

除了参与课程类的活动，大家也通过出坡作务和寺院导览活动，培植了慈悲与勤勉的服务精神。此次活动不仅加深了大家对寺院文化遗产的敬仰，更激发了各位对佛教文化渊源的深厚情怀。三十七岁的叶小姐分享道：“寺

院生活体验揭示了佛教文化的多姿多彩。”

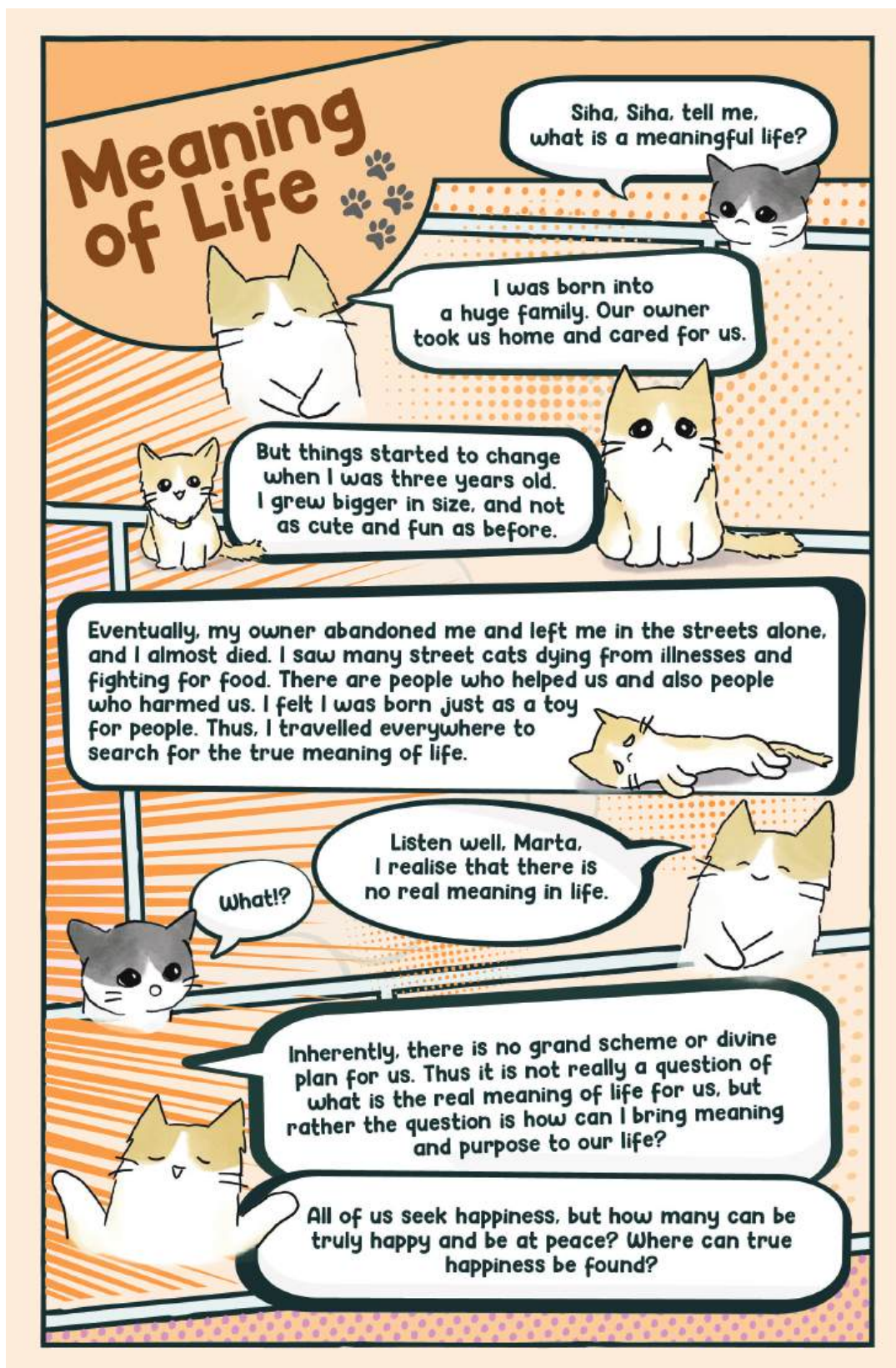
在活动过程中，参与者通过早晚课的诵经与冥想活动静心反思，探索内心的平静之道。四十六岁的刘先生发现，冥想课程的活动时间尤长，大家有多些时间从冥想中探索自心，是非常独特的体验。

对于许多人而言，到寺院生活的“模式”与现实生活大不相同。活动结束后，大家都希望能善用佛法的智慧透视生活，以平静沉淀情绪，让心境在生活中变得清晰，也愿在世事无常的生活里，以正念慈爱应对各种挑战。

五十五岁的叶女士总结道：“我希望将这份宁静带回到日常里。这段休憩时光给予了我难得的机会，让我放下世俗烦恼，全身心投入修行与服务他人的法喜里。”

我们诚挚邀请您参与光明山普觉禅的寺院生活体验。在这里，让我们一起在佛音袅袅的环境中拓展修行视野，开启自我觉悟之旅，践行佛教至高的孝道。欢迎浏览 kmspks.org/monkhood/temple-stay 了解更多详情。

 吴衍庆





We get reborn life after life according to our karma. Like a wheel of fortune, we have been going in circles in this cyclic existence.

Life after life, we often find ourselves intoxicated and crave for the same worldly things.

But life after life, we depart from the world, carrying with us nothing but only our spiritual qualities.

And it is because of this, our time is non-linear. Often we think that we have progressed in this life. But in fact, we leave everything behind when we die and get restarted again. What is the point in going round and round endlessly chasing after worldly things?



Thus the purpose and meaning of life have a spiritual dimension over the material dimension. Our happiness is within, and it is our spiritual cultivation that matters.

The progression or regression of our wholesome qualities is our only measure in life. Only by developing ourselves spiritually can bring us true happiness and that is what makes life truly meaningful; we are going somewhere.



Therefore, Marta, our life is incredibly precious, and it's imperative that we make the most of it. Always seize the opportunity to cultivate kindness and compassion.

We are not fixed, we can change our future and grow into a kind person. We are not stuck forever.

This birth is precious, and it is an opportunity for spiritual growth.

Like a fleeting bolt of lightning, this life swiftly passes. Therefore, let us treasure this precious life and wholeheartedly embrace kindness. Only by treading the path of spiritual development, can we then find true happiness one day.



Illustration & Text : @siha_the_wise / sihaandfriends.com

Lessons from the Countryside

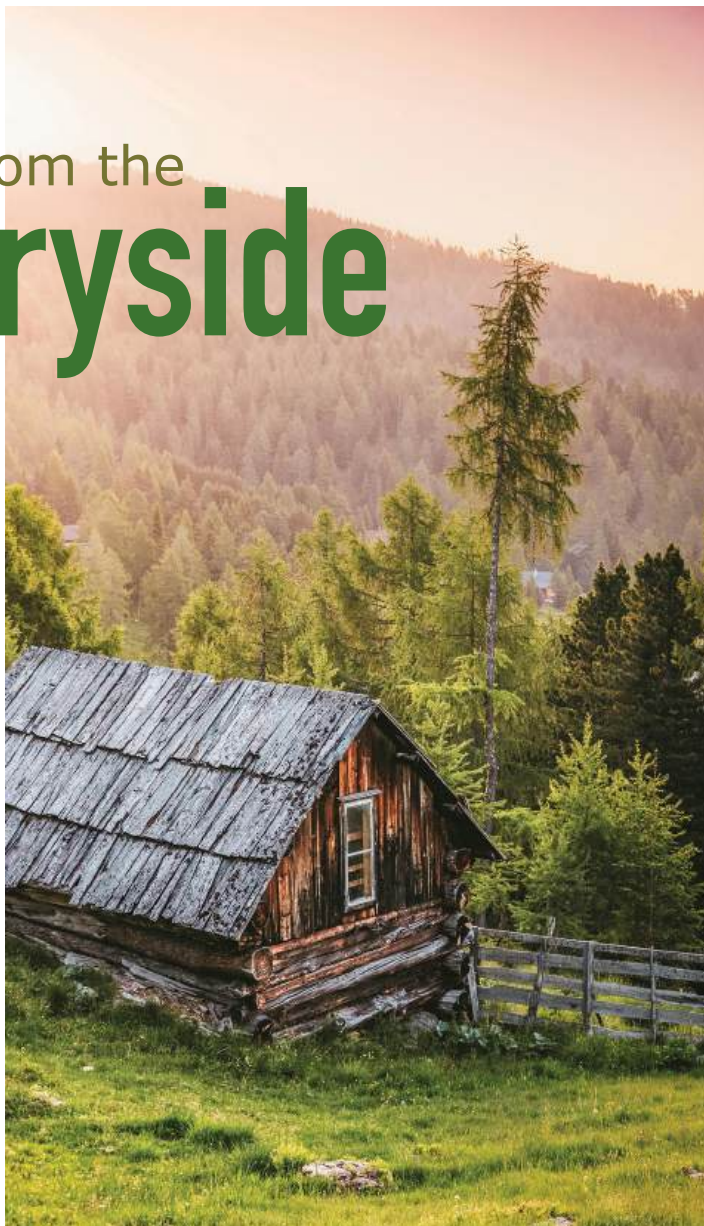
A wealthy father took his son on a trip to the countryside. He wanted to let his son experience what living in poverty is like. They spent some days at the farm of a poor family.

Upon returning, the father asked, "How was the trip, son? Did you see how poor people live?" the father asked.

"The trip was great, Dad. I've learnt a lot from the trip," the son answered.

"We have a dog, they have many dogs in their home. We have a swimming pool, they have rivers. We switch on the lamps and lights at night, they have stars. We need to purchase food, but they grow theirs. We have walls to protect us, they have trustworthy friends, faithful relatives, and dependable neighbours to protect them. We have television, computers and mobile devices, but they spent time with their family."

The boy's father was stunned and speechless after hearing what his son



had said. His son added: "Thanks Dad for showing me how poor we actually are."

The Moral:
It is not about material things like wealth and money that make us rich and happy. A humble and contented life filled with love, compassion, kinship, friendship, values,

and even the simplest things around us can make our lives even more meaningful and joyous.



Christina B.

Retold.

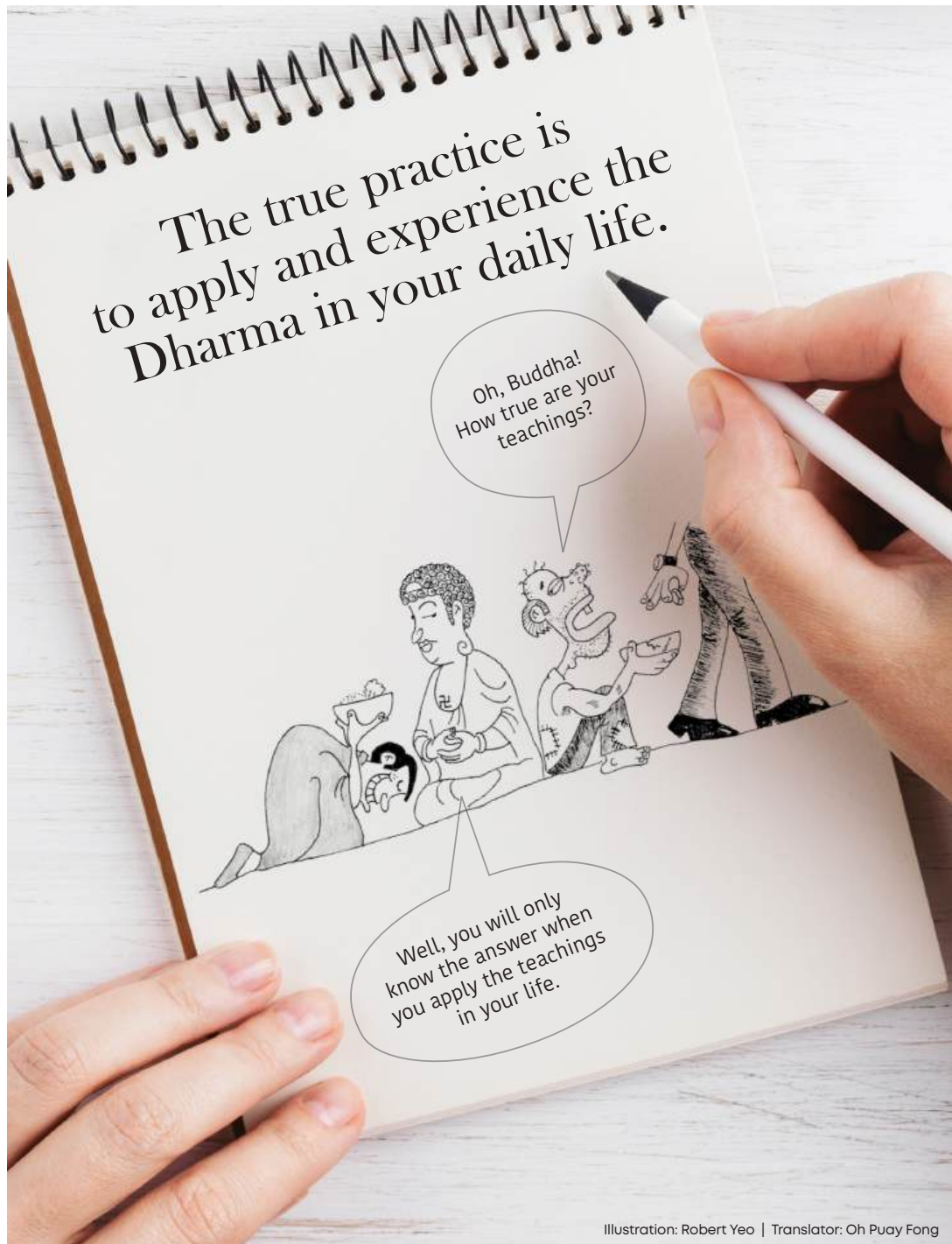


Illustration: Robert Yeo | Translator: Oh Puay Fong

When you incorporate the Dharma in your daily life, you will realise that all the little details in daily living are intricately linked to the Buddha's teachings. Amitufofo!



Is Mindfulness the Missing Piece in Society's Puzzle?

In today's busy world, a lot of people are talking about mindfulness. It has become more and more popular as a way to deal with life's challenges. But what if mindfulness is not just something individuals adopt, but something that affects society as a whole?

Mindfulness comes from the Buddhist teachings, the Noble Eightfold Path. It is more than just thinking about yourself — it is

about how you see the world and how you act in it. It encourages us to cultivate virtues such as compassion, non-attachment and loving-kindness. It shapes the way we behave every day.

Consider our experiences on riding in a crowded bus or train. Sometimes the noise and the people can easily overwhelm us. However, amidst this chaos, mindfulness reminds us to be aware

of those around us and to show consideration to others. Instead of adding to the commotion, we can choose to be quiet and respectful, making the journey more peaceful for everyone.

Moreover, in today's hyper-connected world, our constant companions are often our mobile devices and computers, which can sometimes feel like a barrier to genuine engagement with our surroundings.



Mindfulness offers us a path to break free from this digital entanglement. It encourages us to appreciate our surroundings and connect with the world around us beyond the confines of our tech gadgets.

Within the sanctuary of our homes, mindfulness can help provide a refuge of calmness from the hectic pace of life. By paying attention to what we are doing, we can find meaning in simple

tasks and bring positivity not only to our families but also to our broader communities.

By bringing mindfulness into our daily lives, we can help everyone become more aware, and thus gives hope on how humanity can grow.

These individual practices of mindfulness, however, extend far beyond our spheres. When we consider society as a whole, mindfulness can create a big impact. It challenges us to think about our values and our patterns of consumption. Instead of always wanting more, we can learn to be thankful, find contentment in the present, and most importantly adopt sustainable living practices. Through mindful choices, we can instill a better relationship with our planet and all its inhabitants, echoing the Buddhist principles of non-attachment and ethical living.

Ultimately, building a more mindful society is about being present and curious about what is happening right now. It is about understanding that everything changes

and that everything is connected. By bringing mindfulness into our daily lives, we can help everyone become more aware, and thus gives hope on how humanity can grow.

Nonetheless, the journey towards a mindful society is not without its challenges, particularly in the face of modern distractions and societal pressures. However, amidst these complexities, we should view mindfulness not as a strict discipline, but as a guiding principle for our actions. It is about seeing the world clearly and making choices on purpose.

So, I invite you to ponder: How might mindfulness shape your daily experiences and your interactions with others? And how can we all work together to create a world where people are more present, empathetic and resilient?



Christina B.

Whenever we want a new beginning, it is helpful to learn from the past. Regardless of how tough things were, how hurt we were, or how many failures we encountered, it is important to extract valuable experiences from those situations. Acknowledging and reflecting on our past mistakes enables personal growth and avoid making the same mistakes again.

To move from our past mistakes, guilt, wrongdoings, and the impact of others' actions, forgiveness is a powerful tool. Forgiving ourselves and others, coupled with sincere apologies, when possible, releases us from

negativity and allows us to move forward. Forgiveness is not only a gift to others but also a second chance for us to start afresh.

Having a calm and composed mind helps us achieve inner peace and productivity. We should learn to let go of our tensions and adopt practices such as mindfulness and meditation. To achieve peace of mind and move forward, we must recognise that some things are beyond our control. We should accept ourselves, our lives, and try to make the best use of the resources at hand.

Acceptance empowers us to confront our mistakes,



learn from them, and evolve. By accepting what we cannot control, we can better focus on our goals and find peace. This leads to a deeper understanding of ourselves, our strengths and weaknesses, and the circumstances around us. Understanding the reality of our challenges and actively seeking solutions

Renew, Release, Rejoice.



is essential. Solutions arise from an understanding of the problems we face. Transforming negativity into positive attributes — such as replacing violence, anger, greed, addiction, lust, and guilt with peace, compassion, gratitude, and healthy habits — can lead to a renewed sense of self. These positive

thoughts pave the way for positive actions, laying the foundation for a new beginning filled with self-appreciation and a positive self-image.

Embrace the lessons of the past, forgive, let go, and cultivate a positive mindset. By acknowledging our situation and making

conscious choices, we create the groundwork for a meaningful change and a fresh start for a better tomorrow.



Venerable Lindagala Ananda Thero (Chang Xi)

is a student at the Buddhist College of Singapore.



Freedom

is a side effect of a life that is conscious

We have fewer regrets and less worry because we are living a life that breathes deeply through the quality of awareness.

In Buddhism, what we call "mind" (or "citta") does not refer just to thinking and the brain. The mind has a much broader dimension. It not only involves thinking, but it also includes our perceptions, feelings, stories and memories. For example, when I perceive something, I already have an imprint in me, a memory that can help me recognise "this is this; that is that".

As we become more conscious of the workings of our mind, we free our heart from the causes of misery. Freedom is a side effect of a life that is conscious. We do not necessarily become happy every minute of every day, but we feel more comfortable in ourselves. We have fewer regrets and less worry because we are living a life that breathes deeply through the quality of awareness. Somehow, awareness does not leave many traces at the end of the day. We let go of a lot of things which we could not have, had we not been cultivating mindfulness and the skill of letting go.



Ajahn Sundara joined Chithurst Monastery in 1979 as one of the first four women novices. She was ordained as a *siladhāra* in 1983. After spending five years at Chithurst Monastery she went to live at Amaravati Monastery, where she took part in establishing the nuns' community.

Extracted from: Seeds of Dhamma



CHARTING
THE PATH
— TO YOUR —
**INNER
DISCOVERY**

**Meditation is
the backbone of
Buddhism.**

— Dogen Zenji
Japanese Zen Master

Meditation is a practice that, like any discipline, relies on consistency. Over time, it seamlessly integrates into your daily routine, becoming as essential as your meals; its absence is keenly felt. However, meditation is not an addiction but a time for self-reflection and mindfulness cultivation. Gradually, meditation intertwines with your character development.

"Neuroplasticity", a fundamental aspect of cognitive development, refers to the brain's capacity to rewire and adapt in response to experiences, much like the transformative process of meditation. It is like sculpting clay: through consistent practice, your mind reshapes itself, refining its abilities like honing a skill through persistence. Just as learning to ride a bicycle requires initial guidance followed by independent balance achieved through dedication and time, meditation cultivates a similar journey of growth and self-mastery.

As practitioners embark on their meditation journey, doubts and questions about their progress inevitably arise. It is a natural phenomenon, especially if immediate changes are not evident. However, meditation is not about instant results, but rather, it is about

embracing the process and allowing change to unfold naturally over time. Meditation is a lifelong pursuit, therefore halting the practice may lead the mind to revert to its pre-meditative state. Despite its demands, meditation offers infinite benefits, requiring time but yielding infinite rewards.

PERSONAL EXPERIENCES OFTEN ENRICH ONE'S UNDERSTANDING OF MEDITATION'S DEPTH AND SIGNIFICANCE

My meditation journey spans over three decades, beginning with courses in Sri Lanka and Thailand before deepening my practice in Korea, where it is renowned for its intensive meditation traditions. During my time in Korea, I encountered monks who have dedicated years to their practice, wandering without a fixed temple. Their commitment was awe-inspiring as they would conduct their sitting meditations wherever they found themselves. Their resilience and dedication were truly remarkable.

When I first started meditating, I often pondered on my progress, questioning what I had achieved. Yet, through introspection and observation, I discovered that the essence of meditation goes beyond immediate success, it is about being present and consistent in the practice.

THE IMPACT OF MEDITATION EXTENDS BEYOND PERSONAL GROWTH TO COMMUNAL TRANSFORMATION

Having conducted over a hundred meditation classes since 1995 at Kong Meng San Phor Kark See Monastery, I have witnessed meditation's impact on my students' personalities and lives. Previously, class availability was limited. However, with the establishment of the Prajna Meditation Hall, we are now able to accommodate more students and broaden our programmes, thus providing the community with ample opportunities to experience the benefits of meditation.

In essence, meditation does not promise instant gratification but fosters internal shifts over time. From a Buddhist perspective, the mental cultivation of "The Four Immeasurables" — loving-kindness, compassion, joy, and equanimity (慈、悲、喜、捨) are values that offer us a sense of steadiness amid life's unpredictable nature. This state of mindfulness and tranquillity mirrors the concept of "The Relaxation Response", introduced by the late Dr. Herbert Benson of Harvard Medical School. This also illustrates meditation's universal resonance across cultures and disciplines.



Venerable Kwang Sheng
Abbot, Kong Meng San Phor
Kark See Monastery

Q: When I recently discovered my husband's infidelity, the mix of anger and helplessness is overwhelming. I have resorted to lying to my family and friends, pretending he is busy at work, and even coaching my kids to do the same. I feel like a failure for not keeping my marriage intact. I am torn between wanting to move on and fearing the stigma of failure. The impact on my children's future worries me deeply. How do I navigate this situation, untangle the web of lies, and shield my kids from the fallout?

A: The elevated and prevalent divorce rate in Singapore is an unfortunate reality. In contemporary culture, divorce is no longer as taboo or laden with stigma as it once was. Before contemplating such a consequential decision, it may prove beneficial to attempt salvaging the marriage through open communication with your spouse and even considering couple counselling. This exploration of reconciliation should be conducted with

thoughtful consideration for the welfare of children involved.

Regardless of the ultimate decision, it is advisable to approach the situation as a united front when informing the children, ensuring their emotional well-being and considering their personal growth and development. Circumstances permitting, maintaining a positive and active role in their lives is crucial for their healthy upbringing and sustaining amicable relationships with both parents.

If you or a family member finds the need for counselling, you may call Kong Meng San Phor Kark See Monastery's Counselling and Social Services Department, call **6849 5351** or email at counselling@kmspks.org. Alternatively, you may visit kmspks.org to find out more.



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

HEALING HEARTS





OVERLOOKING — GIFTS —



While we love our children fiercely and selflessly, we can also resent the repetitions that parenting brings our lives: the morning routine for example, or the evening routine. Yet the path of parenting has so many parallels with a spiritual path.

Both paths require that we pay attention to the needs of the moment. Additionally, children provide a wake-up call about several spiritual truths: that life can never be perfect, that nothing lasts, that the only time is now and that I am not who I always thought I was. My children, too, are no longer who I thought they were.

Both parenting and the spiritual path require self-awareness in order to see

clearly the effects of our actions. They both require acceptance of mystery, uncertainty, not knowing — and not controlling.

If we commit to being attentive, we notice that our children also raise us. We can even see them as spiritual masters running a rigorous twenty-year retreat. Parenting is part of our spiritual path, not a separate compartment of our lives. For that matter, no aspect of our lives is separate from a Buddhist practice. Our own lives are our best teachers. Pay attention. Make time for reflection.



Sarah Naphthali

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



Classic Cuisine at Mother Earth Classic

It was only in recent months that I came to know about Mother Earth Classic. Since then, this vegetarian restaurant has been at the top of my recommendation for my friends. Conveniently located within walking distance from Kallang MRT station (5 minutes to be exact), the restaurant is housed in one of the shophouses along Geylang Road. This one-storey restaurant is the second restaurant after Mother Earth's first, located along Upper Jurong Road.

Mother Earth Classic is indeed a showcase of modern vegetarian cuisine inspired by Chinese flavours. The dishes are allium-free. Some dishes do contain egg and vegan options are available.

My top three preferences are:

- **Crispy Yam Ring with Gong Bao Mushroom (\$22)** – The yam basket was crispy and the yam paste was quite

smooth. The basket was filled with a beautiful medley of veggies and mild spicy monkey head mushrooms.

- **Signature Salted Egg Tofu with Almonds (\$10)** – The thin crusted deep-fried tofu was lightly salted, and each piece managed to retain its tenderness and “QQ-ness”. This lives up to the expectation of one of the restaurant’s signature dishes. It is also the restaurant’s top 10 sellers.

- **Wok-fried Olive Rice with French Bean & Minced OMNI Meat (\$12)** – The uniqueness of this dish is the use of OMNI meat which gives an added nice texture to the dish.

There are lots of other interesting dishes to try from the menu such as the Triple Satay Platter and Mala Grilled “Fish” in Spicy Sichuan Style. Overall, the food is tasty and the price points are quite reasonable. Each dish comes with a label if it contains egg, milk, chilli or whether it is vegan. There are also dishes suitable for single diners.

The restaurant is cosy and has a nice oriental-themed deco. The restaurant seating is quite flexible and can accommodate single diners to a group of up to 12 persons in a big round table. Private rooms are also available.



Overall Rating:
Food: **9/10** | Service: **8/10**

Address:
115 Geylang Road, #01-02
Singapore 389218

Operating Hours:
Daily : 11:30am to 3pm
4:30pm to 9:30pm



THE BEST OF BOTH WORLDS

Text & Photos : Claire Lee

Located conveniently in the central business district, Flavours by Sauté beckons patrons to nestle into its casual and comfortable ambience, offering a haven to indulge in an array of guilt-free and wholesome Asian-Western fusion dishes.

Their **Tom Yummy Cream Pasta** (\$13.50) is peak Thai-Italian fusion, a marriage of the best of both cuisines. Truly yummy! The velvety smooth and tangy cream base, with a hint of sweetness, beautifully complements the heat of tom yum spices. The addition of cashew nuts not only adds a Thai-inspired touch, but also contributes a savoury boost of plant protein to the dish.

The **Truffle Fried Yuba Dry Ramen** (\$13.50) captivates with its harmonious blend of truffle fragrance and sweet dark soy sauce, saturating the al-dente noodles. These robust flavours are carefully balanced with vegetables

and crispy yuba to keep your palette light and refreshed. Each bite delivers bursts of umami and textures, a must-try for truffle enthusiasts.

If you prefer a soup version, explore their **Lion Mane Black Kut Teh with You Tiao** (\$12.50) or opt for the ramen variation. Rice enthusiasts can indulge in their **Tomato Shrooms Baked Pasta** (\$15.60).

Their sides boast delectable offerings, with the **Orh luak** (\$12.90) standing out as a specialty dish. Made to order, these golden-brown delights strike a perfect balance of outer crunch and inner chewiness. With unique vegan flavours like truffle and quinoa, Sauté adds a fun twist on

this traditional hawker fare without losing its local charm.

For spice enthusiasts, the Carrot Cake with **Mala Chili Dipping Sauce** (\$13.90) is a fiery delight. The crispy and fluffy carrot cake is a great base for the tongue-numbing spices, delivering a flavourful yet non-greasy treat that leaves you craving for more. Other side options such as **Homemade Nyonya Otah Slices** (\$7.50) and **Sweet Potato Fries** (\$6.20) are also worth exploring.

Flavours by Sauté successfully merges the best of Asian and Western cuisine with a Sauté twist. Their innovative takes on local cuisines are the proverbial icing on the cake.



Overall Rating:

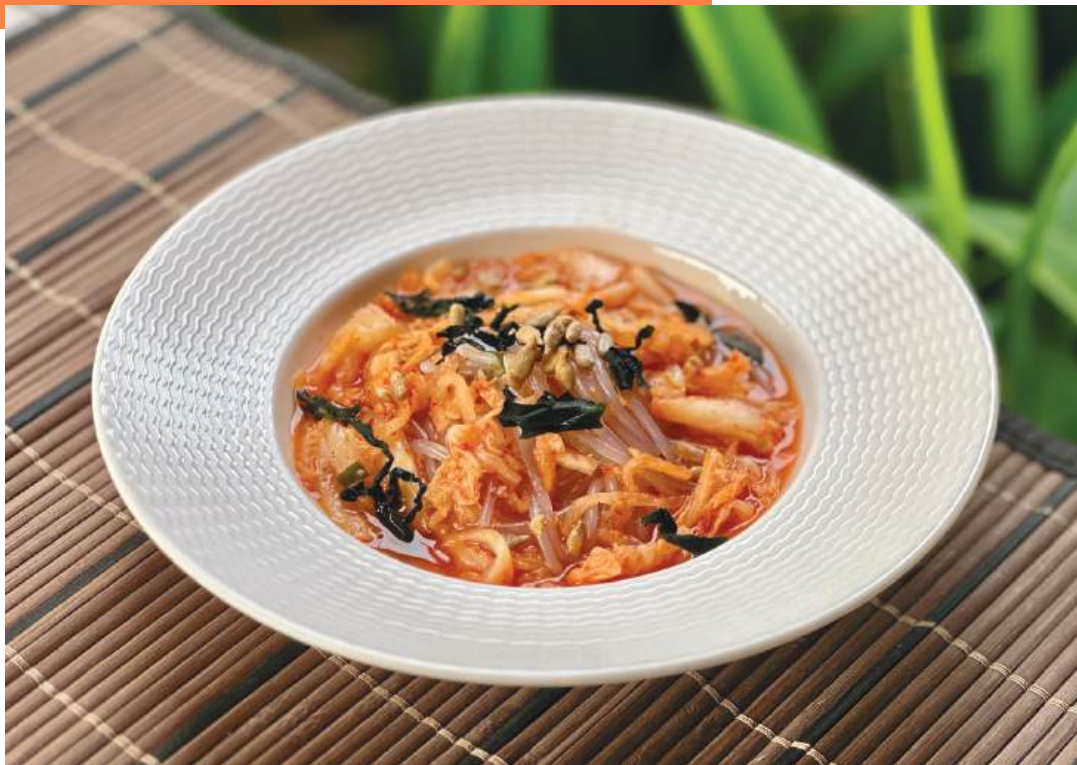
Food: 7/10 | Service: 8/10

Address:

Funan Mall, #B1-30
107 North Bridge Road, Singapore 179105

Operating Hours:

Daily : 11:30am to 9:30pm



Seoul-ful Soup

Kimchi, a beloved staple of Korean cuisine, is a traditional fermented vegetable dish packed with health benefits. Adding kimchi to your meals adds a burst of vibrant flavour and promotes overall well-being.

Our healthy and easy-to-make “Kimchi Soup with Moong Vermicelli” recipe promises to delight your taste buds, bringing the warmth and satisfaction of authentic Korean flavours to your table.

Kimchi Soup with Moong Vermicelli

Ingredients (Serves two):

- 80g mung bean vermicelli
- 800ml water
- 1 cup kimchi
- 1 tbsp soy sauce
- 2 tbsp baby wakame (lightly toasted)
- 2 tbsp sunflower seeds (lightly roasted)

Method:

- Mix kimchi, soy sauce and water and bring to a boil.

- Add in pre-washed vermicelli and simmer for two minutes.
- Garnish with toasted wakame and roasted sunflower seeds.
- Serve hot.

Recipe is courtesy of Wong Kee Yew, 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 Yew



Mindfulness Essentials Cards
52 inspiring practices and meditations.

By Thich Nhat Hanh
\$31.50

A versatile deck of cards designed to introduce and help people practise mindfulness and meditation in their daily lives. Each card features a unique exercise, inspirational quote or practical tip based on core mindfulness principles. Regular engagement with these cards serves as a gentle reminder to pause, breathe and live with intention. Embrace intentional living and embody Thich Nhat Hanh's wisdom in your journey towards well-being.

Your Mind Makes Thoughts Like Your Butt Makes Farts
(Hardcover)

An amusing book about mindfulness for kids.

By Todd Strauss-Schulson
\$29.50



As children, we often grapple with fears, nightmares and anxieties. In this enlightening and amusingly illustrated book, Todd Strauss-Schulson introduces mindfulness to kids using a whimsical yet profound analogy; the mind naturally produces thoughts, just as the body naturally produces farts. By embracing this comparison, young readers are guided toward befriending their minds rather than fearing their thoughts. They come to understand that, like gas, thoughts too shall pass.

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

Available at all Awareness Place outlets.



Dependent Origination in Plain English

Accessible Buddhist teachings of dependent origination.

By Bhante Gunaratana and Veronique Ziegler
\$24.90

In this book, Venerable scholar-monk Bhante Gunaratana and his student Veronique Ziegler simplify profound Buddhist teachings by guiding readers through essential concepts like impermanence and the Four Noble Truths. With clear explanations and relatable examples, this book explores the practical implications of dependent origination and offers guidance on breaking free from the cycle of suffering. Ideal for both beginners and experienced practitioners, it provides a deeper understanding of this fundamental teaching.

The Jhanas: A Practical Guide to Deep Meditative States

A guide to Jhanas practice.

By Shaila Catherine
\$27.90



This insightful book explores the profound states of concentration known as the jhanas in Buddhist meditation. Renowned teacher Shaila Catherine provides a clear and practical guide, using contemporary examples to assist practitioners at all levels. The structure of the chapters helps meditators build a solid foundation in concentration and advance through the stages of jhana practice. Whether you are new to jhana or seeking to deepen your understanding, this inspiring book is a valuable resource.

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Boost the serenity and Zen of your home with the Heart Sutra Incense Burner, available in two elegant colours: bronze and red copper. This beautifully crafted burner showcases intricate carvings of the Heart Sutra, embodying wisdom and compassion, while adding a distinctive aesthetic to any room.

Crafted from high-quality alloy, this incense burner is solid and durable for long-term use. Simply light an incense stick and place it in the holder to imbue your living space with positive, sacred energy.

Burning incense not only freshens the air but also calms emotions, alleviates stress and anxiety, and enhances sleep quality. It also deepens meditation and enriches relaxation sessions, creating a tranquil, spiritually uplifting atmosphere throughout your home.

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

