

# 2016 新加坡佛学院招生简章

英文部 | 中文部

**1 本院宗旨：**培养一批精通中、英双语，有能力从事弘法管理和学术研究的僧伽人才，为汉传佛教的可持续性发展提供人力资源。

## 2 学制及学习内容

- 2.1. 英文部：六年全日制学习——两年预科主攻英语，四年本科全英文攻读佛学学士课程，修满规定学分后，学生将获颁泰国摩诃朱拉隆功大学学士文凭。
- 2.2. 中文部：四年全日制学习中文佛学学士课程，修满规定学分后，学生将获颁泰国摩诃朱拉隆功大学学士文凭。

**3 师资阵容：**本院拥有一支强大和资深的教学队伍。其中教授佛学科目的教师，都是获得硕士/博士学位、精通佛法的比丘和居士。

**4 生活待遇：**学院将提供免费食宿、学习及生活的基本用品，并在学习期间每月发给一定的生活费。

**5 毕业去向：**原则上，毕业后回原寺院。有志于从事佛学研究的毕业生，可以报读本院硕士课程或受到国外深造。

## 6 报考资格

- 6.1. 不限国籍，年龄为18至35岁的佛教僧人。
- 6.2. 信仰虔诚，出家一年以上。
- 6.3. 具有高中或同等学历。  
(如高级水准、中专或初中毕业加三年佛学院)
- 6.4. 身体健康、无残(隐)疾(如梦游、癫痫)和传染病。
- 6.5. 无犯罪记录。

## 7 报考程序

- 7.1. 即日接受报名。
- 7.2. 来信索取或从网上[http://www.bcs.edu.sg/forms/ba\\_registration2016.docx](http://www.bcs.edu.sg/forms/ba_registration2016.docx)下载学士《报名表》。如实填写，字迹工整。请务必提供有效电话号码和电子邮件地址，以便及时联络。

7.3. 把填好的《报名表》跟下列材料一同寄至本院注册部。

- a. 两封推荐信，可由报考者的师父、常住寺院的住持/师长、以前就读佛学院时的法师/老师提供。
- b. 已获得的最高学历证书和成绩单的复印件。
- c. 身份证和/或护照的复印件。
- d. 申请者三个月内正面免冠照片3张  
照片要求：彩色、白底、粗面、僧服。  
尺寸：35×45mm
- e. 县级以上医院体检表格。  
(包括血检、肝检、胸透)

## 8 录取程序和名额

- 8.1. 中、英文班共招收60名学生。
- 8.2. 统一考试，择优录取。
- 8.3. 考试科目：英文部考**中级英语**；中文部考佛学、语文和**初级英语**，并统一面试。
- 8.4. 被录取的考生，签证由我院办理。
- 8.5. 录取结果将通过电话、电子邮件和本院网站同时通知，敬请留意。
- 8.6. 根据本国移民厅政策，外籍学员需交纳担保金，本院为学员承担一半，另一半由学员自付。具体金额请查阅本院网站。[http://www.bcs.edu.sg/forms/security\\_deposit.docx](http://www.bcs.edu.sg/forms/security_deposit.docx)

**9** 一旦被录取，必须在**2016年8月20日**报到。

**10** 开课日期：**2016年9月5日**

**11** 欲知详情，请来函或来电咨询。

### 备注：

本院只负责支付学生来新入学和毕业离校的单程机票

地址 **Buddhist College of Singapore**  
Registrar's Office  
88 Bright Hill Road Singapore 574117

电话 **0065-6849 5355**  
请在周一至周五新加坡时间  
上午9点到下午4点之间拨打

传真 **0065-6456 0180**

电子信箱 **enquiry@bcs.edu.sg**

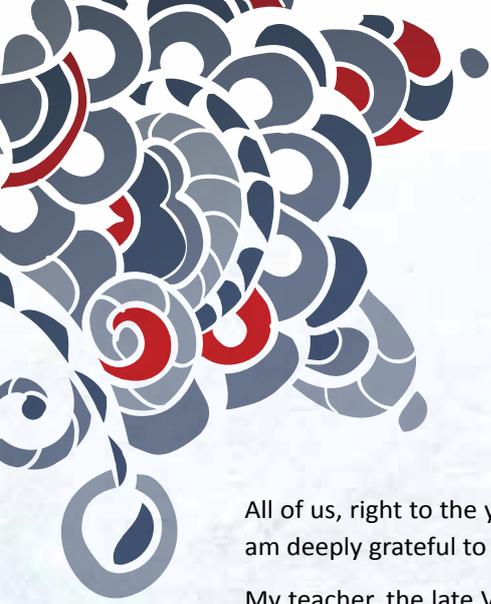
网页 **www.bcs.edu.sg**



新加坡佛学院  
Buddhist College of Singapore

定明山普度城寺  
PHRA KARAN NONG MAHAJAYAYAN

泰国摩诃朱拉隆功大学  
Mahachulalongkornrajavidyalaya University  
Thailand



I was really saddened when I heard of the demise of our Founding Prime Minister, Mr Lee Kuan Yew in March this year. Besides my parents and teacher, Ven Master Hong Choon, he was someone I deeply respected and held in high regard.

Mr Lee and his pioneer team of leaders had done so much for this nation, to improve the lives of Singaporeans. Throughout his life, Mr Lee's main priority wasn't his own personal welfare or matters. It was how Singapore would continue to be prosperous and whether people would have good lives.

All of us, right to the youngest generation, have benefited vastly from the many legacies he left behind. I am deeply grateful to this great leader.

My teacher, the late Ven Master Hong Choon was another human bodhisattva who had great impact on the lives of many through his compassionate and gentle ways. He constantly sought means to benefit sentient beings throughout his life.

This year is Singapore's 50th birthday. To show its gratitude, the nation is paying tribute to our pioneers with the Pioneer Generation package. As the Chinese saying goes, when we drink, remember the water's source (饮水思源).

# Gratitude to our Pioneer leaders

In the *Anguttara Nikaya*, Lord Buddha is full of praise for gratitude, saying it is a virtue of good persons. The Buddha, too, exemplified gratitude. Soon after attaining Enlightenment, He spent a whole week simply gazing at the Bodhi tree out of gratitude.

In the *Mangala Sutta*, the Sutta of Blessings, gratitude is mentioned as one of the 38 auspicious signs of making spiritual progress.

Thus, we should always remember to live in gratitude, and strive to cultivate kindness and compassion in every aspect of our interactions with others.

I wish all a joyous Vesak Day. May everyone be blessed with good health, peace and auspiciousness! ☺

*You are so compassionate,  
your heart is so vast.  
Words can't express  
my thanks and  
deepest gratitude  
dear Teacher,  
for you have  
humbled and transformed me  
by being the very  
essence of Gratitude.*

**Sik Kwang Sheng (Ven)**  
Abbot, Kong Meng San Phor Kark See Monastery



## Paying tribute to an exceptional Buddhist pioneer Ven Master Hong Choon

As the nation celebrates SG50 and pays tribute to our pioneers with the Pioneer Generation package, Awaken magazine pays tribute to the pioneer Venerables who helped to establish Buddhism in Singapore, inspiring and benefiting many in our local community with their deeds.

One such Venerable was the late Ven Master Hong Choon (pg 48), the second Abbot of Kong Meng San Phor Kark See Monastery who was well-known for his compassion and loving-kindness (pg 53). Those who knew him often speak of his humble, kind and gentle ways (pg 54).

Throughout his lifetime, he constantly sought ways to benefit sentient beings (pg 55). He was conferred the title “Supreme Chinese Monk” by the King of Thailand, and when he passed on at the age of 84, close to 200,000 people from all over the world attended his funeral procession.

Ven Master Hong Choon’s conduct and way of life was constantly imbued with gratitude and other virtues. Gratitude helps us to grow and expand, bringing joy to our lives (pg 59). Let us learn to meditate on kindness and gratitude (pg 40), view things positively (pg 67) and discover the beauty that’s always inside us (pg 63).

Elsewhere in this issue, Firefly Mission reveals how it aims to light up the world (pg 44). Also read how thousands thronged the monastery to attend the memorial service of Mr Lee Kuan Yew, Singapore’s Founding Prime Minister when he passed on in March this year (pg 43).

Looking forward, Ven K Rathanasara Thero shares his thoughts about nurturing a new generation of Buddhist leaders in Singapore (pg 60) to extend the goodness and efforts of the Buddhist pioneers.

Happy reading, and have a joyous Vesak Day filled with gratitude. ☺



Yours in the Dharma,  
Sister Esther Thien



# How do I meditate on kindness and gratitude?



**Q:** How can I meditate on kindness and gratitude? – *Unsure.*

**A:** We begin by focusing on our breath in order to let our mind settle down. Breathe normally and naturally, without forcing your breath. Let your breathing pattern be as it is. Focus your attention either at the nostrils, or at the abdomen. Simply experience the breath as it goes in and out. Be aware of being nourished by the environment, by the breath which connects you to the environment you live in. If distraction arises, don't follow it. Acknowledge it, be it sound or an intruding thought, but don't get involved in it, don't make a story about it. Just recognise something else has come into your field of attention, and then turn your attention back to the breath. Do this for a minute or two to let your mind settle down and become more centred.

To do the meditation on kindness and gratitude, to help us see that we've received a lot of benefits from others, we contemplate the benefits or kindness we've received from others. When we reflect on the benefits we've received, let's not get hung up on whether or not others had the intention to benefit us. That's not the issue at this point; here, it is simply the fact that we have received benefits from others regardless of their intentions. The bottom line is that their actions have helped us in one way or another.

**As we contemplate, let our heart open in a feeling of gratitude towards them. This gratitude does not mean a feeling of obligation but a real warmth and open-heartedness, a feeling of connection, happiness and affection towards others.**

Begin by thinking of the benefits and kindness we've received from our friends and relatives. The help they've given us in moving house, or when we've been sick, in encouraging us in our projects, in listening to us when we have something we want to talk over with them. So think of all the various ways that we have been helped and supported by our friends.

As we contemplate this, we don't want to let the attitude of attachment and clinging arise towards these friends. We don't want to cling to them because they've helped us, but simply to acknowledge the kindness they've shown us so that we don't take them for granted, so that we don't just expect their kindness and fail to recognise it. Using examples from your own life, really reflect for a few minutes on the kindness that you've received from your friends and those who are dear to you.

Our friends encourage us when we're feeling down. They're kind in often pointing out our faults to us in caring ways so that we can correct them. They take care of us when we're ill. They do many small favours for us in our lives. They just make life easier. We're able to share a lot of things with them. So really appreciate our friends. Let's not take them for granted. Feel ourselves as the recipients of their care and let our hearts open in a feeling of gratitude and affection towards them.

Then we consider the kindness of strangers. Think about all the people whom we don't know, without whose efforts, we wouldn't be able to function or survive. Think of all the people and the animals, all the living creatures that go into growing our food, transforming the food, packaging it and selling it. All the people who work in the mines, at the iron and the steel factories, the truck factories and the automobile factories, to produce the vehicles that we drive, or the vehicles that transport our food to the stores.

Let's think of all the people who build the roads that we drive on. People who work at the public utilities board so that we have gas, electricity and water, things we take so much for granted. We wouldn't be able to enjoy these without the work and the efforts of so many people.

Think of the people who work at the telecom companies, the people who work in government offices. Our lives are so intertwined with everybody else's, not just in our own country and community, but also globally. We've received so much from these others. We don't know the people who built our houses—electricians, carpenters, engineers, construction workers—so many people made our homes and the offices we work in, and constructed the other buildings we use, so let's open our hearts to feel the connection and gratitude to them for all the work they've done. They may not have had us in mind particularly when they did their work, but that's not important. The bottom line is that they had worked hard, and we're receiving benefits from them. Yet we don't even know who they are to be able to thank them.

Think of all the goods we use that have been made in other countries—who are those people who produce the goods? What are their conditions like? What pain and happiness do they have? Then think of how we use the things that they've made with so much labour. We don't even know who they are to be able to say "Thank you." Yet without their efforts, we wouldn't have the things that we use in our daily life. There are many, many, many more examples. Just take one object in the room where you are, and trace back how many living beings were involved in its existence, how many living beings we've received kindness from. Again let your heart open in a feeling of gratitude and affection for those beings, even though we don't know them, because they have been kind to us.

And let's think specifically of the kindness of our family. When we were infants, we couldn't take care of ourselves. We couldn't feed and clothe ourselves, or protect ourselves from the elements. Others took care of us. Often our parents are our direct caregivers. Sometimes our parents couldn't take care of us, so they arranged for other adults to take care of us. They wanted us to stay alive, so they made other arrangements even though they couldn't look after us personally. And we've received benefits from those other adults.

Recall the time we spent as infants—people feeding us, changing our diapers, cuddling us when we cried, the times they've had to rescue us when we almost fell off the edge of the bed or choked on something that we've stuck into our mouths. Those of you who have children know how much care it takes to look after infants and toddlers, and we've been the recipients of that exact same care by the simple fact that we are still alive today. Others had protected us during those times when we couldn't take care of ourselves.

Our family is also generally involved in our education. They taught us to speak. We often take our ability to speak and communicate for granted, but we don't have this ability by ourselves. It's because our family taught us.



Our education or our knowledge came from our family members who taught us, or they had sent us to school and made arrangements for other people to teach us. They had encouraged us to learn.

It's very important to reflect on the kindness of our family or the adults who took care of us when we were young, and also the kindness of our teachers. All our teachers who had thirty or more kids in their class tried to take care of us as best as they could. They didn't give up on us even though sometimes we acted quite obnoxiously as kids.

It's important to be able to look into our childhood, at our parents and teachers, and reflect on their kindness, on how difficult it must have been on them sometimes to raise us and to bring us up. As children, we may not have been the easiest people to be with, or the most cooperative living beings. They often had to discipline us, teach us some manners and guide us on how to get along with others. Even though we didn't like their discipline, somehow we did learn that we have to be sensitive to others' needs and concerns, we can't just trample through life not caring how we affect others. So we learn this from our parents, our family and our teachers. And in spite of things that may not have gone well in our childhood, in spite of the various painful experiences we may have had as a child, the fact still remains

that we do receive a tremendous amount of benefits from others. So acknowledge receipt of these benefits and kindness, and open our hearts in gratitude and affection in return.

Then let's think of the benefits we've received even from people who have harmed us. In spite of the harm we've received from others, we have all grown. It's because of the harm, those painful episodes in our life that we come out stronger. We were shaken up and challenged out of our complacency. Although it may have been painful and difficult, although we may have felt we weren't ready for it, still, we grew, we developed our own internal resources. All of that came about due to the people who did us harm and challenged us, the people who put us in difficult situations. So if we can appreciate our own internal strength and resources, then we can also appreciate the people who cause those qualities to develop and feel some gratitude towards them. In other words, people don't have to wish us well in order for us to benefit from them. We can still feel gratitude and affection no matter how they treated us, regardless of their attitude towards us. Simply by the fact that we did benefit from what they did.

The people who harmed us, who intimidated us, or who we disapprove of, also gave us the opportunity to practise patience. We can't practise patience with people who're kind to us. We can only practise patience with people who threatened us, harmed us or who we disapprove of. The development of patience is a very essential quality for spiritual practice. This arises on the basis of the people who have disturbed us. So again, we have received a lot of benefit from those people because without them, we couldn't develop patience. Without patience, we couldn't progress spiritually or internally to be of greater benefit. So we can also feel a sense of gratitude towards the people who we don't get along with very well, or who we mistrust, because they've enabled us to practise patience. They've enabled us to find internal resources, talents, skills and qualities to cope with difficult situations that we didn't know we had before.

Let your mind rest in this feeling of affection and gratitude. As that feeling arises, let your mind rest in it, and let your mind become stable in that feeling of gratitude and affection. Keep your mind focused on that feeling without letting it be distracted by other things.

To conclude, dedicate all the positive energy and potential that we've accumulated through our meditation to the welfare of each and every living being, including ourselves and all others by sending it out to them mentally. ☺

text: **Ven Thubten Chodron**



## Thousands thronged monastery for Founding Prime Minister's memorial service

**Singapore** – More than 3000 Buddhists from all walks of life participated in a memorial service for Mr Lee Kuan Yew on 26 March 2015 at Kong Meng San Phor Kark See Monastery. Organised by the Singapore Buddhist Federation (SBF), the service which was also attended by Senior Minister of State Josephine Teo and numerous Venerables, observed a minute of silence, before bowing three times in respect for Mr Lee.

Devotees also offered flowers, recited the Singapore pledge and viewed a video slide show on Mr Lee before reciting for an hour, *The Vows and Practices of Samantabhadra Bodhisattva*.

SBF's president, Ven Seck Kwang Phing, said Mr Lee "respected all religions". "He interacted very closely with leaders of all religious groups in Singapore, resulting in the harmonious society that we have today."

Mrs Teo, the guest of honour and an MP for the Bishan-Toa Payoh GRC, said: "Day and night, Mr Lee's main priority wasn't his own matters. It was how our nation would continue to be prosperous, and whether people would have good lives."

"He helped Singapore establish a foothold on the world stage, to ensure that whenever we bring out our red passports, we would not be looked down upon," she added. ☺



## SBF to celebrate Vesak Day and SG50 with concert at Indoor Stadium

**Singapore** – The Singapore Buddhist Federation (SBF) has organised a Vesak Day and SG50 concert to be held at the Singapore Indoor Stadium for 8000 spectators on 15 May.

Titled *Blissful Vesak, Peaceful Singapore*, SBF's president, Ven Seck Kwang Phing, said it is timely for the Federation to put together such a concert. The last large-scale concert it organised was about 20 years ago. "This concert is also about expressing gratitude to our pioneers who have contributed to the development of Buddhism and the nation's growth," he added.

As a tribute to Singapore's journey through these 50 years, SBF has assembled 600 performers in a programme line-up which includes Sutra recitations by nearly 100 monastics from the Buddhist College of Singapore, choral performances, an act by Youtube star, Dr Jiajia, as well as a spectacular drum performance by award-winning Korean Didim Dance Company.

Ven Sik Kwang Sheng, Abbot of Kong Meng San Phor Kark See Monastery (KMSPKS) will also appear in a special violin performance.

Tickets priced at \$18, \$28 and \$38 can be purchased at KMSPKS, all SingPost outlets, from the Indoor Stadium's box office or the Singapore Sports Hub website ([www.sportshubtix.sg](http://www.sportshubtix.sg)). ☺



text: Esther Thien



## Lighting Up the World Together



**Firefly Mission (FFM) is a unique non-profit society dedicated to humanitarian efforts in Asia. Today, FFM's humanitarian efforts extend to 10 countries, focusing on serving economically underprivileged communities. In an email interview, FFM speaks to Esther Thien on how it aims to light up the world.**

**Awaken: What spurred the founding committee to set up Firefly Mission?**

**FFM:** It all started informally when a group of Buddhist friends felt the desire to help the underprivileged and under-served in the communities within and around us. Back in 2000, the need for humanitarian assistance in less developed countries was very apparent and it made sense to focus on overseas projects given the need and also that the donation dollar stretched further to benefit even more people in these countries.

**We feel that every person has a light [of compassion] of his or her own and collectively through FFM there is no limit to what we can achieve, hence our motto is "...together we light up the world!"**

We certainly never dreamt that we would be where we are today and we continue to be very grateful and humbled by all the support we have received over the years. We also feel very privileged to have *kalyanamitta* (spiritual friends) to journey this path together in this lifetime.

**Awaken: How long has it been in operation?**

**What's so special and different about Firefly Mission compared to other Voluntary Welfare Organisations (VWOs)?**

**FFM:** Firefly Mission (FFM) had its early beginnings as a sub-committee of the Buddhist Fellowship in 2000, and initiated its first project "Song of Apsaras" in Myanmar in June 2001. In 2003, this sub-committee was officially renamed Firefly Mission and in 2005, Firefly Mission was formally registered as a Society in Singapore – which makes us 10 years young this year!

We are a home-grown Buddhist humanitarian society which is 100% volunteer-run with no office premises and no paid staff. We are able to achieve all that we have achieved through inspiring and motivating our volunteers, supporters and partners to use their resources, knowledge, skills, passionate efforts and compassion to make a positive impact in the lives of the under-privileged. In addition, FFM has strong and reliable local support in the beneficiary countries, enabling us to penetrate deep into remote villages that need the most assistance and which are often inaccessible.

**Awaken: Please share with us some of the more memorable projects you have carried out both overseas and locally.**

**FFM:** Of the numerous projects FFM has undertaken, the "Myanmar Cyclone Nargis" project is one which is close to our heart. The devastating scale of destruction was unprecedented but because of FFM's prior humanitarian experience in Myanmar, we were able to quickly mobilise and respond to this disaster. The project encompassed three phases – firstly, that of immediate relief (provision of medicine, food and essentials), next was the rice replanting programme – providing farmers with rice seeds and tilling equipment so as to ward off potential food shortage and more importantly to enable them to have a livelihood and a sense of self-sufficiency. The third phase which is on-going is that of building infrastructure which includes rural schools, an orphanage cum hostel, rural clinics, bridges and jetty, deep water wells and pump systems etc. The Cyclone Nargis project is truly unique as it is all-encompassing and about rebuilding the lives of those who seemingly lost everything. It is also about creating a foundation for a better future for generations to come.

We were also touched that MediaCorp Channel U chose to film FFM in an episode of *City Footprints* in September 2008 showcasing our efforts in both immediate help and rehabilitation.

Locally in Singapore, our volunteers are actively involved with several welfare homes on a monthly basis, as well as on special occasions such as Chinese New Year and Mid-Autumn Festival celebrations. We also support and partner local organisations such as Kampong Senang's *Walk from the Heart* and the Breast Cancer Foundation's *Pink Ribbon Walk*, just to name a few.

Elsewhere in the region, FFM has also been involved in humanitarian projects in Bangladesh, Bhutan, Cambodia, Indonesia, Laos, Sri Lanka, Thailand and Malaysia. These range from building schools, hostels for orphans, living quarters for monks and nuns; to funding funeral services for deceased with HIV; as well as food and welfare sponsorships and educational scholarships etc. In addition, FFM regularly organises meditation retreats and teachings by Venerables as well as *kathina* trips annually.

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< **Awaken: Any interesting experiences or accounts to share with our readers?**

**FFM:** Each and every experience with FFM is unique and memorable so it is impossible to pick just a few! **What is common across all our experiences is the immense sense of gratitude we each feel at the opportunities we have to touch a life and make a difference** – so much so that many of us are often moved to tears by what we see and experience. The same can be said of our beneficiaries. Several years ago a large group of volunteers were visiting a rural monastery in Myanmar where the venerable monk had been trying very hard to raise funds for a clinic for the surrounding villages. On hearing his difficulties, the volunteers donated generously and the venerable monk was so moved that he could barely contain his emotions while chanting his blessings for all those present.

Because of the remoteness of the many places we visit, there is an element of risk involved – be it the political unrest in Bangladesh or the challenging terrain in Bhutan. It seems that each time, we have been able to overcome whatever difficulties and it is so because there are so many others who pray for our safe journey and it is as though the guardian *devas* are always watching over us. These experiences make us feel very humbled and serve as a constant reminder of the Buddha’s teachings.

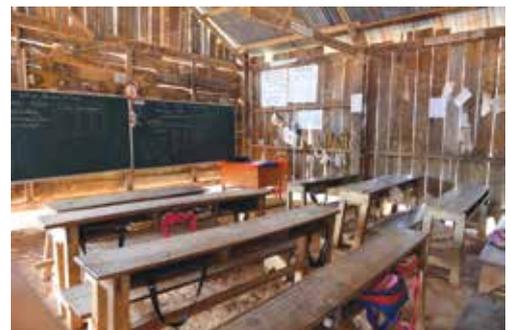
There was a case of a teenage volunteer, who had not been communicating well with his parents for a while. Upon his return from a FFM trip, at Changi Airport, he called out for his dad upon seeing his parents, and they just cried loads (happily, of course)! Tears welled up in those who noticed it as well.

Another elderly couple from rural Malaysia, sceptical of metropolitan Singapore’s graciousness, upon completing their trip with us, could not help “advertising” FFM to their rural folks and whoever they met!

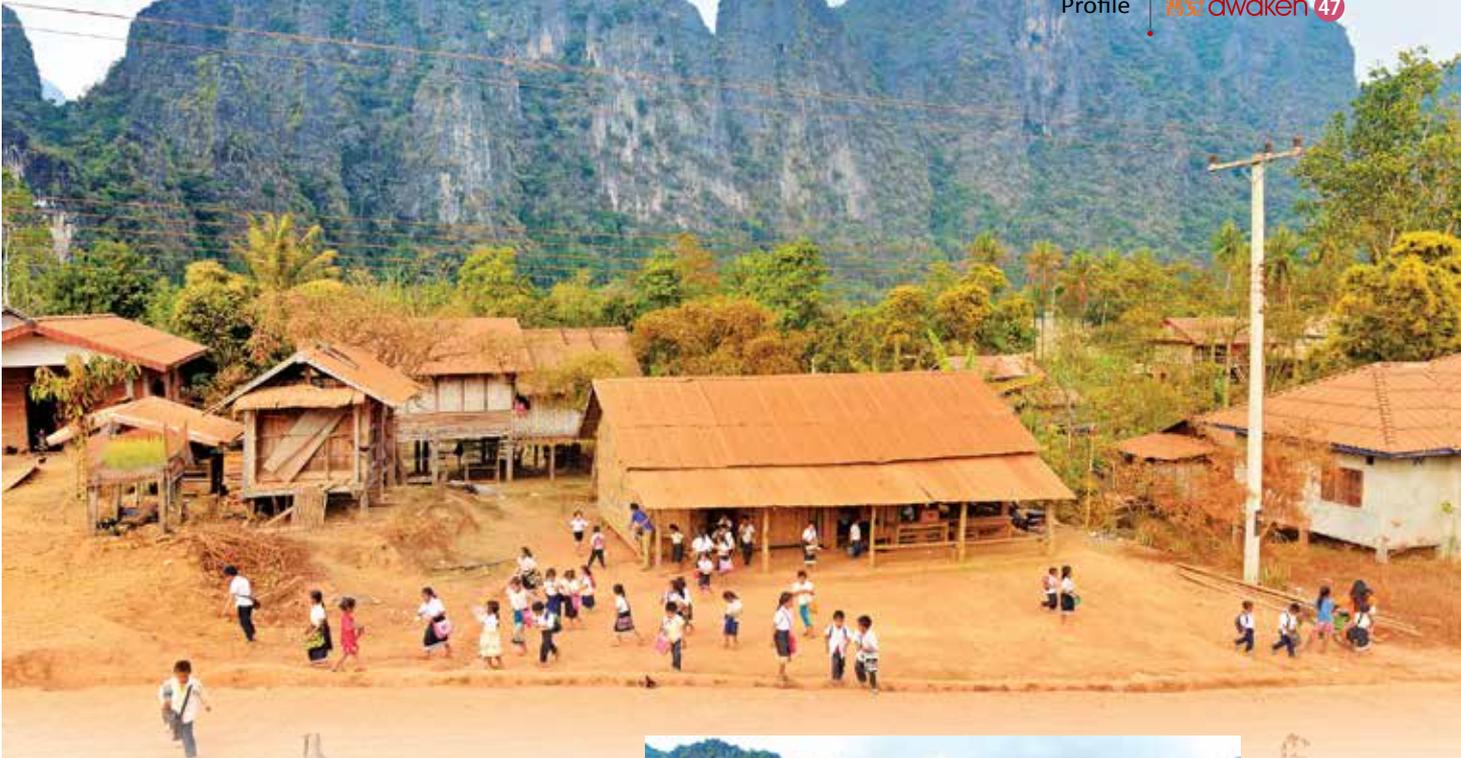
Overall, we have so many touching experiences both individually and as a group. Join us and experience the Dharma for yourselves!

**Awaken: What about the collaboration effort with KMSPKS monastery on the Laos project?**

**FFM:** Kong Meng San Dharma School (KMSDS) jointly with Firefly Mission organised a cultural immersion and humanitarian trip to Laos during the last week of November 2014. The 46 participants comprising students, parents, teachers and staff of KMSPKS were accompanied by FFM Sisters Anne Wong, Low Siew Kiang and Lau Siew Kheng.



One of the activities involved visits to the village schools. The primary school at Na’ Kang Village, in particular, stood out. With dirt floors, walls made of wood and matted bamboo strips, roofs of attap and no doors, the classrooms were barely furnished with crudely made wooden tables and benches. The KMSDS teachers and parents were moved and offered to build a new school for them. A parent, Leslie Loh said, “...we saw how rundown the study environment was [in a school we visited] and really sympathised with the students. Seeing such an adverse condition, our group decided to raise funds to reconstruct the school and we were very grateful to the people of Laos for giving us the opportunity to practise humility and compassion.”



Very quickly, generous hearts were aroused to sponsor a new seven-room primary school at Na' Kang village. Construction started in mid-February 2015 and the building is expected to be completed before the rainy season in July.

**Awaken:** Singapore is turning 50 this year and paying homage to our Pioneer Generation. I can see from the founding committee that most of the members are from or close to the Pioneer Generation. Is there any particular reason? What are the steps being taken to attract new blood or younger members to carry on the painstaking efforts of the founding committee?



**FFM:** Nearly half of the current Exco members were born in the 50s ... and so are close to the Pioneer Generation. Perhaps it is a natural progression that those who have reached a certain stage in life are more inclined towards charity and community work? However, having said that, the bulk of our volunteers are young working adults who actively participate in our activities and trips. In fact, many families join us for our overseas trips bringing along their young children and many of these "junior fireflies", as we refer to them, have formed a strong bond with one another and participate in our annual Myanmar trip each year, as well as other activities. It is really heart-warming to see the younger generation getting involved in humanitarian work and not only are they learning from the older generation, we elders are also learning from them!

**Awaken:** How can members of the public come in to support Firefly Mission?

**FFM:** Anyone interested in our projects who share the same vision and beliefs is welcome to join us by participating in our activities and mission trips. As we say...together we light up the world. We believe personal involvement and experience are the best form of encouragement and support. We call it *Ehipassiko!* (come and see!) Without personal participation, it would be difficult for us to convince and encourage people to part with their hard-earned money for charitable causes and for the projects that we undertake. ☺

**H**e hardly spoke at meetings. In fact, he spoke neither English nor Mandarin, but the Hokkien-speaking Venerable (Ven) Seck Hong Choon had presence even when maintaining silence.

As the oldest member of the Inter-Religious Organisation (IRO) and known affectionately among IRO members as the Abbot – a reference to his Abbotship of Kong Meng San Phor Kark See Monastery, Ven Hong Choon had never failed to be associated with the activities of the organisation in its 40 years of history.

Indeed he played an important part in seeing that IRO programmes run without hitches. Even though he was in his mid-eighties then, the Abbot made it a point to attend IRO's monthly meetings, except when he was away visiting his native land, China.

**A  Special Feature:  
Commemorating Our Buddhist Pioneer  
— — Mahathera Hong Choon**

# A Man for All Religions

text: Said Abdullah

## Humility

Born in Xiahu village, Jinjiang, in the southern Chinese province of Fujian, Ven Hong Choon came to Singapore in the early 1930s after visiting the Philippines, Thailand and Malaysia. He decided to make Singapore his home because “the climate and situation suited my physical and spiritual needs”.

Acknowledged by Chinese Buddhists in Singapore as their highest religious leader, the Abbot was also held in high esteem by Buddhists of other ethnic groups including Thais and Sri Lankans.

He was concurrently the honorary president of several Buddhist temples in Singapore at that time as well as temples in the Philippines, Thailand, Malaysia and Mainland China, a testament of the great respect the people paid to him.

The Abbot made it a point to visit China, especially to the major Buddhist temples there, at least once a year. During one of his visits when he led the multi-religious IRO delegation, the members saw how highly Buddhists in China venerated Ven Hong Choon.



**However, it was his humility more than anything else that endeared him to Buddhists and non-Buddhists, a humility born of his upbringing and religious discipline.**

His father Zhu Zanjia and mother Li Wangniang, both from Jinjiang, were from well-off peasant families and Ven Hong Choon was the only son in a family of six. He was the favourite child in the family and was given loving attention and care despite his mother’s early death when he was nine.

Initially he received his education at home. However, he was later sent to a private school in his aunt’s village to learn Chinese classical literature. At fourteen, he became a vegetarian under the influence of his grandmother and aunt.

A serious young man, he was very conscious of the importance of social service. At sixteen, he decided to become a Buddhist monk, and took Ven Seck Hui Quan as his master. That proved to be the turning point in his life which led him to the serious study of Buddhism and the teachings of the Vinaya School in Guang Hua Temple in Putian.

When he was eighteen, he followed his master to Nan Pu Tuo Temple in Xiamen which broadened his outlook and made him more diligent in his study and practice. He had the opportunity to meet Ven Taixu and for three years, studied under the latter, specialising in two Buddhist Sutras – Vidyamathsiddhi-Tridasakarika Sutra and Vijnaptimatrasiddhi Sutra.

Ven Hong Choon’s studies were interrupted by World War II with the Japanese invasion of China. He fled south with his master and made his first stopover in Singapore in the early 1930s. They stayed at Long Sun See Temple and Kong Meng San Phor Kark See Monastery which was then a simple structure with just one prayer hall.

&lt;

Six months later they went to Rangoon (known today as Yangon) where they stayed for three months. They then left for Medan, Indonesia and later settled down at Meow Sian Lin Temple in Penang.

His master died there but Ven Hong Choon, who spent three years and eight months in total in Penang, was invited by the Singapore Buddhist Lodge, Pu Tuo Temple and the Chinese Buddhist Association to come to Singapore and take charge of the Kong Meng San Phor Kark See Monastery at Bright Hill Road. The monastery at that time had only two shrine halls and a plot of farm land.

When Ven Hong Choon arrived here in the late 1930s, he quickly set out to organise things in the monastery. He gathered fellow monks to grow groundnuts, sweet potatoes and sugarcane on the farm, and started expounding the Buddha-Dharma at the same time.

His erudition attracted many to the monastery. He lectured on the Sutras, drawing a widening circle of disciples all the while. His lectures also took him to the then-Malaya.

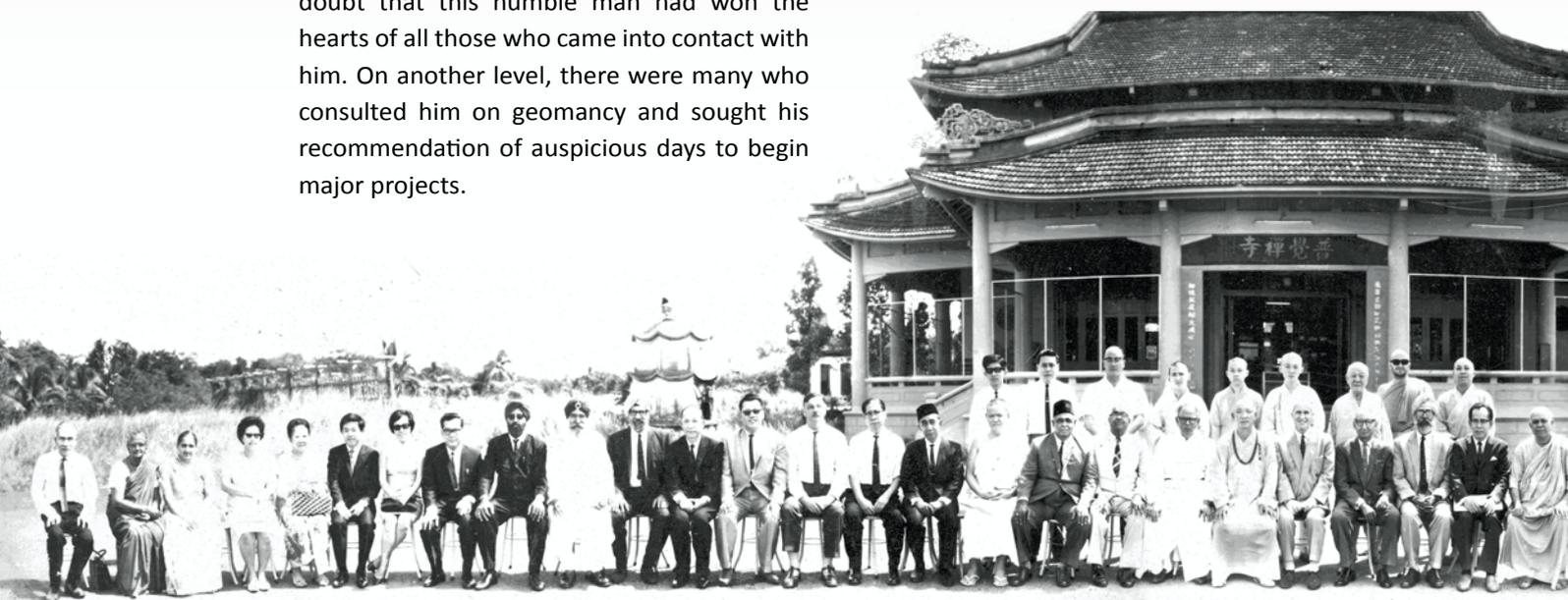
In the early 1970s, he organised the Great Compassion Prayer. Despite the difficulties, he took steps to expand the monastery, adding a crematorium, a Hall of Great Compassion, a Hall of Precepts and a Dharma Hall. Under Ven Hong Choon, the nearly 22-acre site added many amenities including a welfare home for the aged, Bright Hill Evergreen Home in 1983. (The Home moved in 2009 to Senja Road. Presently, it is located at Punggol Field.)

His services to Buddhism were recognised not only in Singapore but also in Southeast Asia. A testimony to this was the conferment of the title "Supreme Chinese Monk" (Phra Ajancin Bodhi Sangvara Sinhanakorn Kanachan) by the Thai King in late 1987 for his contributions to Buddhism. He was the first monk in Singapore to receive such an honour from the Thai King. During that period, Sri Lanka had also considered honouring Ven Hong Choon.

## Harmony

Besides sitting on the Council of the Inter-Religious Organisation, he was also the head of at least nine Buddhist organisations in this region, including the Singapore Buddhist Free Clinic and Maha Bodhi School in Singapore, and the Xin Yan Temple and Hua Yan Temple in the Philippines.

He also advised on the implementation of the Buddha Pagoda Project in the Philippines. There is little doubt that this humble man had won the hearts of all those who came into contact with him. On another level, there were many who consulted him on geomancy and sought his recommendation of auspicious days to begin major projects.



INTER RELIGIOUS ORGANISATION SINGAPORE Group photograph taken on Monday 5th Feb 1968 at PHO KARK SEE BRIGHT HILL DRIVE following Luncheon Party in honour of

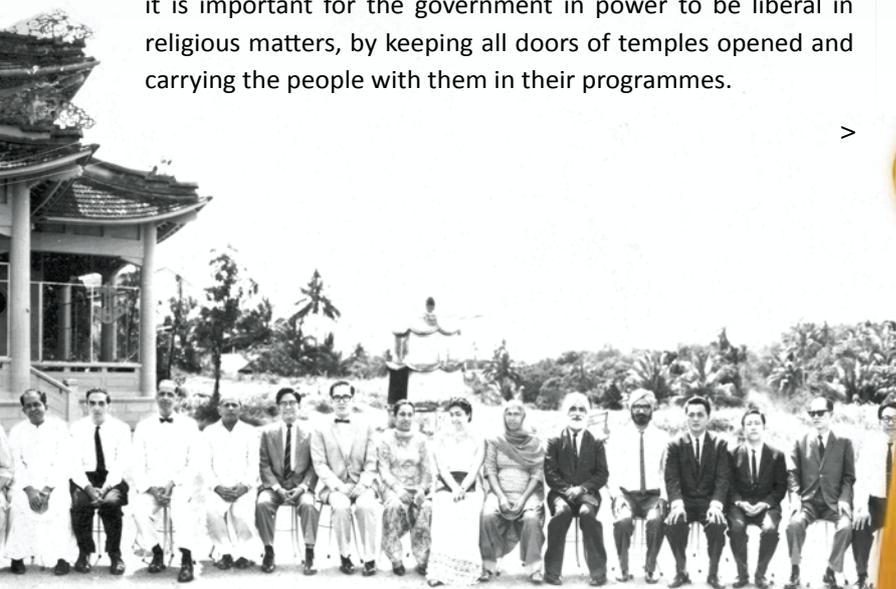
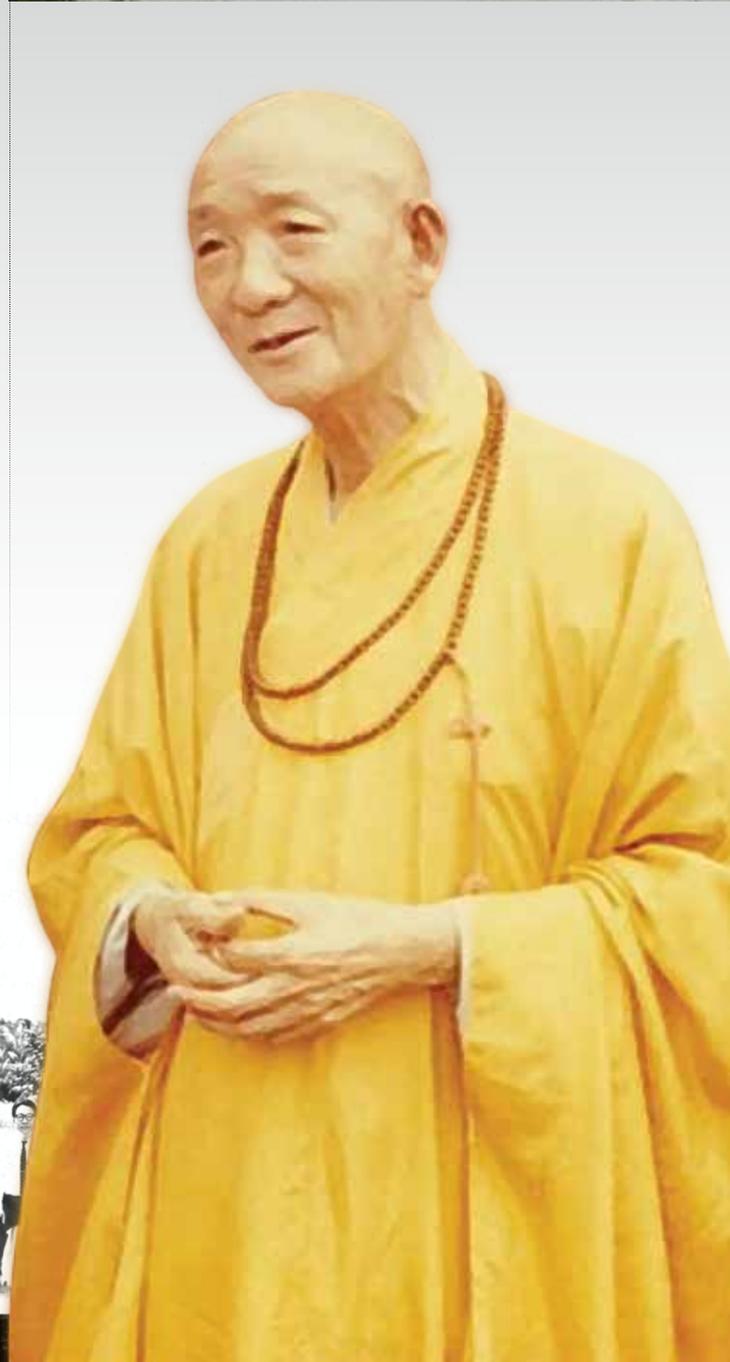


At the ceremony to mark the presentation of a plaque to Ven Hong Choon as a token of appreciation from the IRO, Mehervan Singh, who was IRO's honorary secretary for 20 years until 1983, spoke of the Abbot's contribution to the IRO's growth.

Mr Singh said: "I dare say that without the Abbot's active involvement in the IRO, the organisation would have been unable to undertake several projects including the important trip to China in 1985. It was an eye-opener for all of us; in the three weeks when we were there, we saw how the people of different religions prayed and worked together in that great land. We had much better reception than we expected, because the Abbot was leading the mission. We were twice invited to the People's Conference Hall."

At the meeting at the People's Conference Hall with one of Mao Zedong's companions during the long March, Mr Ulanfu, Ven Hong Choon spoke movingly in Hokkien of how China should recognise that the majority of the people are religious and that it is important for the government in power to be liberal in religious matters, by keeping all doors of temples opened and carrying the people with them in their programmes.

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of the Rt. Hon. Mr. Malcolm MacDonald, Founder Member and Patron of I.R.O. SINGAPORE.

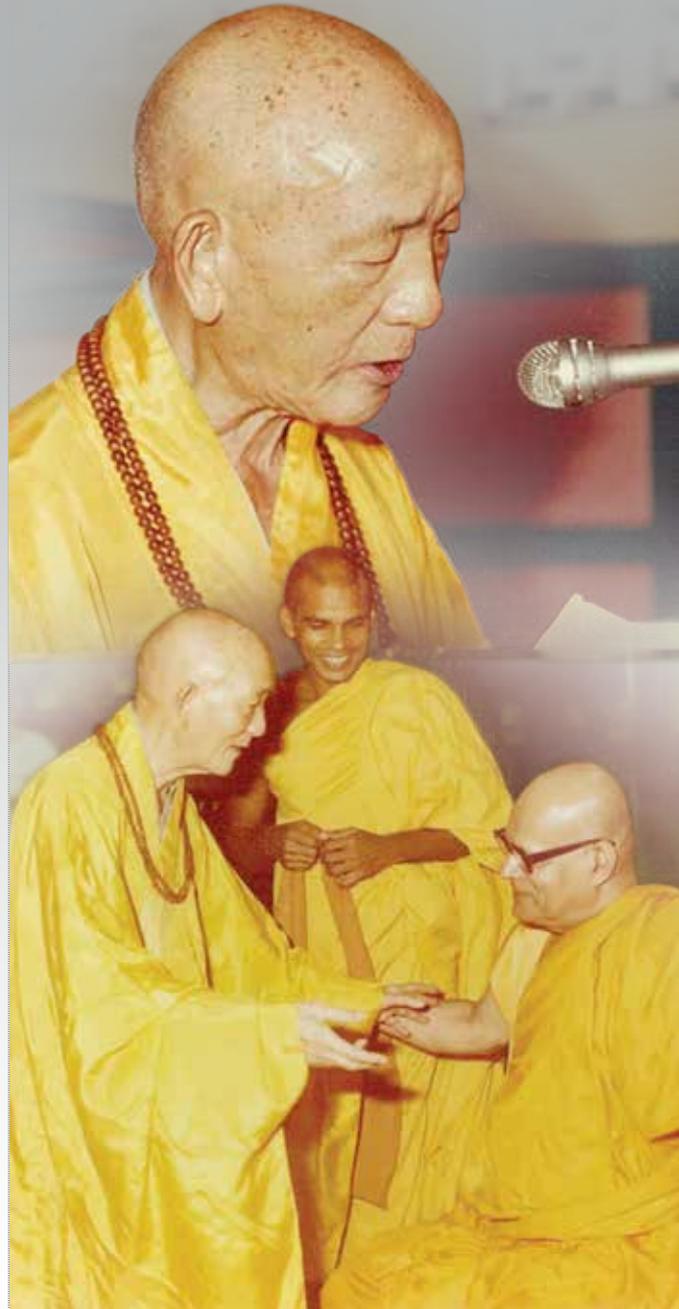
**SG 50** Special Feature:  
**Commemorating Our Buddhist Pioneer – Mahathera Hong Choon**

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Therefore it was essential, he said, that the religious needs of the people should be recognised and that they should be allowed to practise their religions to ensure China's economic as well as spiritual progress.

That was in 1985. But even decades before the fateful speech at the People's Conference Hall, his speech at the inaugural session of IRO was already anticipating present day concerns as reflected in the current discussion of inter-religious harmony: "The task of religion is to teach people to live in harmony."

He also advocated open-air lectures on the teachings of various religions. At the first such public gathering and lecture at the Victoria Memorial Hall on 18 March 1949, Ven Hong Choon, spoke on the contribution of Buddhism to peace: "The people of the world seem to have learn a great lesson from the two great world wars...As we are aware that there were differences of opinions in the past, which resulted in their non-cooperation, today we have come to the conclusion that no matter what faith or religion we do belong to, we have the common objective of leading or encouraging people to do good and not bad. We see no reason why we cannot come together to contribute what we have to world peace." ☺



**V**en Hong Choon always extended his goodwill, kindness and understanding in support of the religious activities organised by us (Buddhist Missionary Society, Malaysia) giving us tremendous courage and confidence.

He contributed in no small way to foster and strengthen the unity and understanding among Theravada and Mahayana Buddhist communities.

- The late Ven Dr K Sri Dhammananda



**M**aster Hong Choon was ever ready to actively promote Buddhism and to support any Buddhist activities big or small. Master's generosity and great compassion is immeasurable.

Through his tireless effort, liberal attitude, immeasurable generosity and boundless compassion, many large-scale major projects were made possible. These projects were eye-opening for many young Singaporeans, both Buddhists and non-Buddhists.

- Ven Mahinda

**M**aster Hong Choon was a very kind and generous man, ever ready to assist in times of hardship and difficulties. He was a highly respected leader. He never failed to attend any IRO committee meetings although he spoke neither English nor Mandarin.

He had always actively promoted peace and religious harmony. Since the IRO's inception 40 years ago, he had always provided security and wholeheartedly supported its activities.

On an exchange programme to China in 1983, members of the IRO were deeply impressed by the extent of respect and veneration given to this distinguished and compassionate Master.

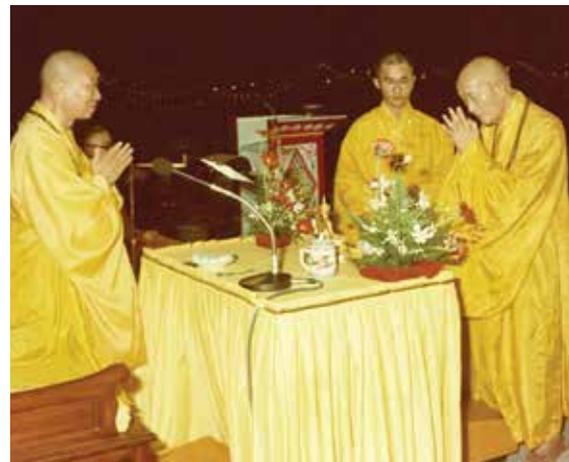
- Mr Mehervan Singh,  
member of the Singapore Inter-Religious Organisation from the 1960s to 1980s

# In Memory of the Late Ven Master Hong Choon...

**I**n 1936, I heard of Mahathera Hong Choon as the outstanding, meritorious and highly capable disciple of Mahathera Hui Quan. Subsequently, in Wan Shi Temple I chanced upon the inscriptions written by famous Grand Master Taixu who depicted his great expectations of Mahathera Hong Choon in a poem: *the ocean counts on its rocky base, whilst this worldly human deliverances depend on none other than Hong Choon.* I was so impressed.

When I first came to Singapore in 1961, I had the honour to pay homage to Mahathera Hong Choon. He showered me with such love and kindness when I was a young monk, attending all sessions of the Heart Sutra which I was discoursing on in Singapore, bringing along with him many supporters and devotees each evening, for seven evenings continuously.

- The late Ven Elder Yen Pei





After he had been invited to my hometown many times to give Buddhist discourses, he was no longer a stranger to me. Once, he accepted my parents' invitation to host him temporarily in our residence. It was a pity that I was then deeply immersed in my studies and missed out on the precious opportunity to seek his guidance. I was also uneasy about approaching him as I was unsure on how to begin a dialogue with him. Yet, in spite of all these, he always greeted me with a gentle smile.

It is so true when Lord Buddha said: "Life is so impermanent!" The next occasion when Mahathera Hong Choon smiled at me was during my ordination as a *bhikkuni* (nun). I was so honoured to have him as my preceptor master, which made my certitude in Buddhism even stronger.

## Mahathera Hong Choon: Our Eternal Role Model

**I**t was a very long time ago when I first came to know Ven Hong Choon. I was still schooling in a missionary school then. Although I was born to a devout Buddhist family, I did not understand the basic teachings of Buddhism.

One day, I was practically dragged by my mother to the temple, supposedly to pay homage to a foreign high monk who had just arrived to deliver discourses here. While others were all excited to pay their respects to this kind and gentle monk in the temple, I held back. They addressed him as 'Ven Hong Choon' who struck me as being most humble and kind, speaking in such genteel manner. In later days, his everpresent ease and confidence in handling almost everything had me deeply impressed.

The decision to ordain in such a short spell of time shocked not just my family members but also my teachers and friends. Some even refused to believe this could be true. Was it due to past karmic results or the maturing of my past virtues? All these had been fully known to Mahathera Hong Choon, right from the beginning – in his gentle smiles to me, over and over again!

It is most difficult to forget his constant, kind and gentle yet simple remarks. I remembered that upon my ordination he had uttered this to me:

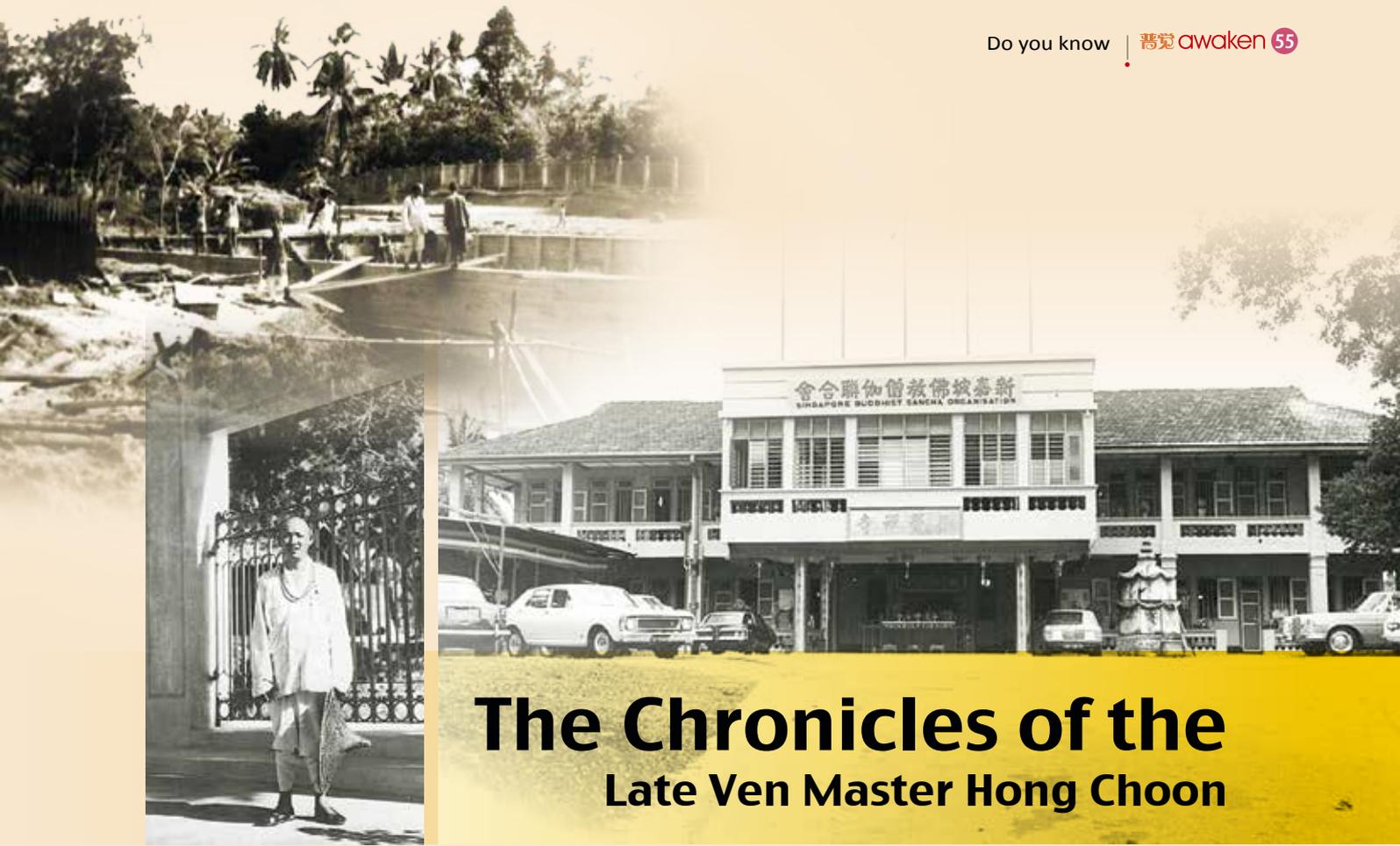
*"You have lots of virtuous basics in Buddhism and you have good aspirations. Progress well for the development of Buddhism. You must seize this precious opportunity and work hard!"*

In the days that followed, whenever I encountered difficulties in the course of my duties, he was always there to provide me with invaluable encouragement and guidance. This had enabled me to face the problems I encountered in propagating the Buddha's teachings with courage and persistence. Not once could I forget what the great Mahathera taught me.

**His spirit of loving-kindness remains the criterion of my endless pursuit his sublime virtuous deeds shall always be remembered! Not to me alone, but to all of his thousands and thousands of disciples too!**

Sadhu! Mahathera Hong Choon, you are our eternal role model! You are our Great Master forever! ☺

text: Ven Kuan Yan



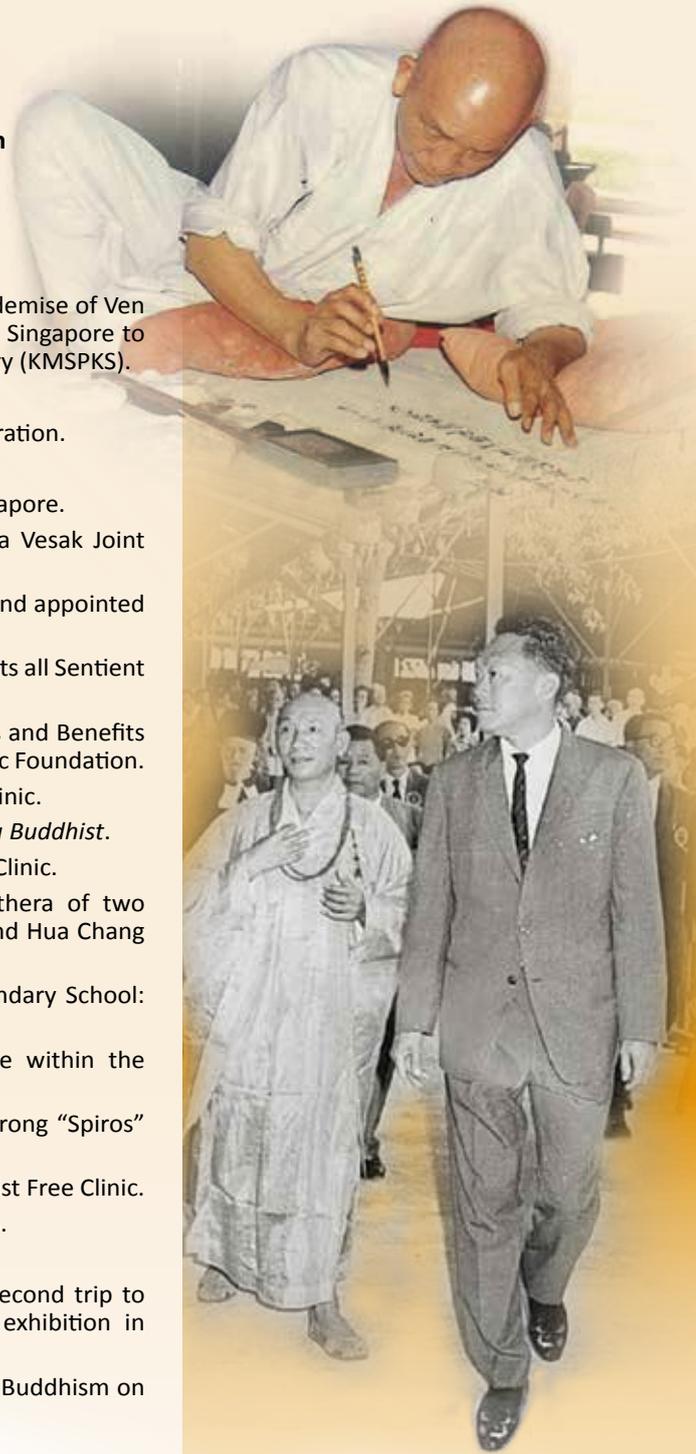
# The Chronicles of the Late Ven Master Hong Choon

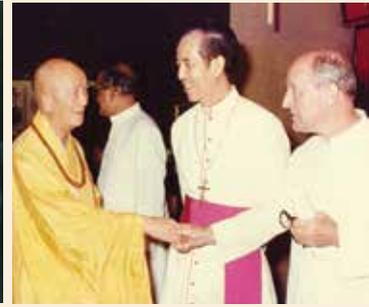
Year	Age	
1907	1	Born to Mr Zhu Zanjia and Mdm Li Wangniang at Xiafu Village in Southern province of Fujian, China.
1913	7	Began education at home by family tutor.
1915	9	Demise of mother. Cared for by maternal grandma and uncle.
1918	12	Accompanied grandma to Qing Lian Temple to chant Ren-Yan Mantra. Deeply moved by the puppet show "Arhat Mu Lian's rescue of his mother from the Hungry Ghost Realm" and decided to become a monk.
1922	16	Ordained by Ven Hui Quan at Cheng Tian Temple. Renamed as Ben Ci alias Hong Choon.
1923	17	Took the vows of a fully ordained monk at Guang Hua Temple in Putian from Preceptor Abbot Ben Ru.
1924	18	Accompanied Ven Hui Quan to Nan Pu Tuo Temple in Xiamen.
1925	19	Followed Ven Hui Quan on a pilgrimage to Mount Pu Tuo in Nanhai.
1927	21	Attended Buddhist course by Headmaster, Ven Tai Xu at Min Nan Buddhist Institute in Xiamen to master in Leng-Yan Sutra.
1931	25	Invited as the 8th Preceptor at Kai Yan Temple in Quanzhou for Precepts Ceremony.
1932	26	Followed Ven Hui Quan to Hu Xi Yan and Hor Kay Gorge Temple in Xiamen and assisted Ven Hui Quan in the formation of Leng-Yan Buddhist Society. Assisted Ven Hui Quan in renovating Xiamen's Wan Shi Lian Temple (later used by Ven Hong Yi for his Samadhi retreat).
1933	27	Became a member and temple's chief supervisor at Society of Buddhist Studies in Wan Shi Lian Temple established by Ven Hui Quan.
1935	29	Invited as the 6th Preceptor at Cheng Tian Temple in Quanzhou.
1937	31	Joined Fujian Sangha first aid team during the Sino-Japanese war.
1938	32	Followed Ven Hui Quan to Singapore.
1939	33	Followed Ven Hui Quan to Rangoon in Burma (now known as Myanmar), paying homage to Buddhist temples.
1940	34	Visited Penang, Malaysia and Medan, Indonesia.
1941	35	Resided in Pu Tuo Temple upon returning to Singapore.
1942	36	Proceeded to Penang and assisted Ven Hui Quan to develop Meow Sian Lin Temple.

**A**  **Special Feature:**  
**Commemorating Our Buddhist Pioneer – Mahathera Hong Choon**

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Year	Age	
1943	37	Became the abbot of Meow Sian Lin Temple after the demise of Ven Hui Quan. Invited by various Buddhist organisations in Singapore to take charge of Kong Meng San Phor Kark See Monastery (KMSPKS).
1947	41	Appointed officially as the second abbot of KMSPKS.
1948	42	Founded and established the Singapore Buddhist Federation.
1949	43	Founded Singapore's Inter-Religious Organisation.
1961	55	Assisted in the extension of Maha Bodhi School in Singapore.
1964	58	Appointed Chairman of the first Mahayana-Theravada Vesak Joint Celebration Committee.
1965	59	Formed the Singapore Buddhist Sangha Organisation and appointed Chairman.
1966	60	Organised the first Great Prayer that Blesses and Benefits all Sentient Beings (水陆法会) in KMSPKS.
1967	61	Donated funds from the first Great Prayer that Blesses and Benefits all Sentient Beings (水陆法会) to the Buddhist Free Clinic Foundation.
1969	63	Appointed Chairman of the Singapore Buddhist Free Clinic. Founded and published the inaugural issue of <i>Nanyang Buddhist</i> .
1972	66	Set up the first branch of the Singapore Buddhist Free Clinic.
1974	68	Accepted invitation to become the reverend Mahathera of two Buddhist temples in the Philippines, Shi Yan Temple and Hua Chang Temple.
1975	69	Raised funds for the construction of a Buddhist Secondary School: Manjusri Secondary School in Sims Drive.
1977	71	Formed the Drugs Rehabilitation Counselling Service within the Singapore Buddhist Federation.
1978	72	Initiated a mass joint prayers for the victims of the Jurong "Spiros" ship disaster.
1979	73	Established the second branch of the Singapore Buddhist Free Clinic.
1980	74	Constructed the Bright Hill Evergreen Home in KMSPKS.
1982	76	Led a team of Buddhist devotees on a visit to China.
1983	77	Paid homage to His Holiness, Panchen Lama on his second trip to China. Supported the first Buddhist Cultural Vesak exhibition in Singapore.
1984	78	Went on a pilgrimage to the four sacred mountains of Buddhism on his third trip to China.





**Year**   **Age**

- |      |    |  |
|------|----|--|
| 1985 | 79 | <p>Organised mass prayers for the victims of the New World Hotel disaster.</p> <p>Princess Sirinthron of Thailand visited KMSPKS and offered robes presented by His Eminence the Supreme Patriarch of the Thai Monk Community.</p> <p>Deputy Supreme Patriarch from Thailand officiated the foundation-laying ceremony for the Pagoda of 10,000 Buddhas.</p> <p>Led devotees and representatives from Singapore's Inter-Religious Organisation on a cultural and religious exchange programme in China.</p> <p>Sponsored the formation of Wan Shi Female Buddhist Classes at Wan Shi Lian Temple (known later as Min Nan Female Buddhist Classes).</p> <p>Raised funds for the Singapore Anti-Narcotics Association.</p> |
| 1987 | 81 | <p>Paid second homage to His Holiness Panchen Lama during visit to China.</p> <p>Conferred the title "Supreme Chinese Monk" by King of Thailand, a title equivalent to that of the Supreme Patriarch of the Monks' Community in Thailand.</p>  |
| 1988 | 82 | <p>Led devotees to participate in the opening ceremony of the famous Fa Men Temple in Fu Fan district, China.</p> <p>Paid special homage to the Buddha's personal sacred 'metacarpal' finger relic.</p>  |
| 1989 | 83 | <p>Visited China to chair the redevelopment completion ceremony of Cheng Tian Temple.</p>  |
| 1990 | 84 | <p>25 December – Ven Master Hong Choon passed on.</p>  |
| 1991 | -  | <p>6 Jan – Ven Master Hong Choon's grand funeral procession.</p> <p>Attended by close to 200,000 people from all over the world.</p>   |

**Celebrate SG50 and commemorate our Buddhist pioneers by visiting the Ven Hong Choon Museum. The museum is open from 9am to 4pm on:**

- 27th of each lunar month,
- Vesak Day (1 June)
- Ullambana Festival (28 August),
- Birth anniversary of Ven Hong Choon (15 October)
- Death anniversary of Ven Hong Choon (19 December)

Venue: Ven Hong Choon Memorial Hall, Level 3



# Want Your story to be heard too?

Are you touched by the stories and interviews featured in this magazine?

Perhaps you too have a story to tell, a story of how the Buddha and His Teachings so inspired you to walk the Buddhist path, or maybe a simple account of the little treasures and blessings in life? Or perhaps you are a budding poet who would like to share a prose and a verse or two about how the Dharma changed your life forever?

Whatever your story or poem may be, we welcome you to write in to us. Share your inspiring tale of faith and awakening with the rest of the world.

Send your entries to  
awaken@kmspks.org or:

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

Please include your full name, address and contact details. We reserve the right to edit the stories and letters for space and grammar considerations.



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Compassion & Wisdom  
on the journey of life...

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# Seeking Fulfilling Careers?

**Kong Meng San Phor Kark See Monastery (KMSPKS)** is an established Buddhist organisation with a vision to be the exemplary spiritual and service sanctuary for the spread and practice of Buddhism; one that is guided by compassion and wisdom to enrich the lives of the community at large.

If you are passionate about joining us in realising our vision and take pride in producing great work, we welcome you to join our big family.

You may send your resume to:  
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Alternatively, you may log onto:  
[www.kmspks.org](http://www.kmspks.org) and click onto "kmspks", followed by "Livelihood" to view our job vacancies.

Most religions encourage gratitude. In Buddhism, for example, gratitude is said to be a hallmark of humanity.

“When a person doesn’t have gratitude, something is missing in his or her humanity. A person can almost be defined by his or her attitude towards gratitude”, wrote Elie Wiesel.

How often have we said, “Thank you’ to those around us? The road sweepers, cleaners and bus drivers. We take them for granted. It is time to slow down and appreciate them. Just imagine how life would be like without them. As Singapore turns 50, let’s give them a round of applause!

The spiritual practice of gratitude has been called “a state of mind” and “a way of life”. Showing gratitude, however, is more than just a spiritual practice. Gratitude nurtures one’s being and spirit.

To me, we should not only be grateful to those who make us happy but also to those who make us upset at times. It is only through them that we can become aware of what’s happening inside our mind – our monkey mind. And it is only through them, that we are able to practise better. My root teacher, taught us to show gratitude to Buddhists as well as non-Buddhists.

Gratitude is important for our well-being. If we are grateful for all positive and negative things that we see around us, we will undoubtedly have a fulfilling and happy day. In fact, it is written that gratitude is the best medicine for depression, self-pity and fear.

Gratitude has many benefits. It dissolves negative feelings. Anger and jealousy melt in its embrace. Fear and defensiveness shrink. Gratitude deflates the barriers to love. While forgiveness heals the heart of old hurts, gratitude opens it to present love.

# Gratitude the Hallmark of Humanity

*Desmond Siak, a 53-year-old trainer reflects on what it means to be grateful.*

Gratitude helps us to grow and expand; gratitude brings joy and laughter to our lives and to the lives of those around us. Gratitude also teaches us to be tolerant.

Just to share what I always do in the morning and before I go to bed at night.

In the morning, facing the *rupa* of the Buddha, I say: “Dear Lord Buddha, I am thankful that I am alive this morning to be able to recite the prayers and practise the Dharma.”

Before bedtime, I say: “Dear Lord Buddha, should I not be able to wake up the next morning, may I be reborn in your pure land.”

This practice makes me appreciative and grateful to be alive. ☺

text: Janice Goh



Since 2001, I have had the opportunity to share the Dharma with numerous Buddhist organisations and student groups in Singapore. I rejoice to see many practising Buddhists who commit time to study the Dharma and many devotees who step forward to volunteer in temples and centres in various activities. There are many silent heroes behind every Dharma-related activity. Increasingly, I have seen more learned laity step forward to share the Dharma and teach meditation. I am heartened by their dedication and effort to understand the Dharma, to practise the Dharma and serve the noble community of monks, nuns and laypeople.

However, **to ensure that there is continuity and to strengthen our Buddhist community in Singapore, we have to think about nurturing the new generation who will stand on the shoulders of earlier generations of Buddhist leaders, to serve and contribute.**

Some of them who have the interest and leadership abilities will be role models and ambassadors of Buddhism in our society.

Leadership is a buzzword used in the political, economic, educational and social context. **Who are "leaders" from the Buddhist point of view? These are the individuals who practise wisdom and compassion.** It has been cited that the Dharma is for wise people, not ignorant people (Aṅguttara Nikāya). Leaders, from the Buddhist standpoint, nurture qualities of the head such as intellectual understanding, inquiry, foresight and introspection. They also nurture qualities of the heart such as loving-kindness, compassion, humility, truthfulness and generosity. These noble individuals work for the well-being of themselves and of other sentient beings.

# Nurturing the New Generation of **Buddhist Leaders** in Singapore

text: Ven K Rathanasara Thero



Look around and we can observe four types of people in our daily lives. On one extreme, there are those who are neither interested in the well-being of themselves nor the well-being of others. They have seemingly wasted this precious human life. The second type, and a very commonly observed group in our materialistic culture, comprises those who work only for their own welfare and happiness. They are typically labelled "selfish" and "ego-centric". These individuals are not the "leaders" we are discussing. The third group of individuals work for the well-being of others and neglect themselves. Without compassion and love for themselves, they cannot be good role models. Soon, they might feel exhausted and might not have the credibility to influence others constructively. Finally, we have a fourth group of individuals – the noble ones who work wisely and strive for the welfare of themselves and others.

How should these noble individuals be nurtured so that when the conditions ripen, they can rise to the challenge of serving the larger community? The Buddha led individuals along the path of “understanding, practice and realisation”. While these three ways are often presented as progressive stages, they are not separate steps. In fact, they support one another such that we have to appreciate them as a whole. However, the path of “understanding, practice and realisation” is helpful as a guide for discussing how we can nurture these noble individuals to be the new generation of Buddhist leaders.

The seed of understanding is planted at a young age. When our children are growing up and entering kindergarten, we often focus on their abilities to read, write and do arithmetic. These cognitive skills are important and should not be downplayed. However, do we pay as much attention to their spiritual education? I have met many parents and grandparents who share with me that their young at home are not interested in the teachings of the Buddha or reject religion altogether. One probable reason could be that we did not provide ample opportunities and a conducive environment to ground their faith in the Buddha, Dharma and Sangha in their early years. At school-going age, these young ones are like unpolished gems – we could narrate stories of the Buddha to them to illustrate how the Buddha demonstrated virtuous qualities of loving-kindness and compassion; or use songs, drama and various engaging activities suitable for their age to build their faith. The Buddha, a supreme teacher, could be their "trusted protector" at the age when they need the most love and security. Trusting the Buddha, they will want to listen to his teachings, the Dharma. This interest lays the foundation for contemplation, discussion and greater inquiry as they grow into their teenage years. The Sangha is a living role model for the young. Monks and nuns not only provide spiritual guidance, but also avail themselves as "trusted friends" to share and listen to the vicissitudes of the youngsters' lives as they mature.

As adults, we often take “short-cuts” to guide and correct our young. Imposing our perceptions on them without explaining also inhibits their understanding. For instance, while it is virtuous to teach them to chant the Five Precepts in *Pali*, do you think doing so would trigger their interest in Buddhism? However, if we used songs and stories, and use “teachable moments” like explaining the significance of offering flowers, incense, water and light during devotional practices, perhaps they will appreciate the teachings more.

As these children grow older, and come into contact with more societal influences in schools and social media, we find that they desire to develop unique identities for themselves. Teenagers start to idolise attractive popular personalities; some may want to be different from the norms in their families and look to their friends for ideas. This is very normal and we should encourage self-reliance. If we had given them the gift of inquiry and if we had nurtured their hearts, they would start to question more about religious teachings and we should encourage them to do so as that would give them more confidence in the Dharma and affirm the progress in their spiritual education. Individuals who cultivate wisdom and compassion will become knowledgeable practitioners of the future.

< This is also a fertile phase to offer teenagers options who they can consider as role models. We could show them that there are figures who lead successful material and spiritual lives. Buddhism is a progressive religion that also encourages material attainments gained through wholesome means. I believe if you look around the Singapore society, you can find sterling examples of laypersons who have done well in both aspects and who have proven that both material and spiritual wealth can be balanced and complement each other. Some of them have stepped forward to be Buddhist leaders too. We need more of such role models to inspire our young people.

There are Buddhists who have benefited from the teachings and want to contribute back, to bring happiness to themselves and others. But the common question is, "Bhante, where do I start? What should I start doing for the Buddhist community?" My suggestion is fairly straight-forward – understand your own strengths and interests; then look around for needs that you can fulfil. If you are a good events planner, there are many Buddhist temples and centres that need help with organising Dharma sharing sessions and celebrations. There are those who are inclined towards technology and can help with doing web or social media outreach. But for leaders-to-be, there is an additional consideration – these Buddhists have to understand their "scope of influence" which refers to the areas they are most competent in and will have the greatest impact. For example, if they possess the right skills and interest to design and teach the Dharma, they will be most impactful in creating the pedagogy to introduce the teachings to those in our surroundings who might not have had the opportunity to understand the Dharma. If they are savvy with marketing, they can suggest how to modernise Dharma propagation and create the environment to suit the needs of the contemporary society. By taking right actions with courage and conviction today, we are planting the seeds for the Buddhist society we wish to see in 10 or 20 years' time and beyond.

Above all, these special individuals must practise the *pāramitās*; by upholding the righteous principles of generosity, ethical living, non-attachment, wisdom, joyful effort, patience, truthfulness, determination, loving-kindness and equanimity. These virtues, like the Buddha's teachings are beyond time and space (Akālika) and applicable here and now as well as in the future. They are the human "Bodhisattvās" living amongst us who work diligently to lead and inspire others in all aspects of their present lives; whether political, economic, social or spiritual domains.



Formal and informal networks exist between leaders from different Buddhist organisations in Singapore. This is very commendable. We could enhance this by starting younger so that these young people in their early adulthood can support one another, generate fresh ideas and propagate the Dharma together early. Suitable training programmes can be organised for them so that they will have the skills and knowledge to be successful in their noble endeavours in the present and future. These can range from generic skills like public speaking to those that require mentoring such as fund-raising. The more mature and experienced leaders and Sangha members are very crucial in nurturing their successors. They should actively give opportunities and support the young aspirants in fulfilling their potential. Once we empower the young, they can use their creativity to do things better than us. We can guide them so that they will not waver from the true teachings of the Buddha and manage any obstacles that they may face.

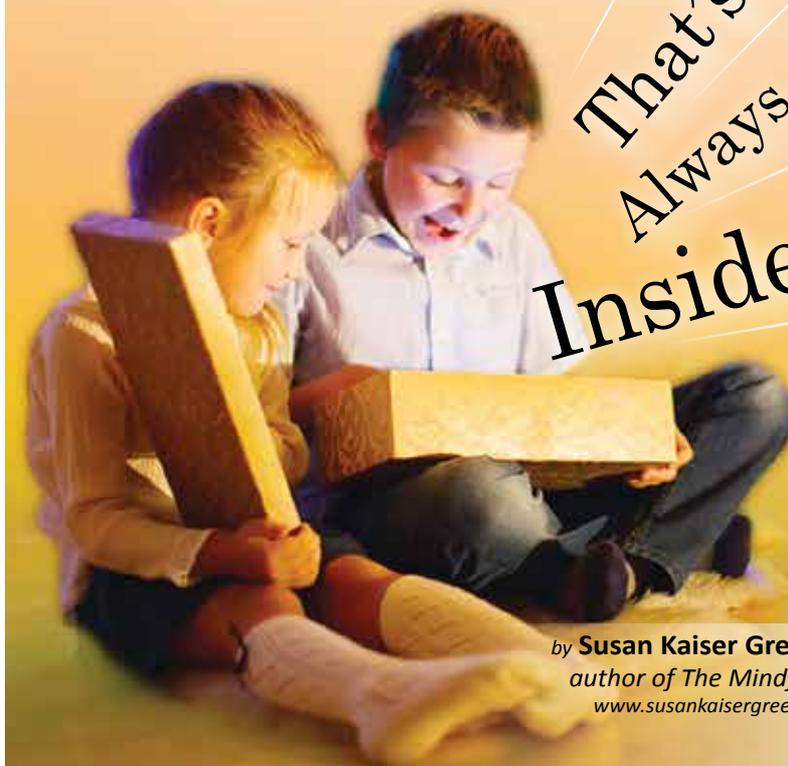
The Buddha taught the precious Dharma teachings for all people – males and females, rich and poor, young and old. Each generation has its own strengths and weaknesses in understanding, practising and realising the Dharma. We need each other to take the right action. The next generation will need to step forward; and it is never too early for us to start nurturing the next generation of Buddhist leaders in Singapore who should have qualities of both the head and the heart to serve, for the well-being and happiness of themselves and other sentient beings. ☺

It is tough to be happy when we don't recognise the beauty of our true nature. This is an important classical teaching which we can illustrate to our children with the game below:

1. Take a pretty object like a jewel from your cabinet or jewellery box.
2. Put it on a table and cover it with a few scarves.
3. Gather your kids and tell them about the times in your own life when you doubted your true nature.
4. Ask your children if they can think of examples from their lives too.
5. With each story about a difficult experience that clouded your self-image or the children's visions about themselves, remove a scarf.
6. At last, when you take away the final scarf, the hidden beautiful jewel is revealed, emblematic of the beauty that lies within all of us. ☺

## Discovering the Beauty

That's  
Always  
Inside



by **Susan Kaiser Greenland**,  
author of *The Mindful Child*.  
[www.susankaisergreenland.com](http://www.susankaisergreenland.com)

**I**f you look at many famous people today, they became famous because they put in effort day and night, non-stop into their work... If you want to be famous or successful in your life or what you do, you need to put in effort.

Sometimes we meet with difficulties. Sometimes our business or career is good, sometimes it is bad. No matter what happens, we should train our minds not to waver. When conditions are good, we are happy and easily become proud. When our business fails or bad times come, some people become depressed and even commit suicide.

### **Suffering is like a stairway to success. We need to step on our difficulties in order to be successful.**

Life is not easy, it is difficult. There is a lot in life that we need to overcome.

Sometimes we think that money is important, so we put in a lot of effort to earn and get money. Then when we have money, all is not peaceful in the family. There is a lot of fighting going on. At that time, we think that money is not important anymore. Likewise, if we have money, but the body is unwell, we cannot enjoy the wealth and we suffer.

Life is full of suffering. We need to accept this. Some people are so afraid of suffering that they become depressed or want to die in order to avoid it.

If we try to overcome every difficulty, we will be very happy with suffering in the end.

Take for example, the teak tree.

Sometimes teak trees are planted close together in a group. In a group, strong wind or sun is not able to 'attack' the group of trees. There is not much 'suffering' to the trees because there is group support.

On the other hand, a single teak tree in the middle of a clearing, without the support of other trees, has to accept the weathering of rain and sun. It has to accept all the conditions nature metes out because it stands alone. If there is any danger, it has to face it alone. If it is too weak, it cannot survive; it will easily break or fall over. The tree that survives ends up being very strong.

In our life, it is the same. We are often dependent on our family and friends. When something happens, we look to others for support and help. If they do not help us, we feel unhappy with our family and friends.

On the other hand, if we are alone, we have to face all difficulties by ourselves. We have to accept all problems that arise. Our tree is strong. In the end the quality of the tree is different because it has been well-weathered by rain and sun. It becomes strong teak wood of good quality.

If the trees grow in a group, they are not able to receive direct weathering by rain and sun. Such trees are weaker because they depend on the group.

There is also grass, a very small plant that sticks close to the earth. When the wind is strong, like in a typhoon, the grass does not fall or get uprooted because it is very small. The big tree beside the grass can be broken by the strong wind.

If you want a good and high quality life, try standing firm when the wind blows. Face the wind, the sun and all difficulties that come so that this tree of yours can grow and be strong.

If you only want to be like the grass, to be at the base, you will not be able to overcome the difficulties in life. You will always be a small plant, not a tall one.

So what sort of life do you want? If you want a good life, you have to keep standing. You need to try hard until you reach your goal. Even if there are problems, you should not give up. In the end, you will be happy.

We all need experience in life. When we have difficulties in life, we need to keep our minds stable. Eventually, we will be happy and grateful to these problems and people who give us problems. But we need a lot of patience and to practise till our minds do not get shaken up easily. At that time, our quality will be better than grass.

You have to think in this way, "I want to enter *jhana* within seven days!" You need to set high expectations. You need to think, "*Jhana!* It is not easy, but I will try!"

If you want to be a strong and tall tree, you need to face up to sleepiness in the early morning. Don't sleep for a long time, overcome it!

If there are wandering thoughts, don't follow them. Cut them off! You need to 'fight' so that you are not afraid of all difficulties. Train the mind in this way.

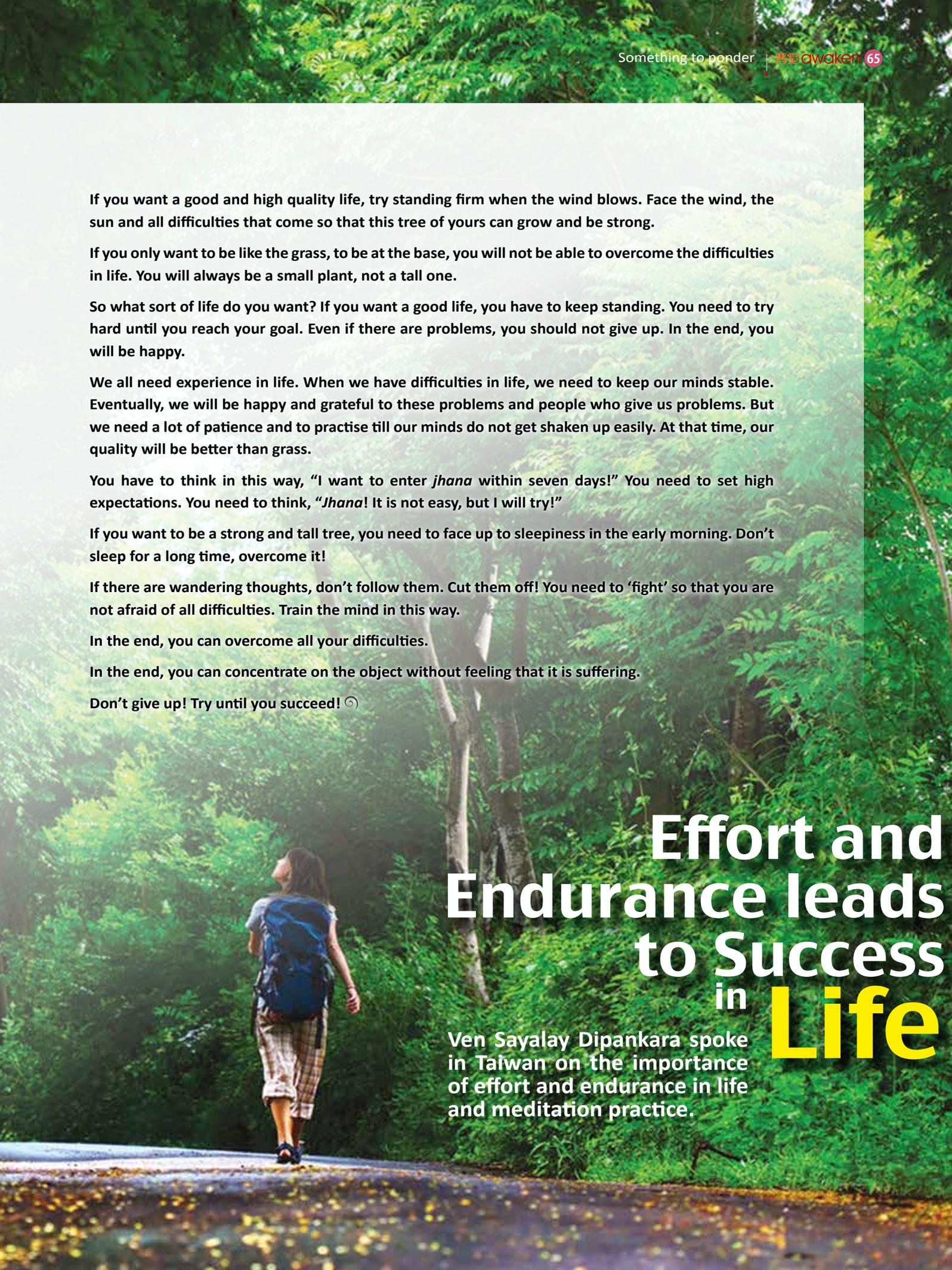
In the end, you can overcome all your difficulties.

In the end, you can concentrate on the object without feeling that it is suffering.

Don't give up! Try until you succeed! ☺

# Effort and Endurance leads to Success in **Life**

Ven Sayalay Dipankara spoke in Taiwan on the importance of effort and endurance in life and meditation practice.



## Sheep Bento 小绵羊便当

Try this adorable yet nutritious bento for your kid's lunchbox!



### Ingredients :

- Japanese short grain rice (cooked)
- A few florets of broccoli
- 2-3 slices of carrot
- 2 French beans
- 1 tsp ketchup
- 1 small piece of seaweed
- 2-3 cherry tomatoes
- Salt to taste
- Cling wrap

### 材料：

- 煮熟的寿司饭
- 西兰花切成小花
- 胡萝卜2-3片
- 四季豆2条
- 番茄酱1茶匙
- 紫菜1小块
- 樱桃西红柿2-3个
- 盐少许
- 保鲜膜

### Method:

- 1 To blanch the vegetables, boil some water in a pot. Once the water begins to boil, add a pinch of salt. Then add the vegetables into the pot and cook for a few minutes. Drain the vegetables using a sieve.  
*Tip: Placing the cooked broccoli immediately into ice water for 30 seconds will stop the cooking process and preserve the bright colour of the broccoli.*
- 2 Take a piece of cling wrap and scoop the desired amount of rice on it. You can use the bento box to determine the amount of rice needed. Using cling wrap, press the side of the rice to round it. This will be the sheep's body.
- 3 Scoop a small amount of rice (just enough for the sheep's face), add ketchup and mix well. Using a cling wrap, shape the coloured rice into an oval shape.  
*Tip: The colour tone of the sheep face will depend on the amount of ketchup used.*
- 4 Place the coloured rice on the sheep's body, and add some loose rice on top of the face as shown.
- 5 Proceed to use cling wrap to shape a pair of ears for the sheep. Place the ears at the sides of the face.
- 6 Cut the eyes, nose and mouth from seaweed and place it on the sheep face. For the cheeks, cut two tiny circles from the carrot and place below the eyes.
- 7 Add broccoli and French beans into the bento box, followed by cherry tomatoes.
- 8 Cut a thin strip of seaweed as the string for the firecrackers and place it on the broccoli. Using the carrot, cut a hexagon shape for the top of the firecrackers. Use the remaining carrot and cut into thin strips for the firecrackers.



### 做法：

- 1 小锅里放水，煮开后，加入少许盐。把蔬菜放入锅中焯熟，然后沥干水备用。  
*提示：立即将煮熟的西兰花入冰水30秒，可以保持西兰花的色泽鲜艳。*
- 2 把所需的寿司饭放在一张保鲜膜上，将饭的侧面按圆，做为羊的身。你可以用便当盒来衡量所需的寿司饭。
- 3 再将少量的饭加入番茄酱，拌匀。使用保鲜膜，把饭塑造成椭圆形。  
*提示：羊脸的色调取决于番茄酱的使用量。*
- 4 将椭圆形的饭放在羊的身上，并添加一些饭在顶部，如图所示。
- 5 然后使用保鲜膜，塑造一对耳羊，放置在羊脸的两侧。
- 6 用海带剪出羊的眼睛，鼻子和嘴，将其放在羊脸上。切两小圈的胡萝卜，并放在眼睛下方，做为羊脸上的腮红。
- 7 加入西兰花和樱桃番茄。
- 8 如图所示，剪一条细条的海带，胡萝卜切所需要的形状，并将放在西兰花上，做为鞭炮。

Recipe courtesy of Hui Ping.

Please visit instagram account @hpBento or facebook.com/hpbentoveg for more interesting ideas.

Long ago, there lived two close friends who were like brothers. One night, one of them woke up in a sweat after a strange dream. In it, he was holding a wide, shallow basket. As the dream bothered him, he went with his friend to see a Venerable who lived in a nearby temple.



# The Same Dream

retold by Esther Thien  
illustration by Robert Yeo

As he recounted the dream, the Venerable burst out laughing and said: “Congratulations! You are going to be invited to a big party with all kinds of good food.”

“This is a good lesson for you – even if a dream seems strange or frightening, always view it positively. Everything depends upon how we use our minds. Everything follows our thoughts. So be sure to use your mind in an upright and positive way.”

As his friend listened to this advice, envy began to stir in his heart.

“Good things always happen to him! How come things like that never happen to me?” he thought.

As foretold, the man soon received an invitation to a feast. He took his friend along and they enjoyed all kinds of delicacies.

Still jealous, the second friend went to see the Venerable the next day pretending that he had also dreamt of holding a wide and shallow bamboo basket.

“What are you playing at? You’d better be careful – it means you’re going to get a real beating,” said the Venerable sternly.

The second friend couldn’t believe his ears. He went home grumbling and huffing throughout the journey: “Instead of nice words of blessings, all I got was a warning when I repeated the same dream! What madness is this!”

That evening, some men from the next village assaulted him till he was so badly injured, he had to stay in bed for four days. They attacked him as he had started a harmless rumour about someone as a joke. But the rumour grew so large and out of hand that it started causing harm.

“This is so unfair. I only started a harmless rumour. As for the dream, it never even happened! How could the Venerable have predicted so accurately that I would be beaten up?”

Indignant, he went to see the Venerable on the fifth day, still bruised and aching.

“Venerable, to tell you the truth, I didn’t actually dream about the basket. So how could you tell I was going to get a beating?”

“The thoughts you gave rise to became your vision and destiny. You fabricated the dream hoping to receive the results of it. Just as you wanted, you receive the results of it: scheming and jealousy.” ☺

You see, it wasn’t important whether or not he dreamt of a basket. What mattered was his mind and how he used it. It makes no difference whether a dream is real or false, good or bad. This moment we are living in is the combined functioning of both the material and the non-material realms. They function together as one, so the thoughts we have can change things beyond all imagination.

A dream isn’t something that happens only when you are asleep. The thoughts you have while awake also become dreams. For example, when you see someone who is suffering, and you stop and reflect how you can help, that becomes a good dream. If you often give rise to such altruistic thoughts, good things will result.

On the other hand, if you go about in life focusing only on your own desires, or taking joy in dominating and bothering others, those will also become dreams – bad ones – and those kinds of results will return to you. If you keep this up, you will find yourself living in a nightmare. The thoughts you have will follow you around, so it is important to have positive thoughts. Even if you have a horrible dream, don’t think that something terrible is going to happen to you. Turn that thought around.

All the lives and consciousnesses within your body will follow your thoughts, so learn to view things positively and have kind and generous thoughts.

- Zen Master Daehaeng



**The Merits of Producing Buddhist Teachings and Buddha Images**

- 1 One's light karmic misgivings will dissolve, while heavy ones lighten.
- 2 One will be protected by devas, and be unharmed by natural and man-made disasters.
- 3 One will always be free from the suffering of hatred and vengeance.
- 4 One will be unharmed by yaksas, evil spirits and wild beasts.
- 5 One's mind will be at peace, free from harm and nightmares.
- 6 One's complexion will be radiant.
- 7 One will be full of auspicious energy.
- 8 One who practises the Dharma wholeheartedly will have adequate living necessities.
- 9 One's family will be harmonious and be blessed with fortune and wisdom.
- 10 One who practises what one preaches will be respected and loved by all.
- 11 One who is dull-minded will gain wisdom.
- 12 One who is ill will gain health.
- 13 One who is poor will gain wealth.
- 14 One will be free of being reborn in the negative realms.
- 15 One will be able to help others grow in wisdom and gain great merits in doing so.
- 16 One will always be able to learn the Dharma, till one's wisdom and spiritual penetrations are fully grown and one becomes a Buddha.

Dear Reader, "The Gift of the Dharma Exceeds All Other Gifts."

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## Greater Convenience and Ease for Shoppers

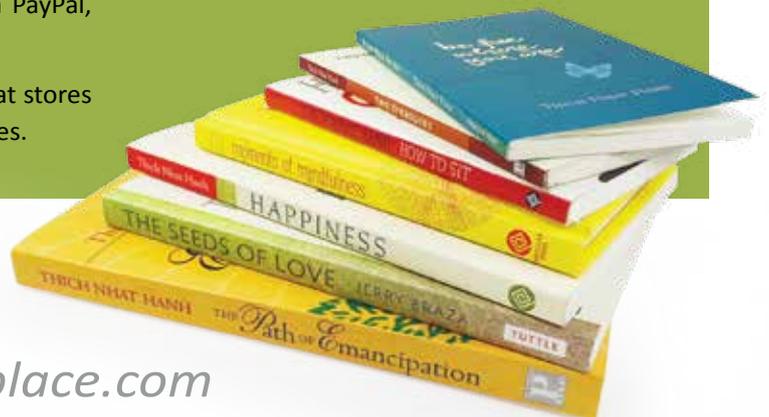
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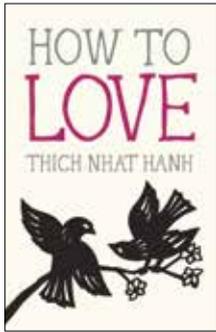
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**How to Love**

by Thich Nhat Hanh

**S\$16.00**

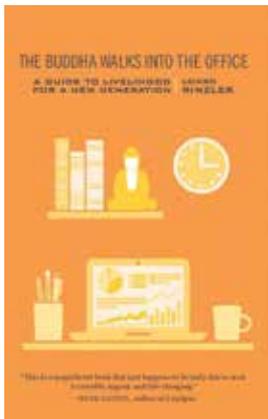
This is a very easy-to-read book that gives concise advice on how one can love well or learn to love better. It comes in a handy size that you can slip into a satchel easily and contains more than 100 short notes and practices for nourishing true love. Expand your capacity to love with this book. Available at Awareness Place stores.

**The Buddha Walks into the Office**

by Lodro Rinzler

**S\$24.90**

This reader-friendly book gives apt, simple yet wise advice which you can apply regardless of your profession. You'll discover practical ways to bring mindfulness to administrative support, financial management, or sales and marketing and even latte-brewing! This book also charts leadership skills that apply compassion to management in a way that increases happiness along with efficiency. A good book to read. Available at Awareness Place stores.



**Gandhi**

Directed by: Richard Attenborough

Starring: Ben Kingsley, John Gielgud, Candice Bergen

Richard Attenborough's film, *Gandhi* portrays the outline of the life of this remarkable man from his younger days as an attorney in South Africa, to his rise as the 'Mahatma' (great soul) of India.

This acclaimed movie shows pockets of his life coinciding with historical events leading up to the British withdrawal from India. These are interspersed with small, yet important details of his life displaying his absolute dedication towards all human life and creatures, which make him 'the spokesman for the conscience of mankind', and one of the truly remarkable individuals of the 20th century.

After completing his law degree in Great Britain, he went to South Africa to practise. The racial discrimination that he encountered there set him on his life path, inspiring him to help humanity become aware of equality and dignity. "They may torture my body, break my bones, even kill me, but then they will have my dead body, not my obedience."

He returns to India a hero, as the first Indian who had stood up to the might of the British Empire and 'got away with it'. He knows he has a huge destiny awaiting him in his native country, so he sets off on a long journey with his wife and a few travel companions (always in third class to show humility) to reacquaint himself with the nation. He is shocked by the poverty and hopelessness of so many people, the victims of landlords – in many places the British – and seeks justice for them through implementing his policies of non-violence. 'Poverty itself is a form of violence'.

After the massacre of Sikhs at the Golden Temple, an act that was not necessarily widely supported by the majority of British leaders at the time, but implemented by one deranged British General, he questions the path he has set out on and whether he has made the right choice to impose his truth on the country. However, in his darkest moments, he recalls, "When I despair, I remember that all through history, the way of truth and love has always won".

Indeed his alignment with truth at all times is his greatest weapon. He is not afraid to stand up to powerful bodies in order to retain that standard and tells the British in a very straightforward manner that they should simply "go away" and that he would be implementing peaceful, non-violent non-cooperation until "you people see the wisdom of leaving".

After some years in prison, he returns to the scene with a final blow to British rule in India, with the simple act of making salt from the ocean. This not only causes many deeper ripples in their economic endeavours, but shows the people the value of their personal power and strength in numbers. "They are not in control, we are – THAT is the strength of civil resistance."

When Hindu/Muslim clashes begin to proliferate, causing mass demonstrations, massacres and virtual civil war in many parts of the country, his policies of non-violence seem to be backfiring. However, his personal strength to sway the nation is so great that he can stop these conflicts through acts of selflessness and persuade the people that what they are doing is wrong.

Vibrate at different frequencies to promote and nourish your qi, bringing you balance, relaxation and well-being  
text: Esther Thien



## Musical Nourishment for the Qi and Blood

by Wind Records  
\$564.00

Musical resonance is the most advanced method of cultivating health in this era. By using resonance waves vibrating at a level that promotes the movement of *qi*, this album is musical exercise and conditioning to drive *qi* in a spiral rotation and circulate it throughout the entire body, resulting in vitality and optimal health. The music is interesting with forceful beats in the first track and gentler rhythms akin to soft fluid movements in the subsequent tracks.

This is a two-CD pack packaged in a lovely Chinese styled crimson box. It comes with a guidebook on how to listen to the CDs and is now available at Awareness Place stores.



**Colours in Music**  
by IMM Musicworks  
\$15.00

**Andy Sun's Regimen Energy Music Series: Balance & Relaxation**  
by Wind Records  
\$19.90

What is your favourite colour? Have you ever experienced colours in music? You can now with this CD. *Colours in Music* celebrates the influence of colour and sound in our daily life with seven tracks. Red is the colour of earth, orange the colour of energy and movement, yellow is the colour of faith, of feeling safe and happy. Green is the colour of the heart of loving-kindness and blue the colour of right speech, expression, singing and chanting. Indigo is the colour of the third eye, seeing and hearing. Purple is the colour of the crown chakra of all existence.

In the *Andy Sun's Regimen Energy Music Series*, Dr Sun, an authority on immunology, designed euphonious music which will activate your *qi* to bring you balance, relaxation and well-being.

Both CDs are available at all Awareness Place stores.

# Dharma Apps

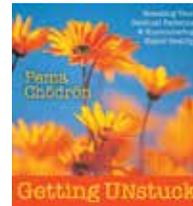
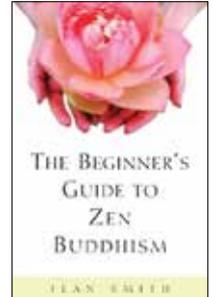
One good thing about having a smartphone or tablet is that it can be used to connect you to the wisdom of the Dharma 24/7  
text: Esther Thien



## The Beginner's Guide to Zen Buddhism

Jean Smith  
\$11.98

This e-book gives a broad overview and a good general introduction to Zen Buddhism. It includes the fundamentals of meditation practice (posture, technique, clothing), descriptions of the basic teachings and major texts, the teacher-student relationship, and what you will find when you visit a *zendo*, plus a history of Zen from the founding of Buddhism to its major schools in the West. An easy-to-read informative guide. Available on Google Play.



## Getting Unstuck: Breaking your Habitual Patterns and Encountering Naked Reality

Audible.com  
\$6.95



Have you ever had an itch, and not scratched it? In the Buddhist tradition, this points to a vast paradox: that by refraining from our urge to "scratch", great peace and happiness is available. In this audiobook, Ven Pema Chodron introduces a teaching critical to her practice, offering us a first look at "both the itch and the scratch" or what Tibetan Buddhists call *shenpa*.

She unveils ways to recognise this fundamental *shenpa*: a "pre-emotional" feeling that arises in us, brings us discomfort and causes us to react by escaping the discomfort, often with harmful habits. Ven Chodron shows us how to catch it as it appears and provides tools to learn how to stay with our uneasiness, soften our hearts towards ourselves and others with loving-kindness, and live a more peaceful life in the fullness of the present moment. Available on iTunes store.

Use your smartphone's barcode scanner to scan these QR codes for the apps. If your phone doesn't have one, download a barcode scanning app from iTunes or Google Play Store

HEARD

2015

05  
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## Calendar of Events

## DHARMA

## CEREMONY | PRAYERS


**SBF Vesak Day Concert –  
Blissful Vesak Peaceful Singapore**

A celebratory concert for 2559 Vesak and to commemorate Singapore's 50<sup>th</sup> year of nationhood.

15 May | Fri | 8pm  
Venue : Singapore Indoor Stadium  
Tickets : \$18; \$28; \$38  
Enquiry : 6744 4635 | 6849 5300

**Light Transference Ceremony**

A ceremony that signifies the passing of the light of wisdom to every direction of the world to dispel the darkness of ignorance.

23 May | Sat | 7.30pm  
Venue : KMSPKS  
Enquiry : 6849 5300

**3 Steps 1 Bow Ceremony**

A ceremony where devotees meditatively circumambulate the perimeter of the monastery, bowing once every three steps while chanting mantras or the name of the Buddha in praise of Him.

31 May | Sun | 5pm  
Venue : KMSPKS  
Enquiry : 6849 5300

**Vesak Day Celebration**

The most important day for the Buddhist community as it commemorates the birth, Enlightenment and final Nirvana of the Buddha on the full moon of the fourth lunar month.

31 May 6pm - 1 Jun 5pm | Sun - Mon  
Venue : KMSPKS  
Enquiry : 6849 5300

**Ullambana Prayer Festival**

Participate in this prayer to express gratitude to your deceased loved ones as well as to liberate the suffering of sentient beings in the lower three realms.

28 Aug | Fri  
Venue : KMSPKS  
Tablet \$250 (Individual table, outdoor)  
Booking : \$100 (Mass offering, indoor aircon)  
\$50 (Mass offering, outdoor)  
Registration : 30 Jun onwards till registration is full  
Enquiry : 6849 5333

**3 Refuges & 5 Precepts Ceremony**

Through taking refuge in the Buddha, Dharma and Sangha, one enters the Buddhist path, whilst undertaking the precepts (basic moral guidelines of moral conduct) helps one to develop mindfulness.

Aug | Sun | 12.30pm – 2.30pm  
Venue : VHCMH | Level 4 | Hall of No Form  
Enquiry : 6849 5300 | sem@kmspks.org

## TALKS | WORKSHOPS | COURSES

**English Buddhism Course Year 1 (Module 2)**

| By Venerable  
An introduction to Buddhism – Buddhist observances, the Triple Gem and core principles in Buddhism.

8 Jun – 27 Jul | Mon | 7.30pm – 9pm  
Venue : VHCMH | Level 1 | Classroom

**English Buddhism Course Year 2 (Module 2)**

| By Venerable  
Understand the development of Buddhism after Buddha's Parinirvana and the Four Immeasurables.

4 Jun – 6 Aug | Thu | 7.30pm – 9pm  
Venue : VHCMH | Level 1 | Classroom

**English Buddhism Course Year 3 (Module 2)**

| By Venerable  
Learn about The Ten Great Vows of Samantabhadra Bodhisattva (Part 2).

4 Jun – 13 Aug | Thu | 7.30pm-9pm  
Venue : VHCMH | Level 1 | Classroom  
Enquiry : 6849 5300 | sem@kmspks.org

**The Power of Mindfulness & Compassion in the Modern World: A One Day Training for Balance, Resilience and a Peaceful Heart**

By Dr Jack Kornfield & Dr Trudy Goodman  
Jun | Sat  
Venue : KMSPKS  
Enquiry : 6849 5300 | sem@kmspks.org

**English Dharma Talk -  
The Three Main Traditions of Buddhism:  
Theravada, Mahayana and Vajrayana**

18 Jun | Thu | 7.30pm – 9 pm  
Venue : APWBC | Free (Registration is required)  
Enquiry : 6336 5067 | sem@kmspks.org

**3 Refuges & 5 Precepts Preparatory Course**

Understand the meaning of taking refuge and precepts.

Aug | Sun | 9.30am – 11am  
Venue : VHCM | Level 1 | Classroom  
Enquiry : 6849 5300 | sem@kmspks.org

## MEDITATION / RETREAT

**Urban Retreat (Observance of 8 Precepts)**

| By Venerable  
Free yourself from the hustle and bustle of city life by observing the 8 precepts.

8–10 May | Fri–Sun | 7.30am – 9.30pm  
Venue : VHCMH | Level 4 | Hall of No Form  
Fee : \$20 (stay-out) / \$30 (stay-in)  
Enquiry : 6849 5300 | sem@kmspks.org

**Meditation Group Practice**

A weekly meditation practice open to all ages. Basic meditation knowledge is necessary. No prior registration is required.

May – Nov | Wed | 7.30pm – 9pm  
Venue : VHCMH | Level 4 | Hall of No Form  
Enquiry : 6849 5300 | sem@kmspks.org

**Self-Meditation @ Lunch**

Rejuvenate your mind and body! Take an hour break during lunch to join our meditation practice. Registration is required.

6 May – 26 Aug | Wed | 12.30pm – 1.30pm  
Venue : APWBC  
Enquiry : 6336 5067 | sem@kmspks.org

## YOUTH

## DHARMA

**Sunday Group Cultivation (Open to all ages)**

Join us every Sunday for a short chanting, short guided meditation & a not so short discussion led by Venerable Chuan Guan. No prior registration is required.

Every Sun | 2pm – 3:30pm  
Venue : VHCMH | Level 1 | Classroom 5  
Enquiry : 6849 5345 | youth@kmspks.org

**Potluck Lunch Dana**

Lunch dana with Venerable Chuan Guan before Sunday Group Cultivation.

First Sunday of every month | 12pm – 1pm  
Venue : VHCMH | Level 1 | Classroom 5  
Enquiry : 6849 5345 | youth@kmspks.org

**Life Liberation**

A way to practise kindness and compassion towards animals by saving them from being killed for food.

24 May & 26 Jul | Sun | 9.30am-12.30pm  
Venue : Changi Jetty  
(Gathering point at KMSPKS, VHCMH)  
Enquiry : 6849 5345 | youth@kmspks.org

## LIFESTYLE

**Y Talk**

A self-improvement and self-help initiative targeted at young adults and professionals. There are various themed topics and invited speakers will share their stories and experiences.

Every 2nd & 4th Thu of the month  
7.30pm – 9.30pm  
Venue : APWBC  
Enquiry : 6849 5345 | ytalk@kmspks.org



## COMMUNITY

**Food Ration**

Play your part for the community! Join us to deliver food to the low-income families at Thomson Ville Estate.

10 May, 14 Jun, 12 Jul, 16 Aug  
Sun | 8.30am – 12pm  
Venue : KMSPKS  
Enquiry : 6849 5345 | youth@kmspks.org

**Outing with Bright Hill Evergreen Home (BHEH) residents**

Join us to bring our BHEH residents for a day of shopping and eating! Make their day and make yours too!

17 May | Sun | 9am – 12pm  
Venue : Bright Hill Evergreen Home @ Punggol  
Enquiry : 6849 5345 | youth@kmspks.org

**Y Tuition**

A free tuition programme for GCE 'O' / 'N' Level students.

**Biology**

May – Sep | Sat | 10am – 11.30am

**Mathematics**

May – Sep | Sun | 10.30am – 12pm

**Chemistry**

May – Sep | Sun | 1pm – 2.30pm

**Physics**

May – Sep | Sun | 3pm – 4.30pm  
Venue : VHCMH | Level 1 | Classroom  
Enquiry : 6849 5359 | youth@kmspks.org

**Mathematics & Science Workshop for GCE 'O' Level Students (Free Workshop)**

Learn strategies to solve complicated and challenging questions. Improve your analytical and conceptual skills in the process.