

普觉 awaken

to Compassion and Wisdom on the journey of life

不松开的手

修学弥勒净土法门之路

不昧因果 勤修福慧

欲知前世因，今生受者是。
欲知来世果，今生作者是。

学修欢喜行



Building Resilience Through Counselling

Chartered psychologist, Mr Frederick Low explains how counselling can help individuals achieve greater self-awareness.

Vesak Day is celebrated annually by Buddhists in memory of Shakyamuni Buddha's birth, enlightenment and passing into parinirvana. On this meaningful occasion, Buddhist organisations worldwide hold grand celebrations to express gratitude to the Buddha for his compassionate teachings that deliver beings from suffering. At the same time, through acts such as offering flowers and light; chanting sutras; or giving benevolently to the needy, they pray for personal happiness, national stability and international peace.

Reflection on Vesak Day

The Buddha achieved enlightenment more than 2,500 years ago while meditating intensely under a Bodhi tree. Since then, meditation has always been a key practice in Buddhism. In recent decades, rapid developments in our material world have resulted in sharp increases in stress levels, feelings of aggravation and bewilderment. Hence, an ancient yet effective remedy to treat psychological troubles was pushed to the forefront of the world's stage – mindfulness meditation.

Mindfulness is an act of introspection, of turning one's attention inwards to observe phenomena as they are. In contrast, most people live their

lives with attention fully tuned to the outside world. Hence their minds are constantly shifting with the ever-changing external conditions, and continually giving rise to likes or dislikes, greed or aversion. As a result, they can never feel at peace. In order to relax our mind and body, and live harmoniously, we need to cultivate the ability to be mindful, by frequently shining a light introspectively, so as to ensure we remain calm and serene in the midst of our interactions with the phenomenal world.

Through mindfulness meditation, we cultivate an open and steady ability to introspect, guarding our mind and thoughts all the time. We are at ease and understand that with such a clear and steady mind, we can manage all of life's challenges. This is the aim of mindfulness meditation.

In recent years, western medicine, psychology and neuroscience have accumulated vast experimental research to demonstrate that mindfulness meditation can effectively enhance our physical and psychological health, including alleviating physical symptoms of illnesses, reducing negative emotions, cultivating positive psychological traits, boosting emotional balance, improving attention and cognitive functions, and strengthening social skills.

In view of the positive benefits of mindfulness meditation, educators in both the East and West have already incorporated mindfulness meditation training into their school curricula for various grades, hoping it will help students achieve healthier growth and balanced development.

As Vesak Day approaches, I wish all our devotees and readers fulfilment of your wishes and all things auspicious.

Live in gratitude and mindfulness. ☺

Sik Kwang Sheng (Ven)

Abbot, Kong Meng San Phor Kark See Monastery



Everyone goes through ups and downs and all sorts of life situations, such as career or life transitions, social or relationship crises, personal or emotional disturbances, among other things.

Nobody knows or can say for sure what lies ahead in his or her life journey.

When something arises, good or bad, we all have to learn to deal with it, even if we feel indignant (pg. 60).

We spend a large amount of our time dwelling on the past and anticipating the future without realising that even the present cannot be grasped.

The present or 'real time' is the only time that's truly available to us (pgs. 46 & 58).

To strengthen our emotional resilience (pg. 67) in the face of adversities, we can meditate (pgs. 41, 43 & 68), learn to transform our negativities and mindset to understand that what we perceive may not always be true (pgs. 56-57), or seek counselling help (pg. 52).

We can also take an active approach to learn from self-help books on positive living to undo unhealthy habits and gain emotional awareness and understanding about ourselves (pg. 70).

Making it our mission to help others (pgs. 42 & 44) can build our happiness and emotional fortitude too.

May all wishes be fulfilled. Have a blessed week. ☺

Building Emotional Resilience in Life



Esther Thien

Yours in the Dharma,
Sister Esther Thien

text : Esther Thien

Closed-door session on compassion for the helping professionals

Singapore – Venerable Thubten Chodron gave an enlightening talk last December to the helping professionals in Singapore. Titled “Practising Compassion in Helping Professions: A Buddhist Perspective”, the closed-door session was conducted at Kong Meng San Phor Kark See Monastery.

Close to 50 helping professionals attended the talk where they learned transformative methods on how to prevent burn-out and rejuvenate themselves when their compassionate hearts became exhausted. ☺



Awareness Place Well-being Centre is now Awareness Hub!

Singapore – Awareness Place Well-Being Centre, which offers a variety of activities, courses, talks and workshops to promote holistic living, both physical and spiritual, has been rebranded as Awareness Hub.

Established more than a decade ago, it first started with a few programmes and has since spawned diverse courses to include culinary classes, art lessons and very well-received wellness courses such as the Yoga for Diabetes programme.

Besides showcasing a new name and look, the venue has also moved from Waterloo Street back to Bras Basah Complex (#03-15) where it first took root. Call Awareness Hub at 6336 5057 to find out more about its activities. ☺



Talks on emotional resilience for better family relationships

Singapore – Urban living can be highly stressful. Many may also feel alienated or disconnected from others in the society. Mindful of the stress that fast-paced city living can cause, the Monastery has organised two talks on emotional resilience for parents and youth respectively.

Conducted in Mandarin, the 2-day talk for parents was held in mid-April to increase their self-awareness of emotional management. This will enable them to establish better understanding and communication with their children for more harmonious relationships.

The other talk, targeted at building youth’s emotional resilience, will be held in English in July. To find out more, call 6849 5359. ☺



Strong support for the meditation class conducted by Venerable Kwang Sheng!

Singapore – There was a bigger and younger turn-out for the relaxation meditation course taught by the Monastery’s abbot, Venerable Kwang Sheng this year.

More than 350 participants attended the meditation class. About 60 percent of the participants were young adults and working professionals looking for ways to handle stress and live life with greater ease and calm.

According to a study by Yale, the practice of mindfulness helps to quell negative thoughts and quieten the area of the brain that is thought to be responsible for mind chatter.

Said a participant, “I really enjoy coming here to meditate with others in the class. The ambience and energy is different when everyone gathers at the same place to meditate.” Another participant was grateful for the affordability of the class: “Thank you to the Monastery for organising this course which is affordable to the masses. Someone like me from the low income bracket wouldn’t be able to reap the benefits of meditation if not for the Monastery.”

The six-session course was so popular that an additional session was offered due to overwhelming demand. ☺



Signing of MOU with RSIS

Singapore – On 2 February 2017, the Rector of the Buddhist College of Singapore, Venerable Kwang Sheng, signed a Memorandum of Understanding (MOU) with the S. Rajaratnam School of International Studies (RSIS) of the Nanyang Technological University, Singapore (NTU).

Minister for Education (Higher Education and Skills) and Second Minister for Defence Mr Ong Ye Kung witnessed the signing ceremony while representatives from the Hindu Centre, MUIS Academy, St. Francis Xavier Major Seminary, Taoist College and Trinity Theological College were also present to pledge their support towards fostering inter-religious understanding and harmony through joint study and research. ☺

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Buddhism 101 for Youth, a first at the Monastery!

Singapore – Kong Meng San Phor Kark See Monastery recently launched *Buddhism 101 for Youth*.

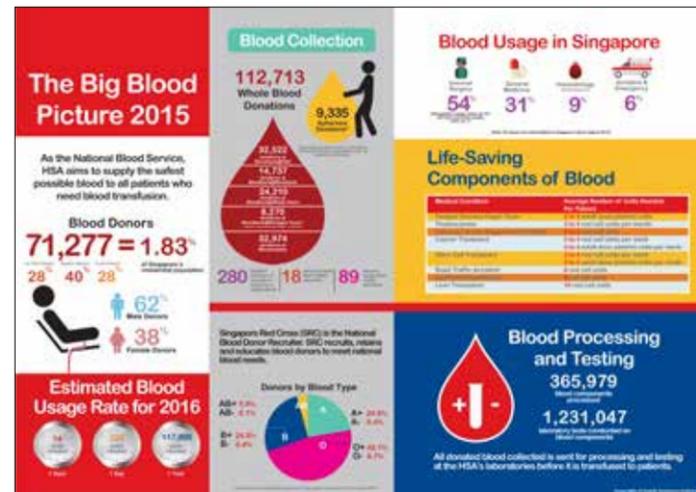
This was the first time the Monastery offered a short Buddhism course of eight sessions on Sundays to youth and working adults between the ages of 21 and 35.

The course, featuring bite-sized information, was conducted in three parts by Dr Lee Foong Ming, a lecturer from the Buddhist College of Singapore. The trainer shared the Buddha's teachings through music and group discussions.

Part one covered core Buddhist teachings which the students could use to manage their negative emotions. Part two on "The Wealthy Mindset" touched on how young adults could manage their wealth, interpersonal relationships and spiritual life. In part three, Dr Lee taught techniques to reduce and manage stress experienced in the 21st century.

During the course, students demystified some of their misconceptions about Buddhism. Discussion segments were incorporated to give students opportunities to share challenges they faced in life and explored how they could apply the teachings to resolve their life challenges for inner peace and better relationships with others.

Call 6849 5345 to find out more about our other Dharma courses for youth and adults. ☺



A Successful Blood Donation Drive on New Year's Eve at KMSPKS

Singapore – Kong Meng San Phor Kark See Monastery (KMSPKS) and devotees ended 2016 on a virtuous note, giving the gift of life with a blood donation drive with the Singapore Red Cross.

No matter how different we think we are, we all have one thing in common – blood.

Blood is crucial to save lives not only in times of emergency, but most importantly to sustain the lives of patients suffering from leukaemia, anaemia, haemophilia, thalassaemia, bleeding disorders and those who are undergoing major surgeries. Without the gift of blood from donors, many surgeries would not be possible. A unit of donated blood can help save three different lives.

But less than two percent of the population in Singapore donate blood so supply can run low. If we can increase the number of donors by even one percent, blood shortages would disappear.

Understanding the importance of blood donation, the monastery holds regular blood donation drives in partnership with the Singapore Red Cross. The monastery organised two blood donation drives with the society last year, and collected 80 to 100 units of blood during each drive. A number of donors had to be deferred because of low iron or fine vein issues.

The next blood donation drive at the monastery will be held on 27 May 2017 during the month of Vesak. ☺

Scan this QR code to find out more on how you can help:



Or watch the video of a grateful beneficiary whose life was saved due to the gift of blood from donors:



The natural clarity of our minds can be hidden by the restless mental chatter of daily experience. The process of introspection settles restless thoughts and emotions, allowing us to discover the stillness and mental clarity that is already here.

You can explain this to your children with the game below:

- 1 Put a clear glass cylinder of water on the table, and ask your children to look through it and see what's on the other side.
- 2 They'll probably see you or whatever's sitting on the tabletop.
- 3 Pour a cupful of baking soda in the water and shake the cylinder.
- 4 What does it look like now? Can they still see through to the other side?
- 5 Probably not: the baking soda clouds the water and obscures their vision.
- 6 Just like baking soda in water, thoughts and emotions can create havoc in our heads and cloud our otherwise clear minds.
- 7 After a minute or two, take another look at the water. What happens when you leave it alone?
- 8 Sure enough, the more the water rests, the more the baking soda settles, and the clearer the water becomes.
- 9 Soon, all the baking soda will settle to the bottom of the cylinder and your children will be able to see through the glass again.
- 10 The same holds true with our minds. The longer we rest in the steady rhythm of our breathing, the more our thoughts and emotions settle down and the clearer our minds become. ☺

Finding
What's
Already
Here

by Susan Kaiser Greenland, author of *The Mindful Child*.
(www.susankaisergreenland.com)



Helping the Elderly: A Buddhist Perspective on Elderly Abuse and Neglect

Billy Loh, a social worker shares with us the signs of elderly abuse and where to find the relevant assistance.

“Uncle, can you please help me?”

Putting her palms together, an old lady asked Shawn respectfully with her body bending down.

Shawn looked at the old lady, and curiously asked, “How can I help you, Granny?”

The old lady let out a heavy sigh.

“I am famished! I just want a meal. My son has not been giving me any money to buy food. I have been drinking tap water for the past three days. He just wants me dead.”

Tears were rolling down the old lady’s face as she shared her vulnerable plight.

Elderly abuse is as real as can be

The above narrative describing elderly abuse and neglect, whether meted out by their children or caregivers, sounds like what happens in television drama. In reality, it is as real as can be, and takes place not just in soap operas.

The Singapore government has legislated relevant laws such as the *Maintenance of Parent Act* and passed the *Vulnerable Adults Bill* in Parliament to safeguard and protect vulnerable adults, in particular the elderly.

With the welfare of the elderly in mind, the government and different community organisations are providing relevant assistance and support. However, there are still loopholes. Often the elderly would rather remain silent and bear with the abuse instead of seeking formal assistance.

Some of the factors hindering them include self-pride and the hassle of the process to get help. Thus they receive further abuse from the perpetrators. Despite the ample support and resources available to address the issue on elderly abuse, the cycle of abuse continues to perpetuate.

The signs of elderly abuse

There are five types of elderly abuse and neglect:

- (1) Physical abuse resulting in bodily harm or injury to the elderly;
- (2) Verbal and psychological abuse that destroys the psychological and emotional well-being of the elderly over a long period of time,
- (3) Purposeful neglect and not providing support to aid daily functioning for the elderly,
- (4) Purposeful abandonment of the elderly, and
- (5) Financial exploitation and misuse of money belonging to the elderly.

As children of elderly parents, there is a need to be aware and watch out for potential signs of abuse such as visible bruises and scars, unusual behaviour, and verbal cues that point out there are suspected abuse by family members or employed caregivers.

Elderly abuse and neglect is not a new social issue. According to scriptures and historical record, King Bimbisara was abused by his own son, King Ajatashatru, which resulted in the former’s death. Due to the negative influence by Devadatta (the cousin who was against Shakyamuni Buddha), King Ajatashatru imprisoned his father and did not give him any food.

After the torturous death of King Bimbisara, King Ajatashatru suffered from his own guilty conscience of committing patricide. Under the advice of the physician Jiva, King Ajatashatru sought guidance from Shakyamuni Buddha, repented his heinous act and took refuge in the Triple Gem.

As Buddhists, we can play a part in protecting the vulnerable by being a good bystander. When we come across elderly who are being abused or neglected, we can support them by encouraging them to seek assistance from helping organisations.

When they feel fearful or are worried during the reporting process, we can provide words of comfort to them, be a good listening ear and journey with them in the process of seeking assistance from the helping organisations. ☺

You can seek help from:

- 1 KMS Counselling & Social Services**
Operating Hours: Monday to Sunday (except Tuesday & public holidays), from 9am to 4pm
Contact Number: 6849-5351
- 2 Ministry of Social and Family Development – Comcare Hotline**
Operating Hours: Monday to Sunday, from 7am to 12am (midnight)
Contact Number: 1800-222-0000
- 3 PAVE (Centre For Promoting Alternatives To Violence)**
Operating Hours: Monday to Friday, from 9am to 6pm, Wednesday from 9am to 9.30pm
Contact Number: 6555-0390
- 4 SAGE Counselling Centre – The Senior Hotline**
Operating Hours: Monday to Friday, from 9am to 7pm
Saturday from 9am to 1pm
Contact Number: 1800-555-5555





The Way to Engage with the Sutras

Ven Tenzin Priyadarshi, founder and director of the Dalai Lama Center of Ethics and Transformative Leadership at the Massachusetts Institute of Technology (MIT) shares the way practitioners should engage with the sutras at a Diamond-Cutter Sutra retreat he conducted.

The way to listen or read a sutra

Reading the Diamond-Cutter sutra for the first time, one will initially be baffled because one is conditioned by a 'conventional self' and approaches it from a conceptual framework. It is only through frequent recitation and contemplation of the sutra that one can move one's mind beyond a conceptual framework and conventional mindset and thereby gain an understanding of the sutra.

One should not read or listen to a sutra to find validation or negation of one's views or beliefs of the Buddha's teachings. Instead, read or listen to the sutra to observe the biased cues in one's conventional mindset and constantly question one's own biases and conditioned responses to stimuli, both external and internal, from reading or listening to the sutra.

The way to recite a sutra

When one recites a sutra it should be done with the motivation of unravelling the profundity of the Buddha's teaching. **A sutra should not be recited mechanically without the right motivation. The recitation is only beneficial to the mind when one understands the motivation behind its recitation.** If one recites the sutra with devotion, it would allow greater fervour, and promote new and deeper insights. As one's mind becomes more engaged and involved with the sutra, its profundity becomes clearer and its meaning grows deeper.

Difficult to de-construct one's deeply ingrained 'conventional self'

No matter how many layers one peels through one's idea of a 'conventional self', the sense of 'I' remains. One must recognise that this 'conventional self' is not newly established in this life but imprinted through many lifetimes, which gives rise to deeply ingrained or habitual patterns of mind that are not conducive to deconstructing this 'conventional self' and the true understanding of the sutra. The frequent recitation and contemplation of the sutra pushes one's mind to go beyond these layers of 'conventional self' or 'mindset'.

The Dharma too must be abandoned

The sutra alerts us to the 'self' that is constantly bound to or enamoured by rotating objects of attachment. One is always in the 'market' in search of novel entertainment, stronger stimulation and new objects of attachment. Hence, it is important to dismantle what it is that one is attached to. Even spiritual practice can become an object of attachment. Ultimately, one needs to move beyond the attachment to spiritual practices and enter the next stage of one's practice, free of Dharma. The Dharma, too, must be abandoned. It's like taking medicine prescribed for a particular symptom. Once that symptom has subsided, then one must stop taking the medicine. Otherwise, the overdose will result in unintended consequences.

A true act of generosity must be free of all forms of transactional value attachment

According to the sutra, in the practice of generosity (and the other five Perfections), one is guided to investigate the motivation behind its seemingly virtuous and wholesome nature. Does one question what is truly useful to oneself, or the recipient? Can one, when performing acts of generosity, recognise one's selfless and egoless nature? **A true act of generosity is one free from expectation of praises and fame, free from rewards tied to the value one places on that act, i.e. free from all forms of transactional value attachment.**

One should note the subtle distinction between conventional compassion and Buddhist compassion. Buddhist compassion is not biased compassion. It does not come naturally. Unbiased Buddhist compassion requires training and determination to manifest.

One's habitual mindset is always looking for negation and preservation of the 'self'

The untrained mind can only acknowledge and understand ideas, signs, patterns, language, etc., within one's own conceptual framework, which inevitably leads to attachment or grasping, biases and prejudices. A conventional mindset that's usually looking for either negation or preservation of the 'self' cannot easily understand the simultaneous negation and preservation of the existence of any object. The sutra therefore initially baffles the mind of the reader. Understanding the sutra will help to move the mind beyond its habitual conceptual framework to embrace 'non-self' and 'impermanence'.

The 'Spiritual Ego' is very illusive

Spiritual practice requires a vigilant mind to be able to investigate and dismantle the disguise of one's spiritual ego, which is more dangerous than one's conventional ego. This spiritual ego manifests in many forms and justifies its manifestations even in a meditation retreat environment.

One should be aware that within the spiritual domain there are many opportunities for spiritual correction. **A complacent attitude and a mind without vigilance will, the sutra suggests, lead to stagnation in one's spiritual cultivation.** Mosses will gather and the whole spiritual practice becomes heavy, stuffy, devoid of joy and will not grow or flourish.



text: Professor Wong Yunn Chi,
Department of Architecture,
National University of Singapore

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An ignorant mind of 'mis-knowing' completely disallows self-correction

It is difficult to live a non-judgmental life. Strictly speaking, one can't even live one's life that way. The important question to ask is, "What's driving the judgment and causing the discomfort?" Even when one thinks or says, "I am open-minded", this open-mindedness is once again subjected to one's own conceptual framework and biases. Even the Buddhas are not spared when it comes to one's conventional perception and unevenness of the mind – for instance, one thinks that a particular Buddha is more powerful than another!

We spend a large amount of our time dwelling on the past and anticipating the future without realising that even the present cannot be grasped. We never engage the 'present mind' in the present. We engage the 'present mind' for the past and future. Therefore, one's present or 'real time', the only time truly available to us, is not used constructively or appropriately.

To become 'aware of the present', one needs to enter a state of mind, even for a moment, where one can suspend one's habitual conceptual mind or 'the state which one's mind is most familiar with', and then check what the 'present' is like.

The sutra suggests that in one's preliminary spiritual practice, these stages and signposts are useful; they are the structures and scaffolding that guide and support one to the next stage, assuring that one is heading in the right direction. **A 'beginner's mind' should be a mind of curiosity. An ignorant mind of 'not knowing', where one accepts the gap in information and still maintains that sense of curiosity is better than an ignorant mind of 'mis-knowing', which kills curiosity, strengthens mental rigidity and reinforces ignorance.** An ignorant mind of 'mis-knowing' completely lacks curiosity for self-correction, which means the opportunity to reverse the state of an ignorant mind, to 're-learn', is completely absent. ☺



The Paradoxical Gandharvas of KMSPKS Monastery

Photos: Jericho Soh

The temple ground and buildings at Kong Meng San Phor Kark See (KMSPKS) Monastery are replete with decorative objects, big and small. Some are free-standing, others are integrated into the building structure, as part of a seemingly larger decorative programme to represent the meanings and practices in the Mahayana Buddhist realm.

This past week, the figures of celestial musicians at the Hall of Amrita Precepts caught my attention. It is a hall I frequent whenever possible, to perform a self-affirmation of the Buddha's precepts in a simple circumambulation ritual. As I do so often, stopping at each side of the octagonal arrangement, my eyes are drawn either downwards, contemplating the grains, crystallised motes of the marble; or lost in the field of the thousand Buddha mosaic.



In case you are wondering why I invest inordinate attention to this lesser decorative sculptural programme, I beg your indulgence, for it contains interesting lessons, at least for me, on how to stay aware of what we see, how we see, and how we know.

Celestial beings to evoke a paradox

The assemblage of celestial musicians in the Hall is clearly intended to denote a realm of peace suffused with harmonious music, representing the heavenly or divine realm. By simple and literal associations, through the paraphernalia of earthy musical instruments, we are transposed to imagine and sense such a state and realm. It is probably to achieve this that chanting voices, accompanied by syncopated drum beats and other percussion instruments figured in earlier prayer practices. Then, "silk and earth, bamboo and hide, wood, stone and metal" were brought together to "make eight notes that combine into endless scores of music." **In a critical moment, however, we are to awaken to a paradox: not to trust this "heavenly music" for it still represents the trappings of the samsaric realm.** Instead, we should begin to suspect the sensation of sound; noticing it and going further, to also doubt the felicity of our sense organs – our own ears – to recognise only silence. And suddenly, to "hear (only) our own nature." Thus, offers one Zen revelation:

"Even heavenly melodies wafting (sic) through space will not move (our) mind."

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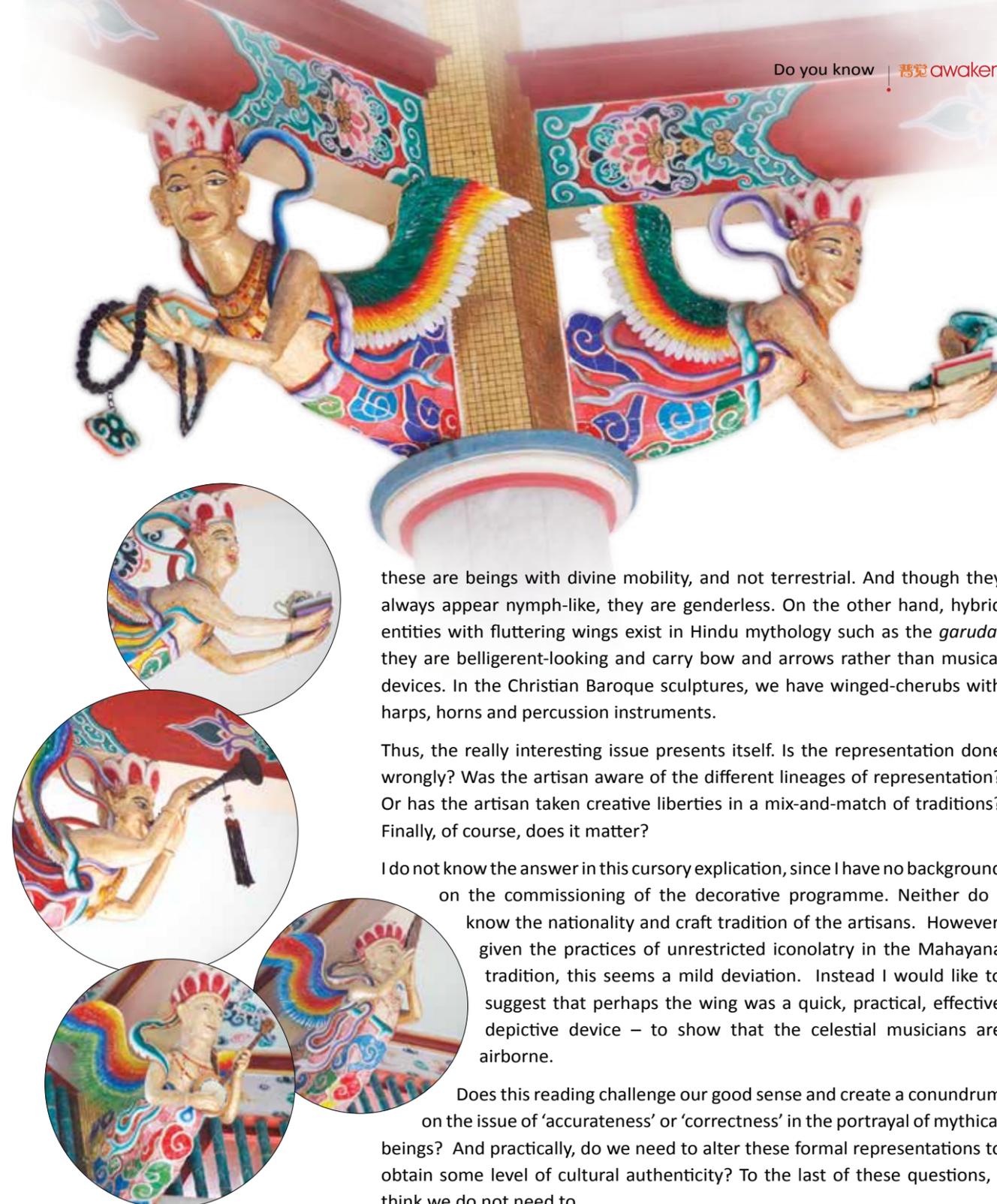
It might seem odd to many that an effort involving creative resources is deployed to make us aware of an otherwise elusive concept—silence or emptiness. They might as well leave the interior minimal and austere, drawing it closer to the aesthetic sensibility of Japanese Zen Buddhist tradition. This will certainly lead to an extended discussion for another longer essay. On this occasion, it was neither the excesses of these figures that caught my attention, nor the seemingly contradictory objective to evoke emptiness or silence. Rather, it was their overall forms rendered as hybrid beings with bright rainbow-coloured wings.

Representation of celestial musicians

Let us entertain a frivolous thought experiment. If celestial musicians exist, what might they resemble? Just as early Buddha images, based on the Gupta (3rd ADC) variety, tended to treat the historic princely Buddha in king-like attire with an erect posture – celestial musicians, lesser as they are in the Buddhist pantheon, would still command a subliminal quality of lightness, defying gravity. Perhaps, in an unguarded way, investing these entities with wings to propel them upwards and to enable them to hover overhead, and to perch on the pavilion columns, seemed reasonable. However, there are issues – perhaps an academic nature, rather than over techniques of depiction.

William Willetts, an authority on Chinese art, summarised an earlier scholar Yetts’s observation that “Chinese Buddhist sculpture grew away from their roots in native India.” Records from the third century showed that there were imported and manufactured images, mostly taken from models in oasis monasteries in places such as Chinese Turkestan. Much of scholarly art historical studies of Buddhist religious images are confined to the Buddhas and Bodhisattvas. Lesser entities in the Buddhist pantheon, such as winged celestial musicians, were naturally absent. Even perusing Chinese pre-Buddhist art, influenced by Taoist mysticism or those drawn from local tutelary deities, one finds no visual records of half-human, half-bird entities. Thus, on what basis, if not historical, cultural, or symbolic, was this formal invention created?

In Buddhist art histories, celestial musicians called *gandharva* are portrayed as floating on cloud formations rather than flying. In examples drawn from the 6th century Wei dynasty, there are no fluttering wings, but from the lifting of their light flowing sashes or streamers, we recognise that they are aerial. Furthermore, even though they have feet, the supple curl of their legs upwards tells us these are not earth-bound beings. Even when seated, they appear to levitate as streamers swirl around them. Thus, we are given to understand that



these are beings with divine mobility, and not terrestrial. And though they always appear nymph-like, they are genderless. On the other hand, hybrid entities with fluttering wings exist in Hindu mythology such as the *garuda*; they are belligerent-looking and carry bow and arrows rather than musical devices. In the Christian Baroque sculptures, we have winged-cherubs with harps, horns and percussion instruments.

Thus, the really interesting issue presents itself. Is the representation done wrongly? Was the artisan aware of the different lineages of representation? Or has the artisan taken creative liberties in a mix-and-match of traditions? Finally, of course, does it matter?

I do not know the answer in this cursory explication, since I have no background on the commissioning of the decorative programme. Neither do I know the nationality and craft tradition of the artisans. However, given the practices of unrestricted iconolatriy in the Mahayana tradition, this seems a mild deviation. Instead I would like to suggest that perhaps the wing was a quick, practical, effective depictive device – to show that the celestial musicians are airborne.

Does this reading challenge our good sense and create a conundrum on the issue of ‘accurateness’ or ‘correctness’ in the portrayal of mythical beings? And practically, do we need to alter these formal representations to obtain some level of cultural authenticity? To the last of these questions, I think we do not need to.

About Professor Wong Yunn Chii

Professor Wong teaches in the Department of Architecture at National University of Singapore. Though his specialty is contemporary architecture, he is captivated by all sorts of creative endeavours illustrating the human conditions.

Looking at the entire production of religious images throughout the course of, say, the Buddhist tradition in China, taking cues from the search for the Udayana image of the historic Shakyamuni Buddha, the impulse in image-making is an act of enterprise as well as one of devotion. And surely, in each case of intervention, it is a renewal that invigorates and infuses new life into what otherwise would become tiresome. Even though, in my view, this formal invention was not satisfactorily solved, I recognise how new situations always define the problems leading to a stylistic synthesis. ☺

Chartered psychologist, Mr Frederick Low offers insights on how counselling can be helpful as we transit through different phases of our lives.

Q: What is counselling?

Some describe counselling as a helping process, during which one person listens, attends to, reflects and empathises with another person.

Others call counselling a professional discipline requiring higher education and special training, with its practitioners adhering to a set of professional code of ethics.

There are others who consider it as an area of research to extend our understanding on how human beings help each other to seek relief, cope with and overcome psycho-social and emotional difficulties over the course of a lifetime.

They are all correct.

Counselling is the leading talk therapy used in educational, healthcare, social care and community settings. It is often undertaken to help individuals

achieve greater self-awareness, motivation and acceptance in a wide range of life situations. These include career or life transitions, social or relationship crises, personal or emotional disturbances, among other things.

Building Resilience through Counselling



As a professional practice, counselling is based on sound psychological, social and developmental theories. Professional counsellors apply these theories to help clients better understand the situation, explore options, consider relevant factors, design appropriate coping strategies, prepare for implementation and learn from the experience.

A typical counselling session lasts from 50 to 90 minutes. During the session, the counsellor often facilitates a discussion which may be introspective, multi-perspective, holistic or reflective in nature. Over time, clients develop greater mastery over their issues and gain personal growth and life skills.

Q: What are some misconceptions that people have about counselling?

I think it is important to discuss the three most common misconceptions here.

Firstly, many people mistake counselling for giving advice. This leads many to approach professional counsellors for advice on a range of things. This is a misconception – counsellors do not know everything under the sun. There are many things in which they are as equally clueless as you and me.

Secondly, counselling is not an avenue through which to hand over a problem to the counsellor. Problem solving is carried out jointly between the counsellor and the client, often with the latter taking the lead as he/she is the expert in his or her difficulties.

Finally, some people think that counselling is for those who are mentally unwell or weak. This is untrue. Many people who are doing very well at work or at home seek counselling to help them explore issues or areas in which they want to do better in.

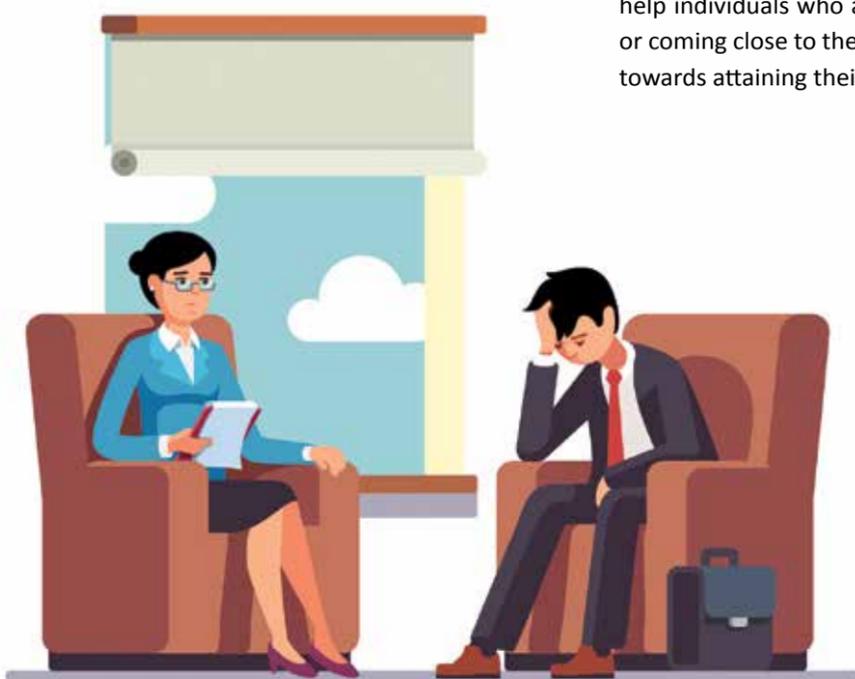
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Q: How can counselling help us?

In a relatively neutral, calm, respectful space and time, the counselling process, facilitated by a professional counsellor, helps us to think, review, re-experience, become more aware of our emotions and those of others, and explore relationships, amongst many other things. We often develop a new way of looking at life's difficulties; gain better understanding of our emotions; better appreciate the dynamics between the people involved; and feel more confident to manage the issues. In other words, we build psychological resilience by acquiring coping skills and strategies through the counselling process.

Since the process is co-created between the counsellor and the client, the effects and impact of counselling are only limited by the imagination and willingness of the client. Of course, it is also limited by ethnic boundaries and the expertise of the counsellor.



Counselling can be very useful for:

Personal Growth and Insights

Most of us reflect on our lives and recognise that there are unresolved issues from the past. While most do not affect our day-to-day lives adversely or in a big way, some may influence the way we look at and handle matters such as relationships. Counselling that focuses on exploring our personal experiences, thoughts and feelings on a specific area may be beneficial. Many have developed greater self-awareness, which help them to move forward in their lives.

Behavioural Health

Maintaining a healthy body and mind often requires behavioural or lifestyle changes. However, many people find it hard to start or maintain behavioural interventions such as healthy eating, exercise routine, smoking cessation, work-life balance, etc.

Consultation with a counsellor specialising in behavioural change can help individuals to structure, pace and carry out lifestyle modifications and work towards healthier living.

Career Counselling and Development

A career is not just a job. We spend an extended period of time being occupied with activities to build a successful career and life. Some of these activities include: climbing the corporate ladder, starting out on our own, becoming a home-maker, throwing ourselves into full-time voluntary work or easing into retirement.

Career counselling can help individuals chart their path and track their progress over time. Counsellors who specialise in career management help individuals who are beginning their career, building their career or coming close to their retirement, to explore their options and work towards attaining their desired outcomes systematically.

Quality Marriage Life

Many couples nowadays are aware of the importance of preparing for and continuously working on their marital relationship. Marriage preparation is a good start to a fulfilling marriage. Couples go through ups and downs over the years as they work hard to start and build a family, their careers and their lives. Marriage enrichment sessions can help couples to recognise changes in their lives and help them to support one another as they adjust and engage with the challenges. Marriage is a journey and having counselling support can help to keep the relationship healthy and satisfying.

Relationship Success

We engage in a wide range of relationships in our lives, and play different roles: parent, child, sibling, spouse and the list goes on. Some are more demanding or enriching than others. It is also true that some affect us more than others. Hence, learning from and keeping these relationships healthy make us happier, more fulfilled individuals. Seeking counselling is a step in the right direction when faced with a challenging relationship.

Q: Since its establishment in 2015, KMSPKS Counselling Department has seen increasing demand for counselling. What do you think are some of the contributing factors?

Our society is evolving rapidly and our psycho-social-emotional needs change along with the development of modern technology and lifestyles. Family issues, work-life imbalance and work or academic

stress affect us. Humans are very resourceful and seek ways to cope with such challenges. Counselling can help to facilitate people to review and adjust their lifestyles, relationships and priorities.

Another reason is that we have greater awareness of general well-being and emotional health. We are more educated and informed on issues such as stress, parenting, marital communication, wellness etc. From that perspective, more people seeking counselling can be seen positively as people becoming more proactive in caring for themselves and others.

Q: How can we individually increase our resilience to face life's challenges?

I feel being mindful about our growth is a good way to increase resilience.

We all grow at our own pace through life and encounter challenges at different times. Sometimes, we face up to these challenges quickly and other times, we may avoid them or get distracted somewhat. Either way, we grow and develop resilience. Some of us will feel that we grow more when we face up to life's challenges but there are times when we have to take a step back to accept what is happening and move on. Acceptance takes a lot of courage. So in short, growth comes in many shapes, sizes and forms.

We ought to count all the steps we take – big and small, quick or gradual – as we develop greater understanding and wisdom with each life challenge we encounter.

Q: How has working as a counsellor affected you?

A: Over the years, I have been very privileged to meet people from all walks of life in the counselling room. The rich and poor, the well-educated and less-educated, young and old, arrogant and humble, all of them have enriched me with their personal experiences, thoughts, feelings and aspirations. Without meeting them, I would have been much poorer in wisdom. In some ways, you can say that collectively, my clients' stories have shaped my worldview. ☺

**About Mr Frederick Low**

Frederick has been the Clinical Consultant for KMSPKS Counselling Service since late 2015. He is a counselling psychologist, specialising in psychodynamic psychotherapy for adults. Prior to that, he was the Director of a Family Service

Centre and Head of Social Work and Counselling for a chain of special education schools. He holds a Bachelor of Social Science, Master of Science and Master of Applied Psychology; and is a registered psychologist and counsellor in Singapore; as well as chartered psychologist in the UK.

The Wrong Conclusion



retold by: Esther Thien
illustration by: Robert Yeo

There once lived a young man and woman. They fell in love and decided to marry. After marriage, the young couple went to live with the man's widowed mother.

One day, the young man decided to buy presents for his mum and wife. Knowing his mum well, he quickly found something for her.

As the man wanted a really special gift for his wife, he finally decided on a mirror. In those days, mirrors were rare and unusual.

When the wife unwrapped her present, it was the first time she had looked into a mirror. She became deeply upset and ran crying to her mother-in-law. When asked why she was in such a state, she replied, "My husband has brought home a beautiful young woman! She is in this thing - look!"

Her mother-in-law took the mirror and looked into it. After a while, she said, "You are mistaken. My son has indeed brought a woman home, but she is much older and less attractive than what you have described!"

We may smile at the simplicity of these people, but the story illustrates how perception can vary and how easily we may be deceived and reach the wrong conclusion.

Anger & Delusion

Once, a group of trainees slept in a dormitory with their beds arranged side by side. One of the novices had poor memory but she was determined to learn. Part of her training was to learn Buddhist terms and teachings. As this was hard for her, she wrote two difficult words in chalk on the wall beside her bed, to help her remember them. The words were: IGNORANCE and JEALOUSY.

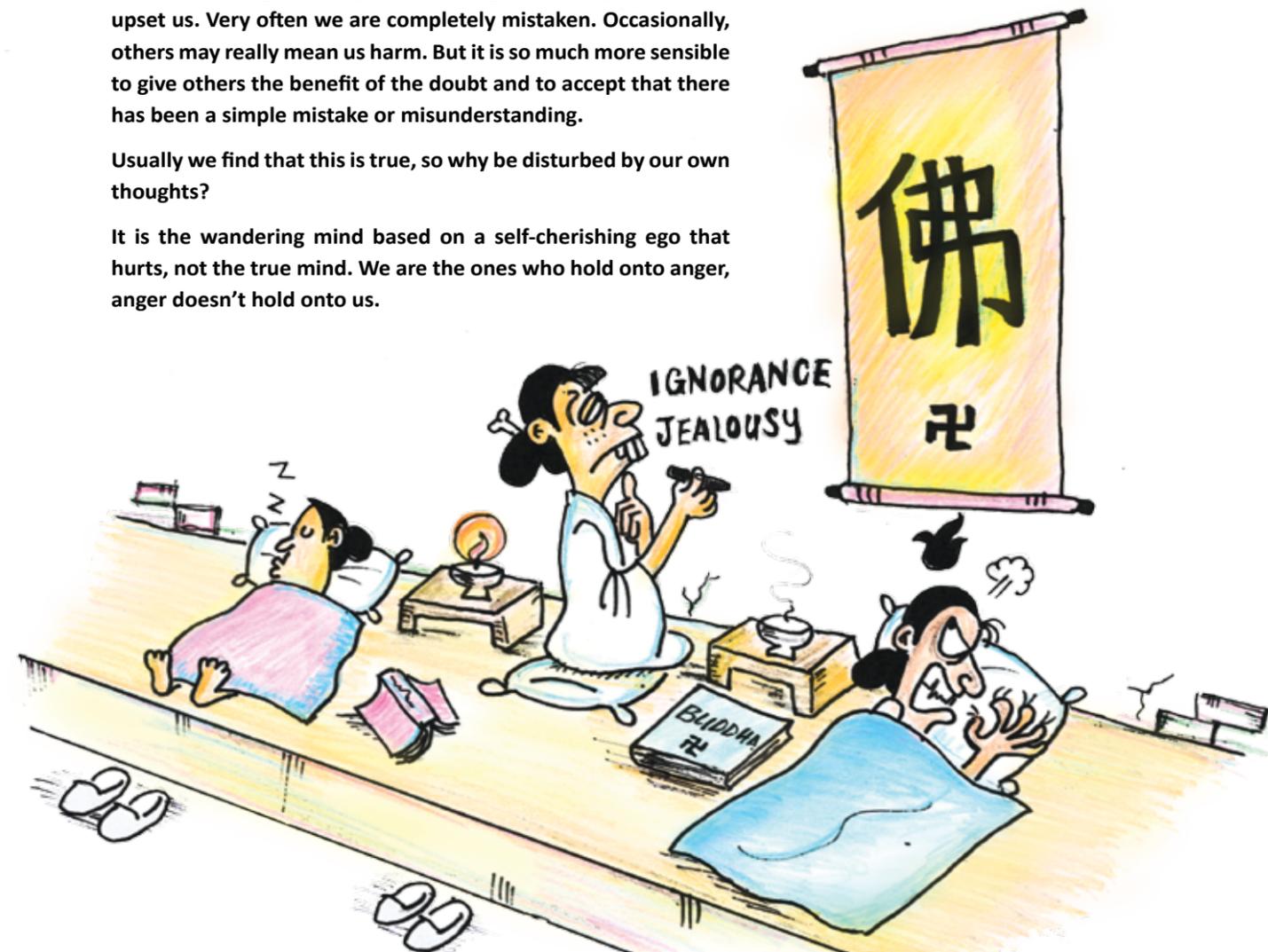
The novice who slept in the next bed saw these words and jumped to the conclusion that they referred to her. For weeks this novice fumed over what she saw as insulting words.

Of course, the nun who had written them had intended no insult and was quite unaware of the misguided angry feelings of her sister. Who or what was it that made the latter so angry?

Often we become angry, distrustful and resentful towards people we imagine are guilty of doing something to harm or upset us. Very often we are completely mistaken. Occasionally, others may really mean us harm. But it is so much more sensible to give others the benefit of the doubt and to accept that there has been a simple mistake or misunderstanding.

Usually we find that this is true, so why be disturbed by our own thoughts?

It is the wandering mind based on a self-cherishing ego that hurts, not the true mind. We are the ones who hold onto anger, anger doesn't hold onto us.



text : Prema Devarajan

7th December 2003 will always remain an unforgettable date. That was the day I “lost” my only child.

My daughter was doing her first year in medicine in India when the tragedy occurred. She developed wheezing which led to severe breathing difficulties and eventually she collapsed. By the time she was admitted to hospital, she had no pulse. The doctors managed to revive her, but she was in a coma for some time before she moved to a persistent vegetative state.

We brought her back to Malaysia in an air ambulance. She is at home now, but still in the same persistent vegetative state.

No words can describe the agony of seeing my own child, once healthy and intelligent, now lying bedridden, paralysed, and unable to comprehend what is going on around her.

It took me a long time to come to terms with this reality. I had to do a lot of contemplation to justify what had happened to this innocent child.

My daughter had been an exemplary character all her life. Even though our family members are not vegetarian, she turned vegetarian because she believed that it was wrong to kill animals. She used to donate of her own accord

ten percent of whatever she got. She donated blood and had pledged her organs too. She used to spend her free time helping at charitable homes, again, on her own accord. She even had ambitions of volunteering to serve the needy after graduation from medical college. She was also a very humble person in every aspect of her life. I learnt a lot from her for she often came up with words of profound wisdom which were beyond her age.

Had my daughter not fallen ill, she would have been such an asset to this world. “Why did this misfortune have to befall on such a wonderful person like her?” I asked myself again and again.

When my daughter fell ill, I had to take optional retirement from my job as a teacher in order to care for her. This was something very painful for me because to me, my job was something which I considered my calling in life, and was very passionate about. My ordeal did not end there.

The Trawails of Life



Unfortunately, after my daughter fell ill, several events happened that led me to decide to divorce my husband. I was then also forced to make the decision to grant my husband custody of my daughter since he is in a better position to do so.

My health has also begun to take a turn for the worse. I had to be hospitalised several times for various ailments. The unkindest cut of all was the onset of osteoarthritis and gout which left me immobilised temporarily. Currently, I am recuperating after knee surgery.

The past years after my daughter’s tragedy have been severely traumatic for me, having to accept the reality of my daughter’s condition, having to give up the job I had been doing with dedication for 23 years, having to undergo the break-up of a 26 year-old marriage, having to abandon the matrimonial home, and worst of all, being unable to live with my daughter. Imagine losing your only child, your spouse, your job, your home and your health all at the same time?

It was because of my spiritual faith coupled with the support given by family and friends that I have survived all these troubled times and emerged stronger and wiser. **I believe all these incidents have actually liberated me from attachment to human beings, to material things and even to my ego. I have vowed to remain composed in whatever circumstances.**

Despite all the difficult times that I have gone through, I have channelled my energy to good use. Besides lecturing part-time at colleges, I have also set up a tuition centre and am also running a hostel for women. I have also published five English workbooks.

Recently, as I was clearing my daughter’s things, I came across her diary. One of her entries was:

“My mother is the greatest mum on earth. She’s my best friend. She’s always been there for me and I can count on her at any time. She knows everything that’s happening in my life and shares her life with me. I’m so thankful for having such a wonderful mum.”

This is probably the best gift my daughter could ever give me. The fact that she thought so highly of me is proof that I have performed my duty as her mother to her satisfaction.

My advice to all of you reading this article:

Share your life with your loved ones and show them your love and appreciation right now. Nobody knows what will happen the next moment, and by then, it might be too late. And don’t ever give up on life. Whatever misfortune befalls you, face it with strength and carry on living with positive spirit, love and kindness. ☺

The Relation between Anger and Arrogance

Q: How are anger and arrogance related? Why is it said that humility is the best fortitude and the best antidote to arrogance? – B.P.

A: First, let's discuss the link between anger and arrogance. When we're puffed up and arrogant, we expect people to treat us very well, exactly as we want to be treated. When they don't, we get angry.

Insecurity feeds both anger and arrogance. When we lack self-confidence, we put on an arrogant show pretending to be so attractive, intelligent, rich, well-connected, talented, resourceful, and so on. We try to make a good impression on others even though we don't believe in ourselves. There's the subconscious thought, "If I can convince others how wonderful I am, maybe I'll believe in myself." Similarly anger can be based on feeling insecure. When we constantly compare ourselves to others and judge ourselves harshly, thinking we are incompetent, we easily get angry at others and put other people down in an effort to show them how powerful we are.

Another attribute that anger and arrogance share is that they both push people away. Others don't like being around people who are pretentious and arrogant, nor do they feel comfortable around those who lose their temper and boss others around.

When unpleasant things that we do not like happen, we get angry, because we have an underlying arrogance that such things shouldn't happen to us because we are so special. Humility recognises that we are ordinary sentient beings who have created negative karma, so there's no cause to be puffed up and think that bad things won't happen to us.

Humility is the opposite of arrogance. When we have self-confidence, we can be humble. We are comfortable with who we are, accept our faults and weaknesses, and acknowledge our mistakes. We aren't afraid to tell others when we don't know something. When we believe in ourselves, we have no reason to be arrogant; we aren't so attached to what other people think of us.

Arrogance and low self-esteem go together, and self-confidence and humility go together. Arrogance is an attempt to cover up our low self-esteem. But when we accept ourselves, we don't need to impress anyone. We don't need to be the best or to receive the most praise. We're fine being humble and rejoice at others' successes. We're a lot happier than when we create a false image of ourselves and try to make others believe that's who we are.

Self-acceptance is important for a happy life. We accept that at present we have certain faults. But we still use the Dharma to improve ourselves, to free us from destructive actions, and to create virtuous attitudes and actions. When people point out our faults, we admit them. That's a lot easier than getting defensive, blaming someone else, or covering it up by lying. Then we do our best to remedy our mistake and try to improve in the future.

Personally speaking, I respect people who are transparent and admit their errors. I feel comfortable working with them. I find it very difficult to trust or work with people who lie in order to hide what we all know they did.

Being honest with ourselves and others requires courage and fortitude. We have so much unnecessary fear, thinking, "Who will I be if I don't defend myself? If I don't put on a big show of how great I am to protect myself, other people will run all over me." We need inner strength in order to dismantle that way of thinking and kick-start the process of cultivating kindness, tolerance, forgiveness, and compassion for ourselves and others. To change and develop virtuous mental states is threatening to self-grasping ignorance and self-centredness. So we go slowly, but surely, and like the turtle we'll eventually get where we want to go. The Buddha did it; so can we!



– Ven Thubten Chodron
www.thubtenchodron.org
www.sravasti.org

Ingredients:

Chilli Paste:

- Candle nuts: 3 pcs
- Lemongrass: 1 stalk
- Dried chili: 2 pcs
- Old ginger: 20 gm
- Turmeric: 5 gm

Method:

1. Wash, peel skin and cut lemongrass, turmeric and old ginger into thin slices.
2. Soak candle nuts and dried chili in hot filtered water for 10 minutes
3. Blend all of the above ingredients with a small amount of filtered water into a paste.

Ingredients:

- Organic taukwa (firm Beancurd): 1 pc (200gm)
- Carrot: 200 gm (wash, peel and cut into stick)
- Long bean: 8 pcs (wash and cut into two inches in length)
- Tapioca/cassava leaves (optional): 50 gm (wash and chop finely)
- Organic purple cabbage: 4 to 5 leaves (wash and cut into fine strips)
- Organic white cabbage: 4 to 5 leaves (wash and cut into medium pieces)

Marinade:

- Liquid amino: 1 tbsp
- Rock salt: 1 pinch
- Organic cooking sunflower oil: 1 tbsp

Seasonings:

- Rock salt: 1 tsp
- Organic raw sugar: 1 tbsp
- Black bean soy paste: 1 tbsp
- Liquid amino: 1 tbsp
- Organic extra virgin coconut oil: 1 tbsp
- Unsweetened organic soy milk powder: 30 gm (mix with 150ml of filtered water)

Topping (optional):

- Dried shredded coconut: 4 tbsp (pan fry till golden brown with sugar and salt)
- Organic raw sugar: 1 tsp
- Rock salt: 1 pinch

Method:

1. Wash and cut taukwa into wedges. Marinade and toast for 20 minutes.
2. Use coconut oil to fry chili paste till fragrant. Add carrot, tapioca leaves and organic white cabbage to cook with 600 ml of filtered water.
3. After boiling for 10 minutes, add long bean, taukwa and seasonings and continue to cook for another 5 to 10 minutes.
4. Add organic soy milk and organic purple cabbage to cook for another 5 minutes.
5. Garnish with dried shredded coconut. Suggest to serve with organic brown rice. Serves four persons.



Soy Milk Sayor Lodeh

Savour our healthier version of this beloved local dish!



Did you know?

Tapioca / Cassava (or ubi) is one of the most important sources of carbohydrates in the Indonesian diet. In some remote parts of the region, it is used as a staple food, substituting rice. The leaves are high in protein, and also rich in Vitamins B6 and C, magnesium, potassium and dietary fibre. In some parts of Sumatra, there is a famous dish made from the puree of the leaves cooked in coconut milk.



Recipe & photo courtesy of Vinitha Ang.
Call Awareness Hub at 6336 5067 to find out more about our vegetarian cooking class



NamNam Noodle Bar

NamNam Noodle Bar
68 Orchard Road, #01-55
Plaza Singapura
Singapore 238839
+65-6837 2234
namnamnoodlebar.com.sg

Opening Hours:
8.00 am to 9.30 pm
(last order)

Overall Rating:
Food - 7/10
Ambience - 7/10
Service - 5/10

I have always wanted to try Vietnamese food although I have never been to Vietnam. To avoid the maddening lunch crowd in the food court, I was walking around looking for vegetarian options while on a break during a retreat when I stumbled upon NamNam Noodle Bar restaurant.

I was pleasantly surprised to spot Vegetarian Pho (\$\$9) and Vegetarian Southern Rolls (\$\$5.50) on its menu. Here is another restaurant where vegetarians can dine with their meat-loving friends.

You do not need to fly to Vietnam to have a taste of Hanoi's street food delights. NamNam Noodle Bar features simple quintessential street favourites. The restaurant attempts to bring the warm and lively atmosphere of Hanoi's street into the Lion City, using wooden furniture and traditional sauces used by street food stalls in Vietnam.

The Vegetarian Pho is light and tasty without MSG (monosodium glutamate) – highly recommended for those who wish to have a light meal at an affordable price in a restaurant setting. The Vegetarian Rolls are made with fresh vegetables mixed with a special vegetarian peanut sauce. I felt a sense of well-being after the meal, which was filling yet light enough for me not to doze off at the meditation retreat.



O'bean Organic Soya Vegetarian Place



O'bean is an organic soya-based vegetarian restaurant conveniently situated at Tanjong Pagar Road for those who work in the central business district or Chinatown area.

I was there for a dinner gathering with friends on a fairly quiet weekday evening. It is a unique restaurant serving organic and soya-based vegetarian food. Its signature dishes include Soya Ramen and Soya Porridge. Vegetarian Kway Chap is also one of its more popular dishes.

A friend ordered the Soya Porridge while I ordered the Signature Braised Rice which reminded me of Taiwanese braised pork rice. The pork was replaced with braised mushroom and mock meat made of soya, which tasted similar to pork. It is rare to find vegetarian Ngoh Hiong so we gave it a try too. There is a wide variety of healthy Asian and Western delights, as well as interesting desserts and beverages. Prices range from S\$5 to S\$13 for the main course.



text & photos : **Chloe Huang**

O'bean Organic Soya Vegetarian Place
30 Tanjong Pagar Road
Singapore 088453
+65-6636 4656

Opening Hours:
11:00 am - 9:30 pm
(Closes on Sunday)

Overall Rating:
Food - 8/10
Ambience - 7/10
Service - 6/10

WHAT'S NEW

text: Esther Thien



Love all beings this Vesak say no to leather products

Pay homage to the Triple Gem this Vesak by loving all beings, saying no to leather products and opting for a more environmentally-friendly 'vegetarian belt' instead.

This latest collection of belts carried by Awareness Place replaces animal skin by using high-tech micro-fibre to produce various quality designs that are elegant and yet exceptionally durable and functional.

The belts come in black, brown and white, in lengths ranging from 90 cm to 125 cm. You can choose from stainless steel or rust-proof gold gilded buckles.

My personal favourite is the design cheekily titled "Wu Kong" which features a buckle in the style of the famous monkey king's signature headband.

To find out more, please call Awareness Place stores at 6337 7582 or 6452 1732.



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YOUR Feedback Matters

We value your comments and welcome your suggestions for improvements to AWAKEN. Tell us how we can improve our magazine to better cater to your spiritual and holistic needs. What new column would you like to see; which articles would you like to read? Send us your praises and flames. E-mail your feedback to awaken@kmspks.org or send them to:

AWAKEN, The Executive Editor
Kong Meng San Phor Kark See Monastery
Dharma Propagation Division
Awaken Publishing & Design
88 Bright Hill Road
Singapore 574117

* Please
include your
full name and
personal particulars

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 yakshas, 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."

Do you wish to offer this greatest gift to others, so that more can be touched by the beauty of the Dharma, and be inspired to lead happy and meaningful lives? If so, you can share in the production costs of AWAKEN Magazine for free distribution. Simply photocopy this page, fill in the sponsorship form and mail it back to us together with your cheque or money order. All cheques and money orders should be made payable to "KMSPKS Monastery" and sent to:

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88 Bright Hill Road Singapore 574117

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Issue 38 / May 2017

Please glue here and do not staple

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Ethereal music and easy-listening harmonies for wellness and stress relief text: Esther Thien



World of Medicine Buddha
S\$15.00

Message In Music
S\$15.00
by Imee Ooi

If you are attending the Monastery's Medicine Buddha prayer in October, prep your state of mind with the *World of Medicine Buddha* CD. Comprising three tracks, the first showcases the heart mantra of Medicine Buddha, while the second and third tracks feature the mantras of Sunlight and Moonlight Bodhisattvas respectively. The tunes are ethereal.

The second album consists largely of musical tracks created to embody various qualities of the six paramitas. In the last track, Imee expresses the mantra of the Heart Sutra: *Gate Gate Paragate Parasamgate Bodhi Svaha* in a haunting melody.

Both CDs are available at all Awareness Place stores.



Hayumare No Suzumusi
S\$19.90

Chan in a Single Flower: Buddhist Songs for Children
S\$19.90

Together with the Mind
S\$19.90

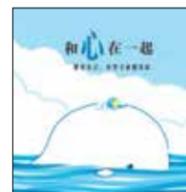
Take a break from your daily stresses by tuning in to this selection of easy-listening CDs.

The first CD by Kaneko Misuzu Rhyme is a 12-track album featuring sentimental tunes, soulful singing in Mandarin and Japanese, crashing waves and singing cicadas.

The second CD containing 24 tracks is a Buddhist CD for children, with light-hearted, breezy tunes and cheery yet meaningful lyrics in Chinese.

The third album plays like a pop music CD with highly catchy tracks

Get the albums from any of the Awareness Place stores.



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If your buzzword for 2017 is emotional resilience, or if you have made it your resolution at the start of this year, download these apps.

The first app has been created to help you to reflect on 15 key aspects of emotional resilience, recognise when you need to use self-awareness and self-management strategies in order to perform your best, and learn more about emotional resilience through a comprehensive book listed on the app.

Another helpful app is the *meQuilibrium*. With its interesting tips, this app aims to reduce stress and build resilience. You can complete a meQ stress profile, review it, build resilience using the prescribed skills and track your progress. Its only drawback is that you need an account through your employer to use it.

Available from Google Play.

Dharma Apps

Connecting you to the wisdom of the Dharma 24/7 text: Esther Thien

HEARD

Counselling & Social Services

心理辅导与社会服务

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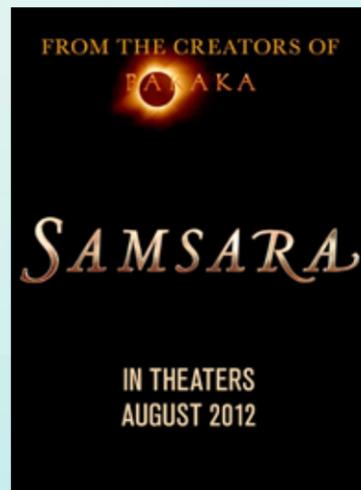
Kong Meng San Phor Kark See Monastery (KMSPKS) is an established Buddhist organisation with a vision to be the exemplary spiritual and service sanctuary for the spread and practice of Buddhism; one that is guided by compassion and wisdom to enrich the lives of the community at large.

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: hrdept@kmspks.org OR drop by our HR Office @ 88 Bright Hill Road, Singapore 574117 between 9am to 4.30pm (Mon-Fri), except public holidays.

Alternatively, you may log onto: www.kmspks.org and click onto "kmspks", followed by "Livelihood" to view our job vacancies.

Spinning in Samsara



SAMSARA

Directed by Robert Fricke (2011)

I am grateful to Awaken Magazine for the chance to review the opening film, **SAMSARA**, of the 2016 Thus Have I Seen (T.H.I.S.) Buddhist Film Festival on 17 September 2016.

SAMSARA is a Sanskrit word that means “the ever turning wheel of life”, commonly understood by Buddhists as “going round and round in cyclical existence”. That was indeed my experience. Shortly into the film, I was startled by the familiarity of the scenes flashing by – I had watched this flick before!

Filmed over a period of almost five years and in 25 countries, **SAMSARA** depicted sacred grounds, disaster zones, industrial sites, and natural wonders without any dialogue or descriptive text in order to encourage personalised interpretations by the audience. It was touted as a nonverbal, guided meditation to illuminate “the links between humanity and the rest of nature, showing how our life cycle mirrors the rhythm of the planet”. In short, this film is meant to provoke, not exactly a film to kick back and relax with (though it is still possible to do so). Thankfully,

the brisk pacing and beautiful cinematography pulled attention along and it was just as we were told pre-screening by the President of Dharma In Action, the organiser of the film festival: you might feel many emotions – happy, sad, uplifted, disgusted, etc. – watching this film, but you would not be bored.

Still, to sit in mindfulness for 100 minutes even in such a conducive environment, with such captivating visuals and sound effects, in this so-called guided meditation, is asking for too much from mere mortals like me. I soon found myself following the verbalisations of the person one seat away, who had taken it upon herself to try to identify audibly all the locations where the scenes were shot. That was annoying, but to be completely honest here, she was simply saying out loud what I was mentally doing.

Curiously, I had not felt that same compulsion to watch the film as a geography test the first time round, when I had picked up the DVD on a whim while I was overseas and decided to watch if it was any good. Approaching it lightly with simple curiosity and a fresh mind back then, I had been able to appreciate it much more. Somehow, attending the film festival to review it set up expectations that permeated the whole viewing experience. In fact, I was ruminating as I sat there watching: what could I possibly comment on a film that had defiantly declared “No Comments” with its lack of dialogue, plot and transitional cues?

And so, the meditation masters are right: do not approach your sitting with any expectations. Go with the flow. Be with it, watch as it arises, watch as it passes, just watch.

Perhaps the most helpful thing I could do is to offer some quotes (in bold) on how to optimise one’s meditative experience watching this film from “**Mindfulness in Plain English**” (1991) by Venerable H. Gunaratana Mahathera, who wrote the book way before mindfulness became the current fad:

Mindfulness is not thinking.

Taking a geography test, in contrast, is thinking.

Mindfulness is goal-less awareness. It is watching things moment by moment, continuously.

This is my favourite quote, even though I failed miserably the second time round because I was goal-directed.

The meditator who is developing Mindfulness is not concerned with the external universe.

Italics are my emphasis although the Venerable highlighted the same point too. It is so much easier to allow ourselves to be swept up by whatever is happening out there. While we may publicly bemoan distractions, we secretly fear their absence, much like the need to fill a quiet theatre with mental or audible chatter because deep silence is unbearable.

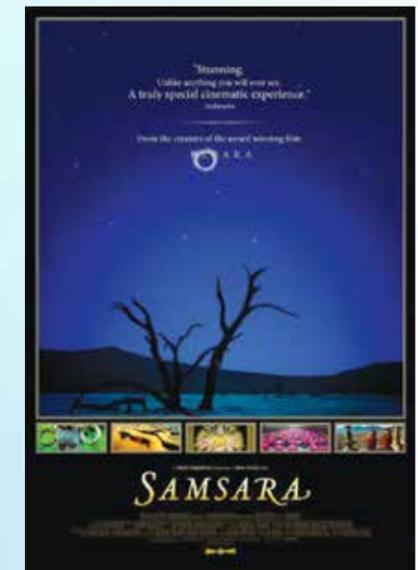
In Mindfulness, one is an unbiased observer whose sole job is to keep track of the constantly passing show of the universe within.

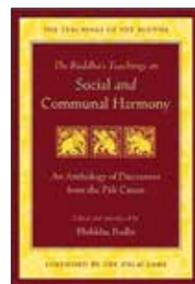
Again, italics are my emphasis. Actually, the most interesting show in our life is already playing out 24/7 in our mind but the only reviewer who can attend, won’t...

We’d rather continue spinning in samsara...

Shrug.

Thus have I seen.





The Buddha's Teachings on Social and Communal Harmony

by Bhikkhu Bodhi

\$\$23.90

Interconnected

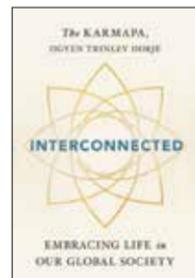
by The Karmapa, Orgyen Trinley Dorje

\$\$31.90

The Three Poisons: A Buddhist Guide to Resolving Conflict

by Ross McLauran Madden

\$\$29.50

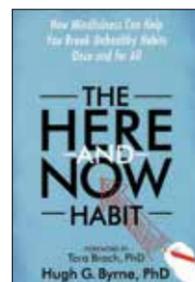
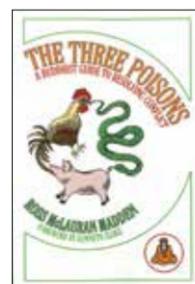


If you are looking for a self-help book to understand and deal with the conflicts in your life, reading *The Buddha's Teachings on Social and Communal Harmony* may help. In this volume, acclaimed scholar-venerable Bhikkhu Bodhi has collected and translated the Buddha's teachings on conflict resolution, interpersonal and social problem-solving, and harmonious relationship building. The selections – all drawn from the Pali Canon, the earliest record of the Buddha's discourses – are organised into ten thematic chapters.

In the second book, The Karmapa guides us to gain emotional awareness of how we have always been and will always be interconnected through our communities and shared humanity, and why it is so pertinent for us to continue to improve our society through positive social and ethical change.

The third paperback, *The Three Poisons: A Buddhist Guide to Resolving Conflict* is an interesting contemporary book that frames the conflicts we experience in the context of what the Buddha taught specifically about attachment, hatred and delusion. It then provides a framework for the resolution of these conflicts through the cultivation of the Four Sublime States.

Highly recommended for anyone seeking to bring peace into his or her communities and into the wider world. All three books are available at Awareness Place stores.



The Here and Now Habit: How Mindfulness Can Help You Break Unhealthy Habits Once and for All

by Hugh G. Byrne, PhD

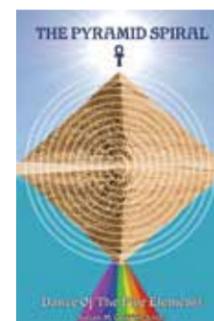
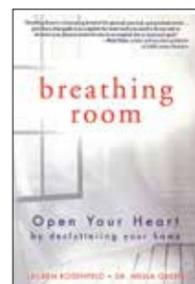
\$\$26.20

Breathing Room: Open Your Heart By Decluttering Your Home

by Lauren Rosenfeld & Dr Melva Green

\$\$18.00

For more self-help books on positive living and to undo unhealthy habits, these two books would be good for your collection. We all have an unhealthy habit or two. Perhaps you are a constant couch potato or a worry wart? Whatever you may be, you have the power to break and transform these inclinations. Both books offer mindfulness practices and teach us how to stop, listen to our thoughts in the moment, and learn to let go of old patterns and destructive emotions so that we can live with greater freedom and peace.



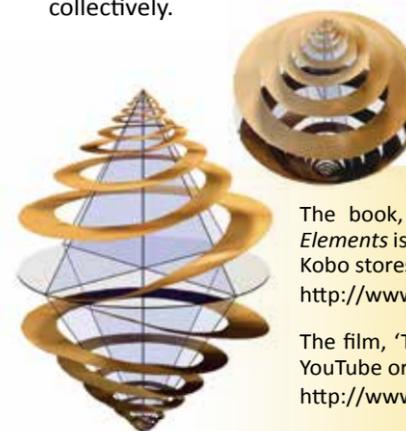
The Pyramid Spiral, Dance of the Five Elements

by Susan M. Griffith-Jones

In this mind-blowing book, a step-by-step process of how the manifest world comes into being is suggested through the description of a piece of artwork made by the author, Susan Griffith-Jones.

At the time of making it, she was living next to the beautiful stupa of Boudhanath in the Eastern part of Kathmandu and agreed that she was heavily inspired by its shape, size and proportions. "Over the six years that I could see the stupa from my window, it seemed to impress its essential meaning upon me and I ended up making this piece of artwork, 'The Circle of Immortality', which is a bit like a stupa," remarked the author.

On first sight, one observes a couple of equilateral triangles made of glass positioned at right angles to each other so that they form an open pyramid, with a sheet of copper-plated brass cut out as a spiral weaving its way upon the triangles to their apex, where the last curves disappear into infinity. But that's not all! Its real mystique occurs as the entire structure is placed upon a circular mirror so that you can see the spirals seemingly twisting into the vast space of the mirror, the glass triangles rendered almost invisible by the nature of reflection.



And, it doesn't end there, because the four shapes and space within the mirror have a powerful meaning, representing the five elements depicted according to the highest practices of Tibetan Buddhism that the author was studying at the time with the masters of the tradition, who were also residing in Boudhanath. The art piece encapsulates square-based earth (the outline of the pyramid base), circular-shaped water (the base of the whole piece, which is also a mirror), triangular-shaped fire (two equilateral triangles sitting at right angles to each other), spiral-shaped wind (sitting upon the triangles) and the space around and within the mirror.

It is a simple piece of work, yet with a powerful message demonstrating how it may be that the whole of existence comes into appearance – holding a meaning beyond the general image you see before you, just like the stupa of Boudhanath.

If you have not studied any philosophical schools of thought or Eastern mysticism, then some of these ideas in the book may seem radical, but the author gently carries us through the meaning step-by-step, naming the purpose of each element and how they each dance together both individually and collectively.

The spiral that is placed upon the mirror represents the state of our consciousness and its reflection within the mirror is like the manifest world around us being mirrored into existence within our consciousness, depending on how we perceive things. Therefore, as we stand at different viewpoints, reality appears different accordingly. These two aspects are impossible to divide, because they are a direct result of each other, which complements the fact that a mirror EXACTLY reflects whatever is placed before it, even though there is nothing actually present within it.

How this occurs, why it occurs and the meaning behind it all is explained page by page in this marvellous book. Here we are forced to ponder upon these ideas again and again as we read the words and take in this new understanding to examine the world and understand how we project our thoughts into reality – an extremely powerful meditation!

Susan's creativity does not stop here, because the 52 verses that make up the core text of the book constitute the word-for-word narration to a 45-minute movie that she made about three sacred locations in Nepal, also titled 'The Circle of Immortality'.

text: J. S. Bhutia

The book, *The Pyramid Spiral, Dance of the Five Elements* is available on Amazon, Barnes & Noble, and Kobo stores and Susan's website at: <http://www.pyramidkey.com/bookshome.aspx>

The film, 'The Circle of Immortality' may be seen on YouTube or Susan's website at: <http://www.pyramidkey.com/videoshome.aspx>

Calendar of Events 2017

05 May 08 Aug



DHARMA

◆ CEREMONY | PRAYERS

Vesak Auspicious Lanterns

Kindle a light to illuminate the world of darkness
Be a lamp upon yourself and spread the brightness to all humankind.
6 May - 17 May
Venue: KMSPKS
Offering: \$50 (family & individual)
\$388 (company)
Registration: Front Office
Enquiry: 6849 5333



Vesak Light Transference Ceremony

A ceremony that signifies the passing of light of wisdom to every direction of the world to dispel the darkness of ignorance.
6 May | Sat | 7pm
Venue: In front of Hall of Great Strength
Enquiry: 6849 5300

3-Step, 1-Bow Ceremony

A ceremony where devotees meditatively circumambulate the perimeter of the monastery, bowing once every three steps while chanting mantras or names of the Buddha in praise of Him.
9 May | Tue | 5pm onwards (for ticket holders)
12am onwards (for non-ticket holders)
Venue: KMSPKS
Enquiry: 6849 5300

Vesak 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.
9 May 5.30pm - 10 May 5pm | Tue - Wed
Venue: KMSPKS
Enquiry: 6849 5300
Visit vesak.kmspk.org for details.

Threefold Refuge 5 Precepts Ceremony

Undertaking of the Threefold Refuge and 5 Precepts conducted by Abbot Sik Kwang Sheng.
July | 11.45am (Reporting time)
12.30pm (Rehearsal Time)
Venue: Hall of No Form
Fee: Free
Registration: Reception@KMSPKS | 9am - 4pm
Enquiry: 6849 5300 | sed@kmspk.org

◆ TALKS | WORKSHOPS | COURSES

Threefold Refuge 5 Precepts Preparatory Class

Get to know about the Threefold Refuge and Five Precepts prior to attending the Ceremony.
July | 9.30am - 11am
Venue: KMSPKS
Fee: Free Admission
No registration required
Enquiry: 6849 5300 | sed@kmspk.org



Buddhism 101 for Youth - The Wealthy Mindset

If you are between 21 and 35 years old, and wish to enhance your life and relationship with others, join this course! The eight sessions will cover teachings given by Lord Buddha, and how you can find relevance and apply them in your daily life.
9 Jul - 27 Aug | Sun | 2pm - 4pm
Venue: VHCMH | Level 1 | Classroom
Fee: \$40 (8 sessions)
Registration:
1) Online: <https://goo.gl/dGsgNF>
2) Reception Office@KMSPKS | 9am - 4pm
Enquiry: 6849 5345 | YAD@kmspk.org

Sunday Dharma Practice

Be a part of a community to learn and practise the Dharma, and connect with fellow English-speaking practitioners.
28 May - 12 Nov | Sun | 2.30pm - 3.30pm
Venue: VHCMH | Level 1 | Classroom 5 & 6
Fee: Free Admission
Enquiry: 6849 5300 | YAD@kmspk.org

Taking Refuge in the Triple Gem & Five Precepts English Dharma Talk Series

15 Jun | Thu | 7.30pm - 9pm
Venue: Awareness Hub
Fee: Nominal donation of \$5
Registration:
1) Online: <https://goo.gl/sfswc7U>
2) Reception Office @ KMSPKS | 9am - 4pm
3) Awareness Hub | 11.30am-6pm
Enquiry: 6336 5067 | awarenesshub@kmspk.org

MEDITATION | RETREAT



9-day Sayadaw Retreat (FULL-TIME)

Intensive Vipassana & Metta Meditation Retreat of Mahasi Tradition. Includes Dharma teachings, guided practice, Dharma sharing and customised interviews.
10 Jun - 18 Jun | 8am - 8pm
Venue: KMSPKS
Fee: \$180
Registration: Reception@KMSPKS | 9am - 4pm
Enquiry: 6849 5300 | sed@kmspk.org

4-day Sayadaw Retreat (PART-TIME)

Intensive Vipassana & Metta Meditation Retreat of Mahasi Tradition. Includes Dharma teachings, guided practice, Dharma sharing and customised interviews.
10 Jun - 13 Jun | 8am - 8pm
Venue: KMSPKS
Fee: \$100
Registration: Reception@KMSPKS | 9am - 4pm
Enquiry: 6849 5300 | sem@kmspk.org

8 Precepts for Buddhism Class Alumni

Observance of the 8 Precepts for 1 Day & 1 Night.
*Strictly for Buddhism Class students ONLY
22 Jul | Sat | 8am - 6pm
Venue: Hall of No Form
Fee: \$20
Registration: Reception@KMSPKS | 9am - 4pm
Enquiry: 6849 5300 | sed@kmspk.org

7-Day Retreat on 4 Applications of Mindfulness

Retreat on complementary nature of scientific and contemplative ways of knowing reality with chapter teachings on the Four Applications of Mindfulness in Shāntideva's Śikṣasamuccaya.

7 Aug - 13 Aug | 9am - 4.30pm

Venue: Hall of No Form
Fee: \$250
Registration: Reception@KMSPKS | 9am - 4pm
Enquiry: 6849 5300 | sed@kmspk.org

Relaxation & Mindfulness Meditation 2nd Run (Bilingual)

Basic Meditation which involves Body Scanning and Relaxation.
5 Jun - 10 Jul | Mon | 7.30pm - 9pm
Venue: Hall of No Form
Fee: \$30
Registration: Reception Office @ KMSPKS | 9am - 4pm
Enquiry: 6849 5300 | sed@kmspk.org



LIFESTYLE

◆ ART

100 Bliss Blanket Workshop

Let us rekindle a tradition that delivers and expresses love through the 100 bliss blanket to people we love and care about.
11 May and 25 May | 3 Aug & 17 Aug | Thu
Grp 1: 2pm - 4pm | Grp 2: 7pm - 9pm
Venue: Awareness Hub
Fee: \$40 (two sessions)
Material Fee: \$48 (payable to instructor)
Registration:
1) Online: <https://goo.gl/sfswc7U>
2) Reception Office@KMSPKS | 9am - 4pm
3) Awareness Hub | 11.30am-6pm
Enquiry: 6336 5067 | awarenesshub@kmspk.org



Western Floral Arrangement (II)

Participants will learn six different geometric designs and styles for different occasions. Two lessons on free styles.
9 Jun - 28 Jul | Fri | 7pm - 9pm
Venue: Awareness Hub
Fee: \$140 (eight sessions)
Material Fee: \$35 (per session, payable to instructor)
Registration:
1) Online: <https://goo.gl/sfswc7U>
2) Reception Office@KMSPKS | 9am - 4pm
3) Awareness Hub | 11.30am - 6pm
Enquiry: 6336 5067 | awarenesshub@kmspk.org

Zentangle (Beginner)

Follow your heart as you unleash your creativity with the Zentangle beginner's course.
28 May | Sun | 2pm - 6pm
Venue: Awareness Hub
Fee: \$70
Material Fee: \$15 (payable to instructor)
Registration:
1) Online: <https://goo.gl/sfswc7U>
2) Reception Office@KMSPKS | 9am - 4pm
3) Awareness Hub | 11.30am - 6pm
Enquiry: 6336 5067 | awarenesshub@kmspk.org



Zentangle (Intermediate) - Black Tile & Zendala

Learn how to embrace darkness through the shine of light in Zentangle Intermediate.
9 Jul | Sun | 2pm - 6pm
Venue: Awareness Hub
Fee: \$80 (Pre-requisite: Zentangle Beginner)
Material Fee: \$15 (payable to instructor)
Registration:
1) Online: <https://goo.gl/sfswc7U>
2) Reception Office@KMSPKS | 9am - 4pm
3) Awareness Hub | 11.30am - 6pm
Enquiry: 6336 5067 | awarenesshub@kmspk.org

Zentangle (Advanced) - Renaissance Tile

6 Aug | Sun | 2pm - 5pm
Venue: Awareness Hub
Fee: \$50 (Pre-requisite: Zentangle Beginner)
Material Fee: \$10 (payable to instructor)
Registration:
1) Online: <https://goo.gl/sfswc7U>
2) Reception Office@KMSPKS | 9am - 4pm
3) Awareness Hub | 11.30am - 6pm
Enquiry: 6336 5067 | awarenesshub@kmspk.org



◆ COMMUNITY

Food Ration

Play your part for the community! Join us to deliver food to the low-income families at Thomson Ville Estate.
Every 2nd Sun of the month | Sun | 8.30am - 12pm
Venue: KMSPKS
Enquiry: 6849 5359 | community@kmspk.org

Community Tuition

A free tuition programme for needy Secondary Three to Five students.
Every Sun | 9am - 2pm
Venue: VHCMH | Level 1 | Classroom
Enquiry: 6849 5359 | community@kmspk.org



Blood Donation

Donate Blood, Save Lives.
27 May | Sat | 9am - 3pm
Venue: VHCMH | Level 1 | Classroom 5 & 6
Enquiry: 6849 5300 | community@kmspk.org



◆ TOUR

KMSPKS Guided Tour

Join us on a guided tour around KMSPKS and get to know more about Buddhism, its history and arts.
30 Jul & 27 Aug | Sun | 10am - 12pm
Venue: VHCMH | Level 1
Free Admission
Registration: guidedtour@kmspk.org
Enquiry: 6849 5300

◆ CULINARY

Asian Nutri Vegan Cuisine

- Soy & Mushroom "Chicken Rice" (using Red & Brown Rice)
- Vegan Fried Brown Rice Bee Hoon
- Cream of Pumpkin with White Fungus & Pearl Barley (Dessert)

7 May | Sun | 3pm - 6pm
Fee: \$60 (includes ingredients)

Japanese Nutri Vegan Cuisine

- Gobo (Burdock) Brown Rice Sushi (Partial hands-on)
- "No Egg" Chawanmushi
- Umeshi Seaweed Soup

Jun | Sun | 3pm - 6pm
Fee: \$65 (includes ingredients)

Thai Nutri Vegan Cuisine

- Green Mango Salad
- Tom Yum Kuay Teow Soup
- Wholegrain Tapioca/Cassava Cake

2 Jul | Sun | 3pm - 6pm
Fee: \$60 (includes ingredients)

Venue: Awareness Hub
Registration:
1) Online: <https://goo.gl/sfswc7U>
2) Reception Office@KMSPKS | 9am - 4pm
3) Awareness Hub | 11.30am - 6pm
Enquiry: 6336 5067 | awarenesshub@kmspk.org



◆ WELLNESS

Yoga for Diabetes

Learn yoga postures that stimulate insulin production to help manage diabetes.
I: 8 Jun - 10 Aug | Thu | 10am - 11am
II: 17 Aug - 26 Oct (No lesson on 19 Oct)
Thu | 10am - 11am
Fee: \$120 for 10 sessions | Walk-in \$15 per lesson
Venue: Awareness Hub
Registration:
1) Online: <https://goo.gl/sfswc7U>
2) Reception Office@KMSPKS | 9am - 4pm
3) Awareness Hub | 11.30am-6pm
Enquiry: 6336 5067 | awarenesshub@kmspk.org

Simple DIY Yoga

Learn simple and structured stretching yoga poses and relaxation technique.
29 May - 4 Sep | Mon | 2.30pm - 3.30pm
(No lessons on 12 & 26 Jun, 10 Jul, 7 & 14 Aug)
Fee: \$150 for 10 sessions | Walk-in \$18 per lesson
Venue: Awareness Hub
Registration:
1) Online: <http://goo.gl/A9q0rU>
2) Reception Office@KMSPKS | 9am - 4pm
3) Awareness Hub | 11.30am - 6pm
Enquiry: 6336 5067 | awarenesshub@kmspk.org

Yin Yoga

A yoga practice to stimulate the organs and meridians.
I: 10 Jun - 12 Aug, 19 Aug - 28 Oct | Sat
11.30am - 1pm (No lesson on 2 Sep)
II: 11 Jul - 12 Sep | Tue | 7.30pm - 9pm
Fee: \$180 for 10 sessions | Walk-in \$25 per lesson
Venue: Awareness Hub
Registration:
1) Online: <https://goo.gl/sfswc7U>
2) Reception Office@KMSPKS | 9am - 4pm
3) Awareness Hub | 11.30am - 6pm
Enquiry: 6336 5067 | awarenesshub@kmspk.org

Hatha Yoga for Beginners

I: 23 Jun - 25 Aug | Fri | 10.30am - 12pm
II: 10 Jun - 12 Aug | Sat | 6.30pm - 8pm
III: 19 Aug - 28 Oct (no lesson on 2 Sep)
Sat | 6.30pm - 8pm
Fee: \$180 for 10 sessions | Walk-in \$25 per lesson
Venue: Awareness Hub
Registration:
1) Online: <https://goo.gl/sfswc7U>
2) Reception Office@KMSPKS | 9am - 4pm
3) Awareness Hub | 11.30am-6pm
Enquiry: 6336 5067 | awarenesshub@kmspk.org

Yoga Flow (Hatha)

5 Jul - 13 Sep (no lesson on 9 Aug)
Wed | 6.30pm - 7.30pm
Fee: \$160 for 10 sessions | Walk-in \$22 per lesson
Venue: Awareness Hub
Registration:
1) Online: <https://goo.gl/sfswc7U>
2) Reception Office@KMSPKS | 9am - 4pm
3) Awareness Hub | 11.30am - 6pm
Enquiry: 6336 5067 | awarenesshub@kmspk.org

Hatha Yoga

I: 8 May - 31 Jul (no lessons on 15 May, 12 & 26 Jun)
Mon | 8pm - 9.30pm
II: 7 Aug - 23 Oct (no lessons on 14 Aug, 11 Sep)
Mon | 8pm - 9.30pm
III: 4 Jul - 5 Sep | Tue | 10.30am - 12.00pm
IV: 17 May - 19 Jul | Wed | 7:45pm - 9:15pm
V: 26 Jul - 11 Oct (no lessons on 9 Aug, 4 Oct)
Wed | 7:45pm - 9:15pm
VI: 15 Jul - 23 Sep (no lesson on 2 Sep)
Sat | 9.30am - 11am
Fee: \$180 for 10 sessions - Walk-in \$25 per lesson
Venue: Awareness Hub
Registration:
1) Online: <https://goo.gl/sfswc7U>
2) Reception Office@KMSPKS | 9am - 4pm
3) Awareness Hub | 11.30am-6pm
Enquiry: 6336 5067 | awarenesshub@kmspk.org

Lunch-time Hatha Yoga
I: 4 Jul - 5 Sep | Tue | 12.10pm - 1pm
II: 30 Jun - 1 Sep | Fri | 12.10pm - 1pm
Fee: \$140 for 10 sessions | Walk-in \$18 per lesson
Venue: Awareness Hub
Registration:
1) Online: <https://goo.gl/sfswc7U>
2) Reception Office@KMSPKS | 9am - 4pm
3) Awareness Hub | 11.30am - 6pm
Enquiry: 6336 5067 | awarenesshub@kmspk.org

Gentle Hatha Yoga

I: 4 Jul - 5 Sep | Tue | 2.30pm - 4pm
II: 21 Jul - 22 Sep | Fri | 2.30pm - 4pm
Fee: \$160 for 10 sessions | Walk-in \$22 per lesson
Venue: Awareness Hub
Registration:
1) Online: <https://goo.gl/sfswc7U>
2) Reception Office@KMSPKS | 9am - 4pm
3) Awareness Hub | 11.30am - 6pm
Enquiry: 6336 5067 | awarenesshub@kmspk.org

◆ CHILDREN

Rainbow Child Yoga

Developing a happy, and healthy child with fun yoga routines!
Term 3: 28 May - 16 Jul | Sun
(No lessons on 11 Jun & 9 Jul)
10.30am - 11.45am (ages 4 - 7yrs)
11.45am - 1pm (ages 8 - 11 yrs)
Venue: Awareness Hub
Fee: \$120 for six sessions, per term

Detoxification Workshop

Participate in this comprehensive and educative detoxification workshop to understand why true detoxification is more than just taking a few pills and rushing to the toilet a few times a day.
15 May | Mon | 8.30am - 5pm
Venue: Awareness Hub
Fee: \$150

* Participants need to inform if they have any prior medical conditions

The Colours of Life

A workshop for kids to explore and express themselves through fun art activities.
8 Jul - 16 Sep | Sat | 3.00pm - 4.30pm
(No lesson on 2 Sep)
Fee: \$60 for 10 sessions (excludes art materials)

Venue: Awareness Hub
Registration:
1) Online: <https://goo.gl/sfswc7U>
2) Reception Office@KMSPKS | 9am - 4pm
3) Awareness Hub | 11.30am - 6pm
Enquiry: 6336 5067 | awarenesshub@kmspk.org

◆ ENVIRONMENTALISM

Gratitude Corner - Sorting of Recyclables

Assist us to sort out items that can be recycled and reused for sale at the thrift shop.
Every Tue, Thu, Sat | 9am - 4pm
Venue: VHCMH | Level 1 Outside South Wing Office

Gratitude Shop

Check out our thrift shop for cheap and good deals.
Sundays - Fridays | 10am - 3pm
Saturdays | 12pm - 4.30pm
Venue: Next to Awareness Place Convenience Store

Mobile Kiosk

Every 27th of the Lunar Month | 9am - 1.30pm
Venue: Corridor between Dining Hall & Front Office
Enquiry: 6849 5300 | gratitude@kmspk.org

Ven Hong Choon Museum
10am - 3pm
Venue: VHCMH | Level 3
Free Admission
On:
27th of each lunar month
Qing Ming (4 Apr)
Vesak Day (10 May)
Ullambana Festival (5 Sep)
Birth anniversary of Ven Hong Choon (22 Oct)
Death anniversary of Ven Hong Choon (26 Dec)

KMSPKS = Kong Meng San Phor Kark See Monastery
VHCMH = Venerable Hong Choon Memorial Hall
Programmes & venues are subject to change. Details are correct at the time of printing

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