

Five ways one should minister to one's parents:

- Having supported me, I shall support them.
- I shall do their duties.
- I shall keep up the honour and the traditions of my family.
- I shall make myself worthy of my heritage.
- I shall make offerings dedicating the goodness of my practice to my parents after their death.

– *The Buddha (Sigalovada Sutta: Digha Nikaya 31)*

The Buddha-Dharma is in the world,  
Awakening is not apart from the world.  
If you seek enlightenment apart from the world,  
It is like seeking rabbit horns.

– *Zen master Hui Neng*

Suttas are not meant to be 'sacred scriptures'  
that tell us what to believe.

One should read them, listen to them,  
think about them, contemplate them,  
and investigate the present reality,  
the present experience with them.

Then, and only then, can one  
insightfully know the truth beyond words.

– *Ven Sumedho*

Our mother is the teacher  
who first teaches us love,  
the most important lesson in our life.  
Without her, we cannot have known  
how to love.  
Mother's devotion is like  
the water from a mountain spring  
without end.

– *Thich Nhat Hanh*

When you practise gratefulness,  
there is a sense of respect towards  
others.

– *His Holiness the Dalai Lama*



# Abbot's Message

Recently, I had the good fortune to visit Nepal. I stayed there for a week. The experiences in Nepal enriched me mentally and spiritually in my practice.

I remembered witnessing fields and fields of arable farmlands in Nepal. The harvesting season had just ended. The farmers looked sun-baked and weary after years of toiling in the fields.

Most of the farmers and their families appeared scruffy and were shabbily dressed. They did not seem well-off, and perhaps were generally not those who are highly regarded or well-looked upon by others in society.

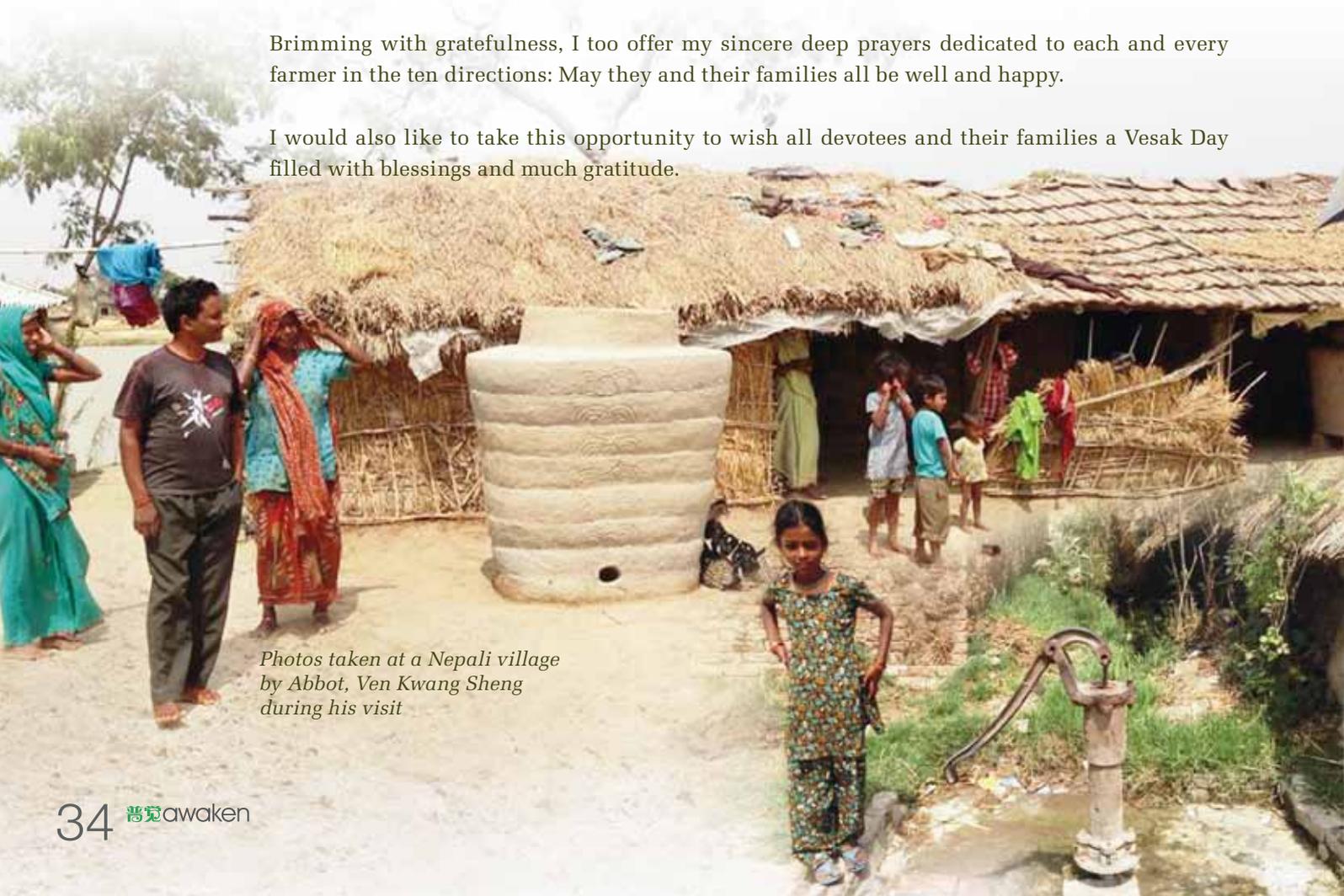
That day, as the bus drove past the rice fields on our way to lunch, it dawned on me that each and every grain of rice we eat did not come easy. Each rice grain and every meal we enjoy each and every day is the result of much labour and perspiration from such farmers all over the world!

There is a Chinese saying that goes, "Farming is the basis for the world" (天下以农为本). As rice is such a basic staple of our lives, it is easily taken for granted. But without the hard work and efforts of those farmers who toil quietly in the fields, we would not be able to enjoy this life-sustaining food.

Realising the profundity of how strongly interconnected we all are, immense gratitude filled the very depths of my heart. I recalled how shortly after His Enlightenment, the Buddha stood on a little hill overlooking the Bodhi tree, and gazed at the tree for seven days. He meditated on gratitude to the Bodhi tree which had sheltered Him during His quest for Buddhahood. Through his conduct (以身作则), the Teacher had shown us the practice of gratitude.

Brimming with gratefulness, I too offer my sincere deep prayers dedicated to each and every farmer in the ten directions: May they and their families all be well and happy.

I would also like to take this opportunity to wish all devotees and their families a Vesak Day filled with blessings and much gratitude.



*Photos taken at a Nepali village  
by Abbot, Ven Kwang Sheng  
during his visit*



## Bringing Gratitude into the Very Core of Our Lives

The Buddha said, “A being who has not been your mother, father, brother, sister, son or daughter at one time in the past is not easy to find (pg 63).” For that reason, we should be grateful to all beings.

In addition to all sentient beings, Buddhism commonly lists three other aspects to which one should express gratitude. They are being grateful to the Triple Gem – the Buddha, Dharma and Sangha (pg 46), our parents (pg 41) and our country (pg 55). Together, these make up the fourfold gratitude in our lives.

We express gratitude to the Buddha because ultimately all blessings come from the Buddha, for he taught us the Dharma so we can also become enlightened (pg 49). We should be grateful to our parents as they have made great sacrifices to provide for our development and well-being (pg 56, 59).

Gratitude helps us to return to our natural state of joyfulness (pg 60). It makes us whole and creates happiness, as we discover we have all that we need. It is the antidote to bitterness and resentment, and draws people to us. It opens our hearts and produces kindness and generosity (pg 58). In turn, we attract more positive things to us and enjoy good health and well-being.

As we reflect or meditate on gratitude, we are more inclined to behave virtuously (pg 38) and may even be grateful to those who harm us (pg 36).

To bring the quality of gratitude into children’s lives, read to them the story on page 57 and introduce the activity of creating gratitude chains (pg 40).

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

*Esther Thien*

Yours in the Dharma,  
Sister Esther Thien

# Why should we be grateful to our enemy?



Indeed, the times of most intensive personal growth often occur when our sense of well-being and security has been shaken by someone harming us. We survive those difficult situations and emerge stronger and wiser as a result. Although such circumstances and the person who causes them are unpleasant, they enable us to discover resources—such as wisdom and compassion—within ourselves that we don't know we had.

From this perspective, one who harms us is kinder to us than a friend who doesn't offer us such challenges!

**Q:** The Buddhist teaching advocates that we show gratitude to our enemy. Why so? How should we handle our enemy? — N.U.

**A:** For the sake of simplicity, we'll use the word "enemy" to describe anyone with whom we don't get along at a particular moment. Even people for whom we deeply care can, at times, become "enemies" when they act in ways that seem contrary to our interests, happiness or welfare. Thus, we see in our lives that a person who is a friend today may become an enemy tomorrow if he does something we disapprove of. He may return to being a friend the following day, once we have straightened out the misunderstanding. It may initially seem contradictory, but we can regard an enemy as a friend who benefits us.

First, by harming us an enemy makes our negative karma ripen, so that specific karma is now finished. Second, he forces us to examine our priorities and actions and decide what we want to do in the future. Thus, a person who harms us helps us grow.

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**In fact, an enemy is kinder to us than the most compassionate being, the Buddha.**

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This may sound almost inconceivable: "What do you mean my enemy is kinder to me than the Buddha? The Buddha has perfect compassion for everyone. The Buddha doesn't harm a fly! How can my enemy who is such a jerk be kinder than the Buddha?"

We can look at it this way: To become Buddhas, we need to practise patience and tolerance. Doing this is essential; there's no other way to become a Buddha. Have you ever heard of an irritable or intolerant Buddha? But with whom can we practise patience? Not with the Buddhas, because they don't upset us. Not with our friends, because they're nice to us. Who gives us the opportunity to practise patience? Who is so kind and helps us develop that infinitely good quality of patience? Only a person who harms us. Only our enemy. That is why our enemy is kinder to us than the Buddha.

My teacher made this very clear to me when I was the assistant director of an institute. The director, Sam, and I didn't get along at all. During the day, I would get angry at him, and in the evening I would go back to my room and think, "I blew it again," and pull out Shantideva's *A Guide to the Bodhisattva's Way of Life* for help. Finally, I left that job and went to Nepal where I saw my teacher, Zopa Rinpoche. We were sitting on the roof of his house, looking at the Himalayas, so peaceful and calm, when Rinpoche asked me, "Who's kinder to you, Sam or the Buddha?"

I replied, "The Buddha, of course." Rinpoche looked at me as if to say, "You still haven't gotten the point!" and said, "Sam gave you the opportunity to practise patience. The Buddha didn't. You can't practise patience with the Buddha, and you need to perfect the quality of patience to become enlightened. Therefore, Sam is kinder to you than the Buddha."

I sat there dumbfounded, trying to digest what Rinpoche had said. I had expected him to say something different, such as, "I know Sam is a difficult person, and you did so well putting up with him all that time." But, no, consolation and praise for my ego were not in store. Instead, my teacher confronted me with my intolerance. Slowly, as the years went by, the meaning of what he said has sunk in and changed me. Now when I see Sam I appreciate what I learned from him and regret that, at the time, I was not able to benefit from working with him. It has also subsequently occurred to me that maybe I wasn't the easiest person with whom to work!

Bodhisattvas, those beings who are dedicated to becoming Buddhas in order to benefit all sentient beings most effectively, are happy when someone harms them, for they are eager to practise patience and now have the opportunity to do so. But being imbued with love and compassion, bodhisattvas have a hard time finding anyone who appears disagreeable or who feels hostile towards them. We ordinary beings, on the other hand, often perceive others as obnoxious and seek out those who will treat us nicely. Despite this, so many people feel, "I can't find anyone to love me." Bodhisattvas, however, say, "I can't find anyone to hate me!"

To prevent anger from arising in response to harm we can also ask ourselves, "Is it this person's nature to harm us?" In one way, we can say it is human nature to mistreat others upon occasion. We're all sentient beings caught in the net of cyclic existence, so of course our

minds are obscured by ignorance, anger and attachment. If that's our present situation, why expect ourselves or others to be free of misconceptions and destructive emotions? If a person is harmful by nature, then getting angry at him is useless. It would be like getting angry at fire because its nature is to burn. That's just the way fire is; that's just the way this person is. Becoming upset about it is senseless because it cannot alter the cause of the injury.

On the other hand, if a person is not harmful by nature, there's no use getting angry at him. His inconsiderate behaviour is extraneous; it's not his nature. From a Buddhist perspective, the deepest nature of even the people who have acted most horrendously is not harmful. They, too, have the pure Buddha potential, the pure nature of their mind, which is their real nature. Their destructive behaviour is like a thundercloud temporarily obscuring the clear sky. That behaviour is not intrinsic to them, so why make ourselves miserable by being angry at what is not really them? Thinking this way is extremely helpful.

We must separate the person from his behaviour. We can say a particular behaviour, such as cheating or lying, is harmful, but we cannot say the person who does it is evil. That person, like everyone else, has the Buddha potential, and one day, he can and will become a fully enlightened being. His negative action was motivated by disturbing attitudes and destructive emotions, which are like clouds obscuring the pure nature of his mind. They are not his nature; neither they nor his actions define who he is as a human being.

Then we repay hostility with kindness. We do the reverse of what we feel like doing. While our angry mind generally wants to retaliate by harming the other, changing our attitude and showing kindness can be more effective. 

Ven Thubten Chodron  
(excerpt from *Working with Anger*)  
[www.thubtenchodron.org](http://www.thubtenchodron.org)  
[www.sravasti.org](http://www.sravasti.org)



# Meditation makes you kinder, say scientists

BY | Esther Thien

it actually increases compassionate behaviour,” said the researchers.

Only 15 percent of non-meditating participants offered assistance. But among the participants who were taught to meditate, “we were able to boost that up to 50 percent,” said DeSteno. This result was true for both meditation groups, thereby demonstrating the effect to be consistent across different forms of meditation.

“The truly surprising aspect of this finding is that meditation is correlated to practitioners willing to act virtuous, to help another who is suffering, even in the face of the norm not to do so,” DeSteno said. “The experiment was designed such that the other actors ignoring the pain creates a ‘bystander-effect’ that tends to reduce helping. People often wonder, ‘Why should I help someone if no one else is?’”

These results support what practising Buddhists have long believed — that meditation is supposed to lead you to experience more compassion and love for all sentient beings. Even for non-Buddhists, the findings offer scientific evidence that meditation techniques may influence the moral mind. 

**USA** - A new study reported in *Psychological Science*, journal of the Association for Psychological Science, discovered that meditation makes people kinder.

The study, conducted by psychological scientists David DeSteno of Northeastern University; Gaelle Desbordes of Massachusetts General Hospital and Boston University; and Willa Miller of Harvard University, invited participants to complete eight-week trainings in two types of meditation. After the sessions, they were put to the test.

The subjects were placed in a staged waiting room with three chairs and two actors who were seated. The participant sat down in the third empty chair and waited to be called. A third actress then entered the room on crutches and appeared to be in great physical pain. As she did, the other actors seated on the chairs ignored her by fiddling with their phones or opening a book. The scientists wanted to find out if the subjects who had learnt meditation would be more likely to offer help to the person in pain, even in the face of everyone else ignoring that person. “We know meditation improves a person’s own physical and psychological well-being. We wanted to know if



The yambean or jicama is a protein-rich legume that is an excellent source of Vitamin C, fibre, potassium, iron and calcium. It is also low in sodium. Rich in folic acid, beta-carotene and many other vitamins, yambean is effective in lowering the homocysteine levels in the body, thereby reducing risks of heart disease. Try our version of the popiah below and boost your body's immune system with the nutritional benefit of the yambean.

## Vegetarian Popiah 薄饼

### Ingredients:

10 pcs fresh Popiah wrappers, 300g fresh Chinese lettuce leaves (washed and drained dry), 500g cabbage (shredded), 1 kg yambean (peeled and grated), 4 large beancurd (shredded), 200g carrot (peeled and shredded), 200g Chinese dried mushrooms (soaked and shredded), ½ bowl ground peanut

### Seasoning:

30g salt, 10g sugar, ½tsp white pepper powder, 250ml water

### Sauce:

125ml sweet sauce, 65ml chilli sauce

### Method:

1. Heat cooking oil in a wok. Add beancurd and fry till golden brown, then remove.
2. Add cabbage, yambean, carrot, mushroom in wok and stir-fry for 10 mins. Add fried beancurd and seasoning, then stir-fry well.
3. Simmer until vegetables are tender. Turn off heat, remove and set aside.
4. Place one fresh popiah wrapper on plate. Spread a teaspoon of sweet sauce and chilli sauce on the centre. Sprinkle a little ground peanut on it. Place a small Chinese lettuce leaf in the centre and top with 2-3 tbsp of yambean filling. Roll up, cut into 4 pieces and serve.

### 用料:

新鲜薄饼皮10片、生菜叶300克（洗净，沥干水分）、高丽菜500克（切丝）、沙葛1公斤（切丝）、大豆干4块（切丝）、金笋200克（切丝）、香菇200克（浸泡，切丝）、花生碎1/2碗

### 调味料:

盐30克、糖10克、白胡椒粉半茶匙、水1杯(250ml)

### 酱料:

甜酱1/2杯（125ml）、辣椒酱1/4杯（65ml）

### 做法:

1. 烧锅热油，把豆干条炸至金黄色取出。
2. 把高丽菜丝、沙葛丝、金笋丝、香菇丝倒入热油锅翻炒10分钟，再加入豆干丝及调味料翻炒。
3. 把火候调低煮至沙葛转软，熄火，取出放一边待凉（馅料）。
4. 摊开薄饼皮，涂适量的甜酱和辣椒酱，撒少许花生碎，铺上一片生菜叶，再放馅料包成春卷状，切成4段即可。





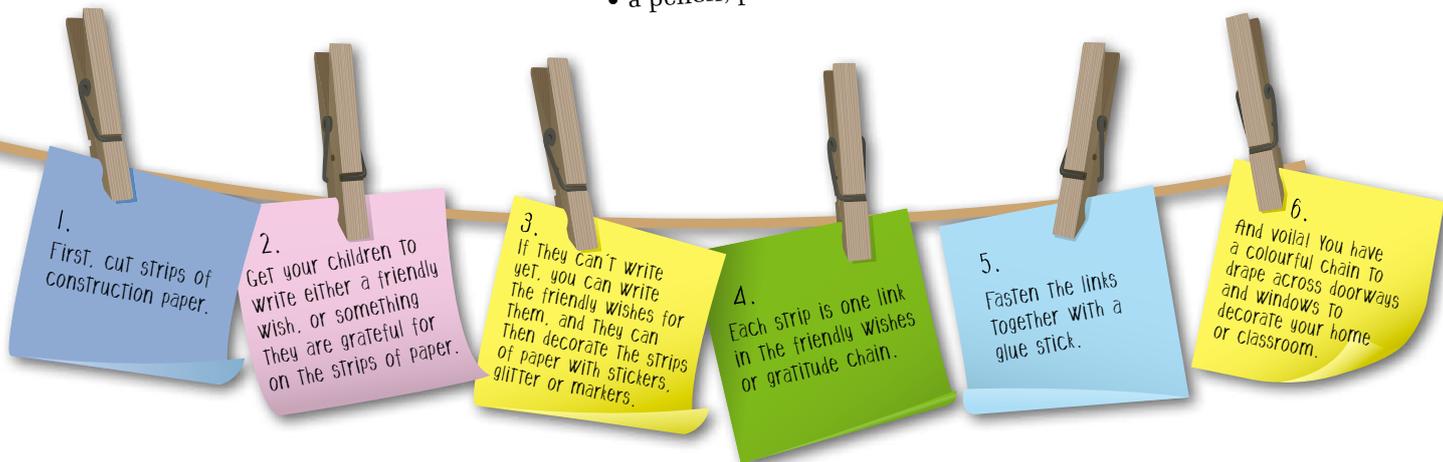
# Accentuating the Positive

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

Focusing on the good things in life could help people shift from a negative mindset to a more positive one. There are many ways to accentuate the positive, but a fun and colourful one is to decorate your home or classroom with friendly wishes and gratitude chains.

Friendly wishes and gratitude chains are easy to make, even for preschool-aged children. All you need are:

- colourful construction paper
- a glue stick
- scissors
- a pencil, pen or marker



**T**hese two people are hard to find in the world. Which two? The one who is first to do a kindness, and the one who is grateful and thankful for a kindness done. — Anguttara Nikaya (AN) 2.118

In saying that kind and grateful people are rare, the Buddha isn't simply stating a harsh truth about the human race. He's advising you to treasure these people when you find them, and — more importantly — showing how you can become a rare person yourself.

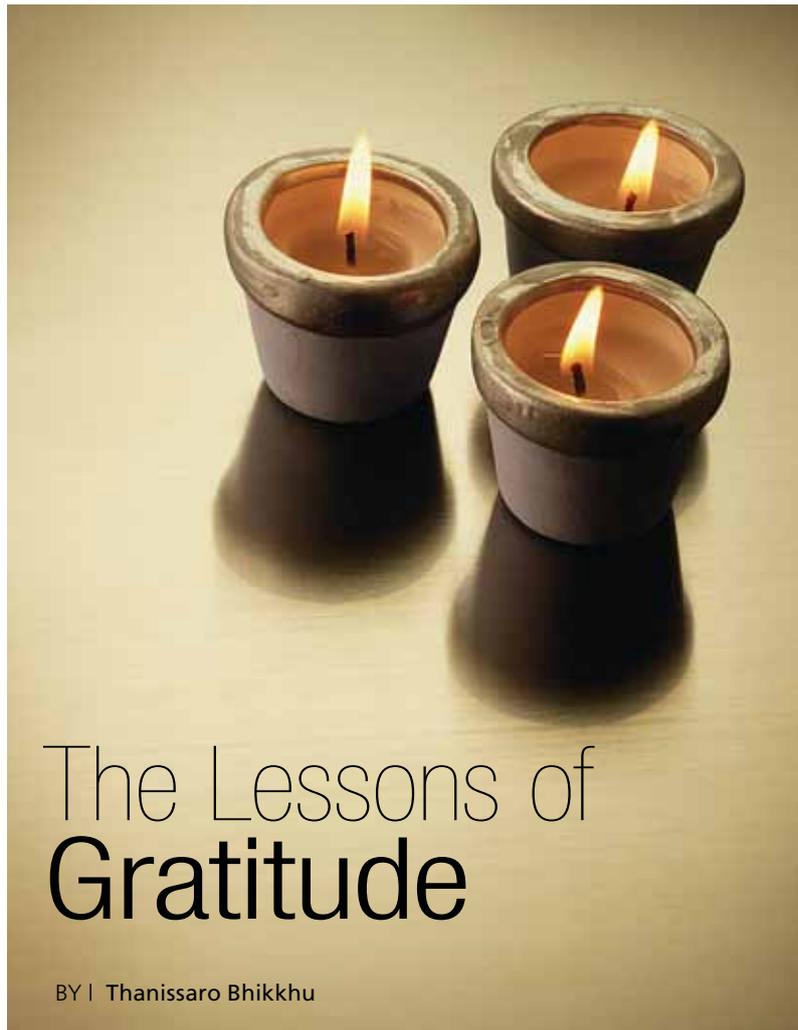
Kindness and gratitude are virtues you can cultivate, but they have to be cultivated together. Each needs the other to be genuine — a point that becomes obvious when you think about the three things most likely to make gratitude heartfelt:

- You've actually benefited from another person's actions.
- You trust the motives behind those actions.
- You sense that the other person had to go out of his or her way to provide that benefit.

Points one and two are lessons that gratitude teaches kindness: If you want to be genuinely kind, you have to be of actual benefit — nobody wants to be the recipient of "help" that isn't really helpful — and you have to provide that benefit in a way that shows respect and empathy for the other person's needs. No one likes to receive a gift given with calculating motives, or in an offhand or disdainful way.

Points two and three are lessons that kindness teaches to gratitude. Only if you've been kind to another person will you accept the idea that others can be kind to you. At the same time, if you've been kind to another person, you know the effort involved. Kind impulses often have to do battle with unkind impulses in the heart, so it's not always easy to be helpful. Sometimes it involves great sacrifice — a sacrifice possible only when you trust the recipient to make good use of your help. So when you're on the receiving end of a sacrifice like that, you realise you've incurred a debt, an obligation to repay the other person's trust.

This is why the Buddha always discusses gratitude as a response to kindness, and doesn't equate it with appreciation in general. It's a special kind of



appreciation, inspiring a more demanding response. The difference here is best illustrated by two passages in which the Buddha uses the image of carrying.

The first passage concerns appreciation of a general sort:

*"Then the man, having gathered grass, twigs, branches and leaves, having bound them together to make a raft, would cross over to safety on the far shore in dependence on the raft, making an effort with his hands and feet. Having crossed over to the far shore, he might think, 'How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands and feet, I have crossed over to safety on the far shore. Why don't I, having hoisted it on my head or carrying it on my back, go wherever I*

like?’ What do you think, monks? Would the man, in doing that, be doing what should be done with the raft?’

“No, lord.”

“And what should the man do in order to be doing what should be done with the raft? There is the case where the man, having crossed over to the far shore, would think, ‘How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands and feet, I have crossed over to safety on the far shore. Why don’t I, having dragged it on dry land or sinking it in the water, go wherever I like?’ In doing this, he would be doing what should be done with the raft.” —Majjhima Nikaya (MN) 22

The second passage concerns gratitude in particular: “I tell you, monks, there are two people who are not easy to repay. Which two? Your mother and father. Even if you were to carry your mother on one shoulder and your father on the other shoulder for 100 years, and were to look after them by anointing, massaging, bathing and rubbing their limbs, and they were to defecate and urinate right there [on your shoulders], you would not in that way pay or repay your parents. If you were to establish your mother and father in absolute sovereignty over this great earth, abounding in the seven treasures, you would not in that way pay or repay your parents. Why is that? Mother and father do much for their children. They care for them, they nourish them, they introduce them to this world.”

“But anyone who rouses his unbelieving mother and father, settles and establishes them in conviction; rouses his unvirtuous mother and father, settles and establishes them in virtue; rouses his stingy mother and father, settles and establishes them in generosity; rouses his foolish mother and father, settles and establishes them in discernment: To this extent one pays and repays one’s mother and father.” — AN 2.32

In other words, as the first passage shows, it’s perfectly fine to appreciate the benefits you’ve received from rafts and other conveniences without feeling any need to repay them. You take care of them simply because doing so enables you to benefit from them more. The same holds true for difficult people and situations that have forced you to

develop strength of character. You can appreciate that you’ve learned persistence from dealing with crabgrass in your lawn, or equanimity from dealing with unreasonable neighbours, without owing the crabgrass or neighbours any debt of gratitude. After all, they didn’t kindly go out of their way to help you. And if you were to take them as models, you’d learn all the wrong lessons about kindness: that simply following your natural impulses — or, even worse, behaving unreasonably — is the way to be kind.

### Debts of gratitude

Debts of gratitude apply only to parents, teachers, and other benefactors who have acted with your well-being in mind. They’ve gone out of their way to help you, and have taught you valuable lessons about kindness and empathy in the process. In the case of the raft, you’d do best to focus gratitude on the person who taught you how to make a raft. In the case of the crabgrass and the neighbours, focus gratitude on the people who taught you how not to be overcome by adversity. If there are benefits you’ve received from things or situations you can’t trace to a conscious agent in this lifetime, feel gratitude to yourself for the good karma you did in the past that allowed those benefits to appear. And be grateful for the good karma that allows you to receive and benefit from other people’s help in the first place. If you had no good to your credit, they wouldn’t be able to reach you.

As the Buddha’s second passage shows, the debt you owe to your benefactors needn’t be tit for tat, and shouldn’t be directed solely to them. Now, the debt you owe your parents for giving birth to you and enabling you to live is immense. In some passages the Buddha recommends expressing gratitude for their compassion with personal services.

*Mother and father,  
compassionate to their family,  
are called  
Brahma, first teachers,  
those worthy of gifts  
from their children.  
So the wise should pay them  
homage, honour  
with food and drink  
clothing and bedding  
anointing and bathing*

and washing their feet.  
Performing these services to their parents,  
the wise are praised right here  
and after death rejoice in heaven. —Itivuttaka 106

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However, AN 2.32 shows that the only true way to repay your parents is to strengthen them in four qualities: conviction, virtue, generosity and discernment. To do so, of course, you have to develop these qualities in yourself, as well as learn how to employ great tact in being an example to your parents.

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As it happens, these four qualities are also those of an admirable friend (AN 8.54), which means that in repaying your parents in this way you become the sort of person who'd be an admirable friend to others as well. You become a person of integrity, who — as the Buddha points out — has learned from gratitude how to be harmless in all your dealings and to give help with an empathetic heart: respectfully, in a timely way, and with the sense that something good will come of it (MN 110; AN 5.148). In this way, you repay your parents' goodness many times over by allowing its influence to spread beyond the small circle of the family into the world at large. In so doing, you enlarge the circle of their goodness as well.

This principle also applies to your teachers, as the Buddha told his disciples:  
*"So this is what you think of me: 'The Blessed One, sympathetic, seeking our well-being, teaches the Dhamma out of sympathy.' Then you should train yourselves — harmoniously, cordially and without dispute — in the qualities I have pointed out, having known them directly: the four frames of reference, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors of Awakening, the noble eightfold path."* — MN 103

In other words, the way to repay a teacher's compassion and sympathy in teaching you is to apply yourself to learning your lessons well. Only then can you spread the good influence of those lessons to others. As for the debts you owe yourself for your past good karma, the best way to repay

them is to use your benefits as opportunities to create further good karma, and not simply enjoy the pleasure they offer. Here again it's important to remember the hardships that can be involved in acting skilfully, and to honour your past skilful intentions by not allowing them to go to waste in the present. For example, as Ajaan Lee once said, it's not easy to attain a human mouth, so bow down to your mouth every day. In other words, respect your ability to communicate, and use it to say only what's timely, beneficial and true.

These are some of the lessons about kindness and empathy that well-focused gratitude can teach — lessons that teach you how to deal maturely and responsibly in the give and take of social life. Small wonder, then, that the Buddha cited gratitude as the quality defining what it means to be civilised (AN 2.31).

### Gratitude as training of the mind

But well-focused gratitude can also teach lessons that apply further to the training of the mind.

First are the lessons touching on the nature of human action itself. The sense that you've benefited from another person's action underscores the point that action does give results; the importance you give to the other person's motives in helping you underscores the point that the quality of the action lies in the intention behind it; and the sense that the other person went out of his or her way to help you underscores the sense that action isn't totally determined: you feel indebted to the people who helped you because you sense how easily they might have denied that help, and how difficult your life might have been if that's what they had chosen to do. Your parents, for instance, didn't have to raise you, or arrange for someone else to raise you; they could have aborted you or left you to die. So the fact that you're alive to read this means that somebody chose, again and again, to help you when you were helpless. Sensing that element of choice is what creates your sense of debt.

All three of these points — the efficacy of action, the importance of intention, and the existence of choice — were distinctive elements in the Buddha's teaching on action. And the emotional resonance that gratitude and empathy give to these points may be the reason why, when the Buddha introduced

the basic outline of this teaching, he cited topics connected with these emotions: the value of giving, and the debt owed to one's parents (MN 117). He couldn't offer his listeners proof for his three points — that would come only with their experience of Awakening — but by showing how his teaching on action allowed for generosity to be a meaningful action, and gratitude a meaningful emotion, he offered his listeners an emotionally satisfying reason for accepting his words.



Gratitude also gives practice in developing qualities needed in meditation. As the Buddha noted, the practice of concentration centres on the power of perception. Training in gratitude shows how powerful perception can be, for it requires developing a particular set of perceptions about life and the world. If you perceive help as demeaning, then gratitude itself feels demeaning; but if you perceive help as an expression of trust — the other person wouldn't want to help you unless he or she felt you would use the help well — then gratitude feels ennobling, an aid to self-esteem. Similarly, if you perceive life as a competition, it's hard to trust the motives of those who help you, and you resent the need to repay their help as a gratuitous burden. If, however, you perceive that the goodness in life is the result of cooperation, then the give and take of kindness and gratitude become a much more pleasant exchange.

Similarly, gratitude requires mindfulness, in the Buddha's original sense of the word as keeping

something in mind. In fact, the connection between these two qualities extends to language itself. In Pali, the word for gratitude — *kataññu* — literally means to have a sense of what was done. In SN 48.10, the Buddha defines mindfulness as “remembering and able to call to mind even things that were done and said long ago.” Our parents' instructions to us when we were children — to remember the kindnesses of others — are among our first lessons in mindfulness. As we develop our sense of gratitude, we get practice in strengthening this quality of mind.

However, not all the lessons taught by gratitude and empathy are of a heart-warming sort. Instead, they give rise to a sense of *samvega* — which can be translated as dismay or even terror — over how risky and precarious the goodness of the world can be. To begin with, there's the fact that you can't choose beforehand whose kindness you'll be indebted to. There's no telling what kind of parents you'll get. As the Buddha rightly notes, some parents are stingy, immoral and foolish. Not only are they abusive to their children, but they also might not be content or even pleased with the type of repayment the Buddha says is best for them. They may demand an unreasonable level of repayment, involving actions that are downright harmful for you, themselves and others. And yet this doesn't cancel the debt you owe them for the simple fact that they've enabled you to live.

You've probably heard of the passage in which the Buddha says,

*“A being who has not been your mother at one time in the past is not easy to find... A being who has not been your father ... your brother... your sister... your son... your daughter at one time in the past is not easy to find. Why is that? From an inconstruable beginning comes transmigration.”*

When you think about how difficult each of these relationships can be, it's no surprise that the Buddha didn't say this to make you feel warm-hearted to all the beings you meet. He said it to induce *samvega*: *“Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries — enough to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released.”*— SN 15.14-19

Even the debts of gratitude you owe to yourself for

the good actions you've done are enough to induce a sense of dis-ease. You know that not all your past intentions have been skilful, and yet these are the things that will shape the conditions of your life now and into the future. You're in a precarious position — enough to make you want to find a way out even of the network of kindness and gratitude that sustains whatever goodness there is in the world.

This desire grows even stronger when you allow your empathy to spread to those who have had to make unwilling sacrifices to keep you alive. Every day, the Buddha advised, you should reflect on the fact that life depends on the requisites of food, clothing, shelter and medicine. Many are the beings who have had to die and suffer other hardships because of your need for these things. Contrary to the song that concludes Mahler's *Fourth Symphony*, lambs don't gleefully jump into the stewpot to feed you. And even if — when you're in the fortunate position to be able to decide what kind of food you eat — you adhere to a vegetarian diet, you still owe an enormous debt to the farmers and workers who have had to slave under harsh conditions to provide the requisites you need.

The sense of indebtedness that these reflections induce goes far beyond gratitude, and is certainly not pleasant to think about. This may be why so many people try to deny that they owe anyone a debt of gratitude at all. Or why those who do encourage the contemplation of gratitude as a source of happiness tend to reduce it to a generic sense of appreciation and contentment — in the words of one writer, “wanting what you have,” “knowing that you have, and are, enough” — devoid of any sense of debt. Gratitude of this sort tends to focus on things, because gratitude to things is so much easier than gratitude to benefactors. Things don't make demands. They don't suffer, and they don't mix their kindness with abuse.

Yet there's no getting around the fact that our very lives depend on the kindness and hardships of others, and that we can't get out of the resulting debts by callously denying them or blithely wishing them away. If we don't repay them now, we'll have to repay them — sometimes at high interest — later, for even death doesn't erase our debts or free us from coming back to incur more. So to avoid these entanglements, we need another way out — a way

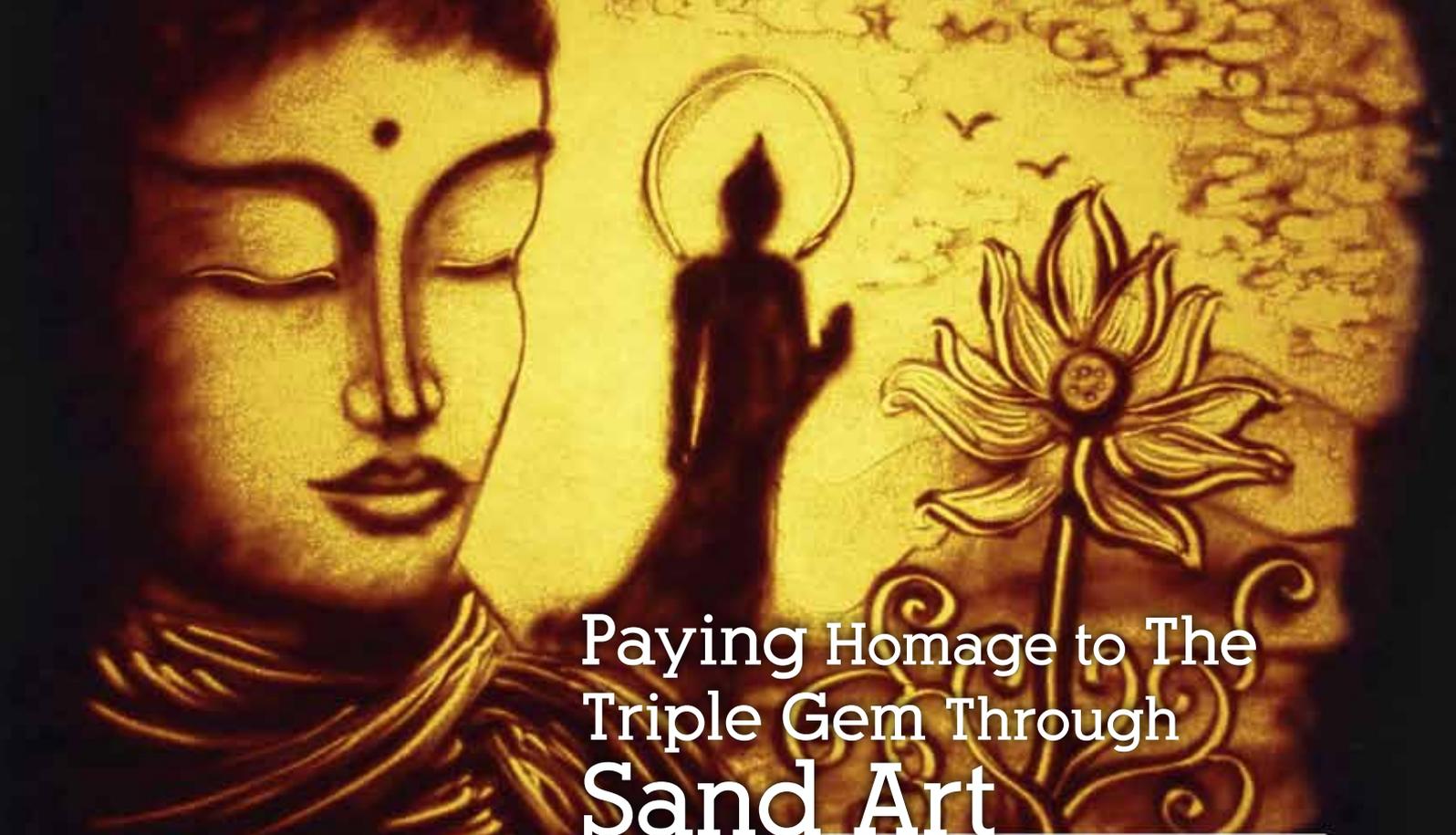
the Buddha found through training his mind to reach a happiness that no longer needs to depend on the kindness and sacrifices of others. And although this happiness provides an escape, it isn't escapist. It settles your debts in a responsible and generous way.

This is because unconditional happiness allows you to abandon the cravings and attachments through which you repeatedly take on the identity of a being. To identify yourself as a being means having to find food — both physical and mental — to keep that identity going. This is why, when you're a being, you need to depend on a network of kindness, gratitude and sacrifice. But when you can abandon the need for that identity, the mind no longer has to feed. It's no longer a burden to anyone. As for the body, as long as you're still alive, those who provide for its needs reap merit many times over for the gifts they provide. This, in fact, is one of the motivations for gaining awakening:

*“We will undertake and practise those qualities that make one a contemplative... so that the services of those whose robes, alms-food, lodging and medicinal requisites we use will bring them great fruit and great reward.”— MN 39*

At the same time, the example of your behaviour and freedom of mind is a gift to others, in that it shows how they, too, can free themselves from their debts. This is why the Buddha said that only those who have attained full awakening eat the alms food of the country without incurring debt. They've even paid off their debt to the Buddha for having taught the way to release. As he said, the only homage he requested was that people practise the Dhamma in line with the Dhamma — i.e., to develop the disenchantment and dispassion that lead to release (DN 16; SN 22.39-42) — so that the world will not be empty of awakened people. In this way, attaining full release is not a selfish act; instead, it's the highest expression of kindness and gratitude.

Of course, it's a rare person who will take this route to freedom, but that doesn't lessen its value or relevance. As with gratitude and benefaction, it's an opportunity to become rare and distinctive that's open to anyone with the discernment to appreciate it and the determination to become truly kind and debt-free. 🐾



# Paying Homage to The Triple Gem Through Sand Art

Lawrence Koh, a passionate multi-disciplinary Singaporean artist who specialises in sand animation, performing art and visual art sheds light on his inspiration and foray into creating Buddhist sand art to Esther Thien.



**Awaken:** How did you jump onto the arts bandwagon as an artist?

**Lawrence:** My father fostered my love for the arts. He was my first connection and inspiration as he was an active actor, visual artist and opera singer. Since young, I discovered that immersing in art allowed me to escape the stress I faced in school. As I grew older, it helped me to embrace life's challenges instead of escaping them. I learnt to weave wonderful experiences from them, to love the world and environment I live in and to appreciate the inner beauty within everyone. Since then, I harbour a dream of bringing greater positivity to people all over the world through the arts; to inspire, motivate and create happiness for them, especially when they are down and out. To be able to share the inspirations and goodness I have experienced from the

arts is one of the greatest feelings ever. As an artist, I hope to give everyone the opportunities to enjoy the countless benefits of the arts.

**Awaken:** What inspires you to create Buddhist sand art?

**Lawrence:** Many people are suffering in this world – from the 'poisons' of ego, hatred and craving. Even with my artistic skills and achievements, I too am trapped by ignorance. Being an artist doesn't help me to remove such sufferings. But since the Dharma entered my life, it has changed me completely. Through the Dharma, I have learnt to open my mind to the reality of the world we live in and to develop loving-kindness and compassion towards all

sentient beings. The Dharma is everywhere and there is a Buddha in all of us. The impermanent nature of sand animation portrays the essence of the Buddha's teaching that everything in life is impermanent. If we refuse to let go, we can never grow and will never get to move on.

For instance, if I do a sand art piece and refuse to destroy or transform it out of fear or attachment, then I can never improve myself for I would be dwelling in the same comfort zone.

I did my first Buddhist-inspired sand animation titled "Awakening" as a tribute to Lord Buddha on Vesak Day 2012. I have always wanted to pay tribute to Lord Buddha with my sand art talent, for it was due to the blessings of the Triple Gem that I discovered my talent in sand art and started the process to become a better person. I worked hard at the sand animation from Vesak eve until the next day, going without sleep, as I wanted to take the opportunity to portray the story of Lord Buddha as a personal journey for myself working from the eve to Vesak Day.

My motivation when creating the sand art was for more people to know about Lord Buddha through sand animation. In my own life, I have managed to establish powerful connections with the Triple Gem through artistic channels like music, theatre and visual arts. Hence I hope to make good use of my artistic talent to connect the world to the Dharma.

Later on, I was approached by Mrs Santha Bhaskar, an extremely dear friend who is like a granny to me, to customise a sand animation based on the ancient Nalanda. Mrs Bhaskar is an awe-inspiring Indian cultural artist and a true gem of Singapore's art scene. I agreed immediately! I was extremely excited about this project as the audience would get to witness mystical stories hidden within the ancient Nalanda portrayed through a combination of Indian cultural dance, 'live' Indian orchestra and sand animation. This project also pays tribute to Nairatmya, Taras and Avalokiteshvara.

My other sand art video titled "Guan Yin" was created as my tribute to Bodhisattva Avalokiteshvara or Guan Yin, due to some life-changing experience that occurred in my life. It was through this period that I realised I am a very, very blessed person with

nothing to complain about in life. I'm so grateful to the Triple Gem for their blessings and for everything I have enjoyed in my life.

Creating each of the sand art is like a long meditation to me. I was deeply moved by the entire experience of creation. All I can say is that my life as a Buddhist is my main inspiration for creating these Buddhist sand animations.

**Awaken: What do you hope to achieve through your unique form of art?**

**Lawrence:** I hope to bring inspiration, positive thoughts and happiness into this world. With the advancement of technology, we end up witnessing both ugly and beautiful things taking shape in this world all at the same time! I just hope that my artistic skills can introduce more positivity into this world and transmit positive thoughts to everyone. Sometimes, we just need a little reminder in our life to simply tell us to be who we want to be and to practise self-improvement in order to benefit everyone; therefore, I hope to be that "reminder" to everyone as an artist.

**Awaken: How do you hope your art can give back to the society or to the world at large?**

**Lawrence:** Personally, I would love my creations (whether performances or the sharing of the art) to benefit everyone around the world. I hope people who are exposed to my artwork, whether they are poor, lost or suffering in anyway, become inspired to create more positive changes in this world. It is one of my dreams to travel around the world with my art while helping as many needy people as possible. I hope that the younger generation, especially the less fortunate, can have the opportunity to experience some positive life-changing experiences through a journey in the arts.

**Awaken: How do you transmit the Buddha's teachings through your arts?**

**Lawrence:** Through sand animation, I portray the quality of impermanence. Sand art itself is never permanent and sooner or later, you'll have to let it go and move on. Through this quality of impermanence in sand art, countless stories can be told. To me, nothing can be more beautiful than to be able to

tell the stories of the Buddha-Dharma through sand animation, where the storytelling itself is about constant transformation and impermanence – reflecting and mirroring the truth of life.

**Awaken: How do you practise the Buddha's teaching in your personal and work life as a Singaporean artist?**

**Lawrence:** To me, work and personal life are all connected through the impermanent self. The Dharma is applicable to daily life, whether one is working as an artist, an engineer or a teacher. The practice of mindfulness is very essential to me both during work and outside work.

**Awaken: What do you think of other Buddhists such as Imee Ooi, renowned Buddhist singer and Ho Ling Huay, Director of the renowned musical, Princess Wencheng, who have been making waves for Buddhism respectively through their different artistic talents?**

**Lawrence:** Imee Ooi is a dear friend of mine and I'm a huge fan of Imee's music because she is a true artist who has successfully hybridised arts and Buddhism. She inspired me so much, as a friend, a composer and a singer. I have watched the *Princess Wencheng* musical and was blown away by its world-

spiritual connection between audiences around the world and the Dharma.

I credited Imee at the beginning of my "Guan Yin" sand animation and featured her music during the final part of the sand art because her spiritual music inspired me long before I befriended her in person. Imee's music created such deep spiritual connection for me and Buddhism. It was through her music that I came to learn about mantras, while listening as a student.

Ever since I first heard Imee's spiritual music, I was automatically drawn towards buying more of her CDs to enjoy the many other beautiful mantras sung by her! I was actually listening to Imee's *Om Mani Padme Hum* during my creation of the "Guan Yin" sand animation video. Somehow, her music moved me deeply within. As a Buddhist, her music accompanies me every single day, during work and throughout the day.

No words can describe the divine experience of listening to the mantra music of Imee Ooi. The inspiration I have from Imee's work is definitely a wonderful example of how the arts and Buddhism can come together as one to benefit sentient beings all over the world! I'm really grateful to Imee and Mrs Bhaskar for inspiring me spiritually and artistically, while sharing their unconditional compassion and kindness!

**Awaken: What advice would you give to someone who is keen to create art that is Buddhist-inspired?**

**Lawrence:** Practise, practise and practise some more! Always have unshakable faith in the Dharma and practise diligently every single day. Once you truly practise the teachings of Lord Buddha, everything will come together and fall into place naturally. 🙏



class production where everything blended together beautifully as one complete musical treat! It shows that as an artist (be it as a director like Ho Ling Huay or musician like Imee Ooi), you can always make good use of your artistic talent to build greater



Scan to watch sand animation videos created by Lawrence



# Why We Should be Grateful to the Triple Gem, All Sentient Beings, Mother Earth and Our Kind Parents

BY | Susan M. Griffith-Jones

## Gratitude to the Triple Gem

**I**t is common knowledge among Buddhists that the Triple Gem, which may also be referred to as the 'Three Treasures', or 'Three Refuges', is a concise term for the Buddha, Dharma and Sangha.

As these three are a central focus of inspiration and devotion for Buddhists, I have spent many hours contemplating their meaning again and again, in order to generate the faith and devotion essential to developing compassion and wisdom along the path.

What do they really mean and what is their value to us as individuals practising Buddhism?

Ultimately, all blessings come from the **Buddha**. This is the belief underlying the refuge prayer that forms a central basis for practice, which all Buddhists stand by.

Historically, the 'Buddha' was a man who had reached the final stage of his incarnation as a human being. He strove to reach enlightenment, first through practising austerities and then through the ultimate realisation of the nature of the mind. There have been other Buddhas before him and there will be other Buddhas in the future too. We happen to live in an era where our Buddha Shakyamuni not only

reached enlightenment, but also very kindly left an entire spectrum of teachings so that we humans can follow a suitable path depending on our individual capability of mind.

In order to reach our own enlightenment and fulfil our living potential as humans to achieve the ultimate state as he did, we need to follow the **Dharma**. This word primarily refers to the Buddha's teachings, but it also means the eternal Truth that the teachings convey to us. Being threefold, Dharma is that which we study, that which we practise and that which is to be realised.

**Sangha** literally means 'community' or 'assembly'. The word may refer both to the community of disciples who can be ordained monks and nuns and lay members who have gained some realisation of any of the stages of awakening. Sangha in fact refers to all those friends and spiritual co-helpers within the Buddhist community who support us along our path.

In its more esoteric sense, the Triple Gem refers to the three doorways of body, speech and mind that are viewed as essential pathways to progress on our journey to enlightenment. Buddha refers to our mind, Dharma to our speech and Sangha to our body. It is, however, imperative that we learn carefully from trained masters how to skilfully use these inherent tools that are part of our essential make-up as human beings.

The Master or Guru, who helps us individually to evolve on our paths through his or her presence (body), through imparting the Buddha's teachings (speech) and through his or her wisdom to know what is right for us (mind) is the embodiment of the Triple Gem. It is due to his or her kindness that we may eventually cross over the sea of suffering and ignorance (samsara) to the shore of happiness and enlightened awakening (nirvana).

## Gratitude to All Sentient Beings

Although the Master may singularly be the most important person in our existence, we could not practise the teachings without the multitude of sentient beings on this planet. It is through our relation with others that we have the precious chance to practise the six paramitas and hence develop the all-important state of compassion.

Each of these six enlightened qualities of the heart is a glorious virtue or attribute, and the innate seed of perfect realisation within us. They are the very essence of our true nature, and embody the daily practice of inner cultivation for wise, compassionate, loving and enlightened living. Cultivating the six paramitas is a lifetime practice, requiring many long and hard years of maintaining the correct attitude towards countless beings in our lives.

'**Generosity**' helps us remove selfish tendencies, whilst '**Patience**' destroys anger from our minds. In order to create good karma for the future we develop '**Morality**' through our involvement with other humans, who kindly help us to be good-



natured. '**Perseverance**' to continue our efforts until we reach the goal may only be achieved through maintaining respectful behaviour towards others and '**Concentration**' is required to achieve such an

end, whereas 'Wisdom' knows what to do when the time is right.

However, since we have become obscured by delusion, selfishness and other karmic tendencies, we must develop these potential qualities throughout each day by bringing them into expression as we dwell among beings, even animals, insects and all creatures, and as we interact with people on the street, at work or in our families.

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**Remember that it is through their kind presence that we may gaze into the true mirror of our mind, as they give us the chance to really examine ourselves honestly.**

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### Gratitude to Mother Earth

If we can truly practise and perfect the six paramitas, then Earth would be a place of humble and plentiful existence, peaceful and loving, a true nurturing ground for our evolution towards enlightenment. How we respond to others and our environment should be respected at all costs and nurtured in the most peaceful manner possible. Damaging Mother Earth, which is the sacred ground upon which we can practise and attain our natural state of enlightened mind, foretells the demise of our great potential as humans to achieve Nirvana.

Without the great kindness of our Mother Earth, who is a magnificent living system herself, no living being can survive. Her breath flows in the wind. She radiates warmth from the fire in her core while the sun shines on her exterior. She provides fertile grounds in the form of grainy sands, the rocks and lush fields for growing all types of plants. She gives water such as the salty seas and freshwater lakes that support various ecosystems. She perfectly orbits a path around the sun, creating the living conditions for all beings.

Stable and perfect in her balanced condition, we may eat plentifully, neither getting too hot nor too cold and live out our lives until death, building shelters where we may live comfortably. All our material and therefore spiritual needs are thus provided by her abundant perfection.

### Gratitude to Our Parents

My parents who first brought me into this world didn't leave me to starve once I was born, but raised me carefully and selflessly, so that I could grow up to be stable-minded and healthy, never missing one meal in my life. They kindly gave their money to me without considering their own needs first, buying my food, paying for my education and all of my personal requirements.

How many billions of parents around the world are performing these same tasks day after day, generously giving up their own entertainment so



that their children may flourish! In truth, when we meditate upon the notion that all sentient beings have been our parents at one stage of our endlessly long existence, we will never be able to disrespect any creature again on Earth, as at one time or another they had to give up the time and space of their precious lives to look after us.

Thank you everyone for being in my life. ☺

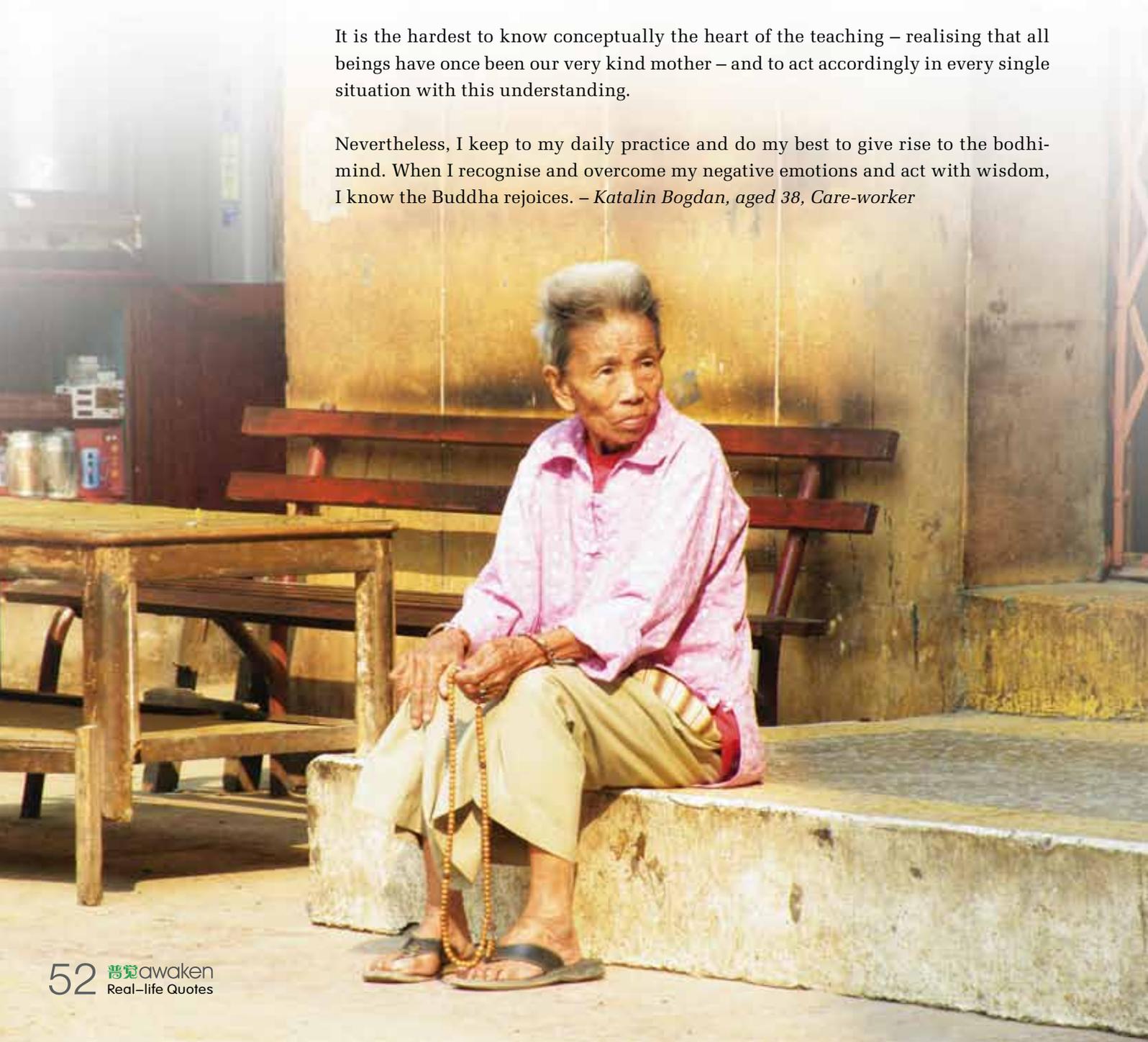
# How do you express gratitude to the Triple Gem?

**T**he Teachings of the Buddha are vaster than what I can comprehend through thoughts and intellect. The guidance given on the path has many forms. To deeply take to heart and contemplate my Master's instructions is both a tool for me to practise and a way to repay his kindness.

As understanding grows, the path gets more challenging, especially as the true "measurement" for one's progress is mirrored strongest in the relation one has to the ever-changing environment and situation in every moment in everyday life with different beings.

It is the hardest to know conceptually the heart of the teaching – realising that all beings have once been our very kind mother – and to act accordingly in every single situation with this understanding.

Nevertheless, I keep to my daily practice and do my best to give rise to the bodhi-mind. When I recognise and overcome my negative emotions and act with wisdom, I know the Buddha rejoices. – *Katalin Bogdan, aged 38, Care-worker*



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.

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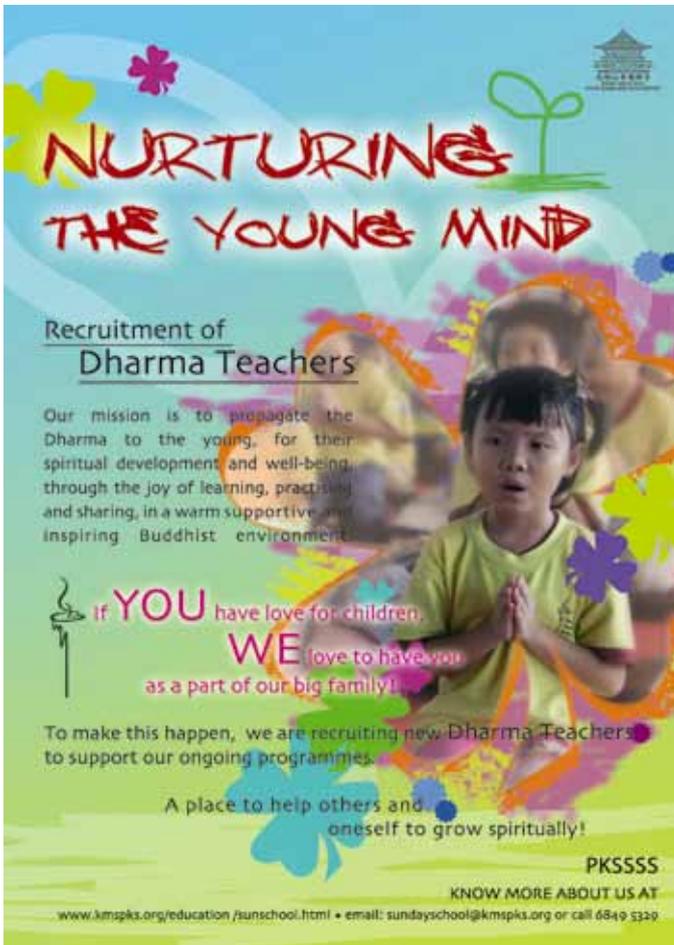
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*"The religion of the future will be a cosmic religion... if there is any religion that would cope with scientific needs, it would be Buddhism." - Albert Einstein*

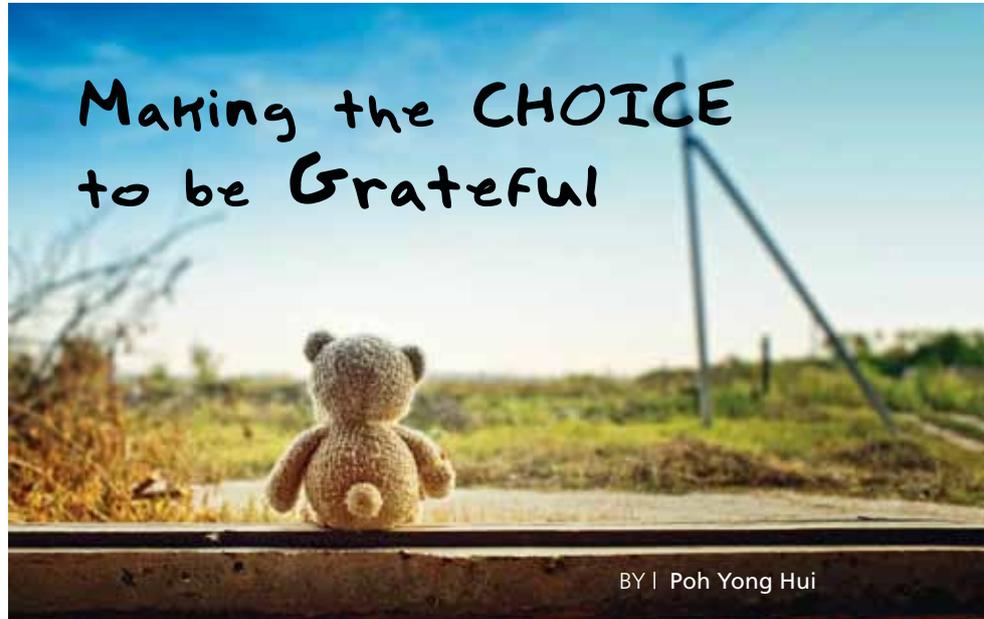
For more information on Buddhist activities for youths, please visit [bvtm.at/bvtyouth](http://bvtm.at/bvtyouth)

I was born and raised in Singapore in the 1980s, which meant that like many of my peers, I live a good life without having to worry about my three meals daily, or about having a roof above my head. Everything was provided for without me having to ask for it. It is easy to take all this for granted, until recently when I had the pleasure of listening to a group of active senior citizens, most of whom are in their 70s, share their childhood memories and stories growing up.

Most of them are illiterate, and they brought bread to their family table through sheer hard work and manual labour, some starting to work from as young as 13 years old. The circumstances then left them with no choice. Unlike them, I had choices when I was 13.

My parents never dictated the path I should take, instead trusting me to follow my heart. Born in safe and prosperous times, I did not know what it felt like to hide from Japanese soldiers and to go without food for days. The biggest setback in my life is nothing compared to what they went through. In fact, I have been “blessed” with so many choices since birth. Why “blessings”? The many choices I have can be blessings if I know how to make wise decisions – choosing to do the right things that would benefit others and me. They can also be great distractions in life, posing needless temptations and fanning my greed for a new dress or a bigger house, for instance. Just yesterday, my boyfriend and I spent a long time walking around the mall just because we could not make up our minds on what to eat for dinner.

**What are you grateful for?**  
To start off, you may want to think along these lines:



I feel fortunate to have the power to choose, but at the same time I feel spoiled for choice, which many people around us are deprived of. When I think of this, I feel that it would be a waste of my life if I were to squander my good karma. We have the same needs that our ancestors had, but why do we want so much more than they did? We can live simply if we choose to.

Let me not wait for the death of a loved one or a major disaster (however unlikely in Singapore) to uncover and express the gratitude I have for every blessing, little or great: a warm, loving family; good food and clean water; good friends, a 4-room flat just two stops away from the MRT station, my self-confidence that tells me I can find a good job even if it's been two months; peppermint tea with dark chocolate...

The list never ends because there is just so much for me to be grateful about. I admit I share the same grouses as the average Singaporean. I hate squeezing on the MRT train; I think the price of public housing is ridiculously high; and I curse and swear when I have to walk under the scorching midday sun. But I am also grateful that I never have to wait more than five minutes for a train, that I found a flat in a good location, and for the man who invented air conditioning. Why focus on the bad when there is always a good side to everything?

For the record, we ended up having dinner at the food court. It was a cheap, simple, yet satisfying meal.

# How the Venerable Master Xu Yun Repaid his Parents' Kindness

BY | Wei K. Yong



Filial piety is a virtue that is emphasised in the teachings of Buddhism. It is based on the fact that a person owes his existence to his parents who have to make great sacrifices to provide for the development and well-being of their child. As the saying goes: *“When drinking water, one must think of the source.”* It is, therefore, only right that a person should never forget his parents’ love and kindness.

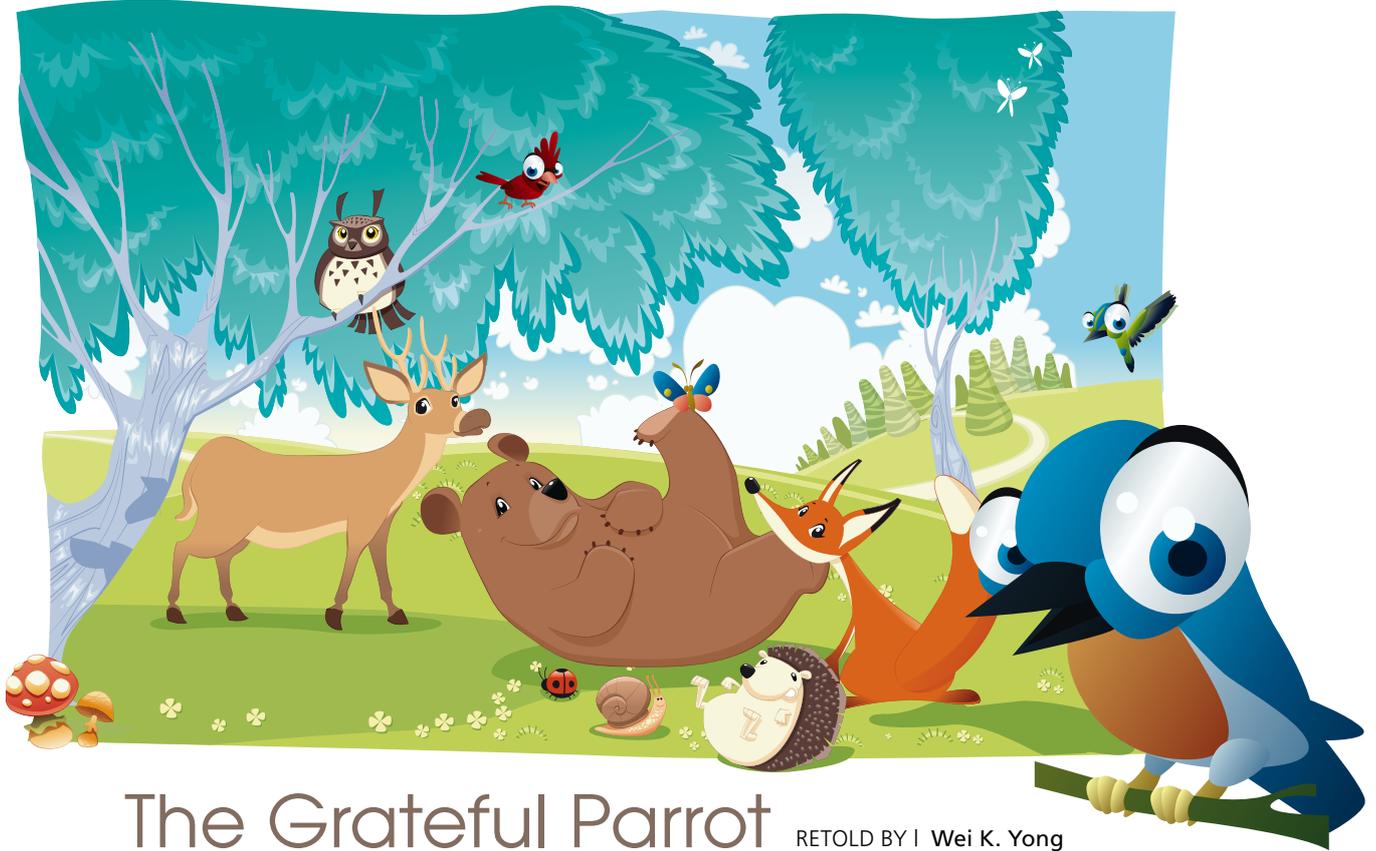
An excellent example of showing gratitude to one’s parents is the Venerable Master Xu Yun (Empty Cloud), the Eighth Patriarch of the Wei-Yang Sect. He lived from 1840 to 1959, a period of great upheaval in China.

The Master’s birth was most unusual as he was born enclosed in a flesh-bag. At the sight of this, his mother was gripped by shock and she passed away. The next day, a medicine seller visited his house. On learning the matter, he cut open the flesh-bag and revealed a baby boy. Thereafter, the child was brought up by his step-mother. Even when young, he was interested in studying the Buddhist texts. At the age of nineteen, against his father’s wishes, he secretly left the home life to become a monk.

The Master felt remorseful whenever he thought of his mother whom he had never seen, and how he had brought much grief to his father by running away from home. Therefore, in the year 1882 when he was 43 years old, he made vows to embark on a bowing pilgrimage from Mount Putuo to Mount Wutai (Five Peaks Mountain) to repay his parents’ kindness and to pray for their rebirth in the Western Pure Land. Making one full prostration on the ground every three steps, he endured punishing weather conditions and harsh terrain. On two occasions, hunger and illness brought him to the brink of death but he was saved by a beggar called Wen Ji who nursed him back to health. On recovery, he continued his bowing pilgrimage with single-minded determination and eventually reached his destination at Mount Wutai. It was then he discovered that Wen Ji was a transformation body of Manjushri Bodhisattva!

It took three years for the Master to complete his bowing pilgrimage and his vows were finally fulfilled only after much difficulty and suffering. It was his sincerity that moved Manjushri Bodhisattva to help him in the guise of a beggar.

In this modern world, many people are unaware of the importance of filial piety and the debt of gratitude that they owe their parents. Indeed, many of the social ills that are prevalent in our society today stem partly from the lack of moral education in this respect. The great lengths to which Venerable Master Xu Yun took to repay his parents’ kindness serve as a good example to later generations. ♪



## The Grateful Parrot RETOLD BY I Wei K. Yong

**L**ong ago, there was a parrot that strayed into a forest on the mountain. All the animals and birds in the forest were very cordial and hospitable towards him and they became very good friends. After a while, the parrot decided to return to his own home and so he bade farewell to all his friends and left.

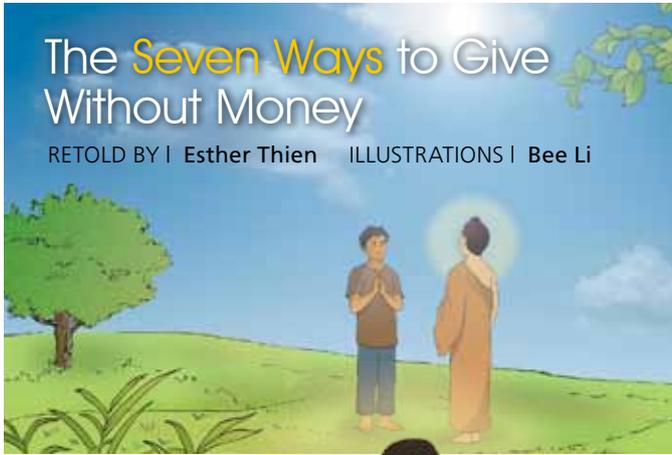
Time passed. One day, the forest caught fire and the whole mountain was engulfed in flames. All the denizens of the forest were trapped. They were in great danger of being burnt alive. Just then, the parrot happened to fly past and noticed the forest burning furiously. Immediately, he sped to a river and soaked his feathers in the water. He then flew back over the forest and flapped his wings to sprinkle the water droplets, hoping to put out the fire. Flying to and fro countless times, the parrot made a desperate attempt to save his friends.

At that moment, a heavenly being noticed the parrot trying desperately to stop the raging fire and called out to him, “Hey! Why are you so foolish? The fire has already engulfed a vast area of the forest. How are you going to extinguish it with the little bit of water from your feathers?” To this, the parrot replied, “How can I not know that this is a futile attempt? Previously, when I was a guest in this forest, all the animals and birds were so kind to me and treated me as one of their own. Now that they are in danger, I cannot possibly stand by and do nothing.”

On hearing the parrot’s reply, the heavenly being was touched. Then and there, he summoned his awesome celestial power to bring a heavy downpour. The fire was put out in time and all the denizens of the forest were saved. ☺

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*This parable illustrates the importance of showing kindness and gratitude to others. We must always be mindful of the sufferings of other living beings and bring forth a mind of compassion and empathy. To those who have shown us kindness, we should be grateful and reciprocate their goodwill.*



2. The Buddha smiled compassionately.

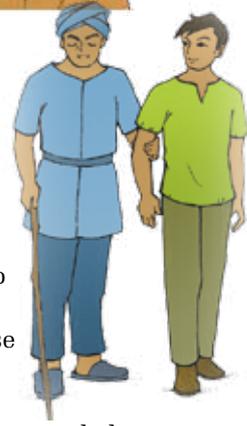
You don't need to be rich to give. Giving doesn't require money. Even in poverty without material possessions, you can still give.

How is that possible?



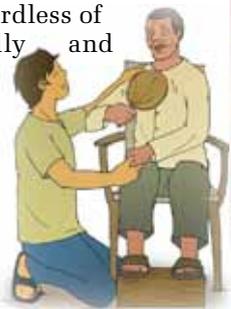
Let me teach you seven ways you can give without the use of money

4. Fourthly, give your sight. Help those with poor eyesight by pointing out the way and guiding them in the correct direction. With your healthy eyes, you can help those who can't see well.



5. The fifth way is to give your physical strength. Help those who are frail and weak, who cannot do physically taxing work, by helping them when they are in need of help to move something heavy.

6. The sixth way is to show respect to everyone, including the elderly. We should treat everyone, regardless of age, respectfully and courteously.



7. Lastly, we give by offering to all beings, humans and animals, our love and care.

1. Once a destitute man met the Buddha.



Lord Buddha, I was born into a poor family, and have known only hardship and poverty all my life. I wish to sow blessings and become rich but how can I practise giving when I have nothing?

3. The first way you can give is to smile. When you see people, be friendly, warm, amiable and smile. Don't bemoan and wail about being poor and miserable.



The second way is to always say nice things to others. No matter what they say to you, don't say anything unkind. Always speak kindly and positively; say good things about others, both in front of them and when they are not around to hear you.

Thirdly, keep a good, kind and charitable heart. See everyone as good and kind, nice and approachable. Don't think negatively of the people you encounter. Remember you are a good person too, so be friendly in reaching out to others.



Yes, all these count as giving. They are very simple, but will you do them?

Giving is that simple? All these count as giving?

6. The sixth way is to show respect to everyone, including the elderly. We should treat everyone, regardless of age, respectfully and courteously.

They are so easy, of course I'll do them. I probably failed to do these in my previous lives. Your teaching made me see my failings in this life - I've always complained about my life. I have never cared about others or respected them in my heart. I don't think I've ever said a kind word or done a good thing for others either. Now I see why I'm wrong. I will practise the seven ways.



*Each of the seven ways the Buddha described is so doable; but the key is whether one will follow them through. As the Buddha had showed, there are many ways we can give, and we can do them in our daily life. We don't need money to practise giving, and anyone can do it. Most importantly, when we give, our lives become rich. It is possible to create a rich life, if we just carry out these simple acts.*

# SEEN

Let the feeling of gratitude imbue you as you bite into Popiah

## > Popiah

**Written & Directed by:** Royston Tan

**Starring:** Yvonne Lim, Liu Ling Ling, Adam Lim, Tan Eng Hock

Death anniversaries are the times when family members pay homage to their departed relatives and make offerings, such as food.

Centred on making popiah (spring rolls) from scratch at home, this short local film captures the conflict of honouring traditional values in an increasingly fast-paced modern society, where most people want quick and easy results.

The scene opens with a father and his son bent over a table shredding yambean in their old kampong house. At the same time, the son's mobile phone rings repeatedly with his friends inviting him out. Frustrated at having to miss out on the fun, he complains bitterly to his father that they busy themselves unduly when they can buy ready-made popiah. They soon have a tiff and the father continues to work alone into the night.

The next day, the elderly man's siblings and other extended family members, including a national serviceman and a pregnant woman, descend on the kitchen. As the man makes the popiah skin using a recipe passed down from his late father, the rest slap the dough, slice the lettuce and pluck the bean sprouts. Midway through, his middle-aged sister wonders aloud why they are making the food item by hand instead of ordering or buying these from stalls. Quietly, he reminds them that their late father had, without complaints, raised all seven of them on some 40 years of making and selling popiah.

The poignant moment makes you sit up and contemplate on the stoic man's response. Gratitude, family ties and filial piety. The underlying message is remembering what our parents do and have done for us and the importance of repaying their kindness. In addition, coming together as a family and paying tribute to ancestors or departed relatives promotes family bonding, a sometimes neglected activity in our time-starved lifestyle. The ingredients that go into making the popiah (or any other food, for that matter) are also made possible only thanks to multiple factors and parties involved. From the farmers who planted the seeds, the sun and water that nurture the seedlings to the harvest and transportation workers who ensure the vegetables reach the market stallholders and ultimately the grocery bags of the consumers.

An arts community project by KMSPKS, this film will be launched in May as a Vesak highlight. Get a DVD when you make a donation at the monastery's reception counter.

The film is also participating in film festivals in Korea and China.



# READ

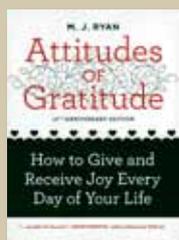
Gratitude is the Magic that attracts Joy Every Day into Your Life



## > **The Secret: The Magic**

By Rhonda Byrne

If you hope to achieve greater understanding of how gratitude can work wonders and magic in your life, this is the book to read. This book talks purely about how having gratitude can attract all the magical good things you want in life, from fulfilling relationships, good health to wealth and success. Read and practise it and start experiencing the magic in your life. Get it from Awareness Place stores for S\$19.20.



## > **Attitudes of Gratitude: How to Give and Receive Joy Every Day of Your Life**

By M. J Ryan

Happiness, the sheer joy of being alive, is within our reach. All we need is an attitude of gratitude. Gratitude unlocks the fullness of life; it empowers, heals, inspires and fosters heartfelt well-being and guides one onto the path of clarity and joy. Gratitude also begets generosity and kindness. Learn how to inculcate an attitude of gratitude in life. Priced at S\$22.90 from Awareness Place stores.

# HEARD

Evoke Reverence for the Buddha's Love

## > **Reverence**

Ven Kwang Sheng

If you never fail to come to the monastery to take part in the Three Steps, One Bow Ceremony during Vesak eve each year for purification, this Mandarin CD is for you. Containing three tracks, the first track pays homage to Lord Buddha. The second track is a musical version of the first track while the third is the evergreen and popular track aired on Vesak eve to Vesak Day every year at the monastery during the massive Three Steps, One Bow Ceremony. Retail at \$15.00 at Awareness Place stores.



## > **Buddha's Love**

*Buddha's Love* is a medley of melodious and pop Cantonese and Chinese Buddhist songs performed in different musical styles. Comprising 12 tracks sung by various popular celebs such as Jackie Cheung, Faye Wong, Julian Cheung, Sandy Lam, Alan Tam, Eason Chan, Andy Hui, Qi Yu, Meng Ting Wei and a Singaporean Buddhist singer, these songs bring to life the teachings of the Buddha and pay homage to the Triple Gem. An apt collection to listen to during Vesak Day for purification and contemplation of the Buddha-Dharma. Pay S\$9.90 for the CD at Awareness Place stores.



# Dharma Apps

One good thing about having a smartphone or tablet is that if used in a good way, it can bring you closer to the Dharma, as a tool that connects you to the wisdom of the Dharma 24/7.

## > What Buddhists Believe

By E3X Global Limited

Free



If you have always enjoyed reading the teachings given by Ven Dr K Sri Dhammananda, this app is a joy. It contains 17 reader-friendly chapters elucidating the life and nature of the Buddha, His message and doctrines, Buddhist morality and practice, while providing practical answers to mundane issues pertaining to daily life. Only available on Google Play Store.



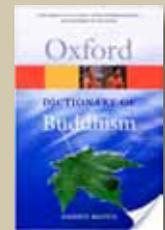
## > Buddhism Dictionary

By Wang Yun

S\$2.58



Do the technical terms in Buddhist texts confuse you? If they do, check out this app. The dictionary on this app is edited by Damien Keown and published by Oxford University Press. Featuring entries on the history and texts of the major Buddhist schools, information on the spread of Buddhism in Asia and the West, this is a handy app that clarifies misconceptions. The dictionary also covers issues of contemporary concern such as human rights, abortion, euthanasia and engaged Buddhism. Only available on the iPhone and iPad.



*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.*

# WHAT'S NEW

## Auspicious Cultural Accessories for the Season

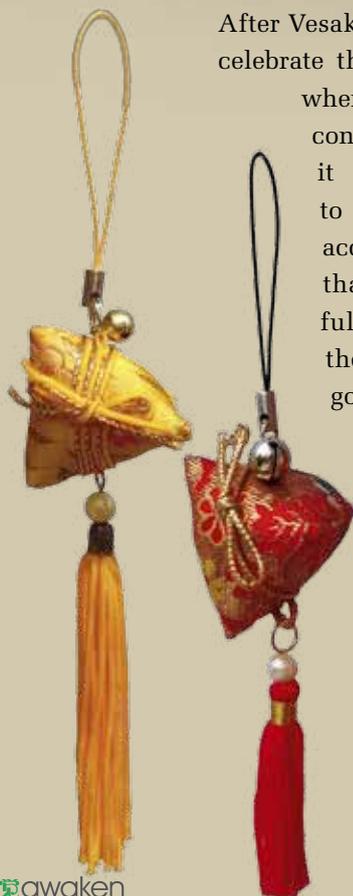
People in modern China write their wishes on sky lanterns or Kongming lanterns, before releasing them during major festivals. Doing so symbolises “fruitful harvest and success” and good health year after year. In Thailand, it is considered good luck to release sky lanterns, as many Thais believe the act is symbolic of problems and worries floating away.

If you would like to avoid the hassle of releasing a real sky lantern into Singapore skies but retain its auspiciousness, try getting the mini sky lanterns from Awareness Place. Featuring different auspicious verses in various colour-combinations, tug the tassel string to light up the mini sky lantern as you make a wish.



After Vesak Day in May, many Chinese will celebrate the Dragon Boat Festival in June when it is the tradition for families to consume rice dumplings. In Taiwan, it is auspicious and fashionable to carry a cute dumpling-like accessory called “包粽”. It signifies that all your wishes will be fulfilled. Taiwanese students carry these during exams in the wish for good grades. If you like carrying auspicious symbols with you, check out the latest range of this accessory brought in by Awareness Place for the season. They come in various colours in limited stocks.

To find out more, please call 6337 7582 or 6452 1732.



## GRATITUDE TO ALL BEINGS

At Savatthi. There the Blessed One said:  
"From an inconstruable beginning comes transmigration.

A beginning point is not evident,  
though beings hindered by ignorance and fettered by craving are transmigrating and wandering on.

A being who has not been your mother  
at one time in the past is not easy to find...

A being who has not been your father...  
your brother... your sister... your son...  
your daughter at one time in the past is  
not easy to find."

"Why is that?

From an inconstruable beginning comes transmigration.

A beginning point is not evident,  
though beings hindered by ignorance and fettered by craving are transmigrating and wandering on.

Long have you thus experienced stress,  
experienced pain, experienced loss,  
swelling the cemeteries —

enough to become disenchanted with all  
fabricated things,  
enough to become dispassionate,  
enough to be released."

- Mata Sutta: Mother (SN 15.14-19)

*Translated from Pali by Thanissaro Bhikkhu,  
Access to Insight, 2010*

**Attachment:** Attachments are what keep us turning on the wheel of rebirth. In the Four Noble truths, Buddha Shakyamuni taught that attachment to self is the root cause of suffering: From craving [attachment] springs grief, from craving springs fear; For him who is wholly free from craving, there is no grief, much less fear. (Dhammapada) Becoming enlightened is nothing other than severing all our attachments. What is meant by “attachment”? It is the investing of mental or emotional energy in an “object”. We can become attached to people, things, experiential states, and our own thoughts and preconceptions. In Buddhist teachings attachments are usually divided into two general categories: attachments to self and attachments to dharmas. For the seasoned practitioner, even the Dharma must not become an attachment.

**Avalokiteshvara Bodhisattva:** Guanyin; the Bodhisattva who personifies the perfect Compassion of all Buddhas, who hears and heeds the cries of the world.

**Bhikkhu:** A fully ordained male Buddhist monastic, who lived by the vinaya's framework of monastic discipline. Their lifestyle is shaped so as to support their spiritual practice, to live a simple and meditative life, and attain Nirvana. Called bhiksu in Sanskrit.

**Bodhicitta:** The enlightenment-mind. The mind dedicated to attaining Buddhahood in order to help all sentient beings.

**Bodhisattva:** One who aspires to save all beings from suffering, while saving oneself.

**Buddha:** An aspect of the Triple Gem - The Awakened or Enlightened One. A Buddha is one who has attained liberation from all suffering, attaining True Happiness, Perfect Wisdom and Perfect Compassion, among all other virtues for the sake of helping all sentient beings. “The Buddha” refers to the historical Shakyamuni or Gautama Buddha, who is the founder of Buddhism in our world.

**Buddha-Dharma:** Buddhists do not call the teachings of the Buddha, which they follow, Buddhism; they call them Buddha-Dharma, the Dharma of the Buddhas.

**Buddha-nature:** The original nature present in all beings which when realised leads to enlightenment. It is often called the essence of Buddhahood or enlightened essence.

**Compassion:** The quality that makes us aspire to help others with no selfish intention; the ending of selfishness.

**Cyclical existence:** The cycle of death and rebirth, taking uncontrolled rebirth under the influence of defilement and karmic imprints. The process arises out of ignorance and is marked by suffering.

**Ignorance:** The quality of lacking Wisdom, not knowing the reality of all things. Same as ‘ignorance’.

**Dharma:** An aspect of the Triple Gem - the teachings of the Buddha or the general teachings of Buddhism.

**Enlightenment:** same as Buddhahood, full enlightenment/awakening. Highest level of development, having forever eliminated all defilements and karmic imprints, and having developed all good qualities and wisdom to their fullest extent.

**Generosity:** The practice of cultivating unattached and unconditional giving.

**Guanyin:** The Bodhisattva who personifies the perfect Compassion of all Buddhas, who hears and heeds the cries of the world.

**Guru:** A teacher in the Tibetan tradition who has reached realisation.

**Impermanence:** All compounded things are constantly changing, as a result or effect of changing causes and conditions. All living and non-living elements are thus subject to decay and renewal.

**Interdependence:** Also called dependent origination or conditioned arising. The principal that nothing exists independently, but comes into existence only on dependency of various previous causes and conditions. In other words, a phenomenon exists in condition that the other exist; it has in condition that others have; it extinguishes in condition that others extinguish; it has not in condition that others have not.

**Karma:** The moral law of cause and effect which states that what we experience is the result of what we had done, that what we do will result in what we will experience.

**Loving-kindness:** The quality which makes us wish for the happiness and well-being of others. ‘Metta’ in Pali language.

**Manjushri:** The Bodhisattva who personifies discriminative awareness (prajna) known for knowledge and learning. Usually depicted as holding a sword in the right hand and scripture in the left.

**Mantra:** Prescribed syllables (in Sanskrit) to protect the mind from defilements. They express the essence of specific energies. Recitation of mantras is always done with specific visualisations.

**Meditation:** A practice to habituate ourselves to positive and realistic states of mind.

**Meditative Concentration:** Calm abiding, Concentration. 1. Meditation method to achieve tranquillity. 2. The resultant tranquil meditative state; the ability to remain single-pointedly on an object with a pliant and blissful mind. Mental quiescence, stilled and settled state of awareness.

**Merits:** Blessings, positive potential. Imprints on the mindstream of positive actions, leading to future happiness.

**Mindfulness:** An aspect of the ‘Noble Eightfold Path’ - the quality that enables us to remember, and keep our awareness and attention on what is beneficial to one and all in terms of thoughts, speech and actions. ‘Satipatthana’ in Pali language.

**Nirvana:** Nirvana is a Sanskrit term that is interpreted in various ways: 1) cessation, or extinction, referring to the elimination of the afflictions at the time of enlightenment, 2) freedom from desire; and 3) no longer either coming into being or ceasing to be. ‘Nibbana’ in Pali language.

**Noble Eightfold Path:** A systematic and complete formula to rid dissatisfaction and attain true happiness and peace by following Perfect Speech, Perfect Action, Perfect Livelihood, Perfect Effort, Perfect Mindfulness, Perfect Meditation, Perfect Understanding, Perfect Thought (pls read Be A Lamp Upon Yourself published by KMSPKS for detailed info).

**Pali:** The language of the Theravada Buddhist Canon, Pali was originally a natural, spoken dialect closely related to Sanskrit, which was not used for every day discourse.

**Paramita:** Refers to the six practices of generosity, morality, diligence, patience, concentration and wisdom, the perfection of which ferries one beyond the sea of suffering and mortality to Nirvana.

**Patience:** One of the perfections that a bodhisattva trains in and practises to realise perfect enlightenment. Refers to not returning harm, rather than merely enduring a difficult situation. It is the ability to control one's emotions even when being criticised or attacked.

**Purification:** Preventing negative karma from ripening and counteracting self-identification with negative energy.

**Pureland:** A world without defilements created by a Buddha out of Compassion, for sentient beings to seek birth in, to perfect the practice of the Dharma. The best known being Sukhavati Pureland created by Amitabha Buddha.

**Refuge:** In the Buddhist context to take refuge means to accept the Buddha and the Buddhist teachings as the path one wants to take.

**Rinpoche:** An honorific used in Tibetan Buddhism to mean “precious one”.

**Sentient Beings:** Living beings with feelings in the six Samsara realms of hells, hungry ghosts, animals, humans, demi-gods and gods.

**Shantideva:** 8th-century Indian Buddhist scholar at Nalanda University and an adherent of the Madhyamaka philosophy of Nagarjuna. Renowned as the author of the Bodhicaryavatara or *A Guide to the Bodhisattva's Way Of Life*, which is a long poem describing the process of enlightenment from the first thought to full Buddhahood.

**Six-syllable mantra:** Om Mani Padme Hung. The heart mantra of Bodhisattva Avalokiteshvara.

**Suffering:** The physical and mental feeling of dissatisfaction.

**Sutra(s):** The recorded teachings of the Buddha. Spelt as ‘Sutta’ in Pali language.

**Tara:** Feminine aspect of the Bodhisattva of compassion. Born from Avalokiteshvara's tears of compassion, she protects the welfare of all beings. Tara is actually the generic name for a set of Buddhas or bodhisattvas of similar aspect.

**Triple Gem:** The Buddha, the Dharma and the Sangha.

**Venerable:** An honorific addressing of a member of the Sangha.

**Vesak:** Wesak in Pali, it commemorates the Birth, Enlightenment and Nirvana of Shakyamuni Buddha.

**Virtues:** Blessings which transcend Birth and Death and lead to Buddhahood. Depending on the mind of the practitioner, that is, on whether he is seeking mundane rewards (merit) or transcendence (virtue), the same action either to merit or virtue.

**Wisdom:** The understanding or discernment based on the direct realisation of the Four Noble Truths, Impermanence, Interdependent Origination, Non-self and Emptiness. The Buddha taught that all things are impermanent, arising and passing away, subject to change, and that knowing this — not in a rational, but empirical manner — is wisdom.

## KMSPKS Youth Activities

### Y talk

A self-enrichment programme for young professionals to rejuvenate and discover the relevance of Dharma in daily life.

Date/Time : Every 2nd and 4th Thu of the month,  
7.30pm – 9.30pm

Venue : Awareness Place Well-Being Centre

### Y care

#### **Food Ration Distribution to Low Income Families at Thomson Ville**

Date/Time : 12 May, 9 Jun, 14 Jul, 11 Aug (dates are subject to changes) 8.30am – 11.30am

#### **Kopitiam Outing with Bright Hill Evergreen Home Residents**

Date/Time : 9 Jun & 11 Aug (dates are subject to changes)  
9am – 12pm

Venue : Bright Hill Evergreen Home

### Y cultivation

1) Dharma sharing sessions for Buddhist youth with Venerable Chuan Guan.

Date/Time : 5 May, 2 Jun, 7 Jul, 4 Aug, 1.30pm – 3.30pm

2) Buddhist youth group cultivation sessions

Date/Time : 16 Jun, 21 Jul, 18 Aug, 10am -11.30am

Venue : Ven Hong Choon Memorial Hall, Level 1

### Y dharma

A short course on Buddhism conducted by Venerable Chuan Guan catered for youth aged 17-25.

Date/Time : 9 Jun (dates to be confirmed), 2pm - 4pm

Venue : Ven Hong Choon Memorial Hall, Level 1

#### **June Holiday Activities - Awaken Camp @Admiralty**

Date/Time : 1 – 3 Jun, 10am -11.30am

Teens : 15 – 16 years old

Enquiry : Tricia Lim @ 6849 5359

Details : For more information, please email youth@kmspks.org or visit <http://youth.kmspks.org>

### **Vegetarian Cooking Series\***

Date/Time : Talk and Series 1 – 19 May, Series 2 – 30 Jun  
Series 3 – 21 Jul, Series 4 – 18 Aug  
Sun, 3pm – 5pm

Fee : \$40 (per session includes ingredients)

Instructor : Vinitha Ang, A Registered Nurse with more than 20 years of experience in nursing & allied health care profession. She is also trained in nutrition & psychology with a master degree in healthcare management. Vinitha operates a Vegetarian Cafe with Organic retail business for 5 years as well as regularly conducting Vegan Culinary classes since 2008.

### **Dharma@Radio: 'Enlightenment Thru Entertainment'\***

Date/Time : 4 – 25 Jun, Tue, 7.30pm – 9.30pm

Fee : \$30 (4 sessions)

Instructor : Shen Shi'an, MA (Buddhist Studies)

### **Experiential Orientation 'Yin Yoga'\***

Date/Time : 12 May, Sun, 3pm – 5pm

Fee : \$40

Instructor : Jean Yeo, Certified Yoga Trainer with People's Association

### **Vegetarian for Health Series\***

Date/Fee : 1) Supplements (Academic Analysis), May 26,  
\$25 per pax

2) Anti-stress Nutrition, Jul 28, \$25 per pax

Time : Sun, 3pm – 5pm

Instructor : Wong Kew Yew (Bach. Biotech), dedicated to public education including interviews and cooking demos on Radio FM 95.8

### **Taiji (Yang Style) – Beginners\***

Date/Time : 7 Jun – 16 Aug, Fri, 2pm – 3.30pm

Fee : \$160 (10 sessions)

Instructor : Jasmine Koh, Accredited Coach with The Singapore Sports Council.

### **Yoga for Anxiety: Practices for Calming the Body and Mind Workshop\***

Date/Time : Part I, 2 Jun, Sun, 3pm – 5.30pm

Part II, 9 Jun, Sun, 3pm – 5.30pm

Fee : \$55 per pax per session or \$100 per pax for 2 sessions

Instructor : Ong Ju Lee, Diploma in Teaching the Science and Art of Yoga, Svastha Yoga (2009); Sivananda Yoga Vidya Peetham certified yoga teacher (2013)

### **Rainbow Child Yoga\***

Date/Time : 16, 23 Jun, 7, 14 Jul, 4, 11 Aug, Sun

3pm – 4pm (aged 4 to 7)

4pm – 5pm (aged 8 to 11)

Fee : \$120 (6 sessions) / \$50 (2 sessions)

Instructor : Regina Chua, A Yoga Alliance certified Children Yoga Teacher and Kundalini Yoga Teacher.

### **Medicine Buddha Retreat\***

Date/Time : 31 Aug & 1 Sep, Sat & Sun, 9.30am – 5pm

Fee : \$60 (without lunch)

Instructor : Professor Cheng Chen Huang

### **Children's Art\***

Date/Time : 20 Jul – 12 Oct, Sat, 2.30pm – 4.30pm

Fee : \$60 (12 sessions)

Instructor : Soh Chin Bee, graduate from Nanyang Academy of Fine Arts

\* Venue : Awareness Place Well-Being Centre,  
Blk 261 Waterloo St #01-42, Waterloo Ctr  
Details : Please visit [awarenessplace.com](http://awarenessplace.com), email [sem@kmspks.org](mailto:sem@kmspks.org) or call 6336 5067 to register or enquire.  
<http://www.facebook.com/APWBC>

### **Meditation Group Practice**

Date/Time : Every Wed, 7.30pm – 9.30pm

Venue : Ven Hong Choon Memorial Hall, Level 4

Details : Please refer to [kmspks.org](http://kmspks.org) for update on non-practice dates.

### **English Buddhism Course**

#### **Year 1 Module 2**

Date/Time: 27 May – 5 Aug, Mon, 7.30pm – 9pm

Venue : Ven Hong Choon Memorial Hall, Level 1

#### **Year 2 Module 2**

Date/Time: 2 Jun – 4 Aug, Sun, 2pm – 3.30pm

Venue : Ven Hong Choon Memorial Hall, Level 1

### **Blissful Marriage Preparation Workshop**

Date/Time : 2 – 30 Jun, Sun, 2.30pm – 4.30pm (1st run)

Fee : \$200 per couple (Limited to 10 couples only)

Venue : Ven Hong Choon Memorial Hall, Level 1

Instructor : Low See Yim, Director, Choice Reality Therapist, Clinical Hypnotherapist

### **Mindful Walking with Positive Psychology**

Date/Time : 7, 14, 21 Jun, Fri, 7.30pm – 9pm

Fee : \$20

Venue : Ven Hong Choon Memorial Hall, Level 1

Instructor : Gladys So, Psychologist

### **Basic Caregiving Training**

Date/Time : 5 – 26 Jul, Fri, 7.30 – 9.30pm (1st Run)

Fee : \$40 per run of 4 sessions

Venue : Awareness Place Well-Being Centre @ Blk 261 Waterloo St #01-42 Waterloo Centre

Instructor : 1) Royal Kwok, Master Trainer, Enrolled Nurse, Accredited National Course Developer, Trainer & Assessor

2) Gladys Chia, Care Consultant, Registered Nurse, Accredited National Course Developer, Trainer & Assessor

Enquiry : [community@kmspks.org](mailto:community@kmspks.org) or 6849 5317