

NEW
LOOK!

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Awaken



to Compassion and Wisdom on the journey of life

What
seeds
will you
plant
today?

Your **mind**
creates
your **experience**

The **insights**
that **unemployment**
can bring

Understanding &
managing
stress

How can I **deal**
with the exploding
anger within?

A
JACK KORNFELD
**Steady
Heart**
in this Age of Pandemic

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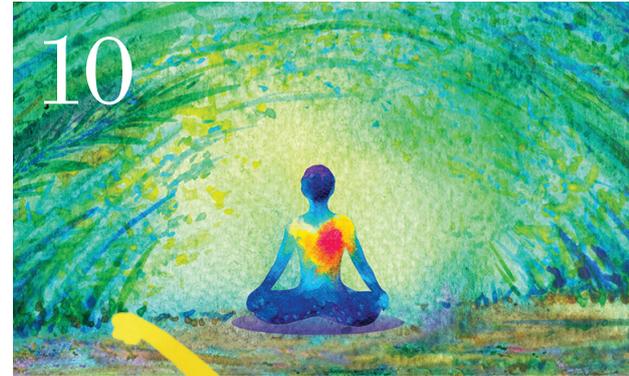
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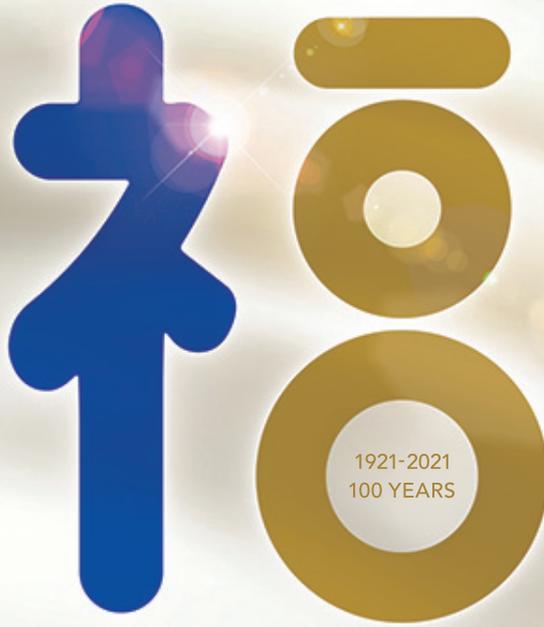
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Benefiting Sentient Beings through the Past 100 Years

There is a Chinese saying that goes, "When we drink water, remember its source."

Kong Meng San Phor Kark See (KMSPKS) Monastery was founded in 1921 by Venerable Sik Zhuan Dao.

2021 commemorates the monastery's centenary or 100th anniversary.

KMSPKS has come a long way. All its past Venerable abbots took great pains to carefully develop the monastery, propagate the Buddha-Dharma and expand Buddhist charitable works in Singapore to benefit sentient beings.

From emptiness, they manifested beneficial and virtuous activities out of their vast aspirations and loving compassion. The monastery will not be what it is today without the dedication and effort of our Venerable elders.

Buddhism advocates wise action and giving with compassion. Our venerable forefathers planned, toiled and paved the way to benefit sentient beings. They healed the hearts and minds of the masses with their deep compassionate care, liberating them from mental and physical suffering through all forms of Dharma and charitable projects, big and small.

If not for these pioneers' hard work and legacies, the present generation will not be reaping the benefits and enjoying the support today, such as the KMS-CDC COVID-19 Relief Fund.

There will be both good and bad times in life.

When we encounter good times, we are naturally happy and joyous. However, with mindfulness and wisdom, we should be keenly aware of their impermanence.

When we meet with bad times fraught with obstacles and challenges, let us also be deeply

mindful of their impermanent nature and of the need to surmount challenges with perseverance, determination and resilience.

We should learn from our difficulties, adapt to changes, improve and grow.

Our existence is closely linked with the community. For that reason, we should cultivate gratitude and practise selfless service. This is called "repaying our country and repaying our fellow beings" (报国土恩、报众生恩) in the Buddhist teachings.

The Buddha embodies the selfless spirit of compassion and wisdom.

If we always keep our hearts brimming with gratitude, we will become patient and more resilient in the face of any difficulty and challenge in life.

May you be well physically, happy psychologically and a beacon of light to others always! ❀

Sik Kwang Sheng (Venerable)

Abbot, Kong Meng San Phor Kark See Monastery

As the pandemic brings a new way of living for all of us, life goes on. Each and every one of us must learn to adapt and cope in our own way to a new world and a new environment.

The global economy has contracted greatly, plunging many individual countries into deep recession. Singapore has not been spared from the economic tidal waves as well.

The air transport industry, hospitality and other tourism-related sectors have been severely affected. Manufacturing, wholesale trade, retail and food services too have been badly affected by the cutback in international and domestic consumption. It has been reported that as many as 529 eateries in Singapore had closed down from February to April 2020, according to data provided by the Singapore Department of Statistics. Figures released by the Ministry of Manpower also showed that total employment contracted by 57,000 in 2020, while the unemployment rate rose to 3.5%. Singapore is bracing for its worst-ever recession triggered by the pandemic.

Stress and anxiety levels have increased for many due to pressures from the external environment. We experience stress and suffering too because of desire, anger, indolence, worry and doubt. Buddhism advocates a methodical plan for the gradual elimination of stress and the increase of happiness and understanding (page 6).

Such difficult times call for inner steadiness and strength for our own well-being and those around us. As long as one person remains steady and calm, it will be enough to show the way for everyone to survive (page 10).

Learning to give to others (page 18); to be grateful for what we already have, instead of focusing on our

losses (page 20); and planting seeds of patience, love, kindness and other noble qualities (pages 5 & 24), rather than anger (pages 16 & 34) can help us better weather the storms in life. So do upskilling oneself, being open to opportunities in other industries and expanding one's capabilities (page 14).

We can also anchor our faith in the Triple Gem through prayers and making offerings (pages 4 & 33), and meditate to develop insights (pages 13 & 32). Opening our hearts to connect with others with gentleness, peace and goodness (page 23) and broadening our views (page 25) are helpful too.

Essentially, it is our mind that creates our experiences (page 21).

Simply spare a moment to reflect if a thought, belief or an action is bringing you greater fear and suffering, or peace and happiness. Be mindfully aware at all times.

May we take positive steps to free ourselves from the clutches of self-created suffering and to cultivate inner peace and well-being.

May everyone have a healthy, joyful, auspicious 2021 filled with abundance. ✨

Esther Thien

Yours in the Dharma,
Esther Thien

Life Goes On...



Prayers to eradicate obstacles, usher in peace and good health for all

Singapore – The past year has been difficult for many people. In view of this, the monastery organised a series of closed-door prayers, while keeping to safety measures.

In October 2020, the Medicine Buddha and Medicine Buddha repentance pujas were held. The Medicine Buddha, also known as Bhaisajyaguru or the Healing Buddha, is the Buddha of the Eastern Pure Land known as the Pure Lapis Lazuli. He made 12 great vows when he was a bodhisattva to help sentient beings heal and overcome all sickness and suffering caused by greed, hatred and delusion. Devotees who make offerings to the Medicine Buddha, or recite his sutra or name sincerely will ward off misfortunes and suffering, and be blessed with longevity, good health and inner peace, with all their wishes fulfilled. The two prayers were followed by an almost month-long meritorious online pledge to chant the Medicine Buddha's name, in homage to the Medicine Buddha's birthday.

A grand offering to Buddhas and celestial beings was also conducted that same month and

on New Year's Day in 2021. Venerables led devotees in making food offerings and chanting the sutra, expressing gratitude to celestial beings for protecting the Triple Gem and upholding the Buddha-Dharma. As Dharma protectors, celestial beings protect and support devotees who do good and cultivate compassion and virtues. At the end of the prayer, Abbot Sik Kwang Sheng led participants in dedicating the merits of the grand offering to the safety of the nation and people, a swift end to the pandemic and an auspicious 2021.

In addition, the monastery also held a Grand Emperor Liang Repentance Puja in December 2020 to commemorate the 30th death anniversary of Venerable Master Hong Choon. All these prayers, including the monthly Great Compassion Repentance Puja were streamed 'live' and viewed by many. Online meditation classes were conducted too to help people re-centre themselves and deal with the stress and anxiety that life changes create.

For more information on the monastery's classes and events, please turn to pages 35 and 36.

Scan these to view the prayers:



A consecration ceremony for the newly constructed Meditation Hall

Singapore – On 5 October 2020, Abbot Sik Kwang Sheng led monastics in a solemn and dignified consecration ceremony of the newly constructed five-storey Meditation Hall in Kong Meng San Phor Kark See (KMSPKS) Monastery. After an hour or more of sutra chanting, the ceremony ended in an ambience of immense joy, bliss and auspiciousness.

It has always been the aspiration of Abbot Sik Kwang Sheng to further the cause of meditation in Singapore. He expressed his wish for more meditation classes, programmes and retreats to be held in the new Meditation Hall. "I hope that KMSPKS can become the driving force behind more Buddhists learning and practising meditation," he added.

Seck Hong Choon-NKF Dialysis Centre is now open

Singapore – The Seck Hong Choon-NKF Dialysis Centre commenced operations in August last year. The monastery's plans to collaborate with the National Kidney Foundation (NKF) to establish a dialysis centre were first announced in 2016. This centre commemorates the late Venerable Master Hong Choon's compassionate spirit and stands as a testament to the immeasurable contributions the Venerable master made to Buddhism and the needy in Singapore. The centre measures 430 square metres and is located at 200 Lorong 2 Toa Payoh, Singapore 319642.

With 20 dialysis machines, the centre will provide greater convenience to 120 kidney patients in the neighbouring community who each require three-hour dialysis, three times per week.

"We thank all donors and devotees for their strong support," said Abbot Sik Kwang Sheng.

"Establishing the Seck Hong Choon-NKF Dialysis Centre would not have been possible without your generosity,"



What seeds will you plant today?

By Susan Kaiser Greenland
author of *The Mindful Child*
www.susankaisergreenland.com

One of my favourite children's books, *The Carrot Seed*, written by Ruth Krauss and illustrated by Crockett Johnson tells the story of a little boy who plants a carrot seed. His brother, mother and father tell him that it won't grow, but he weeds and waters it anyway. Sure enough, one day, a carrot pops up eventually!

When the boy plants a seed from a pack of carrot seeds, what do you think he expects will grow? Will a tomato grow from a carrot seed? How about a watermelon? Does corn come up? Maybe sunflowers? Of course not; when he plants seeds from a pack of carrot seeds, carrots will grow!

Something like that happens with us, too.

When we plant seeds of confidence, patience and kindness, those are the qualities that grow.

When we plant seeds of doubt, restlessness, anger and cruelty, those qualities grow instead.

What seeds will you and your kids plant today? ✨

Stress is called the “disease of civilisation”. Philip Zimbardo in his *Psychology and Life* traces four inter-related levels at which we react to the pressures exerted upon us from our environment. The four are: the emotional level, the behavioural level, the physiological level and the cognitive level.

The emotional responses to stress are sadness, depression, anger, irritation and frustration. The behavioural responses are poor concentration, forgetfulness, poor interpersonal relations and lowered productivity. The physiological responses consist of bodily tensions, which may lead to headaches, backaches, stomach ulcers, high blood pressure and even killer diseases. At the cognitive level, one may lose self-esteem and self-confidence, which leads to feelings of helplessness and hopelessness. At worst, such a person may even end up committing suicide.

In order to understand stress, let us consider the various environmental factors which exert pressure on modern man. In this present age, the very survival of the species is threatened by the possibility of a nuclear war. Population explosion threatens humans with severe food shortages; at present even a large segment of the human population is undernourished while others are dying of starvation and malnutrition. Environmental pollution causes severe health hazards, including mental and physical retardation. Unemployment among the skilled is a growing global problem. The pace of life has become so hectic that man is simply rushing from one task to another without pause. This is really paradoxical in an age when labour-saving devices are freely available and are in use to an unprecedented degree. Competition for educational and employment opportunities is so severe that it has contributed to the increase in suicide rates. Enjoyment of sense pleasures has become so obsessive although it is akin to drinking salt water to quench thirst. Constant stimulation of the senses is today considered a necessity. Sense stimulation goes on unrestrained but satiation is far from achieved. It is no wonder that man, caught up in all this, is terribly confused and frustrated, and his life is intolerably stressful. This is the situation Buddhism describes as “tangles within and tangles without, people are enmeshed in tangles.”

While the above observations were made from the perspectives of modern studies and contemporary conditions, Buddhism makes similar observations from a psychological perspective. **Man experiences stress and suffering because of five psychological states which envelop his whole personality.** They are called *nivarana* in the Pali language, meaning “hindrances”. They hinder happiness and overcloud man's vision of himself, his environment and the

interaction between the two. The thicker and more opaque these hindrances, the greater the stress and suffering man experiences. The thinner and more sparse these hindrances, the less his suffering with a corresponding increase in happiness. **These five hindrances are the desire for sensual pleasures, anger, indolence, worry and doubt.** The Pali canon illustrates the effect of these hindrances with the help of five eloquent similes. The mind overpowered by the desire for sense pleasures is compared to coloured water which prevents a true reflection of anything on the water. Thus a man obsessed with the desire for sense pleasures is unable to get a true perspective of either himself or other people or his environment. The mind oppressed by anger is compared to boiling water which cannot give an accurate reflection. A man overpowered by anger is unable to discern an issue properly. When the mind is in the grip of indolence, it is like moss-covered water: light cannot even reach the water and a reflection is impossible. The lazy man does not even make an effort at correct understanding. When worried, the mind is like wind-tossed turbulent water, which also fails to give a true reflection. The worried man, forever restless, is unable to make a proper assessment of an issue. When the mind is in doubt it is compared to muddy water placed in darkness which cannot reflect an image well. Thus all the five hindrances deprive the mind of understanding and happiness, and cause much stress and suffering.

understanding AND managing Stress

Text: Lily De Silva
Excerpted from the book,
*One Foot in the World:
Buddhist Approaches to Present-day Problems*



feature

Buddhism puts forward a methodical plan of action for the gradual elimination of stress and the increase of happiness and understanding.

The first step recommended in this plan is the observance of the Five Precepts comprising the abstention from killing, stealing, illicit sex, falsehood and intoxicants. Stress is greatly aggravated by guilt, and these precepts help man to free his conscience from the sense of guilt. The *Dhammapada* says the evil-doer suffers here and hereafter; on the other hand, the man who does good deeds rejoices here and hereafter.

Buddhism firmly believes that evil increases stress while good increases happiness. In addition to the observance of the Five Precepts throughout life, Buddhism advocates the periodical observance of the Eight Precepts by laymen. These additional precepts attempt to train man for leading a simple life catering to one's needs rather than one's greed. A frugal mode of life where wants are few and are easily satisfied is highly extolled in Buddhism. It is the avaricious and the acquisitive mentality that is responsible for so much stress that we experience.

The next step in the process of training is the control of the sense faculties. When our sense faculties are uncontrolled, we experience severe strain. We have to first understand what is meant by being uncontrolled in the sense faculties. When a person sees a beautiful form with his eyes, he gets attracted to it; when he sees an unpleasant object, he gets repelled by it. Similarly with the other senses too. Thus, the person who has no control over his senses is constantly attracted and repelled by sense data, as during waking life, sense data keep on impinging on his sense faculties constantly. When pulled in different directions by sense stimuli, we become confused and distressed.

Our sense faculties have different spheres of activity and different objects, and as each sense faculty is a lord in its own sphere, and as they can separately and collectively dominate man, they are called in Pali *indriyas*, meaning "lords" or "masters". If we allow the sense faculties to dominate us, we get terribly confused. If we assert ourselves and control our sense faculties, we can have unalloyed pleasure (*avyasekasukha*), so called because this pleasure is

uncontaminated by defilements. It is also called *adhicittasukha*, meaning "spiritual pleasure". Whereas sense pleasures increase stress, this type of spiritual pleasure reduces stressfulness while increasing peace of mind and contentment.

The third step in the management of stress is the cultivation of wholesome mental habits through meditation (*bhavana*). Just as we look after and nurture our body with proper food and cleanliness, the mind too needs proper nourishment and cleansing. The mind is most volatile in its untrained state, but when it is tamed and made more stable, it brings great happiness. Buddhism prescribes two fundamental meditative methods of mind-training called *samatha* and *vipassana*, calm and insight.

The former is the method of calming the volatile mind, while the latter is the method of comprehending the true nature of bodily and mental phenomena. Both methods are extremely helpful for overcoming stress.

The *Samaññaphala Sutta* explains with the help of five appropriate similes how meditation reduces the psychological stress caused by

the five hindrances. The man who practises meditation gains a great sense of relief and it is this sense of unburdening oneself that the similes illustrate.

They are as follows: A man who has raised capital for a business by taking a loan, prospers in business, pays off the loan and manages his day-to-day affairs with financial ease. Such a man experiences a great sense of relief. The second simile portrays a man who has suffered a great deal with a prolonged chronic illness. He gets well at long last, food becomes palatable to him and he gains physical strength. Great is the relief such a man experiences. The third simile speaks of the relief a prisoner enjoys after being released from a long term in jail. The fourth is the slave who gains freedom from slavery. The fifth simile speaks of a well-to-do man who gets lost in a fearful desert without food. On coming to a place of safety he experiences great relief.

When the stress caused by the five hindrances is eliminated from the mind, great joy and delight arise similar to the relief enjoyed by the men described in the similes. The best and most effective way of overcoming stress is the practice of meditation or mental cultivation. However, as a prelude to that, at least the Five Precepts must be observed.

The cultivation of positive emotions such as loving kindness (*metta*), compassion (*karuna*), sympathetic joy (*mudita*), and equanimity (*upekkha*) is another means of conquering stress.

Strained interpersonal relations is one of the common causes of stress in household life and at the workplace.

Loving kindness is the positive wholesome attitude one can cultivate to benefit oneself and others in all interpersonal relationships.

Compassion is the emotion with which one should regard and help those in distress.

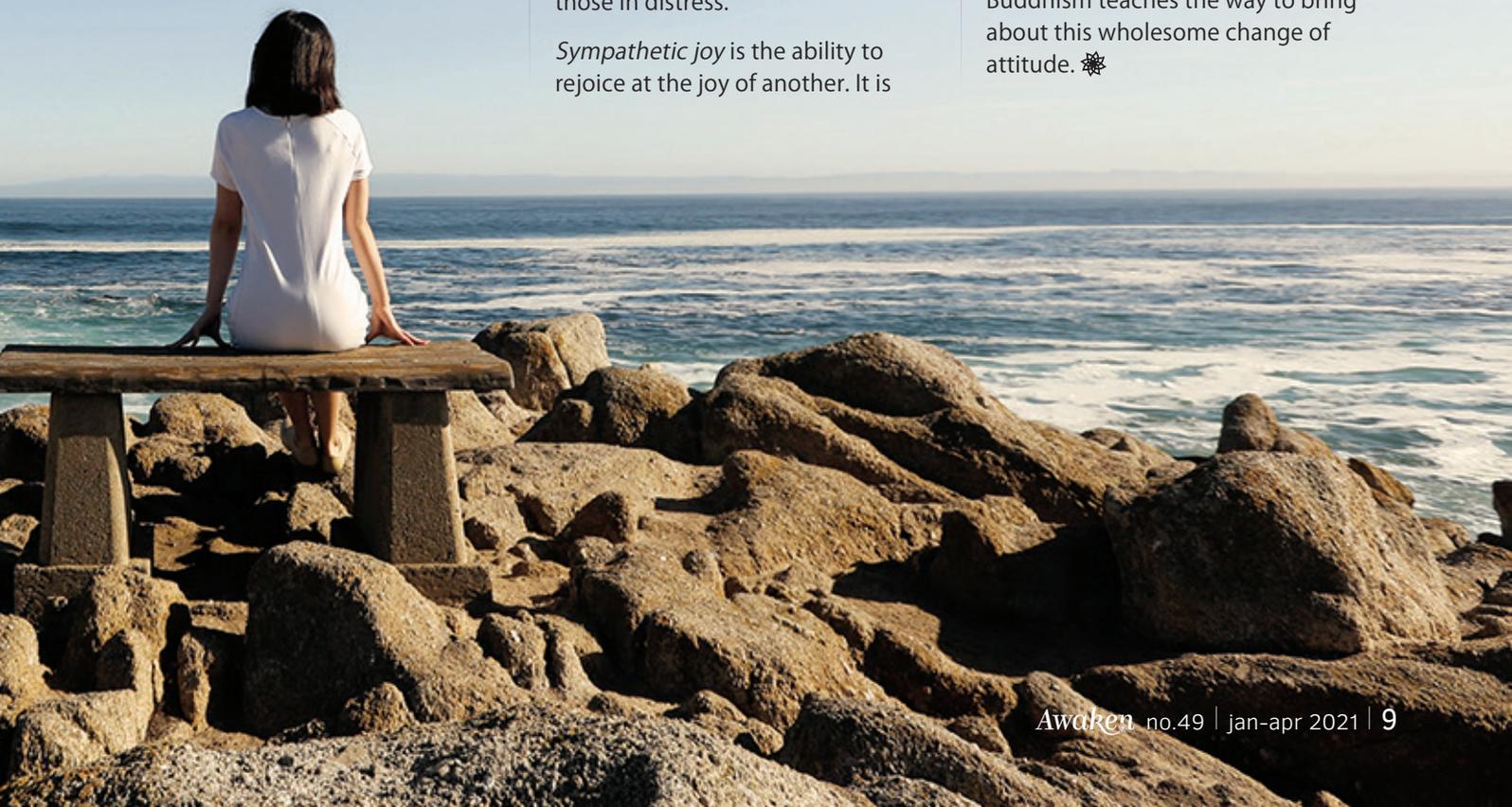
Sympathetic joy is the ability to rejoice at the joy of another. It is

difficult for a man of mean character to entertain this attitude as the joy of another brings jealousy to the mind of such a person. Where there is jealousy, there is no unity, and where there is no unity there is no progress. The cultivation of these positive emotions leads to material and spiritual progress.

Equanimity is the attitude to be adopted in the face of the vicissitudes of life. There are eight natural ups and downs that we have to face in life. They are gain and loss, fame and lack of fame, praise and blame, happiness and sorrow. If one trains oneself to maintain an equanimous temperament without being either elated or dejected in the face of these vicissitudes, one can avoid much stress and lead a simple life with peace and contentment.

We cannot change the world so that it will give us happiness. But we can change our attitude towards the world so as to remain unaffected by the stresses exerted by events around us.

Buddhism teaches the way to bring about this wholesome change of attitude. ❀





Jack Kornfield

trained as a Buddhist monk in the monasteries of Thailand, India and Burma under Buddhist masters Venerable Ajahn Chah and Venerable Mahasi Sayadaw. He has taught meditation internationally since 1974 and is one of the key teachers to introduce Buddhist mindfulness practice to the West. Over the years, Jack who holds a PhD in clinical psychology, has taught in centres and universities worldwide, led International Buddhist Teacher meetings, and worked with many of the great teachers of our time. His books have been translated into 20 languages and sold more than a million copies.

A Steady Heart in this Age of Pandemic

Learn this meditation from Jack Kornfield to steady the heart and bring healing to yourself, your family and the community.

The coronavirus pandemic is spreading widely. We are in an unprecedented time of uncertainty and difficulty. With it, we see collective fear and anxiety spreading, and also simultaneously, a deepening resolve and care. We realise how vulnerable we are as human beings and how we need to protect one another.

Such difficult times call for inner steadiness and strength for our own well-being, for our immune systems and those around us. As Master Thich Nhat Hanh said, "If everyone on the crowded Vietnamese refugee boats had panicked when they encountered storms and pirates, all would be lost. But if just one person on the boat could remain steady and calm, it would be enough to show the way for everyone to survive." We share a field of connection with so many others and we can become that composed person on the boat. As we hold together the collective anxiety and fears, the confusion and sadness, we can also hold together the collective hopes and courage.

We have done this before, through our blood and DNA of a thousand generations of ancestors who survived wars, epidemics, depressions, tornados, famines and eras of great difficulties with strength and love. This strength and love is within us too and it is here for us to draw on.

This is what you have been training for and this is what we can offer to our children: a steady heart amidst it all. This meditation, uses the power of mindfulness to tend, steady and support inner well-being.

Meditation to release tension in the body

To undertake this practice, sit with feet flat on the floor or grounded and steady on a cushion. Let your eyes close gently and feel through your body the deep connection that goes down into the earth. Steady yourself, bring a mind full of loving awareness to this present moment.

Sense your body, become aware of any areas of tightness and tension, contraction, heaviness and pain. Acknowledge this with a kind, loving awareness, as if with a bow. The energies and intentions you have collected during this period as your body goes into fight, flight or freeze are still within you.

Let these energies begin to open, let them expand, intensify, release, open bigger. You will notice little by little that they begin to soften and dissolve. You hold the sensations of the body, its pain and tensions as you would hold a child who is frightened in your arms, just holding and allowing all sensations to open as they will. Feel the space around them, the stillness of space and mindful awareness.



As you feel the intensity and pulsation of these sensations, difficult though they may be, gradually allow them to drain down your body from your head and neck down through your shoulders, arms and torso, the pelvis down to your legs and feet into the earth. Allow the heaviness, tension, contraction and tightness to move in your body and drain into the earth. As you do, thank them: "Thank you for trying to protect me. Thank you for trying to care for me. I am okay now. I am steady now. Thank you."

As you thank your body for trying to hold and protect you, you will notice a release. Rest in the space of this steady kind attention.

Feel the body open, release, grounded and steady. You are now loving awareness itself that recognises what is happening in the body and allows it to release and

open. Let yourself feel a growing steadiness and calm all around those energies.

Meditation to steady the heart

Bring your attention to your heart and notice in particular, any fears or sadness, anxiety or confusion, grief, anger or worries for your family, friends, for the young and old, for the caregivers on the frontline and acknowledge all these emotions softly with a bow of kindness, let them be held in loving awareness, let them intensify or open, and expand and release as they wish.

Trust that you can allow yourself to feel and let the feelings themselves move through you, open up and bring a greater sense of spaciousness as you do.

You are not resisting them but thanking them: "Thank you for

trying to protect me, I am steady now", and feel the growing steadiness and spacious presence of loving awareness, relax into it.

Now turn your attention to sense your state of mind: acknowledge if there are racing thoughts, doubts, scattered mind, fearful thoughts and let your loving awareness be like a vast space that can hold these thoughts like clouds that appear in the space of your mind.

As if to bow to them, you acknowledge them gently: "Oh doubts, oh fear, oh racing mind", let them be present and open the sky of your mind without resistance. As you allow them to open and move, you can thank them: "Thank you for trying to protect me, I am steady now, I am okay now."

Let in the vastness of space, the clouds of thoughts, the images;

let the energies of mind open, displaying themselves in loving awareness—all the people you care about, all the things you worry about.

As they open in loving awareness, they will begin to soften and dissolve and a greater stillness will come. The racing thoughts and worries will settle down. Yes, you can think and plan, but no need to go overboard and be too obsessive. **I am loving awareness held in a space of calm and steadiness now. Feel it: loving and open, compassionate.**

Trust that this awareness, your own awareness, your own true nature is consciousness itself, this awareness can hold all the things that arise as a witness, as a loving and kind witness. Trust that you have within you the great heart of compassion, that you can hold all that arises with a tender heart.

Those who are worried about their ageing parents and young children; those who are on the frontline as healthcare workers or others; those who are worried as neighbours, community and friends, you can extend your own steadiness and calm of your own heart, body and mind in all directions. Radiating well-being and calm, radiating a loving and compassionate heart to all who struggle; a reminder that we can steady ourselves in this boat of the world.

Let your awareness sense yourself as a great tree; your roots go down from your body deep into the earth, steady and strong. Feel the depth of your connection from your body, energies and being down into the earth below. Feel how it strengthens and steadies you. And notice too as your body breathes.

You are like the breathing of the tree itself, through the leaves of the tree, that breathes in the midst of the vast open skies rooted in the earth. The breath breathes itself like the leaves exchange oxygen and carbon dioxide, breathing in the vastness of skies. Sense yourself, this great tree, as clouds and sunlight come and go. Breezes

come and the branches sway, storms and great winds have come and gone. And the seasons change, of warmth and cold, of snow and rain, of rainbows and beauty, while you are the great tree, standing rooted in the midst of it all, connected to the earth below, and the vast space of sky, with time and eternity.

Rest like this great tree with a peaceful and steady heart. You become the Buddha, the awakened one, steady and still amidst it all. Feel your body rooted in the earth; feel your heart at peace, and feel your mind open like the vast skies; let yourself sense how you can embody this steadiness and this peacefulness where you are: at home, with your family and friends, among those who are at ease, or those who are frightened and struggling. You can be the centre of calm in your community and as you move through the world, you can be that one on the boat; you can be the great rooted tree, you can bring your sense of calm and steadiness wherever you go.



You can be the centre of calm in your community and as you move through the world, you can be that one on the boat; you can be the great rooted tree, you can bring your sense of calm and steadiness whenever you go.

With this steadiness of body, heart and mind, you can offer yourself now with care in this difficult time. Remember to be especially polite and respectful, particularly to those around you who are frightened or going through difficulties.

Join those who are singing from the balconies, who are caring for others physically, virtually and in whatever ways, and

do so with a steady and loving heart. Do that which supports your own steady and peaceful heart. 🌸

Visit <https://soundcloud.com/jack-kornfield/a-steady-heart>, or

Scan this to listen to the audio meditation:



the Insights that Unemploy- ment Can Bring

Text: Sarah Naphthali,
author of *Buddhism for Mothers*

Unemployment is a state many of us worried about and feared for many years, especially in times of global financial crises. When unemployment finally strikes, our mental health often come under siege. Job hunting is an emotional rollercoaster ride of raised hopes and disappointments. Our minds know no end of worrying about what the future might bring: losing our home? Downsizing our lifestyle?

One of the greatest challenges unemployment poses is to our identity. For most of us, our job contributes enormously to our sense of who we are. "What do you do?" is invariably one of our first questions on meeting someone new.

Buddhist teachings inform us, however, that seeing our job—or any role we play, be it worker, parent or volunteer—as our identity limits us immensely.

With our essential Buddha nature, we are beings with an infinite capacity to love others, act courageously and contribute to the world.

Losing our jobs, without a specific role to play, we may feel lost and insecure in the first weeks of unemployment, but many then discover other ways to give that enrich their families, friends and communities. ❁

You are not your job.

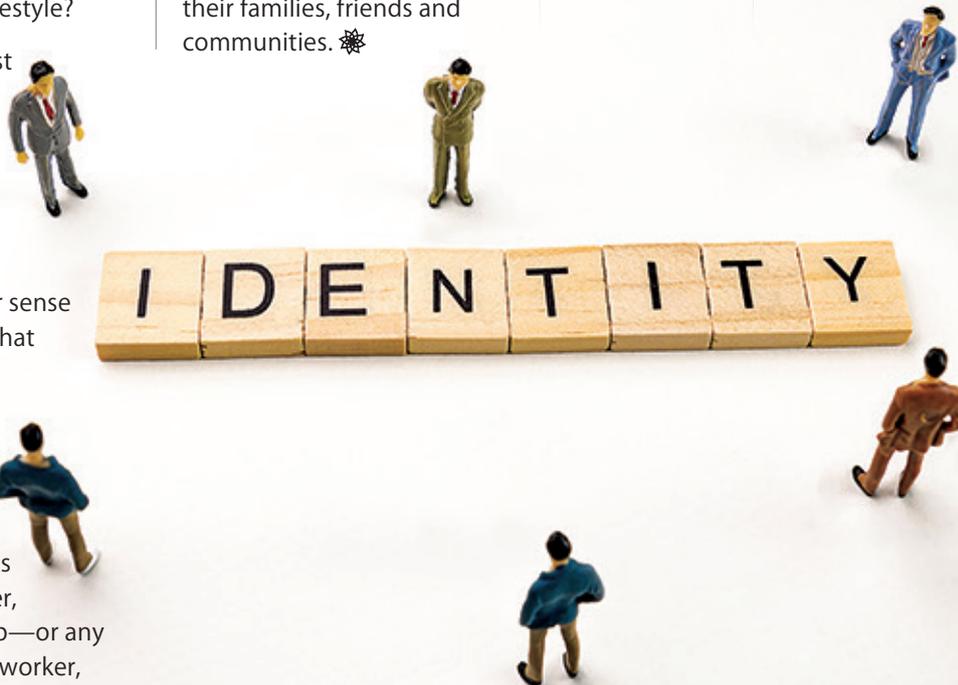
You are not your role.

Why limit your identity?

Editor: if you need help with seeking a job, please scan the below, or visit <https://vcf.mycareersfuture.gov.sg/employment-help/> for assistance



Excerpted from the book, *Buddhism for Parents on the Go*



did you **KNOW?**

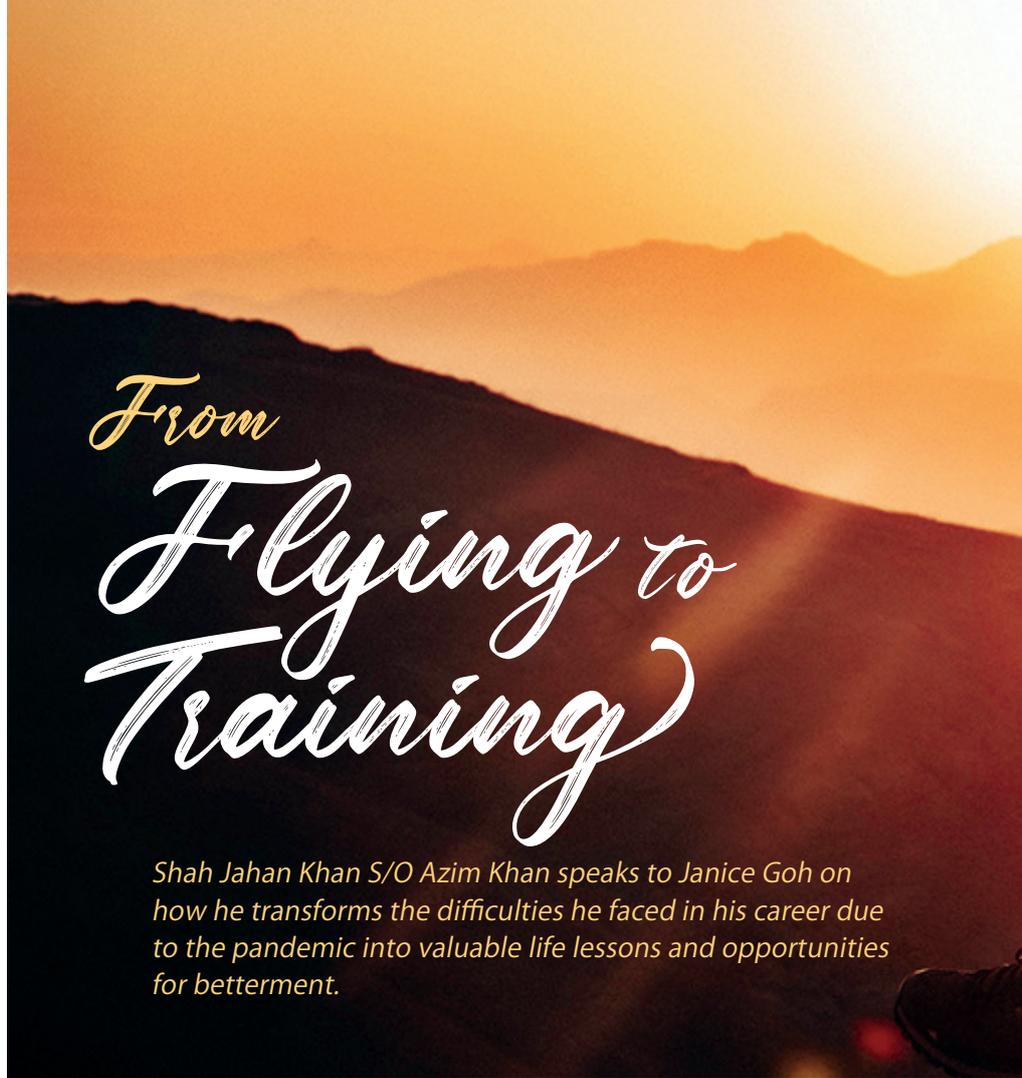
Shah Jahan Khan S/O Azim Khan had every reason to believe that his career prospects as a flight attendant with the Singapore Airlines (SIA) would take him to new heights after about five years on the job. After all, he had been ranked in the top 10 percent of cabin crew for overall performance for three consecutive years.

All seemed well, until the COVID-19 pandemic struck.

With border closures and travel restrictions swiftly implemented to curb the global spread of the virus, the number of flights dropped drastically. From flying six to 10 times a month before COVID-19, he served just one flight within three months after that. His total salary package plunged by 60 to 70 percent during the Circuit Breaker from April to June 2020. As if that was not bad enough, he even had to dig into his savings to rent temporary accommodation so as to minimise mingling with his family of seven. His family, worried about his safety, had advised him to stop flying.

His career, once so promising, was soon in shambles.

"I was in a state of shock and panic, and I felt lost. It was my first time suffering a pay cut and hopefully it will be the last," said the 30-year-old bachelor, who has a Bachelor of Science in Aviation Business



From Flying to Training

Shah Jahan Khan S/O Azim Khan speaks to Janice Goh on how he transforms the difficulties he faced in his career due to the pandemic into valuable life lessons and opportunities for betterment.

Administration and had previously worked in the hospitality industry before he joined SIA.

Overcoming Dark Clouds

To supplement what little income he was still receiving from SIA, Mr Shah Jahan began working various other jobs. Luckily, he said, his daily expenses then were less than usual as the timing coincided with Ramadan, the holy month of fasting for Muslims.

At the same time, he continued to upskill himself and expand his capabilities, much like how he would enrol in certification courses when he was still flying regularly with SIA. In fact, he had obtained the Advanced Certificate in Training and Assessment (ACTA) over a few years in between his flights. It also

helped that he has always had an interest in teaching, cultivated from his national service days when he was a trainer in the army.

Using his Skills Future credits, he signed up for online courses on various platforms, such as LinkedIn Learning, to keep himself occupied and his spirits up. He took more management courses as well as advanced customer service and training courses, to sharpen his skills and knowledge.

Soon, he would learn that his efforts—apart from alleviating his mental distress—would prove to be the gateway for him to access new career opportunities.

"I was taking many courses on LinkedIn and it made my profile very active and attractive, which



“

He encourages those who are facing a similar predicament as what he experienced to embrace a mindset of continuous learning. He also urges them to be open and receptive to other opportunities in other industries.

started getting a lot of attention from head-hunters and recruiters,” said the keen learner, who added that every course completed on LinkedIn Learning is published on the learner’s profile on the networking site.

Continuous Learning Pays Off

Thanks to his profile showcasing his training background and consistently stellar performance with SIA, he landed a job in late October 2020 via LinkedIn. He is now a centre manager at one

of Singapore’s leading music schools, where he oversees centre operations and strives to ensure his team renders excellent customer service.

By then, he had taken no-pay leave with SIA and was no longer drawing any salary.

“Initially, I wanted to wait for flights to resume to 100 percent capacity but my finances have been affected severely. Now, I may leave SIA anytime soon because I am very comfortable in my new position,” he said.

“Although I earn about 20 percent less than what I was getting in my flight attendant job, there is job satisfaction. Also, you can say, I am my own boss now!” he quipped.

Valuable Life Lessons

Looking back at the abrupt change in his career trajectory, he said: “I thought I had job security and was doing very well in SIA, but I had to look for other sources of income as my career was affected by COVID-19.”

However, he has gleaned two valuable lessons from the near-harrowing experience.

“Firstly, having only one source of income, in Singapore especially, is risky,” he said. He had tried learning about Forex and the stock exchange, planning to get some income from those sources. However, the job offer that arrived shortly after put those plans on hold.

“Secondly, it is important to equip yourself with other skills. If not for my ACTA, it would have been harder for me to secure another job,” he continued.

“I am glad I had upgraded myself and taken a couple of certifications when I was in SIA,” he said.

He encourages those who are facing a similar predicament as what he experienced to embrace a mindset of continuous learning. He also urges them to be open and receptive to other opportunities in other industries.

He said: “I had never considered joining the music industry previously. So be bold and take risks.” ✨

How can I deal with the exploding anger within?



Q Since the pandemic hit the world and changed how the world operates with profound impact in so many areas: world economy, work operation, domestic job market and financial trade, I have been experiencing greater anger within. How can I handle the exploding anger and bring healing to myself? – TA

A: Anger and other destructive emotions are not the nature of our mind/heart, so they can be diminished and eventually removed completely from our mindstream through the development of patience, love, compassion and wisdom. **Many of the people we admire—the Buddha, Jesus, Mahatma Gandhi and others—had the ability to remain internally undisturbed in the face of harm and externally act for the benefit of others. Their anger was neither expressed nor repressed. It was simply absent, having been transformed into tolerance and compassion.**

Thus, an alternative exists besides expressing or repressing anger.

When we express our anger, our words and deeds can easily hurt others. In addition, expressing anger does not rid ourselves of it. On the contrary, each time we express hostility—even if it is by beating a pillow or screaming in an empty field—we strengthen the habit of feeling and acting out its violent energy. What happens if one day there is no pillow around to pummel, no field nearby to scream in and we are surrounded only by human beings?

On the other hand, repressing anger doesn't eliminate it either. The anger still exists, no matter how much we may try to pretend to ourselves or others that it doesn't. It may still erupt, sometimes when we are least prepared to handle it. Repressed anger may also damage us physically or mentally.

Expressing anger is one extreme, and repressing it is another. In both cases, the habit of anger remains in one form or another.

Patience is an alternative. It is the ability to remain internally calm and undisturbed in the face of harm or difficulties. The Sanskrit word “*kshanti*” has no suitable equivalent in English. **Here we use “patience,” but *kshanti* also includes tolerance, internal calm, and endurance. Thus patience, as it is used here, also includes these qualities.**

Patience does not involve pasting a plastic smile on our face while hatred simmers inside. It involves dissolving the anger-energy so that it is no longer there. Then, with a clear mind, we can evaluate various alternatives and decide what to say or do to remedy the situation.

When speaking of both anger and patience, we must differentiate mental attitudes from external actions. For example, anger may manifest in different behaviours.

When Gary is angry, he explodes. He shouts, curses, and at times has even been known to throw something. Karen, however, withdraws. She goes into her room, closes the door, and refuses to talk. She may sulk for days. These two people are both angry, but they manifest it in totally different behaviours: one is aggressive, the other passive.

Similarly, patience may manifest in various behaviours. It gives us the mental space to choose appropriate behaviour for the situation. Sometimes we may speak strongly to others because that is the most effective way to communicate with them at that moment. For example, if a child is playing in the street and her father very sweetly says, "Susie dear, please don't play in the street," she will likely ignore him. On the other hand, if he speaks forcefully, she will most likely remember and obey. But internally, the parent's mind can be calm and compassionate when doing this. The child will sense the difference between the words said when he is centred and the same words said when he is upset.

In other situations, a patient attitude may manifest as calm behaviour. Rather than retort to a passerby's taunt, Bob chooses not to respond. He does this not out of weakness or fear, but by wisely deciding not to feed a potentially hostile situation.

A common misconception is that patience equals passivity. However, when we correctly understand the meaning of patience—noting that it is an internal attitude, not an external behaviour—we see that this is incorrect. Rather, **calmness in the face of harm gives us the space to evaluate situations clearly and thus**

to make wise decisions. This is one of the foremost advantages of patience.

Another advantage of patience is that it leaves our mind free from turbulence and pain, and our body free from tension. This benefits our health. Many studies show that calm people heal more quickly after surgery and are less likely to have accidents. Ronda, upset by a conflict with a neighbour, was hammering together a new cabinet with ferocity. Suddenly she pulled herself up and thought, "If I continue like this, I'll certainly hurt myself." She breathed deeply, let her physical tension go, and resumed her carpentry with a different attitude.

Patience also enables us to live free from the pain of grudges, resentment and the wish for revenge. Because we are able to communicate better with others, our relationships are more harmonious and last longer. Instead of our friendships being ripped apart by anger, they are

deepened by attentive listening and considerate speaking. We thus amass fewer regrets, so our mind is at ease at the time of death. Accumulating positive karma, we know we are on the path to fortunate rebirths, liberation and enlightenment.

Patience, in addition, directly affects the people and atmosphere around us by short-circuiting the dysfunctional ways in which people interact with one another. Before school, Ron's daughter arrived at the car frustrated because her hair band was tangled in her hair. Instead of scolding her for doing her hair at the last minute and thus condemning both of them to having a bad day, Ron smiled and helped her pull out the band.

Reflecting and contemplating so will help you deal with the anger within and bring greater clarity and calmness to the mind. ✨

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



The world is full of hate and so broken now. Due to the pandemic, many people lost their jobs. I do not want to read the news anymore! They're not my problems!



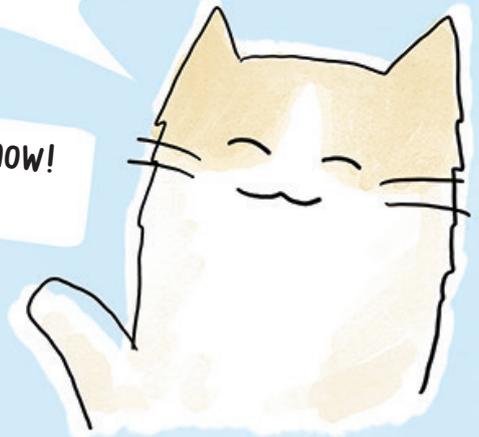
Giving

Illustrations & text: Law Wen Hui

Instead of giving up and ignoring, we can actually do something!



Oh yes! I understand now! Let's try to give!



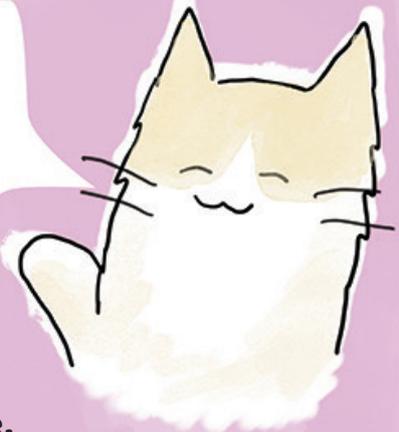
Do not worry, we will bring you home and take care of you, little baby.





Eat well little baby, may you grow up to be a healthy and fine cat.

Remember, when we were abandoned as babies, others helped and fed us too. Now these beings are suffering, and we should help them too. Come, let us send some words of encouragement and donations to those in need!



**“Generosity and an upright life,
Kindness towards one’s relatives,
And the doing of blameless deeds:
This is the greatest good fortune.”**

-Maṅgala Sutta

Please accept this small donation. We can survive this together!



This too shall pass. Stay mindful, patient and calm.



Long ago, there lived a wealthy old man who was very miserly.

One day, he lost a dollar. He started searching for the dollar coin, but no matter where he looked, he just could not find it.

Still, he continued searching for it: going through the rubbish bin, under the bed and everywhere else, trying desperately to recover his insignificant loss. He ignored all the wealth that surrounded him, thinking only of the coin he lost.

Don't we often dwell on the past?

People habitually recall what is painful, while looking to the future with anxiety.

A fundamental insight of Buddhism is that attachment leads to suffering. It's not just craving for the things we desire, hatred is also attachment and this brings us pain too, often as painful memories that haunt and hurt us. Imagination, thoughts and memories are the causes of much suffering.

Only the present moment is real. Let go of painful

Only the present moment is real. Let go of painful thoughts and memories. Be practical, be strong, and choose to live with joy, rather than anger or bitterness. Let painful thoughts go. Do not repress them. Simply let go.

thoughts and memories.

Be practical, be strong, and choose to live with joy, rather than anger or bitterness. Let painful thoughts go. Do not repress them. Simply let go.

When we lose someone or something, understand that we do not truly own anyone or anything. Conditions merely gather together to allow us to enjoy their presence, and when the conditions that support them dissipate, they must leave. Cherish the present. Live happily in harmony. Don't suffer pointlessly with regret or grieve about the past.

Let's not search in the bin for a lost coin that cannot be recovered.

When faced with injustice or the loss of a loved one, it is natural to be upset or sad. However, as practitioners awakening to our true nature, we see that everything comes to an end, including our resentment and sorrow.

If we expect others to behave the way we want them to, this is akin to carrying a bed of our own preference and insisting that others must also fit nicely to our bed, regardless of their physique. We cannot change others, we can only change our attitude.

When you remember that life lasts only one breath, breathe. When you are angry, breathe. When hurtful thoughts pop up, come back to your breath. Every day, just breathe mindfully.

— Venerable Hue Can ❀

the LOST COIN

Retold by Esther Thien



The sudden chest pain threw me into a state of deep worry.

I felt hopeless as I curled up in bed. My hot tears cooled quickly on my face, making the chilly south-eastern China winter even colder. Hiding beneath my blanket, I said to myself: "Am I going to die? I have yet to perfect my sutra recitation. What will happen to my students if I die? Will the college have enough time to find a replacement? Who is going to water my office plants etc..." Thoughts kept drifting in and out, and my tears continued to flow.

It was 31 January 2020, about eight days after the nationwide lockdown in China to combat a then unknown deadly pandemic, now known as COVID-19.

I was visiting one of my monastic mentors, and taking up his hospitable offer, I extended my stay so that I could catch up with him and other long-time-no-see dharma-farers as well.

As the only one who had an overseas travel history in the past fourteen days, I naturally and unquestioningly established a causal connection of my chest pain to the virus. My emotions intensified and I was very fearful. Although I was clueless about the cause of my chest pain, I came to the conclusion after hours of struggle and despair that I must be COVID-19 positive for sure.



Your Mind Creates Your Experience

Text: *Venerable Dr Chuan Xuan*

This, however, did not bring me even a moment of peace. I could only lie and cry in bed, as I felt my strength drain away. It was four in the morning, nearly 11 hours after experiencing the suspicious pain. The monastery bell tolled, a daily signal that a new day had begun and all monastics were to assemble for their daily morning service at the Hall of Shakyamuni.

Deeply convinced that I must be ailing from COVID-19, I decided not to attend the morning practice. To be honest, even if I had wanted to attend, my body was too weak for me to do so. Thus, I sent a text message to the discipline inspector and obtained his permission for absence. The venerable was so kind; he added in his reply that he would bring me warm porridge if I could not make my way to the dining hall for breakfast.

Despite being physically weak and mentally restless, my 22-year-long monastic training reminded me that I should not lie in bed while my fellow monastics were chanting. Well, I must admit, the 108 strikes of the bell also

made returning to sleep rather difficult. For a moment, a thought flashed through: "The monk who is in charge of striking the bell should be nicknamed Venerable Armstrong, for his strength in sounding the bell so loudly."

With my last ounce of strength, I tried to sit up cross-legged and managed to remain still. As part of my training as a monastic, it had become habitual for me to attend to my breath whenever I am in a sitting position. I started to stay mindful of my in-breath and out-breath. Although that day my meditation wasn't progressing the way I used to practise, I kept at it.

After a few rounds of counting inhalation from one to ten and then from ten to one, I could feel my breath vividly again. It was warm, rapid and short. The sheer awareness of my own breath allowed me, for the first time in the past 11 hours, an opportunity to disassociate from the feeling of being a "victim" of the virus. This momentary disassociation of *I* and *my feeling* released a tremendous inner

strength that allowed me to see “me” and “virus” as separate. In other words, I take care of “me” and the physician will take care of the virus.

So instead of worrying, I went to a hospital before breakfast and did the prescribed medical examinations. The test results came out the next day. My chest pain was merely due to cold. The pain went away the next day.

So, what have I learnt from this intense episode, and my monastic journey so far?

“

First and foremost, allow yourself to be human and have feelings. Be it love, fear, anxiety, anguish, and so forth, whenever a feeling arises, contemplate the feeling as just a feeling and give it due recognition.

Second, try not to become overwhelmed with your feelings, neither downplaying nor exaggerating them, be they positive or negative. Always maintain your mindful awareness of your reactions.

Third, whenever you are about to take an action, be it mental, verbal or physical, spare a moment or so to reflect if this action is wholesome or unwholesome. Is it meaningful or worthless? Is it enriching or damaging?

Finally, give people such as scientists, statesmen, physicians, volunteers etc, the room to perform what they are good at and be grateful for their contributions.

Amidst this pandemic, some are lamenting that we will never be able to go back to our good old days. I do not know about that. However, I have faith and am confident that when our hearts are united in mindful awareness, we shall emerge from this much stronger and thus enjoy a better future together.

It is okay to be intense, but it takes wisdom to be at peace.

With this quote from the *Dhammapada*, I wish everyone peace, good health and happiness.

Manopubbangama dhamma

All mental phenomena have mind as their forerunner. ❀

Venerable Dr Chuan Xuan is a full-time assistant professor at the Buddhist College of Singapore. He became a novice monk at the age of 19, and received full ordination under Venerable Master Mingshan at Nanshan Monastery in 2000. He came to Kong Meng San Phor Kark See Monastery in 2005 and lived under the tutelage of Abbot Sik Kwang Sheng. He holds BA, MA and PhD degrees.

After working for a few decades at a nine-to-five job, I left and chose to become a door-to-door interviewer with flexible working hours. I accepted this job so that I can interact with people from all walks of life and understand their thoughts on various issues. I've encountered all kinds of interviewees in the past six months, some were friendly while some had bad attitudes. The experience provoked much reflection, especially the challenges confronting vulnerable groups, which deserve wider societal attention. Among them were some thought-provoking yet inspiring cases. I'll share two such cases.

The hand is still warm

At the first address in an old estate in Singapore, I was greeted at the door by a smiling foreign helper. A few minutes later, the interviewee, a young man with cerebral palsy, who needed a walking aid to move about, emerged slowly from the bedroom.

Despite his physical handicap, I found him to be a candid youngster with a self-deprecating sense of humour. His father was working in a neighbouring country and would return once every few weeks. The young man thus relied on the foreign helper's assistance for his daily activities. As his right hand is paralysed, he has been unsuccessful in his job search. He told me he could not do even simple tasks, which disheartened him. He had tried various means to get a job but all in vain. He even considered selling tissue packets on the streets but worried that his body could not cope with the heat, gave up the thought. Throughout our conversation, I could feel his eagerness to find a job. After all, he's still young. Besides helping with family expenses, it's even more important to him that he gets to contribute to society, no matter in how small a way, to increase his sense of self-worth.

Real Life Inspiration

from my Home Visit

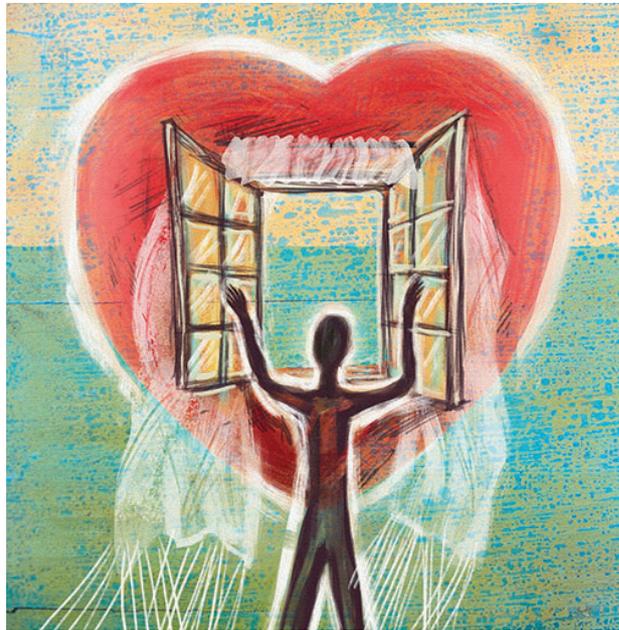
During that one-hour interview, he shared his views freely with me, which I listened to attentively. He revealed that he did not like to venture too far from home because of the strange looks he would get from the public. Also, inconsiderate people would occupy or dirty facilities meant for the handicapped, causing great inconvenience. Society needs to be more understanding and accepting of people with physical disabilities, and grant them equal respect as fellow humans. Only when we know how to get along with one another can we truly live in harmony.

Notwithstanding all these setbacks, he maintained a positive mindset and was neither bitter nor

complaining. He had a mind of his own and formed his own opinions on different issues. Before I left, I encouraged him to face whatever challenges ahead with optimism. He immediately stretched out his paralysed right hand to thank me and to bid me farewell. In that instant, I could feel the warmth of his hand. I wished him all the best.

Poor but wise

Across the road from a luxurious condominium, I arrived at a block of one-room rental flats. I couldn't help but muse that the distance between the rich and poor in Singapore was the width of a road. The corridor was dark and quiet, there were no windows and every door was shut tight to keep out the world. When I entered the home of this Malay family, my perception changed.



The middle-aged couple kept their unit spick and span. They were busy decorating their home with lights, creating a festive mood for the approaching Hari Raya holiday. They

answered the interview questions seriously, exemplifying dream interviewees in my line of work. I learned about their life philosophy, and how religion played a large part in their life in holding the family together. Even though they were only in their forties, both of them were already grandparents. After work, they played with their grandchildren. Life was fulfilling and contented. The wife said that her husband chose to move into a rental

flat to be fair to their children; this way, they would not have to worry which child to leave their property to. After hearing this, I realised that this low-income couple demonstrated wisdom that was edifying.

As an interviewer, I visited many lavish and humble residences. To me, the size of a house is only a physical dimension. Many people these days flout their wealth through the size of their houses. Some people even upgrade to a bigger unit every few years, only to exhaust themselves servicing repayments as a result.

Actually, what is most important is the size of our mind. When our mind is large, the heart will naturally become expansive and our horizon will be even more encompassing. ✨

“
Once you open your mind, your heart will naturally expand and your vision will also enlarge

Original Chinese article, 家访的生活启示 written by Lan Yu (蓝郁) was published in issue 47
Text loosely translated by: Oh Puay Fong

ponder

DEATH

and the *Text: Ajahn Jayasaro*

Human life

Before we start to practise the Dharma, we cannot avoid being aware on some level that life is brief, fragile and uncertain. Yet, we turn our back on that truth as best we can.

We are afraid that thoughts of death will lead to depression and despair. The knowledge that death can come at any time rarely affects the choices we make in life.

The Buddha taught that facing up with mindfulness to our mortality need not be morbid. It helps us to see the value of our life, and the importance of living it well. He once listed approvingly a number of similes taught by an ancient teacher called Araka:

Just as a line drawn on water with a stick will swiftly vanish, so too is human life like a line drawn on water with a stick.

Just as a stream flowing swiftly down a mountain, carrying along much flotsam, will not stand still for even an instant, a fraction of a second, but will rush on, swirl and flow forward, so too is human life like a mountain stream.

Just as a strong man might form a lump of spittle at the tip of his tongue and spit it out, so too is human life like a lump of spittle.

Just as a piece of meat thrown into an iron pan heated all day will quickly vanish, so too is human life like this piece of meat.

Just as a cow to be slaughtered is being led to the slaughterhouse, whatever leg she lifts, she moves closer to slaughter, closer to death; so too is human life like a cow condemned to slaughter.

The more clearly and accurately we see ourselves and the world around us, the more we change for the better.

There is a deep, organic connection between wisdom and goodness.

The more, for example, we understand the causal processes underlying progress—whether in the worldly or spiritual realm—the more our minds become imbued with gratitude and humility.

“
It is not so much that we have to make some special effort to be grateful or humble, but that these virtues manifest as natural expressions of a mind that sees things in their true light.”

It cannot be said that every appearance of gratitude or humility, kindness, generosity or patience is evidence of wisdom. It is common to see people distinguished by one virtue while being deficient in others at the same time.

However, it may be observed that when the mind is refreshed by the cool rain of wisdom, all the good and noble qualities within it flourish in harmony. ❀

Ajahn Jayasaro is a Theravada bhikkhu in the Thai Forest tradition. He received full ordination by Ajahn Chah in 1980, and was abbot of Wat Pah Nanachat from 1997 to 2002. In 2019, Ajahn Jayasaro was honoured with a royal title from Thailand's King Vajiralongkorn (Rama X).

In times of Trouble, *Broaden Your View*

Disappointments and setbacks are inevitable in life—*what's important is to see them from a wider perspective*

Disappointments and setbacks are inevitable; a smooth life without obstacles makes one smug. Moaning, mourning, blaming failures or protesting against reality are futile exercises. The only resolution comes from expanding one's perspective.

There is a Chinese saying that goes "in life, bad experiences happen more frequently than good ones." Isn't our human existence condemned to suffering then? You've probably heard the saying, "the road to success is paved with failures". Thus, we should adopt this mindset instead: Hindrances are part of one's growth and transformation; a resolute mind does not waver in the face of challenges. The Chinese also believed that heavy snowstorms foretell prosperous years. It's been said that "the sky is more expansive than the sea, but what is even more expansive than the sky is the mind." No matter how difficult your life may be, how you may be cramped into a tiny square box of space, your mind is free from any constraints and can wander without restrictions. It's boundless, you are free to roam as you please. This is the charming allure of being alive and conscious!

If you step onto higher ground, you will see farther. A colourful life encounters a rainbow of hues from red, orange, yellow, green, blue, indigo to violet. Among the five tastes of sour, sweet, bitter, spicy and salty, different people have different preferences. In life, we cycle endlessly through the seven emotions of happiness, anger, pain, joy, sadness, fear and surprise.

There is no smooth-sailing life. If there were no upheavals, our lives would be so monotonous, uninteresting and boring. Without the embarrassment and humiliation of failure, how could success taste sweet?

We will inevitably face disappointments and setbacks. Instead of treating them as rocks standing in our way, why not reposition them so we can step upon them to see even farther into the horizon? When you do, your view will be more inclusive and your heart will open wide as a result!

Humans are instinctively kind. We often make allowances for strangers and show gentleness to our beloved, but forget to leave some compassion for ourselves. Here's a useful phrase: "It's all right." To others, we often utter it, either out of politeness, thoughtfulness, pretense, helplessness, sheer nonchalance, or an ulterior motive. **Whatever the intention, if you need to console yourself in the face of inevitable hardships that life throws at you, utter this phrase to yourself. Without sunny days, life would be depressing indeed, so you need to tell yourself, "It's all right." When you lose your friends and feel lonely, learn to say, "It's all right." When you're completely exhausted, utter it to yourself, and to your weary heart. Uttering it is not an excuse to dismiss**



all the past wrongs or to forget all your regrets completely, but to free yourself from unnecessary burdens or falling into hopelessness. Psyching yourself up is an effective way to recover.

Humans are empathetic by nature. When others are sad, unless these are their enemies, they will feel bad too and offer a kind word to encourage others. Yet, even as the advice is well-intentioned, and the logic impeccable, the listener may not accept it, or even act according to the advice, because extreme pain is numbing. A writer once said, "I don't give advice to anyone on anything. The one who tied the knot should untie it. The emotional scars in your heart can only be removed by your own hands. Advice from friends or kind people are only catalysts. You are the deciding factor." In short, disappointments and setbacks are unavoidable, what's important is to widen your perspective to a panoramic view." ❀

Text loosely translated by: Oh Puay Fong
Original Chinese article, 失意时要懂得心宽 written by Qing Liang (清凉) was published in issue 47



Photo Credit: JunXuan (jx_veg_journal)

BEING KIND IS Cool!

Text & Photos: Chloe Huang

I love the tagline of *The Kind Bowl*, “Where being kind is cool”, who would disagree with that!

Situated in central Singapore, *The Kind Bowl* aims to encourage everyone to switch to a plant-based diet, even if it’s just one meal a month, to save the Earth. It also creates dishes with ingredients that benefit the diner’s health.

Most of the dishes are Vietnamese-inspired. And prices are reasonable as well. I particularly enjoyed their signature dish “The Kind Pho” (S\$8.80). The best part about the silky flat rice noodle soup is its umami-flavoured broth topped with shredded marinated “no chicken” seitan and grilled oyster mushrooms, fresh herbs and sprouts. This pho sure beats the vegetarian pho from *Nam Nam Noodle Bar*.



Being vegan-friendly, *The Kind Bowl* serves beverages such as latte and bubble milk tea with soy milk instead of cow’s milk. The soy milk boba tea I had was unexpectedly good! It was just as enjoyable, if not better than those from popular bubble tea joints in Singapore. Most of the time, you can’t really detect the tea fragrance in a cup of brown sugar bubble tea, but I could savour the scent of aromatic tea in their “Life’s a Bubble” tea drink (S\$4.80). I find that soy milk is a great match with tea. Another dish that I recommend is the “Crazy Baguette”, also known as *Banh Mi* in Vietnamese (S\$8.80). It makes an excellent grab-and-go food.

This is a self-service café where diners use biodegradable straws with their cold drinks. Eco-friendly warriors will surely love this place. If you are planning to visit the café, do take note that it is usually packed during lunch time, especially on weekdays. It offers food delivery and pick-up through the Food Panda and Grab Food apps. So, if you’re in a hurry or do not wish to wait for a seat, just order via the apps. ❄️



Photo Credit: JunXuan (jx_veg_journal)

Overall Ratings:

Food	8/10
Ambience	8/10
Service	6/10

Address:

71 Killiney Rd, Singapore 239527

Opening Hours:

Mon-Thur	11am-2pm; 5.30pm-9.30pm
Fri-Sat	11am-9.30pm
Sun	11am-8.30pm



Indonesian Delectables at WARUNG IJO

Text & Photos: Jos Tan

it has been more than a year since the COVID-19 pandemic started. I hope everyone is keeping well! Nothing beats having a healthy mind and body. While travel is still not possible, enjoying international cuisines is very much possible in Singapore. If you are yearning to watch the gorgeous sunset at Jimbaran Beach or lamenting a missed trip to Borobudur, try making up for it with an Indonesian meal in Singapore—vegetarian style of course.

Warung Ijo is a relatively new restaurant located in the Kampong Glam area, opposite The Concourse Building. Warung means a small restaurant or café in Indonesian and Ijo means green or environmentally-friendly. The restaurant has a comprehensive Indonesian menu with signature dishes such as nasi padang, nasi lemak, tahu telur, lotong sayur etc. Eggs are used in a number of dishes but it can be omitted upon request.



These are my recommendations:

Kampong Fried Rice (S\$9.90)

Opt for fried rice if you like some spiciness in your meal. You can choose from spice levels of 1 to 3.

Vegan 2-piece Fried Chicken (S\$9.90)

King oyster mushrooms are used as the main ingredient. VFC tastes as good as KFC!

5-piece Otah-otah (S\$9.90)

The texture and taste almost resemble real otah, but don't worry, it isn't fish meat.

Avo-Cuddle Smoothie (S\$5.90)

Highly recommended for avocado lovers. This dessert drink uses Indonesian chocolate syrup and gula melaka.

Just like in regular Indonesian restaurants, crackers are available as appetisers while waiting for the food to be served. Options include emping, white net crackers and tapioca crackers. Each serving costs S\$2.90.

Island-wide delivery is available through www.warungijo.oddle.me/en_SG, but do note that there is a minimum order of S\$40. 🌿



Overall Ratings:

Food	7/10
Ambience	7/10
Service	8/10

Address:

337 Beach Rd, Singapore 199565
Tel: 8857 8600

Operating Hours:

Tue-Sun 11am-9pm
(Last order at 8.15pm)

Email: warungijosg@gmail.com
Facebook: www.facebook.com/SGWarungIjo

Try these recipes that are calming to our digestive and nervous systems.

1



Crème of Lotus

Ingredients (Serves two to three)

- 1 cup Lotus seeds (pre-soaked in water overnight)
- ½ cup Raw cashew (pre-soaked in water for 1 hour)
- 4 cups Warm filtered water
- ½ tsp Rock salt
- To taste Organic raw sugar

Method

1. Pre-soak lotus seeds and cashew separately in filtered water, then drain excess water.
2. Cook lotus seeds in boiling water for 30 minutes. Drain and transfer into a blender.
3. Blend lotus seeds, cashew and warm filtered water until smooth.
4. Transfer into a pot and simmer over slow fire. Stir constantly to prevent sticking at the bottom.
5. Add in sugar and salt.
6. Serve warm.

Golden Herbal Rice

Ingredients (Serves two to three)

- 1 cup Brown Rice
- 1 tbsp Dried basil flakes
- 2 tbsps 3-booster powder
- 1 tsp Rock salt
- 1 cup Filtered water
- ½ cup Fresh and raw sweet corn
- 4 tbsps Olive oil
- To sprinkle Pine nuts

Method

1. Soak brown rice in filtered water overnight, then drain excess water.
2. Mix brown rice with filtered water, salt, 3-booster powder, sweet corn, olive oil and basil.
3. Cook the mixture in a rice cooker.
4. Sprinkle some pine nuts and serve hot.

2



Recipes & photos courtesy of Wong Kee Yew, a vegetarian nutrition teacher who conducts classes at Awareness Hub.

Call Awareness Hub at 6336 5067, or turn to page 35 for more details.

Scan this to find out more about Kee Yew:



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AWAKEN to...

Compassion & Wisdom
 on the journey of life...



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

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KUSHINAGARA BUDDHIST CULTURAL PTE LTD
 190 Middle Rd S(188979)

CLASSIC LAO DI FANG RESTAURANT
 9 Penang Rd # B1-12 Park Mall S(238459)

* whilst stocks last

Want Your story to be heard too?

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

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

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

Send your entries to
 awaken@kmspks.org or:

AWAKEN, The Chief Editor
 Kong Meng San Phor Kark See Monastery
 Dharma Propagation Division
 88 Bright Hill Road Singapore 574117

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





KMSPKS



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with



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

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Issue 47 / May 2020

YOUR Feedback Matters

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

AWAKEN, The Chief Editor
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Dharma Propagation Division
Awaken Publishing & Design
88 Bright Hill Road
Singapore 574117

* Please include your full name and personal particulars



Seeking Fulfilling Careers?

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

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

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

Alternatively, you may log onto: www.kmspks.org/career to view our job vacancies.

in the opening frames of this thought-provoking film, we see a young man, Jamie, who has a brain tumour, asking a medical expert if his condition would deteriorate if he were to travel to high altitudes. He is told not to do so, as it may cause the area around the tumour to swell, causing him to die.

Nevertheless, in the next scene, Jamie is in Rishikesh, located in the foothills of the Indian Himalayas, where many foreigners come to pursue their spiritual path. We quickly learn that he is here to search for his beloved, Sophie, who purposefully left her life in North America to become a spiritual seeker, but subsequently disappeared. Due to the video calls they've had, Jamie knows that Sophie was deep into 'finding herself' and had become part of some religious group.

He asks around the various places where foreigners hang out in this Indian town flanking the River Ganges, showing a photo of his beloved to each and every person he meets, but no one has any recollection of ever seeing Sophie. Due to his naivety and desperation to find news about her at any cost, he often ends up being scammed by the locals, painting a fairly negative impression of the spiritual seeking community there. The Indian setting is depicted as wishy-washy through his eyes. Clearly unimpressed by all this it's eventually revealed that Jamie is both sceptical and cynical about anything pertaining to the non-material reality.

One evening while he's watching the evening 'aarti'



(2018)

THE ASHRAM

Directed by: Ben Rekhi

*Starring: Sam Keely,
Hera Hilmar, Kal Penn,
Melissa Leo, Radhika Apte*

ceremony going on by the River Ganges, he spots a tattoo on the arm of a man who's playing a key part in the ceremony. Since he has also seen this symbol on Sophie's wrist over their video calls, he follows the guy back to his room after the ceremony. Barging in, he finds the guy nursing a woman, who is badly injured. They both have the same tattoo imprinted on them, implying that they must both belong to some group and that something bad has happened there to cause these two to run away.

The guy is aggressive towards Jamie and tells him to leave. However, the woman, who is in great agony, is sympathetic and calls out Jamie's name when he shows her the picture of Sophie. She has heard about him from Sophie herself. She whets the viewer's appetite to know more, telling Jamie that "She's one

of them" and to "Be careful, because they won't let her go so easily!" She gives him a scrap of cloth with something written on it in Devanagari script, and finally warns him that there's a great evil there.

The next thing we see is that Jamie has hired a motorcycle and driver to take him into the mountains. Stopping to ask a *yogi* by the side of the road, they obtain information about what's written on the scrap of cloth, which leads Jamie to realise that he's looking for a sacred crossing where two rivers meet, somewhere in the Himalayas. Having once been told by Sophie that "Signs appearing in our environs come to confirm to us that we're on the right track", and after a series of synchronous events, he eventually finds the place by piecing together every piece of information he's ever received from her.

Although there's a shift in his perspective and he starts to experience different states of consciousness, Jamie doesn't get pulled in by the cult, but remains single-minded about searching for information on Sophie. The plot thickens even more when the most senior guru running the place tells Jamie that he's been waiting for Jamie to arrive, for years.

This is a tale of healing and persistence, of intuition, courage and love, and the value of these qualities, which will always lead you to triumph over every obstacle you may face on every specific search in your life.

A tale of healing and persistence, intuition, courage and love Text : Susan Griffith-Jones

Seen

Read

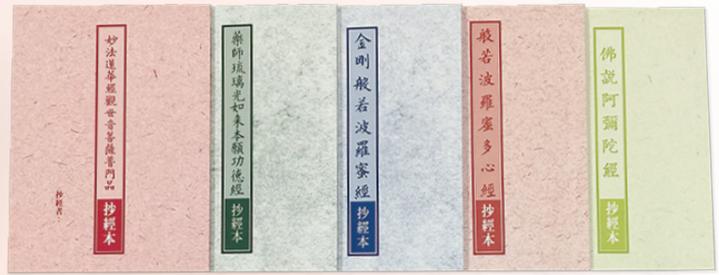
A bit of help to make everyday life easier Text: Esther Thien

Heart Sutra
The Universal Door Chapter of Guan Yin (Pu Men Pin)
Great Compassion Mantra
Diamond Sutra
Medicine Buddha Sutra
Amitabha Sutra

If your emotions, fears and anxiety are hijacking your mental health and making you a wreck at home, ground yourself and soothe your heart and mind by copying sutras. A mindful meditative practice, sutra copying can help us to focus our minds, nurture our character and open our wisdom through familiarisation and deeper reflection of the Buddha's teachings.

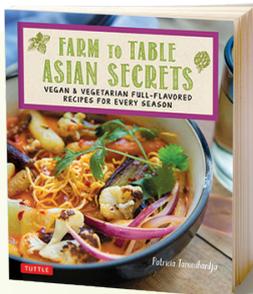
The Bodhisattva Asanga once said, "There are five benefits from sutra copying by hand:

1. You are drawn nearer to the Tathagata;
2. You are praising the Dharma, which is a form of cultivation;
3. You gather and gain blessings and virtues;
4. You can receive offerings from heavenly beings;
5. You can eradicate negative karma."



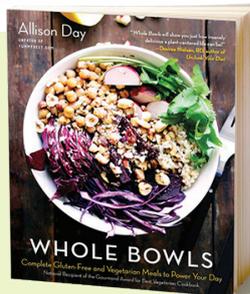
Go inwards within the silence and connect with your Buddha-nature. Refresh your body, mind and spirit as you become absorbed in this meritorious activity. Select from the A4 size (\$\$7.50) with larger fonts for easy tracing, the A5 book (\$\$6.90) or the booklet (\$\$2.50) formats.

Visit <https://youtu.be/JFaeWE35XrQ>, or scan this to watch the video by Venerable Sheng Yen on the significance of copying sutras:



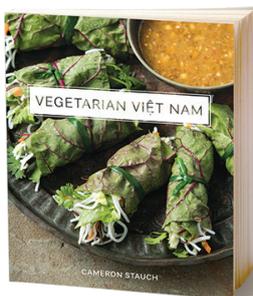
Farm to Table: Asian Secrets

By Patricia Tanumihardja
 \$\$23.90



Whole Bowls

Complete Gluten-Free and Vegetarian Meals to Power Your Day
 By Allison Day
 \$\$36.50



Vegetarian Viet Nam

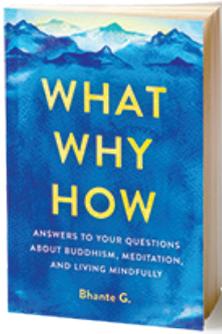
By Cameron Stauch
 \$\$47.90

Eating well is important, more so during this stressful period of adjusting to a new normal brought on by the pandemic, such as working from home and many other changes generated by the domino effect.

The first cookbook boasts enticing recipes, stunning photographs and interesting stories. Seasonal vegetables are the stars here. The recipes are categorised by the four seasons. You will also be guided in making your own sauces.

In the second cookbook, you will find mouth-watering recipes that are gluten-free and complete vegetarian meals that will power and energise your day. Termed "whole bowl formula" by the chef, the recipes are ideal for the entire family, including children and teens.

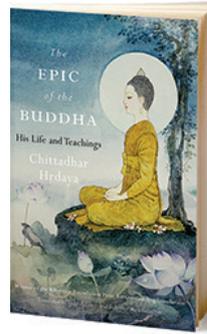
Lastly, try your hand at making vegetarian Vietnamese cuisine that is light, yet full of flavour from the third cookbook. The dishes featured are healthy, tasty and sustainable.



What, Why, How:
Answers to your questions about Buddhism, meditation & living mindfully
By **Bhante G.**
S\$21.50

A broad spectrum of topics is covered in *What, Why, How*. Answered in an easy-to-read Q-and-A format, it covers all sorts of questions you may have on Buddhism.

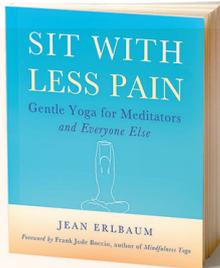
Besides meditation, morality and discipline, Buddhist principles and practices, it also provides clarification and clear guidance, as well as simple and powerful insights on topics such as rebirth, enlightenment, karma, daily life issues, understanding impermanence, *metta*, *dana*, mindfulness, concentration, and working with negative emotions, difficulties, death and loss.



The Epic of the Buddha:
His Life and Teachings
By **Chittadhar Hridaya**
S\$36.50

This is an award-winning book that contains the English translation of *Sugata Saurabha*, "The Sweet Fragrance of the Buddha", a poignant poem on the life and teachings of the Buddha.

Chittadhar Hridaya, an accomplished poet from Nepal, tells this universal story in dramatic terms with consummate skill and poetic artistry, portraying very human characters who experience a wide range of emotions from anger and jealousy to compassion and goodwill. The book communicates a fuller appreciation of the humanity of each character, and the depth and power of the Buddha's loving-kindness.



Sit with Less Pain: Gentle Yoga for Meditators and Everyone Else
By **Jean Erlbaum** | S\$22.90

If working at home is giving you a stiff and aching back from prolonged sitting at your home desk, try the easy-to-follow exercises in this book. The book is organised anatomically, helping you to swiftly focus on the body part that is causing you pain: tense shoulders, stiff knees etc. It also includes instructions for sequences that combine several exercises into a seamless, flowing series of movements. Jean has thoughtfully included exercises that can be done seated in a chair, suitable for the wheelchair-bound.

■ All books are available at Awareness Place stores.

Offering Lights Safely to Bodhisattvas on Special Dates

If you want your little ones to offer lights to the Triple Gem but are concerned about fire safety, you may want to check out this range of flame-simulated candles.

Available in two sizes, the small candle comes in a glass holder while the larger one is presented in coloured lazuli glass with intricate lotus petal design. Both candles feature simulated flames that flicker like real flames.

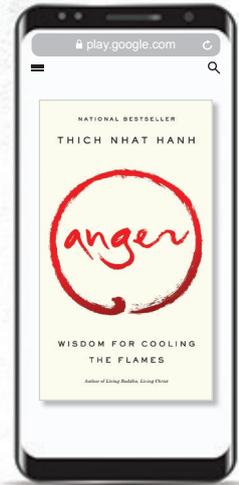
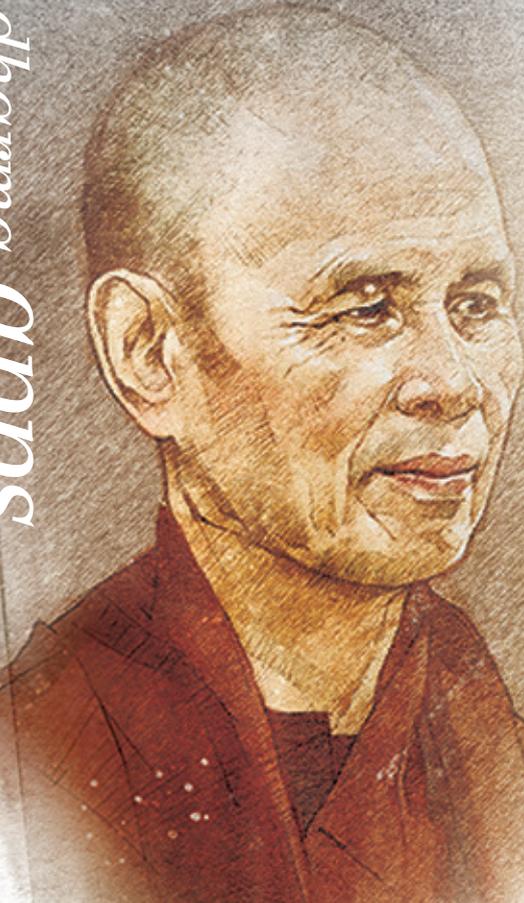
They are perfect for your little ones to offer to the Buddhas and Bodhisattvas on special Buddhist dates, such as the birthdays of Avalokiteshvara, Samantabhadra and Chunti Bodhisattvas in March and April.

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



What's NEW

Text: Esther Thien



Anger:
Wisdom For Cooling The Flames
Penguin | **Thich Nhat Hanh** | \$14.38

If the disruptions at work and at home due to the pandemic are bringing untold frustrations and anger to your state of being, you may want to revisit this book.

Although it was written and published in 2001 by Vietnamese Buddhist Zen Master, poet, scholar, peace activist and one of the foremost spiritual leaders, Thich Nhat Hanh, the techniques taught in the book are timeless and applicable whenever frustration and anger arise, whatever their causes may be.

The methods of mindful breathing, mindful walking, embracing our anger, looking deeply into the nature of our perceptions, and looking deeply into the other person to realise that she also suffers a lot and needs help, are practical methods that come directly from the Buddha.

With exquisite simplicity, Thich Nhat Hanh gives tools and advice for transforming relationships, focusing energy and rejuvenating those parts of ourselves that have been laid to waste by anger. His extraordinary wisdom can transform your life and the lives of the people you love, and in the words of Thich Nhat Hanh, can give each reader the power "to change everything."



Visit <https://rb.gy/kx5ibh> or scan this to download e-book

■ Available on Google Play.

Dharma

• CEREMONY | PRAYERS

Online Pledge of Maitreya Buddha's Name Chant
Recite the sacred chant of "Namo Denglai Xiasheng Mi Le Fo", and submit your count on our website.
Online Pledge Date : 31 Dec 2020 – 12 Feb 2021
Registration: www.kmspks.org
Enquiry : sed@kmspks.org

Lunar New Year Wish-fulfilling Lanterns (TBC)

11 Feb – 26 Feb
Venue : Hall of Universal Brightness and Hall of Great Compassion
Fee: Company / Family: \$338 per lamp
Individual / Family: \$50
Registration: Front Office
Enquiry : 6849 5333

• TALKS | WORKSHOPS | COURSES

Threefold Refuge & Five Precepts Ceremony (Conducted in Mandarin)

Mar | Sun | 11.45am – 2.30pm (TBC)
Venue : VHCMH | Level 4 | Hall of No Form
Free Admission

Threefold Refuge & Five Precepts Preparatory Class (Conducted in Mandarin)

Teachings on the observance of Threefold Refuge and Five Precepts.
Mar | Sun | 9.00am – 10.30am (TBC)
Venue : VHCMH | Level 1 | Classroom
Free Admission

Buddhist Etiquette & Introduction to Cultivation (Conducted in Mandarin)

Teachings on the basic practice, and observance of Buddhist etiquette.
Mar | Sat | 9.00am – 11.30am (TBC)
Venue : VHCMH | Level 1 | Classroom
Free Admission

Registration:

1. Online: www.kmspks.org
 2. Reception Office@KMSPKS 9.00am – 4.00pm
(Closed for lunch : 11.30am – 12.30pm)
- Enquiry: 6849 5300 | sed@kmspks.org

English Buddhism Course Year 1 (TBC) Conducted by Venerable

3 Mar – 10 Nov | Wed | 7.30pm – 9.00pm
Venue : VHCMH | Level 1 | Classroom
Fee : \$110 (3 modules)

English Buddhism Course Year 2 (TBC) Conducted by Venerable

2 Mar – 9 Nov | Tue | 7.30pm – 9.00pm
Venue : VHCMH | Level 1 | Classroom
Fee : \$110 (3 modules)

English Buddhism Course Year 3 (TBC) Conducted by Venerable

4 Mar – 18 Nov | Thur | 7.30pm – 9.00pm
Venue : VHCMH | Level 1 | Classroom
Fee : \$110 (3 modules)



2021 Buddhist Discourse (Module 1 – 3) Conducted by Venerable Chuan Xuan, Assistant Professor at BCS

Sutra Pitaka (Basket of Discourse) is one of the most important sources for understanding the Dharma and spiritual development. It contains hundreds of discourses that cover a wide range of topics relevant to our daily lives in these modern times.
17 Jan – 22 Aug | Sun | 3.00pm – 4.30pm
Venue : E-Learning (Pre-recorded video)
Fee : \$110 (3 modules)

Registration:

1. Online: www.kmspks.org/dharma/
 2. Reception Office@KMSPKS 9.00am – 4.00pm
(Closed for lunch : 11.30am – 12.30pm)
- Enquiry: 6849 5345 | ded@kmspks.org

Meditation

Relaxation and Mindfulness Meditation (Bilingual)

10 Jan – 7 Mar | Sun | 4.00pm – 5.30pm
Venue: KMSPKS Meditation Hall
Fee : \$30 per month

- Feb | Mon | 7.45pm – 9.15pm (TBC)
- Feb | Wed | 7.45pm – 9.15pm (TBC)
- Apr | Mon | 7.45pm – 9.15pm (TBC)
- Apr | Wed | 7.45pm – 9.15pm (TBC)

Venue: KMSPKS Meditation Hall
Fee: (TBC)



1-Day Mindfulness Workshop (conducted in Mandarin)

16 Jan | Sat | 9.00am – 4.00pm (TBC)
Venue: KMSPKS Meditation Hall
Fee: \$30



Registration:

1. Online: www.kmspks.org
 2. Reception Office@KMSPKS 9.00am – 4.00pm
(Closed for lunch : 11.30am – 12.30pm)
- Enquiry: 6849 5346 | meditationhall@kmspks.org

Lifestyle

• CHILDREN

Children's Art – Colours of Life

Free expression, reflection and exploration in art for children to appreciate the beauty of things and their surrounding environment. This programme is designed for children between 4 and 12 years old.
27 Feb – 8 May (except 1 May) | Sat
1.00pm – 2.30pm | 2.30pm – 4.00pm
Venue: Awareness Hub
Fee: \$60 (10 sessions) - excluding art materials

The Mindfully Breathing Together Programme

This programme is specifically designed for parents and caregivers with ADHD and autistic kids or children with additional needs to support them in managing their stresses through mindfulness and compassion practices.

Part I: Breathing to Build Resilience

Participants: Parents/Caregivers who has a child with additional needs.
7 Mar – 4 Apr | Sun | 3.00pm – 4.30pm
Venue: Awareness Hub
Fee: \$160 (5 sessions)

Part II: Breathing Together for Resilience

Participants: One (1) Parent/Caregiver AND One (1) child with additional needs.
11 Apr – 2 May | Sun | 3.00pm – 4.30pm
Venue: Awareness Hub
Fee: \$160 per pair (4 sessions)
(Pre-requisite for Part II: Parent/Caregiver must have achieved 100% attendance in Part I to qualify to attend Part II).

• ART

Seniors' CNY Art

Stay active and keep dementia at bay with arts and crafts! Taught by qualified and passionate instructors. Make this CNY a special one with your own DIY decor.
13 Jan – 27 Jan | Wed | 1.30pm – 3.00pm
Venue: Awareness Hub
Free | Registration required | Donations are welcomed

Western Floral Arrangement and Hand Bouquet (I)

Participants will learn different geometric designs on basic hand bouquet styles.

9 Apr – 14 May | Fri | 7.00pm – 9.00pm
Venue: Awareness Hub
Fee: \$120 (6 sessions)
Material Fee: \$30 (per session, payable to instructor)

• WELLNESS

CULINARY

Interactive Online Class – Nutrition for Digestive Health and Meal Planning
14 Mar | Sun | 2.00pm – 5.00pm
Venue: Online (Zoom)
Fee: \$38

Material : Participants are advised to have a copy of Vinitha's Cookbook with Nutrition Guide during the class (Participants' special price \$18)

Due to the current COVID-19 situation, programmes and dates are subject to changes. Please visit www.kmspks.org for up-to-date information.

Mindfulness Foundation

Pick up mindfulness techniques to help you focus better and worry less.

5 Mar – 26 Mar | Fri | 7.30pm – 9.30pm

Venue: Awareness Hub

Fee: \$160 (4 sessions)

Hatha Yoga

- 9 Jan – 20 Mar (except 13 Feb) | Sat 9.15am – 10.30am | 10.45am – 12.00pm
- 26 Jan – 13 Apr (except 9 and 16 Feb) Tue 10.30am – 12.00pm
- 8 Feb – 19 Apr (except 15 Feb) | Mon 6.45pm – 8.15pm
- 17 Mar – 19 May | Wed | 6.45pm – 8.15pm
- 27 Mar – 5 Jun (except 1 May) | Sat 9.15am – 10.30am | 10.45am – 12.00pm
- 20 Apr – 29 Jun (except 25 May) | Tue 10.30am – 12.00pm
- 26 Apr – 28 Jun | Mon | 6.45pm – 8.15pm

Venue: Awareness Hub

Fee: \$180 (10 sessions) / Walk-in \$25 per lesson

Hatha Yoga for Beginners

- 27 Feb – 8 May (except 1 May) | Sat 6.30pm – 8.00pm
- 19 Mar – 28 May (except 2 April) | Fri 10.30am – 12.00pm

Venue: Awareness Hub

Fee: \$180 (10 sessions) / Walk-in \$25 per lesson

Yin Yoga

Learn to improve flexibility and mental focus while relieving stress and anxiety.

- 12 Jan – 30 Mar (except 9 and 16 Feb) | Tue 6.30pm – 7.45pm
- 6 Apr – 15 Jun (except 25 May) | Tue 6.30pm – 7.45pm

Venue: Awareness Hub

Fee: \$170 (10 sessions) / Walk-in \$23 per lesson

Lunch-time Hatha Yoga

23 Feb – 27 Apr | Tue | 12.20pm – 1.10pm

Venue: Awareness Hub

Fee: \$140 (10 sessions) / Walk-in \$18 per lesson

Gentle Hatha Yoga

- 29 Jan – 16 Apr (except 12 Feb and 2 April) | Fri 2.30pm – 4.00pm
- 9 Mar – 11 May | Tue | 2.30pm – 4.00pm
- 23 Apr – 25 Jun | Fri | 2.30pm – 4.00pm

Venue: Awareness Hub

Fee: \$160 (10 sessions) / Walk-in \$22 per lesson

Chair Yoga

- 29 Jan – 16 Apr (except 12 Feb and 2 April) | Fri 12.30pm – 1.30pm
- 23 Apr – 25 Jun | Fri | 12.30pm – 1.30pm

Venue: Awareness Hub

Fee: \$160 (10 sessions) / Walk-in \$22 per lesson

Yoga for Diabetes

Discover yoga postures that stimulate insulin production to help manage diabetes. For non-diabetics, this gentle yoga boosts immunity.

18 Mar – 27 May (except 13 May) | Thur 10.30am – 11.30am

Venue: Awareness Hub

Fee: \$120 (10 sessions) / Walk-in \$15 per lesson

Venue: Awareness Hub

(Bras Basah Complex #03-39)

Registration:

1. Online: www.kmspks.org/lifestyle/
2. Reception Office@KMSPKS | 9.00am – 4.00pm (Closed for lunch : 11.30am – 12.30pm)
3. Awareness Hub | 11.30am – 6.00pm

Enquiry: 6336 5067/awarenesshub@kmspks.org

ENVIRONMENTALISM

Sorting of Recyclables @ Gratitude Corner

Assist us in sorting out items that can be recycled and reused for sale at the Gratitude shop.

Every Tue, Thur, Sat | 9.00am – 2.00pm

Venue: VHCMH | Level 1 | Outside South Wing Office

Gratitude Shop

Check out our thrift shop for cheap and good deals.

Garden Compost is also up for sale! (2L pack : \$5)

Mon – Sun | 10.00am – 3.00pm

Venue: Outside Dining Hall (South Wing)

[Subject to govt guidelines for religious organisations, all visitors to the monastery must go through our online booking system]

Mobile Kiosk

9.00am – 1.30pm (please refer to our website for more details : www.kmspks.org).

Venue: Corridor between Dining Hall & Front Office

Enquiry: 6849 5300 | gratitude@kmspks.org

[Subject to govt guidelines for religious organisations, all visitors to the monastery must go through our online booking system]

COMMUNITY

Food Ration

Monthly distribution of food ration to low-income families.

17 Jan | 14 Mar | 11 Apr | Sun | 9.00am – 11.30am

Venue: KMSPKS / Sin Ming

Enquiry: 6849 5300 | community@kmspks.org

Free Community Tuition

Free academic coaching for Primary (5 and 6) and Secondary (1 to 5).

Subjects : English, Maths, Physics and Chemistry.

A collaboration between NUS Medical Society Students for their "Project Edvantage" together with KMSPKS volunteer tutors.

Jan – Oct | Subject to the availability of Tutors and Tutees.

Venue : Online via (Skype / Zoom)

Enquiry: 6849 5300 | 6849 5317

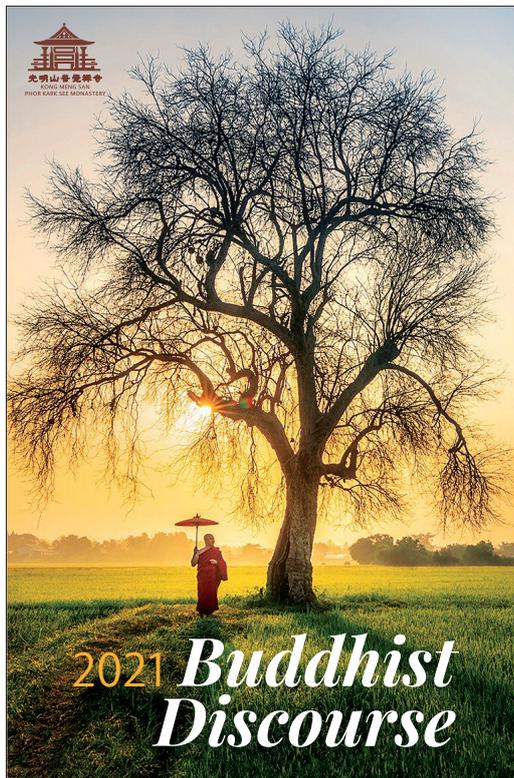
community@kmspks.org

KMSPKS = Kong Meng San Phor Kark See Monastery VHCMH = Venerable Hong Choon Memorial Hall
TBC = To Be Confirmed

Programmes & venues are subject to change. Details are correct at the time of printing



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	TOPIC	CONTENT	DATE (every Sun)	VIDEO DOWNLOAD TIME
Module 1 (8 lessons)	Buddhist Morality	<ul style="list-style-type: none"> • Buddhism and its relevance to our life. • Buddha's teachings and its historical context. • Message delivered to a lay follower of the Buddha. • Facts on day-to-day life experiences such as family and societal issues. 	17 Jan - 7 Mar 2021	3pm
Module 2 (8 lessons)	Buddhist Mental Development	<ul style="list-style-type: none"> • Preparing for the foundation: a moderate practitioner, a forgiving heart and a pleasant disposition. • Beginning of meditation: a comprehensive map, a gradual advancement. • Departing from a meditative state: a meaningful break-through. 	11 Apr - 30 May 2021	
Module (8 lessons)	Buddhist Insight and Wisdom	<ul style="list-style-type: none"> • Action and karmic retribution. • Co-existence and dependent origination. • Suffering and the cessation of suffering. 	4 Jul - 22 Aug 2021	

Important Notes:

- Please refer to <http://bit.ly/BD2021schedule> for the latest class schedule.
- Each lesson is 1 hour 30 minutes long.
- For course fee concession, please email to DED@kmspks.org.
- Registration is non-exchangeable, non-transferable, and non-refundable upon confirmation.
- Video link will be sent to registrants via email nearer to the date.
- Registrants may download the lesson video from 3pm on lesson day.
- Registrants must be mindful to avoid sharing/posting the download link/video with non-registrants.

Venue E-Learning (*Pre-recorded video*)

Fee \$110 per person, per course year

To register

1. Online registration a <https://www.kmspks.org/dharma>
2. Reception Office@KMSPKS | 9am-4pm

Instructor **Venerable Dr. Chuan Xuan**
Assistant Professor at Buddhist College of Singapore

Enquiry 6849 5345/ded@kmspks.org