

当我们  
世界跟着

# 亮

*When We are Bright, the World will be Bright*



## The Beginning of Life's Journey

Even having travelled for a long time,  
By land, sky and ocean,  
Reaching as far as the stars,  
You have not really journeyed at all.  
Life does not begin with the body,  
Nor the journey measured with time  
Or distance travelled,  
As one may misunderstand.

It begins the day you close your eyes,  
Relaxed in both body and mind,  
Visualising the shining sun within,  
That is the true beginning of life's journey,  
Whose end is the ultimate destination,  
Of abounding eternal happiness.

~ Phrarajbhavanavisudh / Luang Phaw Dhammajayo





## 生命旅程的起点

即使已经旅行了很久很久  
走遍千山万水，飞越天空和海洋  
甚至宇宙星辰  
生命旅程仍未曾展开  
生命并非从身体开始  
也无法用时空来衡量  
这或许让你感到迷惘

当你闭上眼睛，  
生命旅程才真正开始  
让身体和心灵都放松  
感受你内在闪烁的太阳  
这才是生命旅程真正的起点  
最终你将达致 — 永恒不朽的幸福

~ 帕拉帕哇那威素 | 法胜师父



**Luang Phi Somkiat**

## Illuminate the World with Our Inner Light

**D**hamma – knowledge of the truth in life – is something that all of us have to learn. The only variable is that different people may encounter the Dhamma at different stages in their lives. Some may practise it more seriously than others and effectively use the Dhamma in their daily lives after they have experienced its significance.

Just like the rising sun at dawn that drives away darkness and illuminates all living beings on earth, those who encounter this knowledge of the truth in life and use it well in their daily lives will be like the sun. They can lead themselves towards the path of happiness and even bring true peace and happiness to others. We call such a person “Kalyanamitta”.

For over 10 years, there have been many dedicated Kalyanamittas in Singapore who have successfully used lessons from the Dhamma to benefit themselves and others. They started with themselves, gradually sharing the goodness with those around them and eventually expanding this scope to benefit society as a whole. This book bears testimony to some of the wonderful things that have been achieved in the span of a decade – from the initial stirrings when our pioneers began the establishment of Kalyanamitta Centre Singapore (KCS) to the current hub where kind-hearted people gather to do good deeds. Although this is only a partial record, these Kalyanamittas have indeed made their mark in the history of the Centre. They have become role models who command respect and praise, both for their charitable and meritorious deeds as well as for their *paramita*.

Many people in the world today work very hard as they continuously pursue success and happiness in life. However, after a lifetime of pursuits, some are still unable to find satisfactory life answers and end up feeling lost and confused. Although our Kalyanamittas can finally reap the fruits of their labour after a decade, they have to build upon this foundation instead of resting on their laurels because hereafter, there will be more people waiting for our Kalyanamittas to guide them in learning the truth of life. As long as we use our inner light and radiance to illuminate the lives of others and ignite their inner light, it would be like what Venerable Phrarajbhavanavisudhi said after realising the simple yet practical truth from insight of meditation – “when we are bright, the world will be bright”.

From the Dhamma, we can understand the truth and adopt the correct lifestyle and stay actively engaged in charitable deeds. By doing so, we can lead happy and blissful lives and so will all the people in the world. Kalyanamittas, let us rejoice in celebration and create a beautiful future so that everyone can enjoy stability and peace throughout the world.



## 以明亮的心，照耀人们的心

**法** 生命真相的知识，所有的人都要学习的；只差别在每个人生命中的哪个阶段才遇上它，或谁比较积极地去学习它，知道它的意义，而后很珍惜地用在自己的日常生活里。

就如早晨日升，能驱逐黑暗为世间照明一切万物；谁遇上生命真相的知识而能运用在日常生活中，此人就如太阳一般，不但能督导自己往幸福的路上走下去，还能为人人带来真正的幸福安乐；我们称此人为“善知识”。

十多年来在新加坡国土中，有心的善知识们集会而将生命的知识用来利己利他，从自己开始落实，然后慢慢和周边的人分享，进而广泛到社会大众。十年的美好画面，有一部分在这本书里被记录下来；从得到法益的几个人，变成今日的新加坡善友禅中心——美好心意善心人士们的会所。虽然只是一部分的实录，但十年成为历史人物的这些善知识，的确成了行善积德修波罗蜜的好榜样，该给后人仰慕与称赞。

然而，当今世人针对生命的幸福与成就不停地追求，忙忙碌碌了一生却找不出满意的答案，甚至还在迷惘中……每位善知识十多年的用心虽然能看到一些成果，奠定了基础，但从今日起更有许多人等待善知识，接引他们学修生命的知识，要以我们明亮的心照耀人们的心，要以我们心中的小盏灯去点亮他人的心灯；就如法胜师父 (Phrarajbhavanavisudhi) 从深入的修行，讲出简单实用的一句：“当我们亮，世界也跟着一起亮”。

我们从佛法而获得生命真相的知识，能以正确的生活方式，积极地行善积德，不但我们会得到幸福快乐，世界所有的人也会一起得到幸福快乐。善知识们！我们一起来共襄盛举，创造美好的未来，促成国泰民安以及世界和平吧！



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A full-page background image showing a sunset over a body of water. The sky is a deep orange with a few wispy clouds. The water is dark with gentle ripples. In the far distance, a small boat is visible on the horizon.

According to the teachings of the wise,  
When the mind is quiet,  
The inner sun will rise,  
And become a dazzling Dhamma sphere  
Emanating brightness in the day and night...

大智慧者教导我们  
“当心静止下来  
内在的太阳就会升起  
成为一颗光亮的法球  
无论白天或黑夜都会散发着光芒.....”





幸福

的 淵 源

*The source of Happiness*



## World Peace Begins with Inner Peace

by Luang Phaw Dhammajayo

*“Happiness is what all human beings seek. A philosopher can consider history up to the present and define happiness in tandem with many concepts and theories. But the philosopher cannot answer the question: What is true happiness or who has achieved it?”*

I believe that if we look at each individual person, we will see that we are all made of the same components: our physical body and our mind. We can favour our body by giving it beverages, food and the finest things. But if our mind is in turmoil, or even if it is amused or pleased by some form of entertainment, can this be called true happiness? If our body is in pain, constrained by illness, do we want to call this true happiness? But when we learn how to attain equilibrium between the body and the mind, we can find happiness within ourselves.



And they can tell themselves that this is true happiness. The entirety of humanity can then discover true happiness and the purpose of our existence. We can also conduct our lives in the correct and fulfilling manner until all can attain lasting inner peace. This is the foundation for peace, the objective to which Phrarajbhavanavisudh has dedicated himself.

By knowing the mind, you are discovering the path to serenity. If someone were to ask about the fundamentals of business strategy, you can tell them the details of every step for obtaining efficiency and profit. Or if someone were

to ask for recommendations about where to travel for a vacation, you would be able to elucidate clearly about every inexpensive and interesting location for travel. But how will you answer if someone asks about the location of your mind? You will be even more astounded if someone asks: “How is your mind?” Will you have an answer for a matter like this so close to your own being?

### **If you do not know your own mind, how will serenity arise?**

The responsibilities of daily life are constantly pulling your mind to be attached with things that are external to yourself because you are fixated on your expectations for great success in your investments. Or you are tense and anxious about changes in political events which might have an impact on the business in which you are engaged.

And in the end, you will still not have a good answer to the questions: “Where is your mind?” or “How is your mind?”. This is because your emotions are caught up in things external to you. You have not yet looked inside yourself and have your feelings turn inwards, even though the physical body and the mind are present in people of every nationality and ethnicity, including yourself. The truth is that without the mind, your body is merely a walking corpse.











“*The result is peace for individuals, for families, for communities, for societies, for nations, and for the world. It is world peace that arises from inner serenity. Therefore, the mind is an important source of world war or world peace.*”

### **Training your mind to be at the centre of the body**

At the moment when you close your eyes, temporarily forget the various matters that occupy your mind. Make yourself feel as though your mind is empty of thoughts. Then breathe in and out deeply but gently. You will observe that the physical point at which your breath ends in the centre of your body is the point of greatest comfort and clarity. This point is the starting point for you to discover your mind. In truth, this is the centre of the body which all people possess.

Then imagine you have a round, clear, and bright crystal, like a full moon or a night-time star emitting its twinkling light, at the centre of your body or around your stomach.

While you are doing this, various thoughts may enter your mind. Remain calm and softly repeat a short mantra, the sound of which will seem to emerge from the bright crystal at the centre of your body. For example, use the short mantra, “Samma Arahant” or “Stop, be still, relax”. Repeat the mantra as many times as it may take for you to feel free of these various thoughts, except for the feeling that you are beginning to touch the brightness and tranquility.

### **Train diligently and you will see changes**

This training method appears to be a beginner’s lesson. But we can train this way constantly, at all times and in all positions by imagining a clear, bright crystal ball and quietly repeating the mantra until it becomes second nature.

And you will find that you are discovering something amazing, that you are experiencing changes in your body and your mind and that you are witnessing the gradual start of good physical and mental developments. Even if you do not see these results in one or two days, do not give up.





## 世界和平始于内心安宁

■ 法胜师父

幸福，是全世界所有人的追求。  
从古至今的哲学家们曾经给予幸福许多定义或理论，  
却无法正面地回答“什么是真正的幸福？”  
“如何能得到它？”这些人类所好奇的问题。

所有的人都拥有与生俱来的身体和心灵，我们能在此物质享受的时代里，为己身找到最好的食物、保养品、美丽的衣服，但若心情不安，怎能称得上真正的幸福。什么是真正的幸福？当人心感到欢喜，正在享受某一种娱乐时，而身体仍有疾病侵害，也不能称之为真正的幸福。只有在我们深切体会到，并以正确的方法，实践身与心的平衡，我们才会找到自己内在的幸福，并能肯定此是真正的幸福。然而，当人类遇上“真正的幸福”，能了解到自我存在的价值和生命的意义，保持正确而美好的生活方式，直到世界上所有的人都能证得永久的内在安宁，世界和平就会因此而实现。

### 透过自我了解，发现通往宁静的道路

如果有人问你关于事业的拓展，你或许对每一个步骤和所得利润了如指掌；如果有人问你要去哪里旅行，你可以很快地说出你的建议，哪里比较好玩、比较便宜等等，你大可以侃侃而谈，端看你在社会上处于什么地位，扮演什么角色。然而，如果有人问你，“你的心在哪儿？”“你了解自己的心吗？”你将如何回答这么贴身的事情？你能够像回答那些问题一样地高谈阔论吗？

### 如果你不了解自己的心，宁静从何而来？

你日常生活所承担的责任，让你不断地把心送到外在世界去。你必须鞭策自己向成功迈进，即使身心的紧张和焦虑可能会影响你的成就，但是你只能继续前进。你从来没有时间或心情去倾听自己内心的声音，自然顾不到“我的心在哪儿？”“我了解自己的心吗？”这个课题。因为你太投入于你身外的事

情了，甚至忘了自我的存在，每个人都有身与心，无论国籍和种族，包括你自己也一样，而且事实上，没有了心，身体无异只是一具行尸走肉罢了！

### 训练你的心，专注在身体的中心点

轻轻闭上双眼，将一切恼人的问题都抛在脑后，让你的心空旷宁静；而后深深地吸一口气，再慢慢地呼出来，你会发现身体的反应，在你把气呼出到最后的那个定点，你的身体是最舒适而清澈的。这个点是所有意念升起的起点，事实上，这也是每个人都拥有的身体中心点。

观想一个纯净、透明、光亮的水晶球，就如满月或夜晚闪烁的星光，在你身体的中心点或是腹部闪闪发光。

在你这样做的时候，许多念头可能升起，要保持冷静的心，并轻轻地重复着佛圣号，声音就像是身体中心点那个光明的水晶球体散发出来的一样。不断地诵念“三玛阿拉汉”或者只是保持轻松宁静。重复诵念佛圣号直到你感觉轻松自在，从那些杂念中解脱出来。那么你就可以开始感觉到内在的明亮和澄静。

### 不断地练习，您将会看到自己的转变

这是初学者的训练方式，我们可以不断反复地练习；不论何时何处，观想清澈光明的水晶球和诵念佛圣号，成为一种习惯，时时刻刻与你如影随形。

“

从个人的安宁，到家庭、社会、国家乃至全世界的和平，这就是世界和平来自于内在安宁的真谛。再次强调，人心是导致世界战争或世界和平的重要关键。

”

You must continue with your effort, like planting a tree. The seed will sprout and grow from a little sapling into a grown tree. This process is gradual as it requires time. We cannot determine its progress by measuring how many centimetres a tree grows each day.

### **Inner serenity will grow to become external peace**

The many thoughts swirling around will dissipate until there is only one thought remaining. And in the end, your feelings will become one with the light of the bright crystal ball at the centre of your body.

When this occurs, you will discover pure happiness and tranquility. It will be happiness that you can find on your own. And it is happiness that anyone can achieve, irrespective of a person's ethnicity, language or religion.

This is universal human happiness. It is happiness that a person does not need to seek or pursue externally. And it is important that all human beings have a body and a mind. I only ask that you try. Each person will start to know the mind and how to control the mind so that it exhibits beauty and positive qualities.

In addition, you will understand the feelings of others and how to manage your desires. And you will be able to distinguish between right and wrong, good and evil. And if people in your family, in society, or anywhere in the world practise as I have explained, all of them will be able to tell themselves that this is true happiness. What is called 'inner serenity' will give rise to 'external peace', a pure peace that does not arise from using weapons or securing victory in war.

The human mind is the starting point of both war and peace. If the human mind is in turmoil arising from greed, anger, or delusion, feelings that are the causes of conflict will arise. Wars and fighting which come forth from the barrels of guns around the world and cause suffering for human beings, all these originate with the 'fire' found in the minds of people. It is like the small flame from a lit match that torches an entire city. At the same time, when the human mind is calm and cool, full of consciousness and wisdom, endless happiness will arise.

你会发现一些奇妙的变化，你会体会你的身体、你的心灵，正逐步地起着良好的变化和发展。即使在开始的一、两天中没有什么反应，但还是要持续地做下去，就好像种植一棵树木，从种子发芽、长成小树苗到成为一棵大树，这个过程是循序渐进的，我们无法预估时间有多长，或是去臆测每天能够成长多少，这需要时间去培育。

### **内在的安宁将转化成外在的平和**

纷杂的想法烟消云散，直到剩下一个纯净的意念，最后，意念化作身体中心点透明清澈的水晶球。那时，你将体验到纯净的愉悦与安宁，从内在散发出来的幸福，不论种族、语言和宗教，这是每一个人都可以体现的幸福。

这是全球人类的幸福，一个无须外求或是从别人那儿得到的幸福，这是所有人身心灵至为重要的事。只要你试着做做看，每个人将会了解自己的心、调驭自己的心，让心美好而合乎中庸之道。

此外，你也更能善解他人的感受，并知道如何控制自己的欲望。你更能明辨是与非、对与错、善与恶。如果每一个家庭成员、社会人士以及这世上所有的人，都能够按照这样的方法去练习和实践，所有人都将能够体现出这种真切的幸福，这就是所谓的“内在的安宁”，而它将会转化成“外在的和平”，不需要使用武器或战争而得到的——真正的和平。

人类的思想以是战争与和平的起点，如果人心被贪、嗔、痴三毒所控制，那么就烦恼不断，战争就会继续，恐怖暴力将持续威胁这个世界，这些根源都来自人们的思想与心念。星星之火可以燎原，于此同时，如果人们可以冷静下来，充满智慧和觉悟，永恒的幸福才可能出现。



พิธีบรรพชาสามเณรแก้ว ๓๐,๐๐๐ รูป เพื่อถวายเป็นพระราชกุศล  
แด่พระบาทสมเด็จพระเจ้าอยู่หัว ในวันที่ ๘ กุมภาพันธ์ ๒๕๔๑







## 幸福从这里开始 — 法身寺

### The Beginnings of True Happiness – Wat Phra Dhammakaya

Located in the suburbs near Bangkok, Wat Phra Dhammakaya was established in 1970 by Acharaya Chandra Khonnokyoong, whom devotees respectfully call 'Khun Yay'. Khun Yay, together with her students, Venerable Dhammajayo Bhikkhu (now the Abbot of Dhammakaya) and Venerable Dattajeevo Bhikkhu (now the Vice-Abbot of Dhammakaya), played an instrumental role in the building of the temple.

Although this newly established temple has only a history of nearly 40 years, it is the most renowned meditation centre in Thailand. The Dhammakaya meditation method is the main meditation technique practised at the temple. This has been passed down through the experiences and living legacies of the Great Abbot, Venerable Luang Pu Wat Paknam. Khun Yay was the main disciple of the Great Abbot and also the teacher of the current Abbot, Luang Phaw Dhammajayo.

#### Meditation – The mission in attaining world peace

Based on the cognitive paradigm which states that external happiness comes from inner peace and tranquility, the founding principles of Dhammakaya express the spirit that everyone can have the opportunity for spiritual practice and meditation to achieve enlightenment and true happiness for humanity. Hence, at Wat Phra Dhammakaya, great emphasis is placed on meditation.

In 1999, Kalyanamitta Centre Singapore (KCS) was established as a meditation centre in Singapore. Under the auspices of achieving world peace through inner peace, KCS has since been working hard to provide Singaporeans with an inner sense of tranquility and social harmony.

#### Dhamma Propagation for All Beings – Global Meditation Centre

In Thailand, Dhammakaya Foundation is a non-profit and self-sufficient NGO that was established in 1970 by Luang Phaw Dhammajayo. It has meditation centres in Thailand and other countries that provide meditation workshops and social activities to enhance communal spirituality and the drive towards world peace. The secret of its success is founded largely on the re-discovery of spiritual values for adults and children alike and its emphasis on moral education.

法身寺位于泰国曼谷市近郊，1970年由詹·孔诺雍优婆夷（法身寺信徒皆尊称詹老奶奶），带领现任住持法胜法师和副住持施命法师所创办。

这座新建的寺院，虽然将近四十年的历史，却是目前泰国最有名的禅修道场。其禅定的主要法门称为“入法身法门”，是由蒙昆贴牟尼法师以自证法身的经验所传授下来。詹老奶奶是蒙昆贴牟尼祖师的首座弟子，现任住持法胜师父则亲受老奶奶的教诲。

#### 禅修静坐——世界和平的使命

法身寺以“外界的幸福安乐来自内在的祥和安宁”的思思想基础，而立其建寺宗旨：每个人都有机会修习静坐，都能证悟法身，获得真正的幸福。因此，静坐是法身寺的核心，依“入法身法门”展开严格的训练。

新加坡善友禅中心于1999年正式成立，是法身基金会位于新加坡的分部。秉持着“以内在的祥和达致世界和平”的一贯宗旨，为新加坡的人心祥和，社会和谐而默默耕耘。

#### 弘法利生——世界法身中心

在泰国，法身基金会是一个非政府、非谋利、自给自足的机构，于公元1970年，由法胜师父创立。法身基金会在泰国及环球各地的中心，为大众提供静坐研习，及举办诸多社会活动，其宗旨是为了提升人类心灵及促进世界和平。促使其成功的方法，须由重振成人及儿童精神层面的价值观着手，着重教导道德观念。





高山仰止的伟大高僧 —  
重掘法身法门者  
帕蒙昆贴牟尼祖师  
(西元1884~1959年)

The Living Legacy of  
The Great Abbot of Wat Paknam  
Luang Pu Sodhh Chandasaro (1884-1959)

“Dhammakaya is provable. It can be seen and known only by the determined person.” These words were actualised by the Great Abbot of Wat Paknam Bhasicharoen, Bangkok. Without his re-discovery of the Dhammakaya, meditation in the present day would be nothing more than a mental exercise and spiritual austerity.

The greatness of Venerable Phramongkolthepmuni/Luang Pu Sodhh Chandasaro or Luang Pu Wat Paknam arose as a result of his meditation on the full moon day of the 10<sup>th</sup> lunar month of 1916, when he strove to rediscover the way to attain Dhammakaya, the body of enlightenment or the Buddha Nature. His determination in this quest was so great that he was prepared to lay down his life to attain it. Based on his knowledge and insight of meditation, he declared that the technique of meditation he had rediscovered was the original mainstream of Buddhist Practice that had disappeared 500 years after the Buddha had attained Nirvana (passed away).

In any case, the determined personality of the Great Abbot, Luang Pu Wat Paknam, is always in the heart of those who practise Dhammakaya meditation. To this day, he continues to be a legend for meditators of the modern day. The abbot is also a model of high meditation practice for all – leading those in practice into the millennium.



伟大的导师帕蒙昆贴牟尼祖师，证实了证入法身是真实可行的。如果没有祖师对禅修静坐的重新体现，那么，静坐在今日或许只是停留在放松的精神活动。

祖师在1916年的农历十月十五月圆日，盘坐在正等正觉的佛陀世尊佛像前端身摄念，精进修行，为了能够了悟佛陀住世时的修行正法，并立下了若不能证悟正法，宁愿奉献生命，誓不起座的大愿。因着他的智慧与对静坐的独到体悟，他证悟出了佛陀涅槃之后，已经失传了禅修方法——入法身法门。

这位高山仰止的伟大导师，一生致力于入法身法门的弘扬，自度度人，弘法利生，是法身寺僧众与信徒尊敬跟随的伟大恩师。而这门实修的方法，至今仍然带领着信徒们，精进追寻着永恒幸福之道，进入下一个恒久的千年岁月。



“

法身是真实可证的，  
真正的修行人，  
必定证入法身。

*Dhammakaya is provable.  
It can be seen and known only by  
the determined person.*

”



**Maharatana Upasika  
Chandra Khonnokyoong  
(1909~2000)**

The Founder of  
Wat Phra Dhammakaya



## *Second to None*

**K**hun Yay Ajahn, as she is known among her disciples, is the founder of Wat Phra Dhammakaya.

Since early childhood, Khun Yay has been extremely diligent and hardworking. It was difficult to find anyone like her. In her teens, Khun Yay could not make it to witness her father's sudden demise. As such, she felt that she could not ask for forgiveness before his departure. Hence, Khun Yay was very determined to meet her father sometime in the afterlife.

In 1937, Khun Yay heard of Luang Pu Wat Paknam Bhasicharoen who was teaching disciples to visit hells and heavens through the power of meditation. She then decided to renounce, leaving home for Wat Paknam to learn meditation. Finally in her meditation she attained "Dhammakaya". Dhammakaya is the (inner) body of Enlightenment. With the Dhammakaya, she could now help her father in the realm of hell.

From that time on, she stayed at Wat Paknam and subsequently entered nunhood. With her determination, her meditation went up to intermediate level and thereafter reached such an advancement that she had to practise "Vijja Dhammakaya" (high level Dhammakaya Meditation) directly with Luang Pu Wat Paknam (Phramongkolthepmuni). She soon amassed a reputation for her strong meditation prowess. The Great Abbot Luang Pu Wat Paknam once praised Khun Yay as 'Second To None'.

Khun Yay Ajahn, as one of the students of Luang Pu Wat Paknam, was at the forefront of meditation training. Luang Pu was the founder of Dhammakaya Meditation while Khun Yay was the one who transmitted Vijja Dhammakaya (or the Knowledge from attaining the Dhammakaya) from the Great Abbot to Luang Phaw Dhammajayo (Venerable Dhammajayo Bhikkhu). Luang Phaw Dhammajayo himself is determined to propagate the teachings of Buddhism together with Dhammakaya Meditation to all mankind.

As such, Khun Yay Ajahn, the founder of Wat Phra Dhammakaya is also the key mover in the progress and development of the temple.







# 独一无二

大宝优婆夷  
詹·孔诺雍

法身寺创始人  
(西元1909~2000年)



詹老奶奶，信徒都是这么尊称她。詹·孔诺雍老奶奶师父，是泰国最大的佛教寺院——法身寺的创始人。

从幼年开始，詹老奶奶就能吃苦耐劳，办事勤快利落，在同辈之中很难找到能与她相提并论的。在她十多岁的时候，他的父亲突然撒手人寰，她来不及请求父亲的原谅，她非常渴望可以到父亲的往生处，向他当面忏悔赔罪。

1937年，詹老奶奶得知位于帕西乍仑的北榄寺祖师，传授力量强大的静坐方法，可以在三界中自由来去。她决定离开家到曼谷，向祖师学习静坐的方法。后来，她终于入证了内在法身。借助于法身法门的强大威德力，她如愿地向父亲赔罪求赦，并将父亲救出了地狱。

后来，她进入了北榄寺的深修工厂，精进钻研高深奥妙的法身法门。由于她的勇猛精进，很快就学会祖师所教的一切，祖师称赞奶奶说：“詹儿真是独一无二的。”

祖师是法身法门的发现者，詹老奶奶是祖师的嫡传弟子，自入北榄寺以来，一直跟随祖师静修。并继承了祖师的遗命，用心将法身法门传授给众多弟子。法胜师父(现任法身寺住持)，当年从老奶奶那里学到了法身法门，并入证了法身。老奶奶率领众弟子共同创立法身寺，致力于法身法门的传承。

我们可以这样说，詹老奶奶是法身寺的创始人，也是整个法身寺的精神支柱和持续进步的内在动力和力量。











## The Sun of Peace

“ This world has a person who has devoted his life like the Sun; sending brightness to minds; making it possible for all people to know the truth about life; and enabling people to conduct their lives in the correct manner – to be free from suffering, to attain peace and to help the world attain true peace. ”



### Phrarajbhavanavisudh (Venerable Dhammajayo Bhikkhu)

The most Venerable Phrarajbhavanavisudh (Luang Phaw Dhammajayo), a faithful disciple of the Lord Buddha, has devoted his life to fulfil his duties, dedicating his life for almost 40 years generating benefits for people all around the world.

Luang Phaw Dhammajayo started with a small group with almost nothing. He had to overcome enormous obstacles. He continued to show great diligence and confidence in his efforts to establish brightness in human minds, changing the blindness of ignorance into happiness that arises with purity, clarity, and a thorough understanding of the Dhamma. He led people and those around them to goodness, in accordance with the teachings of the Lord Buddha, by not doing evil, by doing only good and purifying the mind.





He emphasises that when the people of the world act in accordance with these principles, true world peace is possible. For almost four decades, Luang Phaw Dhammajayo has helped his fellow human beings with unceasing compassion. He had been consulted on and has advised in all matters, both physical or mental, irrespective of one's nationality, religion, ethnicity or social status.

Luang Phaw Dhammajayo has devoted himself physically and mentally to build an assembly in making merit with the heart of a virtuous friend. He has successfully invited numerous disciples and those with faith to work together for peace. As he often said: "Success achieved is not only his, but also of those who had provided their collective physical and mental strength to ensure that everyone does good."



The most important thing is that Luang Phaw has introduced everyone to the inner sun. He has offered his extraordinary knowledge - the principles of meditation for achieving the inner body of enlightenment. This knowledge allows us to lead our lives in happiness and to be of value in this material world.

These principles begin with ensuring the mind stays still at the centre of the body, until the mind attains its original pure state. In addition, Luang Phaw Dhammajayo is also an industrious teacher and has devoted himself to help many others through the various projects he has developed, working to bring happiness to both the body and mind.

The performance of his duties likens him to a shining sun that acts with sincere love and the best of intentions in order to bring about happiness and peace in the world.





## 和平的太阳

“

这世上有一个人，  
奉献他的一生犹如太阳  
为人类的心带来光明，  
让所有人了解生命的真谛，  
教导人们过着正确的生活，  
离苦得乐，努力不懈，  
为世界缔造真正的和平。

”



## 帕拉帕哇那威素法师

(法身寺住持 法胜师父)

**法**胜师父，一位佛陀的弟子，奉献他的一生，致力于为全世界人类谋求福祉。从最初的寥寥数人，厥然一身开始，跨越了无数障碍，以无间断的勇猛精进，及对事物的洞彻，将心灵净化照亮，引领着身边的人们寻求善道，遵循佛陀的教导，诸恶莫作、众善奉行、自净其意。

他总是强调，如果世人能遵循这些教诲，世界就能实现真正的和平。将近四十年的时间，师父从未放弃以悲悯之心帮助人们，不论是身与心的问题；也不论是哪种国籍、宗教、种族或地位。

法胜师父以一位良师益友的身份，建立起一座能让大众修功德的道场——世界法身中心，并且有无数的弟子与志同道合者的追随，为了实现世界和平而共同努力。正如师父常说：“成功不是属于我一个人的，它属于一切付出身心力量来实践善行的人。”

更重要的是，师父让大家了解到什么是“内在的太阳”。为我们展示了卓越超凡的知识——能实现内在证悟的静坐法。此知识正是让我们生活在快乐里，并为世界创造幸福的根源。

师父教导人们，将心静止在身体的中心点，直到恢复它原有的纯净；他立愿要帮助更多的人达到他设想的种种计划，实现身心的安乐。当他奉行他的使命时，就犹如光芒四射的太阳，为了将和平与快乐带到这个世界，散发出真诚的爱与善。



The Dhammakaya meditation method a technique that originates from the Buddha's enlightenment. As the Great Abbot Luang Pu Wat Paknam Bhasicharoen had passed down his legacy following his enlightenment, his protégé Khun Yay brought forth the goodness and tradition of his teachings with the establishment of Wat Phaw Dhammakaya. And now, with the guidance and propagation efforts undertaken by the current Abbot, Luang Phor Dhammajayo, Dhammakaya has evolved into a great source of energy moving towards spiritual tranquility and world peace in this day and age.

When meditators from Singapore personally experienced this pure energy in Thailand, they were thoroughly overwhelmed and made a promise to bring this source of energy to Singapore so that Singaporeans could also experience such tranquil happiness and the infinite energy that such happiness can bring. It is their hope that Singaporeans can become the source of happiness that illuminates the lives of others and brightens the world around them and the universe.



源自于佛陀证悟的禅修静坐方法——入法身法门

泰国北榄寺住持龙普祖师证入法身后，

奉献一生传承下来

詹老奶奶创办泰国法身寺，沿袭了其精髓与传统

现任住持法胜法师的孜孜教导推广下

成为当今世上一股

以人心祥和推动世界和平的伟大力量

当新加坡的居士们，

在泰国亲身体验到这股纯净的力量时

身心受到深深的震撼

并立下心愿，要将这一泓清泉接引进新加坡

让新加坡的人们也能体验到这种平静的幸福

以及这幸福带来的无限能量

让新加坡人也能成为

照亮别人、照亮世界、照亮寰宇的幸福光芒.....

# 幸福

的 ① ②

*The Pursuit of Happiness*

*Early beginnings,*  
缘分初开,  
*Never a Faint Reminiscence*  
回忆话当年







More than 20 years ago, a professional yoga teacher, Quinine Tao, discovered yoga as a great antidote to stress. As yoga combines many stress-reducing techniques such as exercises to increase flexibility and improve health, the breathing method also helps to clear the mind and relax the body.

However, Quinine felt incomplete with just practising yoga and embarked on her first meditation lesson with her friend, the late Joseph Kway. In the course of learning meditation, she found that meditation helped to restore the harmony within, and to gain access to our bodies' inner intelligence. With this in mind, Quinine was determined to find an effective meditation method to relax and deal with the stresses of daily life.

在二十多年前，一位专业瑜伽老师发现，瑜伽是舒解压力的绝佳良方，瑜伽体位法有助于释放压力和促进健康，瑜伽呼吸法能使身体得到放松和心灵的平静。

然而，当她从朋友 Joseph Kway 那儿第一次接触到静坐时，她开始发觉了瑜伽的不足。透过静坐学习，她找到了内在的平静与和谐，以及回归内在自性的道路。这个发现，让陶桂叶这位瑜伽老师下定决心，要找到一个放松身心和舒解压力的有效途径。

In 1988, one of her yoga students, Manfred Lee handed her a poster on Wat Phra Dhammakaya in Thailand. Her interest to know more about meditation was ignited and that led her to enquire about meditation retreats at Wat Phra Dhammakaya. After spending approximately one hundred dollars on international phone calls, she managed to establish contact with the temple's organizer and that set her on the way to her first retreat. The date was 11 February 1988. In many ways, this visit was a watershed in the history of Kalyanamitta Centre Singapore (KCS).

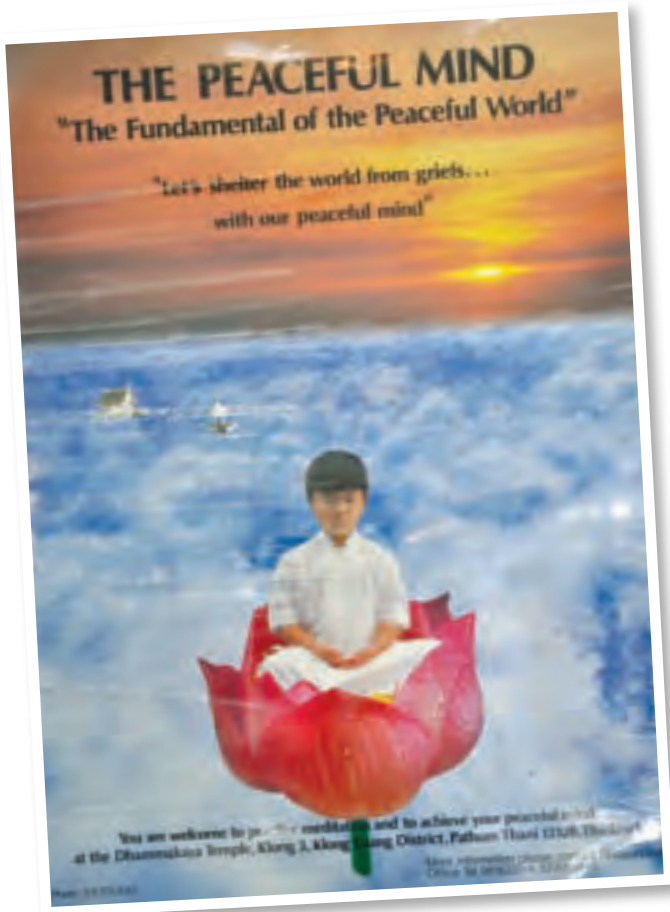
It was here that Quinine was first taught Dhammakaya meditation. For over three weeks, she became thoroughly impressed with, not only the clean and organized surroundings of the temple, but also the stately Buddha statue across the meditation hall. "People there were very nice and helpful and it was a great honour to be at the temple – a complete eye-opening experience," recalled Quinine.



1988年，桂叶的一位瑜伽学生 Manfred Lee 给了她一张法身寺的海报，重新点燃了她学习静坐的渴望，她到处打听关于到泰国法身寺学习静坐的讯息，她前后大约花了一百新元，才和寺院的相关人员取得联系，并兴致勃勃地展开了她的静坐之旅。那天是1988年2月11日，桂叶这次的旅行，也为善友禅中心在新加坡成立揭开了序幕。

就在法身寺，桂叶第一次体验到了美妙的静坐方法，在接下来的三个星期里，法身寺干净整洁的环境、井然有序的纪律，以及庄严的禅堂和佛像，让桂叶留下了相当深刻而美好的印象。“那儿的人们非常友善而乐于助人，我真的感到非常的法喜，这个寺院的一切让我大开眼界。”桂叶回忆着说。

桂叶当时从法身寺住持法胜师父和副住持施命师父那里，得到相当大的启发和关于静坐方面的指导，这给了桂叶前所未有的殊胜的静坐体验，并且增加了她的信心，她开始在瑜伽课程中引进了从法身寺学来的静坐方法。在周一和周五，每周两次的课程中，教导那些有兴趣学习静坐的学生，同时沿袭佛教的传统，免费教导静坐课程。



On the personal front, Quinine had by then benefited greatly from meditation advice given by the Abbot, Luang Phaw Dhammajayo and Vice-Abbot Luang Phaw Dattajeevo. These instructions helped Quinine greatly and provided insight never before encountered in her meditation. With this new-found confidence, she started to introduce Dhammakaya meditation into her yoga teachings. Two weekly sessions on Mondays and Fridays were the order of the day for those interested to attend the meditation sessions. As in all Buddhist traditions, there were no fees collected for the classes.





## Retreats and Recollections

Shortly after her first visit to Wat Phra Dhammakaya, Quinine was able to gather not one, but seven groups of keen meditators, to visit the temple and to attend retreat programmes organized by the temple's international division.

From December 1988 to early 1989, those who went on retreats were able to experience particular insight and calm resulting from the practice of Dhammakaya meditation. Lily Tan best described the experiences of those who went: "I would like everyone to gain some experience at Wat Phra Dhammakaya so that they can realise how Dhamma can bring happiness just as I have found for myself."

The late Charlie Chang, a businessman, who went in the New Year of 1989, was impressed by the retreat: "In Singapore, I was busy and had no peace of mind. When I stayed here, chanting, meditating, listening to the Dhamma... it brings peace of mind. I am very happy and I will go on meditating when I return home."

For Patrick Lai who went a year later, the experience was particularly eventful. A staff with the Buddhist magazine, *For You*,

the retreat not only introduced him to the temple; the benefits of meditation so inspired him that upon return to Singapore, he gave publicity to the method in the magazine.

This exposure was timely and laid the ground for the first public recognition of the Society of Good Friends (as the group of meditators was then known). It could be argued that this was the first media campaign for the centre!

Jennifer Yeo, who later helped to organize retreats, was full of praise when she first attended the retreat and echoed her thoughts: "My gratitude and thanks to the (Dhammakaya) Foundation for giving me the opportunity to discover my inner self which I might otherwise not have discovered."

In December 1995, Quinine felt the intense need to improve on her own practice, uninhibited by the hustle of city life in Singapore. Less than a decade from her first visit to the temple, Quinine began her two-year stay at Wat Phra Dhammakaya.







## 携手禅修路

桂叶初次拜访法身寺不久后，就号召了多达七组积极的禅修者拜访寺院，并且参与法身寺主办的国际禅修营。

从1988年12月至1989年初，这些参与了禅修的人士，从法身寺的禅修静坐中体验到心灵的平静。Lily Tan 形容她的经历：“我希望每个人能够在法身寺得到美好的静坐经验，正如我从佛法中找到快乐与幸福一样。”

Charlie Chang（已故）在1989年新年前往法身寺禅修，并且留下深刻的印象。他说：“在新加坡，我经常很忙碌，内心无法得到安宁，当我在这里诵经、静坐、听闻佛法...我的内心感到很平静也很法喜，当我回到家，我会持续静坐的习惯。”

对于一年后前往法身寺静修的 Patrick Lai 而言，当中的体验更是殊胜无比。当时，他是《佛友》佛教杂志的职员。此次的禅修不只让他接触到法身寺，他从静坐中得到的益处让他在回返新加坡后，在《佛友》杂志里将美好的静坐体验介绍给普罗大众。

这次的宣传效应可以说非常适时，并且奠定了基础，让这一组名为“善友之家”的静坐者，首次得到公众的认同。这还可能是善友禅中心的首个媒体广告呢！

后来帮忙策划静坐班的 Jennifer Yeo，首次参与禅修静坐时就赞不绝口。她分享了她的感触：“我要由衷感谢法身寺给我机会，让我能走入自己的心灵深处。要不是有这样的机缘，我或许无法发掘真正的自己。”

1995年12月，桂叶的内心感到深切的渴望，她必须要从新加坡这个喧闹的都市生活中释放自己。距离她第一次到法身寺还不到十年的时间，桂叶开始了她在法身寺为期两年的长住禅修的生活。

“在新加坡，我经常很忙碌，内心无法得到安宁，当我在这里诵经、静坐、听闻佛法... 我的内心感到很平静也很法喜，当我回到家，我会持续静坐的习惯。”

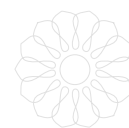




## Kalyanamitta Homes

One important development prior to Quinine's departure and also after her return was the momentum of meditation having taken root among the local community. Together with the People's Buddhism Study Society, Quinine was able to invite monks to visit Singapore on short teaching sabbaticals. This proved tremendously popular with those who came to hear. At that time, there was no permanent place to host the talks or meditation sessions; hence, these teachings were conducted at various premises – such as at Buddhist temples, a public auditorium, the Yoga Centre and even the Buddhist Library. Devoted practitioners such as George Leong, David Leong, Michael Tan and Jennifer Yeo were always ready to handle the logistics and the organization of such talks.

In the early years, meditations were held in the Yoga Centre at the Specialist Centre and thereafter at Cavanaugh Gardens. Subsequently from 1998, meditation sessions were carried out at hotels and Kalyanamitta Homes – those who offered their homes for group meditation and the occasional weekend celebrations. For a time, every first Sunday of the month, visiting monks from Wat Phra Dhammakaya were invited to conduct group meditation at the Grand Court Hotel at Killiney Road and the Bayview Hotel respectively before the late Jacky Ban, another early supporter, offered her home. However, with the subsequent deterioration of Jacky's health, it soon surfaced for regular attendees of the meditation sessions to find an alternative venue.





## 善知识之家

桂叶动身前往法身寺之前，以及她回返新加坡之后，新加坡社会经历了重要的发展，那就是静坐的概念开始在本地人的生活圈子里扎根。桂叶跟大众学佛研究会携手合作，邀请师父们前往新加坡进行精辟的演讲，并且深受欢迎。很快的，所举办的讲座，所到之处包括佛寺、公共讲堂、瑜伽中心，甚至是佛教图书馆，几乎都座无虚席。重要干部如 George Leong, David Leong, Michael Tan 和 Jennifer Yeo，他们随时随地为举办讲座做好准备。

在最初的几年，静坐班在瑜伽中心所在的 Specialist Centre 和 Cavenagh Gardens 中进行。随后，从1998年开始，静坐班开始迁移到酒店和善知识们的住家进行，有些善知识们在周末时，提供自己的住处来进行团体的静坐和星期天的共修。每个月第一个星期天与法身寺同步进行的荟供仪式，通常在海湾酒店以及基里尼路的乌节豪阁举行。直到已故的 Jacky Ban 很慈悲地把住家提供给善知识们使用。然而，随着这位前辈的健康状态每况愈下，后来离开人世。大家都意识到，一个固定活动场所的需求已经迫在眉睫。







## 善友禅中心正式成立

### Registration of Society

Armed with determination and unshakable faith, Quinine, and particularly Chew Su Chern and George Leong, were finally able to find a place at Eng Hoon Street, through their personal resources. It was 15 September 1999 when the group was formerly registered as a religious society (ref 0227/1999). Luang Phi Somchai Sugandho, as the first resident teacher, declared the premises open.

At that time, many who came and participated in the Society's activities, were still friends and relatives of members and in that regard, programmes were more or less driven by one's personal contacts. Nonetheless, several who were active at that time such as George Leong; Anthony Lim; Tianukrit Nanthana; Koh Bee Kian; Victor Wong; and Yeo Shan Ching began to organize more events, such as Vesak Day and Kathina (offering of robes) ceremonies, alongside meditation sessions and Dhamma lectures. Nanthana, for example, felt that the tradition of *Sanghadana* (food offering) to the *Sangha* (monastic community) should be preserved and encouraged. Subsequently, many devotees joined to offer *Sanghadana*.

More trips to Thailand were now organised. Major celebrations were attended by sizable Singaporean groups and retreats were now no longer just confined to the main temple.



Luang Phi Somchai Sugandho >

秉持着坚定的决心与信念，桂叶和几位成员如 Chew Su Chern 和 George Leong 等人，终于找到了英云街的处所。1999年9月15日那天，正式注册成立了佛教协会团体。首位僧伽导师 Luang Phi Somchai Sugandho 宣布中心正式运作。

在这段时期，参与活动的人员大多数是善知识们的亲朋好友，当时较活跃的善知识如桂叶、Anthony Lim、Tianukrit Nanthana、Koh Bee Kian、Victor Wong 以及 Yeo Shan Ching 等人开始意识到，中心必须在静坐研习和佛学讲座之外，安排更多的活动。Nanthana就大力提倡，供养食物给僧侣的佛教传统必须被保留。

善友禅中心也开始主办许多前往泰国的行程，组团前往参与法身寺的大型法会和庆典。



George Leong, who has helped in the administrative matters of the society and by now, is a long-time member of the Centre, said: “After a full day’s work, the quickest way to reduce tension is to meditate and to rest your mind at the centre of your body. I never knew how effective this was until I experienced it on my own.”

George Leong 负责协助处理行政管理工作，也是中心的元老级成员，他说：“在一整天忙碌的工作之后，松弛身心最好最快的方法就是静坐，让心歇息在身体的中心点，当我亲身去实践时，才知道这对我有多么大的益处。”

*George Leong*



Nanthana herself had a revelation during the first Overseas Meditation Retreat at Fraser’s Hill, Malaysia in 2000. “Before I was into another meditation method, but with the Dhammakaya meditation, it was much easier and quicker for me to attain inner calm.” Of Thai descent, Nanthana, a Singaporean, was first introduced to Wat Phra Dhammakaya by her niece in Bangkok and was subsequently so impressed with the teachings of Khun Yay and Luang Pu Wat Paknam that in 1998, she requested her son, Daniel Lim, to ordain as a monk under the auspices of the temple’s short-term ordination programme.

Nanthana 在2000年前往马来西亚福隆港，参与首个海外禅修营时得到了启发。她说：“我之前学习的是另一种静坐方法，但是通过入法身法门，我能更快、更容易地体验到内在的平静。现在已是新加坡籍的 Nanthana 具有泰国血统，她首次接触到法身寺是通过在曼谷的侄女介绍。随后，老奶奶和蒙昆贴牟尼祖师的教诲让她留下了深刻的印象，她也鼓励儿子 Daniel Lim 报名参加法身寺的短期出家。

*Nanthana*



# Koh Bee Kian



As with many who came to the Centre at that time, Koh Bee Kian heralded an era of extensive meditation instructions in Mandarin. “The Panawat retreat in 2000 was in Mandarin and conducted by Luang Phi Somkiat (currently President of Kalyanamitta Centre Singapore[KCS]). That training helped me to find the right approach to almost anything I faced in daily life.”

Her experience of learning meditation was most pointed. “The series of experiences allowed me to see the good in others and not their various shortcomings. This has helped me greatly in developing a positive mindset and better health.”

If Bee Kian’s experience resulted in better mental health, it also helps with one’s physical well-being. In her own words: “I am much happier now and I am seldom sick. Even if I am sick, recovery is speedier. I am thankful to have been introduced to Dhammakaya meditation and no matter how busy I am now, I will set my priorities so that I have time to help out at the Centre.”

许美娟跟许多在那个时期加入善友禅中心的善知识一样，从华文静坐班得到了美好的经验。她说：“2000年清迈的国际禅修营是以华文授课，由Luang Phi Somkiat (目前驻新加坡的僧伽导师)指导。那一次的禅修营帮我找到了正确的法门，让我能应付日常生活中的种种事物。”

美娟分享她学习静坐的体验时表示：“这一连串的体验让我学会看到别人的优点，而不要执着于他们的缺点。这大大帮助了我培养正面的思维和更健康的身心。”


美娟的经历除了让她得到更良好的心理健康之外，也改善了她的生理体质。她坦言：“我现在觉得比较快乐，不常生病。即使我生病了，我也能快速康复。对此，我非常感恩。因此，无论我有多忙，总会安排时间到善友禅中心去帮忙。”



“It was at the Panawat retreat in 1999 that I was stirred into action. I recall making a wish that everyone in Singapore would one day have the opportunity to attend such a retreat and experience inner calm through their own efforts,” said Su Chern.

淑贞说：“1999年清迈的禅修营推动着我积极行动。我当时心里发愿，但愿每位新加坡人都能有机会学习禅修静坐，通过自身的努力，体验到内在的祥和。”

Su Chern



## Pheng Geck Avenue in the Idyllic Sennett Estate

As time went on, Kalyanamitta Centre Singapore (KCS)'s first location at Eng Hoon Street began to encounter physical constraints. Space was increasingly a concern for those who came for meditation classes and Sunday activities. As soon as the lease expired, a number of dedicated members and volunteers began their search for a new home for KCS. This ended at Pheng Geck Avenue in the idyllic Sennett Estate. From there, it could be said that a new dream had surfaced and the Centre was relocated to its new premises at Pheng Geck Avenue in 2001.

In the same year, Luang Phi Somkiat was formerly appointed as resident monk for KCS. Under his stewardship, KCS received many enquiries on Dhammakaya meditation. In 2002, the Centre acquired the adjoining units and expanded its

premises so as to accommodate the bulgeoning meditation classes. With the expanded area, more activities were organized, such as the Vesak Day and Kathina Day celebrations and both events attracted huge turnouts.

As more members joined the Centre, they soon brought along their families, relatives and friends to participate in the Centre's regular activities. Increasingly, many children also came along with their parents to join in the ceremonies and that prompted KCS to conduct the first children's Buddhist camp in 2003. As the Centre grew steadily, new programmes were initiated. For the first time, a Dhutunga Retreat to welcome the New Year in 2004 was organized and those who attended the retreat had to observe eight precepts and meditate till the break of dawn.

## Lam Ann Association Building

As the enrolment for meditation classes grew through word of mouth, the Centre was once again confronted with the challenge to seek a place large enough to conduct meditation classes catered for both Singaporeans and foreigners. After making several contacts, a new place was found and the dream continued to unfold.

In November 2005, Kalyanamitta Centre Singapore (KCS) was relocated to Lam Ann Association Building at Mohammad Sultan Road. Many spirited members and volunteers were instrumental in this phase of growth and by February 2006, the meditation halls were expanded to accommodate a sitting capacity of 120. The enrolment for regular basic and intermediate meditation classes more than tripled and accordingly, the frequency of meditation classes also increased from once a week to twice weekly with follow-up sessions for graduates. Vesak Day and Kathina Day

celebrations held at the Lam Ann Hall in the same building also saw attendance growing for the first time to more than 300!

Under the strong leadership of Luang Phi Somkiat, KCS grew with a clearer direction, bigger goals and activities of a broader variety. Numerous task force committees were established to handle different projects and activities. These projects include the three day outdoor activity programme for Vesak Day celebrations in 2007; newsletter publications; the organization of 130 participants for Earth Day celebrations at Wat Phra Dhammakaya; numerous retreats at Suksawang, situated on the hills of Chiangmai; and the annual Family Day gala dinner held at Safra (Mount Faber) with a turnout of more than 400 members, friends and relatives. The camaraderie and fellowship within the KCS family were noticeably palpable at the gala dinner.







## 平玉道的家

随着参与善友禅中心活动的善知识越来越多，原本在英云街的会所渐渐不敷使用。于是比较活跃的会员开始着手寻找新的地点。后来，终于在环境清幽的平玉道信立新村找到了适合的场地。2001年，善友禅中心在平玉道建立了新的家园。

就在这一年，Luang Phi Somkiat 来到了新加坡，成为善友禅中心的住持。在师父的带领和善知识们的耕耘下，有更多人加入了禅修静坐的行列。2002年禅中心把旁边的单位也买了下来扩充道场，以便容纳更多静坐班的学员，并且主办更多较大型的活动，例如卫塞节庆典和功德衣法会等，吸引了更多的信徒前来。

善友禅中心的善知识们，将在中心禅修所得到的益处带回家，并将家人也带来禅中心参与活动。更多的活动也因而展开。2003年的第一届儿童佛学营就是这样应运而生。2004年的元旦除夕，沿袭泰国法身寺的传统，在新加坡首次举办“头陀营”，以清净的身心，迎接新一年的来临，所有参与的善知识们，必须恪守八戒，内心平静祥和地静坐直至天明。

## 南安会馆

善友禅中心的静坐班成为都市生活中的一股清泉，每次开班都吸引更多人前来，很快的，又面临着场地不足的挑战，于是，寻找新家的任务又开始了。

2005年11月，善友禅中心搬迁到了莫罕默苏丹的南安会馆，善知识们齐心打造这个新家园。2006年2月，新的会所落成了，足以容纳150名学员一起静坐。迎来了三倍以上静坐班学员，定期举办的静坐班，报名学员增加了三倍以上，新班数也从每周一次增加为两次，初级静坐班结业后，延续课程有初级佛学班。假南安会馆大礼堂举办的卫塞节庆典和功德衣法会，也得到了更踊跃的响应，吸引了超过500人共同参与。

在师父们锲而不舍的引领下，善友禅中心有了更明确的方向、更宏观的远景、更多元化的活动以及更稳健的成长脚步。中心成立了各项委员会，负责策划和主办不同的活动。包括了2007年为期三天的卫塞节庆典的户外活动，中心刊物的出版，召集130名善知识参与法身寺举办的世界地球日；在泰国北部的清迈山上举办的国际禅修营，以及在花柏山的战备军人俱乐部主办“年度家庭日盛宴”。超过400名善知识和他们的亲朋好友，出席了这热闹的晚宴，现场气氛其乐融融。

过去两年来，报名参加静坐班的学员与日俱增，同时也有越来越多人参与每逢星期天举行的共修。特别是到了每月第一个星期日的荟供法会，穿着白衣前来的善知识几乎把位于南安会馆的中心挤得水泄不通。

## Our Centre, Our Dream

“Our dream is to have a permanent place of our own so that we can continue to sow the seeds of happiness in Singapore. This will benefit many people and enable them to have inner peace and a harmonious society.”

### The Move to ACE Building – Paya Lebar

Over a period of two years, students who have enrolled for meditation classes as well as those who have participated in the weekly Sunday ceremonies, grew exponentially and they again outgrew Lam Ann Association Building. The vision of a larger meditation hall became a goal for all. Relocation was accomplished in May 2008. A new premises with a floor area of 6000 square feet was finally found at ACE Building along Paya Lebar Road. This new space is three times the size of the Kalyanamitta Centre Singapore (KCS) at Lam Ann Association Building! As such, the goal to have a bigger meditation hall to accommodate 200 people was now realised. Rooms at the new premises were also named for their purposes. The meditation hall is named *Samadhi* Room. There is also a *Panna* (wisdom) Room specially constructed for foreigners working in Singapore and keen to learn meditation. This same room is also used for *Pali* lessons. Another room, *Viriya* (energy), was set up as an administrative office.

At the same time, a new task force was also formed to train young leaders to lead the children's camp and provide mentorship for the youth. Similarly, a bigger space also allowed written examinations, such as the World Peace Ethics Contest (World-PEC), to be conducted.

By now, annual activities such as Vesak Day and the Kathina Day ceremony are the mainstays of the Centre. Some of the Dhamma and meditation classes were conducted online from the main temple. With the aid of technology and the Internet, many can benefit from the live telecast of Dhamma lectures and meditation sessions led by the Abbot, Luang Phaw Dhammajayo, from Wat Phra Dhammakaya in Thailand. The advancement of technology greatly helped KCS to effectively plan and organize its courses at the Centre.

With the dedication shown by the Venerables at the Centre, and the tenacious spirit of those who have helped in many ways for the past ten years, KCS family will continue to grow in size and reach out to the greater community in pursuit of inner peace through meditation.









“ 我们未来的希望，是能够拥有一处属于自己的永久的道场，能够把这颗幸福的种子深耕在新加坡这块土地上，发芽、生根、开枝散叶，让人人都能得到让内心安宁的方法，让这个社会更加祥和安康。 ”







## 我们的中心，我们的梦

在美好的因缘下，2008年，善友禅中心有了第四个家——巴耶利巴路的ACE Building。这座崭新的会所面积达6000平方英尺，比南安的会所大三倍，大禅堂可以同时容纳250名学员一起静坐修行。此外，还有几间课室作为教学的用途。

有了完善的硬体设施，一系列的活动于焉展开。更加积极地培训新一代的干部，让他们带领儿童佛学营，为青少年树立好榜样。而更宽敞的场地也足以用来举办世界和平道德会考笔试会场。

沿袭以往的传统，一年一度的卫塞节庆典和功德衣法会，是善友禅中心的重点庆典。而透过先进的互联网科技，善知识们可以同步受教于法身寺住持法胜师父，学习静坐和聆听佛法开示。

善友禅中心在师父们的慈悲带领下，与善知识们的精进努力下，走过了十年的岁月，从温馨的小家庭到如今宽敞的大家园，犹如一棵小树渐渐成长。我们在这里找到了内心的祥和与幸福，更希望能够把这个幸福的光亮传达出去。









In Singapore, a land that is filled with vigour and vitality, there is a group of people who have been carrying out the quintessential pursuits of life. Through meditation, they have found inner peace and happiness for themselves and their families, the society and the country in which they reside. They firmly believe that 'world peace comes from inner peace'. When they close their eyes, they put to practice the appropriate teachings and generate a source of pure spiritual energy that subtly evolves into a great force that makes the world a better and more peaceful place.

在新加坡这片充满活力的国土上，一群有福报的人们正“默默”实践着生命中最纯净的追寻。通过禅修静坐，寻找到内在的轻安与幸福。从自己带到家庭、社会乃至国家和人群，他们深信“世界和平来自内在的祥和”。他们闭上了眼睛，透过正法的实践，以心的纯净能量，默默地发挥着让世界祥和美好的伟大力量。

# 幸福

的 ①实②践

*The Realisation of Happiness*



“

*As you meditate on a daily basis, you will notice the positive changes in your life, whether it is sleeping or waking up in peace, sitting, standing or walking with happiness. Your face brightens and your skin rejuvenated. These features will attract others. Your speech will be powerful even though it is the same speech that you have had in the past. The difference is that your speech will now be from a source of purity and fulfilment. This makes the speech pure, fulfilled and trustworthy. The heart and the body will be filled with happiness.”*

*~ Luang Phaw Dhammajayo*

”

## An Oasis in the Bustling Metropolis

**K**alyanamitta Centre Singapore (KCS) has opened up the door to spirituality for members of the public at large. Under the systematic guidance of our Venerables, everyone, regardless of race or religion, embarks on a journey back to our spiritual abode and rediscovers our inner tranquility. This basic meditation course, which is held twice a year, is already heralding its 17<sup>th</sup> batch of students. Those aspiring to learn meditation come from all walks of life and now number more than a thousand. Many of them are not Buddhists; rather, they are here in search of spiritual serenity and it is at KCS that they have found the answers.

Almost everyone starts out feeling painful and frustrated. However, as time went on, they gradually discovered the tranquil joy within that is brought about by meditation. From the 12 sessions of meditation workshops, they learned about ways to relieve stress and deal with issues in everyday life calmly and wisely. Some also benefited from better sleep quality and managed to improve their daily habits and temperament. When we can listen to the subtle voices within our minds and remain gracefully poised, we will be able to find a way to settle down in a state of tranquility in this bustling metropolis, no matter where we are, and be relaxed and at ease in this spiritual oasis.

The most important thing is that students who have benefited from meditation emanate a radiant aura of peaceful energy when they return to their families and their places in society. Just like a ray of sunshine, they provide a heartwarming touch that not only makes their lives more blissful, but also brightens up other people's lives.





“ 如果你每天打坐，你会看到生活起了积极的变化，无论是睡眠或起床时，都非常地平静。行、住、坐、卧都充满了幸福。你的脸上散发着光彩，而皮肤重新焕发活力，这些改变将吸引其他人注视的眼光。你的谈吐将深具影响力，即使那是过去你曾经说过的同样的话，不同的是，现在你的话语来自纯净之处，并且说到做到：这使得你的谈话纯正、可行并值得信赖，你的身心将充满着快乐与幸福。

~ 法胜师父

”

## 都会生活中的一掬清浅

新加坡善友禅中心为社会大众开启了这扇通往心灵之门，不分宗教和种族，齐聚在一起，在师父一步一步的引导下，回到心灵的故乡，重获内心的平静。每年开办两梯次的初级静坐班，迄今已经进入了第十七届，学习静坐的社会人士数以千计。他们很多并不是佛教徒，为了追求心灵的祥和而来，而他们也都在这里，得到了满意的答案。

从刚开始的疼痛、浮躁，慢慢地静坐时间越来越长，心也越来越静定喜悦。从十二堂课的静坐学习中，他们学会了舒解压力的方法，能更加从容智慧地处理生活上的事物；得到更好的睡眠品质，从中也改善了平日的脾气与习气；心慢慢地越来越细腻、越柔软，找到了身处繁华社会中，随时随地静定下来的方法，就如一掬清浅般地轻安自在。

更重要的是，学习过静坐的同学，当他们回到家庭和社会上，其内在祥和的能量就如同太阳一样，将带给别人温暖和照亮他人，不但自己活得更幸福，也成为别人生命中的光芒。



## Basic Meditation Course



In October 2000, Kalyanamitta Centre Singapore (KCS) conducted the first Basic Meditation Course in Mandarin. To date, the Centre has completed 16 batches of meditation courses, benefiting almost 1,700 students over nine years. As such, the number of students has increased over the years.

Publicity for this course began with the distribution of simple leaflets and through word of mouth, and was gradually presented in the form of colourful brochures, posters and newspaper advertisements from the fifth batch, in September 2003. Each publicity approach is unique in its role in drawing students from all walks of life. The newspaper advertisements have drawn the largest pool of enquiries, while word of mouth worked miraculously in winning students with keen interest to complete the course. Encouraged by the multifaceted benefits of meditation, many graduates have proceeded to the advanced classes and eventually became volunteers in the KCS family. This method of entering the KCS family, which means

“the family of good friends”, is common to majority of Kalyanamittas who are volunteering for the various activities in KCS now.

Since February 2006, from the 10<sup>th</sup> batch of basic meditation course to the latest course, there has been a relatively stable intake of students as KCS extended the course to twice weekly sessions – on Tuesdays (evening class) and Saturdays (afternoon class). The additional class on Saturday afternoons allows students greater flexibility in adjusting their hectic schedules so as to attend classes and also attracts people from different social backgrounds and walks of life. The evening class on Tuesdays is targeted at working adults and the afternoon class on Saturdays are for retirees and homemakers.

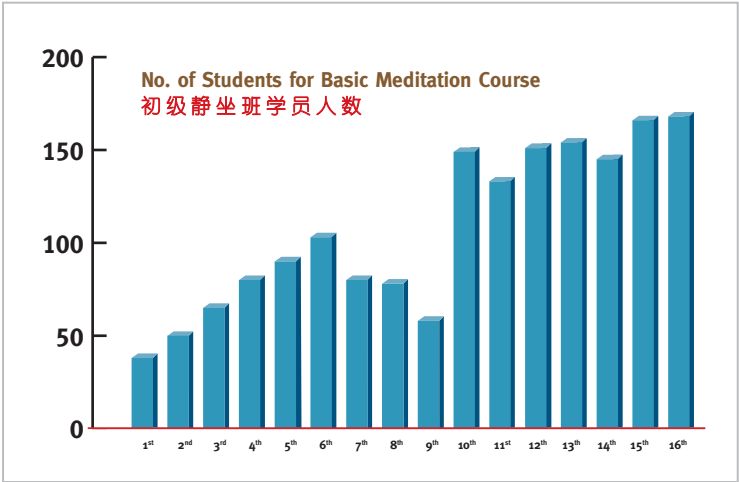




## 初级静坐班一路走来

2000年10月，新加坡善友禅中心主办了首届以中文教学的成人初级静坐班。至今，中心已圆满了16届的静坐课程。在这过去的9年间，约有1,700名学生参与了本中心所主办的静坐课程，并亲身体验到静坐所带来的种种好处。近年来，所招募的新生人数更是有日益激增的趋势（图表如下）：

初级静坐班初期的宣传方式是以分发简单的册子和口传方式进行，逐渐改变和延伸至精美的彩色印刷宣传册子，海报和报章广告。显然的，不同的宣传管道也为吸引各个阶层的学员扮演着独特的角色。当中，报章广告吸引最多公众的询问；口传方式，却是最有效，最具说服力，能够接引学员们完成静坐课程的主要因素。当学员们从静坐体验到个中好处，他们都在初级静坐班毕业之后，继续上进阶班；其中有多位甚至参与护持中心，当起志工，成为中心的一份子。本中心现有的志工们大部分都经过静坐班的途径而进入“善知识之家”——善友禅中心。



自2006年2月的第10届初级静坐班开始，本中心增设了课程班数，分别在星期二（傍晚）和星期六（下午）授课，学员人数因此平稳的上升。所增设于星期六下午上课的静坐班，为忙碌的都市人提供方便，使他们在工作之余也能在周末学习静坐。此项调整让更多学员得到时间上的弹性，因此更广泛地吸引各行业领域的公众参加。星期二傍晚的时段有较多上班族出席，而星期六下午的时段则能迎合乐龄或退休人士和家庭主妇的时间。

## Four Characteristics of Basic Meditation Course

It is true to say that the basic meditation course is the pillar of Kalyanamitta Centre Singapore (KCS) because it owed its success to the following four major factors:

### 1. Dhamma – Content and Teaching Methodology

This method of teaching meditation was established by Luang Phaw Dhammajayo, the Abbot of Wat Phra Dhammakaya. Known for his broad experience in teaching meditation over 40 years, Luang Phaw emphasises the key principle of “Sabaye” (staying relaxed). It has indeed been proven that meditation is simple to master and suitable for all people, regardless of age, race and culture. Those who diligently practised this method of meditation were reported to have achieved the same results, leading to inner strength and peace.



The content of the course was further enhanced and Luang Phi has adapted each lesson tactfully according to the needs of Singaporeans. There are two sessions in each lesson, namely practical and theory. The practical meditation session provides guidance on proper sitting postures and step-by-step instructions leading to the calming of one's mind. The duration of each meditation session increases accordingly over the course. Next, the lectures highlight the relationship between meditation and health, interpersonal relationships, work efficiency, outlook on life and many other topics.

Another interesting aspect of the course is that students have to do easy and stress-free homework, with the help of a meditation audio CD. With this CD, it is proven to be a useful tool for students to practise meditation at home.

### 2. Personnel – Qualified Teacher with the Support of Quality Personnel

Luang Phi is the principal Dhamma teacher of KCS. He had received formal training on meditation since official ordination at Wat Phra Dhammakaya in 1985. Upon the completion of the Dhammayada Ordination Training Programme, Luang Phi was posted to Taiwan ROC in 1987.

That marked the beginning of his studies at The Chung-Hwa Institute of Buddhist Studies, under the student exchange programme between Dhammakaya Foundation and the Dharma Drum Mountain Buddhist Society.

The moment Luang Phi graduated with a Master of Arts in Buddhist Studies, he was assigned the task of setting up the first Dhammakaya meditation centre in Taiwan. Once a suitable centre was found, he began to teach meditation to the people in Taipei, Taiwan. It was through teaching meditation that the Dhammakaya International Meditation Centre of Taipei flourished and eventually reached its present scale.





## 初级静坐班 四大特色

初级静坐班可谓善友禅中心的活动核心。此项成就必须归功于以下四个因素：

### 一、法——内容和教学方式

这套静坐教学方式是由法身寺住持法胜师父所创办的。法胜师父拥有40多年的丰富教学经验，着重的静坐教学原则是“放轻松”。事实上，这套教学方式也一再验证了静坐是简单易学，并适合每个人，不论年龄、种族或文化。以这套静坐方式学习静坐的人都取得同样的效果——得到内在的能量和安宁。

师父更是巧妙地将这套静坐教学的内容进一步改良，使它本土化，更适合新加坡人的需要。每一堂课分上下两节时段，实修和讲课。实修课是注重于静坐，教导学员正确的坐姿和循序渐进的引导学员们将心静定下来。静坐的时间也会随着课程的进度渐渐加长。讲课时间则阐明静坐如何正面的影响及改变身体健康、人际关系、工作效率、人生观等，是大家生活上息息相关的课题。



By the time Luang Phi started the first basic meditation course in Singapore, he already had with him 10 years of rich and valuable experience in teaching meditation. On the other hand, Luang Phi was also recognised for his outstanding aptitude in organization. He had developed a functional organizational chart consisting of Dhamma Teaching and Dhamma Service groups, to outline the various duty posts and quality personnel needed for a smooth operation of the meditation course.

Under his careful guidance, the number of quality helpers (Kalyanamittas) gradually increased as many of the graduates from the basic meditation course volunteered their time to teach and guide subsequent batches of students. This system worked wonderfully as Luang Phi Somkiat has always emphasized that the basic meditation course is “organized by Singaporeans, for Singaporeans and to Singaporeans”.

### **3. Amenable Environment**

Quiet, clean, simple, spacious and comfortable were the common impressions of most students the moment they stepped into KCS. In the dynamic city of Singapore, it is difficult to find a serene and conducive environment in a commonly accessible location to set up

a centre. With this fact in mind, KCS has been painstakingly in search of an amenable environment suitable for meditation each time the Centre expanded to new premises. Hence, be it the first centre at Eng Hoon Street, or the current premises at ACE building at Paya Lebar Road, KCS took into serious consideration all possible factors.

### **4. Special Provisions – Tea Break Snacks**

‘Mouth-watering’ best describes the special tea break snacks provided by the dedicated Kalyanamittas during the class. With the good intention of providing convenience for the students, some Kalyanamittas took the extra mile to prepare home-cooked delicacies and snacks for the class despite their busy work schedules.

The appetising tea break snacks are especially important for students who are working individuals as they often have to rush from work to attend classes. As food is commonly recognised as an effective medium of initiating communication, it also serves the purpose of closing the gap between the new students and the Kalyanamittas. The free tea break is also a good time for students to socialise and clarify their doubts on issues relating to their meditation homework.



课程中的另一项特点，是学员们能借助免费分发的静坐引导的音碟光盘，课余时间在家自行练习静坐，轻松自在的做“功课”，此项措施的确有效地激励学员们的学习兴趣与进展。

## 二、人事——资深的导师和亲切的善知识

Luang Phi Somkiat 是新加坡善友禅中心的首席导师。在1985年在泰国法身寺出家后，便开始接受正统的静坐训练。在完成佛法薪传者计划之后，师父在法身寺与法鼓山的学生交流计划下，在1987年被派往台湾的中华佛学研究所深造。

在考获佛学文学硕士之后，师父被委任的首要法务即是在台湾成立当地第一所法身寺国际分院。寻得适当的禅修中心之后，师父就开班授课，教导静坐。静坐活动，促使台北的国际静坐中心扎根成长，发展到今日的辉煌成就。

被委任来新加坡开班授课时，师父已累积了十年的丰富教学经验。除此之外，师父在人力管理方面也表现出众，为静坐班设立了一套完善的运作系统 既是“法义”组和“法务”组，有条不紊地将发心护持静坐班的志工们的岗位和职务清楚地分配；使静坐班的运作顺利进行。

在师父的细心领导下，栽培了不少优质的善知识志工，人数更是逐年增加。不少静坐班毕业生都在完成静坐课程后，继续留在中心，护持中心

的静坐活动。这套系统之所以能如此成功，就如师父所一再强调的初级静坐班是“属于新加坡人的、由新加坡人主办，也专为新加坡人而办”

## 三、清静舒适的环境

清静、干净整洁、简单和舒适是众多学员踏进新加坡善友禅中心的第一个印象。在繁忙的都市，能在交通便利的地点寻获如此清幽和舒适的环境设立中心并不容易。正因如此，新加坡善友禅中心从开创以来一直在寻找适合静坐的环境，以设立永久的静坐中心。从第一所坐落于英云街的中心，直至今在租用位于巴耶利巴路 ACE 大厦的单位，新加坡善友禅中心都将以上这些因素纳入慎重考量。

## 四、特别供应——茶点招待

“垂涎三尺”非常贴切地形容在每堂课休息时段，由善知识们精心特备的茶点。为了方便下班和工作之余赶来上课而没时间填肚子的学员们，一群发心的善知识在结束了本身繁忙的工作后，不辞劳苦地在家准备了精致可口的茶点，带到中心与学员们分享。

这份爱心茶点也成为新学员和善知识互动交流的一道有效的沟通桥梁。这段轻松的茶点时间也是学员们互相切磋的机会，借此良机澄清他们在上课时所遇到的疑点或经验交流。





## Regular Meditation Class

Most of the graduates from the basic meditation course went on to join the regular meditation classes on Wednesdays, Thursdays and Sundays. These classes are opened to all Kalyanamittas and the fresh graduates, who have developed keen interest in meditation, are also eager to learn Dhamma, the knowledge of life.

The Wednesday classes emphasise more on learning Dhamma while the Thursday classes provide one full hour for meditation. The classes for these two days are conducted by Venerables of the Kalyanamitta Centre Singapore (KCS).

Every Sunday morning, there are meditation classes conducted in Chinese and Thai, and they are conducted simultaneously in two separate rooms. These classes are generally conducted by Luang Phaw Dhammajayo via the Dhamma Media Channel (DMC), available through the Internet. The Thai class listens to direct broadcasts in Thai by Luang Phaw Dhammajayo while the Chinese class tunes in to the translated voice-over in Chinese. This is the highlight of the week as regular meditators the world over will be meditating together at the same time via Dhamma Media Channel (DMC).



## 进阶班与共修班

大部分的静坐班毕业生都会继续参加星期三、星期四和星期天的静坐班。这些静坐班开放给所有对静坐与对听闻佛法、学习生命知识有兴趣的善知识和毕业生。

星期三的进阶课程着重于传授佛法、学习正确的生命知识，而星期四的课则为学员提供一小时不间断的静坐。以上两天的课是由几位新加坡善友禅中心的常驻导师授课。

每个星期天早上，本中心会同步进行以中文和泰语引导的静坐，分别在不同的禅堂同步进行。静坐是由法身寺住持法胜师父亲自带领引导，通过“法身卫视”(DMC)互联网连线现场直播。泰语班可跟着师父以泰语直播的静坐引导，而中文班就连接中文翻译频道，跟着师父的引导一同静坐。这也是全球各地的善知识在每星期天通过“法身卫视”，同时间一起静坐修行的黄金时段。











## Middle Way Meditation Retreat

The first Chinese Middle Way meditation retreat was conducted in December 1999 at Panawat, Chiangmai. Under the supervision of Venerables, to date, the centre has already conducted the 19<sup>th</sup> Batch of Chinese Middle Way Retreat.

The retreat programme was designed to promote intensive meditation practices for the participants. Four lessons were conducted each day, for six days. The retreat has been the favourite choice for many keen meditators as they long for a good break away from the hustle and bustle of city life in Singapore. Besides, the quiet and serene environment provided by the natural surroundings in Chiangmai was the bonus point for the participants.

This retreat programme is an international programme open to all nationalities all over the world. Over the past 10 years, the Chinese Middle Way has seen participants from the United States of America, Myanmar, Thailand, China, Indonesia, Malaysia, Hong Kong, Taiwan and Singapore. It has hence been proven that meditation is a universal activity that can be practised by people from different countries and of different races and religions.



## 中道禅修营

**首**届中道禅修营于1999年12月，在清迈高山的丛林道场圆满进行。在师父的指导下，中道国际华语禅修营至今已举办了19届。禅修营分别在泰国境内不同的地方进行。

禅修营计划的推行主要是为了让参与者能在宁静清幽环境下，进行更密集深入的静坐修行。每天会进行四堂课，为期六天。禅修营可说是许多爱好静坐者的首选，可以趁这此机会，从忙碌喧嚣的都市生活中抽离，在位于清迈山涧，风景秀丽和宁静清幽的大自然环境下，闭关禅修，体验内在的幸福喜悦。

这项禅修营计划是开放给各国籍人士的国际性活动。在过去的10年里，中道国际华语禅修营总共吸引了来自美国、缅甸、泰国、中国、印尼、香港、台湾和新加坡的静坐爱好者的参与。这证明了静坐是适合全世界、不同国家、不同种族、不同宗教与背景的人们一起进行国际性活动。







## Benefits of Meditation

In a recent survey conducted by the Kalyanamitta Centre Singapore (KCS), 125 participants provided their feedback on the benefits of meditation. The survey captured the effects of meditation in relation to 10 fundamental elements of city life, specifically sleep, primary health, calmness of mind, temper, stress management, family relationship,

work relationship, work efficiency, outlook on life and the world. It was astonishing to learn that the participants fully agreed that meditation had helped them to manage their temper, moods and enhance the quality of their life.

KCS was also pleased to note that the remaining seven items scored 90% to 98% in the feedback from the participants.

A retrospective study on the registration forms – filled by the participants when they first signed up for the basic meditation course – revealed that better health, calmness of mind and stress management were the top three concerns to them. With these findings, at least nine out of

10 persons feedbacked that meditation had indeed helped them and met their expectations. These positive findings validated the hypothesis that meditation is strongly related to human well-being, both physically and mentally.

Of the total 125 participants, 67 were fresh graduates from the 16<sup>th</sup> batch of the Basic Meditation class as compared to 58 from the regular meditation classes. The survey outcomes of these two groups of participants revealed significant outcomes to support the notion that regular meditation practice intensifies its effects on the practitioners.

100% of the Kalyanamittas reported better sleep and primary health (such as common cold, infections, immunity), as compared to 92% of the other group. Moreover, the Kalyanamittas' abilities to remain calm and composed (in terms of mood and temper control) were nearly double that of beginners. Their stronger ability in mood and temper control also contributed to higher work efficiency and better relationships with family and co-workers (98% in the Kalyanamitta group and 90% in the beginners group.)

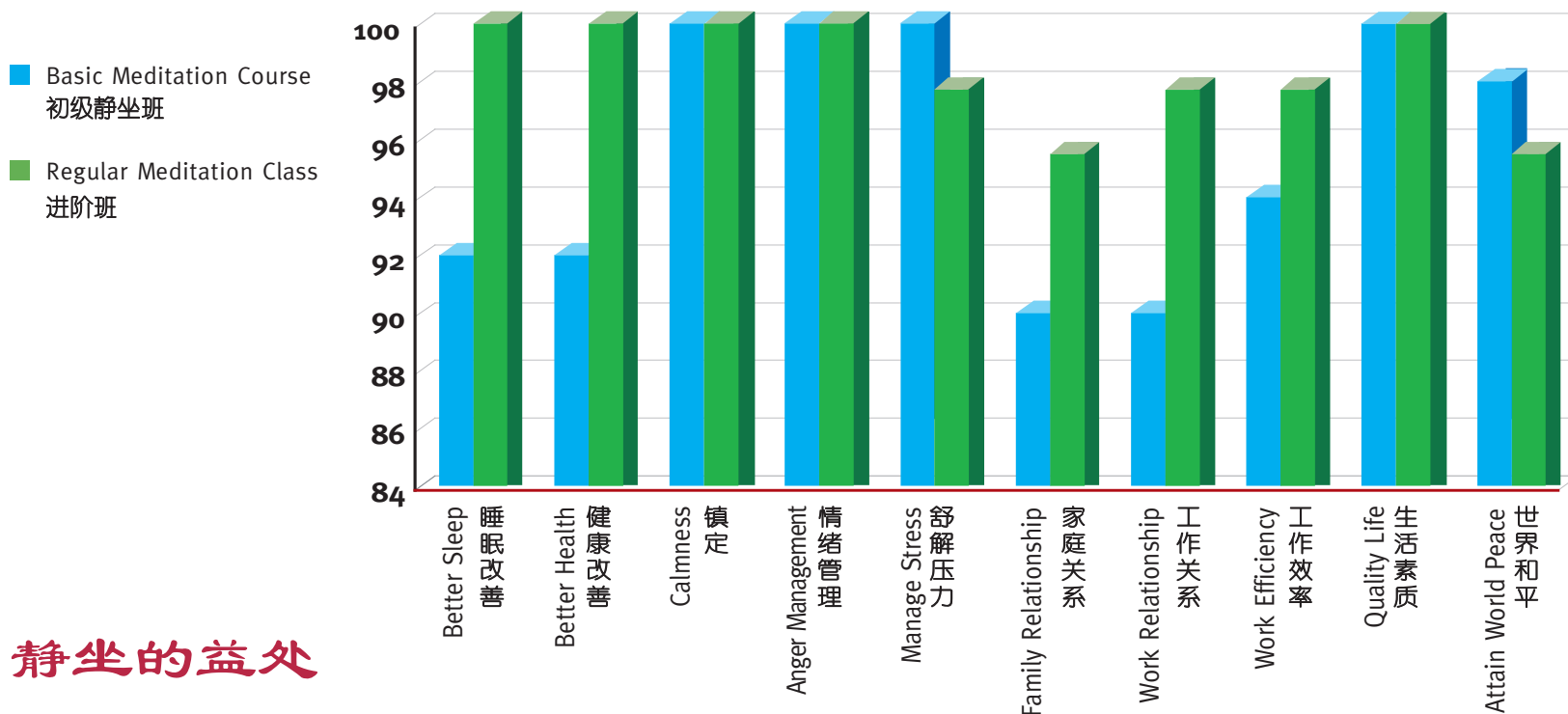


“Meditation brought great benefits to us! All the graduates of basic meditation courses and the Kalyanamittas in KCS acceded to this statement entirely.

“静坐为我们带来了无穷的好处!” 这是所有初级静坐班的毕业生和善知识们亲身体会和一致同意的感想。

”





## 静坐的益处

为了收集关于静坐对都市生活中的十项基本事项的影响程度，本中心在近期做了一项调查。这十项包括：(1)睡眠 (2)基本身体健康 (3)心情镇定 (4)情绪管理 (5)纾解压力 (6)家庭关系 (7)职场关系 (8)工作效率 (9)人生观和 (10)世界观。

参与调查的125名参与者所得出的结果发现100%的人数都一致同意静坐有助他们调适自己的脾气，保持心情镇定并改善他们的生活素质。大致上，调查显示在反馈中有高达90%至98%的参与者，认同静坐对以上所提到的基本生活事项有正面的改善。

与此同时，善友禅中心也分别针对新生报名表格所填写的资料，做了对比调查并发现，改善身体健康，心情镇定和疏解压力是新生们报名参加静坐班的三大主要因素。从上述调查结果看来，每10个受访者当中，至少有9位表示静坐确实对他们有帮助，也达到了他们的期望的效

果。调查结果所呈现的正面成绩，强烈的认同静坐对个人的身体与心灵健康起着莫大的影响。

在125名受访者当中，67位是刚从第16届初级静坐班毕业的学员，另外58位则是长期在中心参与静坐活动的善知识。针对以上两组受访者的调查显示，长期静坐对静坐者本身起着强化性的正面功效。100%受访的善知识都表示静坐有助于促进睡眠和基本健康（如感冒、细菌感染、和免疫能力）。

针对初级静坐班毕业生，只有92%达到跟善知识相同的效果。此外，善知识在保持心情宁静，在控制情绪和脾气方面的能力，也相对的比初学者高出近两倍。调查也显示，98%的善知识表示掌握自身的情绪和脾气有助于提升工作效率和与家人和工作伙伴之间的关系，只有90%的初学者能够如意的掌握这些生活事项。

## 静坐，确实有效！ Meditation – Proven Effective!

Interviews were conducted with representatives from the basic meditation course, regular meditation classes, Kalyanamittas of Thai origin and participants of overseas meditation retreats. The purpose was to ascertain the effects of meditation practice. In their verbal and written feedback, all the participants presented unanimous answers:

“When others saw the change in me, they believed that meditation works!” said Andrew Lim, who happily shared his method of introducing meditation to others. “They saw me changed, they naturally asked for the reason; so I took the opportunity to convince them to learn meditation.”

Similarly, Benson Wong and Jackson Chew also highlighted the importance of sharing the benefits of meditation to others, such as better health, improved work efficiency and promoting one’s ability in problem solving and others. All this requires individuals to take up meditation to realise the effects for themselves.

为了深入了解静坐带来的影响和成效，我们也针对初级静坐班的代表、共修班的善知识、旅居与定居本地的泰国籍善知识和国际禅修营的参与者，分别进行了访问调查。在个别进行的访问和书面的反馈中，所有受访者都不约而同地反映了一个共同观点：

“当其他人看到我本身的改变，他们也开始相信静坐的成效！”林添发欣喜地分享他如何将静坐介绍给他周围的人：“他们看到了我的改变，自然而然就会问我个中原因。我就趁此机会介绍他们来学习静坐。”

同样的，黄文贤和邹云昌，也和他人分享了有关静坐的好处，如静坐能提升身体健康，工作效率以及在处理个人问题方面等等的要点；而这些都是唯有通过个人亲身学习静坐方能体会到的个中利益。

“

*When I calm my mind, I could see the origins of problems easily.*

当我将心静定下，我就能很容易又清楚地看到问题的根源。

~ 林添发

*Andrew Lim*

”





## 静坐、爱与分享

### Meditate for Love and Sharing



Lam Kok Moy, a retiree, shared her experience of being a volunteer at Kalyanamitta Centre Singapore (KCS): “Ever since I realised that meditation is something beneficial, I wished to share it with more people.” Lam recovered from many symptoms of menopause after she took up meditation at KCS in February 2006.

Lam joyfully shared her wonderful moments during the overseas meditation retreat in June 2007, at Chiangmai, Thailand. Like other fellow students at the retreat, she practised meditation according to the instructions by the Venerables. While she remained “Sabye” (relaxed) and calm, she felt her mind locked in stillness. At that point, all the aches and pains in her body and legs disappeared. This was followed by a soothing bright sphere that gently appeared from the centre of her body.

Soon after the first bright sphere surfaced, Lam witnessed several other bright spheres emerging from the same point of origin and she felt her body sinking downward. When her body stopped sinking, she went into a big stable bright sphere, where she felt total silence and a great sense of comfort and serenity. The feeling of compassion and joy welled up; that kind of inner experience was totally new to her, a never-before experience, best described as an “indescribable feeling of joy”. She said there is no other kind of happiness in this world that can compare to the wonders of inner happiness.

From then on, Lam had acquired a silent momentum to practise meditation regularly – at least two hours twice daily. Meditation has since become her favourite past-time.

**蓝**菊妹女士，一位退休人士，分享了她在中心当志工的经验。“在我接触静坐后，我就希望能和更多人分享有关静坐的好处。”当蓝女士在2006年开始学习静坐后，之前所患的更年期症状全都不药而愈。

她欢容满面地分享在2007年6月到清迈丛林到场静坐营的经验，如其他的学员一样，蓝女士依据师父的指导下静坐。当她感觉轻松、舒服的时候，心就被锁在静定当中。此时，身体和脚部的酸痛及发麻完全消失，接着有一道光环渐渐从她的身体中央呈现出来，此光环非常清晰舒服。

当第一道光环消失后，接二连三的光环继续从相同的地点浮现上来，蓝女士感觉到整个身体不断往下沉；当身体恢复静止时，她发现自己坐在一个大光环里，听不见外面任何的声音，感觉彻底的宁静、舒服又清安。一股强烈的慈悲感和喜悦从心里涌上来，这是从来没有过的内在经验，只能用“难以形容的喜悦”来描述。蓝女士直接表达那是世间没有任何快乐可比得上的内在喜悦。

从此之后，她的内心里每天都蕴酿着一股想要静下来的感觉，每天两回，每次静坐两小时。这就是蓝女士退休后最好的消遣活动。

## 静坐改善人际关系

### Meditate for Better Relationships

“Warm Hearted Family” was the term coined by Nanthiporn Klahan, a Singaporean housewife of Thai origin. She was glad to see the change in herself after learning meditation at Kalyanamitta Centre Singapore (KCS). She learned to reflect on herself and realised that it is important to initiate change in oneself, rather than looking at the mistakes of others. This was the turning point that improved her family situation. The harmony at home has since been restored and is evident on the faces of all at home.

Having witnessed the changes brought by meditation, Nanthiporn did not hesitate to share her practice with her other Thai friends. She made great efforts to promote meditation through verbal explanations, books and audio-visual aids. In fact, most of her friends were convinced by the pleasant disposition she acquired after she took up meditation.

温暖家庭是南蒂蓬女士的幸福写照。南蒂蓬女士原籍泰国，婚后和新加坡籍丈夫在本地生活，是位全职家庭主妇。她在新加坡善友禅中心学习静坐后，对自身的改变感到很满意。她开始懂得自我反省，并意识到与其指责他人的过失，自我的改善反而更为重要。这也是改善她家庭关系的一个重要的转折点。家人的关系开始改善，恢复以往的和谐，这一切都呈现在家庭成员们的欢乐笑容里。

亲身体会了静坐所带来的改变，南蒂蓬女士于是开始与其他的泰国朋友分享她的静坐经验。她更是不遗余力地为他人解说，并通过书籍、音碟录像来推广静坐。实际上，朋友们对她在学习静坐后的良好改变，以及她所展露的和善性情信服不已。





## 静坐促进职场关系

### Meditate for Better Work Relationships



Linda Tan Chen Ling runs a food business with her husband, Kwek Kai Hock. The fast-paced work routine and long work hours caused her to develop panic symptoms such as irregular heartbeats and breathlessness. Handling demanding customers was particularly tough, as she was challenged with unreasonable complaints and annoyances. As such, she often found them irritating and refused to accede to their requests. This resulted in many unpleasant conflicts. Since Linda attended the sixth batch of basic meditation course in February 2004, she loves to practise the course assignments at work especially to ‘smile’ and ‘stay relaxed’. In the same year, she braced herself to leave aside her daily duties and obligations to join the one-week overseas retreat at Chiangmai, Thailand.

Upon returning from the retreat, she felt recharged and rejuvenated. Her employees at the restaurant noticed the change in her because she walked at a slower but energetic pace and she stopped pulling long faces to her staff and customers. The way she dealt with customers’ requests also changed drastically. In particular, she was willing to change orders for customers without much hesitation or impose any surcharges. These roundabout change in her won her more customers and helped improve her relationship with her staff.

**陈**贞琳女士和丈夫郭介福先生经营饮食生意。多年来生活在分秒必争的环境，加上日以继夜长时间的工作，使她的健康衰退，并产生焦虑症状如心率不整、呼吸困难等等。工作上最大的挑战就是，贞琳必须经常面对顾客不合理的要求和投诉。对于这些恼人的问题，她只能无奈地摇头拒绝，也因此换来许多不愉快的摩擦。

自从贞琳在2004年参加了第六届静坐班课程后，她开始将自己在静坐班所学的功课例如“多微笑”和“放轻松”应用在工作上。同年，她更是毅然抛下手头上繁琐的工作，到泰国清迈参加一星期的国际禅修营。

从禅修营回来，她觉得神清气爽，精力充沛。餐馆的员工也看到了她的改变，贞琳的步伐比以往来得徐缓但灵敏，她也不再以那张贯有的紧绷脸孔对待员工和顾客。摆脱以往对待顾客的作风，她开始聆听顾客的需求，甚至毫不迟疑地为他们更换原有的菜单而不另加收费。贞琳整体180度的转变不但为她赢得了更多顾客，也同时改善了她和员工下属们的关系。



## 从静坐重获新生活

### Meditate for Better Self

Ong Hang Kwee, 60, is owner of a mechanical car workshop. Due to the demands of work, Ong always looked aloof and stern to others. Full of regrets, he described his younger days as dangerous and meaningless. Things began to change after Ong and his wife, Eileen How, started learning meditation at Kalyanamitta Centre Singapore (KCS) in February 2002 with the second batch basic meditation course.

王康培先生，60岁，是一位机车维修工厂的老板。因工作的关系，他总是让人觉得他不苟言笑，严肃，且不容易亲近。回顾过往年轻岁月，王先生坦言当时的自己，日子过得是既危险且无意义。这一切随着他和妻子陶依玲参与了2002年2月在善友禅中心所举办的静坐班后逐渐改变。



Effects of their meditation gradually began to show on their faces. They began to smile more and appeared happier. Six months after attending the course, he gave up old habits of social drinking. His lifestyle turned healthier and like an average Singaporean family, he brought his family for dinner at restaurants with fruit juice as drinks. The couple also made good efforts to introduce their children to practise meditation and spend time volunteering at KCS.

In addition, Ong and his wife listen to the Dhamma teaching from Luang Phaw Dhammajayo via the Dhamma Media Channel (DMC) every evening. In May 2003, the most significant moment was when Luang Phaw Dhammajayo mentioned the harmful effects of intoxicants such as cigarettes and liquors, Ong immediately decided to stop drinking. At that time, Luang Phaw had also sought to discourage liquor collection and for devotees to clear other similar destructive items from their homes.

It was a wake-up call for Ong and his wife as they had a cupboard full of branded liquors. They were hesitating if they should donate or give the liquors away, which seemed sensible to most people. Their daily efforts in meditation practices ripened when they made the right decision to pour all their collection of liquors away. This was witnessed by Luang Phi Somkiat, Luang Phi Prakrong and Luang Phi Noppadol, then Dhamma advisers of KCS.

静坐的成效渐渐呈现在这对夫妇的脸上，夫妻俩开始笑容满面，以善言接待他人。接下来的六个月，王先生逐步开始戒掉喝酒的习惯；他的生活起居变得更健康，当他带家人出外用餐时也改饮用果汁。夫妇俩更是不遗余力地带领子女到善友禅中心学习静坐和护持中心的各项活动。

除此之外，他们每个晚上也会准时通过互联网，收看由法身寺住持法胜师父主持的“法身卫视” (DMC) 的视频直播。在2003年的3月其中一集的节目中，法胜师父提到烟酒的害处，并鼓励人们停止收集酒类为纪念品，甚至劝请大家清除家中此类危害物品。

此刻，夫妇俩仿佛如梦初醒，因为他们在家中收集了一整橱柜，价值不菲的名酒。他们一度犹豫是否应该将所有的酒送给别人，终于，多月来的静坐修行为他们启蒙，使他们最终做出了明智且正确的决定，他们一家人在 Luang Phi Somkiat，以及当时就任于善友禅中心的法师，Luang Phi Prakrong 和 Luang Phi Noppadol 的见证下，毫不犹豫地欢喜地将家中所有的收集酒类全都倒掉。

## A New Beginning of Life through Meditation



Wisit is one of Nanthiporn's friends. Currently working in the construction site at Jurong Island, he described himself as a "better man" after he encountered meditation at Kalyanamitta Centre Singapore (KCS). Wisit arrived in Singapore in year 2000 because he aimed to work hard to support his family in Thailand.

However, Wisit was not able to remit much money home as he was a heavy smoker and consumed liquor almost everyday. More than 20% of his monthly income was spent on such harmful substances. In addition, excessive consumption of liquor made it difficult for him to control his temper, which often resulted in verbal and physical abuses with his fellow co-workers from other countries.

In September 2007, approximately two months after Wisit practised meditation, he decided to quit smoking and drinking. He soon realised things changed for the better at work. He became more patient and was better able to tolerate others. He also developed good working relationships with those around him and was able to work more effectively. His employer rewarded him with a pay increment and he has since been able to remit double the usual amount of

money home. His wife back home was convinced of the benefits of meditation, that she followed the footsteps of her husband to practise meditation and now regularly listens to Luang Phaw Dhammajayo's teachings on the Dhamma Media Channel (DMC).

Besides his family, Wisit has also turned into a true and good friend to others since he learned meditation. He joyfully shares Dhamma teachings with his friends every time he returns from KCS. Many of his fellow Thai co-workers began to join KCS on Sundays when they are off-duty.

Pichat Kamhom, one of his co-workers and close friend, joins the regular meditation classes conducted in Thai. He mingles around with the Chinese Kalyanamittas during lunch and often helps to clean the Centre's premises before returning to his quarters. In comparison to his previous lifestyle of wasting time and money on unhealthy habits such as smoking and drinking, Pichat prefers his newly acquired and meaningful Sunday routine ever since he began visiting KCS in September 2007. On weekdays, Pichat makes a point to meditate and practise chanting twice a day, and to cultivate more healthy and meaningful deeds.



## 崭新的生命 从静坐开始

**维**西先生是南蒂蓬女士的朋友。现职于裕廊岛的建筑工地，他形容自己在中心学习静坐后，变成“更好的男人”。为了家庭生计，维西先生在2000年从泰国只身来到新加坡工作。

在新加坡工作初期，他过着和其他的客工一般的生活，每天烟不离手，下班后三五成群的结伴饮酒；有时喝醉了更找他人麻烦、闹事。维西先生每个月的收入中超过20%是花费在这些有害身心的烟酒上，这些恶习更造成他每个月能汇回家乡的钱所剩无几。

长期酗酒也使他无法控制自己的脾气，经常在工作时，与来自其他国家的工作伙伴发生口角和殴斗事件。2007年的9月，维西先生来到善友禅中心参加静坐已经两个月，在中心里获得师父的教导以及善知识们良好行为的熏陶下，他决心要戒掉烟酒。

自此之后，他恍然发现自己在工作上有了显著的改变。他变得有耐心，也更懂得以包容心来对待同事；和同事建立了良好的工作关系，工作效率也进而提升了。这些良好的改变耶维西先生带来意外的惊喜，他的雇主为了奖励他的良好工作表现，将他的薪酬提升近百分之五十。现在，他每个月所都汇回家乡

的钱是以往的双倍。在家乡的妻子也因目睹丈夫的改变，而对静坐感兴趣，并尾随丈夫一起学习静坐和每天定时收看法胜师父主持的“法身卫视” (DMC)，听师父讲经说法。

除了家人，维西先生在学习静坐后，也当了身边朋友和工作伙伴的善知识。每当他从善友禅中心回到工友宿舍后，他都会法喜地向朋友们分享他在中心所学习到的佛法知识。许多来自泰国的工作同僚也因此开始在星期天休假时，前来中心参与以泰语授课的静坐。这当中就包括了维西先生的工作伙伴兼好友，辟查先生。

静坐结束后辟查先生在午饭时间，会主动和其他华族的善知识交谈，更在饭后自动自发地帮忙他打扫中心，确保一切妥善后才回员工宿舍。相比之下，辟查先生觉得以往在星期日休假时所过的生活是无所事事地浪费时间，将金钱花费在烟酒上；自己近来在中心所渡过的每一个星期日都过得非常意义。这也是他自2007年9月份参加善友禅中心后的新生活。平时，辟查先生每天早晚都会抽出时间静坐和诵经，勤修功德善业，过着健康又有意义的人生。

## 静坐让生命更美好 Meditate for Better Life



“Give yourself a chance to find your inner peace.” This was the gentle reminder from Luang Phi Somkiat when Kheng Kim Bie, a Masters graduate in Human Resource Management, joined the overseas meditation retreat in December 2004 at Khao Yai Mountain, Thailand. Kim Bie was awakened by the sudden death of her second brother in September 2004. It was then that she realised things in the world are impermanent. From then on, she was determined to develop her Buddhist practice in search for the real meaning of life.

After the overseas meditation retreat at Thailand, Kim Bie gained more confidence in meditation and continued the practice on a daily basis. As she engaged herself more seriously in meditation, she found that

meditation functions as an integral part for her to practise other aspects of Buddhist teachings such as giving and observing precepts. She became more mindful to her surroundings as she could now relate things to their origins – the mind. For example, while dealing with people with difficult behaviours – instead of feeling challenged - she would empathise with the person and think of the underlying reason that could have caused this behaviour.

Gradually, Kim Bie noticed that meditation had helped her to be a stronger person. Citing the incident of her sister-in-law's death in mid-2008, she was proud of herself as she had cared for her at her death bed, held her sister-in-law's hand and went through the dying process with her, in complete calm and compassion.

给自己一个机会，寻找您内心的平静。这是 Luang Phi Somkiat 于2004年12月泰国靠崖大山的国际禅修营时，给予康锦美的启示。锦美是一位硕士毕业生，于2004年9月，在二哥猝然逝世后，霍然顿悟世事的无常；于是下定决心开始踏实地过着佛教徒的生活，静坐修行，找寻人生真正的意义。

在参与国际禅修营时之后，锦美对静坐建立起信心，从此之后，每天都静坐。在认真学习静坐后，她发现静坐似乎有一股潜移默化的推动力，促使她遵循佛法中的其它教义，如布施和持戒。她

也开始对周围的环境更有自觉性，并能将事物的发生连贯到当事者的心态。例如，在面对某些态度或行为恶劣的人时，锦美非但不会觉得懊恼，反而能体谅那个人，并静心去想，是什么原因促当事者有如此这般负面的表现。

渐渐地，静坐使锦美变得更坚强。她回忆起2008年中旬，自己如何帮三嫂度过的往生前的种种情景而感到欣慰。当时，锦美细心地照料病危的三嫂，在她临终时以慈悲和平常心，静定地握着她的手，陪三嫂走完她此生最后一个时段。



“

*Meditation trains our mind to open up to others, it comes to the point that we only want to share and love unconditionally.*

静坐训练我们将自己的心打开，到了某一个阶段，我们甚至只会想到要无条件地分享和付出。

~ 刘锦娇

Lau Kim Kiow

”

“

*I felt really peaceful and I gained better experience in inner peace and brightness. I want to learn more about the truth of life, the knowledge of life – the Dhamma.*

我得到了真正属于内在的平静和光亮，也在静坐过程中得到更好的经验。现在只希望能够学习与了解更多生命的真理，生命的知识，那就是佛法。

~ 陈秦芳

Tan Khim Wan

”

## Little Sun of Peace – Children's Buddhist Camp



As early as 1983, the Abbot of Wat Phra Dhammakaya, Luang Phaw Dhammajayo, placed great emphasis on the importance of starting the youth moral development project. The objective of this project is to nurture and groom the youth of today. One of the projects conceived was “The Path of Progress Ethic Quiz” targeted at young people to learn the Dhamma.

In 2001, when the Centre was still located at Pheng Geck Avenue, Luang Phi Somkiat organized a task force committee to plan the Children's Buddhist Camp. The project was successfully launched in March 2003 with the first theme: ‘Be a Good Child’. At that time, more than 30 children between age 7 and 12 enrolled for the camp and the Centre received rave reviews.

Subsequently, the organizing committee set a different theme for each camp. And the themes for each camp was adapted from the *Manual of Peace*, also known as ‘38 Blessings of Life’ by Luang Phaw Dattajeevo. To date, 22 Children's Buddhist Camps were organized during school holidays on a quarterly basis. The topics covered during the camps include ‘Not associating with bad friends’; ‘Respect the worthy persons’; ‘Practise Giving’; and ‘Good Conduct’, among others.



“

*The future of the world rests  
on our youth.*

*As such, they play a vital role  
in world peace.*

”





## 和平的小太阳——儿童佛学营

**法**身寺住持法胜师父洞见了青少年道德发展教育的重要性，早在1983年，法身寺就开始推行各项青少年活动，培育新生代；名为“前进之道”的佛学联考，是其中一项大规模的计划。

新加坡善友禅中心于2001年落户于平玉道时，就开始招收适合的志工，筹划开办儿童佛学班；所付诸的努力，也于2003年3月开始落实。以“做个好孩子”为主题，针对7岁至12岁的儿童而设的首届儿童佛学班成功开办，并深获好评。这是善友禅中心的一个重要里程碑，共有30几个孩童参与了当时的活动。

儿童佛学班每三个月一次，在学校假期时举行。儿童佛学班的主题，引用了根据法身寺副住持施命师父所编写的“和平手册”，又称为《38吉祥经》中的佛法教义。在过去的22届儿童佛学班，大部分都依循书中的内容进行，例如：“不结交坏朋友”、“恭敬值得我们尊重的人”、“学习布施”、“良好的德行”等等多项主题，为孩童们培育良好的道德与品行，使他们能更茁壮地成长。

“

青少年是世界未来的主人翁，他们的未来，在世界和平上扮演着举足轻重的角色。

”





## Learn through Play and Play to Learn

The concept of the camp is to inculcate moral education through simple meditation and creative activities for the children. The camp is structured in such a way that children can learn through play and play to learn as well.



This approach to the camp was well supported by parents. From 2003, when the Centre first conducted the Children's Buddhist Camp, Tan Chin Hiang and his wife enrolled their two sons, Tan Chong Yi and Tan Chong Kai in the camp. Both noticed the change in their children's behaviour after they had attended the camp. They shared their views: "It was indeed fun and meaningful. Luang Phi delivered the Dhamma teachings through short stories. And the games were creative and helped the children learn while at play. It might seem that the kids were only playing but we noted they became more helpful and respectful to their parents and the elders. They also learned to take care of the younger children."



During the meditation sessions, the children were introduced to bright and shiny objects such as the crystal ball and bubbles to facilitate them to learn meditation. Soon the children were able to calm their minds with ease. The meditation sessions usually last between 10 and 15 minutes. Interesting Dhamma stories were presented in video formats and some children also did a role-play, depending on the topic of the camp.

Team work is greatly encouraged and the children were divided into small groups with each team performing different tasks such as household chores, observing table manners and serving lunch. The objective of this exercise is to promote team spirit and teach them correct social etiquette.

The camp also introduced art and crafts for the children to unleash their creativity. To reinforce what they have learnt during the camp, they will have to summarise the salient points and do a presentation for the class. This is to hone their presentation skills and encourages them to communicate more effectively. A point system is introduced for the various activities to assess conduct and behaviour. The team that emerged with the highest score is commended. The goal of having a point system is to let the children reflect on their behaviour and correct any bad habits.



## 寓学习于游戏, 在游戏中学习

基本上, 儿童佛学班的概念是通过简单的静坐方法和富有创意性的活动, 陶冶孩童们的品德, 灌输他们良好的价值观。目的是为了让孩童们“寓学习于游戏, 在游戏中学习。”



这样的活动形式广受家长的认同。从2003年的第一届儿童佛学班开始, 陈进贤夫妇的两个孩子, 陈崇义和陈崇开就踊跃地报名参与。他们分享时提到: “儿童佛学营透过师父所引用的故事和别出心裁的游戏, 来灌输小孩们正确的道德知识, 可说是既有趣又深具意义。表面上看来, 孩子们似乎只是在玩耍, 事实上, 孩子们已在潜移默化中得到启发和助益。我们可从日常生活中看到他们的改变。在参与儿童佛学班后, 家里的两个孩子变得更乐于助人, 更懂得尊重父母和年长的长辈。他们也学会照顾比他们年幼的小孩。”



在静坐学习方面, 师父以水晶球、泡泡球等等光亮的物品引导孩子们静坐, 效果显著, 他们很快的就能将心静定下来。佛学营中的静坐时段通常进行约10到15分钟。另一方面, 也会根据儿童佛学班的主题, 采用录像光碟视频等媒介传达有意义的佛法故事, 或通过戏剧表演传达对孩童有启发的课题。

在静坐之余, 孩子们被分配成几个小组, 进行小组活动, 促进他们的团体合作精神和学习互相照顾。通过一些特别设计的活动, 如做家务、用餐仪态和帮忙分配食物等等; 灌输孩子们正确的社交礼节。

再者, 孩童们也会透过手工美术活动, 发挥个人的创意; 并且会鼓励他们在众人面前发表自己的作品, 藉此训练并提升孩子的沟通和表达能力。佛学营进行当中, 负责人分别在不同的时段实施“积分制”, 就是孩童们的行为表现会被纳入考量, 以此加分或扣分, 总积分最高的团队将得到表扬, 设计“积分制”的用意是为了让孩子们了解并改善自己的习性。



## Training of Little Kalyanamittas

For those who have been actively participating in the children's camp, once they attain the age of 12, they would be appointed as junior leaders to help in the various activities of the camp. This is to encourage continued learning.

Chong Yi, Chong Kai, together with two other camp mates, Ng Wei Xuan and Lee Jiaqi were the earlier batch who had graduated and subsequently, were tasked to help in the children's camp. In a recent interview, Jiaqi said: "When Wei Xuan and I were above the age of 12, we were assigned to be junior leaders. Leadership is what we gained through the years and the joy of leading the group has encouraged us to sign up regularly for the camp."

The camp has since moved a step further to guide the youth and lead them to grow in a positive and healthy environment. Above all, it is noteworthy

that the camp has planted beautiful seeds of goodness in the hearts of the children.

Wei Xuan summarised her biggest gain – she is now able to apply meditation in her daily life. This has helped her to cope with school work. Jiaqi also cited an incident where she faced difficulty in solving mathematical problems. Her father reminded her to meditate and she eventually found the solution in just 10 minutes.

In December 2008, Chong Yi, Chong Kai, Xie Yu and Chen Yi An braced themselves to join the overseas meditation retreat at Chiangmai. Four of them attended the week-long retreat with great discipline. They were on time for every activity and managed to practise long hours of meditation alongside with the adult meditators. Such a scenario would not have happened if they had no previous meditation training in the children's camp.





## 小善知识的培训



为了让那些满12岁的儿童佛学班毕业生，能够在逐渐成长的岁月中继续学习，本中心在2005年设立了“小组长”制度，培训毕业生们成为儿童佛学班的小组长，护持儿童佛学班的活动。

崇义和崇开自然而然地在他们满12岁时，加入了这项计划。与他们同届毕业的其他组员，黄薇璇和她的好友李嘉琪也成为了此项计划中出色的小组长之一。嘉琪在近期进行的书面访谈中指出：“薇璇和我是在满12岁时获选担任小组长。参与佛学班的这些年来，确实提升了我们的领导能力。我们很开心能够带领组员们参与活动，这也是推动我们一直参与护持儿童佛学班的原因之一。”



这是自佛学班开办以来的一个大跃进，目的是为了进一步引导这些青少年们，使他们在多变的成长时期，能够正面、健全地成长。值得欣慰的是，儿童佛学班计划在实行了几年以来，让发心护持的策划小组以及志工们渐渐地看到善与美的种子在孩子们的心中萌芽。

薇璇表示她每天都静坐，因为静坐有助于增加她的专注能力，使她能称心如意的应付繁忙的功课。嘉琪也十分认同薇璇的说法，有感而发的提到自己的经验；回忆起有一次她遇到一些数学难题，正懊恼于寻找解决方案。父亲于是建议她先把功课放下，静坐后再继续；爸爸的建议果然有效，在起坐后，嘉琪在10分钟内就成功解答了那几道数学题。

更值得赞叹的是，2008年12月本中心四位青少年崇义，崇开，谢俞和陈翊安，毅然地参加了在清迈举行的国际禅修营，并以他们坚强的自律，成功完成为期一周的禅修营活动。期间，他们不但准时参与每一项活动，更和其他成年人一起进行长时段的静坐。此种令人法喜的现象非常难得，也要归功于他们曾经受到儿童佛学班的熏陶。



“

*It was a wonderful experience to feel the energy of the children and to be able to lead them in developing good character and cultivate their moral virtues. The joy is indescribable.*

*~ Teo Beng Ngo*

”

## The Joy of Growing Up

**K**iang Kian Wan, a group leader of the children camp and one of the members of the organizing committee, has been helping out in the children camp since 2004. She has this to say: “I felt good to see the children attending the camps batch after batch. I like to see the smiles on their faces especially when they are so engrossed in the activities.”

Another organizing committee member of the children camp, Teo Beng Ngo, shared his personal thoughts: “It was a wonderful experience to feel the energy of the children and to be able to lead them in developing good character and cultivate their moral virtues. The joy is indescribable.”

Ho Chee Har shared her joy of helping out in the latest outdoor two-day camp at the National Community Leadership Institute (NACLI). “The camp was very well-organized and enriching for both the children and helpers like myself. Every activity was carefully planned, and it helped the children in drawing out important lessons that they could apply in their lives.”





“

能够体验到孩子们的活力,并灌输他们正确的价值观和品德,从而培养他们良好的品格,那种喜悦真是笔墨无法形容。

~ 张明伍

”

## 喜悦共成长

儿童佛学班的其中一位幕后功臣——龚建婉，她是资深组长兼幕后策划。自2004年起，建婉便开始护持儿童佛学班，她分享了这些年来参与儿童佛学班的心情：“很开心能看到一批接着一批的孩童们报名参加我们的佛学营。更喜欢看到他们的笑容和全情投入活动时的那份快感”。

另一位长期参与策划儿童佛学班活动的张明伍表示：“能够体验到孩子们的活力，并灌输他们正确的价值观和品德，从而培养他们良好的品格，那种喜悦真是笔墨无法形容。”

何紫霞分享她参与最近在国家社区领袖学院所举办，为期两天一夜的儿童佛学营时的喜悦时说：“儿童佛学营策划得井然有序，不仅是孩子们，连我们这些志工们都觉得获益不浅。每项活动都经过周密的策划，孩子们都从中得到许多能应用在自己生活上的重要知识。”



“

*Every World-PEC student has made historical marks on the path to universal peace by transmitting the good and best in all things to the world. They are also proponents of a new and global moral age long overdue.*

~ Luang Phaw Dhammajayo

”

## World Peace Ethics Contest

The World Peace Ethics Contest (World-PEC) was organized by the Abbot of Wat Phra Dhammakaya, Luang Phaw Dhammajayo. The quiz programme accords everyone the opportunity to study the Dhamma (Buddha's Teaching) in detail. The learning of the Dhamma is irrespective of nationality, religion or race. And everyone can learn and adapt the Dhamma to their everyday lives, thereby promoting peace and harmony within the family nucleus.

In modern society, the environment is full of temptations and exposes the young to a host of negative influences. The World-PEC contest allows the youth to learn the Buddhist's teachings and use it as a guide to their way of life away from drugs and other temptations. This in turn will allow them to be useful to society and the country at large. The Dhamma quiz is a strong stimulus for participants to learn Buddhist teachings, and that will have an effect on the development of their views and moral behaviour.

To make this contest available on a global platform, many examination centres have been set up worldwide and the quiz questions are translated into many languages. This is to allow more people to participate and learn the Dhamma. The contests are designed to not only inculcate moral values but also to foster good and harmonious relationships between family members. World peace can also originate from a warm and loving home.







“ 参加世界和平道德会考的每位考生，都是促进世界和平的重要历史人物，能够把国际性的善与美弘扬到世界各地，乃是复兴“世界道德时代”的支持者，全世界人类期待如此的道德伦理已经很久了……

~ 法胜师父

”



## 世界和平道德会考

世界和平道德会考由法身寺住持法胜师父提倡并举办。师父希望把佛陀所教导的法——这一具国际性，且人人可学的知识弘扬光大。佛法只是不分国籍、宗教、种族，全世界都可以学习并运用在生活上，让人人幸福，家庭幸福美满。

文明的进程日新月异，我们年轻的一代在充满诱惑与负面影响的环境下成长。透过佛学联考，让他们能够将佛法的智慧运用到日常生活中，作为他们生活上正确的指南，远离毒品和恶性的诱惑，努力培养自己成为对社会和国家有用的人。佛学联考也让参与的人对学习佛法产生强烈的意愿，并在后来影响到他们的观点和德行。

为了让此活动更具国际化，让更多海内外的各界人士能共同参与，全世界每一洲都设有考场，考试语言达十多种。考试的目的是不只是促进道德，还有同家人之间的爱与了解，真正的世界和平，唯有建立在一个温馨和乐的家庭之上。



## 研习佛法, 身心受益

### Enriching Our Lives Through the Dhamma

Members of the Kalyanamitta Centre Singapore (KCS) truly appreciate Luang Phaw Dhammajayo's aim of making world peace possible. They showed their relentless support by actively participating in all three rounds of World-PEC, from 2007 to 2009. KCS was also one of the examination centres worldwide. The first text book used was the *Manual of Peace*, the improvised version of the Sutra – '38 Blessings of Life'. Many people began reading the book and all the readers have found the teachings beneficial and relevant to their lives, both at the individual and family level.

**新**加坡善友禅中心响应法胜师父为世界和平的努力, 自2007年以来, 每年均热烈参与世界和平道德会考。新加坡善友禅中心也是全球考场之一。第一届道德会考所使用的课本是“和平手册”, 内容取自佛经中的“38吉祥经”。丰富的内容吸引了许多人踊跃地阅读, 而所有读过课文的考生都深刻地体会到佛法教义的益处, 与日常家庭生活息息相关。



**CHEW SU MING, TOH HAN PENG AND HAN YA LIN**  
周淑敏、卓恒平、韩雅琳居士

3<sup>rd</sup> World-PEC, 2009 (English Category)  
Runner-Up Honorary Award

第三届《世界和平道德会考》2009年英文组别荣誉奖亚军得主

“If we had not participated, we may take a long time to complete the book or not read it at all. However, with World-PEC, we did our best to complete the reading of the book prior to the day of the examination,” said Chew Su Ming.

如果我们没有参加道德会考, 我们可能会花上好长一段时间才能把书看完, 又甚至不会去读, 参与《世界和平道德会考》能鞭策我们, 确保在考试之前将书本内容看完。”





### LEE HIAN TEE 李显智居士

1<sup>st</sup> World-PEC, 2007 (English Category) 2<sup>nd</sup> Runner-Up Honorary Award  
第一届《世界和平道德会考》2007英文组荣誉奖亚军得主

“I participated in the contest because I wanted to know more about Buddhist teachings and how we can apply these teachings to enrich our lives and use this knowledge to influence others,” said Lee Hian Tee. In the following year, Lee took part in the 2<sup>nd</sup> World-PEC together with his best friends, Teo Beng Ngo and Tan Kok Leong, Ivan. The team became the Winners for the Runner-Up Honorary Award in the English segment. The second textbook used was “Warm-Hearted Family”, which emphasises the importance of families living in harmony and the roles for each member of the family.

“我是为了要更深入了解佛法而参加这项会考，希望从中能将所学到的佛法知识融会贯通，实际应用在日常生活中，以丰富自己的生活和传授这些宝贵的知识给其他人。”

第二年，显智连同好友张明伍和陈国良，参加了第二届的《世界和平道德会考》。那年，他们以优异的成绩伙获颁英文组别的荣誉奖亚军。当时所使用的课本是“温暖之家”，内容着重于家庭和谐的重要性，以及每个家庭成员必须扮演的角色。

### MDM SIE GEOK CHOO, PEGGY 徐玉珠居士

1<sup>st</sup> and 2<sup>nd</sup> World-PEC, 2008 (English Category)  
2nd Runner-Up Honorary Award

第一、二届《世界和平道德会考》  
2008英文组荣誉奖季军

Sie Geok Choo Peggy, participated in the 1<sup>st</sup> and 2<sup>nd</sup> World-PEC. She managed to persuade her son, Chiu Hang Xiang and her daughter, Chiu Mei Ji to form a family team in 2008. Peggy enjoyed the process of studying the book together with her children as she noticed that they have benefited from the Buddhist teachings because communication between the family members have improved. Eventually, the family team emerged as the Winner of the Second Runner-Up Honorary Award in World-PEC 2008.

For three consecutive years, Kalyanamittas from Kalyanamitta Centre Singapore (KCS) made history by winning the Runner-Up Honorary Awards. It was certainly a great encouragement to note that they have excelled in the contests and overall results achieved were above average.

徐女士除了自己参加，更说服儿子赵航翔和女儿赵梅吉，以家庭式组合参加了2008年的会考。回忆起当时的情形，徐女士十分享受和一对子女一起读书的温馨时刻。她也注意到他们在学习佛法后，与家庭成员们之间沟通都有所改善。而他们的家庭组合也在当年的英文组别获得了荣誉奖季军。

善知识们骄人的成绩，在新加坡善友禅中心进展史上，掀开了历史性的一页因为这已是新加坡善友禅中心连续三年获颁荣誉奖亚军！而本中心整体会考成绩也是众多考场中的佼佼者。

# 薪傳 Ordination



“ For all male Buddhists, the merits of ordination do not only extend to the next life. You can also reap various benefits in this life. The most important thing is for one to gain knowledge, wisdom, a greater understanding of the world and better insights into society, the economy, materialism and spirituality. Ordination is not just about shaving one's head and donning robes; it is about honing, practising and realising the teachings of the Buddha. ”





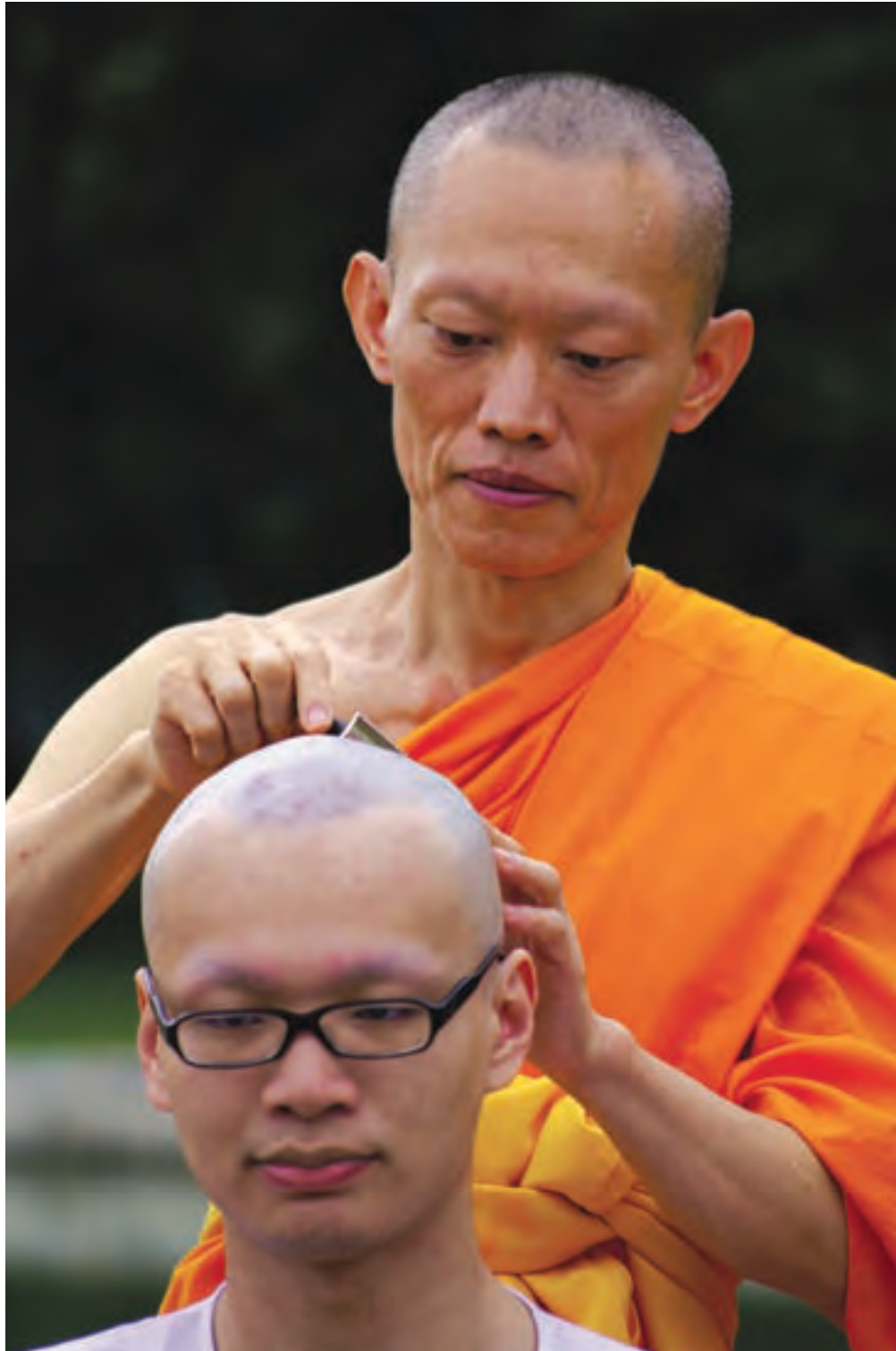
## International Dhammadayada Training & Ordination Programme

The international novitiate programme, which was aimed at spreading the Dhamma worldwide, was organised by Wat Phra Dhammakaya in Thailand with English and Mandarin as the main languages of instruction. During the month-long training, participants were trained in the livelihood of ordained monks. In their stay at the temple where the programme was held, participants could enhance their mettle and experience the ways of monks through the ages. These included their livelihood, their Dhamma education, spiritual practice and cultivation of life values. The result is nobility and discipline in character so that the teachings of the Buddha can thereafter be brought into everyday life to foster familial and societal harmony.

Elevating our faith in the Triple Gems to another level – that of the *Sangha* – is an important endeavour of a lifetime. This is the best opportunity to learn to use Buddhist teachings to deal with the vicissitudes of life. Such an undertaking is also seen as a journey that teaches important life lessons.


In Singapore, male devotees have the opportunity to participate in the short-term International Dhammadayada Ordination Programme (IDOP), organized by Wat Phra Dhammakaya. In July 2003, Luang Phi Somkiat led a team of 12 ordinands to join the IDOP and this group formed the biggest team among all overseas participants. Those who had enlisted in the programme were reported to have benefited greatly and this has since encouraged many male devotees to sign up for the IDOP.

As IDOP training received many good reviews, it has now become a popular topic of discussion among the male devotees especially during the months of April to June every year. Female devotees also encourage their male friends and family members to enrol in the programme.





## 佛法薪传者训练计划 泰国法身寺短期出家

 际佛法薪传者训练计划由泰国法身寺主办，以中文和英文为主要语言，在为期一个月的短期出家训练中，目标是藉着出家生活的训练，增进自己的意志力；体验原始佛教出家的生活，探究佛法，静坐修行，建立正确的人生观，培养高尚的品格；将佛陀的教导适当地运用在于日常生活中，促进家庭和社区的安祥。

人生至少一次，把对三宝的信仰提升到另一个层次——成为“僧宝”。这正是学习用佛教的方式面对生活的好时机！这是一个伟大的机遇，也是一段奇妙而难以言喻的经历！

首届《国际佛法薪传者训练计划》，圆满地在2003年7月进行。当届有12位来自新加坡的在家男众，报名参加了这项由法身寺所主办的短期出家活动。值得一提的是，他们的参与更是占了第一届总参与者的百分之七十五。计划结束后，参与者都有口皆碑地表示：训练活动让他们获益不浅，也给了他们很多启发和新的领悟。

这些好口碑也为随着陆续举办的佛法薪传者训练计划奠定了基础。每一年的四月至六月之间的这一段时间，佛法薪传者训练计划总是成为新加坡善友禅中心里，男众们茶余饭后的热门课题，而女众们也会积极的鼓励家中的男士参与这项难得计划。





“



对所有的男性佛教徒来说，出家的功德不仅将延续到来世，今生便能获得种种的利益。更重要的是，他将获得知识、智慧、对这个世界更强大的理解力，以及有关社会、经济、物质和精神的认识。出家不仅仅是剃头披衣而已，更是在锻炼、实践并体现着佛陀的教育。

”



“I was very blessed to obtain blessings from my parents to join the ordination programme. My father was overjoyed and offered to sponsor my trip to Thailand for the event.”

Lim Chit Weng recounted the day when he was ordained as a monk in July 2006. He was motivated to sign up for the IDOP as he wanted to share this merit with his late father who was diagnosed with final stage liver cancer in December 2005.

In July 2006, Chit Weng's father's condition remained stable and he even volunteered to sponsor his ordination trip. During the ordination ceremony, his parents, two siblings, relatives and friends travelled to the main temple to make offerings to the ordinands and to witness the event.

Between December 2005 and February 2007, Chit Weng encouraged his father to meditate and cultivate merits by offering food (*Sanghadana*) to the monastic community. It was during this period that his father became very active and participated in many activities organized by the Centre. In February 2007, his father's condition deteriorated. However, the imprint of his son's ordination ceremony stayed with him as he glanced through the ordination photos shown to him. Tears of joy swelled and he appeared calm and serene until his last days. The ordination programme has certainly left a strong imprint for Chit Weng and his family members.

## Lim Chit Weng (4<sup>th</sup> IDOP – 2006)

### 林泽荣居士 (第四届佛法薪传者训练计划, 2006)

我很法喜，当我参加佛法薪传者计划时，能够得到父母亲的赞同和祝福。我生病的父亲还喜出望外地表示，愿意赞助我此行的费用。

2005年12月，泽荣的父亲被诊断患上末期肝癌。他当时很希望能一尽孝道，为父亲做一件富有意义的事情。当时，他对佛法薪传者训练计划已略有所知，了解这项计划对参与者和他们家属的好处。于是，他决心报名参加2006将举办的佛法薪传者训练计划。

2006年的7月，一切顺利进行，父亲的身体状况保持稳定，而泽荣也在父母的许可和祝福下，参加了佛法薪传者训练计划。他的父亲更是万般法喜地资助他参与此项计划的机票。剃度出家仪式当天，泽荣的父母，在 大哥、大姐、两个亲人、还有四位朋友的陪同下前往法身寺，法喜地供养短期出家的薪传者。在参与剃度出家仪式后，泽荣的父亲更是对三宝信心倍增，并自动自发，积极地参与新加坡善友禅中心所举办的各项活动，诚心修功德。

2007年2月，正逢华人农历新年期间，泽荣的父亲病情恶化，但老人家仍表现得异常的宁静和沉稳。当他回顾起前阵子，自己能亲自见证儿子出家的仪式，使林老先生感到无限法喜；在看到儿子出家时的照片，他更是久久说不出话来，只是轻轻抹去那不经意落下的法喜之泪。数天后，带着儿子短期出家的美好回忆，老人家平静祥和地离开了人世间。佛法薪传者训练计划的美好回忆就这般如此深深的烙印在泽荣和他的家人心中。

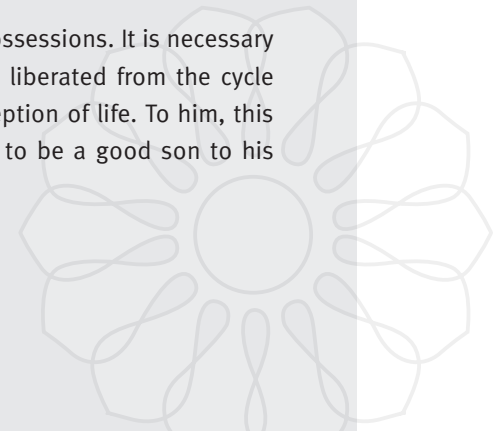




Happiness does not equate to material wealth. Instead, one should be contented and know the true purpose of life.

“To lead a simple life during monkhood is extremely noble and it is important for male devotees to go for ordination,” said Vincent Nghoh Soo Keong. He took part in the short-term ordination programme in the year 2006 and found the training very meaningful. This inspired him to enrol in IDOP the following year.

In Vincent’s words: “We are not born to fritter away our material possessions. It is necessary to cultivate and accumulate merits in this lifetime so that we can be liberated from the cycle of *Samsara*.” Indeed, IDOP has trained him to develop the right perception of life. To him, this means; to contribute to society; to be a good father to his children; to be a good son to his parents and husband to his spouse.



## Vincent Nghoh Soo Keong (4<sup>th</sup> - 5<sup>th</sup> IDOP, 2006, 2007)

### 吴思强居士 (第四、五届佛法薪传者训练计划, 2006、2007)

生命中的快乐并不单单取决于物质上的丰足，更来自于个人对生命意义的感知和自我肯定。

“短期出家对身为男子的我们而言，是人生中一个重要的体验。”思强连续参加了两届的《佛法薪传者训练计划》，他非常肯定这项计划的意义，并从中得到了许多启发；更高兴能借此机会体验到出家人的生活，从中学习到如何以朴素方式过日子。

思强表示：“我们生而为人不是为了寻求物质上的拥有，无度地挥霍人生。我们必须勤修功德，才能真正从三界中解脱。”换句话说，他觉得佛法薪传者训练计划教导了他如何以正确的态度面对人生，即是当一个对社会有贡献的人、是孩子们心目中的好爸爸、父母亲眼里的好儿子以及妻子心中的好丈夫。

If you are interested to find out more about IDOP, please visit the following websites:

如果您对这项计划有兴趣，希望得到更多资讯，请浏览以下网站：

[www.ordinationthai.org](http://www.ordinationthai.org) / [www.dhammadakaya.org.sg](http://www.dhammadakaya.org.sg)











“ Vesak Day is a special occasion for Buddhist devotees to celebrate according to the teachings of the Lord Buddha, to use this opportunity to lead noble lives, to develop their minds, to practise loving kindness and to bring peace and harmony to humanity. ”



## Vesak Day Celebrations

Vesak Day is the day to commemorate the Birth, Enlightenment and attaining *Parinibbana* of the Sakyamuni Buddha. The day falls on the full moon of the sixth lunar month in ancient Indian calendar – the month of Vesakha in Pali.

The decision to officially celebrate Vesak as the Buddha’s birthday was formalised at the first conference of the World Fellowship of Buddhists held in Sri Lanka in 1950.



## Vesak Day in Singapore

In June 1955, Vesak Day was officially made a public holiday in Singapore. The date for the first Vesak Day celebration was gazetted as 23 May 1956 after consultation with the Singapore Buddhist Association.

The Buddhist community in Singapore is made up of various sectors, each of them adopting a variety of ways in celebrating the occasion. Generally, Buddhists believe Vesak is a day to perform good deeds such as offering *Dana*, the practice of generosity. Activities such as ‘Bathing the Buddha’, chanting, life liberation and the lighting of candles are generally seen at Buddhist temples. Along with the spirit of doing good, some Buddhist organizations also organize community activities such as blood donation, distributing rations to the poor and needy, free health screenings and others.

It was indeed a praise-worthy effort to recognise Vesak as a public holiday in multi-racial and multi-religious Singapore. In recent years, many Buddhist temples have stepped out of their temple compounds to reach out to the general public with Buddhist Teachings and to create awareness and better understanding of fellow Singaporeans with different faiths and beliefs. This effort was well applauded and proved effective in promoting harmony in Singapore. Activities such as road shows, exhibitions and carnivals are often seen at popular spots such as Orchard Road, Suntec City and the Singapore Expo.



## 佛光普照庆卫塞

卫塞节是纪念释迦牟尼佛的诞生，成道，入涅槃的日子。这一日适逢古印度农历六月的月圆之日，就是巴利语中的译音的卫塞节 (Vesakha)。

1950年，国际佛教团体世界佛教联合会 (World Fellowship of Buddhists)，在斯里兰卡的首届会议中，通过了庆祝卫塞节的决定。而新加坡在1955年6月，将卫塞节设定为公定假日。政府也在与新加坡佛教总会进行磋商后，将1956年5月23日定为首度举办的卫塞节欢庆活动，刊载为公报。

### 新加坡卫塞节庆典活动

新加坡的佛教社群由不同体系所组成，各体系都以不同形式庆祝卫塞节庆。佛教信徒一般上认为卫塞节是一个让人们以行善业，如做布施，修功德，来实践佛陀教海的节日。每逢卫塞节，本地佛教界必会举办各项法会及庆典活动。比较常见的活动如浴佛、诵经、放生和点灯仪式等活动。秉承着行善的精神，有一些佛教团体也会在卫塞节当天举办公益慈善活动，如捐血运动、分配粮食品给贫苦居民，免费的身体检验等。

对一个多元种族、多元宗教的国家而言，新加坡各族群能共同和谐地庆祝这个重要的节日，的确是值得赞扬的。近年来，许多佛教道场更是纷纷走出寺院，到户外弘扬佛法，以普及大众，使大家对佛法教义有更深一层的认识与了解。

这番努力不但值得表扬，更有助于推动新加坡社会和谐。在人群密集的购物区如乌节路，新达城和新加坡博览中心，我们也不难见到由本地不同佛教团体积极地举办各项活动，例如户外展示会、展览会和嘉年华会等。

“卫塞节这个特别的节日，佛教信徒依据正等正觉佛陀的教义欢庆卫塞节，意念和实践佛陀世尊的教诲，以坚毅的决心，持高尚的品格过生活；务实地将爱心和慈悲心传播给众生，为人世间缔造和平与和谐。”

## Vesak Day Celebrations

With the objective of ‘sharing happiness with others’, KCS had its first Vesak Day celebrations in May 2000 at Eng Hoon Street. The one-day event comprising of ceremonies such as the offering of lights; Bathing of the Buddha; and *Sangha* blessings were open to both Kalyanamittas and members of the public.

For many years, the Centre continued with this objective of celebrating the occasion. The only variation through the years were the scale and duration of the celebrations. The Vesak Robe offering ceremony, lotus offering and alms offering were included in the activity line-up of the celebrations from 2004 onwards.

In 2005, the Centre extended its scope to the poor and needy senior citizens under the care of the Lions Befrienders at Mei Ling Street. Two bus loads of Kalyanamittas and family members joined in the activity wholeheartedly. This overwhelming response was a good indicator for KCS to incorporate social outreach programmes in the annual celebration of Vesak for the following years. From 2006 to 2009, the Centre made continued efforts to reach out to senior citizens. The elderly from the Thong Teck Home for the Senior Citizens, Lions Befrienders (Bendemeer), Bedok Reservoir-Punggol RC were some of the beneficiaries of this value-added activity.



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*Its success underscored the spirit of sharing, a state of mind that each individual could achieve through regular meditation.*

”





## 卫塞庆典活动

本着“将快乐分享给其他人”的理念，新加坡善友禅中心在2000年5月位于英云街的中心旧址就开始举办第一次的卫塞节庆活动。为期一天的庆祝活动吸引了不少中心的善知识与公众人士踊跃参与。让有兴趣的人士也能在这特殊的日子，一同共襄盛举，参与供灯、浴佛等功德活动；接受洒净和僧团的祝福。



多年来，善友禅中心一直都秉持着这个理念，筹办卫塞节庆活动。自2004年起，在卫塞庆典活动中也包括了供养卫塞袈裟仪式、莲花供佛和供养四事。

2005年，为了将幸福分享给穷困人士，本中心在卫塞节特别组团拜访位于美玲街，新加坡狮子乐龄之友协会属下年老无依的乐龄人士。当天，两辆巴士

载了满满的善知识和他们的家人，同心协力地分配食物、为慈善尽一份心力。善知识们的热忱使此项慈善公益活动成为日后每年卫塞庆典中不可或缺的一环。

2006年至今，每年的卫塞庆典里，善友禅中心陆续邀请并款待受邀的乐龄人士。当中，来自同德安老院，新加坡狮子乐龄之友协会(明地迷亚)，勿洛水池-榜鹅居民委员会的乐龄人士都是这项活动的受益者。

2007年，善友禅中心更是推陈出新，走出原有的格局，在明地迷亚的邻里组屋区举办卫塞庆典。这可说是善友禅中心筹办卫塞节庆活动以来的一个大跃进。为期两天的庆典活动动员了大约200位志工，以白色为主色的巨型帐篷，使整个活动会场显得庄严无比。



In 2007, the Centre reached out to the Bendemeer neighbourhood to celebrate Vesak Day. The two-day event involved more than 200 volunteers, formed by the Kalyanamittas and their family members. The event was marked by its clean and elegantly decorated white tents.

All volunteers wore standard KCS uniforms with warm smiles on their faces. The response from the community dwellers was extremely encouraging. They made their rounds to go through the three main highlights for the event namely, Bathing of the Buddha, representing the Birth of Lord Buddha; Offering of Lotus to the Buddha Statue in meditation posture, representing the Enlightenment of the Lord Buddha; and the Offering of Light to the Cetiya with Buddha's Relics that represent the passing or *Parinibbana* of the Lord Buddha.

Many were enthusiastic and were seen listening attentively to the chanting or receiving water blessings from the *Sangha*. The highlight for the evening event, Light-of-Peace Circumbulation, was attended by both adults and children alike. It was spectacular to witness more than 500 people holding candles in their hands and making wishes for harmony, peace in Singapore and the world at large.



The fantastic experience of sharing happiness in Vesak 2007 was indeed encouraging to all Kalyanamittas and people in KCS. Its success underscored the spirit of sharing, a state of mind that each individual could achieve through regular meditation.

In 2008 and 2009, the Centre held its Vesak celebrations at the open field next to Blk 805, Hougang Central. This large piece of land situated next to the cross junction of Upper Serangoon Road and Hougang Avenue 10 provided an unblocked view to the motorists and the residents nearby. In addition, the spacious field is an added advantage to accommodate a larger tent to house additional activity counters for paying homage to the Big Golden Buddha as well as a Meditation Room. This expanded space also provided a larger area for the Light-of-Peace ceremony which hailed great response from all participants. The Meditation Room allowed interested members of the public to have a free meditation trial session. It is also a great opportunity to clarify any queries or doubts on meditation practices. With the addition of the Meditation Room and the extended exhibition booths, it further reiterates the educational value of both Vesak Day celebrations in 2008 and 2009.



“

卫塞庆典要归功于善知识们的无私分享,而这无私的精神都是透过平日的静坐孕育出来的。

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善知识与志工们一致穿上了中心的制服,笑脸迎人地接待每一位宾客,居民们热烈的响应令善知识们为之鼓舞。公众井然有序地参与了三个主要项目流程:浴佛,象征佛陀的诞生;莲花供养盘腿禅定的佛像,意念佛陀成道;以灯供奉舍利,象征佛陀涅槃。

许多居民也对听闻僧团诵经和接受洒净表示热衷。当晚所举办的点灯绕佛仪式更是吸引了不少家庭扶老携幼的踊跃参与。超过500人手持平安灯,齐心地为国家祈福,祝愿国家和世界和平,场面既壮观且温馨祥和。

这美好的经验为2007年的卫塞节写下了完美的句点,也让所有参与筹备此庆典活动的善知识受到肯定。这成功绝非偶然。它归功于善知识们的无私分享,而这无私的精神都是透过平日的静坐孕育出来的。

2008年和2009年,善友禅中心在位于后港中心,大牌805前面的大草场,连续举办了两年卫塞节庆典活动。这片大草场位于实龙岗上段和后港10道的交界处,使来往的车辆和附近一带的居民对所有活动布景一目了然。

同时,宽阔的场地也提供了更足够的空间扩充帐篷,增设新的活动事项如静坐室;会场同时也展示了大金佛,让公众瞻仰和礼佛;参与平安灯仪式的人数也相据倍增。增设静坐室是为了推广静坐活动,让公众有机会体验静坐,和询问有关详情。现场的静坐设备和美观又大规模的卫塞展览也为这两年来的庆典增添了许多教育性。





## Vesak Day – A Celebration for All



From the experience gleaned over the past nine years of Vesak Day Celebrations, this day is truly a day for all and a day to share happiness. These objectives were fulfilled in both spiritual and secular ways. For Buddhists, the systematic layout, added with meticulous touches in decoration, presented a simple yet meaningful way to accrue merits. For those without religions and friends of other faiths, the Vesak Celebrations underscored the educational aspects of the Buddha's life and the significance of the Triple Gems through the impressive exhibits and the trail of the Birth, Enlightenment and *Parinibbana* of the Lord Buddha. It was indeed a pragmatic and academic piece of work for all the Kalyanamittas and volunteers who have joined to make the event a success.

The Centre also celebrated Vesak Day with people from different nationalities. Meditation sets the common stage for people of different social backgrounds and place of origins to come together harmoniously. Mana Piamchaweewong, a finance

manager in an international firm, started volunteering at the Centre in 2003, the year he arrived from Thailand. He has witnessed the growth of the volunteer team at Kalyanamitta Centre Singapore (KCS) over the years and had delightedly described this development as a result of meditation.

Br. Michael Broughton from the Saint Joseph's Institution (SJI) International, who has graced the Centre's Vesak Celebrations in three consecutive years from 2007 to 2009, commended the efforts to hold the outdoor event. "Celebrating Vesak in a public way is a good thing because we want to make sure that people know that Singapore may be a secular state but we will always remain a society that is multi-religious, multi-faith. So, when we see members of other religious groups celebrating their festivals, celebrating their feast days, I think everyone of different religions should celebrate, should join in because faith is not something that should divide us, faith is something that actually unites us."





## 普天同庆的节日——卫塞节



这九年来的经验，齐心护持卫塞节庆典的善知识和志工们，深切体会到卫塞节确实是个普天同庆的节日。对参与功德活动的佛教信徒来说，井然有序的陈设，配合庄严素雅的布置，使整个呈现方式表现得既简单又富有意义；对无宗教信仰的人士和其他宗教人士而言，在浏览那些深具教育性和精美的展览，充分学习到正等正觉佛陀的教诲，三宝的重要性；并领悟了释迦牟尼佛的诞生、成道、入涅槃的过程，意义非凡。

由善友禅中心所举办的卫塞节庆典活动，得到了许多海外不同国籍人士的护持。静坐是凝聚来自不同社会背景、阶层人士的主要因素。张海隆，一名泰国华侨，于2003年被委派来新加坡担任一所国际公司财务经理。同年，他加入新加坡善友禅中心的志工阵容。这些年来，张海隆亲眼目睹了善友禅中心志工人数逐年增长。他认为这都得归功于静坐。

自2007年以来，来自圣约瑟学院的麦克·布罗顿 (Br. Michael Broughton) 修士，连续出席了三年来由善友禅中心所举办的户外卫塞节庆典，以赞赏口吻表示：“在户外举办卫塞节庆祝活动，开放给公众参与，是件好事。这样，人们才会意识到新加坡虽然是一个世俗化的国家，但我们仍然是个多元宗教的社会。我认为，当我们看到其他宗教朋友在庆祝他们的节日时，我们每一个宗教的每一分子都应该齐心欢庆和参与，因为宗教不应该把我们分隔，而是将我们团结在一起。”

我愿意为你  
绽放生命中的光明  
让生命亮丽而辉煌  
纵使黑夜漫长  
我为你点燃烛光  
指引你前进的方向  
直到你  
成为自己的太阳  
成为别人生命中的阳光

I am willing to shine for you,  
let our lives sparkle with radiance  
and brighten our pursuit of a beautiful life.  
Even though the road may be long and dark,  
I am willing to light a lamp  
to show you the way ahead  
until you can  
discover the sun within  
and become the sun in the lives of others.





# 幸福

的 未 来

*The Prospect of Happiness*

A close-up, artistic photograph of a person's face in profile, looking down at a glowing light bulb held in their hand. The scene is bathed in warm, orange and red light, creating a soft, intimate atmosphere. The light bulb is the central focus, emitting a bright, warm glow that illuminates the person's features and the surrounding space. The background is dark, making the light from the bulb stand out prominently.

“

*When we are bright, the inner light within us will illuminate. Starting from our little world, to the lives of our family, our workplace and finally to every enclave in society. Wherever we leave our marks, let that place be touched by our radiance.*

当我们自己明亮了起来，这明亮会自然散发出去，从自己的小世界，也就是从家园开始，到工作职场，到社会每个角落一直到全世界，都因此而亮起来。

”





## When We Are Bright, the World will be Bright

It has been a decade since our wise and kind devotees brought back Dhamma seeds from Wat Phra Dhammakaya in Thailand and planted them in Singapore. Over the past 10 years, Kalyanamitta Centre Singapore (KCS) has been continuously doing charitable work and conducting meditation courses as a guide for urbanites to learn the technique of calming their minds amid their hectic work schedules. By learning meditation, they are able to bring this source of inner peace and tranquility back to their families, workplaces and social organizations, so that more people can feel the radiance emanating from within.

When we are able to find the way back to our inner sanctuary, we will be able to chart our own destiny and illuminate our own lives just like the sun. The sun does not need to tap on any external energy for brightness. On the contrary, its powerful inner energy gives it never-ending strength to illuminate itself, the lives of others and the entire galaxy. Human beings are imbued with such infinite potential and energy; one that can be elevated to the purest, most powerful state through personal development.

## 当我们亮,世界跟着亮

从我们的善知识自泰国法身寺,将这颗法种子种植在新加坡这片土地上至今,善友禅中心已经走过了十个年头。十年持续地布施行善、禅修静坐,引导人们在紧张忙碌的生活步调中,学习让自己宁静下来的方法,并将这内心的安宁与祥和带回到自己的家庭、职场、社团组织,让更多的人感受到内在所散发出的幸福光芒。

当我们找到回到内心故乡的路,我们就成为自己的主人,成为自己生命中的太阳。太阳,不需借用外在的力量让自己光亮,相反地,内在强大的威力将源源不绝地照亮自己、照亮他人、照亮整个寰宇。“人”具备着这样无尽的潜能与力量,可以透过自我发展,到达最清净、最具威力的那一点。

## A Peaceful Society Begins from Within

**M**oving forward, Kalyanamitta Centre Singapore (KCS) will remain rooted with such a philosophy – putting our ideals into practice and purifying the spirit and thoughts through meditation. This source of calm energy will expand its influence to include the family, social organizations and finally, the entire society, bonding everyone together and creating a more peaceful society where people can be at ease with themselves. We will progress towards the ultimate goal of achieving world peace through inner peace.

### Physical and Mental Harmony

When an individual learns about meditation, the person can experience the obvious benefits with regard to physical and mental health as well as its positive impact on the family and workplace. Through meditation, we can learn the methods to relieve stress and keep our body and mind in a relaxed and calm state. This can help us to manage emotions better and maintain ideal communication and positive relationships with family, colleagues and friends.

### Harmony in the Family

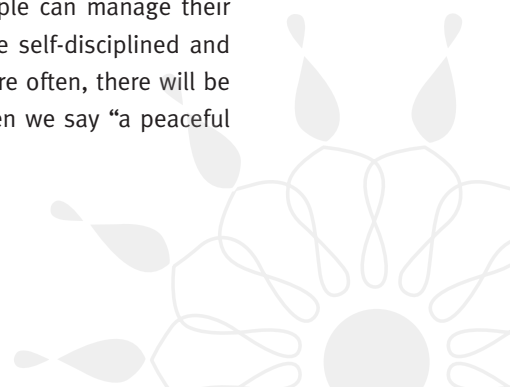
KCS is dedicated to the development of family education and organises a range of family-oriented activities that are suitable for all age groups. This will encourage the entire family to participate so that they can forge better understanding and build harmony among themselves. When family members participate in an activity together, the family will be more united and hence enjoy the opportunity for higher spirituality.

### Effective Corporations and Harmonious Social Organizations

When we are mentally, physically and spiritually healthy, we will be able to deal with stress and crisis in a calm and collected manner. Mental peace and tranquility can bring about clearer analysis and more effective management. For a corporation or a social organization, this will help to enhance productivity and management efficiency. It is also the basis for social progress and prosperity, and greater organizational cohesion.

### A Harmonious Society

To build a gracious and harmonious society, education of the mind is the first step. The art of meditation transcends race, religion, age and gender. When people can manage their emotions and craving, learn to respect themselves and others, be more self-disciplined and move on to develop an altruistic spirit and engage in charitable acts more often, there will be greater benevolence and harmony in society. This is what we mean when we say “a peaceful society begins from within”.





## 祥和社會，從心開始

**善**友禪中心秉持着“祥和社會，從心開始”的理念，持續地力行與實踐，透過禪修靜坐淨化人的思想與心靈，這股平靜的力量將影響到所有的家庭、社團組織乃至整個社會凝聚在一起，使社會更加祥和，人們更加安樂，朝着“以人心祥和達致世界和平”的終極目標邁進。

### 平衡的身心

在個人層面上，學習過靜坐的人都可以明顯地感受到，靜坐對個人身心健康、工作和家庭都起着相當正面的影響。特別是透過靜坐，學習到舒緩壓力的方法，時時保持身心的放鬆和冷靜的思維，能更好地做好情緒管理，並與家人、同事和朋友保持良好的互動關係。

### 和諧的家庭

善友禪中心非常注重家庭教育的培養，並以家庭為單位舉辦各種闔家參與、老少咸宜的活動，讓親子間增進彼此的了解與和諧關係，讓家庭成員在共同參與活動的同時，增進家庭凝聚力與心靈的提升。

### 高效率的企業與和睦的社團組織

擁有良好的身心與精神，讓人在面對壓力和危機時，能更冷靜沉着地去應對。心的平靜祥和，有助於更透徹地分析和更有效地處理。對於一個企業體或社團組織而言，這將有助於提高生產力和有效率地管理，促進社會繁榮進步，以及社團組織的凝聚和團結。

### 祥和的社會

要建立一個祥和的優雅社會，“心的教育”是第一要素。靜坐的學習不分種族與宗教，更不分性別與年齡，當人們懂得控制自己的情緒與貪欲，懂得尊重自己、尊重他人、遵守紀律，進而發揮幫助別人的精神，時時行善布施，那麼，好人越來越多，社會就越來越祥和。這就是“祥和社會，從心開始”的真意。



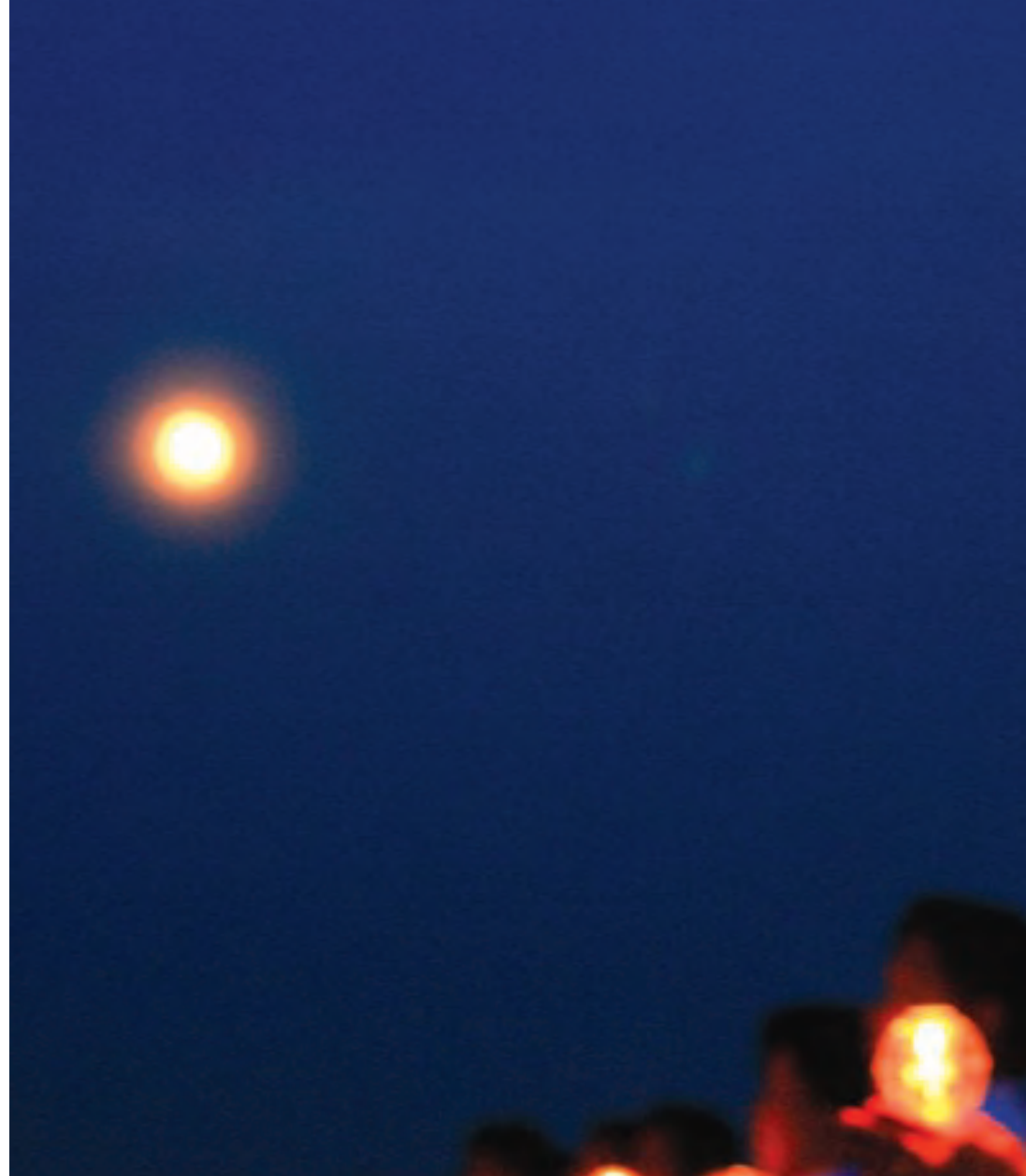
## Rooted in Singapore Society

### Building a Permanent Meditation Centre

Our vision and idea is to achieve world peace through inner peace by leveraging on the art of meditation. Therefore, all the activities and plans rolled out by Kalyanamitta Centre Singapore (KCS) are driven towards this objective. We hope that the individual, family, organization and society can develop in tandem with this objective.

To achieve this goal, we need to own a larger property that is able to accommodate more people so that we can participate in meaningful activities and realise our dreams together without the constraints of space. The proposed meditation centre will be a multi-storey building of approximately 20,000 square feet with a meditation hall, classrooms for organising various educational activities, conference room, Dhamma library, Dhamma multimedia room, Sangha quarters, dining hall, administrative office, reception area and car park. The Centre will conduct activities including regular group meditation classes, meditation courses, Pali Buddhism courses, Children's Buddhist Camp, and also to hold public seminars and carry out community services.

Creating a world filled with happiness through meditation is the noblest of all goals. As the Abbot of Wat Dhammakaya, Luang Phaw Dhammajayo said: "We need to encourage as many people as possible to practise meditation in their lives, and spread its wondrous effects to all corners of the earth. Like a candle illuminating the darkness in the night, like the sun reflecting its warm radiance against other stars, big or small, near and far." In order to accomplish this noble goal, KCS has its part to play in promoting peace and harmony in Singapore. The Centre's door will always be open for anyone to learn and practise meditation, irrespective of race, language and nationality.



“ We need to encourage as many people as possible to practise meditation in their lives, and spread its wondrous effects to all corners of the earth. Like a candle illuminating the darkness in the night, like the sun reflecting its warm radiance against other stars, big or small, near and far. ”

*When We Are Bright, the World will be Bright*





“我们要尽可能地鼓励更多人在他们的生活中静坐，并且把这个美好的修行方式弘扬到世界的每一个角落。就像在黑暗中点燃一盏烛光；就像太阳将其温暖的光芒反射到其它星球上，或大或小，或远或近，都将因而发光。”

当我们亮，世界跟着亮

## 深耕于新加坡社会

### 建立永久性的多元化活动中心

透过禅修静坐“从内在的祥和达致世界和平”是我们的愿景与理想。因此，善友禅中心所有的活动和计划均朝向这个目标前进，希望做到个人、家庭、团体和社会的共同成长。为了能够达到这个目标，首先，我们需要有一个更宽敞的永久性场地，能够容纳更多人参与活动，实现梦想。

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为了能够达到这个目标，首先，我们需要有一个更宽敞的永久性场地，能够容纳更多人参与活动，实现梦想。理想中的禅修中心希望能有一个面积大约20,000平方英尺的禅堂；多元化的教室，以进行各种教学活动；此外还希望设有佛教图书馆、会议室、多媒体视听室、僧伽寮房、食堂、行政办公室、接待处和停车场等等设施。中心将定期举办静坐禅修课程、佛学课程、巴利语佛学班、青少年道德发展教育以及共修活动等，并举行公开讲座和社区服务活动。

通过静坐创造一个幸福的世界，是我们最高的目标，法身寺住持法胜师父曾说：“我们要尽可能地鼓励更多人在他们的生活中静坐，并且把这个美好的修行方式弘扬到世界的每一个角落。就像在黑暗中点燃一盏烛光；就像太阳将其温暖的光芒反射到其它星球上，或大或小，或远或近，都将因而发光。”

为了实现这一个崇高的理想，新加坡善友禅中心将成为一个促进新加坡和谐安详的核心。中心的大门将随时为每一个人而敞开，不分种族、语言、宗教和国籍，大家和睦相处，一起学习静坐。







# 十年

回顾

10<sup>th</sup> Anniversary  
(1999-2009)





1999

September 1999 – Kalyanamitta Centre Singapore (KCS) officially a Registered as religious society  
1999年9月，新加坡善友禅中心正式注册为宗教团体



April 2000 – First Overseas Weekend Meditation Retreat at Fraser's Hill with 80 participants

2000年4月，第一次海外三天禅修营在马来西亚福隆港举办，共有80人参与



August 2000 – Weekend Meditation camp conducted in English & Chinese at Pasir Ris Resort together with Life Liberation  
2000年8月，于巴西立度假别墅举办中英文周末静坐营

2000



# 善友禅中心十年回顾

Kalyanamitta Centre Singapore (1999-2009)

2001



October 2001 – Chinese Meditation Class conducted by Luang Phi Somkiat  
10月，第一届初级静坐班开课

2002



May 2002 – KCS relocated to Pheng Geck Avenue  
5月，善友禅中心搬迁到平玉道



2003



March 2003 – First Children’s Buddhist Camp  
2003年3月，第一届儿童佛学班于学校假日期间开课



June 2003 – First International Dhammayada Ordination  
Programme in Thailand  
2003年7月，第一届国际薪传者短期出家训练营于泰国法身寺



August 2003 – “No intoxicants and cigarettes” campaigns  
2003年8月，中心配合泰国法身寺推动一连串的“倒酒焚烟”活动





October 2003 – Kathina Robe Offering Ceremony  
2003年10月，中心第一次举办功德衣法会



November 2003 – Second phase expansion of Centre  
2003年11月，第二期扩建工程于平玉道

December 2003 – First Chinese Overseas Meditation Retreat at Panawat, Chiangmai  
2003年12月，第一届国际华语禅修营在泰国清迈攀那湾举办







2004

January 2004 – First New Year Dhutanga Retreat  
2004年1月，中心第一次举办新年头陀营

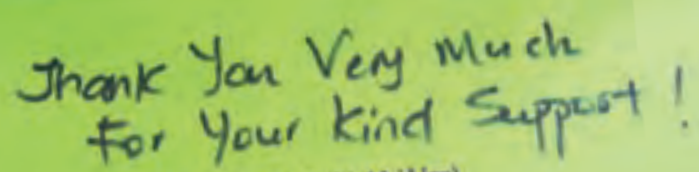




March 2004 – Weekend Meditation retreat in Batam, Indonesia  
2004年3月，在印尼巴旦岛举办周末静坐营



June – Ceremony at the Centre to enshrine the Big Golden Buddha Statue  
6月，中心进行供请大金佛上座仪式



Thank You Very Much  
For Your kind Support!

LIONS BEFRIENDERS (Mei Ling)  
Box 150 Mei Ling Street #01-33  
Singapore 141139  
Tel: 64717403/4 Fax: 64762629  
E-mail: lhw@cyberway.com.sg  
URL: <http://www.lionsbefrienders.org.sg>



May – Vesak Day celebrations with senior citizens from Lions Befrienders - Mei Ling Street  
5月，卫塞节期间，中心与狮子会位于美玲街乐龄中心的乐龄人士共襄盛举



June – International Chinese Meditation retreat at Kullawanit Resort, Thailand  
6月，于泰国大山度假村进行中文国际禅修营





August – First Family Day event held at  
Punggol Holiday Resort  
8月，在榜鹅假日度假村举行第一届家庭日



November – Relocation of Centre to Lam Ann Association  
Building at Mohammed Sultan Road  
11月，中心搬迁到默罕默苏丹路南安会馆



November – First Kathina Robe Offering Ceremony at Lam Ann Association Building  
11月，第一次在南安会馆大礼堂进行功德衣法会





**2006**

January – 10<sup>th</sup> Basic Meditation Course, classes extended to two sessions on every Tuesday & Saturday  
1月，第十届初级静坐班扩大招生,星期二及星期六两班



February – Expansion of meditation hall at Lam Ann Association Building to accommodate a sitting capacity of 90  
2月，南安会馆禅堂扩大整建,可容纳90人



May – Vesak Day Celebrations at Lam Ann Association Hall. Invited guests include Senior Citizens from Thong Teck home  
5月，于南安会馆大礼堂举办卫塞节庆典，邀请乐龄人士共襄盛举



**2006**

January – Launching of Centre's website,  
[www.dhammadakaya.org.sg](http://www.dhammadakaya.org.sg)  
1月，中心设立网站





**2007**

January – Centre took part in first World Peace Ethics Contest (World-PEC)

1月，中心参与第一届世界和平道德会考



May – First Outdoor event to celebrate Vesak Day at Bendemeer Road. Senior Citizens from Lion Befrienders and Thong Teck Home were invited to join the celebrations

5月，中心第一次于明地米亚区举办户外大型卫塞节庆典，邀请乐龄人士参与



**2008**

February – KCS' Annual Pilgrimage Trip to Wat Phra Dhammakaya for Maghapuja Light-of-Peace Offering Ceremony

2月，年度朝圣团到泰国法身寺，参与万佛节平安灯法会



May – Relocation to ACE Building at Paya Lebar Road. The main meditation hall can now accommodate up to 150

5月，中心搬迁至巴耶利巴路ACE大厦，崭新而宽敞的禅堂可容纳150人一起静坐



May – Vesak Day Celebrations at the Open Field in Hougang Central.  
More than 200 volunteers were deployed for the 2 day event  
5月，卫塞节庆典于后港中心的草场举行2天，超过200位志工投入、志愿工作行列





October – Casting of 1-ton Golden Statue of Phramongkulthepmuni  
4月，塑造帕蒙昆贴牟尼祖师黄金像大法会



**2009**

January – Centre took part in the first Youth World-PEC (Peace Ethics Contest) organized by Wat Phra Dhammakaya  
1月，本中心青少年参与法身寺举办的第一届英文青少年道德联考



April – Largest Group thus far from the Centre (164 participants) visited Wat Phra Dhammakaya for Earth Day Celebrations  
4月，本中心另一项常年朝圣团,创下历史性纪录，共有164位随团到法身寺参与世界地球日





May – 22<sup>nd</sup> Children's Buddhist Camp conducted over two days at the National Community Leadership Institute (NACLI)  
5月，本中心第一次于国家社区领袖训练营组办户外儿童佛学营，为期2天1夜



June – First Basic Pali Buddhism Course for graduates of Basic Meditation Course  
6月，本中心举办第一届巴利语佛学课程，为静坐班的毕业生提供进修的机会













随 喜 功 德

*The Merit List*

## 生命的知识


生命的真谛是,我们不能只依赖世俗的知识来维生,还必须有生命的知识作为良师益友,作为遭逢阻碍时的依靠。所学习到的生命知识,将能够呵护我们成长顺遂,跨越重重障碍。

~ 释法胜 2007年6月30日



# Jin Hui Holdings Ltd





*"We can work, study or have a family, but we should never neglect meditation.  
To do so would be the desertion from the way of true happiness and success in life.  
A peaceful state of mind evolves and purifies our thoughts so that we think  
thoroughly, speak pleasantly and act effectively."*

*~ Luang Phaw Dhammajayo*

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## 内在的力量

内在所隐藏的力量其实还很多,只要将心宁静下来,就能够取出来用。  
因此,无论产生什么痛苦的感觉,都不要失去内心的平静,展开笑容,  
出路就在前方。

~ 释法胜 2006年2月28日

**Mr & Mrs Tan Koon Hin**

**Mdm Leng Mui Keng**

**Ms Kanitha Thanyakulthip**

**Quinine Tao Yoga Centre**

**Mr & Mrs Tan Ngak Hui**

**Mdm Lim Wee Leng**

**Katherine Ho & Matthew Tan**

**Jason Tan Whye Liang & Family**

**Mr Yong Siam Yeong**





*"We can work, study or have a family, but we should never neglect meditation. To do so would be the desertion from the way of true happiness and success in life. A peaceful state of mind evolves and purifies our thoughts so that we think thoroughly, speak pleasantly and act effectively."*

*~ Luang Phaw Dhammajayo*



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**Family of Lee Kim Swee**

**Lau Wai Sang & Family**

**Ivy Lim Puay Ing  
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Phramaha Kamol Tepkamnerd

Srinuan Sanwongkom

Lim Chit Weng

Low Hwee San

Tan Tai Suan

Ragunathan Ramakrishnan

Mr & Mrs Khee Yong Seng

Tan How Kin & Family

Bobby Yu & Family

Lam Nai Tiew & Family

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陈有钦，涂秀好合家

Lian Siew Bee

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Goh Siak Leng & Family

Boonchuay Juncherdvanich & Family

Edward Teo & Family

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曾昭璦，壮淑娟合家

Lian Siew Lay

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Tan Jia Ning

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Cheok Giin Boon

Ivan Seah

Chia Nan Herng

เซียมนันห์ วัฒนศิริ และครอบครัว



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Phramaha Tawat Chotiboonyo  
Claire Tu  
Ho Chee Har  
Katherine Ho  
Lee Wai Leng  
Mah Yon Kim  
Suladda Mateevarangkul  
Tan-Kang Cheah Kheng



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在新加坡善友禅中心成立之初，有很多善知识筚路蓝缕，以他们的决心和毅力，默默地付出，才有了现在中心的繁荣景象，在此我们要感激以下这几位善知识对中心的贡献：

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Mr Ng Hoo Seng

Mr S K Tan

Dr Tan Bee Gawh

A story belongs to each of those who has lived in it, but in some cases it has not been possible to meet with individuals who have played a key part in this story. There are many the editorial team had wanted to speak with but time is an unforgiving companion. As such, we are conscious of gaps as well as individuals whose contributions have not been recorded here. At the same time, we would also like to extend our heartfelt thanks to those who have donated generously to support this publication.

我们非常感激，许多善知识在百忙之中，抽空接受我们的采访，他们的故事让我们深深地感动，而有些没有出现在这本书中的人，他们也同样有着动人的故事，因为篇幅有限而无法一一记载，这点，我们仅此表示遗憾也向他们表示敬意。同时要感恩，每一位出钱出力为这本书的顺利成就而贡献心力的善知识大德们。

这本书是属于大家的，随喜大家的功德

*Anumodana Boon*

**新加坡善友禪中心**  
**KALYANAMITTA CENTRE (SINGAPORE)**

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