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封面照片
延慶寺大殿中的諾距羅尊者是
十八羅漢之一的靜坐羅漢

Cover Photo
The Noble Nakula in the EKS Buddhist
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佛教禪修

陳文傑

禪修是身心生活發展的需要而出現的。

禪修幫助我們平靜心緒，舒緩壓力以及培養良好的生活質量和習慣的技巧。換言之，禪修就是把良好的心靈從深處培育出來。因此，不論佛教，道教，儒家，天主教，回教，婆羅門教等等，都有學習禪修的人。學習成績好的甚至也有感應，有如各種神通變化。

任何一個修習的人，持之以恆，都能夠從這些平實的修習中，逐漸體會到好處。冥想是禪修的基礎，讓身心安住於清淨正念，通過不斷地練習，把自己融合於宇宙時空的無量光明和虹彩裏，激發自己的積極性與自身免疫能力。

只有佛教的禪修與其它者不同。原始佛教的禪修更加豐富廣大，針對性很強，要解決生老病死和解脫痛苦的問題。

那時，悉達多太子爲了擺脫生老病死的煩惱，發覺凡人每天都接受着生活和工作中外來雜七雜八信息的干擾和多方壓力，讓人身心疲憊，精神不得安寧，煩躁不安，埋下層層隱患，怎麼度越呢？

他把自己身歷其境的修行，在菩提樹下內寂其心沒有語言的運作，以天眼通關照無量時空一切衆生的輪迴生滅，以及推動輪迴的煩惱與業力的運作，直到凌晨，證得正等正覺“三藐三菩提”，斷除一切煩惱，究竟涅槃。

佛陀在菩提樹下的禪修，並不是只是坐禪，平時要儘量保持正念，從善如流，培養喜歡禪修的心境和習氣，以助越來越深入修習止觀。

止禪和觀禪

許多人不明白，都不知道自己活在世上其實是有三個世界。
三個世界：-

- (1) 現實世界--表面的
- (2) 真實世界--因緣觀看多面性的
- (3) 過去世界--回憶的

一般凡夫俗子都是活在表面的現實世界和回憶的過去世界裏。不是活在真實的世界裏，因為人們不懂得用因緣觀看多面性的世界。

因緣際會看世界，人人有異都不相同。對和錯，正和反，不是一個答案，而是多面性的不是一面當然，有生有滅地存在和變化中，找不到一個真實的自己。這是佛陀在世時所發現的真相，真理。一般佛教徒只是着重在唸經持咒，談佛理哲思，卻沒有抓住最重要的因緣觀去觀察世界。現實世界是表面的。追求完美是我們的理想，而不完美則是生活的必然，放下完美心靈中就會多一份輕鬆。每個人都會有失敗失意的時候，既然有些事實不可避免，那就要學會去面對，在失去中獲得沉澱和積累，得而不喜，失而不憂。不要去計較人生中的不完美，正是這些缺憾蘊藏着機遇，如能抓住它，就能引領我們找到新的因素。禪修就能幫我們看到並抓住機遇。

學佛法不學禪修，不能心靜，不能心定。心靜才能生慧。佛法是智慧，以智慧處世之道，以智慧觀察與體會生老病死的過程。

止禪，觀禪，兩者結合，幫助我們了解什麼是真相，實相？

因緣法，緣生法是貫串觀禪的整體過程。止禪是使心沉靜的基礎。心沉默沉穩，沉寂無聲，就像明鏡一樣，可以反射出自己是不是真的清淨自在，放下一切，體會到清醒的快樂，寧靜的快樂，不吵雜不煩惱的當下，如山如定巍巍不動。

佛教禪修是度越生命的苦難，不是靜坐冥想，而是在日常生活中保持正念，看清楚此時此地世界的變化，提升自己解決問題的能力。修正看待自己的方式，修正對待生命的態度，重新認識自以為認識的自己。認識五陰身心的改變，自己也在順著因緣改變中，沒有一個真實的自己。

世界真相都是一樣的，不會因為不同的信念或立場而有所不同。

觀察到分分秒秒的變化，各方面的關係和轉化，不固定不恆定，一直在轉變的過程。這是禪修的觀察。清楚觀照內在寂靜，萬籟俱沒，只見明朗無染內在外在的一切顯化，無量無邊這樣那樣的轉化，連自己也是在轉化中，不見自己。

這是禪修的境界，是佛陀在菩提樹下觀察到的並傳授下來的禪修。

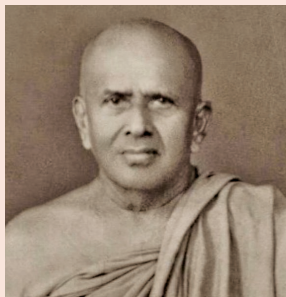


尋滅止觀法門簡介

向圓法師

大眾學佛研究會尋滅止觀靜坐海外顧問導師

江西金石禪林方丈



尋滅禪師
Venerable Amata Gavese
(1918-2003)



廣超法師
(1953-2022)



向圓法師

尋滅止觀法門來源於斯里蘭卡尋滅禪師的修證禪法。歷史上的斯里蘭卡國，又稱為錫蘭國，獅子國。特殊地理環境的斯里蘭卡佛教的發展也是很奇特的。從佛陀時代佛法在斯里蘭卡的萌芽狀態，到阿育王時代開始盛行，其後在古印度盛行過的所有法門在斯里蘭卡都盛行過。小乘、大乘、顯宗、密宗，從唯識思想到如來藏思想，無一不有。中國佛教歷史上早期的譯經家東晉高僧法顯法師，唐朝的不空金剛三藏法師（中國唐密第一代祖師）都是從斯里蘭卡過去大陸的。所以尋滅禪師根據流傳在斯里蘭卡的古佛教經典中逐漸整理出來的這一系列有效的禪修方法，繼承了南傳佛教的特點，又不同於南傳佛法。有南傳佛法中大量的四禪八定訣竅，四念處體驗，也有五遍行，心識生滅，遠離十八界等不同於南傳的修法。其中巧妙的修證方法和原理，可以在《圓覺經》大乘經典“離幻法”中看到，中國大陸早期的禪宗修法也多有類似的一面，比如百丈懷海禪師的“炯脫根塵”，黃檗禪師的“塵勞炯脫”“前後際斷”等等。

這些有次第，有深淺的殊勝佛法是非常難得的，它經廣超法師不辭辛勞傳到新加坡，傳到了中國大陸，使我們有緣修習到尋滅止觀禪法，早前曾邀請尋滅禪師多次來新加坡弘法，並把尋滅止觀法門的部分內容整理成冊為《定慧之路》，為各個地方的禪修團體培訓指導老師。

尋滅止觀法門分修止，修觀兩部分內容。修止部分是為修觀建立一個良好基礎，為適應修觀的需求，需要增強心的控制力(念力、定力)，達到入定，在定，出定自在，所以有如下幾點要求：

1. 快速而有效的念力讓心入四禪近行定。
2. 持續至少30分鐘以上的四禪定力；
3. 快速而有效的念力讓心離開禪定的誘惑。

尋滅止觀的修觀部分兩步來完成。

第一步：識境的修證；觀名色、因果、五遍行、五蘊等；通過這一系列的觀察而證悟識相的空性，看到識境的緣起性空的法則而生起的智慧。但因意識執着識相而解決問題的能力有限，智慧屬於淺慧。

第二步：智境的修證；觀心生滅、覺知、遠離十八界等；通過這一系列的修證，而證悟智相的空性，這種“空”性的證悟，智慧和能力就有了更高的提升；在佛法上也叫“悟無生法，證無為法”，同時為證悟涅槃生起無生智，逐步體微涅槃。同時也是我們證“智相空”給我們帶來身心變化和獲得佛法智慧利益的有效途徑。這部分的智慧屬於無智之智。

尋滅止觀有着殊勝的不可思議功德，但願有緣人能得到它的利益。在這裏我們也懷着崇敬的心情，緬懷讚歎尋滅禪師和廣超法師，祝願他們早日乘願再來，利益眾生！



尋滅老法師的開示語錄

尋滅老法師已經圓寂，但是他的教誨值得我們銘記。老法師說：

“佛法讓你發覺自己，生死苦的真實相。你不須向外神明祈求，也不必通過祀拜供養來消除苦難！”

“佛陀所教的四念處法能讓我們離苦解脫。這不是非常困難達到的事，所要求的是，正確的修持，對所修習的法有信心，對三寶有信心。這些信念能幫助你排除障礙！”

“根本就沒有一個所謂的‘我’或‘衆生’存在。生命體所表現的只是六根的緣起活動。我們從早到晚都在六根門上不停地攀緣外境。所緣的境產生識後，是樂受就會貪求；苦受就嗔厭它，我們所反應的貪求或嗔厭，進一步引生貪愛。”

“衆生造作而感果、輪迴轉世，是由於貪求而生起貪愛所推使。這苦果不是外來的，完全是自己找來了”

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禪修方法

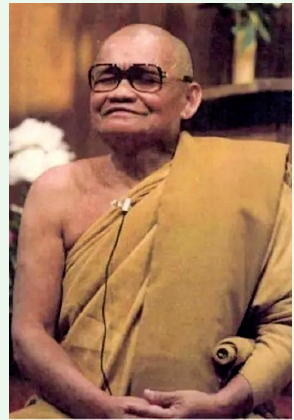
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阿姜查：「一切都不穩定！」

無常觀戳破苦與樂

“對一位真誠修行的學生而言，感覺越多越好。但有很多禪修者卻逃避感覺，不想要解決它們，這就好像不去上學、不聽老師的話的頑皮學生。這些感覺正在教導我們，當我們認識感覺的時候，我們才算是在修習佛法。在感覺中能保持平靜就如同瞭解這裏的猴子一樣——一旦你瞭解猴子是如何時，也不會再被它們所煩惱了。”—阿姜查著《靜止的流水》

阿姜查(Ajahn Chah)1918年出生於泰國東北部，童貞入道。因緣際會下跟隨阿姜曼習法。當時七十九歲的阿姜曼告訴他，以「正念看清內心升起的每件事，當下便處於真正的修行之道」。而翌年阿姜曼便去世了。阿姜查便以阿姜曼所授的法門修行，住在荒無人跡，佈滿毒蛇，藏有老虎的濃密叢林，甚至叢林墳場。他利用對死亡的省思來克服恐懼，並洞察生命的實相。1954年阿姜查在烏汶府的巴蓬森林裏住了下來。這裏熱病橫行，鬼魅出沒，追隨他的弟子卻日益增多，著名國際的巴蓬寺於是應運而生。



阿姜查尊者睿智而直指人心的教導令僧俗弟子受益匪淺。



阿姜查不強調任何特別的打坐方法，也不鼓勵人們參加快速成就內觀或者開悟的精進課程。他教人先觀出入吸以調心，等心安住了，繼續觀察身心的變化。生活簡樸，保持自然，以及觀察心念是他的修行要訣。此外，還強調要有耐心。阿姜查強調「每個人修行都有他自然的步伐」，毋須擔心路途有多遠，距離終點尚有多長。他教導人們單純的安住於當下，此心終會契入它原本的和諧狀態。這時，修行是自然湧現的。」他很少提及證得什麼果位，或者達到哪一種禪定和開悟的境界。若有人提起這些問題，他常反問對方是否已經舍離所有的執着，完全解脫煩惱了？通常得到的回答是：「還沒有。」這時，他會引導對方繼續單純地觀照內心，甚至連深刻的內觀和開悟經驗都不可執着，只是分分秒秒的持續這種不執著的觀點。禪修意即不論做什麼事，都要念念分明。他說：「當你生自己的氣或感到自憐時，這是瞭解自己內心的最佳時機。」

「善」有任何形相嗎？「惡」呢？「樂」與「苦」有任何形相嗎？這些都是「名法」，不能拿來跟物質的東西比較，它們是沒有形相的……可是我們知道它們存在。你必須允許你的心去經驗感覺，隨它們去流動並思考它們的本然。你應該如何去看待它們呢？視它們如無常、苦和無我，一切都是不穩定的。

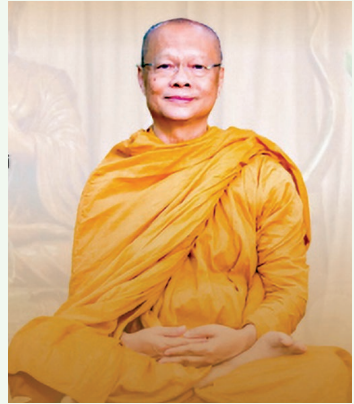
保持覺知 平衡無着

在任何姿勢中都可以經驗慾望。因此，我們的修行必須擴大到所有的姿勢——行、住、坐和臥，而且必須定期的做。別光做表面工夫，真實地去做！坐禪的時候，有些事物可能會生起，一波未平，一波又起。不論這些你喜歡和不喜歡的東西何時升起，只需告訴自己：「不是確實的，不是確定的。」在它抓著機會打擊你之前，先打擊它。如果你知道所有的事物都是無常的，你的一切思想，就會逐漸清晰，當你反觀一切流失的事物的不穩定時，你會明瞭一切事物都是一樣的。無論任何東西何時升起，你只需要說：「噢！又來了一個！」，而非被「樂」與「苦」牽着走。

有個阿姜查的弟子注意到他的教法前後不相符，常處於彷彿未見道的矛盾，於是就前去表示不滿。阿姜查聽後哈哈大笑。他說：「這好比人們走在一條我所熟悉的路上，我回頭一望，看見他們快要掉進右側的水溝，或者正要走入右手邊的岔路，於是我就告訴他們：靠左走！靠左走！同樣的情形，若有人快要岔入左邊的小徑，或者掉進左側的水溝，則叫他：靠右走！靠右走！所有的修行無非要培養一種平衡的心境，它既無所執着，也是無我的。」

爲了平定心和清楚知道領受法塵的人，我們必須去觀察，追隨「覺知者」，訓練心直到它清淨爲止。你應該使它清淨到什麼程度呢？假如是真正清淨的話，心應該超越善與惡，甚至超越清淨，這就是修行結束的時候。

無論是靜坐或日常的生活作息都是修行，只要有耐心的觀照，智慧與祥和會在自然的情形下產生。這是阿姜查的法門。智慧是一種生活和生命存在之道，而阿姜查爲今日正法的修學保存了佛陀當



隆坡阿南 Ajahn Anan 是親近阿姜查的最長老的泰裔弟子之一，以其禪定的修習著稱。

年組織僧團的殊勝和簡樸的生活方式。阿姜查這種簡樸卻又涵義深奧的教導方式，對西方人有一種特別的吸引力，也因而有很多人遠道而來跟他修學。一九七五年，Wat Pah Nanachat - 國際森林寺建於巴蓬寺附近，用來教導與日俱增，對出家生活有興趣的出家人。時至今日，阿姜查傳承的分院不只遍佈泰國，還有英國，美國，澳大利亞，加拿大，意大利等等多達三百多間，阿姜查對近代南傳佛教影響甚巨。

更多阿姜查英文著作：<https://ajahnchah.org/>;

中文著作：<https://cibei.org.my/post-category?category=44>



護法苑 Nibbana Dhamma Rakhha 宗教顧問永覺長老Ajahn Cagino是阿姜查僧團裏的屈指可數馬來西亞華裔，於2004年在國際森林道場(Wat Pah Nanachat)受比丘戒並接受5年訓練，爾後在泰國深山曠野頭陀行腳不下4000里路。



通過Facebook跟進護法苑Nibbana Dhamma Rakkha (NDR)線上與實體的活動: [Fb.me/ndr.sgp](https://fb.me/ndr.sgp)

詢問詳情或報名WhatsApp(NDR): wa.me/6582858269

導師 Instructor	活動 Programme	語言 Language	時間 Time	日期 Date	性質 Mode
永覺長老 Ajahn Cagino	線上一日修 One Day Meditation Retreat	華語 Mandarin	9am - 5pm	每月第三個 星期日 Every third Sun of the month	實體與線上 On-site & Online
永覺長老 Ajahn Cagino	線上早課與 禪修 Morning Chanting & Meditation	華語 Mandarin	6am - 7:15pm	週一至週五 Mon to Fri	線上 Online
永覺長老 Ajahn Cagino	線上佛法 開示 Online Dhamma	華語 Mandarin	7:30pm - 9pm	每週三 Every Wed	實體與線上 On-site & Online



Ajahn Dton	線上佛法 開示 Online Dhamma	英語 English	4pm - 6pm	每兩週一次, 星期五 (待定) Every alternate Fri (TBC)	線上 Online
隆坡阿南 Luong Phor Anan	線上佛法 開示 Online Dhamma	泰語開示, 英語翻譯 Thai translated into English	8pm - 10pm	每週五 Every Fri	實體與線上 On-site & Online
Phra CK Goh	Metta Circle Dhamma Talk & Guided Meditation (親臨 In- Person)	英語 English	4pm - 6pm	每月最後一 個星期六 Every last Sat of the month	實體與線上 On-site & Online
法命比丘 Phra Ong Junior Cittasarnvaro	巴利文唸 誦班 Pali Chanting Class (親臨 InPerson)	華語 Mandarin	待確定 TBC	待確定 TBC	實體與線上 On-site & Online

《靜止的流水》

唯有當你能夠使你的心超越樂與苦時，才會尋找到真實的平靜，
那才是真正的平靜。~ 阿姜查

“我要成爲這樣子”，“我要成爲那樣子”……，但是他們從來不說：
“我什麼都不做，因爲實際上根本沒有“我”。~ 阿姜查



憶念葛印卡導師的正念教導 —從香港內觀中心的創立說起

陳玉璽

上世紀我在香港任教時，常利用返回紐約探親之便，前往麻州的「內觀禪修中心」(Vipassana Meditation Centre)參加葛印卡導師 (S.N.Goenka, 1924-2013) 的內觀十日課程。以此因緣，香港幾位佛友，包括淨法法師及廖興邦、趙金陵等居士，於1997年稍找我策劃成立香港內觀中心。我是外地人，只能提供禪理諮詢並協助文書、製作海報等文宣工作；主要的籌備工作，尤其是租借道場，都由本地佛友負責。香港地小人多，租金昂貴，要想找



葛印卡 (Satya Narayan Goenka) - 是當代首要的俗家身分內觀靜坐老師

一個寬敞舒適的道場談何容易。我在港期間的十日課程，大多是租用陳舊簡陋的房子，連一個給助理老師 (主持課程的老師) 上座的平台都沒有，真是創業維艱。如今香港內觀中心已擁有兩個寬敞美觀的道場和活動中心，撫今思昔，令人感慨和欣慰。

有一期課程，承蒙某位有力人士的協助，借到一個佛寺的道場，場地寬敞和莊嚴，但卻發生一樁不愉快的插曲，由國際內觀中心派來的助理老師強制把道場裡的所有佛像用塑膠布遮蓋起來，這在佛教是對佛的大不敬，負責管理佛寺的女居士大哭抗議，但那位助理老師堅持不讓步，他說按照內觀中心的規定，內觀禪修道場及四週環境不得出現任何宗教象徵物，兩人激烈爭執，我們也出面交涉，結果佛像還是被封了。此後再也無緣借用那個好道場，實為憾事。

又有一次，一位香港女大學生報名參加內觀課程，只坐了半天，就哭著說，她坐不下去了，她聽說禪修是很快樂的事，沒想到竟然這麼痛苦。我向她解釋：佛法的禪修不是要追求快樂，而是要培養健全的心態和EQ，就是在痛苦中不生瞋恨和厭惡，在快樂中不生貪愛執取，隨時隨地保持一顆平衡平穩的清淨心，稱為平等心 (equanimity)，有了平等心，才能從生命的苦惱中解脫出來。十日課程期間，雖然有腰酸背痛的不愉快經驗，但也有禪悅法喜的愉快體驗，內觀的目的是要鍛練對前者不生起瞋憎，對後者不生起貪愛的平等心，解脫的智慧和慈悲心就會逐漸增長。我鼓勵她繼續坐下去。

葛師於1998年訪問台灣之前，先到香港主持內觀課程，一行人包括他的夫人、兄弟和廚師。因為健康的緣故，他只能食用廚師烹調的菜餚，所以不能住飯店。大家商量的結果，是我搬出大學宿舍，讓葛師一行人入住。葛師握住我的手，用很關切的語調說：你讓我們住，那你怎麼辦？我說沒問題，我可暫住朋友家裡，希望你們住得舒適。這個讓住宿舍的小小善行，使我跟葛師結了緣，後來他曾寄語希望我做他的助理老師，我也有心為正法服務，但終因教研工作繁忙而不能如願。

葛師蒞臨主持課程那一期，是租用簡陋的舊房子，沒有平台讓他上座，只在道場前面擺上一張椅子給他坐，但他不介意，耐心地跟學員們一起盤腿打坐一整天。

葛師給我的最大啟發是正念和平等心的教導。一般把正念 (mindfulness) 解釋為專注正在發生的念頭和感受，但葛師根據正念的巴利文 *samma sati*，教導正念是「有智慧的覺知」 (awareness with wisdom)，其內涵包括以下幾點：

第一，不作好或不好的觀念評判，因為諸法實相並無觀念分別和價值評判，眾生根性落入分別和評判，觀察身心和事物便不能如實而墮虛妄，必須摒除觀念分別和善惡美醜的價值評判，才能如實覺知/覺察 (See things as they are)，才是正念。



第二，在禪修中對一切覺受 (sensations) 不生情緒反應，即對愉快的覺受不生貪愛執取，對不愉快的覺受不生瞋憎排斥，保持平等心，才是正念。而情緒反應跟上面所說的觀念分別和價值評判是密切相關的，若作好Vs. 不好的分別評判，就會產生貪瞋愛憎的情緒反應，葛師稱為「習性反應」(habitual reactions)。

第三，在內觀體驗的層次上，覺察身心五蘊都只是剎那生滅的能量波動，稱為「無常」 (impermanence)，體解「無常」，便能領悟「無我」與「無樂」，此三「無」合稱三法印 (諸法的三個印記/真理)。「無我」英譯no-self, 意指身心及萬物都是緣生緣滅，故無吾人所妄執的自體存在性 (即大乘佛法所教導的「無實體」)；「無樂」是巴利文dukkha的「苦」義以外的另一義，英譯unsatisfactoriness，研究原始佛法的漢傳學者早期譯為「不圓滿」，筆者根據佛陀開示「眾生以無樂為樂」的教導，改譯「無樂」，意即眾生所貪執的快樂，其實並無「樂」之實體可得，眾生妄執快樂為實體，以致產生種種苦惱與罪惡。

葛師強調，必須在內觀實修的層次上體驗三法印，才能算是正念，如是正念，方能達致不生貪瞋愛憎的平等心，進一步成就正智 (巴利文"sampajañña")。

葛師常言，正念與平等心有如鳥之雙翼，二者兼備始得解脫自在，而「平等心就是清淨心」 (Equanimity is purity)，解脫的智慧和慈悲都在其中。葛師強調這些道理應在內觀實修中體驗，只用頭腦理解無有是處，其見地與佛陀一脈相承。

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Exploring Vipassanā Meditation at Chanmyay Yeiktha

- Chanmyay Yeiktha Meditation Centre (Singapore)



Venerable Chanmyay Sayādaw

Chanmyay Yeiktha Meditation Centre (Singapore) was established in Singapore since 2011. The objective of the centre is to propagate Buddha's teachings according to Mahāsī Meditation Technique. The well-known late Venerable Mahāsī Sayādaw (1904 – 1982) taught specific meditation technique mainly based on the *Mahā Satipaṭṭhāna Sutta*. His primary object for meditation is rising and falling of abdomen

rather than conventional breath in and breath out. Venerable Chanmyay Sayādaw, a disciple highly esteemed by Venerable Mahāsī Sayādaw, has diligently practised the Mahāsī technique under his guidance. While Mahāsī Sayādaw was still alive, Chanmyay Sayādaw taught at the Mahāsī centers, providing valuable assistance to his revered teacher. Chanmyay Sayādaw possesses extensive knowledge of Buddhist scriptures and has played a crucial role in assisting Mahāsī Sayādaw in the writing of several books.

In February 1979, the Venerable Sayādaw took up residence at Chanmyay Yeiktha Meditation Centre, which was officially opened by Venerable Mahāsī Sayādaw. As a chief abbot, he taught meditation in Chanmyay Yeiktha. Later, many centres under Chanmyay Sayādaw were opened around the world and Chanmyay Yeiktha was one them. All the Chanmyay Centres teach and guide meditation according to Venerable Mahāsī Sayādaw's meditation technique.



Meditation Technique

There is only one path for meditation in Buddhist teaching, which is to cultivate mindfulness to cease all the sufferings for living beings. Within this path, there are several approaches, including the two main meditations in Buddha's teaching: *Samatha* Meditation and *Vipassanā* Meditation. *Samatha* Meditation is purely to develop concentration, while the objective of *Vipassanā* Meditation is to understand the phenomenon of body and mind, leading to the cessation of suffering, once meditator realizes all the bodily and mental actions exhibit three characteristics, Impermanence – *aniccā*, Suffering – *dukkha*, and absence of permanent self or soul – *anattā*. After a meditator is well practised in *vipassanā* meditation, he/she will realize these three characteristics clearly and that all the sensations are unsatisfactory due to existence of these three attributes. None of the sensations are satisfactory. Following this realization, one becomes unattached and liberated from suffering.

Therefore, there are primarily two approaches to *vipassanā* meditation. The first involves developing *samatha* meditation well before practising *vipassanā* meditation, as *vipassanā* meditation requires a certain level of concentration to purify the mind. The second method entails practising mindfulness to achieve both concentration and *vipassanā* insight. The Mahāsī technique serves as a direct second approach to practising *vipassanā* meditation.

In accordance with the Mahāsī technique, Venerable Chanmyay Sayādaw provides meditation guidelines with remarkable clarity and precision. His teachings facilitate a clear and straightforward understanding of the meditation method for practitioners.

Venerable Chanmyay Sayādaw

Venerable Chanmyay Sayadaw, born in 1928, is currently 96 years old. Despite his age, he remains in excellent health, overseeing Chanmyay Centres globally. However, he retired from direct teaching in 2019, delegating the supervision of meditation retreats to his well-trained disciples due to his advanced age.

Resident Monk of Chanmyay Yeiktha Meditation Centre (Singapore)

Venerable Sayādaw Ashin Pannyathara, a well-trained disciple of Chanmyay Sayādaw, is the resident monk. Ashin Pannyathara learned Buddha literature and achieved highest basic level, Pathamagyi certificate, and practised well under guidance of Chanmyay Sayādaw and learned teaching techniques of *vipassanā* meditation for 20 years.

Ashin Pannyathara has been guiding meditation at Chanmyay Yeiktha Meditation Centre (Singapore) since its opening in 2011.



Ashin Pannyathara

Chanmyay Yeiktha Meditation Centre (Singapore) - CYMCSIN

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Contact No. : +65 63673100

Website : www.chanmyaysin.org

Operating Hours : 7am to 9pm daily





Within This Lifetime, One Can Attain Bliss

- Joey & Amy

Going to Myanmar in 2006 for Practice

In life, there are always urgent matters to attend to. Almost always, urgent matters jostle with important ones and win our attention. Reflecting on the past, it's common for us to recognize that our priorities were misaligned, leading to inferior decisions along the way.

It was a deliberate decision, deeply inspired by The Buddha who taught us to practise well before our third age. Having found our teacher Sayalay Dipankara, who



Photo: Brahma Vihari

compassionately taught and moved us, we soon cultivated such profound faith that The Dhamma is attainable, that we should strive to develop the highest state of mind and leading a well-lived life within the span of this lifetime.

We reasoned that we must first develop wisdom and to rely upon it to make correct decisions. In this way, everything will fall into place and we can lead that well lived life. We gave ourselves four years' lead time to stop our business; packed up, go to Burma and stay at Brahma Vihari Meditation Centre to learn and to meditate.

As it turned out, we stayed for 5 years and came back a happier and better person, living our lives, constantly cherishing The Buddha's teachings.

Venerable Sayalay Dipankara Theri and Pa-Auk Sayadawgyi lineage

Our teacher, Daw Dipankara Theri, is a disciple of Venerable Pa-Auk Tawya Sayadaw Bhaddanta Āciṇṇa. This lineage closely follows the orthodox threefold training of morality, concentration and wisdom, as mentioned in the “*Path of Purification*” by Venerable Buddhaghosa. “*Knowing and Seeing*”, a compilation of Sayadawgyi’s teachings written in contemporary language, provides a similarly methodical and progressive blueprint.

Routes to Concentration Training

For most students, the typical route to concentration development starts with breath as the meditation object. This is a very important foothold where successful students can attain the first to fourth *jhāna*, an elevated state of mind as a result of meditation practice. At this point, the mind becomes clear, bright and penetrative. Once a student has mastered this, and if he keeps up with his morality and regular meditation practice, he will be able to repeatedly return to this level of concentration. These 4 *jhāna* stages are also known as the material *jjhāna*.

As a norm, the students proceed to learn more meditation objects such as 32 parts of the body which includes objects such as head hair, body hair, nail, teeth skin, skeleton, etc. Using the skeleton as a meditation object, students then practise white *kasiṇa*, a mental disc, and attain four levels of immaterial *jhāna*. Attaining both material and immaterial *jhāna* together are known as the 8 attainments. The student proceeds to complete all 10 *kasiṇa* practices and move on to more concentration objects such as *mettā* (lovingkindness), *karuṇā* (compassion), *muditā* (sympathetic joy) and *upekkhā* (equanimity). They then finish off with recollection of the Buddha, foulness meditation and death recollection.

Just before embarking on wisdom training, students should complete the 4 elements of meditation practice, which provides them a basis

to discern the ultimate reality. This ability provides the footing for *vipassanā* practice, the training in wisdom.

Alternative Objects to Concentration Training

For some students who have difficulty with breathing meditation, they start with the 4 elements as their route to concentration development. However, using this approach, one can only reach access concentration, in the proximity of *jhāna*. It is possible to proceed to *vipassanā* training from here. Yet, students who attain 8 *jhāna* states agree that it is a much easier way going forward. For some, they start with skeleton meditation as their route to concentration development.

Wisdom Training

By this time, the students' concentration practice would have matured significantly and it is possible to cover more ground at a much faster pace. Without exception, every student eagerly embarks on this training.

From here, students discern all the materiality that makes up the 6 sense doors which includes the eye, ear, nose, tongue, body and mind. It is here that one learns that the smallest building block of the human body contains at least 8 types of materiality and it can be as many as 54. Also, one learns to discern that these types of materiality are borne of heat, nutriment, consciousness or *kamma*. The mystery of the human body and its genesis becomes revealed

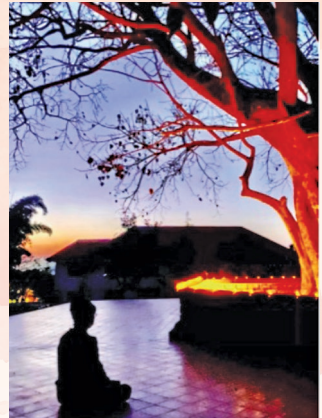


Photo: Brahma Vihari

From here, students progress to discern the mentality that makes up the sense-door mental processes and the mind door processes. One learns to discern each sense-door mental process and mind-door process with both wholesome and unwholesome objects.

Taken together with the earlier materiality training, one would have been able to discern all 5 aggregates at the ultimate reality level. The 5 aggregates are materiality, feeling, perception, consciousness and mental formation. Having been able to discern mind and matter at the ultimate reality level, students learn to discern the 3 characteristics of *aniccā* (impermanence), *dukkha* (suffering) and *anattā* (non-self).

Past Life, Future Life and Dependant Origination

With the above practices as the basis, students will be taught to discern his/her past life, first by identifying the type of realm and being, then the causes for each rebirth. The rebirth in each realm is the effect and students must identify the 5 causes for each rebirth.

With the causes and effects identified for 3 lives, students then start to practise the Buddha's teachings related to the doctrines of dependant origination. In addition, the successive future lives are also discerned and one practises dependant origination using these successive rounds of rebirths.

When the students' *pāramī* mature with the *vipassanā* practice, they attain the noble path and fruition.

Reflections on Practice and Four Noble Truths

Generally speaking, students who keep a rigid mind, are conceited, quarrelsome and tend to face multiple hurdles in their progress.

In contrast, those who possess strong faith in the triple gem, are diligent, sincere and humble in their practice tend to experience continual progress. In addition, gratitude to the teachers and donors, the opportunity to practise further catalyse their progress. Such students are kind and usually easy to get along with.

Our body and our mind are subjected to decay and become unattractive. By this law of nature, they are not satisfactory. Do we recognize the first noble truth, the truth of suffering?

Because of our clinging, we suffer. We cling to our young, beautiful state. We cling to our intelligent mind, so when they decline, we suffer. If we do not cling; we do not suffer. If we are mindful, we will let go. If we are swayed by the worldly attractions and become forgetful, we will cling. Thus, the cause of suffering takes root. This is the second noble truth, the origin of suffering.

When the mind is practised; we know the cause. When the cause ceases, the effect will cease. When there is right view, there will be no clinging. The cause stops, the effect of suffering stops. This is the third noble truth, the cessation of suffering.

How do we stop the suffering? It is the practice of mindfulness, and the daily path of practice to gain the right view. We must know that all conditioned things are impermanent, and they perish. They are not satisfactory. They are not the entity we see. So, if we have the supporting condition and when we are ready with determination, we may want to set our intention to slow down, to stop, to investigate with the right effort. To practise with intent to gain the wisdom of the four noble truths. To give it our best time, our best efforts for the practice so that within this lifetime we can attain the blissful state The Buddha has taught. This is the fourth noble truth, the path to the cessation of suffering.

Note: The opinions hereby expressed are that of the authors. For any errors or defects, we ourselves are fully responsible. We humbly seek your forgiveness.

A Mind.ful.ness Poem for Daily Reflection

Mind

The **M**ind that wonders
The **I**nvestigation on the right object is short
Our ignorance of **N**ot knowing of the imminent **D**eath?

Ful

Is our mind **FULL** with today's worldly joy; or sadness of our past;
or burden of the future?
Are we fools in this existence?

Ness

Or shall we tread the **N**oble path
With conscientious **E**ffort
To **S**low down or even **S**top for a while and take on the solitude
experience?
To taste the real sweetness of the bliss Buddha spoke about?

For more information: <https://sayalaydipankara.org/>



Photo: <https://sayalaydipankara.org/>



Introduction to Vipassanā Meditation

Dr. Radhi Raja
Senior Assistant Teacher, Vipassanā Meditation

Vipassanā Meditation as taught by Mr. S. N Goenka is a transformative journey into the depths of the mind, rooted in ancient wisdom and delivered in a contemporary accessible format. This profound technique with its origins in the teachings of Siddharth Gautama, The Buddha, has been revitalised and disseminated globally by Mr. Goenka, a Burmese-Indian teacher who dedicated his life to spreading the universal message of liberation through self-awareness.

The roots of *vipassanā* meditation extend to the time of The Buddha, who rediscovered and taught this ancient meditation technique over 2,500 years ago. It was a method of self-exploration by unravelling the mysteries of the mind to break the cycle



Encounter with Vipassanā
Mr. S. N. Goenka with Sayagyi U Ba Khin

of craving and aversion that results in human suffering. Mr. Goenka, drawing inspiration from his own transformative experiences with *Vipassanā* meditation which he learned from his teacher Sayagyi U Ba Khin, embarked on a mission to make this profound technique accessible to people worldwide transcending cultural and religious boundaries.

At its core *vipassanā* meditation is grounded in the Four Noble Truths expounded by The Buddha. The first noble truth is the recognition of the unsatisfactory nature of life (*dukkha*) caused due to relentless

craving and aversion. The second noble truth is identifying craving as the cause of suffering. The third noble truth is realising that there is a way out of this dissatisfaction. The fourth noble truth is following the Eight-fold noble path as an ethical, moral way to eradicate all dissatisfaction and realise the ultimate truth of liberation.



A 1-day children's course in progress at Vipassanā Center, MacPherson Road

The *vipassanā* meditation experience unfolds through a structured ten-day residential course offered at centres worldwide. The participants begin by taking five precepts orally; to abstain from killing, stealing, speaking lies or harsh words, taking intoxicants, and indulging in sexual misconduct.

This sets the foundation for further exploration of the inner world, for by this, one abstains from any negativity at the vocal level of the body and of the mind.

The immersive environment of the centres provides the space for meditators to delve deep into the practice without the distractions of the outside world. Noble silence, where verbal and non-verbal communication is minimized, is observed through the first nine days of the course to allow for deep introspection and focus.

The journey begins with *ānāpāna*, the observation of natural respiration as it comes in through the nostrils and goes out of the nostrils. This practice sharpens concentration and sets the foundation of deeper, intensive practice of *vipassanā* that follows. Participants progressively explore the sensations throughout their bodies developing a heightened awareness of the continuous flux of physical and mental phenomena.

Central to the practice of *vipassanā* is the cultivation of non-judgemental awareness of sensations on the body with equanimity,



breaking the habitual pattern of reacting impulsively to pleasure or pain. This practice unfolds through a systematic scanning of the body, encouraging a deep experiential understanding of the impermanent nature of all sensations.

The emphasis of awareness and equanimity is the cornerstone of the practice of *vipassanā* meditation. It involves observation of sensations with a balance of mind irrespective of the nature of sensation—pleasant, unpleasant, or neutral. **The quality of equanimity serves as a powerful tool to dismantle the deeply ingrained habit patterns of craving and aversion that underlie our suffering.**



A 1-day adult course in progress

The last day (Day 10) is devoted to the practice of *mettā* (loving kindness) by which one radiates the tranquillity experienced, to the outside world along with unconditional love and harmony to all beings. This day is when noble silence comes to an end and meditators can now speak to one another.

Integral to the ten-day course are the discourses by Mr. Goenka every evening, through audio and video recordings. These serve as a guide to explain the theory behind the practice and its practical relevance. He clarifies in detail the workings of the mind, explores the law of impermanence, and expounds on the path to liberation. His compassionate and insightful teaching provides a comprehensive framework for understanding the subtleties of the meditation journey.

Beyond The Course

Having completed the course, participants are encouraged to maintain a daily practice of one hour each, morning, and evening, to integrate the principles of awareness, equanimity and ethical living into their day-to-day activities. By doing this, *vipassanā* becomes a way of life—fostering self-discipline, mental clarity and a deepened understanding of oneself and others.

One of the remarkable aspects of *vipassanā*, as taught by Mr. Goenka is its universality. The technique is presented in a non-sectarian manner, making it accessible to people of all backgrounds and beliefs. Participants are encouraged to approach the practice with an open mind, embracing its potential to bring about personal transformation regardless of religious affiliation.

In essence, *vipassanā* meditation, as taught by Mr. Goenka is a timeless and universal practice. It is a journey of self-exploration that transcends cultural and religious boundaries, offering a practical and profound tool for those seeking genuine transformation and liberation from the inherent challenges of the mind.

In Singapore, the ten-day courses are held periodically at St. John's Island. Additionally, one day courses and group sittings every week are offered at the office space at 469 MacPherson Road.

For more details, please refer to the following:

469, MacPherson Road #03-03, S(368186)

Tel : (+65) 9011 9432

E-mail : registration@sg.dhamma.org

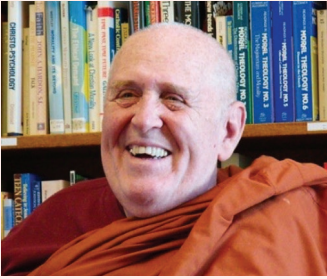
Info : info@sg.dhamma.org

Web : www.sg.dhamma.org



In Memory and Tribute : Bhante Vimalaramsi (1946-2023)

- Keng Leck



Bhante Vimalaramsi

Born 1946 in America as Marvel Logan, Bhante Vimalaramsi studied with Anagarika Munindra and was ordained in 1986. He underwent intensive meditation retreat in Burma and Thailand and taught widely in Malaysia, Europe and America. In 1995 he wrote one of the most widely read book on the subject titled “*The Ānāpānasati Sutta: A Practical Guide of Mindfulness of Breathing and Tranquil Wisdom Meditation*” In 2006, he founded the Dhamma Sukha Meditation Centre in Missouri which is a milestone for the Theravada Buddhist Tradition in the US. He passed away in June 2023.

However, having listened to many talks and interviews of Bhante as well as those of his students notably, David Johnson and Delson Armstrong, I am not sure if he is happy that he be considered a member of Theravada Sangha as his life work and purpose is to turn and embrace the source of teaching of Sakyamuni Buddha or Original Buddhism, which has grown in popularity in recent years maybe also partly due to Bhante’s effort.

In the 90s, after spending many years in retreat engaging in the Mahāsī Sayādaw’s method of *vipassanā*, Bhante Vimalaramsi was not confident of his insight and hence had not the inclination to propagate it. On one occasion when he was in Malaysia giving

a talk, he was prompted by Venerable Punaji of Sri Lanka that he should use the language of *Sutta* instead of *Visuddhimagga* “*The Path of Purification*” (a commentary composed by Buddhagosa 5th century AC) which he seems to be conditioned. Although startled and bemused, he began his own exploration of original *Pāli Sutta* and soon enough, discover a whole new dimension to Buddha’s teaching in emphasis and in favour and in different to what he was taught and was widely practiced during those time and age.



Photo credit:
<https://www.dhammasukha.org/>

By a stroke of divine inspiration, Bhante evolved his system of vipassanā meditation which adopts the Four Immeasurable (四無量心): *Mettā* (慈), *Karuṇā* (悲), *Muditā* (喜) and *Upekkhā* (捨) as the object of meditation and redefine *jhāna* to be a non-absorptive state whereby ones can constantly monitor our mind state and recognise distraction and hindrances: A practice his termed **6Rs - Recognise, Release, Relax, Re-smile Return, Repeat**, which he self-effacing credit his student for coining it.

Under his guidance, many of his retreat-ants claimed to have achieved Stream entering within a few days of attaining his retreat. Some of his more advance students could enter into *Nirodha Samādhi* 三昧大定 (completely stop mental activities) at will for up to 7 days. A feat we normally attribute to forest monks deep in Thai or Burmese forest and not in bustling America sub-urb.

Regardless of the controversies of those claim, what is interesting of Bhante’s teaching is his emphasis on Relaxing and Smiling, these seemingly innocent state could be something crucial that are overlooked in the continuous strive of many Theravāda Meditation Traditions, which Bhante observed that may have erred toward the side of dryness.



What is also interesting is that by constantly referring to the original *Pali Sutta* to augment his argument of what the Sakaymuni Buddha actually taught, Bhante may have stumbled upon a discovery that meditation instruction in Original Buddhism may be more esoteric than most of us imagine. Esoteric in the sense that you can find the flavour of so-called highest teaching of Buddhism or that of pointing out instruction be it *Dzogchen* or *Mahāmuḍrā* very much ingrained among the words of Gautama the Buddha. If one just knows how to look.

More about Bhante Vimalaramsi and his teachings:

<https://www.dhammasukha.org/about-us>

寧靜智慧內明禪修導引：根據Bhante Vimalaramsi的指導，有關慈愛(metta)冥想的基本說明

<https://library.dhammasukha.org/chinese.html>



Relaxing Into Nibbana - Bhante Vimalaramsi

<https://youtu.be/BkGJ7bmYsWw?si=vf-jEz8XKt07JM1R>

Key To Enlightenment - Delson Armstrong

<https://www.youtube.com/watch?v=Vs2egF5idv8>

<https://www.dhammasukha.org/delson-armstrong>

The Mahā Satipaṭṭhāna Sutta – The Only Path to Nibbāna

Venerable Weragoda Sarada Mahā Thero
Abbot of Singapore Buddhist Meditation Centre

My intimate association with *Mahā Satipaṭṭhāna Sutta* dates back to my early childhood, I was raised in a devout Buddhist background, dominated by a way of life in which practical Buddhism was a prominent and perpetual presence. My father, who was an embodiment of Buddhist virtues, took me to the Buddhist monastery in my village as almost a daily routine. I still recall a significant event from those times, etched deep in my memory. The incumbent monk of the village monastery held a series of sermons on the theme of *Satipaṭṭhāna Sutta*. Each day at the end of the sermon he would ask the devotees a question based on what he said. One day, when he put his question to the audience there was no response from them at all. Without even a trace of shyness or trepidation, I responded to the monk's question. The answer was exactly right and the monk was quite pleased. To my father, this was a moment of joy. As a token of his appreciation of what I did, my doting father presented me with a ten-cent coin. Those days, for a child of my age, this was nothing less than a fortune. In my village the only person who could chant *Satipaṭṭhāna Sutta* by rote, with the sole exception of the incumbent monk, was my father. After I was ordained a monk these early memories lingered. I was fully aware that one day I was going to bring out my own version of *Satipaṭṭhāna Sutta*.



Venerable Weragoda Sarada
Mahā Thero

In the Four-fold Establishment of the Mind and their sub-divisions

In the Discourse on the Establishment of Mindfulness there are four main divisions.



These four are:- **the Contemplation of Body; the Contemplation of Feeling; the Contemplation of the Consciousness and the Contemplation of Mental-objects.**

- In the Contemplation of Body there are 14 sub-sections.
- In the Contemplation of Feeling there are 9 sub-sections.
- In the Contemplation of Consciousness there are 16 subsections.
- In the Contemplation of Mental-objects there are 5 sub-sections.

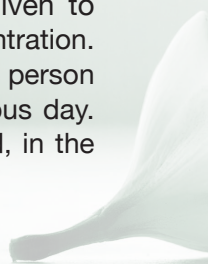
This way, in the Four-fold Establishments of Mindfulness, there are 44 sub-sections in all. Four main forms of the Establishment of Mindfulness have been preached by the Buddha to make it easy for individuals to achieve *Nibbāna* in terms of the character-traits of each person.

For a person with a grasping character, but with low wisdom, the Contemplation of Body is suitable to achieve *Nibbāna*. For a person of deep wisdom, possessing a grasping character, the Contemplation of Feeling is suitable. For a person of evil views, possessing little wisdom, the Contemplation of Consciousness is suitable. For a person possessing deep wisdom, but is given to evil views, what is suitable is the Contemplation of Mental-objects. This way, a four-fold establishment of mindfulness has been declared by the Buddha to enable people with different personalities to achieve *Nibbāna*, through a method suitable for each person.

These Four-fold Establishments of Mindfulness have been described as Four Gateways to a city, and the city is *Nibbāna*. Those who reach the city from the four directions, namely, East, West, South and North, bring along the produce available in each person's direction. In the same way, what is important is the selection by each person what is suitable for one's own personality.

Instructions for Meditation

- 1) “*Yogāvacara*” is the term used for a person who is given to meditation. It signifies a disciple cultivating mental concentration. It also implies a person who practises mind-cultivation. A person who is keen to meditate should get ready for it the previous day. Ornaments worn in the ears, around the neck, in the head, in the



hands, etc., should be taken off and kept aside safely. Next, bodily purity should be achieved.

- 2) In the morning, on the meditation day, the would-be meditator should wake up early, wash oneself well and become physically pure. Both men and women who get ready to meditate must be white-clad. One must invariably observe either the Five Precepts, Eight Precepts or Ten Precepts. One must worship the Triple Gem.
- 3) It is better for men to sit cross-legged. Cross-legged posture is, being seated with the two legs inter-twined. One can take the posture of a seated Buddha image as the model.
- 4) It is easier for women to assume the half-cross-legged posture. Half-cross-legged posture is, being seated with the legs bent backwards at the knees. In actuality the person sits on those bent legs.
- 5) When you sit down to meditate either singly or in a group, do not lean against walls, pillars or columns. You must take care that you do not touch each other when seated for meditation. You must keep your body erect. The head too should be erect. You must remember this well. When the body is turned this way and that, sundry aches and pains occur. When the head is bent one becomes sleepy. Seated in the manner recommended here makes breathing easy. It eases the nervous system. Because of this meditation can be continued for a long time on any object.
- 6) You must have your eyes closed or half-shut. The two hands must rest on the lap, with the right hand resting on the left hand. One must examine models of cross-legged seating and half-cross-legged seating. A place full of human and animal sounds is not fit for meditation. In such a place one cannot achieve absorption or one-pointedness of the mind. Three locations ideal for meditation are indicated: forests, foot of a tree, or an empty house. In all these three places there are no distracting sense-objects, like sights, sounds. Places that are away from crowds are ideal. It is your responsibility to select a place devoid of distractions. Today, monasteries are ideal places for meditation.



- 7) When you begin meditation singly or in a group, you must have already observed some precepts. Now you must keep your folded palms on your forehead and repeat aloud the salutation to the Buddha, three times. Next, obtain forgiveness from the Triple Gem, from the teachers who instruct you in meditation. Together, the meditators must rhythmically recite the offering of your life to the Triple Gem, the appeal for forgiveness from all and the four protective chants.

They must reflect upon the four subjects of meditation - **Contemplation on the Buddha, Contemplation on Loving-kindness, Contemplation on Loathsomeness and Contemplation on Death.**

- 8) The meditator must obtain one object of meditation that befits his personality, out of the forty objects given. He must meditate in terms of the instructions. The meditator must be aware of the ten obstacles to meditation, namely crowded places, association with families, gifts, etc.

Preparatory Phase to Meditation

- **Salutation to the Triple Gem: The Buddha, Dhamma and the Brotherhood.**
- **Seeking forgiveness from the Triple Gem.**
- **Offering one's life to the Triple Gem.**
- **Seeking forgiveness from meditation instructor.**
- **Seeking forgiveness from all.**
- **Meditation on the Contemplation on the Buddha**

The Buddha has vanquished all defilements-enemies. He has destroyed the spokes of the Wheels of Rebirth. He is a deserving recipient for material and non-material (spiritual) offerings from the whole world. He is, therefore, *Arahant*-the greatest saint.

Meditation on Loving-kindness

May I be well! May I be healthy! May I be happy! May I be free from suffering! May I attain the Deathless!

May others be well just as I am! May they be healthy! May they be happy! May they be free from suffering! May they attain the Deathless!

Meditation on the Loathsome

My body is made up of thirty-two impurities, is impermanent, full of suffering, and soul-less. Impurities ooze out from nine orifices in my body, made up of thirty-two loathsome elements. It is foul-smelling, disgusting. There is nothing in it that could be claimed as “I” or “mine”. Alas, it is extremely loathsome!

Meditation on Death

Even the Buddhas, silent Buddhas, great saints -all became victims of death. All living beings end up in death. My life, too, has death as its end. I will certainly die. My life is uncertain. Death is certain.

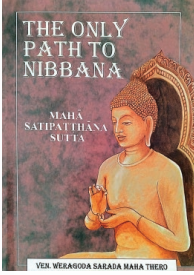
Transfer of Merit

May all the merit we have acquired up to now be transferred to gods and all beings, and all animate things. Let them all receive this transferred merit! Let them all receive this transferred merit!

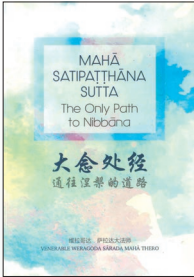
Determination

May my meditation be successful due to incalculable virtues of the Triple Gem. May my meditation be successful. You must meditate according to an object you have been assigned. If not, try to follow a mode of meditation, selecting one you prefer in terms of your character, out of the modes given here.





For more information about
Mahā Satipaṭṭhāna Sutta:
<https://archive.org/details/english-translation-of-maha-satipatthana-sutta>



Pali-English-Chinese Version of
Mahā Satipaṭṭhāna Sutta
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Website
<https://sbmc.sg/>



Alaṃ Hi Vō Kālāmā Kankhituṃ Alaṃ Vicikicchituṃ,
 Kankhāṇiyē Ca Pana Vō Thānē Vicikicchā Uppannā,
 Ētha Tumahē Kālāmā Mā Anussavēna, Mā Paramparāya,
 Mā Itikirāya, Mā Pitaka Sampadānēna,
 Mā Takkahētu, Mā Naya Hētu,
 Mā Ākāra Parivitakkēna, Mā Diṭṭhi Nijjhānakkhantiyā,
 Mā Bhabharūpatāya, Mā Samaṇō Nō Garūti.
 Yadā Tumahē Kālāmā, Attanāva Jāneyyātha,
 Imē Dhammā Akusalā Imē Dhammā Sāvajjā.
 Imē Dhammā Viññū Garahitā, Imē Dhammā Samattā
 Samādinā Ahitāya Dukkāya
 Saṃvattantīti: Atha Tumahē Kālāmā Pajaheyātha.

Do not believe in anything (simply) because you have heard it.
 Do not believe in traditions because they have
 been handed down for many generations.
 Do not believe in anything because it is spoken and rumoured by many.
 Do not believe in anything (simply) because
 it is found written in your religious books.
 Do not believe in anything merely on the authority
 of your teachers and elders.
 But after observation and analysis, when you find that anything agrees
 with reason and is conducive to the good and benefit of one and all
 then accept it and live up to it.

不要相信只凭听说的任何事物。
 不要相信世代代流传下来的传统。
 不要因为众人都这么说而相信它。
 不要因为经典上的记载而相信它。
 不要相信权威、导师或长辈的教导。
 当你经过观察和分析后，认为事物与原则一致，
 并有助于个人及大家的善行与利益，才接受和实行。

Kālāma Sutta 羯腊摩经
 Anguttara Nikaya, Vol. 1, 188-193 P.T.S.Ed.

每周活動 Weekly Activities

星期六
Saturday **11.30am**
一念蓮華志工同修與交流
Instant Padma Fellowship

2.00pm
延慶寺合唱團排練
Ean Keng Si Choir Session

星期日
Sunday **8.30am**
祈福煙供
Sang Puja

9.30am
道家龍門派築基功
Dragon Gate Daoist Qigong Meditation

12.00pm
《一切如來心秘密全身舍利寶篋印陀羅尼經》
與其他殊勝陀羅尼經念誦
The Chanting Session of the Sutra of Casket Seal Dharani
of the Whole Bodies' Relics of the Secret from the Minds
of All Buddhas and Various Other Sacred Dharani

1.00pm
頌讀《聖妙吉祥真實名經》
也稱《文殊真實名經》
Chanting of the Mañjuśrī-Nāma-Saṃgīti

2.00pm
梵唄經誦與拜懺
Traditional Mahayana
Chanting Prayer Session

每逢初一、十五
Every 1st & 15th
of Lunar Month **9.30am**
禮佛梵唄共修
Dharma Service



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