



卫塞节快乐 HAPPY VESAK 2563

传灯、三步一拜
Transference of Lights, 3-Step 1-Bow

卫塞节千人静坐祈福大会
1000 People Group Meditation
20.05.2019 (星期一 Monday) | 7AM-10AM
@ 武吉甘柏体育场 Bukit Gombak Stadium



MCI (P) 060/04/2019

A bi-monthly newsletter brought to you by Kwan Yin Chan Lin Zen Meditation Centre • Singapore • May - June 2019

本来空

THIS issue...

佛陀日快乐 继闻法师

The Empty Mirror Zen Master Seung Sahn

新春晚宴 Chinese New Year Dinner

日爱之家 Sunlove Home Visit

Great Matter of Life & Death Kogen Sunim

祖师故事: 慧能禅师 | Zen Master Huineng

Secret Garden: 绿色佛法 心香

Bi-monthly Issue / Issue No. 111

Spiritual Leader: Zen Master Seung Sahn | Abbot: Ven. Chi Boon

Chief Editor: Zhao Qian | Layout & Design: Sun Zhongyinan

Content Editor: Ho Jia Yun, Tan Wee Kwang, Zhao Qian

Proofreading: Gan Chee Hau

Publisher: Kwan Yin Chan Lin | Printer: Qiantai Trading

双月刊/第一百一十一期赠阅

精神领导: 崇山禅师 | 住持: 继闻法师

主编: 赵倩 | 版面设计: 孙钟一男

内容编辑: 何佳运, 陈伟光, 赵倩

校对: 颜志豪

出版: 观音禅林 | 印刷: 谦泰贸易

UP 禅林活动表 coming activities

新加坡 - 禅林中心 | S'pore - KYCL Zen Centre

5月 MAY 2019

01/05: 八关斋 Eight Precepts Retreat

05/05: 10.00am - 12.30pm

大悲法会、浴佛法会 | 地点: 禅林中心

Da Bei Repentance Chanting, Vesak Day Celebration

Venue: KYCL Zen Meditation Centre

15/05 - 9.00am - 9.00pm

20/05: 庆祝释迦牟尼佛2563佛陀日

地点: 武吉巴督西第31街大牌372广场 (武吉甘柏地铁站对面)

Vesak Day Celebration

Venue: Blk 372 Hard Court, Bukit Batok St 31 (Opp Bukit Gombak MRT)

6月 JUN 2019

03/06 - 结夏安居, 三个月禅修日 (请报名参加)

29/08: 3-month Zen Meditation Retreat (Please Register)

7月 JUL 2019

21/07: 10.00am - 2.00pm

庆祝观音诞: 顶礼大悲忏、供佛聚餐、三皈五戒

Guan Yin's Birthday Celebration Repentance Chanting, 3-fold Refuge & 5 Precepts

马来西亚 - 滨佳兰国际禅寺 | Malaysia - Pengerang Int'l Zen Meditation Centre

5月 MAY 2019

11/05 - 9.00am - 9.00pm

12/05: 庆祝释迦牟尼佛2563佛陀日

Vesak Day Celebration

7月 JUL 2019

20/07: 10.00am - 2.00pm

庆祝观音诞: 顶礼大悲忏、供佛聚餐、三皈五戒

Guan Yin's Birthday Celebration Repentance Chanting, 3-fold Refuge & 5 Precepts

马来西亚 - 迪沙鲁禅修中心 | Malaysia - Desaru Zen Meditation Centre

5月 MAY 2019

10/05: 庆祝释迦牟尼佛2563佛陀日 (传灯、浴佛)

Vesak Day Celebration

(Transference of Light, Symbolic Bathing of Buddha)

24/05 - 禅三

26/05: 3-day Zen Meditation Retreat

6月 JUN 2019

04/06 - 禅七

10/06: 7-day Zen Meditation Retreat

03/06 - 结夏安居, 三个月禅修日

29/08: 3-month Zen Meditation Retreat

马来西亚 - 麻坡福慧园禅修中心 | Malaysia - Fu Hui Garden Zen Meditation Centre

03/06 - 结夏安居, 三个月禅修日

29/08: 3-month Zen Meditation Retreat

*请大家踊跃参加, 尽早报名。

*We look forward to your warm participation. Please register early for all activities.



佛陀日快乐

继闻法师

佛以一大事因缘出现于世间。无非是让世人悟入佛的知见。如何是佛之知见？

世人外迷著相，内迷著空。若能于相离相，于空离空，即是内外不迷。若悟此法，一念心开，是为开佛知见。

汝今当信：佛知见者，只汝自心，更无别佛。盖为一切众生，自蔽光明，贪受尘境，外缘内扰，甘受驱驰，便劳他世尊。从三昧起，种种苦口，劝令寢息。莫向外求，与佛无二。故云开佛知见。

吾亦劝一切人，于自心中，常开佛之知见。世人心邪，愚迷造罪，口善心恶，贪嗔嫉妒，谄妄我慢，侵人害物，自开众生知见。若能正心，常生智慧，关照自心，止恶行善，是自开佛之知见。

汝须念念开佛知见，勿开众生知见。开佛知见，即是出世；开众生知见，即是世间。

今年卫塞节主题是“本来空”，但愿大众悟入佛之知见，心如虚空，不著空见；应用无碍，动静无心；凡圣情忘，能所俱泯。性相如如，于法为住，以自为光。

敬祝卫塞节快乐，法喜充满！◉



THE EMPTY MIRROR

Excerpt from "The Compass of Zen"
by Zen Master Seung Sahn

The mirror has nothing in it. It is completely empty. But if you hold a red ball in front of it, a red ball appears. If you hold a white one before it, a white one appears. When a mountain comes, it reflects mountain. In the moment it does not reflect water, or a tree, or a human face. It simply reflects the mountain, exactly as it is. If you take the red ball away from the mirror, the mirror no longer reflects the ball. It does not hold something after you have taken it away from the front of the mirror. The images only stay in the mirror while you hold them. Otherwise the clear mirror is always completely empty, and it does not hold anything. Then anything is reflected with no hindrance. Everything can come and go, come and go in front of this empty space and is reflected, just as it is, with no hindrance.

Nothing is added or left out. The sky is blue. There tree is green. The wall is white. That is truth. The mirror and everything it reflects are completely empty, and yet they are also truth. But our human minds are usually not like this mirror: if we hold red in front of our mind, we may reflect red. But then if we take it away, and hold white there, this mind-mirror is usually still thinking about red. It is thinking how much it likes white better than red, or wondering when will be the next time it will have to look at red again. All these other mind-objects appear in our mind-mirror at the same time as this red ball is being held in front of it. Only sometimes do we simply see the red ball, just as it is. If you take away the red and put white there, our mind-mirror reflects things like, "Oh, maybe I like red better. This white is not so good. I want more red. Oh, maybe white is also okay. I don't know..." Our mind-mirror starts to remember other red things it has seen. You are standing there, holding something white, but usually the mind won't reflect it as it is, because it is still holding something about this red thing. We have incredibly strong desires. We hold our like and dislikes instead of just perceiving this world's truth and using that truth function compassionately for all beings, from moment to moment.



Picture by Chong Yew

Your mind is exactly the same. If you practice meditation with great determination, you can completely attain the fundamental emptiness of this universe. Then when feelings come and go, and thinking comes and goes, and good situations come and go, and bad situation appear and disappear, nothing can hinder you at all. Everything is empty! When happiness appears, you can use that for other beings. When suffering appears, you can use suffering to help other beings. You can use good situations and bad situations, good experiences and bad experiences, only to help all beings get out of suffering, because all these "things" are completely empty, and this emptiness is your originally compassionate nature. You know from your experience that if you hold something in your mind, you always have suffering. But if you don't hold any empty thing that appears and disappears in your mind, then any feeling, any thinking, any situation, any problem cannot touch you. Your thinking is truth. Your happiness is truth; your sadness is truth. A bad situation is truth. A good situation in your life is also truth. Everything is the same emptiness, and so everything is truth, just as it is. What is not truth? Can you find that thing? Please show it to me! That is very interesting, yah? ◉



新春晚宴

Chinese New Year Dinner

观音禅林住持继闻法师恭祝大家新春吉祥!

Venerable Chi Boon wishes everybody Happy Chinese New Year!



佛友们伸出慈悲之手义标福物及现场捐献, 为禅林道场基金尽一份心。在标得福物的同时, 也在做着布施, 可谓一举两得! Our Dharma friends supported the KYCL Zen Centre fund through generous donations and bidding for the various Buddhist auction items. Through the these acts of giving, our Dharma supporters practice generosity in supporting the Triple Gems and at the same time obtain valuable Buddhist items to share with their family.



禅林合唱团一同齐来唱, 由继闻法师钢琴伴奏, 把欢乐法悦带给大家, 让场面洋溢欢乐的气氛。KYCL Dharma friends singing Buddhist and CNY songs with Venerable Chi Boon playing the piano keyboard.



继闻法师与巫绍阳交响双琴之邂逅, 处境一样, 但运作不同。
The keyboard and violin duet by Venerable Chi Boon and Wu Shaoyang, same situation, different function, harmony.



相见欢 - 法侣和老师们共聚新春晚餐
Reunion Chinese New Year dinner with dharma friends and teachers



义工们也齐齐来相聚共事, 每人尽一份力, 圆满这场盛宴。即使行动不便的义工, 身不便、心却不累, 一同来向法师贺心年, 迎新年。
Together Action - Volunteers working harmoniously together, each doing their part, resulting in a successful CNY dinner. Even though some may not be physically well, their mind is not tired and everybody worked together to celebrate the Chinese New Year.

日爱之家 Sunlove Home Visit

日爱之家位于新加坡万国的一间收容22岁至75岁精神病患的慈善机构。日爱之家为病患提供康复计划的慈善帮助，包括日常监护、住宿及职能、物理、心理和药物治疗等。这个过渡家园的最终目的是待病患康复之时，再让他们融入家庭和社会，恢复希望，建立自信 and 实现自我价值。Sunlove Home is one of the few charitable Homes in Buangkok, Singapore, which gives care to patients ranging in age from 22 to 75. The Home offers compassionate help in rehabilitative programs, from daily supervision to psychotherapy, occupational, physiotherapy, and medical treatment. The objective of this half-way house is to ultimately reintegrate the patients back to their home and to society, restoring hope to the individuals, building their self-esteem and self-worth.



一句问候、一个关爱，对每个人来说，都是一份珍贵的礼物，特别是精神病患者。只要有爱，人间处处皆有温情。

这是我第三个新年随观音禅林探访日爱之家，这次到访此地觉得有好几位长辈的面容是熟悉的，一年前后与他们再相见颇感亲切。

这次与一位女性长辈聊天，我记得她，去年和她一起唱歌的时候，她给予我高度配合，非常投入地与我一起载歌载舞。奈何，今年的她，显得特别伤感，她哭了，她说“我...脚痛”；过不久，她着急地大喊和哭泣，我顿时惊慌失措。她口齿不清一直嚷着要表达自己的需要。我不明白，是她身体哪里不适吗？我尝试用我的方式帮助她，给她喝饮料，她推开我的手回拒，并把脸扑在桌上，继续哭泣。啊！如何去读懂长辈脸上的愁苦？这不只是来自病痛的折磨，还是她更深层的“需要”与更强悍的尊严，继而投射在我身上的是：脆弱和恐惧。

最后的最后，才发现原来她是肚子饿了，想吃鸡饭...

此次的探访之旅，让我深切体会到，在长辈身上怎么连一点开心、快乐的表情，都变成是一种奢求似的。唯有同理心可以帮助自己放下对于开心与快乐的执念。其实身心备受折磨的长辈，只要能够好好继续活着，远比开心快乐还要好一百倍。如果长辈因为自己的先天个性和后天的修养，而无畏于病痛威胁，毫无恐惧地面对生活，乃至勇于面对死亡，他将会是我生命的典范。

倘若，他没有这么充满智慧，他不如我期待中的坚强勇敢.....我们只能感谢他，借着病体与愁苦，让我们学习充满智慧，让我们锻炼坚强勇敢。

病痛中的病患用他们的容貌憔悴，加深我对生命苦难的体会，用他们倔强、不肯轻易妥协的坏脾气。让我们知道孱弱年老的身体里，还有对自尊最基本的需求，以及对生命无穷的韧性。祝福他们！

佳运 感恩 合十

GREAT MATTER OF LIFE & DEATH

生死事大

by Kogen Sunim 弘玄法師

In my home temple - Bukkokuji, every evening after the meditation, the head monk would chant to all fellow monks this short verse:

I respectfully urge this gathering,
great is the matter of life and death,
impermanence is swift,
each one of you has to wake up,
please do not become lazy.

But sometimes even if our teachers remind us frequently about impermanence, we act as if we were going to live forever. Often, it takes some big tragedy or accident for us to wake up to the reality that everything which was born will die, including ourselves. Then a great question can appear - What is the meaning of human life? Before I was born, where did I come from? When I die where will I go? And most importantly: what am I?

But we shouldn't wait till some tragedy happens in our lives to face this great matter. I have found that a very powerful way to do it is taking care of the sick and dying. In the past years, I had the opportunity to practice in a zen centre with attached hospice run by volunteers - both professional medical staff and zen students. It helps people in need to get good care and spiritual support at the end of their life and also enables zen students to get a very direct teaching.

Buddha thought about three insights that practitioners need to cultivate and all of them are very clear when working in hospice.

THREE INSIGHTS 三觀

First is impermanence. When people come to hospice, some of them are fully conscious and when you have conversations with them, they are just like you and me. But then after few weeks, there is just a stiff, cold, pale corpse lying in bed. Where is this person that I talked to just before? And also - one day, sooner or later I will end up like that. That can be a wake up call. If you are changing a diaper of someone who cannot get out of bed, you cannot miss the second one - insight into impurity. It is a basic fact - out of all 9 holes our body throws out impure materials. But somehow when it's "our" body, we kind of get use to it and tolerate it. But if it is "someone else's" body, then



resistance can appear. It is also a very good opportunity to work with our like and dislike mind and the separation we make between ourselves and others.

Third is insight into no-self. During the last days of someone's life, many interesting things can happen. Often, people who

were living only for themselves are afraid and in denial till the last moment. But sometimes you can see how people come with a very clear sense of who they are, who they like and who they don't like, and what defines them as themselves. But when they are approaching death, some of them truly let go of "I, my, me" attachment and surrender. And then everything they thought about themselves can fall apart like a house made from cards. Their eyes start to shine brightly and there is a sense of peace and emptiness around them. They experience reality of no-self.

It doesn't happen very often because most people don't practice all their lives and their habits and karma is strong. But being able to witness this type of transformation can really show us how illusory is this "self".

OUR JOB

The good news is that we don't need to wait till the end of our life or to work in hospice to look into matter of life and death deeply - we just have to pay attention. Like Buddha, when he went out of his palace for a ride. It is right in front of us. Our health, our good situation, our family, our body and our Dharma teachers who remind us about it are all coming and going. We cannot rely on them - at least not forever. So zen means to find this one thing that always remain pure and clear and is not dependant on birth and death, then we are free, and we can really help this world. This is our great job! And if you happen to have someone from your family or friends sick or dying then only help them. They can become your great teachers! ◉

祖师故事

Zen Ancestor Stories

慧能禅师 / Zen Master Huineng

慧能（638—713），俗姓卢，出生于岭南新州（今广东新兴），原籍范阳（今河北涿州）。生于唐贞观十二年（638）二月初八日，唐玄宗先天（713）二年八月初三，圆寂于新州国恩寺，世寿七十六。



《宋高僧传》：“父既少失，母且寡居。家亦屡空，业无腴产。能负薪矣，日售荷担。年二十四，一日于市卖柴，偶闻麁肆间诵《金刚般若经》，能凝神属垣迟迟不去。问曰：‘谁边受学此经？’曰：‘从蕲州黄梅冯茂山忍禅师劝持此法，云即得见性成佛也。’”慧能一听，心生羡慕，萌发了去黄梅跟从弘忍大师学习佛法的念头。客人本是一位热心的信徒，见慧能对佛法如此虔诚，便赠送他十两纹银，让他回去安置好老母的衣食生活，再到黄梅去参见五祖弘忍大师。

初见五祖弘忍，弘忍问他是哪里人，来求什么。他说是岭南新州百姓，来求作佛。弘忍说：“汝是岭南人，又是獠獠，若为（如何）堪作佛！”他说：“人虽有南北，佛性本无南北。獠獠身与和尚不同，佛性有何差别？”五祖心惊而不便表示，就让他去劳动（住寺照例要劳动），到碓房舂米。慧能劳动了八个多月，赶上五祖考察弟子的成就，以便付法传衣的重要关头。办法是作一偈给老师看。大家私下议论，神秀的地位是教授师，且造诣高，必得衣法，所以大众都不敢作。神秀没有办法，遂作偈云：

身是菩提树，心如明镜台。时时勤拂拭，勿使惹尘埃。

第二天五祖见到，虽然也褒奖几句，让大家诵持，夜里却把神秀叫来，跟他说：“汝作此偈未见本性，只到门外，未入门内。如此见解，觅无上菩提了不可得。无上菩提须得言下识自本心，见自本性。”让他再作偈。神秀几天没有作成。这时期，有个童子到碓房前念神秀的偈，慧能听到作偈的因缘，求童子带他到廊壁前看看。到那里，他说他不识字，请别人为他读一遍。正好有个江州别驾张日用在那里，就为他读了一遍。他听了，说自己也有一偈，求张日用代写在廊壁上。偈词是：

菩提本无树，明镜亦非台。本来无一物，何处惹尘埃。

看到的人都很惊讶。五祖看见，怕惹起风波，说“亦未见性”。第二天，五祖偷偷到碓房去看慧能，问他：“米熟也未？”慧能说：“米熟（暗示已学成）久矣，犹欠筛（谐音师）在。”五祖使用锡杖打碓三下，走了。夜里三更，慧能到五祖居室，五祖为他讲《金刚经》。讲到“应无所住而生其心”时，慧能大悟，说：

“何期自性本自清净，何期自性本不生灭，何期自性本自具足，何期自性本无动摇，何期自性能生万法。”

五祖知道他已悟本性，于是付法传衣，定他为六代祖，并且说：“昔达磨大师初来此土，人未之信，故传此衣以为信体，代代相承。法则以心传心，皆令自悟自解。自古佛佛惟传本体，师师密付本心，衣为争端，止汝勿传。若传此衣，命如悬丝。”

内容参考：<http://chan.bailinsi.net/2015/6/2015626.htm>

绿色佛法

心香

禅林法缘殊胜，在去年十二月七日，同时邀请两位资深的观音禅宗修行者到禅林开示。他们是观音禅宗的指导老师乔·艾尔玛·波特（Jo Alma Potter）和现任维也纳禅中心的住持扬·塞迪弥尔（Jan Seideimir）。扬·塞迪弥尔也是一名生态体博士兼国际研究学者。在师父的引起下严肃的传统佛法开示演变成一堂以修行与环保为题材的交流。针对全球气候变化塞迪弥尔博士坦率的指出科学家们不知道如何解决这全球性问题。塞迪弥尔博士又说科学家最有力的研究方案就是到世界各地的群体里与被气候变化影响的当地人沟通与学习。无论科学家们互相的合作或与当地人互动的搭档，甚至对于解决这全球性的问题，一切应以互信为主干。当我们不为自己付出，彼此间就能建立信任，信心。塞迪弥尔博士解释，建立互信是在一切措施之前，比如驾驶环保电车也不如建立互信重要。这合群，长远，宏观的教导为崇山禅师的“一起行动”与“请问我怎么能帮您”付之行动。说到此时波特导师也教导如何从日常生活中着手帮忙地球。那就是在这一刻觉醒，观察周边的人事。波特导师加以分享本身为了呵护地球而做出的生活调整比如把汽车卖了，工作需求以外避免乘坐飞机等。

有同学也向老师们请教。这位同学的邻居常在公用的走廊吸烟而造成空气污染。他们一家都忍着。后来邻居的儿子也开始与父亲结伴在走廊吸烟，令空气污染恶化。同学依旧以和为贵的忍着。波特导师说这是个公案。导师也有类似的公案。导师特地建了一栋环保的屋子，本想投入绿色生活但没想到隔壁的邻居有垃圾虫的习惯，把后院当成瓶罐的垃圾场。这种情况里往往公说公有理，婆说婆有理，令情况恶化。因世人都看不清楚自己偏私成执的狭窄一面观。主动的建立好邻居的关系也无济于事。最好就是忍，虽然这不容易。从自己开始，拿出慈悲心面对处境并且观照这生活公案里的教导。这一夜的开示让大家受益不浅。修行入其二之一的修行方向就是增加智慧，觉醒悟性。但在此刻我们有以清楚的状态关心呵护这大地吗？还是选择了沉睡在快，方便，和惰性的习气里？如果在日常生活里我们也不能克服这种种的微小恶习那觉醒悟性还需再等吧。生命短暂，清醒的把握绿色佛法 - 修宏大智慧，以面面观破我执，行慈悲道。波特导师慈悲的指导为了下一代，我们务必修行。

If you have any reflections or articles to contribute, please send them to zen@kyclzen.sg
若有禅修心得或法益分享，请投稿到 zen@kyclzen.sg

所谓布施者，
必获其利益。

In practicing
Dana (giving),
one will receive
blessings.

我们衷心感谢
Our sincere gratitude:

世界一花
Whole World Single Flower

一日一元一发愿 成就一花一世界
A dollar a day to help the world

69

至今已有 | Total

道场赞助 | SPONSORSHIP OF
ZEN CENTRE

发心乐捐1000元。
GENEROUS CONTRIBUTION OF \$1000
我们衷心感谢 | OUR SINCERE GRATITUDE:

冯爱球 (已故)

697

至今已有 | TOTAL

3650大善提愿
Great Bodhisattva Vow

每日一元，为期三年，成就大善提愿
A dollar a day for 3 years
to accomplish the Great Bodhisattva Vow

1519

至今已有 | Total

zen@kyclzen.sg

www.kyclzen.sg



@kyclzen108



18.05.2019 星期六 Sat | 6.30pm
传灯、三步一拜

Transference of Lights, 3-Step 1-Bow
武吉甘柏体育场 Bukit Gombak Stadium

大会贵宾 | Guest-of-Honour
刘燕玲女士 | Ms. Low Yen Ling

西南区市长，教育部兼人力部高级政务次长，
武吉甘柏区基层组织顾问，蔡厝港集选区国会议员
Mayor of South West District, Senior Parliamentary Secretary,
Ministry of Education & Ministry of Manpower, Adviser to Bukit
Gombak Grassroots Organisations, MP for Chua Chu Kang GRC



1000 People Group
Meditation
千人静坐大会

星期一 | 7am - 10am
20.05.2019
武吉甘柏体育场 Bukit Gombak Stadium

佛法讲座

Dharma Talk:
8pm - 9.30pm

15.05.2019 (Wednesday 星期三)



大光禅师 美国，前国际观音禅院住持
Zen Master Dae Kwang
Former Abbot of
International Kwan Um School of Zen

16.05.2019 (Thursday 星期四)



性香禅师 美国，国际观音禅院导师
Zen Master Soeng Hyang
Head Teacher of
International Kwan Um School of Zen

17.05.2019 (Friday 星期五)



继闻法师 观音禅林住持
Venerable Chi Boon JDPS
Abbot of Kwan Yin Chan Lin



一花指导师 观音禅宗会首尔禅修组导师
Kathy Park JDPSN
Guiding Teacher of Kwan Um Seoul Zen Groups

本来空



true
emptiness

卫塞节快乐

HAPPY VESAK 2563

15 - 20.05.2019 (周三至周一 Wed - Mon)

法会地点 | Venue | 武吉巴督第31街大牌372广场(武吉甘柏地铁站对面)
Blk 372 Hard Court, Bukit Batok St. 31 (opp. Bukit Gombak MRT)

15 - 19.05.2019 9am - 6pm 浴佛、顶礼梁皇宝忏
(Wed - Sun) Symbolic Bathing of Buddha,
星期三至星期日 Emperor Liang Repentance Chanting

15 - 17.05.2019 8pm - 9.30pm 佛法讲座：本来空
(Wed - Fri) Dharma Talk: True Emptiness
星期三至星期五

18.05.2019 6.30pm *传灯、三步一拜祈愿国家风调雨顺，世界和平
(Sat) Transference of Lights, 3-Step 1-Bow
星期六 for World Peace

Vesak Day 9am - 2pm 素食香义卖会 Vegetarian Delicacies Fair

19.05.2019 9am - 11am 儿童绘画比赛 (请报名) Children's Art Competition (Please register)

1.30pm - 2.30pm 传授三皈五戒 (请报名)
3-Refuge and 5-Precept Ceremony (Please register)

7pm - 10pm 卫塞庆典晚宴 Vesak Celebration Dinner
大会贵宾：刘燕玲女士 | Guest-of Honour: Ms. Low Yen Ling

20.05.2019 7am - 10am *千人静坐大会 1000 People Group Meditation
(Mon)

9am - 12.30pm 斋僧大会 Grand Offering to Sangha

百位僧人诵经祈福 Chanting and Blessing by Hundreds Sangha

2pm 大迴向 Transference of Merits

法会期间设有放生祈福、燃灯供佛、供养莲花灯等。请尽早报名。Please register early for Offering of Lotus Lantern, Prayer for Longevity, etc.
* 武吉甘柏体育场 Bukit Gombak Stadium



Kwan Yin Chan Lin Zen
Meditation Centre

No. 21 Lorong 25 Geylang,
Singapore 388299.

(T) +65 6392 0265 / +65 6747 6215
(F) +65 6392 4256

Pengerang International
Zen Meditation Centre

Lot. 109 Telok Ramunia,
81620 Pengerang Johor.

(M) +60 11 1862 4848

Desaru Zen Meditation Centre

No.13 Jalan Belian 5, Marina 2,
Taman Desaru Utama,
81930 Bandar Penawar, Johor.

Muar Fui Hui Garden
Zen Meditation Centre

Temporary Zen Centre Address
No.29 Jalan Seroja 8, Taman Seroja,
Jalan Jabbar, Parit Jawa, 84150

Muar, Johor, Malaysia.