



天门法师与您七日修
7-Day Zen Retreat with
Chon Mun Sunim JDPS
19 - 25. 10. 2019
Muar Fu Hui Garden Zen Meditation Centre

廿九周年纪念国际弘法大会
29th Anniversary
International Zen Conference
26. 10. 2019
The Star Loft, The Star Performing Arts Centre



MCI (P)060/04/2019

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

UP 禅林活动表 coming activities

新加坡 - 禅林中心 | Singapore - KYCL Zen Centre

9月 SEP 2019
7/9~ 7.00pm - 9.30pm
12/10: 禅修班: 第九十三期开课 - 共六课
93rd Zen Meditation Course - 6 Lessons
15/9: 观音禅林廿九周年庆
KYCL 29th Anniversary Celebration
21/9~ 禅二*
22/9: 2-day Zen Retreat*

10月 OCT 2019
13/10: 10am - 2pm
庆祝观音诞: 顶礼大悲忏、三皈五戒
Guan Yin's Birthday Celebration -
Repentance Chanting, 3-fold Refuge and
5 Precepts
26/10: 8.30am - 5.30pm
廿九周年纪念国际弘法大会
29th Anniversary International Zen
Conference
地点 Venue: The Star Loft, The Star
Performing Arts Centre

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

9月 SEP 2019
14/9: 6.00pm - 9.30pm
中秋节联欢晚会
Mid-autumn Festival Celebration

10月 OCT 2019
17/10: 10am - 2pm
庆祝观音诞: 顶礼大悲忏、三皈五戒
Guan Yin's Birthday Celebration -
Repentance Chanting, 3-fold Refuge and
5 Precepts

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

10月 OCT 2019
19/10~ 天门法师与您七日修
25/10: 7-Day Retreat with Chon Mun Sunim JDPS

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

12月 DEC 2019
23/12~ 大光禅师与您七日修
29/12: 7-Day Retreat with Zen Master Dae Kwang

當下如是

THIS issue...

当下如是

朝时的户外修行 Morning Outdoor Practice

素食也可以很好吃 Appetizing Vegetarian Dishes

当下的爱, 当下的解脱 - 一行禅师

祖师故事 Zen Ancestor Stories: 满空禅师 Zen Master Man Gong

Secret Garden: Just do it - Xinxiang

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*请大家踊跃参加, 尽早报名。

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



JUST LIKE THIS

當下如是

Excerpt from "The Compass of Zen"

By Zen Master Seung Sahn

Sometimes you go to a movie. You see an action movie about a good man and a bad man—lots of fighting, cars moving very fast, and explosions all over the place. Everything is always moving very quickly. But this movie is really only a very long strip of film. In one second, there are something like fourteen frames. Each frame is a piece of action. But in each frame, nothing is moving. Everything is completely still. Each frame, one by one, is a complete picture. In each frame, nothing ever comes or goes, or appears or disappears. Each frame is complete stillness.

Our minds and this whole universe are just like that. This world is impermanent. Everything is always changing, changing, changing, moving, moving, moving, non-stop. Even one second of our lives seems full of so much movement and change. But your mind—right now—is like a lens whose shutter speed is one divided by infinite time. We call that moment-mind. If you attain that mind, then whole world's moment stops. From moment to moment you can see this world completely stop. Stop. Stop. Stop. Stop. Stop. Like the film, you perceive every frame—this moment—which is infinitely still and complete.

In the frame, nothing is moving. There is no time, and nothing appears or disappears in that box. But this movie projector—your thinking mind—is always moving, around and around and around, so you experience this world as constantly

moving and you constantly experience change, which is impermanence. You lose moment-mind by following your conceptual thinking, you believe that it is real. When you practice meditation for a long time, however, you can stop your mind-lens, and then you can actually experience that each moment of your life is truly infinite in time and space. This is why we call it moment-mind. It is not moving, and always complete. It is mind that is actually beyond time and space. Then when you see, when you hear, when you smell, when you taste, when you touch, when you think—everything, just as it is, is already complete. But just understanding these words is not enough if you do not actually attain the very real experience to which they point.

Actually, past, present, and future do not really exist. Time and space only come from thinking. Where is the past? Where do you keep it? Can you show me your past? Do you have your past somewhere, and I have my past somewhere? The past is just a dream, yah? It does not exist, except in our thinking-minds.

The same is true of the future. Where is it? Everybody thinks about things in the past and future, and treat them as if they were real. We think about something that happened in the past, or that will happen tomorrow, and we can get angry or happy or sad. But this is only thinking, because you cannot show any of these things, right now.

The present is the same. Everybody thinks that at least the present exists, even if the past and future do not. But I ask you, where is it? If you say - present, it is already passing. By the time you say -present, again, it is also the past. You have no present! Our thinking makes present, just as it makes past and future. If you are thinking, you have time and space, and then it is always moving, non-stop. But where does time come from, and where does it go? It only comes from thinking. Time does

not exist apart from our own thinking minds. We only have this moment.

All Zen teaching simply points to your mind, just this moment. What are you doing now? Zen teaching always returns us to what we can call "moment world". This moment is very important. In one moment, there is everything. In one moment, there is infinite time and infinite space. ◉



第二次世界大战结束后，韩国大禅师满空禅师捡起一朵花，沾了墨，写下“世界一花”四个字。意思是平等、和谐与和平。也就是说你和我、日和月、天和地、空气和水，本质上是沒有区分，沒有差别，因为我们每一个人都有相同的根。满空禅师崇高的期望和教导，是希望所有的人都能回归共同的根，即我们的本体。从这个根，一朵平等、和谐与和平美丽的世界之花，能再绽放。

为弘扬满空禅师的教导，促进世界和平，并提供一个让世界各地禅修者交流的场合，崇山禅师发起了“世界一花”国际禅修交流会，于1987年在韩国举办了第一届大会。此后，每隔三年举办一次，曾在韩国、中国、美国及印度举办过。观音禅林也曾在2005年非常荣幸获得国际观音禅宗会委托，举办了第七届大会，来自世界各地的参加人数达一千余人。即将来临的2020年，观音禅林将再次在新加坡举办第届世界一花大会。欢迎各位踊跃报名参加。

At the end of World War II, Zen Master Man Gong took a petal of the Korean national flower, dipped it in ink and wrote a calligraphy that read: "The Whole World Is a Single Flower." In it, there were no bitterness, no anger nor any sense of rejection – it put all differences to a stop. The "Whole World

is a Single Flower" denotes equality, peace and harmony. This was Zen Master Man Gong's utmost aspiration - that all human beings return to this common root, our original substance, and from this root, a world as a single flower of equality, peace and harmony will again appear.

Embracing the spirit of "The Whole World is a Single Flower", Zen Master Seung Sahn went to the United States to teach Zen. Since then, the teachings of Zen spread and to date there are more than 120 zen centres established throughout Northern and Southern America, Eastern and Western Europe, Russia, Southeast Asia and Africa. Since the 1980's, Zen Master Seung Sahn had invited many Buddhist leaders and leaders of other religions to participate in dialogues and conferences to foster world peace. In this regard, Zen Master Seung Sahn founded the Inaugural Conference of the Whole World Is a Single Flower (WWSF) in 1987 in Korea where Buddhist leaders and leaders of other traditions and religions were invited to participate, and exchange ideas as a way to promote true practice, and foster world peace, true to the spirit of "The Whole World is a Single Flower, All humans have the same root". ◉



朝时的户外修行

MORNING OUTDOOR PRACTICE



The outdoor practice began with some basic Taiji to bring our attention to right here, right now.

Practice Notes by Peggy

It's a blissful sensation to feel the 5.30 A.M. breeze on the way to join Xinxiang and the group for walking meditation at Marina Promenade park.

While I was trying to be mindful and not to be distracted by the on-going NDP rehearsal, I noticed Ann, picking up litter and throwing them into the rubbish bins. I was touched by her thoughtful act; her deeds were also a practice of mindfulness, awareness, and kindness. Ann cares a lot for Mother Earth. You can read an article she recently wrote for Bloomberg about disposables and wastages here: <https://www.bloomberg.com/news/features/2019-07-11/how-the-world-can-solve-its-2-billion-ton-trash-problem>.

I wish to thank Xinxiang for organising this walking meditation and the group of participants who joined us. You are all part of the causes and conditions for this greatly beneficial activity. I hope more of such activities can be organised and strongly encourage others to participate.



Walk and exercise wholeheartedly.

动的沉静 - 佳丽

请问您是如何珍惜生命中的每一分每一秒来修行？是争取时间坐禅还是争取时间工作？若能提起觉醒的一刻又一刻，打断沉沦昏暗的迷糊，甚至升起慈悲与智慧心，或许那就不会太浪费人的潜能和宝贵的时间。修行，可能是以不同的方式带动，而在不同的场合，则需要适时的调整步伐，放下我-我的，也切掉无谓的思绪。

在一个星期六的早上，和心香师姐与一群志同道合的同修一起在宝门廊公园打太极拳，然后经行到加冷河畔。我们一行人两个多小时在稍微喧闹的公共场所，练习在动中寻找一份沉静和醒悟。用简单的动作平复心里的浮躁，时刻回到当下，也为环境带来一股和谐的能量！这早上，大家获益匪浅！

要持续走完这修行的路需要莫大的耐性与信心。有这群观音禅林的同修陪伴，实在难得可贵。希望更多的人下次也有机会亲身体会这不一样的动中禅意！



Sanyou Breathing Exercise.

素食也可以很好吃

APPETIZING VEGETARIAN DISHES



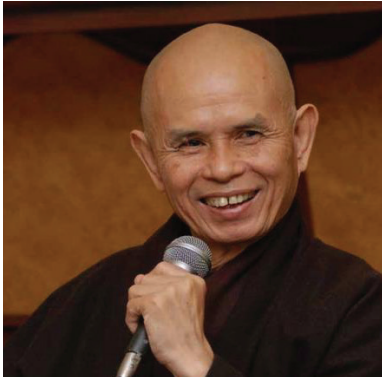
2



3

Caption:

1. Special thanks to the volunteer chef Mr. Chen Guo Ming for sharing his recipe. 特别感谢义工厨师 - 陈国铭先生发心为我们分享素食做法
2. Vegetarian Herbal "Fish Head" Bee Hoon Soup 药材素鱼头米粉汤
3. Tauhu Goreng 炸豆腐



当下的爱， 当下的解脱

一行禅师

去爱就意味着为了那个你爱着的人而安住当下。你能够给予最爱的人的最珍贵的礼物就是你的存在。所以，你需要观照入息和出息，这样，你就可以活在当下。只有在当下，你的家园才是可得到的。吸气，呼气，将思绪回归你的身体和微笑。这样，你在家了，你当下的家。你所追寻的一切都存在于当下，包括上帝、净土、佛陀、蓝天。生活，特别是生活，只要在当下才能感触得到。何时何地能感触到生活？只能是在当下。所以，在梅村的修行就是要通过行走和呼气，随时随地回归当下。要经常地回归当下，因为它是惟一可以找到家的地方。你真实的地址是：身体、心灵，在当下的合一。你真的不需要什么邮政编码。

它也是上帝的住址、天国的地址、祖先的地址，我们所有的深爱的人都在这儿。爱的地址、同情的地址，包括自在的地址，它们上面同样写着：身心合一，就在当下。突然之间，你感觉没有再奔忙的必要性了。你已经奔忙了多生多劫。因为，你不知道真实的生活，真实的家园就存在于当下。

你会想，生活于当下不可能快乐。这是你继续奔忙的原因。不知何故，你认为快乐不会存在于当下。你需要更多的条件。你会想，或许是在将来，你能凑齐这些条件。这就是你继续奔忙的原因。但是一旦你回到了家，你拥有的要比这些多得多。你当下就可以快乐。请牢记佛陀的教诲：“快乐地生活在当下是可能的。”但你可能会说：“我满怀伤痛和忧虑，何以乐为？”佛陀说“是的，和着悲伤忧虑的快乐是可能的。”花园里会有一些垃圾，但不妨碍鲜花盛开。如果你知道如何制造肥料，你就会珍视这些垃圾。因为，没有了垃圾，你拿什么制取肥料来给鲜花提供营养？佛陀或许会破颜微笑：“亲爱的人们，你们需要一些痛苦，需要一些垃圾帮助你园子里的鲜花怒放。”所以，让我们不必太在意伤痛和内心的困境。即使有苦恼和

伤痛，快乐的活着依旧是可能的。

你们都知道船。当你将一块石头扔进河里，它就会沉入河底。没有石头会像鲜花一样漂浮在水面上。但如果你有了一条船，你可以放进去多少公斤的岩石，而船依然漂浮着。所以，在对于你的痛苦来说，如果你设法拥有一条船，那你依旧可以漂浮着。你依旧可以悠闲自得地荡起双桨，徜徉于湖光山色之中。学会产生专注的技艺吧。这专注就是那条船，它能够承载，能够运行，能够转化。你知道你能够做到。

吸气，让自己自然地呼吸。不要试图憋着劲呼吸。你为什么要憋着劲呼吸呢？你要是这样，要不了几分钟，你就会筋疲力尽。所以，学会如何呼吸。让自己自然地吸气和呼气。不要试图使之长一点儿或使深一点儿。只是正常的呼吸，就好像你坐在卧室，或是漫步于屋后的花园。只是要开启专注的能量，对自己的入息和出息有一种觉照。如果那一息是短的，就知道它是短的；如果是长的，就了知它是长的。这就足够了。如是体认自己的呼吸。不要干涉它，也不要纠正，或是做任何事情，顺其自然。只是观察它。所以，处于当下就是我们真实的家园。你可以念叨：“吸---气，我已经在当下建立了家园；呼---气，我安住当下。”你在当下的瞬间感触生活。这就是你们坐禅的目的。不要试图成为佛陀，也不要试图成为其他的什么。只要成为你自己，活力进发的在你的坐垫上。不要费神琢磨，因为呼吸并不是那么困难。但修行并不会在你的“我动了念头，因此，我就不是了”的想法中丧失。是即不念，念即不是。是意味着成为某样东西，诸如你真实的家园`你的焦虑`你的奔忙`你的悲伤。而成为你真实的家园，这并不是念头而已。◉

祖师故事

Zen Ancestor Stories



满空禅师 / Zen Master Man Gong



Zen Master Man Gong (1871-1946) was the grand teacher of Zen Master Seung Sahn. He was born in a small town in the Korean province of Cholla Bukdo. At age thirteen, he became a novice monk under Tae Heo Sunim, and practised for many years under the famous Zen Master Kyong Ho.

Zen Master Kyong Ho gave Man Gong the following koan: "Ten thousand dharmas return to One; where does the One return to?" For years, Man Gong worked on the koan, sometimes forgetting to eat and sleep. One morning, he heard the words during the morning chant: "If you wish to understand all Buddhas of the past, present and future, you must perceive that the whole universe is created by mind alone."; Hearing these words, Man Gong had his first experience of awakening, and understood that all Buddhas dwelled in a single sound.

After receiving Inka (Dharma transmission) from Kyong Ho, Man Gong spent most of his life living and teaching at Sudoksa, an ancient temple on Dok Seung Mountain. He was a pioneer in teaching Zen Buddhism to nuns and laypeople, and made great contributions in revitalising the Zen tradition in modern Korea. Many of the exchanges between Man Gong and his students have become part of the Zen teaching tradition.

Teachings of Zen Master Man Gong

If I shout someone's name and they immediately answer "Yes!" - that's true nature. True nature has no birth or death. It can't catch fire, get wet or be cut with a knife. It is completely free and without any hindrance.

Zen practice means everyone should clear their own mind. The basis of practice is "beginner's mind". Practice has no particular limits however, it's best to begin in your twenties.

In our life, we cannot bring back the past nor guarantee the future. There's only the present. If you completely attain this, then the past, present and future become one, and you live in this oneness. ◉

Just do it

- Xinxiang

In Yongjia Xuanjue's Song of Awakening, the Zen master wrote: 'Often doing alone, often walking alone; The enlightened ones travel together on Nirvana Path'. To realise our True Self, we are responsible for our own practice and realisation. At the same time, we naturally depend on others — from the practising community to the people who build the riverside walking trail and even the ant on the grass who bit us. This seemingly insignificant ant bite can help us to grow through perceptive illumination when we reflect on the mind that lost its compassion to the compulsion of 'I am in pain', 'My body comes first'.

There are different jobs in a group practice. Someone has to plan, some have to guide, and so on. The jobs are different but they are inter-dependent. If not for the person guiding, we don't know what to do next with seamless continuity; if not for those practising, no one is needed to do guiding. When we put down all the independent identities and labels to practise with a just do it mind, then, what's participant? What's guide? What's senior? What's junior? What's male? What's female? There is just us together, rising to the occasion, in one action beyond the Zen hall to help ourselves and to help others. ◉

If you have any reflections or articles to contribute, please send them to zen@kyclzen.sg

所谓布施者，
必获其利益。

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

我们衷心感谢
Our sincere gratitude:

世界一花

The Whole World is a
Single Flower
International Zen Conference

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

77

至今已有 | Total

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发心乐捐1000元。
Generous Contribution of \$1000.

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Muar

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KYCL Muar Fu Hui Garden

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冠耀 Stephen Chan Kuan Ming 张日新 已故
陈群珍/已故李亚全 周清娇合家/李丽英合家 杨保
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29th Anniversary
International
Zen Conference

廿九周年纪念
国际弘法大会

26. 10. 2019

星期六 · Sat | 8.30am - 5.30pm

地点 Venue: **The Star Loft (Level 11),
The Star Performing Arts Centre**
1 Vista Exchange Green, Singapore 138617

票价 Ticket Price: **\$S80**

指导老师 SPEAKERS & GUIDING TEACHERS:



继闻法师 (新加坡)

观音禅林住持

Ven. Chi Boon JDPS
(Singapore)

Abbot of Kwan Yin Chan Lin



天门法师 (波兰)

观音禅宗会导师

Chon Mun Sunim JDPS
(Poland)

Teacher in Kwan Um School of Zen



明眼法师 (马来西亚)

行愿禅院住持

Myong An Sunim JDPS
(Malaysia)

Abbot of Haeng Won Zen Centre

节目包括佛法开示、禅修指导、
坐禅、走禅、公案教导、与导
师交流及禅游 (呼吸运动)。

The programme includes
Dharma talks, Zen
meditation instructions,
Sitting and walking
meditation, Kong-An
practice, Mingling with
Teachers, and Sanyou
(breathing exercise).

Other Activities Highlight 其它活动亮点:

新加坡 SINGAPORE

93rd Zen Meditation Course
期禅修班

Starting Date 开课日期:

07. 09. 2019

(Every Sat 每逢周六)

Course Fee 学费: \$S60

Guiding Teacher 指导老师:

Ven. Chi Boon 继闻法师

新加坡 SINGAPORE

Weekend Zen Meditation
and Fasting Retreat
禅修断食生活营

Date 日期: 21 - 22. 09. 2019

(Sat - Fri 周六 - 周日)

Fee 收费: \$S60

Guiding Teacher 指导老师:

Ven. Chi Boon 继闻法师

麻坡 MUAR

7-Day Zen Retreat with
Chon Mun Sunim JDPS
天门法师与您七日修

Date 日期: 19 - 25. 10. 2019

(Sat - Fri 周六 - 周五)

Fee 收费: \$S210

Guiding Teacher 指导老师:

Chon Mun Sunim JDPS 天门法师

迪沙鲁 DESARU

7-Day Zen Retreat with
Zen Master Dae Kwang
大光禅师与您七日修

Date 日期: 23 - 29. 12. 2019

(Mon - Sun 周一 - 周日)

Course Fee 学费: \$S180

Guiding Teacher 指导老师:

Zen Master Dae Kwang 大光禅师



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No. 29 Jalan Seroja 8, Taman Seroja,
Jalan Jabbar, Parit Jawa, 84150,
Muar, Johor, Malaysia.