

新春晚宴 Chinese New Year Dinner

16/02/2019 | 7pm

地点: 福清会馆

Venue: Singapore Futsing Association

新年佛法开示 New Year Dharma Talk

1/1/2019 | 7.30pm - 9pm

主讲: 大光禅师与继闻法师, 主题: 从心开始

By Zen Master Dae Kwang & Ven. Chi Boon

Topic: Start from Beginner's Mind



MCI (P) 050/04/2018

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

UP 禅林活动表 coming activities

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

- 1月 JAN 2019**
1/1: 10am - 12.30pm
 新年大悲法会、燃点常年灯*
 New Year's Day - Da Bei Repentance Chanting, Whole Year Offering of Lights*
7.30pm - 9pm
 新年佛法开示《从心开始》- 大光禅师与继闻法师主讲
 New Year Dharma Talk - Start from Beginner's Mind by Zen Master Dae Kwang & Ven. Chi Boon
- 5/1:** 7pm - 9:30pm
 禅修班: 第九十一期开课 - 共六课
 91st Zen Meditation Course - 6 Lessons
- 13/1:** 10am - 12:30pm
 周日儿童佛学班开课
 Sunday Children Dharma Class
- 19/1-** 禅二
20/1: 2-day Zen Retreat
-
- 2月 FEB 2019**
4/2: 11am
 诵88佛大忏悔、普佛上供
 88 Buddha Repentance Chanting
- 4/2:** 6pm
 除夕团圆餐 Chinese New Year Eve Gathering
- 4/2:** 8pm
 顶礼药师忏
 Medicine Buddha Repentance Chanting
- 5/2-** 10am - 6pm
8/2: 启建新春梁皇法会: 设有延生植福、燃灯供佛
 Chinese New Year Emperor Liang Repentance Chanting
- 16/2:** 7pm
 新春晚宴, 地点: 福清会馆
 Chinese New Year Dinner
 Venue: Singapore Futsing Association

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

- 1月 JAN 2019**
1/1: 燃点常年灯* Whole Year Offering of Lights*
- 2月 FEB 2019**
22/2- 启建新春梁皇法会: 设有延生植福、燃灯供佛
24/2: Chinese New Year Emperor Liang Repentance Chanting

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

- 1月 JAN 2019**
19/1: 8am - 5:30pm
 迪沙鲁一日行 Desaru One Day Practice

- 2月 FEB 2019**
21/2: 10am
 顶礼药师忏
 Medicine Buddha Repentance Chanting

马来西亚 - 禅林麻坡福慧园 | Malaysia - Muar Fu Hui Garden Meditation Centre

- 2月 FEB 2019**
10/2: 10am
 新年大悲法会
 New Year's Day - Da Bei Repentance Chanting

*请大家踊跃参加, 尽早报名。
*We look forward to your warm participation. Please register early for all activities.

安分度时光

THIS issue...

《醒世歌》分析鉴赏 - 憨山德清

达照法师讲座《永嘉大师证道歌》(一)

Find Your True Self International Zen Conference | 认识自我国际禅修交流会

Find Your True Self: Break Through the 'I, My, Me' lens

- Kathy Park (Il Hwa) JDPSN

Finding Peace Amidst Noise Dharma Talk - Chong Mun JDPS

祖师故事 Zen Ancestor Stories - 憨山德清禅师

Secret Garden: 我的素食体验 - 赵倩

Bi-monthly Issue / Issue No. 109

Spiritual Leader: Zen Master Seung Sahn | Abbot: Ven. Chi Boon
 Chief Editor: Zhao Qian | Layout & Design: Brenda Ng
 Content Editor: Ho Jia Yun, Tan Wee Kwang, Toh Tiong Han
 Proofreading: Lim Hui Yee, Liu Xiao Xiao, Cassandra Lew
 Publisher: Kwan Yin Chan Lin | Printer: Qiantai Trading

双月刊/第一百零九期赠阅

精神领导: 崇山禅师 | 住持: 继闻法师
 主编: 赵倩 | 版面设计: 黄莉冰
 内容编辑: 何佳运, 陈伟光, 卓忠翰
 校对: 林慧怡, 刘潇肖, Cassandra Lew
 出版: 观音禅林 | 印刷: 谦泰贸易

《醒世歌》分析鉴赏

禪
塵洗林

红尘白浪两茫茫，忍辱柔和是妙方；
到处随缘延岁月，终身安分度时光。

— 憨山德清

这是明末憨山大师《醒世歌》里的一首偈语。

“红尘白浪两茫茫”，说明一个人生存在娑婆世间，就像红尘白浪似地前途茫茫，真是今日不知明日事。我们要如何适应错综复杂的社会呢？“忍辱柔和是妙方”，要想创造一番事业，要想圆满地将人际关系处理好，必须常常赞美人、鼓励人，此外另有妙法，就是忍辱与柔和。

凡事忍让，不与人斤斤计较，即使受到委屈，遇到不如意也得承受下来。“忍一口气风平浪静，退一步想海阔天空”，要和谐无争，当是自护第一方。有一首《忍耐歌》说得好：“忍耐好，忍耐好，忍耐两字当奇宝。一朝之念不能忍，斗胜争强祸不少，身家由此破，性命多难保。休逞财势结怨仇，后来要了不得了，让人一步有何妨，量大福大无烦恼。”

其次就是柔和了。柔能克刚，不管遇到怎么样的艰难挫折险阻，只要柔和泰然地面对它，事情往往就会有转机。除了忍辱柔和，你的人生观要“到处随缘延岁月，终身安分度时光”。

在佛门行事，好事就随境，善事就随行，好人就随他，好念头就随心，一一随顺因缘才不会妄求。至于如何安分度时光？这安分主要是指积极行善，方法就是佛门所指的四正勤：未作恶，令不做；已做恶，令断除；未生善，令生起；已生善，令增长。如此，遇到好事才会更积极，精进不已。

观音禅林祝大家新的一年精进修行，安分度时光! ◉

憨山大师醒世歌链接
Song of Awakening the
World Music Video Clip



达照法师讲座 《永嘉大师证道歌》(一)

Talk on 3 - 4 Nov 2018
at KYCL



禅的印度梵文叫“禅那”（梵文：Dhyāna）*，翻译成汉字叫“静虑”。你要静下来考虑，而不是胡思乱想。平时我们生活中总在思考，但是禅修告诉我们不能去想，只要想就是妄想，只要妄想就是颠倒的。因为想是借助别人的语言文字来想。比如这个东西好不好？你说挺好的。为什么，这是因为有人告诉你这是好的。如果没有人告诉你好不好，你就不知道它是好不好。而你不知道他好不好，才能真正体会到它本身存在的价值。就像我们说人生一样，人生到底好不好？你到底幸福还是不幸？有些人觉得自己不幸，这是因为别人告诉他说这样是不幸的，接受了很多观念后，你就觉得自己是不幸的。有人说这样是幸福的，于是你也觉得很幸福的。所以人世间所有想法都是别人提供的，不准确的想法。禅就告诉我们要把别人提供的这些尺寸还给他们。

我们平时说人好像很有智慧，什么都看得清楚，说得明白。其实“凡所有相皆是虚妄，但有言说都无实意”。所有的语言都是非常局限的，很狭隘，人世间没有一个标准是固定的。特别是价值评判，你说这个有价值还是没价值？有价值是在某个特定的情况下。比如说幸福和快乐。人世间有快乐吗？很多人觉得有快乐，但是人世间的快乐都带着痛苦你知道吗？比如走路走很累的时候坐下来是快乐的，但是坐了几个小时后站起来才是快乐的。肚子饿的时候吃饭是快乐的，但是吃饱撑到嗓子了再吃就是痛苦。有人觉得权力是快乐的，有人欺负你你用权力很快乐，但是没有人欺负你，权力也不能带来快乐。穷的时候钱会带来快乐，当只拥有钱的时候，它就不能带来快乐了。

人世间所有得到失去的这些标准都有问题，禅修的“静”就是把我们从父母老师那里学的语言都还给他们，没有语言了，没办法开口的时候，头脑没办法思想，这些有标签有名字的语言都还给他们，我们脑子里还有没有东西？佛经里的有个词：“不可思议”。头脑不可思，嘴巴不可议。这些都是有文字的，当你把这些文字都还回去的时候，你才体会到你的人生是什么样，但不需要语言来说。

禅就是要你从内心把所有的相都拿掉，这就是真正的“静”。很多人有很多胡思乱想，其实都是别人给你提供的，经常用自己的身心行为获得别人的认同，活在别人的价值观念里，拿别人的错误惩罚自己，但实际上都错了。禅告诉我们要做回自己，不要被别人给你贴的标签毁了自己。从内心把这些拿掉，就是静。

如果你不能从内心净化自己，让自己的胡思乱想停一停，你都不是真正的修行。如果你去礼拜、烧香、放生、布施，做很多事情，这都是在积累福德资粮，不是修行，而都是在做修行的准备工作。修行就要从内心改变自己，从思想改变自己。最好的思想改变就是谁都不能改变你，生活中太多知识、观念、哲学、宗教，很多人都在告诉你干嘛干嘛，连师父（指自己）*都在这里告诉你怎样怎样。其实佛法就是告诉你要把这些教导都拿掉，要做回你自己，因为你本来就有如来的智慧德相。

永嘉大师早年学习了天台的止观修行后出了一本书《永嘉禅宗集》，从止观开始入门的，先修止，妄想停下来，看见身心不再受语言文字影响了，再观察。这个状态大家可以尝试一下，因为我们每个人的心都是这样。比如现在当下，我在讲，大家都在听，但大家都不记笔记，不动脑筋，不需要记住师父哪句，只需要理解话背后的意思，这个意思不在佛堂也不在师父那，而在你的心里，师父讲了这个话，就像灯光照到你的心，你发现你心里就是这样，就这样宁静的没有文字没有思考的，这个东西你有，那就是你的，而不是外面记来的文字，外面记来的会忘记，但是你本来具备的（如来智慧）*不会忘记。永嘉大师通过禅宗集把止观介绍了。◉

(待续...)

* 括号内容为编辑注释

本文只是部分讲座内容，完整版录音请参考我们的脸书
赵倩 整理转录

Find Your True Self

International Zen Conference

认识自我 国际禅修交流会

观音禅林廿八周年纪念国际弘法大会 KYCL 28th Anniversary International Zen Conference

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).



感恩此生得依三宝为导航，感恩一切圆满今年的国际弘法大会。大家共沾法悦，皆大欢喜。
Grateful to everyone who made this Zen Conference a success. With the Triple Gem as our guide, everyone enjoyed the bliss of Samadhi and attain great joy.

佛法开示 - 禅师与法师们
随心意语，句句禅语，谛听、
谛听、善思念之！
Dharma Talk - Every word
from the Zen Masters
and teachers
resonated deeply.



和谐、自在、圆满是人人共同的愿望。人人都要修行，这也是唯一的道路。
Harmony, freedom, and fulfillment are the common aspirations of all. The only way is to keep practising.

我们何其有幸，能有机会与真理如此近距离的交会，唯有常随佛学，报答三宝的恩惠。
How fortunate are we to have the opportunities to learn the truth, follow the Buddha's path, and repay the kindness of the Triple Gem.



Find Your True Self: Break Through the "I, My, Me" lens



by Kathy Park (Il Hwa) JDPSN.

Most of us see the world through a lens called "I, my, me."

That means everything we see, hear, taste, touch, learn, and experience from moment to moment has a hint of like or dislike, good or bad, and right or wrong. They are dualities based on attaching to 'my situation, my condition, my body.' When our opinions conflict with those of others, we experience suffering. That is what most people's lives are made of – recurring habits of attached ideas and experiences strongly held onto, and when repeatedly given some energy, turned into negative emotions as well as mental and physical suffering.

An eminent Zen master once said, "Our true self is always shining and free. Human beings make something and enter the ocean of suffering."

It is like a beggar on the street asking for food. He forgets that hidden deeply in his coat, there is a bright, sparkling diamond sewn into the seam. Yet he keeps walking around starving and asking for help, begging. That is our human condition. The Buddha taught that all beings including each and every one of us, have an innate, pure and clear true nature intact, already complete, just like the

precious hidden diamond waiting to be found. Yet we "make something" – we make 'I,' and thus enter delusion and suffering by chasing after appearances.

What if we can wake up from it all? What if the veil of "I, my, me," is lifted for a moment, then what am I? Finding that would be worth our effort, is it not? If we could be free from suffering and could access our unlimited potential, surely that would be worth our life's effort?

Buddhism teaches us that when we can wake up to our true nature, we experience truth. Not a view through the "I, my, me" lens, but the truth just as it is. In truth, we can experience each moment fully, completely and with clarity. Clarity is our true nature shining and free, doing its job. It just means that our "I, my, me" simply needs to get out of the way! Then we can believe in our eyes, ears, nose, mouth, body and mind. We can believe in our true self 100%. Not only that, we become one with the universe. When a hungry person comes, we offer food. When a suffering person comes, we offer help. That's the true self diamond sparkling its magic. Isn't that a life worth living? •

Finding Peace Amidst Noise

Dharma Talk by Chong Mun JDPS



There are two kinds of noise – outside noise and inside noise. When we are sitting, you can hear the noise from the street, the cars passing. And then, there is the inside noise that is coming from inside our mind. It doesn't come from outside. We make that noise. It's our thinking mind, our emotional mind, our "I, My, Me" mind, our "like and dislike" mind.

Inner peace doesn't mean not perceiving the outside world or cutting ourselves from it. The name of this Zen centre is Kwan Yin Chan Lin. Kwan Yin means to perceive the sound. Paradoxically, it is not cutting ourselves off, it is becoming one with this. Zen practice means, how do we keep an unmoving, clear mind at every moment? With clear mind, when it's noisy outside, it's just noisy. No problem. This is the way it is. Instead of running away from the outside noise, or looking for inside calm, Zen practice means, just become clear, that is all. It is very simple. I was leading some retreats in Krakov, in the old historic city. Lots of tourists there, so a lot of noise with the windows open all the time. No problem, just become clear. Instead of tuning out the noise, just hear them. If our mind doesn't move, then noise, even big noise – no problem. Then the quiet, also no problem.

If we can keep our mind like that, then our mind becomes like a well-balanced scale. Say we put one kilogram, the pointer shows one kilogram. If we take the weight off, the pointer goes back to zero. That is clear mind. If our mind is not clear, then if we put some weight on, and then take it off, the pointer is still stuck on the weight. Or it comes halfway back to zero, or swings the other way. That is not clear. So clear mind is, perceive the sounds of the world.

Perceiving the sounds of the world means perceiving suffering and being open to any situation which happens. Buddhism simply means wake up. When we are awake, we hear what is going on. But having this clear mind or unmoving mind, it doesn't mean we shut ourselves off from the world. It means something happens, we see it, perceive it, and react. And the next moment, the situation may change, so we act accordingly to that. Actually, that is true inner calm. Our reaction becomes not big, not small, just right to what is in front of our eyes.

You may have heard, Zen-practising mind is like a mirror. Whatever comes in front of the mirror, the mirror just reflects. Mirror never says, when black comes, I don't like black. Just reflect. That means, any situation, no problem. That is what we are trying to do in our practice. Come back to this point. How to do it? It's not that difficult. I will give you the secret recipe. Only keep don't-know mind 100%. And if you do something, just do it. It's very simple, but this simple is very difficult to do. Sometimes in order to see that, or do that, we have to do quite a lot of training, or practice. That is why we have retreats, that is why we have Zen practice. So try. Actually, as a side effect, you might even enjoy it! If on the way you get disturbed, or pissed off, don't worry because this also will pass. Just don't follow it, don't get pulled by your emotions. ●

Transcribed by Wee Kwang

祖师故事 Zen Ancestor Stories

憨山德清禅师

憨山大师名德清(公元1546-1623),字澄印,俗姓蔡,号憨山,安徽全椒人。父亲蔡彦高,母亲洪氏,为虔诚的佛教徒,一夜因梦见观世音菩萨抱送童子而有孕。七岁时,钟爱他的叔父病死,德清开始思索生死去来的问题。



明憨山德清禅师

德清禅师十二岁时,从南京报恩寺西林永宁禅师出家。当时,无极明信禅师正在报恩寺三藏殿讲经。永宁禅师于是携德清禅师前往礼谒。赵吉贞(大洲)居士当时亦在座下听经,一见憨山禅师,便抚而问之曰:“汝爱做官?要做佛?”德清禅师道:“要作佛。”赵吉贞居士赞叹道:“此儿不可轻视,当善教之。”从此以后,西林禅师便请人教德清禅师学习《法华经》和《四书》等内外典籍,以及为诗作文之法。

嘉靖四十四年,德清至天界寺习禅,云谷禅师授以念佛公案,德清发奋参究。因用心太急,背脊上忽然生出痛疽,红肿巨大,痛彻身心骨髓。德清益加勤勇,发愿诵持《华严经》十部,祈求护法伽蓝的护佑,期能圆满三个月的禅期,翌日清晨竟发现痛疽已然痊愈。往后一个月,德清恍如置身梦中,不见身心世界,即使往来市中,俨如禅坐一般。

万历元年(公元1573,德清游五台山,见憨山奇秀,乃取“憨山”为号。第二年,德清与妙峰在蒲阪一起度过朔风隆冬,一天他在阅读《物不迁论》,当他读到其中描写梵志法师的一段文字时,突然大彻大悟。这段文字写的是:梵志法师从小就出家事佛,白首皓面了,才回归家乡。邻居见了,就问他说:“你还活着啊!”梵志说:“我确实像你的故人,却又不是你的故人啊!”憨山大师读到这段文字后,顿时了悟,就书写了一首偈子:

死生昼夜,水流花谢;
今日方知,鼻孔向下。

妙峰和尚看见了,就问他说:“你是从哪里悟到这些佛理的?”憨山大师说:“昨天晚上,我梦见两只铁牛在河水中使劲打架;打来打去,便钻入到河水中去了,至今还没看见它们上来。”妙峰和尚一听,信以为真,就说:“不管如何,我为你拥有了住持山寺的本领而高兴!”德清依然混除能所的对待,当下体证自性的无分别智。◎

内容来源网络,编辑组搜集整理

憨山德清禅师禅诗欣赏

《但能放下自天然》

空山寂寂绝诸缘,不学诸方五味禅,
参者不须向上求,但能放下自天然。

[赏析]

悠闲地住在远离诸缘的深山里,不再到处参访学习各种禅法了。有一句话送给参禅的朋友,佛性本自具足一切,你不需要再向上求什么,只要能“放下”,自然就可以见到佛性了。

《水上莲花舌上经》

水上莲花舌上经,一庵深锁万峰青,
松风日夜常宣说,可惜时人不解听。

[赏析]

我看见了莲花挺拔于水上,也听见了从僧人舌头上诵出来的《妙法莲华经》,群山如此苍翠,僧人却深锁在寺庙里,不禁令人感叹,最深妙无上的佛经,一阵一阵吹来的松风,早已日夜不停地宣说了,可惜现代的人都听不懂。◎

摘自:《闲到心闲始是闲》—廖阅静

我的素食体验

- 赵倩

大概两年以前开始尝试素食。开始素食的原因一部分是因为周围的道友们几乎都是素食,如果他们可以做到而且没有什么健康影响,正常人也都是无碍的。二是抱着尝试一下的心态,不行再改回来。刚开始的第一天,中午去餐厅吃饭,第一个感受就是生活变得简单了好多啊!不用考虑今天是吃鸡还是牛猪,就吃草(对蔬菜的爱称),豆腐就好啦!省心省力又健康。一个多月下来,中间完全没有想要吃肉的欲望,也许因为自己并没有给自己心理限制--必须不能吃肉,所以也就没有什么叛逆心理。开始大概两个星期左右有天跟朋友一起吃饭,尝了肉菜,觉得鸡肉很腥,猪肉很臭,原来短短两个星期,身体和味觉的适应能力已出现这么大的变化。到现在大概两年了,自己越发明白,如果我吃素可以活的好好的,我就没必要吃肉。其他诸多好处如多吃蔬菜水果身体消化系统更好了,肠胃也舒服很多,一直运动量都很大的我也完全没有因为素食而营养不良,各种豆制品坚果的蛋白质和有益脂肪含量都很高,还有很多对消化系统很有益的膳食纤维。吃素也环保,畜牧养殖业对环境的污染,对耕地和淡水的占用都很大。虽然我个人不吃肉并不是多么巨大的贡献,但是即使小小的火星也有微弱的影响。

人的身体适应能力很强的,著名营养学家Dr. Michael Greger的How not to Die书中也列举了大量的临床和试验说明素食是怎样在短时间内改变人的身体健康甚至扭转常见的因不健康饮食导致的疾病,如糖尿病高血压等。

素食并不难,两年之前是不敢想像自己会成为素食主义者的。但是抱着试试看的态度,真正关注自己身体的健康,每个人都可以。◎



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

64

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:

Toh Hong Chye
& Family and
Friends

695

至今已有 | Total

3650大菩提愿 Great Bodhisattva Vow

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

1519

至今已有 | Total

新加坡：
林心顺 (达舜)
苏明兴
Ang Seng Hau

kyclzen@singnet.com.sg | www.kyclzen.org |  Kwan Yin Chan Lin Zen Meditation Centre Singapore

KYCL Chinese New Year Events

新春 活动

04. 02. 19 (除夕)

11am
6pm
8pm

诵88佛大忏悔文、普佛上供
除夕团圆餐
顶礼药师忏

88 Buddha Repentance Chanting

CNY Eve Reunion Dinner (请报名, please register)

Medicine Buddha Repentance Chanting

05. 02. 19 - 08. 02. 19 (正月初一至初四)

10am - 6pm

启建新春梁皇法会

CNY Emperor Liang Repentance Chanting

10. 02. 19 (正月初六)

10am

于麻坡道场顶礼大悲忏

Da Bei Repentance Chanting (@ Muar Zen Centre)

16. 02. 19 (正月十二)

7pm - 10.30pm

新春晚宴

CNY Celebration Dinner

禅林须要您的支持, 请提早购票 KYCL needs your support, please book your ticket early

21. 02. 19 (正月十七)

10am

于迪沙鲁道场顶礼药师忏

Medicine Buddha Repentance Chanting (@ Desaru Zen Centre)

22. 02. 19 - 24. 02. 19 (正月十八至二十)

10am - 6pm

于滨佳兰道场启建新春梁皇法会

CNY Emperor Liang Repentance Chanting (@ Pengerang Zen Centre)

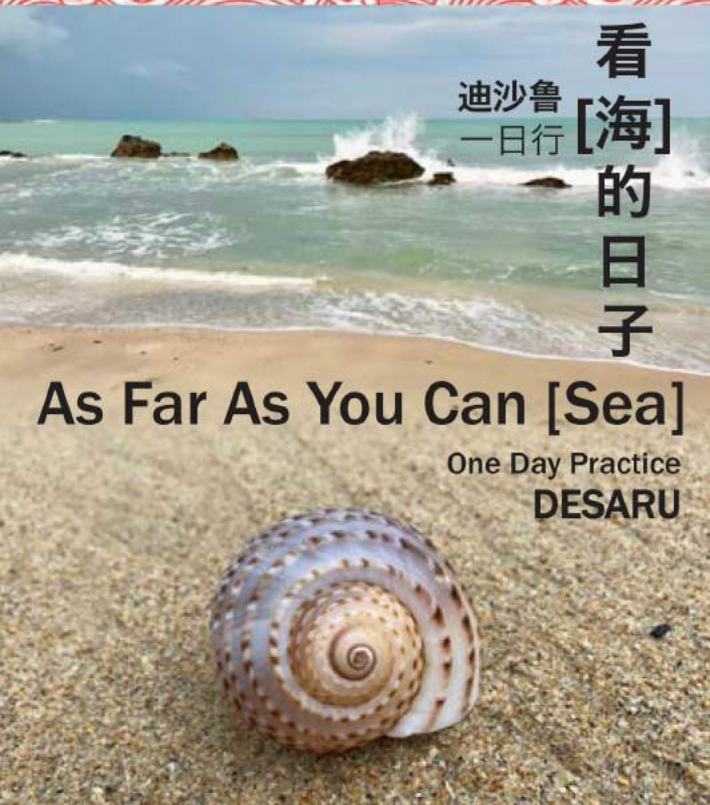
02. 03. 19 (正月廿六)

10am - 1pm

日爱之家探访

Sunlove Home Visit

***29. 01. 19 (星期二 Tue) ~ 15. 02. 19 (星期五 Fri) : 禅林将在以上日期放香。放香期间, 一切日常活动暂停。KYCL will temporarily cease all regular activities during the above period.
祝大家新年快乐! Happy Chinese New Year!



看 迪沙鲁 一日行 [海] 的日子

As Far As You Can [Sea]

One Day Practice
DESARU

- 🕒 19-1-2019 周六 Saturday
- 🕒 08:00 A.M. ~ 17:30 P.M.
- 📍 Changi Point Ferry Terminal
51 Lorong Bekukong, S(499172)
- 🗣️ 询问请播 please enquire at
6392 0265 | 8600 1720
- 📝 报名缴费截止 register and pay by
13-1-2019 周日 Sunday
- 💰 SGD 60/-

🌟 TENTATIVE PROGRAMME

- 08:00 Sign-In at ferry terminal
- 08:30 ★ Immigration clearance
- 09:00 ★ Boat set sail
- 09:50 ★ Taxi depart for beach
- Dharma talk
- Walk wholeheartedly
- Eat mindfully (beach resort)
- Desaru Zen Centre
- Restfulness session
- Restorative movements
- Chanting and listening
- Sitting meditation
- Sharing circle
- Afternoon tea
- 16:00 ★ Taxi depart for terminal
- 16:50 ★ Immigration clearance
- 17:30 ★ Last boat to SG
- Arrive at SG ferry terminal



由
继
闾
师
父
领
带

led by
Chiboon Shifu



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.
(T) 0207 826 4848

Desaru Zen Meditation Centre
No.13, Jalan Belian 5, Marinea 2,
Taman Desaru Utama,
81930 Bandar Penawar, Johor.

Muar Fu Hui Garden
Zen Meditation Centre
Temporary Zen Centre Address
No. 29 Jalan Seroja 8, Taman Seroja,
Jalan Abdul Jabbar, 84150,
Parit Jawa, Johor, Malaysia.