



地藏法会

Di Zang Sutra Chanting Ceremony

欲参加超度祖先或延生植福，请尽早报名。
Please register early if you wish to participate in the
Transference of Merits to the Departed and
Prayers for Longevity & Merits.



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



直心是道场

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UP 禅林活动表 coming activities

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

- 6月 JUN 2019**
3/6~ 结夏安居，三个月禅修日*
29/8: 3-month Zen Meditation Retreat*
- 7月 JUL 2019**
21/7: 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
- 8月 AUG 2019**
11/8~ 10.00am – 6.00pm
7/9: 启建地藏法会：超度祖先及延生植福、放蒙山一堂
Di Zang Sutra Chanting Ceremony –
Prayer and Offering to Ancestors
- 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*

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

- 7月 JUL 2019**
20/7: 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
- 8月 AUG 2019**
24/8~ 10.00am – 6.00pm
25/8: 启建地藏法会：超度祖先及延生植福、放蒙山一堂
Di Zang Sutra Chanting Ceremony –
Prayer and Offering to Ancestors
- 9月 SEP 2019**
14/9: 6.00pm – 9.30pm
中秋节联欢晚会
Mid-autumn Festival Celebration

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

- 6月 JUN 2019**
3/6~ 结夏安居，三个月禅修日*
29/8: 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.



世界一花

THE WHOLE WORLD IS
A SINGLE FLOWER
SINGAPORE | MALAYSIA | 2020

直心是道场

人从巧计夸伶俐，天自从容定主张；
谄曲贪瞋堕地狱，公平正直即天堂。

—《醒世歌》明·憨山德清

一个人要想成功立业，真诚待人是十分重要的。有些人为了达到目的，不择手段玩弄权术，无所不用其极，最后总会被他人识破。因此态度诚恳、如实庄重的言行，才能获得他人的信任与尊重。憨山大师在《醒世歌》里，给了我们很好的提示。

「人从巧计夸伶俐」，做人，不要自以为聪明，自命足智多谋，其实人算不如天算。

「天自从容定主张」，不管你如何施展巧计、炫耀自己的伶俐，老天自有主张，因果定律无处不在，谁都不能违背因果。要想怎样收成，必须先怎样栽植，没有因，就不会有果。

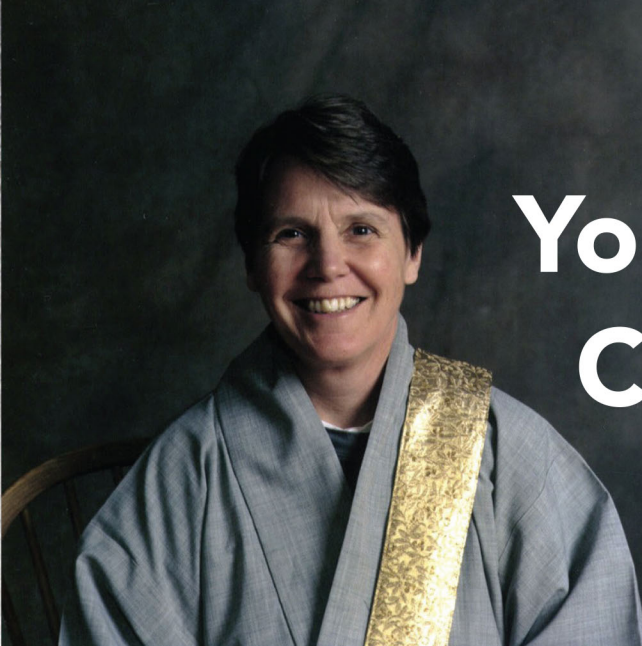
有的人希求发财，但是没有布施的因，怎么会有发财的果？有人希望凡事顺利，可是不结人缘、不结地缘，如何能顺利？有人种了杀盗淫妄的恶因，到了因缘会遇时，自然要身受种种的苦果。因此，一个人光有巧计、伶俐是没有用的，自己的行为终究还是要自己负责，但看一世冤孽、三代福德，都是因果报应，丝毫不爽。

「谄曲贪瞋堕地狱」，地狱在哪里？地狱在我们的心里。佛经有云，我们的心有十个法界，这十法界就是：佛、菩萨、声闻、缘觉、天、人、阿修罗、地狱、饿鬼、畜生。我们的心每天都在十法界里来来回回，往返不已。一念慈悲心起，与佛心相应，心就是佛；一念贪瞋心起，会感召地狱、饿鬼的心相，心就是地狱、饿鬼；一念谄曲愚痴的心一起，与畜生的心相应，心就是畜生，所以说「谄曲贪瞋堕地狱」。

「公平正直即天堂」，人心若能公平正直，当下就是天堂。常有人问：「天堂、地狱在哪里？」第一、天堂在天堂的地方，地狱在地狱的地方。第二、天堂地狱就在人间：一个人的心中充满快乐幸福，就是天堂；一个人老是烦恼痛苦，便无异于身处地狱。第三、天堂、地狱就在我们心心念念之中成形：一念心慈，是天堂；一念贪瞋，就是地狱。所以天堂、地狱不在他方，而是在我们的一念之间。

这首诗偈主要是告诉我们，日常生活中，我们的心念不管为善、为恶，都会有因果果报。若想得到他人的善意回应，事事顺遂，平时便要以一颗公平正直、诚恳庄重的心来待人接物。能够如此，无时、无处不是天堂呢？

取自《星云说偈》



You Must Become Completely Stupid

Zen Master Soeng Hyang 16th May 2019

Zen touches the heart of our true self. Zen Master Seung Sahn used to say, "You must become completely stupid." In other words, let go of your opinion, your conditioning, your ideas, that's very easy to say, very difficult to do that. Why? Fear. We attach to our conditioning. We attach to what is familiar. So you need to have great faith, great courage and great "What is it?". Very easy. Let go of your idea and only ask "What".

Kwan Yin means to perceive, to listen to the cries of the universe. How do you do that? You let go of your idea, your opinion, your conditioning and you ask, what? It's very very simple. Again you have to have faith in that. You have to persevere. You have to question, listen. It's not complicated.

We all make mistakes even when we are asking "what". The difference is, when you are asking "what" and you make a mistake, you see your mistake. You learn from your mistake. You either go forward, go backward, you say I'm sorry, you keep silent, it doesn't matter. But you learn from your mistake. So there's no reason not to go forward with your practice. If you say, oh I made a mistake, this practice is no good. No! Your mistake is your teacher.

Somebody asked a Zen Master, "what is Buddha?" And the Zen Master looked at the student, "your teeth are yellow". Only that - your teeth are yellow. When I read that I was "OH". That's the deepest teaching- what do you see just now?

So in the ordinary is the extraordinary. If you can see the yellow teeth, you can see more. You can listen to your strong centre and you already have compassion and wisdom. So you open the

channel from your head to your centre, bring your energy to your centre - "HAHGHH!". It's just that, very simple.

Today I was listening to the other Sunims' beautiful chanting and I noticed that one of the phrases was "help us to get out of the great catastrophe". But, we have to lose our fear and enter the catastrophe sometimes. That's no problem if human beings have "what". But if they keep their head in the sand, like an ostrich, we have a big problem. So these ostriches have very big body, very small brain, very small head. They cannot help but put their head in the sand. You have to have a lot of courage to look around to see what's going around right now. One thing that's bothering me a lot lately is plastic bottles. This is a problem. That's only one little small problem. But that's how we have to start, one by one. Get one of these (refers to reusable water bottles).

It starts with your family. Wake up! How's your family doing? Do you see their yellow teeth? Do you feel compassion, do you see what they need? Learn to pay attention. So harmony in the family, leads to harmony in the neighbourhood, which leads to harmony in the city, which leads to harmony in the country.

What's bothering you? Pay attention, believe in yourself, listen to yourself. Then you are already empty, you are already Buddha. So our Zen practice is - listen. Then after a while there is no this people, that people. Everybody's working together. So if we can do that in our sangha, we can do that in the world. ●

卫塞节回顾

Flashbacks From Vesak Celebrations



千人静坐参与者于5月20日在武吉柑柏体育场与大家坐禅。
Participants of the 1000 People Group Meditation on May 20th at Bukit Gombak stadium.



5月18日, 于武吉甘柏体育场举办三步一拜活动, 并由西南区市长, 教育部兼人力部高级政务次长, 武吉甘柏区基层组织顾问及蔡厝港集选区议员, 刘燕玲女士主持仪式。
On May 18th, three steps one bow was held at Bukit Gombak stadium along with the presence of Ms Low Yen Ling, Mayor South West District, Senior Parliamentary Secretary, Ministry of Education & Ministry of Manpower, Adviser to Bukit Gombak Grassroots Organisations, and MP for Chua Chu Kang GRC.



5月15至17日分别由大光禅师, 性香禅师和住持继闻师父及一花指导老师主讲佛理讲座《本来空》。

Zen Master Dae Kwang, Zen Master Soeng Hyang, Venerable Chi Boon and Kathy Park JDPSN (Guiding Teacher) gave Dharma Talks from 15th - 17th May, based on the theme "True Emptiness" respectively.

5月19日, 于早上举行儿童绘画比赛和素食义卖, 晚上则是卫赛节晚宴。

Activities on May 19th started with children's art competition along with vegetarian delicacies fair and ended with Vesak celebration dinner.



在5月20日的供僧大会, 南传、北传及藏传僧众集聚一堂为大众诵经祈福。同时, 大众也与此同时供养法师护持佛法。

The Offering to Sangha was held on the last day of the Vesak Celebration. Over 170 Theravada, Mahayana and Vajrayana monastics gathered together to chant and give blessings to the laity, while the laity reciprocated by making offerings to the monastics.

在2020年, 世界一花国际禅修大会时隔15年将重返新加坡, 千万不可错过!

The Whole World is a Single Flower International Zen Conference will be returning to Singapore after 15 years in 2020. Don't miss it!



如何应对 恐惧

—花指导老师

最近我看了科学家推出的一个报告。报告里说我们一天大概有50,000个念头。但95%的念头都来自于我们的潜意识。因此，我们大部分的思维都来自于我们的业力。业力在这种情况下也是一种习性的表现。如性香禅师昨天所说的，我们大部分的念头都是由我们的恐惧而产生。

今天我也体验到了好几次的恐惧。恐惧的体现可以是害怕被车撞。但更多的是，在我们的工作时，害怕老板在背后窥视，看我们做得好不好。或者在学校成绩不好，回家时害怕父母会惩罚。其实我们现在大部分的恐惧都是源自于我们出生到七岁时所产生的习性。但随着我们步入成年。我们的习性就变得越来越严重，我们称之为业力。

昨天禅师提到有关塑料瓶子。今天我会谈到塑料袋。上个星期天，我们在无上寺庆祝了卫塞节。这次我们要做一些不一样的东西。我们要提倡环保，减少被扔掉的塑料杯。在无上寺的庆典上，我们有一个嘉年华会。为了要筹款，我们售卖了一些饮料。但是，和往年不一样的是，我们想给大家使用可以重复使用的塑料杯。也就是说，大众喝了饮料之后，可以洗了杯子带回家。

大众可以用1000韩币买一杯饮料，然后杯子就可以洗了带回家。如果你要用一次性使用的杯子，就要还两倍的价钱。问题是，大众还没有来到达之前，有几位义工就已经在争论说这个方法行不通。有些同修说行得通，有些说行不通。大家争论不休，直到有一个人（导师拍了桌子）。

因为大家都是禅学生，大家都明白这一拍蕴含的意思。大家便异口同心地说：“好，我们只是去做。”无论结果是好是坏，当时我们只跟着计划进行。活动结束的时候，结果出乎我们的预料，大众丢掉的塑料杯是去年的三分之一。

从社会学的角度来说，我们可以立法，我们可以执行一些条款，可是这是很难真正改变人的文化理念。为什么？因为我们有审查的心。什么是审查？审查其实就是恐惧。恐惧又源自哪里呢？

当年就有人问崇山禅师这个问题。到底审查和恐惧的心来自何处呢？崇山禅师的回答是：不相信自己。

恐惧本身没有好坏。它只是人类的本能反应。可是每个人都知道当我们对将要发生的事情有恐惧的时候，我们就会失去智慧。当我们觉得恐惧的时候，我们自然就会有三个反应。我们可能会奋斗或反抗、我们可能会逃跑，或者我们可能会僵在那里。为什么？因为恐惧是我们人类本能生存的一种机智。

另外一个随着恐惧而来的情绪就是嗔恨。这种嗔恨心就来自我们的恐惧心。当我们恐惧时，我们有时会告诉自己：“不要怕，不要怕。”但是，通常这是行不通的。因为叫自己不要怕，其实是一个很逻辑性的言语。真正要切掉我们的恐惧，最快的方法是去做一些事情：深深地吸一口气，然后慢慢地呼气。

我们的头脑有一部分是负责人类本能反应和生存，有另外一部分是负责逻辑思维与分析。这本能的心和理智的心要合而为一。要让这两种心和諧最好的方法莫过于回到我们的呼吸。但是，我们一直都在呼吸。刚才我们不到1分钟之内就进行了六次的呼与吸。因此修行就是当下现在，回到我们的呼吸。

很多人说，我没有时间修行。但是，我们可以在地铁上呼吸、在车上呼吸，在听佛理讲座的时候呼吸。我们的耳根可以聆听、身体坐在椅子上、我们就从丹田吸气、然后慢慢地从丹田呼气。我们还是可以很清晰地听到开示、听到风扇的声音，对周围的感知很清楚，这就是觉醒。这很困难吗？并不太困难。有什么在阻止我们呢？这是一个很简单的事情，只是我们忘了。我们忘记我们要呼吸。因此我们的呼吸一直停留在我们的胸口。我们对我们的呼吸不清明，所以我们就有很多焦虑。在我们感觉很焦虑的时候，我们就更拼命地玩手机。最后，我们只会变得更焦虑。所以刚才说，我们95%的思维都来自于我们的潜意识。这潜意识就是我们的业力。

其实我们可以从简单的事情做起。你现在怎么呼吸？对周围的声音有多清楚？我们多少意识花手机上或在别处？我们要觉醒于当下。如果我们可以回到当下、现在，这个刹那，我们就可以跟处境和一。◉



祖师故事 Zen Ancestor Stories

古庵 祥彦 Zen Master Goam Sangeon

Zen Master Goam was one of a few Zen Masters who served as the Supreme Patriarch of the Korean Chogye Buddhist Order not only once but three times. However, to all who knew him, Goam's life was a pure manifestation of non-possession, non-attachment, loving-kindness and compassion.

When his disciple, Daewon Sunim founded Daewonsa Temple in Hawaii, Master Goam came over to help establish the temple. Despite the poor living conditions, the master would wake up at dawn to prepare breakfast for everyone while his disciples slept. Goam was wholeheartedly determined to assist his disciples in any way possible while building Daewonsa Temple.

At the time, a layman was also staying in the trailer to assist with the temple's construction. Having been served breakfasts which were prepared by the master, the man felt overwhelmed with the trouble that the master went through each morning and resolved to wake up early to prepare breakfast the next day. Although he awoke early before dawn, the breakfast had already been prepared by the master.

The layman said, "Master, please take it easy."
The master replied, "Don't worry. The rice was prepared by the electric rice cooker. I only had to push the button."

On October 25, 1988, in the year of his ninetieth birthday, the Great Master Goam spoke his last words to his disciples in Haeinsa Temple, "Live kindly and quietly... the law of cause and effect is for certain..." ◉

Adapted from "The Timeless Wisdom of Korean Soen Masters" and <http://www.koreanbuddhism.net/>

千人静坐的初体验 - 诗右

5月20日这天早上的5点20分,我艰难地爬起来。到底为了什么这样折磨自己呢?这个问题其实到了今天我还没有确切的答案,但至少5月20日5点20分那个当下我是一股脑地爬起来只为了在7点前抵达武吉甘柏体育馆,只为了参加观音禅林办的千人静坐会。

这是我第一次参加坐禅活动,在这之前我都只是在家里自己尝试调整呼吸,然后感应气流,沉淀思绪。然而,一花执导师的方式却让我大开眼界。一花执导师让大家在吸气的时候保持清明,呼气的时候放空思绪(回到思维之前的心)。这样的方式听起来简单,但怎么在吸气时清明?我持续练习了几次,稍微抓到一点窍门:

1. 首先确定呼吸是顺畅且平缓的
2. 然后就把呼吸的事放下
3. 尝试在清明与放空之间切换
(注:清明心即感受当下,回到当下。放空即放下万缘,回到思维之前的初心。)

这次静坐大会除了起床时的举步艰难,还要忍受晨光的照射,但却换来了一次与禅老师们学习静坐的机会。如果说值不值得?我觉得这样太对不起这次活动的主题“本来空”。放下贪嗔痴,才能回归清明自性,而讨论得失即是贪。所以我只想感恩因缘际会让我能够参加此次活动,感恩这健康的体魄让我再累也能早起,感恩主办方以及禅师们的付出。

感恩,合十。◉

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 practicing
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

73 林佩冰
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地藏

法会

Di Zang
Ceremony

11-14 . 08 . 2019

(周日 Sun - 周三 Wed)

10am - 6pm

顶礼梁皇宝忏

Emperor Liang Repentance Chanting

15 . 08 . 2019

(周四 Thu)

10am - 4pm

虔诵地藏菩萨本愿功德经

Di Zang Sutra Chanting

6.30pm - 9.30pm

放大蒙山一堂

Prayers for the Ancestors

欲参加超度祖先或延生植福，请尽早报名。
Please register early if you wish to participate in the
**Transference of Merits to the Departed and
Prayers for Longevity and Merits.**



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