



**参禅精进七日修**  
**7-Day Zen Meditation Retreat**  
 23 - 29. 12. 2019  
 迪沙鲁禅修中心  
 由大光禅师指导  
 Desaru Zen Meditation Centre  
 Led by Zen Master Dae Kwang  
 (请尽早报名 | Please register early)



MCI (P)060/04/2019

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

# 早办修行路



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## UP 禅林活动表 coming activities

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

- 1月 JAN 2020**
- 1/1 10am - 12.30pm  
新年大悲法会、燃点常年灯 \*  
New Year Great Dharani Ceremony, All Year Round Offering of Lights \*  
8pm - 9.30pm  
新年佛法开示 - 由大光禅师与继闻法师主讲  
New Year Dharma Talk by  
Zen Master Dae Kwang & Ven. Chi Boon
- 4/1 7pm - 9.30pm  
禅修班: 第94期开课 - 共六课  
94th Zen Meditation Course Begins - 6 Lessons
- 5/1 10am - 12.30pm  
周日儿童班开课  
Sunday Children Class Begins
- 24/1 11am  
诵88佛大忏悔、普佛上供  
88 Buddhas Great Repentance Chanting  
6pm  
林友团圆饭  
KYCL Reunion Dinner  
8pm  
顶礼药师忏  
Medicine Buddha Repentance Chanting
- 25/1- 9.30am - 6pm  
28/1 启建新春梁皇法会: 设有延生植福、燃灯供佛  
CNY Emperor Liang Repentance Chanting

- 2月 FEB 2020**
- 8/2 7pm - 10.30pm  
新春晚宴  
Chinese New Year Dinner
- 15/2- 二日禅修断食生活营  
16/2 2-Day Zen Meditation and Fasting Retreat

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

- 1月 JAN 2020**
- 1/1 燃点常年灯 \*  
Whole Year Offering of Lights \*
- 31/1- 10pm - 6pm  
2/2 启建新春梁皇法会: 设有延生植福、燃灯供佛  
CNY Emperor Liang Repentance Ceremony

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

- 1月 JAN 2020**
- 30/1 药师忏  
Medicine Buddha Repentance Chanting

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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.



# 早办修行路

## Start Early on the Path of Practice

Talk by Zen Master Dae Kwang

March 31, 1991

*Wealth is not preserved beyond a hundred years,  
Going round and round in six realms unaware.  
Better to start early on the path of practice,  
A human form lost is infinite kalpas.*

—Venerable Yuan Yin

富贵有年难保守，  
轮回六道易循环。  
劝君早办修行路，  
一失人身万劫难。

—圆因法师

One day during a retreat at the Kansas Zen Center, a friend and I were rearranging the cushions in the sitting room. It was the end of the second day of the retreat. Some people were coming and some going, so we had to make room for them. Just then Zen Master Seung Sahn's head popped through a narrow opening in the door. He looked left then right saying, "What's happening?" We explained; then he abruptly said, "Round and round; round and round!" He disappeared, leaving us looking at each other and nodding our heads in agreement.

This is the usual situation for human beings. We are continually being pulled around by anger, desire and ignorance. When the winds of desire blow through our mind one way, we go that way; when the winds change, we also change. Round and round. This is the source of our suffering and the suffering we cause on this earth. But Zen means understanding your true self and helping relieve the suffering of this world. We attain this by keeping a "just-now" mind, the mind which is before thinking. At that time, your true self has already appeared. So, in Zen our practice and what we are trying to attain are the same thing.

Many people experience difficulty practicing this way. Usually as we run around the race course of life we are running with our demons. They may elbow and shove us but we are able, at least for a while, to jockey for a good position. When we start practicing, however, it's like turning around and running the other way on the track. This can be very painful, because now we are running head first into our demons.

In Zen we say there are two kinds of suffering. One leads to just more suffering - this is the "round and round" variety. The other kind of suffering leads to an end to suffering. This is the suffering we experience when we practice strongly. So, the question arises: which do you like? ◉





# 办道的先决条件

虚云长老

想用功办道，先要一个坚固信心，信为道源功德母。无论做什么事，没有信心，是做不好的。我们要了生脱死，尤其要一个坚固信心。佛说：“大地众生，皆有如来智慧德相，只因妄想执着，不能证得。”又说了种种法门，来对治众生的心病。我们就当信佛语不虚，信众生皆可成佛。

但我们为什么不成佛呢？皆因未有如法下死功夫呀！譬如我们信知黄豆可造豆腐。你不去造他，黄豆不会自己变成豆腐。即使造了，石膏放不如法，豆腐也会造不成。若能如法磨煮去渣，放适量的石膏，决定可成豆腐。办道亦复如是，不用功固然不可以成佛，用功不如法，佛也是不能成。若能如法修行，不退不悔，决定可以成佛。故我们应当深信自己本来是佛，更应深信依法修行决定成佛。永嘉禅师说：“证实相，无人法，刹那灭却阿鼻业。若将妄语诳众生，自招拔舌尘沙劫。”他老人家慈悲，要坚定后人的信心，故发如此弘誓。

信心既具，便要择定一个法门来修持，切不可朝秦暮楚。不论念佛也好，持咒也好，参禅也好，总要认定一门，蓦直干去，永不退悔。今天不成功，明天一样干，今年不成功，明年一样干。今世不成功，来世一样干。汾山老人所谓：“生生若能不退，佛阶决定可期。”有等人打不定主意，今天听那位善知识说念佛好，又念两天佛。明天，听某位善知识说参禅好，又参两天禅。

东弄弄，西弄弄，一生弄到半点名堂，岂不冤哉枉也。

平常日用，皆在道中行。那里不是道场？本用不着什么禅堂，也不是坐才是禅的。所谓禅堂，所谓坐禅，不过为我等，末世障深慧浅的众生而设。坐禅要晓得善调身心。若不善调，小则害病，大则着魔，实在可惜。禅堂的行香坐香，用意就在调身心，此外调身心的方法还多，今择要略说。

跏趺坐时，宜顺着自然正坐。不可将腰作意挺起，否则火气上升，过后会眼屎多，口臭气顶，不思饮食，甚或吐血。又不要缩腰垂头，否则容易昏沈。如觉昏沈来时，睁大眼睛，挺一挺腰，轻略移动臀部，昏沈自然消灭。

用功太过急迫，觉心中烦躁时，宜万缘放下，功夫也放下来，休息约半寸香，渐会舒服，然后再提起用功。否则，日积月累，便会变成性躁易怒，甚或发狂着魔。

坐禅，有些受用时，境界很多，说之不了，但你不要去执着，它便碍不到你。俗所谓“见怪不怪，其怪自败”，虽看见妖魔鬼怪来侵扰你，也不要管他，也不要害怕。就是见释迦佛来替你摩顶授记，也不要管他，不要生欢喜。楞严所谓：“不作圣心，名善境界。若作圣解，即受群邪。”



# 观音禅林版画及篆刻班

## KYCL Print Making and Seal Carving



艺术一直都与禅法有着密切的关系。自古以来，有不少禅师都是有名的书法家或艺术家。艺术与禅所表达的，只能用心去体会，非言语所能表达。2013年，版画班由当地著名艺术家，庄心珍老师和蔡春喜老师观在音禅林发起。从一个四次的版画工作坊，发展成每月一次的研习班。这几年因为这活动反应不错。去年在草根书室主办第一个正式对外的公开展出也得到一定的肯定。学员们也从中得到一些经验和信心。最近，我们还增加了篆刻班，由资深艺术家，胡财和老师教授。



Art has always had a deep connection to the Zen tradition due to its ability to let people experience the inexpressible. Taught by our local artists, Mdm Chng Soek Tin and Mdm Chua Chon Hee, our print-making classes started in 2013 as a 4-lesson workshop. However, due to popular demand, it developed into a monthly lesson on every 3rd Sunday of the month. Last year, we had our first public exhibition at the Grassroots Book Room. Recently, we have also added a seal-carving class taught by veteran artist, Mr Oh Chai Hoo.



# 緬懷庄心珍老師

## Remembering Mdm Chng Soek Tin



庄心珍老师于今年9月6日病逝，享年73岁。去年4月老师被诊断患上第四期肺癌，在雅西西慈怀医院疗养至逝世。在过去的七年里，我们很荣幸可以拥有这么一位优秀的版画老师。

*Mdm Chng Soek Tin passed away peacefully on the 6th of September this year. We were honoured to be blessed with such a wonderful print-making teacher for the past 7 years.*

### 学生回忆

认识庄心珍老师是在观音禅林。曾经和法侣馨筠到访老师的工作室，协助您整理和包扎您的艺术作品，以作展览。您分配我们做事，请我们领取和包扎作品，将之一一放进箱子，您也特别提醒我们需注意的事项。整个过程是井然有序的。从您身上，我看见，老师虽失去视力，但并没有失去感知这个世界的能力，而是一份用心去感受生命的美，一份诚心去看待世界的好。您，也让我看见，如何打破关于艺术一定要跟视觉联系在一起的固有想法，回归于制作艺术作品每一瞬间都发挥自己的全部感受，不仅仅是视觉上的，可以更多地回归内心。谢谢您！谢谢您曾让我们走进您的世界里，欣赏您对艺术的热忱、感受您对世界的光明面。愿庄心珍老师往生净土，阿弥陀佛。

-何佳运



## Print Making WORKSHOP 2020 版画工作坊

### Teacher | 导师

Ms. Chua Chon Hee  
蔡春喜

### Venue | 地点

KYCL Zen Meditation Centre Level 1  
禅林大夏底楼

### Fee | 收费

For new students, \$20 for first lesson. Everyone will get their own box of wood carving knives. \$10 for each subsequent lesson.

新学员第一节课的材料费是20元，每人有一盒自己的木刻刀。接着下来的课就是10元。这包括材料费。

### Starting Date | 开课日期

19 Jan 2020 | 2020年1月19日  
Workshop will be conducted on every 3rd Sunday of the month.  
工作坊则落在每个月的第三个星期日

### Time | 时间

2pm | 下午2点

### Registration Deadline | 报名截止

16 Jan 2020 | 2020年1月16日

# Questions & Answers

## with Zen Master Seung Sahn

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**Question:** What is the significance of the objects on the altar - the rice, water, candles, and incense?

**ZM Seung Sahn:** Our universe is made of four elements - earth, air, fire, and water. The items on the altar are symbolic representations of these elements - the incense represents air; the candle represents fire; the water bowl represents water; the altar and the Buddha are symbolic of the earth; the rice is symbolic of earth and food. The four elements make up the universe and our human body; they also control our consciousness.

So when the incense is burning, there is a good smell; the smell goes into your consciousness. At any time, what you see, what you hear, and what you smell all becomes part of your consciousness. So when you see the candles, smell the incense, see the Buddha, and listen to the chanting, it all creates good feeling in your consciousness. When you come to the dharma room, your outside condition and situation disappears and a good feeling appears. Your small mind disappears and

for a little while you have Buddha mind. That's how we use the items on the altar and in the dharma room.

**Question:** Why do we bow when we enter and leave the Dharma room?

**ZM Seung Sahn:** In the Orient, when two people meet, they bow to each other according to their status. The person who is high-class bows just a little bit; the person who is lower-class bows much more deeply. This is Oriental hierarchy. But when we enter the dharma room, we leave behind this high-low mind; an emperor bows to the Buddha and a beggar also bows to the Buddha. This is cultivating humility. In that moment, the mind becomes very simple. Also, this is a moment of paying attention and having correct relationship with the situation. The Buddha is our ideal and our inspiration. So the correct relationship is to bow to the altar. ◉



# 祖师故事

## Zen Ancestor Stories

### 虚云长老 / Master Xu Yun



虚云禅师，1840年9月5日出生，籍湖南湘乡人，生于泉州，俗姓萧，名古岩，字德清，六十岁后改字幻游，号虚云，乃近代“一身而系五宗法脉”之禅宗大德。1959年10月13日圆寂。

十九岁出家，二十岁依福州鼓山涌泉寺妙莲老和尚受具足戒；四十岁发心朝五台山，以报父母深恩，由普陀山法华寺起香，三步一拜备受饥寒而道心愈朗，三年遂愿；终于到达五台山。后在滇中阐教近二十年；九十五岁返曹溪，重建南华寺，中兴云门寺。历任福建涌泉、广东南华、云门大觉诸大寺院住持。1953年发起成立中国佛教协会，被选举为名誉会长。时年，当选为全国政协委员。虚云禅师一生一衲、一杖、一笠、一钟行遍天下。

于一九五九年十月九日，老和尚作最后一次开示，告诫众弟子，勤修戒定慧，息灭贪嗔痴，并作辞世诗：

少小离尘别故乡，天涯云水路茫茫。  
百年岁月垂垂老，几度沧桑得得忘。  
但教群迷登觉岸，敢辞微命入炉汤。  
众生无尽愿无尽，水月光中又一场！

农历九月十二日禅师圆寂，世寿一百二十岁，戒腊一百年。虚云禅师作为近代禅门泰斗，其主要为佛教界所做出的贡献除了上述恢复重兴寺院功德之外，更重要的是为后世禅宗复兴而选择培养储备了大量的护法居士和弘法高僧，其门下嗣祖沙门比丘较为著名的有十余人，其中释一诚、释传印、宣化上人。

坐阅五帝四朝，不觉沧桑几度；  
受尽九磨十难，了知世事无常。 ◉

## Why I Did a Solo Retreat

Gu Mingfeng

I started to learn Zen because I realise that whenever I go out with my friends or during work, I do not really know what I am doing. It is like I am being driven around by my habits. When my friends got something, I also wanted to get what that. I started to question myself, "What am I doing everyday?"

It is like we know more about the outside world than what is happening inside of us. When we see the news, we know what is happening even in the US, but when we ask ourselves who we are, we don't really know the answer.

I wanted to do a solo retreat because even during normal retreats, there can still be a lot of interaction going on between the retreatants. Even though we are supposed to keep noble silence, after a while, people will start talking. That is why I wanted to experience what it will be like by myself without any conversation. Also, I realise that after learning Zen for a while, we become very attached to all the Zen way of speaking. For example, when someone is in trouble, we will tell them to just 'put it down'. I realise that I cannot really depend on these 'Zen speech' which might make me feel good for a short while but I cannot depend on it in the long run if I did not fully attain or understand it.

Shifu once told me that there are only 3 outcomes when people go for solo retreats. They either get enlightened, become crazy or die. I figured that since I am already crazy, why not? At the worst I'll just die so I went and just did it! ◉

If you have any reflections or articles to contribute, please send them to [zen@kyclzen.sg](mailto: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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大  
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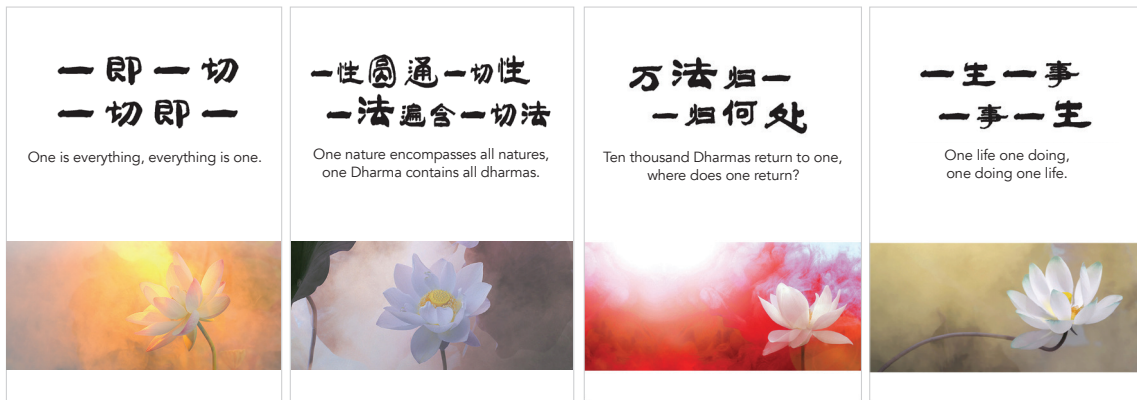
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@kyclzen108

# 2020 观音禅林 禅语日历

## KYCL Zen Calendar



2020年观音禅林禅语日历再次“登场”！时间在沙漏的轮回中悄然流逝，花开花又谢，一年又一年…岁月的流逝，世事的变迁，提醒着我们要继续精进学习与成长。每一年观音禅林为大家精心设计禅语日历，今年也不例外。在崭新的一年，让禅法引领我们，从心发现自己，坦然走过生命的沟壑浅滩，去领悟生命的意义。一念心清净，莲花处处开，生命总是充满偶然，充满变数，只要提起能量和一颗清明的心，心似莲花开。用慈悲对待他人，用智慧去处理事情，我们的世界就会绽放光明。

欢迎大家助印或请购观音禅林的禅语日历，让禅语伴随我们，为每一天如花朵芬芳的馨香，风舞叶飘的愉悦，度过有品质和内涵的生命。有意支持者请尽早致电63920265或电邮zen@kyclzen.sg与禅林接洽。若以支票捐助，请在支票背后清楚注明您的姓名、地址及联络电话。支票请署名“KYCL ZEN MEDITATION CENTRE”。感恩您的支持！

The 2020 KYCL Zen Calendar is ready to be shared with everyone. We hope that with this gift of Dharma, everyone will grow in wisdom and compassion and live every day with a clear mind.

If you would like to sponsor the printing of the calendars, please address your cheque to “KYCL ZEN MEDITATION CENTRE” and indicate your name, address and contact number clearly on the back of the cheque. Any amount is welcome.

For more information, you may also contact Kwan Yin Chan Lin at 6362 0265 or zen@kyclzen.sg. We thank you for your generosity.



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Muar, Johor, Malaysia.