



卫塞节快乐
HAPPY VESAK 2564

主题：正法眼藏
Theme: True Dharma Eye
Transference of Lights, 3-Step 1-Bow
06.05.2020 (星期三 Wednesday) | 7.00pm
@ 武吉甘柏体育场 Bukit Gombak Stadium

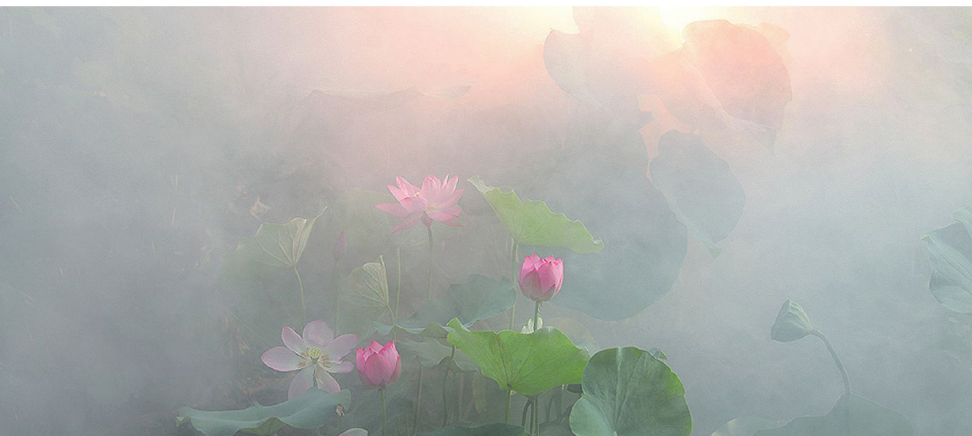


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A bi-monthly newsletter brought to you by Kwan Yin Chan Lin Zen Meditation Centre • Singapore • March - April 2020

一念心清净 莲花处处开

One moment of pure and clear mind,
lotuses bloom everywhere.



THIS issue...

一念心清净 莲花处处开

Everyday Mind by Zen Master Dae Kwang

内心宁静的利益 | Benefits of a Calm Mind

无“我”，无畏 | No “I”, No Fear by Zen Master Dae Kwan

祖师故事：四祖大医道信

Secret Garden: A Beginner's Journey by Apoorv

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UP 禅林活动表 coming activities

新加坡 - 禅林中心 | S'pore - KYCL Zen Centre

3月 MAR 2020

07/03: 7.00pm ~ 9.30pm

禅修班：第95期开课 - 共六课*

95th Zen Meditation Course - 6 Lessons*

08/03: 10.00am ~ 2.00pm

庆祝观音诞：顶礼大悲忏，供佛聚餐，传授三皈五戒

Guan Yin's Birthday Celebration, Great Dharani Chanting, Offering to Buddha, 3-Fold Refuge and 5 Precepts

4月 APR 2020

19/04 - 放香

16/05: Suspension of Activities

5月 MAY 2020

03/05 - 9.00am ~ 9.00pm

08/05: 庆祝卫塞节 | Vesak Day Celebration

03/05 - 浴佛、顶礼梁皇宝忏

07/05: Symbolic Bathing of Buddha, Emperor Liang Repentance Chanting

03/05 - 佛法讲座

05/05: Dharma Talk

06/05: 传灯、三步一拜祈愿国家风调雨顺，世界和平

07/05: 千人静坐 | 1000 People Group Meditation

素食香义卖会 | Vegetarian Delicacies Fair

儿童绘画比赛 | Children's Art Competition

传授三皈五戒 | 3-Refuge & 5-Precept Ceremony

卫塞庆典晚宴 | Vesak Celebration Dinner

08/05: 斋僧大会 | Grand Offering to Sangha

百位僧人诵经祈福

Chanting & Blessing by Hundred Sangha

大回向 | Transference of Merits

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

12/03: 10.00am ~ 2.00pm

庆祝观音诞：顶礼大悲忏，供佛聚餐，传授三皈五戒

Guan Yin's Birthday Celebration, Great Dharani Chanting, Offering to Buddha, 3-Fold Refuge and 5 Precepts

25/04 - 9.00am ~ 9.00pm

26/04: 庆祝卫塞节 | Vesak Day Celebration

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

06/04 - 参禅精进七日修*

12/04: 7-Day Zen Meditation Retreat*

23/04: 10.30am ~ 2.00pm

庆祝卫塞节 | Vesak Day Celebration

25/05 - 参禅精进七日修*

31/05: 7-Day 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.



一念心清净 莲花处处开

一念心清净，处处莲花开，
一花一净土，一土一如来。

—— 庞蕴居士

【白话新唱】

只要在当下一念深刻知道，心本来就是绝对清净。
放眼望去整个世界也是绝对清净，智慧、洁净的莲花就处处绽放。
每一朵莲花就是一座净土，每一个地方都有一位佛。
佛无所不在，净土无处不在。

【分析与鉴赏】

只要打开心眼，真理遍在每一个地方，有真理的地方，就有真、善、美、爱……

容我引述《秘密日记》中的一段话：

我会再有往日那种有时浮现心上的奇想吗？年轻时，有一次日出时分，我坐在浮西尼堡垒的遗址；又有一回，在山中正午阳光下，我躺在树下，飞来三只蝴蝶；又有一回夜晚，在北海萃确的岸上，我仰卧沙滩，眺望银河——伟大、宽广、永恒而自然天成的感觉流入我心中，那时我仿佛能手扞星辰，拥有无限！在神圣的瞬间和出神的时刻，思想飞越世界，宛如人海的呼吸一般辽阔、静、深沉的气息呼吸，与苍穹一样澄清无际……这是不可抗拒的瞬间直觉。

适时我感到自己与宇宙一样浩瀚，与神一样安宁。

……这是什么样的时刻，什么样的回忆呀！它们所留下的记忆使我们充满信仰与热情，好像它们是圣神的降灵。

“一花一净土，一土一如来”，这种感受，从古到今，不分东方西方，不断出现在修行之人的心上。

任何人只要体验过一次，其后的人生就不再阴暗苍白，头顶上永远有一轮明亮的莲花光球。◉



2020 CHINESE NEW YEAR MESSAGE BY ZEN MASTER DAE KWANG: EVERYDAY MIND



Happy New Year! The New Year is always a happy time because it's regarded as a time for new beginnings. This means it's a time for hope and renewal--a time to let go of old grudges and bad habits and start anew. It is the hope of a new day written large. But how do we really do this? How can this "hope" become a reality in our lives, moment to moment?

The famous Chinese Zen Master Un Mun is famous for saying, "Every day is a good day." What did he mean? The story surrounding his saying is interesting because it involves the celebration of a special day.

We can think of time in many ways, from long term to very brief. The universe sprung into existence in less than one trillionth of a second, say astrophysicists, while geologists and paleontologists talk about periods of time which are hundreds of millions of years long. Some of these periods of time are selected by us to be very special. The new year is special. Our birthday is special. The day Buddha got enlightenment is special. Christmas is special...etc. The story of Un Mun's "every day" begins with him posing a question (a kong-an) to an assembly of monks during a Dharma talk: "Don't ask me before the fifteenth day of the lunar month. After the fifteenth bring me one word." After saying this he answered himself, "Everyday is a good day." Interesting! Not your usual style of speech.

Our founding teacher Zen Master Seung Sahn's commentary on this kong-an is very instructive. "Time passes like an arrow. When thinking appears, yesterday and today appear. When thinking disappears, all days disappear. Is this a good day or a bad day? Look at the sky, it's always blue." He is pointing to something we all already know and have experienced many times: It's always right now!

When I first started practicing Zen Master Seung Sahn said something during a Dharma talk which shocked me, "Human beings spend 80% of their life energy thinking about two things that don't even exist: the past and the future." Then he said,

"Give me one second of the past. Give me one second of the future." You can't... right? That's our everyday direct experience of a passage in the Diamond Sutra which says: "It is impossible to retain past mind, impossible to hold on to present mind, and impossible the grasp future mind." And, even this present moment just went by; there's nothing you can hold on to! Actually, Un Mun made a mistake! He should have said, "Every moment is a good moment." That's where we actually live. We can only live in this moment!

In Zen we call this "moment world", our everyday mind, moment to moment. So, our job as human beings is to wake up just now and help the world.

Here is a kong-an for you: Joju's Everyday Mind is the True Way: Joju asked Nan Chuan, "What is the True Way?"

Nan Chuan said, "Everyday mind is the true way."

"Then, should I try to keep it or not?" asked Joju.

Nan Chuan replied, "If you try to keep it, you are already mistaken."

"But, if I don't try, how can I ever understand the true way?"

Nan Chuan said, "The True Way is not dependent on understanding or not understanding. Understanding is illusion; not understanding is blankness. If you completely attain the true way of not thinking, it is like space, clear and void. So, why do you make right and wrong?" Upon hearing this, Joju suddenly got enlightenment.

So, here is the question: "Everyday mind is the true way." What does this mean?

Have a Happy New Year! 🍀

内心宁静的利益

Benefits of a

通常人们为了成就快乐人生，我们会去制造物质价值的重要性，看似我们的快乐来自物质价值。当然，物质的价值是非常有用的，是我们需要。但是，单一的物质，无法带来我们心灵的宁静。我想你们也有这方面的经验。虽然越成功，越有钱，同时也可能越贪，越多嫉妒，越多猜疑等。所以，单一的物质，或物质的价值，有时候制造出更多的忧虑，更多的压力，更多的担心。所以，最终快乐的来源是我们的内在价值。无论你是信仰者或非信仰者，无论你相信宗教与否，我们必须更加注重内心的价值。

现在的科学家，根据最近的科学发现很明显的，为了良好的身体，健康的身体，健康的心灵是极为重要的。越平静的心，会带来越健康的身体。由于内心的宁静，

才能让我们体内的元素保持更良好的平衡，进而地带来身体的健康。过多的压力，过多的担心，则会形成体内元素的负担，产生出体内的种种问题。总之，内心的宁静是很重要的。

基本上，我们的心态平静的话，纵然有着种种的困境，但这些不会长久（随着宁静的心）随之而去。要是体内的免疫系统强壮的话，纵使体内有带病的细菌，也不会造成太大的问题。（如果）身体的基本状况已经是虚弱的状态，哪怕小的病毒，也会造成身体很大的负担，以及许多影响健康的问题。同样的，我们的内心也是如此。基本上如果我们的内心保持冷静宁静的状态，自然地，就不会受到多种障碍的影响。总而言之沉着或宁静的心，的确相当重要。○



Calm Mind

To live a happy life, usually people place importance on and go after material things and values; it seems like happiness comes from possessing and accumulating material things and values. Indeed, material things are very useful, we need it. However, this preoccupation with materialism will not bring calmness to our mind; we have all experienced this in one way or another.

Although more success brings more money, at the same time, it can lead to more greed, more jealousy, and suspicion of others; a preoccupation with materialism or material things and value can cause more trouble, stress, and worry. Absolute happiness can only come from within us. Whether you are a believer or not; whether you are religious or indifferent to religions, we have to increase our focus on the value of our mind.

Scientists have found clear evidence from recent studies that a healthy well-being and body is strongly attributable to a healthy mind. The calmer and more peaceful the mind is, the healthier the body is; the calmness within enables the internal chemicals to maintain a good balance and this balance enhances the health of the body. On the other hand, an excessive amount of stress and worry burdens the internal chemicals which creates various internal ailments. The importance of a calm mind cannot be over-stated.

Fundamentally, when our mind is in a state of calmness, all kinds of predicaments cannot outlast this flow of inner calmness. Just like our immune system, if one's immunity is strong, the body will not succumb to bacterial infection; whereas for an intrinsically weak body, even a mild toxin can create a significant burden for the body and trigger ill health. Our mind works in the same way. If our mind can keep still and collected, in a state of inner calmness, then all kinds of hindrances cannot disturb it. A still or calm mind is definitely important. ◉



无“我”，无畏 No“I”，No Fear

by Zen Master Dae Kwan 大观禅师

Question: Trying to let go of the “I want something” mind can actually raise up a lot of fear in me.

Zen Master Dae Kwan: Who is afraid?

Questioner: Me.

Zen Master Dae Kwan: That's why you have fear. Anytime you have “I”, all anger, fear, jealousy appear, not just fear. So our practice is not about fear. It is about this “I”, and how this “I” appears. Anytime this “I” appears, emotions will appear. So there is a Zen teaching, if somebody throw a bone to a dog, the dog will chase after the bone. But if you throw a bone to lion, the lion will not chase after the bone. The lion will catch the man and eat the man. So it's the same in Zen. Those emotions like fear, anger and jealous are like a bone, that is not important. You have to understand how this I appears. When you see this “I” appearing. Just simply let go. We say let it appear, let it disappear.

So when this fear appears, return to “what is this?” or “What am I?” This “don't know” is like this lion catching the man who throw the bone, if you keep practicing this “don't know”, your mind will become clear, without “I”, without fear. Zen has a completely different approach in handling the emotions. When Karma appears, you also practice “What is this?” You think its “I” but there is no “I”. Fear, anger and karma is not you. If you can find this “I”, you are free. If you still can't find this “I”, you have a long way to go. These are all sufferings. So if you are afraid, don't touch it, then you are free.

禅学生：我尝试放下「我想得到」的心，但内心却反而生起了很多恐惧。

大观禅师：是谁在恐惧？

禅学生：我。

大观禅师：这正是你恐惧的原因。当「我」生起时，不只是恐惧，所有鬻怒、嫉妒等情绪都会出现。

我们的修持并不是去处理恐惧，而是去明白这个「我」，以及这个「我」如何生起。当「我」出现，各种情绪便会出现。禅宗有这样的教法：当有人向着一只小狗抛骨头，这只小狗会追逐骨头；但当有人向着一只狮子抛骨头，狮子不会去追骨头，它会去追这抛骨头的人，把他吃掉。因此，禅宗说各种情绪（恐惧、鬻怒和嫉妒等）就如骨头，是不重要的。你要去明白这个「我」如何生起。当你觉察到这「我」生起时，只是把它放下。让它自然地生灭。

当恐惧出现时，只是返回「是什么？」或「我是谁？」。「不知」的心就如这只追着抛骨头的人的狮子。当你持续不断地练习这「不知」，你的心会变得清明，无「我」则无惧。禅是运用这种非一般的手法来处理情绪的。

当业力出现时，你亦继续练习「是什么？」。你以为它是「我」，但其实是沒有「我」的。恐惧、鬻怒和业力都不是你。如果你能够找到这「我」，你便解脱了。如果你仍然未找到这「我」，你仍有很长的路要走，而且当中充满痛苦。因此，当你感到惧怕时，不要触碰它，那你便自由了。



Zen Master Dae Kwan first ordained at Ajahn Chah's International Forest Monastery in Thailand in 1981. She practiced in Chiangmai for a decade. As a Theravada nun she went to Korea in 1992 for the first time and met Zen Master Seung Sahn. Thereafter she became his student and returned to Hong Kong to help establish what is now Su Bong Zen Monastery). In 1995, she received inka (teaching authority) from Zen Master Seung Sahn and in April 2001, she received Dharma transmission from him. Zen Master Dae Kwan is currently the abbot and guiding teacher of Hong Kong Su Bong Zen Monastery. She will in Singapore for the Whole World Is A Single Flower Conference from 17th-18th October 2020.

祖师故事

Zen Ancestor Stories



四祖大医道信

Dayi Daoxin

四祖道信大师，生于陈国太建十二年（隋朝开皇前一年，公元五八〇年），师俗姓司马，世居河内，后迁徙至蕲州广济县。

道信大师，自幼欣慕佛法的道理，生而超异常人，对佛法信解表现，更是犹如宿世薰习。道信大师年仅十四岁，来到舒州皖公山礼拜三祖僧璨大师，说道：「愿和尚慈悲，教授解脱的法门。」

三祖说道：「什么绑缚了你？」

道信大师回答：「没有人绑缚我。」

祖曰：「那么何必更求解脱呢？」

在三祖几句话的启发下，道信大师豁然大悟，从此随侍三祖左右，嗣承三祖道风，收摄心念专注修行，胁不至席六十年。三祖屡次加以勘验，知道道信大师的根器因缘已成熟，便传付他衣钵，说偈道：「花种虽因地，从地种花生。若无人下种，花地尽无生。」从此以后道信大师，接引群品，广开禅门，是为禅宗四祖。

四祖弘扬禅法期间，在武德中游庐山，登绝顶时，望向破头山，见到紫云如盖，下有白气，向横分成六道，便亲自寻访，见到了牛头山法融禅师。

法融禅师初见四祖问道：「心既具足，何者是佛？何者是心？」

四祖说：「非心不问佛，问佛非不心。」

法融禅师说：「既不许作观行，于境起时，心如何对治？」

四祖又说道：「境缘无好丑，好丑起于心。心若不强名，妄情从何起？妄情既不起，真心任遍知。汝但随心所欲，无复对治，即名常住法身，无有变异。我受僧璨大师顿教法门，今日付嘱于你。谛当信受我的叮嘱，只住此山。日后当有五人绍承你的法要，弘化一方。」四祖付法后，便返回破头山（即双峰山）终老，寿七十有二，建塔于东山黄梅寺。○

A Beginner's Journey

by Apoorv

Modern life is fascinating for human spirit – captivating on one hand but also overwhelming on the other.

After having experienced an overwhelming event and a jolt of suffering, I started my search for peace. Fortunately I visited KYCL Zen Centre and had a chance to hear Zen Master Dae Kwang and Ven. Chi Boon.

The direct approach of their teaching left a great impression on my mind and immediately turned wanderings of my search into a focused Zen practice.

Over the year, I often joined regular sitting sessions as well as retreats. Zen practice often brought me moments of clarity. My mind however, being attached, attempted to hold on to those moments. Moments passed. Attachment remained - obscuring the clarity. Next was the turn of trying mind to do the opposite – trying to detach from the desire for clarity but at the same time, not giving way to clear mind.

Recently in a retreat, a childhood memory flashed through my mind. It was a memory of a geometrical construction class in school. Communication in that class was primarily injunctive. Hence, without any explanation of what we were going to achieve, we were simply handed out a long list of instructions. Something like – draw a line, draw a perpendicular and so on. Immersed in drawing, I just followed the instructions - one at a time. As I completed the construction and looked at it, an understanding of a geometrical theorem revealed itself to me - without a word of explanation.

Instantly I realised in my current class I have a single injunction – “When thinking arises in the mind, don't attach to it”. I simply need to repeat it every moment. What is the final objective to be attained – Don't know.

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

79

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祝福全球一起打赢这一仗。

風雨
同心

为什么人有富有贫穷、长寿短命，聪明，愚钝的差别？

佛教的业果法则，能够解释人类差异与不平等的问题。了解业果法则能帮助我们改善，掌握自己的未来。

业不是道德轨范，如果认为它是道德轨范，那将令人不禁联想到会有个人坐在那儿审判人类。其实，没有任何人会坐在那儿审视人们所做的一切，只有业的法则。业不是道德审判，没有所谓的赏罚，根据业的法则，假使你做了一些善行，就会得到好的结果，反之，你做恶行，就会有恶的果报。而这些好或坏的结果并不是任何人赋予你的，也不能被当成一种赏罚。业是一种不需要立法者，便可自行运作的道德法。



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