

Practicing Zen amidst

**COVID-19**

**冠病** 时期之  
禅修

Online Dharma Talk  
线上佛理弘法

日期 Date: Every Saturday 每周六

时间 Time: 7.30pm (SG Time)

12.30pm (UK BST)

7.30am (US EDT)

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冠病时期之禅修

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大光禅师主讲

by Zen Master Dae Kwang

**ZEN**  
**MIRROR**

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一性圆通一切性  
一法遍含一切法

One nature encompasses all natures,  
one Dharma contains all dharmas.



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International Zen Meditation Centre

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

由于新型冠状病毒肺炎疫情持续在本地蔓延,为了大众的健康与安全着想,禅林决定停办今年卫塞节一切活动。感谢大家多年来支持禅林各项活动,不便之处敬请谅解。

在这疫情蔓延的关键时刻,希望各位小心谨慎,关注个人的健康,养成良好的卫生习惯,

祈愿佛光普照,  
疫情早日平息,  
大家同沐佛恩,  
远离灾难恶疾,  
身心健康,平安吉祥。

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# 冠病时期之禅修

大光禅师主讲

有僧人问云门禅师：“当痛苦来临时，我们如何躲避？”  
云门禅师回答说：“欢迎！”

当佛陀最初离开王宫时，他对三件事有了直接的经验：老、病、死；这些直接的经验深深触动了他。对佛陀而言，这些体验是老师，指向了人生的重大问题：我是谁？我为什么会来到这里？这一教导任何人都无法避免。在大学里，我可以通过退课来逃避学习数学，但对于老、病、死，我们无法逃避。新冠疫情也是这样的老师，来指向我们人生中的重大问题。

崇山禅师经常教导我们：“好的处境就是坏的处境，坏的处境就是好的处境。”所以，这一不好的处境实际上在教导我们：人生究竟是怎么回事？云门禅师以“欢迎！”来应对这样的情境。

佛陀离开王宫去寻找大疑惑的答案，成为了追求真理的人。即便避开新冠疫情，我们仍然会有其他的逆境现前。无论文化、种族等背景，大家都在面临这个问题：我们究竟是谁？老、病、死背后指向的是什么呢？为了找到答案，佛陀没有去图书馆，没有去找维基百科，而是向内心观照。其实，人们心中已经有了答案，但是未能发觉，因而受苦。我们受苦是源于不解、迷惑。我们自以为自己是这样，而忽略了本来面目（也称为自性、本性）。所以，坏的处境在推动我们去寻求答案、解脱。好的处境反而会让人懈怠。我们当然不希望任何人患上新冠肺炎，但事实上，每个人最终，都离不开老、病、死。

新冠肺炎病毒这个令人震惊的处境其实可以帮助我们。在隔离期间，我们需要与亲人、子女等朝夕相处，甚至与平时都没有深入交流的人共处，反而是蕴含着觉醒的层面。你不必像达摩祖师那样在山洞里闭关，近期也不能再到禅中心共修，而是“宅在家”修行。我们称之为“大精进”。

恐惧人人都会有。恐惧背后可能是不喜欢。禅宗教导我们：只是去做。“只是去做”往往发生在一定的心理氛围下：恐惧、疑惑、犹豫、欢乐等等的心境，都可以去训练、修行“只是去做”，克服不喜欢的心。我们的心总是去“分别”。比如：我们对禅中心的某些事物对产生喜欢或不喜欢的念头。我们需要切断这些念头，只是去做。就像云门禅师的回答：“欢迎！”这回答听起来很动听。无论如何，融入处境，只是去做。

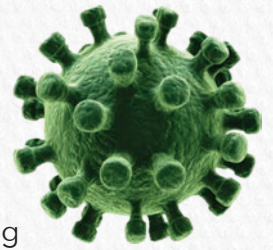
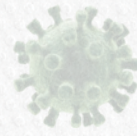
在佛陀涅槃之前，他教导说：“人生很短暂，要努力观察。”在我看来，“人生短暂”这句话似乎没有意义，因为我们并不知道命有多长。我的年纪使我意识到，自己已经超过了人类的平均寿命。一呼一吸，或许这就是最后一口气，我们并不知道。所以，“人生短暂”意味着：当下，觉醒！

感谢大家来参加线上的开示。最重要的是做实修的功课。找到当下的心，帮助这个世界。◉



# Practicing Zen amidst COVID-19

by Zen Master Dae Kwang



One time, a monk came to Zen Master Un Mun and asked him: "When pain and suffering come, how can we avoid them?" Zen Master Un Mun said: "Welcome!"

When Buddha left his palace for the first time, he had the direct experience of three things: old age, sickness and death, which he would have already known about, read about or talked about, but never directly experienced them. This direct experience had a profound effect – ah! It brings up the big question of life and death to the Buddha: what is a human being? why are we here? why are we born? We can avoid studying math in college by dropping out of the course. But we can't avoid these questions. COVID-19 is also a situation that points to this big question.

Zen Master Seung Sahn always said "A good situation is a bad situation; and a bad situation is a good situation". This is shocking as this is exactly opposite of what you think is going on. Bad situation is actually teaching you something about the way life really is. When Un Mun Zen master says, "Welcome!", the behind meaning is this bad situation is going to teach you something.

The Buddha left his good situation and went to find the answer. They said the fourth thing that he saw was the 'Seeker after Truth', so the Buddha also became the Seeker after Truth: What's the truth about our existence? Even if we can avoid this particular COVID-19 virus, something is going to hit you. So this bad situation that every human being is presented with is not based on your religion, or philosophical or cultural beliefs. This is actually pushing us towards searching for the answers to the great question of life and death: What are we really? To find the answer, the Buddha didn't go online to look at Wikipedia. He started looking inside and found the answer. One morning he looked up and saw the morning star and 'boom' he had a direct experience to the answer. And he said, "Wow, this is amazing. Everybody already has it". Everybody already has the answer which is your own Buddha nature, but human beings don't know that. We call it your Original nature, your Buddha nature, or your true nature, many words for it. When Zen Master Seung Sahn said that a bad situation is a good situation, and a good situation is a bad situation.

This bad situation pushes you to seek the answer to the question. A good situation is not so good as for almost all human beings it will make you lazy.

During this particular situation when you are self-isolating or in your house with your kids, wife, relatives and is confined with people whom usually not. It provides you the opportunity and time to practice. In our school, we always emphasise daily practice. You don't have to go to sit in the cave like the Bodhidharma to practise Zen, and you don't need this COVID-19 virus to force you to stay home and lock yourself in the room to practise. But it does push you in that direction. So in that sense, it is actually good that you can use the situation. No matter where you are, at any time, you come back to what you truly are and use that to help the people around you. In Zen and Buddhism, that's what we call: Great Effort.

Everyone has fear, which is normally anger about something that might happen in the future. Whether you experience fear, you feel good or bad, the most important thing is to 'Just do it'. One of Zen Master Seung Sahn's famous teachings is 'Just do it'. This 'Just do it' might happen in the mental atmosphere, which might be fear, doubt, hesitancy, joy, or 'wow finally I am getting away from my relatives', or so on. Your mind may like or dislike the Zen center. All of these will be in play in everybody's mind all the time. But you have to cut through that. And just do it. That's why Zen Master Un Mun said, "Welcome". Sounds nice, but it may not be so nice.

Before Buddha died, he said a very interesting thing: "Life is short and investigate it closely." This phrase 'life is short' is very interesting to me as it is meaningless because you don't know how short life is. I am old enough to know that I have probably passed middle age. But nobody knows how short their life actually is. Then this breath now – may have been the last one- I don't know... so this 'life is short, investigate it closely' means wake up now. Right here, right now is where you can find your true self!

I want to thank you all for this evening. So most important is to wake up just now and to help the world! ●



# Summer (Part I)

by Avital Sebbag from the Hod Hasharoh Zen Center, Israel



**To see the beauty of the universe  
Between Earth and Heaven  
A bud appears  
After the rain  
Contains the essence of life  
So pure and fresh  
Seasons go  
Seasons come**

Understanding and obeying the laws of nature is the magical and wonderful secret of creation, which unfortunately most of us have abandoned for the sake of pursuing material greed.

We are created into the Universe, and Nature is our host for the limited time we are here. I call us "time travelers". We are on a magical journey where we learn to experience ourselves, and become familiar with our wonderful qualities and what we would like to give back as a gift to Mother Nature, for the abundance she gave us during our time on Earth.

A person aspires to live a healthy and sound life at any given age, which is possible under a few very important conditions. To stop, observe, and contemplate:

Did you stop for a moment and ask yourself what season it is now? Should I change my eating habits accordingly?

When we give awareness its rightful place, the information comes to us naturally. Our body requires energy that can fuel us, just like a plant requires nourishment, water, and sunlight.

The primary basic energy we get is from healthy food that is organic and free of toxins and pesticides.

The farmer chooses which crops are best suited for the season, tills the soil so that his seeds have the best chance of growing, irrigates, prunes, pays attention to changes, and takes care of damages. This already teaches us about how the farmer's intent may affect the quality of the crops he sows.

## Summer

In summer, nature presents itself in all its glory. It is a time of expansion and abundance. Breathtaking spectacles of blossoms and fruits express the potential stored in seeds. We are drawn outdoors to spend time with friends in an atmosphere of sharing, joy and freedom.

Color: red

Taste: bitter

Foods: cherry, watermelon, plum, TFS, olives, celery, lettuce, leaves, all types of sprouts, coffee, green tea

Summer is associated with the element of fire; the dominant flavor of the element is bitter - burnt - like toasted bread or grilling tofu and vegetables on a barbecue.

Food is simpler, less cooked, rawer, more cooling. The summer days are hot and accompanied by humidity in some parts of the world. The heat and humidity combined create dense air that makes us feel weary. It's important to prepare our body for the summer so that we don't suffer from edema and humidity.



*Dr. Sebbag, an N.D.LI.ac certified natural therapist, has worked and taught in the field for many years. She specializes in nutrition and ancient Chinese medicine, using various schools of thoughts, sources and physical methods. Avital's credo is that nutrition awareness plays an important and contributing role in the healthy functioning of the body's systems. Dietary change is used as a central and important tool in combined therapy. Avital has many years of experience in therapy and through her personal experiences as a mother raising five children on a natural and healthy diet.*



Photo credits: Michal Lenart

This is a time of vacations and trips, outdoor picnics, spending time in water like the beach, streams, lakes, time for the family to spend together.

During the hot summer days, it's important to eat fresh food. Some people can grow their own food in the garden. I obviously recommend organic food that hasn't been grown in soil with chemical fertilizers and that hasn't been sprayed with pesticides. These chemicals harm the nervous system and create inflammation in the body.

Until the invention of the refrigerator, the only way to keep food cold was by snow or ice taken directly from nature. In the past, it was customary to bury food in the ground after covering it with a layer of ice and straw as insulation and as a barrier from the mud. Later, this technique was refined and food was stored inside wooden crates along with chopped ice chunks and piles of straw. The ice chunks could be bought from an ice merchant that passed through the town and offered his goods out loud: "Ice! Ice!"

Wealthy people had special huts with an underground cellar. They used this cool cellar to store food on large blocks of ice, enabling them to store food for a prolonged period and enjoy ice even during the hot summer.

Another food preservation method that exists in every region and food culture and tradition was to pickle vegetables. Pickling is a food preparation and preservation process that uses water with the addition of vinegar or salt, with the main purpose of preserving most of the nutritional ingredients while rendering it edible for longer than usual. The process is

also accompanied by characteristic changes in flavor and smell, like the famous kimchi that can be found in every traditional household in Korea, sauerkraut in Germany and Austria, pickled cucumbers, vegetables in the Middle East. The pickles were the ultimate solution for sailors who were out at sea for long periods of time without a refrigerator. Pickling can be done during any season of the year. 🍷

*(Please stay tuned for more from Avital's therapeutic food recipe in next few Zen Mirrors.)*





## 遇到瘟疫

- 镜虚禅师的故事



七十五年前，当崇山禅师的太师祖镜虚禅师年青的时候，韩国的佛教是很低落的。那时镜虚证得开悟和成为很多大禅师的老师。他被尊称为韩国禅宗的一代宗师。

当镜虚九岁时，他的父亲便去世。他的母亲因为非常贫穷而没法抚育他，把他送到寺院去受戒出家。镜虚十四岁时，便开始研读佛经。他非常聪敏，能闻一知十。不出数年，他已把那里经教师的所有教学法学完，因此他转到大寺院东觉寺 (DongGakSa) 进修。在那里他的学习已达顶峰。当他二十三岁时，他通晓所有重要的经藏，很多出家人都跟随他，之后他成为很有名的经教师。

有一天，镜虚决定去参拜他的第一位师父。步行了数天，他经过一条细小的村落，但街上没有一个人。他立时心知不妙，他开始觉察到有灾难发生了。他打开其中一间屋的门时，里面有五具尸体放在地上，那些尸体已被分解。当他再打开另一家的门时，室内有更多已经腐烂的尸体放在地上。当他走到大街上时，他内心感到慌乱和恐惧，他看到一个牌上写着：危险！这里有霍乱，如果你珍惜你的生命，快离开此地。这告示牌有如手槌打击著镜虚，他的心变得清明。他想：“我已是一位大法师，我已经通晓佛陀所有的教导，我为何还会这么害怕。我虽然明白一切事物是无常的，生和死只是实相的一部份，我还是对这个身体非常执著。因此生命是一种障碍，死亡亦是一种障碍，我应该怎样去做？”

在回家途中，镜虚深入思惟这些疑问。最后他召集他所有的弟子说：“你们来这里学习，我一直都教你们经论。但是我知道佛经只是佛陀的言语，而不是佛陀的心。虽然我精通很多经典，但是我依然未曾证得真正的开悟。我不可能再教下去，如果你们想继续学习经教，有很多有资格的法师会乐意去教导你们。我已经决定要了解我的真正自性，我不会再教导别人，直至我得到开悟。”

他所有学生都离去，只有一个留下。镜虚把自己关在房内，每日那位学生把饭菜放在门外。镜虚整日打坐或卧禅，他在一禅宗公案书中看到了一个公案，

他便在那个公案入手：“龙云禅师说：“驴事未去、马事到来。”这是什么意思？”他想：“死亡对于我是没有意义的，如果我不能进一步超脱生死，我誓不离开此房间。”每次他开始感到昏沉时，他就用锥子刺自己的大腿。三个月过去了，期间镜虚完全没有睡眠。

一日，那位学生到外面化缘。那时他刚好遇到镜虚的好友李先生。李先生便问：“你的师父近况如何？”他的学生答道：“他非常用功去修持。他只是静坐、吃饭和卧禅。”李先生叹道：“如果他只吃饭、静坐和卧禅，他死后会轮回做牛。”这位年青的僧人听后非常忿怒：“你怎可以这样说！我的师父他是韩国一位伟大的学者，我非常确定他死后一定能往生天界！”李先生说道：“你不应该这样回答我。”学生便问：“为什么不应该？我应如何去回答？”李先生回答：“我就会这样回答：”如果我师父轮回做牛的话，他会做没有鼻孔的牛。“学生问：“没有鼻孔的牛是什么意思？”李先生说：“去问你的师父。”当那位学生返回寺院时，他便敲镜虚的门，告诉他和李先生的谈话。当他说完之后，镜虚顿然开悟，打开门走出房间。当他获得大悟时，写下这首偈 (悟道颂)：

**忽闻人语无鼻孔，顿觉三千是我家。**

**六月燕岩山下路，野人无事太平歌。**

不久，他便去参拜万华禅师。万华禅师立刻传法给他，法名镜虚，意思是虚空的镜。他便成为韩国禅宗曹溪宗第七十五祖。随后他的门下出了五位大禅师 (龙城、汉岩、慧月、水月和满空——即古峰禅师的师父，崇山禅师的师祖)。镜虚禅师死前，写了以下的诗：

**心月孤圆，光吞万象。**

**光境俱忘，复是何物。**

当他刚写完这首诗后，便圆寂了。○

载自《弹灰在佛身》



# Encountering an Epidemic

-The Story of Zen Master Kyong Ho

Seventy-five years ago, when Seung Sahn Soen-sa's great-grandteacher, Zen Master Kyong Ho, was a young man, Korean Buddhism was very weak. Then Kyong Ho attained enlightenment and became the teacher of many great Zen monks. He is now known as the Patriarch of Korean Zen.

When Kyong Ho was nine years old, his father died. Since his mother was too poor to bring him up, she sent him to a temple and he became a monk. At the age of fourteen, he began to study the sutras. He was a brilliant student; he heard one and understood ten. Within a few years he had learned all he could from the sutra master, so he moved on to the great sutra temple Dong Gak Sa. There he advanced to the highest level. By the time he was twenty-three years old, he had mastered all the principal sutras. Soon many monks began to gather around him, and he became a famous sutra master.

One day, Kyong Ho decided to pay a visit to his first teacher. After a few days of walking, he passed through a small village. There were no people in the streets. Immediately he knew something was wrong, and he began to feel an overwhelming sense of disaster. He opened the door of one of the houses. There were five corpses lying on the floor, in various states of decomposition. He opened the door of the next house, and there were more corpses rotting on the floor. As he walked through the main street, dazed and terrified, he noticed a sign. "Danger: Cholera. If you value your life, go away." This sign struck Kyong Ho like a hammer, and his mind became clear. "I am supposed to be a great sutra master; I already understand all of the Buddha's teachings. Why am I so afraid? Even though I understand that all things are transient, that life and death are aspects of the one reality, I am very attached to my body. So life is a hindrance, and death is a hindrance. What can I do?"

On the way home, Kyong Ho thought very deeply about these questions. Finally, he summoned all his students and said, "You have all come here to study the sutras, and I have been teaching you. But I know now that the sutras are only Buddha's words. They are not Buddha's mind. As many sutras as I have mastered, I still haven't attained true understanding. I can't teach you any more. If you wish to continue your studies, there are many qualified sutra masters who will be glad to teach you. But I have decided to understand my true self, and I will not teach again until I attain enlightenment."

All the students went away except one. Kyong Ho shut himself in his room. Once a day the student brought him food, leaving the platter outside the closed door. All day long, Kyong Ho sat or did lying-down Zen.

He meditated on a kong-an which he had seen in a Zen book: "Zen Master Yong Un said, 'Before the donkey leaves, the horse has already arrived.' What does this mean?" "I am already as good as dead," he thought; "if I can't get beyond life and death, I vow never to leave this room." Every time he began to feel sleepy, he would take an awl and plunge it into his thigh.

Three months passed. During this time, Kyong Ho didn't sleep for a moment.

One day, the student went to a nearby town to beg for food. There he happened to meet a Mr. Lee, who was a close friend of Kyong Ho's. Mr. Lee said, "What is your Master doing nowadays?" The student said, "He is doing hard training. He only eats, sits, and lies down." "If he just eats, sits, and lies down, he will be reborn as a cow." The young monk got very angry. "How can you say that? My teacher is the greatest scholar in Korea! I'm positive that he'll go to heaven after he dies!" Mr. Lee said, "That's no way to answer me." "Why not? How should I have answered?" "I would have said, 'If my teacher is reborn as a cow, he will be a cow with no nostrils.'" "A cow with no nostrils? What does that mean?" "Go ask your teacher." When he returned to the temple, the student knocked at Kyong Ho's door and told him of his conversation with Mr. Lee. As soon as he had finished, to his amazement, Kyong Ho opened the door and, with great luminous eyes, walked out of the room. This is the poem which he wrote upon attaining the great enlightenment:

**I heard about the cow with no nostrils and  
suddenly the whole universe is my home.  
Yon Am Mountain lies flat under the road.  
A farmer, at the end of his work, is singing.**

Soon afterward, he went to Zen Master Man Hwa for an interview. Man Hwa gave him Transmission and the Dharma name Kyong Ho, which means "Empty Mirror." He thus became the Seventy-fifth Patriarch in his line of succession. In turn, five great Zen Masters received the Transmission from him: Yong Son, Han Am, He Wol, Sa Wol, and Man Gong, the teacher of Ko Bong, who was the teacher of Seung Sahn Soen-sa. Just before Kyong Ho died, he wrote the following poem:

**Light from the moon of clear mind drinks up  
everything in the world.  
When mind and light disappear,  
what ... is ... this...?  
A moment after he had finished the poem,  
he was dead. ◉**

*excerpt from <Dropping Ashes on the Buddha>  
by Zen Master Seung Sahn.*



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:

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697

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

365

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**Live (Online) 线上**  
**Dharma Talks (佛理讲座)**  
**Chanting (诵经)**

### Online Schedule through Facebook Live:

Tue & Thu: 7.00pm Chanting | 7.20pm Meditation  
周二、四 7.00pm 诵经 | 7.20pm 坐禅

Sat 7.30pm Dharma Talk  
周六 7.30pm 佛理讲座

Click the following link to view 按此链接加入：  
<https://www.facebook.com/kyclzen108/live/>  
or refer to right hand side QR Code 或扫描右边二维码



Online Schedule and  
Dharma Talk Archives

### 线上 ZOOM 禅修:

周三 7.30pm 居家坐禅 | 8.00pm 坛经共修  
Every Wed 7.30pm Sitting Meditation | 8.00pm Platform Sutra Study and Sharing

Click the following link to view 按此链接加入：  
<https://tinyurl.com/y926df2e>  
or refer to right hand side QR Code 或扫描右边二维码



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