



禅林洗尘
Chan Lin Clean Dust
 线上佛理讲座 | Online Dharma Talk

继闻法师 主讲 by Gye Mun Sunim JDPS
 每周六 Every Saturday
 7:30 PM (SG TIME) 7:30 AM (US EDT)
 脸书直播 FACEBOOK LIVE:
www.facebook.com/kyclzen108/live/



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

一生一事 一事一生

One life one doing, one doing one life.



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

通过观音禅林脸书直播
Online through KYCL Facebook Live:

周二、四 8.00pm 诵经 | 8.25pm 坐禅
 Tue & Thu: 8.00pm Chanting
 8.25pm Meditation

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禅林洗尘

观音禅林主持 继闻法师

现在这个非常时期，冠病疫情在全球继续蔓延。据报道目前已有超过1300多万的病例，死亡人数几十万，这是非常惊人的数目。我们很幸运还能活着来跟大家讨论人生、佛法 and 真理。今天我们的主题是禅林洗尘。每一个人能来上网听法就是来洗尘。观音菩萨本身就是一个觉悟的人，如果我们也能像菩萨一样观照自己的本心，我们也会开悟。

菩提达摩把佛法带到中国。他说：“我本来兹土，传法度迷情；一花开五叶，结果自然成。”而后六祖慧能将禅法弘扬到全国。当时有南能北秀之说。当五祖要把法传下去的时候，他告诉弟子：“生死事大，无常迅速。”我们每天都在修学，修什么呢？都是修福报，但是禅是要修行了生死。五祖说：“你们每人把自己的理解写成偈子，我会从里面选出衣钵传人。”大家都认为道行很高的神秀会得到传法。神秀于是写了一个偈子：“身是菩提树，心是明镜台；时时勤拂拭，勿使惹尘埃。”第二天，很多弟子看到，都很佩服。五祖弘忍出来看到后，他说这个偈子很好，我们照着这个修行，就会开悟。整个寺院都在诵这个偈子。在厨房做杂务的惠能听到了，他原本是砍柴的，生活很简单，每天砍柴去卖，然后去供养他的母亲。有一天惠能在市场卖柴的时候，他听到有人在诵《金刚经》，当他听到：应无所住，而生其心。他便开悟想要学法，他从诵经的人处得知五祖弘忍大师正在讲法。他安顿好母亲就去找五祖弘忍学法。当惠能找到五祖的时候，五祖问他：“你从哪里来，你来做什么？”惠能：“我是从北方来，要来参法成佛。”五祖：“你从北方来，没有文化，怎么能成佛？”惠能：“人有南北之分，本来自性无南北之分。”弘忍听到很惊讶，他知道这个人不简单。为了不惊到旁边的人，他让惠能去厨房舂米。当惠能在厨房听到神秀的偈子的时候，他知道这个偈子还未彻底开悟。他请他的一个师兄写下来他的偈子：“菩提本无树，明镜亦非台；本来无一物，何处惹尘埃。”第二天大家看到，都很惊讶有这么好的偈子。五祖弘忍看到后，把它擦掉，表示他不接受这个偈子，其实他是怕惊动大众。当晚三更慧能去见五祖，五祖便给他讲了《金刚经》。他听到“应无所住，而生其心。”他就大彻大悟，说道：“何其自性本来清净，何其自性本来

不动，何其自性本不生灭，何其自性能生万法。”五祖就知道传法的时机已经到了，就把他的衣钵传给惠能，并叫他赶快渡江离开。以免其他弟子知道后心生不满，惠能的生命会有危险。五祖说：“我度你过江。”惠能回答：“迷时师度，悟时自度。”便拜别五祖离开了。

从前有一个香港的洗尘禅师，他很会说法。有一天他去纽约禅中心开示，讲了很多佛法。很多人问他他都回答的很好。有人问：“您的名字洗尘，六祖说本来无一物，所以你怎么洗尘？”这个法师楞住不能回答。如果你是洗尘大师，你会怎么回答？“尘”就是烦恼，看来我们都有烦恼，上线来洗尘很重要。我们每天都知道要吃饭，但是心饿的话，吃饭是不会饱的。如果我们能证悟我们为什么要吃饭，我们就能找到自己的自性。我们要修行，看看我们的尘在哪里。六祖说本来无一物，菩提和明镜都是哪里来的？如果我们能解决这个问题，去到哪里都没有问题，如果没有，继续除尘很重要，有一天你会大彻大悟。○



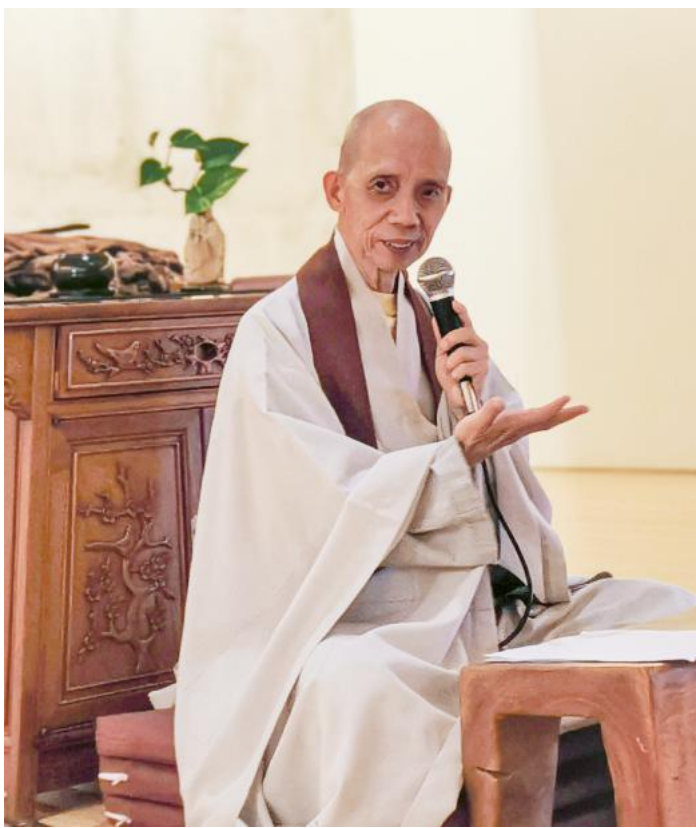
继闻法师问答

问：我必须了解经典，诵经典才能得到内心的自在吗？如果我不这样做还有其他的方法吗？

继闻师父：刚才我们的法师在念经，只是念。叫做诵经的禅。你会受用。可是你在怀疑诵经有没有用，那你离开这个真理很远了。当你的心很乱的时候你念Coca-Cola-Coca-Cola 或 Starbucks-Coffee-Starbucks-Coffee，你的心也会定下来，那你的心就不会乱。每一样你要去做的东西，你要清楚你的方向，为什么要做，为什么要诵经。经是佛陀所经过的道路，这条道路教我们成佛之道。佛陀是这条道路的过来人。然后他说众生还在苦海轮回，要走向涅槃的解脱之道呢，跟着这条道路去走。如果你真正有信心去诵，你一定会得到这个能量。可是要去做才会有体验。有一个很好的餐馆里头有很好的食物，可是你来到了餐馆，只看菜单，没有点菜来吃。哦，比萨饼很好吃！啊，这个辣，这不辣！只是研究菜谱和食物，你的肚子是不会饱的。每个礼拜的星期二与四，我们只用大概二十分钟来诵经，如果你来诵，你会感得很饱满，那叫做禅悦为食，也叫禅心，体验它。诵经，如果你有信心去做，对你一定会有帮助。

问：师父，如果我的心一直想西方极乐净土，一直想死往该处去，我要如何保持禅心，不知的心，到西方极乐净土？

继闻师父：第一，你要确认你为什么要去西方极乐净土。如果你很清楚西方净土的好处，你一定可以达到西方净土。



你要有大信心，如果你问：“噢，我能去到吗？”那你就去不到。如果你有疑问，你就没有确认去西方净土的好处。如果你要爬到山顶，你知道如果爬到山顶会有很好的风光，本地的风光也会出现。可是，你爬到一半，你就想上面到底有什么好风景，可能这座山没有什么好的，可能那座山更好，你又在那座山爬到一半，你又想，这么高，不知上面有什么好的，你又想可能后面那座山才好，那你不能去净土。你确认净土的好处，要去，你一定可以去。你要有大的信心。然后你要就是你的愿力。当你的愿力强，你就会全力去做，那一定可以去净土，净土不会离你很远。如果具备大信心，大愿力，然后去行，净土就在你的眼前。佛法不是现在修，以后才会得到好处，比如我这一生不是很好，我修了，来生会更好。那佛法就很消极，在等待，等待，我死了会更好。是不是这样？你怀疑净土，然后又禅，又不知的心。什么是不知？什么是禅？（师父提起禅棒，往地板打，砰！）这是知，还是不知？这是禅，还是净土？如果你讲这是禅，禅棒会打你，如果你讲这是净土，禅棒也会打你，如果你讲知道，禅棒也会打你，你讲不知，禅棒也会打你。为什么你制造相对法？云门说但知不知即是见性。佛法是不二之法。不要在那边分辨知或者不知，或者禅心和净土。重要你要确认为什么要去净土。如果你知道净土的好处你现在已经可以达到。（师父提起禅棒，往地板打，砰！）这一点切掉所有的思维，没有思维，回到你还没有起念前的心，我们说你的心很清净当下，心净佛土净，那是自性的弥陀，也叫唯心净土。我们讲只是概念，如果真正要念佛，你要【老实念佛】。你要很忠于自己，老老实实，相信你自己的心，净土就会出现。一念心清净，莲花处处开，一花一净土，一叶一如来。你真正要去做。

问：师父，我听说过“大疑团，大信心和大精进”，请问怎么用这三个要素来帮助人类？

继闻师父：大信心是不动摇的心。大疑团是了解到底我是什么。我们现在不了解什么是我。每天都要彻底的问，到底我是谁，我是什么。在走路时，谁在走路。在生气的时候，谁在生气。去看什么是我。那你的疑团越大呢，你的精进的心就会出现，没有比这个更重要。你有具备大信心，大疑团，然后只是去做，你一定能达到目的。你要真正的去做，就能随处做主，立处即真，只是现今，更无时节。我们讲现在，现在已过去，努力的活在当下，我是什么？参。○

Online Dharma Talk 06-20-2020

Q&A with

Gye Mun Sunim JDPS (“Shifu”)

Q1: Shifu, would I need to understand the sutras from the chanting books before I can understand how to attain peace? Are there any other ways?

Shifu: When our Sunim (Venerable in Korean) chant the sutra, only chant. This is the Zen of chanting. You will benefit. If you are doubtful and suspicious whether chanting can really help you, then you are very far away from The Truth. When your mind is very distracted and disturbed even if you chant Coca-Cola-Coca-Cola or Starbucks-Coffee-Starbucks Coffee, your mind will also settle down and not be distracted. Whenever you do something, you need to be very clear why are you doing it, why are you chanting. The sutras are paths that Buddha has created to help you walk towards Buddhahood. Buddha has already walked this path. Buddha said that we are still in the sea of sufferings; follow this path, follow the teachings and sutras to find Nirvana. If you really do it, sincerely and faithfully, then you will get this energy. You need to do it yourself to experience it. There is a very good restaurant with delicious food but in the restaurant, you only look at the menu, you never order to taste the food yourself. You only research the menu; Oh! This pizza is delicious; Oh! This is spicy, this is not spicy. Doing that, your stomach will not be full. Every week on Tuesday and Thursday, we spend about twenty minutes to chant the sutras online, if you do it you will be filled with energy of the Dharma. That is the Food for Zen Joyfulness; it's called Zen mind. Experience this Zen mind. If you chant faithfully you will definitely benefit from it.

Q2: Shifu, if my mind truly wants to go to the Western Paradise, Pureland and I keep thinking where would I go after that. How do I keep Zen Mind, Don't Know Mind to reach this paradise world?

Shifu: First of all, you have to ascertain why do you want to go to the Western Pureland. If you are very clear of the benefits of Western Pureland, you will surely reach there. But you need to have great faith. If you doubt you can reach the Western Pureland, there is no way you can reach it. If you have doubts, you have not ascertained for yourself the benefits of going to the Western Pureland. If you want to climb to the top of the mountain, you understand that once you reach the peak of the mountain, you can have a panoramic view of everywhere, even the original home will appear. But you only climbed halfway and you start to question. You tell yourself this mountain is not as good as the other mountain. Then climbing halfway up that other mountain, you questioned if it is really wonderful up there and if the mountain behind it is a better one. This way you will never reach Pureland. If

you are certain of the benefits of Pureland, you will surely reach Pureland. You need to have great faith. Whatever you want that is your vow. If your vow is strong, you will put all efforts to attain it, certainly, you will achieve it; Pureland will not be far from you. With great faith and great vow, Pureland is already in front of you. Buddha's Dharma is not about practising now to get some benefits later or have a better next life. That kind of Dharma is dispirited. You are just waiting, waiting to have a better next life. Is it too late? You are unsure of Pureland, you also mentioned Zen and Don't Know Mind. What is Don't Know, what is Zen? (Shifu hits the Zen stick. Katz!) Is this knowing or not knowing? Is this Zen or Pureland. If you say this is Zen, the stick will hit you. If you say Pureland, the stick will hit you. If you say knowing, the stick will hit you. If you say don't know, the stick will also hit you. Why do you want to create duality? We say Knowing Don't Know; Just This Is Your True Nature. Buddha's Dharma is about non-duality. Do not discriminate between knowing and not-knowing; do not discriminate between Zen and Pureland. The important thing is to ascertain why do you want to go to Pureland. If you are very clear about the benefits of Pureland, you can attain it right now. (Shifu hits the Zen stick. Katz!) Cut-off all thinking, without thinking, return to your before-thinking mind. We say at this point, your mind is very clear and pure. When the mind is pure, Buddha-land is pure, that is the Buddha of true self, that is the pureland of mind. Talking about it is only conceptual. If you truly want to recite Buddha's name then do it honestly and sincerely. Be true to yourself, be down-to-earth, believe in yourself, then Pureland will come. *One Clear And Pure Thought, Lotusess Bloom Everywhere. One Flower, One Pureland; One Leaf, One Buddha.* You truly, truly have to do it.

Q3: I have heard of Great Faith, Great Doubt, and Great Determination. Can Shifu explain them in layman terms and how these three factors help human beings?

Shifu: Great Faith is unmoving mind. Great Doubt is understanding What Am I? Right now, we do not understand What Am I. Everyday we have to ask resolutely, What Am I? When walking, Who Is Walking? When angry, Who Is Angry. Look into yourself, What Am I? Every day and gradually, your great doubt grows, your great determination will come. Nothing is more important than this. If you have Great Faith and Great Doubt, and you Just Do It, then you can attain it. You have to truly do it then You Are The True Master Wherever You Are; The Great Truth Is Right In Front Of You. There Is Only Now and No Other Seasons. We talked about Now, but even Now has passed, practice hard to live in Now, what am I? Look into this. ◉



06-20-2020

ONLINE DHARMA TALK

ZEN MIND

by Kogen Sunim



In Zen, we talk about two types of freedom – small freedom and big freedom.

We always say Zen is the path to liberation, and it's another word for freedom. When we hear the word Zen mind, it seems so spontaneous and uncontrived and it appears to only be about freedom. There's a saying: when you are hungry, just eat; when you are sleepy, just sleep. When you come to the Zen temple, it has quite some rules and restrictions that are important.

In Zen, we impose different restrictions in order to gain freedom, which is very interesting, and something we can contemplate about.

This is distinction between small freedom and big freedom. Small freedom is something most of us have experienced as teenagers. As teenager, we want to break free from restrictions, parents and school teachers. It is all about breaking free. A dream for the teenager is when the parents leave home for a week. Teenagers can then break all the rules, they would watch movies all night, buy beer and drink, sleep until noon and do all sort of things that usually they were restricted from. That's natural to rebel. People mature and the point where people experience a dramatic shift is when they have their own kids. Then there is something in their lives that is more important than their likes and dislikes and they are committed to taking care of the baby. They have to wake up for the 8th time in the night. It is not about whether they like or don't like. They have to "just do it". They completely leave behind "I, My, Me".

So by giving up this small freedom of "I prefer to do so this way and that way", we give up all thinking and we just follow exactly what is happening. And by giving up small freedom, we gain big freedom.

So the coronavirus also teaches us the same thing. You might already be tired of wearing the mask and constantly sweating under it, can't do this, can't do that, but it's not only about what we like or don't like to do. It's about "*how can I help this world*". What this world needs right now is us, taking part and getting this virus under control.

Now many people work from home. They don't go for concerts, so they have some free time. Zen Master Dae Kwang and Shifu always encourage us to do some practice during this time. In this moment, you have a choice, hit the snooze button and go back to sleep, or get up and do some practice.

Following small freedom almost always leads to suffering and following the big freedom mostly leads to wisdom, love and compassion.

I hope all of us can use this time properly to practice, deepen our practice and then help the world. ◉

祖师故事

Zen Ancestor Stories

ZEN MASTER HYOBONG

DO IT YOURSELF

Zen Master Hyobong (1888 – 1966) was born in what is now North Korea. He graduated from Waseda University Law School in Japan, he was also the first Korean citizen to be appointed as a judge during Japanese Occupation in Korea. The Zen Master was remorseful after giving a man death sentence, he left home to be a vagabond and sold candy to make a living.

At the age of thirty-eight he ordained to be a monk. His academic and societal status was unwittingly revealed by a Japanese judge who was paying a visit to the Zen temple. Thereafter, the Zen Master was nicknamed “Judge Sunim” and the monastery assigned him to work on legal matters. He decided that these are a distraction to the practice and left the monastery for the south.

While Zen Master Hyobong was residing in Dosolam Hermitage, one day, a disciple went to him to complain of a monk who drinks alcohol, smokes cigarettes, and has relationships which do not abide by the precepts. After hearing the complaints, the Zen Master asked: “Do you mean that a practitioner should not drink alcohol?” The disciple replied: “Should not.” Then the Zen Master asked: “Do you mean that a practitioner should not smoke cigarettes?” The disciple replied: “Should not.” The Zen Master continued: “Do you mean that a practitioner should not have relationships which do not abide by the precepts?” The disciple replied: “Should not.” The Zen Master then said: “Well, since you already know everything...” As the Zen Master did not finish his speech, the disciple prompted him: “Master?” The Zen Master shouted: “Then Do It Yourself, silly!” This teaching means when we are clear what is correct and incorrect, we should practice it ourselves and not speak of the mistakes of others. From then on, Hyobong got another nickname “Do It Yourself Zen Master”.

One day, Zen Master Geumbong came to Dosolam Hermitage. He was greatly respected for his practice and attainment. However, Geumbong has an eccentric habit, he was always smoking, and the smell of cigarettes constantly lingered around him. Everyone avoided him and squeezed into Hyobong’s room. Hyobong reprimanded his disciples: “You can only see him smoking, you cannot see his great practice.” Upon this, he picked up his wooden pillow and walked towards the room where Geumbong was sharing. That night, Hyobong coughed as he slept in the room covered with smoke. ◉



晓峰禅师

自己做

晓峰禅师 (1888-1966) 出生在朝鲜，现称北韩。他是日本早稻大学法律系的毕业生，也是日帝强占期首位成为法官的韩国人。由于禅师曾判了一男子死刑，后悔莫及而离家出走，四处流浪并以卖糖果为生。

三十八岁那年，晓峰禅师出家。他的学历与社会身份偶然被探访禅寺的日本法官揭晓，之后他被绰号为“法官和尚”。禅师也开始被寺院分配处理与法律有关的工作。然而晓峰禅师认为这些工作分散了修行，他决定离开，往南方而去。

晓峰禅师在兜率庵安居时，一日，一位弟子前来投诉另一名和尚喝酒、吸烟，并有犯戒的关系。晓峰禅师问：“你的意思是修行人不可喝酒吗？”弟子答：“不可。”禅师又问：“修行人不可吸烟吗？”弟子又答：“不可。禅师再问：“修行人不可有犯戒的关系吗？”弟子再答：“不可。”禅师继续说：“既然你明白一切...”禅师没把话说完，弟子盼望地叫：“禅师？”晓峰禅师大声喊：“那自己做，不懂事的学生！”这个故事教导我们，当清楚正与误，我们应该从自己修而不是谈论别人的过失。从此晓峰禅师有了另一个绰号“自己做禅师”。

有一日，锦峰禅师来到了兜率庵。锦峰禅师的修行与悟道深受尊敬。可是，这位禅师有个怪癖，他手不离香烟，浑身都是烟味。大家都回避他，并挤入晓峰禅师的寮房。晓峰禅师见况便责骂弟子：“你们只看见他在吸烟，却看不见他的伟大修行。”说着，禅师抱起了木枕走向锦峰禅师所共用的寮房。那晚晓峰禅师一边咳，一边睡在熏满烟的寮房里。◉

锦峰禅师入涅槃时，赤着身体，脊椎挺直，以莲花坐姿盘腿在石头上。Zen Master Geumbong entered nirvana naked and seated on a rock with his spine straight, in full lotus pose.

LET US BE EACH OTHER'S BODHISATTVA

by Jacob



In March, the COVID-19 pandemic worsened in Singapore and there were outbreaks in many dormitories, where migrant workers resided. Temporary isolation facilities were built to house the workers diagnosed with COVID-19. I returned to Singapore from the United Kingdom at the end of march and decided to join my colleagues at the frontline as a nurse.

As a nurse, I face difficult situations daily. When I am in a difficult situation, I return to my ABC. This was taught by Zen Master Dae Kwan when I attended Kyol Che at Gak Su temple. Firstly, I focus on the situation and assess accordingly (awareness). Secondly, I come back to this moment by observing my breathing. I inhale and exhale mindfully (breathing). Lastly, I consolidate my thoughts and let my energy settle into my centre (centre). My mind becomes clearer when I go back to my ABC. This allows me to help my patient in the best possible way, regardless of the situation.

"Don't worry sister, we are here for your husband and you. If you have any problems or you need any help, let us know. We will do our best to care for your husband." This was during a conversation over a video call with a patient's wife. My patient is originally from South India and was diagnosed with COVID-19. He has been moving around various isolation facilities since the outbreak in dormitories worsened. I found him in tears and got to know that he was feeling very anxious and stressed. He was worried about his wife who is living in Malaysia and they really missed each other. My colleague and I had a chat with him and reassured his wife over a video call. His wife was so

grateful that she started crying too. It was just three of us, holding a handphone, at a quiet corner in a facility in the suburbs. I was drenched in my PPE due to the tropical heat and humidity. Even though I had full PPE on and there was a language barrier, in that moment, I felt a deep sense of interconnectedness. No 'nurse', no 'patient', no 'Singaporean', no 'Indian', no 'doctor', no 'young', no 'old'. Just us, human beings.

To me, this pandemic is a good situation for us to stop, reflect and awaken; to re-examine our relationship with people around us, the environment and the world; to rethink what is important to us? As I share my experience with you, my heart is filled with a lot of gratitude and joy. I am grateful for my training as a nurse, as it has allowed me to be in a very special position to help people. I am grateful for my family and friends for being around. I am grateful for the triple gems, my spiritual teachers and friends for guiding me on the path. This is the time for us to strengthen our practice and make a difference in the world right here, right now. We can start with our families, friends and communities.

Let us be each other's kwan seum bosal. May all sentient beings be well, happy and free from suffering. Namo Kwan Seum Bosal.



Jacob started to practice zen after joining his friend for a winter retreat in 2018. He tries to integrate zen practice into his work as a nurse. He lives in the United Kingdom and Singapore. He is interested in humanitarian nursing, healthcare for minority groups and Buddhist end of life care.

所谓布施者，
必获其利益。

In practicing
Dana (giving),
one will receive
blessings.

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05-02-2020

Q&A with Zen Master Dae Kwang

Question: Zen Master, can vaccines (for COVID-19) cure the world?

Zen Master Dae Kwang: So if there's a vaccine for the flu then the virus (would have) mutated. But there's no particular vaccine for old age, sickness or death. That's why my father once said the cemetery is a level playing field. We encounter all particular situations. And our job is to help people to solve the problem. But life's big question is to find your true self. Finding your true self doesn't depend on situations. Now is different from the Buddha's time or last year. Like Buddha's situation, the current situation points to the same thing behind which is the answer to old age, sickness and death. American people also have about 35 thousands people die from flu annually. This coronavirus particularly gets our attention. So it is like the latest unique wake up calls we experienced.

Question: Zen Master, what's the true self of COVID-19?

Zen Master Dae Kwang: (cough)

Question: Dear Zen Master, do you have any advice on how to help abusive relationships when staying at home?

Zen Master Dae Kwang: Shut down forces people together, which tends to exacerbate abusive relationships between human beings. Many times people unite themselves based on like and dislike rather than love and compassion. When we become disliked, abuse happens. So it's our job, community or government's job to help them. When two people are fighting. We need to help both sides. Our job is to help the people we like and we don't like, like the Buddha or Jesus who are helping everybody. In Zen, we say one action is worth more than a thousand words. Society always helps but is not very successful. So what abusive case creates is suffering, and it's our job to help those people, that's every human being's job.



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