

The Whole World is a Single Flower

"Zen in Modern Life"

7th International Zen Conference



Registration rate for Individual

1 Jul - 31 Aug 2005
S\$80 per person per day

1 Sep - 30 Sep 2005
S\$90 per person per day

Registration rate for Group (10 or more participants)

15 Mar - 31 Jul 2005
S\$60 per person per day

Contact

WWSF 2005
Conference Secretariat
Kwan Yin Chan Lin (KYCL)
Zen Meditation Centre
203C Lavender Street,
Singapore 338763,
Singapore
secretariat@wssf.info
Tel: (65) 6392 4256
Fax: (65) 6298 7457

Highlights

The End of All Differences

Ven. Ajahn Brahmapavamso
(Guest Speaker)

Zen In The Modern World

Zen Master Soeng Hyang

The Chinese Influence on Buddhism

Zen Master Dae Kwang

The Attainment of Buddhahood

Zen Master Wu Kwang

Everyday Life Spirituality

Zen Master Dae Bong

True Self, Authentic Self

Zen Master Bon Soeng

What Does Our Tradition Teach about Death and Dying

Kwang Myong Sunim, JDPS

Harmony In Zen

Mu Shim Sunim, JDPS

The Birth of Zen

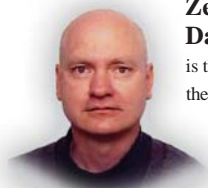
Gye Mun Sunim, JDPS

The Light of the Lamp

Chong An Sunim, JDPS

Zen in Las Vegas

Thomas Pastor, JDPSN



Zen Master Dae Kwang

is the abbot of the Kwan Um School of Zen. He is the guiding teacher of

Providence Zen Center in Cumberland, Rhode Island, the head temple of our international school.

Mu Shim Sunim JDPS,

is the abbot and guiding teacher of Kye Ryong San International Zen Center/Mu Sang Sa.



Gye Mun Sunim, JDPS,

received inka in November 1998.



He is the abbot of Singapore Zen Center.

Kwang Myong Sunim, JDPS

was ordained in 1990 and received inka in April 1996. She is now the guiding teacher of our Queensland Zen Centre and works as a hospice chaplain in Brisbane.



A complimentary newsletter published bi-monthly by Kwan Yin Chan Lin

Coming... 預告...

1. 結夏安居 - 三個月 (假居住蘭國際禪寺舉行 - 請報名參加)
Summer Retreat - 3 months (Pengerang International Zen Centre) 7/6 - 4/9
2. 慶祝觀音誕: 頂禮大悲心, 供佛聚餐, 三歸五戒 (請報名參加)
Guan Yin's Birthday Celebrations, Repentance Chanting, Taking Refuge in the Triple Gem and 5 Precepts (Please register) 17/7(PIZC) 24/7(KYCL)
3. 八關齋戒 (請報名參加)
Observation of 8 Precepts (Please register) 9/8
4. 佛院歡喜日: 啟建地藏法會 - 頂禮梁皇寶忏/三昧水忏, 誦地藏經, 放大蒙山, 超度祖先及延生植福 (請報名參加)
Di Zang Repentance Chanting Services, Prayers and Offering to Ancestors (Please register) 18/8-21/8(KYCL) 27-28/8(PIZC)

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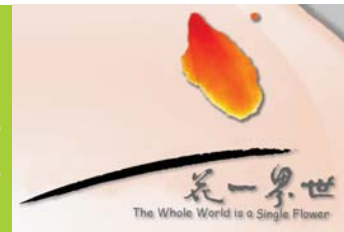
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Pengerang International Zen Centre
Lot.109 Telok Ramunia, 81620
Pengerang Johor
Tel: 0207 826 4848
E-mail: kyclzen@singnet.com.sg
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Event Highlight



"Zen in Modern Life"
7th International Zen
Conference

Suntec Singapore
15 & 16 Oct 2005
<http://www.wssf.info>

Harmony in Zen

Mu Shim Sunim

We say that Zen means understanding our true self; in other words understanding our human nature. What is it that we call a human being? Scientists before taught us that man is a product of time and space. Time + space = cause and effect (human being). The physicists of old like Newton and others believed that time and space were absolutes. However, more recently scientists have acknowledged that time and space are relative, subjective things that change according to who we are. What is truly more important is the person who is experiencing time and space. For someone who is waiting to meet an old friend, one hour seems like a thousand years; for someone who is in the midst of an important exam one hour seems to go by in three minutes, and the person is left wondering why time flies so fast. Because of this we can say time passing slowly or quickly, short or long time depends on the person, not time itself. (continued on page 2) >

禪的誕生

繼闍法師

举一公案: 梅子熟了
有一天, 马祖听说大梅法常住在山里, 就派了一僧去问他: “和尚见马祖师得个什么便住此山?” 师云: “马祖向我道即心是佛, 我便向这里住。” 僧云: “马祖近日佛法又别。” 师云: “作么生?” 僧云: “近日又道非心非佛。” 师云: “这老汉惑乱人未有了日。任汝非心非佛。我只管即心即佛。” 其僧回举似马祖。祖云: “大众! 梅子熟了也。”

所谓法无定法。禅师凡有言说, 只是对治当机者的毛病。佛说一切法, 为治一切心。若无一心, 何来一切法? 修道人应 “以法为师, 以自为光” 的境地, 是故欣然说: “梅子熟了。”

大梅一听马祖说即心是佛就开悟了, 并不是悟了 “即心是佛” 这四个字。而是这四个字象一把钥匙帮助他打开通往佛性的大门。换了另一个人, 马祖可能就改口说 “非心非佛” 了。因为不同的人需要不同的钥匙。

此门一开, 钥匙就可丢了。

所以大梅说: “任汝非心非佛。我只管即心即佛。”



Zen Master Soeng Hyang (Barbara Rhodes) is the Vice School Zen Master and Guiding Dharma Teacher of the Kwan Um School of Zen, and the guiding teacher of Zen centers and groups in Connecticut, Florida, Chicago, and Colorado.

全力以赴



我们刚刚完成的七天勇猛精进禅修，目的是要大家在这段期间观照自己的正确职责和方向。我记得去年一月的一百天禅修的第七十三天，我把白色的瓷碗烧焦了，所以我很努力希望能把这些饭焦擦掉。当我已擦掉百分之九十五时，我便跟自己说：“你是没可能再把它擦掉了，算了吧！”跟著有一小声音说：“如果你再用一点力便能把余下的污渍擦掉。”而第一把声音却说：“不可能，根本不能擦掉的。”但这把小声音很坚定的说：“再用力一点擦。”因此，我便再用力一点擦，其实我不单是用力一点擦，而用更多的力去擦。结果，余下的污渍便给擦掉了。

这次的教训很清晰。在我过往的一生中，我从来没有全力以赴去做事。从这里我学到：如果你尝试尽力而为去做事，那么，每件事情都会很清晰。但往往我们都会起伏，一时会叫自己努力去尝试，但另一刻又没有尽力，这种起伏都曾发生在我们身上。但从这种重重覆覆的过程中，我不断领悟到，如果我们付出的努力是正确的，而自己亦尽了所能，那么，每一件事情都会变得明确。

>> from page 1

In order to harmonize with our environment, we need to understand our relation to others and not seek out differences. By understanding clearly what it is that we have in common with all others, it is possible to bring our body, breath and mind into complete peace and harmony. By doing this we relax and become effective in whatever activity that presents itself for us to do. Zen is not special! If we practice it in our everyday lives regularly there is freedom and great harmony to be found even in the most mundane activity. Just doing it can set us free from all imagined obstacles that block us from attaining the Way. ■

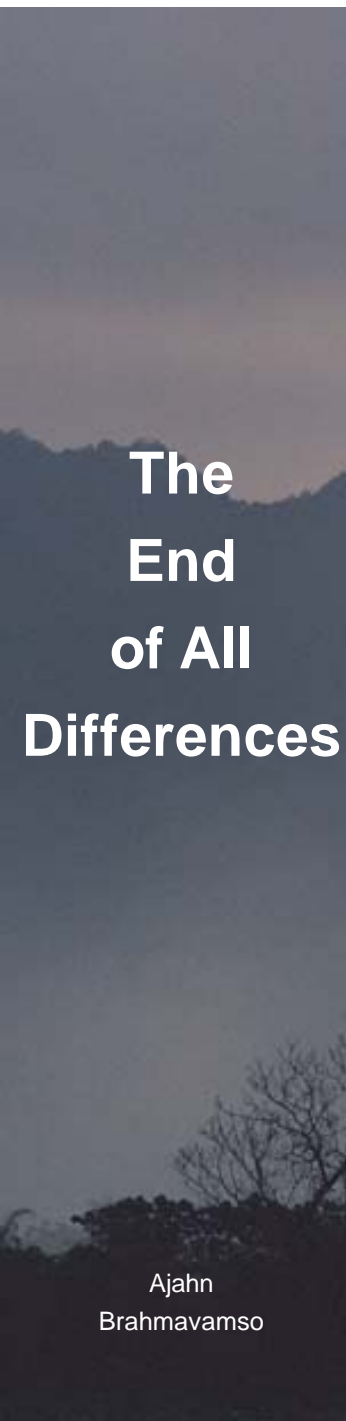
在勇猛精进期间，我们都会参公案。而公案的目的就是要看看我们是否相信自己和所见的。如果你完全相信自己，并且能时常保持全力以赴的能量，那么，公案并不会太复杂和可怕的。

我们一生中会遇到不同的教训。任何事情都是我们的导师。坏的处境是好的处境。我们认为这个处境不好是因为它使我们感到不安，不快或者事情很难解决，但这些事情的出现都是很好的。当我们能在坐禅方面多用功，并与大家共同行动，贡献自己的时间和一切去帮助其他人，这样，就算不安或困难的处境出现时，它们再不会太沉重或伤害到我们。我们亦不会因此而伤心。相反，我们要感恩这些事情的出现。

所以，我祝愿大家能继续努力修行，明白自己的心，并能拥有崇山大禅师般的能量，普度众生。■

性香禅师

摘自秀峰禅院网站: http://www.subong.org.hk/dharma_talk_0311.htm



The End of All Differences

Ajahn
Brahmavamso

My master, Ajahn Chah, was a meditating Thai monk who lived in the forests. Later in his life, Ajahn Chah began feeling sickly. His Western disciples, living in a monastery close by to that of Ajahn Chah, built him a sauna. Our master would come over once every week to take a sauna. Thus, not only could we do service to our teacher, but our teacher could also do service to us by sharing some Dharma. In fact, he would usually give a talk to the Sangha each week before taking his sauna, and we would accompany him afterwards to help with his bath.

On one occasion, Ajahn Chah had given such an inspiring talk that, instead of accompanying my teacher to the sauna, as was my usual habit, I slipped around the back of the hall and sat in meditation. I had such a profound meditation, so deep that I lost all sense of time. When I came out with a huge smile on my face, I thought of my master. Perhaps there was still time to do some service for him at the sauna, like rinsing out his bathing cloth. So I walked, alone, towards the sauna.

I was too late. Ajahn Chah had already finished, because I met him along the path that led from the sauna. My master was returning to the car, accompanied by two Thai men. Ajahn Chah stopped and looked right through me, with a gaze that only accomplished masters possess. I assumed that he had noticed my radiant features and so deduced that I had just emerged from a deep meditation. So the great Ajahn Chah tried to enlighten me.

“Brahm!”, he demanded with a thrust of his voice like a stab with a sword, “Why?”

I hesitated. I understood the question, but the answer was too distant from me. I replied, “I don’t know, sir”.

Ajahn Chah’s probing features

loosened, and he laughed. “I’ll tell you the answer anyway”, Ajahn Chah continued, “Should anyone ask you ‘Why?’ the answer is ‘There is nothing!’”

That blew me away. I was stunned. It impressed me so much that I can picture the encounter even now, clearly, even though it occurred some 23 years ago.

Ajahn Chah then pressed me further, “Do you understand?”

“Yes, sir”, I replied confidently.

“No you don’t!”, my master laughed back, and then he strode away back to the car.

This teaching was conveyed to me by the wisest and most compassionate master that I have known. He summed up the End of All Differences with the answer to the ultimate question “Why?”

The answer is “There is nothing” - “Emptiness”!

Do you understand?

No you don’t! ■



GUEST SPEAKER

Ajahn Brahmavamso received ordination at the age of 23 and trained for several years with the renowned meditation master Ajahn Chah. He is now the abbot of Bodhinyana Buddhist Monastery.

