



爱与被爱



A bi-monthly newsletter brought to you by Kwan Yin Chan Lin • Singapore • Jul-Aug 2007

Coming activities at Lavender

八关斋戒一日修 9/8
(请报名参加)
Observance of the 8 Precepts, 1-day Retreat (please register)

启建地藏法会 24/8 - 27/8
顶礼梁皇宝忏, 诵地藏经, 放大蒙山, 超度祖先及延生植福
(请报名参加)
Di Zang Repentance Chanting Services

第五十七期禅修班开课 15/9
继闻法师教导 (共六课)
(请报名参加)
57th Zen Meditation Course For Beginners by Ven. Chi Boon

Coming activities at Pengerang

庆祝观音诞 1/8
顶礼大悲忏, 供佛聚餐, 三皈五戒
Guan Yin's Birthday Celebration

启建地藏法会 8/9 - 9/9
顶礼梁皇宝忏, 诵地藏经, 放大蒙山, 超度祖先及延生植福 (请报名参加)
Di Zang Repentance Chanting Services

结夏安居精进禅修 15/6 - 10/9
Summer Retreat (3 months)

Editor's Note:

Everybody loves to love and to be loved. So, in this issue, we share with you the teachings about love, from the ancient sages to the present teachers.

编者的话:

大家都喜欢去爱以及被爱。因此, 这一期跟大家分享古今中外贤哲对爱的教导。

一个星期四晚上, 在剑桥禅修中心佛法开示之后, 一个学生问崇山禅师: “基督教的教义说, 如果没有爱, 一切的成就都是没有意义的。我想知道爱如何吻合您的教导。”

禅师说: “有两种爱。第一种是小爱。这是欲望的爱, 相对的爱, 执著的爱。第二种是大爱。这是绝对的爱, 是自在。如果你有欲求, 你的爱就不是真爱。它依赖许多条件。如果条件改变, 你就会受苦。例如我很爱一个女人, 而她也爱我。我去了洛杉矶。回来之后, 发现她有了另一个男朋友, 我的爱就变成愤怒和怨恨。所以, 小爱总是包含了苦。大爱没有苦。它只是爱, 绝对的爱, 所以没有苦, 没有乐。这是菩萨的大爱。”

“我的印象是禅师不在乎爱。”

“如果我没有爱, 我为什么要教导? 教导就是爱。棒喝学生就是真爱。”

“为什么?”

“真正的教导就是真爱。真正的老师有时会生气, 有时会打, 有时会有不好的行为。为什么? 因为他非常爱他的学生。就象母亲非常爱她的孩子, 但是孩子不听她的教导。因此, 有时母亲需要生气, 或打孩

子。我不会生上帝的气, 仍然会一样的爱。所以, 大我是真爱。它只是为所有的人。”

“你爱所有的人吗?”

“当然。所有的人, 一切的东西。告诉你一个故事。很久以前在中国, 一位僧人在化缘完毕回寺院途中, 遇到强盗。强盗抢走了他所有的金钱、食物和衣服, 再用长在地面上的青草, 把他的手脚捆绑在地上。他赤身露体的躺在地上好几个小时。后来, 皇帝跟他的侍者, 在前往寺院途中经过那里。他看到一个赤身露体的人躺在地上, 觉得非常惊讶, 就过去问他发生了什么事。僧人说出了事情的经过。皇帝问他: ‘你为什么躺着不起来?’ 僧人说: ‘请把草解开。’ 皇帝俯下身去, 正要把草连根拔起时, 僧人说: ‘不要! 不要把草连根拔起, 请把它解开。’ 这时, 皇帝才明白这个赤身露体的人是一位高僧。这位高僧的大爱, 遍及地上的青草。因此, 皇帝陪同高僧回寺院去, 并尊他为师。所以, 大爱不会杀害生灵。有的人认为杀害人类是不对的, 但杀害动物就没有问题。‘啊, 钓鱼是很有趣的活动。’ 但是, 佛教的大爱是很广大的。就连杀害青草也是不好的, 所以, 我们不应该杀害鱼类、动物和人类。”

子。这是爱的行动。她对自己没有欲求, 一切为了孩子, 为了教导他正道。大爱不自己的欲望, 只是把爱贡献给其他人。如果我爱你而你不爱我, 没有问题。我仍然会给你爱, 犹如你也爱我。如果我爱上上帝而得到不好的业, 没有问

大爱 小爱



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Adhering to the Buddhist concept of non-attachment does not mean you have to abandon people you love. But you do need to approach your love differently. First, you must recognise what attachment is, and then you let go. That's when you realise non-attachment. However, if you're coming from the view that you shouldn't be attached, then that's still not it. The point is not to take a position against attachment, as if there were a commandment against it; the point is to observe.

We ask the questions, "What is attachment?" and, "Does being attached to things bring happiness or suffering?" Then we begin to have insight. We begin to see what attachment is, and then we can let go.

If you're coming from a high-minded position in which you think you shouldn't be attached to anything, then you come up with ideas like: "Well, I can't be a Buddhist because I love my wife, because I'm attached to my wife. I love her, and I just can't let her go. I can't send her away." Those kinds of thoughts come from the view that you shouldn't be attached. The recognition of attachment doesn't mean that you must get rid of your wife. It means that you free yourself from wrong views about yourself and your wife. Then you find that there is love there, but that it's not attached; it's not distorting, clinging or grasping.

The empty mind is quite capable of caring about others and loving, in the pure sense of love. But any attachment will always distort that. If you love someone and start grasping, things get complicated; then, what you love causes you pain. For example, you love your children but if you become attached to them, then you don't really love them any more because you're not with them as they are. You have all kinds of ideas about what they should be and what you want them to be. You want them to obey you, and you want them to be good, and you want them to pass their

Loving without Clinging

by Ajahn Sumedho



exams. With this attitude, you are not really loving them because if they don't fulfill your wishes, you feel angry and frustrated and averse to them. So, attachment to our children prevents us from loving them.

But as we let go of attachment, we find that our natural way of relating to others is to love them. We find that we are able to allow our children to be as they are, rather than having fixed ideas about what we want them to be.

When I talk to parents, they say how much suffering there is in having children, because there's a lot of wanting. When we want them to be a certain way and don't want them to be another way, we create this anguish and suffering in our minds.

But the more we let go of that, the more we discover an amazing ability to be sensitive to, and aware of, children as they are. Then, of course, that openness allows them to respond rather than just react to our attachment. You know, a lot of children are just reacting to our saying, "I want you to be like this."

The empty mind – the pure mind – is not a blank where you're not feeling or caring about anything. It's an effulgence of the mind. It's a brightness that is truly sensitive and accepting. It's an ability to accept life as it is. When we accept life as it is, we can respond appropriately to the way we're experiencing it, rather than just reacting out of fear or aversion.

若

使天下的人都彼此相爱，爱别人如同爱自己，那么还会有不孝的人吗？
把父亲孩子兄长手足君主臣子都当作自己，还会厌恶对人慈孝吗？
所以不孝不慈的人就都没有了。

那么还会有强盗窃贼吗？

把别人的家当作自己的家，谁还会去行窃呢？
把别人的身体视为自己的身体，谁还会去伤害抢劫呢？
所以强盗、窃贼都没有了。

那么还有大夫侵扰别人家与诸侯攻打别人国家吗？

把别人的家当成自己的家，谁会去侵犯呢？
把别人的国家当成自己的国家，谁会去攻打呢？
所以大夫侵扰别人家与诸侯攻打别人国家的事都不会发生了。

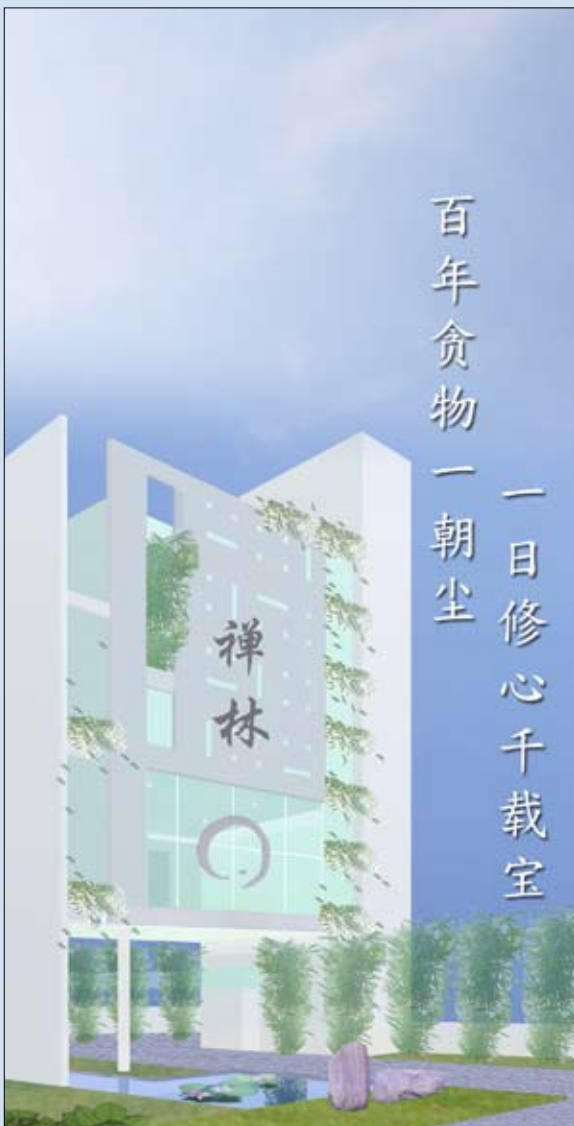
若使天下的人彼此相爱，那么国与国之间便不会有攻打的事，
家与家之间就不会有互相侵扰的事，没有盗贼，
君主臣子父亲孩子都能彼此孝顺慈爱。
若是如此，天下就太平了。

所以，以治理天下为职志的圣明之人，

怎么能不禁止人们互相憎恨而不劝导人们彼此相爱呢？

所以天下彼此相爱，则能太平，彼此憎恨，则乱事就起。

所以墨子说：不可以不劝导人们彼此互相爱护，就是如此的意思。



Progress in Zen Building Project

Beginning from this issue of Zen Mirror, we will keep all the members updated on the progress in the development of our new Zen Building. Our appointed architect has come up with the design of the Zen Building. It consists of 8 storeys with the following facilities: Combined Storey 1 and 2: car park and Zen Garden, combined Storey 3 and 4: Dharma Hall, Storey 5: Zen Hall, Storey 6: Administrative Offices, Storey 7: Residential Level, Storey 8: Dining Hall. To provide an environment of peace and tranquility, ample amount of space is allocated to gardens, which are located at Storey 1, Storey 6 and roof top. The cost of the land is \$2.6 million. So far, we have raised enough fund for a large portion of the land cost, but are still short of \$250,000. As the project progress, we will need a lot more fund for the construction cost. We like to appeal to all members to donate generously, so that the new Zen Building can be established soon to help everybody relieve from suffering and gain happiness.

禅林大厦发展进展

从这一期开始，我们将为林友介绍禅林大厦的发展进展。我们指定的建筑设计师，提呈了禅林大厦的设计。这座八层楼的大厦，包括以下设施：一、二楼（合并）：停车场及禅花园，三、四楼（合并）：佛堂，五楼：禅堂，六楼：办公室，七楼：卧室，八楼：斋堂。为提供一个和平及安宁的环境，我们计划在大厦一、六楼以及天台辟建花园。大厦的地价是两百六十万元。目前，我们已经筹得大部分款项，但尚缺二十五万元。在建筑过程中，我们将需要更多的款项支付建筑费。在此，我们大声呼吁林友，慷慨解囊，热心捐助，使禅林大厦能早日落成，帮助大家离苦得乐。



A Little Sharing

by Melissa Teo

Never in my wildest imagination that I would one day be of help to a Zen Centre or being so close to accomplished Venerables and working with lots of talented individuals on any Buddhist work. Not sure how this might sound to many, but till now, I am still in amazement! It is as if a miracle has happened to me and I do treasure every opportunity of learning.

Together Action = Team Work - "I", "my", "me"

This was the formula I learnt during my first Zen retreat last October. In the commercial world, it's "team work", but in Zen practice, in my opinion this formula is a little more than just that. I thought I had understood the essence of this "together action", but the recent task to help out on the Vesak Day posters made me appreciate the deeper meaning of this teaching:

Together Action = Team Work - "I", "my", "me" + Doing with your heart (用心去做)

This is a wonderful teaching which Shi Fu had briefed us when we started the task, but trust me, it's also pretty stressful! As this was my first involvement in Buddhist work, I didn't know what it takes. Initially, I thought this was going to be really simple, just a revamp and putting some old posters together. "Just do it, no problem." However, the team had weeks of discussions, weeks of getting the themes and phrases, weeks of getting many people to help out with the right translations, weeks of patience, weeks of finding the right images,.... Each and every effort has contributed to the successful production of these twenty one posters. I was shocked! It's not about just doing it, but doing with your heart. Every word in the poster signifies a deep meaning and the translation will have to best retain the essence of the stanza. WOW! It took us two months! It just dawned on me that if we were doing this in the commercial world, we would have all been sacked; otherwise this project must have been dropped because the ROI (Return on Investment) gets negative!

It was a great encouragement that the posters received many positive feedbacks and I was especially moved when many gathered at the notice boards to read and some even took pictures of these teachings! I am truly touched by the great team effort and both Shi Fu and Ji Jue Shifu for the wonderful guidance and patience.

May all who supports the Dharma and true teachings persevere and clear all obstacles and challenges in the practice and attain their goals.

Mega Metta

