

## 青年团招募组员

观音禅林青年团不是真正的青年团。虽然许多团员是三十岁以下的年轻人，但许多组长及核心团员都已三四十岁的中年人，甚至已经成家立业，生儿育女。他们身体的年龄是三四十岁，但他们的心的年龄又是多少呢？因此，如果你有年轻的心，我们欢迎你加入青年团。

青年团没有专属的、特别的宗旨。观音禅林的宗旨就是青年团的宗旨：弘扬佛陀的正法眼藏，使大家都能找到本来自性，帮助一切众生脱离苦海。因为不同的人有不同的兴趣和性向，所以，青年团分成八个组别，通过不同的方式协助观音禅林实践它的宗旨：

1. 禅修组：护持禅修班、精进禅修、佛法讲座等。目前也在装置和测试数码录音录影器材。
2. 资讯组：负责禅林网页和数码录音、录象、剪辑、光碟制作等。
3. 刊物组：出版《大圆镜》、月历、卫塞节纪念册等。
4. 福利组：关怀禅林林友，定期探访老人院。
5. 公关组：招募团员，筹划特别活动。
6. 儿童班：通过故事、歌曲、游戏等活动教导儿童。
7. 歌咏班：练习歌唱，定期到老人院表演。
8. 韩语班：学习韩语。



为了推动各项活动，以及筹备2005年10月在新加坡举办的“世界一花”国际禅修交流会，青年团正在积极招募各组组长，尤其需要儿童班老师、资讯组员、翻译员等。希望有兴趣的“青年”能积极参与。有意者请洽观音禅林。



## Youth Group Recruitment

KYCL Youth Group is not really a youth group. Although many group members are youths below 30 years of age, many group leaders and core members are already in their 30's and 40's. Some are even married with families and children. Their bodies' age may be in 30's and 40's. But, what is their mind's age? So, if you are young at heart, you are most welcomed to join the Youth Group.

KYCL Youth Group does not have a special objective just for itself. KYCL's objective *is* the Youth Group's objective: To spread the Buddha's true teaching so that we may attain our true selves and help all sentient beings. Because different people have different interests and aptitudes, the Youth Group is divided into eight groups to assist KYCL fulfill its objective:

1. Meditation Group: Supports Zen Meditation Courses, meditation retreats, Dharma talks, etc. At present, it is also installing and testing digital audio and video recording equipment.
2. IT Group: Maintains and updates KYCL's web pages, and performs digital audio and video recording, editing, and CD production.
3. Publication Group: Publishes bi-monthly newsletters, calendars, Vesak Day souvenir magazines, etc.
4. Welfare Group: Provides support for Friends of KYCL, visits old folks home regularly.
5. PR Group: Recruits members, plan special activities.
6. Children's Class: Teaches children through stories, songs, games, etc.
7. Choir: Practices singing, performs regularly at old folk's home.
8. Korean Class



To organise these activities, as well as "The Whole World Is A Single Flower" International Zen Conference which will be held in Singapore in October 2005, the Youth Group is actively recruiting members for each group, especially teachers for Children's Class, IT Group members, and translators. We hope that interested "youths" can participate actively for a good cause. If you are interested, please contact KYCL.

# ZEN 大圆镜 MIRROR

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

## 把心放下

禅修里，其中的一大误解就是修行时的思维和对开悟的期望。我们常常都会听到“切断所有的思维，回到本来自性”，或者“心中不起念才能通过这道门”，甚至“你必须静静的坐着，保持不动摇的心”的一般话。这常常被认为是教导我们“停止”思维。可是我们的教导是放下我们的思维，或像崇山禅师所说的“把心放下”。通常，我们为了达到目的，都会找些事情做，可是，如果你要停止思维，那已是思维了，已起了“我”要某某事物的念头了。这误解并不是新的问题。在禅修的“止观”中，它早已存在：人们设法保持寂静的状态，把它当成是开悟。

佛陀未开悟时，他执著名与相（思维）。经过一番精进修行，他不再执著名与相了。到最后，他还能运用名与相来帮助所有众生。《金刚经》里的“如来无可说”的意思就是：在名、言语或色相的境界里，真理是无法捉摸的——真理是不能用言语文字表达的。所以，他说心必须与所起的念头分隔。由此可见，关键在于执著。不执著你的思维，你就得到解脱了。如果你不执著任何分别，你已是佛了！

在《六祖坛经》机缘品里，有一回，有一僧人来到六祖慧能面前提起卧轮禅师的偈：

卧轮有伎俩  
能断百思想  
对境心不起  
菩提日长长

六祖听了，说：“这人还未见性。如果依它而行，只会加重捆绑。”他就回送僧人一偈：

慧能没伎俩  
不断百思想  
对境心数起  
菩提作么长



- 大光禅师

镜虚禅师最有名的一句话促使满空法师成为他的学生。那句话的最后一句是：“我对你的唯一期望，就是你能不执著你的思维。”

这就是我们对所有众生的最大希望！

大光禅师佛法开示（新加坡观音禅林）：  
12月4日及5日，7.30pm.

大光禅师领导参禅精进七日修（滨佳兰国际禅寺）：  
12月7日至13日，报到时间：12月6日 2pm

Zen Master Dae Kwang will be leading a 7-day Zen Meditation Retreat (7 - 13 Dec) at Pengarang International Zen Centre and give Dharma Talks in KYCL on 4 and 5 Dec. Don't miss this opportunity to experience Zen Meditation and find out how it could benefit you



Coming...  
预告...

Guan Yin's Birthday Celebration (Pengarang)  
庆祝观音诞 (滨佳兰国际禅寺举行) 1/11  
Dharma Talks by Zen Master Dae Kwang (KYCL)  
大光禅师开示 (观音禅林) 4&5/12 7.30pm

7-day Zen Meditation Retreat led by Zen Master Dae Kwang (Pengarang)  
大光禅师领导参禅精进七日修 (滨佳兰国际禅寺) 7-13/12, Report on 6/12, 2pm  
7-day Zen Meditation Retreat led by Ven. Shih Chi Boon (Pengarang)  
继开禅师领导参禅精进七日修 (滨佳兰国际禅寺) 25-31/12, Report on 24/12, 2pm



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# Monkey



When we know that it is the nature of the mind to be constantly changing, we will understand it. We have to know when the mind is thinking good and bad, that it's changing all the time. If we understand this, then even while we are thinking we can be at peace. For example, suppose at home you had a pet monkey. Monkeys don't stay still for long. They like to jump around and grab onto things. That's how monkeys are. Now you come to the monastery and see the monkey here. This monkey doesn't stay still either, does it? It jumps around, too, but it doesn't bother you. Why doesn't it bother you? Because you are raising a monkey yourself so you know what they're like. If you know just one monkey, no matter how many provinces you go to, no matter how many monkeys you see, you won't be bothered by them, because you're

someone who understands monkeys.

If we understand monkeys, then we won't become like a monkey. If we don't understand monkeys, we may become like one ourselves. When we see it reaching for this and that, we shout, "Hey!" We get angry. But if we understand the nature of monkeys, we'll then see that the monkey at home and the monkey at the monastery are just the same. Why should we get annoyed by them? When we see what monkeys are like, that's enough. We can be at peace. ■

Extracted from "A Tree In A Forest II" (A Collection of Ajahn Chah's Similes)

## 修行与读书

在韩国当了一年的行者，也在韩国国际禅中心度过了约六个安居。之后毅然决定去台湾读佛学院。记得临走时问崇山禅师：“去一个全然不同的环境下，我应该怎么做呢？”禅师回答说：“The tree is green, the sky is blue, if you attain the truth, then correct function will appear. Then, just help all beings from suffering.”最后他加上一句：“Just follow the situation.”

佛学院是一个大团体。在团体中，我们互相学习，也因在团体中生活，个人的习气减少了，这即是磨练我执的方法之一。佛学院的课程很广泛，从渐进的教学中，我们可了解到佛教的教理，历史发展过程，乃至后来发展至各宗各派之别，对整个佛教的面貌更能彻底的知。

常有人问我说：“学禅为何要去读书，那不是徒增所知障吗？”我想知识是一种工具，在我们了解了它之后，便要把书中所说应用在日常生活及修行上，乃至最后要把所知的也舍掉。只要不在知识上执著，那知识亦可成为助道的桥梁。崇山禅师常说：“If your direction is clear, any place no problem.”我想去哪里都没关系，最重要的是方向一定要明确，而要不要去佛学院读书就随个人的因缘而定。

有人问我，同意某法师所说：“学佛是人生一大乐事吗？”我想，很多人包括我自己在内，因为感到人生苦，不圆满而开始学佛，也相信修行能使我们证悟宇宙实相而离苦得乐！开始时，因要克服自己常久以来累积的习气，即所谓的贪、嗔、痴等也，常得和习气展开拉锯战，用种种的方法去克制它。但这是个必经过程，在渐进的修行中因对我执的放下而慢慢自然体会到身心放下的自在。佛教有句话说：“师父引进门，修行在个人”，而修行是否能尝到法乐，那就得看自己对法，对生命的热忱有多少和所下的功夫多少了；就如人饮水，冷暖自知了！

佛陀是一位觉者，他已把道路告诉了我们，而行与不行，那就看个人了！

最后：  
问：学禅和读佛学院有什么不同？

答：愿一切众生同入佛智。



继觉合十

## Short Stay at Pengerang

On stepping into Pengerang International Zen Centre (PIZC), I was surprised by the sheer number of thoughts that was going on in my mind. Thoughts, that were normally swept under the carpet due to distractions like watching TV, reading newspapers, shopping and surfing the internet, became apparent.

“Do not be attached to thoughts arising in the mind.” Yah, easy to say, right? However, these thoughts don't just gently float pass in the mind. They come like waves crashing against the shore.

During sitting, thoughts would arise and unknowingly, I would follow them. And soon, I would start to nod off. Tap! Tap! Shifu's incense stick brought me back to the present; the hot, humid afternoon and the dull ache in my legs. Then slowly, slowly, I would start to nod off again.

There seemed to be 2 kinds of sleepiness. One due to tiredness, as my body hadn't adjusted itself to waking up earlier. The other one due to a habit of dozing off once I started sitting. Dealing with the first one was easy. Once the body had enough rest, the problem was solved. The second one was more tricky. A conscious effort was required to wake myself up every time I became aware of myself dozing off. The phrase, “7 times doze off, 7 times wake up” came to mind.

PIZC may not be the most ideal place for meditation. With the sultry afternoons and mosquitoes especially during evening sitting and chanting, and of course the tiredness of the first day, I was especially grumpy. That was when a story of Ajahn Chah came to me. Ajahn Chah would go around asking his students, “How are you today?”. If his

students answered, “Not so good”, the Ajahn would say, “Then you must be having a lot of attachments today!” That exactly hit the spot! I was attached to my air-con and comforts of home. Also, my colourful thoughts on ice-creams were not helping at all! All these things come up clearly during the retreat. And there was no where to hide. So a bad situation was actually a good situation, no doubt about that.

After the initial adjustment period, the next few days were more peaceful. Soon my body adjusted to waking up early and sleeping early. The heat became bearable and the pondering thoughts begin to subside. Slowly I began to understand why people are willing to stay at Pengerang for 3 months living a simple life of mindfulness. They are not the crazy ones, we are!

Before long, my short stay had come to an end and it was back to the Matrix (for those who haven't watch the movie, go watch it) for me. So was this retreat a battery recharge or an exam?

That's not important.

Go for the retreat and experience for yourself. ■

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*Editor's Note: For those who want to “experience for yourself”, go for the 7-day Zen Meditation Retreat led by Zen Master Dae Kwang (7-13 Dec) & Ven. Shih Chi Boon (25-31 Dec) !!*

禅林洗塵