

When Spring Returns to The Earth, The Myriad Things Are Born.

-- Report on The Winter Chan Session of DRBA



「大地春回百物生，粉碎虛空自在翁；
從此不落人我相，法界雖大盡包容。」

When spring returns to the earth, the myriad things are born.

Smashing empty space to pieces, one is free and at ease.

One will never again become attached to self or others.

Although the Dharma Realm is vast, one can encompass it all.

大地春回百物生 — 法總冬季禪七報導

我們打禪七就是大地春回；你自性若光明現出來了，好像春天百物生長的樣子。虛空本來無形，都粉碎了；這時候你真自在了，也沒有人，也沒有我，人也空，法也空；人相也空，法相也空，我人都沒有了。雖然法界這麼大，但是我把這個法界都包到裏頭了。所以這才真是大丈夫的所為。

萬佛聖城如來寺冬季禪七

編輯部 文

培德中學男校12年級 王慧儒 中譯

今年的冬天似乎來得特別早，也特別的冷！尤其在佛七和禪七期間，氣溫甚至低到攝氏零下八度。雖然如此，可沒把大家參禪的熱情給退卻，

Our holding a Chan session is like when spring comes to the earth. The light shining forth from your own nature is compared to the myriad things growing in the spring. Smashed to pieces, empty space has no shape or form; it is gone. At that point, one is free and at ease. There won't be any people and there won't be any dharmas; people and dharmas will both be empty. The attributes of self and others will both be gone. Although the Dharma Realm may be vast, you can contain it entirely within yourself. This is truly the demeanor of a great hero.

A Report on the Winter Chan Session at Tathagatha Monastery in the City of Ten Thousand Buddhas

By Editorial staff

English translated by Hwei-Ru Ong, 12th grader, Developing Virtue Boys School

Winter has arrived especially early this year and seems to be especially cold as well. During the Amitabha and Chan sessions, temperatures dropped to as low as eight degrees Celsius below zero. Despite all this, everyone's enthusiasm was not dampened. Coming from different places,

從各地來的人都摩拳擦掌，想飽餐聖城三週禪七之禪味！

12月28日星期天晚上起七。位於如來寺的男眾禪堂，在新年假期期間，常會有一座難求之現象！可見在電腦科技爆炸的時代，人們的心靈也顯得越來越空虛與迷惘。上班族或學生抓住難得的假期，趕緊讓自己有個喘息的空間，得到暫時的解脫，並有機會探訪心靈之秘。

當然，對出家人而言，冬禪夏學，禪七只是修行的一個普通過程。法總的僧眾，除了平時的修行，每個人都有不同的執事，也是夠大家忙的。因此禪七正是放下萬緣，可藉此好好地迴光返照，檢測年來在修行上的得失，可說是修行人一年一度的「期末考」，讓自己在面對新的一年時，有更明確的努力目標。

今年的居士大部份是初基者，比丘恒全師在上午七點半，特別在大悲院禪堂開了一堂課，為初基者解說與指導，因而得到熱烈的迴響，他們都覺得不虛此行，入寶山而沒有空手回！

在禪堂裏，每個人都在和煩惱魔、睡魔、病魔、痛魔……奮戰不已！禪堂內精進的氣氛，會激勵大家要奮戰到底，不要輕易繳械投降。今年禪堂內，很多人在行香時精神抖擻；尤其在跑香時，更如萬馬奔騰般，撼人心弦！

義大利籍的客僧比丘大行法師，以參禪為其修行法門，此次是第二度來到聖城。在21天當中，他坐香、行香和跑香，鼓舞了很多人的士氣。禪堂的每

everyone scrambled to the Sagely City to get a taste of the three-week Chan session.

The session began on the evening of Sunday, December 28th; located in the Tathagatha Monastery was the Chan Hall for the men's side. Since this session was held during the holiday season, it was a rare opportunity indeed. It can be seen that this era of technological explosion has caused many to grow more and more detached and disoriented. But many students, as well as many of those who work, clutched to this hard-to-come-by opportunity, and allowed themselves to take a breather from the hectic life – a brief moment of liberation – to visit the inner depths of their minds.

Of course, to any left-home person, winter is a season for investigating Chan and summer is a time for investigating the Dharma, and so the Chan Session is nothing extraordinary to them. Those of the DRBA's Sangha, apart from their daily cultivation, have many different responsibilities to hold, which are certainly enough to keep them busy. To truly participate one must be free of all mundane obligations, take advantage of the chance to reflect on oneself, and reexamine the successes and failures in cultivation of the past year. It could be said that this session is the annual "final exam." It could also be a chance to set a clear agenda for the New Year.

Since most of the laity are beginners, Dharma Master Chuan held a meditation class everyday at 7:30 in the morning specially in the Chan hall of the Great Compassion Quad. He would patiently and comprehensively instruct his students; he has received much positive feedback. Many feel as if they had "entered a mountain of treasures not to return empty handed."

In the Chan hall, everyone is engaged in a brave battle with the demon of affliction, demon of sleep, demon of illness, demon of pain, and all sorts of other demons. There was an atmosphere of intense diligence in the Chan hall that inspired everyone not to easily give in; not to surrender. People strive to move forward with vigorous energy. In the Chan hall this year, the brief period of running meditation is especially invigorating as everyone charged forward like ten thousand horses galloping at full steam.

Dharma Master Da-Xing, the Italian guest monk, views Chan as his primary dharma door in cultivation, and this was his second visit to the City. During the 21 days, whether he was walking, running, or proctoring, he always inspired and enlivened others in their cultivation. Each corner of the Chan hall is posted with the words "誰 Who," which serve as a reminder to constantly investigate the mediation topic.

Dharma Master Yen-Ren, from the Shaolin Monastery in China, is from the same village as the Venerable Master. Even though he studied abroad here in the US, he never knew about the City of Ten Thousand Buddhas. Upon returning to his hometown, some people mentioned this place to him and so then only did he realize the missed opportunity. Nevertheless, this let him plant the seed of thought to eventually visit the Sagely City. He participated in the two-week recitation session and was so moved that he often shed tears. When it was his turn to report during the Chan session, he admittedly said that he was in a constant struggle with the spirit of death everyday. He was born with polio, and when he was young, he fractured a bone in his right leg, and so he was unable to sit in full lotus. On the first day





個角落都貼上「誰Who」，提醒禪者時時不要打失話頭。

來自中國禪宗祖庭少林寺的比丘延潤法師，是吉林人，與上人同鄉，曾在美留學，卻從不知萬佛聖城。回故鄉時，有人向他提及，才知自己錯失良機，但卻讓他種下參訪聖城之念頭。他在兩週佛七時，感動得天天以淚洗面。禪七心得報告時，自認天天都是和死神在搏鬥。因從小右腳患有先天性麻痺，加上曾經骨折，無法結雙跏趺坐。禪七第一天，他看到大家都打雙盤，自覺慚愧，第二天硬把右腿扳上來。忽然「喀」的一聲，以為腳斷了？！還好沒事，於是天天練雙跏趺坐，沒想到這個夢在聖城圓了！說到此處，法師不自覺地又淚灑禪堂。

兩位從波蘭遠道而來的年輕人，參加了全程的兩週佛七和三週禪七，而且還日中一食，其精進與毅力令人讚歎不已！一位九年前讀了上人《六祖法寶壇經淺釋》後開始發心修行，一位則在五年前學佛。2007年，實法師率團到波蘭時，他們受了三皈五戒。他們感恩上人，以及聖城之住眾發心護持道場，讓他們可以在這麼清淨的環境修行。在聖城，他們找到了修行的正確目標和方向。其中一位在禪七第一天就向上人發願，不管有多痛，也要全程結雙跏趺坐。禪七結束，他的願也圓滿了！

另一位來自越南的年輕人，在十一二歲就已讀到上人開示，心裏非常嚮往聖城，一心想到這裏修行。他很高興能在高中畢業，就達成願望來到聖城參加禪七，這種感覺就像在夢中一樣。還有一位來自猶他大學的學生，在台灣時就曾到處參訪道場。也是第一次到聖城，看到出家人都搭衣，感覺很不一樣，非常莊嚴；他沒想到世界上有這麼清淨安祥的修行環境，連空氣中都是不同的修行氣氛，所以打坐時感覺身體都空了，真的

of the Chan session, he noticed that everyone sat in full lotus, and was deeply regretful that he could not. On the second day, he struggled but managed to pull his right leg up, only then to hear something snapping. He wondered, “Did I just break my leg?” Fortunately, there was nothing and from that point onwards he kept to practicing sitting in full lotus. He never imagined that his dream would come true in the Sagely City. When he finished his story, his eyes began to water.

There were two young Polish men who participated in both the two-week recitation session and the three-week Chan session, and they also resolved to take only took one meal a day; such vigor cannot go without praise. One of them started cultivating nine years ago after reading the Venerable Master’s commentary on the *Sixth Patriarch’s Sutra*, and the other learned of the Buddhadharma five years ago. They both received the Three Refuges and Five Precepts in 2007 when Dharma Master Sure led a delegation to Poland. They are very grateful to the Venerable Master for establishing this monastery as well as the to the laity who resolve to protect the monastery, thereby providing them the opportunity to cultivate in such a pure environment. In the City, they discovered the proper goals and direction in cultivation. One in fact made a vow to the Venerable Master during the Chan session, that no matter how intense the pain became, he was going to remain sitting in full lotus. By the end of the Chan session, he had fulfilled his vow.

There was also another person, a young Vietnamese man who had read the Venerable Master’s instructional talks when he was 11 or 12 years old. By that time, he began to long for a visit to the City and always thought about coming here to cultivate. He graduated from high school and felt as if he were in a dream when he was able to finally visit the City. There was also a student from the University of Utah who was visiting the City for the first time, although he had visited many other temples in Taiwan. Seeing the monastics wearing their simple robes caused him to think how adorned they are and how different this place is; he never imagined that such a pure and serene environment could ever exist in this world. Even the atmosphere was unique, energized with the spirit of cultivation. During meditation, he felt as if his body were simply empty and was overjoyed to be able to have a taste of Chan.

Beside the Buddha images in Tathagatha Monastery hangs a verse composed by the Venerable Master: “Smelt the Vajra resolve in this burning furnace; all Buddhas of the ten directions protect this monastery. / Sages appear in this place, thus increasing the number of Dharma Kings in the Saha World.” The Chan hall is certainly the smelting furnace for cultivators. Regardless of nationality, social status, good roots

讓他嚐到法喜禪悅的滋味。

如來寺禪堂的佛龕兩旁有一首上人的偈頌：「大冶洪爐煉金剛，十方諸佛護道場；一切聖賢從此出，娑婆又增法中王。」禪堂確實是冶煉修行人的大冶洪爐！不管你的國籍、身份、根器，或是修行法門，到這裏統統要放下，一起接受考驗，忍饑忍寒，忍痛忍苦，大家互相砥礪，才能鍛鍊出金剛不壞身，開啓本有之智慧。因此上人說：「打一次禪七，就會得到一次好處，法身慧命就會增長一點！」

2009年1月18日禪七圓滿了，在表面上似乎還是和往常一樣，其實每個人的身心都已受過一番洗禮，也種下了成佛的金剛種子。「修行如春原之草，不見其長，但日有所增；不修行如磨刀之石，不見其損，但日有所虧。」今年12月的冬季禪七，您是否已心動了呢？

記香港慈興禪寺冬季禪七

小泡泡文

林常青博士 中譯

第八屆香港大嶼山慈興禪寺冬季禪七，從2008年12月17日開始，至2009年1月7日圓滿。總共有43人參加，其中5位來自馬來西亞，2位來自新加坡，3位來自台灣，其餘則是香港當地居士。由於這是慈興禪寺第一次舉辦為期三週的禪七，許多人因為時間的限制，無法全程參與，多數人是在耶誕節到新年期間的假期來參加。比丘們帶領男眾在大殿，女眾則由比丘尼們帶領在極樂殿進行禪修。

第一天，恒興法師在大殿對大眾做簡短的介紹，並說明禪七的基本規矩。應信眾要求，法師慈悲地同意在第二天上午傳授八關齋戒。每天準清晨四點鐘之前，所有的人都須準備妥當，以便參加第一支香。總共有十一支香，除了上午4點和下午5點兩支香各兩小時，其他時間每支香皆是一小時。

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or even dharma practices, one has to let go of all these differences to collectively take the test, bear the hunger and the cold, endure the pain and the suffering so that all can strive forward as one to attain the indestructible Vajra body and uncover that inherent wisdom in everyone. That is why the Venerable Master once said: “For every Chan session you do, you will gain that much benefit and your Dharma body will gain that much in growth”

The 18th of January 2009 marked the completion of the Chan session, and although it seemed like every other session, everyone did seem to have just finished cleansing their souls, and to have planted more Vajra-like seeds of becoming Buddhas. As it is said, “The fruit of cultivation is like the spring grass; its growth goes unnoticed – but it still grows nonetheless. The effect of neglecting cultivation is like a whetting stone; such deterioration is imperceptible – but it still diminishes everyday.” Are you not deeply moved by this winter’s Chan session?



A Report on the Winter Chan Session at Cixing Chan Monastery, Hong Kong

By Xiao Pao Pao

Chinese translated by Lin Chang Ching, PhD.

The 8th Annual Hong Kong Winter Chan Session at Cixing Monastery began on December 17 and ended on January 7, 2009. There was an average of 43 participants, 5 from Malaysia, 2 from Singapore, 3 from Taiwan and the rest from Hong Kong. As this was the first 3-week Chan session ever held in Cixing Monastery, not many completed the full session due to time constraints. Most attended over the public holidays during Christmas and New Year’s Day. Bhikshus led the men’s group in the main Buddha hall while Bhikshunis took charge of the women’s group in the Ultimate Bliss Hall.

On the first day, DM Hing gave a brief introduction and explained the rules and regulations of the Chan session to all the assembly at the main Buddha hall. At the request of some participants, DM Hing compassionately agreed to transmit the Eight Lay Precepts on the following morning.

Each day all have to be ready by 4 a.m. for the first meditation period. There were a total of eleven meditation periods lasting for one hour each except the 4 a.m. and the 5 p.m. periods that lasted for two hours each. After every sitting period, participants walked and ran for fifteen minutes before continuing with the next hour of sitting. DM Hing and DM Pei gave lectures on a few occasions during which participants could ask questions regarding the experiences they encountered during their meditations.

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每次禪坐後，大眾起來行香和跑香15分鐘，再開始下一小時禪坐。其間，恒興與近需法師有幾次說法開示，信眾可以對他們在禪坐時所遇到的經驗提出問題。

每天下午在午齋後有一小時的休息時間，大眾都去出坡，清除一些灌木、倒下的樹和竹子。在2009年的第一天，天氣突然轉變得特別地暖和。天空一片湛藍，有許多祥雲。午齋後，我們許多人看到兩條舒展的雲片，一條從東飄來，一條由西移近，幾乎在天空的正中央交會，看起來像兩條頭部相抵的龍。第二天，我們又很清楚看到，舒展的雲片化成一條很長的龍，橫跨天際。

慈興寺是一個具有傳導性的地方，可以讓人回歸自然原始的生活方式，遠離塵囂與繁忙的都市。參加者藉由禪坐，讓浮動的思緒及心情沉靜下來，開發出本有智慧。

三週的禪七終於圓滿，雖然我們都經歷肉體上的疼痛，但是我們的內心，一直到最後一刻，都是非常的自在。每個人都感到快樂，歡愉，更衷心期待2009年12月的來臨。對參禪有興趣的人，這是一個值得您參訪和參與禪修的寺院。

（編按：位於香港新界大嶼山，山明水秀，充滿靈氣的慈興禪寺，是1953年、54年間上人餐風露宿，披星戴月，親自揸建材、米糧，往返山區，帶領工人，費盡心血籌劃修建的。這座遠離塵囂，適宜清修的道場，令有些修行

兩條舒展的雲片，幾乎在天空的正中央交會，看起來像兩條頭部相抵的龍。
Two long stretches of clouds, one moving in from the east and one from the west, and almost touching in the center of the sky.



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There was an hour of break time in the afternoon after lunch in which everyone did some community works to clear out some bushes, fallen trees and bamboo.

On the first day of 2009, suddenly the weather became very sunny and warm. The sky was blue and there were lots of beautiful and auspicious clouds. After our lunch, many of us saw two long stretches of clouds, one moving in from the east and one from the west, and almost touching right in the center of the sky. They looked like two dragons with their heads almost touching one another. The next day again we saw very clearly that long stretch of cloud that resembled a very long dragon in the sky.

Cixing Monastery is a wonderful and conducive place for one to return to nature and a simple lifestyle and stay away from the hectic and fastpaced city life. Participants sat in meditation to calm down their bodies and minds and uncover their inherent wisdom.

The three-week Chan session finally ended, and although we went through all the physical pains and sufferings, our minds to the last moment were very much at ease. Everyone felt happy and looked forward to the next session in December 2009. For those interested in investigating Chan, this is a monastery worth your visit and participation.

[Editor's Note: Cixing Chan Monastery is situated at Dayu Mountain in the New Territories of Hong Kong. Set in a picturesque vista, this monastery has something divine about it. The Venerable Master gave everything he had to planning and constructing Cixing Monastery during 1953~1954. Working day and night, he often went without food and sleep. He personally guided the work, hauling building material and bags of rice to and fro. Far from the clamor of the city, this monastery is an excellent place for meditation.)

