

Dharma Defenders

Chuan Wen Sunim JDPS

Historically, since the time of the Buddha, protecting or defending the Dharma also means to protect and support the Buddha and the Sangha so that they are able to safely propagate the Buddhist teachings for the benefit of all living beings. The establishment of Buddhism must categorically comprise the three jewels, namely the Buddha, the Dharma, and the Sangha. Of the three jewels, although the Buddha is the most precious, and the Dharma is the most supreme, it is the Sangha that is the most crucial.

Since the parinirvana (death) of the Buddha, the sangha has staffed and maintained Buddhist temples and places of practice, and preserved and passed down Buddhist scriptures. Similarly, the monastic sangha teaches and propagates Buddhist culture and traditions to lay followers.

Most Buddhists in Asia have this understanding of

the three jewels. Hence, laypeople are often called dharma protectors or defenders of the three jewels. In this regard, the activities of Hoeh Beng Buddhist Temple are run by members of the monastic sangha along with laypeople working collectively in tandem.

One example of this kind of cooperation is the Whole World Is a Single Flower 2020 International Zen Conference, which illustrates the together-action practice of both monastics and laypeople.

Ever since we successfully bid for the right to organize the conference in 2017, preparatory work on the ground got underway. Many activities were organized to attract more people to learn and practice this invaluable Zen tradition. We also embarked on a three-year-long donation drive through our “piggy bank” program with the theme “A Dollar a Day, Fulfillment in a Thousand Days, Zen Home, Zen Community, Zen World—Whole World Is a Single Flower.” The objective of this program is to enable laypeople to provide financial support in a relaxed manner for the conference while cultivating the merits of practicing dana.

Toward this end, the driving force behind the committee members’ willingness to shoulder this three-year-long program is primarily their own gratitude to the Zen tradition of the Kwan Um School and the teachings received from the guiding teachers. Consequently, they have grown, encountered breakthroughs, and found the meaning of life and its direction—that is, to gain enlightenment and help all beings.

During the sharing session at the temple upon my return from attending the Whole World Is a Single Flower in 2017, I discovered that a few of the committee members who had participated in Kyol Che before had actually wanted to go with me to the United States. However, after considering the cost, they had to cancel their plans. Subsequently, upon hearing of the successful bid, all of them were delighted and willing to help in the work of organizing, so that more Malaysians may be able to participate in this auspicious occasion without having to travel abroad.

Since that time, many countries have enforced restrictions of movement and border controls, and Malaysia is no exception. Subsequently, most of the temple activities now have to be conducted online. Recognizing this, the conference program subcommittee established a Zoom tech team. As a result, we have successfully conducted many activities online such as chanting the Great Dharani on Fridays, “vow-in-action” classes, and Vesak Day celebrations. We’ve also done a number

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护法赢 Dharma Defender Online Training
护法·我来
DHARMA DEFENDER · COUNT ME IN!

传闻指导法师
Chuan Wen Sunim JDPS
Hoeh Beng Buddhist Temple KL

一花指导老师
Kathy Park JDPSN
Coordinator of The International Initiative Project For The Global Kwan Um School of Zen

06.06.2020
8PM - 10PM 星期六 SAT
大悲咒念诵 · 静坐 · 法谈 · 问答
GREAT DHARANI CHANTING · MEDITATION · DHARMA TALK · Q&A
英语 · 华语 (有翻译) English, Mandarin (Translation is provided)

07.06.2020
9:30AM - 12PM 星期日 SUN
大悲咒念诵 · 禅游 · 义工分享
GREAT DHARANI CHANTING · SEON-YU · VOLUNTEER SHARING
华语 (有翻译) Mandarin (Translation is provided)

网上报名 Online Registration: <http://tiny.cc/6flvnz> ZOOM

In conjunction with WWSF2020 系列活动

HOEH BENG BUDDHIST TEMPLE 鹤鸣禅寺

WWSF2020MY

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寺务处 Temple Office +603-2692 9839 18A, JALAN RAJA BOT, 50300 KUALA LUMPUR, MALAYSIA.

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your true self, no idea of “I” or “you” exists. No idea of “I’m your dad” or “I’m your mom” exists. No idea of “I’m your lover” or “I’m your teacher” exists. No idea of “I’m a monk” or “I want or have got enlightenment” exists.

When you just do it without any delusive thought, your mind is like a clear mirror that reflects everything as it is. Blue comes and just becomes blue. White comes and just becomes white. The scent of a flower, sweet sugar, the sound of a chicken crowing; everything becomes truth. When you can see, hear, smell, taste, touch, and think clearly, you have already attained the truth. Then what?

Zen Master Seung Sahn taught that the true meaning of life is to take one more step from there—how to use the truth you’ve attained to help all beings.

How should you live as a mom or dad? What is the correct job as a teacher? How can one give their lover true love? What is the job as a monk and what should one do if one attains enlightenment?

In any kind of lifestyle, it’s essential for you to return to the primary point, the original emptiness that is your true nature, moment to moment, if you wish to live a true life. You should keep trying to return to your true nature where all the opposite ideas originally don’t exist, whether they’re good ideas or bad ideas. That is to become something of nothing. That lets you become truly something for someone and all beings. That is called the great bodhisattva way.

Not long ago, when I heard the news that my hometown

had suffered heavy rain and a great amount of flood damage, my mom was still living alone in my hometown, so I made a phone call to her. Now she is eighty-five, and as always, she said she was OK, because my brothers and sisters are living close by to take good care of her. And as usual, she told me, “You were such a smart kid, I always thought you would succeed. Now that I am old, I wonder if I can see your virtues. You don’t marry and don’t have a family. You have given up all the fun and delightful things of this world but just became a monk. So, should I say, ‘I have lost a son!’? Have compassion for your mother . . .”

With a smile, I always replied, “Mom, I have given you the gift of a much larger family! All the same, I’m sorry for causing you any distress.”

She replies as she always does. I think she’s been saying the same thing for about ten years: “It’s just a joke. I can’t help saying it! Moms will be moms! Just thinking about my life and your life without saying anything would make me too sad. Now, in my truest of hearts, I hope that even as a monk, you have a healthy, happy life and that you follow your heart and find happiness in this life. Truly, this is my wish. Don’t you know your mom’s heart?”

This is Buddha mind. I too wish my mother to be healthy and happy until the moment she parts from this life. Truly, this is all I wish for her. That’s exactly what I wish for all sentient beings.

August 31, 2020

Hye Tong

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of the WWSF 2020 activities such as “Vesak Month, Wake Up Day”; a training course called “Dharma Defender, Count Me In”; a Zen workshop called “The Magical Pouch for Access to Unimpeded Happiness”; and “Walk the Bodhisattva Way with Zen Mind.”

In doing these, many people have spent numerous nights and weekends practicing and rehearsing, as well as familiarizing themselves with the technical requirements of online platforms and video editing. Based on the experiences gained, sangha members of Hoeh Beng Buddhist Temple finally decided to conduct the already-canceled Whole World Is a Single Flower 2020 International Zen Conference entirely online. Of course, we are forever grateful to the support and consent given by the Kwan Um School of Zen to our proposal.

We have observed that many of our lay sangha members have improved their relationships with family members, bosses, and colleagues, as well as among friends. They have fewer worries as a result of practicing meditation and kong-an interviews. Moreover, we have also organized additional activities so that our members can realize their potential, while also attracting new members to practice Zen. More important, we have provided opportunities for members to observe whether they have been able to return to don’t-know mind in dealing with people, keeping correct situation, correct relationship, and correct function from moment to moment. The practice also helps them build

confidence in don’t-know mind and realize the importance of always returning to their true self. In case they feel inadequate, we advise people just to continue doing 108 bows every day.

Hence, we vow to spread this invaluable Zen tradition of our school to as many people as possible. I strongly believe that through continuous and persistent trying, we will eventually be able to make our vow into reality. Naturally, our bodies may feel tired in doing this, but our minds are full of energy and joy. We are indebted to each and every member of the organizing committee. Guided by the teachings of Zen Master Seung Sahn—continuous effort to gain enlightenment and help all beings—we are making history by organizing the first-ever Whole World Is a Single Flower Zen Conference in an online platform, thirty-three years after its inception in 1987.

The spirit of the Whole World Is a Single Flower is not only the compassionate vows of Zen Master Man Gong and Zen Master Seung Sahn. Rather, it is also the compassionate vows of all eminent teachers and buddhas in the past, present, and future. To turn the dharma wheel and fly the Buddhist flag continuously is indeed the mission of all sangha members. It is also our practice. Life after life, only don’t know, try and try for 10,000 years, gain enlightenment, and help all beings.

Translated from Mandarin by Lim Kee Leng.