

AUTUMN 2020





## Waking from a Dream

Do not worry whether practice is useless; just focus on the practice itself with no other thought, especially that of enlightenment. Practice is like a dream in which you may walk slow or fast, go near or far, but when you awaken you realize it never really happened. How fast or far you walk in your dream has nothing to do with waking up. One does not practice to become enlightened, but when it happens it is like waking from a dream.

## CHAN MAGAZINE

PUBLISHED QUARTERLY BY Institute of Chung-Hwa Buddhist Culture

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The magazine is a non-profit venture; it accepts no advertising and is supported solely by contributions from members of the Chan Meditation Center and the readership. Donations to support the magazine and other Chan Center activities may be sent to the above address and will be gratefully appreciated. Please make checks payable to Chan Meditation Center; your donation is tax-deductible.



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# Don't Destroy the Emotions of People

BY

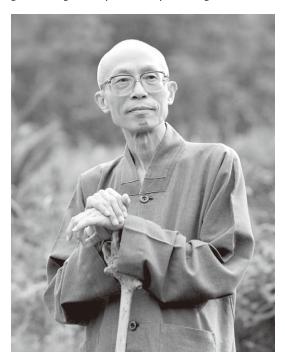
CHAN MASTER SHENG YEN

his article is compilation of selected excerpts from Song of Mind: Wisdom from the Zen Classic Xing Ming by Master Sheng Yen (Shambhala Publications, 2004). This book is a verse-by-verse commentary on the classic poem by Chan Master Niutou Farong. The commentaries were given as Dharma talks on intensive Chan retreats. We hope you can find something useful here. The book is translated by Ming Yee Wang and Paul Kennedy, edited by Ernest Heau and Chris Morano.

## An Ordinary Caterpillar

Distinguishing between profane and sacred,
Their vexations flourish.

I am an ordinary sentient being and teach my students to view themselves the same way. We are not sages. I know I am distinguishing between profane and sacred, but I do so for good reasons. First, genuine sages rarely claim they are enlightened. Even



Chan Master Sheng Yen DDM Archive Photo

Chan patriarchs made no such claims. Claiming sagehood is a sure sign that one is not a sage. Second, it is not easy to recognize a sage. Those who claim sagehood are often ordinary people who have just mastered a few impressive skills. The safest approach is to think of yourself as an ordinary person and not worry about becoming a sage.

Judging yourself with criteria appropriate for a sage spells trouble. It is bad enough to think you are wise, but misleading others is worse. There is also the opposite problem – seeing what it takes to be a sage, you may become discouraged. All around, you see diligent practitioners who appear to be bodhisattvas. You imagine yourself a blemish in a blessed environment, a rat in a meadow full of beautiful rabbits. In disillusionment you may even give up practicing. You should think of yourself neither as a blemished rat nor as a pure, beautiful rabbit that doesn't need to practice anymore. Just see yourself as an ordinary practitioner.

The emphasis in practice should be on the process, not the result. It is good to have goals, but when you get down to practice, put goals aside and just practice. Practice is like taking a trip: you and other travelers come to the same airport to start their journeys. Each flight has its own departure time, destination, and arrival time. You buy your ticket, settle into your seat, and they into theirs. Once you are enroute, there is no point worrying about the route or arrival time. Eventually, you will arrive at your destination, as does everyone else.

On a twenty-three-hour flight from New York to Taiwan, we had stopovers in Alaska and Korea. The man next to me complained, "I should have used the other airline. Its flight was only sixteen hours."

"Fine," I said, "go back to New York and take that other flight."

"I can't do that, it's too late, and it would take even more time."

So I said, "In that case, there's no point discussing it any further."

A Chinese aphorism says that once you're on a pirate ship, you may as well become a pirate. In other words, as a practitioner, do not look back. You are already enroute – just get on with your practice. Don't compare yourself with others. Having their own causes and conditions, people will naturally find their own paths and have their own experiences. As you practice, your causes and conditions will change, and so will your experiences. Do not concern yourself with the results of your practice; they too will come and go and change. Just being concerned with the present moment is the best and safest way to practice.

A young girl thought she was ugly. Her mother told her, "Don't worry, when you are eighteen, you will be beautiful." Years passed and on her eighteenth birthday, the girl looked into the mirror and still didn't like what she saw. Her mother said, "You are so much more beautiful than when you were a little girl; you just don't realize it. A puppy who grows into a large dog is still a dog, and a duckling will not turn into a swan."

The point of this story is this: as you practice, do you worry about your progress? If you tend to belittle yourself like the girl in the story, remember that each moment is a new beginning, a fresh start. Practice is forever beginning, so don't think in terms of time. Forget about being a veteran with years of experience under your belt. For a caterpillar to become a

butterfly, it must first crawl, eat leaves, and become a cocoon for a long time. Rushing cannot make it become a butterfly any quicker. Like a caterpillar, we must take time to mature naturally. Again and again I say, do not look for success or fear failure. Just practice.

## **Making Progress in Waves**

Splitting hairs deviates from the eternal. Seeking the real, you give up the true.

Splitting hairs means making comparisons and distinctions, like comparing yourself with others, your present with your past or an imagined future, the good with the bad. Making such distinctions, you stray from the right path. People usually split hairs over minor things, but making distinctions of any kind is obstructive. A single thought that you can't let go of is also an obstruction. Whatever your mind dwells on is subject to change, while a true principle does not.

Progress in practice is not steady and linear; it is more like a wave, sometimes going up, sometimes going down. A good day can be followed by a horrible day, and vice versa. It can even change from sitting to sitting, from moment to moment. If you always perceive things as getting worse and worse, you have a mind of comparison. You will be making trouble for yourself, and may become disillusioned; you may lose faith in yourself, in the practice, and in the Dharma. When it comes to practice, making comparisons and distinctions only leads to problems.

Practice is influenced by many factors, including one's physical condition, which can go through cycles. You are not always in control or even aware of these cycles. What seems like regression may actually be a dip in physiological function. In the midst

of a down cycle you may see only negativity – there is nothing to look forward to. But if you took a long view, you would see up-and-down, wavelike progress over the years. I asked a young practitioner how her practice was going.

"Horrible. It can't get any worse."

I said, "In that case it can only get better. Congratulations!"

Recognizing the up-and-down nature of progress is important. Because you go through many states of mind, enduring the cycles requires resolve. As long as you are diligent and consistent in practice, there is no need to compare today with the past, or with an imagined future. Just practice according to your capacity without becoming obsessed. Practice like a fine stream that runs smoothly and continuously, not like a flood which comes all at once, does a lot of damage, and disappears. That is not a good way to expend your energy.

Some people practice a particular method their entire lives and never see any marked results or progress. Did they waste their time? Definitely not. During the time when one works hard without seeing tangible results, effort is not being wasted. Even if you die without becoming enlightened, you will have planted good karmic seeds for your next life. Practice should become a routine like brushing your teeth. Don't worry about what good it is doing. You will be benefiting greatly whether you notice it or not.

There is a famous gong'an in which a monk asked Chan Master Zhaozhou, "Does a dog have buddhanature?" and Master Zhaozhou answered, "Wu," meaning "no" or "without." If you turn Zhaozhou's answer into a huatou, it becomes "What is wu?" If you practice this huatou, even to your very last breath, you will have gained many benefits.

There is also a Chan allegory about a monk who was not enlightened, but who practiced this same

huatou his whole life. When the monk was dying, the king of the underworld sent two demons to capture the unenlightened monk's mind while he was still alive. But even though he was dying, the monk kept practicing his huatou: "What is wu?" Because the monk's mind was completely on the huatou, the ghosts were not able to capture it. They went back and informed the demon king, who said, "I don't know the answer to the question, but we should leave this monk alone." The point is, whether or not you become enlightened, practice benefits you.

People may ask, "What is the use in counting my breath over and over?" The answer is that this method trains your mind. If you always return to your method after losing count, wandering thoughts will not rule your mind. So long as you are practicing sufficiently well, even if not perfectly, you have a lifeline. If you slip a little, you will be able to grab hold again. Right below there could be a deep abyss, but you won't fall to the bottom; you will always be able to grab the lifeline and climb back up.

Someone here practiced a mantra believing it beneficial, but switched to breath counting because he thought he could get better results. To look for better results in another method is a mistake. Standing on top of a mountain looking at a higher mountain, you may think you should be on that higher mountain. It can be like this in practice. You may feel that you are not having enough success, and you want to reach a higher peak, but as soon as you make these kinds of discriminations, right away you drift off your practice. Seeking the real, you turn away from the true, says that in seeking enlightenment, you are moving further away from it. If a feather is floating in the air, and you try to suddenly grab it, disturbing the air will make the feather float farther away. If you have expectation in your practice and try to seize a goal, it will recede from you.

## Awareness without Emotion or Attachment

Don't destroy the emotions of people; Only teach the cessation of thoughts.

In this stanza, *emotions* refers to thoughts, dreams, feelings, fantasies, and all other workings of discriminating mind. Mental activity is a human condition following us whether we are engaged in everyday life, asleep, or practicing. After all, daily life is also practice. Someone who has been practicing shikantaza for a couple of years said that he was having difficulties with the method. He thought that when doing shikantaza, there should be no thoughts in the mind other than the method. I said that regardless of which method one uses, there should not be any thoughts other than of the method itself. For example, when counting breaths the only thoughts in your mind should be those of the breath and the

counting. As all who practice know, this level is not easy to attain.

If through practice you reach a state where there are no ordinary thoughts (emotions), then either you have entered deep samadhi, or the thoughts that do arise do not create any desire or aversion. However, the verse refers to the emotions that arise from self-centered discrimination and attachment.

Reaching these levels requires hard work. To make matters worse, if you become attached to samadhi, those feelings are a product of ordinary mind. After first experiencing samadhi, people often crave returning to it, thus creating a new obstacle. Sometimes, for a brief time – perhaps a few seconds – they may think they are not discriminating, that they have reached the level of no-mind. This thought may bring great satisfaction and joy, but this is ordinary mind. What they believed to be no-mind was in fact either indifference, or a mind so unclear that they could not even discern the thoughts that were filling it. The true



state of no-mind, and therefore nondiscrimination, is to be clearly aware of what is happening without giving rise to emotions or attachment.

On retreats in country settings I sometimes allow participants to wander outside with instructions to use their eyes and ears, but not their minds. Rarely can someone do that successfully. Sometimes people reach an intermediate stage where what they see and hear is different from what they ordinarily see and hear. Though they cannot explain it, they say that the trees, the sky, and the other people look somehow different.

One reason we meditate is to train ourselves to experience thoughts without corresponding attachments. It is a gradual process that does not proceed linearly from confusion to clarity. You may be clear for one sitting and swamped by wandering thoughts the next. Resenting them only compounds your vexations. When thoughts and vexations come, keep your mind on the method. The mind of vexation comes in many forms, so be aware. It may be "My legs hurt," or "I'm just wasting my time pretending to meditate," or "This feels good; I could sit all day."

On one retreat a young man came to me and said, "Shifu, I have to leave. If I stay any longer I'll end up killing somebody." I asked him whom he was thinking of killing.

"You! You're the person I will kill."

The man was suffering from leg and back pain and he was wallowing in his misfortune. All he could think of was getting back at the person who had made it all possible, me.

So I said, "Fine, this should be easy to fix. I'll give you a knife and you can kill me."

"Well," he said, "I don't feel like killing you right now, and I dare not anyway."

"In that case," I said, "go back to your cushion and continue sitting."

Allowing yourself to be overcome by thoughts and emotions just creates more obstructions. Let them wash through you without attaching to or repelling them. Learn from the lines of the *Song of Mind* – do not try to destroy your emotions, because that is impossible. All you can do is learn to stop the thoughts that are triggered by such ordinary mental activity.

## Functioning in the Midst of Activity

We now come to the final four lines of the *Song* of *Mind*.

Knowing arising is non-arising,
Eternity appears now.
Only the wise understand,
No words can explain enlightenment.

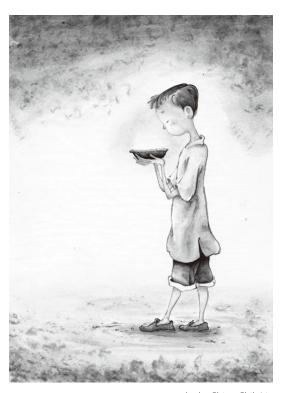
"Non-arising" refers to liberated arhats whose minds are unmoving and no longer giving rise to any functions. Abiding in nirvana and not helping sentient beings, they do not follow the bodhisattva path. At worst, they are like lifeless rocks. The minds of deeply enlightened beings still rise to help others, but are not vexed by anything. Thus, *Knowing arising is non-arising* describes the mind of wisdom that functions in the midst of activity, yet remains unmoved.

I have seen practitioners whose bodies became disassociated from their minds, or their pasts from the present. They may not even recognize their own bodies or their environment. Their mind still functions, but they are completely focused on the method in the present moment. They appear to be sluggish and dull to others. It is not a dangerous situation. In fact, it is a good sign, and it is a stage that most people must go through in their practice. However, it is a stage that should not last too long. If it did, retreats would be taking normal, everyday people

and turning them into zombies. This is not what the *Song of Mind* means by the mind of wisdom.

Most Chan practitioners are familiar with the following saying: "At the first stage, mountains are mountains and rivers are rivers. At the second stage, mountains are no longer mountains and rivers are no longer rivers. At the third stage, mountains are again mountains and rivers are again rivers." Most people spend their entire lives at the first stage, characterized by a self-centered mind, which can discriminate between this and that, but is vexed by phenomena. The second stage describes deeply engaged practitioners who are aware only of the present moment, and as a result are disassociated from their bodies and the environment. People at this stage may have a difficult time functioning normally. The third stage describes the enlightened condition. Once again, people are completely aware of everything around them and can make clear distinctions between this and that. The difference is that they are no longer attached to an ego, so they are not moved or vexed by the environment. It is the mind of wisdom that now responds to the environment. It is the mind of wisdom that the Song of Mind describes.

Eternity appears now refers to thoroughly enlightened beings. As I said before, the enlightened mind appears to arise because it responds to the environment; but in truth, it does not arise because there is no attachment to a self-center. The enlightened mind has no thoughts that are apart from wisdom. The thoughts of ordinary sentient beings are like ripples on the surface of a pond – transient and discontinuous. The thoughts of the enlightened mind, however, are like the surface of still water, clearly reflecting whatever appears before it, yet remaining undisturbed. Truly, every thought that arises in the enlightened mind is eternal because it is not separate from wisdom.



Art by Chien-Chih Liu

This is something only the enlightened can understand, for no words can explain enlightenment. To them, explanations are unnecessary anyway. In other words, everything I have said is really not true. They are not wisdom, only words. True understanding only comes with direct experience. These lectures, the Buddhist sutras, shastras, songs, poems, and commentaries are useful only insofar as they encourage you to practice and incorporate the Dharma into your daily life. If your interest is purely intellectual, then the words are useless and empty. It is my hope that they inspire you to practice, because the only knowledge that is worthwhile is that which you experience yourself. True wisdom is revealed only upon enlightenment. \*\*

## The Heart of Humanity – Human Renewal

— BY —

## VENERABLE GUO HUEI

Abbot President of Dharma Drum Mountain

UR RAPID ECONOMIC DEVELOPMENT gave humankind much social progress, however, Master Sheng Yen pointed out that it also brought about several negative impacts; the fierce competition that begets deep insecurities and low self-esteem, the focus on self-interest that gives rise to a deep sense of separation and detachment, and, the selfishness that brings about the decline of ethics and morality. Everybody is experiencing the COVID-19 pandemic at the same time all over the planet. No one was left out. We witnessed the best of community building and volunteerism that brings us together in solidarity, at the same time, the height of fragmentation brought forth by hostility, animosity, estrangement between groups due to social inequalities. The pandemic is becoming an endurance race and fatigue is setting in. People are growing increasingly restless and anxious. The despair generated by this collective trauma is overwhelming us and brings us to a dangerous precipice. We are at a crossroad. We can choose to be driven by our basest fears which create violence, corruption, immorality and manipulation. Or we can choose to source from our wisdom and compassion, calling for renewal and transforming our societies towards community building and harmony.

Situations and social forces can influence us in a positive or negative way. Evolution has rigged us with a negativity bias – a survival-driven habit to scan for what is wrong and fixate on it; how we are falling short and the faults of others. We are at war with ourselves and others.

It is important that we not let our minds and emotions be agitated by this separate, threatened self so that we can look at what is causing us stress openly, looking at the shadow rather than denying it. Instead of giving rise to fear, we move towards the compassion and the care that is really our essence. Then it becomes possible to respond to our world aligned with our hearts.

How not to be influenced by social forces and our negative bias so that our mind is not agitated and our

emotions are at equilibrium? I would like to share with you a method that we can utilize to stabilize our emotions and accelerate personal and collective healing at a time of collective duress.

## Four Ways of Handling a Problem

To Lay Bare, bring to light symptoms of our dis-ease or challenge and how they are showing up in our life. It is not just judging the actions (the tip of the iceberg), but it includes the consideration of the things lurking below the surface of the water in terms of attachments, worldviews, conditioning, perceptions, etc.

To Embrace the understanding that our dis-ease is caused by our attachment for things to go my way and how we put ourselves above others. It is a non-judgmental acceptance instead of fear and defensiveness that would exacerbate the agitation.

To Respond with resilience. Instead of clinging to our own worldviews and thinking ours is the only correct way to fix a problem, we listen to each other deeply with respect and dignity so that we co-create the solution together. It would become a stand for "our" happiness and not "my" happiness that is harmonious instead of divisive.

To Let Go, to set aside and not cling to our expectations and outcomes so that we do not center on any particular thing but on all things. It is an "us" and "them" connection. Instead of looking at our individual strand, remember that our strand is part of a larger cord that we share together as humankind.

My sincere hope is that we will not simply drift into a new normal. We actually have the opportunity to design and create a better normal, a reset. We must not let the psychology of fear take over the heart of humanity. The walls we have to scale and the barriers to overcome are most often those within our minds. While we need to act locally, we need to think globally. We need to recognize our common humanity, destiny and interest. Not only the common interest of us as humankind, but the common interest of our planet and all the species. So all of your voices and visions are needed, it is together that we will save lives and livelihoods. We can reach a hand across the aisle and create much-needed connections in this disconnected society. (Translation by Ven. Chang Ji) \*\*



# Mind Seal

## New Translations of the Classic Xin Ming

MASTER NIUTOU FARONG

TRANSLATED BY
Harry Miller

arry Miller has studied Buddhist meditation for over forty-five years and was a student of Chan Master Sheng Yen for over thirty years. Here he offers us not one, but two new translations of the classic poem, one in straightforward, traditional language and one in more streetwise vernacular. It is a useful and powerful exercise to read them side-by-side, which was Harry's intent. These enlightenment poems are difficult to understand. After years of practice, and listening to people like Shifu lecture on them, one begins to "sort of" understand but the language is still cerebral. Here, you can read a stanza on the traditional side for an intellectual understanding, and then the same stanza on the free range side brings it down to earth and helps internalize it.

Master Niutou Farong (594–657), by the age of nineteen, was well versed in Confucian and Daoist philosophy and ritual, Chinese history, and the medical arts. But after reading the *Nirvana Sutra* he favored Chan meditation most of all. He studied under a teacher of the Three Treatise school, was ordained as a monk, and spent twenty years practicing in a deep mountain forest. There he befriended the wild animals. Once, as he sat in meditation, a hundred birds with flowers in their beaks came to pay homage to him.

The fourth patriarch of Chan Buddhism, Dayi Daoxin (580–651) saw a strange celestial sign above the mountain and realized that an unusual person must be living there, so he climbed the mountain to find him. Under Daoxin's tutelage, Niutou became enlightened and afterwards attracted disciples of his own, acquiring over three hundred followers. He founded the Oxhead school, which flourished in the seventh and eighth centuries.

In his poem *Song of Mind*, Niutou explains that our mind is originally pure, but when even one thought enters the mind, its purity is lost. He therefore placed great importance on a method of practice, which is to watch our thoughts arising and falling. Niutou's method emphasizes cultivating wakefulness (hsing) and stillness (chi) together without attaching to either. In the beginning we must use our senses to observe the world, but we should not use discriminating mind to attach to the world.

About this project, Harry Miller says "I generally try to read some of the most important Chan/Zen poems in their original. It is a way of reading deeply, and translating takes one even deeper. I first translated the poem with the help of some Chinese friends, who are long time practitioners. I wanted to make a very readable translation, that would align with a consistent idiomatic rendering. Fortunately, Master Sheng Yen used the poem as the basis of a number of Dharma talks that were presented in his book, Song of Mind (Shambhala Publications, Inc. 2004). Using his commentary as my guide, I was able to make a much more faithful translation than I could have ever done on my own. I wanted to look at the original and understand it for myself, from the ground up, so to speak. I wanted to look at the poem from a new point of view and use it as my own study guide. I hope that this translation will give the reader some idea of the great insight that lies within the original, and I hope that this might lead a prospective student to Master Sheng Yen's commentaries on Song of Mind."

Harry's extensive commentaries on his translations are available online at https://dharmadrumretreat.org/Commentary-Autumn2020.pdf.

## **Traditional Translation**

1.	心性不生	Mind's nature is non-arising,
2.	何須知見	What need is there for knowing and holding views?
3.	本無一法	Not even one dharma has ever existed,
4.	誰論薰煉	So why talk about cultivation?
5.	往返無端	There is no end to coming and going,
6.	追尋不見	Seeking won't find what you're looking for,
7.	一切莫作	For there is absolutely nothing to do:
8.	明寂自現	Radiance and quiescence naturally appear.
9.	前際如空	In the empty sky of the past,
10.	知處迷宗	Your knowledge lies, confused about the teaching.
11.	分明照鏡	Try to analyze the mirror's illumination,
12.	隨照冥蒙	And that illumination leads into shadowy mists,
13.	一心有滯	Which bog down the entire mind,
14.	諸法不通	So nothing can be thoroughly penetrated.
15.	去來自邇	Unless you allow things to come as they will.
16.	胡假推窮	Why wear yourself out in futile investigation?
17.	生無生相	What arises and what does not arise are identical,
18.	生照一同	Arising and awareness of what is arising are the same.
19.	欲得心淨	If you wish to purify the mind,
20.	無心用功	Practice diligently with no-mind.

#### Free Range Translation

- 1. There is nothing in the mind.
- 2. What do you think you're going to think about?
- 3. Nothing anywhere, not a planet, not a grain of sand.
- 4. Where do you think you can go if there's nowhere to go?
- 5. Back and forth, day in day out, same old, same old.
- 6. Do you think you're going to find anything in this rat race?
- 7. Just chill. Everything's fine, whether you know it or not,
- 8. Listen, it's really quiet. Look, it's really beautiful!
- 9. All that stuff you did in the past, do you see it now? Just empty sky.
- 10. You've been looking in the wrong place, grasping straws instead of reality.
- 11. You think you're smart maybe you got straight A's,
- 12. But the person you're talking to is interested in something else.
- 13. Keep on like this and you'll just get depressed,
- 14. And you won't know a goddamn thing about life.
- 15. Lighten up. Let the world gently come to you,
- 16. Otherwise your shrink will get rich and you'll be poor.
- 17. The apple in front of you and the baseball game you missed last year all the same,
- 18. Looking at the apple, eating it, watching the game, pitching all the same.
- 19. You'd like to stop shooting yourself in the foot, right?
- 20. Give up old and new ideas of what to do and how to do it.

21.	縱橫無照	When all dimensions are not discerned,
22.	最為微妙	This is most subtle and profound.
23.	知法無知	Know dharmas by not knowing,
24.	無知知要	Unknowing, you know what you need to know.
25.	將心守靜	Try to conserve the stillness of the mind,
26.	猶未離病	And you continue mired in sickness.
27.	生死忘懷	End obsession with birth and death:
28.	即是本性	This is precisely original nature.
29.	至理無詮	This most profound principle cannot be explained,
30.	非解非纏	For it is neither bound nor unbound,
31.	靈通應物	Spiritedly penetrating and according with all things,
32.	常在目前	Always present, right in front of your eyes,
33.	目前無物	What's right front of your eyes is nothing at all,
34.	無物宛然	That there is nothing at all is just as things are.
35.	不勞智鑒	Don't waste your time using intellect to look into it,
36.	體自虛元	Substance itself is primordially empty.
37.	念起念滅	Thoughts arise, thoughts perish,

With no distinction between prior and subsequent.

Subsequent thought not arising,

Prior thought perishes by itself.

前後無別

後念不生

前念自滅

38.

39.

40.

- Even up and down, left and right are pointing you in the wrong direction,
- 22. It's all ultimately cool, watch everything bright, quiet and slow.
- 23. Don't wear your brains out, just live in, with, and outside the whole world,
- 24. Crazy thinking has not done you any good. You're good to go right now.
- 25. Things are going well. Try to hold on to it and see what happens?
- 26. That's a good way to make yourself sick and stay that way.
- 27. Even life and death they're just out of some comic book somewhere,
- 28. Without them, you're the way you've always been, beginningless, endless.
- 29. I can't talk about it with you. Just give it a whirl yourself,
- 30. You're not trapped and you're not free just walk straight ahead.
- Don't fight it, just let your awareness flow through everything,
- 32. You don't have to fly to Europe or the moon. It's right here.
- 33. Just don't get too caught up in labeling, things change and they're gone,
- 34. And here you are, just fine, without passing Go and collecting \$200.
- 35. All that knowledge and schooling, won't keep you dry when it rains,
- 36. Even your shoes and your cellphone are on the way out.
- 37. You think you've got Netflix and all the names in your address book?
- 38. Stand back and look at all the info there's not much difference there.
- 39. Don't get started about that friend who let you down,
- 40. You can still drive and not crash into a retaining wall.

41.	三世無物	Nothing in the past, present or future,
42.	無心無佛	No mind, no Buddha.
43.	衆生無心	There are sentient beings, but no mind,
44.	依無心出	And it is by no mind, they depart samsara.
45.	分別凡聖	Distinguishing what is holy from unholy,
46.	煩惱轉盛	Amplifies vexations.
47.	計較乖常	Arguing about what is normal or abnormal,
48.	求真背正	Is to seek what's true, but embrace the false.
49.	雙泯對治	Dissolving them both is the answer,
50.	湛然明淨	So that everything appears bright and pure.
51.	不須功巧	There is no need for skill or exertion,
52.	守嬰兒行	Practice like a newborn.
53.	惺惺了知	Even with seemingly deep understanding,
54.	見網轉迷	You are led astray by a web of views.
55.	寂寂無見	Even abiding in tranquility devoid of views,
56.	暗室不移	Is to dwell in a dark abode, progress abated.
57.	惺惺無妄	But when totally clear and undeluded,
58.	寂寂明亮	Tranquil, shining, clear and bright,
59.	萬物常真	Then all things, eternally true,
60.	森羅一相	Limitlessly appear together.

- Think about being a baby, an old man where are you right now?
- Who's doing the thinking? Do you think the Buddha can think for you?
- 43. You're not the only person in the world, but drop ideas about everyone else,
- 44. You'll help yourself and all the people around you.
- 45. That's it start comparing yourself to movie stars,
- 46. And you'll drive yourself nuts.
- 47. Don't go making fun of the people you think are weirdos,
- 48. You'll end up with a lot of nothing and maybe an enemy or two.
- 49. Cool, weird, gay, straight it's all good,
- 50. Enjoy life and brighten things for everybody else.
- 51. This is really not a big deal,
- 52. If a baby can do it, you can.
- 53. You think you can figure it all out?
- 54. You'll tie your brain into a big knot.
- 55. OK your proud that you've dropped everything and you're woke?
- 56. No, you're stuck in a movie theater with power failure.
- 57. So be quiet and clear, not needy, not proud,
- 58. First look around without your dark sunglasses.
- 59. What you'll get, you'll get right,
- 60. No end to what you can see.

- 61. 去來坐立 Come, go, sit, stand,
- 62. 一切莫執 In all cases, attach to nothing.
- 63. 决定無方 Utterly confident in all situations,
- 64. 誰為出入 Who enters? Who leaves?
- 65. 無合無散 Neither unified nor scattered,
- 66. 不遲不疾 Not quick, not slow.
- 67. 明寂自然 Naturally silent and illuminated,
- 68. 不可言及 And beyond explanation.
- 69. 心無異心 Mind is not other than mind,
- 70. 不斷貪淫 So don't cut off greed and lust,
- 71. 性空自離 Their nature is empty; they depart of themselves.
- 72. 任運浮沈 Freely, things arise and decline,
- 73. 非清非濁 Neither pure nor impure,
- 74. 非淺非深 Not shallow, not deep.
- 75. 本來非古 At no time was there ever a past,
- 76. 見在非今 Take note: there is no now,
- 77. 見在無往 Take note: nothing abides,
- 78. 見在本心 Take note: what is, is original mind.
- 79. 本來不存 At no time has anything existed,
- 80. 本來即今 And that time is right now.

- 61. Sit, stand, watch TV, do chin-ups,
- 62. Just do what you're doing and nothing more.
- 63. Then you don't have to feel like a jerk,
- 64. You may lose your ID, but you're still OK.
- 65. Together with everyone, alone it all works,
- 66. Take your time, come to think of it, forget about time.
- 67. That's the way to be with it, without it; watching, everywhere,
- 68. Try telling me what it's like to be a flower.
- 69. It really is what it is, even if it isn't,
- 70. You may be hot and you may want a lot don't sweat it,
- 71. Just look at your mind, and watch the lust and greed fly away,
- 72. Everything takes its own time.
- 73. Is it really pure, or has it gone bad it's POV,
- 74. That song is deep; this one is a joke it's POV.
- 75. Think there was a past? Think again. Where's it now?
- 76. Even this moment can't reach the end of the sentence.
- 77. Where's that affair from last year?
- 78. There's something there that's always been there.
- 79. But it was really never there,
- 80. Where does that leave you now? And when's that?

不須用守 No need to safequard it. 82. 煩惱本無 From the beginning vexations never existed, 83. 不須用除 So there's nothing to remove. 84. Energetic, subtle awareness naturally shines forth, 靈知自照 85. 萬法歸如 And all dharmas return to thusness. 86. 無歸無受 There is nowhere to return to; nothing to get, 87. 絕觀忘守 Cut off contemplation; forget security. 88. 四德不生 The Four Virtues are unborn. 89. 三身本有 The Buddha's three bodies have always existed. 90. 六根對境 Six sense organs interact with their sense objects, 91. 分別非識 But distinctions are not perceived through conceptualization. 92. 一心無妄 A unified mind has no delusions. 93.

Bodhi has always existed,

97. 無生順物 Non-arising, it flows with phenomena,
98. 隨處幽棲 Secretly abiding, according everywhere.
99. 覺由不覺 Enlightenment comes from non-enlightenment.

It is fine-tuned to every condition.

The nature of mind is fundamentally equanimous,

Dwelling with everything, never attaching.

100. 即覺無覺 Therefore enlightenment is not enlightenment.

萬緣調直

心性本齊

同居不攜

94.

95.

96.

菩提本有

81.

- 81. That's bright bodhi mind see if you can mark it with a crayon,
- 82. It's waterproof, smash-proof, speech-proof, thought-proof, no-thought proof.
- 83. That pain in the butt wasn't what you thought no pain, no butt.
- 84. You've moved on anyway.
- 85. You'll be amazed at the little things you'll pick up just below the radar,
- 86. Everything really is chill just as it's always been.
- 87. Are you going to wish for a better past you didn't really miss anything,
- 88. You don't have to be on guard all the time you're ultimately safe.
- 89. Pie in the sky fantasies about enlightenment, drop them,
- 90. And all the ways the Buddha can appear they're right here.
- 91. You can see and hear things just like before,
- 92. You're just not going to use your eyes and ears, and no mind.
- 93. You don't have to tell your friends about the Lamborghini you don't own,
- 94. You're on every wavelength.
- 95. Resonating with what's above and below,
- 96. Stay here, but don't get too comfortable.
- 97. Nothing's happening anyway, flow with that,
- 98. Nobody has to know, but you're everywhere.
- 99. If your screws weren't loose, you couldn't tighten them,
- 100. Maybe the screws were never loose; there were no screws.

101.	得失兩邊	Gain and loss are two sides of the same thing,
102.	誰論好惡	Why say one is good, the other bad?
103.	一切有為	All conditioned things,
104.	本無造作	Were never really created.
105.	知心不心	The knowing mind is not mind,
106.	無病無藥	No sickness? Dispense with medicine!
107.	迷時舍事	In times of confusion, drop every conception.
108.	悟罷非異	Once enlightened, there's nothing to drop.
109.	本無可取	Since there is really nothing to acquire,
110.	今何用棄	What is there to discard?
111.	謂有魔興	Some say that demons arise,
112.	言空象備	Call them "empty" but people see them.
113.	莫滅凡情	Don't suppress ordinary emotions,
114.	惟教息意	Just teach non-attachment to thoughts.
115.	意無心滅	With thoughts non-existent, mind ceases,
116.	心無行絕	With mind non-existent, activity ends.
117.	不用證空	No need to realize emptiness,
118.	自然明徹	Illumination naturally pervades everything,
119.	滅盡生死	Both life and death utterly disappear,
120.	冥心入理	Subtle mind merges with the principle.

- 101. Gain is loss flipped and vice versa,
- 102. Don't glom onto either.
- 103. Everything you've ever encountered,
- 104. Never happened.
- 105. Left brain or right brain, it was all off center,
- 106. No headache, don't take aspirin
- 107. When the world's spinning, forget the meaning of spinning,
- 108. When you get to the other shore, you'll find you never left.
- 109. What were you even thinking when you made the trip?
- 110. Shopping was a big zero; nothing to return.
- 111. Some people see some crazy shit,
- 112. You may see through it, but they don't.
- 113. You don't have to become a zombie and feel nothing,
- 114. Just let the thoughts pass like drifting clouds
- No thoughts in the bottle? There's no bottle!
- 116. No bottle? Then you don't have to fill it up.
- 117. Forget all the hoohah about emptiness,
- 118. You really are shining back at the shining world.
- 119. You see birth and death start to fade away,
- 120. Now the deepest parts of you start to get it.

121.	開目見相	Open your eyes to see what you see,
122.	心隨境起	(In delusion) mind stirs when encountering phenomena.
123.	心處無境	(In truth) where mind is, phenomena are not,
124.	境處無心	Where phenomena are, mind is not.
125.	將心滅境	Try to use mind to suppress phenomena,
126.	彼此由侵	Then mind and phenomena interfere with one another.
127.	心寂境如	Mind quiescent, phenomena remain as they are,
128.	不遣不拘	So don't pursue or hold onto anything.
129.	境隨心滅	Phenomena disappear along with mind,
130.	心隨境無	And mind vanishes along with phenomena.
131.	兩處不生	When neither mind nor phenomena arise,
132.	寂靜虛明	Silent tranquility, boundless brightness,
133.	菩提影現	And bodhi's reflection appears,
134.	心水常清	In the eternally clear river of mind.
135.	德性如愚	The nature of merit may seem foolish,
136.	不立親疏	As it is not based on what is intimate or distant.
137.	寵辱不變	Unmoved by honor or dishonor,
138.	不擇所居	Wherever you are is your dwelling of choice.
139.	諸緣頓息	All conditions suddenly cease,
140.	一切不憶	Nothing dwells in memory.

- Open your eyes. You didn't notice that before, did you?
- 122. Crazy minds get hyped over the slightest thing.
- 123. Cool minds blow past everything,
- 124. Stuff is here, mind is gone
- 125. Try to imagine putting an elephant in your suitcase,
- 126. Elephant's not going to be happy; suitcase will bulge.
- 127. Cool mind; cool things.
- 128. If you don't chase after anything,
- 129. Mind and things go offline,
- 130. Things and mind perish.
- 131. Neither one seems to be back online,
- 132. Silent brightness, bright silence everywhere.
- 133. And you can see Buddha's reflection
- 134. Right there in the flowing river of mind.
- 135. Doing the right thing can seem pretty dumb,
- 136. See through and see the compassion.
- 137. See right through reputation,
- 138. You're right where you should be.
- 139. Everything is totally chill,
- 140. What do you remember now?

141.	永日如夜	Eternal day like night.
142.	永夜如日	Unending night like day.
143.	外似頑嚚	Outwardly, seemingly stubborn and foolish,
144.	内心虚真	Inwardly, mind free, dwelling in truth.
145.	對境不動	Unwavering in all conditions,
146.	有力大人	This is the strength of a great person.
147.	無人無見	There are no beings and nothing seen,
148.	無見常現	Nothing seen, but unending appearance.
149.	通達一切	Penetrative understanding of all things,
150.	未嘗不遍	In no place unexperienced.
151.	思惟轉昏	Thinking only turns into confusion,
152.	汨亂精魂	Sinking pure spirit into chaos.
153.	將心止動	Try to stop movement of mind,
154.	轉止轉奔	Stopping speeds up everything.
155.	萬法無所	Nowhere among a myriad of methods,
156.	惟有一門	Yet there is only one entrance.
157.	不入不出	No entering, no departing,
158.	非靜非喧	Not quiet, not loud.
159.	聲聞緣覺	Sravakas and pratyekabuddhas,
160.	智不能論	Lack the wisdom to discuss this teaching.

- 141. Long day? It was night.
- 142. All night long it was day.
- 143. On the surface you look pretty mean,
- 144. But inside it's all good.
- 145. Nothing fazes you, even Godzilla,
- 146. That is a major cool dude.
- 147. There's nobody around and nobody looking for them,
- 148. Nothing seen, but a lot of stuff still pops up.
- 149. You go deep and you get it,
- 150. Everywhere you go,
- 151. Thinking will drive you crazy,
- 152. Chillness will shatter and scatter.
- 153. Try to put the kibosh on the moving mind,
- 154. And you've got "dancing with stars" before you know it.
- 155. You've tried all the other pizza in town,
- 156. But there's only one that delivers the best.
- 157. It's not coming or going,
- 158. You can't hear it, but it's pretty loud.
- 159. There are some people who just don't seem to get it,
- 160. They actually think we're talking about pizza.

- 161. 實無一物 In reality not a single thing exists,
- 162. 妙智獨存 Wondrous wisdom alone exists:
- 163. 本際虛衝 Pathways of fundamental unlimited vastness,
- 164. 非心所窮 Inexhaustible to the reach of mind.
- 165. 正覺無覺 In true enlightenment there is no enlightenment,
- 166. 真空不空 Real emptiness is not empty.
- 167. 三世諸佛 All Buddhas of the past, present and future,
- 168. 皆乘此宗 Avail themselves of this teaching.
- 169. 此宗毫末 Just a hair tip of this teaching,
- 170. 沙界含容 Accommodates worlds as numerous as the sands of the Ganges.
- 171. 一切莫顧 Deliberating upon nothing,
- 172. 安心無處 A peaceful mind abides nowhere.
- 173. 無處安心 Abiding nowhere, the mind is at peace,
- 174. 處明自露 In all places, brightness reveals itself.
- 175. 寂靜不生 Quiet and calm, non-arising,
- 176. 放曠縱橫 Unbound in boundless space and time,
- 177. 所作無滯 Unobstructed in all endeavors,
- 178. 去住皆平 Going, staying all is equal.
- 179. 慧日寂寂 Wisdom's illumination, silent, silent,
- 180. 定光明明 Samadhi's shining, bright, bright,

- 161. There are really no slices or whole pies nothing,
- 162. Just a beautiful way of looking at the whole world,
- 163. That bubbles and sizzles through the universe,
- 164. Way past the mind.
- 165. In getting it, you realize there's nothing to get,
- 166. That label you removed may still be there except it isn't.
- 167. There are Buddhas in all the time zones forever,
- 168. They really get it.
- 169. Even one small slice of the mushroom or pepper is getting it,
- 170. Containing all the pizzas in every possible universe.
- 171. There's no thing to worry about,
- 172. If you're chill you don't have to worry about where you are.
- 173. Stay where you are nowhere and relax,
- 174. The brightness is everywhere.
- 175. Nothing happens in this quiet and calm,
- 176. Romping in space and time,
- 177. Doing whatever, unrestricted,
- 178. Coming and going entrance and exit the same.
- 179. Wisdom bright and quiet,
- 180. Deep concentration shining.

- 181. 照無相苑 Luminous upon the formless garden,
- 182. 朗涅槃城 Clear upon the city of nirvana.
- 183. 諸緣忘畢 When all conditions are completely let go,
- 184. 詮神定質 Spiritual essence settles into the material world.
- 185. 不起法坐 Never rising from the Dharma seat,
- 186. 安眠虚室 Peacefully asleep, an empty dwelling.
- 187. 樂道恬然 Tranquil and happy in the Way,
- 188. 優遊真實 Free and easy, coursing through reality.
- 189. 無為無得 Nothing to do, nothing to get,
- 190. 依無自出 Relying on nothing, engaged naturally with the world.
- 191. 四等六度 The four brahmaviharas, the six paramitas,
- 192. 同一乘路 Are identical to the one vehicle.
- 193. 心若不生 If mind does not arise,
- 194. 法無差互 No dharma differs from another.
- 195. 知生無生 Know that there is no arising in arising,
- 196. 現前常住 Right here, right now, this unarising abides.
- 197. 智者方知 At this moment, a great sage comes to realization.
- 198. 非言詮悟 No words can fathom enlightenment. 🚿

- 181. No shapes in this garden dazzling,
- 182. Clearly see nirvana town.
- 183. Confronting absolutely nothing,
- 184. Mind and matter happy as clams.
- 185. Always teaching Dharma, never stopping,
- 186. Getting z's not upset about anything.
- 187. The Way is the Way is the Way happy,
- 188. A grand never-ending trip through reality.
- 189. Got everything, need nothing,
- 190. Nothing dragging you down, always ready to help.
- 191. All the Buddha paths all good,
- 192. There's one path and that's every true path.
- 193. Keep your hat on, your mind free,
- 194. Same old same old, same new same new
- 195. Stuff that comes up, doesn't really come up,
- 196. It's all right here, anyway, always.
- 197. This is how those in the know, got to know,
- 198. Don't make me go through this again. ¶

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