



只管拜佛

JUST BOW!

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我的拜佛裝備如下：

- 一、一雙NIKE（耐奇）涼鞋配短襪：減輕我拜佛時彎曲雙腳的負擔。
- 二、一組百分之百純棉T恤：拜佛時皮膚可以透氣。
- 三、一件輕便的運動衫：防禦佛殿外迎面而來的冷風。
- 四、一條慢跑的運動褲。

（當然啦！在我那兩個巨型的行李箱裡還有很多相同的備份。）

兩千零一年的四月，我離開馬尼拉前往萬佛聖城，及時趕上萬佛寶懺法會。出國時，我是自信滿滿，相信自己這次一定可以全心全意的拜，因為幾年前我就曾經拜過一次，這一次我有備而來，鐵定可以拜得比上次好。

拜了幾天後，一天午餐時聽到上人開示（的錄音帶）中說到：「無論發生什麼事，只管繼續拜下去……。」起初我只當這是告誡，是幫助我度過渾身痠痛的前三天；沒想到從第四天開始，情況更加惡化，一大早就開始打妄想

，直到下午都無法停止，甚至還跟進我房裡。我用盡方法來安頓我的念頭，但是妄想邪念還是一個接一個湧上來，而且來勢洶洶。更糟的是天氣又突然轉涼，我簡直像在過冬一樣，皮膚開始長凍瘡，嘴唇及手指尖也都裂了開來。即使如此，我仍然堅持大殿的每一炷香，每尊佛都要拜到。

我用盡方法也管不住自己的心，於是我試著從控制我的身體下手。每炷香中間那十五至二十分鐘的休息時間，我要求自己務必留在大殿打坐，這似乎產生了一點效果，可是過了兩天心又開始覺得無聊了。我仍不放棄，抱著上人這句「只管繼續拜下去」。我繼續拜，直到第二個禮

Clad in my 'bowing gear'—consisting of

1. A pair of Nike sandals and bobby socks for ease of arching my feet at every bow;
2. A set of 100% cotton shirts which allowed my skin to breathe at every bow;
3. A light sweater to protect me against the cold wind outside the Buddha Hall;
4. A pair of jogging pants;

(not to mention several reserve sets of all of these inside my two huge pieces of luggage)—I left Manila [the Philippines] for the City of Ten Thousand Buddhas in time to bow the Ten Thousand Buddhas Repentance Ceremony in April 2001.

I left my country feeling very confident that I was now ready to bow with all my heart and mind, because I had already tried it once several years ago, and now I would surely do better the second time around.

A couple of days after the Bowing Ceremony started, I caught these words of the Venerable Master at lunchtime, "Just continue bowing, no matter what happens..." At first I thought that this injunction served merely to tide me over the first three days, when my body ached as it never had before. However, it was on the fourth day that things became rather rough. The false thoughts that had started during the morning and continued through the afternoon did not stop, and even followed me to my room. I tried every strategy imaginable to anchor my thoughts, but the false and deviant thoughts just came one after another. They came in heaps and waves. Worse, the weather suddenly became cold and it felt like winter to me. Blisters erupted on my skin, and my lips and the tips of my thumbs started to split. However, this did not stop me from attending each and every bowing session at the Buddha Hall. After all my unsuccessful attempts at anchoring my mind, for a change I then thought of controlling my body. During the fifteen- or twenty-minute breaks, I made sure that I sat in meditation. This did the trick for a while; however, after two days, I soon became bored with this as well.

Not giving up, I only had with me the words of the Venerable Master—"Just continue bowing..."—to proceed on. And it was



拜快結束時，無意間發現一個安心的方法，就是專心觀想眼前那尊巨大的千手觀音菩薩金身。我很小心，以免自己作的太過火，所以開始時我僅僅看著觀音菩薩的面容。每次當我從拜墊上，隨著唱誦的節奏起身時，我就慢慢地將視線移到菩薩臉上。每一拜都如此，可是不久我的心習慣了這個動作，妄想又開始蠢蠢欲動，東一個，西一個地蹦了出來。接下來呢？不出所料，我這猴子樣的心，不一會兒又厭倦了「觀像」這個動作，妄想於是又波濤洶湧，迎面襲來，簡直就氾濫成災了。我只好另試他法，把注意力換到菩薩的千手千眼上，努力地把他想像成一個巨大旋轉的利刃；我用這個利刃切碎一個接一個連綿不斷的妄想。這暫時的确奏效了。

可是沒多久我的妄想又回頭了。這一回，它們變得前所未有的邪惡，僅僅這些邪念，就夠我破戒好幾次了。

我不甘願放棄，我立刻下決心要讓自己的心一如眼前這尊威嚴的，具有金剛不壞之身的觀音菩薩一樣。我令我的心仿效這巍巍聳立在大眾前的觀音，如如不動。這最後一擊，我打了一個全壘打，我的心終於靜了下來。不過要特別一提的是，這次成功的拴住了我的狂心，是因為一項非常重要的因素--我必須發願全神貫注或是全心仿效千手千眼觀音金身像的那種「如如不動」。雖然我把念頭拴住了，但過程中仍有不理想之處。不過這一次的心得，對於我下一回修習專注會有些幫助。

附註：法會結束後，我發現一件事：我參加法會前所期待的一些結果，一但法會開始我就失去了興趣，覺得毫不重要了，連想一想都感到累贅，是不必要的心理負擔。因此萬佛懺法會一開始，我輕易地把它們都拋出腦外。結果是，我得到一次非常滿意的拜佛經驗。

only towards the end of the second week that I stumbled upon the concept of anchoring my thoughts to the gigantic countenance of Gwanyin Bodhisattva – the gilded statue of the Bodhisattva with a thousand hands that stood right before me. Cautiously, so as not to push myself too far early in the process, I started by simply looking at the face of Guanyin Bodhisattva. I did this by slowly looking up at the image as I rose in rhythm from my bowing cushion. This went on for each bow, until my mind got used to it and the false thoughts started inching their way again inside my mind until they were coming in leaps and bounds.

Then, as expected, as this monkey mind of mine got tired of looking at the statue's face, and the waves and waves of false thoughts once again returned in a flood, I tried another tack. I shifted my gaze to the one thousand eyes and one thousand hands of the image of Guanyin Bodhisattva, then through sheer force of imagination turned them into a huge spinning blade. I used this huge wheel-like blade to slice through the waves of false thoughts that mounted one after another. This worked for a while, but after that my false thoughts again came back – this time more deviant than ever before. In fact, with these false thoughts alone, I must have violated the Five Precepts many times over.

Not wanting to give up, I quickly resolved to liken my mind to the awesome figure that stood right before me – the Vajra indestructible body of Guanyin Bodhisattva. I willed my mind to copy the stillness of the image of Guanyin Bodhisattva that towered over the Assembly. With this last try, I felt that I had made my home run. My mind finally calmed down. It is to be noted, though, that there was one very important condition attaching to this final successful attempt to anchor my mind: that I must will my mind to concentrate on, or copy the stillness (as I perceived it to be) of the gilded statue of the Bodhisattva with a thousand hands. But even in my final successful attempt at anchoring my thoughts, the process was still not perfect. Nevertheless, I was able to gain an insight into how I would focus my exercises the next time around.

A footnote to the above incident: It occurred to me after it was over that, despite all the expectations that I had prior to the start of the ceremony, I suddenly lost all interest in them once the ceremony commenced, so unimportant had they become that the mere thought of them could be rejected as an unnecessary encumbrance on the mind. Thus, when the bowing ceremony started, I conveniently let them slip entirely out of my consciousness. As a result, I had a very satisfying bowing experience.

上人語錄 Venerable Master's Dharma Words

- ❖ 八遇飛災橫禍，多因亂講話而起。
- ❖ Most disasters start from careless gossip.