



# 觀世音菩薩對我的眷顧

## Guanyin Bodhisattva's Care and Concern for Me

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BY BI CHUNG TSAI ON AUG 7, 2004, IN THE BUDDHAHALL  
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我從臺灣來，這是第三次到聖城，第三次打觀音七。爲什麼我會到聖城來呢？因爲我的同事皈依上人，她跟我介紹上人，並拿上人的書給我看。我很喜歡上人講的法，並且很敬仰上人；可是上人已圓寂，我覺得很遺憾：爲什麼無緣早些知道上人、親近上人，當面接受上人的教導？

1996年，當同事邀我陪她一起來聖城，我欣然答應。到了聖城，感覺這裡很安寧、很清靜，身心覺得很平靜、很舒服，妄想雜念也變少了。我似乎可以感覺到諸佛菩薩及護法龍天的強大攝受力，而絲毫不敢有不好的念頭，亦不敢懈怠放逸，深怕一不小心，得罪了護法龍天。佛殿的每堂功課，我都很喜歡，尤其是誦《華嚴經》及拜〈大悲懺〉，這在臺灣是較少見的。每次功課做完，一下殿覺得身心很平靜，連話都不想講，每天過得很充實。剛開始覺得身體很累，但心裡卻是法喜充滿。慢慢我精神越來越好，雖然睡得少，但也不覺得累。

我在上人法相前，跟上人說：「雖然我沒有正式皈依上人，但我的心裡是皈依上人的，我願意遵照上人的六大宗旨去做，並禮佛一萬拜。」那次在聖城期間，我拜了七千多拜；回家之後，就

I came from Taiwan, and this is my third time visiting the City of Ten Thousand Buddhas (CTTB). It is also my third time participating in a seven-day Guanyin (Avalokitesvara Bodhisattva) Recitation Session. Reflecting as to why I have come here, I realize that it is because of a colleague of mine who has taken refuge with Venerable Master Hua. She introduced me to Master Hua's teachings, and gave me his books to read. I appreciate the way Master Hua taught the Dharma, and I have come to admire him very much for it. It is tremendously unfortunate for me that the Master has already entered into Nirvana. Why did I lack the conditions to know the Master earlier, meet the Master, and receive the teachings from him in person?

My colleague first invited me to CTTB in 1996, and I happily accepted. It was during this first visit that I began to understand how different life at CTTB can be from life at home. It is quite tranquil and peaceful here, which has the effect of calming both mind and body. Discursive thoughts seem to occur less frequently, and it feels as though the Buddhas and Bodhisattvas, and the Eight Types of Dharma Protectors are guarding one well. Here at CTTB, one wouldn't dare entertain a single unwholesome thought, put forth less than one's best effort, or allow one's vigor to wane, for it seems as though any false effort may offend the Dharma Protectors. I enjoy participating in the recitation sessions conducted in the Buddha Hall, particularly the recitations of the *Avatamsaka (Flower Adornment) Sutra* and the Great Compassion Repentance. These recitations are seldom performed in Taiwan, my homeland. After every session, I find that my mind is so serene and calm that I do not wish to utter words. Days spent here are always fruitful and enriching. Early on, one may feel that the body has become tired from the vigorous effort of cultivation, but in the end, one's mind is filled with the joy of the Dharma, the spirit is raised, and the need for rest may be satisfied with only a modicum of sleep.

Facing a portrait of Master Hua, I relayed to him that even though I have not officially taken refuge with him, I had done so already in my mind. Since then, I would like to follow the Six Guidelines of CTTB and vow to complete 10,000 prostrations to the Buddha. While at CTTB I completed



圓滿了一萬拜。

我很喜歡聖城的唱誦，很柔、很好聽；尤其是誦〈普門品〉的偈誦時，口誦耳聽心思惟，整個身心去體會觀世音菩薩的大慈大悲、廣大靈感，覺得很感動、很感恩。在唱誦到「真觀清淨觀，廣大智慧觀；悲觀及慈觀，常願常瞻仰」時，不禁淚流滿面。想到菩薩晝夜不休息地救度眾生，一直照顧我們，而自己卻時常懈怠放逸，至今仍沉淪在生死苦海中，覺得很慚愧；所以我懷著感恩心、慚愧心、懺悔心，虔念觀世音菩薩聖號。

我想和大家分享在我成長過程中，得觀世音菩薩的感應，以報答菩薩的恩情。我開始念觀世音菩薩聖號，是在國中時；我們家是一般民間信仰，不是佛教家庭，但家裡書櫥有一些佛教的書。那時，大哥介紹我看一本書，書裡頭談到一些念觀世音菩薩的感應。看了之後，我即開始持誦佛號，及觀世音菩薩聖號，覺得心裡很平靜。有一天晚上在睡夢當中，好像被某種東西壓住，手腳不能動，叫也叫不出來；我用心拼命念觀世音菩薩聖號，在半夢半醒之間，看見白衣觀音在我的床邊，一切不舒服都消失了，而我也醒了過來。我覺得很感動，也很高興，更相信觀世音菩薩是真的存在的！

當時家父身體不好，常生病；我在夜晚家人睡覺之後，跪在窗前，向觀世音菩薩祈求，希望父親身體能好起來，壽命延長。慢慢父親身體也比較好，而我跟父親發現：他掌紋上的生命線變長了！此事讓我相信菩薩廣大的感應，只要誠心祈求，菩薩都會聽到。

在我高中三年級時，面臨大學聯考，課業壓力很大，大家心情都很緊張，因為大學錄取率很低，大約百分之二十幾，而國立大學更是難考。我在每晚讀完書就寢前，持誦《心經》三到七遍，念觀世音菩薩聖號，向菩薩祈求說：「因為大哥二哥都重考，

over 7,000 prostrations, and I completed the 10,000 prostrations after returning to Taiwan.

I am very touched by the gentleness and the smoothness of the recitations at CTTB, particularly the Universal Door Chapter of the *Lotus Sutra*. During the ceremony, the mouth and vocal chords are reciting, the ears are listening, the mind is contemplating; one can feel the great compassion of Guanyin. I always become very emotional at the verse,

The true contemplation,  
the pure contemplation,  
the contemplation of boundless wisdom,  
the contemplation of compassion and kindness,  
one should often make such vows,  
one should often pay homage.

I reflect on the notion and weep that Guanyin Bodhisattva is ceaselessly and tirelessly doing everything in his power to save sentient beings day and night. It is shameful for me to know that I am still in *samsara* and lack vigor in my cultivation. For these reasons, when I recite the name of Guanyin Bodhisattva to myself, I maintain a grateful, remorseful, and penitent mind.

I would like to relate to you the power that Guanyin Bodhisattva has had in my life. I began reciting the name of Guanyin Bodhisattva when I was still in high school. My family is not a Buddhist family, but there were a few books about Buddhism in our home, and my elder brother introduced me to one that discussed the efficacy of reciting the name of Guanyin Bodhisattva. After reading this book, I began reciting the name of the Buddha and the name of Guanyin Bodhisattva. My mind became extraordinarily serene. One night, while sleeping, my body became paralyzed, and I had the feeling of being crushed. I could not move, nor could I speak. In my mind, I fervently recited the Guanyin Bodhisattva's holy name as I began to wake. I saw the white-clothed Guanyin Bodhisattva appear beside me, and all of my discomfort passed. When I awoke, I was heartened with joy; more convinced than ever that the Bodhisattva exists.

At that time, my father was not well. In the middle of the night, when my family was asleep, I knelt in front of my window and prayed to Guanyin Bodhisattva for the speedy recovery of my father. My father's health indeed took a turn for the better, and we both discovered through palmistry that his "life line" had become longer. Now more than ever, I am convinced of the great ability of Guanyin Bodhisattva to help us. One needs only faith and sincerity, and the Bodhisattva will hear you.

During my final year in high school, the stress of the exams was tremendous and everyone was nervous, as only the top 20% of students



又就讀私立大學，學費很貴，我想減輕父母的負擔。希望菩薩慈悲讓我能考上國立大學，如果能考上臺灣師範大學更好；因為我從小立志當老師，而家人也希望我當老師。上大學之後，我就可以參加大專學生佛學營，正式學佛。」在此我補充說明一下，當時在臺灣讀師範大學，不僅學雜費、住宿費全免，每個月還有生活費可領；畢業之後，就是正式的老師。它是數一數二的大學，錄取分數非常的高；依照我的成績，上國立大學是有可能，上師範大學還有困難。在臺灣，一般大學都有佛學社團，許多佛學社在寒暑假，也會辦佛學營，接引大學生學佛。在這之前，我都是自己看書學佛；我希望能有人教導我，正式學佛。而每天念《心經》之後，我發覺心安定下來，變得很平靜，也不會擔心、也不會緊張了；而我的同學們，則是焦慮不安。菩薩滿了我的願，我不僅考上了國立大學，而且真的考上師範大學；對於菩薩，我更是滿懷感激。

在我就讀大學時，有次我坐計程車時，不小心把皮夾掉在車上；皮夾內的證件雖然不多，但是心情仍很沮喪。只怪自己不小心，想到又要重新申請，就覺得很煩：怎麼這麼倒楣，碰到這種事呢？心裡一直無法平覆。我走到校園樹下散心，想讓自己的心情平靜下來；我在心中向菩薩祈求說：請讓我的皮夾能被送回來！菩薩若真的有感應，請讓我對菩薩更有信心！但我馬上又覺得很慚愧了，我怎麼可以考驗菩薩？應該是菩薩考驗眾生，而不是眾生考驗菩薩；而且怎麼可以因為這麼小的事，來麻煩菩薩？我向菩薩懺悔因心情沮喪所犯的錯。而菩薩真是大慈大悲，他沒有跟我計較；他大概看我很難過，幾天之後，計程車司機把我的皮夾送還給我。同學

are accepted. To be accepted in a National University is even harder. Every night before going to sleep, I recited the *Heart Sutra* three to seven times, and the name of Guanyin Bodhisattva. I prayed fervently that I might be accepted into a public university in order to reduce my parents' burdens, because neither of my elder brothers was accepted into a public university and private universities are so expensive. Things would be even better for me if I were accepted into the National Normal University, as it has been my ambition to be a teacher. I was also looking forward to the fact that, in the universities, I could join Dharma camps organized by the Buddhist Society and formally study the Dharma.

There are several advantages to studying at the Normal University in Taiwan. It is one of the top universities. Not only is the tuition as well as room and board subsidized, there are also monthly allowances, and one can become a teacher upon graduation. There are Buddhist Clubs in the universities, and during holidays Dharma camps are organized and students can learn about Buddhism. In the past, I had read about Buddhism on my own, so I hoped that there would be others there to teach me more about Buddhism. With my marks from high school, I qualified to enter a public university, however the requirements for the Normal University were more challenging. So each day I recited the *Heart Sutra*, and I felt my mind become more serene and at ease. I was not afraid, and I did not worry. My classmates? They seemed agitated and concerned. Finally, I learned that Guanyin Bodhisattva had granted my wish – I was accepted into the Normal University. My gratitude was immense.

While studying at the college, once I left my wallet in the taxi. Although there were not that many personal documents inside it, I felt sad and blamed myself for being absentminded. The thought of having to reapply for everything only added to my agitation over these events. Why did I find myself in these situations? My mind was in a whirl and unsettled.

I strolled to the garden in the university's campus trying to settle my mind. I prayed that I might be able to retrieve my wallet. Thus, I would know that the Bodhisattva is mighty indeed, and my faith would increase. However, I felt ashamed that I should trouble Guanyin Bodhisattva over such a small matter. It is for him to test sentient beings, and not for ones like me to "test" his power. I felt terribly ashamed after that, but I suppose, due to my low spirits, he did not consider this too harmful. A few days later, the taxi driver returned my wallet. My friends were amazed! Such a fortunate outcome is uncommon indeed in Taipei!

When I first started being a vegetarian, my parents were totally against it. At the table, my father attempted time after time to make me eat meat. I of course refused and was inevitably scolded. Mealtime became something I dreaded. In the end, my father was so angry that he slandered the Triple Jewel. I became distressed that I had done something unfilial—in order to insist on vegetarianism, I caused my father to commit the serious







都覺得不可思議，因為這種事情在台北實在是很少見的。

我剛開始吃素時，家父母很反對，每次在吃飯時，父親總是逼我吃魚吃肉；我當然不從，而免不了爭辯被罵。那段期間，我最怕吃飯的時間；到後來，父親竟然氣得毀謗三寶。我很難過，覺得自己很不孝，竟然爲了自己的吃素，讓父親犯了毀謗三寶的重罪；我淚流滿面，向善薩祈求。很不可思議，父親不再強烈反對；同時也有一、兩位吃素的親戚到家裡作客，向父親解釋吃素的好處。

如果事事如意，自己也不會成長。仰求菩薩慈悲加被，賜我慈悲與智慧，來面對並處理好一些事情！我非常非常感恩觀世音菩薩，觀世音菩薩真的是「聞聲救苦」，「千處祈求千處應，苦海常做度人舟」，且能爲眾生做依怙。我深信在學佛修行的路上，自己要好好修行；其他一切，就仰賴觀世音菩薩，菩薩一定會慈悲照顧我們、幫助我們。就如在〈大悲懺〉中，觀世音菩薩說：「誦持大悲神咒，於現在生中，一切所求，若不果遂者，不得爲大悲心大陀羅尼。」而想到：世尊爲了救度眾生，不惜往返娑婆世界八千回；觀世音菩薩早已成佛，卻倒駕慈航。唯有我們真正用功修行，方能報佛恩、菩薩恩。



offense of slandering the Triple Jewel. With tears welling forth, I prayed to the Bodhisattva again. Very inconceivably, my father no longer fiercely opposed my vegetarianism. Meanwhile, a couple of relatives who were vegetarians visited my home and explained to my father the benefits of vegetarianism.

If everything in life were smooth sailing, one would not grow. I often asked to be empowered by Guanyin Bodhisattva, and for his help to enable me to handle affairs in my life with compassion and wisdom. My gratitude to the Bodhisattva is immeasurable. He really does contemplate the sounds of the world, and responds in kind to each and every one of us. Every

single individual's pleas for help will never go unnoticed by the compassionate Bodhisattva. He is like a great vessel in the sea of suffering – never letting anyone down and never giving up on anyone. He helps sentient beings to cross over, and he is indeed a reliable refuge for us in this age.

I believe that in following the path toward Buddhahood, it is one's own responsibility to cultivate well, and that one can rely on Guanyin Bodhisattva to deal with external factors. Surely, he will shower infinite care and concern upon us, and compassionately aid us in our cultivation. In the Great Compassion Repentance, the Bodhisattva states,

“One who recites the Great Compassion Mantra in his present life,  
if all he seeks is not according to his wishes,  
this will not be the Great Compassion Mantra.”

Furthermore, for the sake of sentient beings, Shakyamuni Buddha reincarnates in this Saha World 8,000 times in order to teach, convert and cross them over. Guanyin Bodhisattva became a Buddha eons ago, but he transforms as a Bodhisattva again in order to help us. The only way for us to repay the great kindness and compassion shown by the Buddhas and Bodhisattvas is to now be vigorous and sincere in our cultivation.

