

The Connection between Bowing and the Four Departments and Medicine

— The Importance of Exercise and Health

拜
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— 運動養生的重要性



生命在於運動。大家不妨忙裡偷閒，抽點時間來運動，活動活動筋骨，打打太極拳、形意拳、八卦掌、羅漢拳等等。上人說，會打坐的人，都會打自己的一套拳。因為每個人的身體氣脈運行頻率及振幅都不同，您只要找到自己的氣脈運行頻率及振幅，就可以打出自己的各種拳路來。所謂「內練精氣神，外練筋骨皮。」在打拳和打坐的交替過程中，來易筋經、洗髓經，即可舒展強壯我們的筋骨，又可以糾正我們不正確姿勢所造成的「骨錯縫、筋出槽」，即所謂經脈不通、小關節錯位、肌腱錯位，甚至是大關節錯位等；同時加強我們的五臟六腑等內臟功能，氣血充盈，思維敏捷，精神飽滿。

(一) 拜佛

上人說，拜佛是最好的運動。更深層的涵義，就是懺悔業障。

拜佛是可以恢復健康的自律運動——整脊療法。拜佛可以調伏身心，謙敬柔軟。通過拜佛的一系列運動的過程中，透過內心和大醫王(佛)

Exercise is critical to our lives. It would do us good to take some time out of our everyday lives to exercise our muscles and bones, to practice taiji and other forms of martial arts such as the Form/Intention form (xingyiquan), the Eight Trigram form, the Arhat form, etc. The Venerable Master said that those who can meditate have a set of boxing moves of their own. Since the frequency and shake amplitude (振幅) of the circulation of qi through each person's meridians is different, all we need to do is find the frequency and shake amplitude of the circulation of our qi and we can find and develop our own pattern of boxing. So it is said, "Inside one trains one's essence, energy, and spirit; and outside one trains one's muscles, bones, and skin." In the process of alternating the practices of martial arts and meditation, we can use the tendon relaxing exercise (stretching) and the marrow cleansing exercise, both of which soothe and strengthen muscles and bones and correct bad posture, which causes dislocation of bones and overstretched tendons, blocked meridians, and the dislocation of smaller joints, ligaments and even major joints. At the same time these exercises strengthen the function of our internal organs, replenish our energy and blood, sharpen our mental processes, and enrich our energy.

A talk given by
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的交流結合；發起身體的自然治療能力，自我調節身心、世界的大調和；自行正脊整骨，進行全身調整，使骨骼、肌腱及肌肉恢復到正確的位置上；加強五臟六腑的功能，特別是心身與佛相應。即可消除病因，治療疾病，恢復健康。拜佛可以消業障、解除疲勞，及調節身體因平日姿勢不當所累積的障礙；也可拉開緊縮處，消除瘀滯，疏通阻塞之處，鍛鍊身心無障礙。

當在俯首躬身、五體投地時，整個脊椎骨向上拱起如弓狀，即可使脊椎骨後面的椎間孔之間的空間變大；如果脊椎骨能拱至極限，能使椎間孔之間有最大的範圍空間，通過椎間孔的脊髓神經及伴隨血管，就可以完全不受壓迫。因為，脊髓神經控制著我們內臟各部位及血管功能，也是腦部和身體各部位之間的聯絡要道。特別是俯首時的這段頸部脊髓神經，是生命中樞——我們臨危緊急的反射中樞，身體最重要的部位。常常拜佛，就可治癒各種頸椎病及腦供血不足等各種腦病和各種全身疾患。

拜佛時，自動的足底按摩，越痛越堅持，疏通毒素瘀塞，自動協調全身，與大醫王(佛)融為一體的不可思議，簡直是無法用語言來形容。

五音與五臟相應。念佛與誦經時，要用丹田氣。通常人們在講話及念唱時，常常會把氣散出去，卻不懂得在此時，反而更能養氣，來長養一身正氣、一身浩然之氣——頂天立地的大丈夫、大英雄氣概。氣可分為氣質、氣勢、氣魄、氣概。您是要小貓叫、還是獅子吼呢？

「氣者，體之充也。」上人解釋，說這種充滿體內的氣，如果用仁義等道德觀念統帥起來，使之「配義與道」，就會形成一種浩然之氣。此氣「至大至剛」，以直養而無害；則塞乎天地之間，形成一種巨大的精神力量。有此精神力量，就有堅定的意志和信念，就可以做到遇事「不動心」。

I. Bowing to the Buddha

The Venerable Master said that bowing is the best form of exercise. The deeper meaning of that is that it causes us to repent of our karmic obstacles.

Bowing to the Buddha is a self-regulated exercise that can help us renew our health—it is a chiropractic treatment. Bowing can tame our mind and body and cause us to become humble, respectful, and gentle. Through the series of movements involved in bowing as well as a mental connection with the King of Physicians (the Buddha), we activate our body's natural healing abilities and the attunement of body and mind; harmony among body, mind, and world; and automatic chiropractic treatment that results in adjustment from head to toe, causing our bones, ligaments and muscles to resume their correct places. Furthermore, strengthening the functions of our inner organs, particularly the correspondence between body, mind, and the Buddha; can eliminate the causes of our sickness and bring us back to health. Bowing to the Buddha can eradicate our karmic obstacles, ease our exhaustion, and adjust our bodies which are obstructed from bad posture. It can also stretch the parts where we are tense, eliminate stagnant blood, clear our blockages, and train our minds and bodies to be unobstructed.

When five points of our bodies – our four limbs and head – are touching the ground during a bow (full prostration), our entire spine is bent upwards in the shape of a bow. This causes the space in the foramen (cavities) behind the spine to enlarge. If the spine is arched to the limit it can enlarge the foramen to the greatest possible space; the spinal nerves and blood vessels passing through these foramen are then completely free from pressure. These spinal nerves control the position of our internal organs and the function of our blood vessels, and they are also the central pathways that connect the brain and rest of the body. In particular, the nerves in the cervical vertebrae of the spine, which are stimulated when we bow our heads, are the nerve centers of our lives – they are the reflexive centers during an emergency, the most important part of our body. If we frequently bow, we can heal all sorts of illnesses associated with the neck vertebrae and brain illnesses related to lack of blood and also illnesses of the rest of the body.

Bowing massages the soles of our feet. The more it hurts, the more we should persist in it, because it is clearing out blockages caused by toxins and is naturally attuning our body. We are inconceivably merging with the King of Physicians (the Buddha); it is truly indescribable.

The five tones correspond to our five organs. When we recite the Buddha's name or recite sutras, we should use energy from our dantian (navel chakra). Usually when people are talking or reciting, they are letting their energy out. They don't understand that this is actually a time that can be used to build up energy. Energy can be built up so that our bodies are full of bright, good, and righteous energy, the energy of a great person or hero. Energy can be categorized into temperament, imposing manner, vigor, and bearing. Would you prefer to meow like a kitten or roar like a lion?

“Qi is what fills the body.” The Venerable Master explained, this energy that fills the body, if it is generalized using concepts of humaneness, appropriateness, and ethics, then it correlates to appropriateness and the Way. It forms a kind of righteous energy. This energy, which is “most vast and most firm,” can be

大家都有過吹氣球的經驗，吹氣球是把氣往外吹的，您只要把氣向裡吹，先把氣門吹開——然後鼻腔、喉管、氣管、支氣管、小支氣管、細支氣管及肺泡打開、吹大。即念唱時，只要嘴唇關小，即可把氣灌進內部。肺如鐘，撞則鳴；胸腔內越是中空，共鳴箱回音共振效果越好。當您把聲音引向丹田，甘露自家水來滋潤您的音喉，再用丹田來產生共鳴；雄厚有力的念唱，可以打通全身的經脈，大地六變震動。特別是，您可以用全身作共鳴箱，來進行十方回音共振。每一位，各自的發音點和共鳴箱不同，您又可以學會他們的發音點；您只要與他們的音頻相配合，再與他們進行合音互補，交替使用不同的音頻，同時又可以打通不同的經脈。特別是，和大家一起同心、同音、同身，回聲共振，隨文入觀；其中之味，更是妙不可言！

念佛時，您可以讓全身的每一個細胞都在一起念佛，同聲共振。聽佛號時，您可以讓全身的每一個細胞都在一起聽佛號，回音共鳴。邊拜邊唱邊聽，邊想阿彌陀佛，一心念佛，可使丹田有力，陽氣足。陽光普照，與佛相應，豈不是佛光普照？詳細請看道證法師所撰的〈拜佛與醫學〉這本書。

繞佛念佛時，動靜相柔，水火既濟；全身經脈筋骨自動歸位，五臟六腑協調共鳴。音形神合一，專注凝神，都攝六根，淨念相續，念茲在茲，心身與佛菩薩相融於一體。

作者簡介：向玉梅醫師，中國湖南省人，1979年就讀中國甘肅蘭州醫學院，獲西醫學士學位。1993年獲得主治醫師資格，先後在北京兩家醫院工作。2004年獲美國德州中醫學院碩士學位，並考取中醫執照。在德州奧斯汀開診兩年，2006年起，常住萬佛城，提供義診並擔任義工至今。

☞待續

cultivated without any danger. It fills the space between heaven and earth, forming a vast spiritual force. One with this kind of spiritual force has a firm will and faith, and when encountering matters his or her mind is unmoved.

We all know what it is like to blow up a balloon. When we blow up a balloon, we are blowing our breath out. To suck your breath inward, first blow open your “breath gate” – the back of your nasal cavity, your throat, trachea, bronchi, bronchial tubes, and alveolus. When you are reciting, narrow your mouth to return the energy inside. The lungs are like a bell; if you strike them, they will ring. The more our lung cavity is expanded, the better the sound and echo of the ringing. When you bring your voice toward your dantian, your sweet-dew saliva will moisten your throat. Then when you use your dantian to produce a resonance, this strong and vigorous reciting will unblock all of the meridians in your body, and the land will quake in six ways. Even more, you can use the whole body as a resonance box to bring about the effect of the resonance of echoes from the ten directions. Each of us has different points of articulation and resonance boxes. You can learn other people’s points of articulation. As long as you harmonize with the frequencies of their sounds, using different sound frequencies alternately, you may penetrate through different meridians. This can occur especially when you are harmonized in sound and mind with the assembly, which acts as one body to bring about the resonance of echoes, and you are contemplating according to the text. This feeling is ineffably wonderful!

When reciting the Buddha’s name, you can let every cell of your body recite the Buddha’s name! There is resonance of the same tone. When listening to the Buddha’s name, you can let every cell of your body listen to the Buddha’s name! There will be resonance of echoes.

Bowing, chanting, listening, and thinking of Amitabha Buddha at the same time, single-mindedly reciting the Buddha’s name, can cause the dantian to be full of yang energy and strength. The sun shines everywhere. When one connects with the Buddha, does the Buddha’s light not shine everywhere? There is more on this in Dharma Master Daozheng’s book *Bowing and Medicine*.

When we are circumambulating and reciting the Buddha’s name, movement and stillness mutually give way, and water and fire cross one other. All of the nerves, meridians, tendons, and bones in our body naturally return to their positions and our internal organs harmonize and resonate. When our voice, body, and spirit are one, when we are concentrated and have purified our six organs, recite purely and continuously, our mind and body are united with the Buddhas and Bodhisattvas.

About the author: Dr. Yumei Xiang was born in Hunan, China. She studied in the Lanzhou Medical School in Gansu, China and obtained a degree in Western medicine. She was qualified as a general physician in 1993 and worked in two hospitals in Beijing. In 2004, she received a Master’s degree in Chinese Medicine in Texas, U.S.A., and passed the examination to be licensed in Chinese medicine. She opened a clinic in Austin, Texas for two years. In 2006, she moved to the City of Ten Thousand Buddhas, where she has been working as a volunteer and providing free medical treatment ever since.

☞To be continued