

監獄中的觀音法會

A Guan Yin Session in Prison



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2014年4月1日至3日，花蓮彌陀聖寺和花蓮監獄合作，在獄內舉行三天的觀音法會，冀望透過莊嚴神聖的宗教儀式，化解受刑人心中的暴戾之氣，種下一顆善的種子於心中。這是花蓮監獄近十年來最大的宗教教誨活動，法會由彌陀聖寺七位法師領眾，計有一百多位受刑人參加。

當天劉典獄長率領各單位的同仁虔誠捻香，並開示勉勵受刑人用功念佛，改變自己。觀音法會包含很多修行的法門，首先起〈爐香讚〉，祈請諸佛菩薩來此法會，幫助行者身心安穩，正心誠意。接著誦念〈觀世音菩薩普門品〉，誦經中也結合了拜佛、拜經。接著是誦念〈大悲咒〉，以及稱念觀音聖號。稱

From April 1st to 3rd of 2014, Amitabha Sagely Monastery collaborated with Hualien Prison to hold a three-day Guan Yin Session at the prison, in the hopes that sublime and sacred Buddhist rituals would dissolve violence and plant seeds of goodness in the minds of inmates. This was the biggest religious event at Hualien Prison in ten years. It was led by seven Dharma Masters from Amitabha Sagely Monastery. More than one hundred inmates participated in this Dharma assembly.

On the first day of the ceremony, Warden Liu and staff from various departments sincerely offered incense to the Buddhas, and encouraged the inmates to diligently recite the Buddha's name and change themselves. A Guan Yin Session includes many Dharma doors. The first is the incense praise, which invokes the presence of the Buddhas and Bodhisattvas to help the practitioner be at peace in mind and body and bring forth a righteousness and sincere mind. Recitation of the Universal Door Chapter of Guan Yin Bodhisattva follows, which includes sutra recitation, bowing to the Buddhas, and bowing to the sutra text. After that is the recitation of the Great Compassion Mantra and Guan Yin Bodhisattva's name. Recitation of Guan Yin Bodhisattva's name also includes

念持名的時候，又有繞念、坐念、止靜，止靜就是把佛教禪修的法門合併在裏面，所以觀音法會可以說是融合誦經、持咒、禮佛、拜懺、念佛，以及靜坐法門。三天的法會，行程十分緊湊。為了讓同學在短暫的三天中受用佛教修行最殊勝的法門，每天下午法會開始前三十分鐘，法師為同學們講解〈普門品〉、觀音法門，以及對同學的勉勵。



第一天早上，大家都不太會唱，也不太知道何時該拜。第二天，在義工的協助下，同學們就像軍隊一般的整齊，賣力唱頌，各個都非常專心，跪得又挺又直；止靜時，也都能安靜下來。整個法會氣氛比在道場的法會還莊嚴，非常震撼人心，實在難以相信臺下都是初學者。

一位在場的男眾義工認真地誦經禮佛，他說在他照顧的那一排同學中，有兩位不想拜，他就在心裏認真懺悔來幫助那兩位同學。一位女眾義工也有類似的經驗，她說：「第二天有一位女同學似乎遇到困難，她說坐著很痛苦，想站也不能站，痛苦到想去撞牆。李媽媽一直安撫她，後來這位女同學看著我時，我不知道該怎麼幫助她，因為我們不能跟她們有過多的接觸。於是我只能給她一個鼓勵的微笑，心中祈禱她能堅持下去。第三天，她的狀況比較好了，一定是觀音菩薩加被她，給了她力量！」

這次幫忙的義工大多是年輕人，有一位男孩子寫下感言：「看到監獄裏這些同學，我們應當警惕自己，他們活在現實的監獄裏，我們也活在自己慾望的監獄中。我們生活在一個資訊發達、生活方便的時代，慾望誘惑相對地更容易控制我們。所以我們要時時迴光返照，不要讓自己掉進慾望的陷阱裏；生活過得太舒適，不保證會更接近獲得智慧。所以我們要祈求觀世音菩薩，令我們有更堅定的信心，能夠脫生死，成就菩提。」

法會期間，法師們輪流為同學開示。恒榮法師開

circumambulating, seated recitation, and meditation. Meditation is the practice of the Chan Dharma door. Therefore, one can see that a Guan Yin Session includes sutra recitation, mantra recitation, bowing to the Buddhas, repentance, recitation of the Buddha's name, and meditation. Throughout the three days, the schedule was very tight. In order for the participants to receive the benefits of the most supreme methods of cultivation in Buddhism, every afternoon, half an hour before the session began, the Dharma Masters would give Dharma talks, explaining the Universal Door Chapter and the Guan Yin Dharma door, and simultaneously giving a lot of encouragement to the participants.

In the first morning, most people did not know how to chant and when to bow. However, the next day, with the help of the volunteers, the participants were as orderly as trained soldiers, chanting with full energy. They were very focused, and knelt with perfect posture. During meditation, they were quiet and still. The atmosphere was even better than that of a session held in the monastery. It was truly amazing and touching. It was difficult to believe that all of the participants were beginners.

A male volunteer said that there were two inmates in his row that did not want to bow, so he vigorously recited sutras, bowed to the Buddhas and repented sincerely to help them. A female volunteer who had a similar experience mentioned, "One female inmate seemed to encounter some obstacles on the second day. She said it was painful for her to sit or to stand still, and the agony made her want to hit her head against the wall. Mrs. Lee kept comforting her. Later, when this lady looked at me, I did not know how to help her because we were not allowed to have too much contact with them. All I could do was give her an encouraging smile, and pray that she could get through it. Things got better for her on the third day. It must have been Guan Yin Bodhisattva's blessing and protection that gave her strength."

This time, most of the volunteers were young people. One young man wrote in his reflection: "These inmates in the prison should serve as a warning to ourselves. While they live in a real prison, we live in the prison of our own desires. We live in a technologically advanced society where daily life is easy and convenient, so we are more prone to be controlled by desires and temptations. Therefore, we should always reflect upon ourselves to avoid falling into the trap of desires and temptations. We cannot find wisdom in an overly comfortable life style. Thus, we should ask Guan Yin Bodhisattva to help us have resilient faith, so that we can attain liberation from birth and death, and realize Bodhi."

During the session, the Dharma Masters took turns to give talks to the participants. Dharma Master Heng Rung mentioned: "In the Saha World that is full of suffering, if you are able to

示：「在這個很苦的娑婆世界，還有佛法可以聽聞，便會懂得因果道理，今天能誦〈普門品〉、觀音聖號，皆是往昔善根成熟，所以我們要好好保護自己的善根。」

恒雲法師開示：「每一個人沒有解脫前，不能顯出自性，都像關在籠子裏一樣，被自己的煩惱、脾氣、嫉妒障礙、慾望關著。現在在此，雖然身不自由，但



可以改變我們內心的牢獄，把觀音菩薩放在心裏，誦念觀音菩薩，人生將會有所轉機。有了在獄中打下的修行根基，回到社會就不容易被境界所轉，碰到誘惑能有自制力拒絕，希望這次的法會對你們的身心 and 未來都有幫助。」

緊接著法師的開示，是同學們的心得分享。每位都是鼓起很大的勇氣，說出自己內心的感動。有一位犯了殺人罪的女同學說：「這八年來，今天才知道自己錯在哪裏，希望我誠心的懺悔能對被害者有所幫助。我也對不起我的父母，因為讓他們蒙羞之外，自己也沒有孝順到父母。母親在兩年前過世了，希望參加法會能幫助媽媽。」

一位同學聽到法師鼓勵大家每天誦一部〈普門品〉時，他在心裏就發了一個願，那就是「諸惡莫做，眾善奉行」，這是讓他體會最深刻的時刻。還有一位同學說：「佛菩薩為我們安排了另外一種的牽引，讓我們在這邊又團聚在一起，在這裏重新建立起未來要走的路。」

有一位同學分享：「念經跪拜時，耳邊傳來都是善的音聲，都是法師帶領我們回歸本性的音聲。我們的本性其實都是善的，只是一時糊塗做錯事，而來到這邊受罪。希望大家能夠互相勉勵，相信自己是善的，

hear the Buddhadharma, then you will be able to understand the principle of cause and effect. The fact that you are able to recite the Universal Door Chapter and the name of Guan Yin Bodhisattva today is due to the ripening of wholesome roots of goodness planted in the past. Therefore, we should carefully protect these roots of goodness.”

Dharma Master Heng Yun said: “Before we attain liberation, the self-nature cannot manifest itself, as if it is locked in the cage of afflictions, anger, jealousy, desire, and the intent to obstruct others. Although you are here, you may not have physical freedom. However, you can change the prison in your mind by placing Guan Yin Bodhisattva in your mind and reciting her name. If you do so, there will definitely be changes in your life. By laying the foundations of cultivation while you are in prison, when you return to society, you will not be turned by states easily, and you will have the ability to control yourself when faced with temptation. I hope that this session will benefit you in mind and body, both in the present and the future.”

After the Dharma talks, it was the participants’ turn to share their experiences. Each of them summoned their courage to express their feelings. A female inmate who had committed murder said: “Throughout the past eight years, I did not realize what I had done wrong until today. I hope my sincere repentance will help those I have hurt. I have not been a good daughter, because not only have I shamed them with my actions, I am unable to be filial to them. My mother passed away two years ago, and I hope that attending this session can help her in some way.”

An inmate said that when he heard the Dharma Masters encourage them to recite the Universal Door Chapter every day, he made a vow to refrain from doing any evil, and to do all good. He was deeply moved by this experience. Another inmate said: “The Buddhas and Bodhisattvas have provided another path for us and help us re-establish a path for the future.”

An inmate said: “When we were reciting the sutras and bowing to the Buddha, the sounds we heard were all wholesome sounds. They are the sounds of the Dharma Masters leading us back to our inherent nature. Our inherent nature is originally wholesome, but because of a moment’s confusion, we did the wrong thing, which landed us here in prison. I hope that we can all encourage each other, and believe that we are good people. We are not bad people; we only did the wrong things. We can change ourselves and go towards the good.” Watching the sincere faces of the inmates on stage, many people in the audience held back tears as they listened to other people express shared feelings and emotions.



我們並不是惡人，只是做錯事，我們可以改過向善。」此時看著臺上同學摯誠的面孔，很多人都強忍著淚水，聽著別人說出自己的心聲。

這次法會對參加的出家眾、義工以及受刑人而言，都是非常深刻的學習，因為在監獄中更能感受佛法的珍貴，以及流浪六道的無奈。大家何嘗不是生死輪迴之中的罪人，只是臺上、臺下互換角色；而唯一不變的，是諸佛菩薩無止盡的慈悲和不離不棄。❀



This session was a profound learning experience for the participating monastics, volunteers and inmates. In prison, one has a clearer perception of the preciousness of the Buddhadharma, and concurrently, one also sees the helplessness of wandering the six paths. We once have all been offenders in samsara; it is just that we change roles now and then. The only unchanging thing is the infinite and never-abandoning compassion of the Buddhas and Bodhisattvas. ❀