

# 專心修行無雜念

## Cultivate Attentively without a Scattered Mind

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今年夏天參加華嚴寺一年一度的梁皇寶懺，雖然參加過許多次，但是這次又有一些新的體會。

開懺的第一天，對於已經熟悉的懺文和禮拜，我沒有什麼特別的感想，大家唱我也跟著唱，大家拜我也跟著拜，一切都很平常。第二天開始不久，我突然意識到懺悔是要以自己的真心，藉助佛陀的大悲神力，洗滌往昔所造的罪業，應該至誠懇切地投入，而不是隨槓唱影。於是，重新提起精神，全神貫注，反覆地提醒自己：「要至誠懇切！要至誠懇切！」同時觀想懺文中的每一尊佛，現在面前接受我的禮拜，令我的罪業消除，也讓每句佛號深刻地印在心裏。

事情就是這樣奇怪，當心念一轉，剎那間眼淚開始莫名其妙地往下流。我沒有悲傷，也沒有委屈，可是想止卻止不住。於是，就這樣一邊拜一邊哭，度過了第二天。

接下來的幾天，我盡力保持最誠懇和清淨的心態。當心完全專一的時候，分別心就不見了，因此佛號唱什麼調子變得無所謂，好不好聽也不在意，周圍一切人物的活動都不知道了。

這樣持續到第四天，突然覺得右腳不

Last summer I attended the annual Jeweled Repentance ceremony of Emperor Liang at Avatamsaka Monastery. I'd like to share some new experiences from this traditional ceremony that I've attended many times.

On the first day of the ceremony, everything seemed very normal and I followed along bowing and chanting with everybody without many thoughts. Since I am quite familiar with the repentance text and the ritual, the day passed by easily. Not long after the ceremony began on the second day, I suddenly realized that if I want to repent with the help of the Buddha's compassion, I should bring forth a true mind to eliminate the offenses created in my past lives. I must be extremely sincere and attentive instead of casually following others. After that, I started to focus my attention and spoke to myself again and again with deep concentration: "Be extremely sincere! Be extremely sincere!" At the same time, I tried to visualize every Buddha in the repentance text appearing right



太舒服，腳跟上長了一個黃豆大的小水泡，按下去有一點痛。因為沒有任何外傷，就對自己說：「一個小泡沒什麼，如果是該受的，那就再多痛一點也沒關係。」

果然，好願望沒有這麼快成就，想受苦立刻就感應道交，我「如願以償」地痛到晚上沒辦法睡覺。雖然很痛，但還可以勉強忍著；直到捱到第三天，小水泡變成了雞蛋般的大水泡，腳跟完全不能著地，走路一跛一跛的，只要輕輕碰一下，就像有幾百根鋼針在扎。最後折騰了近一個月，腳才慢慢好起來，但依然不知道病因是什麼。

從前有人問上人：「拜懺能消業障，身體會變好，可是我怎麼反而生病？」上人說：「業沒有現出來，病怎麼會好？」雖然生病是苦，但修行人要帶三分病，既可以償還宿債，又可以激勵自己精進修行。相信如果不是及時調整拜懺的心態，我不會得到這份特別的「禮物」。

講到「病」，人的身病有八萬四千種種的不同。除了身病，還有心的病，也就是習氣毛病，同樣有八萬四千種的不同。我發現自己對「身病」的忍耐力很低，總是迫不及待、想方設法令它好起來；對於「心病」，自己的習氣毛病，忍耐力就比較高，什麼時候都能為自己的錯誤找藉口。反過來，看見別人身體有病，我的忍耐力就比較高，原因很簡單，痛不在自己；對別人的各種習氣毛病，我的忍耐力就很低，總是把別人的病放在自己心裏，來增加自己的病。

身的病從哪裏來？從心那裏來。眾生的心如果沒有病，就不會造業而得到這個報身受報。所以，身病、心病，是一不是二。在同情別人身體的病痛時，也不要忘記原諒別人的病，就像我們原諒自己一樣。

這次的梁皇寶懺，讓我又一次體會到用心修行才是真修行。初學佛的時候，覺得很難，既不會誦經，也不會唸咒，但是對佛教裏的一切都覺得很新鮮，也很用心。有一次在廚房工作，聽到身邊兩個女校學生的對話，一個學生說：「寺廟裏的生活很簡單，沒有什麼令人興奮的事。」另一個說：「對我而言，我不介意過這種單純的生活，只是

in front of me. I was bowing and pleading with them to eradicate my karmic obstacles. Also, I engraved every single Buddha's name in my memory and tried to keep them there forever.

As soon as I had this mental shift, tears gushed out unexpectedly. I was not sad or felt I had been treated wrongly but I couldn't stop crying. So the second day passed by with a mixture of bowing and crying.

The discriminating mind will disappear when one is completely concentrated. In the days that followed, I tried to keep my mind clean and pure. It no longer mattered which tune was sung or whether it sounded good or not. I no longer noticed the surrounding activities.

On the fourth day of the ceremony, I felt a little discomfort in my right foot and noticed a soybean size blister on the heel which was slightly painful when pressed. I didn't recall injuring my foot so I thought: "A small blister is nothing, if this is something I have to undergo, then I don't mind enduring more pain."

It seems much more efficacious to wish for suffering than for comfort. My wish was quickly fulfilled. I couldn't fall asleep that night because of the intense pain on the right heel as well as the ankle. I bore it for a few days until the blister was almost the size of an egg. I couldn't walk on my right foot as the slightest touch would be like hundreds of needles poking the heel, so I was limping around in the temple. Finally, it took about a month to slowly recover after all these sufferings, but I still didn't know what the cause was.

I remember long ago someone asked the Venerable Master a question, "People say that bowing repentances will improve one's health by eliminating karmic obstacles, how come I become sick instead?" The Master kindly replied, "If your karma doesn't manifest to make you ill, then how can it go away?" Although being ill is a lot suffering, a cultivator would rather take three shares of illnesses if they can benefit one's cultivation by paying back old debts, and encourage the cultivator to be diligent on the path of cultivation. I believe that I wouldn't have received this special "gift" if I hadn't regulated my mind during the repentance ceremony.

Speaking of "sickness", there are probably 84,000 kinds of sicknesses, and this was a sickness of the body. We humans have another kind of sickness as well. Sickness of the mind refers to our bad habits and shortcomings. There are 84,000 kinds of sicknesses of the mind. I find I have a low level of tolerance for sickness of the body. I always want to get cured right away. However, I seem to have a high level tolerance for sickness of the mind, my bad habits, because I can usually find a lot of excuses for my mistakes. On the other hand, when I see other people become ill, my tolerance level becomes very high simply because the pain is not in my own body. Yet my patience with other people's bad habits and shortcomings can be gone in a moment. Continual complaining about others' faults increases my own sicknesses.

Where does illness come from? It's basically from the mind. If their minds were healthy and pure, all living beings wouldn't create any karma and





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際上就是在混光  
陰。在道場我們  
每天做一次早晚  
功課，一年365  
天就是365遍；  
十年就是3,650  
遍；二十年、三  
十年之後，就超  
過萬遍。這麼長  
的時間裏，反覆  
在同樣的時間、  
同樣的地點做同  
樣一件事，始終  
能保持最初那一  
念的用心和專

注，其實是很不容易的，是一種對耐力和定力的考驗。

專心修行，也包括在道場專心做工；道場的工作，也是修行的一部分。常聽人家說，要多發心為道場服務。其實在我的認知裏，「發心」這個詞是不存在的。為什麼？因為對道場的常住眾而言，道場就是自己的家，自己做自己家裏的事，其實就是盡自己的責任而已。打個比方，一個人住在自己的公寓裏，當他的衣服髒了或者馬桶阻塞了，會不會說：「哦，我今天發發心把自己的衣服洗一洗」，或者「我今天要發心把馬桶給修理好」？不會，因為這本來就是他自己的事情，談不上發心。那麼在道場做工也一樣，在體力、能力允許的範圍內，盡到自己的力量就是。

因此，專心修行，就是專心做工，因為修行是出家人的工作；專心做工，也就是專心修行，因為成就道場就是成就自己。✿

undergo different sufferings. Therefore, illnesses of both body and mind are actually one thing. Most of the time we sympathize with those who suffer from physical illnesses. Let's also forgive others' shortcomings and bad habits as easily as we forgive ourselves.

One day, I happened to hear a conversation between two students working in the kitchen. One girl said, "The life in the monastery is so simple that nothing seems exciting." The other one replied, "Well, I actually don't mind living a simple life like this, but I just find it hard to repeatedly do the same things every day." The repentance of Emperor Liang once again reminded me that true cultivation is never apart from the true mind. I remember how everything seemed difficult when I first started studying the Buddhadharma. I didn't know how to recite a Sutra or a mantra, but I was so attracted to these new things that of course I could concentrate on the practice at all time.

When someone's heart is not deeply in cultivation, a daily practice can become a boring routine. It is said, "Go on ringing the bell as long as one is a monk." If our minds are not concentrating on our practice, then we just let the time pass in vain. In a monastery, we have daily morning and evening recitation. We do it 365 times in a year, in ten years that is 3650 times. After 20 or 30 years, it's more than ten thousand times. Within such a long time, we gather at the same time, same location, and constantly do the same thing over and over again. It's quite difficult to attentively maintain the original true mind, and this is a real test of our patience and Samadhi power.

Speaking of being attentive in practice, working meticulously for the community is also part of the practice. I often hear people talk about making the resolve to diligently serve in the monastery. In my dictionary the phrase "making the resolve to serve" doesn't exist. Why? For example, if one person lives alone in an apartment, and it's time for him to do laundry or when the toilet is clogged, do you suppose that he would say, "Well, I should resolve to do some laundry or get the clogged toilet fixed?" Of course not, simply because this is his own work and has nothing to do with making the resolve to serve. So the same principle applies to living in a monastery. For those of us who live here, the temple is our home. We are just fulfilling our responsibilities when we do our jobs; this is not working for someone else. We only need to do our best as long as the work does not exceed our abilities.

Concentrating on cultivation is working, because a monastic's job is to cultivate; concentrating on working is also considered as concentrating on cultivation. While we make a monastery successful, we will succeed in our own cultivation too. ✿