



Transform the Body and Mind with Bowing

拜懺調柔身心

An Interview with Dr. Raymond Yeh and Mrs. Priscilla Yeh
at the City of Ten Thousand Buddhas on May 3, 2016

葉祖堯博士、周瑞芬女士2016年5月3日於萬佛聖城的訪談

Editor's note: We interviewed Dr. Raymond Yeh and his wife Priscilla Yeh about their reflections on bowing CTTB's 10,000 Buddhas Repentance. Before retirement, Dr. Yeh had a successful career in the field of computer science, as well as in business management. He and Mrs. Yeh established several high-tech and consulting companies. Now they reside and are dedicated volunteers at CTTB. Lina Verchery, a PhD candidate in Religious Studies at Harvard University conducted this interview.

編註：此次訪談主題是參加萬佛寶懺的經驗。退休前，葉祖堯博士在電腦界和企管界聲望甚隆。他與同修周瑞芬居士曾創辦數家高科技產業與顧問公司，退休之後在萬佛聖城常住，發心奉獻服務。哈佛大學宗教研究博士生黎娜·瓦才睿協助本刊進行這次訪談。

Lina: When did you two begin to participate in the 10,000 Buddhas Repentance ceremony?

P.Y.: Professor Yeh probably began 4 years ago, and I started probably 5 years ago. I think the first full Dharma session we attended was an Amitabha session, and then a Guanyin session. Now, we try to participate full time in all Dharma sessions when possible.

Lina: What is the difference between participating part time and full time?

A (PY): It is quite different. Even this year is different from last year. For example, unless we needed to use the restroom, we simply stayed in the Buddha Hall; whereas last year we always went out during the break times. So, during the whole time, three hours in the morning and four hours in the afternoon, we were immersed in the energy field of the Buddha Hall while observing silence. The experience is very different from taking every break.

The whole session takes 23 days. How many people in the world could afford doing the same thing all day every day for 23 days? It usually takes 21 days to establish a new habit or thinking pattern. Well, our session is 23 days!

The way we bow is also different from many who usually use their knees to kneel down first and then bow down. We bow down very slowly until our heads touch the cushion and then rise up slowly like practicing Tai Chi. Well, how many people get to practice Tai Chi for 6 hours a day? So, each year we utilize this opportunity to do repentance and practice Tai Chi so that our bodies and minds are totally immersed in the activity of bowing and we become very

黎娜問：您們什麼時候開始參加萬佛懺？

周女士：葉教授大概是四年以前，我大概是五年以前。我們第一次全程參加的應該是從彌陀七開始，再來是觀音七，現在是全部的法會幾乎都是全程。

黎娜問：在你們的經驗裡面，拜全程跟只拜一部分有什麼不一樣？

周女士：非常不一樣。像今年和去年就不一樣，去年中間休息時間還有出來，今年除非上洗手間，否則都留在佛殿不出來。我們早上七點進佛殿一直到十點，中間休息就打坐，下午從一點到五點都不出來。三、四個鐘頭完全都在那個能量裡面，沒有和人交談，感覺就不一樣。

談到拜全程，你想想世界有多少人可以連續23天，天天只做一件事情？因為是拜懺，所以你就只能做同一件事情。外面很多課程都說，假如想要養成一個新習慣、新想法，持續21天就很有可能達到，更何況我們的萬佛懺是23天！

我們兩個拜佛的方式，跟一般人也不一樣。一般人是撲通兩個膝蓋就跪下去，我們是慢慢地拜下去，再慢慢地起來，這樣連續六個小時都沒有停。我們是很慢很慢地下去，一直到頭碰到拜墊，然後再慢慢地起來，有點像在打太極拳。你想想誰可以一天六個鐘頭打太極拳？除非是練功



mindful of each moment.

Lina: How did you think of this method?

A (PY): We practiced some kind of qigong before, hence it was relatively easy for us to simply adapt the same method in the bowing practice. The practice improves the circulation of our inner energy. I discovered that my body has more agility than previous years. This is not hard to understand as normally we are busy and do not have enough time to stretch much. But this event could also be considered as a 23 day, 6

hours per day, boot camp for stretching. In 23 days, one can accomplish a lot. For example, my hands can now touch the ground when I bend down, which was not previously possible. But it is important to note that we cannot force anything. We need to work gradually, step by step, toward our goals. Even if we can't reach them, that's okay.

In fact, our physical health is better than it was four years ago. I remember that during the first year, I felt dizzy when bowing down. Also, bowing right after meals would cause a stomach upset. But this condition is also gone. In other words, in addition to the spiritual benefit from the repentance, our physical health has also improved each year. This bowing session is truly wonderful.

A (RY): It is obvious to me that during the last four years, my physical health improved greatly. In fact, it is better than it was 20 years ago. Previously, I needed to use the restroom several times during the night. Now, I can sleep through the whole night. Another obvious improvement this year is that I don't need to go to the restroom during the whole morning or afternoon session. This was impossible before.

夫的人，普通人根本不可能。所以我們每一年抓住這個機會，又拜懺，又打太極拳，又練唱。發現這樣下來，變得非常專注，因為身心全部投入其中。

黎娜問：你怎麼想到這個方法？

周女士：我們以前練過功，所以就用練功的方法來做。因為不停地在運氣，身體的氣就會很順暢。我發現今年身體比以前更柔軟，這不難理解，因為平常都沒時間做伸展運動，現在23天、一天六個鐘頭都在做伸展。平時想彎腰讓手碰到地，大概還差一點，現在手已經可以碰到地了。所以這23天太寶貴了，想要達成什麼目標都有可能，而且不用強求。一點一點來，做到就做到，做不到也沒有關係。

幾年下來，我們身體一年比一年好。記得第一次來拜懺，拜下去頭都會暈，而且吃飽後拜，覺得胃裡的食物都要出來了。現在這些問題都沒有了，不論吃完早飯或是中飯來拜，都沒有問題，這表示身體一年比一年好。所以我說這個法門太好了，除了拜懺本身就是一件好事，還可以增進健康，增加體力。

葉教授：這四年期間，很明顯地身體比20年前還好。以前幾乎每晚都要起來去洗手間好幾次，現在倒下去就一覺到醒。拜懺三、四個小時也不需要去洗手間，這在從前是不可能的事情。

黎娜問：所以你覺得身體的改變，有什麼原因嗎？

葉教授：以前工作的時候腦筋用了很多。在這23天，你不需要想任何事情，這就是一種專注。另外一個原因，就是拜懺讓你整個人的身心都調整到最佳的狀態。萬佛寶懺對我而言，就是身心柔軟，身的部分就是身體越來越好。有一陣子，上晚課繞佛我的聲音出不來，沒有氣。現在



Lina: Any particular reasons that your physical health improved?

A (RY): While I was working before, I spent a lot of time thinking. However, during these 23 days, one does not need to think about anything so one becomes very mindful. Another aspect is that the continuous bowing, 6 hours a day, helps to tune both body and mind to an optimal condition. It helped me to reach a state that both body and mind become soft. In fact, for a period of time, I did not have sufficient energy so that when reciting Buddha's name during the evening ceremony, I often felt a lack of energy and my voice could not come out. But now during the bowing session, my voice was as loud as that of Guo Ji (a loud chanter), indicating a major improvement of my physical health.

The mental improvements come from two aspects. The Sutra greatly expanded my view of the universe as it guided me to travel to incredible Buddha lands in different space and time periods. Such great mental expansion also came from the fact that as I bowed slowly and continuously, so I gradually melted into the recitation sound that led me to a different mental state of mindfulness, and I was not concerned about other issues in daily life, as nothing could really bother me anymore. The energy of repentance helped me to greatly improve both my physical and mental capacity.

Another benefit from the session is feeling of gratitude in the sense of being washed clean. On many occasions, when I bowed down, I felt deeply touched by the feeling of being cleansed, and tears fell from my eyes. Sometimes I was not able to get up as I cried quite a bit. The feeling of gratitude also came from the knowing that very few people in the world today are so fortunate to recite the names of 10,000 Buddhas. Indeed, the energy generated by the collective repentance led me into a different mental state where I could touch



我的聲音在佛殿裡面，跟果基一樣大，我覺得這個就是無形的進步。

心的柔軟來自兩方面。第一，經文開展你的眼界，游于不可思議時空中的佛界。另一方面是慢慢拜，漸漸就融入到音聲裡，讓你進入到一個不同的境界——越來越專心，不想其他事情，再大的事情也都變得無所謂了。拜懺的能量會引導讓你身心柔軟。

另外就是生出感恩之心，因為心被洗滌。許多時候眼淚會一直掉下來，甚至在拜殿上哭得起不來。拜佛的時候，常會覺得有多

少人有這種機會把一萬尊佛的名字念一遍，這是一種能量。並不是我特別要去怎麼樣，而是當你放開身心以後，自然會進入一個不同的層面，會了解眾生都是一體，所以我覺得拜懺的好處是非常不可思議的。如果你不能拜全程，至少要抓住幾天一直在這裡，這樣才能夠進入那個能量裏邊。

周女士：以我們現在這個年齡，已經沒有什麼事情需要操心。假如不能夠放下的話，也很難感受到拜懺的能量。像我今年一開始是決定要拜全程，但是中途需要開會。所以我就調整心態，開會就好好開會，然後去休息，沒有一定要怎樣。最重要的是，你能不能從拜懺中得到益處。

葉教授：因為我們一直拜、一直唱，而且拜得很慢。拜和唱讓你整個人都慢下來，但是時間並沒有真的慢下來，只是你自己的感覺放慢了。

黎娜問：可不可以談談去年有一尊佛的名號非常非常長，但是您拜下去之後，那尊佛號就是很清楚都能夠記得起來？



the oneness in all of us. While it is difficult to describe the wondrous benefits of the repentance session, I recommend everyone to do it. If you cannot attend the whole session, then at least try to do it for several consecutive days in order to enter into the energy field.

A (PY): People at our age really should not have much to worry about. However, if we cannot let go of the thoughts that bother us, then it will not be easy to feel the energy of the repentance. For example, although I intended to participate in the whole session this year, I also needed to attend some meetings. So, I simply adjusted my mindset so that I am mindful of whatever I am doing. The most important thing is whether you can truly benefit from the process of repentance.

A (RY): Because we bowed slowly and recite Buddha names continuously, we felt our bodies and minds slow down although time still moved at the same speed.

Lina : Would you talk about your experience last year that you could remember clearly the long name of a Buddha as you bowed down?

A (RY): There was a period last year that I could remember the long names of Buddhas, some as long as a whole line. I did not consciously try to remember these long names; it just so happened that I was in a particular state of the mind.

A (PY): He did not try to remember because he took a look at the long name and just bowed down while the cantors were still singing.

A (RY): Because of the experience of last year, I tried to remember the names this year. But I felt this is not right; I should not be attached to such a condition. But as I focused on the bowing and recitation, that kind of memory gradually came naturally.

Lina: Does that mean when your concentration power reaches a certain state, this kind of ability will come naturally?

A (PY): Yes, this kind of capability appears naturally when you are very focused as many of these names have similar patterns such as what kind of world, a description of Buddha or Bodhisattva, etc. My experience this year was to visualize the world or Buddha as I read the words, which led me into that kind of world and I seemed to see the Buddha in it without trying to memorize.

Lina: But it is difficult to visualize many Buddhas. How did you do it?

A(PY): I was standing in front of the screen which showed the English translation. It shed light on the meaning of certain Chinese names such as “Bo Tou Mo”, which means red lotus flower, or “Ju Su Mo”, which means green lotus flower. So, as I learned the meaning of many Buddha names, and time seemed to fly by. Previously, I often looked at the clock and felt that another 15 minutes was very long.

Lina: How long ago did you stop looking at the clock?

A(PY): Even last year, I would sometimes look at the clock. I remembered that in the previous years, I felt time passed so slowly during

葉教授：我去年有一陣子，因為慢慢拜，所以有時候一整行，我只要看一眼就記住了。不是故意去記，只是剛好在那個狀態。

周女士：不是記，他（葉教授）就是看一眼就拜下去。維那還在唱，他就已經拜下去了，所以不用特別去記。

葉教授：因為去年有那個經驗，所以今年開頭幾天我要去記。後來覺得這樣不對，不要去執著。你只要專心地拜，那個感覺慢慢就來了。

黎娜問：是不是定力到達一定程度，就會有這種能力？

周女士：對，當你專心到一定程度以後就自然地會出現。因為那些句子都有類似的模式，什麼什麼世界，什麼什麼佛，什麼什麼菩薩，每一行只有幾個字。我今年的經驗是，看到文字就去想像這些文字描寫的世界是怎麼樣？這尊佛是怎麼樣？然後我好像就可以馬上融入這個境界裏，就看到這個世界有這一尊佛，完全沒有去記。

黎娜問：可是有些佛很難去觀想，那您是怎麼觀想呢？

周女士：站在英文字幕這邊有一個好處，要是中文給我看「波頭摩」，我不知道那是什麼意思，但是英文會解釋那是一種紅蓮花。所以假如我不知道那句是什麼意思，我就看一看英文，比方說「俱蘇摩」是青蓮花。就是一點一點的學習，沒有特別要去記。每天那麼多個鐘頭在拜，卻感覺好像才一下子，就已經結束了。以前我會一直看鐘，覺得還有15分鐘，還有好久。

黎娜問：您是多久以前還會想要去看看時鐘？

周女士：即使是去年，都還會想要去看一看鐘。再前面那幾年，每次最後那個迴向，就是從往生堂回來以後那個迴向，都覺得簡直長得不能忍受，因為要跪在那裏那麼久，跪得非常辛苦。現在跪在那裡，我一點困難也沒有。所以身體狀況不同，你的感覺也會不同。

黎娜問：我有一個理論就是感覺時間很久，或是感覺無聊，也可以用來當做一種修行。我認為觀想在某方面可以幫助我們克服。

周女士：那當然！比如說，你拜下去就會

the last repentance recitation after coming back from the Rebirth Hall. Sometimes it felt almost unbearable to kneel there. However, I had no difficulty at all this year as my physical condition improved.

Lina: I have a theory that we can use “contemplation” to overcome the feeling that time is passing slowly or a sense of boredom.

A(PY): Yes, of course. For example, if you feel dizzy when you bow down, then you will not be able to continue. This is the condition I encountered at the beginning. Upon contemplation, I remembered that when one is anemic, one should not get up very fast. One needs to come up slowly with the head coming up last. So, I began to bow slowly, and get up with my head coming up last and developed this way of bowing to alleviate my dizziness.

Lina: You talked about the influence of Tai Chi Chuan to describe your specific bowing method. I feel that you are simply doing walking/moving meditation with your body. So, as you bow, how do your body and mind influence each other?

A(RY): When your body slows down, so does your mind. For example, if you are thinking about an email received at noon, the influence of that email will gradually fade away as the tempo of your bowing slows down. Another insight is that of “trusting your instinct” as it is a non-polluted thought. When your bowing takes you to a state of total immersion, the thoughts that float up will usually be meaningful to you.

A(PY): Sometimes, even though you are very focused in bowing and not thinking about any particular thing, some daily issues can also just show up in your mind.

Lina: I remember that Dharma Master Sure told me that when he was doing “three steps, one bow” from L.A. many times, he did not think of any thing or person. But some things that happened long ago or people whom he had not seen for years would just float up to the mind. I am very interested in the “floating up to the mind” concept as it seems to allow one to continuously reflect and repent.

A(RY): I have similar experiences. When they float up to the mind, you know there are still issues that need your attention.

Lina: What is the difference between the 10,000 Buddhas Repentance and Guanyin sessions or other Dharma sessions? What are the differences in your feeling?

A(RY): Every Dharma session is different. The key feature of the Ten Thousand Buddhas Repentance session is that you have three weeks to truly devote yourself to one thing. Both the Guanyin and Amitabha sessions also have a powerful influence on me. I feel that the 10,000 Buddhas Repentance is very important in that one is able to repent in front of a great number of Buddhas and Bodhisattvas, which helps me to readjust my body and mind to a

暈，那你就沒辦法拜。我剛開始的狀況就是這樣，到後來簡直就站不住了，所以就想法讓它不要暈。我以前聽過，如果你有貧血的話，蹲下去不要突然站起來，要慢慢起來，頭最後起來。我想就利用這個法，因為你跪在那邊，頭一下去馬上就上來，血液到不了你的頭，就會暈。了解之後，我發現慢慢拜下去，起來的時候，頭最後再起來，於是就發展出這麼一個拜法，就幫助我解決暈的問題。

黎娜問：你談到太極拳的影響，那個拜懺的特色，我覺得就是用身體來做行禪。當你在拜懺的時候，你的身心是如何相互影響？

葉教授：所有的步調都慢下來，所以你的心也慢下來。比方說，你可能剛開始心裏還想著中午一封電子郵件，當你開始慢慢拜，那些東西就慢慢淡掉了。另外一個體悟就是「信任你的直覺」。這個直覺就是沒有被污染的想法，就是當你拜得很投入的時候，如果有任何想法浮上心頭，那多半是對自己有意義的想法。

周女士：有些時候雖然你拜得很專心、很投入，沒有分心去想別的，可是日常生活裡的一些事物依然浮上心頭，沒有特別想，自然地浮現出來。

黎娜問：我對「浮上心頭」也有一個看法，我想到實法師說他在洛杉磯三步一拜的時候，他並沒有特別想到任何事情或是任何人。但是突然間，一些年代久遠的事情，久未謀面的人會自然浮上心頭。我對於「浮上心頭」的想法非常感興趣，它讓你不斷地反省跟懺悔。

葉教授：我也有類似的經驗。當它浮上心頭的時候，我知道這件事情還需要我的注意。

黎娜問：請問你們覺得參加萬佛寶懺和參加觀音七或者其他法會，感覺有什麼不同？

葉教授：每一個法會都不一樣。萬佛寶懺最大的不同，就是你有三個禮拜的時間真正投入在某件事情。觀音七和佛七對我也很有影響。我覺得萬佛寶懺非常重要，因為是在所有佛菩薩面前懺悔的力量。我覺得三個星期萬佛寶懺對身心的調理是非常美好。

黎娜問：拜懺有一些部分我覺得很有趣，比如說那個最後的迴向，那個意義我覺得非常深刻。請問迴向的時候，你們的心境是什麼？

周女士：有誰願意說把胸打開？把心拿出來？

very good state.

Lina: Some aspect of the repentance is very interesting to me. For example, the Dedication of Merit ceremony has very deep meaning for me. How did you feel about it?

A(PY): How many of us could open up our chests and take our hearts out? Or jump into the fire to seek true Dharma? These examples are just reminders for us not to take things so seriously. Compared to what the Bodhisattvas do, nothing in this world is that serious. In fact, the daily things we worry about are as light as a feather in comparison. Similarly, it blows our minds away to learn that there are so many Buddhas all named Sakyamuni, whose parents, also share the same name. Such examples stretch our mind tremendously so that whenever we have difficulties in life, these visions will allow us to lessen our reactive mind, calm down, and not worry like before.

A(RY): I have a different view from yours about the Dedication of Merit ceremony. During the first year, I could not accept it in totality and found some aspects unreasonable. However, I now can accept almost all of it. That is a change.

Lina: What caused such a change?

A(RY): I am not too sure as the change occurred gradually over time. From a scientific perspective, our earth is very special, in terms of its conditions as well as its evolution. However, what we learn from the Sutras is that it has always been there since time without beginning. So, science has only been able to take a peek of the evolution process, a very small part of reality, at this point. The repentance text truly gave me such a big exposure to reality that helped me shift my viewpoint greatly.

Lina: Where is “reality”?

A(RY): It is in our true mind.

Lina: From the perspective of a scientist, what do you think of the unimaginable worlds across time and space as described in the Buddhist sutras?

A(RY): While there are many new theories, these are still not proven by experiments. Although quantum physics has made major strides in the last few decades making it possible to talk about unimaginable worlds across space and time in terms of the new scientific language, the science of today is still far from being able to validate the “reality” as described in the Sutras. There is still long way to go.

A (PY): I believe that the enlightened beings such as Buddhas and Bodhisattvas simply know everything. They do not need to measure, analyze, or do experiments. For example, if I say it is 6:15 now by looking at a clock, a blind person would consider me to be great as he is not able to look at the clock. But to an enlightened person, we are all blind. ❀

跳到火裡面去求法？這些文字對我來說就是一個提醒，告訴我每件事情都是輕如鴻毛。想想看菩薩做的這些事情，我們在這裡有什麼事情會嚴重到這個樣子？我們簡直渺小得看都看不見。對我來說，世界這麼大，釋迦牟尼佛這個名字就有這麼多，母親也同名，父親也同名，怎麼可能？可是就是這樣子。不像我們，每個人都要不同，媽媽是這個名字，爸爸是這個名字，是住在這裡。我們本來以為釋迦牟尼佛就一位，很了不起。現在才明白，自己平常擔憂的事情都是微不足道。遇到困難的時候，你這樣一想就不會計較了。

葉教授：我跟你的有一點不一樣。第一年，我對最後的迴向有點反感，無法全然接受，也不認為完全合理。但是現在基本上可以接受全部，這就是一種改變。

黎娜問：那是什麼造成這種改變呢？

葉教授：我也不清楚，就是拜久了，自然就改變了。因為從科學的觀點，這個地球是很特別的，有一個運行的法則，所以才有演化。但是從佛經的觀點，這一切都是無始以來就存在的。所以說科學僅僅看到一點點，演化只是真實理體（reality）的一小部分。

黎娜問：那個真實理體（reality）在哪裡？

葉教授：就是我們的心。

黎娜問：從一個科學家的觀點，當你讀到佛經裡的這個世界、那個世界、多少億劫的世界，這些都是無法想像的。佛經裡世界的描述，你有什麼看法？

葉教授：目前有很多新的理論仍然要用實驗去證明。雖然量子物理學在過去五十年有很多的突破，觀點跟佛經中講的更接近了，但是很多佛經講的「實相」，科學還沒有辦法證明，還有很長的路要走。

周女士：我覺得那些開悟的人，比方說佛和菩薩，他們就是知道所有的事情。他們不需要去測量，也不需要去分析，更不需要去做實驗。比方說我知道現在是六點一刻，你說：「你怎麼知道？」因為我看到那邊有一個鐘。那瞎子，有鐘也看不見，所以他覺得我知道現在是六點一刻很了不起。那麼對於覺悟的人來說，我們都是瞎子。❀