

善護念

Mindfully Guard One's Awareness

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張敏 英譯

A Talk by Qiu Guo Yi at the Buddha Hall of the City of Ten Thousand Buddhas on September 26, 2023.

English Translated by Min Zhang



我是丘果宜。時間過得真快，在萬佛城當義工，不知不覺也剛好過了三十年。

我想跟大家談談，無論是你見過、體會過、覺悟到正面的教育或反面的考驗，都算是一種感應吧！如果有不當的話語，還請大家多多包涵。

首先分享我跟上人的因緣。1978年上人帶弘法團到馬來西亞，行程中到丁加奴州（又稱登嘉樓州），當時的盛況可以用人山人海來形容，車輛更是密密麻麻，我們無法擠進到佛教會裏面，只能往佛教會的方向合掌鞠躬，以表示對法師們的恭敬。

因緣就這樣感應。後來我們就在佛教會認識一位老師，大家談到上人的事蹟和萬佛城。在1983年，我們寫信給上人，求授皈依。此後，我們一直跟上人有書信的往來。因緣之下，我在1986年

My name is Qiu Guo Yi. Time truly flies—it's hard to believe I've been volunteering at the City of Ten Thousand Buddhas for thirty years now.

I would like to discuss how every experience — be it a source of positive inspiration, an enlightening realization, or a difficult lesson — can be regarded as a profound spiritual response. I would appreciate your understanding if my words fail to convey my intentions.

First, I want to share my experience of meeting the Venerable Master Hua. In 1978, when Venerable Master led the Dharma propagation delegation to Terengganu, Malaysia, the event at the time could be described as phenomenal — a sea of people and vehicles tightly packed the streets. We were even unable to squeeze in the Buddhist Association and could only put our palms together and bow in that direction to show respect to the Dharma Masters.

來到萬佛城參加拜萬佛寶懺，拜懺期間也有諸多感應，也因此成就了我們全家在7年後搬到萬佛聖城來。

1992年，我帶著四個孩子，當時我大兒子才13歲，小女兒才17個月，到聖城參加第二屆的水陸空法會。在法會開始前，我們有緣在祖師殿見到上人。當時上人看到我跟孩子，就告訴我：「孩子們的因緣是在美國。」要他們留下來在聖城這裏讀書，同時也叫我先生顏亞日過來聖城教書。

1993年，我先生在馬來西亞就申請提早退休，八個月後就獲得批准。那年八月，我們也搬來聖城了。

萬佛聖城享譽世界，是很多佛教徒心中的皈依處。當時我們內心是充滿了喜悅，非常非常地歡喜。

三天後，我先生就投入學校的工作隊伍了。人說，「萬事起頭難」。我們來自一年四季如夏的馬來西亞，面對美國的氣候和季節變化，以及來自不同文化背景的人們聚集在一起，不同地方言語的詮釋和方式，也因而造成了不少的誤解。哎呀！真慚愧！

有人說，當你和真正的朋友相交時，就是一個在不斷地修復自己的缺點並完善自我的過程。真正能夠改變命運的，不是道理，而是習慣！這也是一種感應吧。

接下來我想跟大家談談，我拜萬佛懺的感應與經歷。1986年，我第一次來聖城拜萬佛寶懺。面對時差和衣服不夠暖，晚上又不能睡，白天拜懺時打瞌睡。心裏很想拜，可是拜下去又起不來。這樣熬了幾天，朋友看我臉色變成石灰色了，就好心叫我到廁所旁邊的長椅上躺下休息。

但我躺下時，迷迷糊糊就看到上人用袈裟蓋住了我的頭，我一下子就

Conditions and causes influence and resonate, bringing about such responses. Later, we met a teacher at the Buddhist Association who shared stories about the Venerable Master Hua's virtues and conduct, as well as the City of Ten Thousand Buddhas (CTTB). In 1983, we wrote to the Master, seeking to take refuge in the Three Jewels. Afterward, we maintained a correspondence with him. This connection eventually led me to visit CTTB in 1986 to participate in the Ten Thousand Buddhas Repentance Ceremony, where I experienced many spiritual responses. These profound experiences ultimately inspired our family to move to CTTB seven years later.

In 1992, I brought my four children to CTTB to attend the second Water, Land, and Air Dharma Assembly. At that time, my eldest son was just 13 years old, and my youngest daughter was only 17 months. Before the assembly began, we had the opportunity of meeting the Venerable Master in the Patriarch Hall. When the Master saw me with my children, he said, "The children's affinities are in America." He encouraged them to study at CTTB and invited my husband, Agis Gan, to come and teach in the City as well.

In 1993, my husband applied for early retirement in Malaysia, and eight months later, his application was approved. That August, we moved to the City of Ten Thousand Buddhas. CTTB is renowned worldwide and cherished by many Buddhists as a spiritual haven. At the time, our hearts were filled with joy—immense, immeasurable happiness.

Three days after our arrival, my husband joined the school staff and began teaching. As the saying goes, "All beginnings are difficult." Coming from Malaysia, where it feels like summer year-round, we had to adjust to America's climate and seasonal changes. Living in a community of people from diverse cultural backgrounds also presented challenges, particularly with language differences and varying communication styles. These differences often led to misunderstandings—a truly humbling experience!

Someone once said that building a friendship with true companions is a process of constantly mending one's shortcomings and improving oneself. What truly has the power to change our destiny is not principles but our habits. Perhaps this, too, is a kind of spiritual response.

Next, I would like to share some of my experiences and responses while bowing the Ten Thousand Buddhas Repentance. In 1986, I came to CTTB for the first time to participate in this ceremony. Dealing with jet lag, inadequate clothing for the cold, sleepless nights, and drowsiness during the day made it very challenging. I wanted to keep bowing, but each time when I bowed down, I

醒了，趕緊起身。可是我實在太累了，拜一拜又睡著了。這樣拜下去也起不來，眼睛也睜不開，所以我想了想，放狠了心，又堅持起來拜。一直堅持了大約幾天，我也開始慢慢懂得觀想迴向給眾生。

有一天，在拜的時候，就感覺到好像有東西從我的兩肋旁邊往後蹦出去，沉重的身體慢慢就輕鬆下來了，晚上也睡得香了。接下來，就拜得法喜充滿。

在拜萬佛懺圓滿的前一天，就在凌晨三、四點要起來上早課之前，我感覺有一道光從我的頭頂緩緩地照到我的全身，接著就聽到遠遠傳來很悅耳的唱誦聲音。我沒有敢睜開眼睛，就沉浸在那種美妙的讚頌中，感受到那縷光溫暖著我的全身。

圓滿日這天的早課，我第一次聽到法師在唱〈寶鼎讚〉，啊！這不就是我昨天一早聽到的那首讚頌嗎？感應啊！我居然提前一天聽到這美妙的讚頌，我好感動、好感動。

那天晚上，恒道法師要我上來分享，可是我當時對佛法的了解很少，不敢貿然上台分享。上人後來就說：「有感應不出來分享，就是對不起觀世音菩薩。」

多年後我們全家搬來聖城住下了，師父上人還特別請了余教授來我們家裏，特別交代說，我們有很多感應，要請呂教授幫我們記錄下來。

今年，開始拜萬佛了，我就一邊觀想、一邊向那些與我有深層糾結的人與事求懺悔。在每一拜，俯身拜下懺悔的意念時，如果佛號較長，我就可以懺悔了我的心意；如果佛號短的，我來

couldn't get back up. After struggling for a few days, a friend noticed my face had turned pale, like ash, and kindly suggested I rest on a bench near the restroom.

When I lay down in a half-asleep state, I saw the Venerable Master covering my head with his robe. I immediately woke up and quickly got up. However, I was still so exhausted that I fell asleep again after bowing a few times. I could barely continue, and my eyes felt heavy. I struggled to stay awake. Despite the overwhelming exhaustion, I resolved to continue bowing. After persevering for several days, I gradually learned how to visualize and dedicate merit to living beings.

One day, while bowing, I felt as if something heavy leaped out from both sides of my ribs, and my body, which had felt so burdened, suddenly became lighter and more relaxed. That night, I finally experienced a deep, restful sleep. From then on, my bowing was filled with Dharma joy.

The day before the completion of the Repentance Ceremony, around 3:00 a.m. or 4:00 a.m., just moments before the morning recitation began, I felt a gentle beam of light shining down from the top of my head, illuminating my entire body. At the same time, I heard a distant and melodic chanting. Rather than open my eyes, I chose to be immersed in the beautiful chanting sounds. That light filled me with warmth, enveloping my entire body.

On the final day of the ceremony, during the morning recitation, I experienced the beautiful chant of the "Praise of the Jeweled Censer" (Bǎo Dǐng Zàn 寶鼎讚) led by the Dharma Masters for the first time. It was a surreal moment as I recognized it was the same praise I had encountered the morning before! What a spiritual response! I felt incredibly fortunate to have heard this beautiful chant a day prior. I was so deeply moved!

That evening, Dharma Master Heng Dao asked me to share my experiences, but at the time, my understanding of the Dharma was limited, and I hesitated to speak out of turn. Later, the Venerable Master said, "If you've encountered spiritual responses but remain silent about them, you are neglecting your duty to Guanyin Bodhisattva."

Years later, after my family moved to CTTB, the Venerable Master specially invited Professor Lv to visit our home. He instructed Professor Yu to help us document our many experiences of spiritual responses.

During this year's Ten Thousand Buddhas Repentance Ceremony, I dedicated myself to visualizations and engaged in sincere repentance for the complexities I faced with individuals and circumstances in my life. With each bow, as I lowered myself in reverence and reflected on my repentance, I discovered that the recitation of the Buddha's name lasted longer, affording me the opportunity to genuinely articulate my feelings of contrition.

不及懺悔我的意念。懺悔觀想是很累的，尤其是意念的專注。但我一直堅持，累了就休息一下，然後繼續用這樣意念來深深地懺悔。在法會圓滿當天，這種糾結就戛然而止了。

感恩！非常感恩每一年的拜懺法會，敲醒我們沉沉迷糊的心靈。

今天，我想藉此機會向大家懺悔。有段時間，實在承受不住時，內心也生起怨恨。幸好有上人加持，也感恩多位善知識的指點。現在，我了解到善惡之人的種種因緣果報，也同時更警惕我自己，不要妒忌障礙他人，要善護自己的初心，對新人更多一分慈心的擔待。

上人的弘願，就是要把佛法融入世間。法門八萬四千種，何必執著一定是你認為、我認為，對的才是對的？況且世界各地有不同氣候的變遷，更有不同區域民族文化習俗的差異。所謂「事在人為」，「智者畏因，愚者畏果」。阿彌陀佛！✽

When the Buddha's name was brief, I found it challenging to complete my contemplation. The deep repentance I sought through visualization is exhausting and demands intense concentration, yet I continued to push through.

When I felt too tired, I would take a moment to rest before refocusing my mind to continue bowing with intention. On the final day of the ceremony, the burdens I had been holding onto suddenly dissolved completely. I'm very grateful for the annual repentance ceremonies that awaken our muddled hearts.

Today, I would like to take this opportunity to express my repentance. There was a period when I allowed feelings of overwhelm to take over, leading to resentment dwelling within me. Thanks to the blessings of the Venerable Master and the insights of many wise advisors, I have gained a deeper understanding of the causes and effects that influence the actions of both virtuous and harmful individuals. This insight has heightened my awareness of my own behaviors, inspiring me to refrain from envy or discouragement towards others. Instead, I strive to safeguard my original Bodhi resolves while fostering greater kindness and patience for those who are new to the path.

The Venerable Master's profound vow was to weave the Dharma into the fabric of the world. With 84,000 paths to understanding, why limit ourselves to believing that only our own viewpoint holds true?

After all, the world is rich in diversity, with different climates and cultures, and each region has its unique traditions. As the saying goes, "Success is driven by human effort," and "the wise are cautious of the underlying causes, while the foolish are only concerned with the retribution." Amitabha! ✽

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