

初參分享

My First Pilgrimage Visit

劉親英文
文親慈 譯

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參訪團在山西佛光寺前合影。

A group photo of the Buddhist delegation in front of Fo Guang (Buddha's light) Monastery.

2024年10月17日至27日，我有幸參加了法界佛教總會一個為期十一天的佛教參訪團。我們參訪了浙江台州國清寺、江西永修縣雲居山真如寺、山西太原崇善寺、清涼寺、佛光寺、文殊菩薩道場五臺山。

我從來沒有去過法總道場以外的其他的寺廟，因為知道自己的定力不夠，不敢亂跑道場。然而趁著這次機會，可以去看看祖國的名山寺廟，增長見識。

From October 17 to 27, 2024, I was fortunate to participate in an eleven-day Buddhist delegation organized by the Dharma Realm Buddhist Association (DRBA). During the trip, we visited several renowned monasteries in China, including Guóqīng Monastery 國清寺 in Tàizhōu, Zhèjiāng; Zhēnrú Monastery 真如寺 on Yúnjū Mountain 雲居山 in Yǒngxiū County, Jiāngxī; Chóngshàn Monastery 崇善寺, Qīngliáng Monastery 清涼寺, and Fóguāng Monastery 佛光寺 in Tàiyuán, Shānxī; and Mount Wǔtái, the sacred Bodhimanda of Bodhisattva Manjushri.

I have not visited any monasteries outside the DRBA because I recognize that my concentration is insufficient, and I hesitate to wander among different Bodhimandas. This opportunity, however, allowed me to explore renowned mountains and temples in my country, as well as



Fo Guang (Buddha's light) Monastery.

10月20日早上5點我們參加了江西雲居山真如寺的早課，早課的內容與萬佛聖城的早課前半段相同（楞嚴咒、大悲咒、十小咒），後半段有些不同，雖然不同，但維那領唱的聲音很攝心，我們也很投入。

禪堂早上6:30開始起香，凡是進入禪堂的，都要統一穿著真如寺發的灰色純棉大長褂。我們幾個人提早到了禪堂，只見禪堂大門上掛著一個白色大布簾，撥開布簾跨入大門，是一條很寬的過道，走了數步，又見一門，也是掛著大布簾，繞過布簾，放眼望去，整個禪堂大約有一個半足球場那麼大！禪堂中央擺著一尊大佛像，四邊是長長的大木寬凳，凳上都放著深色的坐墊及小毛巾被。

由於只有我們幾個人，維那師便叫我們先「掛腳坐」等一等，維那師見我們不明白什麼是掛腳坐，便補充道：「你們先到邊邊坐著」，我們聽話地在邊邊的長凳子上坐下，發現凳子很高，坐上去後腳懸空了，原來這就是維那師說的「掛腳坐」。

過了一會，人多起來了，便開始繞著中央的佛像行香，我們分了三圈繞佛，維那師拿著香板在最外圈跟著行香，並大聲說：「把手臂甩起來，左三右七（即左臂擺動幅度小一些，右臂擺動幅度大些），放大步子走。」如此行

broadening my horizons!

On the morning of October 20 at 5 a.m., we joined the morning recitation at Zhēnrú Monastery on Yúnjū Mountain in Jiāngxī. The recitation closely resembled the first half of the morning recitation at the City of Ten Thousand Buddhas (including the Shurangama Mantra, Great Compassion Mantra, and Ten Small Mantras), though there were some differences in the latter half. Despite these variations, the chanting led by the cantor was deeply engaging, and we all immersed ourselves in chanting along.

At 6:30 a.m., we began the meditation session. Everyone entering the meditation hall was required to wear a long gray cotton robe provided by Zhenru Monastery. A few of us arrived early and noticed a large white curtain hanging at the entrance. Pulling the curtain aside and stepping through the door, we entered a spacious corridor. After walking a few steps, we came to another door, also draped with a curtain. Beyond it, we found ourselves in the meditation hall, which was approximately the size of one and a half football fields. At the center stood a large Buddha statue, surrounded by long wooden benches arranged neatly, each equipped with dark cushions and small cotton terry blanket.

Since there were only a few of us, the cantor instructed us to “sit with your feet hanging.” At first, we were puzzled by this directive, but he soon clarified: “It means you should sit on the side.” Following his guidance, we sat on the high benches, letting our feet dangle off the edge. The cantor then explained that this is what “sit with your feet hanging” refers to.

After a while, more people arrived, and we began circumambulating the central Buddha statue. We formed three concentric circles around it. Leading from the outermost circle,

走了約十分鐘，渾身都熱了起來，只聽到一聲板響，示意我們停下，維那師說：「面向哪邊的就在哪邊的凳子上坐下。」

我們在寬大的凳子上結跏趺坐下，靜坐了大約三十分鐘，聽到引磬響，只見兩位提著竹籃的人分兩邊行走，同時從籃子裏拿出一疊小茶杯分發起來，維那師說：「右手接杯」，茶杯分發完後，那兩人又提著茶壺過來倒茶，維那師又說：「左手三指（大拇指、食指、中指）拿茶杯喝茶，杯中的茶沒喝完不能換手，這是規矩。」

這是我第一次在國內參加禪堂打坐的體驗，原來在禪堂裏有這麼多的規矩！而自己却什麼都不懂。

當天晚上我們在真如寺的大殿參觀完虛雲老和尚的書畫展後，近傳法師及近威法師帶我們來到大殿的拜墊前，給我們上了一堂如何禮佛、站立時腳與手應該如何擺放的基礎課，近傳法師講解，近威法師做示範，補上了我們平時忽略的禮儀。法師們見到我們有些緊張，便提示說：「放鬆放鬆！」還給我們講了「四觀」，第一觀身，看看自己的身體是不是因緊張而繃緊，身體提出了抗議？如果是，就讓自己放鬆。

第二觀心，看看心裏會不會有恐懼感，如果有，就念觀世音菩薩聖號，讓自己放鬆。

第三觀身邊小環境，觀察周圍的人是怎麼樣的，不被外面的境界所轉，可以在心裏念佛號，讓自己有定力。

第四是觀大環境，觀自己所在的空間，及其對自己身心狀態的影響。這「四觀」就是調整好自己，讓自己身心都處於自在的狀態，也就是觀自在！感恩法師們的慈悲，諄諄教導我們！阿彌陀佛 ❶

the cantor carried an incense board and loudly instructed us: “Swing your arms! Left three and right seven”(indicating that the left arm should swing slightly less than the right). We walked in this manner for about ten minutes until we felt warm. Eventually, a sound signaled us to stop, and the cantor instructed us to sit on whichever bench was directly in front of us.

We sat in full lotus on the wide benches, remaining quietly for about thirty minutes until a bell rang. Two individuals carrying bamboo baskets then walked around, distributing small tea cups from their baskets. The cantor instructed us: “Receive your cup with your right hand.” After all the cups had been handed out, they returned with teapots to pour tea for everyone. The cantor further explained: “Use three fingers—your thumb, index finger, and middle finger—of your left hand to hold the cup while drinking. You must not switch hands until you finish your tea. This is etiquette!”

This was my first experience joining a meditation session at a monastery in my country. It made me feel like a true beginner, as I realized there were so many rules in the meditation hall that I had previously overlooked. What a great experience!

That evening, after visiting Master Xūyún's calligraphy exhibition in the main hall of Zhēnrú Temple, Dharma Master Jinchuan and Dharma Master Jinwei guided us to cushions in front of the hall for a basic lesson. They taught us how to bow to the Buddha and how to position our feet and hands while standing. Dharma Master Jinchuan explained the steps while Dharma Master Jinwei demonstrated, providing detailed insights into deportments we often overlook. Noticing our nervousness, they gently reminded us to “Relax!” They also introduced us to “The Four Contemplations”:

1. Contemplation of the Body: Check whether your body feels tense or uncomfortable due to nervousness. If it does, allow yourself to relax.
2. Contemplation of the Mind: Observe whether you feel fear or unease. If so, recite Guanyin Bodhisattva's name to calm yourself.
3. Contemplation of Surroundings: Notice the behavior of those around you without being influenced by external circumstances. You can recite the Buddha's name internally to maintain focus and concentration.
4. Contemplation of the Environment: Reflect on the space you are in and its impact on your state of being.

These four contemplations help us adjust so that both body and mind are at ease—this is Guanyin Bodhisattva's presence in practice! I am deeply grateful to the compassionate Dharma Masters who patiently guided us through this process. Amituofo!❷