

Be Mindful of Guanyin While Standing, Sitting, Walking, and Lying Down

行住坐臥觀世音

A Dharma Talk by Dharma Master Heng Lai during the Guanyin Recitation Session
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恒來法師2023年10月25日講於法界佛教總會（法總）法國分會觀音七法會
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The City of Ten Thousand Buddhas (CTTB) in 1975. 1975年萬佛聖城

To the Buddhas, Bodhisattvas, great assembly, and Venerable Master, Amitabha!

These days we are working on reciting Guan Shi Yin Bodhisattva's name and have attained some wisdom by doing so.

Our Master used to teach us during the recitation session that when you are reciting, in this case Guanyin Bodhisattva, you want to remain in a place where there's nothing in your mind but Guanyin. That's truly

諸佛菩薩，師父上人，諸位法友，阿彌陀佛！

這幾天在努力念觀世音菩薩，透過念佛獲得一些智慧。我們師父在念經的時候常教導我們，「當你念誦的時候，（現在念的是觀世音菩薩），你要保持在一個地方，心裡除了觀音之外什麼都沒有。」這才是真正的修行。然後你就知道你正在得到一些感應。所以你禮拜並持誦。你不讓任何其他的垃圾出

cultivating. Then you know you have some responses. So you bow and you recite. You don't want any other garbage going on in your mind.

You just actively recite “Guan-shi-yin-pu-sa,” and that's what fills your mind. There should be nothing else in there.

In Buddhism this is called “active meditation.” Why is it active? It's active because we're reciting and we're bowing. When you're reciting, you're actively doing something with your body, mouth, and mind, unlike in Chan, where you sit still, your body sits still, and you still your mind. Active meditation stills your mind in another way. It uses another technique. That is, it fills your mind with “Guan-shi-yin-pu-sa.”

Now traditionally, we used to do this in Gold Mountain Monastery. In the old days with our Master, we did a Guanyin session, like what we are doing now, and then we did a Chan session. Why do we do that? It is because when you do active meditation, it is actually easier than doing Chan. Why is it easier? When you're actively doing something with your body, mouth, and mind, you don't have a lot of chances to drift off and make a lot of false thinking. In Chan it takes more discipline. We used to do recitation sessions, sometimes for one to two weeks before we did a Chan session.

When we're doing active meditation, we're reciting “Na-mo-guan-shi-yin-pu-sa.” You are filling your whole mind with just the recitation of “Na-mo-guan-shi-yin-pu-sa,” or “Homage to Guanyin Bodhisattva,” because you don't want any other stuff in there.

You let go of your other thoughts while you're doing this and don't cling to them. And because you do this, your mind will eventually be filled with just “Guan-shi-yin”. Also, Guanyin is a tenth stage Bodhisattva that sees that you're actually trying to cultivate. And as she follows you as you are reciting her name, she will look down upon and actively help you since you are truly sincere. It's always a matter of degree. To what degree are you sincere? If you're really sincere, you'll get more of a response; if you're half sincere, you'll get half a response; and if you're not sincere at all, you will pretty much be ignored.

現在你的腦海中。你只積極地念「觀世音菩薩」，你的心就充滿了。裡面應該沒有其他東西了。

所以在佛教中，這被稱為「動態打坐」。為什麼是動態的？我們在誦念，我們在禮拜，因此它很活動。所以，當你念誦時，你是在用你的身、口、意積極地做一些事情。與禪不同的是，禪是你靜坐，你的身體靜坐，你讓心靜下來。

「動態的打坐」會以另一種方式讓你的心平靜下來。使用另一種技巧，也就是，讓你的心充滿「觀世音菩薩」。

傳統上我們在金山寺就是這樣做。以前和師父在一起的時候，我們真的會先舉行觀音法會，就像我們現在做的這樣，然後再打禪七。我們為什麼要這麼做？因為當我們做「動態打坐」時，其實比禪修更容易。為什麼更容易？因為你正在積極地對你的身、口和意做一些事情。所以，你沒有太多機會走神，並打一大堆妄想。修禪，需要更多的紀律。所以，我們總是在打禪七之前兩到三週，我們會舉行念誦法會。

所以當我們進行「動態打坐」時，我們就是在念誦「南無觀世音菩薩」。然後你就用念誦「南無觀世音菩薩」或禮敬觀世音菩薩來填滿你的整個心，因為你不想再有任何其他東西了。

當你這樣做的時候，你會放下你的其他想法，並且不要想它們。因為你這樣做了，你的心最終就會充滿「觀世音」。而且十地菩薩的「觀世音菩薩」看到你真的在修行。而當你念出祂的名字後，祂就會照顧你，而且主動地幫助你，因為你是真心的。這最終是程度的問題。你的誠心到什麼程度了？如果你真的很誠心。你會得到很多的感應。如果你有一半的誠心，你會得到一半的感應。如果你根本不誠心，那幾乎會沒有感應。

所以當我們念誦、禮拜的時候，我們就是在積極主動地讓我們忙碌的心安靜下來。我們正在用「觀世音菩薩」取代我們的妄想。如果你真的很精進，一天結束時你會開始感到輕安，甚至有點刺痛。你感覺你的心終於開始放下那些妄想，讓你的心裡只有「觀世音菩薩」的聲音。

當我們禮拜觀世音菩薩並念誦時，我們要把

So when we are reciting and bowing, we are actively quieting our busy minds. And we're replacing our false thinking with just "Guan-shi-yin-pu-sa." If you really work hard at it, at the end of the day you'll start feeling light and easy, and a little tingling. And you feel your mind finally start to let go of its false thinking, and you just have the sound of "Guan-shi-yin-pu-sa" in your mind.

When we bow to Guanyin and recite, we want to bring our minds to the present. In other words, you want to be here now. You want to be in the Buddha Hall. You want to be bowing. You don't want to be outside thinking about what's going on in Paris or anywhere else in the world. You just want your mind to be here at this moment. Because in reality, when you truly wake up to the Way, you'll realize that this is the only thing that is real in this very moment. And there's no tomorrow, and there's no yesterday, we just constructed them.

We will usually cultivate the Dharma reciting, in this case, Guanyin Bodhisattva for one or two weeks, sometimes three weeks even, before we begin our winter Chan. Traditionally, it's about this time of the year. We recite Guanyin, and it becomes colder, it becomes winter time, and then we cultivate the Chan Dharma-door.

Sometimes people have all kinds of experiences by doing this. You might have visions of Guanyin, or hear Guanyin, or all kinds of stuff. The Master said that we shouldn't be attached to them. Don't try to reject them either. Just let it flow "in one ear" and come out "the other ear." So, basically, don't be attached. If you feel good, you are getting some response, but don't be attached to it.

We always practice. Even when the session is finished, you can still recite Guanyin during your daily activities. If you have to go to work, do your worldly work. You can still apply the Dharma of reciting "Guan-shi-yin-pu-sa." While you are driving to work, it's a good time to recite Guanyin. Not only does this bring you into the present, it also makes you more aware of the traffic and drive more safely, and you're also being protected by Guanyin. If you are sincere, Guanyin will put a bubble around you, so you don't end up getting into a serious

心帶到當下。換句話說，你現在只在這裡，你想要在佛堂，你要禮拜。你不想外面巴黎或世界其他地方正在發生的事情。你只想此時此刻你的心就在這裡。

因為實際上，當你真正悟道的時候，你會發現，這就是當下唯一的真實的東西。沒有明天，也沒有我們剛剛經歷的昨天。

所以我們在冬季開始打禪七之前，通常會舉行法會、像現在，念誦觀世音菩薩，約一兩週，有時甚至三週。傳統上，大約是每年的這個時候。我們誦念觀世音菩薩，當天氣變冷了，進入冬天了，我們就修禪的法門。

人們透過這樣做會有各種的經驗。有的可能會看到觀音菩薩，或聽到觀音菩薩，或是各種各樣的情況。師父上人說，「不要執著它，也不要拒絕它。只要讓它從一耳進，並從另一耳朵出即可。」所以，基本上，不要執著。如果你感覺良好，你是得到了一些感應。但不要執著於它。

我們一直認為，即使法會結束了，大家仍然可以在日常生活中念觀世音菩薩。你必須去工作，做你世俗的工作。你還可以修行，念觀世音菩薩。當你開車去上班時，這是念誦觀音聖號的好時機。因為這不僅讓你回到當下，並讓你更清楚交通狀況，駕駛更安全，你也得到了觀音菩薩的保護。如果你有誠心，觀音菩薩就會在你的周圍包上氣泡保護層，這樣你就不會發生嚴重的事故。

多年前，我沿著高速公路開車前往加州洛杉磯。我開的是一輛小豐田。一個醉酒的司機在我周圍飛馳，速度非常快，在高速公路上前後打轉，撞上了我前面的卡車。他的車旋轉了很多圈，卡車側向，所有這些東西都在空中飛舞。這一切都是在我念觀音菩薩的時候發生的。我開車時通常會念觀世音菩薩。

所有這些東西都圍繞著我的小豐田汽車。我正等待有東西會擊中我的車，因為我的車就在中間。我踩下煞車，開到路邊。車子沒有被撞倒。我把這歸功於觀世音菩薩，當時給了我一點幫助。

觀音法門之一，念觀音聖號，就可以了。師父過去常常鼓勵我們在開車或旅行時念誦。

accident.

Years ago, I was driving down to Los Angeles in California on the freeway. I was driving a little Toyota. A drunk driver came racing around me real fast, swerving back and forth, and smashed into the truck in front of me. His car spun around a whole bunch of times, the truck went sideways, and all this stuff was flying in the air. As all that happened, I was reciting Guanyin. I usually recite Guanyin when I'm driving. All that stuff just went around the car, the little Toyota. I was waiting for something to hit, because I was kind of in the middle of it. I put the brakes on and moved over to the side of the road. But nothing hit the car, and I attribute that to Guanyin, giving me a little help then.

One of the Guanyin Dharma doors is reciting "Na-mo-guan-shir-yin-pu-sa." The Master used to encourage us to recite this when we're driving or traveling.

The Master used to tell us not to draw attention to yourself. If you're traveling in a bus, a train, or an airplane, don't recite loudly to put on a special style. Just quietly recite to yourself. That will not only protect you, but also the other passengers.

One time, years ago, the Master was giving lectures up in Calgary, Canada. We have Avatamsaka Monastery there, and the Master was giving Dharma talks at that time.

After that, he flew to Seattle to give more Dharma talks. When he went there, we all went down there as well. Some of us drove, while some of us flew. There was a family that was going to drive a van from Calgary to Seattle so they could listen to Shi Fu's Dharma talks in Seattle.

It's a long drive of about 12-14 hours, so while they were driving the father fell asleep at the wheel and the van crashed. They lost a fourteen-year-old boy in the family because it was a very serious accident. The rest of the family flew back to Seattle. They were obviously very upset, and they were really grieving.

They went to the Master, bowed, and asked, "Why did this happen to us?" The Master asked, "What were you doing when you were driving?" "Well, we were just driving and talking and looking around at the scenery." The Master said, "Why weren't you reciting Guanyin Bodhisattva when you were driving? If you were reciting, this accident would not have happened."

In the past we used to take delegation trips to Taiwan, Malaysia, and other places. While there, we would get on a bus together. While we're in the bus, the Master always had us recite. We should always recite Guanyin when we travel together. Because we were

他說，「如果你在飛機上或其他地方，不要打擾別人。不要大聲念誦，以免打擾他人。不要用一種特殊的方式念誦。」他曾經告訴過我們：「不要引起別人對自己的注意。如果你乘坐巴士、火車或飛機旅行，自己安靜念誦就好。這不單單保護你，還會保護其他乘客。」

多年前，有一次，師父在加拿大卡加利講法。我們那裡有華嚴寺，當時師父正在那裡說法。之後，他飛往西雅圖，在西雅圖進行更多佛法開示。

我們也都跟著去了。我們當中有一些人開車，一些人坐飛機。當我們到達西雅圖時，有一個家庭從卡加利開車過來。他們打算開一輛旅行車從卡加利到西雅圖，以便在西雅圖聽師父開示。

這些人開車，而且車程很長，大約12個小時，也可能14小時的車程。他們一直在開車，開車，司機父親在方向盤上睡著了，旅行車就撞車了，他們失去了一個十四歲的男孩，因為這是一場非常嚴重的事故。

其餘的家人飛回西雅圖。他們顯然很傷心，很悲哀。

他們來到師父面前頂禮，問師父：「為什麼我們會發生這個事故？」

「你們開車的時候在做什麼？」

「嗯，我們就只是開車、聊天、看看周圍的風景。」

師父說：「你開車的時候怎麼不念觀世音菩薩呢？如果你持誦觀音聖號的話，就不會發生這樣的事故。」

以前我們常組訪問團，去馬來西亞或去其他地方。當我們去馬來西亞或台灣，或其他類似的地方時，我們會一起搭乘巴士，從一個

all together, we could recite together out loud. He always encouraged us to do that practice while we're traveling, as it protects everybody and it also protects the people on the highway around us.

It would also help us in our cultivation, because it would still our minds and make us focus on reciting. Only one word or one phrase in our minds—“Guan-shi-yin-pu-sa”—is always good. Every time we traveled with the Master, we always recited Guanyin's name.

On my first trip, around 1980 or 1981, we went to Taiwan, Hong Kong, and Malaysia. I thought it was going to be a big vacation. I thought, “Oh, this is going to be a lot of fun. I get to go out with the Master, and I am going to see all these sites. That's all exciting! This is really great.” But as soon as Shi Fu got us together and we started traveling, he taught us how to really cultivate. That's when he turned on the pressure, because we couldn't really run away. We were kind of stuck; we had to be with the group.

Where were you going to go? So, we had to fall in line.

That was always a really good lesson for me to learn. The Master always used every opportunity to get us to cultivate. So, my little vacation turned into a cultivation session. And then once we had learned this Dharma from our teacher, I realized that he was teaching us how to cultivate when we're on trips and everywhere else, for the practice in Buddhism is in standing, sitting, walking, and lying down. You should always be cultivating.

So, this I've learned over the years of all my different experiences with the Master regarding “Guan-shi-yin-pu-sa.” And I have another story.

This happened after we bought “Wan Fo Cheng” (CTTB). We bought it in 1976. This took place about 1977 or 1978. I had a false thought: “Well, I'm doing all this running back and forth between Gold Mountain Monastery in San Francisco and the City of Ten Thousand Buddhas up in Ukiah, which is 120 miles of driving. This uses a lot of gas

地方到另一個地方。當我們在巴士車上時，師父總是告訴我們要持誦。當我們一起出門的時候，我們一定要念觀世音菩薩。因為我們都在一起，所以我們可以一起大聲誦念。上人總是鼓勵我們在旅途中要持誦觀世音菩薩聖號，因為這麼做不但可以保護在巴士上的每一個人，也可以保護在你周圍高速公路上的人。

持誦觀世音菩薩聖號對我們修行也有幫助，因為這麼做能讓我們的心靜下來，讓我們專心念誦，心裡只有一個字、一個名號——觀世音菩薩。這總是好的。每次跟著師父出門，我都會持誦觀音聖號。

在1980或1981年，我第一次隨訪問團出門。我們去了台灣、香港和馬來西亞。我以為這會是一個很大的假期。

我心想，「哦，這會非常好玩。我從沒有和師父一起出門，我將要去見識所有這些地方，這太令人興奮了。這真是太棒了。」

但是師父一把我們聚在一起，開始旅行，就教我們如何真正修行，這時候他就開始施加壓力。因為我們實在是逃不掉。我們有點卡住了。我們必須和團隊在一起。你要往哪裡去？所以我們必須排好隊。

這對我來說一直是一個很好的教導。師父總是利用每一個機會帶我們修行。於是，我的小假期變成了一次修行。然後我們就學到，而我一直從我們的師父學到這個法，那就是每次我們在旅途中的時候，總是意識到他處處都在教我們如何修行，佛教的修行是在行、住、坐、臥中，你應該時時刻刻都在修行。

所以，這些年來，我從師父那裡學到了關於觀世音菩薩的所有不同經驗。我還有一個故事，不知道你是否想聽。

這是我們買了萬佛城之後發生的事。萬佛城是1976年買下來的。所以，大約是1977或1978年。我打了個妄想。

我那時要往返舊金山的金山寺和瑜伽市的萬佛城，之間約120英里的車程。這會消耗大量的汽油，而且很多時候只是為了來回搬運一些小物品。所以我想，「那我為什麼不買一輛摩托車？可以省油呢。」於是我請問師父，我問他：「師父，我有一個想法，我想騎摩托車省點汽油。我得來來回回這麼多趟。」師父說：「喔，好吧，你想做就去做吧！」

所以，我找到了這輛便宜的小本田，只有250 CC。它沒有很強的馬力。我在上面放了幾個小袋子，這樣我就可以在裡面放一些東西。

to take small items back and forth.” So, I thought, “Well, why don’t I just get a motorcycle to save gas?” I asked the Master, “Shi Fu, I have this idea of getting a motorcycle to save gas. I have to go back and forth so much.” Shi Fu said, “Well, okay, if you want to do it, go ahead.”

I found this cheap little Honda that was only 250 CC, which wasn’t very powerful. I put a couple of little saddle bags on it, so I could put some things in it.

But because it wasn’t a really powerful motorcycle, I said, “Well, I’ll just take the side roads down to the city instead of taking the highway. Although it would be a little longer, I wouldn’t have to be in freeway traffic.”

The back roads are fairly windy, and you can’t go too fast. A week or two into owning the bike, I was going south to San Francisco and I saw a person standing in the road. This person, as I got closer, turned out to be a Native American.

He was in full dress, Native American clothing. He had feathers on his head, a buckskin coat, and buckskin pants. It looked as if he had come out of a movie set. He then waved me down: “Stop! Stop! Stop! Stop! Stop!” So I stopped, and he said, “You need to be very careful. When you cut around that corner up there, there’s a big oil spot in the middle of the road. If you hit it, you’re going for sure to slip, and you’re not going to make it.”

I thanked him for warning me, and sure enough, there was a big oil spot when I went there, and I had to go really slow around it.

When I got back up to the City of Ten Thousand Buddhas, the next day, I told Shi Fu about the Native American. I said, “He looked really tall and fairly old, and I sensed he had a lot of wisdom.” Shi Fu said, “You can’t even recognize Guanyin! What’s the matter? How come you could not even recognize Guanyin Bodhisattva!”

A couple of weeks later, the Master told me. “You know, I’ve been talking to Guanyin. Guanyin said he is tired of watching over you, because it’s very dangerous driving that motorcycle, and if you get in a crash, it would not look good for Buddhism to have a monk splattered all over the highway.” So, he told me to just go ahead and sell my motorcycle. I said, “Okay, Shi Fu.” So I sold the motorcycle and actually made a profit. That’s my little Guanyin story. Amitofo!

☞ To be continued

但因為它不是真正馬力強大的摩托車，我想，好吧，我決定走小路到城市，而不是走高速公路，對吧，到棧道。因此，時間會長一點，但不必在高速公路上行駛。

後面的路比較曲折，不能走太快。但擁有摩托車一兩週後，我正要去往南去舊金山的路上。我看到一個人站在路上。當我開近時，這個人原來是美洲印第安人，一位美洲印第安原住民。他穿著全套印第安服裝。他戴著羽毛，穿著皮外套和皮褲。他看起來就像是從電影裡走出來的。

然後他就揮揮手讓我下來。「停！停！停！停！」所以，我停了下來，他說「你需要非常小心，」他說，「當你繞過那個角落時，路中間有一大灘油。如果你碰上它，你肯定會滑倒，並且肯定不能成功地開過去。」

所以，我感謝他警告我。果然，我開去那裡的時候，真的有一大灘的油，我必須在從它旁邊慢慢開過去。

之後，第二天我回到萬佛城的時候，我跟師父講了美洲印地安人的事。我說，「他看起來很高，年紀也很大，而且很有智慧。」

師父說：「你連觀音菩薩都認不出來了！怎麼了？你怎麼連觀音菩薩都認不出來了！」

幾週後，師父告訴我。「你知道我一直在和觀音菩薩說話。觀音菩薩照顧你已經累了，因為駕駛摩托車非常危險，如果你出了車禍，一個和尚在高速公路上弄得滿地狼藉，這簡直的給佛教倒架子。」因此，他要我快去賣掉它。我說，「好吧，師父。」於是我就把它賣了，實際上還賺了些錢。

這就是我的一個小小的觀音菩薩的故事。」阿彌陀佛！

☞ 待續