

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

## 行住坐臥觀世音（續）

(continued)

A Dharma Talk by Dharma Master Heng Lai during the Guanyin Recitation Session  
at the Dharma Realm Buddhist Association's French Branch on October 25, 2023

Chinese Translated by Yu-Chung Chang

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  
張鈺釧 中譯



The City of Ten Thousand Buddhas (CTTB) in 1975.

1975年萬佛聖城。

**Question:** We are from Hungary. We have a small community. We would like to cultivate with more people. We hope to invite more young people to come to the monastery. Maybe they were scared by the precepts in Buddhism. Any suggestions on what to do to invite more people, especially young, to come to the monastery?

**DM Lai:** Well, I can tell you that over the years our Master

問：我們來自匈牙利。我們這個團體人數不多。希望和更多人一起共修，並能邀請更多的年輕人來到寺院。然而，他們卻對佛教的戒律望之卻步。有什麼建議可以邀請更多的人，尤其是年輕人，來寺院嗎？

恒來法師：我可以告訴你，這些年來，我們的師父總是用方便法門度化我們。他總是根據我們的情況來教導我們。以我自己的經驗，

was always very expedient with us. So, he would always teach us according to our conditions. I know that from my own experience, that he would always teach us according to where you are, where you're at, how you see things. And this is the modern Western world now, and we live in 2023, and don't live thousands of years ago, so, people need to be taught expediently. We kind of teach according to our traditions of Buddhism, which has a lot of traditions in it, but also the most important thing is it's principles.

You can use expedient means to teach people, and show them why you do things, not just be attached to traditional things, like some people will just read a Sutra to the assembly and not explain it, or they'll just go through some commentary, that's several hundred years old, and people can't relate to it. So, you have to be expedient with people, and teach them according to the conditions that they are surrounded in now.

That's been my experience with my teacher. Even though there are a lot of traditions in Buddhism and ancient Buddhist texts, he brings those traditions to life, and shows the principles behind them, which is part of the cultivation in the Mahayana school.

When you're practicing a Pure Land Dharma Door, it's a good idea to explain to people why you're doing them. Otherwise, they'll think it's just superstition, and they'll not return. Westerners are kind of fed up with superstition. They've had it their whole lives. They were brought up from different traditions that have a lot of repetitive practice, and they don't like them.

We are living in a scientific world now that require proof. These days we have scientists, theoretical physicists, astronomers, and psychologists. We honor the traditions of the Buddha's time, but the Buddha was in the world to teach living beings one thing; that is to become like him, a Buddha, we all have this Buddha nature, and his method at that time was to teach people using the culture of that time. If the Buddha were alive today, he would probably be teaching using modern science.

I would suggest that when you do your practices, and you have new people, just explain why you're doing it, don't be rigid about it. Just tell them the principle and why we do it. Then people will be more interested in understanding it and be able to put it in perspective.

We're currently doing this recitation, which is the content of the Pure Land School of Buddhism. Pure Land meaning that we recite. And if we're sincere, and we practice the precepts and do everything pretty straight by minding our "P's and Q's." And if we do

我知道他總是會根據你所處的環境、你的程度、你如何看待事物，來教導我們。這是現代的西方世界，我們生活在2023年，而不是生活在數千年前，所以，人們需要以方便法接受教化。我們按照佛教的傳統來教導，裡面有許多傳統，但最重要的是它的原則。

所以你可以用方便法門去教導人，告訴他們為什麼要這麼做，不要只執著於傳統的東西，像有些人只誦經而不解釋其意，或者只讀誦一些已有數百年歷史的註釋，那人們是無法理解的。所以，你必須因人而採用權宜之法，根據他們現在所處的環境來教導他們。

這就是我追隨我的師父的經驗，儘管我們在佛教和古老的經典中有很多傳統，然而多年來，他能活用這些傳統，並展示它們背後的原理，這是大乘修行的一部分。

所以，當你修淨土法門的時候，最好先向人們解釋你為什麼要修這個法門。否則，他們會認為這只是迷信，他們不會再回來道場。

那些西方人有點厭倦了迷信。他們一生都這樣。他們是在不同的傳統中長大的，他們不喜歡這些傳統。

我們現在生活在一個科學世界，任何事都需要證明。我們有理論物理學家、天文學家、心理學家等等。所以，這是一個不同的世界。我們以佛陀時代的傳統為榮。佛陀在世時教導眾生，意味著一件事，那就是教化眾生像他一樣成佛，我們都有這個佛性，他的方法用在那個時代教化人，是因為那是那個時代的文化。如果佛陀今天還活著，他也可能會用現代科學來教導。所以我建議，當你修行佛法時，如果你有新入，需解釋一下你為什麼這

everything right, we'll end up in this special place called the Pure Land. It's not really a heaven. It's more like an expedient special place that was established by Amitabha Buddha for us to cultivate without obstruction. In other words, we will not have all the obstructions we have as humans in this very confused world as it is today, which is very hard to cultivate in. The Pure Land is very easy to cultivate in, and you'll be able to make great strides toward Buddhahood in that kind of environment. So now, we're basically practicing Pure Land Dharma right now, by reciting Guan Shi Yin Pu Sa.

That's one school. There are five schools in Mahayana Buddhism. Another one is Chan, which is meditation, purely stilling the mind and seeing your True Nature. Then there's the Precept School which is basically learning how to purify your body, mouth, and mind, so that you get rid of all the afflictions we've accumulated over many eons of many lives, so you will be able to go on to become a Buddha.

There is the Esoteric School, which uses mantras and mudras. One of the Esoteric School Dharmas is Guanyin Bodhisattva's Great Compassionate Mantra. This Dharma Door is to recite the Great Compassion Mantra which is basically a Esoteric School mantra. So, it could do two things for you. You can recite Guanyin's name, which is straight Pure Land. Or you can learn the Great Compassion Mantra, which as the Master used to explain was like tuning our "radio" to a special frequency.

The Mantra really means "True Words." It's speaking directly to Guanyin Bodhisattva with these special kinds of frequencies. Memorizing the Great Compassion Mantra and reciting it is speaking directly on Guanyin's "channel", and it also stills your mind at the same time.

So that's an Esoteric School Dharma. And then we have the Teaching School for people are drawn to study. A lot of scholarly people who have affinities for learning and like to study things are attracted to the Teaching School which was created so that you can study and memorize Sutras. The sutras are the transcribed lectures that the Buddha spoke. People study sutras and study the commentaries on them to gain wisdom through the Teaching School.

So, we have all these schools in Buddhism to help people with. Currently, we're practicing a form of the Pure Land School. It's a real beneficial way to cultivate, in fact. Our

樣做，不要太死板。就告訴他們說這是一個原則，以及我們為什麼這樣做的原因。然後人們就會更有興趣理解它，並能夠正確地看待它。

我們現在做的念誦，就是「淨土宗」的內容，修淨土我們就是要念佛。如果我們誠心，持戒，做一切事情都是很正直，真的很注意我們的所作所為，把一切都做好。我們最後可以到達這個殊勝的地方，叫做淨土。

它並不是真正的天堂。它更像是阿彌陀佛為我們開闢的一個可以無障礙修行的特殊的場所。換句話說，我們想要在當今這個非常混亂的世界中，在人類所擁有的一切障礙的情況下，是很難修行的。而淨土是很容易修的，在那個環境修行就能大步邁向成佛。所以基本上，我們是在修淨土法門。現在，我們正在誦念觀世音菩薩。而藉由念誦，我們就在修淨土法門。

那是一個宗，大乘佛教共有五宗。另一宗是「禪宗」，即參禪，純粹在那兒參，參到心止念絕，徹見自性。還有一個「律宗」，主要是學習戒律，學習如何淨化你的身、口、意，這樣你就可以去除在多生多劫中所累積的所有煩惱。這樣你才能繼續修行成佛。

還有「密宗」，就是持咒語和手印。密宗其中的一個法門是觀世音菩薩，念大悲咒。這基本上是一個密宗的咒語。它可以為你做兩件事。修觀音法門，可以念觀世音菩薩的名號，那就是淨土法門。或者你可以學這個大悲咒，這是師父總是告訴我們要念誦的，把我們的「無線電」調到一個特殊的頻率。

咒語的真正意思是「真言」。用這些被稱為「真言」的特殊頻率直接與觀音菩薩對話。熟背大悲咒並持誦它，就是直接在觀音頻道裡說話，同時也是制心一處，再無餘念。

這就是密宗的法門。此外，我們有讓人學習的「教宗」。許多學者有志於學問，喜歡研究，設立教宗是為了讀經、背

Master said, for Westerners, probably the Pure Land School is going to be their best path, because it's just something we can handle. It's something that's fairly easy to do. And it's not overwhelming, especially for beginners.

When the Buddha was in the world, there were no schools, it was just the Buddhadharma. The schools branched out many hundreds of years later. In fact, when the Buddha spoke, they didn't even have tape recorders back then. It was a pretty simple world then. What they used to do is memorize. They'd have people in the assembly who could memorize what Buddha was saying in real time. So, as he was speaking, people would memorize. They had skills to do that. They had that kind of memory so they could sit there and memorize what the Buddha was saying, and then they would compare notes after the lecture.

There would be a special group of people that gathered together to make sure that everything that the Buddha said was correctly memorized, and they were able to record it mentally. But they never wrote it down. They didn't write things down for over 500 years. It's pretty inconceivable.

They kept passing them down as sutras. They call them sutras, the Buddha's talks, which are lectures, basically, through his lifetime. They passed them down until several hundreds of years had passed, before they first started writing them down and compiling them.

Over the millennia, over many hundreds of years, schools started to come forward because people have different kinds of preferences. Some people are very good at scholarly work, so they started the Teaching School. Other people really liked to just meditate and still their minds and become Chan masters or meditation masters. Other people wanted just to recite the Buddha's name and do activities like that, and that became the Pure Land School. So, these are the different kinds of "flower petals" as Buddhism spread over from India to China. And now it's starting to spread to the west.

**Question: My Dharma name is Chin Tong, the "Tong" is the same "Tong" in "Tong Ti Da Bei". Tong Ti Da Bei" is a very vast mind. How can I connect my narrow mind to the vast mind in "Tong Ti Da Bei"?**

經，經是佛陀講法的紀錄。人們研究它，研究它的註釋，以修教宗來修得智慧。

所以，我們有這些佛教各宗來幫助人們修行。現在，我們在修淨土法門，是淨土宗的一種形式。事實上，這是一種真正有益的修行方法。師父說，對西方人來說，淨土宗可能是他們最好的修行道路，因為這正是我們所能做得到的。是相當容易做到的事。而且它並不會讓人難以承受，尤其是對於初學者來說。

佛在世的時候，沒有宗派，只有佛法。數百年後，開始分出宗派。事實上，佛陀說法的時候，當時連錄音機都沒有。那時的世界非常單純。他們過去所做的就是背誦記憶。他們在集會中安排能夠即時記住佛陀所說的話的人。所以，當他說法的時候，人們就會記起來。他們有能力做到這一點。他們可以記住佛說的話。他們有這樣的記憶力，所以他們可以坐在那裡記住佛陀所說的內容，然後在講法結束後交換所記住的內容。會有一群人聚集在一起，確保他們所記住的佛陀所說的一切都是正確的，並且他們能夠在心裡記錄下來。但他們從未把它寫下來。他們從不作文字紀錄。他們有500多年沒有這樣做。相當不可思議。

他們一直把這些「經」傳下來。他們稱之為「佛經」，即佛陀的開示，基本上就是佛陀一生所說的法。他們將它們傳承了幾百年，直到幾百年之後，他們才開始寫下來，並加以編輯。

因此，經過千百年來，各宗開始出現，因為人們有不同的喜好。有些人非常擅長研究學理，所以他們成立教宗。其他人非常喜歡打坐參禪，讓心念停止，成為禪宗大師或打坐大師。其他人只是想念佛，做這樣的修行，這就成立了淨土宗等等。所以，這些都是佛教從印度傳到中國時的不同種類的花瓣。現在它開始向西方傳播。這就是我們在世界上所做的事情。

問：我的法名是「親同」，「同」與「同體大悲」同字。「同體大悲」是一個非常廣闊

**DM Lai:** Well, Buddhism itself, the cultivation of Buddhadharma is taking our narrow minds (we all have them) and opening them up to who we really are. We're actually Buddhas. We have the Buddha nature. It's inconceivable to think about. When the Buddha sat under the Bodhi tree, and in the middle of the night, he woke up to the Way, his first exclamation was, according to translation was: "Oh, Good indeed! Good indeed! All sentient beings have this Buddha Nature!" I don't think he said it like that. He probably said "Wow! All sentient beings have this Buddha Nature!"

We all have this Buddha Nature. I have the Buddha Nature; we all have it. We are all sentient beings. All sentient beings have this Nature. So that is the path we try to cultivate to wake up our narrow minds with, to wake up to the fact that we actually already have this Nature in us.

We've always had it, not just today, or this life time, but we've had it for eons. And we want to wake up to it. We use the Eightfold Path, that the Buddha taught, to wake up to the Way. He taught for many years, lecturing on Vulture Peak. Our Master used to tell us the Buddha was already a Buddha at birth. He didn't really have to wake up. He was already awakened.

The Buddha kind of put on a play for us. He acted as a human being, and went through the process of being human, so people would learn how to cultivate. This is the method I'm teaching you as a Buddha so that you will become Buddhas. And that's why we do this. We all have this kind of narrow mind. When we start, we have basically, what we call, our false thinking mind. We have this "pale cast of thought" that Shakespeare used to write about. We have a pale cast of thought, it's like a continuous overcast sky.

We think that it is reality. But actually, when that pale cast of thought; when that overcast sky dissipates and you see the sun, and you see the mountains for the first time, you realize, "Oh! Things are much vaster than I thought." That's kind

的心。如何才能將我狹隘的心與「同體大悲」中寬廣的心連結起來？

恒來法師：佛教本身，佛法的修行正是要把我們每個人都有的狹隘的心打開，來認識我們真正的自我。我們其實就是佛，我們都有佛性。想想都覺得不可思議。

當佛陀坐在菩提樹下，半夜證悟時，他的第一個解釋是——中文翻譯是：「奇哉！奇哉！一切眾生皆有如來智慧德相。」我不認為他這麼說過。我覺得，他可能會說「哇！一切眾生皆有如來智慧德相。」

我們都有這個佛性。我有佛性；我們都有。我們都是有情眾生。所有有情眾生都具有這種本性。因此，這就是我們依這修行的道路，來喚醒我們狹隘的思想，喚醒我們而覺悟到實際上擁有這種佛性的事實。

我們一直都擁有這本性，不僅僅是今天或這一生。我們已經擁有它很多劫了。我們想要悟到這一點。所以，我們用佛陀教導的八正道來覺我們的道，他教導了很多年，在靈鷲山講這個法。師父曾經告訴我們，佛一出生其實已經是佛。他並不需要覺悟。他已經悟道了。他是為我們表演了一齣戲。他演出作為一個人，經歷了做人的過程，完成了這個過程。這樣，人們就會學會如何修行。這就是我教你作佛的方法。從而使你成佛。這就是我們這樣做的原因。我們都有這種狹隘的心胸。當我們一開始，基本上就有了所謂的妄想。我們有莎士比亞曾經說過的這種蒼白的思想。我們的思想蒼白，就像陰雲密布的天空。

我們認為這就是實在的。但實際上，當那種蒼白的想法，當陰沉的天空消散，你看到太陽，你第一次看到山脈時，你會意識到，哦，事情比我想像的要廣大得多。

我們的情況就是這樣。我們都有這些所謂的業障的煩惱。我們在很多生多劫中沉迷於各種愚蠢的事情，因而現在我們的心胸已經非常狹窄了。

所以，當我們開始修行的時候，我們就有點撬開那個狹窄的地方。我們開始覺醒過來，擺脫我們所謂的日常思維的陰雲密布的天空。並喚醒我們的真心，這就是我們修行時要做的事情。

「生存還是毀滅」是莎士比亞戲劇中著名的獨白。基本上就是一種修行。如果你真的認真對待這一點，哈姆雷特的「生存還是毀滅」思考，他基本上是在參

of how the things are with us.

We all have these karmic afflictions. For many, many lives, we indulged in all kinds of stupid things, and now our minds are very narrow.

When we start cultivating, we kind of pry open that narrowness. We start waking up and getting rid of that overcast sky we call our everyday mind. We wake up to our True Mind, which we do when we cultivate.

“To be or not to be” is a part of a famous Shakespearean soliloquy. It is basically a kind of cultivation. If you really take the question seriously, the “to be or not to be” contemplation by Hamlet is basically cultivating a Chan meditation topic. He is investigating Chan. He’s trying to look into his True Nature.

Why do I have this in mind? Why am I like this, and what is my pale cast of thought? Hamlet says, “*And thus the native hue of resolution / Is sicklied o'er with the pale cast of thought.*” It means that we have this everyday mind. We think it’s reality, but it is not. It’s just this big, overcast sky. When we get rid of that, and punch through it, we see our True Nature and return home. In Buddhism, we say that when you return home, you return to your True Nature—your Buddha Nature. You’ll recognize it. Nobody will have to tell you; you just stop mundane thinking. We have slept for eons, now we wake up.

You could say that we’re here to recite Guanyin, but actually, we’re here to cultivate the Way. In Buddhism, you say, “We cultivate the Way,” which is basically doing a workout. We’re in a gymnasium. A Buddhist gymnasium. We are cultivating every day to open up our True Nature, and we’re doing it by breaking through our false thinking.

In the case of reciting, you just want to bring Guanyin into your recitation and just let everything else go. Just don’t get off into all kinds of false thoughts. When you find yourself doing that, just say, “Oh, I’ve got to go back to Guanyin.” Guanyin is in the Buddha Hall and nothing else is going on, and that’s all that I will do. And that’s why we’re doing this. This brings you back to the present, and back to where your True Mind is, away from where your false thought wants to go. That’s what we call cultivation.

It’s our workout space. When you become more skilled at it, you can apply it to your everyday world, when you are working, walking, and sleeping, to everything you do. ❀

禪的話頭。他在參禪。他正在探究他的真實本性。

「我為什麼會有這個想法？為什麼我會變成這樣，什麼是我的蒼白思想？」哈姆雷特說我們決心的自然光彩被蒼白的思想所覆蓋。這意味著我們有這個日常生活的心。我們認為這是實在的，但事實並非如此。就是這麼大、陰沉的天空。當我們擺脫它時，我們就會打破它。我們看到了這一點，我們看到了我們的真實本性。我們回家，我們佛教裡這麼說，你回到你的本性，你的佛性。你會認出它的。沒有人需要告訴你。你的世俗心就會停下來。我們已經沉睡了億萬年，現在我們醒來了！

我們可以說我們是來念「觀音菩薩」的。但其實我們是來修道的，佛教裡你說「我們修道」，我們基本上就是在鍛鍊。我們在體育館。這是「佛教體育館。」我們每天都在修練，來打開我們的真實本性，我們是透過破除我們的妄想來達到這一點。

而念誦的時候，你只想把觀世音菩薩帶入你的念誦中，其他的一切都可以拋開。只是不要陷入各種妄想。當你發現自己打妄想時，就說，「哦，我得回去見觀音菩薩了。」觀世音菩薩在佛堂裡，沒有其他的事，我只做這件事。這就是為什麼我們這樣做的原因。這會讓你回到當下，回到你的真心、你真實的自我，遠離你的妄想想去的地方。這就是我們所說的修行。

這是我們的鍛鍊空間。當你變得更加熟練時，你可以將它應用到你的日常生活中，當你工作、走路和睡覺時，並應用到你所做的一切。❀