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禮

佛

WORSHIP



體現佛法世界觀 Expressing Buddhism’s Worldview

禮佛的真實意義，不僅是形式，而是在於每一個禮佛動作，皆體現了佛法緣起性空的世界觀。好比在生命裏有各種因果相循的過程，如能結善緣，便取向善處；如生命有種種破壞、惡念，便會趣向三惡道（地獄、餓鬼、畜生）。

當我們了知自己跟他人的生命息息相關，若心存美善，發歡喜心共存，便為社會、國家和世界，增添一份正能量；反之若心懷抱怨，便對周遭人、事、物造成破壞。

萬法唯心造。佛法着重心的培養。禮佛引領我們體驗佛法，有知見、力量面對和修正傲慢心和業力障礙。心地清淨，能使我們對一切眾生生起慈悲平等之心。這也是禮佛的真義所在。

The true significance of worship does not lie merely in its formal expression. Each gesture in worship manifests the Buddhist worldview of conditioned arising and empty nature. It is comparable to the workings of karma in life. If we create positive karmic connections, we would be reborn in a virtuous realm. If over a lifetime we engage in destructive acts and wicked thoughts, we would be reborn in the Three Wretched Realms (hell, hungry ghosts and animals).

Our lives are connected with those of others. If our hearts harbor what is beautiful and good, and are happy to coexist with them, we would be adding positive energy to our society, nation and world. But if we harbor resentment, we would negatively affect the people, events and things around us.

The mind creates everything, and the Dharma emphasizes its cultivation. Worship allows us directly to experience the Buddha’s teachings, enabling us to have the right views and strength to overcome our pride and eliminate our karmic obstacles. With a pure and peaceful mind, we would treat all sentient beings with compassion and on an equal basis. That too is the underlying meaning of worship.

禮拜常見問題 Worship: Questions and Answers

What are the objects of our worship? They could be sacred objects or actions. We can worship whatever inspires us to strive for “bodhicitta” – for example, Buddha images, as well as Buddhist stupas and relics. Also included are the roots of our bodhicitta: scriptures, patriarchs or lineage masters. And that which empowers us with wisdom, including the Buddha’s birthplace, or where he achieved enlightenment.

When we enter a monastery’s halls and worshippers are already there, should we proceed with our Buddha reverences? We can stand next to the assembly and just make a gesture of greeting with joined palms.

Which spot in the hall is most suitable for worship? The central position is where the monastery’s abbot worships. Others can do so to the left or right sides.

When we are standing in the halls and other places of Dharma activity, or listening to worthies speak, what rituals should we observe? We can press our palms together respectfully. If the talk is long, we can also place our hands together in front of our stomach, making an Amitabha mudra. That is, we place our hands in a horizontal position, with palms facing up and right hand on top of the left, about an inch above the navel. The hands should be at a suitable height.

Before worship, do we need to meditate on anything? We can recite silently the sacred names of Buddhas and Bodhisattvas and visualize their images. This is to help bring us closer to them. With utmost sincerity, we should emulate the Buddhas’ auspiciousness and wisdom in our efforts to observe the precepts, meditate and develop wisdom. That would rid us of greed, anger and delusion.

How can we prevent our worship from becoming merely mechanical gestures? Worship uses external actions for self-cultivation, so as to harmonize body and spirit. The aim of worship is to honor the Buddhas, as well as to nurture the infinitely compassionate and pure heart of the Buddhas and Bodhisattvas, and the spirit of sacrifice in order to deliver sentient beings. That is the real purpose of worship. At the same time, we should feel a sense of shame when we become aware of our own flaws and mistakes. If we repent earnestly, evil karma will no longer burden our consciousness and impede our spiritual growth. Worship can purify our hearts and gradually diminish our egos, turning our vexations into wisdom.

禮拜的對象為何？禮拜的對象可以是聖物或聖蹟，凡顯發我們菩提心的，均可禮敬，如佛像、佛塔、佛舍利；凡引發自身菩提心根本來源，如法本、祖師、上師，均可禮敬；凡啟發我們智慧源泉的，如佛陀降生、成道等地方，均可禮敬。

到寺院殿堂，若已有信眾集合，我們應否作禮佛？若殿內大眾已集合，可跟隨大眾站立，合掌問訊即可。

殿內什麼位置禮佛最為恰當？大殿中間是方丈或住持禮拜的位置，其他人在左右兩邊禮拜便可。

當我們在佛殿、佛事場合，或聆聽大德說話時，有何禮儀？我們可以雙手合十表示恭敬。如果大德談話的時間比較長，也可以把雙手放在腹前，改成操手的姿勢：雙手結彌陀印，即雙掌平放，手心朝上，右手在上，左手在下，置於肚臍上方一吋，雙手高度適中，有如捧着一尊佛，安住靜處。

禮佛前，我們需要觀想什麼嗎？準備禮佛時，口中可默念佛聖號，腦裏觀想其形象，讓我們跟佛相應。心存至誠，以佛的福德和智慧為榜樣：勤修戒、定、慧，息滅貪、瞋、癡。

如何使禮佛不變成機械動作？禮佛藉外在行為訓練自己，使身心和諧。禮拜目的是心中敬佛、發願學習佛菩薩無量慈悲與清淨心、為救度眾生寧奉獻一切的精神，才是真正的禮佛的目的。同時，當我們意識到自己的缺失與過犯，要生起慚愧心，真心懺悔，惡業便不會壓着我們的意識，妨礙心靈的成長。禮佛能淨化我們的內心，慢慢消弭我執，把煩惱轉成菩提。

詞彙解說 Glossary

The Three Gems (Buddha, Dharma and Sangha) The “Buddha Gem” refers to the Buddha, while his teachings constitute the “Dharma Gem.” His monastic disciples are the “Sangha Gem.”

The Three Wisdoms (Hearing, Reflection and Practice) “Hearing” is to listen to and to heed the Dharma. “Reflection” means to think about the teachings and to understand them more deeply. “Practice” is to apply the knowledge and wisdom obtained from Hearing and Reflection to our daily lives. It is also the incremental method of Buddhist self-cultivation.

The Three Trainings (Precepts, Meditation and Wisdom) “Precepts” are regulations that purify people’s bodies and minds. They were devised by the Buddha to guard against mistakes made by monks during their practice. “Meditation” is a practice whereby one focuses the mind single-pointedly and achieves clarity of observation and understanding. With that, one can make correct, appropriate choices – which is wisdom. So the Precepts lead to Meditation, which in turn produces Wisdom. The Three Trainings summarize the Noble Eightfold Path. It is the basis of Dharma practice.

Four Noble Truths (Suffering, Causes, Cessation, Noble Eightfold Path) The “Truth of Suffering” refers to the various physical and mental pains that people experience. The “Causes of Suffering” are the factors that give rise to suffering. The “Cessation of Suffering” declares that all afflictions can be thoroughly extinguished. The “Noble Eightfold Path” is the way and methods by which liberation can be achieved.

Noble Eightfold Path (Right View, Right Resolve, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Meditation) The Buddha’s teachings have as their highest ideal the elimination of beings’ afflictions and awakening to truth. To attain these goals, adherents must practice. The specific methods and substance constitute the “Noble Eightfold Path.” If we can apply them in our daily lives, we would be able to raise our own level, as well as help create a harmonious and empathetic society.

三寶（佛寶、法寶、僧寶）佛陀是「佛寶」；他教導的法是「法寶」；他的出家弟子是「僧寶」。

三慧（聞、思、修）「聞」，聽聞教法；「思」，反覆思惟，深入了解；「修」，從「聞」和「思」獲取的知識和智慧，於現實生活中實踐。三慧，是經由聞、思、修而成之智慧，也是佛法修行循序漸進的步驟。

三學（戒、定、慧）「戒」意指使人身心清淨的規條，是佛陀因應僧人於修行中所犯的過失而制定的守則。「定」，是把心專注於一處，繼而對事物進行清晰觀察和了解的修行方法。當人有了對事物正確的認識和理解，便能作出正確和恰當的抉擇，這便是智慧。「戒」生「定」，「定」生「慧」。三學是對八正道的總結，是佛法修行的根本。

四聖諦（苦、集、滅、道）「諦」是真理的意思。「苦諦」是人類在肉體、心靈上的種種痛苦；「集諦」是分析痛苦的主要成因；「滅諦」指徹底息滅一切煩惱；「道諦」指通向解脫的門徑和方法。

八正道（正見、正思惟、正語、正業、正命、正精進、正念、正定）佛陀教法，以滅除眾生的苦惱、覺悟真理為最高的理想。要達至這個理想，就必須修道。修道的具體內容和方法就是「八正道」。我們如果把八正道運用到日常生活中，可以轉化自己的氣質，同時能夠建設一個和諧、具同理心的社會。

佛陀 The Buddha

「佛陀」梵語 Buddha，是覺者、智者的意思。本指釋迦牟尼。釋迦佛生於公元前 623 年，為古印度迦毗羅衛國（今尼泊爾南部）王子。自幼聰慧，性喜清淨，青年時出遊親睹民間生老病死之苦，29 歲毅然放棄皇宮生活，追尋真理。出家修苦行六年，35 歲於菩提樹下證悟，自此弘法傳道四十多年，直至 80 歲入滅。

佛陀成道後，沒有宣示自己是唯一覺者，反而告知世人：人皆有佛性，通過後天努力，都可以覺悟成佛。為不同根器的眾生開示 84,000 方便法門，佛法因應時代、地域、文化的發展，雖然衍生出不同的流派，但殊途同歸，均為引領世人走上覺悟之道。

釋迦牟尼 Shakyamuni	原名： original name: 悉達多 Siddhartha 喬達摩 Gautama	悉達多是名字，立志做一切事，都能成功，亦有具備一切德行的意思。
釋迦是族名，牟尼是聖人的意思。	“Siddhartha” was the given name. It means one who can achieve anything if he put his mind to it. The name also means all merits and virtues.	喬達摩是姓氏。“Gautama” was the family name.
“Shakya” was the extended clan’s name; “muni” means a sacred person or sage.		

“Buddha,” a Sanskrit term, means one who is awakened and wise. It originally referred to Shakyamuni. Born in 623 BCE, he was a prince of the ancient Indian kingdom of Kapilavastu (in today’s southern Nepal).

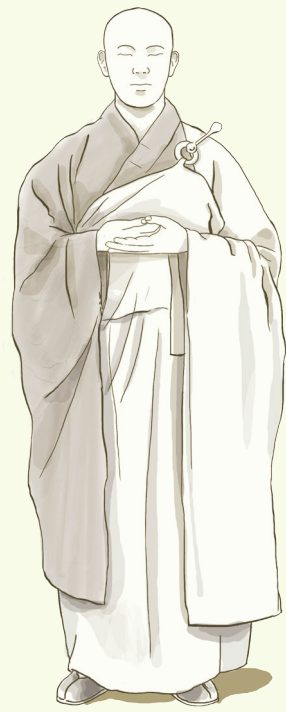
Intelligent as a child, he was fond of tranquility. Traveling among the people as a young man, he personally encountered the sufferings of birth, aging, illness and death. At 29 he suddenly left behind his life in the royal palace to seek truth as a monk. After six years of austerities, at 35, he attained enlightenment under the bodhi tree. Thenceforth he taught the Dharma without interruption for four decades, entering nirvana at the age of 80.

After achieving enlightenment, the Buddha did not present himself as the only awakened one. On the contrary he said that everyone was born with Buddha-nature; through subsequent effort, all could gain enlightenment and Buddhahood. He taught 84,000 expedient paths to that goal, to suit people of different inclinations and capabilities. In disparate times, places and cultural environments, the Dharma engendered various schools. But they all had the same purpose – to induce people to go onto the way to enlightenment.



疊掌

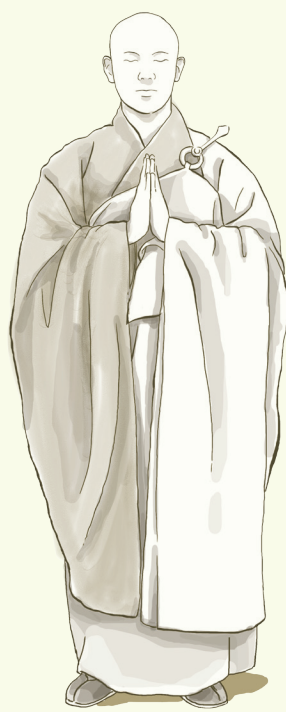
Palms Flat



兩掌相疊，靠在胸前，
藉此讓我們專心致志，安住心神。
Place left palm on top of right, at chest level.
The gesture allows us to focus and settle our minds.

合十

Palms Pressed Together



輕輕合掌，手指並攏，雙眼下垂，注視指尖。
Palms should be pressed lightly together, with fingers touching.
Lower eyes to focus on fingertips.

問訊

Greeting

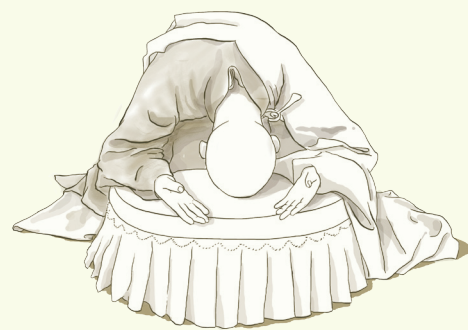


問訊示意整個儀軌的開始和收結。
先以 90 度鞠躬，跟着手結「毘盧遮那印」，最後雙手重新合十。
The gesture of greeting denotes the beginning and the end of the ritual.
Bow 90 degrees, then make the Vairocana mudra.
Finally, press palms together once more.

頂禮

Prostration

蹲下來，右掌先放拜墊中央，左掌仍作合掌狀，
跟着落在拜墊左上方。右掌移至與左掌齊，額頭平貼墊面。
兩掌握虛拳，向上翻掌，手掌打開，如蓮花開。
兩掌握拳翻轉，打開掌心向下，頭離拜墊。
右掌移放拜墊中央，將身撐起，合十當胸。
如是重復三次作三拜。



Kneel down and extend the right palm first,
keeping the left one in the pressed-palms position.
Then place the left palm to the upper-left position of the right one.
Extend the right palm so that it is level with the left one, and place the forehead flat
on the cushion. Make fists with both palms, then turn the fists over.
Open the upward-facing palms, like blooming lotuses.
Form fists again and turn them upside down. Open the fists with palms facing down, and
lift the forehead off the cushion. Slide the right palm back to a central position and push
the body to a standing position. Press palms at chest level.
Repeat the process two more times for a total of three prostrations.

問訊

Greeting



以問訊作收結。90 度鞠躬，再手結「毘盧遮那印」，
雙手重新合十，最後疊掌胸前，儀軌完成。
A second greeting gesture concludes the ritual.
Bow 90 degrees and make the Vairocana mudra again.
Press palms together; then end with flat palms at chest level.

頂禮——心的轉化

佛法著重心的轉化，常以身行通達心靈。
禮拜或五體投地，是改造心識的法門，也是古印度表示崇敬的禮節。
把頭垂下，讓頭和心放在同一水平線，比喻降服自我的傲慢，敢於
修正、放下不良習氣，有遷善的決心。

禮敬諸佛有多重深刻的意義：
禮拜佛陀——對覺悟者的全然恭敬與尊崇，

感恩佛陀為眾生開示智慧與慈悲之路。

禮拜佛菩薩——佛菩薩皆從人身修行而成。禮敬佛菩薩，是對慈悲
平等、超越平凡生命及捨己為人精神真理的敬服。

禮拜萬物眾生——五體觸地，感恩天地孕育生命，包容一切的胸懷。

禮拜自身心靈的莊嚴——每個人都是自己的主宰，佛陀留下改變
人生與解脫的方法，道必須由自己走出來。

Generosity 布施 Morality 持戒		般若 Insight 方便 Skillful means
Patience 忍辱		願 Vow
Diligence 精進		力 Spiritual power
Meditation 禪定		智 Knowledge

十指對應十波羅蜜。合十，意指發心依照十波羅蜜，
如理實踐，修持平等心，從而增長智慧。

梵語「波羅蜜」，意思指「到彼岸」，有脫離生死的苦海的意思。
「十波羅蜜」是幫助人們獲得解脫的十種方法。

Our ten fingers correspond to the Ten Paramitas, or Perfections.
Pressing our palms together means that we practice according to the Ten Paramitas,
thereby cultivating a mind of equality and nurturing wisdom.

“Paramita” is the Sanskrit term meaning “to arrive on the other shore” – which signifies
leaving behind the sea of suffering relating to the cycle of rebirth. The Ten Paramitas are
ways to help people free themselves from birth-and-death.



問訊中的佛印為「毘盧遮那印」，
代表修行層次上的福慧圓滿。
毘盧遮那佛，為光明、大日遍照之意。

The greeting gesture contains the Vairocana mudra,
which represents perfection in the cultivation of good fortune and wisdom.
Vairocana Buddha symbolizes light and sunshine.

菩提心，梵文為 Bodhicitta，
意指覺悟、智慧的心，是幫助
一切眾生斷絕煩惱的願望和
實踐的心；也意指覺悟到一切
眾生皆平等，沒有分別的心。



The Sanskrit “bodhicitta” refers to the enlightened
mind of wisdom. It signifies our aspiration and
practice to help all sentient beings terminate
their afflictions. It also means a
non-discriminative mind, which
realizes that all beings are equal.

頂禮翻掌，表示承接與學習佛陀的福德與智慧，饒益他人。
觀想手中如有蓮花，花開果結，即是菩提。
禮佛通常作禮三拜。三可代表具足，如三寶、三學、三慧。

Making a prostration and turning over our palms means we receive and learn the
Buddha’s virtues and wisdom, and help others. We visualize that we have lotus
blossoms in our hands. The flowers bloom, and the fruit of enlightenment is achieved.
We normally make three prostrations. Three can represent completeness –
for example, the Three Gems, the Three Trainings and the Three Wisdoms.

Prostration: Transformation of the Mind

Buddhist teachings stress transformation of the mind. They often make use of the body
to do so. Worship or prostration is a basic practice, a means of altering our mindsets.
It is also a way to express respect in ancient India. We lower our head and align it with
our heart. The gesture signifies suppression of egotistical pride. It also means having the
courage to rectify or abandon negative habit energies, as well as the resolve to do better.

To worship the Buddhas has many different layers of meaning:
Worshipping the Buddhas – To have full respect and esteem for awakened beings, and
to be grateful for the paths of wisdom and compassion they showed us.

Worshipping the Bodhisattvas – Buddhas and Bodhisattvas achieve awakening as
humans. To pay them respects is to honor their spiritual truth of forgetting the self to
benefit others, as well as their compassion, commitment to equality and transcendence
of ordinary life.

Worshipping all living beings – With a full prostration, we thank heaven and earth for
nurturing life and accommodating all things.

Worshipping the dignity of our own spirituality – Each person is responsible for
himself or herself. The Buddha taught us the way to change our lives and achieve
liberation, but we must accomplish it ourselves.