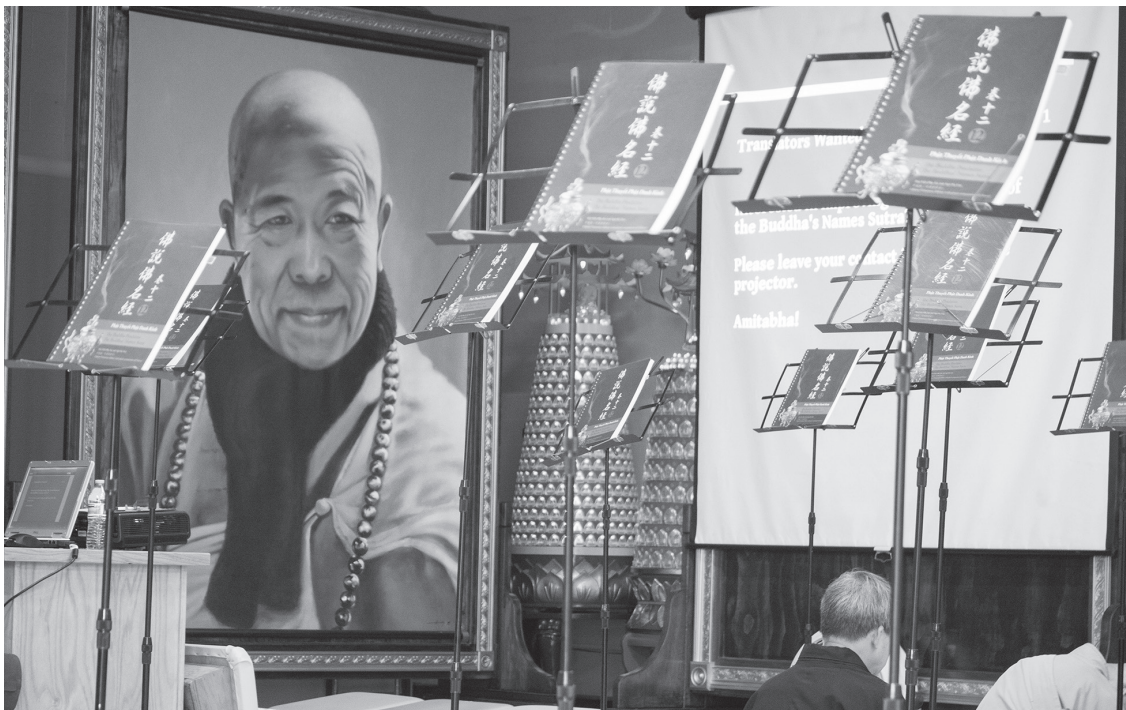


萬佛寶懺隨想

Insights on the Ten Thousand Buddhas Repentance

恒薰法師2024年4月18日萬佛聖城萬佛寶懺期間線上講於加拿大金城
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English Translated by Bhikshuni Jin Jing



大家能夠來到萬佛聖城拜〈萬佛懺〉，這是一個非常殊勝的因緣。對有些人來說，可以說是百千萬劫難遭遇。換句話說，我們今天來拜〈萬佛懺〉，也可以說我們過去生喜歡拜佛，曾經拜過佛，特別是拜過〈萬佛懺〉。所以今天，因緣成熟了，我們還是來繼續修持這種拜懺的法門。

拜佛、拜懺作為在佛教裡的一種修持，對一般人來說，是一個比較受歡迎的法門。記得在1991年，我

I think the fact that you can come to the City of Ten Thousand Buddhas and bow to the Ten Thousand Buddhas Repentance means that your causes and conditions are supreme. This opportunity is challenging to encounter in the hundreds of millions of eons. In other words, when you come to bow to the Ten Thousand Buddhas Repentance, it's not just a random act. It reflects your past affinity with the practice of bowing to the Buddhas. Today, the causes and conditions have ripened again, and you continue to cultivate this Dharma door by bowing to the Buddhas.

In Buddhism, bowing to the Buddhas is a prevalent devotional practice. In 1991, I was stationed at Gold Mountain Monastery in San Francisco's Chinatown, where many tourists visited. During

在三藩市中國城的金山寺，而中國城是一個遊客很多的地方。我們在那裡的時候，上人每天都會打電話來。有一天，上人就問：「妳們今天幹什麼來？」「師父，我們今天就念《地藏經》。」上人說：「妳們可以在這裡開始拜一些懺。」「啊？拜懺？要拜什麼懺呢？」上人就說：「什麼懺都可以拜。拜〈藥師懺〉，拜〈三昧水懺〉，都可以的。」

所以跟上人講完電話，我們就問 追隨上人比較久的居士譚果正，她說：「是啊！我們在香港，師父也叫我們要拜〈藥師懺〉。」

後來有一天，上人打電話來，我就問：「師父，為什麼要拜懺？只誦經不好嗎？」上人就說：「這個拜懺法門呢，我們在分支道場比較容易接引居士，在家居士也比較容易從拜懺來入門。」

於是從那個時候開始，我們就開始拜〈藥師懺〉。那個年代，我們拜懺是比較辛苦一點，我們哪裡來的懺本？而且懺本都是中文的，怎麼拜啊？這些洋人、越南人、ABC（在美國出生的華裔），都看不懂中文。

這時候，我們有一位老法師，就開始教我們怎麼製作懺本——把懺本拿去影印，懺文剪成一條一條的，然後貼入畫好格子的空白紙上，再用羅馬拼音標註在每一個字的旁邊。這樣來製作母本，然後影印裝訂。一本一本的懺本，都這樣做。

做了〈藥師懺〉，我們又做〈水懺〉；做了〈水懺〉，我們又做〈梁皇寶懺〉；做了〈梁皇寶懺〉，我們又做〈三千佛懺〉；做了〈三千佛懺〉，我們又做〈萬佛懺〉。所以那個年代的懺本，

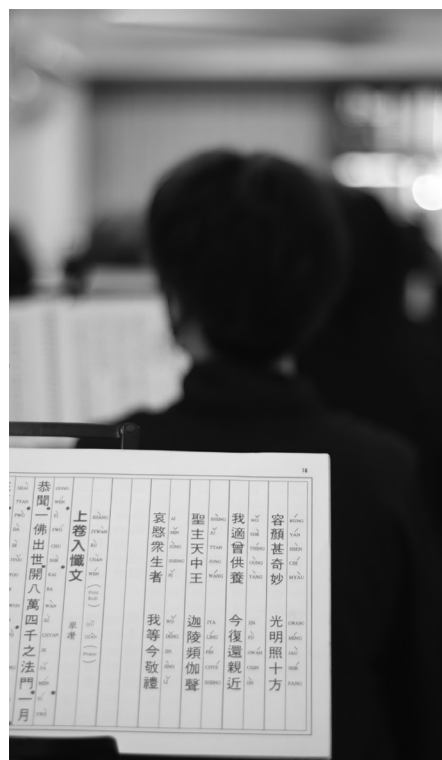
that time, the Venerable Master would make phone calls to us every day. One day, Venerable Master asked, “What are you all doing today? What did you all do today?” We said, “Oh, we recited the Earth Store Sutra today.” The Venerable Master said, “Oh, you people over there, you might want to consider bowing some repentance.” We replied, “Repentances? What kind of repentance should we bow?” The Venerable Master said, “Any kind of repentance, the Medicine Master Repentance, the Water Samadhi repentance, any kind, whatever you want.” Thus, we asked Stella Tan, who had followed the Venerable Master for a long time and was relatively senior, for some aid. Stella Tan said, “Yes, the Venerable Master instructed us to bow to the Medicine Master’s repentance in Hong Kong.” So one day, when Venerable Master called, I asked him, “Shifu, why should we bow the repentance? Isn’t reciting sutras very good?” The Venerable Master said, “Well if we bow the repentances, it will be easier to receive and welcome the lay people in the branch monasteries. It’s easier for them to start practicing.”

From then on, we started bowing to the Medicine Master Repentance. At that time, our repentance text was very different from now. We only had the Chinese repentance text. We looked at the text and questioned, “Well, how do we use this repentance text to bow?” We had Westerners, Vietnamese people, and American-born Chinese, all of whom didn’t read Chinese at all.

Then, we had an old Dharma Master who taught us how to redo the repentance text. We began to photocopy the Chinese, cut them into strips, and on a piece of paper, we drew columns, like what you see now in the repentance text. We drew columns, cut and pasted the Chinese in one column, and then we would add the cut and pasted Romanization of the Chinese in another column. This way, you would have Chinese on one side and Romanization on the other. We did that manually, page by page. That was how we made the repentance text.

We completed the Medicine Master Repentance first. Following that, we did the Water Repentance, the Emperor Liang Repentance, the Three Thousand Buddhas Repentance, and the Ten Thousand Buddhas Repentance. I have had this job since I started creating the repentance text until today. To me, all these repentance texts are really wonderful.

When you come to bow in the Buddha Hall, everything is prepared for you. The repentance text is there. You open the text, and the characters are sizable. And in some halls, you have screens that project the text. You have Romanization (pin-yin) of the characters and *wei nuo* (cantors) who can read very well. You even have an



慢慢的就做到今天了。現在所有的懺本對我來說，都是非常的好了。

現在我們在大殿拜佛，你看！懺本好好的，還有屏幕，字很大，有拼音，有翻譯。又有維那領眾，都唱得非常好、很清淨、很誠心，條件都非常的圓滿！

可以這麼說，宣公上人來到這個世界，對我們每一個人來說，不管是徒弟徒孫，或者是半徒弟半徒孫，都是一種非常特別的因緣。因為上人的一個指示，說「我們應該拜懺」；就從這一句話裡頭，生出了無量無邊拜懺的法。所以今天我們能夠有這些本子來拜懺，就是從那一個指示開始。這對我來說，真是一個華嚴境界——從做一件事情，認識一個善知識的教誨，就可以生出這些無量無邊而美好的法。

我們今天在萬佛聖城拜〈萬佛懺〉，這是一個特別的法門。我們佛教徒能夠來拜懺、拜萬佛，這其實就是一種非常正確的修行方向。因為普賢菩薩的十大行願中，第一願就是「禮敬諸佛」。我們佛教徒，如果想要變成一個正信的佛教徒，首先必須要皈依三寶；這個「禮敬諸佛」，就是

English translation of the repentance text if you're in another hall. The cantors all chant very well, and their voices are pure. Therefore, you have this perfect condition to come and bow. But during my time, it was very different.

The Venerable Master came to this world to teach us; many of you may be his direct or grand disciples. We all have extraordinary causes and conditions with him. From his particular instruction, "You should bow to repentances," limitless and boundless dharmas of bowing repentances have come into being. So, to me, this is an Avatamsaka state because, from the teachings of one good-knowing advisor, we have this particular Dharma. Today, we come to bow to this extraordinary Dharma door, the Ten Thousand Buddhas Repentance. As Buddhists, when you come to bow to the Buddhas, you're actually on the right track or going in the correct direction. The first of the ten vows of Samathabhadra Bodhisattva is to pay respect to all Buddhas. As formal Buddhist disciples, we must take refuge with the Three Jewels and bow and revere to all the Buddhas so that our bodies and minds can be placed in this cultivation. We bow directly to the Buddhas. What happens after we bow to the Buddhas? Next is to eradicate our karmic hindrances. We often hear that we must diligently cultivate precepts, samadhi, and

說我們身心都放在這個修持上，就是直接地皈依禮敬諸佛。

「禮敬諸佛」帶給我們的是，能夠消除我們的遮障、我們的業障。我們常常聽到「勤修戒定慧，息滅貪瞋癡」，所以皈依三寶、皈依佛、禮拜佛，可以消業障；這個業障消了，智慧才會生出來。所以這是一個非常實用的修行。

當初我們在金山寺開始拜懺的時候，確實有很多人來拜懺；我們拜完懺後，還有一個小時的佛學研討。我記得當時這個場面是什麼呢？在拜懺的時候，人們就很歡喜地來拜懺；等到我們一放香，說要講經說法，人們就都跑掉了。他們可能跑去中國城喝咖啡、喝茶，或者去逛街，但就是不要坐在佛殿裡聽法。

幾年之後，我又回到金山寺，還是一樣的時間表：拜完懺之後，有一個小時的聽經或佛學研討。哦！居士們就坐在那裡聽法了。這就是非常明顯的。拜懺能夠消業障，業障消了，我們坐在那裡聽經才坐得住啊，我們才有辦法修慧。當我們的業障深重，想要聽法修慧是很困難的，所以唯有拜懺、拜〈萬佛懺〉，才能夠皈依三寶，能夠消業障，進而能夠增長智慧。

記得在金山寺那個年代拜佛，有一天，上人打電話來，問：「妳們今天做什麼來？」我說：「師父，我們今天拜〈三千佛懺〉，都拜得很高興，因為我們換了很多調子。所以居士們也很高興。」然後上人就說：「這個拜懺就是拜懺，不可以換太多調子，兩三個不為過。如果一直換調子，就入了調子三昧，想用功就不容易上路。」

我回答說：「哦！」雖然我「哦」了一聲，可是我從來就沒有聽上人說的，我還是一樣換調子，很高

wisdom and end greed, anger, and delusion. After we take refuge with the Buddhas, our karmic hindrances will be eradicated, and only then can our wisdom grow. Therefore, bowing to the Buddhas is a very pragmatic practice.

I remember when I was in Gold Mountain Monastery in the past, many people would come to bow to the repentance. After the repentance ceremony, we scheduled one hour of Buddhist studies or sutra lectures. The situation of these two practices was obvious. What happened? When we were bowing to repentance, the disciples were pleased. They came and participated. But when it was time to listen to the sutra lectures or study the Dharma, many people would leave. They went out to Chinatown for a cup of tea or coffee or window shopping. Whatever they were doing strolling around, they did not want to come in to listen to the Dharma. This was how it was at the very beginning. Later, I was stationed in another way-place, and then I came back to Gold Mountain Monastery. After a few years, we had the same schedule. But what happened to that one hour of sutra study or sutra lectures was that these lay people who had been coming to Gold Mountain Monastery for all these years could sit down and listen to the sutra lectures after we finished bowing the repentances. This is a sign that our karmic obstacles have been removed, allowing us to sit quietly, listen to Dharma or sutra teachings, and develop our wisdom. When our karmic obstructions are solid or heavy, it is challenging for us to listen to Dharma and cultivate wisdom.

Only by bowing to Buddhas and repenting, and by bowing to the Ten Thousand Buddhas Repentance, can you take refuge with the Three Jewels, when your karma is eradicated, and your hindrances are wiped away, your wisdom can grow. Then you can listen to the sutra lectures.

One day at Gold Mountain Monastery, the Venerable Master called, “Well, what are you all doing today?” I said, “Shifu, we bowed the Three Thousand Buddhas Repentance today. The laypeople were pleased because I changed many tunes in chanting, and the laypeople were happy.” And Venerable Master said, “Bowing repentance is just bowing repentance. You cannot keep changing a lot of tunes because then you enter the ‘samadhi’ of changing tunes, and it won’t be so easy for you to apply your effort when you’re bowing.” And I replied, “Oh.”

Although I said, “Oh,” in my reply, I never listened to his instructions. I continued to bow the repentance and kept changing tunes. It became a standard pattern to chant different tunes when

興地拜。拜了很多年，後來我也當了比丘尼，直到有一天，我去一個道場拜〈梁皇寶懺〉。有位居士很恭敬地合掌說：「法師！等下您可以帶『唵嘛呢叭咪吽』的調子嗎？」我問：「為什麼？」居士說：「因為吃飽飯，很犯困呢。」我說：「哦，還可以點歌啊！你愛睏，我要不要搬一張床給你啊？」

從那一刻起，上人所講的這些教義在我心裡就打開了，我才明白到：真正修行，無論是用什麼調子，那個心要用對了才有辦法。當然，大家來拜佛的程度多少都有不一樣，所以希望我今天所講的「唱誦調子」不會造成明天大家的煩惱。

在座的各位很多都是老參了，老參每一年都拜，拜了很多年，拜了幾十年，有些人也把拜佛拜懺當作自己修行的功課。所以無論我們是老參或是剛入門的，當我們在大眾法會時，必須要把這個修行的知見擺對了。

至於修行的知見，我剛剛講了，我們拜佛就是皈依佛，就是禮敬諸佛，接下來我們要懺悔自己的業障。我們的耳根非常敏銳，很容易攀緣音聲，所以我們很了解這種音聲的吸引力。如果你是老參，應該已經有定力了，「不管法師帶什麼調子，在我心裡頭就是拜佛」，這才是正確的方向，不要隨著這個調子影響自己禮敬諸佛的心。

如果你是初學者，你會聽到有人說：「哎呀，剛剛那個法師唱得好好啊！我唱得很開心啊！」那你應該隨喜功德。我們學佛的人，有些時候知見一不對的時候，老參就變成了警察，他說：「哎呀！你拜佛就拜佛啦，這麼執著這個調子，你會走錯路，這個、那個。」我們不應該有這種態度。初學佛的人他聽了生歡喜心，我們應該隨喜一毫之善，給予鼓勵：「好聽的話，那你明年再來，應該每一年都來，

bowing in repentance. One day, I had to lead Emperor Liang's Repentance in a branch monastery. One layperson came, very respectfully, put his palms together, and said, "Dharma Master, may I request that you chant 'Om Mani Padme Hum' tune after lunch?" I said, "Why? Why do you want me to chant that tune?" He said, "Oh, because we're all sleepy after lunch. Can you chant this tune so we don't fall asleep?" I said, "Oh, you request this tune because you want to sleep? Well, maybe I should prepare a bed for you in the middle of Buddha Hall so you can sleep there." At that very moment, suddenly, I understood the Venerable Master's teaching; I had an epiphany. In cultivation, if we don't use the right mind to cultivate, it is wrong cultivation. Therefore, when you are repenting, you must ensure that your mind is focused correctly so that you can benefit from the Dharma of bowing. Of course, I understand different people have different levels of practice when bowing to the Ten Thousand Buddhas Repentance. So I hope what I said won't create any afflictions for you tomorrow.

I want to talk about the tunes. Some of you are seasoned cultivators who come to bow the Buddhas yearly, and some of you have been bowing for many years. Some of you have incorporated bowing to the Buddhas into your daily schedule. I'm sure in this hall, there are seasoned cultivators, and there are also beginners. We all cultivate together, so knowing how to bow to the Buddhas and in cultivation is important.

First of all, we already talked about taking refuge with the Buddhas. And then we pay respect to the Buddhas. Then, the next step is to repent of our karmic hindrances. So you must understand that our ear organs are very sharp and gravitate toward good voices. If you are a seasoned cultivator, you should have samadhi. Don't pay too much attention to what tunes are being chanted. With this correct direction in your mind, you won't be affected by the sounds of the tunes so much during bowing repentances. And your mood won't be influenced as much. But if you're a beginner, you sing and listen to a particular tune and really enjoy it and think, "Wow, just now the *wei nuo* (cantor) chanted a perfect tune that I like. I'm so happy." If you're a seasoned cultivator, you can rejoice in their happiness. But some seasoned cultivators see that people's perspectives are incorrect, and they police them, saying, "You come to bow, so just bow. Don't be so attached to the sounds." They have an admonishing voice. In this case, when you hear beginners rejoice in specific tunes from a bowing period, you should instead rejoice in their merit and virtue and say, "Well, since you find it



隨喜功德！」所以不管在哪一個道場、唱哪一個調子，我們都是一心的用功。

現在我們在座的各位，很多同參都來自很遠的國家，雖然拜了幾天，可能大家還沒有從「三昧」裡面出來，可能還在半睡半醒，一邊拜一邊睡；還有一些人白天很累，就拖著疲憊的身體來佛殿拜佛，所以每個人的身心狀態都不一樣。當然，還是有些人身心很健康、很自在的拜佛。

無論我們的身心是處在哪一種狀態，拜佛的當下，我們要求自己十指合掌。合掌——這是誠懇的代表。只要能夠生起誠懇的心、恭敬的心、忍耐的心，這個心本身就可以說是一種好樂修行的心。當我們有這樣歡喜的心，不管是在拜佛，或者是做哪一門功課，我們才會跟這個法相應。

我們現在就在萬佛殿，你看，這萬佛牆上的每一尊佛，基本上都是不一樣的。我們在萬佛殿的人，就是在萬佛牆上的佛。萬佛牆上的萬佛，就是歡迎著我們在座每一個人。

有一些人身在大殿，在大殿拜佛，身心非常的恭敬，非常的歡喜；有些人是用非常認真的心來拜佛；有些人就很散漫，隨榔唱影，反正每年都有得拜，有得拜也好，沒得拜也可以，馬馬虎虎。所以每一個人的心，都不一樣。

其實，我們禮拜萬佛的時候，這尊佛就在我們眼前現出來，是我們心現出來的映影。我們很歡喜禮拜這尊佛，你看牆上的萬佛就是很高興的樣子。

我今天就跟大家講到這裡。今天那些拜得死去活來的同學，腿走不動了，還有拜不下的，快要哇哇叫的，大概你過了明天、後天就好了。❀

so joyful, and you're so delighted, you should come every year and participate in the bowing session. I think that'll be very good for you." We should rejoice in other people's merit and virtue instead of policing them. Then you will be going in the right direction, and then, regardless of which monastery you are at or which tune is being chanted, you will be able to apply your efforts wholeheartedly.

Many people here have come from faraway countries, and you have been bowing for a few days. Some of you aren't really out of your "samadhi" yet. You may be bowing and dozing off at the same time. Some of you may be tired during the day, so when you come to the Buddha Hall, you drag your weary body to come here. However, the state of everyone's body and mind are different. Some people are exhausted; others are healthy in their bodies and minds, so they're very much at ease when bowing. Regardless of your state of mind, when you bow to the Buddhas, respectfully put your palms together with all your ten fingers. That's a sign of sincerity. Be sincere, respectful, and patient. If you have this kind of mindset, then you will be delighted in your cultivation. You'll feel joy in your cultivation. If you have this kind of happy mind, there is some correspondence or response.

Now we come to the Ten Thousand Buddhas Hall. You see Ten Thousand Buddha statues on the wall, and every single one is different. The Buddhas on the walls welcome us, and we bow here; our bodies and minds are respectful and happy. Some people are very sincere in their cultivation, but some people's mindsets are very scattered, and they think, "Oh, I can come here and bow every year. If I bow, it's okay; if I don't, it's fine too. The bowing session is held every year anyway." They have this lax attitude. When you see the Buddha statues on the wall, they reflect your mind.

Those of you who are feeling very tired, those who are about to cry, those who are about to give up and can't really take it anymore, let me tell you, maybe after tomorrow or the day after tomorrow, you'll be fine.❀