

上人的功德迴向



THE VENERABLE MASTER HUA'S TRANSFERENCE OF MERIT AND VIRTUE

比丘尼恒貞 講於萬佛城大殿萬佛寶懺期間，2002年5月2日星期四晚

A TALK GIVEN BY BHIKSHUNI HENG JEN SHR IN THE CITY OF TEN THOUSAND BUDDHAS DURING THE
TEN THOUSAND BUDDHAS JEWELLED REPENTANCE ON THE EVENING OF THURSDAY, MAY 2, 2002
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阿彌陀佛！我是恒貞，每年萬佛寶懺期間，我都講同樣的故事，鼓勵自己。在1985年拜萬佛寶懺前，我已經住進聖城。那時參加萬佛寶懺的人，比現在少很多。那時我每天拜大悲懺，沒維那，就放錄音帶；我還在家，跟一位沙彌一起拜大悲懺，就放這個錄音帶。我剛來聖城，有很多工作，要去廚房準備菜、煮飯、洗碗、拖地板……做完再趕去拜大悲懺，每天這樣。

那時拜萬佛寶懺，有一天大概只有六個人：一個敲木魚，一個當維那，男眾兩個，女眾也大概只有我跟另外一位法師；有時候法師不在，只有一、兩個在家居士跟著拜。晚上聽經時，城內一些有家眷的人，都來聽經；白天在學校教書的法師，沒辦法來拜大悲懺，到晚上聽經時就會來。

整個萬佛殿頂多大約20個人，但我感受到大家都很誠心。一晚聽經聽到一半時，師父走了進來了，說，「今天外面出現的星不是很吉祥的，所以你們大家都要誠心。」我心想只有20幾個人，怎麼個誠心法？力量也不夠啊！

記得上人講過，「如果大家都誠心，這個災難就會過去的。」萬佛懺拜完了，過了一段時期，我們就聽說在加拿大東部有龍捲風，把很多房子夷為平地，但是沒有人受傷。我把這件事跟上人提了一下，意思是，「師父，您說有一個大災難，這個災難還是發生了。」

Amitabha Buddha! I'm Heng Jen. Every year during the Ten Thousand Buddhas Jeweled Repentance ceremony, I tell the same story to encourage myself. I moved into the Sagely City in 1985 before the start of the Ten Thousand Buddhas Jeweled Repentance. There were a lot fewer participants in the Ten Thousand Buddhas Jeweled Repentance than there are now. And during that time, I also bowed to the Great Compassion Repentance every day together with another Shramaneri. I was then still a layperson, and as there was no cantor at that time, we did the repentance with the aid of a tape recording.

I had just arrived in the Sagely City, and there was lots of work to do. I needed to go to the kitchen to prepare the vegetables, cook rice, wash dishes, and mop the floor...and then I hurriedly rushed to bow the Great Compassion Repentance. We carried on in this manner every single day.

At that time there were only six people bowing the Ten Thousand Buddhas Repentance. One struck the wooden fish, another acted as cantor, and then there were two laymen, another Dharma Master and myself. I was the only laywoman. Sometimes, the Dharma Master was not around, and we just had one or two laypeople bowing. In the evening, during lecture time, people in the city would come listen to the Sutra with their family members. The Dharma Masters had to teach in the school during the day and could not bow the Great Compassion Repentance; however they would attend the Sutra lecture in the evenings. There were no more than twenty people in the entire Buddha Hall, but I could sense that everyone was very sincere. One evening, in the middle of the Sutra lecture, the Venerable Master walked in and said to us, "Today an inauspicious star appeared in the sky; therefore you must all be sincere." Deep in my heart I was thinking, we were only about 20 people; the strength might not be sufficient even if we were sincere.

The Venerable Master said, "If everybody is sincere, this disaster will be averted." Not long after we finished bowing the Ten Thousand Buddhas Repentance, we learned that there was a tornado in north-

」師父說，「的確！這個災難過了，不過這不是我講的那個災難，的確是另有一個大的災難。」我說，「加拿大東部的災難，怎麼解釋？」上人說，「那是很小很小的事情！」

記得有位居士跟我提過，我們有時在分支道場念經迴向，上人講過一句話，「不要說你們沒有什麼修行；你們做任何事情都有功德，哪怕是一點點的小功德，我會把你們這些小小的功德，全部都聚集在一起，再加上我的功德來一起迴向。」迴向什麼，上人就沒有講。

我們現在聽《華嚴經》迴向品，我就常想到上人講的這句話：就是我們所做所行，不管是什麼，這個心念是要利益一切眾生的話，就算我們的修行道力不夠，我有信心不論師父在不在我們身邊，他都會用他的功德，加上我們每一個人小小的功德，做一個最大的迴向。

這就講到每天我們做的每件事，用平常心去做就行；平常心就是不要有爭心在裡頭，不要計較表現好或壞的心在裏面，只要問心無愧地去做，縱有困難，也是在消我們的罪業，讓我們更深一層認清自己

，認識別人。解鈴還須繫鈴人，我們在懺悔期間，最好對自己有更深一層的了解，才知道自己錯在哪裏。

就像這次，我們9個女生代表女校高中去參加學術文化比賽。一路上老師就提醒大家，「不要存得名的心，以平常心去比賽；妳知道多少就做多少，不一定要怎麼樣。」每年我們去時，考場氣氛都很緊張，好像臺灣以前的大專聯考似的。很多他校的華人父母親，帶著孩子盛裝出現，但會場裡最活潑的一群，就是我們萬佛城培德中學及育良小學的學生了。

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ern Canada and it was blowing down many houses, but nobody was injured. I discussed this matter with the Venerable Master: "Master, you said there would be a big disaster. It still happened in the end." The Venerable Master said, "Yes! This disaster is over. However I was not referring to this incident; there was another big disaster." I said, "How do you explain the disaster in northern Canada?" The Venerable Master said, "That was a very small incident!" I recall that a layperson once told me, when we were at other branch temples doing transference of merit, the Venerable Master often said, "Do not say that you do not have any cultivation; regardless of what you have done, merit and virtue is generated. Even though it might be very little merit and virtue, I will gather all these small amounts of merit and virtue and transfer them together with my own merit and virtue." The Venerable Master did not specify to what he was transferring them.

Now as we listen to Chapter 25 of the *Avatamsaka Sutra*, "The Ten Transferences," I always remember the Venerable Master's words. No matter what we do, if our intent is to benefit living beings, even though our cultivation and strength are limited, I firmly believe the Venerable Master will still use his merit and virtue and all our small amounts of merit and virtue to do a final great transference.

In what we do everyday, we should use a straightforward and ordinary mind. An ordinary mind means we should not contend or compete. We should not think about whether we have performed well or poorly. We should just make sure we are upright in whatever we do. When confronted with difficulties, we should regard them as helping us reduce our karmic offenses. They give us the opportunity to understand ourselves more deeply and also to understand other people. An old saying goes like this: "The task of untying a knot should fall to the one who tied it." During the repentance, we should understand ourselves better so that we will recognize our mistakes.

This time, nine students from the Girls School represented the school in a Chinese Culture Contest. The teacher kept reminding everyone, "It doesn't matter whether or not you win. Just participate in the contest with an ordinary mind; apply whatever knowledge you have without any fixed expectations." Every year the atmosphere is very tense, similar to that of taking college entrance exams in Taiwan. There were many Chinese parents from other schools, all dressed up for the occasion. However, the most lively group was from Developing Virtue Secondary School and Instilling Goodness Elementary School at the City of Ten Thousand Buddhas.

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上人語錄 Venerable Master's Dharma Words

❖ 想要修道，先要培德，沒有德行；就不能修行。

❖ If you wish to cultivate the Way, you must first develop virtue. Without virtue, you cannot cultivate.