

2006年萬佛寶懺心得報告

Sharing Experiences about the 2006 Bowing Session

4/27~5/13/06

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方丈律法師引言：

爲期23天的《萬佛寶懺》今晚就要圓滿了，我們趁這個時間談一談每個人學佛的一些經歷和感想，跟大家分享；互相鼓勵，勇猛向上。歡迎大家發言，我們男眾就先開始。



諸佛菩薩，師父上人，各位法師，各位善知識，大家晚安！弟子法名是親光，來自明尼蘇達，是第一次參加《萬佛寶懺》。記得第一天灑淨的時候，方丈就開示說：「歡迎大家回家！」弟子這一次算是第二次回家，第一次是四個月前的彌陀七法會。這次回家的感覺真好，覺得非常溫馨，親切又清淨，我也不像上次那樣子緊張。尤其這二十多天來，我們天天可以說都是回到妙覺佛菩薩的家，當然也天天回到普賢菩薩的家。同時我們更感謝上人建造了這個將來給我們成佛之家。

記得佛陀曾開示過一個公案，在很久很久以前空王佛的時候，有四個出家修行的比丘。那時候空王佛已經入涅槃了，算是末法時期，也可能就像我們現在這樣子的情況，就是修行的環境非常的不好。這四位比丘也是遭遇到很多的困難，業障也非常地深重，幾乎要退道心，不

Abbot DM Lyu:

The 23-day Repentance Before Ten Thousand Buddhas concludes today. We take this opportunity to share our experience during this period of time. We can learn from each other and also encourage each other to cultivate vigorously. You are welcome to come up to speak. Don't feel shy.



Buddhas, Bodhisattvas, Venerable Master, Dharma Masters, and the wise teachers: Good evening. My Dharma name is Qing Guang and I came from Minnesota. This is my first time participating in the Repentance Before Ten Thousand Buddhas. I remember the very first day when we purified the boundaries, the Abbot said, "Welcome home." This is the second time for me to "return home". The first time was the Amitabha Session. This time returning home, it felt very good, heartwarming, very pure. It was not like last time, when I was very nervous. During these twenty some days, every day I felt like I have returned to the wonderfully enlightened Buddhas' and Bodhisattvas' home, and also to Universal Worthy Bodhisattva's home. I want to thank the Venerable Master for establishing this place for us to become Buddhas in the future. I remember that the Buddha, the World Honored One, once told this story: A long time ago, there was the Buddha King of Emptiness. Four Bhikshus had left home with him. When King of Emptiness Buddha entered Nirvana, the Dharma declined. It was just like the situation we are in now. So the environment for cultivation was not ideal, not good at all, and the four Bhikshus encountered many difficulties. They had heavy karma and almost wanted to retreat. What is more, they



想修行了，甚至於要墮入惡道去了。有一天，在天空中，突然發生了響聲，對著四位比丘說：「你們四位不可以退道心，趕緊去廟塔裡，面對佛像，觀想如同佛在世一樣，禮佛拜佛，並加懺悔過錯。」四位比丘聽了以後就依教奉行，拜佛及懺悔，然後斷惡修善。後來這四位比丘都得了三昧，也都成佛了。第一位就是阿佛，第二是寶相佛，第三位就是阿彌陀佛，第四位是微妙聲佛。從世尊的這個開示，我們知道只要認真去禮佛拜佛，懺悔業障，就必定可以成佛的。

弟子這次能夠參加這一次聖城殊勝的法會，是此生中覺得最欣慰的；拜完的時候，也了知拜《萬佛寶懺》是那麼的重要及珍貴。在明尼蘇達，不論共修或是自己拜佛，大概只有四十八拜，或是八十八，或是一百零八，就是從來沒有拜過那麼多的；一下子拜這麼多尊佛的殊勝的法會，沒有參加過。弟子也覺得非常慚愧，這次法會期間，拜到腳痛以後，也吃止痛藥，把胃吃壞了，這真是非常不明智的。幸好得到多位法師的照顧，還有師兄的協助，給藥的，給藥膏的，所以這一次的法會我也總算能夠拜完過關了。最後非常感謝我們聖城安排那麼殊勝莊嚴而成功的法會，並祝大家將來都能夠成佛，得到圓滿百福相好莊嚴身。阿彌陀佛！



諸佛菩薩，師父上人，各位善知識，阿彌陀佛，我的法名叫樊果惠。雖然來聖城參加法會十七年，可是這才是我第二次能夠拜圓滿這個《萬佛寶懺》，其他時候都是隨喜。今天《萬佛寶懺》的圓滿日，我是滿心的感激，感激佛菩薩給我們這個機會，可以懺悔業障；感激師父上人建立萬佛聖城，然後讓我們可以拜到這麼殊勝的萬佛懺；感激方丈、各位法師、維那師帶領我們圓滿《萬佛寶懺》；也感激廚房的工作人員，每天煮那麼健康可口的菜跟飲料給我們。我也很感激來參加法會的

were about to fall to the evil paths. One day, all of a sudden, there was a sound from the sky, from the space, that said to these four Bhikshus, "You should not retreat from your cultivation. You should hurry and go to the Buddha Hall, face the Buddhas as if they were really in front of you. Contemplate that the Buddhas are in front of you. You should make obeisance to the Buddhas and sincerely repent." After these four Bhikshus heard these instructions, they did exactly as instructed. They repented, ceased doing all evil and cultivated all good deeds. Later these four Bhikshus attained samadhi and eventually became Buddhas. The very first Bhikshu became Akshobya Buddha. The second was Jeweled Appearance Buddha. The third Bhikshu was Amitabha Buddha. The fourth Bhikshu was Subtle Wonderful Sound Buddha. So from the instructions of the World Honored One in this case, we know that if we seriously and sincerely bow to the Buddhas and repent, we will eventually become Buddhas.

So this time I am most delighted that I can participate in this repentance. After finishing bowing in this repentance session, I truly understand that bowing in repentance before the ten thousand Buddhas is so important and is a precious opportunity. In Minnesota, when I practice with other people, or when I bow, I never bow so much. Generally I will make 48 bows, 88 bows, or at most 108 bows. I had never done so many bows at one time, especially at this very special Dharma assembly. I feel very ashamed because during this session, my legs hurt so much from bowing that I had to take some pain medicine. I think the pain medicine affected my stomach. Taking it was not a very wise thing to do. Fortunately, the Dharma Masters and my fellow cultivators took good care of me, giving me some antidotes so I eventually passed this test and finished this session. Lastly, I want to thank the City of Ten Thousand Buddhas for arranging such a special, adorned, and successful Dharma assembly, and I hope that everyone will attain the perfect appearance of the Buddha. Thank you.



All Buddhas and Bodhisattvas, Venerable Master, Dharma Masters, and wise teachers: Amitabha. My Dharma name is Fan Guo Hui. Although I have been coming to the City of Ten Thousand Buddhas to participate in Dharma assemblies starting seventeen years ago, this is only my second chance to participate in the complete repentance. Although tonight is the final night of the Repentance Before Ten Thousand Buddhas, my mind is filled with all kinds of gratitude. I am grateful that the Buddhas and Bodhisattvas gave this repentance dharma; I am grateful that the Venerable Master has established the City of Ten Thousand Buddhas and let us to have a chance to participate in this repentance; I am grateful to the Abbot, the cantors, the Dharma Masters, all the cultivators and wise teachers that we can cultivate together, and I am

同修佛友，還有很多老居士；她們讓我知道不能放逸，不論年紀多大，還是要精進修行。我聽經常聽到：懺悔法門，就譬如一個瓶子髒了，裡面有很多髒的東西，像貪瞋癡等；我們用拜懺的方法，真心的把髒的東西擦掉，再放入慈悲水、智慧水，當然是可以消我們一生中的業障，這對我們修行是有非常大的幫助。

我從前讀過一個公案，非常有意思；我常常在拜懺期間也想到它，所以今天講給大家聽。從前有一個人很醜，頭上生了一種皮膚病，就是癩頭，很多人都不雇用他，他又很窮；最後他好不容易才找到工作，就是替人在街上賣豆腐。有一天，有一位老和尚經過，向他化緣，這個男的想法，要是布施給這個老和尚，他可能會被老板罵，或者是工作也掉了；可是不布施嘛？那個老和尚年紀又那麼大了！思前想後，他最後決定布施了；當然布施之後，他回去真的給老板罵慘了，工作也掉了。那個時候他就想到老和尚走之前跟他說，如果他以後有困難的話，可以到某個寺廟去找他。

當這個男的去到老比丘說的寺廟，原來這個老比丘就是那邊的方丈；以後這個人就出家修行，在廟上做很多工作。有一天，他洗糞池，不小心掉進去，就淹死了。淹死了之後，他的同門看了很傷心，這個人那麼發心，為什麼會這樣子淹死，就請老法師開示。老法師才說，這個人從前沒有種福，他本來有三生要受苦的，第一生就是會很貧窮；第二生他會有癩頭病，人見人都不願意親近他；第三生他就會掉進糞池裡，死得很慘。可是因為他發一念布施供養出家人的心，種下很大的福報，所以現在他的惡因緣了了；現在他往生之後，投生到大富貴的人家，而且很多生都可以生長在富貴人家，不用憂愁。從這個公案，讓我認識到：很多事情都是因因果果。所以拜懺完了，回去若有什麼事情發生，也還是因果；我們應該繼續好好的拜懺，總會有解脫的一天。最後還是感謝各位善知識，希望我們以後還是在《萬佛懺》法會上再重遇。

上人、各位法師阿彌陀佛，我的名字是Henry，

grateful to the kitchen staff who are so busy from the morning until late in the afternoon to prepare such healthy and wonderful vegetarian meals for us.

I heard during a Dharma lecture the analogy that we repent, our body is like a dirty bottle filled with dirty stuff such as the three poisons. When we repent with sincerity, we can cleanse this bottle. When this is clean, we can fill it with the water of compassion and the water of wisdom. Then it can help us in our cultivation.

I once read a true account that helped me understand causes and conditions and how to end bad causes and bad karma. I would like to share that story. There was a very poor person who had a certain skin disease on his scalp. It was very difficult for him to find a job. Finally he was able to find a job selling tofu on the street. One day an elderly Bhikshu walked by and asked him if there was anything he could offer to the Sangha. This man pondered the request for a long time. He thought, "If I offer the tofu to this elderly Bhikshu, my boss will not like it and I might get fired. However, this Bhikshu is so old and it would be hard for him to go hungry." The man finally decided to make an offering to the elderly Bhikshu. When he returned to his boss, the boss was indeed very upset and fired him. However, this man recalled that before the elderly Bhikshu left, he mentioned to him that if he had any difficulty in the future, he could go to the temple and look for him.

When the man went to the temple, he found out that the elderly Bhikshu was the abbot there. He stayed at the temple and helped out. Later on, he became a monk. One day he was cleaning the toilet. In the old days, the toilet looked like a big hole and the bottom was like a big pool, collecting human waste. While he was cleaning the toilet, he slipped and fell into the cesspool. He drowned and died. His Dharma brothers saw this and were very sad. They didn't understand why such a sincere man had died this way. The elderly abbot told his disciples the causes and conditions. Because this man had not created any good karma in his past lives, he was destined to suffer for three lifetimes. In the first life, he would be poor all his life. In his second life, he would have the skin disease and nobody would want to get close to him. In his third life, he would drown in a cesspool. However, since he had created superior good karma by sincerely making an offering to the elderly Bhikshu, all the bad karma he was supposed to suffer in three lifetimes was ended in this life. In the future, he would be reborn in a very rich and happy family for many lifetimes.

This story made me understand that everything is a matter



我 的法名叫做親利，我住在瑜伽鎮。去年(2005)我也有來參加《萬佛懺》，因為去年的《萬佛懺》開始得比較晚，天氣也很熱，拜懺期間我多在生病，所以全程我都很苦；不過，我就是忍耐著拜完了。在2006《萬佛懺》來臨的時候，我又回顧去年，發現禮佛拜懺的期間反而是我整年最好的部份。好奇怪！我也不知道為什麼？這理由已經足夠讓我再來參加今年的《萬佛懺》。今年因為開始得比較早，天氣也比較涼爽；這是一個非常理想的拜佛的時間，不用電風扇也沒有蒼蠅。我們拜圓滿了，天氣才開始熱。今年拜得比較輕鬆，我才能夠比較領會拜佛真的好處。現在拜懺已經圓滿了，我要說什麼呢？我想要講的是說不出來的。才剛開始拜的頭幾天，我就很自滿，就打妄想，拜完懺大概會要我來講話，那該說什麼？打了這妄想，還好很快就察覺到，叫自己只管拜佛就是了；不像去年，老想著什麼時候拜完。幾天前上人錄音帶裡曾開示過：「拜佛既然那麼好，你為什麼一直想要拜完？拜完了，你還有其他的事可以做嗎？」因此拜到今天，我才意識到已經圓滿了，我也就一直沒有再打妄想我到底要講什麼？

因為我沒有準備，所以現在我到底要說什麼好呢？我想我可以設法以言詞來形容這種法門，但當我說服朋友來拜懺，我總是說的簡短，因為我自己也不知道我在幹嘛？我可以講一講不同的觀點。譬如說拜佛是一個很好的運動。在心靈、修行的方面，就是說我們在念佛拜佛的時候跟盡虛空遍法界的諸佛可以有一個相連接的關係；那也是一個機會，讓我們真正地真認自己錯，在深層處來改變自己；還有這是世間的一個法，因為唱誦非常美妙，讓我有精神繼續拜下去；還有就是非常難能可貴的，跟法友們結緣，功德迴向世界。這些只是可以言說的一點好處，並沒有講到拜萬

of causes and results. The Repentance Before Ten Thousand Buddhas is over. Anything happens after this is due to our past karma, so I will continue to repent, and one day I will be liberated. I would like to thank all wise teachers; may we meet again in the Repentance Before Ten Thousand Buddhas. Amitabha.



Venerable Master, Dharma Masters, all good Dharma friends, my name is Henry Babcock. My Dharma name is Qing Li. I am from Ukiah. Last year I suffered my way through the bowing session. It was later in the year and much hotter and I was very sick for much of it. I just endured all the suffering and did it. Despite all these difficulties, when 2006 came around, I looked back on the previous year, and somehow the bowing session stood up as the highlight of the whole year. How strange! I cannot quite figure out why this was but it really was the case. So this was reason enough for me to do it again this year. Since it started earlier this year, the weather has been nice and cool all the time, ideal for bowing. No electric fans and no flies. Only now when we finish it, it starts getting hot. Basically it has not been difficult this time so I was able to appreciate the actual bowing more. Now it is finished, and what I would like to be able to express is not possible to say. When the bowing first began, in just the first few days, I got really full of myself, thinking they probably were going to ask me to speak when this was over. What am I going to say? We had barely begun and I was already false thinking what I was going to say when it was over. Fortunately I quickly realized that just doing the bowing was enough. So I stopped thinking about it. Unlike last year, I tried to just focus on bowing for its own sake rather than on the goal of finishing it. This was especially motivated by what the Venerable Master had said in one of the tape lectures during the lunch early on, "If it's the bowing that is good to do, why think about it being done? Is there some other cultivation you are waiting to do when you finish bowing?" This really hit home. So it came to the final day of bowing, and suddenly I realized that it's done! And I thought maybe because of my false thinking earlier that I had gotten out of speaking. I was happy because despite all my earlier thinking, now I didn't know what to say. I had not been thinking about it. So of course right then I was approached by the Dharma Master and asked to speak after all.

So what can I say? I can think and try to come up with words to describe what is going on with this practice. When I try to convince my friends to try it out, I always come up short. This is because basically I myself do not know what is going on. I can describe different aspects: the great physical exercise of bowing, the spiritual cultivation of connecting ourselves to the Buddhas and Bodhisattvas of all time and space through reciting and bowing to them, the opportunity for

佛好處的全部。因為你非要去拜，談說、了解都只是概念。

所以我能說什麼呢？就是最簡單的：謝謝！感謝大家成就了這不可言說的法會。謝謝佛菩薩，謝謝上人、各位法師，帶領法會非常不可思議的維那法師，還有廚房的工作人員，每一天都煮出好吃的食物，在這個拜懺期間我胖了五磅，雖然每天我只吃一餐半，但是它營養健康。還要謝謝這些支持我的新舊法友，讓我能夠圓滿這個懺。在這個瑜伽鎮，這些居民裡面，我大概是唯一能夠來全程參加的人；因此，我覺得非常幸運、謙虛和感謝。我決定以後，自己每天繼續禮佛，也希望明年以及未來，還是跟大家共修。謝謝有這機會來跟大家分享心得。南無大悲觀世音菩薩！



諸佛菩薩上人，各位法師，我的名字叫做Kenny，我在法大已經讀了兩個學期。我們剛拜完《萬佛懺》，本人也剛好完成兩個禮拜的華嚴法會，以及《梁皇懺》；這是弘法團在亞洲弘法期間，我所拜的。所以我想要分享一下對懺悔的經驗，那還在於要提起我們的誠心。誠心是什麼？我不知道，所以我每天都在思考這個問題：我在拜佛念佛的時候，有沒有誠心？所以我想講一個故事。

在兩年前，我在皈依之前，我就想要拜佛。一天拜觀世音菩薩五百拜，拜二十一天，總共拜了一萬五百拜。我拜得很快，大概每天三、四小時就拜完了。在第二十天要完成的時候，我看了我們法總的日曆，發現那一天就是上人開悟的日子，所以那一天我就特別誠心的拜。那個時候，我突然發現在這整個過程，我只是注重外表身體的禮拜，忘記心裡的禮拜。在這一萬拜將要拜完，只剩最後一拜的時候，我看見上人出現在眼前；他拍著桌子跟我說：「你要很真、很誠！」所以我拜這最後一拜的時候，我就

us to truly recognize our past mistakes and present faults, and begin to change ourselves on a deeper level, the worldly beauty of the different recitation melodies which brought up my energy right when I could barely go on, the invaluable connection that you are making with good Dharma friends, and the good we are creating for the world. These are just few of the names of the benefits. But none of these come close to explaining the full merit of this practice. Because it must be done, not just talked about or understood on a conceptual level. So what can I say? The best I can come up with is this one simple phrase: Thank you! Thank you to you all for making this inexpressible experience possible. Thank you to the Buddhas and Bodhisattvas. Thank you to the Venerable Master. Thank you to the Dharma Masters, the amazingly talented ceremony leaders. Thank you to all the kitchen staff for perfect food day after day. I actually gained 5 pounds during the session. For eating about one and a half meal per day, it was such good nutritious food. Thank you to all my good supporting Dharma friends, old and new. Thank you to you all for providing this opportunity for the invaluable practice. In all the Ukiah Valley outside the City of Ten Thousand Buddhas, I think I was the only person who has been able to make it through this whole session. For this I feel very lucky, humble, and most of all grateful. I decided to continue bowing on my own every day and I look forward to practicing here with you all for many years in the future. And thank you for the opportunity to speak. Namó Da Bēi Guān Shì Yīn Pú Sà.



Namó all Buddhas, Bodhisattvas, Venerable Master, Dharma Masters and fellow cultivators, Amitabha! My name is Kenny. I am finishing my second semester at the Dharma Realm Buddhist University. We are finishing the 10,000 Buddhas Repentance and I have also finished the two weeks' Avatamsaka Repentance and the Emperor's Liang's Repentance as well which we did on the delegation to Asia. I want to talk a little bit of my experience of all these repentances and I want to talk about sincerity. What is sincerity? I don't know. This is something I think about everyday. I have really been sincere when I recite the Buddha's name or bow, so I have my own little story about this that I would like to share. Two years ago before taking refuges and precepts, I vowed to bow 500 times per day for 21 days to Guanyin Bodhisattva. 10,500 bows altogether. And I did them really quickly maybe between 3 to 4 hours per day. And on the last day I check the calendar from DRBA, and I realize it was the Venerable Master's enlightenment day. So I put forth my vigor and try to bow extra sincerely that last day. But then I realize this whole time I was only doing the external form – the physical form of bowing, and not the true, internal bowing. So on the last bow that finishing my entire 21 days I saw



the Venerable Master in my mind and he said, “(Pang) Be 100% true! Really focus!” and on the last bow I think really did feel true. So I did one bow out of 10,000 sincerely. And now after the past two months of repentance ceremonies all over Asia and now back to the City of Ten Thousand Buddhas, I still realize I have a very limited understanding of what it means to be truly sincere. I only know I have to keep trying and keep repenting. It seems that the more I bow, the more my past karma floods my mind.

I think I have relived my entire life and probably other lives while bowing these past two months. And it also seems as if I have done the most false thinking in my life as well. However, I feel that this is actually a useful thing, if that’s a big if, I can use it properly. Why? It is because the central component of repenting is reforming. And after all these bowing, I feel clear on a lot of what I have to change about myself if I want to be truly repentant. And I feel now and I realize now that I should never, no matter how many times I repented and bowed, I should never have the thought that I finished repenting. In my opinion, repentance and reformation is something cultivators, young and old, can do forever. I am doing so as a beginner. But I want to keep trying whether I pass or fail all these tests, I would never give up trying. Amitabha!

特別誠心拜了一拜。在這包括亞洲訪問時的兩個月懺悔期間，我覺得我對「誠心」的了解還是非常有限；所以我應該繼續的嚐試，繼續的懺悔。我覺得在這兩個月裡面，我越拜越多，我過去的業障都一一浮現出來；在拜懺的期間，也是我妄想打得最多的時候。不過雖然是這樣講，我覺得拜懺法門很有用，如果——這是一個很大的如果——我們會很適當地用這個法門。爲什麼呢？因爲拜懺的精神，它的精華所在，就是讓自己改變。在拜完這麼多以後，我就發現很多事情其實是個人需要改變的方面；什麼是需要改，就變得非常清楚。不管我懺了多少，拜了多少，我覺得我們永遠沒有辦法能夠懺悔完。我認爲修行人，不論老少，永遠都可以經由拜懺來做一番改變。我只是一個初學者，不管考驗能否過關，我都應該要繼續努力，永不放棄。阿彌陀佛！