

萬佛拜萬佛

Bowing to 10,000 Buddhas at the City of 10,000 Buddhas

真如弗文 Composed by Jennifer Lin on April 30, 1994

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Photograph: Taken on April 16th, 2008 at the 10,000 Buddhas Hall

又是拜萬佛寶懺的時候！拜萬佛寶懺，以迄於佛誕浴佛的一連串活動，這是萬佛聖城一年一度的年中盛事；和冬令佛七、禪七一樣，總會吸引很多人放下雜務，抽空前來參加。看到有這麼多人能放下萬緣，自各方趕來萬佛城，自己總是跟著很歡喜。在此預祝有幸參加者都能法喜充滿！

也有很多人因為各種公、私因緣，或者不能來，或者不能全程參與，會感覺非常遺憾；再看看，總還有些法師、居士卻泰然堅守崗位，每天煮菜、做飯或掃地、作工、處理校務等等，這豈不也是在拜萬佛寶懺，供養萬佛呢？因為眼前人皆是未來佛啊！於是乎即興胡謔了幾句「拜自性萬佛寶懺」的偈頌，以與各方同修共勉。

一多無礙，行健不息曰萬
自性自悟，返迷歸覺曰佛

性德光潔，戒行圓滿曰寶
前念不生，後念不起曰懺

偈曰

不知自性本來空。
依他起性枉費功。
縱使拜得塵刹佛。
轉燭飄蓬西復東。

又曰

祖關未透路迢迢。
心淨即是法身佛。
堅守崗位勤工作。
時時處處見萬佛。

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Bowing to 10,000 Buddhas at the City of 10,000 Buddhas

(Continued from back cover)

Once again, the 10,000 Buddhas Jeweled Repentance Bowing Session has come. These continuous activities, starting with the 10,000 Buddhas bowing session, up to bathing the Buddha on his birthday, are the grand affairs during mid-year at the City of Ten Thousand Buddhas (CTTB). It always attracts many people to join, the same as the Winter Buddha Recitation Session and Chan Session. When I see so many people drop all their work to come to CTTB, I feel delighted and pray in advance that these lucky people, who are able to attend the session, will gain Dharma joy.

Many people, who cannot attend the entire session due to personal or job issues, may feel regret. On the other hand, there are always Dharma Masters and lay people who peacefully stick to their duties of cooking, sweeping, working in the school,

and so forth. Aren't they considered to be bowing and making an offering to the 10,000 Buddhas as well? For this reason, to encourage myself, together with other cultivators, I have drafted some verses, titled "Bowing to the 10,000 Buddhas Jeweled Repentance of the Self-Nature."

Not obstructed by one or many,
Practicing vigorously without rest,
this is *Wan* (Ten Thousand)
Realizing one's self nature,
One turns from confusion to
enlightenment, this is *Fo* (Buddha).
One's virtuous nature becomes
bright and pure,
One's conduct from holding
precepts reaches perfection,
this is *Bao* (treasures, jewels).
One's thoughts do not give rise to
mental activity;
No physical contact before or after,
this is *Chan* (repentance).

A verse says,

If one does not realize that one's self
nature is originally empty,
One's efforts go to waste when
emotions arise, according to
substance.

Even though one has bowed to
numberless Buddhas,
One will drift, here and there,
like dried grass flying in the air.

Another verse says,

If one can't penetrate the patriarch's
key point, the Path to
enlightenment is still afar.
One whose mind becomes purified
is considered a Dharma-body
Buddha.

We should stick to our roles and work
vigorously,
Thus the Ten Thousand Buddhas
can be seen at anytime, everywhere.