

I Vow to Repent of the Boundless Offenses I Created in the Past

罪業無邊誓願懺

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金聖寺的梁皇寶懺法會期間
並於2010年修訂
A talk given by Wan-fu Bai,
in November 2008 during the
Jeweled Repentance of Emperor
Liang in Gold Sage Monastery,
revised in 2010

我個人非常喜歡拜懺，每一次拜懺都有很多收穫。不過我最喜歡跟大家分享的，有一次在萬佛聖城拜萬佛寶懺，因為那時候自己心裡很苦悶，所以就拜得很專心，一點其他的念頭妄想都沒有了。就掌握當下的原則，所謂當下的原則，就是說當下我拜一尊佛，就只觀想一尊佛，唱誦那尊佛的佛名，就這麼拜。這麼拜了以後，忽然就從頭痛到腳，很痛很痛，痛到口也痛，耳朵也痛，眼睛也痛，舌頭也痛，全身關節都痛。身上的肌肉好像被什麼老虎、獅子撕扯，背上像很多根針在刺，身體像被攔腰砍成兩截，就這麼痛。

痛到我連回到房間，想躺到床上都沒有辦法。因為太痛了，沒辦法躺下來。那麼就只好拖著腳步，一步一步又走到佛殿去。拖著腳步的時候，我感覺身體已經浮在半空中，好像一隻腳跨進了棺材似的，那麼的痛。可是一進大殿開始拜，關節痛的地方就開始覺得清涼，那時候昏昏迷迷的，已經差不多一半的意識沒有了。昏昏迷迷的就想說，來對地方了，就這麼繼續拜。拜到下午迴向的時候，痛就差不多消失一半了。但是第二天早上起來，所有的痛都回來。不過這些痛雖然那麼難忍受，但是還讓我有力氣和胃口吃中飯，所以下午又可以繼續拜。第二天下午迴向完了，痛又消失了一半。到第三天早上起來，所有的痛，除了頭痛以外，其他的痛都消失了。頭痛是到第五天才消失，所有這些痛都消失之後，我非常非常的輕鬆，很愉快。

這所有的痛都讓我回想起我過去所吃，前幾輩子我不知道，這輩子我所吃過的眾生。以前我還吃葷的時候，我喜歡活魚三吃，喜歡啃魚頭，吃魚腦、魚眼珠，也愛吃豬耳朵，豬舌

I enjoy bowing in repentance tremendously. I am fulfilled every time I take part in a bowing session. There is one special experience that I always like to share with people. It was in a bowing session in the City of Ten Thousand Buddhas. I was experiencing sorrow, so I bowed single-mindedly, very focused without any other thoughts. I focused on 'the present moment' by bowing to a specific Buddha, chanting the Buddha's name, and thinking only about that Buddha while chanting. Suddenly excruciating pain spread through my body from the top of my head down to my toes. I felt pain in my mouth, ears, eyes, tongue, and all my joints; and my muscles felt like they had been yanked out by a tiger or a lion. Thousands of needles were stinging my back. My body seemed like it had been cut in half at my waist.

I went back to my bed but couldn't lie down because my back was so painful. I had no choice but to drag my feet back to the Buddha Hall. I felt as if my body was floating up and half of me was in a coffin. I made it back to the Buddha Hall and as I bowed down, a sense of coolness soothed my joints. I was half-conscious, but I knew that the Buddha Hall was the right place for me, so I kept bowing. In the afternoon, after the transference of merit, the pain was half gone. Yet I woke up the next day and the pain was back. It was almost unbearable, but I had the appetite and strength for lunch which gave me stamina to bow in the afternoon. Again, after the transference of merit, the pain was half gone. I woke up the third day and all the pain was gone except I still had a headache. The headache was gone by the fifth day; I was greatly relieved, delighted, and at ease.

The pain made me think of the animals I have eaten during this lifetime. I don't know what I ate in my previous lives.



頭，鴨舌頭，雞翅膀，雞爪子，雞腿，豬腳，豬蹄膀，還有喜歡吃人參雞。冬天吃人參雞，熱呼呼的，覺得很暖和，不怕冷，又好吃。

可是所有這些我吃過的眾生，在那一次拜懺當中，讓我承受的痛苦當中，清楚地意識到，牠們都讓我痛回來了。比方說吃人參雞，我就抓著雞胸肉這樣扯下來吃，那種痛我自己也體會到了。因為那次拜懺當中，我身上的肌肉就是這麼被一股看不見的力量扯，扯得痛徹心脾。還有活魚三吃，魚正是活生生被攔腰砍成兩截再去烹煮，而我真的也感受到攔腰砍成兩截的劇痛。所有的痛，都讓我想起，這輩子所吃過的動物。所以我也很甘願，能夠在還有力氣承受這些痛的時候，牠們都跟我要債。當然不是說，所有我吃過的全部都來要了，這是一部份。以後還有，陸陸續續，所以可以說是罪業無邊誓願懺，這個拜懺，拜懺這個法門，我可以說，我是一輩子誓願拜，誓願懺。

沒有寶懺法會的期間，有空的時候我自己也拜萬佛寶懺，《佛說佛名經》，因為對我來講，萬般都是業，能還儘快還。

我覺得拜懺的時候，少講話甚至不講話，對保存這個懺氣很有效果。因為拜懺是有一種能量的，當不講話的時候，那種能量就能夠累積起來，你的法財就多了。一開口講話，那種懺氣就散掉了，那你的法財就少了。同時在拜懺的時候，佛經上講，怎麼樣知道我們得懺呢？有見到佛，見到光，見到花，還有聞香，這種種的境界，都可以讓我們知道得懺。那在什麼時候最容易得懺呢？當然拜懺的過程最容易得懺，另外就是拜懺一柱香跟一柱香中間，休息的時間，如果大家靜下來，那也是很容易得懺的時刻。所以這個時間除了上洗手間，或是有非常重要，必須幫廟上做的事，其餘呢，如果用來講話，本來佛菩薩要來讓你得懺的，就自己白白錯過了，那是非常可惜的。

剛剛法師講得很對，就是不要存想要得懺的念頭，因為存那個念頭就分了心。我自己的經驗，那一年拜懺很多業障來，讓我痛得不得了，可是我也很高興能夠還這些業債。第二年又拜懺的時候我就想，今年我希望有其他還沒來找我的業障也來找我，可是這麼一想，就不來了。後來我覺得拜懺的時候，就是掌握當下那個觀念，當下在唱什麼佛號，在唱什麼經文，你就是唱誦，跟著拜，跟著念，其他都不須要多想，因為多想都是多餘的，都是打開岔，都是分心。

Before switching to a vegetarian diet, I loved freshly cooked fish, fish heads, fish eyes, pig ears, pig tongues, pig hooves, pig legs, duck tongues, chicken wings, chicken feet, and chicken legs. I enjoyed ginseng chicken in the cold winter time, because the ginseng chicken kept me warm, and it was tasty.

The pain those animals suffered when I ate them came back to me during that particular bowing session. I sensed that clearly. For example, I had yanked out the muscles of chicken breasts when I ate ginseng chicken. I felt the chickens' horrific pain because my muscles were being yanked out by an invisible force, the same as when I ate the ginseng chicken. I felt the same pain as a live fish being cut in half and cooked. Anyway, I was glad they had come to claim the debt I owed them while I still had the strength to bear the pain. Not all the animals that I have eaten came to me this time; they were only part of my karma. There are more to come. I vow to repent of the boundless karmic offenses I created in the past. I vow to bow in repentance for the rest of my life.

I bow in repentance even when there is no bowing session. I bow in the Jeweled Repentance Ceremony before Ten Thousand Buddhas using the *Sutra of All Buddhas' Names Spoken by the Buddha*. To me, everything is about karma. I would like to pay my debts while I can.

I feel that we can conserve energy from bowing in repentance if we talk less or do not talk at all. Bowing in repentance will create a kind of energy that can be accumulated when we keep our mouth shut, and our Dharma wealth will accumulate as well. However, when we talk, the energy will disperse and our Dharma wealth will decrease. According to the sutra, our repentance will be verified when we see the Buddha, a radiant light, or flowers or smell the fragrance of incense. When will we get the verification of our repentance? Most often during our bowing but also during break time when we quiet down. Unless we have to use the bathroom or have work to do for the monastery, it's better to keep quiet during break time. Otherwise, we could miss the opportunity when the Buddhas and Bodhisattvas come to verify our repentance. It would be a shame.

The Dharma Master is right that we should not think about receiving verification of our repentance. This thought will distract us. My own experience tells me that I suffered pain during the bowing session when numerous karmic creditors came to me, and I was glad to pay them back. I attended the bowing session again the following year, and I thought to myself, I hope all other karmic creditors will come to me to claim the debts. They didn't come. So it is wise to use the concept of 'the present moment' while bowing. Follow the cantor in chanting, bowing and reciting -- without other thoughts. Other thoughts are distracting and unnecessary.