

Bowing in Repentance Before the Buddhas

禮佛 拜懺

這次我不能參加全程的禮拜萬佛懺，但每拜一尊佛，都感到法喜充滿，因為我深信十方諸佛都在放光加被我們。十分感恩諸佛菩薩的慈悲，憐憫攝受，才有今天的我。我深刻體會到修行是在日常生活（如，穿衣吃飯、言談、運作洗掃）中。如果沒在當下用好功夫，那就是當面錯過，浪費光陰。應該如何在當下用功呢？就是做每一件事情，都能夠盡心竭力，盡力而為。

我在廚房做工，三句不離米油鹽。好像齋堂，一些白色桌子，兩年前很新很乾淨，不知不覺有很多污垢。在法會期間及法會之後，居士都幫忙清潔打掃。經過兩三次的清潔，但我始終還是不相信那桌子上的塵垢不能去除。就拿了布及水，無非是多用些力氣，就把塵垢清除了，使桌子恢復原樣。修行、改過，亦復如是。能用一點心力，心裡面的塵垢才能去除。有些人做事馬馬虎虎，只要做了就算了，有沒有徹底做好，佛才知道。粗的，我們能夠察覺到行為；那細的，就能察覺到心念。如果能夠這樣修行，才是下功夫。

禮懺事儀，教導我們發願、迴向。願以禮佛功德迴向；願滿足諸波羅蜜行；願學習過去、現在、未來諸菩薩修行大捨，破胸出心施與眾生，捨六根、捨骨髓，為求法故，入大火坑。今天，只不過布施勞力、精神，我們都捨不得，如何能夠談到大捨？滿足諸波羅蜜，並非念念懺文就能滿足，而是要真正去做，以歡喜心、柔軟心、堅固心去做。還要以信心、慈悲心、大捨心、無有疲厭心，



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朱果凡 英譯 Translated into English by Jo Nancy Chu

I couldn't attend the whole session but every time that I had the opportunity to bow to the Buddhas, I felt a lot of Dharma joy. I think it is because I deeply believe that the Buddhas of the ten directions are shining their lights and blessings upon us. I am able to be here today because of their compassion. I believe that we can cultivate during our daily lives - when we're sleeping, cleaning, putting on our clothes, when we're cooking. If we are not cultivating during our daily lives, then we're making a mistake, wasting our lives away. So, how do we cultivate in each present moment? We must employ our best effort and do our best to be mindful.

I work in the dining hall, so I am never distant from rice, oil and salt - the three staples of the kitchen. About two years ago, we received some white tables that were very bright and shiny, but they got dirty and sort of stained. Once during an assembly laypeople helped by wiping and cleaning the tables. Although they wiped the tables pretty hard, some stains just wouldn't come off. I couldn't believe that the stains wouldn't come off and the tables wouldn't return to their original white condition. Determined, I used my strength, wiped them vigorously and ... the stains did indeed come off! I think that in cultivation it's the same; we have to apply ultimate effort in order

知諸經論，善解世間法；慚愧心，堅固力，供養諸佛，依教修行。這樣，心才能住到道上。

《華嚴經·十地品》告訴我們應該如何行持。想要滿足諸波羅蜜，不妨先研究明白〈十地品〉，真正去實行，才會得到智慧，得到圓解。想想諸佛菩薩，是為法忘軀；而我們是為軀忘法。有人說：「我心有餘而力不足，報身弱，體弱多病，有很多困難。」那我自己也是，怎麼樣來克服呢？

我和我阿姨，同樣有藥物過敏的問題，一不小心就會死人。阿姨在二十歲左右時，被打一針，馬上口吐白沫，倒在醫院診所門口，一命嗚呼。我十七歲時，亦不知情被打一針，那麼命大，僥倖殘存，但是免疫力（功能）很差。過去一生病，或者是感冒，就要躺著半個月，沒有力氣下床，或者吃東西。有人在我身邊咳嗽，就會被感染。每當我生病，就跟觀世音菩薩發願，只要能健康，我願意做事，幫助道場。原本我好逸惡勞，果然身體好轉，再也不敢再懈怠。

現代人生活在恐懼不安當中：第一個就是癌症的死亡；第二個就是食物中毒，食物桿菌或者是動物流感、蚊蟲、鼠疫等傳染病。無非是害怕死亡。有一天，倒了奶茶喝，旁邊的人問我：「妳怎麼敢喝？那奶茶，有人不喝又倒回去，難道妳不怕傳染病？」我回答：「不怕，只要自性無三毒，那外毒是不會相應的。」我喝了，到現在還在這裡好好的。如果能夠將世間法轉為出世法，會有快樂的修行生活。我們要深信佛法是有不可思議的感應力量。



to return to our inherent natures. Many people now are sort of sloppy in their work and only the Buddha knows how much sincerity they put into it. In our daily lives we can see the workings of our minds and thoughts - in the larger matters, smaller matters, and delicate matters - by the way we handle them and in our conduct.

The repentance ceremonies teach us to make vows and transfer merit. We vow that the merit and virtue from the goodness of bowing to the Buddhas will help us perfect the *paramitas*. We also vow to follow the Bodhisattvas of the past, present and future in their practice of great giving. They cut open their chests and give their hearts to living beings; they give their six organs, their bones and marrow to all living beings. For the sake of the Dharma, they enter large fire pits. Today we are reluctant to give even a little of our energy and strength. How can we talk about this practice of great giving and perfecting the practice of the *paramitas*? We can't just recite sutras, we have to unconditionally put them into practice, and we should practice with a mind of joyfulness - soft and pliant. Additionally, we need to have strong minds; we must have faith and compassion and give tirelessly. We should skillfully learn all the dharmas of the world, have a mind of remorse, make offerings to the Buddhas and practice according to the teachings. In this way our minds can dwell on the right path.

The Ten Grounds Chapter of the *Avatamsaka Sutra* tells us how to practice and uphold the various *paramitas*. First, however, we have to understand what the chapter is saying in order to develop our wisdom and understanding. It says that the Bodhisattvas forget their bodies for the sake of the Dharma, while living beings forget the Dharma for the sake of their bodies. Some say, "The spirit is willing but the flesh is weak. My health is poor and I have a lot of difficulty." This is also the case with me, so what can I do?

My late aunt and I suffer from the same difficulty - allergies to some medicines. It's pretty bad, so if I'm not careful I could die. When my aunt was twenty years old, she was given a shot and immediately began to foam at the mouth, fell on the floor in the hospital and passed away. When I was seventeen, I unwillingly received a shot that I was allergic to and nearly lost my life. I was fortunate to have survived; however, my immune system is very weak now and whenever I get sick, I lie in the bed without any strength or ability to eat. I quickly get sick when I am around people who are coughing. Each time I get sick, I vow to Guanyin Bodhisattva that as long as I can be healthy, I will dedicate my energy to helping out at the monastery. In the past I also enjoyed doing community service as a volunteer, but now I am more afraid than ever to be lazy or lax.

Nowadays, many people live lives full of fear and aren't peaceful. There are people who die from cancer or food poisoning, from various diseases passed on by animals or insects, and from infectious diseases. Everyone is afraid of death. One day I was having a cup of milk tea, and someone beside me said, "How do you dare drink that? Don't

如果發菩提心，饒益眾生，若不幸死了，那也是快樂的事；就算長命百歲，而活在恐懼不安當中，那不也是苦嗎？

最後的結論，真正的懺悔就是要改過自新，隨時隨地都要省察自己的行為和思想是不是合乎六大宗旨，是不是合乎十善業。

六祖大師教我們，無相懺悔能夠滅三世罪，令三業清淨。他說：「我等從前念、今念及後念，念念都不被愚迷、驕狂、嫉妒所染，從前這些所有惡業，悉皆懺悔。願一時消滅，永不復起。」這個又跟懺悔偈頌「罪從心起將心懺，心若滅時罪亦亡；心亡罪滅兩俱空，是則名為真懺悔。」一樣的意思。萬法從心起，心伏罪滅；心識起，就在輪迴當中。

有人說：「妳說這麼多，那妳自己呢？」我還在煩惱的中流，但有少許的相應，少許的歡喜心，所以今天提出來和大家分享。修行最大的困難，就是接受別人批評，若能歡喜接受改進，那才是真禮懺。有人不歡喜在廚房做工，害怕人罵；又有人歡喜在廚房做工，歡喜人讚歎。這兩個都是人我心。如果能夠將人我心懺悔清淨，那才算真正立功立德。



you know that somebody poured milk tea to drink then poured what they didn't finish back into the original container? Aren't you afraid of getting sick?" I answered, "I'm not afraid, as long as the three poisons are not in my self-nature. I'm not afraid of poison; I won't interact with poison from the environment. I drank it but I'm still fine." If we can turn worldly dharma into world-transcending dharma, then we can be happy in our practice. I believe the Buddhadharmas has inconceivable powers and gives inconceivable responses.

If we make the Bodhi resolve and help liberate living beings, we will go joyfully should we die from an accident. However, if we have a long and healthy life, but live in fear and disquiet, isn't that too much suffering?

In conclusion, I would like to say that true repentance means changing and starting anew. At all times and in all places, let's be mindful of collecting and observing our conduct and thoughts in accordance with the Six Great Principles and the ten good deeds.

The Sixth Patriarch said that the repentance that is not tied to appearances, can extinguish the three karmic offenses and cause our physical, mental, and verbal karma to be pure. It goes, 'I and all living beings, from past thoughts until now and up until all of our future thoughts, we hope that we will not be confused or deluded, arrogant or jealous. May we repent for all of the karma we've created. May all of this karma be extinguished and never arise again.'

There's also the repentance verse:

Offenses arise from the mind, repentance is by the mind.

If the mind is extinguished, offenses are forgotten.

The mind forgotten, offenses wiped out, both are empty

This is called true repentance and reform.

Myriad dharmas arise from the mind, and when the mind is subdued, our offenses are also gone.

Someone may ask, 'You talk so much but what about yourself?' Although I am still entangled in afflictions, I have a few responses with the Way and just a bit of joy, so today I wanted to share that with everybody. In cultivation the greatest difficulty is accepting other people's criticisms of us. Some people don't like to work in the kitchen because they're afraid of being scolded. Other people like to work in the kitchen because they like to be praised by others. If we can let go of the mind of self and others, and be pure in our repentance, then we can truly attain merit and virtue.

