



一個特別的懺悔

A Special Kind of Repentance and Reform

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A Story Told by Heng Shun at the City of 10,000 Buddhas in May 2013.
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BODHI FIELD | 菩提田

We are very fortunate to be able to have the opportunity to do the 10,000 Buddhas Repentance Ceremony here at the City. I was thinking of all the special Dharmas that the Venerable Master either promoted or actually brought back into the world. These things include the Venerable Master's emphasis on the importance of reciting *the Shurangama Mantra*, his lectures on the entire *Avatamsaka Sutra* for 8 or 9 years (not to speak of his lecture series on *the Shurangama Sutra* and *Lotus Sutra*), his teaching of *the 42 Hands and Eyes* that for all practical purposes had disappeared from the world until he brought it back, and his fasting Dharma. All of these are very special Dharma practices.

The various Dharmas of repentance and reform that he taught and promoted are also quite rare. These include formal repentance rituals, such as *the 10,000 Buddhas Repentance Ceremony* that we are doing now. I remember when I first came to Gold Mountain Monastery in San Francisco in 1974, we would do *the Great Compassion Repentance Ceremony* just once a week on Saturdays. Now here at the City of 10,000 Buddhas we do the Great Compassion Repentance everyday. In 1974 we also did *the Medicine Master*

能有因緣在萬佛聖城拜萬佛寶懺是非常殊勝的，上人所教導的法門，不僅弘揚傳統教法，還將失佚法門重現於世，這些包括了：上人很強調一定要誦持的〈楞嚴咒〉、歷時八、九年所開演的《華嚴經》（《楞嚴經》和《法華經》就更不用提了）、原本已消逝於世間，直到上人才得以承續的「四十二手眼」，以及打餓七的法門，這些都是很特別、特殊的法門。

上人所教導的多種懺悔法門也是相當稀有的，包括有正式儀軌的，例如我們現在拜的〈萬佛寶懺〉。記得我1974年剛到三藩市金山寺時，那時候每周六都舉辦大悲懺法會，而現在萬佛聖城則是每天都有〈大悲懺〉。1974年，我們在金山寺每月也拜一次英語的藥師懺。還有過去幾年，萬佛聖城每年都有三週

Buddha Repentance Ceremony in English at Gold Mountain Monastery once a month. Also, during the years that we have done the three-week *Avatamsaka Sutra* Recitation Ceremony here at the City, we perform *the Avatamsaka Repentance Ceremony*. And there are other formal repentance ceremonies that we perform periodically at the City and other branch monasteries.

However, a personal repentance before the fourfold assembly of Bhikshus, Bhikshunis, laymen, and laywomen, when you are telling all of your innermost and hidden faults in front of fifty, a hundred or perhaps hundreds of people is one of the most profound and powerful practices. To the best of my knowledge this practice of doing a personal repentance in a public situation before the assembly was unique to the Venerable Master's Dharma. I don't know of any Buddhist monastery that has this kind of practice before the fourfold assembly. This was an exceptional Dharma practice that we had the opportunity to do when the Venerable Master's physical presence was still in the world.

I remember my first experience with this type of public repentance when several of us were about to become novice monks in July 1975. On different nights each of us did a repentance of everything we could remember we had done wrong in our lives. In those days in 1975, the Evening Recitation Ceremony started at 7:00 PM in Gold Mountain Monastery on 15th street, San Francisco. The ceremony went from 7:00 to 8:00 PM and the Venerable Master's lecture with translation was from 8:00 to 9:00 PM. This type of public repentance was done before the Venerable Master would give his Sutra lecture at 8:00 PM.

First one would need to get permission to do the repentance ahead of time. Then when one was in the process of requesting the Dharma before the Sutra lecture—after one had circumambulated the Venerable Master three times and was kneeling in front of the Master in the midst of the assembly—one would do his or her public repentance. When I did my repentance before I became a novice, I recall it took about an hour and a half including the translation into Chinese. So I took up the entire Sutra lecture time and actually went ½ hour overtime. During my repentance, I just tried to remember everything I could think of that I had done wrong since my first awareness as a little child. The experience was both wonderful and very difficult. It was extremely embarrassing and difficult to tell a group of 50 or more people all of your faults. Yet speaking so openly about all of your mistakes and karmic offenses was an extremely powerful and cleansing experience. One feels as if a huge weight has been taken off of one's shoulders and one's mind is pristine and pure—one has nothing to hide anymore.

Now I recall a very special kind of public repentance that the Venerable Master allowed. It was so rare that I believe it had only been done two times when the Venerable Master was in the world. The very first person to do this rare repentance Dharma was my good Dharma friend, Bob Antalek. Bob lives here at the City most of the time, but is presently helping to take care of his wife who is ill. He normally teaches a weight-lifting class in the Boys School here at the City. Bob is now about 60 years old. He has two children, both of whom graduated from our high school. His daughter graduated a couple of years ago, and his son graduated about 10 years ago. Now I will tell the story including the

讀誦《華嚴經》的法會，也同時舉辦〈華嚴懺〉；此外，在聖城與法總各分支道場都會定期舉辦一些拜懺的法會。

然而，還有一種個人的懺悔，是必須在四眾，也就是比丘、比丘尼、優婆塞、優婆夷前，將自己內心最深處所藏的罪障，在五十人、一百人或者數百人面前發露懺悔，這是最深刻也最有力的法門之一。據我所知，這種公開在大眾面前的個人懺悔，是上人所獨有的法，我未曾聞知其他寺院有過這種在四眾前懺悔的方式，而我們也僅有在上人住世時有機會遇到。

我記得自己的第一次公開懺悔，是在1975年7月。那時候我們幾個人即將出家成為沙彌，有幾個晚上我們輪流把自己所記得曾做過的錯事，公開發露懺悔。在1975年的那段日子，位於三藩市十五街的金山寺，每天晚上七點開始做晚課，到八點結束；八點到九點，上人講法並且有同步翻譯。如果有公開的懺悔，就會在上人開始講法前舉行。

要懺悔的人，必須先在講經前獲得批准才能進行，接著繞行上人三匝請法之後，跪在上人面前，就可以在大眾中發露懺悔。在我成為沙彌之前曾做過這種懺悔，我記得那時大約花了一個半小時來懺悔，其中包含翻譯成中文的時間，結果佔用了整個講經的時間，其實還超過半小時。過程中，我試著從很小的時候開始，把能想得到、記得到所做的錯事，全都說出來懺悔。這種經驗很殊勝，卻很困難做到，因為要在五十個或者更多人的面前，吐露出自己的習氣毛病，其實是非常尷尬而且不容易的。但是這樣公開地發露自己的錯誤與罪過，的確確是回復清淨非常有力的方法。我感覺肩上的重擔似乎全都卸下來了，心裏純淨無瑕，再也沒有任何覆藏。

現在我回想起一場很特別的公開懺悔，當然是在上人允許下進行的。這種懺悔非常罕見，我相信當上人住世時只發生過兩次，第一次就是我的好友鮑伯

background that led to this repentance and the actual events involved with his repentance.

When Bob was 19 years old in the fall of 1971, he trekked across America from Buffalo, New York to San Francisco, California in search of his spiritual teacher. Strangely, as if by chance, he ended up coming to Gold Mountain Monastery on 15th Street in San Francisco.

When he first knocked on the door, he was cordially invited into the monastery by an American Buddhist nun (Bhikshuni). He respectfully told the nun, who was Dharma Master Heng Ch'ih, "I am looking for my teacher!" Now at that time Bob had long hair like a hippie. DM Ch'ih said, "Okay, but the first thing you need to do when you enter a Buddhist Temple is to bow to the Buddha." So she showed him how to bow to the Buddha, which was the first time he had ever done this. After that she told him to wait while she went and got one of the monks to talk to him.

Then one of the American monks came to talk to him. It was the monk Heng Jing who Bob said was quite tall. He felt he must have been about 6 feet 8 inches in height. So Heng Jing asked how he could help him. Bob asked, "Can I stay at the monastery to study?" Then he told Bob to wait and he went upstairs. At that time the Venerable Master's living quarters were located on the third floor. We always addressed the Master as the "Abbot" when talking to other people. When he came back after about 15 to 20 minutes, he told Bob, "Okay, I asked the Abbot and he said it's okay for you to stay here at the monastery, but you have to cut your hair and find a job." Bob said, "Okay." Then Heng Jing took Bob up to the third floor to the area where the men's living quarters were located. He gave Bob a haircut and Bob ended up staying at Gold Mountain Monastery.

Without a map, food or money I traveled 3000 miles across America from New Haven, Connecticut to Buffalo, New York, and then on to San Francisco in search of my spiritual teacher—even though I did not know who he was or even his name.

As Heng Jing was showing me to my room on the third floor of the monastery, a middle-aged Chinese monk wearing a grey robe slowly walked by. He stared intently at me and his eyes seemed to penetrate the depths of my soul. My spine tingled as his eyes probed me up and down. I knew this was the spiritual teacher of everyone present. This was the first time I saw my master, the Venerable Great Master Hsuan Hua.

Bob ended up living at Gold Mountain Monastery, but he didn't stay there for good. He stayed for a while, then left for a period of time, and then came back again.

After I cut off my shoulder-length hair to stay at Gold Mountain Temple in 1971, I later left to work at St. John's Church not far away. While I did not live at the monastery in a continuous manner, I returned daily to attend ceremonies, lectures, and special events. It remained this way until shortly before I became a novice monk in Nov. of 1973.

安特雷。鮑伯大部分的時間都住在聖城裡，在聖城的男校教舉重，但是他目前正在照顧生病的妻子。鮑伯現在大約60歲左右，他的兩個孩子都是從我們高中畢業的，女兒在幾年前畢業，兒子大約是在10年前。現在我要講的故事，包括什麼背景因素導致這個懺悔，以及整個事件的原委，當然也包括當時懺悔的情形。

1971年的秋天，19歲的鮑伯從紐約水牛城長途跋涉橫跨美國，到了加州的三藩市，目的是為了找尋他的精神導師。奇妙的是，看似偶然，他竟然來到位於三藩市十五街的金山寺。

當他第一次敲金山寺的門，一位美國的比丘尼友善地請他進來。他恭敬地告訴這位比丘尼（恒持師）：「我在尋找我的導師！」那時候的鮑伯留著像嬉皮的長髮，持法師說：「好，但是你進來道場的頭一件事，要先禮佛。」於是她示範他如何拜佛，這是鮑伯有生以來第一次拜佛。然後她要他稍等一會兒，她會去請一位比丘來和他談談。

不一會兒，來了一位美國的比丘來和他談話，這位比丘是恒靜。據鮑伯說，這位比丘長得很高，應該有六呎八吋吧。然後恒靜師問要怎麼幫助他，鮑伯就問他可以在廟上住下來學習嗎？恒靜師要鮑伯等一會兒，就走上樓去了。當時上人住在三樓，我們和其他人談到上人時，總是稱他為「方丈」。過了大約15到20分鐘，恒靜師回來告訴鮑伯：「好了，我請示過方丈，他說你可以住在廟上，但是你得把頭髮剪了，還得找一份工作才行。」鮑伯說：「好！」然後恒靜把他帶到三樓，也就是男眾的寮房，他幫鮑伯理了髮，鮑伯從此就在金山寺住了下來。

身無分文、食物與地圖的我，跋涉三千哩，橫跨美國，從康乃狄克的紐哈芬到紐約水牛城，然後來到三藩市找尋我的精神導師，雖然我不知道他是誰，甚至他的名字是什麼。

當恒靜帶我到位於三樓我的房間時，一位中年的中國和尚，穿著灰色的袍子緩緩從我身邊走過，目不轉睛地看著我。他的眼睛似

He went back and forth like this and then finally in October of 1973 he became a novice monk. He was given the name Heng Fu (恆斧). The Fu is the character that means “Axe” which is the basis for another interesting story that I don’t have time to tell tonight. After becoming a novice monk, Bob (Heng Fu) did quite well for a couple of months. Then he started to have some issues with his temper.



Gold Mountain Monastery (former) in San Francisco in 1971

So one day Shr Fu turned to him and asked in English, “How is your anger doing?” Bob was very surprised by this comment from the Master. Then a few days later, Shr Fu left the monastery to give a lecture somewhere else with all the monks and nuns with the exception of Bob and another American monk—one of the Bhikshus. What happened? Bob got into an argument with this monk and got so angry (“How’s your temper?”) he stormed out of the monastery and didn’t come back.

Because he was so ashamed and embarrassed that he lost his temper and acted so brashly, he just couldn’t bring himself to come back to the monastery. He couldn’t face Shr Fu. Thus he ended up giving up the novice monastic life after a couple of months and returning to the life of a householder.

Around the third week of December 1973, after being a Shramanera (novice monk) for a short time, Venerable Master Hua turned to me, and asked in a rather cryptic manner: “How is your anger?”

I had no idea what Shr Fu was talking about, and in a puzzled manner I replied: “I guess it’s alright Shr Fu.” Shr Fu had a strange knowing look on his face and simply walked away.

I felt a very eerie feeling afterwards, and a few days later, after Shr Fu

乎看透了我靈魂深處，當他的眼睛上下打量我時，我的脊椎一陣發麻。我知道他就是那裡每個人的導師，這是我一次見到我的師父——宣化上人。



1971 年三藩市金山寺(舊)

鮑伯最後在金山寺住了下來，可是卻沒有好好地住；住了一些日子，離開了一段時間，然後又回來。

1971年，當我住在金山寺的時候把及肩的長髮給剪了。之後我又離開了寺廟，到金山寺附近的聖約翰教堂工作。當時我並沒有持續地住在廟上，但是每天都回來參加早晚課、聽經與特別的活動，就這樣直到1973年11月我成為沙彌之前。

他就這樣來來回回，1973年10月他終於成為沙彌，法名叫「恆斧」，就是斧頭的「斧」。關於這名字的由來，也是一個有趣的故事，只是今晚沒有時間談。成為沙彌之後，頭幾個月鮑伯（恆斧）表現得還不錯，然後就開始發生一些事情，而這些都和他的脾氣有關。

有一天師父用英文問他：「你的脾氣怎麼樣啊？」鮑伯對於上人的話感到很驚訝。幾天之後，師父帶著所有的比丘與比丘尼到外地去演

had taken a delegation of monks and nuns out of town for a lecture; I got into a heated argument with one of the monks. Without any consideration of the future, I ran out of the monastery in a rage, and headed to the highway.

It was December 20, 1973. I remember the day vividly, as I recall hearing the news on the radio that a favorite singer of mine Bobby Darin died after open-heart surgery.

This was one of the saddest days of my life, the day I left Gold Mountain Temple. Afterwards, my regret became endless, and every day that passed was spent feeling a profound sense of guilt. I tried to go back to Gold Mountain several times to repent, but my shame was so great that it was too hard to face my teacher. In spite of my uneasiness, I still had the overwhelming desire to repent before my Teacher.

Bob's life went on and he eventually got married and had his first child, Bobby Jr. He had gradually got back in contact with Gold Mountain Monastery during the previous years. When his son turned 2 years of age, he had him take refuge with the Venerable Master at the City of 10,000 Buddhas. The year was 1987 (October 11, 1987). After the ceremony for Taking Refuge, some other visitors took some pictures of the Venerable Master, Bob, his wife, and Bobby Jr. between the Master's residence at the City and the Ordination Hall. Now for many years Bob had been thinking about somehow making up for his leaving the Venerable Master as a novice. He wanted to do a public repentance for that and all the other wrong things he had done throughout his life up to that time. So when everything was done, the Venerable Master departed and walked to the Ordination Hall. Bob followed the Master inside the hall.

Then the Master saw that he was being followed and turned around. Bob asked him, "Shr Fu can I do a repentance?" He was thinking that Shr Fu would probably reject his request or perhaps even reprimand him for what he had done before. Then the Master smiled and said, "Yes, you can do a repentance." Shr Fu told him that he would arrange for one of his monks to coordinate and assist him for his repentance. That monk turned out to be myself.

After my family bowed and said goodbye to Shr Fu I followed Shr Fu into the Ordination Hall. Shr Fu seemed to be waiting for me, as I could see him glance over his left shoulder to make eye contact. I trembled as I approached my teacher, and I placed my palms together. I asked Shr Fu if I could do a repentance before the Great Assembly.

Shr Fu smiled radiantly and said, "Yes". He told me that he would arrange a date, and that I could prepare for it with one of his monks, who turned out to be DM Shun at Gold Mountain Temple. I later met with DM Shun to go over my entire life of karma to prepare for

講，只留鮑伯和另一位美國比丘在廟上。你猜發生了什麼事？鮑伯和另一個出家人吵架，而且很憤怒（你的脾氣怎麼樣啊？），他怒氣沖沖地離開了廟上，從此沒有再回來。

鮑伯對自己的發脾氣與魯莽，感到非常羞恥和難堪，實在沒有臉再回到廟上。他無法面對師父，於是當了幾個月的沙彌，鮑伯最後還是放棄了。

大約在1973年12月的第三個星期，也就是在我成為沙彌之後不久，上人用一種神祕的態度問我：「你的脾氣怎麼樣啊？」

我其實不清楚師父在說什麼，於是我就很含糊地回答：「還好吧，師父。」師父臉上現出一付若有所知的表情，然後就走開了。

事後我有一種毛毛的感覺。幾天之後，師父帶著一些出家弟子出外演講，我和一位出家人起了激烈的爭執；沒有考慮任何後果，我就憤怒地從廟上跑出去，衝向高速公路。

我清楚地記得那天是1973年的12月20日，因為我從收音機聽到我最喜歡的歌手巴比達林因心臟手術而過世。

離開金山寺的那天，是我人生中最悲慘的日子之一。從那時開始，我的懊悔無有暫停過；日子一天天過去，我的罪惡感也一天天加深。好幾次，我想回去金山寺懺悔，但是實在太丟臉了，我無法面對師父。儘管內心很不好受，但我還是很希望能有機會在師父面前懺悔。

日子就這樣一天天過去，鮑伯後來也結了婚，有了第一個孩子——小巴比。過去幾年中，他漸漸和金山寺有了接觸。當小巴比兩歲的時候，鮑伯帶他到萬佛聖城皈依上人，那年是1987年（1987年10月11日）。儀式結束後，有些遊客幫鮑伯一家人和上人一起拍了合照，地點就在上人住所和戒壇這兩棟建築物之間。這些年來，鮑伯一直想為當年貿然離開上人的舉動做些彌補，他希望有機會能公開懺悔，同時也懺悔所犯的其他錯誤。因此當所有活動都結束，上人離開步往戒壇時，鮑伯在後面也跟著進去了。

上人看他在後面跟著，於是轉過身來。鮑伯問上人：「師父，我可以懺悔嗎？」他心裡想上人可能會拒絕他，或者甚至斥責他一番。結果上人微笑說：「好，你可以懺悔。」上人告訴他會安排一位出家人來協助他懺悔的事情；結果，這個人竟然就是我。

the repentance. In order for my repentance to be genuine, nothing would be concealed. No thought, word, or deed would be left to secret. I vowed to lay my soul bare before the Buddhas of the Ten Directions, so I could return to purity, and be rectified with my teacher.

After fourteen years of hard work, school, and family life, I was finally given my chance to repent before my Teacher in Nov. of 1987, shortly after my son Bobby Jorge (Kuo Chou) took Refuge.

At that time Gold Mountain Monastery had just moved from 15th Street in the Mission District to Sacramento Street in the very heart of San Francisco's Chinatown. We actually had moved in about June or July of 1986, but did not have our formal opening until January/February of 1987 on Chinese New Year's Day. So Bob came to Gold Mountain Monastery. We went over the whole repentance, including what he was going to say, the proper attitude to have, etc. He told me everything that he planned to say. Now Shr Fu set a certain date for him to do his repentance. It was in November of 1987.

Bob came up to the City of 10,000 Buddhas on that day and arrived a little before 11:00. The person watching the front gate told him, "Oh, the Venerable Master is expecting you. You should go straight to the dining hall." Now first I have to mention that Bob had no idea where exactly he would do the repentance and before how many people. Maybe he would do the repentance before the Master and some monks alone in one of the minor Buddha Halls at the City or maybe he would do it on a normal Sunday in the main Buddha Hall before the fourfold assembly. He had no idea that 1) he was going to do the repentance in the main dining hall, 2) he was doing the repentance on a special day Buddhist holiday in front of 600 to 700 people, and 3) he was going to do the repentance in the main dining hall when everybody was having their vegetarian meal for the Buddhist celebration.

So Bob went to the main dining hall where everyone was eating. He bowed before the Venerable Master who was seated on his special Dharma seat on the stage in the middle of the hall. Then he knelt down below and began to give his public repentance before the Master and the entire assembly of residents and visitors.

At this point, I began to tremble, but I proceeded immediately to my teacher.

Once I walked through the doorway of the dining hall I entered a deep state of both sincerity and genuine remorse. I felt terrified as I was surrounded by the sounds of several hundreds of people eating and moving around the dining hall. In mere seconds, it seemed, Shr Fu directed me to begin my repentance while an untold number of people mingled, talked, and ate lunch.

After I prostrated respectfully to my teacher, I saw that his facial expression was identical to my mother, after I had run away from home when I was a sixteen years old. How could anyone but Shr Fu manifest such a specific look? It showed grave disappointment. I immediately felt a deep sense of shame; nevertheless, I began to reveal all the bad thoughts, words, and deeds I have ever committed in my life.

當家人跟師父頂禮告別後，我跟著師父進入戒壇。師父似乎在等著我，因為我看到他從左肩瞥望我，我們彼此目光相視。當我靠近師父時，渾身顫抖地雙手合十，我問師父：「我可以在大眾前懺悔嗎？」

師父開朗地笑著說：「可以。」他告訴我將會安排一個日期，我可以和一位出家弟子一起準備，結果這個人就是金山寺的順法師。之後我和順法師見了面，而且把我這一生打算要懺悔的罪障都說了一遍。為了讓我的懺悔真切、無所覆藏，每個念頭、言語、行為我都一一發露。我發願在十方諸佛面前坦承我的靈魂，如此我才可以恢復純淨，同時接受師父的教誨。

經過14年的工作、學業與家庭生活，1987年11月，我終於有機會在師父面前懺悔，就在我兒子巴比喬治（果周）皈依不久之後。

那時候金山寺剛從米慎區十五街，搬到三藩市唐人街的中心——沙加緬度街。我們差不多是1986年6月或是7月搬過去的，一直到1987年1月或2月中國新年的時候才正式對外。鮑伯來到金山寺，我們把整個懺悔的流程練習一遍，包括他要說什麼、怎麼樣的態度才是恰當的等等。他告訴我他想說的每一件事情，然後師父定了一個日期來讓他懺悔，那是在1987年的11月。

那天鮑伯11點鐘之前就來到萬佛聖城，看守山門的人告訴他：「上人在等你，你直接去齋堂。」我要先說明一下，當時鮑伯根本不知道會在哪兒懺悔，或是在多少人面前懺悔。有可能是在城內的小佛殿裡，對著上人和幾位出家眾懺悔；或者就像禮拜天的法會一樣，在佛殿內向四眾懺悔。但是他完全沒想到：1) 他將在大齋堂發露懺悔；2) 他將在佛教徒的一個重要日子裡，當著六、七百人面前懺悔；3) 他將在大齋堂裡所有人都在用午齋、慶祝這個佛教節日的時候懺悔。

於是鮑伯去了大齋堂，大家都在那兒用餐。他走向齋堂的中間，頂禮坐在法臺高座上的上人，然後跪在那兒開始向上人以及所有聖城的住眾與訪客們發露懺悔。

I should mention that a rule of the City is that people don't talk while having their meals. So even though there was a rather large crowd of people in the main hall, it was pretty quiet. And when Bob started doing his repentance, there was total silence. Bob related all the things he could remember that he did wrong for all those years, including some very embarrassing things. All the karmic offenses he created in his lifetime up until that time, he told in a very frank and open way. It took about 30 minutes.



I blocked out all the sights and sounds of the people around me, so that I could see only my teacher —Venerable Hua sitting on his high seat. Once I entered into this state, my heart began to break into a million pieces while overcome with remorse. I seemed to vividly relive all the thoughts, words, and deeds that were being revealed. In painful slow motion I handed my broken pathetic heart to Shr Fu, begging for his forgiveness. I knelt before the assembly devoid of all pretentiousness, baring my soul for everyone to see. Nothing else mattered except being true, and cleansing my heart. Mysteriously all the sounds in the dining hall seemed to disappear, as I revealed the ugly things that were hidden inside of me. All the noise gave way to a profound silence; but I had to be honest, whether the details were easy to hear or not. I was going to be sincere above all else, because I knew that my teacher represented all the Buddhas and Bodhisattvas of the ten directions. This was the sobering reality before me.

After he finished his repentance, the Venerable Master gave a brief but profound Dharma talk. Shr Fu said that it doesn't matter how horrible one's faults are or how serious one's karmic offenses are, if one can sincerely and earnestly repent and reform, those offenses will be wiped away. Now all the people in the dining hall must have been quite surprised to have such a repentance occur like that. While Shr Fu was giving his Dharma talk, Bob had gotten up and sat down to the side at one of the tables. Then he realized that he should go back and kneel and bow before the Master.

He immediately knelt before the Master again and then bowed his

當時，我開始發抖，但是依然立即步向師父。

當我走過齋堂的入口時，我陷入一片深切的真誠與慚愧；數百人吃飯與走動的音聲，讓我感到害怕。經過短短的數秒鐘，師父指示我開始懺悔，當時無數人正交談著、吃著午餐…。

我恭敬地向師父頂禮之後，我看到他臉上的表情就和當年我十六歲離家出走，母親的表情是一樣的。除了師父，誰還能示現這種特別的表情？那是一種徹底的失望。當下我感到無比羞愧，然後開始發露此生所犯過所有不對的身口意業。

我應該說明一下，在聖城有個規矩就是用餐時不許說話的。因此即使眾人聚集，大齋堂內仍然相當地安靜。當鮑伯開始懺悔時，整個齋堂是全然地靜穆。鮑伯將他所記得過去多年所做的錯事，其中還有些很難為情的，全都發露出來。他把一生當中到眼下為止的一切罪障，全都坦承大方地說了出來，整個過程大約有30分鐘。

我將身邊所有人的景象與聲音都封鎖起來，因此我的眼中只有我的老師一宣公上人坐在他的法座上。當我進入這種狀況，因為痛悔，我的心似乎撕成百萬片一般。我一五一十地將過去所有的思維、言詞和行為如實揭露。在痛苦而緩慢的請求中，我將這顆可悲且破碎的心呈給師父，乞求他的原諒。我在大眾前跪下，沒有絲毫的掩飾，將我的靈魂裸露在眾人面前；除了保持真實和洗滌自心，其他的事對我都無所謂了。奇妙的是，當我將內心覆藏的醜事揭露時，齋堂內一切的聲音似乎都消失了。所有的聲音，都被一種深邃的寧靜所取代，但是我必須很誠實地將細節說清楚，不管大家容不容易聽得到。總之，就是用最至誠懇切的心，因為我知道，師父正代表著十方諸佛與菩薩，我正面對一個嚴肅的事實。

head to the ground. As soon as his head touched the ground, he heard a women's voice very clearly say in his head, "Stay down. Keep your head down." So he just kept his head down in a bowing posture and, given how emotional the whole ordeal was for him, he cried. He didn't know how much time went by. It could have been 20 minutes, or half an hour, or perhaps even longer. Eventually everybody left the dining hall to do the Transference of Merit Ceremony in the main Buddha-hall. Finally, as the very last few people were leaving the dining hall, Bob lifted his head up. He saw Shr Fu by the back door of the dining hall, handing out bags of walnuts from our Walnut Farm to the last people departing from the hall. Bob walked towards the Venerable Master. Bob was the last person to leave the hall. Shr Fu smiled and handed him a bag of walnuts. Bob gratefully took the bag of walnuts, went to his car, and drove back home to the San Francisco Bay area, crying all the way.

Bob said that after the repentance, when he was going back home, he felt that this huge boulder that was on his back before, had been removed. He said, "I could now, finally, face my teacher, my Shr Fu again, and start a new life."

Never did I feel such wonderful relief; it was as if a giant boulder was taken off my back. Finally, I could face my teacher again, and start a new life. I know changing our faults is not easy, because habits are deeply rooted. Real change may take lifetimes of hard work. I vow that no matter what obstacles might arise in the future, I will always overcome them to be with my teacher in every life. I know that without my Teacher I cannot fulfill my vows to rescue and save all living beings. For me, it is the separation from our Heavenly Parents (Amitabha Buddha and Guan Yin Bodhisattva) that is the most frightening thing of all. As living beings roam through the dark night of birth and death, we rise and fall based on the whims of our karma. This is intolerable. Finding a Good Knowing Advisor is the key to our liberation. Only a Bright Eyed One can bring us back safely to our Original Home. In my humble opinion, to give up our life in pursuit of the Dharma is the greatest honor of all, and it is this thought that is the basis for my repentance.

This is a really good example of how efficacious and powerful the Dharma of repentance is. Hopefully all of us doing the Repentance before the Ten Thousand Buddhas here at the City now, will also have a similar auspicious response from doing the bowing. Amitabha Buddha! ❀



發露懺悔結束之後，上人做了一個簡短卻含意深遠的開示。上人說，不管一個人的過錯有多麼地可怕，或者罪障有多麼地深重，只要能夠至誠懇切的懺悔，所有的罪過都會消除。此時，齋堂裡所有的人一定感到很驚訝，竟然有人在這兒懺悔。當上人開示的時候，鮑伯站起來坐在桌旁，他明白自己應該回去跪在上人面前，頂禮上人。

於是他馬上又到上人面前跪著，然後叩頭在地；就在頭接觸到地面的時候，他腦子裡清楚地聽到一個女聲，清晰地說：「趴著，把你的頭低下。」於是他把頭低著，保持叩頭的姿勢，經過這一番強烈情緒的考驗折磨，他終於哭了。不知道過了多久，大約20多分鐘吧，或者半個小時，或者更長的時間，後來大家都離開了齋堂到佛殿去迴向功德。當最後幾個人要離開時，鮑伯把頭抬了起來，他看見上人在齋堂の後門，正把一袋袋來自我們核桃園的核桃發給這幾個最後離開的人。鮑伯走向上人，他是最後離開齋堂的人，上人微笑著遞給他一袋核桃。鮑伯很感激地接下核桃，走向他的車子，然後開車回三藩市灣區的家。一路上，他眼淚沒停過。

鮑伯說，懺悔之後他回到家，覺得以前背上的大石頭被移走了。他說：「我現在終於可以面對我的老師、我的師父，重獲新生。」

我從來沒有感受過這麼棒的解脫，簡直如釋重負。我終於可以再次面對我的老師，並展開新的人生。我知道改過不是那麼容易，因為習氣毛病根深蒂固。真正徹底的改過，可能得花上一輩子來努力。我發願，未來不管出現什麼障礙，我都要克服，要生生世世跟著我的老師。我知道如果沒有師父，我無法實現我救度眾生的願力。對我而言，與我們的法身父母——阿彌陀佛與觀世音菩薩——分開，是最可怕的事情。眾生流浪生死如黑夜一般，我們隨著業力牽引而升沉，這是令人無法忍受的。尋找善知識，是我們出離之鑰；惟有明眼善知識，才能帶領我們安全地回到我們本來的家鄉。我個人認為，為法忘軀是一項最偉大的榮耀；也就是根據這個想法，我決定要做這個懺悔。

這是一個說明懺悔的力量與感應很好的例子。現在我們就要開始在萬尊佛前禮拜萬佛寶懺，希望每個人都能得到類似的殊勝感應。阿彌陀佛！ ❀