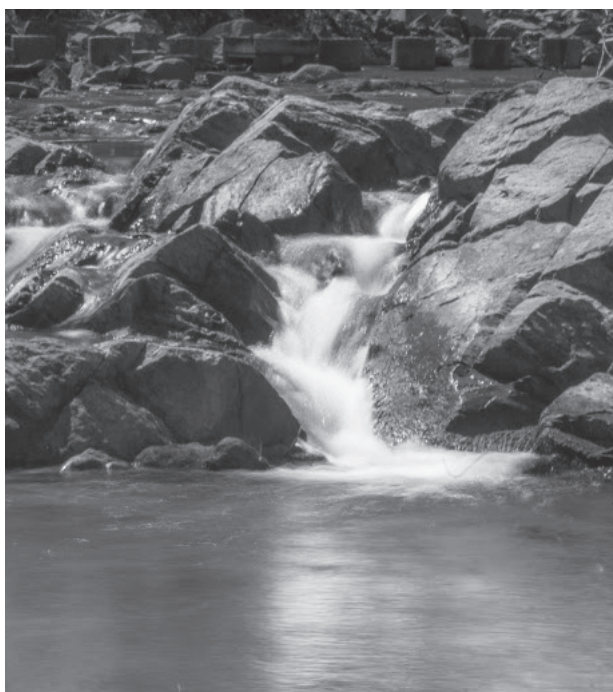


# Bowing: the Source of Benefit and Light

## 拜懺的能量與光明



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A Talk by Shramanerika Jin Fang  
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The highly anticipated yearly bowing session is coming up this weekend, along with the celebration of Buddha's Birthday, and many folks have been working hard to prepare for these events. In a few days, international disciples from all over the globe will be back for their annual CTTB trip, and very soon, the Buddha hall will be packed and the place will be filled with enthusiasm and spirit. Tonight, I would like to take this opportunity to speak about the bowing session. This time of year brings to mind many memories of bowing the Ten Thousand Buddhas Repentance.

Going back to around 2004, it was my first time attending any session and luckily it was this Ten Thousand Buddhas Repentance session. Although it was my first time staying at CTTB for a longer time, but to my surprise, the bowing session and dharma friends made the experience very comfortable, nice, joyful, and full of dharma. Since then, almost every year, I am grateful and had been blessed to be able to bow this repentance, either full or part time.

More than a couple of things come to mind about bowing this

眾所盼望、一年一度的拜懺法會，將在這個週末舉行；與此同時，還有慶祝佛陀聖誕的法會。這段時間以來，大家都努力為法會的舉行做準備。接下來幾天，很多來自世界各地的信徒將會回到聖城，展開今年度的聖城之旅。很快地，佛殿裏就有滿滿的人，一股新的能量也會充滿整個聖城。今晚就想藉這個機會來講講拜懺法會，每年的這個時候，我的腦海裏就會浮現出很多拜萬佛寶懺的景像。

2004年，是我第一次參加法會；很幸運的是，那次就是拜萬佛寶懺。雖然是第一次在聖城待很長的時間，但是出乎意料的，法會及佛友們都使我那次的體驗非常地好，感覺非常地舒服，充滿了法喜。從那以後，幾乎每一年，我既感恩又很幸運地都有機會全程或隨喜地來拜萬佛寶懺。

回想起來，有很多事情依舊記憶猶新；但是限於時間的關係，就選擇對我

repentance, but since there is limited time tonight, so I will focus on a few selected key aspects that had made a difference in my life.

The first is the names of the Buddhas. The names of the Buddhas are like small Dharma bits that we chant in a continuous stream over the course of the three weeks. Some of the names resonate and linger in my mind, serving as food for thought as I contemplate on Buddhas' virtues. In a way, the names speak dharma

生活帶來改變的幾個關鍵點來講一講。

首先是諸佛的洪名。在這三個禮拜拜懺的期間，我們唱誦時，佛名就像一點一滴的法水不停地淌流著。當思維諸佛的功德時，其中一些佛的名號在我腦海裏盤旋不已，回味無窮，發人深思。某種程度上可以說，這些佛名的本身，正用鼓勵的方式對我說法，幫助我規範身心或者警示我改掉不好的習性。因此，佛名的功德和光



themselves; they sometimes encourage me to make a change or help discipline my mind and body. Hence, the virtue and the light in the Buddhas' names come alive and there is an interaction and exchange that happens very naturally.

The second element of the session is the repentance and transference verses at the end of each day, which is very heartfelt. After we come back from the Rebirth hall transference, we kneel and repent to the sutra repentance text from Roll Nine. After many accumulated days of bowing and hard work, this repentance verse touches another depth in the mind. After repenting, the verse ends with transference and this prayer takes on a whole new breath of heart, where we sincerely wish that living beings will receive our good wishes and that they will soon become Buddhas.

After bowing to the names of all the Buddhas, such an experience stretches and expands the limits of my mind internally. There was always a genuine awe and wonder about the vastness of the realm of



明似乎發揮了作用，不再只是名字而已，而是與我有了自然的互動與交流。

第二點，就是每天結束前的迴向和懺悔文，也是很令人感動的。每天在往生堂做完迴向後，大眾回到佛殿跪念第九卷的懺悔文。累積這麼多天拜懺的用功和辛苦，這段懺文總能觸及內心深處，讓人有更深刻的體會。而懺文之後的迴向，也將我們的心量擴至全新的領域：我們誠心誠意地將功德迴向給一切眾生，給他們最好的祝福，願他們早成佛道。

第三點，就是萬佛寶懺結束後，我發現自己的內在境界獲得了延伸與開展。之前聽到十方無邊的佛土及無量的諸佛，總是感到奇怪與迷惑；同時，要我去理解這些描述或是譬喻，也是很有挑戰性的。

Buddhalands and the limitless many Buddhas throughout the ten directions. It's also challenging for the mind to wrap around descriptions and analogy for the number of incalculable Buddhas.

From Roll One to Roll Six, the Buddha mostly spoke of the names of each Buddha and doesn't give much instruction or detail until the assembly of monks started asking questions in Rolls Seven and Eight. What the Buddha said here in these two rolls really expands and stretches my understanding, knowledge and vision.

I find that after reading these descriptions the Buddha gave, the sutra and the bowing takes off, very much like a plane that leaves the runway and goes into the clouds. Every time, I read this, it leaves a deep impression in me. So, I would like to summarize them briefly in anticipation and as a prelude for next week. Also, I hope it will jog your own memories of bowing this repentance and what it was like.

Overall, there isn't much exchange between the Buddha and the assembly until Roll Seven. The Bhikshus first begin asking questions about the Buddhas' lifespan. Then, Bhikshu Upamana asked the Buddha how many Buddhas have there been in the past, how many Buddhas have entered Nirvana, and how many Buddhas will there be in the future. After that, Venerable Shariputra stood up and asked about how many Buddhas are there now.

To each question, the Buddha used the "dust motes" analogy, saying that the vast number of these dust motes in the analogy could be calculated and counted, but the number of (Shakymuni) Buddhas in the past, future, or present simply could not be counted or calculated, even with the Buddha's heavenly eye. The Buddha at the end said to Shariputra that present Buddhas are also this way.

Here is the famous sutra line where the Buddha told us about Manjushri Bodhisattva.

**Shariputra, in summary, I could never finish speaking of all the Buddhas with the same name in one kalpa, or hundreds of thousands of tens of thousands of billions of nayuta kalpas, much less mention Buddhas with different names. Manjushri taught all those Buddhas so that they set their resolve on Anuttara-samyak-sambodhi.**

After saying this, Shaykimuni Buddha used his spiritual powers to cause the whole assembly to be able to see the Buddhas in the ten directions; limitless and boundless Buddhas from the past, the future and the present. Shariputra in front of the entire assembly was moved to tears after this and the Buddha gave further instructions on repentance and reform.

Not only externally, but internally I find that there is also an expansion after repenting and bowing. With the aid of the synergy from bowing together for three weeks, from the light generated from bowing, from the scope of the heart, and from the bowing brings more clarity to our minds so that it's easier letting go of our attachments. It brings more clarity and stillness to address whatever problems we are struggling with. Somehow, through this process, it is easier and almost effortless, to embrace others (both good and bad) and to include more

從第一卷到第六卷，主要是宣說諸佛的洪名，佛陀並沒有多做解釋或是細節的描述。直到第七卷和第八卷，比丘們開始提出問題，才開始有了交流。佛陀在這兩卷裏頭的開示，真的幫助我有更多的瞭解，也增長了自己的知見。

讀完了佛陀的這些開示，我發現經文和拜懺對我而言，就像飛機準備起飛似的，逐漸離開地面跑道，緩緩登上雲霄。所以每次讀到這些經文，都能令我印象深刻。接下來，我就將佛陀的開示簡單歸納一下，以做為接下來三週拜懺的準備。同時也希望這樣可以幫助大家溫習經文，回想起以前拜懺的經驗。

正如剛才提到的，一直到第七卷，弟子和佛陀之間才開始有了一些問答。比丘一開始提出關於佛的壽量的問題。然後，優波摩那比丘問佛陀：過去有多少尊的佛？又有多少佛已經入涅槃？將來有多少佛會出現於世？在這些問題之後，舍利弗尊者站起來請問：現在有多少佛住世？

佛陀對於每一個問題的答案，都用了虛空的微塵來做譬喻；即使微塵數世界中的微塵可以計算，知其數量，但是佛陀就算用天眼觀察，也無法得知過去、未來、現在有多少位釋迦牟尼佛。最後佛陀對舍利弗尊者說，不僅釋迦牟尼佛是這樣，現在的諸佛也是如此。接下來這一段經文，是一段關於文殊師利菩薩為人熟知的描述：

**舍利弗！舉要言之，我若一劫、若百千萬億那由他劫，說同名諸佛，不可窮盡，何況異名佛。此如是等諸佛，皆是文殊師利，初教發阿耨多羅三藐三菩提心。**

講完這段經文後，釋迦牟尼佛運用他的神通力，讓與會的所有大眾親睹十方三世無量無邊諸佛。舍利弗尊者聽完佛陀的開示以及懺悔除愆的教誨之後，感動得在大眾中悲泣涕淚。





in our hearts and minds.

This past weekend, I happen to run into an article in the May 2011 issue of VBS on the Ven. Master's instructions for the Bowing session during the early *Avatamsaka sutra* lecture. I selected a few lines for encouragement and in anticipation of the upcoming session.

The Master said,

*"The merit and virtue from bowing this repentance can never be fully expressed. Bowing in repentance can eradicate people's karma; bowing in repentance can nurture people's good roots. Bowing in repentance can help people who have never done any spiritual practice to learn how to practice and help people without good roots to develop them. When our good roots are full and complete, we will become enlightened..."*

*We bow in the repentance ceremony before Ten Thousand Buddhas every evening. The power of this sutra is inconceivable. Ten thousand Buddhas come to protect you; therefore, you can gain everything you seek. If you seek to open up your wisdom, you will gain wisdom. If you seek to eliminate your karma, you will eliminate your karma. If you seek to gain good roots, you will gain good roots. The Ten Thousand Buddhas will help you gain good roots, the Buddhas will come to bless you, to help your illness and to eliminate your karma. Thus the repentance is extremely important."*

*The Buddhas of the past bowed in this repentance ceremony before Ten Thousand Buddhas, as do the Buddhas of the present. The Buddhas of the future will realize Buddhahood through bowing this repentance. You see, Venerable Master Xuyun bowed in this repentance ceremony before the Ten Thousand Buddhas. I encountered a person from Fujian Province who had severe heart disease and was very sick. He bowed to each word of the Flower Adornment Sutra, making about 1000 bows each day. His heart disease disappeared. It is very important to have a sincere heart when you practice Buddhism. Sincerity will bring a response."* ❀

我發現拜完萬佛懺之後，自己經歷的外在世界和內在感受都開拓了許多。連續三個禮拜，仰仗眾人合力成就的這個萬佛寶懺，從每一拜禮懺中得到的光明，從逐漸拓展的心量，乃至五體投地的姿勢，都讓我們的心地越來越清明，越能放下以前執著、放不下的東西，也能清晰淡定地觀察自己所面對的問題。總之，在這個過程中，我們變得更容易甚至是不費力地去包容一切（好的跟不好的），讓我們的心境、心量變得更寬廣。

上個週末，我剛好讀到年五月份的《金剛菩提海》，裏面有一篇上人早期在開講《華嚴經》時關於拜懺的開示。我從裏面選一些讀給大家聽，為即將到來的法會與大家共勉。

「拜《萬佛懺》的功德是沒有辦法可以說得完的，有罪業的，罪業就沒有了；沒有善根的人，善根就有了；沒有修行的人，藉此來修行，增長善根，善根圓滿了就會開悟。（中略）

現在我們每天晚間都拜《萬佛懺》。這個《萬佛懺》的力量是不可思議的，有萬佛來擁護你，所以你求什麼都能遂心滿願。你求開大智慧，就會得大智慧；你求消除你的業障，就能消除你的業障；你求增長你的善根，就會增長你的善根。不是這個《萬佛懺》能增長你的善根，是十方諸佛都來加持你，令你的病沒有了，業障也消除了，所以這個《萬佛懺》是非常重要的。

過去諸佛也是拜《萬佛懺》，現在諸佛還是拜《萬佛懺》，未來諸佛也都是拜《萬佛懺》而成就的。你看，虛老和尚以前也拜《萬佛懺》。從前我遇見過一個福建人，他原來有心臟病，病得很厲害。他就拜《華嚴經》，一個字一拜、一個字一拜，一天就拜一千多拜。後來他的心臟病不知不覺就沒有了。所以修持佛法，必須要有一份至誠懇切的心，自然就有感應。」 ❀