

# The Importance of Repentance Ceremonies in Cultivating the Buddhist Path

(continued)

## 懺悔的重要 (續)

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謝果馨 中譯



BODHI FIELD | 菩提田

Here's another thing for the historical record. When the Venerable Master gave his lectures on the *Patriarchs* and the *Biographical Sketches* of other historical figures, those would occur in the afternoons. In the evenings, Heng Guan and I would take turns translating the Venerable Master's taped Sutra lectures, just like we do here at the City every evening. However, we only translated the lectures and did not give any Dharma talks. Also, remember the lecture period was for one hour from 8:00 to 9:00 PM, not for 1 1/2 hours. Now at Gold Mountain Monastery we had the original reel-to-reel tapes for the Master's lectures that he gave on the *Shurangama Sutra* in 1968. It was about 22 to 24 of these rather large reel-to-reel tapes (about 8 inches in diameter). And we also had the original reel-to-reel tapes for the Master's lectures on Chapter 40 of the *Avatamsaka Sutra* on the *Practices and Vows of Samantabhadra Bodhisattva* that he gave in 1969. This was also recorded on a number of large reel-

這裏順帶提一件事，可以當作歷史資料。師父是在下午講《佛祖道影》和《水鏡回天錄》，晚上就是恒觀和我輪流翻譯師父講經的錄音帶，就像現在萬佛城晚上聽經這樣，不過當時我們只翻譯上人講的，沒有結法緣，時間是八點到九點，一個小時，不是一個半小時。現在金山寺還保留著上人1968年講《楞嚴經》的磁帶，大約有22到24卷，還有1969年講《華嚴經·普賢行願品》的磁帶，也是很多卷。這些磁帶的體積不小（直徑約8英吋），聽的時候是用一部老舊的錄音機來聽。我們先聽錄音，然後再翻



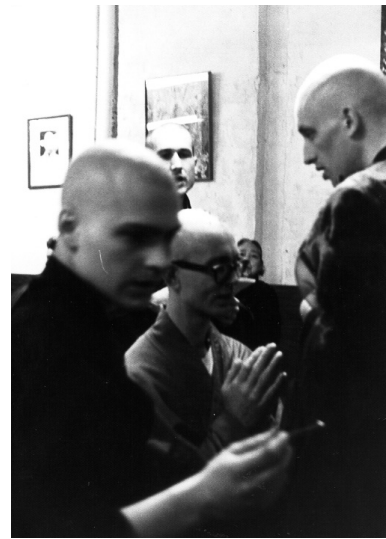
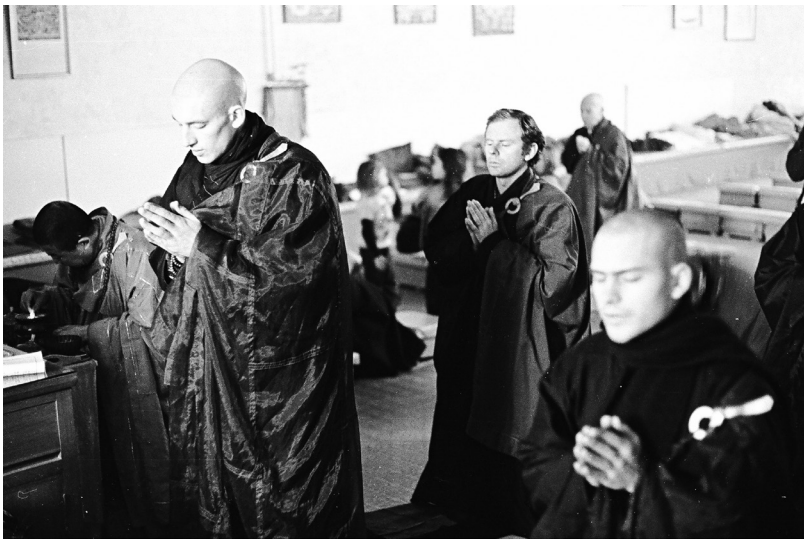
to-reel tapes. We played them on this old, funky, tape recorder. We'd listen and translate the entire series of lectures on the *Shurangama Sutra*, and then do the same for all the lectures on *Samantabhadra Bodhisattva's Practices and Vows*. We would alternate back and forth. As I recall it would take almost one year to go through all the *Shurangama Sutra* lectures and about four months to go through the lectures on *Samantabhadra Bodhisattva's Practices and Vows*. Over the years (from the end of 1977 to 1985), we must have gone through each of them about six or seven times in total. So every evening we would listen to these taped Sutra lectures and on the afternoons that the Master was at Gold Mountain, we'd get to hear the Venerable Master's lectures on the *Patriarchs* and *Water-Mirror lectures*.

So I spent all my time at Gold Mountain Monastery. I wanted to do a formal public repentance here at the City of 10,000 Buddhas for all the mistakes I had made as a monk from 1981 to 1988. The Venerable Master compassionately let me do this repentance on April 30th, 1988. Needless to say, it was really hard and quite embarrassing to say all the stupid things that I did in front of several hundred people. The repentance was done right before the Venerable Master's normal afternoon Sutra lecture. At that time after I did my repentance, the Venerable Master gave this incredible Dharma lecture. Sometimes I hear parts of the lecture on the tapes that are played during our meal in the Dining Hall. So now I would like to share some of the things that Master said in this very moving Dharma talk. Now, I had the good fortune to hear the Venerable Master lecture several thousand times. I heard about 1,200 lectures on the *Avatamsaka Sutra* and over 1,000 additional lectures of all kinds at Gold Mountain and the City of 10,000

譯成英文。整部《楞嚴經》聽完、翻譯完了，就改聽〈普賢行願品〉，也是先聽後翻；聽完了，就又換聽《楞嚴經》，兩部經互相輪流著。我記得《楞嚴經》聽完差不多要一年，〈普賢行願品〉大概要四個月，所以從1977年底到1985年，兩部經來來回回大約聽了六、七次。那時候如果上人在金山寺，下午我們就可以聽他講《佛祖道影》或《水鏡回天錄》，晚上就聽他講經的錄音帶。

我幾乎所有的時間都在金山寺，可是卻一直很想有機會能在萬佛城對四眾懺悔，因為從1981年到1988年之間，我做了許多不對的事。師父很慈悲，讓我在1988年4月30日那天當眾懺悔。不可諱言，在幾百個人面前說出自己錯誤和愚癡的作為，是一件很困難而且很尷尬的事。師父讓我在他晚間講經結束之後對眾懺悔，並且在我懺悔完後講了一段很難忘的開示。有時在齋堂吃飯我都還會聽到這段開示的片段，所以我要把其中一些重要的內容跟大家分享。我很幸運有機會能聽上人的開示數千次，《華嚴經》大概就一千兩百次，在金山寺跟萬佛城的開示加起來也有一千次。然而這段開示，是所有開示中最





Buddhas. This was one of the most moving lectures I ever heard. And the Venerable Master said during the lecture itself that it was not just meant for me, but was meant for everybody- all monks, nuns, and laypeople here at the City. The Venerable Master's lecture was in four parts.

At the very end of the last part of his lecture, the Master told me, "You know, you've created so many offenses. You did all these wrong things. You should stay here and do the 10,000 Buddhas Repentance. Purify your karma. Stay here." At that time, during the 14 years I had been studying with the Master, I had only lived at Gold Mountain Monastery. Now the Venerable Master was telling me I would be living at the City of 10,000 Buddhas to do the 10,000 Buddhas Repentance. And the Master said, "Do the whole 10,000 Buddhas Repentance." As I already mentioned, this occurred in 1988, which would have made it the 6th time the 10,000 Buddhas Repentance was done here at the City. So this was the first time I had ever been able to do this repentance ceremony and I really had a wonderful experience doing.

A couple of days after the repentance had begun, the Venerable Master came into the Buddha Hall. It was in the early afternoon, right in the middle of a bowing period. The Venerable Master motioned for me to go by him at the side of the Buddha Hall. Then the Venerable Master told me in Chinese, "There's a Rakshasa ghost that wants your life. If you mess up again, you're finished!" Then I went back to doing the bowing. I was quite earnest and devout. After doing this very embarrassing repentance, I was already pretty

令我感動的。師父在裏面有特別提到，這些話不是單單為我而說的，是對所有萬佛城的比丘、比丘尼和在家人說的。這段開示總共有四個部分。

在開示的最後，上人對我說：「你知道，你造了很多的惡業，做了許多不對的事，你應該留下來拜萬佛懺，懺除你的業障，你就留在萬佛城吧！」跟隨師父14年，我一直都住在金山寺；現在師父叫我住在萬佛城，拜萬佛懺，而且他叫我要「拜全程」。我剛說



motivated to work hard at my spiritual cultivation. And now, the Master just told me that a Rakshasa ghost wants to kill me. Now, I really worked hard! I ended up staying here at the City for about eight months. After that the Venerable Master had me return to Gold Mountain Monastery.

Now I would like to share the first part of the Venerable Master's instructions at that time. However, I want to first mention that although the Venerable Master was very strict and stern, he was also incredibly compassionate. A few weeks ago, I heard someone tell a story about the Venerable Master that made him sound so harsh. In my 15 to 16 years of serving the Venerable Master as one of his many assistants, that did not reflect my experience with him at all. Of course, we each have our own unique experiences with the Venerable Master. Regardless of what the situation was, the Venerable Master was always extremely compassionate. There were certainly those special occasions where a person needed some tough love, but even that was done with the utmost compassion for the welfare of the person involved. The first part of the Venerable Master's instructions at that time well demonstrates this principle. It goes as follows:

*Good knowing advisors, as for people:  
If one is able to change one's faults,  
There is no greater good.*

But you must really change. If you clearly know something is wrong and still go ahead and do it, you will certainly fall into the hells. There is no politeness about it at all.

This is especially the case for people who have renounced the householder's life to become monastics. If you recklessly have false thinking- regardless of whether or not you are ashamed- if you still have this kind of impure false thinking you will certainly fall into the hells. It's not the case that the Buddhas and Bodhisattvas put you there. You, yourself, put yourself there.

*However,  
if you can Change your faults and start anew,  
Then , Great offenses that fill up the sky-  
If you repent of them,  
They become extinguished.*

People must not fear having faults. It's only to be feared that we have faults, but do not change. Now you are here right at the beginning of the Repentance Before the 10,000 Buddhas. You've created so many karmic offenses. You should be greatly repentant. You should bitterly repent and thoroughly change your previous faults. Do a good job of bowing the Repentance Before the 10,000 Buddhas. You cannot be lazy or slipshod.

If you are able to be this way, then you still have hope- if you can change. No matter who has faults, if they can change them, they have hope. But it only counts if you change. ❀

了，這件事發生在1988年，所以萬佛城已經是第六年舉行萬佛懺，但卻是我第一次參加這個法會。對我來說，這是個非常奇妙的過程。

拜懺開始了幾天，有一天上人到佛殿來，大概是下午第一枝香的時候。當時大家都正在拜懺，上人用手勢叫我跟他到佛殿旁邊，他用中文對我說：「有一個羅刹鬼要你的命。如果你再搞砸，你就完了！」講完之後，我回到佛殿繼續拜，而且非常認真誠心地拜。事實上，從那次公開懺悔之後，我就很積極地想在修行上用功夫；現在上人又說有個羅刹鬼要我的命，這話讓我更卯足勁地用功！那一次我在萬佛城住了八個月，之後師父就讓我回金山寺。

現在是上人當時開示的第一個部分。不過要先提一下，上人雖然看起來很嚴肅，其實他是一個非常非常慈悲的人。幾個星期以前，我聽到有人講上人的故事，他把上人描述得好像很嚴苛的樣子；在我服侍上人的十五、六年間，我從來都沒有那種感覺。當然每一個人跟師父相處的經驗不盡相同，然而無論在任何的情況下，上人都是很慈悲的。不可否認，有些人需要「嚴厲的關懷」；即便如此，上人也完全是出於慈悲，以當事人的利益為出發點，第一部分的開示正是展現這個精神。開示是這樣說的：

各位善知識，做人要「過而能改，善莫大焉」。你一定要改過，如果你知道你做的事情不對，還繼續做，那你決定會墮到地獄去，這是沒有情面可言的。

尤其是出家人，如果你盡打妄想，不管你覺不覺得羞恥，只要還有這種不乾淨的妄想，你一定會下地獄的。不是佛菩薩把你送到那裏去，是你把自己送進去的。

但是，如果你可以改過自新，那麼「彌天大罪，一懺便消」。人不要怕犯錯，最怕有錯不改。萬佛懺現在就要開始了，你造了那麼多的罪業，你要發大懺悔，好好痛改前非，好好地在萬佛前懺悔，千萬不可以懶惰懈怠。

如果你可以這樣做，可以改過，那你還有希望。不管誰有錯，如果可以改就有希望，但是要真的改才算！ ❀