

你一定會再回來

You Will Definitely Return

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BODHI FIELD | 菩提田

每年看到很多人來拜萬佛寶懺，佛殿滿滿的，延生堂也滿滿的，祖師殿也滿滿的，繞佛都繞不出來了。有一個問題是我很感興趣的，每個人到萬佛聖城來都有一段故事，包括我自己。這個故事，也許現在看是這個樣子，但是把時間往前或者往後移，故事會改變的。因為有時候我們只看到點，沒有看到線。

有一次我去柏克萊聖寺，遇見一位居士。我問他：「你來這裏多久了？」他說1996年來，已經19年了。那年他從紐約搬到柏克

Every year, many people come to attend the Ten Thousand Buddhas Repentance. Now, the Buddha Hall, Lengthening Life Hall, and Patriarch Hall are so fully packed that circumambulating the Buddha is out of the question. One thing I have always been interested in is that every person who comes to the City of Ten Thousand Buddhas, including me, has a story to tell. This story may appear to be a certain way right now, but if you look at it from the past or future, it may change, because sometimes we see only points and not the connecting lines.

Once I met a layperson at Berkeley Buddhist Monastery(BBM). I asked him how long he had been coming to the monastery. He said that he had been coming for nineteen years since 1996. He had moved to Berkeley from New York, and when he first visited BBM, he felt like he had come home. Through BBM,



萊，去柏克萊聖寺的時候，覺得像回到了家，後來才認識萬佛聖城。他說其實讀中學的時候，大概一九八幾年，他的祖母已經到萬佛聖城出家。

當時他並不知道萬佛聖城，直到來美國留學，畢業後從紐約搬到柏克萊才知道：「哦！原來祖母出家的地方就是萬佛聖城。」2012年，他把過去發生的種種事情，一個點一個點串聯起來才瞭解到，原來他很早就跟萬佛聖城有緣份了。

拜懺的第一天，有一個居士跟我打招呼。去年這位居士報名參加萬佛聖城的菩薩戒，審查時我們發現他連皈依都沒有，於是就回覆他這樣不合資格。雖然菩薩戒沒有硬性規定一定要先受三皈五戒，但是在受戒的次第上，應該先受三皈五戒，有戒律的基礎後再來受菩薩戒。所以就建議他，可以到附近的道場先受三皈五戒。

他住在加拿大東部，好不容易找到一個道場，可是那個道場只傳三皈，不傳五戒。他很洩氣就寫信來說：「也許因緣不成熟，以後有機緣再到聖城受菩薩戒好了。」我們也沒有辦法，因為偏遠的地方不是到處都有道場。後來我收到一封電郵，說恒來法師要去加拿大的華嚴聖寺傳三皈五戒。我把這個消息告訴他，於是他在華嚴聖寺受了五戒。去年八月，也就順利地來萬佛聖城受菩薩戒。

還有一個故事。2000年，有一位居士陪著他的母親從臺灣來拜萬佛寶懺。媽媽要拜懺，他只是陪著來，心想結束後要好好去觀光一番。所以他並不是要來拜懺，是因為孝順媽媽而來的。結

he learned of CTTB and later found out that during the 80s, when he was in middle school, his grandmother had left the home life at the City of Ten Thousand Buddhas.

He did not find out about this until he came to America to study, graduated, and moved to Berkeley from New York. It was not until 2012 that he was able to put all the pieces together and realize that his affinities with CTTB actually began a long time ago.

On the first day of the repentance, a layperson came up to say hello to me. He signed up for the Bodhisattva Precepts Transmission last year. However, when we looked at his eligibility, we found that he hadn't even taken refuge. So we told him that he was not qualified. Even though taking the Bodhisattva Precepts does not explicitly require having taken the three refuges and five precepts first, in terms of sequence, one should first have some foundation in the five precepts before taking the Bodhisattva Precepts. So we suggested that he go to a local monastery to take the three refuges and five precepts first.

He lives in eastern Canada. After looking for a long time, he found a local monastery. Unfortunately, the local monastery only transmitted the three refuges, not the five precepts, so he was not able to take the precepts. He was very disappointed and said in a letter: "Perhaps causes and conditions are not ripe. In the future when they ripen, I will come to CTTB to take the Bodhisattva Precepts." Since he lived far away where there weren't many Buddhist monasteries, there wasn't much we could do either. However, I later received an email notification that Dharma Master Lai would be transmitting the three refuges and the five precepts at Avatamsaka Monastery in Canada. I forwarded this information to him, and he went to Avatamsaka Monastery to take the five precepts. As a result, he was able to come to CTTB to take the Bodhisattva Precepts last August.

In 2000, there was a layperson who came with his mother from Taiwan for the Ten Thousand Buddhas Repentance. His mother wanted to bow the repentance, and he accompanied her on the trip. After the repentance was over, he planned to go sightseeing. Basically, he had no desire to do the repentance and came here only out of filiality to his mother. When he started the repentance, though, he found that he liked it very much. The following year, he returned, not to keep his mother company, but because he wanted to himself. The third year, he became a monk.

After he entered the monastic life, I noticed that he was

果參加了拜懺，好像拜得蠻歡喜、蠻相應的。就這樣子，第二年又來拜懺，這次不是陪媽媽，是自己願意來；第三年，就來出家了。

出家以後，我看他特別喜歡拜懺。萬佛寶懺長達二十三天，他每支香都很準時，沒有遲到，也沒有早退；連續十年，都是這樣每支香沒有間斷。這是他很特殊的因緣。

你看，一個人本來不是要來拜懺，可是後來跟這懺法竟然這麼相應。這是什麼道理呢？我想過去生中，他一定是修這個法門，所以跟萬佛寶懺這麼有緣。這一生，當他迷的時候，萬佛寶懺就把他攝受回來了。

剛剛巖法師講達摩祖師的故事提到，人性很難捉摸。到底人性是什麼樣呢？其實人性，或者我們的心，有善性、惡性。這個善惡性在每個人心裏都存在著，但要緣具足了，善性才會顯露出來，惡性也是同樣的道理。因此，善性加上好的外緣，我們就想要修行；惡性本來是不動的，可是碰到惡友或者惡的環境，就會讓我們的惡性增長，就會造很多惡業。

所以《普賢行願品》第四大願——懺悔業障，就說：「菩薩自念，我於過去無始劫中，由貪瞋癡，發身口意，作諸惡業無量無邊。若此惡業有體相者，盡虛空界不能容受。」這個貪瞋痴從哪裏來？就是我們一念心。惡性，本來是潛伏不動的；惡緣來的時候，就把它引發出來。就像種子，如果種到泥土裏，有水分、陽光、空氣，它就會生長；如果放到冰箱裏或是種到石頭上，就不會生長，也就是沒有那個緣。

因此，修行的時候，善緣非常重要。我們要跟人結善緣，跟三寶結善緣，跟修行法門結善緣，跟道場結善緣。因為緣越深，當你迷了，這些因緣成熟就會把你攝受回來。所以這麼多人來拜懺，就是因為過去生中有善因緣；因緣成熟了，你自自然然就回到萬佛聖城。

最後，鼓勵大家常常回到萬佛聖城，常常來拜萬佛寶懺，或是參加其他的法會。跟聖城，跟聖城所有修行法門的緣結得更深，將來你一定會再回來的！❀

especially fond of repentances, and for the next ten years, he attended every single session of the Ten Thousand Buddhas Repentance and never missed a single bowing session throughout each of the twenty-three-day long repentances. He is able to do so because he enjoys and cherishes bowing so much. This is his unique affinity.

This person had no intention of doing the repentance at all, but discovered that he was very keen on repentances. How did this happen? Perhaps he had cultivated this practice in his past lives, and so has deep affinities with the Ten Thousand Buddhas Repentance. In this life, when he was lost, it was the Ten Thousand Buddhas Repentance that brought him back.

Just now, Dharma Master Yan was talking about Patriarch Bodhidharma. He said that human nature is very hard to predict. Is it good or bad? Actually, the nature of our minds has both good and bad aspects, but they only manifest when the necessary causes and conditions have been met. Therefore, when the wholesome nature of the mind encounters wholesome external conditions, we want to cultivate. Originally, the unkind aspect of human nature is latent, but when we encounter unwholesome friends or environments, these unwholesome conditions will help it grow and cause us to create a lot of negative karma.

In the chapter *Samantabhadra's Conduct and Vows*, Samantabhadra Bodhisattva's fourth great vow is to repent of karmic obstructions. It says: "The Bodhisattva reflects: 'From beginningless kalpas past, I have created limitless and boundless negative karma with my body, mouth, and mind due to greed, anger, and delusion. If this karma had a physical appearance, not even all of space could contain it.'" Where does this greed, anger, and delusion come from? From a single thought. The nature of the mind contains an unwholesome aspect that is originally hidden and unmoving. When unwholesome conditions arise, then this aspect manifests. This can be likened to planting a seed, which, after it is planted in the ground, will only grow if it has water, sunlight, and air. On the other hand, if you put the seed in the refrigerator or try to plant it in a rock, it will not grow because the conditions for its growing are not there.

Therefore, wholesome causes and conditions are very important in cultivation. We have to establish wholesome affinities with people, with the Three Jewels, with methods of cultivation, and with the Bodhimanda. When you have established deep affinities with the Three Jewels, with the Bodhimanda, with methods of cultivation, if you ever become confused, when the causes and conditions ripen, they will bring you back. So, many people come here for the repentance because of wholesome affinities planted in the past. When they ripen, you will naturally return to the City of Ten Thousand Buddhas.

Finally, I would like to encourage everyone to come back to CTTB frequently for the Ten Thousand Buddhas Repentance or other Dharma assemblies. If the affinities you have established with CTTB and the various methods of cultivation are deep and strong, you will definitely return in the future! ❀