

佛說舍利弗悔過經

The Buddha Speaks the Repentance Sutra in Response to Sariputra

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Translated into Chinese by Tripitaka Master Anshigao (2nd century) from Parthia of the Later Han Dynasty

Translated into English by Fedde de Vries



英譯者註：因最近舉行萬佛寶懺，個人認為是與讀者分享這部經的恰當時機。在舍利弗的請求下，佛陀解釋懺悔的要點，並教導發願和迴向。這部經漢譯的時間很早，因此經文較為艱澀，增加釋義上的挑戰性，目前英文翻譯尚未圓滿，在此加以說明。經文部分，某些字詞有梵文對照及注釋，英譯時均以括號表示。

English translator's note: In light of the recent bowing retreat of Ten Thousand Buddhas Repentance, I thought it would be fitting to share this Sutra with the readership of *Vajra Bodhi Sea*. On the request of Śāriputra, the Buddha explains the essentials of repentance and reform, and of making vows and dedicating merit. It is a text that was translated into Chinese very early on. Occasionally, its terse style presents challenges in interpreting the meaning of the text. The current translation is surely not definitive. In the Chinese version, some words are given in Sanskrit along with a gloss. In these cases, the gloss is represented in English in parentheses.

佛在羅閱祇耆闍崛山中，時與千二百五十比丘菩薩千人共坐。第一弟子舍利弗起前長跪，叉手問佛言：「若有善男子、善女人意欲求佛道，若前世為惡，當何用悔之乎？」佛言：「善哉善哉！舍利弗！憂念諸天人民好乃如是。」

佛言：「若有善男子、善女人，欲求阿羅漢道者、欲求辟支佛道者、欲求佛道者、欲知去來之事者，常以平旦、日中、日入、人定、夜半、雞鳴時，澡漱整衣服，叉手禮拜十方。」

Once, the Buddha stayed on the Grdhrakūta Mountain in Rājagrha. He was sitting together with twelve hundred and fifty Bhiksus and a thousand Bodhisattvas. The foremost disciple, Śāriputra, stood up, approached the Buddha, knelt, put his palms together and asked the Buddha, “When good men and women wish to follow the path of the Buddha, how should they repent for transgressions they have committed in previous lives?” The Buddha said, “Excellent! Excellent! Śāriputra. It is good that you have this concern for gods and humans.

The Buddha said, “Anyone who wishes to become an Arhat, Pratyekabuddha, or Buddha, and anyone who wishes to know the matters of the past and the future, should always in the morning, at midday, in the afternoon, in the evening, at night when other people have gone to sleep, and at cockcrow, wash oneself, straighten one’s clothes, bring one’s palms together, and bow to the ten directions.



自在所向，當悔過言：『某等宿命從無數劫以來所犯過惡，至今世所犯婬姝、所犯瞋怒、所犯愚癡，不知佛時、不知法時、不知比丘僧時、不知善惡時。若身有犯過，若口犯過、若心犯過、若意犯過，若意欲害佛、嫉惡經道、若鬪比丘僧、若殺阿羅漢、若自殺父母。

若犯身三、口四、意三：

自殺生、教人殺生、
見人殺生代其喜；
身自行盜、教人行盜、
見人行盜代其喜；
身自欺人、教人欺人、
見人欺人代其喜；
身自兩舌、教人兩舌、
見人兩舌代其喜；
身自罵詈、教人罵詈、
見人罵詈代其喜；
身自妄言、教人妄言、
見人妄言代其喜；

Then, one should repent by saying to oneself: 'I, so-and-so, in previous lives from numberless kalpas past, have done various evil things. Up to the present life, I have done evil by indulging in lustful behavior, by indulging in anger, and by indulging in delusion. There were times that I did not recognize the Buddha, there were times I did not recognize the Dharma, and there were times I did not recognize the Bhikṣu sangha. There were times I did not know good from evil. Sometimes, I transgressed physically, sometimes verbally, sometimes mentally, and sometimes with my intention. I have sometimes intentionally harmed a Buddha and detested the path that the sūtras teach. I have sometimes contended with the Bhikṣu sangha. I sometimes have killed Arhats. I have sometimes killed my own parents.

I have committed transgressions by the three evil deeds of the body, the four of the speech, and the three of the mind. That is:

I myself killed, I told others to kill,
and I rejoiced in seeing others kill.

I myself stole, told others to steal,
and I rejoiced in seeing others steal.

I myself cheated, told others to cheat,
and I rejoiced in seeing others cheat.

I myself backbit, I have told others to backbite,
and I rejoiced in seeing others backbite.

I myself verbally abused people, told others to verbally abuse people,
and I rejoiced in seeing others verbally abuse people.

I myself lied, I told others to lie, and I rejoiced in seeing others lie.

身自嫉、教人嫉、
 見人嫉妬代其喜；
 身自貪飡、教人貪飡、
 見人貪飡代其喜；
 身自不信、教人不信、
 見人不信代其喜；
 身不信作善得善作惡得惡、
 見人作惡代其喜；
 身自盜佛寺中神物；
 若比丘僧財物、教人行盜、
 見人行盜代其喜；
 身自輕稱小斛短尺欺人、
 以重稱大斛長尺侵人、
 見人侵人代其喜；
 身自故賊、教人故賊、
 見人故賊代其喜；
 身自惡逆、教人惡逆、
 見人惡逆代其喜。

身諸所更以來生五處者，在泥犁中時、在禽獸中時、在薜荔中時、在人中時，身在此五道中生時所犯過惡，不孝父母、不孝於師、不敬於善友、不敬於善沙門道人、不敬長老，輕易父母、輕易於師父、輕易求阿羅漢道者、輕易求辟支佛道者、若誹謗嫉妬之。見佛道言非、見惡道言是、見正言不正、見不正言正。

某等諸所作過惡，願從十方諸佛求哀悔過，令某等今世不犯此過殃，令某等後世亦不被此過殃。所以從十方諸佛求哀者何？佛能洞視徹聽，不敢於佛前欺。某等有過惡不敢覆藏，從今以後皆不敢復犯。』」

☞ 待續

I myself have been envious, I told others to be envious,
 and I rejoiced in seeing others be envious.

I myself have been greedy, I told others to be greedy,
 and I rejoiced in seeing others be greedy.

I myself have been without faith, I told others to be without faith, and I rejoiced
 in seeing others be without faith.

I myself did not believe that good will come to those who do good and evil to
 those who do evil, I told others to do evil,
 and I rejoiced in seeing others do evil.

I myself stole sacred objects from Buddhist temples, or stole money or material
 possessions of the Bhiksu sangha, I told others to steal from the Bhiksu sangha,
 and I rejoiced in seeing others steal from the Bhiksu sangha.

I have cheated customers by making scales lighter, by deflating bushels, or by
 shortening measuring sticks.

I have ripped people off by making scales heavier, by inflating bushels, or
 lengthening measuring sticks, I have told others to rip people off, and I have
 rejoiced in seeing others being ripped off.

I have been a thief myself, told others to be a thief, and I rejoiced in seeing
 others be thieves.

I myself committed cardinal offenses, I have told others to commit grave
 offenses, and I rejoiced in seeing others commit cardinal offenses.

From time without beginning, I have been born in the five destinies. Sometimes I was born in the hells, born among the animals, or born among ghosts; sometimes I was reborn among people. When I was born in the five paths I committed evil deeds: I was not filial to my parents and teachers, did not respect wholesome friends, did not respect śramanas (spiritual practitioners), did not respect elders, looked down on my parents, despised my teachers, scorned those seeking to become Arhats, and distained those seeking to become Pratyekabuddhas. I slandered them and was jealous. When learning about the Buddha's teachings, I would say they are false. When learning about wrong teachings, I would say it is true. Seeing the true, I would say they are false. Seeing the false, I would say it is true.

For all the evil done, I seek the pity of the Buddhas of the ten directions and repent of my transgressions so that in this present life I will no longer commit such egregious transgressions; in future lives, I will never commit such egregious transgressions. Therefore, I seek from all Buddhas in the ten directions one who takes pity on me – which among the Buddhas can see me clearly and listen to me thoroughly. I do not dare be deceptive in front of a Buddha. I have done evil things; I do not dare conceal them. From today onwards, I will never dare to transgress again.

☞ To be continued