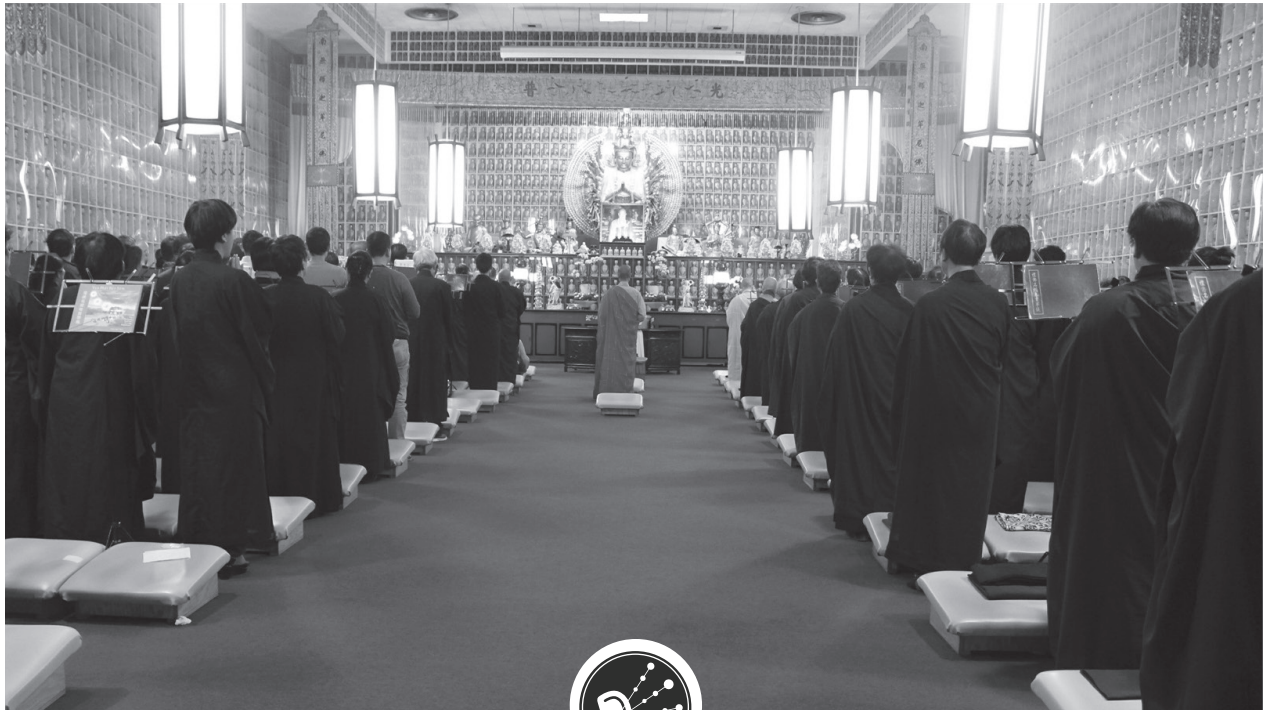


# 十方諸佛加持《萬佛寶懺》

## Ten Thousand Buddhas bless the "Ten Thousand Buddhas Jeweled Repentance"

文/譯：慧禪

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DHARMA REALM NEWS | 法界音

### (續封面內頁)

居士組團前來的，計有美國華府團、舊金山團、聖荷西團、南加團、西雅圖團、奧瑞岡團、加拿大卡城團、澳洲團、法國團、德國團、馬來西亞團、臺灣團等，今年新增中國四川團十二人，合計三百餘人，加上萬佛聖城住眾，總共約七百人一同拜懺。

香港慈興禪寺當家師恒興法師於寶懺前開示指出，佛佛道同，十方三世佛共一法身。因此拜一尊佛即

### (Continued from the front inner cover)

There were also groups of laypeople from Washington, DC, San Francisco, San Jose, southern California, Seattle, Oregon, Calgary, Australia, France, Germany, Malaysia, Taiwan, and a new group of 12 people from Sichuan Province, China. Around 700 people bowed the Ten Thousand Buddhas Jeweled Repentance this year. Over 300 of them were from other parts of the world. The rest were the residents of City of Ten Thousand Buddhas.

Dharma Master Heng Hing, manager of Cixing Chan Temple in Hong Kong, gave an instructional talk before the Repentance session started. He said that all Buddhas of the ten quarters and three times share the same Dharma body

是拜法界佛，拜法界佛也是拜一尊佛。拜懺期間他特別提醒大眾，在迴向世界和平之際，也應將拜佛功德迴向給每個人的冤親債主，祝願他們生生世世親近三寶，並為冤親債主累積足够的福報，讓他們得以早日往生。

崇明島雲林寺監院仁來法師認為，首次來到萬佛聖城拜萬佛寶懺，彷彿到了極樂世界。萬

佛聖城的法會讓他覺得「連打妄想的時間都沒有了。」他與首座惟因法師原來都是過午不食，來此開始日中一食，奇妙的是，「並不覺得餓。」仁來法師表示，要將萬佛聖城的道風帶回去，在雲林寺也嘗試恢復佛制「日中一食，衣不離體」。

雲林寺首座惟因法師是第四次參加萬佛寶懺，他認為到萬佛聖城參加拜懺的一切眾生都很發心，他說：「他們都是我的善知識。」他前三次是在崇明島廣福寺禮拜萬佛寶懺，廣福寺不是兩邊輪拜，大約兩個星期就拜完，平均每三年舉辦一次萬佛寶懺，不像萬佛聖城每年都舉辦。

來自四川的道成法師表示，這是她生平首次拜萬佛寶懺，感覺正能量很強，諸佛菩薩的加持力也很強。她指出，梁皇寶懺以及其他小懺在中國很普遍，但拜萬佛寶懺這樣長的大懺，目前在中國十分少見。她希望未來數年能繼續前來萬佛聖城參加這項殊勝的寶懺。

德圓寺的尼師指出，萬佛聖城維那的唱誦很能攝心。平日她們在自己廟上的法事只用引磬與木魚，在聖城拜



and the same Way. Bowing to one Buddha is equivalent to bowing to all Buddhas in the Dharma Realm and bowing to all Buddhas in the Dharma Realm is equivalent to bowing to one Buddha. He also reminded participants that during the bowing session, when we transfer the merit and virtue from the bowing to world peace, we should not forget to transfer the merit and virtue to everyone's karmic creditors and wish them to draw near to the Triple Jewel life after life. We also need to accumulate blessings for our karmic creditors so that they can have a good rebirth as soon as possible.

Dharma Master Ren Lai, manager of Yun Lin Buddhist Monastery in Chongming Island of Jiangsu Province, China, said that this is his first time coming to the City of Ten Thousand Buddhas for the bowing session. He felt as if he was in the Land of Ultimate Bliss and the Dharma assembly

gave him no time for extraneous thoughts. He and Dharma Master Wei Yin, the most senior monk at his temple, follow the practice of not eating after lunch. However, since they arrived City of Ten Thousand Buddhas, they have tried the one meal a day practice and found it was inexplicably wonderful that they didn't feel hungry at all. Dharma Master Ren Lai also said that he would bring the City of Ten Thousand Buddhas' tradition, originally set by the Buddha, of eating one meal a day and always wearing the precepts sash back to Yun Lin Monastery.

This is the fourth time Dharma Master Wei Yin has attended the bowing session. He feels that those participating this bowing session all are very inspired, and "they are all my good and wise advisors." The first three times he attended this bowing session were in Guangfu Monastery of Chongming Island. However, they didn't bow twice for each Buddha's name and the session was only two weeks. The bowing session at Guangfu Monastery is held about every three years instead of the annual event at the City of Ten Thousand Buddhas.

Dharma Master Dao Cheng who came from Sichuan Province, China, said that this is her first time bowing the Ten Thousand Buddhas Jeweled Repentance. She could feel the highly positive energy and the strong protection from the Buddhas and Bodhisattvas. She noted that the Jeweled Repentance of Emperor Liang and other short repentances are popular throughout China, but bowing the Ten Thousand Buddhas Jeweled Repentance is rare in China. She wants to come back in the next few years for this wonderful bowing session.

Nuns from Duc Vien Buddhist Temple pointed out that City of Ten Thousand Buddhas cantors's chanting helped them stay focused. At Duc Vien Temple, they use only the wooden fish and hand bell for Dharma assemblies. Here at the City of Ten Thousand Buddhas, they feel a sense of adornment when listening to the sound from more Dharma instruments such as the drum and bell which raises more energy. Dharma Master Trung Giac of Duc Vien Temple said that everything at the City of Ten Thousand Buddhas, such as the environment, flowers, trees and



懺聽到鐘鼓等法器聲，感覺十分莊嚴，很能提起精神。忠覺師表示，萬佛聖城的花、樹、雲、整個環境都讓她內心特別祥和，能夠專心拜懺，忘掉一切痛苦。每天時間還不到，就想趕快拜懺。

中國西南科技大學客座教授陳豎琴說，以前不重視拜懺法門，不認為自己需要懺悔。後來認識到，越是知識份子，越是傲慢。這回第一次來拜萬佛寶懺，深深感受到：只要內心純淨，就能感應道交。

德州萊斯大學數學博士候選人吳劍秋是第四年來拜萬佛寶懺。第一年拜時，業障現前，坐骨神經痛發作，一個月後，疼痛才消失。此後，逐年感覺身心越來越輕鬆。今年不但沒有任何病痛、不需休息，還聞到發自體內的香氣，他相信連續數年的拜懺功德以及平日的功課已超度了許多業障。

馬來西亞旅行業者胡桂清自2004年起，每年都到萬佛聖城拜萬佛寶懺，不僅得見瑞相，而且感覺有求必應。她的目標是度盡業障，未來能夠順利往生極樂世界。胡桂清說：「我會一直來拜，直到拜不動為止。」

像胡桂清這樣每年以朝聖心情，前來禮萬佛寶懺的，還有一批老佛友。79歲的文玉敬，經常從西雅圖到萬佛聖城參加各項法會，光是拜萬佛寶懺，已將近十年。82歲的何果益已連續25年來拜萬佛寶懺，越拜越覺

clouds, all gave her peace and ease so that she could be focused on bowing and forget all suffering. Every day she was eager to bow before the bowing started.

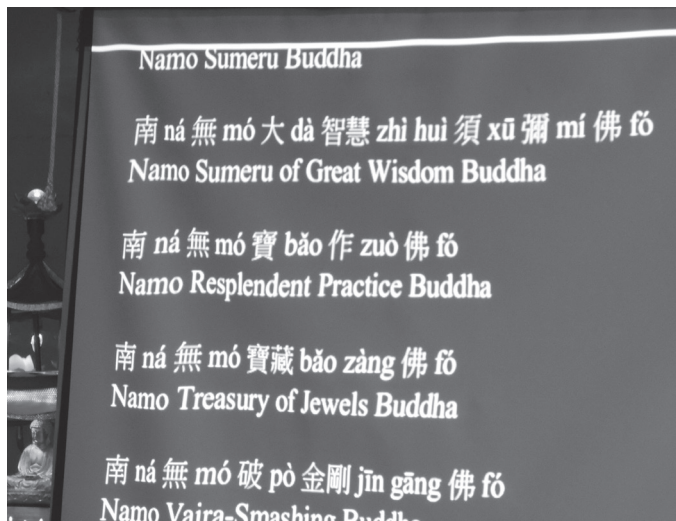
Ms. Shuqin Chen, a guest professor from Southwest University of Science and Technology in Sichuan Province said that she had not paid attention to the Dharma practice of bowing repentance. She had not felt that she needed to repent. Later she recognized that intellectuals were more arrogant than other people. This was her first time to attend the bowing session. She feels deeply that a pure and clear mind will bring about efficacious responses.

Jianqiu Wu, a PhD candidate in Math at Rice University in Texas came to the bowing session for the fourth time this year. The first year when he attended the bowing session, his karmic obstacles manifested and he suffered terrible sciatica pain

which went away after one month. In the following years, he felt more physically and mentally relaxed. This year, he did not have any pain nor need to take a break. He even smelled fragrance from inside his body. Wu believes that many of his karmic creditors have been taken across because of the merit and virtue from attending the bowing session for several years in a row as well as from his daily practices.

Jenny Woo who works for a travel agency in Malaysia has come to the City of Ten Thousand Buddas every year for this bowing session since 2004. She was able to see auspicious signs and felt that all she prayed for was bestowed as she wished. Her goal is to take across all her karmic creditors so that she can be reborn in the Western Pure Land without any difficulties. Jenny said, "I will keep coming here for the bowing session until I cannot





身心輕快，感應妙不可言。

哈佛大學宗教博士生黎娜，對於萬佛寶懺能吸引世界各地的善信前來拜懺，感到很好奇。因此今年專程前來萬佛聖城，與本刊編輯部合作，共同訪問拜懺者的心得，整理後將成為她研究「佛教現代化」博士論文的一部份，也將在本刊分期登載。

萬佛聖城開山祖師宣公上人生前大力提倡萬佛寶懺，並說：「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…我們修道的人，不拜萬佛懺就談不上修行。」❀

bow down.”

There is a group of seniors who, like Jenny Woo, make the pilgrimage to the City of Ten Thousand Buddhas every year for the bowing session. Van Phuoc, a 79-year-old laywoman, frequently comes to the City of Ten Thousand Buddhas from Seattle for various Dharma sessions. She has come for the bowing session for nearly 10 years. Nguyet Ha, an 82-year-old laywoman, has been coming for the bowing session for 25 consecutive years. She has felt more and more relaxed and at ease with wonderful responses beyond words over the years.

Lina Verchery, a Harvard PhD candidate in Religion Studies, is curious about the people who come from all over the world for this bowing session. This year she made a special trip to the City of Ten Thousand Buddhas to work with the editorial staff of *Vajra Bodhi Sea*, interviewing participants of this bowing session about their experiences and insights. These interviews will be part of her doctoral dissertation on the modernization of Buddhism as well as a special column in installments in *Vajra Bodhi Sea*.

Venerable Master Hsuan Hua, the founder of City of Ten Thousand Buddhas, greatly promoted the *Ten Thousand Buddhas Jeweled Repentance* when he was alive. He said, “The merit and virtue derived 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 learn how to practice and help people who are without good roots to develop them. When our good roots are full and complete, we will become enlightened...If you don’t participate in this repentance, you can’t really be called a practitioner of the Way.” ❀