

萬佛寶懺—萬佛城中禮萬佛

Bowing in Repentance before Ten Thousand Buddhas in the City of Ten Thousand Buddhas

章曉燁 文/譯

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(續封面內頁)

萬佛聖城2017年萬佛寶懺於4月1日晚間灑淨，4月2日起懺。這項長達23天的拜懺法會在萬佛聖城是從1983年開始，每年都吸引數百信眾自全球各地前來共同禮懺，成為年度盛大法會。佛殿、祖師殿、延生堂都開放給大家拜懺。禮拜的每一尊佛名，近年全部翻成英文，在延生堂以投影機播放，方便需要英文的人，也能知道每尊佛的名號。

資深比丘恒江法師指出，能夠參加萬佛寶懺的人，都是很有福報，也具足善根因緣。其他的拜懺法會，例如〈大悲懺〉一個半小時可拜完，〈慈悲三昧水懺〉一天可拜完，〈梁皇寶懺〉一個星期之內可拜完。而萬佛寶懺因為要拜完一萬一千一百尊佛菩薩名號，費時最長，正如全程的馬拉松長跑，比短程的路跑或半馬拉松都需要更多體力，才能拜完。

恒江法師也表示，一般人能看到大的過錯，但不容易看到小的過錯，因此需要禮佛拜懺。過去、現在、未來三世諸佛都是拜萬佛而成佛。虛雲老和尚與宣公上人不但自己拜，也大力提倡修行人都要拜萬佛寶懺。若能誠心拜完萬佛寶懺，無論是求大智慧、消除業障、增長善根，都能遂心滿願，因為十方諸佛都會來加持。



(Continued from the front inner cover)

The 2017 Ten Thousand Buddhas Bowing Repentance session at the City of Ten Thousand Buddhas started on April 2, following the ceremony for purifying the boundaries, which was held the night before. Each year since 1983, the 23-day bowing session has drawn several hundred people each year from all over the world to the city to participate in what has become a grand annual event. The Buddha Hall, Patriarch Hall, and Rebirth Hall are all opened for people to bow.

Every Buddha's name has been translated into English in recent years, and the translations are projected onto a white screen so that English speakers can understand the name of each Buddha.

Dharma Master Heng Chiang, a senior Bhikshu, said that all participants of the bowing session are with great blessings and are replete with roots of goodness. He also noted that the *Great Compassion Repentance* takes about one and a half hours to finish; the *Samadhi of Kindness Water Repentance* takes about a day to finish; and *Emperor Liang's Jeweled Repentance* can be finished within one week. As for the 10,000 Buddhas' Name Jeweled Repentance, there are 11,100 names of the Buddhas and Bodhisattvas to bow to. It takes the longest time (among all the bowing repentance ceremonies) and can be compared to a full-length marathon race, which requires more stamina than a short-distance or half-marathon to finish.

Dharma Master Heng Chiang also noted that ordinary people are able to notice major mistakes, but it is not easy to see minor mistakes; that's why we need the bowing repentance. Buddhas of the three periods of time—past, present and future—were able to achieve Buddhahood because they bowed the 10,000 Buddhas Repentance. Venerable Master Xu Yun and Venerable Master Hsuan Hua both bowed the 10,000 Buddhas Repentance bowing by themselves and greatly promoted this bowing. If you can finish this bowing in a sincere manner, then whatever you want, be it great wisdom, the eradication of karmic obstructions, or to improve the roots of goodness, you will obtain it because the Buddhas of the ten directions will all come to help and bless you.

近永法師則說，萬佛聖城的萬佛寶懺跟冬季三周禪七，恰好是兩個極端。一個是大部份時間在拜，一個是大部份時間在坐。參加萬佛寶懺，有時會有業障來障礙。這時要努力克服困難，不要被業障障住。最好就是迴向功德給業障，希望他也成就，互相得利。

近永法師並引用《法華經》的經文：

「或有人禮拜，或復但合掌，乃至舉一手，或復小低頭，以此供養像，漸見無量佛，自成無上道。」

他說，光是合掌、舉一手、小低頭，未來都能成無上道。何況我們拜萬佛寶懺，善根更是不斷增加。當善



根圓滿時，就會開悟。

近梵法師記得，有一年他有機會參加全程的萬佛寶懺。開懺以來，每一支香他都圓滿拜完。直到最後一支香之前的休息時間，他有些放鬆，決定到大殿外的樹下打坐休息。不料竟然睡著，最後一支香因而遲到，使得他未能圓滿全程。法師分享親身經驗，希望大家記取他的教訓。

近梵法師又形容懺悔要像「悔劍入心」那般深刻，拜懺消罪業則是「拔除悔劍」，消除痛苦。他提醒大家，懺悔的心，要念念相續，無有間斷，直到盡未來際。近梵法師強調大眾共修的力量大，呼籲今年拜完萬佛寶懺的人發願，以後每年都回來拜萬佛寶懺，成為修行法門。



Dharma Master Jin Yong said that the 10,000 Buddhas Repentance bowing session and the three-week winter Chan session at the City of Ten Thousand Buddhas are two opposites. In one, we bow most of the time, and in the other, we sit most of the time. He noted that sometimes karmic obstacles will appear when we participate in the bowing session, however, we need to work hard to overcome the karmic obstacles instead of being obstructed by them. The best way to do that is to dedicate the merit and virtue from the bowing session to our karmic obstacles, wish them achieve the Way, so that mutual benefits are obtained.

Dharma Master Jin Yong quoted a line from the *Lotus Sutra* which says,

“When someone makes offerings to a Buddha image by bowing or just by putting his palms together, or raising his one hand, or lowering his head a little bit, he will gradually be able to see limitless Buddhas and achieve the unsurpassed Way.”

Dharma Master Jin Yong said, just by joining palms, raising one's hand, lowering one's head, one can achieve the unsurpassed Way in the future; how much more so if we bow the 10,000 Buddhas Jeweled Repentance—our roots of goodness will constantly increase. When the roots of goodness are complete and perfect, we will be awakened.

Dharma Master Jin Fan recalled one year when he had the opportunity to attend the bowing session full-time. That year, he was never late and did not miss any period of incense since the beginning of the bowing session. But, before the very last period of incense, he was a little bit lax during the break time and decided to go out to a tree and meditated there for a while. However, he fell asleep. When he woke up, he was late for the very last period of incense, hence, he didn't bow to every single Buddha. Dharma Master Fan shared his story in the hopes that people will be able to learn a lesson from his experience.

Dharma Master Jin Fan explained that the repentance should be as deep as “the sword of remorse stabbing into the heart.” Bowing repentance to eradicate karmic offenses is “to pull out the sword of remorse” and obliterating the pain. He reminded everyone that we should be constantly mindful of repentance in thought after thought

在飲食供應方面，由於去年萬佛寶懺期間，大眾胃口奇佳，準備的食材往往必須臨時追加份量；今年又逢三壇大戒108天的戒期在即，原來在廚房工作的沙彌尼，大都全程參加拜懺，因此廚房人手不足。廚房典座特別請得出身台灣餐飲世家的一對母子幫忙，他們並自備食材隨喜讚歎，供養萬佛寶懺盛會，讓大家在拜懺期間，每天都吃到經典好菜，補充拜懺所需體力精神。不過，法師呼籲大家還是要按量取食，不要因為好吃，就毫無顧忌地猛吃，「以免將福報都吃光了。」

在萬佛寶懺圓滿的前一天，2017年4月23日，萬佛聖城附近無畏寺的僧眾與居士大約20人，由無畏寺方丈阿姜·帕莎諾率領，陪同該寺客僧阿姜·毗耶克前來萬佛聖城，參觀萬佛聖城行政辦公室的展示中心、接著到祖師殿向宣公上人塑像致敬、也到佛殿觀看大眾拜懺、並到無言堂瞻仰釋迦牟尼佛、虛老和宣公上人的舍利。

阿姜·毗耶克現任泰國心修禪林（又名：華克朗寺）住持，他是阿姜·帕莎諾的師弟，兩人都師承阿姜·查。阿姜·毗耶克與無畏寺比丘來訪當天風和日麗，萬佛聖城比丘依照南傳禮節，在客僧參觀萬佛聖城時，派人為他們撐起大傘遮陽，形成寶懺即將圓滿之際的特殊景觀。☸

until the end of time. He also emphasized that it is powerful for the assembly to practice together, and he exhorted people who finish the bowing session this year to make a vow to come back every year for the bowing repentance session and to make it a method of Dharma practice.



As for the meals preparation, last year people had very good appetites during the bowing session so the kitchen staff had to prepare more food on the spot. This year, shramaneras who used to work in the kitchen attended the bowing session full time, and the 108-day precepts training period for the threefold precepts transmission is about to start. The kitchen was short-handed and the kitchen manager asked a mother and her son from Taiwan to help cook dishes every day. Their family was in the restaurant business and they fixed delicious dishes with a lot of food ingredients they provided to make offerings at the bowing session so that attendees could enjoy tasty food and boost up their energy and stamina for the bowing. However, a Dharma Master gave the following advice to everyone: Please take only as much food as you need. Just because the food is delicious doesn't mean that you can devour unlimited amounts of food; if you eat too much, "you can eat up your blessings."

On April 23, 2017, just before the completion of the 10,000 Buddhas Repentance bowing session, Ajahn Piak, a guest monk from Thailand, came to visit the City of Ten Thousand Buddhas. He was accompanied by approximately twenty people, including buddhist monks and laypeople, led by Ajahn Passano, the Abbot of Abhayagiri Monastery, which is located near the City of Ten Thousand Buddhas. The group took a tour of the City of Ten Thousand Buddhas that included the Exhibition Hall in the Administration Building; viewing the sharira of Shakyamuni Buddha, Venerable Master Xu Yun and Venerable Master Hua; paying respect to Venerable Master Hua's statue in the Patriarch Hall, and observing people chanting and bowing repentance in the Buddha Hall.

Ajahn Piak is currently the Abbot of Citta Bhavana Forest Monastery (also known as Wat Fakram) and a Dharma brother of Ajahn Passano. They both followed Ajahn Chah years ago to study Buddhism. The weather was sunny and beautiful when they visited the City of Ten Thousand Buddhas. In accordance with the Theravada protocol, Bhikshus of CTTB prepared large umbrellas for the use of the visiting monks when they toured CTTB, which created a special scene when the bowing session was about to be completed. ☸

