

# 2018年萬佛聖城萬佛寶懺圓滿

## The Completion of 2018 Ten Thousand Buddhas Jeweled Repentance at the City of Ten Thousand Buddhas

編輯部 文/譯

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「剎塵心念可數知，大海中水可飲盡，虛空可量風可繫，無能說盡佛功德。」2018年萬佛聖城萬佛寶懺已於5月14日圓滿，但餘音繞樑的唱誦聲仍在許多拜懺善信的耳際迴響不已。

### 起懺

今年的萬佛寶懺於4月22日開懺，約五百人一起至誠懇切禮拜萬佛洪名。拜懺休息期間，數位善信齊見觀世音菩薩現身佛殿上空。首次參加這項為期23天拜懺的善信，則深刻體會什麼是「考驗體能的極限」。

今年恰逢宣公上人百秩華誕，因此很多信眾是以感恩緬懷上人教化的心情參加拜懺。祖師殿、延生堂、往生堂前各搭起兩個帳篷，增加更多拜懺位置。佛殿組、大廚房、知客組、功德部、流通處等部門，更是全體總動員，護持這項年度大型法會。

*Thoughts as many as dust motes in kshetras could be counted and known,  
The water in the great sea could be drunk dry,  
Empty space could be measured and the wind could be tied,  
Yet no one could completely describe the meritorious virtues of the Buddha.*

The Ten Thousand Buddhas Jeweled Repentance of 2018 at the City of Ten Thousand Buddhas already completed on May 14, but the resounding chanting still lingers in many participants' ears.

### The Beginning of the Bowing Session

There were approximately 500 people who bowed with utmost sincerity to the holy names of over ten thousand Buddhas during the bowing session this year which started on April 22. During one break, several participants witnessed Guan Yin Bodhisattva manifest in the sky over the Buddha Hall. For those who first attended this 23-day bowing session, it was an experience which challenged their physical limit.

This year is the centenary of Venerable Master Hua's birth. Many participants came to this bowing session in memory of the Venerable Master's teachings. Two tents in front of the Patriarch Hall, Long-life Hall, and Rebirth Hall were set up respectively to make more room for people to bow. The Buddha Hall Department, Big Kitchen, Guest Prefect Department, Donation Department, and the Book Store engaged all their staff to work and help this annual big Dharma assembly proceed smoothly.



### 法會點滴

今年萬佛寶懺每天清晨拜懺所供的花頗為特殊，往年配合時令，通常以康乃馨為主。今年恰巧有花商低價出售新鮮的蘭花，因此拜懺者每天都能以高雅大方、散發幽香的蘭花供佛。

由於許多海外善信是專程前來拜懺，拜完將隨即返國，因此原訂5月20日釋迦牟尼佛聖誕慶祝法會開放無言堂，供大家瞻仰佛陀、虛老以及宣公上人的舍利，在萬佛寶懺結懺次日，5月15日上午特別開放，方便外地信眾頂禮瞻仰。5月20日當天才要傳授的「八關齋戒」，也於5月4日（農曆3月19日）清晨增辦一次，讓大家藉由戒體生善滅惡的力量，令拜懺功德更加圓滿。

### 祖師也拜萬佛

明朝蕩益大師將萬佛寶懺當作重要日課，終而獲得「清淨相」。禪門泰斗上虛下雲老和尚不但自己出家後，連續拜了三年萬佛寶懺；虛老在住持福建鼓山涌泉寺，以及到江西雲居山重修真如寺時，都規定每年春初，全寺修「懺摩法」，所有參禪的弟子共拜萬佛懺，即使烈日炎炎，也不中斷。

### Notes from the Bowing Session

The flowers offered to the Buddhas every morning during this bowing session were different from those in previous years. Carnations were used in the past because of the season. However, this year, a flower shop sold fresh orchids at a low price. Participants thus were able to offer elegant and delicately fragrant orchids to the Buddhas every day.

Many overseas participants came exclusively for the bowing session and went back immediately after the bowing session. Wordless Hall was scheduled to open on May 20, the celebration day of Shakyamuni Buddha's Birthday, for people to view the sharira of the Buddha, Venerable Master Xuyun and Venerable Master Hua. However, After the completion of the bowing session, Wordless Hall was open on the morning of May 15 as a special arrangement for people from afar to bow and view sharira. The Eight Fasting Precepts transmission was also scheduled on May 20, and another Eight Fasting Precepts transmission was later added to the schedule in the early morning on May 4 (the 19th day of the 3rd month on the lunar calendar) so that the strength from the precept body which gives rise to wholesomeness and eradicates all evil will perfect the merit and virtue from the bowing.

### Patriarchs Also Bowed the Ten Thousand Buddhas Repentance

Great Master Oyi of the Ming dynasty once took this bowing session as an important daily practice and eventually certified to his inherent purity. Venerable Master Xuyun, a leading Chan Master, not only did the bowing session for three years continuously after he entered the monastic life, but he also asked everyone in the monastery, including all disciples of the Chan school, to practice the method of repentance Dharma door and to participate in the bowing session every spring when he presided over Yongquan Monastery on Gushan in Fujian Province and again when he rebuilt Zhenru Monastery on Yunju Mountain in Jiangxi Province. Even when the weather became very hot, the bowing session was never interrupted.

Venerable Master Hua received the transmission of the Weiyang School from Venerable Master Xuyun and was appointed the 45th patriarch in Chan School. Venerable Master Hua stressed the importance of Ten Thousand Buddhas Jeweled Repentance even more and said, "The power of the Ten Thousand Buddhas Jeweled Repentance is inconceivable. Myriad Buddhas will purposefully come to support you, and fulfill your wishes. If you wish to have great wisdom, you will be granted great wisdom. If you wish to eliminate your negative karma, it will be eliminated. If you wish to further develop good roots, you will do so. Your good roots develop not because of the Ten Thousand Buddhas repentance, per se, but because thousands of Buddhas, from the ten directions, come forth







宣公上人身為虛老親傳的滄仰宗法脈傳人暨第四十五代祖師，對萬佛寶懺更是非常重視。上人說：「《萬佛寶懺》的力量是不可思議的。有萬佛來擁護你，所以你求什麼都能隨心滿願。你求開大智慧，就會得大智慧；你求消除你的業障，就能消除業障；你求增長你的善根，就會增長你的善根。不單單是這個《萬佛寶懺》能增長你的善根，是十方諸佛都來加持你，令你的病沒有了，業障也消除了，所以這個《萬佛寶懺》是非常重要的。」

### 法師輪流講法

比丘恒江法師講法時，引述宣公上人的開示指出，過去現在未來諸佛都是拜萬佛寶懺而成就的。而「虛雲老和尚和上人以前也拜《萬佛寶懺》，才得以成就。」江法師為大家解釋「戒定真香讚」以及《禮佛名經卷首事儀》，又說

to empower you, treat your illnesses and dispel your negative karma. So the Ten Thousand Buddhas Repentance is extremely important.”

### From the Dharma Talks Given by Monastics

When Bhikshu Heng Chiang gave a Dharma talk, he quoted the Venerable Master Hua saying that on the path to Buddhahood, all Buddhas of the past, present and future bow or observe the Ten Thousand Buddhas Repentance. He also pointed out that “Elder Monk Xuyun and Venerable Master Hua bowed this repentance on their paths to awakening.” Dharma Master Chiang explained the Praise of the True Fragrance of Precepts and Samadhi and the Liturgy preceding the Sutra of the Buddha Proclaims the Buddhas’ Names as well as told a story of changing one’s fate by accumulating unrecognized merit and virtue. Dharma Master Chiang gave an analogy that when we kick a football toward the east, if nothing is changed, then this ball will definitely roll to the east. Suppose we kick it toward the west before the ball goes to the east, then the direction for this ball will change. Repentance also works this way. As long as the karmic offenses have not manifested, we have the opportunity to eliminate them. We should have the confidence that karmic offenses come from our minds and will be eradicated by our minds.

Bhikshu Jin Yong said that there are 11,100 names of Buddhas and Bodhisattvas in The Sutra of the Buddha Proclaims the Buddhas’ Names. Everyday we bow to 480 Buddhas’ names on average. (It adds up to over 500 bows per day including all bows in ceremonies throughout the day.) Dharma Master Yong pointed out that around 90 bows per period can be very exhausting and talking during the break time dissipates your energy. You want to save your energy for bowing. In this way, you won’t bother people in meditation. Otherwise, you are consuming your blessings whenever you bother other people. It may also create troubles as it is said, “Once the mouth opens, energy and qi are scattered; once the tongue moves, right and wrong are stirred up.” He again advised people not to eat too much at lunch so that people won’t be drowsy to bow and it’s also more comfortable to bow without a distended stomach. Although it is really difficult to resist the delicious dishes the kitchen staff prepare every day, it is indeed a challenge to us to not eat too much. This is cultivation itself.

Dharma Master Heng Chih, the most senior bhikshuni of DRBA, recalled that the first five monastics under Venerable Master Hua, started to bow the 10,000 Buddhas



了一則積陰德而扭轉命運的故事。江法師舉例說，當我們把足球往東邊踢，如果中間不作任何改變，這個球肯定往東邊去。假設球還沒到達目的之前，我們又往西邊補了一腳，這個球的方向就改變了！懺悔也是這樣。只要罪業還沒有現前，我們就有希望消滅它。我們應該具有這樣的信心：罪從心起，還從心滅！

比丘近永法師則說，萬佛寶懺所拜的《佛說佛名經》中，共有11,100尊佛菩薩的聖號，平均每天拜480尊佛號。（另加每天上殿過堂所有的頂禮，平均每人每天禮佛超過500拜。）永法師表示，每支香90拜是相當累的，因此建議大家要將精氣神留給拜懺用，休息時間不要聊天，同時也免打擾正在打坐的人，否則就是「捨福」，何況「口開神氣散，舌動是非生」。永法師也勸大家午齋不要吃太飽，以保持清醒，拜懺時會比較舒服。雖然萬佛聖城大廚房準備的齋飯很可口，不要吃太多很不容易，但這正是修行。

法界佛教總會最資深的比丘尼恒持法師回憶，第一批在宣公上人座下出家的五位美國弟子，從1972年11月27日起，開始拜萬佛寶懺。當時正從佛教講堂搬到第一座金山寺，《佛說佛名經》剛從臺灣請來。每天晚間聽經後，大家就一起拜萬佛寶懺一個小時。

持法師說，第一批出家的五人，都是1968年聽上人講《楞嚴經》，1969年剃度。追隨上人學習佛法四年後，才有機會拜萬佛。第二批在宣公上人座下出家的人，是在1974年剃度。因此，從1972年11月，到1974年新的沙彌、沙彌尼加入之前，一直都是只有五位出家眾和若干居士同拜萬佛。持法師笑稱，當時覺得一起拜萬佛的居士人數眾多，但是跟今天的居士人數相較，可以說當時的居士其實是很少的。

持法師認為，拜萬佛寶懺不僅禮佛功德足以罪滅河沙，光是聽見佛菩薩名號，也都能消業障，長養善根。「聽見佛菩薩名號，就是種一善根，可滅許多惡業。」聽見佛菩薩的名號越多，種的善根越多，可消除的罪業也越多。

比丘尼恒薰法師回想出家後不久，即奉調金山聖寺服務。當時每週六都有拜懺，她學了很多不同的調子領眾拜懺。一次在電話中，她向上人報告說，她在金山寺用好幾個調子唱誦拜

Jeweled Repentance on November 27, 1972 during the transition from Buddhist Lecture Hall to the first Gold Mountain Monastery. Copies of The Sutra of the Buddha Proclaims the Buddhas' Names just arrived from Taiwan, and after evening lecture, everyone did the bowing together for one hour.

Dharma Master Chih said that the first group of monastics all listened to the Shurangama Sutra lectured by the Master in 1968 and then shaved their heads in 1969. It was four years after they followed the Master that they had the opportunity to bow the Ten Thousand Buddhas Jeweled Repentance. The next group entered the monastic life in 1974. Between November 1972 and 1974 before the new group shaved their heads, there were only five monastics and many laypeople did the bowing together. Dharma Master Chih recalled with a smile that there were many laypeople who did the bowing, but compared with the number of laypeople today, the number of laypeople back then was small.

Dharma Master Chih felt that bowing the Ten Thousand Buddhas Jeweled Repentance could eradicate karmic offenses as many as sand grains in the Ganges. Listening to the names of the Buddhas and Bodhisattvas could also eradicate karmic offenses and nurture one's wholesome roots. "Listening to the Buddhas' and Bodhisattvas' names is to plant a good seed. One good seed can eradicate many bad seeds." The more one listens to the names of Buddhas and Bodhisattvas, the more good seeds one plants and the more karmic offenses could be eradicated.

Bhikshuni Heng Syun recalled that not long after she left the home life, she was assigned to serve at Gold Mountain Monastery. There were repentance ceremonies every Saturday. She learned many different tunes to lead the repentance ceremonies. Once she told the Master over the phone that she used different tunes to lead the bowing and laypeople were very happy about it. She was kind of complacent. Unexpectedly, Venerable Master said, "There should not be too many tunes during the bowing repentance ceremony. Two or three tunes should be fine, but many tunes will get people distracted. It will become working on tunes only. People then will not focus on cultivation." Dharma Master Syun didn't pay much attention to the Master's words. Later, when a layperson asked her to sing a special tune for the bowing repentance ceremony, she came to realize that bowing repentance ceremony with many tunes now became a music request program. It's only then that she found out the Master's words were of deep insight and penetrating judgment.

### Some Experiences of the Laity during the Bowing Session

At one break time during this bowing session, Hong Le, a Vietnamese laywoman from Fresno, California, raised her head and witnessed in the sky a clear image of Guan Yin Bodhisattva sitting on a lotus dais with compassion and self-mastery. In great amazement, Hong Le told the layperson by her side. However, when people reached for their cell phones to take a photo, Guan Yin Bodhisattva had disappeared in the clouds.



懺，居士都很高興，言下頗為得意。不料上人卻對她說：「拜懺調子不要太多，兩三個（調子）可以替換就好了。太多調子那是盡在音聲調子上用工夫，修行就不容易上路。」當時她並未太留意上人這番話。直到有居士要求她拜懺時唱某個調子，她才驚覺拜懺唱誦成了「點唱」，這才發現上人先前的教誨果然是真知灼見。

### 居士拜懺心得

來自加州中谷佛雷斯諾的越南居士黎紅在拜懺休息期間，抬頭見空中竟出現一尊清晰的觀世音菩薩，坐在蓮花座上，看起來慈悲又自在。驚喜不已的黎紅連忙告訴旁邊幾位居士，但等到有人拿出手機準備拍照留念時，觀世音菩薩已消失在雲層中。

黎紅是藥劑師，每年休假從不外出旅遊，而是累積起來，到萬佛聖城參加法會。黎紅在工作中見多了人生的病苦，因此她認為臨終有把握，比平日到處旅遊重要得多。今年黎紅更是全程參加萬佛寶懺，目標是誠心懺悔消業障，完全沒料到觀世音菩薩竟然給她這麼大的驚喜，讓她走在修行路上更有信心。

從巴西前來的吳建，本來就想禮佛一萬拜，這次參加萬佛寶懺正好滿願。更高興的是，結懺次日上午，在離開聖城前得以前往無言堂瞻仰舍利，圓滿了他另一大心願。但他在拜懺期間見到有些居士穿拖鞋進佛殿，忍不住說這是不恭敬三寶，等於邊修福邊漏福。

來自北卡羅來納州的李彤華表示，沒想到法會這麼殊勝，這麼多尊光明佛照亮我們，讓我們更加光明，點燃自己的心燈和大家的心燈；她很希望將萬佛寶懺請到美東。李彤華曾聽上人跟她說：「業障要自己消，修行要自己修，佛道也要自己成。」她以此與大家互勉精進努力。

### 明年再見

2018年萬佛寶懺雖已圓滿，但有些拜懺者感覺意猶未盡，回去還要繼續拜。目前使用的懺本是1980年代末期，由恒寂法師等人手工剪貼製作，字體大，容易翻閱，很受歡迎，但採用耶魯拼音系統。新版的漢語拼音懺本將於明年推出，因此現有的版本在這次拜懺期間已開始跟大眾結緣，有緣請到的居士都十分開心。明年歡迎大家再度前來禮拜萬佛寶懺，一起進入清淨光明的諸佛國土中。☸

Hong Le is a pharmacist. She never travels for sightseeing on her vacation days. Instead she accumulates her vacation days and spends them all at the City of Ten Thousand Buddhas for Dhrama sessions. At work, she has seen a lot of suffering from illnesses. Thus, she feels that it is much more important to be able to handle death at ease and with assurance than to travel everywhere at ordinary times. This year Hong Le attended the full bowing session. Her goal through repentance with utmost sincerity was to eradicate karmic offenses. It was totally unexpected that Guan Yin Bodhisattva would give her such an amazing surprise which has enhanced her confidence in spiritual practices.

Layman Wu Jian who came from Brazil meant to make 10,000 bows to the Buddhas. Attending the 10,000 Buddhas Jeweled Repentance fulfilled his wish. He was even happier to have the opportunity viewing sharira right before leaving CTTB on the next day following the completion of the bowing session. His another major wish was thus also fulfilled. However, during the bowing session, he saw some laypeople enter the Buddha Hall on slippers. He pointed out that this is disrespectful to the Three Jewels; it's like cultivating blessings and losing them the same time.

Tonghua Lee from North Carolina hadn't expected that the bowing session would be so rare and supreme until she came here. She felt that so many bright Buddhas shine upon us to increase our brightness and to light up the lamp in everyone's mind. She wanted to request the Ten Thousand Buddhas' Jeweled Repentance to the east coast of the US. Venerable Master Hua once told her that "You have to eradicate your own karmic hindrance, you need to do spiritual practices by yourself, and you must realize Buddhahood on your own." She encouraged everyone to work hard on cultivation with the Master's words for her.

### See You Next Year

Although the 2018 Ten Thousand Buddhas Jeweled Repentance bowing session is over, some participants were yearning for more. They would continue the bowing after going home. The current repentance books were made manually cut-and-paste in late 1980s by Dharma Master Heng Ji and others. The font is big and the books are easy to leaf through. They are popular but in Yale Romanization System. Dharma Realm Buddhist Association will use a new version with Hanyu Pinyin next year. Hence, quite a few sets of current repentance books were found on the free books table during the bowing session this year. Those who had the opportunity to get a set were very happy about it. Everyone is welcome to participate in the Ten Thousand Buddhas Jeweled Repentance bowing session next year and enter the bright and pure Buddhas' lands together. ☸