



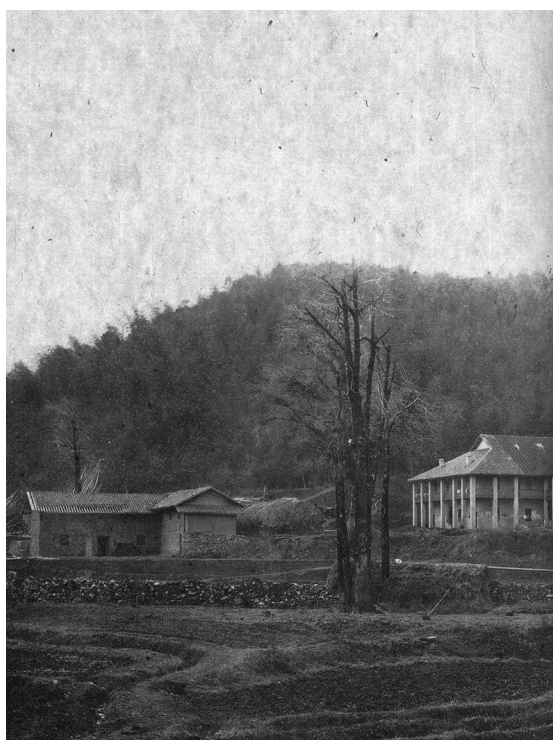
Discussing The Wondrous Dharma Door of Bowling Repentances from Song of the Skin Bag 殊勝的拜懺法門——由《皮袋歌》談起

A Dharma Talk Given by Dharma Master Heng Chih at the City of Ten Thousand Buddhas on April 23, 2019

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比丘尼近經 中譯



We will look at a few lines from the Elder Master Xuyun's Song of the Skin Bag about bowing and repentance.

*Indulging ignorance, creating ten evils,
We deplete our energy by scheming and reap the world's scorn.
Weapons, armies, plagues, droughts and floods
—much misery is borne!
Famines and wars are more and more frequent at every turn.*

At a time Elder Master Xuyun composed this song, he was 19 years old and not yet a monastic. In these verses, he tries to convince himself to enter monastic life by looking at the world. He asks himself: “Why would I want to remain in the world? Why wouldn't I want to join the monastic Sangha?”

He says he indulges ignorance. Basically according to Buddhism, ignorance is sort of our engine. It's what drives us. It's our machine. All of our activity, our thinking, and our speaking goes back to ignorance. We indulge in ignorance

我們來看虛老《皮袋歌》裡有關拜佛、懺悔的幾句偈頌。

縱無明，造十惡，費盡心機為世鄙。
刀兵癘疫旱潦多，飢饉戰爭頻頻起，

虛老在十九歲時寫下《皮袋歌》，當時他尚未出家。在這幾首偈頌裡，他回顧這個世界，說服自己遁入空門。他們心自問：「為何要眷戀這個世間？為何不出家？」。

throughout our whole life. And the ten evils, which relate to things we do wrong with our body, our mouth, and our mind, are based in ignorance.

In the next stanzas, Elder Master Xuyun talks about war. In our day and age, war is more like guerrilla warfare, because of unexpected attacks occurring where you could hardly believe they would happen; you're never quite sure these days what attacks might occur when and where.

The daily news is fearful, full of strange forebodings.

Earthquakes, tidal waves, devastating landslides:

What can we do while caught in this age and time?

This surely is the result of evil done in former lives.

Again, remember, Master Yun is convincing himself to look very honestly at the kind world we live in. He wrote this when he was 19; he died in the 1950s, so the world he was looking at then, you could say, was much better than the time we are in now.

That happened after we visited some monasteries in New York. We were looking around, and I saw this place set up with bowing cushions and stands with books on them. And I asked, "What's that?" Because I'd never seen that kind of set-up before.

I remember something Venerable Master Hua said once. I think he was talking about when Bodhidharma went to China, and was describing how Buddhism seemed to be there and yet it really wasn't. He said nobody knew how to bow repentances, and I always found that comment strange for many, many years. Why would not knowing how to bow repentances be evidence that the Buddhadharmas was not really there? Of course, at that time I was not even a nun, and even after I became a monastic, it was some years before the Master introduced us to bowing repentances.

「縱無明」，佛教中提到「無明」，就像是我們身口意的引擎，驅使我們造業。它像一部機器，我們所有的行為、想法和言語都是無明所造；窮其一生在無明中耽溺。我們身口意所造作的「十惡」，也是源自於無明。

虛老在接下來的偈頌裡談到戰爭。我們這個時代的戰爭比較像是游擊戰，發生的地點令人難以想像，我們無法預測何時何地會發生什麼攻擊事件。

變怪屢聞妖孽生，地震海嘯山崩圯。
適當其際可奈何，多行不善前生裡；

請記得，虛老正在說服自己誠實地檢視我們所處的世界。虛老19歲寫下這首偈頌，他在1950年代往生，可以說，虛老當時所處的環境比我們現在要好得多。

我記得上人曾經講過，他提到達摩祖師到中國傳法，但是中國的佛教卻似是而非。上人說，沒有人懂得如何拜懺。多年以來，我一直對這句話感到奇怪。



攝於1983年萬佛聖城第一屆萬佛寶懺期間。

The First Ten Thousand Buddhas Jeweled Repentance held in 1983 at the City of Ten Thousand Buddhas.

If a country or collective group of people don't even know that they have to take care of the karma from their former lives, then of course, to go on into the depths of meditation is not going to really work.

如果一個國家或是一個團體不知道要為自己前生所造的業負責，帶著那些業想在禪修下功夫是不可能成就的。

The Master replied, "They're bowing repentances." After that, he began to teach us how to bow repentances. So it took some years of being monastics before we even knew what bowing in repentance entailed.

If a country or a collective group of people don't even know that they have to take care of the karma from their former lives as Elder Master Xuyun says here, then of course to go on into the depths of meditation is not going to really work. Anyway, that's how I came to understand why one sign of the Proper Dharma being in a place is that people bow repentances. Now, that is happening here.

Faced with such adversity, we can fall into worse confusion.

But even when poor and unfortunate,

we can start having good thoughts.

Initiating good thoughts, we can enter the monastic life and bow to the Dharma King.

Repent and reform our offenses. Then our blessings can grow.

Elder Master Xuyun says we need to initiate good thoughts. We can enter the monastic life and bow to the Buddhas, repent and reform of our karma, and then our blessings grow.

We've talked about bowing to the Dharma Kings and to their names while repenting and reforming of our obstacles. Elder Master Xuyun concludes that from such actions we can amass blessings. Blessings are different from merit and virtue. I think virtue is a kind of invisible quality that can increase our compassion and wisdom, allowing us to know what to do in any situation.

I've come to learn in my over fifty years here that when I run out of merit, then things don't go as well. I find I am running out of steam, getting nervous, getting bored, or being unable do jobs. But when I do tasks well from start to finish, I can generate merit. Sweeping leaves, weeding, cleaning, and cooking—all these things I see as merit-generating. Once your

何以拜懺是佛法是否存在的依據？當然，那時我還不是比丘尼。我出家幾年之後，上人才教我們拜懺法門。

那是發生在我們到紐約幾個道場參訪之後。我們四處參觀，我看到一個地方放著拜殿，經架上擺著書。我從未看過這樣的擺設，我問上人：「那是什麼？」

上人回答說：「他們在拜懺。」從那之後，上人開始教我們如何拜懺。所以那是出家幾年之後，我們才了解該如何拜懺。

就像虛老這首偈頌所說，如果一個國家或是一個團體不知道要為自己前生所造的業負責，帶著那些業想在禪修下功夫是不可能成就的。我開始明白為什麼拜懺是判斷正法是否存在的一個要點。

事難如意落迷途，處貧遇患善心始。
善心始，遁入空門禮法王，
懺悔罪過增福祉。

虛老說，我們需要長養善心。我們可以在道場禮拜佛菩薩，藉由懺悔來改變我們的業，增長我們的福報。

我們已經談過藉由禮拜這些法王和他們的名號，來懺悔我們的業障。虛老告訴我們，透過拜懺，我們可以集聚福報。福報和「功」、「德」是不同的。「德」是肉眼看不見的，德在無形中可以增加我們的慈悲與智慧，讓我們知道如何面對各種境界。

在這五十多年的僧團生活中，我領悟到一件事：「功」用完的時候，事情會進行得不順利；我注意到自己會開始覺得疲

merit builds up again, then at some point you'll just know. Then, if you go back to the job that previously wasn't going well, you will find there to be no more obstacles and all works out fine. So I see merit as hard work, when it's needed.

Here Elder Master Xuyun says that by bowing we can increase our blessings. I think all of you have blessings or you wouldn't be here. It's really hard to be able to come and stay in such a place of blessings and to be able to do good deeds. We should not look lightly on these blessings, and we need to continue to develop them. There's a Chinese idiom that goes something like: if you just use up your blessings and don't generate more, then when your blessings are gone, your life will change, whether that change occurs in this life or the next life. Therefore if you put aside whatever you are using up your time and energy on and instead come here to practice, and you very consistently and diligently bow repentances, you are, according to Elder Master Xuyun, generating blessings.

We are here following Master Hua's traditions. He advocated that we bowing repentances. We know that beginning from when Master Hua young, he did a lot of bowing on behalf of many less fortunate people who wouldn't know to do it themselves or who couldn't bow. Later when the Master came to this country, he continued to advocate bowing. As I've mentioned before, as an American, making a bow was a foreign element to me, let alone bowing a repentance. Master Hua advocated that before anyone takes three refuges, five precepts, novice precepts, or enter the precept platform leading to full ordination, they should bow often, all the time, every day.

Elder Master Xuyun's mother passed away five days after he was born. He grieved and felt responsible for that, so he took a very, very long bowing pilgrimage. So Elder Master Xuyun also advocated bowing as the way to clear up karma. I just want to say that for your body, mouth and mind karma, you can do a lot of clearing up in the next two or three weeks. We all can. And how fortunate we are to have come through the lineages from Elder Master Xuyun to Venerable Master Hua to our present state of being and to know this wonderful Dharma of being able to bow in order to reduce our karma. ❀

累、緊張、無聊或是不想工作。但是當我把一件事從頭到尾做圓滿，就能積「功」。掃落葉、除草、打掃、進廚房幫忙作飯，這些工作都能積「功」。當你再度有「功」了，你自己會感受到。因為你回頭做先前無法上手的工作，會發現障礙不見了，一切會進行得很順利。因此，我認為「功」就是勤勞工苦做。

虛老提到拜佛可以增加我們的福報。我想在場的各位都相當有福報，否則不可能在這裡。要在這麼有福報的地方做這些這麼棒的事，是非常不容易的。我們千萬不要看輕我們的福報，並且要繼續長養福報。中國有一句成語說，如果福報享盡卻不積福，當福報用光了，生活就會改變；這個改變可能是在這一生，也可能在下一生。你們來聖城拜懺，把生活中的事情暫時放下，把時間和精力用在這裡，專心的拜懺。根據虛老的說法，就是在增福址。

我們在這裡拜懺是依據上人所立下的傳統。上人提倡拜懺法門。我們知道，上人年輕的時候，就常常代那些不知拜佛、不能拜佛的眾生禮佛。上人來到美國之後，還是繼續提倡拜佛。正如我之前提到的，作為美國人，跪拜對我來說非常陌生，更不用說拜懺。上人非常強調，在皈依之前、受五戒之前，甚至出家受十戒之前、進入戒壇之前，每天早上都要拜佛。

虛老的母親在生下他五天之後就去世了。虛老很悲痛，覺得自己要為此負責，有相當長的一段時間他行三步一拜。虛老主張拜佛是一種消除業障的方式。我希望各位在接下來的兩到三週內，可以藉著拜佛好好地清除自己身口意上的業。我相信我們一定可以。我們非常幸運可以將虛老跟上人所傳下的拜懺法門延續到現在，不僅認識這個拜懺法門，也藉此來消除我們的業障。❀