



# Bowing and Reflection: Internal and External Aspects of Repentance

## 禮佛及反思—懺悔之內涵及表象

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Today I want to talk about some of the inner and outer aspects of Repentance. Now we have begun the Ten Thousand Buddhas Repentance. The Ten Thousand Buddhas Repentance is CTTB's signature Dharma-activity. We do it every year; we've done it for decades now and I know there are people who never miss a year.

But this year's session is unique because two years ago we began something new, which was bowing the Ten Thousand Buddhas Repentance online. Today I want to address some ideas on how do we do that successfully.

The *Avatamsaka Sutra* is one of the teachings emphasized by our teacher, the Venerable Master Hsuan Hua. He explained the *Avatamsaka Sutra* for nine years and we've been translating and re-translating his commentary for twice as long.

今天我想談談懺悔的內涵及表象。萬佛寶懺已經開始了。萬佛寶懺是萬佛聖城的代表性法會。幾十年來，我們每年都拜萬佛寶懺，我知道有些人每年都要拜，不曾錯過。

今年的法會有些特別。兩年前，我們有新的嘗試，就是在網上參加萬佛寶懺。我想給大家講一些有關禮佛和懺悔的道理，讓大家可以做得更圓滿。

《華嚴經》是我們的師父宣公上人非常重視的一部經典，他用了九

One of the great monks of the past whom Master Hua pointed us to, was Tang Dynasty monk, Master Cheng Guan, “National Master Clear and Cool.” Master Cheng Guan was later known as the “Avatamsaka Bodhisattva.” He authored a commentary and sub-commentary to the Avatamsaka Sutra.

Master Cheng Guan’s commentary said, “People who truly want to understand the *Avatamsaka Sutra* need to learn its fortieth chapter, entitled, “Samantabhadra’s Practices and Vows.” Chapter forty contains the keys to understanding the cultivation of the entire Sutra. That understanding comes not through philosophy but through practicing Samantabhadra’s Ten Practices and Vows.

In the preceding chapter, Chapter thirty-nine, known as the Gandhavyuha, “Entering the Dharma Realm,” there is a dialogue between Sudhana, a pilgrim who has made the Bodhi Resolve and who wants to become a Buddha, and fifty-three teachers, including Bodhisattva Manjushri, Bodhisattva Samantabhadra and others. Sudhana asks each of them how to cultivate the Bodhisattva path and how to practice Bodhisattva practices. He finally gets his answer at the very end of his pilgrimage when he meets Samantabhadra. Samantabhadra answers Sudhana’s question with ten specific practices.

Ten is a lot to remember, and so at one point Master Cheng Guan, says, “Ten practices are okay but if somebody asks, ‘Isn’t ten too many? How many can we delete without losing the essence of this cultivation?’”

Master Cheng Guan says, “We can overlook eight practices without losing the essence of the lot. The two most essential practices are number four, repenting and number ten, transferring merit.”

Repenting is the Buddha’s way to clean out the things that cover our Buddha nature so that its light can shine. Transferring is a way to share that light with others. One way to remember them is to link these two with the Bodhi Resolve.

The Bodhi Resolve (菩提心 *puti xin*) is a thought in your mind; it’s a resolve to realize your full potential for wisdom. The second part of the resolve determines to realize wisdom by “taking living beings across.” The living beings one resolves to “take across” are called, “the living beings of my own inherent nature,” i.e., my own greed, anger, delusion, ignorance, attachments, and bad habits. By changing my own bad habits and faults I

年的時間講解這部經。我們也用了兩倍長的時間英譯和重譯這部經的上人淺釋。

上人介紹過的一位唐朝的高僧，澄觀法師——清涼國師。澄觀法師又被後人稱為華嚴菩薩。他為《華嚴經》寫過疏鈔（註解）。

澄觀法師在疏鈔中提到——『想要真正理解《華嚴經》，就要學習第四十品——〈入不可思議解脫境界普賢菩薩行願品〉。第四十品包含理解整部經的關鍵，這不是透過哲學，而是通過修行普賢十大行願才能得到。』

在《華嚴經》第三十九品——〈入法界品〉中，有一段發菩提心，各處參訪的善財童子與包括文殊菩薩、普賢菩薩等五十三位善知識之間的對話。善財童子逐一請教他們該如何修菩薩道、如何行菩薩道。在他尋訪最後一位善知識——普賢菩薩時，終於得到答案。普賢菩薩列舉十種具體的修行方法來回答善財童子的問題。

記住這十條有點吃力。關於這點，澄觀法師表示，十是圓滿的。如果有人問：「十條有點多，能不能少一點？在不影響修行本質的情況下，我們能捨去幾條？」

澄觀法師說，「在不影響修行本質的情況下，我們能略過其中八條。最關鍵的兩個行願是第四條——懺悔業障和第十條——普皆迴向。」

「懺悔業障」是佛陀清除無明遮蓋的方法，令我們的自性發光。「普皆迴向」就是用我們清淨的自性之光和眾生結緣。記住這兩大行願的一個方法，就是將這兩者和菩提心串聯起來。

菩提心是你心中的一種念頭：「我想實現圓滿的智慧，菩提心的第二部分，就是決心以「度化眾生」來圓滿智慧。要「度化」的眾生稱之為「自性裡的眾生」，也就是我們的貪、瞋、

can realize my potential for great wisdom and Buddhahood. The Bodhi Resolve says, “My ultimate potential is Buddhahood and I will set out on the path to its realization right now, by working to clean up the ignorance that covers my mind.”

The two practices of repentance and transference perfectly match these goals. When we repent, we uncover the false thoughts and attachments that obscure our nature. When we dedicate merit, we create wholesome affinities with living beings. Those two: repentance and transference—correspond to the two parts of the Bodhi Resolve.

What does it mean to repent and to renew? Repentance can happen when somebody looks inside and recognizes he or she has made a mistake. That awareness inspires the individual to apologize, to say, “I was wrong, please give me a chance to change. I made a mistake.”

Perhaps my error was a broken precept, and I recognize that I have lost something priceless; now I want to return to the Path of cultivation and repair my error.

Philosophers argue whether people can change. One theory suggests that human nature can't change. Another theory claims that human nature is plastic, infinitely trainable and that change is possible.

The Buddha in his compassionate connection with us living beings, saw the possibility of the gradual perfection of the mind and created multiple ways for us to repent and to renew our resolve after moral errors.

Some of my clearest memories of Master Hua's teaching style came from situations where I had made serious, real-world mistakes while working at Gold Mountain Monastery. One time a large delegation had come from Asia to Gold Mountain and in my job as Guest Prefect, I had embarrassed everyone by speaking out of turn. My Chinese was clumsy and I managed to insult a dignified elder monk from Taiwan. Because of my careless comments I had created problems for Master Hua that he had to go out of his way to fix. Master Hua, in his unforgettable style, let me know that I had made a big mistake. Our teacher instructed his monastic disciples in cardinal colors: red was red, green was green, blue was blue; he didn't do pastels. Right and wrong were very clear and we had no defense lawyer in between to adjust the story and make us come out looking less guilty. He said, “Why did you say those things? Who told you to say that?” And so on. Master Hua had a

癡、無明、執著和習氣。透過改變自己的毛病和過失，我可以獲得圓滿的智慧並且成就佛果。菩提心就是相信自己能夠成佛，藉著努力清理無明覆障，我現在就要啟程，走上成佛之路。

「懺悔業障」和「普皆迴向」完全符合這些目標。當我們懺悔時，我們發露遮蓋我們自性的妄想和執著。當我們普皆迴向時，我們和所有的眾生結了善緣。懺悔業障和普皆迴向這兩大行願和菩提心的兩個部分相應。

懺悔和自新是什麼意思呢？當我們迴光返照，知道自己犯了錯，並且願意道歉，說：「對不起，請給我改過的機會，我錯了。」

或許這個錯誤是犯了一條戒，我意識到自己失去一些無價的東西，現在我想要回歸正軌，彌補我的錯誤。

哲學家們爭辯人能不能改變。有個理論說，人性不會改變。但另一個理論主張，人性可以改變，並且充滿著無限的可塑性。

佛陀在他與我們這些眾生慈悲的連結中，看到人心逐漸圓滿的可能性，為我們開闢許多途徑，讓我們在犯錯後得以懺悔，重新發起菩提心。

對師父的教法最記憶猶新的是，我在金山寺犯了一個極為嚴重的錯誤。有一次，一個大的訪問團從亞洲來到金山寺，我當知客師的時候說錯了話，讓每一個人都很尷尬。我的中文不夠靈光，冒犯了一位來自臺灣的老和尚。由於我發言不慎，給師父惹了麻煩，讓他必須竭盡全力補救。師父用他那令人難忘的風格，讓我知道自己捅了一個大婁子。師父教導出家弟子的原則是：紅就是紅，綠就是綠，藍是藍；不會混淆。對與錯非常清楚，沒有辯護律師能修改故事，讓我們看起來比較沒有過失。他會說：「你為什麼說這些話？誰讓你這麼說的？」類

way of making you feel like you were roasting in a pressure cooker.

The next morning I was bowing to the Buddhas and feeling bad about the mistake. Master Hua walked in and sat on a bench at the back of the Buddha Hall, underneath the large image of Guanyin Bodhisattva. He handed me a book that was open to a particular page. He said, “Read this!”

It was a short sutra text in Chinese called, *The Buddha's Teaching on the Ultimate Extinction of the Dharma* (佛說法滅盡經。) I began to read it to him and as I read, I began to sweat from my whole body, literally from head to toe. I was running with sweat while Shifu listened to me read the sutra. This was a completely unexpected experience, to kneel in front of my teacher in a pool of perspiration while reading a description of the horrible things that happen to the world when the Dharma decays and then disappears.

When I had finished and my robe was soaking wet, I felt as if I had expelled a blockage; I felt as if some darkness had been left behind. Master Hua said, “Alright, I won't throw you out but you must change! You can't be so thick-skinned and upside down from now on!”

He said, “Over there on the main altar I put a larger sutra for you to recite. Light a stick of incense, bow to that text and then recite it all the way through.”

On the altar was a copy of *the Sutra on the Past Vows of Earth Store Bodhisattva*, a text I had never seen before. “Read that,” Shifu said. “Read it once every day for a week.”

I followed instructions and read the *Earth Store Sutra* for a week, while kneeling in front of the Buddha. I'd never touched this sutra before, but after reading it seven times I felt that something was fundamentally different inside my mind. I felt as if my obstacles were fewer and that my understanding of my self and the world had changed.

I watched Master Hua teach other disciples, each according to the conditions of their behavior, especially when they made mistakes. I noticed a consistent principle: as soon as the person who had made a mistake truly had a heart of repentance and wished to change, Master Hua would recognize it and he would shift the intensity of his teaching.

On the spot his tone would soften and he would say, “Everything's okay, no problem. Just change, and try again.” There were a number of phrases he would say, “People aren't sages; who is truly free of error?” And, “There is no greater goodness than willingness to change after learning of one's faults.”

似這樣的話。師父有辦法讓你覺得在壓力鍋裡備受煎熬。

第二天早上，我開始禮佛，這個錯誤讓我感覺很糟。師父走了進來，坐在佛殿後面，觀音菩薩像下面的長凳上。他給我一本翻到某一頁的經書，說：「念這個！」

這是一部較短的中文佛經，叫做《佛說法滅盡經》。我開始讀給師父聽，讀著讀著，我開始從頭到腳地出汗；上人則聽著我讀經。這是一次出乎意料的經驗，跪在師父面前，一邊汗流浹背，一邊讀著描述佛法滅後的世界所發生的種種恐怖現象。

讀完後，我的長袍濕透了，感覺一個堵在胸口的東西被掏了出來，某些暗黑被丟到身後了。師父說：「好吧，我不會趕你走，但你必須改變！從現在開始，你不能臉皮那麼厚，這麼顛倒！」

他說：「在供桌那裡，我放了一部更大的佛經要給你念。燃一支香，頂禮這部經，然後整部念完。」

供桌上有一本《地藏菩薩本願經》，我之前從未看過。「念一念，」師父說，「每天誦一部，連誦一個禮拜。」

我按照師父的指示，跪在佛前讀了一個星期的《地藏經》。以前我從未接觸過這部佛經，但是在讀了七遍之後，我覺得自己心裡有了很大的改變。感覺自己的障礙減少了，我對自我和對世界的理解也發生了改變。

我觀察師父教導弟子，是根據每個人當下的因緣，特別是當他們犯錯的時候。我注意到一個一貫的原則：只要犯錯的人有心懺悔，有心改變，師父看得出來，他就會調整管教的力道。

當他的語氣放軟，會說：「一切都可以的，沒問題。只要肯改，可以重新再來。」他會說：「人非聖賢，孰能無過？」或是「知過能改，善莫

Whenever I caused problems in the monastery by my thoughtless behavior or selfishness, he let me know about it. But as soon as I acknowledged my error and resolved to improve, he immediately gave me a chance to make a change.

As the saying goes, “Offenses big enough to fill up the sky can be wiped away, once you truly can bow in repentance.” For all of us here bowing the Ten Thousand Buddhas Repentance, if we truly are willing to repent, if we are able to bow to the Buddhas and then change, then offenses that seem too big will gradually disappear. Over time, if we continue to move towards the Good, those offenses will disperse and scatter and we can realize the purity of our Buddha nature. Then by transferring to others all the light of virtue that results from the changes, we have embodied the essence of Bodhisattva Samantabhadra’s Ten Practices and Vows.

What is the process of actual change, according to the sutra? Here is the conversation between the Bodhisattva Samantabhadra and the pilgrim Sudana.

Samantabhadra says,

*“Again, Good Man, I will tell you about repenting and reforming karmic obstructions. A Bodhisattva reflects, ‘From time without beginning, through eons in the past, I have created measureless and boundless amounts of evil karma with my body, my mouth and my mind, because of greed, anger, and stupidity. If these evil deeds had physical form, all of empty space could not contain them.’*

*Now as I come before gatherings of Buddhas and Bodhisattvas in lands as many as fine particles of dust throughout the universe, with deepest sincerity, and with all deeds of body, mouth, and mind made pure, I confess and repent of them all. I pledge myself never to commit such acts again. From now on I will always observe the merit and virtue of pure precepts in all my behavior.*

*When the realm of space ends, the realm of beings ends, the karma of beings ends, and the afflictions of beings ends, then my repentance will finish. But since the realm of space even to the afflictions of living beings are endless, endless, too, are my repentance and reform. They continue in thought after thought without cease. My body, mouth, and mind never weary of these deeds.”*

This is the fourth vow out of Samantabhadra’s famous list of ten. Master Cheng Guan said that this is one of the two vows

大焉」。

每當我無心的舉動或私心在道場造成糾紛時，師父會讓我知道。但，只要我肯認錯並決心改過，他馬上就會給我一個改進的機會。

有句話說，「彌天大罪，一懺便消。」對在座所有來參加萬佛寶懺的人來說，如果我們能真心懺悔，如果我們能禮拜諸佛並改過，這些過失就會逐漸消失。隨著時間的推移，如果我們繼續向善，那些罪過就會散去，我們就可以認識原有清淨的佛性。再將這些改過的功德迴向給別人，我們就是體現普賢菩薩十大行願的精隨。

根據經文，具體的變化過程是什麼呢？以下是普賢菩薩和參訪善知識的善財童子之間的對話。

復次，善男子！言懺除業障者，菩薩自念，我於過去無始劫中，由貪嗔癡，發身口意，作諸惡業，無量無邊。若此惡業有體相者，盡虛空界不能容受。

我今悉以清淨三業，遍於法界極微塵刹一切諸佛菩薩眾前，誠心懺悔，後不復造，恆住淨戒一切功德。

如是虛空界盡，眾生界盡，眾生業盡，眾生煩惱盡，我懺乃盡，而虛空界乃至眾生煩惱不可盡故，我此懺悔無有窮盡。念念相續，無有間斷，身語意業，無有疲厭。」

這是著名的普賢十大願王中的第四大願。澄觀法師說，這是兩大不可捨去的行願之一。

菩薩首先說：「我於過去無始劫中……」

想想看。菩薩是這樣看我們每個人。我們在不同的身體住過很長的時間，並且造作種種的業。無始劫來，我們過去居住過的這些身體中，有不同的名字、家鄉、飲食習慣、穿著、眷屬

that you can't do without.

The first thing the Bodhisattva says is, *“From time without beginning, through eons in the past...”*

Think about this. His view of our personal history is so long! We've been alive in different bodies for such a long time and every body that we have inhabited has done things and collected karma. From time without beginning, throughout eons in the past, with all the bodies that I've lived in, I've had different names, hometowns, breakfast beverages, clothing, partners, and families. In all those bodies I have created good and evil karma and skillful and harmful deeds. With my body I killed animals for food; with my mouth I've made promises and then broken them; with my mind I've held evil thoughts. My greed, anger, and stupidity have pushed me to do things that break my heart now as I think about them. How could I have been so short-sighted?

The sutra says, *“If these deeds had physical form...”*

Suppose the things that I have done over the years in all those different bodies could suddenly pop into reality, and then suddenly, the whole world and I could watch these things I've done, how awful it would be to witness it all.

*“...all of empty space could not contain them.”*

One person's deeds from all those bodies will fill up space and there wouldn't be enough room to hold them all. That's how many harmful deeds I have done to others with my own greed, anger, and delusion. Can you visualize this?

*“Now as I come before gatherings of Buddhas and Bodhisattvas in lands as many as fine particles of dust throughout the universe, with deepest sincerity, and with all deeds of body, mouth, and mind made pure, I confess and repent of them all...”*

Before all the ten direction Buddhas and Bodhisattvas in the universe, having made my resolve, I sincerely want to change and focus on my own behavior; I won't blame others or complain about anybody else, or look outside to find fault.

*“I pledge myself never to commit such acts again. From now on I will always observe the merit and virtue of pure precepts in all my behavior.”*

I resolve to hold the precepts from now on because the people who I admire base their cultivation on the precepts. The person that I want

和家庭等等。在這些身體中，我們造了種種善業、惡行；用身去殺害動物滿足口腹之欲；用口去違背自己的承諾；用心去產生種種的惡念。貪瞋癡讓我們造作種種惡業，想起來自己都覺得痛心，自己怎麼這麼目光淺短？

經文上說，如果這些業是有形的『若此惡業有體相者，』——假設過去在不同的身體裡，曾經做過的事，突然像電影一樣放映出來，看著自己所做過的事，我覺得見證這一切是很可怕的。

『盡虛空界不能容受』如果一個人往昔造作的事情有形體，那整個虛空也容不下。這就是自己的貪嗔痴對別人所造成的種種傷害。你能想像嗎？

我今悉以清淨三業，遍於法界極微塵刹一切諸佛菩薩眾前，誠心懺悔。

在十方諸佛菩薩面前，發菩提心，真心想要改變，改變自己的行為，不去責怪或抱怨別人或者找人麻煩。

誠心懺悔，後不復造，恆住淨戒一切功德。

我從現在開始要發菩提心，開始守持戒律，因為我所景仰的人都是以持戒為本去修行。我想成為高尚、善良的人；菩薩都是這樣作的，我希望將來也能像他們一樣。所以我要持戒、保持內心清淨、懺悔過失、不再犯錯。從現在開始，我將按照我的最高理想和期望生活。我將以自己的

to become is a noble and good human. That's what Bodhisattvas do and I want to be like them in the future. So I'm going to hold my precepts, keep my mind pure and repent of those offenses, and not do those things again. From now on I'm going to live according to my highest wishes and aspirations. I'm going to guide my life by my Bodhi-resolve. That means I know I can improve; that I am going to face my own bad habits and faults and change them. Then I will share all the goodness that results through transference of merit.

The last part of Samantabhadra's vow states that he will do this until "*the realm of empty space and the realm of beings end.*" That is to say I'm going to start doing this and keep it up. I'm going to continue my repentance practice and keep it moving. When does space end? Space never ends. When do living beings end? They simply don't. When does karma end? It doesn't. When do afflictions end? Never.

Despite this impossibility, the Bodhisattva challenges the durability of his resolve by saying, "*When those things end, that's when my repentance will finish.*" However, since space, sentient beings, beings' karma and their afflictions are created fresh in each new second, so my repentance will also continue without cease. My body, mouth and mind will never get tired of this because repentance and renewal is how one becomes a Buddha: clean up, reform, renew, and change. Then give away the results, because the self is an illusion and why would an illusory self hang on to things?

The sutra gives us a guideline for how a Bodhisattva repents. This is the standard, the benchmark for how you do it. You can make it simple and approachable; it doesn't have to be complex. What repentance must be, though, is sincere and genuine; when it is sincere, then the ice begins to break up and the river of compassion runs once more.

When I was a boy in my hometown of Toledo, Ohio, we had a local park just three blocks from my house. It was called Ottawa Park. It had a nice woodland park with a public golf course, a skating pond and a creek running through it. The creek was called Ten Mile Creek and every winter Ten Mile Creek would freeze solid. It was probably three to five feet deep, but it had enough water that would freeze in the winter and you could ice skate on it. Northern Ohio is cold in winter. But then spring would arrive and for a few days during the transition from winter to spring the ice on Ten Mile Creek would start to break up. As it melted, it made loud noises, it would groan and pop and then explode: bong!

菩提心指引我的生活，這意味著我知道我能改進，我會面對自己的習氣毛病，並且改變它們。然後我將透過功德迴向來分享所有的善行。

普賢菩薩的誓願的最後一部分指出，直到『虛空界盡，眾生界盡』，都會持續這麼做。發願就是說，我要開始做這件事，並且保持下去。我要繼續修懺悔法門，並且保持下去。虛空何時有盡頭？虛空沒有盡頭。眾生會消失嗎？不會。眾生的業會結束嗎？不會。煩惱會終結嗎？不會。

儘管這些是不可能發生的。菩薩挑戰自己發心的恆久性，他說『如是虛空界盡，眾生界盡，眾生業盡，眾生煩惱盡，我懺乃盡。』虛空、眾生、眾生的業和煩惱，每一秒都翻新，所以我的懺悔也將繼續不停。因為懺悔和改過是成就佛道的方法：清理、改過、自新和改變。唯有如此才能改變結果，因為我相是妄念，為什麼要把虛幻的我相掛在事務上？

這部經告訴我們菩薩如何修懺悔。這是標準，是我們如何做的基準。方法很簡單易行，不需要很複雜；但懺悔必須要真誠、直心。當我們發起這樣的心，冰層就會消融，慈悲的河流就能再次流動。

我小的時候，在我的家鄉俄亥俄州的托萊多，當地有一個公園，距離我家僅僅三個街區，叫做渥太華公園。這是一個森林公園，有一個公共高爾夫球場，一個溜冰池和一條貫穿公園的小溪。這條小溪被稱為十里溪，每年冬天十里溪都會結冰，可以在上面溜冰。俄亥俄州北部的冬天很冷，但是春天會來。從冬末到初春的過度期中，有幾天，十里溪上的冰會開始破裂，發出「砰！」的巨響。

這些獨特的噪音是厚厚的冰層融化的聲音，是大自然在宣布春天即將來臨。約一個星期左右，流水會再度流

These unique noises were the sound of thick ice melting and Nature announcing that spring was on the way. In a week or so, the water would flow and the fish, the frogs and the birds of Ten Mile Creek would all return, and green buds would appear on the tree branches.

Sometimes it can seem as if humanity's potential for wisdom and compassion are frozen over just like ice in the winter, and that nobody can recall the running water beneath. But during hard times it's helpful to recall that strong ice that can support people skating on top is that very same creek water that returns to flow when spring comes. The spring energy of renewal is the Dharma of Repentance—that's how it works. So don't fear that our mind is too polluted, too cynical, or too mean to ever change. In such times, if we use the Dharma methods that are stronger than affliction, our minds can refresh and renew and we can remember the river of compassion beneath.

During the pandemic, we have been through years of government-enforced lockdowns. Through months at home with our families, kids out of school, adults working online or idle, on enforced furloughs, many people have turned cynical and bitter. It has been hard to learn that the whole world is suffering and that everyone feels frustrated. Even harder has been the unimaginable loss of millions of family members, many of them our elders, taken so abruptly and without dignity. Many of us, world-wide, have experienced that grief and had no means to deal with the affliction.

But if we examine this situation through the lens of the Buddha's Dharma-wisdom, if we use the methods that the Buddha gave us, we can turn that icy water of cynicism, anger and sadness into "kindness for even those with whom we have no affinities." Everybody has suffered the same during the Covid pandemic. No humans on earth are immune to airborne diseases. Right before us is a chance to experience "same body, great compassion."

That's exactly where changes can happen: right in our minds. That's where the Buddhadharma works. We can realize that we are not alone in our discomfort and misery and together, we can support each other as we work to transform that suffering. We can share through "dedication of merits," the well-being that comes from enduring the struggle together and sharing the kindness and generosity that we find in our hearts. Transferring merit melts the ice and nurtures our heart of compassion.

動，十里溪的魚、青蛙和鳥類都會回歸，樹枝上會長出綠芽。

有些時候，人類的智慧和慈悲心的潛力就像冬天的冰一樣被凍結了，沒有人想起冰層底下流動的水。但在困難的時候，回想一下這個能夠支撐人們在上頭溜冰的厚厚冰層，正是那條春天恢復流動的同一條小溪流，這樣思惟是很有幫助的。這種春天更新的能量就是懺悔法門——這就是它的作用。因此，不要擔心我們的思想太過染污、太過憤世嫉俗、或者太過刻薄，永遠都無法改變。在這種時候，如果我們能運用比煩惱更有力量的佛法，我們的心就能被洗滌更新，我們就會記得冰層下面的慈悲之河。

在這疫情期間，我們經歷數年政府的強制封鎖。和家人一起待在家中的這幾個月裡，孩子們無法上學，成年人在網上工作或放空、被迫休假，許多人變得憤世嫉俗和苦悶。讓人難過的是整個世界都在受苦，每個人都感到沮喪。更傷心的是，有難以想像數以百萬計的家庭成員殞落，其中許多是我們的長輩，如此突然、毫無尊嚴地離開。我們當中的許多人，整個世界，都經歷過這種悲痛，難以處理這種苦惱。

但是，如果我們通過佛法的智慧來檢視這種情況，如果我們使用佛陀給我們的方法，我們就可以把憤世嫉俗、憤怒、悲傷的冰水變成「無緣大慈」。在新冠肺炎大流行期間，每個人都遭受同樣的痛苦。地球上沒有人對空氣傳播的疾病免疫。在我們面前，就是感受「同體大悲」的機會。

這正是可以改變的地方：就在我們的心裡。這就是佛法發生作用的地方。我們知道，我們雖然處境艱困不適，但我們並不孤單。在我們努力改變痛苦的過程中，我們可以互相支持。我們可以透過「功德迴向」和他人相互支持，將我們心中的仁慈和慷慨傳遞給對方。功德迴向可以融化堅冰，長養我們的慈悲心。





So, don't fear how much cynicism and nastiness arise in our minds, only fear that we won't want to change. As long as we are willing to renew and then use the Dharma, the Buddha's methods, then the winter ice of fear and anger and sadness can transform into kindness and compassion, just the the water of Ten Mile Creek heralds the new spring.

Here's a useful suggestion for people bowing at home. As we bow to the Ten Thousand Buddhas Repentance together as a group, the cantor's singing during the repentance goes pretty quickly. It's often so fast that there's not enough time to do any contemplation. But if we are bowing by ourselves at home, I'm going to suggest a good practice you can use to enrich the experience of bowing. Try keeping the verse from "Samantabhadra's Practices and Vows" running through your mind as you bow. The verse goes:

*"For all the harmful things I've done,  
With my body, speech and mind,  
From beginningless greed, anger and stupidity,  
Through lifetimes without number to this very day,  
I now repent and I vow to change entirely."*

If we can keep contemplating that verse as we bow, it works like a power-wash, to clean our karma. Don't forget to transfer the merit at the end.

Finally, I would like to encourage everybody to continue with our Ten Thousand Buddhas Repentance; put it on your annual calendar of cultivation. What a gift to the nation and to the world! ❀

所以，不要害怕我們心中會出現多少憤世嫉俗和汙濁的想法，只怕我們不想改變。只要我們願意革新，使用佛法，佛陀的方法，那麼冬天那恐懼、憤怒和悲傷的冰塊就可以轉化為仁慈和慈悲，就像十里溪的水預示著新的春天。

我想說一些在家拜懺的建議。當我們在拜萬佛寶懺時，如果我們跟著維那的唱誦禮拜，會拜得很快。因為步調太快，以致於我們沒有足夠的時間去反省觀照。但是，我們在家拜懺時，我建議你們一個更好的禮佛方式。禮佛的時候，試著在心中默念普賢行願品當中的偈頌。這首偈頌是：

往昔所造諸惡業，  
皆由無始貪瞋癡，  
從身語意之所生，  
一切我今皆懺悔。

如果我們在拜懺時默念這些偈頌，會產生一股強大的清潔力，淨化我們的業力。不要忘記最後要作功德迴向。

最後，我想鼓勵大家繼續參加我們的萬佛寶懺，把它列入你的年度修行日曆。這對國家和世界來說是很棒的禮物！❀