



禮懺隨想

Some Thoughts on Bowing and Repentance

比丘尼近安 文

比丘尼法積 英譯

By Bhikshuni Jin An

English Translated by Bhikshuni Fa Ji

提起拜佛，不禁想起2009年在我準備住進道場時發生的一件小事。這一年的冬天，終於決定去華嚴寺常住，辭掉工作，告別了朋友，看起來一切都準備就緒了。就在要搬家之前不久的一個晚上，我被熟睡中的自己喚醒，自己怎麼可以把自己喚醒呢？因為在睡夢中，我忽然抬起雙手做出合掌的動作，就在蘇醒的瞬間，我聽到一尊接著一尊的佛號聲持續地在腦海中迴盪，睜開眼睛，最後一尊佛的名字還清清楚楚的留在心裡，雙手仍然保持著合掌的姿勢。那時我沒有來過萬佛城，也沒有聽說過萬佛寶懺，所知道的佛菩薩非常有限，所以如何也想不出來為什麼會有這麼多陌生的佛號來到我的心裡。到了第二天晚上，同樣的情形又發生了一次。還是雙手自然抬起合十，而自己被這一動作再次喚醒，耳邊是緊密的一尊尊清晰的佛號聲，心裡思量著：嗯，從來也沒有聽說過這些佛……之後，我就順利地住進了道場。

直到2012年，我才將禮拜萬佛寶懺作為自己的定課，不知道這與之前的經歷是否有什麼聯繫。開始拜佛的時候，常常很散亂，不拜還好，一拜就什麼芝麻綠豆的事情

As we were talking about bowing, I couldn't help but think of something that happened in 2009 as I was preparing to become a resident at the monastery. It was wintertime when I finally decided to move to Avatamsaka Monastery as a resident. I quit my job and said goodbye to my friends. It seemed as though everything was all prepared. Then one night, I woke myself up in the middle of my sleep. How did I manage to do that? Well, I had suddenly lifted my hands and placed my palms together. The moment I woke up, I could hear the sound of many Buddhas' names reverberating one after another in my mind. As I opened my eyes, the last Buddha's name remained clearly in my mind, and my palms were still pressed together. At that time, I had never been to the City of Ten Thousand Buddhas (CTTB), and had never heard of the Ten Thousand Buddhas Repentance. I only knew about a few Buddhas and Bodhisattvas, so I was puzzled as to how all these different Buddhas' names had come into my mind. The following night, the same thing happened again. I woke up to the movement of placing my palms together, and I could clearly hear the uninterrupted sound of each Buddha's name in my ears. I kept thinking: Hmm, I've never heard of these Buddhas... Afterwards, I successfully became a resident at the monastery.

It wasn't until 2012 that I started bowing the Ten Thousand Buddhas Repentance as my daily practice. I'm not sure whether this had anything to do with my previous experience. When I started this practice, I often noticed that my mind was very scattered. It was fine when I wasn't bowing, but as soon as I started bowing, all kinds of trivial thoughts started to arise. Gradually, I found a way to counteract this. With each bow, I would mindfully commit the name of that Buddha to memory, the same way I

都想起來了，慢慢就找到一個方法來對治。每當念一句佛名拜下去的時候，就用心背誦這尊佛的名號，好像背戒或背經那樣，因為背誦是最能令人專一其心的方法。這樣既能夠保持正念，又能夠把這個佛的種子栽培在自己的八識田裡。這些年過去了，我從未停止過拜佛，它已經成為我生活的一部分。但是很慚愧，我從沒有得到類似見光見華這種奇異的感應。不過，從拜佛中，我得到了無法形容的利益，身心都有極大的改變，也理解了為什麼眾多高僧的修行，包括上人在內都是從拜佛開始的。所謂「佛前頂禮，罪滅河沙」，這句話的確真實不虛。

無論修行遇到什麼考驗，如身體上的病痛，人事間的不融洽，或者很難改掉的習氣毛病，我能夠做的就是佛前頂禮求懺悔，懺悔自己恆河沙一般的罪業。如果我令別人起煩惱，那是因為我的所行所作還不夠好；如果我對別人起煩惱，總是看別人的短處，看這個也不對，那個也不合我意，這是因為我的道德不夠，因此沒有一顆廣大，寬容而慈悲的心。每次遇到境界起了煩惱，只要真心對自己說一句：「這是我的錯」。我的情緒立刻就能夠平和下來。內心得到平靜，外面自然也就不會散發瞋恚的毒氣，這樣身邊的人也平安，空氣中也少了一分戾氣而多了一分祥和。上人說「有大心量，有大福報」。誰都知道佈施，或者不求回報的服務他人可以得到福報，但這還是看得見的，能見到的總是有限量，而心量無邊得到的福報是不可測量的。也就是佈施或助人為樂，而不執著它的相；無論對上，對下，甚至對一個最微不足道的眾生都懷有寬容謙虛的胸懷，這樣的福報就是無量的。所謂「厚德載福」，我們每天修福修慧，其實還是修這現前的一念心。❀

would memorize the precepts or sutras. Memorization is the best way to cultivate single-minded concentration. It not only helps maintain proper mindfulness, but it also plants this Buddha-seed in the eighth consciousness. Years passed, and I never stopped bowing; it had become a part of my life. However, I am ashamed that I never experienced any extraordinary responses like seeing light or flowers. Instead, by bowing to the Buddhas, I received indescribable benefits. Both my body and mind changed tremendously, and I came to understand why so many eminent Masters, including Venerable Master Hua, included bowing as part of their practice. As it is said, "Bowling before the Buddhas eliminates offenses as numerous as grains of sand in a river." This is indeed true.

Regardless of what kind of challenges I encounter in my practice, such as physical ailments, interpersonal conflicts, or persistent habitual tendencies, what I am able to do is bow before the Buddhas and seek repentance for my karmic offenses that are as numerous as the grains of sand in the Ganges River. If I cause afflictions to others, it is because my behavior is not good enough. If I become afflicted because of other people, finding fault in everyone, it is because I have not cultivated sufficient virtue and thus do not have a vast, magnanimous and compassionate mind. Every time I encounter a situation and become afflicted, if I am able to honestly say to myself, "This is my fault," then I am able to immediately calm my emotions. Internally, if the mind is calm, then quite naturally you will not give off any resentful energy externally. In that way, the people around you will feel peaceful. There will be less menace and more harmonious energy in the air. The Venerable Master once said, "Those with a magnanimous heart will enjoy great blessings." Everyone knows that blessings are gained through giving and serving others without seeking a reward. But this is still a tangible form of giving that is inevitably limited. It is only when the capacity of the mind is expanded that the blessings gained will be boundless. This is practiced by taking delight in giving or helping others, without being attached to appearances. Only when we are magnanimous and humble toward any sentient being regardless of their status, including even the most insignificant creatures, will our blessings be infinite. It is said, "With profound virtue comes blessings." Our daily cultivation of blessings and wisdom is in fact attending to the mind in each present moment. ❀