



# 介紹〈禮華嚴經文〉

## Introducing Essay for Bowing to the Avatamsaka Sutra

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在寒假中的一天，我和姐姐從她家去福利盟，車程大約30至40分鐘。路上談到她要跟弘法團去臺灣、香港、馬來西亞等地，她說報名表上說要會背〈禮華嚴經文〉；中文她已經會背，現正在背英文。她說要教我背，我想反正沒事，就說：「好啊！」於是她念一句，稍微解釋一下，要我複誦三遍；就這樣，回到家，我大概會背三分之一了，我背得很歡喜。雖然我沒有要參加弘法團，但回來聖城後，我就把它全部背完；希望能隨喜前人的弘願，開發一己少分之智慧。

如果您早已讀過或會背誦〈禮華嚴經文〉，就知道那是很容易背誦的；因為有我們熟悉的佛菩薩名號、字句，與破地獄的偈。

臺灣以前有句很有名的咖啡廣告詞——「好東西要和好朋友分享」，所以獨樂樂不如眾樂樂。玉棋提出：這也是隨喜之前法師鼓勵我們參加早上七點念誦《華嚴經》，況且六月份聖城有「華嚴法會」，我們可提早開始研讀經文。

我們都知道，《華嚴經》是成佛的法門，百千萬劫難遭遇。宋代隨州大洪山守遂禪師獲得此經以後，如獲至寶，乃於佛前，作文發願，成此〈禮華嚴經文〉。禪師是湖廣府鄖陽縣人，出家於鳳山蘭若，是大洪山真歇清了禪師的傳法弟子，著作有〈佛說遺教三經釋注〉流行於世。所作的〈禮華嚴經文〉如下：

One day during winter break, my sister and I were driving from her house to Fremont. The ride was about 30-40 minutes. On our way, she mentioned that she would join the delegation to Taiwan, Hongkong, and Malaysia and that one of the requirements specified on the application form was the memorization of the "Essay for Bowing to the Avatamsaka [Flower Adornment] Sutra." She had memorized it in Chinese and was working on the English memorization, and she wished me to do that as well. Thinking I had nothing to do, I replied, "Why not?" Therefore she would say one line at a time, give a brief elaboration, and ask me to repeat it three times. In this way, upon arriving home, I had already memorized one third of the text and was full of Dharma bliss. Even though I had not planned to go with the delegation, I finished memorizing the rest of the essay after I came back to the City of Ten Thousand Buddhas (CTTB), with the hope of following the ancients' great vow and developing a share of my inherent wisdom.

If you have ever read or memorized this text, then you would know that it is easy to do because there are the familiar names of Buddhas and Bodhisattvas, and the verse to break open the doors of the hells.

In Taiwan there was a very famous line from an advertisement for coffee which stated: "Good things should be shared with good friends!" Individual happiness is not as good as group happiness. Therefore I suggest we can study and read this essay earlier for two reasons: to rejoice and participate in the chanting of the *Avatamsaka Sutra* daily at 7:00 a.m., as encouraged earlier by a Dharma Master, and secondly, in preparation for the Avatamsaka Sutra Recitation that will be held in June at CTTB.





稽首華嚴眞性海 種種光明遍照尊  
 普賢萬行所莊嚴 一切眞如法界藏  
 龍樹龍宮親誦憶 實叉盂闍闍微言  
 一乘圓頓妙法門 見性成佛眞秘典  
 手捧目觀心口誦 當知宿有大因緣  
 見聞隨喜發菩提 究竟圓成薩婆若

南無毗盧教主。華藏慈尊。  
 演寶偈之金文。布琅函之玉軸。  
 塵塵混入。刹刹圓融。  
 十兆九萬五千四十八字。  
 一乘圓教。大方廣佛華嚴經。  
 若人欲了知。三世一切佛。  
 應觀法界性。一切惟心造。

常願供養常恭敬。七處九會佛菩薩。  
 常願證入常宣說。五周四分華嚴經。  
 常願供養無休歇。九十刹塵菩薩衆。  
 常願悟入常宣說。大方廣佛華嚴經。

伏願弟子，生生世世，在在處處，  
 眼中常見，如是經典；  
 耳中常聞，如是經典；  
 口中常誦，如是經典；  
 手中常書，如是經典；  
 心中常悟，如是經典。

願生生世世。在在處處。  
 常得親近華藏一切聖賢。  
 常蒙華藏一切聖賢。慈悲攝受。  
 如經所說。願悉證明。  
 願如善財菩薩。

As we know, the *Avatamsaka Sutra*, which is hard to encounter in hundreds of thousands of eons, teaches the practices of becoming a Buddha. After attaining this Sutra, Dhyana Master Shou Sui from Dahong Shan in Sui Zhou of Song Dyanasty regarded the *Avatamsaka Sutra* as the “great treasure,” wrote this essay and made his vows. The Dhyana Master, a native of Yunyang in Hubei province, left the householder life at Feng Shan Aranya. He was a disciple who had inherited the Dharma from Dhyana Master Zhen Xie (Truly Rest) Qing Liao of Dahong Shan. He wrote a commentary for the Three Sutras Bequeathed by the Buddha which is still widely studied. Below is the “Essay for Bowing to the Avatamsaka Sutra” (English translated by the Buddhist Text Translation Society in 2003):

I bow to the oceanic, true nature of the Avatamsaka Sutra.  
 All manner of radiance pervasively shines from  
 the Honored One.

The myriad practices of Samantabbadra act as adornments,  
 And in the Treasury of the Dharma Realm, all is truly  
 “thus.”

Nagarjuna personally went to the Dragon’s Palace  
 and memorized it.

Shikshananda of Khotan expounded it in detail.

The Unified Vehicle: a sudden and wondrous Dharma-  
 door;

Its true and subtle doctrines teach us to see the Nature  
 and become a Buddha.

As my hands now hold it, my eyes now see it, and I  
 now recite it with my mouth and mind,

Surely there are great causes and conditions from the past.  
 So that upon seeing and hearing this Sutra, I give  
 my joyful support,

And resolve my heart on realizing Bodhi: I will ultimately  
 realize the Wisdom of Omniscience.

Homage to the teaching Host, Vairocana Buddha, the Kindly  
 Honored One of the Flower Treasury world-systems, whose  
 treasured verses’ golden words unroll the jade scroll of scriptures,  
 where myriads of worlds blend together and a multitude of Bud-  
 dha lands interpenetrate.

Ten billion, ninety-five thousand and forty eight words in  
 all are the Unified Vehicle’s perfect teaching: The Great Flower  
 Adornment Sutra of the Buddha’s Expanded Mahayana Teach-  
 ings.

If one wishes to fully understand  
 All Buddhas of the three periods of time,





願如文殊師利菩薩。

願如彌勒菩薩。

願如普賢菩薩。

願如觀世音菩薩。

願如毗盧遮那佛。

以此稱經功德，以此發願功德，  
願與四恩三有，法界一切衆生，  
消無始以來，盡法界，虛空界，  
無量罪垢；

願與四恩三有，法界一切衆生，  
解無始以來，盡法界，虛空界，  
無量冤業；

願與四恩三有，法界一切衆生，  
集無始以來，盡法界，虛空界，  
無量福智。同遊華藏莊嚴海，  
共入菩提大道場。



Simply contemplate the nature of the Dharma Realm:

How everything is made from the mind alone.

I vow to make offerings to and revere the Buddhas and Bodhisattvas

of the Nine Assemblies and Seven Places.

I vow to always realize and teach the Five Themes and Four Divisions of the Avatamsaka Sutra.

I vow to unceasingly make offerings to the Bodhisattvas like dust motes in the Tenfold Buddhahands of the Nine Assemblies.

I vow to always awaken to and propagate The Great Flower Adornment Sutra of the Buddha's Expanded Mahayana Teachings.

Moreover, I disciple\_\_\_humbly vow that in every life, and everywhere,

My eyes will always see this Sutra,

My ears will always hear this Sutra,

My mouth will always recite this Sutra,

My hands will always write out this Sutra, and

My mind will always comprehend this Sutra.

I vow in every life, and everywhere, to always draw near to all the Worthy Sages of the world-systems of the Flower Treasury.

May they always kindly gather me in.

I vow to realize everything that is taught in this Sutra.

I vow to be the same as the Bodhisattvas Sudhana,

Manjushri,

Maitreya,

Samantabhadra,

Avalokiteshvara, and

The Buddha Vairocana.

I vow that by means of the meritorious virtue acquired from praising this Sutra and making these vows, that together with the Four Benefactors, those in the Three Realms of Existence, and all living beings in the Dharma Realm, I shall eradicate immeasurable faults and defilements from beginningless time, to the exhaustion of empty space and the Dharma Realm;

I vow that together with the Four Benefactors, those in the Three Realms of Existence, and all living beings in the Dharma Realm, I shall dissolve immeasurable enmity and injustice from beginningless time, to the exhaustion of empty space and the Dharma Realm;

I vow that together with the Four Benefactors, those in the Three Realms of Existence, and all living beings in the Dharma Realm, I shall accumulate immeasurable blessings and wisdom from beginningless time, to the exhaustion of empty space and the Dharma Realm;

We shall all roam through the seas of world-systems of the Flower Treasury; and together we shall enter the great field of Bodhi.

