

華嚴字母妙陀羅

The Wonderful Dharani of the Avatamsaka Syllabary

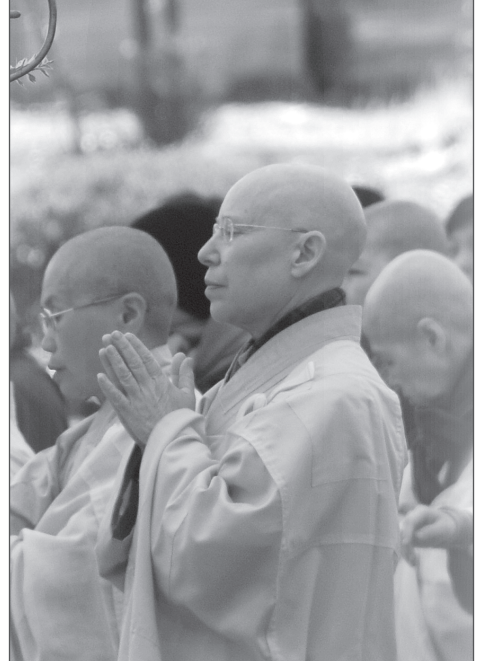
比丘尼恆良 講於 2006年2月24日於臺北，亞洲弘法
A Dharma talk by Bhikshuni Heng Liang in Taipei on February 24, 2006,
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When I heard DM Sure's story the other day about the relative obscurity of the *Avatamsaka Sutra* and the difficulty of encountering it, it came as a surprise to me. It is hard for me to imagine that the *Avatamsaka Sutra* has been appreciated by so few. Along with the *Shurangama Sutra* and the *Lotus Sutra*, the Venerable Master most emphasized the *Avatamsaka Sutra*, and it is the Sutra he took the longest to explain—a total of nine years. The *Avatamsaka Sutra* was the very first Mahayana Buddhist Sutra introduced to me.

That was one evening in 1975, when I visited Gold Mountain Monastery in San Francisco for the first time. I arrived in time for the evening ceremony preceding the daily lecture. We circumambulated the hall reciting Amitabha Buddha's name until the Venerable Master entered the hall. Then we returned to our places, and then sat down to hear the lecture. I had never seen a Buddhist monk or nun before, much less anyone like the Venerable Master. The Ven. Master lectured on the Dharma not only to teach Buddhist principles and doctrine, but also to teach Buddhist Chinese to a small group of young Americans. The process of the lecture was VERY slow. During the evening lectures now, when we listen to the tapes, we might think the process is slow. But the live lectures were even slower! You cannot hear on the tapes the long pauses that occurred when the disciples were asking Shang Ren about the meaning of this and that character, because the tape recorder was on pause—sometimes for several minutes at a time! The Venerable Master was infinitely patient and kind, and this pace and the Master's compassion caused all who listened to calm down and reflect on every precious word.

At that time, the monastery had very few supporters, and so it was very, very difficult to obtain even the necessities of life. But somehow, the disciples then managed to obtain some old, used reel-to-reel tape recorders and tapes. That's why we sometimes hear on the early lecture tapes sounds like short-wave radio and soul music—there were simply not enough funds at that time to get anything better. If it had not been for those dedicated people, we would not have the precious tapes of the Master's early lectures, and those lectures never would have been published. We owe a profound debt of gratitude to those Dharma Masters and friends who surmounted many obstacles in order to preserve this Dharma treasure.



實法師前天提到《華嚴經》幾幾乎都要消失了，令我非常吃驚。我實在難以想像這麼少人欣賞《華嚴經》。和《楞嚴經》、《法華經》一樣，上人最強調《華嚴經》；它也是上人花最長的時間——總共九年——來講解的經典。華嚴經是我認識的第一部大乘佛教經典。

在一九七五年的一個晚上，是我第一次去舊金山的金山寺。我到時，還來得及趕上進行中的日常晚課聽經儀式；我們繞著佛堂唸阿彌陀佛，直到上人進入大殿，我們才回到原位坐下來聽法。

在這之前，我過去從來沒有看過任何佛教出家人，更別說是像上人那樣子的。師父上人說法，不止是教導佛教的教義和理論，還教一小群美國年輕人有關佛學的中文。上人講法的進度非常的慢；現在我們晚間聽經，在聽錄音帶的時候，我們或許會覺得進度慢，而當時現場聽法的時候更慢。在弟子問師父有關字的問題時，現在你們在錄音帶中聽不到有很長的一段暫停；因為錄音機暫時停錄了，而這一停常常就是好幾分鐘。上人有無限的耐心和慈心，這樣的進度和上人的慈悲，讓每個聽法的人都能靜下來回想珍貴的每個字。

那時候很少人護持金山寺，所以連生活必需品都非常匱乏。不過，無論如何，弟子們找了一些舊的盤式錄音機和盤式錄音帶來錄音，這就是為什麼我們早期講法的錄音帶聽起來像短波廣播和靈魂樂——這純粹是因為那時候沒有足

On that first encounter, not knowing any Chinese—and depending solely on the translations—I was awestruck by the resplendent, pure vision of the Venerable Master, his resonant, wise and compassionate voice seemingly penetrating to unseen worlds throughout the vastness of space. And then came the translation:.....flowers raining down from empty space, along with musical instruments, precious clothing, jewels, and all manner of precious ornaments as offerings to all Buddhas...I could only gaze up and listen in wonder at that inconceivable state, as my entire being was filled with the bliss of Dharma. Not understanding in rational terms what was being said did not discourage me; in fact, it challenged me to apply my utmost effort to try to understand. Experience has convinced me that the Dharma is to be imbibed and understood deeply and slowly, as one sips the sweet dew of Dharma and imperceptibly grows in understanding.

I further recall one winter night, during evening lecture at CTTB, as the Venerable Master sat on the high seat in the Buddha Hall continuing to explain the *Avatamsaka Sutra*—I believe he was lecturing on the “Entering the Dharma Realm Chapter” at that time—when suddenly all the lights went out; the electrical power in CTTB had failed. We had been so absorbed listening to the lecture that we all sat there as if nothing had happened. And without a pause, through the darkness came the sound of the Venerable Master continuing to lecture on the Sutra, without a microphone, and without any light to read the Sutra text by.

Up to that time, I had already observed that whenever he spoke the Dharma, the Ven. Master seemed to personify the very principles he spoke about. But that night, it could not be denied, it was so starkly evident, that the Ven. Master and the *Avatamsaka Sutra* were one, that he could recite the Sutra from memory at a moment's notice and in any situation, and that the Ven. Master lived and breathed the principles of the Sutra. Perhaps that is why most people who read his words or hear his voice recognize that his words are true and can be relied upon. Now I'd like to say a few words related to this particular Dharma Assembly. In the morning we recite the Universal Worthy Chapter of the *Avatamsaka Sutra*, which is considered to be the crowning jewel of the King of Kings of Sutras. In the afternoon, we bow the Avatamsaka Repentance. Both the Sutra Chapter and the Repentance focus on Universal Worthy's Ten Great Vows. As we practice these dharmas, we are also putting the Ten Great Vows of Universal Worthy into practice.

☞ To be continued

夠資金買好一點的。如果沒有這些用心的人，我們就不會有這些早期師父上人的講法的珍貴錄音帶，所講的這些經也永遠不會出版；我們欠這些克服了許多障礙來保存法寶的法師們和法友們很大的恩情。

第一次見到上人時，我一個中文字也聽不懂——主要是依賴翻譯——我完全被上人弘遠、清淨的願景所震攝；上人宏亮、智慧而慈悲的聲音，似乎穿越看不見的世界直達廣闊的太虛空。接著翻譯出來了……香花、法器、寶衣、珍寶和一切莊嚴具，如雨自虛空而下，供養十方三世諸佛……。我只能向上凝視，並以想像傾聽這不可思議的境界，因為當時我整個身心都法喜充滿。聽不懂上人所說的推理式的名詞，並不令我洩氣；事實上，這反而刺激我要盡最大的努力來瞭解。經驗讓我深信，佛法是須要深入地、慢慢地來吸收與瞭解的；就如同一個人啜飲了法的甘露，而不知不覺地在瞭解中成長。

我記得一個冬天的晚上，上人在萬佛城講法。當上人坐在佛殿法座上，繼續講《華嚴經》——我想那時是講到第三十九品〈入法界品〉；突然所有的燈都滅了，因為萬佛城停電了。我們都坐在那裏，全神貫注地聽法，彷彿什麼都沒有發生過。毫無停頓地，上人的聲音自黑暗中穿透出來；沒有麥克風，也沒有燈光可以看見經本，上人繼續講經。

在那以前，我就已觀察到，無論上人何時講法，上人似乎把他所說的真正的理論都人格化了。但是那個難忘的晚上，那真是一個完完全全的證據，上人和《華嚴經》的經文是渾然合而為一的；他可以在瞬間的提示和任何情況下，從記憶中誦讀經文。或者這就是為什麼大部分的人在讀他的文字或聽他的聲音時，覺得那是非常真實而可以信賴的。

現在我想對這個法會說些話。我們早上誦的《華嚴經·普賢行願品》，被公認為經中之王的冠上寶珠；下午我們拜華嚴懺。這兩者（行願品的經文和懺文）都強調普賢十大願。我們行這些法，就是在實行普賢十大願。

☞ 待續

