

華嚴法會

心得報告 (續)

*A Report on the
Avatamsaka Sutra
Recitation Session (Continued)*

2009年六月二十日 講於萬佛城大殿

A talk given at the Buddha Hall of the CTTB at June 20, 2009

編輯部編輯整理 Edited and Compiled by Editorial Staff



【第四位分享者】石義環，法名親理。她最初從台灣到紐約留學，幾年前才搬到加州來，現在暫居東灣。2008年在阿彌陀佛的聖誕日受了三皈五戒。

跪讀完《華嚴經》，我其實只想用不斷的拜佛來表達自己心裏那種難以言喻的感受。第一次接觸《華嚴經》，是在法界柏克萊道場聽實法師講《華嚴經》。當時的我對佛法的了解還是很淺薄，只知道它是一本很精彩的經書，但是心裏還是沒有起強大的感受。

今年我的心裏起了強大的厭離心和出離感，突然間好像心跟眼睛都打開，然後就發現：這本經書，不就是我一直都在找的解藥嗎？也就是這本書，可以把宇宙怎麼來、時間怎麼有、生命的真相是什麼，等問題講得清清楚楚、圓圓滿滿，而且還把整套的理論和方法都告訴你了。

對一個做藝術工作的我而言，曾經很天真的以為，可以用藝術來純淨這個世界、來改變這個世界，然後來解決所有人類的問題和痛苦。但是我現在知道不可能，藝術沒有辦法根本斷除人的煩惱；但是佛法可以，《華嚴經》可以。讀了《華嚴經》以後，我更深深的相信這一點。

Speaker #4 – Yi Huan Shi. Her Dharma name Qin Li. She came from Taiwan to New York some years ago to study. Then a few years ago she moved to the East Bay where she currently lives. Last year (2008), she took the Three Refuges as well as the Five Precepts here.

After completing my recitation of the *Avatamsaka (Flower Adornment) Sutra* while kneeling, I could only bow to express my inner feelings which are so hard to describe in words. The first time I encountered the *Avatamsaka Sutra* was at Berkeley Buddhist Monastery. I heard the sutra lecture there delivered by the Reverend Dr. Heng Sure. At that time I understood very little Buddhism. I only knew that the *Avatamsaka Sutra* is an exciting one; yet, I did not make much sense of it.

Then, this year, I suddenly started to detest the mundane world and wanted to transcend it. I felt like my eyes and heart had suddenly opened up, and I realized that the *Avatamsaka Sutra* is the antidote I have been looking for. That is to say, this sutra tells us all the answers: who we are, what we came from, and how the universe comes into being, how time comes to exist, and the reality of life. It explains all of this very clearly and perfectly. In addition, it also tells you the whole set of principles and methods of cultivation completely.

As an artist, I thought that I could use art to purify and change this world, and eventually to solve all the problems and sufferings of the human race. However, I now feel it is impossible. Art can't transform the fundamental afflictions of human beings, but Buddhism can. Having read the *Avatamsaka Sutra*, however, I now believe this even more profoundly.

When we were reading about the admirable and profoundly respectful Youth Good Wealth in *Avatamsaka Sutra*, I thought about the two good-knowing advisors in my life. Now that I think about it, they have been speaking *Avatamsaka Sutra* to me from very early on. I thought of my mother, for example, who, for her entire life, was very filial to her father and mother. She was never afraid of fatigue, and never complained about

跪讀到可愛又可敬的善財童子登場，就想到我生命中最開始的兩位善知識；其實他們很早就對我在對我演說《華嚴經》。一位是我的母親。她一生非常孝順她的爸爸媽媽，從來不怕累，也從來不叫苦。另一位是我父親。記得當我第一次出國念書以前，一次爸爸帶我去颱風剛剛過完後的游泳池游泳。父親在到處是樹枝、垃圾的水裏游得非常自在；可是我卻在岸上不想下水，因為我嫌髒。那時候父親告訴我一句我終生受用不盡的話，他說：「女兒啊！是人髒水，不是水髒人！」這同時讓我想到現在正坐在臺下的一位義工王師姊。她帶著我到處出坡、工作，掃廁所的時候都不戴手套，老是很自在的徒手檢垃圾。因為她跟我父親一樣，心裏清淨，所以見萬事萬物都很乾淨。

一直以來，我發願往生淨土的心一直都沒有起來；今年出離心上來以後，說也奇怪，今年在臺灣聽法的時候，一下子每位法師都在跟我說：「快去當阿彌陀佛的學生！」乃至於來到這裏又遇到了揚法師；甚至連臺下某位心地非常慈悲的師姊，她也含著淚光，叫我一定要在今生斷離輪迴，求生西方淨土。今天讀完《華嚴經》，才知道善財童子原來也是導歸極樂的。

我的父親在取我的名字的時候把家訓放進去，他希望我能夠湧泉以報所有人的恩惠；別人對我有恩一分，我就要還十分，甚至於百分。此次跪念《華嚴經》，受了太多人的恩典，也受了僧團的恩典，更受了諸佛菩薩的恩典。我只有期望自己可以更加地精進，發出真正的大菩提心，這樣才能真正報恩。

【第五位分享者】黃建華，法名親建。他除了感謝宣公上人、方丈、法師及義工們的辛勞，還有每天站在身旁的所有善知識們。

在這三週的法會，我們唱誦了許多大菩薩的修行方法，及他們的行儀，相信諸位有很多感受。我想跟大家分享三個段落：

第一個段落是：在善財童子去見佛陀的母親摩耶夫人時，摩耶夫人提到本師釋迦牟尼佛是如何的下生人間。當我讀到這

her suffering. The second good-knowing advisor in my life is my father. I remember before I was leaving Taiwan to go abroad to study for the first time, he took me to a swimming pool anyway. At that time, a Typhoon had just passed by. He swam in the pool which was full of twigs and trash, but he just moved around in the water and was very much at ease. However I just sat on the side and didn't want to go in since I felt like the water was too dirty. Then, he said something to me that I will benefit from for the rest of my life, and I have remembered what he said ever since. He said, "Daughter, it's the humans who dirty the water. It isn't the water that makes humans dirty." This makes me think of another good-knowing advisor who is just down here in the crowd right now, elder Dharma Sister Wang, who took me all around the City to help clean the bathrooms. I remember that she didn't use gloves and she was very much at ease touching a lot of things that people are not normally comfortable with. This is very much like my Dad. Because her mind is pure, the myriad things and all the phenomena she sees and touches are also pure.

In the past, the importance of making the resolve to be born in the Pure Land never got brought up. But lately, when I was listening to the Dharma in Taiwan, many Dharma Masters told me to do so. And even DM Yang, here, told me to make the resolve to be born in the Pure Land. A laywoman also told me that I really need to end birth and death in this life. Even today, after finishing the 40th chapters of the *Avatamsaka Sutra*, I understand that the Youth Good Wealth was encouraged to apply his cultivation efforts to be born in the Pure Land.

When my father named me, he included our family tradition in my name. His wish was that whenever I am helped and aided, I might, in turn, repay the kindness of others, sparing nothing. For example, if I receive one share, then I should repay with 10 shares, or even 100 shares. As it is, I have received so much kindness during this time of reciting the *Avatamsaka Sutra*. I have received incredible kindness from everyone, and that includes from the Sangha, from the Buddhas, and from the Bodhisattvas. I can only hope that I will be more vigorous and truly bring forth the great Bodhi resolve. Only then can I truly repay this kindness.

Speaker #5 – Jian Hua Huang, Dharma name Qin Jian. He would like to give thanks to the Venerable Master Hua, the Abbot, and all the Dharma Masters, volunteers and all the good-knowing advisors who have been his fellow cultivators every day for the entire session.

During the past three weeks of sutra recitation, we chanted many passages proclaiming the great practices and cultivation carried out by all great Bodhisattvas. I believe that many of you here are profoundly touched, so I would like to share the three passages that I connect with the most.

The first passage I would like to share is when the Youth Good Wealth meets Lady Maya, who is the Buddha's mother. Lady Maya tells how Shakyamuni Buddha was born into this Saha world. When I was chanting this passage, my eyes got all watery, and I almost wept because I was thinking about the Buddha's great compassion. He was born into this Saha world and that is why we have this great opportunity to hear and receive the Buddhadharma, and to be able to put an end to birth and death.

段經文的時候，眼淚幾乎奪眶而出；因為佛陀的大慈大悲，下生在這人間，我們才有機會能夠聽聞佛法，才有機會解脫。

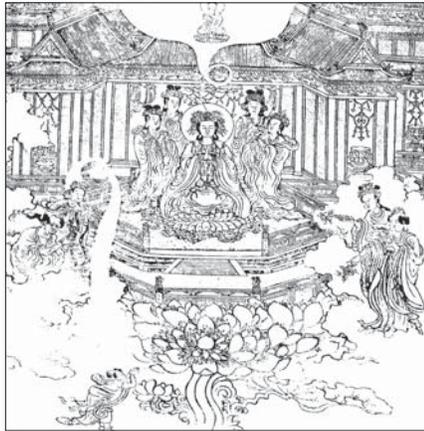
第二段是：當善財童子見到彌勒菩薩時，彌勒菩薩說出一段長的偈頌，來稱揚讚歎善財童子偉大的行儀。當善財童子聽到彌勒菩薩稱讚的偈頌時，感動到全身的毛孔全部都直豎。當我讀到這段經文的時候呢，我當時的感覺幾乎也是跟善財童子一樣，全身的毛孔全部都直豎，然後似乎是一股電流周遍全身。

第三段是我自己想都沒有想到的一個結果。像這段〈普賢行願品〉的偈頌，其實是我們每天早課都會唸到的。以前在唸的時候，沒有什麼反應；今天下午唸到這段經文的時候，全身的震撼無以形容，感動良久方甦，似乎有電流充滿全身。我希望在下次再讀到這偈頌時，能夠有相同的感動，菩提種子能夠種得更深。最後想講的是，我和各位分享這些感動，並不是要去表現我得到了多少的法喜；其實每天還是在跟自己的貪瞋癡在拔河。

跟大家分享最主要的原因，自己體會到參加大型法會共修的法益和重要性，希望鼓勵大家都能夠多多參加；我相信，在法會中收到的身心感動能夠不斷的持續、不斷的擴大，時時刻刻都能夠如此。如果在生活中、在生命中有遭到不如意、不順心的困難之事，相信我們也能以慈悲和智慧來處理，而去真正的行菩薩道。

【第六位分享者】施綉裏，法名親裏，來自臺灣。

「華嚴法門」微妙不可思議，如同「萬佛聖城」，對末學而言更是深奧，妙不可言。其外貌是清淨道場、修行叢林，內在更蘊藏著無窮盡的寶藏。我們由山門的對聯，可以尋找到「萬



The second passage is about when the Youth Good Wealth meets Maitreya Bodhisattva, who praises all the good deeds and practices of the Youth Good Wealth. After the long verses of praise, the Youth Good Wealth is so deeply touched by Maitreya Bodhisattva's praise that he gets goose bumps all over. When I read this passage, I had almost the same reaction, physically and mentally. It was like an electrical current passing through my body.

Actually, I did not expect to have such a great response to this third passage, which is the next one that I would like to share with everybody tonight. It is Universal Worthy Bodhisattva's Ten Great Kings of Vows that we recite every morning. This afternoon, when I chanted these Ten Great Vows, I felt the energy going all around and through my body. It was such a wonderful experience of Dharma joy. But during all the morning recitations, I did not have the same experience at all - only in this one afternoon. I hope that when I read the verse next time, I will feel equally as moved as I did today so that the Bodhi seeds can be planted even deeper. The reason that I would like to share the thoughts and feelings from the session is not to show off how much Dharma joy I have. In fact, every day I am still struggling with the three poisons.

So the main reason for sharing is to point out the importance of, and the benefits gained from, participating in a large Dharma practice assembly. I hope that everyone can have this experience sometime. I believe that the energy generated from feeling so profoundly touched, both mentally and physically, will be perpetuated, and ultimately extend to every moment of time. Then, if we encounter difficulties in our daily lives, we will be able to use wisdom and compassion to handle them as we truly walk the Bodhisattva Path.

Speaker #6 - Xiu-li Shi, Dharma name Qin-Li. She came from Taiwan.

The Avatamsaka Dharma Door is subtle, wonderful and inconceivable, just like CTTB. Both are profound, mysterious and wonderful beyond words for me. The exterior of The City indicates a pure Way Place, and a forest for cultivation, while the interior holds inexhaustible and endless buried treasure. From the couplet on the Mountain Gate, we can find the essential spirit of CTTB: "The Vast Sea of Avatamsaka Assembly, the Shurangama Bodhimanda, and the Forty-Two Hands and Eyes Settle Heaven and Earth. Wonderful Enlightenment, the World Honored Ones and Bodhisattvas of Equal Enlightenment with Hundreds of Thousands of Millions of Transformation Bodies, Transform the Seas into Mountains". Because this is so very profound, I often ponder it. Although I cannot explain it, the Bodhisattvas compassionately let me benefit from the Dharma. Also, it just happens to be CTTB's Thirtieth Anniversary, and I have some causes and conditions that allow me to participate in the Avatamsaka Dharma Assembly. It is too special and wonderful to express in words.

I came to CTTB by accident in year 2000. From that moment on, my

佛聖城」的精神所在。「華嚴海會楞嚴壇場四十二手眼安天立地；妙覺世尊等覺菩薩千億化身變海為山」。因為很深奧，所以常思惟；雖無能詮釋，但菩薩慈悲，讓我同沾法益。適逢聖城卅週年，有因緣參加「華嚴法會」，殊勝難以訴說。

在2000年，偶然間我來到了「聖城」，從那一刻起，就徹底改變了我個人對生命的期盼；開始知道在生死輪迴中流浪的眾生，仍有一條光明道路可走；雖然很辛苦，但告訴自己，這是「求解脫」唯一可選擇的路。

從「本師釋迦牟尼佛」到「宣公上人」，為我們「開山闢土」留下「大乘佛法」，改造我們的思惟，並建立道場，讓我們安心修行。其目的只要我們「了脫生死」；但在修行過程中，又如何能看到自己「生死的危險」呢？以前覺得修行很難，也很沉重。雖然大乘經典很殊勝，也樂於信受；但生命苦短，剩餘歲月有限，如何「解行」並重，對上班族而言，更是一大考驗。

但自從2008年之後有了很大的轉變，因為來聖城拜了「萬佛寶懺」及領會了「懺悔法門」。返臺後繼續拜讀〈普賢行願品〉，及《華嚴經·離世間品》，每天學習發「普賢菩薩210個清淨願」。法師也介紹淨土門及《無量壽經》、阿彌陀佛四十八大願等等，當下即感受到「心開意解」，可以體會大乘法樂之樂，並發願一心求生西方極樂淨土。

今年誠心來聖城禮拜萬佛寶懺、持誦《華嚴經》，聆聽上人及法師講經，並思惟「寂靜、無著、無縛、解脫心等內涵」。不自覺「自淨其意」，拜願也懂得「善用其心」，觀想禮敬諸佛、稱讚如來、廣修供養、懺悔業障、隨喜功德……乃至普皆迴向等殊勝境界。晚課念佛也很容易入心清淨念佛。在「萬佛殿」我感受到身心清淨，妙不可言。在聖城大殿用功可以很自在、很輕安。

最後我想表達的是，慶祝聖城卅週年，在感恩諸佛菩薩、感恩宣公上人的同時，我要特別感恩的是僧團用功辦

expectations for life have changed completely. I began to realize, for example, that we living beings (wandering for so long on the turning wheel of birth and death) now instead have a brighter path to walk. Although it's hard work, I remind myself that this route is the only real choice for liberation.

From Shakyamuni Buddha to the Venerable Master Hua, the pioneer Sages have opened up myriad lands and left us with Mahayana Buddhism, so now we have a chance to change and remold our way of thinking. Venerable Master has also established numerous monasteries so that we can practice the Way with a peaceful mind. His goal is to help us end birth and death. So, in the process of cultivation, can we truly see the danger of “birth and death”?

I used to think that spiritual cultivation was too difficult and too burdensome. Although Mahayana sutras are wonderful and I am happy to believe in and to uphold them, I still wonder how to get a good balance between learning/understanding and practice, that is, how to achieve praxis within the limited time-frame of my remaining life, which is short and full of suffering. To office workers like me, it's a big challenge.

Since 2008, things have changed a great deal for me, especially since I participated in the Repentance before Ten Thousand Buddhas at CTTB, and understood the dharma-practice of Repentance. Also, after returning to Taiwan, I bowed and recited “Universal Worthy's Conduct and Vows,” as well as the “Leaving the World” chapter of the *Avatamsaka Sutra*. A Dharma Master also introduced me to the Pure Land Dharma, including the *Sutra on the Buddha of Infinite Life*, Amitabha Buddha's 48 vows, etc. Then, I felt that my mind opened up and I understood a lot more. So I have been able to truly experience the pleasure and joy of the Mahayana. Subsequently, I have with a sincere and single mind made vows to seek rebirth in the Western Land of Ultimate Bliss.

I came to CTTB to participate in the Repentance Before Ten Thousand Buddhas with a very sincere mind. While here, I have also recited the *Avatamsaka Sutra* and listened to various sutra lectures and instructional talks by the Venerable Master, and by several other Dharma Masters as well. I have also had an opportunity to ponder the meaning of such terms as stillness, nonattachment, the mind of liberation, etc. Also, without quite being aware of it, my mind has simultaneously become rather purified. When I bowed in the morning, for example, I knew how to skillfully use my mind to contemplate the wonderful states associated with “worshipping and respecting all Buddhas, making praises to the Thus Come Ones, practicing profoundly the giving of offerings, repenting and reforming all karmic hindrances, rejoicing and following in all merit and virtue, etc., up to universally transferring all merit and virtue. So then during the evening ceremony, it has also become easier to concentrate on reciting the Buddha's name with a pure mind. In the Hall of Ten Thousand Buddhas, I can feel that my body and mind are pure. It is too wonderful to express in words. Reciting the Buddha's name in the Buddha Hall at CTTB makes me feel so light and so at ease.

Finally, I'd like to suggest that as we celebrate the 30th Anniversary of the City of Ten Thousand Buddhas with so much gratitude for all the Buddhas and Bodhisattvas – and for the Venerable Master Hua, that we also show special appreciation for all the hard work of the Sangha in applying so

道，今日才得以成熟此因緣，讓大家共聚一堂。上人不在的十四年來，聖城家風不變，法輪常轉，在風雨中成長茁壯，讓我們能在穩定、安全、健康的環境下學習、成長。謝謝！

much effort in their cultivation. Because of their hard work, the causes and conditions have ripened to the point where at times we can't any longer all squeeze together and fit into the one big Buddha Hall here. Thus, the tent. In fact, during the fourteen years of Venerable Master Hua's absence, the Dharma Wheel here has continued to turn, day and night, according to tradition, and The City has not only grown and become strong despite frequent difficulties, but also has continued to provide a stable, secure and healthy environment for all of us to learn in. Thank you very much.

