

華嚴會上再相逢



We Meet Again at the Avatamsaka Assembly

施綉裡 2010年7月11日講於金佛寺 A talk given by Hsiu-li Shih on July 11, 2010 at Gold Buddha Monastery
徐秀儀 英譯 Translated into English by Siewyee Chee

今日華嚴會上再相逢，相信是往昔所種善根，祈願大家守護善根資糧，為滿菩提願再深耕。法會上我們祝願「法界眾生共入般若波羅蜜門」，真誠地祝福諸位，「密門、顯門、解脫門、無量三昧門等，皆能入、皆能解」。

《大方廣佛華嚴經》，微妙甚深不可測、廣大無邊際，盡虛空、徧法界，無不是《華嚴經》所在之處，現在我以偈頌方式只能表達於千萬分之一、億萬分之一或更微塵、鄰虛塵，甚至一粒微塵都達不到，但我也只能盡如微塵之力地訴說，無能圓滿之處，祈請大家寬容及解說……

華嚴會上佛菩薩，開啓無量智慧門；華嚴經諸經之母，教義浩瀚深似海。華嚴經微妙甚深，令眾生返本還原；華嚴經心地法門，落實生活解脫門。

華嚴經受持讀誦，趣入如來富貴家；華嚴經普令行者，趣入菩薩受生

Today we meet again at the Avatamsaka (Flower Adornment) Assembly. I believe it is due to the good roots we planted in the past. I pray and vow that all of us will protect our good roots and resources in order to fulfill the Bodhi resolve and continue to cultivate. At the assembly, we wish for “all living beings in the Dharma Realm to enter the door of Prajna wisdom.” I sincerely wish everyone “to enter and understand gateways into both esoteric and manifest teachings, into liberation, into limitless samadhis, etc.”

The Flower Adornment Sutra is deep, profound and inconceivable; it is vast and without boundaries. It penetrates emptiness and spans across all Dharma Realm. There is nothing that does not dwell within the Avatamsaka realm. Through verses, I can only express one millionth, one billionth, one dust mote's worth or not even one dust mote's worth of the sutra. I can only use my meager ability to talk about it. If it is imperfect, I hope everyone will understand and explain.

The Bodhisattvas of the Avatamsaka Assembly have opened the gateway to limitless wisdom.

The Avatamsaka Sutra is the mother of all sutras; its teachings are vast and deep like the sea.

The Avatamsaka Sutra is deep and profound, enabling all beings to return to their self nature.

The Avatamsaka Sutra Mind Ground Dharma is the gateway to liberation in our daily lives.

Reciting *the Avatamsaka Sutra* is like entering into the Thus Come One's luxury home.

處。華嚴經教化眾生，離娑婆入極樂土；華嚴法會已周圓，寂靜清涼無能說。

上人說《華嚴經》以「毗盧遮那佛法身」為果，以「十蓮華藏世界海」為依報化境，以「普賢之悲願」為因行，整部《華嚴經》就是結集一切所有修行的心要法門。能弘揚《華嚴經》的都是大菩薩；如果不是菩薩的境界，他就不會講《華嚴經》。《華嚴經》的境界是最妙最妙的了，是妙中之妙，玄中之玄。

現在我是凡夫，無法融會，也無法以器世間語言、文字來詮釋《華嚴經》微妙不可言喻境界；但在過去世我們都栽植了行菩薩道及種下成佛的因，今世得於華嚴會上再相逢。殊勝因緣，非一世、二世、三、四、五世所種善根。如今因緣成熟回來上人道場，自當精進希以返本還原，珍惜累劫所修善根。

上人曾說，「你們以前都跟隨過毗盧遮那佛，我們曾經在一起研究佛法。那時候，我說我們應該去美國弘法。當時，有人發願做比丘，有人發願做比丘尼，有人發願做護法，有人發願翻譯，有人發願建立道場，有人發願教書……，所以現在我們都在這裡還願。從無量劫以來，我們彼此都有很深的因緣，這種緣強而有力，持續維繫著我們之間的關係。你可以在萬佛殿發一個願，將來我們都能成為萬佛之一。三步一拜為的是祈求萬佛來護持萬人，我們都在這裡大作夢中佛事。」上人還說，「你們都忘記了，但我還記得，等哪一天你開悟了，你就會想起來。」

在2000年我第一次在書上看到實法師轉述上人這段話，我哭得很傷心；但不知道為什麼。經過了九年，去年參加萬佛聖城卅週年慶，法師又重提了一次，我還是管不住自己的眼淚，直至現在依然如此；每當想起這件事的時候，我都會覺得自己很哀傷，很哀傷……

The Avatamsaka Sutra leads cultivators to the place where Bodhisattvas are born.

The Avatamsaka Sutra teaches all beings to leave the Saha world and enter the Land of Ultimate Bliss.

The Avatamsaka Assembly has concluded; the calmness and stillness we feel cannot be expressed.

The Ven. Master said, “*The Flower Adornment Sutra* takes the Dharma Body of Vairocana Buddha as its fruition, the Sea of Ten Lotus Treasury Worlds as its dependent retribution or environment, and the compassionate vows of Universal Worthy Bodhisattva as its formative practice; therefore the entire *Avatamsaka Sutra* is a compilation of all methods of cultivation. Those who propagate *the Flower Adornment Sutra* are great Bodhisattvas. One who is not a Bodhisattva will not talk about *the Flower Adornment Sutra*. The Avatamsaka realm is the most profound; it is the wonder of all wonders and the mystery of the all mysteries.

I am now an ordinary person, and I have no way of entering this inconceivable realm, nor can I use the language and words of this material world to explain it. However, we have planted the seeds to cultivate the Bodhisattva Path and to become Buddhas in our previous lifetimes. Therefore, in this life we meet again at the Avatamsaka Assembly. This affinity was not due to planting good roots for only one lifetime, two lifetimes, three, four or five lifetimes. Since the affinity has matured and we have returned to the Ven. Master's monastery, we should diligently practice to return to our self nature and treasure all the good roots accumulated from previous lifetimes.

The Ven. Master once said, “You all previously followed Vairocana Buddha, and we used to investigate the Dharma together. At that time, I said we should all go to America to propagate the Dharma. Some of you made the vow to be Bhikshus, some of you made the vow to be Bhikshunis, some of you made the vow to be Dharma protectors, some of you made the vow to translate, some of you made the vow to build monasteries, and some of you made the vow to teach; that is why we are all here to fulfill our vows. Since limitless eons ago, we all have had deep affinities with each other. These affinities are strong and powerful and continue to maintain our relationships. You can make a vow in the City of Ten Thousand Buddhas so that we can each be one of the Ten Thousand Buddhas in the future. The purpose of the three-steps-one-bow pilgrimage is to pray for ten thousand Buddhas to protect ten thousand humans; therefore, we are all here doing the Buddha's work as if in a dream.” The Ven. Master also said, “You all have forgotten about this, but I still remember. Wait till you are awakened, then you will remember.”

In the year 2000 when I first read Rev. Heng Sure's article about the Ven. Master's statement above, I cried with much sadness without knowing why. Nine years later when I attended the City's thirtieth anniversary celebration, Rev. Heng Sure once again reiterated the statement. I still could not control my tears, even to this very day. Every time I think about this I feel very, very sad...

All I can say is in year 2000 when I accidentally came to City of Ten Thousand Buddhas, my life took a sharp turn and went back to the starting point. From that moment onwards, it has been a beginning of everything I am

我只能說2000年在無意間來到萬佛聖城，我的生命就在剎那間急轉彎，也回到了起點。從那一刻起，是我一切的開端，於是步上了尋根之旅……

今天是我來金佛寺屆滿一週年的日子，有緣和與會大眾結法緣，去年於萬佛聖城也在華嚴法會圓滿的日子結法緣。曾經在2008年參加聖城萬佛懺法會，拜讀《華嚴經》〈普賢菩薩行願品〉，因發願在法會期間讀完，故祈求上人慈悲加被，後來成為自己主修的課程。去年來溫哥華後，始知金佛寺是華嚴三聖（毗盧遮那佛、文殊師利菩薩、普賢菩薩）的道場。當時心裡十分驚訝！其微妙感受難以言喻。故總是小心翼翼地思維著，我個人與《華嚴經》、與金佛寺、與華嚴三聖因緣為何？法總道場這麼多，何故我來此？上人如此安排，其因緣為何？我該交何等成績單呢？

大家都為「出三界」而來，為「了脫生死」而來，為「滿菩提願」而來；但如何滿自己的「菩提願」呢？上人教導我們要發「菩提心」，發起普賢菩薩行願廣大精進心。普賢菩薩說，我所修行殊勝微妙的行門及無量無邊的福報，都迴向給法界一切眾生。並發願度脫所有沉溺在苦海裡一切的眾生，速離娑婆海到無量光佛剎土（阿彌陀佛世界）。故整部《華嚴經》教導眾生，深入經藏、發無量心，再將所有修行的善根成就眾生，將所有修行的功德迴向法界一切眾生，並勸導眾生速往無量光佛剎（導歸極樂）。

或許有人會認為，既然目標是到極樂世界去，那麼修「淨土法門」念佛就好了，何須再花時間深入經藏呢？我想是的，念佛很重要；上人也說：「念佛法門橫超三界，帶業往生；研究教理，分科判教不知休，入海算沙徒自困」；唯眾生根性有八萬四千種，佛陀就以八萬四千種法門廣度眾生。上人也說只要適合自己的法門，法法都是第一。

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now, for I started on the journey to find my roots...

Today is the one-year anniversary of my arrival at Gold Buddha Monastery, and I have the affinity to share my experience with the assembly. When I was at CTTB's Avatamsaka Assembly last year, I shared my experience on the final day as well. During the Ten Thousand Buddhas Repentance Assembly held in 2008 at CTTB, I was reading the chapter on Universal Worthy Bodhisattva's Conduct and Vows in *the Avatamsaka Sutra*. Since I made a vow to finish the chapter during the assembly, I prayed that the Ven. Master would be compassionate and help me fulfill the vow. It later became my main study. When I came to Vancouver last year, I found out Gold Buddha Monastery is one of the monasteries dedicated to Avatamsaka's Three Sages (Vairocana Buddha, Manjushri Bodhisattva, and Universal Worthy Bodhisattva). I was very surprised! The feeling was hard to describe. Therefore I would carefully contemplate my affinities with *the Flower Adornment Sutra* and the sages of the Avatamsaka Assembly. Why did I come to this monastery when there are so many other Dharma Realm branches? What was the affinity behind this arrangement by the Ven. Master? What kind of report card should I hand in?

We are all here because we want to escape the three realms, to end birth and death, and to fulfill our Bodhi resolve. But how do we fulfill our Bodhi resolve? The Ven. Master taught us to make a Bodhi resolve and to be diligent and vigorous like Universal Worthy Bodhisattva. Universal Worthy Bodhisattva dedicates all of his cultivation of inconceivable dharma doors and limitless blessings to the living beings of the Dharma Realm. He made the vow to save all living beings who are drowning in the sea of suffering, to help them leave the Saha world quickly and to reach the Land of the Buddha of Limitless Light (Amitabha). Therefore, the entire *Flower Adornment Sutra* teaches living beings to deeply enter the sutra treasury and bring forth the Bodhi mind, to dedicate all good roots from cultivation to help living beings, to dedicate all merit and virtue to living beings of the Dharma Realm, and to encourage living beings to quickly go to the Land of Limitless Light (return to the Land of Ultimate Bliss).

Some people might think if the goal is to go to the Land of Ultimate Bliss, then cultivating the Pure Land teachings is good enough. Why do we need to spend time to deeply enter into the sutra treasury? I think reciting the Buddha's name is very important. The Ven. Master said, "The practice of reciting Buddha's name allows us to horizontally transcend the three realms, carrying past karma into rebirth; whereas, in investigating the teachings, we categorize and analyze them endlessly, trapping ourselves in a task as laborious as counting grains of sand in the sea." Since the dispositions of living beings are of 84,000 kinds, the Buddha has 84,000 methods to liberate them. The Ven. Master also mentioned that any method of practice can be the foremost one – as long as it suits one.

However, if it is sufficient that everyone takes up the practice of reciting the Buddha's name, then our fundamental teacher Shakyamuni Buddha would not have had to speak the Dharma for 49 years. In particular, when he attained Buddhahood under the Bodhi tree, the first sutra he expounded was *the Flower Adornment Sutra*.

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但如果人人依念佛法門就可以的話，我們的本師釋迦牟尼佛也無須講經說法四十九年，尤其在菩提樹下夜睹明星證悟後，為眾生開解的第一部經就是《華嚴經》。

上人也是天天講經說法，尤其講《華嚴經》，有九年之長，可見《華嚴經》對眾生有多麼的重要。

而我想表達的是，受持《華嚴經》，令眾生心念清淨，開啟眾生無量智慧門，令眾生對佛法堅信不疑，支持我們於臨命終時，面對病魔及色身四大分張苦痛的力量，堅定我們前進極樂世界的「信心與勇氣」。所以文殊師利菩薩、普賢菩薩都規勸我們要發願「出離娑婆海，求生極樂土」，這就是《華嚴經》的精華〈普賢行願品〉。也是普賢菩薩最後的叮嚀——

我此普賢殊勝行，無邊勝福皆迴向；
普願沉溺諸眾生，速往無量光佛刹。

願以此《華嚴經》偈頌與大家共勉：
若人於此普賢願，讀誦受持及演說；
果報唯佛能證知，決定獲勝菩提道。

The Ven. Master would give daily Dharma lectures, especially on *the Flower Adornment Sutra*, which he took nine years to complete. From these facts we can conclude that *the Flower Adornment Sutra* is very important to living beings.

What I am trying to say is upholding *the Flower Adornment Sutra* will allow living beings to still their minds, to open up limitless pathways to wisdom, and to strengthen their faith in the Buddhadharma. It will give us strength during the last hours of our lives to face illness and to endure the pain when our physical bodies fall apart. It will strengthen our faith and courage us to enter into the Land of Ultimate Bliss. That is why Manjushri Bodhisattva and Universal Worthy Bodhisattva all encourage us to make vows to leave the Saha world and to seek to enter the Land of Ultimate Bliss. That is the essence of the *Flower Adornment Sutra*'s chapter on Universal Worthy Bodhisattva's Conduct and Vows. It is also Universal Worthy Bodhisattva's final advice...

I dedicate Universal Worthy's supreme cultivation,
With all its superior, limitless blessings,
With the universal vow that all beings sunk in defilement,
Will quickly go to the land of the Buddha of Limitless Light (Amitabha).

I would like to share this verse from the Flower Adornment Sutra with everyone:

If one recites, upholds and expounds
Universal Worthy's vows,
Only the Buddhas will be able to know and certify his blessings.
He will certainly attain the Bodhi Path.