

## 處處常開智慧花

# Flowers of Wisdom Blossom Everywhere

沙彌尼近聞2018年7月5日講於萬佛聖城大殿

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A Talk Given by Shramanerika Jin Wenn at the City of Ten Thousand Buddhas on July 5, 2018

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幾個星期前，當我在大殿讀誦《華嚴經》的時候，有一段經文引起我的注意。這段經文豐富地形容著當時的顏色、聲音、香味、甚至觸覺。這段經文也充滿著很多比喻，當天晚上我迫不及待地想把經文所形容的情境畫出來。這段經文形容著菩薩入三昧時所得到的境界。很神奇的，當我越畫，這段經文裡所描述的內容越顯明。

這段經文描述著阿那婆達多大裡的水池。

這位大龍王，他經過長久的修行已經開悟，他是一個菩薩的化身，住在這座宮殿裡面。這位大龍王的功德莊嚴，通過這座大池表現出來。讀了這段經文，我可

A few weeks ago, as I was reciting the *Flower Adornment Sutra* (*Avatamsaka Sutra*) in the Buddha Hall, a passage of text caught my eye. This passage vividly depicted the colors, sounds, scents, even feelings of touch at the time. This excerpt of the sutra was also filled with metaphors. That night, I couldn't wait to put the scenes described into drawings. This passage illustrated the state of mind when the Bodhisattvas entered samadhi. Amazingly, the more I drew, the clearer the contents of this passage of the sutra became.

This passage described a lake in the palace of the great dragon king Anavatapta.

This great dragon king has already awakened after a long period of cultivation. He was the transformation body of a Bodhisattva and lived inside the palace. The merit of

以肯定世界上所有昂貴的度假旅館，都沒有辦法可以和這座大池比較。

這個池有四個面，每一面都有以寶物形成的河口。每一個河口比喻著菩薩的四無礙辯才口，因為他們用來宣揚佛法。每一個河口是一種動物的口，有琉璃色的馬口、金色的牛口、銀色的象口及金剛色的獅子口。每一個河口裡面流淌著一條河，這條河也流出了金沙、銀沙、金剛沙及琉璃沙。這四大河流出來的時候，圍繞著大池，旋繞七匝，再從原來的一方流入大海。

這四個面，比喻著菩薩的修行，首先菩薩見到一切佛而開悟，然後他們繼續修行得聞一切法；接下來菩薩修行六波羅蜜，最後菩薩廣度眾生。這些河流在大池裡旋繞著，在漩渦裡有四種花，有青蓮花、紅蓮花、黃蓮花、白蓮花；這些花比喻著眾生，讓菩薩發菩提心，菩薩從不捨棄眾生。最後這四條河流入一切智慧海中。

我跟《華嚴經》有非常好的因緣。我第一次學習《華嚴經》的時候是兩年前在法大上課。在上課的第一天，老師叫我們用一個詞來分享我們對經文的印象，我當時的一個同學，也是出家人，很妙的我們兩都回答了一樣的答案——就是「安全感」。

兩年後我自己也出家了，然後我了解上人給我們的訓練，是要我們把心打開，他要訓練我們能忍受別人不能忍受的，去作別人不能做的事情。我們應該可以收放自如、可大可小、生滅自在；尤其我們應該志在完成我們可以勝任的事情。

當我們的心胸打開的同時，我們渴望有一個地方是沒有邊際的空間，來容納我們的心，好讓我們的

this great dragon king was sublime and was manifested through the great lake. Reading this passage of the sutra, I am certain that none of all luxurious resort hotels in the world have a lake that can compare with this great lake.

This lake has four sides, and on each side, there is a river mouth created from treasures. Each of the river mouths symbolizes [one of] the Bodhisattva's four rhetorical abilities since it is used to spread the Buddhadharma. Each river mouth is a type of animal's mouth: there is the lapis-lazuli-colored horse mouth, gold-colored ox mouth, silver-colored elephant mouth, and diamond-colored lion mouth. From each mouth a river flows out, and out from this river flow golden, silver, diamond, and lapis lazuli sands. These four rivers flow out, surround the great lake in seven circles, and then flow into the ocean from their original sides.

These four sides represent the four stages of the Bodhisattva's cultivation. First, a Bodhisattva awakens upon seeing all of the Buddhas; she then continues to cultivate and gets to hear all kinds of dharmas. Next, she practices the six paramitas. Finally, she helps all living beings. The rivers circle around in the pond, and in the whirlpools, there are four types of flowers: green lotus flowers, red lotus flowers, yellow lotus flowers, and white lotus flowers. These flowers symbolize the living beings, which cause the Bodhisattvas to bring forth a Bodhi mind and never abandon living beings. Lastly, these four rivers flow into the sea of all wisdom.

I have very good affinities with the *Flower Adornment Sutra*. The first time I studied the *Flower Adornment Sutra* was two years ago when I was studying at DRBU. On the first day of class, the teacher asked each of us to share a phrase that represented our impression of the sutra text. Interestingly, one of my classmates, a monastic, shared the same phrase as I did, "a sense of security."

Two years later, I myself also became a monastic. Then, I realized that the training that the Venerable Master gave us was to cause us to open up our hearts. He wanted to train us to be able to endure what others cannot endure and accomplish what others cannot accomplish. We should be able to be flexible, to be content either doing large or small tasks, whether we have high or low status, and to be at ease with whether we live or die. In particular, we should aspire to accomplish our utmost.

As our minds open up, we long for a limitless space that can hold our minds, to allow our minds to expand freely, and our wisdom and compassion to grow and strengthen. Is there a place like this? The *Flower Adornment Sutra* says, Yes! This place is the Dharma Realm.

The Venerable Master said, if we think of the Dharma Realm as

心可以自由的發展，好讓我們的智慧、慈悲可以成長及加強，有這樣個地方嗎？《華嚴經》說——有！這個地方就是法界。

上人說，若我們以法界為體，還有什麼事在法界外？若我們的心量可以包容著整個宇宙，我們的本體包括著所有的一切，沒有什麼是在外面的。在這時候我們用廣大及寬廣的心，去做任何一件事情，這樣的心包括著一切，《華嚴經》是這樣解釋「真空妙有」的。

七年前我來聖城前，我曾經去過一家寺廟修行，但一個禮拜我就離開了，因為那裡的修行方式，對我而言壓力太大了。他們每天都觀想著身體的不淨，及所有一切的無常。這對我來說很沮喪。現在我住在聖城，每天以《華嚴經》的法界來開始我的每一天，把自己準備好做一天的菩薩。至少一年一次我有機會參加萬佛寶懺的法會，讚嘆著佛菩薩不可思議的功德。

關於菩薩道和未來佛的概念，打開了我的心，逆境變成很微不足道，我可以忍受我之前不能忍受的。最重要的是，我嘗試從別人的角度去了解他們，這使我更容易去包容別人的過失、同情他人的痛苦，及發菩提心要自度度他。

上人曾說，如果我們要成佛，就要觀想佛；如果我們要成為菩薩，就要觀想菩薩，做菩薩應該做的事情。每天我們誦念《華嚴經》的時候，經文幫助我實行上人的教誨，也給了我很多機會觀想佛菩薩的莊嚴形像。有人應該會覺得大乘經典裡面常常形容很多光，因為佛放光要去除眾生的無明。我們的無明是無邊無際的，所以需要很多光。

上人這樣解釋，他說佛菩薩可以任何時候放光，而這個光源是無窮無盡的。因為他們要教導人如何前進、如何後退、如何動、如何靜；我們應該用的時候，我們就要用我們的光；不應該用的時候，我們不要放光。如果你不這樣子的話，那你就好像在西瓜外面爬的螞蟥——知道西瓜是

our body, what's outside of it? If our minds could encompass the whole universe, and our bodies contain encircle the whole world, there is nothing that is outside. At this point, we are able to do anything with a big and broad mind; such a mind that encompasses everything. The *Flower Adornment Sutra* explains “true emptiness and marvelous existence.”

Seven years ago, before I came to CTTB, I went to a monastery to cultivate. However I left after one week, because the way they practiced there was too stressful for me. Every day, they contemplated the impurity of the body and the impermanence of everything; to me, this was too depressing. Now I live in CTTB and begin every day with the Dharma Realm in the *Flower Adornment Sutra*, preparing myself to be a Bodhisattva for the whole day. Every year, I have at least one opportunity to attend the Ten Thousand Buddhas Jeweled Repentance session, lauding the Buddhas and Bodhisattvas for their inconceivable merit and virtue.

The ideas of the Bodhisattva path and the future Buddhas (it leads to) opened up my mind, so adversity becomes insignificant, and I am able to endure what I could not endure before. Most importantly, I try to understand others from their points of view. This makes it easier for me to tolerate others' faults, sympathize with their sufferings, and bring forth the Bodhi resolve to help myself and help others.

The Venerable Master once said, “If we want to become Buddhas, we should contemplate the Buddhas. If we want to become Bodhisattvas, we should contemplate the Bodhisattvas, and do what Bodhisattvas should do. Every day when we recite the *Flower Adornment Sutra*, the sutra text helps me put the Venerable Master's teachings into practice. The sutra text gives me numerous opportunities to contemplate the dignified images and forms of the Buddhas and Bodhisattvas. Some might feel that the Mahayana texts frequently describe multitudes of light, because the Buddha emits lights to rid living beings of their delusions. Our delusions are boundless and limitless, so we need a profusion of light.

The Venerable Master explained that Buddhas and Bodhisattvas can emit light at any time, and this light source is inexhaustible, because they need to teach people how to go forward, how to go backward, how to move, and how to be still. When we should emit light, we do; when we shouldn't, we don't. If you do not follow this, you are like an ant crawling on the outside of a watermelon — you know that the watermelon is sweet, but you are unable



甜的，但是沒有辦法吃到它。無論你覺得你多聰明，如果你不能自律，那你的修行都是沒有結果的。有時候上人的教誨聽起來很簡單，但是有時候又非常深奧。

因為我不懂中文，每天聽上人的講經，透過翻譯，其實我不覺得我有跟他的教誨有什麼關聯，但是我把這個當作我的一個秘密。

有一天，我的戒律老師這樣跟我說，妳應該聽上人用中文講經的聲音，嘗試去抓住他所傳達的精神，然後同步用英文書去理解，這樣妳或許可以收到他所傳出來的精神，還有能夠深入他所傳達的教誨。

她說：「不要用妳世間的心去學戒律，不論妳做什麼事情，妳都要用上人的教誨做基礎。」我跟她說：「妳知道我的問題，我不懂中文，這對我來說是個非常困難的事情。」她說：「上人教誨是非常深奧的，值得妳用心去學；如果妳現在開始學，或許妳下一輩子才能夠了解。」

那天晚上在聽講經的時候，有一個不講中文的法師，上來跟大家分享一個他從上人那邊得到的一個感應。他說：「上人的教誨，令我成為他要我成為的人。」這讓我流淚，很肯定的，我不應用語言障礙來做我的藉口。我所得到的上人的教誨，應該只有他的皮膚。所以我發心要得到他的骨髓，在這一世，不要等到下一世。阿彌陀佛！

to eat it. No matter how smart you think you are, if you are unable to discipline yourself, your cultivation will bear no fruit. Sometimes the Venerable Master's teachings sound simple, but sometimes they are very profound.

Because I don't understand Chinese, I listen to the Venerable Master's teachings every day through the English translation. I actually didn't see the relationship between the teachings and me, but I kept this to myself as a secret.

One day, my precept teacher said to me, you should listen to the original sound of the Venerable Master's teachings in Chinese and try to get the essence of what he's communicating. At the same time, read the English translation in the book to understand him. This way, maybe you can receive the essence of what he communicated, and go deep into his teachings.

She said, "Don't use your mundane mind to learn the precepts. No matter what you do, you should use the Venerable Master's teachings as a basis of action." I replied, "You know my problem. I don't understand Chinese. This is very hard for me." She said, "The Venerable Master's teachings are very deep; it's worth it for you to study them diligently. If you start now, maybe you will be able to understand them in your next life."

That night when I was listening to the sutra talk, a monastic, who did not speak Chinese, shared a spiritual response he received from the Master. He said, "The Venerable Master's teachings made me become whom he wanted me to be." This caused me to shed tears. I certainly shouldn't have used the language barrier as an excuse. The teachings I have received thus far from the Master are probably just the "skin," just the surface. Thus, I set forth a resolve to get to the "bone marrow" of his teachings in this life. I won't wait until the next life. Amitufo!



天地所歡喜的，就是人能孝順父母，所以說：「天地重孝，孝當先。」這個「孝」字是最要緊的，就用一個「孝」字，全家都會平安。

——摘自宣公上人《地藏菩薩本願經淺釋》

Both heaven and earth are greatly pleased by filial piety, and so it is said, "Heaven and earth deem filial piety essential, filial piety is foremost." With the word "filiality," an entire family is peaceful.

—Excerpted from a commentary on the *Sutra of the Past Vows of Earth Store Bodhisattva* by Venerable Master Hsuan Hua