

# 華嚴境界

## The Avatamsaka State

恒貴法師2023年6月25日講於西沙加緬度法界聖城

A Dharma Talk Given by Dharma Master Heng Gwei at the City of the Dharma Realm, West Sacramento, CA, on June 25, 2023



西沙加緬度法界聖城一景

A View of the City of the Dharma Realm in West Sacramento, CA.

今天早上拜《華嚴懺》，我有一個「華嚴境界」的公案，除了令我印象很深刻以外，也可以說明上人訓練弟子講法的善巧方便。

1989年底上去德州弘法，帶了幾位比丘、比丘尼同行，我也跟著一起去。在德州我們沒有道場，有居士想請上去看看地方，看看有沒有因緣可以在德州建立道場，當時我們就住在那位居士開的旅館。

一天晚上，我們被邀請去德州大學講法，通常每次講法是比丘先講，然後才輪到女眾講，那次跟上去的都是很資

This morning, as I bowed during the Avatamsaka Repentance, I came across a koan related to the “Avatamsaka State.” It not only impressed me deeply, but also illustrated the Venerable Master’s expedient teachings in instructing his disciples to speak the Dharma.

In the end of 1989, the Venerable Master traveled to Texas to propagate the Dharma. He was accompanied by a group of bhikshus and bhikshunis. I followed along as well. In Texas, we didn’t have a location for a way-place, but a layperson expressed interest in inviting the Venerable Master to assess potential places and determine if there were suitable conditions for establishing a way-place there. We stayed at the layperson-owned hotel during that time.

深的比丘、比丘尼，所以我也就毫無準備。

那麼男眾講完，輪到女眾要開始講的時候，忽然間上人輕輕靠過我那邊說：「今天晚上妳講講法，好不好？」哇……當時那個情況，大家設身處地想一想，假如是你可能昏倒了，因為這麼多的人面前，有大學生又有教授，我當時真的非常慌亂，毫無準備，腦筋一片空白，不知道要講什麼，可是又不能夠跟上人討價還價，不能說：「師父，不行啊！我講不出來啊！」只好硬著頭皮，沒東西也要挖個東西出來講。怎麼辦呢？只能想上人以前教過什麼，例如貪瞋癡啊、戒定慧哪，講了很多，自己都不知道講了什麼，最記得就是貪瞋癡這些而已。

講完之後，我心裡非常難過，因為要顧著講法，又要顧著翻譯，弄得非常忙亂，覺得很對不起聽眾，因為大家都期待能聽到佛法，結果被我搞砸了！只能祈求佛菩薩慈悲，加被我剛剛講的能讓大家法喜充滿。

輪到上人講了，我自己也很期待。結果他老人家講什麼呢？他說：「各位善知識，我這個老和尚啊，我是個沒有知識，沒有文化的人……」講得慢條斯理的，「我在東北的時候，從小呢，很調皮，一出生就哭了三天三夜，那麼呢，脾氣很大，從那個炕上呢，一哭就滾到地上去。到我長大呢，去讀書，跟同學打架，打到死我都不怕的……。」哎呦，我聽了很著急，心想：「師父啊，假如你給我們弟子講這些，我們一定聽得很有興趣。可是這些人根本都不認識宣化上人，他們是為求法而來的，您講一些深一點的，比如《心經》色不異空、空不異色這樣的道理嘛！」

結果師父並沒有停，繼續講：「等我長大了，我這個人很笨，都不會

One night, we were invited to give a talk at the University of Texas. Usually, the bhikshus would speak first, and then the bhikshunis would take turns. That time, those who accompanied the Master were some seasoned bhikshus and bhikshunis, so I had no preparation for speaking Dharma at all.

The men had finished their speeches, and it was the women's turn to speak. Unexpectedly, the master leaned toward me and asked, "Could you give a speech tonight?" Wow... The situation was very tense. Imagine yourself in my position and think about how you would feel. You might have passed out, seeing so many people in front of you, including college students and professors. I was extremely nervous and totally unprepared. I was speechless and unable to think of anything to say. However, I couldn't argue with the Master. I couldn't say, "Master, I can't do it! I don't know what to speak!" I must gather my courage and find something meaningful to say. What should I do? I remembered what the master had taught us before: greed, anger, delusion, precepts, samadhi, wisdom, and more. I said many things, but I was unaware of the meaning behind my words. The only thing I remember is greed, anger, delusion and so on.

I felt upset after I finished speaking because I had to handle both speaking and translating, which was chaotic. I felt very sorry for the audience, because they came to hear the Dharma, but I messed it up! I prayed for the compassion of the Buddhas and Bodhisattvas and hoped that my words can bring joy in the Dharma to everyone.

The Master was about to speak, and I was eager to hear him. What did he say? He said, "My good friends, I am an old monk who has no knowledge, no culture..." He spoke slowly, "When I was in China's Northeast, I was very naughty as a child. I cried for three days and three nights when I was born. And then, I had a bad temper. I would roll off the *kang* (brick bed) and onto the floor when I cried. When I grew up, I went to school and fought with my classmates. I was not afraid of death..."

I felt very anxious when I heard that. I thought: "Master, if you share with us disciples these things, we would be very interested. But these people don't know Master Hsuan Hua at all. They came here to seek the Dharma. You should talk about something deeper, like the principle of form is not different from emptiness, emptiness is not different from form in the *Heart Sutra*!"

The Master didn't stop, and he continued: "When I grew up, I was very dumb, and I couldn't do math. I sold straw shoes for

算數，為了幾毛錢，先去賣草鞋。賣草鞋，被人騙了，就剩下幾雙；後來呢，我就去賣麵……。」我越聽越緊張，師父一直講講講：「我脾氣很大，也不會計算，有多少錢我也不知道，別人騙我也不知道……」等等。

我一直看著錶，快要九點了。我心裡就求師父，我說：「師父，您趕快講點佛法吧！」沒想到講到九點，上人說：「Ok, everybody goodnight!」哎呦，我當時真的非常失望，覺得今天晚上給我搞砸了，站起來的時候都不敢看大眾，頭低低跟著前邊出場就是了。

後來大家坐上車，男眾坐前面，女眾坐後面，師父坐另外一台居士開的車。我從禮堂走出來就一直頭低低，不敢看人，上車坐好之後，忽然聽到前面的比丘說：「哎呀，今天真精彩！華嚴境界啊！」我一聽：「什麼？什麼華嚴境界？為什麼我都沒聽到？」我趕緊提起精神，問華嚴境界在哪裡？為什麼我沒看到？賢法師告訴我，今天晚上真的是華嚴境界！

她說：「妳知道嗎？妳講那些貪瞋癡都是理論，理論比較空洞，一個洞、一個洞的，上人就把他一生的經歷講出來，正好補妳那些洞。事跟理，就變成事理圓融、事事無礙，這不就是華嚴境界嗎？」我一聽，原來每個人的認知感受都不一樣，可能我自己覺得很糟糕，別人覺得：「哇，真是華嚴境界！」有時候自我感覺非常良好，結果人家說：「這個人真糟糕！」

所以為了培養弟子講經說法，上人用很多的善巧方便，不光是對聽眾，就是跟著上人出門的弟子都能學到很多的東西。這個公案教我們看事情不要看片面，要看全面。看

a few cents. People cheated on me when I sold straw shoes, and I only had a few pairs left. Then, I went to sell noodles...” The more I listened, the more nervous I got. The Master kept talking and talking: “I had a bad temper, and I couldn’t do calculations. I didn’t know how much money I had, and I didn’t know when people cheated on me...and so on...”

I kept glancing at the watch, and it was almost nine o’clock. I prayed to the Master in my heart, and hoped he would share some Buddhist teachings. But to my surprise, when it was nine o’clock, the Master said, “Ok, everybody goodnight!” Oh, I felt so disappointed at that time. I thought I had ruined the night. When I stood up, I didn’t dare to look at the audience. I just followed the others and left the stage with my head down.

Later, everyone got into cars. The monks sat in the front of the car, while the nuns sat in the back. The Master sat in a different car driven by a layperson.

I left the hall with my head bowed, afraid to make eye contact with anyone. After I got in the car and sat down, I heard the monk in front say, “Wow, today was amazing! It was the Avatamsaka state!”

I was puzzled and thought: “What? What Avatamsaka state? Why didn’t I hear it?”

I quickly perked up and asked where the Avatamsaka state was and why I couldn’t see it. Dharma Master Hsien told me that tonight was really the Avatamsaka state!

She said, “Do you know? You mention greed, hatred, and delusion as theories, but theories themselves are hollow, like empty voids. The Master recounted his life story, which filled the voids within you. Isn’t it true that when the principles and phenomena are in perfect harmony, and there are no obstructions, we are experiencing the state of the Avatamsaka?” After hearing that, I came to realize that each person’s perception and feelings are different. While I felt awful, others were amazed and thought, “Wow, this is really the Avatamsaka state!” Sometimes I feel great about myself, but people say, “This person is terrible!”

Therefore, in order to train his disciples in lecturing on the sutras and explaining the Dharma, the Master used many skillful means. These methods were not only effective for the audience, but also for the disciples who accompanied him. This case teaches us a lesson on the importance of considering multiple perspectives, rather than taking a one-sided view. When we only look at things from one side, we see an incomplete picture. But if we try to see

片面，所見的是一個不完整的畫面；假如能多方面去看，多方面設身處地想到別人的感受，我們見的世界就能多一分真實。

後來有一次我在萬佛聖城講當年這個公案，才知道當時有人聽說這位從三藩市去的老和尚有神通，所以非常好奇想去聽聽有哪些神通妙用。結果不但沒有聽到，反而聽到很平實的佛法。正因為上人把佛法講得這麼日用平常，才令他覺得佛法是真正可以用得上的，所以他後來也來萬佛城了。

「佛以一音演說法，眾生隨類各得解」，上人知道在座有些人期待聽那些神妙的佛法，於是他講了最腳踏實地的那種佛法。其實佛法最要緊的，是在日用平常不忘用佛法來洗滌身口意三業，這才是最重要的。

剛才法師也提到「六大宗旨」，確實這「六大宗旨」是一個寶藏，就看我們要不要深入去挖寶，否則即使上人傳給我們法，我們還是覺得自己很窮；但是假如我們認得這是寶藏，身體力行，慢慢往心性深處去挖掘，一定能滿載而歸！

今天是上人圓寂二十八週年紀念日，還是提醒我們，無論出家、在家的弟子，都要牢牢記住這「六大宗旨」，就是「不爭、不貪、不求、不自私、不自利、不打妄語」，放在日用平常當中審視自己的思想行為，這才是最寶貴、最寶貴的，也是上人的悲心大願。希望我們每一個都幸福快樂，這個世界才能夠真正的和平。阿彌陀佛！❀

things from different angles and consider how others feel, we can see the world more realistically.

I later lectured on this case at the City of Ten Thousand Buddhas. During the lecture, I learned that someone had heard that the Venerable Master who came from San Francisco had spiritual powers, so he was very curious to hear what kind of miraculous powers the Venerable Master had. He didn't hear what he had expected, but instead, he learned about practical Buddhism. He believed in the value of Buddhism because the Master presented it in a simple and useful way, which motivated him to join the City of Ten Thousand Buddhas.

“The Buddha spoke the Dharma with one voice, and sentient beings understood it according to their types.” The Master understood that some audience members were expecting extraordinary and magical teachings, but he instead imparted the most practical and accessible form of Dharma. The key to the Dharma is its practical application in our daily lives and continuous focus on purifying our actions, words, and thoughts. This is the most crucial thing.

Dharma Master Shr just mentioned the “Six Guiding Principles,” and they truly are a precious treasure. It depends on our willingness to explore the treasure further. Even if the Master imparts the Dharma to us, we may still feel spiritually lacking if we do not delve deeper into it.

If we acknowledge this as a treasure and engage in it with our body and mind, exploring the depths of our mind gradually, we will undoubtedly come back with abundant results!

Today is the 28<sup>th</sup> anniversary of the Master's Nirvana. It is also a reminder for us, whether we are monastic or lay disciples, to firmly remember these “Six Guiding Principles”, which are “not to contend, not to be greedy, not to seek, not to be selfish, not to pursue personal benefit, and not to lie.” It is essential that we regularly evaluate our thoughts and actions in our daily lives based on these principles, which are the most precious and valuable things. This is also the Master's great vow of compassion.

I hope for everyone's happiness and well-being so that the world can become truly peaceful. Amitabha! ❀

