



為什麼要依止供養一切諸佛？

Why Must We Rely on Making Offerings to All Buddhas?

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BODHI FIELD | 菩提田

《華嚴經·離世間品》經文提到：「依止供養一切諸佛，行菩薩行。」上人解釋是「依止供養一切諸佛，來修行菩薩行。」

關於這一點，我覺得很重要。以前智者大師在講到淨土法門的時候，他也有講過：我們眾生能力還沒有成就，在你自身道業還沒有成就的時候，你一定要依止佛。比如說，你這個時候若發大心說「我要來度眾生」，可是你根本沒有那個能力。所以最好的方法，就是你要依止佛來修行。

智者大師做了很好的譬喻，有一個就是講維

In the *Leaving the World Chapter of the Flower Adornment Sutra*, it says, “Rely on making offerings to all Buddhas in order to cultivate Bodhisattva conduct.” The Venerable Master’s explanation is, “One must rely on making offerings to all Buddhas in order to practice Bodhisattva conduct.”

I feel that this is very important. In the past, when Great Master Zhi Zhe was lecturing on the Pure Land Dharma Door, he said that us living beings have not accomplished our skills, so when you have not accomplished your karma of the Way yet, you must depend on the Buddhas. For example, you might make a great resolve and proclaim, “I will cross over living beings,” but you don’t even have the ability to do so. Therefore, the best way is to rely on the Buddhas in our cultivation.

鳥。剛出生不久的小鳥也不會飛，所以牠要依止什麼？牠要依止在樹上，不能離開這一棵樹。牠若離開這棵樹，或是風把牠吹一吹，牠就掉下來了。所以牠只能在樹的巢裏才能長大；等到它長大了，翅膀硬了，就可以飛了。這意思是說，到那個時候，你就可以去度化眾生；可是在這之前，你要先依止佛來修行。

在另外一個譬喻中，智者大師就講到：我們發了菩提心，想度眾生；可是我們的道業還沒有成就，又不知道自己還沒有這個能力。好像你看到有人或是你的親友掉到河裏了，你想行菩薩道，就跳下去救人。跳下去才發覺，自己根本就不會游泳。結果是什麼？兩個同時滅頂；你不但幫不了他，連你自己也沒溺在河裏了。

智者大師就說，這是因為我們還沒有這種智慧跟方便，也不懂對機的法門。意思是說，如果你修行成就了，到時候你會有一條船了，或是有一條繩子了，那麼你就知道怎麼來救這個河裏的眾生——這就表示我們可能已經具有度眾生的能力。

因此，智者大師也是鼓勵大家修淨土法門。也就是說，我們應該「依止佛」，到西方極樂世界去依止阿彌陀佛。等到你證無生法忍——就是到第八地的菩薩，到不動地了；這個時候，你沒有所著了，你再回到娑婆世界來度眾生。那個時候，你就有這個智慧方便，不但可以度眾生，也可不以被眾生給「度」了。所謂「被眾生度」，就是你跟眾生同流合污，或是你又墮落了。

像我們這個娑婆世界，我們每個人教化眾生，教化到最後，有可能就是被眾生給「教化了」；但那個「教化」不是真的教化，而是讓我們墮落。所以有時候，你可以看到出家人或是在家人，他們口口聲聲說他們要度眾生、教化眾生；結果到最後，很多原來沒有想到的事情都發生了。

我最近聽一個法師在佛殿講：他以前在臺灣曾經參加過一個共修會——那種由居士主導的佛學社團。那兒的人也很發心，也誦經、禮佛、拜懺，什麼佛事都做；居士也很會做維那，也會唱誦，也會講經說法。他們大家修行都很精進，而且好像真的是發了菩提心；

Great Master Zhi Zhe made a very good analogy about little chicks. When these little birds have just emerged from their shells, they don't know how to fly, so who do they rely upon? They rely on and never leave their tree. If they leave their tree, or if the wind blows them away from their home, then they will fall down. Therefore, they must grow in their nest on the tree; once they have become adults and have stronger wings, then they will be able to fly. At that time, you will be able to cross over and transform living beings; but before then, you must first rely on the Buddhas in your cultivation.

In another analogy, Great Master Zhi Zhe talks about how we bring forth the Bodhi resolve and wish to cross over living beings, but our karma of the Way has not been accomplished and yet we don't know we lack this ability. This is like seeing a person or one of your friends or relatives fall into a river. You want to practice the Bodhisattva Path and jump into the river to rescue that person; however, once you jump in, you realize you don't know how to swim. What's the result? Both you and that person drown. Not only are you unable to help the person, even you yourself will be drowned.

Great Master Zhi Zhe said that this is because we do not have the wisdom or the expedience, nor do we understand the Dharma Door that is suited to our potentials. The meaning of this is: When you have accomplished your cultivation, then you will have a boat or a rope, so you will know how to save the living beings that are drowning—this represents that you now have the ability to save living beings.

Consequently, Great Master Zhi Zhe encourages everyone to practice the Pure Land Dharma Door. We should “rely on the Buddhas,” going to the Western Land of Ultimate Bliss to rely on Amitabha Buddha. Once you have attained to the patience of the non-production of Dharma and have become a Bodhisattva of the eighth ground, the Ground of Non-moving, you will have no more attachments and then you can return to the Saha World to cross over living beings. At that time, you will have the required wisdom and expedience; not only will you be able to cross over living beings, you also won't be “crossed over” by the living beings themselves. What is meant by “being crossed over by living beings themselves” is that you are negatively influenced by living beings and also commit evil deeds, thus causing yourself to descend.

It is just like us people in the Saha World. If any one of us tries to teach and transform others, in the end it is possible that we are transformed by living beings. Of course, this “transformation” is not true teaching; it is our descending. That is why sometimes you see some left-home people or laypeople who constantly say that they are going to cross over and teach living beings, but in the end, some unexpected things occur.

Recently, I heard a Dharma Master say in the Buddha Hall that in the past he had attended an association for group cultivation in Taiwan, which is a Buddhist society led by laypeople. The people there were also very resolute, reciting sutras, bowing to the Buddhas, bowing repentances, and

可是，有些負責的人，到最後就跟這些共修的人結婚去了。你看：修一修，到最後修成顛倒了。為什麼？因為他那個功夫還沒有成就。自己沒有成就，所以很容易被境界所轉；被轉的時候是不知不覺的，等到發覺的時候，可能也太晚了！所以這個是很危險的。

所以，這裏講到了「依止供養一切諸佛」，這是很重要的。如果像我們現在娑婆世界的眾生，最好不要發願留在娑婆世界；你最好先去極樂世界「留學」，去那邊留學，也不可能隨便回來了。在那邊，阿彌陀佛或是觀音菩薩知道你有這個能力，是可以回返到十方世界去度化眾生的時候了，那時候你就很自在了。所以我想我們修行的時候，可能在這些方面，要先有一個正確的觀念。

經文「依止調伏一切眾生，行菩薩行。」上人解釋是「依止調伏一切眾生，來行菩薩所修行的行門。」

調伏一切眾生，這個不是眾生的境界所能做到的。你不要看到這個經文，說那我也要去調伏眾生。你要調伏眾生的時候，你自己要有德行；若沒有德行，是沒有辦法的。

教化眾生有兩種：一個是攝受。攝受，是因為那個眾生他的心是很柔和的、柔軟的，你教化他什麼，他就聽了，那是比較容易的；可是，對剛強的眾生，就要用調伏的。所以如果你要調伏眾生，他這麼剛強，你沒有德行，沒有到菩薩境界，千萬不要隨便嘗試，除非你自己有把握。所以這裏講「依止調伏一切眾生，來行菩薩所修行的行門」。

經文「依止親近一切善友，行菩薩行。」上人解釋是「依止親近一切的善友，遠離一切的惡友，來修行菩薩行。」

這個也是很重要的，「近朱者赤，近墨者黑」。世間的朋友，你遇到好的，那你就變好的；遇到不好的，那你可能也會變成惡人了。一樣的，在修行也是要依止善友，善友就是善知識。最好、最直截了當的，就是你到西方極樂世界，諸上善人聚會一處，那邊沒有惡人，那邊絕對是清淨的，全部都是最上、最上的善人；所以在那邊，你就可以依止一切的善友。

在我們這個世間來講，善友、惡友也不容易分辨。因為你在沒有智慧以前，有時候真的是

other Buddhist ceremonies. Furthermore, the laypeople could be *weinu* (leaders of ceremonies), could chant and recite, and could speak the Dharma. Everybody practiced vigorously as if they had really brought forth the Bodhi resolve. However, some of the people who were responsible ended up marrying other people within the association. Look at this: after practicing for a time, they ended up practicing upside-down ways. Why is this? It's because their cultivation have not been accomplished yet. They don't have accomplishments, so they will easily be turned by states. When they're being influenced, they have no clue and are completely unaware, and when they realize what's happening, it's already too late! This is dangerous indeed.

Therefore, it says here that we should “rely on making offerings to all Buddhas:” this is very important. We living beings who are here in the Saha World shouldn't make vows to remain in this world; it's best that you first “study overseas” in the Land of Ultimate Bliss, and then it won't be easy for you to return. At that time, if Amitabha Buddha or Guan Yin Bodhisattva feels that you have the ability and can return to the worlds of the ten directions to cross over living beings, then you can attain self-mastery. Thus, I believe that in our cultivation, we should first have a proper mind-set.

The sutra says, “Rely on subduing all living beings in order to cultivate Bodhisattva conduct.” The Venerable Master's explanation is: “Rely on subduing all living beings in order to practice the conducts that Bodhisattvas should cultivate.”

Subduing all living beings is not a state that living beings can attain to. You shouldn't look at the sutra text and then declare that you also are going to subdue all living beings. You yourself must have virtuous conduct; if you lack virtuous conduct, then you have no way to do so.

There are two ways of teaching and transforming living beings: the first is gathering in and receiving. This method is for living beings who are gentle and compliant and who listen to whatever you teach them—these are the easier ones. But for living beings who are stubborn and adamant, you must subdue them. Thus, if you want to subdue stubborn living beings but you don't have virtuous conduct nor have you attained to the state of the Bodhisattvas, you must never try it out unless you have much confidence. That is why the commentary says “Rely on subduing all living beings in order to practice the conducts that Bodhisattvas should cultivate.”

The sutra text says, “Rely on drawing near to all wholesome friends in order to cultivate the Bodhisattva conduct.” The Venerable Master's commentary goes: “Rely on drawing near to all good friends and staying away from all evil friends in order to practice the Bodhisattva conduct.”

This is also very important, as the saying goes: “Being near vermillion, one becomes red; being near ink, one becomes black.” If you meet good friends in this world, then you will become a good person; but if you meet evil friends in this world, then you might become an evil person as

分不清的，不知道他是真的善、還是惡。在世間上很多是真真假假的，或是很多是相似法，很類似，就是：「哇！他真的是好！與聖賢類似到極點了！」所以就相信他。可是這個所謂的「善友」，因為他本身不到那種不退的境界，有時候修行到一個程度，他就轉了；轉的時候他自己不知道，你也不知道，所以你也跟著被轉了。這樣就很危險。

所以，如果在這個世間上來講，我自己覺得現在比較安全的地方就是萬佛城了，而這個萬佛城呢，我相信幾乎就有一點像「諸上善人聚會在一處」了。因為想要學好的，以及在過去生中跟上人有緣的，他們都被會攝受到萬佛聖城來。昨天我寫了一封信給一位居士，講了自己的感想：「我覺得我在萬佛城，別人講什麼，我都信什麼。為什麼？因為在萬佛城，這裏的人再壞也不會壞到哪裏，所以我不需要傷腦筋去想；人家講什麼，我就相信什麼。」

我又告訴他說：「可是你若在外面，這是一個五濁惡世，善惡夾雜，你很難區分。有時候人家想要對你造成傷害，但是他會有假面具或是偽裝，你根本不知道他的企圖和目的。因此，你在外面的這種世界，你就確實要處處小心，事事都要很留意、謹慎；你若不小心、不留意，你可能就被騙了、上當了，像有些所謂的『朋友』就會騙你的錢。女孩子在外面也是很危險，很多人可能就會騙色。所以在外面的生活很不容易。」

但是你在萬佛聖城，這方面的顧慮就很少了——不是沒有，只是說可能機率太少了。所以在這邊我們就比較容易修行，這也是「依止善友」很重要的一個地方。 ❀

well. Likewise, in cultivation we must also rely on good friends because they are our good knowing advisors. The best and most straightforward way is to go to the Western Land of Ultimate Bliss, where all foremost good people are gathered in one place and there are no evil people. There, it is definitely pure, and it is all the foremost good people; thus once there, you can rely on all good friends.

In our present world, good and evil friends are not easily distinguished. Because before you have obtained wisdom, sometimes it is truly hard to know if someone is truly good or actually evil. Many people in this world are fake or act similarly to good people but really aren't. You might say, "Wow! This person is really good! He is comparable to even the sages and worthy ones!" and then believe in him. But because your so-called "good friend" have not attained to the state of irreversibility, once he practices to a certain level, he will be turned. When he is turned, he doesn't know, you also don't know, and so you are turned along with him. This is really dangerous!

Therefore, if we are talking about this world, I feel that a safer place is the City of Ten Thousand Buddhas. I believe the City is kind of like where all foremost good people gather in one place. Because those who want to learn to be good as well as those who had past affinities with the Venerable Master would be received and gathered into the City of Ten Thousand Buddhas. Yesterday, I wrote a letter to a layperson and described my own feelings, saying, "I feel that in the City, whatever others say, I would believe. Why? Because in the City, the people can't really be bad, so I don't have to wrack my brain to think. Whatever others say, I would believe."

I further told him, "But if you are outside, in the evil world of the five turbidities, where good and evil are mixed together, then it will be hard for you to distinguish. Sometimes when other people wish to hurt you, they will first wear a mask or disguise, thus making you unaware of their purpose or motives. Therefore, in the outside world, you must truly be very careful and be cautious and aware of everything. If you let your attention slip, then you might be tricked or deceived; your so-called friends might trick your money. Young women outside are also in great danger, as many people might try to seduce them. Thus, life outside is not easy."

But in the City of Ten Thousand Buddhas, the worries on this matter become much smaller. It's not that there aren't any more worries; it's just that the possibility of it occurring is extremely small. Thus, we can more easily cultivate here; this is an important point of "relying on wholesome friends." ❀

宣公上人法語

Talks by Venerable Master HsuanHua

經云：「縱使百千劫，所作業不亡，因緣會遇時，果報還自受。」

吾人所作所為，豈可不慎如臨深淵，如履薄冰哉！

A sutra says, 'Even though a hundred thousand *kalpas* pass, karma which is created does not perish. When causes and conditions come together, retribution will still be personally undergone.' In all our actions, how can we possibly not be cautious and attentive, 'as if standing on the edge of a deep abyss, as if treading on thin ice!'

