

# The Bodhi Tree King in the Wilderness of Birth and Death

## 生死曠野 菩提樹王

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BODHI FIELD | 菩提田

Venerable Master and Dharma friends, welcome to our sutra lecture tonight. I was thinking about what to share. Since everybody has been through weeks of bowing to the Buddhas, I thought I ought to say something good, something good and appropriate for people who have been working hard in the Dharma, so that it will point us in the right direction. No surprise, I decided to share something from the *Avatamsaka Sutra*, as it is something that I like.

I picked the “Bodhi Resolve” and “Great Compassion” from the *Avatamsaka Sutra*. If somebody asked what my favorite part of the *Avatamsaka Sutra* was, one answer is the whole thing, but that’s a lot. If I had to say more specifically, it would be the image from Vow Nine of “Samantabhadra Bodhisattva’s Practices and Vows”, which is in Chapter 40, the last chapter of the *Avatamsaka Sutra*. That’s what I would pick and share that with you tonight.

I am aware that in a few days, the repentance will be over. How do we take all of this effort we’ve been putting in and integrate it into the bigger picture of cultivation? I will also talk about something that Master Hua said years ago that also helps us understand all this work we’ve been doing, bowing to

師父上人、各位師兄、各位佛友：歡迎大家參加今晚的聽經。上臺之前，一直考慮今晚要講什麼法，尤其對已經用功拜佛快三個禮拜的佛友們，我想應該講好聽的、對機的、你們喜歡的法。什麼叫好聽的法？就是把我自己喜歡的東西拿出來，可以讓大家感覺禪悅為食、法喜充滿，所以我選擇《華嚴經》來和各位分享。認識我的人應該都不會意外，他們都知道我喜歡《華嚴經》。為什麼選《華嚴經》？因為《華嚴經》能指導我們正確的修行方向。

我特別選《華嚴經》裏講的「菩提心」和「大悲心」，來跟大家一起分享。如果有人問我，整部《華嚴經》最喜歡哪個部分？我會這樣答覆：「整部《華嚴經》我都喜歡。」如果說哪一個部分？應該是第四十品〈普賢菩薩行願品〉普賢菩薩第九大願描述的大樹王，那個道理我最喜歡，所以今晚就準備跟大家講這段經文。

萬佛寶懺再過幾天就結束了，如何把努力的成果運用到日常修行中，這也是我想討論的。上人很多年前跟我們講有關菩提心的一些道理，就譬如從萬佛寶懺開始，不管你是每一尊佛都跟著拜，或者是拜一個禮拜、拜一天，或者就拜一尊佛，都是有用的，都有道理在裏邊。

the Buddhas, and what's different once we've been bowing for three weeks, two week, one week, or even one bow of the Ten Thousand Buddhas Repentance. What does it give us that we didn't have before, and what do we do with what we've done? I think that his advice will help.

There are people who will tell you, including Master Ching Liang, who is also known as Master Cheng Guan and Avatamsaka Bodhisattva, that the chapter on Samantabhadra's Practices and Vows is the key to the entire *Avatamsaka Sutra*. Some of you may have looked at the *Avatamsaka Sutra* and said, "Ooh, I don't know which door to enter. How do I get into that? It's so big." These ten practices are the key to the door. If you have been here one day at CTTB, you will have cultivated them without exception, for you have bowed to the Buddha; praised ten thousand Buddhas or one Buddha; made offerings of your concentration, your life, your voice, your breath, and maybe your material strength as well; joined the repentance; worked together with the community; requested the Buddha to turn the Dharma wheel; increased the Buddha's longevity in the world through your cultivation; studied with the Buddhas; right this minute, we are doing #9 (according with living beings); and you have transferred merit extensively throughout the Dharma Realm to everyone.

Every day we do Samantabhadra's practices and vows, but doing them intentionally with Samantabhadra Bodhisattva in mind is different, because that connects it with the sutra. Samantabhadra Bodhisattva, the Bodhisattva of Great Practice, is qualified to tell us how to get to Buddhahood, for he is the one who knows the high road to Buddhahood. You need to pay attention to these ten practices, and do them every day. You'll notice they are neither secret nor esoteric, nor are they things you need to pay money in order to get. What are they mostly? They're mostly hard work. If we go through one day at CTTB, we will do all ten if we follow the assembly. How interesting that his choice out of 84,000 Dharma Doors are these ten, and we do them every day. Simply by following the assembly at CTTB, we are on Samantabhadra Bodhisattva's big broad highway to Buddhahood. That's reassuring, isn't it? Why seek miraculous secrets when the highroad, the six-lane freeway, is right here for us to cultivate?

Samantabhadra Bodhisattva was talking to Sudhana, the pilgrim, and telling him how to become a Buddha. Samantabhadra Bodhisattva said, "Furthermore, good man, I'll tell you about constantly according with all living beings." And then he went through a list of 25 different kinds of living beings. "I'm going to accord to every one of them, follow them, and become buddies with them. I will communicate with them, so they understand me and I understand them." He continued with a list of every kind of being.

待續

唐朝清涼國師（澄觀法師）是華嚴菩薩的示現。他說〈普賢行願品〉是打開華嚴寶鎖的鑰匙，能夠開啟《華嚴經》的莊嚴之門，讓我們深入經藏，智慧如海。普賢十大願王既然這麼重要，這麼寶貴，那到底講的是什麼？它就講十個法。如果你待在聖城一天，我保證你一定都會做到這十件事，就是：禮敬諸佛、稱讚如來——這個大家在萬佛懺期間都做到了；廣修供養——就是把我們的音聲、呼吸、氣力、專注力和寶貴的時間布施給諸佛，布施給三寶，這就是廣修供養；懺悔業障——就是參加萬佛寶懺；隨喜功德——跟大眾在一起，隨喜大眾的功德，也就是統理大眾一切無礙；剛剛（請法）就是請轉法輪；再來是請佛住世——也就是修行，讓佛和佛法常住在世；常隨佛學——我們在這裏就是常隨佛學；第九，恆順眾生，就是今晚要講的；最後是普皆迴向，我們等一等就會做的。所以從一到十，從頭到尾，我們每天在這兒統統都做了。

雖然如此，如果修習普賢菩薩的十大願，在內心能時時憶念普賢菩薩的話，效果就很不一樣，因為當下我們就和《華嚴經》合而為一。普賢菩薩最有資格教導我們修成佛道的方法，因為他知道有一條成佛的高速公路，所以我們應該重視這十種法，天天都要練習。你會發現這十種法既不是秘密法，也不是什麼很玄奧的法，或是必須付很多錢才能得到的。這十種法是什麼？其實就是腳踏實地，努力用功。在萬佛聖城只要隨眾修行，一整天的功課就能讓我們修行圓滿這十種法。你看，普賢菩薩從八萬四千法門中挑選出來的十種法，就是我們天天在這裏練習的，這是多妙的境界啊！只要隨眾修行，我們就在普賢菩薩指引的成佛大道上向前邁進。很可靠的方法，不是嗎？所以何必捨棄這條眼前光明正大的六線道快速公路，而去找什麼秘密法呢？

普賢菩薩跟善財童子講話，教導他怎麼成佛。普賢菩薩說：「復次，善男子，言恆順眾生者。」然後就點名了二十五類的眾生，從沒有腳的蟲子、無足的眾生、兩足的眾生，四足、多足的眾生、有形、無形、過去現在未來一切所有的眾生，普賢菩薩都願意恆順他們。然後普賢菩薩接著解釋要怎麼樣恆順，他說：「如是等類，我皆於彼隨順而轉。種種承事，種種供養，如敬父母；如奉師長及阿羅漢，乃至如來，等無有異。於諸病苦，為作良醫，於失道者，示其正路，於暗夜中，為作光明，於貧窮者，令得伏藏。菩薩如是平等饒益一切眾生。」

To be continued