

The Bodhi Tree King in the Wilderness of Birth and Death (continued)

生死曠野 菩提樹王 (續)



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BODHI FIELD | 菩 提 田

First, he tells us who all these living beings are. He talks about insects, animals, ghosts, and beings lost in the hells. He's going to accord with all of them, and serve them the way he would his parents, just like serving his mom. That's called great compassion.

Then he gives you three pictures: "If they're sick, then I'll be a doctor. If they're lost in the dark, then I'm going to be a light for them so they can find the right road. If they're poor, I'm going to lead them to hidden treasure."

Does that mean money? No, it means the treasures of wisdom and compassion in their own hearts. He gives us pictures of how he's going to serve all living beings. You think about that and say: "That's a big job! I can think of a lot of people who I wouldn't like to serve, who I don't care if they're lost. In fact, turn the lights out so they get really lost and don't come back! I know those people. Am I going to serve them too?" Now if you hear that and measure your compassion with the Bodhisattva's great compassion, you'll probably say, "I still have a ways to go." But this is a model for us.

If we say that the *Chapter on Samantabhadra's Conduct and Vows* is the key to the door of the *Avatamsaka Sutra*, I think that the most important part is the following paragraph:

普賢菩薩先告訴我們這些眾生是誰。他點了很多眾生的名字，像昆蟲、動物、鬼神、地獄的眾生，他都願意像對自己的父母一樣來服侍他們，這樣子的接近眾生，沒有一個例外。這就是大悲。

然後他說了三個譬喻。他說，如果有生病的人，我願意做一個好醫生，治好他們的病；如果他們在黑暗的夜晚裏邊迷路，我願意做光明，指示出正確的道路，讓他們平安地回家。第三，貧窮的話，我願意給他們伏藏，讓他們富有。

這裏講的是錢嗎？有可能。不過他說的是心裏邊的伏藏——心智慧和慈悲。看見普賢菩薩這樣服侍每一個眾生，你心裏會不會想：「這可不簡單啊！我對那些我不喜歡的人，是不可能這樣服侍他們的，我才不管他們是不是迷路，最好什麼光也沒有，黑壓壓的，什麼都看不見，這樣他們就再也不會回來！對那些人，難道我也要服侍他們嗎？」我們的慈悲心和菩薩的來比，相形之下，實在差得太遠，這也是我們應該要學習的地方。

如果將〈普賢行願品〉譬喻為《華嚴經》的鑰匙，那麼能開啟華嚴之門的，我想應該是這段經文：

The Bodhisattva in this way impartially benefits all beings. If a Bodhisattva accords with living beings, then he accords with and makes offerings to all Buddhas. If he can honor and serve living beings, then he honors and serves the Thus Come Ones, the Tathagatas, the Buddhas. If he makes living beings happy, then he is making all Tathagatas happy. Why is this? Because the heart of great compassion is the essence of all Buddhas, Thus Come Ones. Because of living beings, great compassion comes forth. From great compassion, the Bodhi mind is born. And because of their Bodhi mind, Buddhas accomplish equal and proper right enlightenment.

When I first heard this paragraph, I suddenly understood something I hadn't understood before. In that moment, I got Bodhi resolve in my mind in a way I never had. To me, this paragraph and the picture that follows are keys to the Avatamsaka; just like Master Cheng Guan says this chapter is the key to the whole sutra, I think this passage is the key to the whole chapter.

There are three sentences with the same structure.

One, it says, **If a Bodhisattva**—and that would be us, who want to be Bodhisattvas at some point—**accords with living beings, then he accords with the Buddhas.** You see living beings and Buddhas with a big equal sign, living beings equal Buddhas. Treat them the same.

Two is **If he can honor and serve living beings, then he is honoring and serving the Buddhas.** Again, serving living beings is equal to serving Buddhas.

Three, **If he makes living beings happy, then he is making the Tathagatas happy. Why is this?** I had that question. Why is that equal? Why does making sentient beings happy make Buddhas happy? Because the heart of great compassion is the essence of all Buddhas. So, from the first time we've heard about the heart of great compassion until now, do we know what it is? Maybe not yet. We hear it, we say it, but what is it? He says, "It's the essence of all Buddhas."

We know it's important, for great compassion comes forth because of living beings. What are living beings like? What are we like? We are often confused, and we screw up. We take one step forward, two steps back. Mostly, in our thoughts, we are lazy and we go the wrong way. We hear something good, and we turn our back on it; we meet a good friend and we ignore them.

If that isn't true, then how come in this country, we spend all our money on weapons that destroy people's bodies, but we can't find a way to pay for health care for mom? What's that called? That's call confusion.

How come we feed all the good food to cows and then eat the cows? That's called being upside-down, confused. And yet we do it. I don't know about where you come from, but in this country, there are about 9 million people who are very obese, and about 9 million people who are hungry. Everyone in this room needs food, but we haven't figured out how to get

菩薩若能隨順衆生，則為隨順供養諸佛，若於衆生尊重承事，則為尊重承事如來，若令衆生生歡喜者，則令一切如來歡喜。何以故？諸佛如來以大悲心而為體故，因於衆生而起大悲，因於大悲生菩提心，因菩提心成等正覺。

第一次讀到這段經文，我感覺好像明白一些以前不懂的道理，有一種「喔，原來如此！」的感覺，也激發了我前所未有的菩提心。就像清涼國師講的，這一品是整部華嚴的關鑰；而這段經文，我認為稱得上是這一品的精髓。

為什麼菩薩願意承事供養眾生，就像供養自己的父母一樣？這裏就講了三點：

第一、「菩薩」（也可以說是我們，任何希望成為菩薩的人）如果能隨順眾生，他就隨順供養一切諸佛；這就是說，眾生跟佛是平等，眾生等於諸佛如來。

第二、「若於眾生尊重承事，則為尊重承事如來」，眾生跟如來是平等的。

第三、「若令眾生生歡喜者，則令一切如來歡喜。何以故？」為什麼眾生跟如來是平等？為什麼令眾生歡喜，就能令如來歡喜？因為「諸佛如來以大悲心而為體故」，諸佛如來的本體是什麼？是「大悲」。我們聽過大悲心，也會說大悲心，可是大悲心是什麼我們知道嗎？可能還沒有。這裏就說，諸佛如來的本體，就是大悲。

「因於眾生而起大悲」，這一句是很重要的。大悲從哪裏來？從眾生那兒來。那麼，眾生是什麼樣子呢？我們是什麼樣子呢？就是顛倒。我們顛倒、無明、執著，看不清楚，走一步，退兩步；頭腦不清楚，該做的不做，不該做的亂做。

我剛剛講了一些例子，這個國家有很多做法是顛倒的。我不懂為什麼，我們用很多人民納稅的錢去買武器，那個武器是用來殺人的；可是健康保險，尤其對年紀大的人，像我們的父母親，很多人需要的，不給不付；這叫什麼？顛倒。

還有，我們把好的糧食去餵牛，然後再把牛吃掉，這也是顛倒。現在這個國家大約有

food to people so they can get on with their lives. We are all too happy to balloon up because we drink too many 32-ounce big gulps of soda, yet others can't get enough grain in their stomach to get through their days. That's upside-down and confused. Those are living beings, that's who we are. Welcome to the Saha World.

That's what the sutra's talking about. **The heart of great compassion is the essence of all Buddhas, Thus Come Ones. Because of living beings, great compassion comes forth.** Precisely because we are confused about what really matters, the Buddha says, "They are pitiful, I have to find a way to wake them up, because it hurts too much."

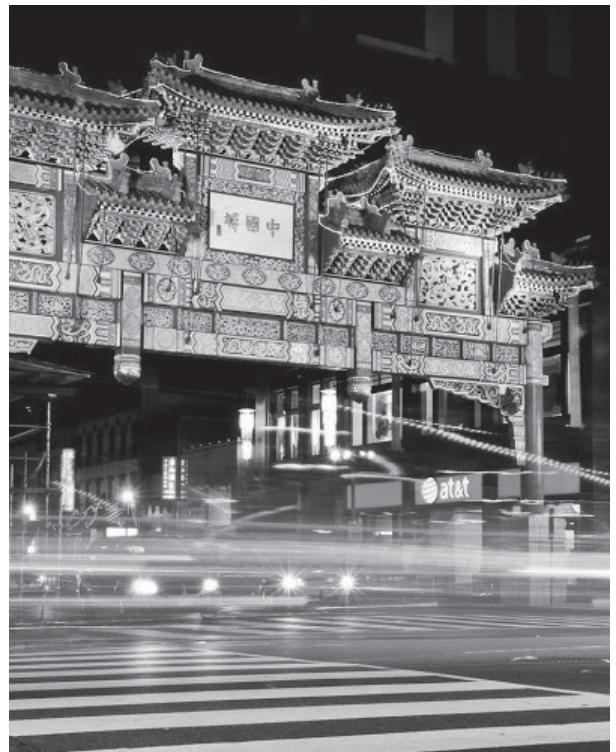
England is considered a pretty civilized country, with its Parliament, prime minister, House of Lords and House of Commons, but England has a long history of burning women as witches. When did the last anti-burning witches act get voted down in England? (This is just an example. England's not the worst; there are places in Africa and New Guinea where people still burn women as witches.) When did the law that allowed people to burn witches get taken off the books? Anybody want to guess? The final witch-burning law was removed in 1951. 1951, we woke up, finally, in England.



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Why are men at war with women? Is there anybody in the room who didn't come from one? And yet we still make war on women. When was the last time you slapped the women in your family, or scolded them, or cursed them? Why do men do that? India recently was just turned upside-down by rape. A poor girl and her boyfriend were on a bus, and she was picked up, raped, and died as a result. Police had to work really hard to capture the rapists and put them on trial. Before they went on trial, rape cases happened again in India. So what is this? It's called being confused, upside-down. There they are and there we are; that's our face we are looking at in the mirror. Welcome to the Saha World.



九百萬人是過胖的，同時也大約有九百萬人是常常饑餓的。大家都需要食物，然而我們卻沒有辦法讓每一個人吃飽；有的人是大杯可樂喝個不停，也有人肚子空空，難以度日。這是顛倒，這就是眾生，就是娑婆世界的我們。

所以經文說：「諸佛如來以大悲心而為體故，因於眾生而起大悲。」看到我們這個情形，佛陀不退休，也沒有快點入涅槃，他說：「唉，這麼顛倒！我應該救他們，為什麼？我們是一體，因為同體大悲不能不救。再顛倒、再無明，還是要想法子，實在太可憐！」

英國算是一個很文明的國家，有首相、議會，有上議院、下議院，但是他們有一條很奇怪的法律，就是允許人燒死巫婆。把女人當巫婆燒掉，在英國是有歷史的。各位知道他們什麼時候才廢除這條立法？1951年。1951年英國終於覺醒，把它廢掉了。（英國不是唯一燒巫婆的國家，非洲和新幾內亞都還有這個習俗。）

為什麼男人要欺負女人？有的罵，有的打。最近在印度，一個年輕的女孩子和她的男朋友在公共汽車上被一群男人抓起來，把她強暴了，結果傷重死亡。警方努力很久才把這群犯罪的人抓到，還沒上法庭，強暴又發生了。這是什麼？這就是顛倒。雖然事情發生在那邊，我們在這邊，其實看到他們就是看到我們自己，就像照鏡子一樣，因為我們都是娑婆世界的眾生。



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Background Photos from Three Steps One Bow in 1979

The Buddha says, “I know these people. I know who they are. They’re going to be Buddhas someday.” There has to be a way to wake them up, because the Buddha sees they are him. You think it’s easy to be a Buddha? To see your nature out there at war with itself, so upside-down, so confused, in so much pain? The Buddha says, “That’s my family. I could have gone to the Pure Land years ago and retired, and I still might. Amitabha, save me a seat, save me a lotus. I’m out of here. These living beings are upside-down.” But he didn’t say that; instead, we have: **Because of living beings, great compassion comes forth, and from great compassion, the Bodhi mind is born.**

Because of the suffering of living beings, the Bodhi Mind arises. That’s where it comes from—precisely from that upside-down. **Because of the Bodhi mind, Buddhas accomplish equal and right enlightenment.** Because we are so confused and ignorant about what matters, that is why the Buddhas say, “I’ve got to figure out a way to wake them up. They are hurting so bad. And they are me.”

The Bodhi resolve comes from that pain. **And because of their Bodhi mind, Buddhas accomplish equal and proper right enlightenment.** That paragraph in the sutra made so much sense to me when I heard it. It’s easy to point fingers at living beings, but when I turn my finger around and point at myself, it gets really interesting. You want to become a Buddha? Make the Bodhi resolve. You want to make the Bodhi Resolve? Look carefully at your own worst habits, wrong views, and ignorance, then figure out a way to wake up, and you’ll be on the right track. We are still unable to realize and understand the fact that we and sentient beings are of a single substance, but the Buddha has already come to this realization. This is the source of the Buddha’s great compassion.

Now, with the sutra’s help, we have got a picture of where great compassion comes from. This is probably, in my opinion, the most beautiful image of the whole sutra. It stayed with me for a really long time, because you can actually see it in your mind’s eye.

所以佛陀說：「我知道這些人，他們將來都要成佛，得要想辦法讓他們覺醒。」佛看眾生就是他自己。你以為當佛很容易嗎？看看你的自性在那兒自相矛盾，又顛倒、又迷惑、又痛苦。所以佛不去淨土，也不退休，他就是為我們發菩提心，諸佛是「因於眾生而起大悲，因於大悲生菩提心」。

眾生的苦，讓佛菩薩發菩提心，所謂「上成佛道，下化眾生」。也可以說因為下化眾生，才能上成佛道，也就是「因菩提心成等正覺」。我們顛倒無明，不知道什麼是重要的，什麼是不重要的；而諸佛本著同體大悲的心，一定要想办法讓我們覺醒。

「因於大悲生菩提心，因菩提心成等正覺」，第一次讀到這段經文，就覺得心有戚戚焉。指責別人，對我們來說很容易；但是把手指對著自己的時候，情形就不太一樣了。拜佛，想成佛嗎？那就要發菩提心。菩提心怎麼發呢？要認識眾生。眾生是怎麼樣？顛倒。不要看別人，先看自己最不好的習慣、自己的無明和錯誤的觀念，想办法把它改過來，那就已經往正確的方向走了。現在我們都還不明白，還不能體會我們跟眾生是一體的；可是佛已經體會到了，那就是佛大悲的來源。



接下來經文有一個譬喻，這個譬喻也是我最喜歡的。我覺得《華嚴經》裏最美的經文就是這一段，它像一幅畫始終浮現在我心頭，使我更加瞭解大悲心從何處來。經文說：

It is like a great king of trees growing amid the rocks and sand of a barren wilderness. When the roots get water, the branches and leaves flourish, and the flowers and fruits are abundant. The regal Bodhi tree growing in the wilderness of birth and death is the same. All living beings are its roots, and all Buddhas and Bodhisattvas are its flowers and fruits. By benefitting all beings with the waters of great compassion, one can realize the flowers and fruits of the Buddhas and Bodhisattva's wisdom. Why is this? If Bodhisattvas benefit all beings with the water of great compassion, they can attain Anuttara-samyak-sambodhi. Therefore, Bodhi belongs to living beings. If there were no living beings, Bodhisattvas could not achieve unsurpassed right enlightenment.

There was one time in particular when I read that passage, and it suddenly fell on my head like a ton of bricks. I had never seen that Bodhi belongs to living beings. But I get that now. From the sutra you get the picture, an image of a special tree. In the metaphor, the tree is out in the wilderness, and it's got deep roots and abundant flowers and fruits. The leaves are flourishing, the flowers are brilliant, and the fruits are ripe and sweet. The sutra says, "The Bodhi tree king." It's not the Bodhi Tree in India. This is the Bodhi Tree king growing in the wilderness of birth and death. Where is that? Right here, right among us!

Another set of tornadoes went through Oklahoma again, killing nine people this time, instead of 20 like last week. The climate is broken and the winds are coming. Out of the sky comes this cloud that rips up your house and car, and sends you up into the sky, where you die. Last week, someone in an elementary school opened fire. Kids were huddled in the corridor; five minutes ago they were there, and now they're gone. They could have been your kids. So this is the wilderness of birth and death. There's a Bodhi Tree right there.

The sutra says, **Living beings are the roots of the Bodhi Tree and the Buddhas and Bodhisattvas are its flowers and fruits.** When you see the tree, you're only seeing half of it. The other half is below the ground, and they are living beings; that's us. Above the ground are the fruits and flowers. These are the Buddhas and Bodhisattvas, all connected. You don't have a tree without roots, or a tree without fruits to bear seeds that make it grow again.

Therefore, by benefitting living beings with the water of great compassion, you get the flowers and fruits of the Buddhas and Bodhisattva's wisdom. Why is that? If Bodhisattvas benefit all beings with the water of great compassion, they attain Anuttara-samyak-sambodhi. Therefore, Bodhi belongs to living beings. Here's the principle, **By benefitting all beings with the water of great compassion, one can realize the flowers and fruits of Buddhas' and Bodhisattvas' wisdom.**

Do you want to be as wise as the Buddha? Put great compassion water on your roots. That's how to do it. Want to be a Buddha? Want to have wisdom? Water the living beings with great compassion. What does that mean? How does it work in my life? What is the water of great compassion? Is it Starbucks coffee? Is it great compassion water? Suddenly great compassion

譬如曠野沙蹟之中有大樹王，若根得水，枝葉華果悉皆繁茂。生死曠野菩提樹王亦復如是。一切衆生而為樹根，諸佛菩薩而為華果。以大悲水饒益衆生，則能成就諸佛菩薩智慧華果。何以故？若諸菩薩以大悲水饒益衆生，則能成就阿耨多羅三藐三菩提故。是故菩提屬於衆生，若無衆生，一切菩薩終不能成無上正覺。

有一次唸到這段經文，內心頓然震撼莫名，因為我從來不知道菩提是屬於眾生的；現在，我終於明白了。從經文的描寫，我們看到的景象是：有一棵樹，很特別的樹。它是長在曠野沙蹟之中，根很深，樹上有很多花和果實，樹葉很繁茂，花朵也很燦爛，果實成熟甘甜。經文說「菩提樹王」，印度有菩提樹，錫蘭有菩提樹，其實萬佛城也有菩提樹；不過不是那個菩提樹，而是生死曠野裏的菩提樹。在哪裏？就在這裏，就在你我之間。

又有好幾個龍捲風掃過奧克拉荷馬州，上次死了二十個人，這次九個；氣候很異常，龍捲風不斷襲擊，把房子、車子、人都捲到天空上，然後人就死了。上星期在某一個小學又有人開槍，小孩子躲在門後面，五分鐘前還活蹦亂跳，五分鐘後，死了；而他們，可能都曾經做過我們的孩子。這就是生死曠野，菩提樹王就生長在這裏。

經文說：「一切眾生而為樹根，諸佛菩薩而為華果。」看樹的時候只能看到樹的一半，就是它的上半部，看不見地底下的樹根，它的下半部。菩提樹根就等於一切眾生，上半部呢？是佛菩薩，「諸佛菩薩而為華果」。樹根、樹葉、花、果是一體，連接的，只是有的在上邊，有的在下邊。

因此，用大悲水饒益一切眾生，我們能成就諸佛菩薩的智慧華果。為什麼？因為如果菩薩用大悲水饒益一切眾生，就能成就阿耨多羅三藐三菩提，所以菩提屬於眾生。重要的道理就在這兒，「以大悲水饒益眾生，則能成就諸佛菩薩智慧華果。」

water becomes very valuable, because the *Avatamsaka Sutra* says we need more great compassion water. If you want to drink great compassion water or pour it on living beings' roots, go ahead. However, sometimes it might be your tears, when somebody's really sad. Other times it might be tears of laughter because something is funny. Often it's something as simple as listening and letting somebody talk to you, but not at 10 o'clock when you have to sleep, because you have to get up at four to do *zaoko*. That's not what we're talking about.

Being a good listener is often a good way to water the roots of living beings with the water of great compassion. When situations arise, sometimes it just means going beyond your comfort zone to be a friend to someone, or a companion.

☞ To be continued

想和佛一樣有智慧嗎？那就要把大悲水澆在你的菩提樹根上。要成佛，有智慧，得用大悲水來滋潤眾生。什麼是大悲水？是星巴克咖啡嗎？還是那一瓶一瓶的大悲水呢？我這麼一說，大悲水忽然變得很值錢，因為《華嚴經》說我們需要大悲水。如果你喝大悲水，或者把它澆到樹根上，這都沒問題，可以繼續。不過廣意地來說，它可以是你為眾生痛苦所流下的眼淚，或是喜極而泣的淚水；更多時候，只是靜靜傾聽一個人的訴說。先聲明，不是在晚上十點鐘，因為明天一大早還要起來做早課。

做一個專心的聆聽者，通常是最好滋潤眾生的大悲水；有時候甚至只是事情發生時，放下自己，陪伴在某個人身旁這樣而已。

☞ 待續

三世因果經 (續)

Cause and Effect Sutra

(continued)

嬌妻妾美為何因？前世佛門結善緣。
夫妻長守為何因？前世幢幡供佛前。
父母雙全為何因？前世敬重孤獨人。
無父無母為何因？前世都是打鳥人。
多子多孫為何因？前世開籠放鳥人。
養子不大為何因？前世皆是溺女身。
今生無子為何因？前世折採百花人。
今生長命為何因？前世買物多放生。
今生短命為何因？前世宰殺眾生身。
今生無妻為何因？前世偷姦人女妻。
今生守寡為何因？前世輕賤丈夫身。
今生奴婢為何因？前世忘恩負義人。
今生眼明為何因？前世施油點佛燈。

☞ 待續

*Some have marriages lasting and meaningful.
Their happiness doesn't happen by chance.
The cause this time is the hanging of canopies
And streamers before the Buddhas' statues.
Some happy fellows' fathers and mothers
Enjoy long lifespans, contentment, and ease.
Where is the source for rewards such as these?
They protected orphans in times now past
And regarded all elderly ones as their own.
Orphans must live without fathers and mothers
Since before they shot down birds for sport.
How does one get lots of children and grandchildren?
By letting birds fly from their cages to freedom.
In raising children, some really fail badly.
It's because before they drowned female infants.
When barren, people won't bear any children.
That's their due for committing promiscuous deeds.
Some have long lifespans, why are they lucky?
Liberating creatures, they ransomed lives.
Have you seen how many suffer short lifespans?
Their wanton slaughter of beings is why.
Lonely are men whom no women will marry.
They're paying their debt for committing adultery.
Widows bear a sad retribution.
They held their past lives' husbands in scorn.
Servants and slaves made that bondage themselves
By neglecting repayment of goodnesses done them.
Bright are the eyes of some fortunate beings.
Before Buddhas they offered lamps filled with oil.* ☞ To be continued

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