

# Expand the Measure of Your Mind: The Bodhisattvas' Contemplation and Motivation

## 心包太虛：菩薩的發心與諦觀

Excerpt from Reverend Heng Sure's lecture on the *Avatamsaka's Ten Grounds Chapter*, at Berkeley Buddhist Monastery

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Bodhisattvas are awakened beings. They are humans who are altruistic, who have good hearts, who are kind and selfless. They are the kind of people who help others before they help themselves. In their minds, helping others is helping themselves; there is no difference.

The Bodhisattva in our text, the *Avatamsaka Sūtra*, is in training. He or she, it doesn't matter, is on the Third Ground of the Ten Grounds stages. At this stage, he or she has been watching living beings going through all kinds of unhappiness. Further, he has been reducing the barriers between himself and others. He doesn't stop with his skin. He is very much tuned in to others and he sees how confused they can be.

The *Avatamsaka Sutra* is taking us through his progressive awakening – step by step he realizes that things are moving, things are transient, the material things of the world and also states of mind are in flux, they are constantly moving and changing. He also notices that when we hold onto things, when we grab them,

菩薩是覺悟的眾生，他們無私、善良、無我，把利人擺在利己之前。在他們心中，幫助別人就是幫助自己，這二者沒有區別。《華嚴經》裏的菩薩仍在修習菩薩道，正在修習第三地的菩薩，他（或者她，性別沒有關係）見到眾生遭遇種種不如意，同時更進一步消弭他與眾生之間的隔閡。菩薩不會只顧自己，而是更進一步深刻觀察眾生，明白他們的迷惑顛倒。

《華嚴經》引導我們認識這位菩薩覺悟的過程。菩薩逐漸領悟到萬事的無常變遷，無論物質或是心識狀態，都是不停地變化；他也意識到，當我們想要緊緊抓住，尤其是所喜愛的事物時，就會因為這種變化無常而感受到痛苦。當事物敗壞、衰老甚至消失的時候，都會令人十分痛苦。因此他希望人們能從現實中覺醒，體悟萬物緣生緣滅的本質。

於是這位菩薩向自己挑戰，決定學習如何能令眾

especially the ones we like, and then they go into flux – they move and change – that it's painful. It hurts when things break up, when things go bad, when things age, when they vanish. So he wants to wake people up to that reality, to the real nature of all conditioned things.

So he sets himself the challenge of learning how to wake people up to that reality. His answer – he has an answer – is the Buddhadharma. He thinks, “The Dharma is the way. I want people to learn the Dharma because then they won't be quite so stuck when things change. They'll be able to roll with it. They'll be able to take the bumps on the road and adapt and respond and let go as necessary when things change.”

So that's where we are now: where the Bodhisattva says, “Right... Buddhadharma! That's what I want. How do I learn it? Who can teach me? I really need to learn the Buddhadharma. Can somebody please tell me more?” He wants to learn, because it's only through learning skillful means (Sanskrit: upaya; Chinese: fangbian 方便), and then teaching by means of these expedient methods that he is going to be able to get people to wake up.

So, things have changed for the Bodhisattva. There's a turning point in the discoveries of this Bodhisattva. The Bodhisattva realizes that it is by learning the Dharma that he is going to be able to help. The Dharma is the thing that is going to help people wake up. So, he needs to learn it. It is like a doctor who has learned the basics of biology, chemistry, physics, and the mechanics of the body and is now learning healing techniques. He is learning the applications of medicine. The Bodhisattva is learning internal medicine and external medicine. He is learning the important aspects of spirit and emotion of healing and illness. The more tricks of the trade he can learn, the better he will be at helping people heal and recover from illness. So the Bodhisattva is a Dharma-doctor-in-training right now. He's still in “medical school”, but at least now he knows what he needs – he's got the basics, he knows what he needs in order to be able to respond to the various illnesses that are going to come his way.

In the text today, the Bodhisattva contemplates various realms. In doing so, he or she uses another inner kind of vision to look at realms. Now, what are realms? We could spend the entire lecture this evening talking about realms because it is a very big topic. Is it a universe? Is it a galaxy? Last week the Hubble telescope photographed a black zone in space and discovered a hundred million galaxies in this place where they did not think anything existed. Is that a realm?

But, let's look at the text: what are the realms that the Bodhisattva contemplates? What are the mindsets that he gets? He **contemplates the realms of living beings**: humans, polar bears, caterpillars, birds, kookaburras, wrens, microbes, ancestors – all these realms of living beings, the realms of sentient creatures. He **contemplates the realms of dharmas** – where is that? Everywhere the mind goes there are dharmas. **Contemplates the realms of worlds** – okay, so now we're getting out there into the cosmos.

How do you define a world? Traditionally, this is defined as having a sun and a moon, a polar mountain – Mt. Sumeru, four seas, four continents, and so forth. **Next is to contemplate the realms of space.** Suddenly, we're talking big. The realms of space exist where things are not. It exists in your skin pores, in your

生覺悟。他知道，唯有依靠佛法：「佛法就是解藥。我希望人們都能學習佛法，這樣他們就不會在變遷中不知所措，遇到坎坷困難就能應付自如，就能隨緣放下。」

這也就是經文描述的，這位菩薩說：「對了，就是佛法！我要的就是佛法。我應該怎麼去學習呢？誰能夠教導我呢？我真的很需要佛法！有沒有人可以多告訴我一點？」他想要學習，因為只有明白各種善巧方便，然後再用這些巧方便門來教導眾生，才能夠讓眾生覺悟。

因此，事情開始不同了。我們發現這位菩薩遇到一個轉折點，就是他發覺透過學習佛法可以幫助別人，佛法是可以使人們覺醒的關鍵。就好比一位醫生，學習基礎的生物、化學、物理以及人體結構之後，接著繼續學習治療的技術，學習應用醫學。現在這位菩薩也是一樣，他學習內科與外科——學習治病與致病的關鍵因素：心靈與情緒。他懂的技巧愈多，就愈能幫助人們從病苦中療癒。因此，這位菩薩可說是一位佛法的實習醫生——他已經具備一定的基礎，也知道需要具備哪些條件，才能處理即將面對的各種病症。

今天的經文，講到菩薩對各個不同「界」的諦觀，菩薩用內在的覺觀來觀察外「界」。那麼「界」是什麼？這個主題，可以花上整晚的時間來解釋。界是宇宙嗎？或是銀河系？上星期，哈伯望遠鏡觀測到太空中的一個黑洞，之前被認為沒有東西存在的空間，被發現存在百千億數不盡的銀河系。這，是所謂的「界」嗎？

經文中提到菩薩觀察的「界」有哪些？菩薩的心念又是怎樣的？菩薩**觀察衆生界**：人類、北極熊、毛毛蟲、小鳥、笑翠鳥、鸚鵡、微生物以及祖先等等，都是眾生界，也就是有情生物界。菩薩**觀察法界**：法界在哪裏？

blood cells. Open space: the absence of things. So you get it, right?

The Bodhisattva works with these contemplations; these are mindsets that he is looking at in order to prepare his mind to learn the Fourth Ground – the teachings of the Fourth Ground. What is going on? He's expanding his mind. He's getting big so that the information that's coded into this Fourth Ground will go in and take root.

When we look at the dessert menu, we're contemplating the realms of dessert. Or we might be contemplating the realm of coffee – whether to get a soy latte with a double espresso shot or to go with the house blend. Those are realms of different sizes, wouldn't you say? That is the realm of the tongue. So, the Bodhisattva says: "Yeah, there is a time for the realm of the tongue but I'm expanding my mind to look at living beings – to look at dharmas, worlds, space, to the realms of consciousness. That will make my mind big enough to absorb what I need to learn on the Fourth Ground." Why?

The key is, this Bodhisattva saw suffering; he or she encountered suffering. Along with the suffering, he or she also encountered the deeper connection between me and everybody – not just all people but all beings. Upon seeing that connection with all beings as well as the suffering that beings go through, the Bodhisattva said: "I just can't let that be kind of par-for-the-course. I can't let that be business as usual. I have to do something about it. I can't just let it go. I need to get involved to relieve the suffering."

And with that thought, it became necessary to go out and learn ways to make it hurt less for the beings with whom the Bodhisattva saw that he was connected to. Not helping would just be too cruel. To just look at how other beings undergo suffering and not help in any way, one really has to harden his heart. You have to get very callous in order to see all that suffering go down and just say, "Yeah, that's how it is." Or worse, add to it. So with that in mind – as the key or the framework for understanding this whole thing – suddenly a lot of the Bodhisattva's behavior makes sense.

The Bodhisattva has enlightened to this: that people whom he or she cares about deeply are hurting. The Bodhisattva wants to do something about this and he has therefore started to learn the Buddha's methods for ending suffering, of which there are many. The Buddha himself has mastered these methods and is willing to share them with anyone. We just need to put ourselves in a position to be able to learn them. How do you do that? By contemplating the realms of things that expand the measure of your mind. Like what? Like empty space. Like consciousness itself. ❀

❀ Please check the DharmaRealLive Youtube channel for complete lectures which were recorded on June 15, 2013 and September 29, 2012, respectively.

心念所到之處，就有法的存在。**觀察世界**：這時就要邁向宇宙了。

世界的定義是怎樣？一個世界涵蓋了日、月、須彌山，還有四大海、四大部洲等等。接著是**觀察虛空界**，這下子談的範圍就更廣大了。虛空界，存在於任何事物不及之處，可以在毛孔內，可以在血球細胞裏。虛空，就是什麼也沒有。所以，什麼是菩薩所觀察的「界」，明白了嗎？

菩薩這樣地來觀察，是為了具備修習第四地應有的心態。怎麼樣呢？菩薩擴大自己的心量，心量擴大之後，第四地蘊藏的義理就能注入自心而紮根。

當看著甜點菜單時，我們就在觀「甜點界」，或者觀「咖啡界」——要雙份的豆奶拿鐵，還是首選咖啡？這些難道不是各種大小不同的「界」嗎？這可以說是舌之「界」。菩薩會說：「是啊，偶爾是可以關注一下『舌界』，不過我願意將心量再放大一點，去觀察眾生，觀察法界、世界、虛空界乃至識界，這樣就能領納第四地所應該學習的東西。」為何如此？

關鍵就在，菩薩見到眾生受苦，面對眾生的苦難，從這些苦難中，菩薩體會到自己與每個人是休戚與共的——不僅僅與人類，還包括一切的眾生。菩薩如此見到自己與眾生的關係以及眾生所受的苦，就說：「我不忍心這樣任其自然下去，我不能讓它繼續如常，我必須起而行之，不能坐視不管，我要去解除眾生的苦難。」

抱持這樣的信念，菩薩決心去學習能夠減輕眾生苦痛的方法。這些眾生都與他有關係，不去拯救他們的話，就太無情了；如果坐視眾生受苦，而不給與任何幫助，就太鐵石心腸。只有麻木不仁的人，才會對深沉的苦難輕描淡寫地說：「哦，就是如此這般。」甚至雪上加霜，加重對方的痛苦。從這個角度來思考，我們就能豁然明白菩薩的持行。

菩薩所覺悟的，是他所關心的人們正在受苦，他希望能為他們做一些事，因此他開始學習佛陀了苦的方法。了苦的方法當然有很多，佛陀不但自己熟悉，同時也樂於傳授，只要我們肯學習。那我們該怎麼做呢？就是藉由觀察這些界，譬如虛空界、意識界，開拓自己的心量。❀

❀完整內容請看YouTube的DharmaRealLive頻道，2012年9月29日及2013年6月15日錄影。