

## 維摩詰經—拉開宇宙大戲的序幕（四）

# Vimalakirti Sutra—The Prelude to the Major Show of the Universe Has Now Begun (Part 4)

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佛顯神通把五百個七寶蓋合成為一，且遍覆三千大千世界。與會的大眾看得目瞪口呆。此時寶積長者子不禁讚歎佛。接下來一長串都是讚佛的偈頌。我只抽出其中八個偈子來跟大家一起分享、討論。

第一個是「目淨修廣如青蓮，心淨已度諸禪定」。佛有九十七個大人相，為什麼這裡只提到佛的眼睛呢？「目淨」，是說佛的眼睛非常清淨，其來由是什麼呢？心淨，他的心非常清淨，所以他的目才會如青蓮般純淨無染。這表示佛已經清淨解脫，所以可以度諸禪定。他在吃飯的時候，是在禪定裏面；他生病的時候，也在禪定裏面，隨時隨地佛都在禪定之中，因為他已經修得自在解脫了。「久積淨業稱

Using his spiritual powers, the Buddha combined the five hundred seven treasure canopies into one canopy, which covered the trichiliocosm. Those present in the assembly beheld it with awe, and the son of the Elder Jewel Accumulation couldn't help but praise the Buddha for this. The following text consists of a long string of verses in praise of the Buddha. I will pick just eight to share and discuss with you.

The first is: **“His eyes are as clear and vast as blue lotuses, his mind is pure and he has already mastered all levels of dhyana.”** The Buddha possesses the ninety-seven hallmarks of a great person, so why does the verse only mention the Buddha's eyes? “Clear eyes”: This means the Buddha's eyes are very clear. Why? Because his mind is very pure, his eyes are clear and untainted like blue lotuses. This shows that the Buddha is already pure and liberated, and was thus able to master all levels of dhyana. When he was eating, he was in samadhi; when he was sick, he was in samadhi; the Buddha was always in samadhi everywhere, because he had cultivated to the point that he attained liberation. “For a long period of time, he has accumulated limitlessly pure karmas”: the karmas of his body, mouth, and mind are limitlessly pure.

無量」，他身口意的清淨無量無邊。

「能善分別諸法相，於第一義而不動。」佛已經是解脫自在，為什麼還要分別諸法相？不是說只有衆生才有分別意識嗎？為什麼說佛能善分別諸法相呢？後面一句就很重要，「於第一義而不動」。

以下有四種人：第一種、不知道有第一義諦。第二、知道有第一義諦，並且有分別心，這是凡夫。第三、知道有第一義諦，但是沒有分別心，這是小乘的人；因為他已經沒有我執了，所以他不會分別；但他還有法執，知道有一個第一義諦可以修、可以成就。第四、只有佛把「分別」換成「了知」，他明明白白地知道衆生的各種根機，所以他可以因材施教、觀機逗教；雖然如此，可是佛如如不動，了了常明。

「三轉法輪於大千，其輪本來常清淨。」輪，有碾壓，碾碎的意思。碾碎衆生的煩惱。輪，又有運載的意思，車乘就可以載我們凡夫到涅槃的彼岸。

佛的另外一個功德相就是「毀譽不動如須彌，於善不善等以慈」，善與不善對他來講是彼此平等的；把他的手砍掉了，他一點也不憂戚；你去讚歎他，他一點也不欣喜。善惡對證果的人來講，是不二的。

「佛以一音演說法，衆生隨類各得解。」譬如身為人的五蘊身心，聽到的就是人的音聲；言其衆生因為循業發現，所得到的就是這個報身所能理解的音聲。佛卻可以隨順不同衆生而演說出不

**“Skillfully discriminating among all phenomena, he dwells in Ultimate Truth, unmoved.”** The Buddha is already liberated and free, so why would he still need to make distinction among phenomena? Isn't it said that only living beings use their consciousness to make distinction among various phenomena? Why does the verse say that the Buddha can skillfully discriminate between all phenomena? The next line is very important: “He dwells in Ultimate Truth, unmoved.”

Next, let me discuss the four kinds of people.

The first kind of person does not know there is Ultimate Truth.

The second kind knows there is Ultimate Truth, and also has a distinction-making mind — this is the ordinary person.

The third kind knows that there is an ultimate truth, but he does not have a distinction-making mind — this is the Theravadan practitioner. Free of all attachments to self, he will not discriminate; however, he still has attachments to dharmas and knows that there is an Ultimate Truth to cultivate and accomplish.

The fourth kind of person is the Buddha, who has already transformed the “distinction-making mind” into wisdom based on “thorough understanding.” He clearly understands the various potentials of living beings, so he can teach them according to their capacity. He observes and then dispenses teachings; nevertheless, amid all these activities, he remains tranquil, unmoved, and always has a crystal clear understanding of what is going on.

**“He turns the Dharma Wheel three times in the trichiliocosm; this Wheel is always fundamentally pure.”** The wheel runs over and crushes the afflictions of living beings. The Wheel is also able to transport: the vehicle it belongs to can carry living beings to the other shore of nirvana.

**“As unmoved by slander or praise as Mount Sumeru, and equally kind to those who are wholesome and unwholesome”:** this represents another characteristic of the Buddha's merit and virtue. Whether beings are wholesome or unwholesome, the Buddha has equal regard for them. Even if beings cut off the Buddha's hand, he is not grieved by it; even if they praise him, he does not rejoice. For people who have attained to the fruition of sagehood, good and evil are non-dual.

**“The Buddha speaks the Dharma with one voice; living beings, according to their kind, gain understanding.”** Thus, for example, people whose bodies and minds are composed of the five skandhas, hear a person's voice. Depending on the karma they have accumulated, different living beings hear what their retribution bodies can understand. The Buddha can speak in different voices to different living beings. **“The Buddha speaks the Dharma with**



同的音聲。「佛以一音演說法，或有恐懼或歡喜。」佛一音演說，有些人會心生恐懼，但是得度；有些人會心生歡喜，也是得度；有些人對三界產生厭離，也是得度。所以一音演說法，有些人恐懼、有些人歡喜、有些人厭離、有些人斷疑生信——這就體現了佛的神力不共法。

佛陀在講同樣的法，眾生根機不同，得到的也不一樣——但是共同點是都得到利益。比如說佛同樣講苦集滅道這四諦，凡夫聽到苦諦的時候，心生恐懼，有這麼多苦，我不應該要作惡，要多做善事。我們講在四諦裏面有所謂的生滅的四諦，無生的四諦，無作的四諦，菩薩煩惱的當下就是菩提，菩薩聽到苦諦的時候，他是無作的四諦，所以煩惱對他來講就是菩提，他會很歡喜。這是佛一音演說法。

「悉知眾生來去相，善於諸法得解脫。」佛沒有執著，即便他度化了眾生，就好像沒有度眾生一樣。「不著世間如蓮華，常善入於空寂行。」對他來講，教化眾生是一點執著都沒有，好像蓮花一樣清淨，因為他常常是在空寂行中。

☞待續

**one voice; some are afraid, some delighted.**” The Buddha speaks with one voice: some people will be afraid of what he says, but nevertheless they will eventually be saved because they heard the Dharma. Some will be delighted, and they are also saved, for this same reason. Some people feel weary and want to leave the Three Realms: they will also be saved. So with respect to the Buddha’s speaking the Dharma with one voice, some people will be afraid, some happy; and some will become weary (of life in the Three Realms) and want to escape, and some will cut off their doubts and give rise to faith. In this we see the Buddha’s spiritual powers, which are part of the Dharmas unique to the Buddha.

The Buddha explains the same Dharma, but living beings with different potentials or aptitudes have different understandings. However, one thing they all share in common is that they all receive benefit from the Buddha’s speaking the Dharma. For example, if the Buddha explains the Four Noble Truths of suffering, origination, cessation, and the path [that leads to the end of suffering], ordinary people will feel scared when they learn about the Noble Truth of suffering. They will think, “There are so many forms of suffering, so I should stop doing evil deeds and do more good ones.”

The Four Noble Truths we have been discussing have various categories:

The birth-and-death Four Noble Truths, which is meant for those subject to birth and death.

The birthless Four Noble Truths;

The effortless Four Noble Truths;

For Bodhisattvas, their afflictions are Bodhi, right here and now. So when Bodhisattvas hear the Noble Truth of suffering, they understand the Four Noble Truths at the level of effortlessness; therefore, since all afflictions are Bodhi to them, they always remain joyful. This is the Buddha teaching the Dharma with a single voice.

**“Knowing how living beings come and go, Buddhas are skilled at gaining liberation from all phenomena.”** The Buddhas don’t have any attachments. Even though they liberate living beings, to them it’s the same as if they didn’t liberate any living beings at all. **“Unattached to worldly matters, they are like lotuses; they always skillfully carry themselves in tranquil stillness.”** To them, teaching and transforming living beings are done without any attachment. They are as pure as lotuses because they always conduct with tranquility and stillness.

☞To be continued