

維摩詰經—拉開宇宙大戲的序幕（五）

Vimalakirti Sutra—The Prelude to the Major Show of the Universe Has Now Begun (Part 5)

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English Translated by Early Bird Translation Team

佛是劇中第一男主角，也是導演，他把五百個寶蓋合成一個寶蓋。配角就是寶積長者子，他用一長串的偈頌讚揚佛的功德。接著寶積長者子請問：「淨土的因果是什麼？也就是說，要怎麼修行，才能具備佛一樣的神通妙用？」

之後，第二齣戲就展開來了。舍利弗很心直口快的問：「欸，既然佛是清淨的，所謂心淨國土淨，那為什麼釋迦佛的國土娑婆世界有這麼多的染污、被稱作五濁惡世呢？是不是佛您不清淨，所以呈現出來的娑婆國土才如此的不清淨啊？」

首先，在寶積長者子讚揚佛的功德之後，五百個長者子都發了阿耨多羅三藐三菩提心——都發心要成佛。請大家先記住，五百長者子得到的利益是都發阿耨多羅三藐三菩提心。等一下這場戲劇完了以後，我們再來看經文，他們又得到什麼更上一層的利益？

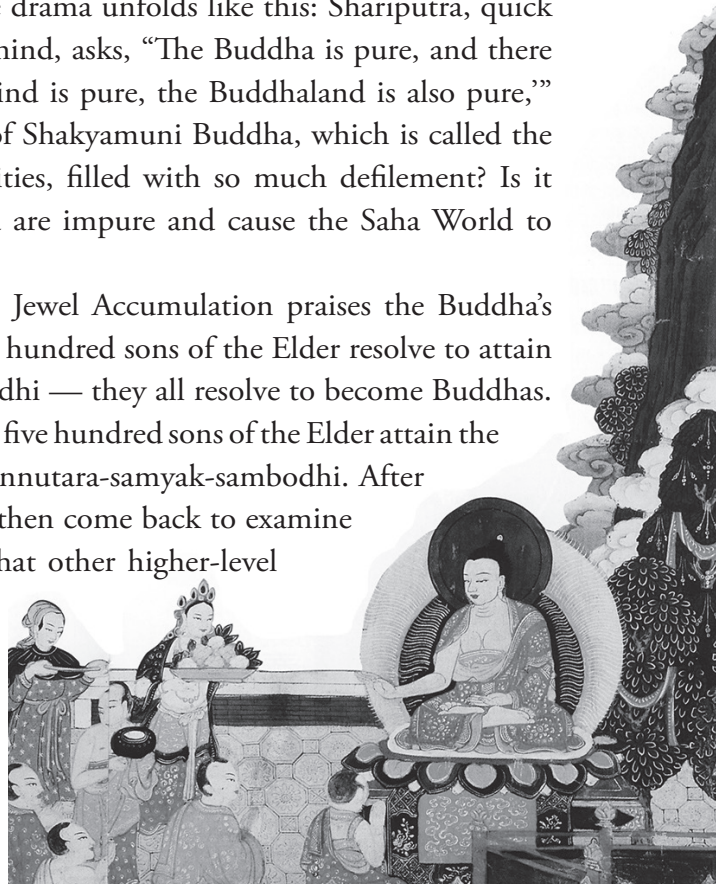
寶積長者子希望如佛一般成就淨土，所以請問淨土的因果。再者，他希望佛陀宣講菩薩的淨土之行。

In this drama, the Buddha plays the major role and he is also the director. He combines the five hundred canopies into one. The supporting role is played by the Elder's Son, Jewel Accumulation, who praises the Buddha's merit and virtue with a long string of hymns and verses; afterwards, he asks, "What are the causes and effects of the Pure Land? In other words, how should we cultivate if we want to attain the wonderfully functioning spiritual powers as the Buddha now has?"

The second act of the drama unfolds like this: Shariputra, quick in speech and direct in mind, asks, "The Buddha is pure, and there is a saying, 'when the mind is pure, the Buddhaland is also pure,'" so alas, why is the land of Shakyamuni Buddha, which is called the world of the five turbidities, filled with so much defilement? Is it because you the Buddha are impure and cause the Saha World to become impure as well?"

After the Elder's Son Jewel Accumulation praises the Buddha's merit and virtue, the five hundred sons of the Elder resolve to attain Annutara-samyak-sambodhi — they all resolve to become Buddhas. Please bear in mind: these five hundred sons of the Elder attain the benefit of resolving on Annutara-samyak-sambodhi. After this drama ends, we can then come back to examine the sutra text and see what other higher-level benefits they might have attained.

The Elder's Son Jewel Accumulation wishes to create a pure land just like the Buddha; therefore, he



其實第一幕的開演，是為了接下來的十三品做鋪墊的。也就是說，從〈方便品〉開始，品品也都在闡揚菩薩的清淨行。言歸正傳，我們來看佛陀怎麼回答寶積長者子的提問？

佛說：「寶積，衆生之類是菩薩淨土。」意思是說，菩薩要成就他清淨的果德，就需要以眾生為根本。《楞嚴經》裏面講：「以生滅心為本修因，求佛乘不生不滅，無有是處。」就好比說我們種的是蘋果，收成的一定是蘋果；如果種的是葡萄，那收成就不是黃瓜。現在想要得到清淨、無染的佛果——那我們所種的因就必須相符合才能如佛一般解脫自在。換言之，想要用生滅心來達到不生滅的佛果，那無異是緣木求魚。所以一個行者想要成就佛的果德，就必需要審視所種的因才行。

接下來，「菩薩隨所化衆生而取佛土。」大乘菩薩要成就他的淨土，根本因就在眾生。一如〈普賢行願品〉中說「諸佛如來。以大悲心而為體故。因於眾生。而起大悲。因於大悲。生菩提心。因菩提心。成等正覺。」菩薩以眾生為因，然後修成菩提的果。所以入世的菩薩處處方便隨順眾生的因緣，這是他成就淨土的因。現在我請問大家，菩薩隨所教化眾生而取他的佛土。那麼阿彌陀佛度化眾生的因緣圓滿了以後，誰會替補他的位置呢？——觀世音菩薩。對的！《悲華經》中記載：觀世音菩薩繼承阿彌陀佛的佛位後，極樂世界更加莊嚴，為甚麼呢？因

asks about the causes and effects of the Pure Land. Moreover, he wants the Buddha to lecture on the practices engaged in by a Bodhisattva to realize the pure land.

The unfolding of the first act of the drama is meant to lay the foundation for what is to come in chapter thirteen. After the “Expedients” chapter, every single chapter proclaims the bodhisattvas’ pure conduct. But, let’s pause for a moment and return to the topic of how the Buddha answers the Elder’s Son’s questions.

The Buddha says, “**Jewel Accumulation, the various kinds of living beings are a Bodhisattva’s pure land.**” That is to say, a Bodhisattva who aspires to realize the fruition of purity must ground himself on the foundation of living beings. The *Shurangama Sutra* says, “If the mind that comes into being and ceases is the basis of your practice, then you will not be able to ride the Buddha’s Vehicle to where there is nothing that comes into being or ceases to be.” For example, suppose we plant apple seeds, we will definitely harvest apples; if we plant grape seeds, then we are going to harvest grapes, not cucumbers. Similarly, if we are going to “harvest” the pure and untainted fruit of Buddhahood, we must align ourselves with the aim by cultivating the corresponding seeds; only then can we attain the same self-mastery and liberation as did the Buddhas. In other words, should we use our production-extinction minds in hopes of attaining the Buddha fruition which is free of any production and extinction, then we are totally off-track — it is the same as trying to catch fish by climbing up a tree. Therefore, any cultivator who wishes to attain the end result of Buddhahood must carefully examine what he plants in the “soil” of cultivation.

Next in the sutra text we read: “**Bodhisattvas grasp at Buddhalands for the sake of living beings.**” Living beings are the fundamental reason for Mahayana Bodhisattvas. It is said in the “Chapter of Universal Worthy’s Practices and Vows,” “All Buddhas, the Tathagatas, take the heart of great compassion as their substance. Because of living beings, they bring forth the heart of great compassion. From the heart of great compassion, the Bodhi-mind is born. And because of the Bodhi-mind, Equal and Right Enlightenment is accomplished.” The Bodhisattvas base themselves on the foundation of living beings and cultivate until they realize Bodhi. This is the reason for the bodhisattva who adopts the pro-mundane approach to accord with living beings in each and every aspect— because living beings are the cause for his future realization of the Buddhaland.

Here I have a question for you regarding this line of sutra text: “a Bodhisattva grasps at the pure land based on the potential of living beings whom he teaches and transforms.” After Amitabha Buddha finishes his conditions for teaching and taking beings across, who will take over

為極樂世界是由法藏比丘，攝取二百一十億莊嚴的淨土於一極，發出四十八大願經過三大阿僧祇劫修行，福慧圓滿所成就的世界，所以是淨土當中的極品；再加上觀世音菩薩多生累劫的修行，所累積的功德，兩者結合起來，所以勝過原先極樂世界百千萬億倍之莊嚴！

從這裡我們可以明白：菩薩隨所化眾生的多少，所成就的國土廣狹莊嚴也會不同。方便隨順眾生的因緣而度化，也因此成就他的佛土，凡此種種都在說明菩薩以眾生為修行的根本。因此經上說，菩薩取於淨土，都是為了饒益眾生的緣故。

接下來要講淨土的因，三心和眾行。哪三心呢？「直心是菩薩淨土」，當菩薩直心成就的時候，也就是菩薩成佛的時候，「不諂眾生來生其國」。請問大家，按照經文的意思，直心就是道場。直心，就是真誠、無偽的心。直心是菩薩的淨土，菩薩成佛的時候，不諂媚的眾生就會來生到他的國土。看起來的意思好像是，菩薩在成佛的時候，我們也搭順風車就跟到他的國土去。是這個意思嗎？

我認為是：因為菩薩一定是在眾生裏面去成就他的修行，把這一群眾生裏的不直心的那一群都教化成直心了，這就成就其「不諂眾生來生其國」。把不直的心轉成直的心；轉分別的妄心，成有智慧的真心。不諂眾生來生其國，應該不是從外面移民進去的，而是菩薩把多惱眾生度化了、教化他們，變成良善之國民。這就是不諂

his position? Guanyin Bodhisattva. Yes, Guanyin Bodhisattva — as it is mentioned in the *Sutra of Flower of Compassion*: After Guanyin Bodhisattva takes Amitabha Buddha's place, the Land of Ultimate Bliss will become more sublime and wondrous. Why? Because the Land of Ultimate Bliss is realized by Bhikshu Dharmakara by extracting and combining the 21 billion sublime pure lands into one. The Land of Ultimate Bliss is realized based on his forty-eight vows, as well as through his cultivation for three great asamkhyeya kalpas, during which he kept accumulating his blessings and perfecting his wisdom. Thus, the Land of Ultimate Bliss is considered the ultimate Pure Land, in a class of its own. When adorned with Guanyin Bodhisattva's merit and virtue, this Pure Land is even further enhanced. With these two combined [when the merit and virtue of the Land of Ultimate Bliss and that of Guanyin Bodhisattva are combined], the quality of the Land of Ultimate Bliss is hundreds of thousands of millions times more wonderful and sublime than it was before.

From this, we can see that, depending on the number of living beings a Bodhisattva takes across, the land which the Bodhisattva realizes will differ in qualities such as vastness and narrowness, and degree of sublimity and adornments. This Bodhisattva accords with conditions when he takes living beings across, and as a result he himself also realizes the Buddhahood. Everything we have said here shows how a Bodhisattva takes living beings as his foundation of cultivation. That is why it is said in the sutra, “a Bodhisattva grasps at the pure lands” — he does it for the sake of benefiting beings.

Next, we will discuss the causes for the pure lands, the three minds, and the myriad practices. What are the three minds? (The non-scheming mind, the profound mind, and the Bodhi mind.) **“A non-scheming mind is the bodhisattva's pure land.”** When a Bodhisattva has fully attained a non-scheming mind, the time is ripe for him to accomplish Buddhahood. **“Non-obsequious beings will come to be reborn in his land.”** Here is a question: According to the sutra text, a non-scheming mind is in itself the bodhimanda. A non-scheming mind means a sincere mind, not being a hypocrite. “A non-scheming mind is a Bodhisattva's pure land.” After a Bodhisattva has realized Buddhahood, non-obsequious beings will come to be reborn in his land. The sutra seems to be saying: when a Bodhisattva realizes Buddhahood, we can hitchhike to his land. Is this what it says?

My take is this: In order to perfect his cultivation, this Bodhisattva must have mingled with living beings; thereby, he transformed crooked beings into sincere and straightforward beings. The result is that non-obsequious beings come to be reborn in his land. He turned crooked mindsets into straightforward ones; he turned the

眾生來生其國。

「深心是菩薩淨土」，深心在《起信論》裏面說：「樂集一切諸善行。」剛剛「直心」如果是菩薩的理體的話，現在菩薩就是很歡喜的去圓滿種種的好事情。所以菩薩成佛的時候，具足功德的眾生就會來生其國，菩薩把他們教化成具足功德，植諸德本的眾生。「菩提心是菩薩淨土」，菩提心是一個大乘心，就是能夠去自覺覺他，覺行圓滿的心。菩薩具有大悲心，所以成佛的時候，大乘的眾生會來生其國。

講到菩薩眾行——菩薩萬行之首是六度萬行。「布施」就是能捨；「持戒」，就是行十善，不會有十惡。「忍辱」是菩薩的淨行，菩薩成佛的時候有三十二相莊嚴，眾生來生其國。請問忍辱跟三十二相莊嚴有什麼相關呢？想想：當我們不忍辱的時候，是不是臉紅脖子粗，甚至對人張牙舞爪，對不對？即便強加忍耐，所有的言辭也是從牙縫間擠出來的，這叫忍耐，所以忍辱絕對不是忍耐，忍辱如果是忍耐的話，那大家都生病了。忍辱有一個解釋叫做「身心易調和」，既然身與心很柔順，很容易調和，自然就會相好莊嚴。我們現在把忍辱與忍耐區隔清楚，也能明白菩薩修忍辱不容易。忍辱行如果修成了，肯定可以相好莊嚴。這是菩薩的三心，和萬行之首的六度。

☞待續

discriminating, false mind into the true mind of wisdom.

As for “non-obsequious beings come to be reborn in his land,” I believe that it does not refer to living beings who “immigrate” to his land; rather, it refers to living beings whom he taught and transformed, who became good citizens. This is what this line of the sutra text means.

“**A profound mind is the Bodhisattva’s pure land.**” The *Shastra on the Awakening of Faith in the Mahayana* explains this profound mind as a mind that “delights in accumulating all wholesome conduct.” If the “non-scheming mind” discussed earlier is the essence of a Bodhisattva, then this profound mind here refers to the Bodhisattva’s happily engaging in and perfecting all sorts of meritorious deeds. Therefore, when a Bodhisattva realizes Buddhahood, beings who are “equipped” with merit and virtue will come to be reborn in his land. These beings have been taught and transformed by this Bodhisattva and become replete with or “equipped” with merit and virtue that they have been nurturing. “**A Bodhi mind is the Bodhisattva’s pure land.**” The resolve on bodhi is a mindset of the Great Vehicle; it is a mindset to attain awakening, to enable others to also attain awakening, and to fully perfect these two aspects of awakening. Because this Bodhisattva has a mind of great compassion, when he realizes Buddhahood, beings of the Great Vehicle mindset will come to be reborn in his land.

When we discuss the myriad practices of a Bodhisattva, the six perfections or the six paramitas, the first of them is giving. To uphold the precepts, one practices the ten wholesome deeds and does not commit the ten evils. Patience is a bodhisattva’s pure conduct. A Bodhisattva will become replete with the thirty-two hallmarks upon realizing Buddhahood, and living beings will come to his land to be reborn there. One might wonder how the thirty-two hallmarks and the practice of patience are related. Think about it: When we can’t bear humiliation and are no longer patient, aren’t we red with anger, quickly becoming aggressive or even violent? Even if we force ourselves to stay put, hateful words may still slip off our tongue. That is barely “enduring” what is going on, and definitely not patience. If someone equates endurance with patience, then all of us would fall sick suppressing our anger. There is a good explanation for being patient: becoming readily well-tuned and harmonized in both body and mind. Since the body and mind are readily attuned and harmonized, one will naturally become adorned with hallmarks and fine features. As we now distinguish between endurance and patience, we will then be able to understand that it is not easy to practice a Bodhisattva’s patience. By the time we have cultivated successfully the practice of patience, we will become replete with hallmarks and fine features. These are a bodhisattva’s three minds (the non-scheming mind, the profound mind, and the bodhi mind) and the six perfections (six paramitas), which are first and foremost among all the myriad practices.

☞To be continued