

維摩詰經—拉開宇宙大戲的序幕（六）

Vimalakirti Sutra—The Prelude to the Major Show of the Universe Has Now Begun (Part 6)

比丘尼近育2019年9月講於金佛聖寺

晨珪譯組 英譯

A Dharma Talk Given by Bhikshuni Jin Yu at Gold Buddha Monastery in September, 2019

English Translated by Early Bird Translation Team



接下來的菩薩行還有「四無量心」、「四攝法」、「方便三十七道品」。或許有人會說：「三十七道品不是小乘人修的嗎？為什麼講菩薩的因行還談三十七道品呢？」在《大般若經》裏的三十七道品，又有人稱做三十七助道品，說它是般若的重心，是大乘菩薩所應該要行的；所以三十七道品是大小乘共同要修的。

又比如「四正勤」，它說：「已生惡令斷，未生惡令不生；未生善令生，已生善令增長。」為什麼叫四正勤？就是要勤勞，要精進，果真如此，那不就成了佛有餘嗎？

Next, we will discuss “the four limitless minds,” “the four dharmas of attraction,” and “the thirty-seven wings of enlightenment.” Someone may object, saying, “Aren’t the thirty seven wings of enlightenment the study of the adherents of the Lesser Vehicle? Why do you want to talk about the causal practices of a bodhisattva with respect to the thirty-seven wings of enlightenment?” In the *Maha Prajna Sutra*, these thirty-seven wings of enlightenment are called the thirty-seven aids to the cultivation of the Way, and they are said to be the primary emphasis of prajna. These are what a Mahayana Bodhisattva should practice. Thus, the thirty-seven wings of enlightenment are practices common to practitioners of both the Lesser Vehicle and the Great

Vehicle.

Regarding “**the four right (diligent) efforts**,” it is said, “If there is evil, we must definitely stop and sever it. If there is no evil, we must not let it arise. If there is already good, we must keep increasing it and press forward; if there is no good, we must make it arise.” Why are they called the four right (diligent) efforts? This means that we must be hardworking and diligent in cultivating these four aspects; we must stay vigorous. Should we truly follow this, then it would be more than enough for us to realize Buddhahood.

Now, we will discuss “**the four spiritual fulfillments**.” Once we have cultivated “the four spiritual fulfillments,” we will attain liberation and self-mastery. Some people also call them “the four as-you-wish fulfillments” — one’s wishes are fulfilled in every matter. Take the instance of spiritual fulfillment of desire. Once one has successfully realized this fulfillment, one will no longer be bound by desire and instead will attain self-mastery and whatever one wishes. Desire is like a rope that firmly binds people and prevents them from freedom. If we can break free from it, we will attain self-mastery and whatever we wish. Thus, I believe that the key point here is whether or not we can truly break free from the control of desire, not

再來說說「四神足」，四神足如果修成了就能解脫自在；所以有人又把它叫做四如意足，事事如意。比如欲如意足，成就了就不會受到欲的束縛，就會如意自在了。慾念就很像一條繩子，把我們牢牢綁住，如果不被它纏住，那就如意自在了。所以我認為重點是有沒有辦法確實做到，而不是它有沒有重複。

「除八難」，哪八難？我們有沒有在八難之中呢？有啊，佛前佛後難。記得以前讀佛經至佛陀對弟子說「善男子鬚髮自落，袈裟披身」，成了比丘後佛再對他開示幾句就證果，我每每羨慕不已。再細思：這些善男子累世善根肯定非常深厚，才能夠值佛出世。不要說值佛在世，就是得以在像上人這樣聖人身邊，受他親自教導，那絕對就非常的不一樣了。我們也不要發願去北俱盧洲，北俱盧洲雖然飲食自然從地湧出，可是沒有佛法。我們在南瞻部洲，又身在人道，可以說是很難得的機會。雖然是佛前佛後難，但是佛法還住世，可以引導我們往解脫道精進。

「不譏彼闕」，就是自己守戒、不會去譏笑別人不守戒、所有的言語能夠饒益眾生等等，這些都是菩薩的因行。其實這些道理我們耳熟能詳很久了，但是關鍵還在有沒有去做。所以修道貴在實行。剛剛介紹三心，就是直心、深心和發菩提心，或說發大悲心，或是發大乘心。講到直心，按照《起信論》，就是「正念真如」，是理體：如果能夠直心，就能發心。這個深心，就是把所有的善功德、善行去實行。如果能夠確實實行善行，自然心意就會調伏。所以它是從體，然後起用，得到圓滿了，體用兩個合一了。最後就說：因為隨其直心，因為心誠

whether or not we speak about it over and over.

“**Getting rid of the eight woes.**” Which eight woes? Do we have the eight woes? Yes. We have the woe of being born before or after the Buddha’s time. I remember that I once read a sutra in which the Buddha said to his disciples, “Good man, let it be that your beard and hair fall off, and let it be that a precept sash falls onto your body.” After this good man was admitted into the Sangha, the Buddha gave some further instructions to this good man, and he realized the fruition of sagehood. Every time I read texts like this, I am filled with yearning admiration. Then I ponder more carefully: These disciples of the Buddha must have accumulated very profound roots of goodness in order to be born during the Buddha’s time. Not to mention being born during the Buddha’s time, it would be an extraordinary opportunity for someone to be born when there is a sage like the Venerable Master, and to be able to stay close to and receive his teachings in person. Nevertheless, we should not make a vow to be reborn in the continent of Uttarakuru. Although, in Uttarakuru, food and drink naturally well forth from the ground, that land does not have the Buddhadharma. We humans are in the Southern Jambudvipa continent, and in the human realm. It is a rare opportunity for us to have human bodies. Although we have been born before or after the Buddha’s time, the Buddhadharma still exists in the world, which can lead us to press ahead vigorously along the path of cultivation toward liberation.

“**Do not ridicule others’ shortcomings**”: This basically means that even though we are able to uphold the precepts, we must not mock others who can’t. In our every word, we aim to benefit living beings — these are a bodhisattva’s practices at the causal stage. In fact, we have long been familiar with all of these principles, but the problem is that we have not truly put them into practice. Thus, what really counts in cultivation is true practice. Just now, I introduced to you the three minds: the non-scheming (straight) mind, the profound mind, and the bodhi mind (resolve for bodhi) — in other words, we ought to bring forth the mind of great compassion and the Mahayana mind. As for the non-scheming mind: in the *Shastra of Awakening of Faith*, this refers to the proper mindfulness of True Suchness, which is the fundamental essence at the noumenal level. If we can bring forth the non-scheming mind, we can bring forth the resolve for bodhi.

As for the profound mind, this refers to our true practice of all wholesome deeds and meritorious virtues. If we can truly practice, we will naturally cultivate these wholesome practices, and tame and subdue our minds. This is a process of establishing ourselves in the

了，所以就可以圓滿所有的善功德。有了善功德了，也可以因此迴向眾生，利益眾生；因為利益眾生，成就眾生了，所以自己的國土也清淨了。

總結：心淨，國土就會淨，所以「若菩薩欲得淨土當淨其心。隨其心淨則佛土淨。」這在在提醒我們從發心開始，然後具足所有的善行，就是利益眾生，但事實上利益別人，回過頭來是利益自己。

☞待續

essence and making use of its functioning. Once it is perfected, both the substance and the functioning merge into one. Finally, it says that because the mind is not scheming, we become sincere; then, we can perfect all the merit and virtue of goodness. When we have meritorious virtue, we can dedicate it to living beings in order to benefit them. Because we benefit living beings, we can help them succeed in whatever they do, and finally we will purify our lands.

Conclusion: When we have purified our minds, our lands will also become pure. Therefore, **“a bodhisattva who aspires to realize a pure land must first purify his mind. Once his mind is purified, then his buddhaland will also become pure.”** This is to remind us to first work on bringing forth our resolve for bodhi, then proceed to perfect all of our wholesome deeds. In fact, through benefiting living beings, we end up benefiting ourselves.

☞To be continued

有德行的和沒有德行的是不同的。有德行的就能修福修慧，從根本上做起，也就是不爭、不貪、不求、不自私、不自利、不打妄語，從這上面著手做起。沒有德行的人就像那個賭錢似的，是一種賭博的性質，他貪快、貪速效、貪神通，他不貪道。他也勇猛精進。好像那個魔修魔法，也是時時刻刻都不懶惰的，都是精進的。可是精進，他就不懂得修福修慧。他只知道修力量、貪速效，能見功見得快。這跟修佛法的人是不同的。

修佛法的人慢慢地不貪速效，什麼也不貪，就自己修行，盡自己的本份，不向外馳求。我既然是一個佛的弟子，我就應該依教奉行，不管它有沒有什麼成就，不管有沒有感應都都不求這個。所以不爭、不貪、不求、不自私、不自利、不打妄語，這是最基礎的修行。可是我們一般人都把這個基礎不管了，就想在虛空上造樓閣，不從這個根本上做起。因為這個，所以就有很多走火入魔的。

—摘自宣公上人《大般涅槃經淺釋》·東曉娟、克莉絲汀·巴克 英譯

Those with virtue and conduct differ from those who don't have such qualities. Those who have virtue are able to cultivate blessings and wisdom. They start their practices from the fundamentals, which is, no fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying. They start with these basics. Those who have no virtue, such as gamblers, are greedy for quick profit, for immediate results, and for spiritual powers, but they have no greed for virtue.

There are people who are also diligent and vigorous like those who cultivate deviant practices and unwholesome Dharmas. They are never lazy or lax at any time; they are very vigorous. Yet they differ from people who cultivate the Buddhadharmas, for true cultivators are not greedy for immediate results; they are not greedy for anything. All they do is cultivate to their best abilities and never seek outwardly. They think, “As I am a disciple of the Buddha, I must conduct myself according to the Buddha's teachings, regardless whether or not it leads to any achievement or response.” Therefore, no fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying are the most basic practices. But we generally disregard them and want to build a pavilion in empty space, because without working on these practices, there is no foundation for it. Because of this, many cultivators lose control of their practices and slip into deluded mental states.

—Excerpted from a commentary on the *Mahaparinirvana Sutra* by Venerable Master Hsuan Hua

English translated by Shu Xiaojuan and Christine Buck