



維摩詰經—拉開宇宙大戲的序幕（完）

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

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A Dharma Talk Given by Bhikshuni Jin Yu at Gold Buddha Monastery in September 2019
English Translated by Early Bird Translation Team

編按：《維摩詰經—拉開宇宙大戲的序幕》就刊登到〈佛國品第一〉。希望大家有興趣的繼續研究《維摩詰經》。近育法師的中文講座可以去金佛寺網站聆聽。

(<http://www.gbm-online.com/chinese/>)

Editorial note: The *Vimalakirti Sutra*—the Prelude to the Great Show of the Universe Has Now Begun is published up to Chapter One: The Buddhaland. By publishing this Dharma lecture series on the *Vimalakirti Sutra*, we hope that those who are interested would continue to study and investigate this Sutra. If you are among them, you can go to Gold Buddha Monastery's website <http://www.gbm-online.com/chinese/> where you can listen to Jin Yu Shr's lecture series (in Chinese).

戲劇第二個張力來了，舍利弗說：「世尊您剛剛說心淨國土淨，娑婆世界是您的教化區，可是放眼望去無不是五濁惡世，是不是您的心不乾淨所招感呢？」對於舍利弗直白的提問，他的師父不疾不徐地回答他：「你看天上的日月，瞎眼的人是看不到的；請問這是日月的問題，還是眼盲的人的問題呢？」舍利弗說：「那是盲者的問題，跟日月沒有關係。」梵天的螺髻梵王就說：「我放眼所見的，就像自在天宮一樣清淨。可是舍利弗你看到的，無非是丘陵、沙漠、污穢。為甚麼？」梵王繼續說：「仁者心有高下。」意思是因為你自己的心不平

The drama's second build-up to the climax has come: Shariputra said: "World-Honored One, you just said that if your mind is pure, then your land is pure. The Saha world is the land in which you teach. But if you look everywhere, there is not one place that is not the evil world with the five turbidities. Is this because your mind is not pure so that, as a result, the world is not pure?" To Shariputra's straightforward question, his teacher replied to him speaking not too fast and not too slow, "Look at the sun and moon in the sky, people who are blind cannot see them; is it the sun and moon's problem, or is it the blind person's problem?"

Shariputra said, "That is a blind person's problem, it has nothing to do with the sun or moon." The Conch-Tufted Brahma King of the Brahma Heavens said, "What I saw is as pure and clean as the palace of the Heaven of Self-Mastery. However, Shariputra, what you see is nothing more than small hills, deserts, and unclean places. Why is this so?" The Brahma King continued speaking, "Benevolent One, Your mind has the concept of highs and lows" — in other words, Shariputra had a mind of partiality. A Bodhisattva holds all living beings in equal regard. Because his body and mind are pure, so everything that he sees in all places is also pure.

的關係。菩薩看一切眾生，莫不平等。只因他身心清淨，他所到之處，所見的也都是清淨。

這使我想起，一位法師他親身經歷的故事，有一次他跟隨宣公上人外出弘法，在人來人往的三藩市機場候機時，男男女女勾肩搭背、喧囂吵鬧，無處不見；上人就問他：「你覺得怎麼樣？」他說：「就好像在廁所裏頭，這些人簡直污穢得不得了。」上人卻很慈祥地看著他說：「我所見的像極樂世界般清淨。」

接下來，佛再顯神通，用他的腳趾頭按地，把三千大千世界都呈現在眼前，你或許會說我坐在電腦前用手指一按，三千大千世界也都能顯現出來。差別是佛隨時隨現，但我們沒電腦就不能顯現了。「一切大眾歎未曾有。」與會的大眾仰仗佛的威神力看到三千大千世界的莊嚴，無不驚嘆。

另外我有一個解釋，不久前懿法師開講唯識學，說萬法唯識，如果八識田裡沒有那個種子的話，我們也看不見那個景象的。現在佛顯的三千大千世界莊嚴像，不就是我們自性裏種子的顯現嗎？也就是我們自性裏面有此種子，繼而透過佛的神力顯現。如此說來，我們足以深信我們的自性跟佛無二無別，所以佛呈現三千大千世界給我們看的時候，我們所看到的也是我們自性裏面的相好莊嚴。雖然現在我們沒有修得，但這些是本自具足的。

接下來佛陀問舍利弗：「你有沒有看到？」舍利弗說有。佛說：「我已經修證了自在解脫，所以我的國土常常都是清淨無染的；因為要度化陋劣的眾生，為了悲憫眾生的緣故，我示現我的國土是污穢的。就好像諸天的飲食，因為每一個人的福德不同，所以對飯菜的覺受也

This reminds me of the experience of another Dharma Master who once went out with Venerable Master Hua to propagate the Dharma. When waiting at the crowded San Francisco International Airport, full of hustle and bustle, where men and women openly display affection and intimacy, the Venerable Master asked: "What do you think of this?" He answered: "This is like being in a bathroom; these people are so polluted!" The Venerable Master, however, looked at him very kindly and said: "'What I see is as pure as the Land of Ultimate Bliss."

Following this, the Buddha displayed his spiritual powers once again, pressing his toes against the floor so that before the assembly there appeared the Three Thousand Great Thousand Worlds. Perhaps you will argue that you can do the same thing with your computer, making Three Thousand Great Thousand Worlds appear with a single click. The difference is that the Buddha can make them appear at any time and any place, even without a computer; but if you don't have a computer, you have no way to display it. "Everyone in the assembly was amazed and exclaimed he had never seen such things before." Thanks to the Buddha's mighty spiritual powers, everyone in the assembly is able to observe the sublime Three Thousand Great Thousand World systems, and everyone is astonished by them.

There is another explanation that I have. Not long ago, Dharma Master Heng Yi lectured on the consciousness-only doctrine and said that the myriad dharmas are nothing more than the products of our consciousness. If we did not have such seeds in our fields of the eight consciousness, then we would not be able to see these phenomena either. The sublime features of the Three Thousand Great Thousand World systems that the Buddha showed were just the manifestations of those seeds in our inherent nature. In other words, it was just the seeds in our inherent nature that manifest with the aid of the Buddha's spiritual power. Therefore, we are convinced that our inherent nature is no different from that of the Buddhas, so when the Buddha presented to us the Three Thousand Great Thousand World systems, what we see are the sublime features of our own nature. Although we have not cultivated to this level yet, we are fundamentally replete with them.

Later still, the Buddha asked Shariputra: "Did you see that?" Shariputra replied: "Yes, I did." Then the Buddha said: "I have already cultivated and attained liberation and self-mastery, so my land is always pure. Because I need to teach and transform living beings who are in an inferior situation, and because I sympathize with those living beings, I show my country as filthy. It is like the food of heaven: because everybody has a different amount of merit

不同。」就像今天大家在金佛寺用午齋，每一個人的覺受都不一樣。每一個人的福德飯色有異，並不是菜有異，是我們的覺受有異。福德好的人，怎麼樣粗糙的飲食，一到他的嘴裏，也成了天廚妙供。

我們不難發現有一些病人，為什麼很難伺候？覺得甚麼都不好吃，因為福德就快要盡了。再看天人五衰相現的時候「不樂本座」，也是同樣的道理，完全取決於福德。

佛的第一個神通變化，就是把五百個寶蓋合成一蓋，覆蓋在三千大千國土上，每一個人都發現自己坐在寶蓮花上面，都可以看到國土的清淨莊嚴。在這個時候，寶積和五百個長者子都得到無生法忍。無生法忍是八地以上菩薩才能證得，是不是很令人羨慕啊？生值佛世就是不一樣，也是他們累世累劫善根成熟的緣故。於是我們就要反過來自省，為什麼他們可以生到長者家成為長者子？一定有他的福德因緣，他們的善根一定是植得比較深厚。為什麼「生善根」要用那個「根」字？道理是如果根植得深一點，風雨來也就拔不掉、吹不倒，根植得深，成熟也快、就等這佛的臨門一腳——前腳發阿耨多羅三藐三菩提心，後一步馬上就得了無生法忍。接下來佛用神足又把世界恢復如故。

這個求聲聞乘的三萬兩千人都知道有為法是無常的，於是就開啟下面的〈方便品〉〈弟子品〉、〈菩薩品〉、〈不思議品〉、〈不二法門品〉等等的大乘菩薩行。❀

and virtue, they also have different feelings about the food.” For example, in Gold Buddha Monastery, everybody has different perceptions about the lunch being served. The difference is between the amount of an individual’s merit and virtue, not between the dishes being served. If you have a large amount of merit and virtue, no matter how coarse the food is, once it enters your mouth it becomes like “food offerings from the kitchen of heaven itself.”

We frequently encounter some patients who are extremely hard to please — why is that? Nothing tastes good to them because their merit and virtue are almost totally depleted. Take the example of a deva who is about to fall from the heavens: this deva is restless and can no longer sit still. This is one of the five signs of a celestial being’s decline. What one experiences is the same sort of thing — it is all determined by one’s merit and virtue.

The Buddha’s first spiritual power of transformation is to combine and merge the five hundred jeweled canopies into one jeweled canopy, covering the Three Thousand Great Thousand World systems, and everyone found themselves sitting on lotus flowers and could see the land’s purity and adornments. Meanwhile, Jewel Accumulation and the rest of five hundred sons of the elder attained the Patience of Non Production of Dharmas, which is only attained by Bodhisattvas of the Eighth Ground and above. Isn’t it enviable? What a difference it makes when the Buddha is living in the world! It was because their roots of goodness, cultivated over many eons, have matured that they were able to be born in the time of a Buddha. On our part, we must reflect upon ourselves, why could they be born in the elder’s household and become the elder’s sons? They must have their blessings and casual conditions. Their roots of goodness must have been very deep. Why does the term “roots of goodness” contain the word “root”? The principle is like this: If a root grows deeper, the wind and rain cannot pull it out or push it over; a plant with deep roots will grow and mature fast. Similarly, for these five hundred sons of the elder, once their conditions ripened, all they needed was one final push from the Buddha, and then they became enlightened. First, they brought forth the resolve for Annutara-Samyak-Sambodhi, and second, they immediately realized the Patience of the Non Production of Dharmas. Then the Buddha, using his complete spiritual powers, restored the world to its original state.

All thirty-two thousand people who pursued the Vehicle of Hearers knew that conditioned dharmas are impermanent. so the sutra continues to unfold the Mahayana practices of Bodhisattvas with the following chapters: “Expedient Means,” “Bodhisattvas,” “The Inconceivable Chapter,” “The Dharma Non-Duality,” and so on. ❀