

《普賢菩薩行願品》中的第九願

The Ninth Vow of the Samantabhadra's Universal Conduct Chapter

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〈普賢菩薩行願品〉中的第九願——「恆順眾生」裡有一個詞：「大悲心」。我覺得這個「大悲心」基本上是每個菩薩的核心，因為菩薩有這個大悲心，所以他們可以為了度化眾生而犧牲自己成佛的機會。這也是為什麼我覺得大悲心如此重要。

經文裡講的「大悲心」就是「以於眾生心平等故，則能成就圓滿大悲」。英文裡的「平等」和墨家所講的「兼愛」是截然不同的。「兼愛」是用規矩來規範人們，就是我們要對每個人平等，如何平等？

有一些規矩在裡面。然而這個「大悲心」不是用規矩，如《六祖壇經》所講的「通用無滯」，意思是說，平等是我們對每一個妄想不應該用習氣和衝動來對付他們。所以，一位菩薩，以大悲心度眾生但不為所染著，菩薩來去自如，無滯無礙。

孟子有一個比喻：譬如一個孩子掉到井裡，我們第一個反應會是什麼？



There is a term in “Samantabhadra’s Universal Conduct Chapter” that appears in the ninth vow of Samantabhadra Bodhisattva, which is basically “constantly being in accord with all living beings.” I think this term is really meaningful. I believe it refers to the “heart of great compassion,” which, I think is the core of any Bodhisattva. This is what makes a Bodhisattva so heroic, because they are so willing to sacrifice, even their own potential to become liberated and enter Buddhahood, just for the sake of all living beings. I feel that this heart of great compassion is something extremely important.

In the text, they describe this heart of great compassion as: “when one’s mind is impartial towards all living beings, one can accomplish full and perfect compassion.” To me, the word that stands out is impartial, where it is not a Mohist idea of impartial care that one has to treat others through rules rather than emotions, but it’s more like how in the *Sixth Patriarch’s Sutra* Huineng states, “Everywhere engaged, but nowhere attached.”

But this phrase means rather than being led by habitual patterns and impulses, one should be aware, or engaged, in every thought that arises, but one should not be attached to any of the thoughts and led about by them. It’s that kind of impartiality. And so, if the Bodhisattva has this kind of mindset, then even when

麼？應該是：孩子掉進井裡了，要趕快救他起來；可是我們第二個妄想起來了，是什麼？是：這孩子的家長在那？如果救了這孩子，家長會不會告我？或者：我救了這孩子，家長是否該酬勞我？或者：我沒有時間來救這孩子，我這麼忙，那有時間救啊！所以，原本是個救人的好意，突然間就被許多欲望，許多自我把這好意湮滅了。由此看來，這個「信」是因為有了這個大悲心，才可以顯示出來我們的信心。

當心中有太多懷疑時，很難能感受出來我們的信心。隨意這樣子來說，心上有太多懷疑，也能說自己缺乏自信。於是，信心的意思也就是自己能相信自己的大悲心。這個信心就是要相信我們能實踐大悲心，做該做的事，這就是一種修行。

談到信心，讓我想起「發菩提心」。這個「發」字很難解釋，因為這「發」不是一個強迫：你現在立刻給我發菩提心。這不管用的，菩提心是內在的，其基礎就是大悲心，要自己去感受、去經驗大悲心的重要，感覺到大悲心後，有了信心，不論遭遇任何困境或煩惱，大悲心會持續存在。若你的心常常能感應到大悲心，那就是對的，若起了懷疑，不知這心到底是真的還是假的，而大悲心依然存在，基本上這就是所謂的信心了。

〈普賢行願品〉第九願教導我們如何修行，去找出大悲心。首先，經文對十方刹海所有眾生有許多描述，眾生有很多不同種類：有些是卵生、胎生、濕生、化生，有些還活在不同種的地水火風，還有依空及諸卉木而生住者，種種生類，種種色身，種種形狀，種種相貌，種

treating every single living being with this heart of great compassion, the Bodhisattva will never be attached to a single living being, yet is always aware of all.

That actually leads me to an example that I read in Mencius. The Book of Mencius gives an analogy of seeing a child fall into a well. What's the first reaction that a person would have? That first reaction is that you want to save the child. You don't want them to get hurt or, even worse, get killed. But then, the second thought arises, "If I save the child, will the parents sue me?" Or, "If I save the child, I want a reward; I want money for doing this." Or, "Oh, I don't have time for this. I'm busy." And, these secondary thoughts that arise are actually thoughts of desire and self, and what they do is block off this heart of compassion. Now, originally, that one thought of trying to save that child suddenly turns into hesitancy, it turns into doubt. Then, basically, you miss the chance.

When there is too much doubt weighing down on the mind, faith is stifled. In this sense, another word that is synonymous with the word "faith" is "confidence." If that's the case, then this adds a different perspective to the idea of "faith." It's confidence that we can do the right thing. It's confidence that we can follow this heart of compassion. This is cultivation right here and now. It can be defined as trying to find that heart again. It's trying to return to impartial selfless care for all and forget our egos, but this takes adjustment.

Speaking of confidence, this actually reminds me of a translated phrase, "making the Bodhi resolve." The word "to make" is like someone telling another person, "I want you to make the Bodhi resolve." I don't think that works. The Bodhi resolve actually is an internally motivated process. It's basically the heart of great compassion. So, if it's internal, then how do you really make it? And to me, you really have to feel this out. You really have to experience it. Because only through direct experience, can you really understand and know it.

In the beginning text on Samantabhadra Bodhisattva's ninth vow, it states that throughout the oceans of Buddha lands and the ten directions, to the ends of Dharma Realm, and the Realm of Space, there are many kinds of living beings, and they are born from eggs, wombs, moistures, and transformations. They live in different elements, they cling to plants or perching in forests. Then the text goes on saying, that there's also different kinds of species with different bodies, shape, faces, lifespans, families, names and natures. And they have different kinds of knowledge and perspectives. They also have different kinds of wishes and desires. They think and do things differently, and have different kind of behaviors, costumes and diets. They also live in different places: some in villages, towns, cities,

種壽量，種種族類，種種名號，種種心性，種種知見，種種欲樂，種種意行，種種威儀，種種衣服，種種飲食，處於種種村營、聚落、城邑、宮殿，乃至一切天龍八部、人、非人等，無足、二足、四足、多足，有色、無色、有想、無想、非有想、非無想。這種種眾生，使我感覺：哇，我們這個法界裡有這麼多眾生，每個眾生都看起來很不一樣，這到底是什麼原因？

接下來的經文講的就更有意義了：「如是等類，我皆於彼隨順而轉。種種承事，種種供養，如敬父母，如奉師長及阿羅漢，乃至如來，等無有異。於諸病苦，為作良醫；於失道者，示其正路；於暗夜中，為作光明；於貧窮者，令得伏藏。菩薩如是平等饒益一切眾生。」這段經文使我所見瞬間改變，我觀想到盡法界盡虛空中無數無量不同種的眾生，然後觀想我為每個眾生做這些事，例如供養佛菩薩、尊敬長老等。這段經文突然間把我原有的隱藏的想像力，轉變成更積極的心態，散漫的心更加專注，所以，觀想是經文所教導我們修行大悲心的方法之一。❀

houses and palaces. And then there's also gods, dragons, and others of the eightfold pantheon: humans and non-humans alike. And then there are footless beings with two feet, four feet, many feet, coming in forms without forms, thoughts without thoughts, neither entirely with thought nor entirely without thought. So, this giant text, is in the beginning of the ninth vow, and to me, it sets up an imagery of, "Wow, that's a lot of living beings, and they all look really different. What am I going to do with this?"

After this description of various living beings, the text says, "I will accord with and take care of all these kinds of beings, providing them all manners of service and offerings. I will treat them with the same respect I show my parents, teachers, arhats, elders, and even Tathāgatas—serving them all equally without differences. I will be a good doctor for the sick and suffering. I will lead those who have lost their way to the right road. I will be a bright light for those in the dark night. And I will lead the poor and destitute to discover hidden treasures. The Bodhisattva impartially benefits all beings in these ways." So, suddenly, that changes the scene. The idea of "We have a lot of living beings that they fill the empty space" turns suddenly to "I am doing all these actions for them." I think just by that paragraph, that changes the scenery for something that's actually a scenic background into more of a contemplation. Now, I think, "I have to focus." Focusing is actually a learning process; it's not expecting that everyone can learn immediately.

I'm not sure I get this correctly, but that this is my understanding, that by focusing on others, we can begin to allow our compassion to pour out to others. This, is where compassion starts, and it is not just compassion for oneself but also having faith others can be better, even if they fall down or make choices that lead to more suffering. ❀

BUDDHISM A TO Z

根據佛教，天人住在不同的天界。他們的壽命很長，且具有各種神通；然而他們並非萬能，也不是長生不死。人們只要造善業，就能轉生到天上。但是，天人並未開悟，他們終究會死亡；命終會依他們的業力轉生到較低的法界。

六欲梵天，
五戒十善；
種有漏根，
輪迴難斷。

Gods, according to Buddhist teaching, live in various heavens. They are not immortal or omnipotent. They do have long life spans and various spiritual powers. Anyone can be reborn as a god by generating the appropriate good karma; however, gods are not enlightened. They eventually die and are reborn in lower realms according to their karma.

*The six desires and Brahma gods,
With five precepts and ten good deeds,
Plant seeds that have outflows,
And so the turning wheel is hard to stop.*