



維摩詰經—拉開宇宙大戲的序幕（二）

Vimalakirti Sutra—The Prelude to the Major Show of the Universe Has Now Begun (Part 2)

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《維摩詰經》中的文殊菩薩
Mañjuśrī Bodhisattva in *Vimalakirti Sutra*

我們現在正式進入〈佛國品〉。

第一品〈佛國品〉裡面除了佛顯神通以外，其他的配角：寶積，是長者子，是在家人；舍利弗尊者，是出家眾；螺髻梵王，是天神。你會發現，第一品〈佛國品〉安排的人物都不是大菩薩，而是凡夫。我們常說暇滿人生。在六道裡面，最珍貴的就是人道。人道苦樂參半，最容易修行。

We will now formally begin the “Buddha lands” chapter.

In this first chapter, “Buddha lands”, in addition to the Buddha, who is the main character manifests his spiritual powers, there are other supporting characters like: Jewel Accumulation, who is the son of an elder and also a layperson; Venerable Shariputra, who is a monastic; and Brahma Conch Topknot God. You will notice that in this first chapter, “Buddha lands,” the characters are not great Bodhisattvas but ordinary people. We often say “a person is blessed with a perfect life (of abundance, ease, leisure and comfort) in this world.” Of the six destinies, the most precious is the human realm. The human realm is half suffering, half happiness, which is the easiest for cultivating the Way.

接下來請大家看經文，「如是我聞，一時佛在毘耶離菴羅樹園。」我們知道一場法會的成立需要有「六種成就」——信成就、時成就、處成就、主成就、眾成就、聞成就。

信成就：是我阿難「如是」聽佛所說而不疑。

聞成就：阿難親自聽聞如是之法。

主成就：佛是世間與出世間說法之主，所以是主成就。

眾成就：菩薩、二乘、天、人等諸大眾雲集來聽法。

時成就：為什麼每次佛經說一時？以佛眼觀之，時間跟空間都是虛妄、不存在的。在聖者的眼裡面，是沒有時空，沒有對立的，所以不說某日某月，而說一時。

在《大智度論》講，一個法會要能夠成就，這六個缺一不可。所以叫做六種成就。

「毘耶離城」翻譯成華語叫「廣嚴城」，意思就是那個地方的土地很廣大；也翻譯成「好稻」，稻就是稻子，意思是那個地方的物產一定非常豐富；也翻譯成「好德」、「好道」，所以住在裡面的人都很樂善好施，善根都很深厚。

〈佛國品〉的劇情有三個，其中一個就是陳述菩薩的功德。菩薩，圓滿他自利利他的道德，因此聲名遠播。比如我們都知道的大菩薩——觀世音菩薩、地藏王菩薩——眾所知識。那麼一位菩薩，他怎樣成就眾所知識呢？又怎麼具備他的大智慧呢？菩薩的福智功德有哪些？我們繼續看經文。

「菩薩三萬二千，眾所知識，大智本行，皆悉成就」。這些菩薩的大智慧，度化眾生，那他們的本行是什麼？就是六度，這裡說他們都

Moving on, let's look at the sutra text, "**Thus I have heard. At one time, the Buddha dwelt in the garden of Amrapali near Vaisali.**" We know that a successful assembly has to fulfill six requirements — the requirement of faith, the requirement of time, the requirement of place, the requirement of host, the requirement of the multitudes, and the requirement of hearing.

The requirement of faith: To put an end to doubts, this is what I, Ananda, heard from the Buddha as "thus."

The requirement of hearing: "thus" did Ananda hear this Dharma with his very own ears.

The requirement of host: The Buddha is the teaching host of both the mundane and transcendent worlds, so the Buddha fulfills the requirement of host.

The requirement of the multitudes: The multitudes of Bodhisattvas, Pratyekabuddhas and Shravakas, gods, and humans gathered there to hear the Dharma.

The requirement of time: Why does it always say "At one time" in the Buddhist sutras? From the Buddha's point of view, time and space are just illusions and do not exist. From the sages' point of view, there is no time and space and no duality, because of this, there is no month or day, but simply at "one time."

In the *Mahaprajnaparamita Shasta (Treatise on the Great Perfection of Wisdom)*, it says "For an assembly to succeed, none of these requirements can be lacking. Therefore, they are called "the six requirements."

In English, Vaisali translates to "Vast and Sublime City." This means that the land there was vast. It also translates to "Good Rice," meaning that the crops there must have been very abundant. It also translates to "Delight in Virtue" or "Delight in the Way," meaning that people there all took delight in practicing giving. Their roots of goodness were vast and deep.

The "Buddha Lands" Chapter contains three narrative threads; one of them describes the merit and virtue of Bodhisattvas. Bodhisattvas perfect their virtue of benefiting self and others, and so they become very famous. For example, all the great Bodhisattvas that we know of, including Guanyin Bodhisattva, and Earth Store Bodhisattva- everyone knows of them. How does a Bodhisattva become well known? How do they have such great wisdom? What types of blessings, wisdom, merit, and virtue do Bodhisattvas have? Let's keep reading the sutra text.



毘耶離城遺址，今在印度
Site of Vaisali, located in India.

成就了六度。

「為護法城，受持正法」……
「降伏魔怨，制諸外道」，這裡僧肇法師做一個注解，說為什麼菩薩可以降伏魔怨、制諸外道呢？法師說：「佛性平等，佛魔不二，恩和怨也不二，所以能夠降伏一切。」當我們整個心平等的時候，就沒有所謂的好人跟壞人，沒有所謂的恩跟怨、善跟惡，所以能成就佛魔不二。整部《維摩詰經》要闡述的道理，就在「不二」這兩個字上。這些都是講菩薩的功德，可以「紹隆三寶，能使不絕」。

……「心常安住，無礙解脫」。這裡值得一提的是智者大師曾經提出四種種姓的說法。他說如果我們常常把心住在貪瞋癡上面，就會成就三途種姓。如果把心安住在五戒十善上面，就是人天種姓。由此可知只要仔細端詳自己的心安住在哪裡，就會知道自己是三途、人天、二乘和菩薩種性的哪一個種姓了。「心常安住」，不

The thirty two thousand Bodhisattvas whom everyone knows have perfected their great wisdom and fundamental practices. The great wisdom of Bodhisattvas helps and transforms living beings; what are their fundamental practices? They are the six paramitas, and they have perfected all of them.

As the strongholds of the Dharma, they upheld the Proper Dharma...they subdued demons and regulated cults and heretics. Here, Dharma Master Sengzhao provided a commentary. Why can Bodhisattvas subdue demons, and regulate cults and heretics? The Dharma Master said, “The Buddha nature is equal. Buddhas and demons are non-dual; gratitude and resentment are also non-dual, so Bodhisattvas are able to subdue everything.” When our whole mind is equal, then there are no good people or bad people, no gratitude or resentment, and no good or evil, so Buddhas and demons are non-dual. The main principle that the entire *Vimalakirti Sutra* tries to elaborate is simply “non-duality,” which is just two characters in Chinese. These passages here are all talking about the merit and virtue of Bodhisattvas, who help glorify the Three Jewels and preserve them from perishing.”

Their minds constantly perch on the unobstructed liberation. Here, it is worth mentioning that Great Master Zhizhe had a teaching regarding the four lineages: If we constantly perch our minds on greed, anger, and delusion, then we will “accomplish” the lineages of the three evil destinies. If we perch our minds on upholding the five precepts and doing the ten good deeds, then we will accomplish the lineage of humans or gods (we will become humans or gods). From this, we know that, as long as we can carefully examine where we have settled our minds, we will know which lineage we belong to: that of three evil destinies, humans or gods, the two vehicles, or that of Bodhisattvas.

It is difficult to “perch” or settle our minds. When Great Master Shengguang the Second Patriarch was on his quest — by kneeling — for the Dharma from Patriarch Bodhidharma, he told Patriarch Bodhidharma: “My mind is unsettled!” Great Master Shengguang practiced meditation and had quite an advanced level and state of cultivation, yet he was still unable to settle his mind at peace. From this, we know that “to constantly perch the mind on the unobstructed liberation” is not easy at all. We can turn the light to shine within ourselves, reflecting: If we let our minds constantly wander among the five desires, then we will definitely drift about in the six destinies. If we constantly listen to the Dharma and attend

容易的。二祖神光大師跪求達摩祖師的時候，他問達摩祖師——「我心不安。」二祖神光大師都已經是打坐修行到那般的境界了，仍然憂心不安，可見心常安住，無礙解脫不容易的。我們可以迴光返照，如果我們的心常常住在五欲裡頭，那必然是在六道裡不斷流轉。如果多聽經聞法，把心住在菩提道上，那我們修行就比較容易有消息。

……「功德智慧，以修其心，相好嚴身，色像第一」。菩薩做了這些功德，以修其心，所以他能夠成為九法界裡面相好嚴身、色相第一。再來看看，菩薩怎麼樣成就智慧功德呢？菩薩在因地裡修行六度：布施、持戒、忍辱、精進、禪定、智慧；度化眾生，修習八萬四千法門，然後又不斷地去利益眾生。菩薩是以眾生為所依，所以他才能成就他的國土。因地裡菩薩們做這些事情；捨諸世間所有的飾好，信心堅固，集眾法寶。加上不斷地去幫助眾生，所以他才能成就前面所說的這些功德。

接下來，……「近無等等佛自在慧十力無畏」，為什麼要用一個「近」字呢？為什麼不說「無等等佛自在慧十力無畏」呢？因為他還是菩薩，所以用近。什麼叫做無等等？就是沒有人跟他等於了。這裡「佛道超絕無與等」，沒有人再和他相等的，所以叫做無等。唯有佛與佛等，所以叫做等。《維摩詰經·佛國品》說「無等等佛自在慧。」無等是佛，沒有再可以和他等了，唯佛與佛等。所以我們常常聽到「發無等等阿耨多羅三藐三菩提心」，說的就是這個意思。

〈佛國品〉前半段就介紹到這個地方。阿彌陀佛！

the sutra lectures, and always perch our minds on the path of Bodhi, then we are more likely to receive some good news from our cultivation.

They cultivated their minds with meritorious virtue and wisdom. Graced with exquisite hallmarks, their bodies were supreme. Bodhisattvas did these meritorious actions to cultivate their minds; therefore, within the nine realms, they accomplished exquisite hallmarks and their bodies were supreme. Let's look further: how do the Bodhisattvas perfect their merit and virtue? Bodhisattvas practice the six paramitas at the causal stage: giving, precepts, patience, vigor, samadhi, and wisdom. They save and transform living beings, cultivate the eighty-four thousand Dharma-doors, and continue to benefit living beings. Bodhisattvas depend on living beings so that they can perfect or realize their Buddha lands. At the causal stage, Bodhisattvas, on one hand, do these things and renounce all worldly adornments, while, on the other hand, their faith becomes ever more solid and profound as they keep amassing troves of Dharma treasures. Plus, they continuously help living beings; thus, they can accomplish all of the merits above.

Continuing on, **they are not far from the Buddha's unparalleled wisdom of self-mastery, ten powers, fearlessness, ...** why does the sutra say "not far from?" Why does it not say, "they are at the Buddha's unparalleled wisdom of self-mastery, ten powers, fearlessness?" Because they are still Bodhisattvas, so the sutra says "not far." What does "unparalleled" mean? It means nobody is equal to him (a Bodhisattva.) Buddhahood is supreme and nothing is equal to it, so it is called unparalleled. Only the Buddha is equal to the Buddha; this is parallel. The "Buddha Lands" chapter of the *Vimalakirti Sutra* states. "The Buddha's self-mastery is unparalleled wisdom." The "unparalleled" is the Buddha, and nobody can compare to him. Only a Buddha can be compared to another Buddha. Therefore, (as the Buddha's wisdom is supreme and unsurpassed) we often hear another "supreme and unsurpassed" in the following saying: "bring forth the resolve for *anuttarasamyaksambodhi* (the unparalleled, unsurpassed, supreme enlightenment)." It means exactly the same thing.

I will stop here at the completion of my explanation of the first half of the chapter of "Buddha Lands."