



The Bodhisattva Practice of Purity

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We have been discussing repentance every day. The purpose of repentance is to clean our minds and rid them of defilements.

每天在說，說了之後我們有沒有反省，有沒有把法放在心中？這大家每天都要自己問自己的心。髒的有沒有去除？清新的法有沒有入心？這就要自己問自己的心。

After we talk about it every day, do we reflect upon ourselves? Have we kept the Dharma in our minds? We should ask ourselves every day if we have removed defilements from our minds and filled them with the Dharma. This is what we should ask ourselves every day.

所以告訴大家要懺悔，懺悔即清淨，所以這段文字又提到了懺悔。

So I tell everyone that repentance brings purity. So, this passage also addresses repentance.

這一段大家聽起來應該也很熟，不多久前才說過，十一遍使會驅使我們的心向外奔，奔馳在外面，緣著境界我們的心就會轉，所以團團轉，這是很辛苦的。

Everyone should be familiar with this passage. Recently, I said that the Eleven Universal Agents cause our minds to run rampant and follow external pursuits. Influenced by our environments, our minds constantly run in circles. This is very taxing.

我們會在塵勞中，就是因為十一遍使來驅使我們，讓我們由不得自己。所以十一遍使很重要，大家還是要用心去體會。

The reason we are reborn in this world and suffer is that we are driven by the 11 Universal Agents. We are left without control. The Eleven Universal Agents are very important. We should try to understand them better.

還有就是要十二入，十二入大家也都已經知道，六根、六塵。因為我們有六根、六塵，所以才被十一遍使驅使我們。

There are also the Twelve Entrances. Everyone knows about the Twelve Entrances, which are the Six roots and Six Dusts. Because we have these sense organs and objects, we follow the Eleven Universal Agents.



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還有十八界，十八界就是又再多一個六識。除了六根、六塵，還有六識，所以三乘六等於十八，共有十八界。這應該大家都知道，之前也都說過，這一切都是煩惱。

There are also the Eighteen Realms, which include the Six Consciousnesses, in addition to the Six Roots and the Six Dusts. Altogether, they are the Eighteen Realms. Everyone should be familiar with them, as we have discussed them before. All these can cause afflictions.

就是因為這麼多煩惱，來蓋覆我們的心，使我們的心透不出清淨的光明智慧，這都是這些煩惱在作怪，所以我們要時時懺悔。

So they obscure and block the pure, radiant wisdom of our minds. This is the trouble caused by these afflictions. Therefore, we should repent constantly.

懺悔就是洗滌，我們要清除，要除去這些煩惱，這些煩惱若去除了，表示我們已經有用功，內心用功、外就顯德，所以叫做功德。

To repent is to cleanse. We need to clear our minds of afflictions. If we can remove these afflictions that means we have worked on our minds to let our virtues manifest outwardly. These virtues come with merits.

若有這樣的功德，我們就要再期待，期待我們要「得」，過去要除去、消除了這麼多的煩惱。我們也要求得，求得就是「十一空能解」，撥開那些煩惱，去體會十一空，如此才能「常用栖心自在」，我們的心才能自在。

If we have such virtuous merits, we should anticipate "attainment". Once we have cleared all our afflictions, we should seek to attain the Liberation of the Elevenfold Emptiness. We dispel these afflictions to realize the Elevenfold Emptiness to liberate our minds. Only then can our minds be at ease.

什麼叫做「十一空」？十一空，一就是「內空」，內空就是情空，凡夫就是被情纏住、綁住，有很多虛妄的情綁住我們的心，所以現在要知道虛妄的情，問情何物？不需要受情所縛。

What is the Elevenfold Emptiness? The first the Elevenfold Emptiness is internal Emptiness, or the Emptiness of Affection. Ordinary people are bound by affection. Many illusory affections bind us. We should learn to recognize illusory affections, so that we will not be bound by them.

在醫院有我們的志工在分享，分享在大廳裡，有一位中年人帶著一位老年人，看起來就知道，應該是他的兒子帶著父親，但是情不甘意不願，對父親大呼小叫，父親好像都沒有感覺。我們的志工趕快靠過去，聽到這樣，就問他：「先生，這位是你的什麼人？」

One of our hospital volunteers shared a story with us. A middle-aged man brought in an older man. They looked like father and son. The son brought his father to the hospital. But he was clearly doing it unwillingly as he was yelling and screaming at his father. The father did not respond to him. When our volunteer heard the noise she approached them and asked the son, "Who is this person to you, sir?"



中年人說：「就是我們老的！」，「我們老的」那就是指那位父親。

"He is the old man of the family" which means it was his father.

志工問：「你的父親怎麼了？」

"What happened to your father?"

中年人說：「就不知為什麼？他已經是老年癡呆了，你跟他說什麼他都聽不懂，都忘記了。好像這幾天在咳嗽、發燒，帶來讓醫師看。」

He said, "I don't know. I think he has senile dementia. He does not understand anything you say to him and seems to forget everything. He's had a fever and cough for a few days. So I brought him here to see a doctor".

中年人又說：「師姐！拜託你稍微看一下，不然他會亂跑。」

He then said, "Sister, please watch him for a while. Otherwise, he may wander away".

兒子離開後，這位父親就趕快告訴志工：「我沒有癡呆，我是假裝的。」

Once the son left, the father told the volunteer, "I do not have dementia. I am just pretending".

志工問說：「你為什麼要假裝？」

Our volunteer asked him why?

那位父親說：「我有八個兒子，一個人輪流一個月，時間到了就要把我趕走，我這裡都還沒有住熟悉，就又要把我趕到那裡，所以我很煩惱。所以如果時間到了，他要把我帶走，我就假裝不知道，我就忘記那邊是誰，所以他們說我是老年癡呆。我沒有，我可靈光了，我乾脆就說，這我也聽不懂那我也聽不懂，這樣比較輕鬆！」

He said "I have eight sons. Each son takes care of me for one month. When time is up, they kick me out of their houses. Before I even became comfortable in one home, they move me out. I am very troubled by this. When my time in one house is up, they move me into the next house. This is why I pretend not to remember them and let them think I have senile dementia. I don't; my mind is still pretty sharp. I'd rather just tell them that I don't understand anything. It makes me feel much more at ease".

所以問情何物？兒子是從小養到大，又讓他受教育，還讓他成家立業，現在竟然，養一個父親那麼沒耐心，一個人就是照輪一個月，所以如果想到這樣，問情何物？

So what is love and affection? He raised his sons, provided them with a good education, and helped them start their own families. Nevertheless, they are so impatient with him. They take turns to care for him a month at a time. Seeing this, you might ask, "What is love and affection?"

所以我們若將情看淡，煩惱就不會那麼多了，所以說來，這就是世間的情，所以情空也。



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So, if we do not focus on our affections, we will have much less affliction. This is the affliction of the mundane world, so we must realize Emptiness of Affection.

二是「外空」，既然內都能空了，外面還有什麼可計較的，所以外空，萬物一統究竟也是空的，計較什麼？

Next is External Emptiness. If we realized Emptiness within, what external things would we take issue with? Thus, External Emptiness means all external objects are illusory. There is nothing to take issue with.

第三是「內外空」，內情都空了，外面的景物我們也不計較了，還有什麼。

Third is Internal and External Emptiness. If we understand that all things, internal and external are illusory what else is there?

再來第四就是「有為空」，有為空就是六凡空。我們造什麼業，就會到哪一道去，所以萬般帶不去唯有業隨身，所以大家要提高警覺。要知道人生世間只是造業而已，若能將造業去除，那就是六凡空，就不會再在六道輪轉。

Fourth is Conditioned Emptiness, or the Emptiness of the Six Realms. The karma we create leads us to the consequent Realms. Nothing but karma remains with us after we die. So everyone should be vigilant. Nothing but karma is created in this world. If we stop creating karma, that is Emptiness of the Six Realms. We will cease transmigration within these Realms.

第五就是「無為空」，無為就是二乘，出世二乘。就是說修行者，無論是聲聞、緣覺，我們也不必執著於聲聞、緣覺。因為我們修行，不是要修小乘行，所以我們要去掉小乘的執著。

The fifth is Unconditioned Emptiness, which is the world-transcending practice of the Two Vehicles. It means that in our spiritual cultivation, we should not limit ourselves to being Sravakas or Pratyekabuddhas. Since we are not practicing Hinayana teachings, we should abandon all attachment to them.

第六就是「過去無始空」，不論是過去，我們不必再去追究，過去過去是什麼。人生世間有多少時間可再追求過去呢？所以也不需要問過去，過去就過去了。像人在走路，前腳走、後腳放，過去無始空，過去就是過去了。

The sixth is Beginningless Emptiness. Regardless of what has happened in the past, there is no need to explore it again. How much time do we have to look into our past? We do not need to inquire about the past. The past is past. Just like walking, when one foot steps forward, the other must follow. Beginningless Emptiness is letting go of the past and not being attached to it.

第七就是「性空」，性就是空，若說人人原來都有佛性，你看又看不到，到底那個性在哪裡？

Seventh is Essential Emptiness, the emptiness of the nature of all things. If we say everyone has an innate Buddha-nature, where exactly can we find it?

我們凡夫都是一個習性，人人本具的佛性都沒有現前，只有長久以來，在六道輪轉不斷的那種習性。其實習就是薰習，不是我本來就是這樣，不是，其實還有很多我們能空掉、重新建立，所以這也就是現在無住性空。



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All ordinary people have habits. These habits obscure our innate Buddha-nature. We carry these habits with us through transmigration in the Six Destinies, forming them from the circumstances we encounter. They were not with us originally. We still need to eliminate many habits in order to re-establish our true nature.. so this is the "non-abiding nature of Emptiness"

第八是「無所有空」，這就是未來、未來無盡，既然現在，我們的習氣都能重建了，但是未來呢？

The eighth is Emptiness of No Existence, or Emptiness of Boundless Future. We may get rid of our habits now and re-establish our true nature but what about in the future?

不必再想未來是什麼，你現在把握好，未來是無盡的。因為我們既然不修小乘法，不想修聲聞、緣覺，我們還有什麼好執著的！大乘空法就是不執著，不論是過去現在未來，我們都不執著，所以未來無盡空，不需要去執著。

Let us not worry about the future and focus on the present. The future is boundless. Since we do not practice Hinayana teachings to become only Sravakas or Pratyekabuddhas, we should have no attachments. With Mahayana's teachings of Emptiness, we let go of attachments to past, present and future. If we let go of all our attachments, there will be no need to hold on to anything in the future.

第九就是「第一義空」，既然過去現在未來，我們都不需執著了，還有第一義出世諸法，畢竟也要空掉，大家都想，我是要求出世，不要求，你做就對了。

The ninth is the Ultimate Emptiness. Even if we have let go all attachments to the past present and future, there is still the Ultimate Emptiness, or the Emptiness of All Dharma. We think that our spiritual practice should be transcendent, so we should seek nothing and simply practice according to the Dharma.

有的人說：「我念佛就是要生西方極樂世界。」西方極樂世界離凡夫很遙遠，你現在虔誠一念佛心，現在的內心就是淨土，所以不需要再為未來的空法執著。反正我們現在的心，一切過去現在未來，一切的情、心境都空掉了，所以第九叫做「第一義空」。

Some people might say that the purpose of reciting the Buddha's name is to be reborn in the faraway Pure Land of Ultimate Bliss. If we can maintain a mind like the Buddha's, then the Pure land is within us. So there is no need to be attached to the future, since we have realized the Emptiness of the past, present and future. Thus, the ninth is called Ultimate Emptiness.

出世諸法畢竟空，我們若想要真正脫離，唯有諸法畢竟都空，不要執著。

All transcendent Dharma is ultimately empty. Only through understanding the empty nature of the world and letting go of attachments can we be truly liberated.

第十「空空」，就是「空亦不立」。既然前面都空了也是畢竟空了，那就空空了，連這個空，空都不立不再有什麼。

The tenth is Emptiness of Emptiness, where even the idea of Emptiness is absent. Since everything is ultimately empty, Emptiness is also empty. Ultimately there is nothing. Even emptiness does not exist anymore.

第十一就是「大空」，大空，空掉了一切，心空空。



The eleventh is Great Emptiness which is to empty everything from our minds.

有的人說：「我現在心空空」。那個空就是凡夫煩惱，記憶消失，突然間空了。其實現在所說的空，就是非常明朗，但是心不執著這個空，所以十一就是大空。

Some people say that their mind is empty, which means they have forgotten their ordinary afflictions. Suddenly the mind becomes spacious. What we are talking about here is emptiness in a mind that is very clear and bright. But the mind is not attached to emptiness. Thus, the eleventh is the Great Emptiness.

在《無量義經》中有一段經文說：「靜寂清澄。」其實那種靜寂清澄，非常遼闊、開闊的境界，但是還有一個妙有。所以說：「志玄虛漠。」這就是我們修學佛法，要修持這念菩薩心，立志成佛行在菩薩道中。

When our minds are clear and lucid, the state of our minds is broad and open. Yet there is also Wondrous Existence since our vows are vast as the universe. This is the mindset of the Bodhisattva, which we should maintain as we practice to reach enlightenment on the Bodhisattva-path.

這就是空、空掉了，但是明明歷歷，我們不是失憶，不是失去記憶的空，是完全很清楚明瞭，境界不執著、污染我們的心，這叫做「絕待無外空」。

We empty our minds of all worldly things. But we still may have clear memories of life. We do not lose our memories. This type of emptiness is not memory loss, but understanding that when we let go of attachments, we let go of defilements. This is called Absolute Emptiness.

這些所有的境界，都在我們一念清淨如來的本性，叫做「絕待無外」，都在我們自己這念清淨的本性而已，我們若能清淨就靜寂清澄，境界不來困擾我們的心。

All of the aforementioned states originate from our pure and clear innate Buddha-nature called absolute Emptiness. They are all in our pure and clear innate Buddha-nature. If our minds are tranquil and clear, nothing in this world can trouble us.

這些空，能夠「於此諸空，真實解。」意思就是世間萬物種種的法，過去現在未來，世出世法我們都很真，真實了解透徹，所以能得到心的自在。心的自在就是輕安自在，這就是我們修行最上乘的境界。

These kinds of Emptiness are the way to liberation. If we can comprehend all Dharma of the past, present and future, the worldly and world=transcending Dharma if we can truly comprehend it all, our minds will be at ease, and we will be free and at peace. This is the ultimate goal of our practice.

不論情與非情，內情、外情，過去現在未來等等...我們都很輕安、很自在。

Whether they are internal or external affections from our past, present or future, we are able to remain peacefully present.



所以佛陀告訴所有的弟子：「菩薩成就四清淨法。」

So the Buddha taught His disciples about the Four Pure Practices of the Bodhisattva.

第一就是「持戒清淨。」

First, the Pure Practice of Upholding the Precepts.

以無我故，大家如果以無我的心，常常說整體歸零，若能如此，戒就能清淨。所以持戒清淨以無我相、無眾生相、無壽者相等等...如此我們的戒就清淨。

Means to practice without ego. If we can all practice selflessly, we can uphold pure precepts. So we must uphold the precepts with no View of Self, no View of Sentient Beings, and no View of a Soul, etc. Then our spiritual practice will be pure.

第二就是「三昧清淨。」那就是定。我們的定無眾生故，不必去分別那是誰、那是誰。其實我們要修的是一律平等，不論眾生是何種形態的生物，我們都要尊重。

The second is the Pure Practice of Samadhi, which is mindful contemplation. With mindful contemplation, we do not discriminate between sentient beings. We must treat all living beings equally.

第三就是「智慧清淨。」明瞭眾生蠢動含靈皆有佛性，這就是菩薩的智慧，應該要視眾生平等。

No matter what type of creature we encounter, we will respect it, as all living beings have Buddha-nature. This is the wisdom of the Bodhisattva, to treat all living beings equally.

再來就是「解脫知見清淨。」

Next is the Pure Practice of View of Liberation.

無人我分別，這是菩薩應該要有的。所以持戒第一，第二是禪定，再來就是智慧，再來就是解脫知見，這之前五分法身，曾對大家解釋過，這裡只少了一項解脫，因為解脫在這裡，就有解脫知見，記得嗎？這裡就是解脫知見清淨。

This is the state of non-discrimination. These are the practices of the Bodhisattva. So the first is Upholding the Precepts; second is Samadhi; then Wisdom, and View of Liberation. According to the earlier explanation.[21:22] According to the earlier explanation of the Five attributes of the Dharma-body, there is one more, which is Liberation. We just discussed the View of Liberation. Do you remember this? Here, we talked about the Pure Practice of View of Liberation.



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既然可以解脫，當然解脫知見就是清淨，若能如此，就是我們的身心清淨，這就是菩薩所要追求的境界。

When we reach Liberation, of course our View of Liberation is pure. When this happens, our minds and bodies are also pure. This is the state of Bodhisattvas.

其他都是十一遍使、十二入、十八界，在日常生活中，根對塵境起了識的煩惱，所以十一遍使來驅使我們的心。所以因為如此，佛陀才教導我們，要去除十一遍使，建立了十一空。

Because of the Eleven Universal Agents, Twelve Entrances, and Eighteen Realms, when the sense organs meet the sense objects, afflictions arise in our minds. So the Eleven Universal Agents manipulate our mind. It was for this reason that the Buddha taught us that we should eliminate the Eleven Universal Agents and establish the Elevenfold Emptiness.

所以我們空回過頭來要告訴大家，不能離開「菩薩四清淨法」。四清淨法就是一切都清淨，無污染那就是空了，不分別那些境界就是空了，這在我們的心就是清淨。所以四清淨法就是菩薩成就的道法。

In other words, it means we must cultivate the Four Pure Practices of Bodhisattvas to make our minds and bodies pure. A mind with no defilements or discrimination is a pure mind. So, the Four Pure Practices are ways to reach enlightenment.

各位，學佛就是為了要轉一念心，心念一轉，法輪就全轉了。所以每天都和大家分享，反反覆覆無不都是一個心法，所以大家要時時多用心！

Everyone, practicing Buddhism is about changing our mindsets. Once changed, the Dharma-wheel will start turning. This is why I have discussed this teaching again. So everyone, please always be mindful.