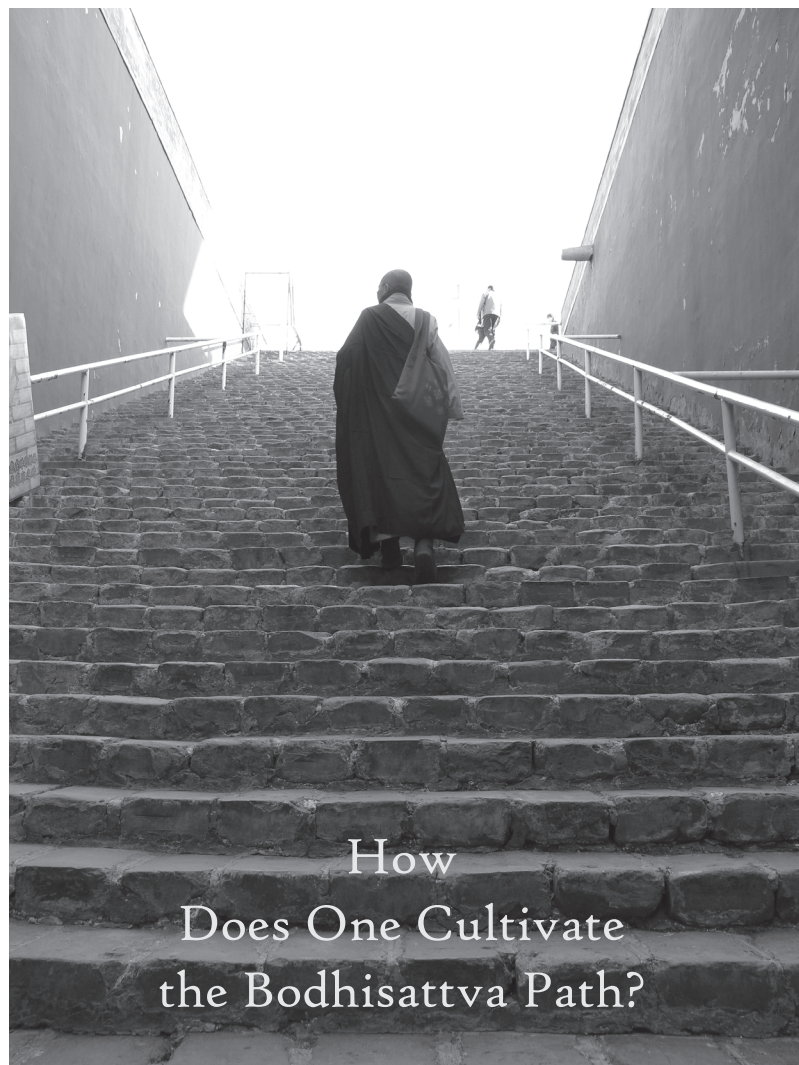


# 如何 修 菩薩道 ？

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How  
Does One Cultivate  
the Bodhisattva Path?

求受菩薩戒，實在是一件令人歡喜的事情。為什麼呢？大家能發這個心來行菩薩道，絕對是天龍、諸佛菩薩都會歡喜、讚嘆的！今天就個人跟著上人學習的體會和大家交換一下意見。

受菩薩戒當然是大家都發心要利益眾生。利益眾生我想先貢獻大家三種心。哪三種心呢？就是慈悲心、放下心和平等心。簡單來說，這也是皈依三寶的意義。昨天朱居士談到五戒跟菩薩戒的比較，而我個人還是時時刻刻不忘記皈依的道理。皈依佛，要發無上心。什麼心是無上心？就是平等的心，一切一切都是平等的。皈依法，要離欲；要深入經藏，去離開種種的欲。我們學法、學戒，要放下染緣，放下執著，放下妄想。皈依僧呢？僧人是以慈悲為本懷。慈是什麼呢？是上求佛道，上與諸佛同一悲仰；下對眾生是要有無限的悲憫心來利益眾生。所以如果能

I think it is a joyful occasion that people have come here to receive the Bodhisattva Precepts, and if you are resolved to walk the Bodhisattva path, it's something that the gods, dragons, Buddhas, and Bodhisattvas all praise. Today I would like to share my little bit of experience in studying with Venerable Master.

In taking the Bodhisattva Precepts I am sure that you all wish to benefit all living beings. And I would like to offer to everyone three kinds of mental qualities: compassion, detachment and equality. Yesterday Mr. Chu made a comparison between the Bodhisattva Precepts and the Five Precepts. Well, I always mention the true three refuges: when we take refuge with the Buddha, we want to bring forth the unsurpassed mind, that is a mind of equality. When we take the refuge with Dharma, we free ourselves from desires. When we study the precepts and the Dharma, we can let go of defiled affinities, attachments, and false thoughts. When taking refuge with the Sangha, we develop kindness and compassion because Sangha members should harbor kindness and compassion. With kindness we seek Buddhahood above, and with compassion we want to save and benefit the living beings below. When we develop

夠發展慈悲心，我們就是皈依僧。如果有這個放下心，我們就是皈依法、皈依戒。如果有平等心，不管法的高、下，得、失，喜、悲，我們都能夠用平等的心來看待，我們就是皈依佛。我相信用這三種心來修學菩薩道，應該不會離開我們的目標。

這個慈悲，並不是說我們行菩薩道，一定要真正的向外；而是要有一個很堅固的基礎，來度我們自性裏頭的眾生。我們每一個人自性裏頭有很多下劣的眾生，我有一個眾生在我的自性裏頭很懶惰，到了做早課的時候不想起床；或者工作的時候，或者參加法會時，想到其他的事情，我的心就散了，不能夠去做自己該做的事情。或者看到別人有成就的時候，就很忌妒，希望別人的成就，都是我自己的，別人的成就永遠趕不上自己。或者在吃飯時，只要我自己吃飽就好，不管別人來吃時，有沒有菜了等等。很多不成熟的眾生、想要找捷徑的眾生、或者是要貪便宜的眾生，都在我們的自性裏頭。我們忘記度自性裏頭的下劣眾生，一直好高騖遠想度

外面的眾生。從今天開始，我受菩薩戒了，是位菩薩，就要給人家一點好處，給人家利益，給人家一點笑容，讓人家感受到我們在修行、行菩薩道。要怎樣修菩薩道？怎樣仰不愧天、俯不愧地呢？應該把我們自己裏頭，這些不成熟的眾生，都能夠度了。

慈悲的內容是無量無邊的，相信在座的每一個人，在學法、求法的時候，時時刻刻迴光反照，要問問自己：在我們心裏頭，有無暴力的思想？所謂暴力的思想，就是指有你就無我，有我就無你這種思想。如果別人貢獻一個智慧、或是一個建議的時候，是不是考慮一下，在自己可用的範圍內來成就這個人的建議，來接納這個人的一份心力？如果我們每一個人，都能用很慈悲的心去看待他人的建議、他人的智慧、他人的能力的時候，相信在我們的生活裏，一定會有很大的空間，來容納各種各樣的差別。

◎待續



the kind and compassionate mind, we are taking refuge with the Sangha. When our mind can let go (of attachments and false thoughts), we are taking refuge with the Dharma and the precepts. Whether the Dharma is great or not, whether we gain or lose, whether we feel joyous or sad, we will treat them equally when we have the mind of equality. I believe that if we can use these three mental qualities to cultivate and learn the Bodhisattva path, we will not be far off from our goal.

When we practice kindness and compassion in the Bodhisattva path, this is not talking about practice outside of us but about a solid foundation to cross over the living beings within us. There are many inferior beings in our self nature. For example, in early morning when it is time for morning recitation, there's the lazy living being in my nature which doesn't want to get up, or I'm supposed to go to work, and I hear people talking so I don't want to work. Or there's a dharma assembly and my mind is scattered, so I cannot do what I should do. Or when I see people with great achievements, I feel jealous and hope that other people's achievements are mine so that others always fall behind me in terms of achievements. When it's time to eat, I only care about getting enough food for myself. When other people come, I'm afraid that I won't have enough food. Or I'll think: "If you are not residents of our monastery, you cannot share our food," etc. In our natures, there are

immature living beings who try to find a shortcut or to take advantage of others. We aim high and far but forget to cross over the inferior beings in our own nature. Now that I have taken the Bodhisattva Precepts, from today onwards, I'm a Bodhisattva, so I should benefit people and give them advantages and smiles so that people can feel that we are cultivating and walking on the Bodhisattva path. How do we cultivate the Bodhisattva path? How can we not feel ashamed when facing heaven and earth? We should cross over all these immature living beings in our own natures.

There are limitless aspects to compassion; for example, when we study the Dharma, we are to constantly reflect on whether we have some violent thoughts in our own mind where we have exclusive existence? Or do we really not want to acknowledge other people? When other people give an opinion, are we able to take some time to consider it and to accept it for what it is and accept that other people may have different opinions? If we think about things that we want, can we also see that other people have their own wishes, opinions, ideas and wisdom? If we can do that, then I am sure that our mental capacity will grow and we will be able to tolerate differences.

◎To be continued