



## How Does One Cultivate the Bodhisattva Path? (Continued)

當我們皈依了三寶之後，要更前進，行菩薩道來利益其他的人、其他的眾生，其實是走上一條非常難行之道。為什麼難行？道理很簡單，就是要放下這個我，但是在實踐上，會有無量無邊的境界，來磨練我們千百劫以來的習慣，一切都是要成就那個我。什麼東西都要包裝得美美的、漂漂亮亮的，然後我們就活在那個美美的、漂漂亮亮的、虛幻的世界裏頭，好像看起來很自在；可是如果我們旁邊有一個人稍微超過我們一點的時候，不管這個人多大、多小、多老，我們馬上就很不自在了。或者是哪一個人說了我們一句，我們也很不高興，馬上就很本能的回一句、回兩句、回十句話。這些都是因為不能夠放下。我們為什麼不能夠放下呢？為什麼菩薩能夠放下他的身、他的命，來利益眾生、來令眾生歡喜呢？

當然大家都知道同體大悲。就是眾生有苦沒有樂的時候，我們行菩薩道的人，要圓滿這個佛性的人，是沒有辦法真正的快樂的。可是為什麼難行呢？就是因為累世累劫以來，在我們層層的包裹之中，覺得很自在了。等到要把這包裹脫下來，一層層的剝開來，我們非常不自在。不自在什麼呢？那個沒有安全感、沒有穩定、沒有依靠的作用。實際上佛性它是無所依、無所住的。如果你今天來受菩薩戒，等回去以後，在受到挑戰的境界裏頭，在這個層層包裹的執著裏面，能夠給自己一點空間，容納自己的發展，容納別人的參與，那麼我相信，你就是在

# 如何 修菩薩道？ (續)

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Translated into English by Bhikshuni Heng Yin

After we take refuge with the Triple Jewel, we want to cultivate the Bodhisattva Path, to benefit living beings. Actually this is very difficult to practice. In principle it is easy; all we have to do is to let go of the ego. However, in practice we will be challenged by limitless situations to change our habits from countless eons because we are used to protecting the ego. We like to put everything in beautiful wrappings and live in that beautiful and illusive world. It seems that we live at ease in that beautiful world but as soon as someone surpasses us, whether this person is old or young, we feel very uneasy; or when someone just says something to us, we will talk back immediately, one or two or ten sentences, because we cannot let go of our ego. Why can't we let go of our ego, when Bodhisattvas can give up their bodies, their lives, and everything to benefit living beings and make them happy?

Bodhisattvas are able to be at one with all living beings. That is their great compassion. They can fully embody the sufferings of living beings. When living beings are miserable, then Bodhisattvas cannot truly be happy. But this is really hard to do because we have been wrapped up in our supposedly comfortable ego protection for so many eons and lifetimes that when we try to peel that away, we start to feel very insecure, very unstable; we feel like there's nothing we can rely on. Actually our Buddha nature is alive and does not attach to anything. So when you go home after taking these precepts and you are in challenging situations or you find yourself sunk in your own false illusion of self, then you should give yourself some space. And try to be

慢慢的放下了。

我們學這個菩薩道，當然是要研讀《華嚴經》，《華嚴經》是菩薩道的大全，它是萬用手冊。在《華嚴經》裏頭講到行布與圓融，我們行菩薩道要度我們自性的眾生，它的行布應該是如塵沙那麼多的，那每一個行都是成就將來的圓融，所以也不是說等到我什麼條件成熟以後，我才要怎麼樣，而是在一點一步邁出去的時候，就是成就我們未來的圓滿佛道了。所以，即使還不純熟，可是我們很願意，就是已經在這個道上面。

《華嚴經》裏頭講到菩提樹王。每一個人行菩薩道，就要來培植這個菩提樹王。什麼叫菩提樹呢？我們眾生都是看這些樹上花果的相，這些枝葉這種相，而忘記它的根才是最重要的。要去培根，那個樹才會長得大。這個菩提樹的根，就是在那些個眾生。每一天都度自性裏頭的眾生，讓它們能夠變得很調伏，讓他們能夠滅一切的想，讓他們能夠離開一切的喧囂，離開這個根塵能所，然後我們才能夠真正的自在。這樣子度這個眾生培我們的根，我們生命的樹，我們這個菩提樹，才能夠茁壯。那個花果，才不會在風雨當中被打散，打落地上。所以一個行菩薩道的人，是不能去向外面來說的。為什麼？因為根是在下面，是看不見的，你所度的眾生，也不能夠拿來炫耀。你是要默默的去度，你那個花果才能夠在上面開得茁壯，能夠堅實。最後才能成就你的菩提果。

所以最後一句話，就是說我們每一個人盡力而為，活出我們的自在。為什麼可以活得自在呢？因為我們每一個人都有個如來藏性，那個大寶藏，不多也不少，我們都是向這個佛道的。我們在一個好的道場裏頭，上人是我們行菩薩道的榜樣。所以希望大家盡力而為，我們都能夠共成佛道。

more tolerant of other people's creativity, development and their wish to participate, and then slowly, gradually you will be able to let go of your ego.

We who cultivate the Bodhisattva Path need to study the *Avatamsaka Sutra*. This is the great manual for being a Bodhisattva. It teaches us how to save the living beings in our self nature. And to save those living beings we need to undertake practices as many as dust motes and sand grains. Through those meritorious practices we can eventually achieve perfection. It's not that we just wait, thinking that the conditions are not right yet, so just have to wait for perfection to happen. Actually every little step that we take brings us closer to the perfection of Buddhahood. Even though we are not there yet, we are already on the path.

And in the *Avatamsaka Sutra* there is an analogy of the Bodhi Tree, which is the king of all trees. When most people look at a tree; they just see the leaves, flowers, and fruits. But actually the most important part of a tree is the root because that's what the tree grows from. In this analogy, living beings are the root of the Bodhi Tree. Every day we have to work on the root by saving and taming the living beings in our self nature until they become tranquil, peaceful and free from attachment to sensory perceptions; then we can really be at ease. We'll nurture the root of our tree which refers to all other living beings. The Bodhi Tree of our life will become strong and won't be knocked down by wind or rain. However, when we do this as a practitioner on the Bodhisattva Path we should not talk about what we are doing. Just as the root grows underground, so does our practice of the Bodhisattva Path. We should not brag about the living beings we have saved. We just quietly practice, and when the tree matures, the flowers will bloom and the fruits will ripen.

One last word: I hope all of you try your best and live happily and at ease. The reason we can do that is because Buddha nature is within us and also we are in a wonderful place of cultivation with the Venerable Master as our model. Let us try our best and accomplish Buddhahood together.

