

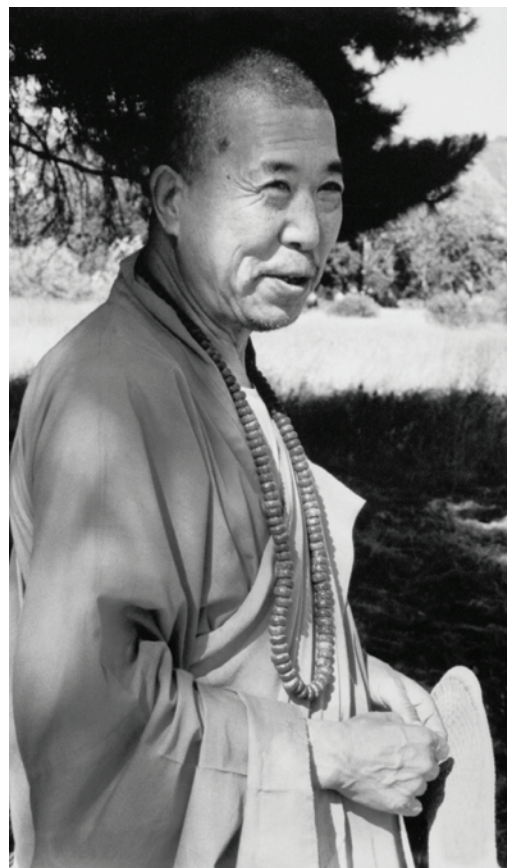


# 普能積集菩提力

## The Power of Universally Accumulating Bodhi

1969年宣化上人講述於普賢行願品法會  
佛經翻譯委員會 英譯

A Lecture by the Venerable Master Hsuan Hua in 1969  
on the *Chapter of Samantabhadra's Conduct and Vows*  
English Translation by the Buddhist Text Translation Society



我們所有的一切都是由積集而成的；積集而成，也就是由小而大，由近及遠，由淺入深。這個菩提，也是一點一點修成的，不是一天就能成功的。釋迦牟尼佛在三個大阿僧祇劫來修福修慧，也就是積集菩提；他百劫種相好，也就是積集菩提。

怎麼叫積集菩提呢？好像你們學佛法，由去年一開始的時候，那叫學菩提。學佛法就是學菩提，學菩提也就是積菩提，積菩提也就是集菩提，「集」就是把它集到一起來，集中起來，把它堆到一起來。那麼你一開始學菩提學到現在，你這個菩提就一天比一天多了；一天比一天多上來了，你一天比一天懂的佛法也就多了。你開始學佛法的時候，我講什麼，你都聽著，都不懂；等聽過一段時間，再講就可以懂，就可以懂一點，這就是積集菩提了。再聽得時間久，我所講的，你都明白了：「哦！原來就是這個。」都明白了。為什麼你都明白

Everything we have comes about because of accumulation. The great comes from the small; one goes from near to far; and one enters the deep from the shallow. Bodhi is also cultivated to perfection step by step; it does not happen in one day. Shakyamuni Buddha cultivated blessings and wisdom for three great *asamkhyeya kalpas*. This was to accumulate Bodhi. For one hundred *kalpas* he perfected the minor characteristics. This was also to accumulate Bodhi.

What does it mean to accumulate Bodhi? Last year when you began to study the Buddhadharma, that is to study Bodhi. To study the Buddhadharma is to study Bodhi and to study Bodhi is to accumulate Bodhi. To accumulate means to amass, to collect together. From the time you began your study of Bodhi until the present, Bodhi and your understanding of the Buddhadharma have increased day by day. When you first began studying the Buddhadharma, you did not understand what I was saying. After a time you could understand a little, until finally after having listened for a long time, you could understand everything. You say, "Oh, it's exactly this!" You understand completely. This process is called accumulating Bodhi. How were you able to understand? You have accumulated Bodhi. You need a mindset of perseverance in order

了呢？你就因為積集菩提了。你明白了這個佛法了，這叫積集菩提。積集菩提要有一個恒遠的心，不是你今天集，明天就不集了，不集就又丟了一天。你今天學，明天就不學了；那你不學，也就丟了，不懂了。



好像我們那個小沙彌，告假說要出去兩個禮拜回來，結果六個禮拜才回來，超過了三倍。這六個禮拜他就丟了很多菩提，他自己還不曉得，還不知道是怎麼丟的呢！你沒有得，就是丟了嘛！你沒有

學到佛法，跑到外邊去東撞西撞；這就是沒有積集菩提了，把菩提散了。

現在「積集菩提」這個道理，你們大家都可以很容易明白了。你學佛法，就是積集菩提；你不學佛法，就是把菩提丟了。菩者覺也，菩提就是覺，你丟了菩提就是不覺了——不覺悟自己是錯了，不覺悟自己把時間都空過了。啊！有這麼好的時間可以學佛法，這麼好的機會，你不學佛法，各處去亂跑，你說這是愚癡，不是愚癡？這就是愚癡！愚癡的人就不能積集菩提。

有定慧的力量，有神通的力量，才能積集菩提力；菩提的力量，就是一種覺悟的力量。覺悟，就是你不明白的事情就明白了，你不懂的也懂了。本來我不懂佛法來著，現在我一聽這個佛法就明白了，甚至於我不聽都覺道了：「哦！原來修戒力這麼重要的，我一定要守戒律，一定要修持戒律！」你要是不守戒律，隨便去喝一點酒，或者隨便去做一點壞事，或者隨便去做一些個迷迷糊糊的事情，這都叫不積集菩提了；不單犯戒，也失去菩提了。✿

to accumulate Bodhi. It will not work if you accumulate today but not tomorrow, because when you stop the process, you lose what you have studied, and you won't understand.

For example, a young novice told everyone he would be gone for two weeks, but he was gone for six weeks. He was away three times as long as he said he would be. In this instance, he lost a lot of Bodhi, but he does not feel this is the case. He is not aware that he has lost anything. Not gaining was just his loss. Instead of studying the Buddhadharma, he went off to drift around. During this time he was not accumulating Bodhi, but instead he has become scattered and dispersed.

From this explanation, it is easy to understand the principle of accumulating Bodhi. If you study the Buddhadharma, you accumulate Bodhi. If you do not study, you lose Bodhi. Bodhi is enlightenment, and so if you lose Bodhi, you are not enlightened. If you are not enlightened, you are not aware that you are in the wrong and you are not aware that your time passes in vain. If you have a good opportunity to study Bodhi, isn't it stupid to run off all over the place in your confusion instead? It is stupid, and stupid people cannot accumulate Bodhi.

If you have the strength of samadhi, wisdom, and spiritual powers, then you can accumulate Bodhi. The strength of Bodhi refers to the strength of your enlightenment, and enlightenment refers to understanding things you did not previously understand. For example, now you can say, "Before, I didn't understand the Buddhadharma, but now I understand it. Before, I didn't understand that cultivating the precepts was important, but now I understand that I must maintain the precepts. To drink alcohol is to not follow the precepts. To do harmful or evil acts is to not follow the precepts. To be irresponsible and indulge in stupid things is to not accumulate Bodhi. If you do what is wrong, not only are you breaking precepts and failing to accumulate Bodhi, you are actually losing Bodhi. ✿"

