



大菩提心

The Great Bodhi Resolve

摘自宣公上人《華嚴經疏玄談淺釋》

吳蓮蓮 英譯

An Excerpt from Venerable Master Hsuan Hua's Commentary
on the *National Master Ching Liang's Prologue to the Avatamsaka Sutra*
English Translated by Lianlian Wu

從發大菩提心的時候，就在大菩提心體生出一種體相的功德，一直到成佛。

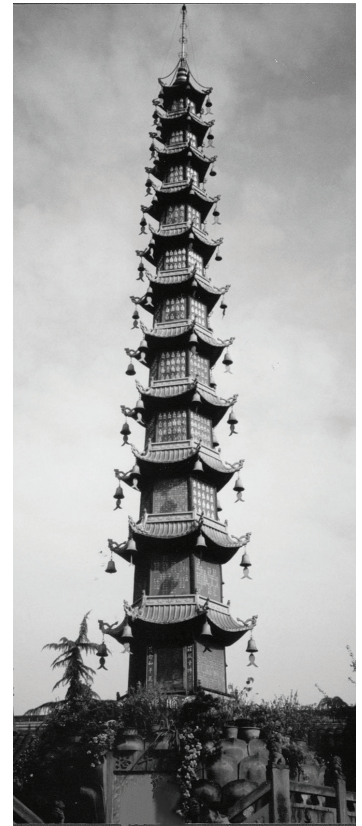
什麼叫大菩提心？就是在初發菩提心時，要用直心、深心、大悲心。什麼是直心？所謂「直心是道場」，心若不直，就不會到道場；心若直了，很快就到道場。這個「道場」，不是我們現在講經這個道場，而是菩提道場；就是成佛，坐道場轉法輪，那個叫道場。

第一要直心。直心就是沒有諂曲的心，沒有彎曲的心。諂曲，就是看見有錢的人就願意接近，給他戴高帽子，在有錢人的面前來獻媚。本來沒有笑，也現出一種笑容來，說：「你真好啊！你現在怎麼樣、怎麼樣子……」總而言之，盡說令人很歡喜聽的話，這叫諂媚。這諂媚不是謙恭，謙恭是有點客氣的意思在裡頭；諂媚，就希望我對你好好的，你歡喜了，就對我有一種利益。謙恭，是對人客

At the time one gives rise to the great bodhi resolve, one obtains the merit of the essence of great enlightenment in one's bodhi mind until he or she becomes a Buddha.

What is the Great Bodhi Resolve? When one arouses the intention to achieve great enlightenment, one's mind should be straightforward, deep and with great compassion. What is a straightforward mind? There is a saying that "the straightforward mind is the bodhimanda," the site of enlightenment. If one's mind is crooked, one cannot reach the bodhimanda (Way-place). When one's mind is straightforward, one arrives the site of enlightenment very quickly. This site of enlightenment is not the bodhimanda we are now currently expounding the scriptures; it is the true place of bodhi, place of awakening, which means becoming a Buddha, and then turning the Dharma Wheel. That is what is meant by the site of enlightenment.

First, one must have a straightforward mind. A mind without distortion is not a "bending" manipulative mind. For instance, if you have a "crooked" mind, when you see wealthy people, you flatter and fawn over them. Pasting on a smile, you say to them, "You're so great! How have you been lately? Tell me more about..." All in all, making fake compliments



氣，不一定要有利益的。諂媚，這個心就彎曲了，不是直心。修道要是用這一種的心修行，是不能成道的；彎曲的心也不能用的，也就是不坦白。開誠佈公，這就是直心。開誠，「開」就是英文open，或open talking；Open，還要怎麼樣？又要「誠」，就是誠心。「佈」就是把它散佈出來，說大公無私的道理，這叫「開誠佈公」，就是直心。你用直心，就可以到道場，所以說直心是道場。

第二要用深心。就是發大菩提心。從發心那一天，始終也不退，不生退悔心，不生不修行的心，這叫深心。深，是修諸善行，永不退轉。

第三要用大悲心。就是用大悲心來救護一切眾生，看見一切苦惱的眾生，都要發心救度。也就是不忍眾生受苦，眾生受苦就和我自己受苦是一樣的，所以要發這種大悲心，救度一切的苦惱眾生。

大菩提心，就是由這三種的心集聚而成的，所以它體相有功德。因為有這三種的心，所以「乃至等覺中行」，乃至於成佛。等覺，就是等覺的菩薩；「乃至等覺中行」也就是有等覺、妙覺中行。

在《華嚴經》第七十八卷裡面說的「菩提心燈」，這個菩提好像燈似的。以大悲作為菩提心燈的油；以大願作為菩提心燈的炷——炷，就是那個著的火苗；這個光照遍法界，這是說的什麼呢？這個「光」就是直心。「炷」就是深心，「油」就是大悲心。所以，我們聽見這一段的文，都應該發大悲心，發深心，發直心，好好修行。✿

to people is having a “crooked”, manipulative mind. This type of excessive flattery is not humility. Humility incorporates courtesy. But flattery comes with the intention that if I am nice to you and make you happy, then I will also gain some benefit. Humility is being courteous to others whether or not there is any gain. When you sycophantically flatter people, your mind is not straight. If one cultivates with this kind of mind, one will not achieve enlightenment. There is no use practicing with a crooked and dishonest mind. Being “open and honest” is being straightforward. “Open” in English is akin to being open or speaking openly. Why do we need to act this way? Why should be open? This requires sincerity. To “show” is to disseminate and preach unselfish principles. That is called “open and honest”—this is a straightforward mind. You can arrive at the place of the enlightenment if you practice with a mind characterized by straightforwardness. That’s why the straightforward mind is the bodhimanda.

Second, one should practice with a deep heart, which is to make the resolve for Bodhi in order to achieve great enlightenment. From the day you make this resolve, you should never retreat, give up, regret, or foster a mind not to practice. This is called having a “deep mind.” “Deep” means cultivating good deeds without regression.

Third, one should practice with great compassion. One should use great compassion to save all beings. When one sees any troubled being, one should intend to save them. That is to say, one cannot stand the suffering of living beings, because their suffering is the same as my own suffering. Hence, I must bring forth great compassion and save all living beings from suffering.

The Great Mind of Enlightenment is made up of these three kinds of minds, so its essence has merit. Because of these three kinds of minds, one can “even achieve equal enlightenment in conduct” and even become a Buddha. “Equal enlightenment” refers to the equal and wonderful enlightenment of the Bodhisattvas. To “achieve equal enlightenment in conduct” means gaining equal enlightenment and wondrous awakening in conduct.

In the 78th roll of the *Flower Adornment Sutra*, the text likens bodhi to an enlightened mind lamp. Great compassion is the oil, and great vows are the wick of this enlightened mind lamp that gives off a flame. With light illuminating everywhere throughout the Dharma Realm. What does this mean? This “light” is the straightforward mind, the “wick” is the deep mind, and the “oil” is great compassion. Therefore, when we hear this part of the sutra text, we should resolve to save all living beings with great compassion, a deep and straightforward mind, and to cultivate the Way well. ✿