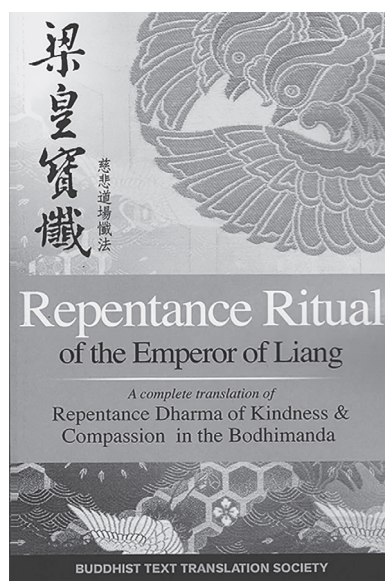


發菩提願

Making Bodhi Vows

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比丘尼近經、恒青英譯

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有人問：可以發跟菩薩同樣的願？假如你們是想要學如來乘的話，無庸置疑，你一定要「發菩薩願」，而且「不可緩也」。之前我們有講到這個問題的答案就是：當然要發菩薩願！因為在《梁皇懺》裡有七處說到「等諸佛心，同諸佛願」，所以這八個字非常重要。

在《梁皇懺》卷第一，有這樣的文，我們一起合掌恭讀：

仰願幽顯凡聖大眾，同加覆護，同加攝受。令眾等，所悔清淨，所願成就，等諸佛心，同諸佛願；六道四生，皆悉隨從，滿菩提願。

Someone asks, “Can I make the same vows as Bodhisattvas?” If you wish to study the vehicle of the Thus Come One, you must first make Bodhisattvas vows without any delay. Previously when we discussed this topic, we already answered this question, “Of course, we would like to make the same vows as Bodhisattvas!” There are seven places in the Emperor of Liang Jeweled Repentance that says, “May our minds and vows be identical with that of all Buddhas,” (等諸佛心，同諸佛願). These eight Chinese characters are very important.

We’re going to look at a passage in the first roll of the *Emperor of Liang Jeweled Repentance*. Let’s recite it with palms together:

May all sages and ordinary ones, both visible and invisible, come to protect us and help us return to purity through our repentance and fulfill all our wishes, so that our minds will be the same as that of all Buddhas, and that we make the same vows as that of all Buddhas. May all beings of the four births and the six paths accomplish Bodhi.

只要你曾參加過梁皇懺法會，一定會讀到這樣的懺文。所以《梁皇懺》就是要帶領一切眾生來拜的，然後你要發願。但如何發願呢？每一段懺文都是告訴你，叫你用菩薩心來拜懺，然後要發願給一切眾生。

「仰願幽顯凡聖大眾」，就希望所有看得到的或看不到的凡聖大眾。「凡」是六凡法界，就是天、人、阿修羅、地獄、餓鬼、畜生，有很多是我們看不到的無形眾生，好比十二類眾生；「聖」是四聖法界，就是聲聞、緣覺、菩薩、佛。這裡說的「幽顯」，就是看得到的、看不到的凡夫聖人所有大眾，我們希望他們一起來「同加覆護」，一起來「同加攝受」，來保護、攝受我們這些拜懺的人。

在此我要把「仰願幽顯凡聖大眾，同加覆護，同加攝受」這句給強調出來的，就是因為我們一起禮拜一堂《梁皇寶懺》法會是很不簡單的。好比道場要舉辦一堂大型法會，用齋的人就很多了，總要有很多人在大寮（廚房）工作；意思是，有很多人要去大寮那邊發心來護持這堂大法會，並且還有與此相關的各部門也都忙著來護持我們這裡拜懺。他們對我們在佛殿參加拜懺的人來說，就是一群我們看不到的人，但他們都是在默默中把自己各自崗位的事情辦妥辦好，以便讓我們可以專心在拜懺。這一群人，是在默默中一直迴向你們、給辦法會的人，這是你所不知道的；所以他們對你來說，就等於是「幽」。

我們要知道是很多眾生，都在護持我們的修行。不是這麼簡單的！我們可以來聽經，或者來拜佛、拜懺、辦法會，都是要靠很多凡夫、聖人跟大眾來護持的。所以這裡懺文才會說「仰願幽顯凡聖大眾，同加覆護，同加攝受」，保護我們，讓我們能順利舉行這堂法會，沒有人來擾亂，也沒有人會去阻礙有哪個事情還沒做；「令眾等」，令我們消災眾等，就是我們法會大眾、拜懺的人，令如何呢？接下來說的就是我們的心願。

If you have participated in the *Emperor Liang Jeweled Repentance*, you would have read this passage. The Emperor Liang Repentance leads all living beings to bow and repent and at the same time make vows. But what vows we are making? The Emperor Liang Repentance's every passage tells us to use our Bodhi minds to bow and repent and then vow to transfer our merit and virtue to all living being.

May all sages and ordinary ones, both visible and invisible, come to protect us and help us return to purity. "Ordinary" refers to beings in the six desire realms: the gods, humans, Asuras, hell beings, ghosts, animals, and many formless beings mentioned in the twelve categories of beings. "Sage" refers to the four sage realms of: sound hearers, those enlightened to conditions, Bodhisattvas, and Buddhas. "Visible" and "invisible" are sages and ordinary ones we can see and those whom we cannot.

Here I would like to emphasize this sentence, "*May all sages and ordinary ones, both visible and invisible, come to protect us.*" It's not easy for people to assemble and participate in the *Emperor Liang Repentance* together. When the monastery holds a big Dharma ceremony, many people will come and eat meals, so there needs to be people working in the kitchen. In order for people to bow in the Buddha Hall, others in various departments need do their work to support our practice, so that we can focus our minds to bow this repentance. Those people are quietly transferring the merit to us for making the assembly successful, and we don't even know it; they are "invisible" to us.

We need to know that there are many beings, ordinary people and sages, who come to support and protect our practice. This is not a simple matter! We rely on people's support and protection to be able to come and listen to lectures, bow to Buddhas, and participate in the repentance and other Dharma ceremonies. So "May all sages and ordinary ones, both visible and invisible, come to protect us" is our hope that we can hold this ceremony without any obstacles, without people disturbing or hindering any thing that has not been done. This "*enables us,*" we in this assembly, to fulfill our wishes. Then what next?

What is our wish? The first wish is to "*help us return to purity through our repentance.*" I wish that all the mistakes

然後「所悔清淨」，這是我們拜這個懺的其中一個心願，就是說希望我們在懺悔之後，能夠令我們恢復清淨；因為我們從無量劫所造的罪，加上我們平時也略有過失，所以一定要勤加懺悔，希望所悔清淨。第二心願是「所願成就」；在懺文中有很多的發願文，加上平時也有自己所發的願，所以希望我們每個人所發的願都能得到成就。

「等諸佛心，同諸佛願」是第三個心願，就是希望一切的幽顯凡聖大眾能來護持我們，令我們所有的拜懺者，大家都能夠發起這種的廣大菩提心；我們每一個心念就跟佛念一樣，我們每一個願望都會跟佛願一樣，這樣的圓滿。然後，「六道四生，皆悉隨從，滿菩提願」。

到這裡，就已經不是僅僅令消災眾等有這個「所悔清淨，所願成就，等諸佛心，同諸佛願」，而是進一步我們還要祈禱、發願，希望所有六道四生的眾生都能跟著我們這樣來發心，也希望他們能因為這樣而懂得來懺悔，並且能夠懺悔清淨及發大願而所願成就；更希望他們也能夠跟我們一樣來發「等諸佛心，同諸佛願」，到最後大家一起都「滿菩提願」。

我們再看第二段，這也在講「等諸佛心，同諸佛願」的。我們一起合掌恭讀：

仰願諸佛、大地菩薩，同加救護，同加攝受。令眾等，信心堅固，等諸佛心，同諸佛願；眾魔外道，所不能壞。

這也是一種菩薩心的發願。在這時候，我們要仰願諸佛和大地菩薩。大地菩薩，就是已經證得很高位的菩薩，包括十信、十住、十行、十迴向、十地這些大菩薩們。仰願一切的諸佛，還有這一切的大地菩薩，「同加救護，同加攝受」，都一起來加持我們、救護我們、攝受我們；「令眾等」，令我們這些消災眾等（就是我們法會大眾、拜懺的人），能夠「信心堅固」，令我們的修行從今以後都能信心愈來愈堅固，並且能夠發起「等諸佛心，同諸佛願」的心；希望之後我們的修行，是「眾魔外道，所不能壞」，絕對不會被天魔外道及種種的心魔、外魔、內魔所破壞的。

that we have made will return to purity. Since we have produced negative karma from countless eons, and have also made mistakes this life; therefore, it is necessary for us to keep repenting and wishing to return to purity.

The second wish is to *fulfill all our wishes*; this means whatever we vow will be accomplished. In the Emperor Liang Repentance, there are many of passages for making vows. Everyone has his or her individual vows, and we hope that whatever vows we make will be accomplished.

The third wish is so that our minds will be the same as that of all Buddhas, and that we make the same vows as that of all Buddhas. Not only do we wish to return to our purity, but also that our vows will be fulfilled and that our minds will be the same as all Buddhas and that we make the same vows. Furthermore, we hope that all living beings of the four births in the sixth paths will, because of our efforts, realize Bodhi, repent of offenses, practice purely, make great vows, and accomplished Bodhi.

The second passage also talks about wishing that our minds and vows can be identical with all Buddhas'. Let's recite it with our palms together.

We hope that all Buddhas and great Bodhisattvas will guard, protect and gather us in, enabling us to sustain firm faith that demons and externalists cannot destroy.

This is the Bodhisattvas' vow. At this moment, we reverently hope that all Buddhas and great Bodhisattvas will come to protect us. Great Bodhisattvas are those who have attained the high stage of Bodhisattvahood, including the Ten Faiths, the Ten Dwellings, the Ten Conducts, the Ten Transferences, and the Ten Grounds. *We who are now in the assembly* hope they will come to protect, save, gather us in, and *enable us to bow the repentance with strong faith*, so we can bring forth *the Bodhi mind and vows to be identical with that of all Buddhas*. We hope that our cultivation will not be destroyed by external or internal demons or those in

我們已經看了兩個都是有「等諸佛心，同諸佛願」的願。現在看第二卷，第二卷是「等諸佛心，發菩提心」。我們一起合掌恭讀：

眾等今於十方一切諸佛前，於十方一切尊法前，於十方一切菩薩前，於十方一切賢聖前，胡跪合掌，直心正念，起殷重心、不放逸心、安住心、樂善心、度一切心、覆護一切心、等諸佛心、發菩提心。

現在我們要向誰求願？是向十方一切諸佛、一切尊法、一切菩薩，就是在十方三寶前，還包括一切賢聖僧前；我們求十方三寶的加持，所以我們就要「胡跪合掌」，還要「直心正念」，心沒有妄想，正念發下面的願，祈願。

我們還要起什麼心呢？「起殷重心、不放逸心、安住心、樂善心、度一切心、覆護一切心、等諸佛心、發菩提心」。這一段是在對十方三寶前的發願。又是發願，你看你發的這個願，不是普通願，這是發了菩薩心；是你對十方三寶誠心胡跪合掌所發願的，所發起的菩薩心。

我願意要有「殷重心」，這很重要！什麼叫「殷重心」呢？我們修行就是依靠著這個誠心，像〈爐香讚〉中的「誠意方殷」，就是這個殷重心。譬如，不管你在做什麼佛事都很認真、很誠心地去，要有正念，然後要發廣大願去做；就是很認真去對待，很真心又很認真地去做，才叫「殷重心」。如果誠心不夠，還當下起煩惱，那真的很難與法相應。所以「殷重心」是你修行成就的第一步，這也就是為什麼在此就要求我們對十方三寶前起殷重心。



☯待續

externalist paths.

Now let's look at Roll Two which describes our minds as being identical with the Buddhas and where we also make a resolve for Bodhi.

Before all Buddhas of the ten directions, all venerated Dharma of the ten directions, all Bodhisattvas of the ten directions, and all sages and worthy ones of the ten directions, we, with straightforward and proper mindfulness bring forth a sincere and respectful mind, a mind of vigor, a peacefully dwelling mind, a mind of joyful benevolence, a mind to rescue all beings, a mind that guards and protects all being, and a mind equal to that of all Buddhas and a resolve for Bodhi.

To whom are we going to make this vow? We make this vow to all Buddhas, the Dharma and the Sanghas in the ten directions, as well as to the worthy sages and Sanghas. We put our palms together to make this vow with a proper and straightforward mind without false thoughts.

Furthermore, what mind should we bring forth? *We bring forth a sincere and respectful mind, a mind of vigor, a peacefully dwelling mind, a mind of joyful benevolence, a mind to rescue all beings, a mind that guards and protects all beings, a mind equal to that of all Buddhas and a resolve for Bodhi.* This passage is about making vows before Three Jewels in the ten directions. The vows you are making are not ordinary vows, but Bodhisattva vows in which you bring forth your Bodhi resolve. As you sincerely kneel down with your palms together, you make these vows to the Three Jewels in the ten directions.

I hope to have *a sincere and respectful mind.* This is very important! What is a sincere and respectful mind? As we cultivate the Way, we rely on our sincerity, which is mentioned in the Incense Praise, "Our sincere intention thus fulfilling." For instance, no matter what work you do for Buddhism, we should do it sincerely and with a proper mind, and at the same time bring forth great vast Bodhisattvas vows. Being sincere and respectful means to sincerely and seriously deal with all matters. If we are not sincere enough, or if we give rise to afflictions, we cannot easily have a response with the Dharma. So having a sincere mind is the first step to accomplish your cultivation. This is also why we are required to bring forth our respect and sincerity to the Three Jewels in the ten directions.

☯To be continued