

生生世世的福與慧 Infinite Merit and Wisdom

大方廣佛華嚴經第三十七卷十地品第二十六之四~第七地

~ The Avatamsaka Sutra Chapter 37 · The Ten Grounds 4/26 ~ The Seventh Ground

爾時，金剛藏菩薩告解脫月菩薩言：

「佛子！此菩薩以深智慧如是觀察，常勤修習方便慧起殊勝道，安住不動，無有一念休息廢捨；行、住、坐、臥乃至睡夢，未曾暫與蓋障相應，常不捨於如是想念。此菩薩於念念中，常能具足十波羅蜜。何以故？念念皆以大悲為首，修行佛法，向佛智故。」

At that time, Vajra Treasury Bodhisattva said to Moon of Liberation Bodhisattva:

“Disciples of the Buddha, this Bodhisattva contemplates with deep wisdom in this way. He always works at his practice of expedient wisdom, which brings forth the extraordinary Path. He stays there securely without moving away from it. He never considers resting or quitting.

While walking, standing, sitting and reclining, and even while sleeping and dreaming, he never permits even momentary mental coverings or obstacles. He never lets go of this state of mind.

This Bodhisattva, in every thought, can always fulfill all Ten Paramitas. Why is that? It is because he puts great compassion first in every thought as he cultivates the Buddhadharma and seeks the wisdom of a Buddha.

所有善根，為求佛智，施與眾生，是名：檀那波羅蜜；

For him, the definition of the Dana (Generosity) Paramita is giving all of the good roots to sentient beings that he makes by seeking the Buddha's wisdom.

能滅一切諸煩惱熱，是名：尸羅波羅蜜；

The definition of the Shila (Ethics) Paramita is the ability to extinguish all the heat generated by afflictions.

慈悲為首，不損眾生，是名：羼提波羅蜜；

For him, the definition of the Kshanti (Patience) Paramita is the ability to put kindness and compassion first and never harm sentient beings.

求勝善法，無有厭足，是名：毘梨耶波羅蜜；

For him, the definition of the Virya (Strength) Paramita is seeking the finest of wholesome Dharmas without ever feeling tired or fed up.

一切智道常現在前，未嘗散亂，是名：禪那波羅蜜；

For him, the definition of the Dhyana (Meditation Samadhi) Paramita is the ability to never get even momentarily scattered when the Path of Omniscience appears before him at all times.

能忍諸法無生無滅，是名：般若波羅蜜；

For him, the definition of the Prajna Paramita is the ability to be patient when Dharmas are neither created nor destroyed.

能出生無量智，是名：方便波羅蜜；

For him, the definition of the Paramita of Expedient Means is the ability to bring forth limitless wisdom.

能求上上勝智，是名：願波羅蜜；

For him, the definition of the Paramita of Vows is the ability to seek the highest grade of supreme wisdom.

一切異論及諸魔眾無能沮壞，是名：力波羅蜜；

For him, the definition of the Paramita of Strength is the ability to never be destroyed by heterodox theories or the hordes of demons.

如實了知一切法，是名：智波羅蜜。

For him, the definition of the Paramita of Knowledge is knowing all Dharmas as they really are.

佛子！此十波羅蜜，菩薩於念念中皆得具足；如是，四攝、四持、三十七品、三解脫門，略說乃至一切菩提分法，於念念中皆悉圓滿。」

Disciples of the Buddha, this Bodhisattva brings these Ten Paramitas to perfection in each successive thought.

In the same way, he refines to perfection, in each successive thought, the Four Dharmas of Attraction, the Four Supports, the Thirty-seven Categories of the Way, and the Three Doors to Liberation, even including all the Bodhi-Share Dharmas.

海雲和上開示：

Master's lecture:

※此段經文有不全之處，係因在翻譯的過程中，譯經家覺得經文一再重覆，太冗長，所以就將【所有善根，為求佛智】省略。若人用心將經文重新整理，書寫一遍，將被刪掉之經文填補於每一波羅蜜之開頭。則下輩子再來，從幼稚園到博士班考試永遠得第一名，不是一輩子的福報而已，它是生生世世；盡未來際，到成佛，考試都能得第一名。

There are verses missing in the section (of the sutra). The translator omitted the phrase “all of the good roots to sentient beings that he makes by seeking the Buddha’s wisdom” because it was too long and repeated many times. The section however could be reorganized by filling in every Paramita sentence with the omitted phrase for it to be fully complete. A person who is mindful and attentive will rewrite the full sutra by including the missing phrases so in their next life, they will always be at the top of their class from kindergarten to PhD. The merit however is not only for one life but is infinite into the future until they reach Nirvana.

這十波羅蜜是本體，在你生命洪流中非常重要的本體的核心。你人生在還沒定位的時候，你只是法界中的一個因素，隨著法界因緣的流轉，你就生死輪迴去了。只要你一定位，則法界中所有的因素都以你為核心繞過來。

The Ten-Paramita is the Essence. It is very important in your life stream. When you haven’t determined your position in life, you’re only a factor in Dharma Realm (=Dharmadhatu). Swirling with the cause and effect in Dharmadhatu, you repeat the cycle of birth and death. As soon as you confirm your position, then you are the center of the Dharmadhatu and all factors will be following you instead.

※常有父母擔心子女不會讀書，若能用心的將這篇經文整理一遍，不僅你會讀書；你的孩子也會讀書。對於即將準備結婚之人，希望將來所生的孩子會讀書，那麼照著這方法寫一遍，所生之子女讀書皆不用父母操心。又能將這殊勝之法廣為流傳，不僅書讀得好，又有人緣，得人讚歎，殊勝功德不可思議！

Parents who worry about their child who has difficulty studying can reorganize the section attentively. It not only helps you to become wiser in study, but your child as well. Someone who is about to get married and wishes to have a smart child should also follow this rewriting process. Therefore, you won’t need to worry about your child’s school work. By spreading the word about the magnificent Dharma Sutra, one will become smart, popular and admired. The significant guna-merit is inconceivable!

重新整理後的經文如下：

The reorganized scriptures are as follows:

爾時，金剛藏菩薩告解脫月菩薩言：

「佛子！此菩薩以深智慧如是觀察，常勤修習方便慧起殊勝道，安住不動，無有一念休息廢捨；行、住、坐、臥乃至睡夢，未曾暫與蓋障相應，常不捨於如是想念。此菩薩於念念中，常能具足十波羅蜜。何以故？念念皆以大悲為首，修行佛法，向佛智故。

At that time, Vajra Treasury Bodhisattva said to Moon of Liberation Bodhisattva:

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“This Bodhisattva, in every thought, can always fulfill all Ten Paramitas. Why is that? It is because he puts great compassion first in every thought as he cultivates the Buddhadharma and seeks the wisdom of a Buddha.

所有善根，為求佛智，施與眾生，是名：檀那波羅蜜；

For him/her, all the good roots from seeking the Buddha's wisdom, is given to all sentient beings. This is the definition of the Dana (Generosity) Paramita.

所有善根，為求佛智，能滅一切眾生諸煩惱熱，是名：尸羅波羅蜜；

For him/her, all the good roots from seeking the Buddha's wisdom, is able to extinguish all the heat generated by afflictions. This is the definition of the Sila (Ethics) Paramita.

所有善根，為求佛智，慈悲為首，不損眾生，是名：羼提波羅蜜；

For him/her, all the good roots from seeking the Buddha's wisdom, is kind and compassionate first and never harms sentient beings. This is the definition of the Kshanti (Patience) Paramita.

所有善根，為求佛智，令諸眾生，求勝善法，無有厭足，是名：毘梨耶波羅蜜；

For him/her, all the good roots from seeking the Buddha's wisdom, would aspire all sentient beings to seek the finest of wholesome Dharmas without ever feeling tired and weary. This is the

definition of the Virya (Strength) Paramita.

所有善根，為求佛智，令諸眾生，一切智道常現在前，未嘗散亂，是名：禪那波羅蜜；

For him/her, all the good roots from seeking the Buddha's wisdom, would aspire all sentient beings to manifest the Path of omniscience at all time, without momentarily scattered. This is the definition of the Dhyana (Meditation Samadhi) Paramita.

所有善根，為求佛智，令諸眾生，能忍諸法無生無滅，是名：般若波羅蜜；

For him/her, all the good roots from seeking the Buddha's wisdom, would aspire all sentient beings to be patient when Dharmas are neither created nor destroyed. This is the definition of the Prajna Paramita.

所有善根，為求佛智，令諸眾生，能出生無量智，是名：方便波羅蜜；

For him/her, all the good roots from seeking the Buddha's wisdom, would aspire all sentient beings to bring forth limitless wisdom. This is the definition of the Paramita of Expedient Means.

所有善根，為求佛智，令諸眾生，能求上上勝智，是名：願波羅蜜；

For him/her, all the good roots from seeking the Buddha's wisdom, would aspire all sentient beings to vow to seek the highest grade of supreme wisdom. This is the definition of the Paramita of Vows.

所有善根，為求佛智，令諸眾生，一切異論及諸魔眾無能沮壞，是名力波羅蜜；

For him/her, all the good roots from seeking the Buddha's wisdom, would aspire all sentient beings to never be destroyed by heterodox theories or the hordes of demons. This is the definition of the Paramita of Strength.

所有善根，為求佛智，令諸眾生，如實了知一切法，是名：智波羅蜜。

For him/her, all the good roots from seeking the Buddha's wisdom, would aspire all sentient beings to know all Dharmas as they really are. This is the definition of the Paramita of Deep Awareness/Knowledge (Jnana).

佛子！此十波羅蜜，菩薩於念念中皆得具足；如是，四攝、四持、三十七品、三解脫門，略說乃至一切菩提分法，於念念中皆悉圓滿。」

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