

菩提道次第论

STAGES OF THE BUDDHA'S PATH

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人生归向 — 人生何去何从、暇满人生、三士道 — 学佛的次第

Life's Destination – Where Do We Go From Here?

The Optimum Human Rebirth & Three Scopes of Spiritual Practice

1) 人生归向 — 人生何去何从 **Life's Destination – Where Do We Go From Here?**

- a) 从新评估人生的真象 Re-evaluate the reality of life
- b) 生命无限相续 Life continues
- c) 人生的转捩点 The turning point of life
 - i) [外]External factors – 教育与环境 education and environment
 - ii) [内]Internal factors – 认识与意志 understanding and determination

2) 暇满人生 **The Optimum Human Rebirth**

生命无限相续 (过去、现在、未来) Life continues (past, present, future)

a) 认识暇满 Identifying The Optimum Human Rebirth

1. 八无暇 The Eight Freedoms

i) 属非人类的四种无暇 Being free of four unfavourable non-human states:

- (1) 地狱 Hell
- (2) 饿鬼 Hungry ghost
- (3) 畜生 Animal
- (4) 长寿天 Long-lived gods

ii) 属人类的四种无暇 Being free of four unfavourable human states:

- (5) 出生于犍戾车等无佛法的边野地区
Born in a remote, that is barbarian region
- (6) 出生在没有佛出世的地方
Born in a place where a Buddha has not come
- (7) 生来心智不明、口齿不清
Not possessing all the faculties of body and mind
- (8) 心怀邪见
Being a person with grossly distorted attitudes and beliefs

2. 十圆满 The Ten Endowments

i) 五自圆满 Five personal endowments:

- (1) 得生为人 Being a human being
- (2) 生在中土 Born in a central land
- (3) 诸根具足 Having all one's organs from birth
- (4) 没犯五无间罪 Not being perverted by the heinous crimes
- (5) 相信三藏 Enduring faith (in the scriptures)

ii) 五他圆满 Five endowments relating to others:

- (6) 佛陀降临世间 When a Buddha has manifested
- (7) 佛陀说正法 When that Buddha has taught the way

- (8) 佛法住世 When the teachings are still flourishing
- (9) 随教转 When followers of the teachings still exist
- (10) 有他悲悯 Having the compassionate help of others in one's Dharma study and practice

b) 思惟利大 Thinking About The Benefits Of The Optimum Human Rebirth

能够修行得生善道，能够解脱轮回，能够证得证无上佛果

Ability to practice to attain higher rebirths, to attain liberation from samsara and to attain Buddhahood (See Three Scopes of Spiritual Practice)

c) 思惟难得 Thinking About How Difficult Optimum Rebirth Is To Acquire

1. 由因之门思惟难得 Thinking About The Causes For Its Being So Hard To Acquire

2. 由喻之门思惟难得 Two Analogies For The Difficulty Of Acquiring It

i) 房顶草 'Grass On The Roof'

ii) 龟颈 'Neck Of A Turtle'

3. 由体性之门思惟难得 The Nature Of The Difficulty Of Acquiring It

- 众生因为造恶的多、行善的少，所以从善趣和恶趣死殁后，前往恶趣的极多，投生善趣的极少。

Many beings practise non-virtues, few practise virtue. When beings leave their rebirth in the higher and lower realms, the vast majority go to the lower realms.

- 六道之中，人趣数量极少。

Among the six types of rebirth, there are generally very few beings who are human.

- 能够受生为人，又能生在有佛出世的明灯劫中者，为数甚少。

Even among human rebirths, it is extremely rare to be born when Buddhas come to the world.

3) 三士道 -- 学佛的次第 Three Scopes Of Spiritual Practice

a) 共下士道：止恶行善 → 生善道

Initial Scope (Shared) Ethical Practice → Higher Rebirths

b) 共中士道：启出离心 → 解脱生死轮回

Intermediate Scope (Shared) Develop Renunciation → Freedom from Samsara

c) 不共上士道：发菩提心 → 成就无上佛道

Final Scope Develop Bodhicitta → Attain Perfect Buddhahood

论师与菩提道次第论之殊胜

Qualities Of The Compilers And Of The Teachings

1) 为何要学论 Sutras vs commentaries

2) 法之传承 Lineage of teachings

a) 释迦牟尼佛说八万四千种法门

Original teachings came from sakyamuni buddha 84,000 forms of Teaching

b) 两大传承

Two lineages:

i) 龙树菩萨：中观宗：空性

智慧，深道次第 Profound Lineage

Nagajuna: Madhyamika, middle way teaching of emptiness Wisdom

ii) 无著菩萨：瑜伽宗：唯识

方便，广道次第 Extensive Lineage

Asanga: yogacara, mind-only teaching Method (skillful means)

c) 阿底峡尊者把两大传承合而为一

造“菩提道灯论”，第一本「道次第」(或圣教次第)之论

Atisha combined the two lineages

Wrote the first lam-rim text, *a lamp for the path to enlightenment*.

d) 宗喀巴大师依“灯论”之「道次第」著菩提道次第广论、菩提道次第略论、道次第摄义
摄义 - 偈颂体之论文

Lama Tsong Khapa elucidated Atisha's teachings in three different versions: *Great Lam-Rim*,
Middling Lam-Rim and *Short Lam-Rim*

Short Lamrim – Song Of The Stages On The Spiritual Path

e) 第三世达赖喇嘛：“道次第纯金论”

Third Dalai Lama: *Essence Of Refined Gold*

f) 第十四世(现今)达赖喇嘛：“成佛之道”

H.H. The Fourteen Dalai Lama: *The Path To Enlightenment*

3) 论之殊胜 Qualities of the teachings

a) 通达一切圣教无违 It reveals how all the various doctrines of the buddha are non-contradictory

b) 一切圣言现为教授 All the various teachings will be taken as personal advice

c) 易于获得胜者密意 The thought of buddha will easily be found

d) 极大罪行自行清净 The great mistake of abandoning a lineage of dharma will spontaneously be arrested

4) 菩提道次第论如何帮助我们修所选择的一种法门？

If you are following another practice, how can lam rim help?

学佛心态、依止善知识—道之根本

Attitudes to Learn and Practice the Dharma & Serving a Spiritual Teacher

1) 学佛心态 Attitudes To Learn And Practice The Dharma

a) “空掉心中的杯子！”—南隐禅师

“Please Empty Your Cup!” – Ch’an Master Nan-Yin

b) 断器三过：

Abandoning The Three Types Of Faults

我们需要避免些什么？ What To Avoid?

i) 覆器 An Upturned Vessel

- 一个覆器不能接受任何教诲 An upturned vessel cannot receive the teaching
- 没有留心 Inattentive

ii) 污器 A Filthy Vessel

- 一个污器会污染整个教诲 A filthy vessel will contaminate the teaching
- 以自己佛法基本的主观学习佛法 To study and practice the Dharma on the basis of preconceptions
- 以错误的动机学习佛法 Refers the wrong motive to study

- 总括来说，只有发愿要成佛，度众生，才是正确的动机 Ultimately, only the motive to study so that we can become a Buddha and help all sentient beings is the pure motive

iii) 漏器 A Leaky Vessel

- 一个漏器不能储藏教诲 A leaky vessel cannot retain the teachings
- 如果没有经过思考和学习，一定会把佛法遗忘 Will forgot the teachings if they are not contemplated and practiced
- 闻思修（三慧）Hearing, contemplation, practice (Triple Wisdom)

2) 依止善知识一道之根本 **Serving A Spiritual Teacher**

a) 依止知识利益 The Advantages Of Relying On A Teacher

- 近得佛位 You will come closer to Buddhahood
- 令诸佛欢喜 It pleases the Victorious Ones
- 魔与恶友不能加害 You will not be disturbed by demons or bad Company
- 一切烦恼恶行自然遮止 You will automatically put a stop to all delusion and misdeeds
- 地道诸德辗转增长 Your insights and realization into the levels (on the path) will increase
- 一切生中不缺离善知识 You will not be deprived of virtuous spiritual guides in all your future rebirths
- 不随恶趣 You will not fall into the lower realms
- 无难成办现前与究竟一切利益 You will effortlessly achieve all short- and long-term aims

b) 善知识的德相 – 知识十相全具为上 Qualities To Look For In Choosing A Teacher

- 戒 Ethics (Sila)
- 定 Meditative Concentration (Samadhi)
- 慧 Wisdom (Prajna)
- 教量 Authoritative Scriptural Learning
- 证量 Possession Of An Awareness That Can Perceive Emptiness
- 德增上 Has More Learning And Realization Than Do The Students
- 善巧说 Skillful Teaching Methods
- 具悲心 Enthusiasm And Joy To Teach (Compassion)
- 具勤勇 Diligence And Perseverance In Teaching
- 不怕厌烦 Not Losing Patience With Poor Students

五者次之： i, ii, iii, v & viii

It is rare to find a teacher with all 10 qualities today. If he or she has 5 qualities, he or she can be your teachers – i, ii, iii, v & viii

三者为下

If you cannot even find a teacher with above 5 qualities then look for one with 3 QUALITIES:

- 德增（功大于过）Has Mainly Good Qualities Rather Than Fault;
 - 重后世 Puts Future Lives Before This Life;
 - 重他人 Puts Others Before Oneself
- 以佛法为重 Sometimes expressed as putting Buddhism before other secular matters

c) 弟子根本条件 Qualities Of A Good Student

- 正直住 Sincerity
- 具智能 Able To Discriminate Between Beneficial And Misleading Forces On The Path
- 强大希求 Intense Longing To Gain Spiritual Understanding And Experience
- 恭敬 Appreciation For The Dharma And The Teacher

- d) 意乐、加行依止法 Devoting Yourself Through Thought And Deed
- i) 根本修信 The Root: Training Yourself To Have Faith In The Teacher
- 应观师为佛的原因 The reason you must regard the teacher as a Buddha
 - 佛印禅师与苏东坡 Master Fo Yin and Su Dong Bo
 - 自所见相无法决定 You cannot be sure of appearances.
 - 老师的“过失” Be careful about what you see as ‘faults’ of the teacher
- ii) 念恩生敬 Developing Respect For Him By Remembering His Kindness
- 师恩胜佛 The teacher is much kinder than all the Buddhas
- iii) 经庄严论：“当由财利及承事、并修行门依知识。”
Make Offerings Of Material Things, Service And Correct Practice To The Teacher
- 密勒日巴尊者：“我无财可奉献，然以修行报师恩。”
Milarepa, “I do not have enough wealth to make a material offering, but instead I will please my guru by offering him correct practice.”
 - 如教修行供养
The offering of (correct) practice means always to live by the teachings of the teacher.
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死亡与三恶道

Death and Lower Rebirths

- 1) 此世不能久住而念死 **Recalling that your present rebirth will not last long and that you will die**
- a) 不念死之过患 The drawbacks of not remembering death
- i) 不念正法过患 The drawback that you will not remembering Dharma
 - ii) 虽念不修过患 The drawback that you will remember (The Dharma) but not practise it
 - iii) 虽修不净过患 The drawback that you will practise but not practise properly
 - iv) 修不殷重过患 The drawback of not practising seriously
 - v) 自谋不善过患 The drawback of acting vulgarly
 - vi) 临终时将追悔而死过患 The drawback of having to die with regrets
- b) 念死之利益 The advantages of remembering death
- i) 利大利益 The advantage of being most beneficial
 - ii) 力大利益 The advantage of being most powerful
 - iii) 最初重要利益 It is important at the beginning
 - iv) 中间重要利益 It is important in the meantime
 - v) 最后重要利益 It is important at the end
 - vi) 临终时欢喜而死利益（视死如归） The advantage that you will die happily and gladly
- c) 正念死之理 The actual way to remember death
修习死亡的九种因相 The nine-part meditation on death
- i) 思维死决定 **à** 必须修行佛法
Thinking about the inevitability of death **à** I MUST practise Dharma
- (1) 死主决定当至，无缘能令退却。
The lord of death will inevitably come and no circumstances at all can prevent this.

- (2) 寿数无可增添、不断减损。
Thinking how nothing is being added to your lifespan and it is always being subtracted from.
- (3) 于生时亦无闲暇修法而死。
Thinking about how you will definitely die before getting round to practising Dharma.
- ii) 思维死期无定 à 现在即刻起修
Thinking about the uncertainty of when you will die. à I must practise Dharma NOW
- (4) 总瞻部洲人，别于浊世，死期无定。
The lifespan of people from the Southern continent is not fixed, and this is especially so of lifespan during these degenerate times.
- (5) 死缘极多，活缘极少，故死期无定。
When you will die is uncertain because there are many factors contributing towards your death and few towards your life.
- (6) 身极脆弱，故死期无定。
When you will die is uncertain because the body is quite insignificant.
- iii) 思维死时除正法外，余皆无益 à 誓修清净正法
Thinking of how nothing can help you when you die except Dharma.
à I must practise only PURE Dharma
- (7) 财富无益
Wealth cannot help you
- (8) 亲友无益
Friends and relatives cannot help you
- (9) 身亦无益
Even your body cannot help you

2) 思维后世二趣苦乐如何 **Rebirth in higher or lower realm**

修恶趣苦分三段：

The meditation on the suffering of the lower realms has three sections:

- a) 思地狱苦 Thinking about the sufferings of the hells
- b) 思饿鬼苦 Thinking about the sufferings of the hungry ghosts
- c) 思畜生苦 Thinking about the sufferings of the animals
 - i) 思互相吞啖苦 Suffering of eating one another
 - ii) 愚痴苦 Suffering of being stupid and benighted
 - iii) 寒热苦 Suffering of heat and cold
 - iv) 饥渴苦 Suffering of hunger and thirst
 - v) 役使苦 Suffering of being exploited or made to work
- d) 思维后世不堕恶趣 Avoiding Lower Rebirth

皈依三宝（佛、法、僧）—入圣教之门、深信业果

Taking Refuge in the Triple Gem – Buddha, Dharma, Sangha & Believing in Karma and Its Results

- 1a) 为什么要皈依三宝？ **Why do we take refuge in the Triple Gem?**
 - i) 皈依必须具备以下二因 Causes for taking refuge:

(1) 自己对轮回与恶趣苦心生恐惧

to fear that we may have to experience the suffering of samsara in general and lower states in particular

(2) 信任三宝有能力保护我们远离那些怖畏、对三宝起深信

to believe that if we place our trust in the Triple Gem, they have the power to save us from that source of fear

ii) 三种畏惧 Fear can be of three types:

(1) 对自身恶趣苦心生畏惧

the fear that we ourselves may have to experience the suffering of the lower states

(2) 对轮回心生畏惧

the fear that we ourselves may have to experience any form of suffering in samsara as a whole

(3) 对他人轮回中受苦心生不忍起悲悯心

the “fear” – or rather, the compassion – which cannot bear the fact that others have to undergo suffering in samsara

1b) 皈依对象 The object in which we take refuge

i) 佛 Buddha

- 佛为十法界中最高果位

The Buddha is the highest among all beings

- 世上大多数人喜欢寻求世间天魔、天、龙、厉鬼等的庇护；外道则多以梵天、帝释等皈依处，然而这些鬼神本身也是轮回中人，所以不堪皈依。

Common worldly persons seek well-being by entrusting themselves to worldly spirits, minor gods, nagas, demons, and the like. Followers of non-Buddhist religions also seek their salvation by entrusting themselves to such deities as Brahma or Shakra. However, none of these is a worthy object of refuge, because all are themselves bound up in samsara.

- 可皈依佛之原因

The reasons why Buddha is a worthy object of refuge

(1) 佛本人已解脱一切怖畏

a Buddha is himself free from samsaric imperfection together with its fears and sufferings

(2) 佛善巧解脱他人一切怖畏之法

a Buddha is skilled in the ways of liberating others from samsara

(3) 佛大悲普度无有亲疏

a Buddha acts with great compassion and fairness toward all beings

(4) 无论有恩无恩佛皆饶益

a Buddha has equanimity towards all beings

- 僧也有以上四种殊胜，但不能与佛相比

The Sangha also possesses these four qualities, although to a lesser Degree

- 法可让我们证得以上四种殊胜

The Dharma has the capacity to generate these four qualities within us

ii) 法 Dharma

- 法为佛所说之教法（修行方法）

Dharma is the teachings of the Buddha. It will finally lead us to attain Buddhahood

iii) 僧 Sangha

- 僧为安住于教法之众

Sangha is the assembly of people who follow the Buddha's teachings.

- 贤圣僧、比丘/比丘尼僧、大众（七众）

Arya Sangha, Bhikshu / Bhikshuni Sangha, Maha Sangha

1c) 比喻 Analogies

i) 普通皈依 Ordinary Refuge

- 全心全意信赖三宝

Entrust themselves completely to the Triple Gem.

- 如病人指望医生、药品和护士的态度来修

The attitudes which a sick person adopts when he entrusts himself to a doctor, medicine, and nurses.

ii) 殊胜皈依 Extraordinary Refuge

- 佛为众生最终之目标——山顶

Buddha as the Ultimate Goal – the Mountain Top

- 法为让众生可抵达佛果之方法（道）——可通达山顶的不同山路

Dharma as paths leading to the Goal – the tracks up to the Top

- 僧为修行在佛道上的伴侣——爬山的同伴们

Sangha as spiritual community treading the path to the Goal – friends treading the track to the Top

2a) 深信业果 **Believing In Karma And Its Results**

i) 因果教义 Teaching On Cause And Effect or Law Of Karma

ii) 因果为佛教基本教义 The Law of cause and effect is the most fundamental of Buddhist Teachings

iii) 袁了凡的故事 Story Of Yuan Liao Fan

2b) 因果法则 Three Principles:

i) 如是因生如是果 ‘Whatever you sow, that you reap.’

ii) 自作自受 Own responsibility and own effect

iii) 三时业：顺现、顺次、顺后 Three periods: present, next, and many more future life to ripen

2c) 三世因果 Cause and effect operating in past, present and future, the three periods of Time

欲知前世因，今生受者是；欲知来世果，今生做者是

‘If you wish to know your past, look at your present effects;

if you wish to know your future, look at your present actions!’

2d) 因、缘、果 Cause, Conditions and Effects

忏悔 On confession or purification

2e) 自业与共业 On Individual and Collective Karma

《易经》：“积善之家必有余庆”

First Chapter of I Ching, ‘families who often perform good deeds will have an excess of good fortune to pass on to the following generations.’

2f) 业的特性 Tibetan Teachings On Karma:

i) 业果决定 The relationship between cause and effect is certain

ii) 业果增长广大 Karma becomes magnified greatly

iii) 未造不会 There is no meeting with a Karma that was not performed

iv) 作已不失 A Karma that was performed does not lose its power

2g) 五戒与十善 The Five Precepts and Ten Precepts

- i) 五戒 Five Precepts
 - (1) 不杀生 Abstention from killing
 - (2) 不偷盗 Abstention from taking the not given
 - (3) 不邪淫 Abstention from sexual misconduct
 - (4) 不妄语 Abstention from false speech
 - (5) 不饮酒 Abstention from taking intoxicants
- ii) 十善 Ten Precepts
 - (1) 不杀生 Abstention from killing
 - (2) 不偷盗 Abstention from taking the not given
 - (3) 不邪淫 Abstention from sexual misconduct
 - (4) 不妄语 Abstention from false speech
 - (5) 不两舌 Abstention from slander
 - (6) 不恶口 Abstention from harsh speech
 - (7) 不绮语 Abstention from idle speech
 - (8) 不贪 Abstention from coveting
 - (9) 不嗔 Abstention from malice
 - (10) 不痴 Abstention from wrong view

启出离心—解脱生死轮转

Renunciation – Liberation from Samsara

1) 思轮回苦 (苦) Contemplating the suffering of samsara

- a) 思维轮回总苦 Contemplating the general suffering of samsara
 - i) 无定过患 The defect of being uncertain
 - ii) 无饱足过患 The defect of providing no satisfaction
 - iii) 数数舍身过患 The defect of having to discard one's body again and again
 - iv) 数数结身过患 The defect of having to be reborn again and again
 - v) 数数高下过患 The defect of having to fall from a high position to a low one again and again
 - vi) 无伴过患 The defect of having no companion
- b) 思维轮回别苦 Contemplating the specific types of suffering in samsara
 - i) 思恶趣苦 Contemplating the suffering of the lower states
 - ii) 思善趣苦 Contemplating the suffering of the higher states
 - iii) 思维人苦 Contemplating the suffering of human
 - (1) 思维生苦 Contemplating the suffering of birth
 - (2) 思维老苦 Contemplating the suffering of old age
 - (3) 思维病苦 Contemplating the suffering of illness
 - (4) 思维死苦 Contemplating the suffering of death
 - (5) 思爱别离苦 Contemplating the suffering of being separated from things that we like
 - (6) 思怨憎会苦 Contemplating the suffering of meeting with disagreeable things
 - (7) 思求不得苦 Contemplating the suffering of seeking, but not being able to acquire, the things that we desire
 - (8) 思五蕴炽盛苦 Contemplating the suffering caused by possession of the five skandas
- c) 思维非天苦 Contemplating the suffering of demigods

- d) 思维天苦 Contemplating the suffering of gods
- 2) **思维烦恼之原因（集） Contemplating the origin of suffering**
- a) 贪 Desire
 - b) 嗔 Anger
 - c) 慢 Pride
 - d) 无明 Ignorance
 - e) 疑 Doubt
 - f) 不正见 Afflicted views
- 2) **抉择能趣解脱道性（道） The actual explanation of the path that leads to liberation**
- a) 以何等身灭除轮回 The type of human form that we need to escape from samsara
 - b) 修何等道灭除轮回 The type of path that must be practiced to escape from samsara
 - i) 启出离心 Develop renunciation
 - ii) 戒、定、慧 Ethics, Concentration and Wisdom (Sila, Samadhi and Prajna) or
 - iii) 持戒与念佛 Ethics and Buddha Recitation
- 3) **解脱生死轮转（灭） Liberation from samsara**
- a) 证入涅槃 Attaining Nirvana or
 - b) 往生极乐 Rebirth in Sukhavati
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发菩提心—入大乘之门

Developing Bodhicitta – Path to Mahayana

1) 正明修菩提心 Training oneself to generate Enlightenment Mind – Bodhicitta

- a) 由七因果之门修心法 Training one's mind with the Sevenfold Instruction of Cause and Effect
 - o) 修平等舍 Equanimity
 - i) 知母 Recognizing all sentient beings as our mothers
 - ii) 念恩 Recalling the kindness of all mother sentient beings
 - iii) 报恩 Repaying the kindness of all mother sentient beings
 - iv) 悦意慈 The loving-kindness that regards all sentient beings as dear
 - v) 悲心 Great Compassion
 - vi) 增上意乐 Extraordinary intention
 - vii) 正修发心 Generating Enlightenment Mind – Bodhicitta
- b) 由自他相换之门修心法
Training one's mind with the instruction called Equality and Exchange of Self and Others

2) 净土法门之发愿 Vow in the Pure Land Practice

- a) 发愿往生极乐净土 Vow for rebirth in Pure Land
- b) 发愿回归娑婆世界度众生 Vow to return to Saha world to help all sentient beings

3) 六度与四摄 Six Perfections and Four Ways of Benefitting Students

- a) 成熟自相续学六度之理 How to ripen one's own mind by training oneself

in the six perfections

i) 布施 generosity

ii) 持戒 ethics

iii) 安忍 patience

iv) 精进 effort

v) 静虑 concentration (奢摩他—止 samatha)

vi) 智慧 wisdom (毗钵舍那—观 vipassana)

b) 成熟他相续学四摄之理 How to ripen other's minds by training oneself in the four methods of attracting a following

i) 布施 generosity

ii) 爱语 pleasant speech

iii) 利行 beneficial conduct

iv) 同事 sameness of purpose