

## 皈依發心

諸佛正法眾中尊 直至菩提我皈依  
以我所修諸功德 為利眾生愿成佛

## 四無量心

願一切有情具足樂及樂因  
願一切有情遠離苦及苦因  
願一切有情不離無苦之樂  
願一切有情遠離親疏愛憎常住大平等捨

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上士道 — 帶領眾生離開 \* 菩提心(RESPONSIBILITY) \* 慈悲心(may you be happy) \*

中士道 — 離開輪迴(個人)

下士道 — 輪迴 game rules

次第

### 乙四、別明菩提心利益

#### 丙一、菩提心之種類

15. 略攝菩提心，當知有二種；願求菩提心、趣行菩提心。
16. 如人盡了知，欲行正行別；如是智者知，二心次第別。

### 六度(布施, 持戒, 忍辱, 精進, 禪定, 智慧)

#### 丙二、願心與行心之利益

##### 丁一、願心利益

17. 願心於生死，雖生廣大果，猶不如行心，相續增福德。

##### 丁二、行心利益

18. 何時為度盡，無邊眾有情，立志不退轉，受持此行心；
19. 即自彼時起，縱眠或放逸，福德相續生，量多等虛空。

#### 甲三、菩提心利益之依據

##### 乙一、引經證明

20. 為信小乘者，妙臂問經中，如來自說故；其益極應理。

##### 乙二、以理成立

#### 丙一、願心獲益之理

##### 丁一、所緣廣大

21. 若僅思療癒，有情諸頭疾，具此饒益心，獲福無窮盡。

22. 況欲除有情 無量不安樂, 乃至欲成就 有情無量德。

**四聖諦: (知) 苦, 集, 滅, 道 Sitting with your pain**

**Misery(suffering) -> Karma -> emotion -> wrong attention -> Ignorance 無明**

丁二、無與倫比

23. 是父抑或母, 誰具此心耶? 是仙或欲天, 梵天有此耶?

丁三、珍貴難生

24. 彼等為自利, 尚且未夢及, 況為他有情, 生此饒益心?

25. 他人為自利, 尚且未能發; 生此珍貴心, 稀有誠空前!

26. 珍貴菩提心, 眾生安樂因, 除苦妙甘霖, 其福何能量?

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迴向文

謹願以此諸功德 速證上師佛陀位

度盡一切有情眾 同登彼岸盡無餘

勝菩提心極珍貴 諸未生者令生起

令已發者不衰退 展轉增上恆滋長

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### **Refuge Prayer**

I go for refuge until I am enlightened

To the Buddha, the Dharma, and the Supreme Assembly

By the accumulation of merits, of practicing generosity and so forth

May I become a Buddha to benefit all sentient beings.

### **Four Immeasurables**

May all sentient beings have happiness and the causes of happiness.

May all sentient beings be free from suffering and the causes of suffering.

May all sentient beings never be separated from the happiness which is without suffering.

May all sentient beings abide in equanimity, free from both attachment and hatred, holding some close and others distant.

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15. In brief, this spirit of awakening is known to be of two kinds: the spirit of awakening, and the spirit of aspiring for awakening, and the spirit of venturing towards awakening.

16. Just as one perceives the difference between a person who yearns to travel and a traveler, so do the learned recognize the corresponding difference between those two.

17. Although the result of the spirit of aspiring for awakening is great within the cycle of existence, it is still not like the continual state of merit of the spirit of venturing.

18. From the time that one adopts that spirit with an irreversible attitude for the sake of liberating limitless sentient beings,

19. From that moment on, an uninterrupted stream of merit, equal to the sky, constantly arises even when one is asleep or distracted.

20. The Tathágata himself cogently asserted this in the Subahuprccha for the sake of beings who are inclined toward the lesser vehicle.

21. A well-intentioned person who thinks, "I shall eliminate the headaches of sentient beings," bears immeasurable merit.

22. When then of a person who desires to remove the incomparable pain of every single being and endow them with immeasurable good qualities?

23. Who has even a mother or father with such altruism? Would the gods, sages, or Brahmas have it?

24. If those beings have never before had that wish for their own sake even in their dreams, how could they possibly have it for the sake of others?

25. How does this unprecedented and distinguished jewel, whose desire for the benefit of others does not arise in others even for their own self-interest, come into existence?

26. How can one measure the merit of the jewel of the mind, which is the seed of the worlds joy and is the remedy for the worlds Suffering?

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### **Dedication Prayers**

Due to the merits of these virtuous actions  
May I quickly attain the state of a Guru-Buddha  
And lead all sentient beings, without exception,  
Into that enlightened state.

May the supreme jewel bodhichitta  
That has not arisen, arise and grow,  
And where it has risen, may it not diminish  
But increase ever more.

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中英對照版：

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