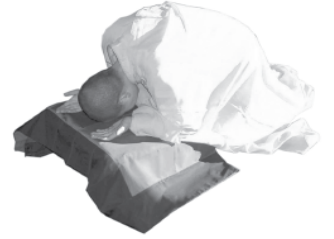


普勸僧俗發菩提心文

An Exhortation to Generate the Bodhi Mind

唐丞相裴休 著 BY THE TANG DYNASTY PRIME MINISTER PEI-XIU
比丘法友 英譯 ENGLISH TRANSLATION BY BHIKSHU DHARMAMITRA



勸發菩提心文序

唐

釋宗密/文

發菩提心者。崇德廣業。虛心外身。圓覺之謂也。自非達恢廓之道。稟仁恕之性。懷遠大之志者。其誰能發斯意焉。

豈其如來滅後。後五百歲。佛法衰末。世人少信。時有儒門上士河東裴公而當此仁。吾與裴公交佛道久。已知其入佛門。到佛境。及覽勸發菩提心文。知其為佛使。行佛事。吾為佛子。寧不感之而踴躍乎。

凡歸佛者。可寶之為龜鏡。然佛門難入。失在偏邪。佛境難到。失在怠速。心外求法。或身中計我。邪也。唯尚理性。

或但宗因緣。

偏也。持解

迷行。或沉

空住寂。

怠也。

勞形苦



Preface to

“An Exhortation to Generate the Bodhi Mind”

By Śramaṇa Gui-feng Zong-mi of Zhong-nan Mountain's Cao-tang Monastery

As for generating the *bodhi* mind, it is a matter of towering virtue, vastness of karmic deeds, bringing emptiness to one's mind, and treating one's body as merely external. This is as stated in the *Perfect Enlightenment Sutra*. If one has not penetrated through to the path of magnanimity and expansiveness, been endowed with a nature inclined towards humanity and empathy, and also equipped oneself with a far-reaching and grand resoluteness, who would be able to generate this resolve?

Could it be that, after the Thus Come One has passed into cessation, in the final five hundred years, when the Buddha Dharma has deteriorated to its very endpoint and only a few men of the world maintain faith in it, there appears this superior Confucian eminence, the noble Pei from east of the river, who has taken on this sort of humanity?

For a long time now, I have already been linked up with the noble Pei on the Buddhist path. I had become aware that he had entered the Buddha's gateway and arrived at the mind state of the Buddha. When I came to the point of examining his essay, “An Exhortation to Generate the Bodhi Mind,” I realized right then that he is an emissary of the Buddha engaged in carrying on the Buddha's work. How could I, as a son of the Buddha, not be overcome with gratitude and leap up in delight?

Whosoever has taken the Refuges with the Buddha may treasure it as [an exemplary standard] comparable to the turtle-[shell oracle or reflecting] mirror.¹ Now, the gateway of the Buddha is difficult to enter into. One may miss it either through one-sided biases or through straying into deviation. The Buddha's state of mind is difficult to reach. One may miss it through being inclined towards either indolence or haste.

If one seeks for the Dharma outside of the mind or if one reckons the existence of a self within this body, then these are instances of deviation.

If one is solely oriented towards the noumenal nature or if one only venerates causes and conditions as one's lineage bases, then these are instances of bias.

If one holds to an [intellectual] understanding while remaining deluded about the practice or, alternately, if one becomes submerged in emptiness and abides in stillness, these are instances of indolence.

If one exhausts the physical body or subjects the spirit to bitter suffering, and by doing so, one seeks to set an appointed time for the arrival of realizations, these are instances of hastiness.



神。而剋期待證。速也。

今裴公所得所行所演所勸。僉異於是。所謂洞了自心。德等於佛。非心外求也。洞了形識。空如幻化。非自計我也。真如本覺。是其所宗。非但緣也。四諦六度。是其所弘。非唯性也。體供讚念。率身勵人。非速行也。福智悲願。考攷是務。非沉住也。氣和神適。乘緣應事。非勞苦也。以時消息。爲而不待。非求證也。如是備眾德。離諸病。非入佛門。到佛境。何耶。

吾久同其願。又覽其文。詠歌不足。

Now, that which the noble Pei has realized, that which he practices, that which he proclaims, and that which he encourages are of an entirely different order from such issues. That which is referred to as “penetrating through to utter comprehension of one’s own mind and achieving meritorious qualities the equal of the Buddha”—these are not instances of seeking outside of one’s own mind.

When one penetrates through to utter comprehension that physical form and consciousness are empty and like an illusory conjuration—this is not an instance of reckoning the existence of a self.

True suchness and original enlightenment constitute that which he reveres as lineage bases. This is not an instance of solely² looking to conditions.

The four truths and the six perfections are that which he promotes. This is not a case of focusing on “nature” alone.

Engaging in expressions of reverence, making offerings, singing praises, reciting [scripture], and leading through personal example while exhorting others—these are not instances of haste-based practice.

Diligently taking on as a matter of duty these matters of merit, wisdom, compassion, and vows—this is not an instance of being submerged [in emptiness] or abiding [in stillness].

Maintaining harmony of one’s energies and adaptability of one’s spirit while according with conditions in responding to situations—this is not a case of exhausting [the physical body] or [subjecting the spirit to] bitter suffering.

Allowing oneself to rest when the time is right while engaging in the practice without waiting [expectantly]—this is not an instance of seeking after realizations.

To perfect the manifold meritorious qualities in this fashion while abandoning all faults—if this is not a case of entering into the gateway of the Buddha and arriving in the realm of the Buddha, what is it?

I have for a long time now already resolved on the very same vows as he has. Moreover, having perused his essay, I cannot get enough of chanting it. It is for this reason that, at my own behest, I produced a preface for it.

Now and in the future, where there are those who wish to enter the gateway of the Buddha and create for themselves the realm of a buddha, it is only appropriate that they faithfully accept this work and uphold its tenets in their practice.



Endnotes

¹ This “turtle-mirror” (*gui-jing* 龜鏡), although seemingly rather obscure, is a traditional literary idiom signifying an exemplary standard and guide for the correct and wise actions of future generations. The basis for its wording lies in the legendary reliability of the turtle-shell oracle for divination and in the accuracy of a mirror’s reflection of the beauty or grotesqueness of the present situation.

² Scribal error in the *Xu-zang* edition of the Canon (henceforth: “XZ”), corrupting through substitution of a graphically similar glyph for the *dan* (但) which means “only; solely.” Although obvious in any case, this is verified by my woodblock edition (henceforth, simply “WB”), originally carved as one fascicle of a *Buddhist Middle School Lesson Book* (佛教中學課本). Although it’s most likely of late-Qing provenance, its actual origin is as yet unknown to me.

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Suggestions for improving the translations are appreciated.

