

普勸僧俗發菩提心文(續)

An Essay of Universal Exhortation to Sanghans

and Laity to Generate the Bodhi Mind (CONTINUED)

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比丘法友 英譯 ENGLISH TRANSLATION BY BHIKSHU DHARMAMITRA



普告大眾若僧若俗。有能同發阿耨多羅三藐三菩提心者。我願生生常為道俗。同宗同趣。同願同求。同運大悲。同修大智。遞相輔助。直至菩提。普告大眾若僧若俗。有能同發阿耨多羅三藐三菩提心者。我願生生常同淨業。各領眷屬分化眾生。龍華會中同受佛記。廣修大願。直至菩提。

Let it be known within the entire Great Assembly that, whether Sanghan or laity, where there are those who are able to unite in generating the *anuttarasamyaksambodhi* mind, I vow that, in life-after-life, for the sake of both Sangha and laity, I shall always join in the same lineage, in the same pathway, in the same vows, in the same aspirations, in the same implementation of the great compassion, and in the same cultivation of the great wisdom, as we mutually assist each other, progressing straight on through until we have arrived at *bodhi*.

Let it be known within the entire Great Assembly that, whether Sanghan or laity, where there are those who are able to unite in generating the *anuttarasamyaksambodhi* mind, I vow that in life-after-life I will always join in the same pure karmic actions, that in each case I shall lead forth a group of those inclined to follow along, and that I shall manifest individual transformation bodies among these beings so that, in the Dragon Flower Assembly, we may join in receiving the prediction of Buddhahood, broadly cultivating great vows, and progressing straight on through until we have arrived at *bodhi*.

初明菩提名義

阿耨多羅三藐三菩提者。此云無上正偏知覺(無上者究竟也。正者如理智。偏者無量智。正覺知真俗智)。是諸佛所證最上妙道。是眾生所迷根本妙源。既慕如來永離諸苦。自悲己身久失大利。慨然奮發。將求佛身。即是初發阿耨多羅三藐三菩提心也。

1) Explanation of the Term “Bodhi”

As for [the term] *anuttarasamyaksambodhi*, this means “the unsurpassed, right, and universal enlightenment.”

Interlinear note: “Unsurpassed” means “ultimate.” “Right” means “knowing which accords with the noumenal.” “Universal” refers to “immeasurable wisdom.” “Right enlightenment” refers to “wisdom which knows [both] the genuine and the conventional [truths].”

It is the most supreme and marvelous Way realized by all buddhas and it is the original marvelous source about which beings are deluded. Having admired the Thus Come One’s eternal separation from all suffering and having been saddened by having long lost the great benefit oneself, one earnestly resolves with abundant spirit that one will strive to gain the body of a buddha. It is this which constitutes the initial generation of the mind to realize *anuttarasamyaksambodhi*.

次明菩提體

既發菩提大心。須識菩提心體。夫菩提心體。不從真心發。無由得至菩提。故須揀擇分明。方是正因法行。且大眾從無始來常認為我身者。是地水火風假合之身。旋

2) Explanation of the Substance of the Bodhi Mind

Having generated the great mind to realize *bodhi*, it is necessary to recognize what constitutes the substance of the *bodhi* mind. Now, as for the substance of the *bodhi* mind, if one fails to generate it from one’s true mind, there is no source through which one might succeed in reaching *bodhi*. On account of this, it is essential that one differentiate clearly [what it



聚旋散。屬無常法。非我身也。大眾從無始來常認爲我心者。是緣慮客塵虛妄之心。乍起乍滅。屬無常法。非我心也。我有真身圓滿空寂者是也。我有真心。廣大靈知者是也。空寂靈知。神用自在。性含萬德。體絕百非。如淨月輪。圓滿無缺。惑雲所覆。不自覺知。妄惑既除。真心本淨。十方諸佛一切眾生。與我此心三無差別。此即菩提心體也。捨此不認。而認自身妄念。隨死隨生。與禽雜類比肩受苦。爲丈夫者豈不羞哉。既發無上道心。當行大丈夫事。起三心。立五誓。修一切助菩提法。以諸佛爲師。以菩薩爲侶。以六道眾生爲眷屬。以生死煩惱爲園林。誓盡未來濟拔度脫。是則名爲發阿耨多羅三藐三菩提心也。

☞待續



is]. Only then does this result in Dharma practice which corresponds to correct causality.

Moreover, as for that which those in the Great Assembly have throughout beginningless time always recognized as “my body,” it is a body consisting in an artificial conjunction of the earth, water, fire, and air elements. It comes together quickly but then soon disperses. It belongs to the sphere of impermanent dharmas. It does not qualify as “my” body.

As for that which those in the Great Assembly have recognized as “my mind,” it is but an empty and false mind consisting in the objective phenomena² involved in conditioned thought processes. It suddenly arises and then swiftly disappears. It belongs to the sphere of impermanent dharmas. It does not qualify as “my” mind.

That genuine body which we possess is the one which is perfect and complete, empty and quiescent. That genuine mind which we possess is the one which is vast in its magnitude and replete with spiritually intelligent awareness.

Interlinear note: As for “perfect and complete,” the Dharma body is fundamentally inherently replete with an incalculable number of meritorious qualities.

As for “empty and quiescent,” the Dharma body transcends all forms or characteristics and is eternally free of any movement or shaking.

As for “vast in its magnitude,” the substance of the true mind coincides in its expansiveness with the Dharma realm (*dharmadhatu*). It envelopes and contains [even] empty space.

As for “spiritually intelligent awareness,” this refers to an utterly sharp and focused investigative illumination which is both clear and penetrating.

This empty and quiescent spiritually intelligent awareness³ is sovereignly independent in its spiritual functions. In its very nature it encompasses the myriad meritorious qualities. In its very substance it cuts off the hundred sorts of faults. It is comparable to that pure disk of the moon which, round and full, is free of any defects. It becomes so obscured by the clouds of delusion that one fails to be aware of it. Once one’s erroneous delusions have been banished, the true mind manifests its original purity.

The Buddhas of the ten directions, all beings, and this mind of mine are three entities in which there exist no mutual distinctions. It is this which is identical with the substance of the *bodhi* mind. One forsakes this and, failing to recognize it, one instead recognizes [only] one’s own false thoughts. Consequently one engages in a continual process of dying and being reborn again and shoulders the enduring of suffering in a way comparable to the various species of birds and beasts. How could it be that one who is truly a man would not feel shamed by this?

Having generated the mind resolved on the unsurpassed Way, one should take up the actions of a great man, bring forth the three types of mind, establish the five vows, cultivate all of the *bodhi*-assisting dharmas, take the Buddhas as one’s gurus, take the Bodhisattvas as one’s companions, take the beings in the six destinies as one’s followers, take cyclic birth-and-death and afflictions as garden and grove, and vow that, to the very end of future time, one will carry on with rescuing, extricating, and liberating. It is this then which qualifies as generating the *anuttarasamyaksambodhi* mind.

☞ To be continued



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