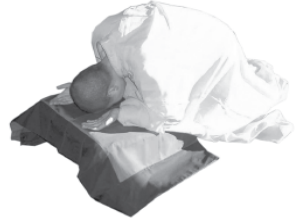


普勸僧俗發菩提心文(續)

An Essay of Universal Exhortation to Sanghans and Laity to Generate the Bodhi Mind (CONTINUED)

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次明三心

一者大悲心。既悟自心本無生滅。遂悲六道枉受沉淪。己雖未證菩提。且願眾生解脫。於是廣發同體大悲。盡未來行四攝法。攝彼眾生。皆令歸真。同成佛道。此即大悲心也。

二者大智心。既興大悲。誓度群品。品類既多。根器不同。即須廣事諸佛。廣學妙法。一一證入。轉化眾生。此即大智心也。

三者大願心。既欲廣度眾生。遂興廣大悲智。然心雖本淨。久翳塵勞。習性難頓銷除。法器須資磨練。自慮輪迴諸趣。不遇佛法勝緣。故發大願。備修萬行。行願相資。猶如車翼。運行不退。直至菩提。此即大願心也。

然三心之中。大願為主。常持悲智以度群生。故初發心。必先起願。華嚴行願經云。若人臨命終時。最後剎那。一切諸根悉皆散壞。一切親屬悉皆捨離。一切威勢悉皆退失。一切財寶無復相隨。唯此願王不相捨離。常為引導直至菩提。是故汝等聞此願

3) Explanation of the Three Types of Mind

First, the greatly compassionate mind. Having awakened to the fact that one's own mind is originally free of production and destruction, one consequently feels compassion for those in the six destinies who have wrongly sunken away in them. Although one has not yet realized bodhi oneself,¹ still, one wishes that beings might be liberated.

Interlinear note: Going to the scriptures, it is said, "The bodhi mind is such that, although one has not gained liberation oneself, one nonetheless wishes to liberate those who have not yet gained liberation."²

The *Lao-zi* states, "The sage places his own person last and thus his person becomes foremost."³

The Confucian tradition states, "One who is endowed with humanity gives liberally to all, rescues the multitudes, places others first, and places himself last." The three teaching traditions are all the same in this respect.

In this, one generates with vast scope the "identical-substance" great compassion. Then, even to the exhaustion of future time, one implements the four means of attraction⁴ to draw in those beings and cause them all to take refuge in what is true, so that they all alike perfect the path to buddhahood. This is precisely what is intended by the mind of great compassion.

Second, the mind of great wisdom. Having let flourish the great compassion,⁵ one vows to liberate the many categories of beings. Because the many categories of beings are so numerous, the respective faculties and potentials by which they might become "vessels" [for the retention of Dharma] are not all the same. Thus it becomes essential to undertake service to the Buddhas which is vast in its scope and which involves a vast study of the marvelous Dharma. One then gains realization and entry into each and every one [of those dharmas] and subsequently turns back again to engage in transforming [the minds of] beings. This is precisely what is intended by the mind of great wisdom.

Third, the mind established in great vows. Since one aspires to engage in liberating beings on a vast scale, one consequently lets flourish compassion and wisdom which are both vast in scope. However, even though the mind is fundamentally pure, it has nonetheless long been obscured by one's toiling on amid the "dusts" of the sense objects. One's habitual propensities, by their very nature, are difficult to suddenly melt away. A vessel [for the retention] of Dharma is such that one must refine it through polishing



王。莫生疑念。

次明五誓

一者眾生無邊誓願度。

二者福智無邊誓願集。

三者佛法無邊誓願學。

四者如來無邊誓願事。

五者無上正覺誓願成。

持此五誓。念念運心。
無有間斷。是為具菩提大心。
是為持菩提心戒。三心五誓。
重疊相資。佛佛道同。不過於
此。即是具足發阿耨多羅三藐
三菩提心也。

☞待續



and tempering.⁶

One reflects upon the plight of those coursing in the destinies of cyclic existence and realizes that they have not encountered the superior conditions of the Buddha's Dharma. Consequently one then generates great vows while also setting about comprehensively perfecting the cultivation of the myriad practices.⁷ The practices and the vows mutually aid each other in just the same way as do the [two] wheels of a chariot. Thus it is that one progresses along, does not retreat, and moves straight on through until one reaches bodhi. This is precisely what is intended by the mind established in great vows.

Interlinear note: The *Floral Adornment Sutra* states: The lamp of the bodhi mind takes the great compassion as its oil, takes great vows as its wick,⁸ and takes great wisdom as its illumination.

Thus, among these three minds, it is great vows which are primary. This is because they constantly support the compassion and wisdom whereby one liberates the many beings. Therefore, along with the initial generation of the [bodhi] mind, one must necessarily first bring forth vows.

In the *Floral Adornment Sutra's* "Conduct and Vows" chapter, it states, "When a person approaches the end of life, at that very last *ksana*, all of one's faculties scatter into ruination. All of one's relatives and retinue abandon one and leave. All of one's power completely recedes and is lost..." As for all of one's wealth and treasures: "None of them ever again accompany one. It is only these kings of vows which do not forsake one and depart. They always continue to lead one along straight on through..." until one reaches bodhi... "Therefore you who hear of these kings of vows must not generate doubting thoughts about them."⁹

Interlinear note: This is what is spoken by Samantabhadra at the very end of the *Floral Adornment [Sutra]*. It is certainly not either false or erroneous. One should rely upon this in one's cultivation of the practices.

4) Explanation of the Five Vows

First, beings are boundlessly many. I vow to liberate them all.

Second, merit and wisdom are boundless. I vow to accumulate them.

Third, the Dharma of the Buddha is boundless. I vow to study it.

Fourth, the Thus Come Ones are boundlessly many. I vow to serve them.

Fifth, I vow to realize the unsurpassed, right enlightenment.

One maintains these five vows, implementing them in one's mind in thought after thought such that there is no interval in which they are not active. This constitutes complete implementation of the great mind of bodhi. This is what constitutes the upholding of the precepts of the bodhi mind. The three types of minds and the five vows are layered one upon the other in a way whereby they support each other.

From one buddha to the next, the path is the same. It does not go beyond this. It is precisely this which constitutes perfect generation of the *anuttarasamyaksambodhi* mind.

☞To be continued

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