



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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次勸常持菩提心

普告大眾若僧若俗。既已發菩提大心。修菩薩妙道。至誠普啓諸佛。一心普攝眾生。行住坐臥。常持此願。不欺誑於六道。不失信於如來。廣設津梁。護持教法。彌勒座下。皆證無生。千佛會中。俱爲導首。能持此心。則永不退失阿耨多羅三藐三菩提。

次勸度脫眾生

普告大眾若僧若俗。從今身至佛身。誓欲度脫一切眾生。普令入佛知見。黑闇岸下。爲作明燈。生死海中。爲作船筏。力雖未及。常運此心。念念相續。不令間斷。能持此心否。若持此心。則永不退失阿耨多羅三藐三菩提。

次勸積集福德

普告大眾若僧若俗。從今身至佛身。誓欲於悲田敬田。積集福德。亦捨內財外財。成就萬行。本爲眾生修道。須資福德勝緣。令無私己之心。欲受天人之報。力雖未及。常運此心。念念相續。不令間斷。能持此心。則永不退失阿耨多羅三藐三菩提。

5) Exhortation to Constantly Uphold the Bodhi Mind

Let it be known within the entire Great Assembly that, whether Sanghan or laity, having generated the great mind of bodhi and begun cultivation of the Bodhisattva's marvelous path, one then, with utmost sincerity, universally communicates this to all Buddhas. One proceeds then to single-mindedly engage in universally attracting all beings and, whether walking, standing, sitting, or lying down, one constantly upholds these vows.

One never lapses into cheating or deceiving those who abide in the six destinies and never fails to uphold the trust of the Thus Come Ones. One broadly establishes bridging methods for the protection and maintenance of the instructional Dharma. May it be then that, before Maitreya's [Dharma] throne, we will all be able to realize the unproduced-dharmas patience (*anuttarasamyaksambodhi*). May it be as well that, in the assemblies of the Thousand Buddhas, we will all serve as leaders among their [Dharma] guides.

If one is able to maintain this [bodhi] mind, then one will never retreat from or lose *anuttarasamyaksambodhi*.

6) Exhortation to Liberate Beings

Let it be known within the entire Great Assembly that, whether Sanghan or laity, we should now vow that, from the present life on until gaining the Buddha body, we shall strive to liberate all beings, causing them all to enter into the knowledge and vision of the Buddhas. We now vow that, along the darkened shores, we will serve as bright lamps, and, out on the sea of cyclic birth-and-death, we will serve as ships and rafts.

Even though our powers have not yet reached this point, nonetheless we shall constantly implement this mind so that it remains continuous in thought-after-thought and is not allowed to be interrupted or cut off. Are you able to maintain this mind, or not? If one is able to maintain this [bodhi] mind, then one will never retreat from or lose *anuttarasamyaksambodhi*.





次勸修學佛法

普告大眾若僧若俗。從今身至佛身。誓欲修一切佛法。窮一切教門。四無量心。六波羅蜜。法義深淺。因果有無。性相二宗。頓漸二教。悉皆通達。開導眾生。力雖未及。常運此心。念念相續。不令間斷。能持此心否。若持此心。則不退失阿耨多羅三藐三菩提。

☞待續



7) Exhortation to Accumulate Merit

Let it be known within the entire Great Assembly that, whether Sanghan or laity, we should now vow that, from the present life on until gaining the buddha body, we shall strive to accumulate merit within the merit-field of compassion and the merit-field of reverence while also relinquishing our inward wealth and outward wealth in perfecting the myriad practices. As it is fundamentally for the sake of beings that we cultivate the Path, it is essential that we avail ourselves of the aid of the superior conditions inherent in this merit. We must not allow a self-serving mind to hold sway whereby we might fall into a desire to take on the karmic rewards of gods or men. Even though our powers have not yet reached this point, nonetheless we shall constantly implement this mind so that it remains continuous in thought-after-thought and is not allowed to be interrupted or cut off. Are you able to maintain this mind, or not? If one is able to maintain this [bodhi] mind, then one will never retreat from or lose *anuttarasamyaksambodhi*.

8) Exhortation to Cultivate Studying the Dharma of the Buddha

Let it be known within the entire Great Assembly that, whether Sanghan or laity, we should now vow that, from the present life on until gaining the Buddha body, we shall strive to cultivate all of the dharmas of the Buddhas, exhausting all of the instructional gateways. Thus, in order to instruct and lead forth beings, we shall gain a penetrative understanding of the four immeasurable minds,¹ the six pĀramitĀs,² the deep and superficial meanings of Dharma, the cause-and-effect involved in existence and non-existence, the two lineages which focus on the “nature” and “dharmic characteristics,” and the two teachings of “sudden” and “gradual” [enlightenment].

Even though our powers have not yet reached this point, nonetheless we shall constantly implement this mind so that it remains continuous in thought-after-thought and is not allowed to be interrupted or cut off. Are you able to maintain this mind, or not? If one is able to maintain this [bodhi] mind, then one will never retreat from or lose *anuttarasamyaksambodhi*.

¹ The four immeasurable minds (*apramāṅgacitta*) are loving-kindness, compassion, sympathetic joy, and equanimity.

² The six pĀramitĀs are giving, moral virtue, patience, vigor, meditative skill, and transcendental wisdom.

☞To be continued

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Suggestions for improving the translations are appreciated.

