



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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次勸通圓頓經典

普告大眾若僧若俗。既已發菩提大心。運菩提大行。若不徹菩提心體。未合菩提法源。雖已發心。必滯權小。故須先悟圓明淨覺。本無無明。幻翳空華。俱非實體。遠離執取。平如虛空。常於寂照心中。流出廣大悲智。如此。則不滯諸相。不墮二邊。始為菩提正因。方免枉受勞苦。若金剛圓覺。簡妙通明。華嚴涅槃。廣大具足。儻同我志。並望通經。

12) Exhortation to Reach Penetrative Understanding of Sutras Presenting the “Perfect, Sudden Teaching”

Let it be known within the entire Great Assembly that, whether Sanghan or laity, although one has already generated the great bodhi mind and has already taken up the great bodhi-related practices, so long as one has failed to penetratingly fathom the very substance of the bodhi mind, one still fails to unite with the very source of the dharma of bodhi. Thus, although one has already generated the mind, still, one is certain to stagnate in the provisional¹ and lesser-scope [teachings].²

Therefore, it is essential to first gain an awakening whereby one comprehends that the perfect, bright, and pure enlightenment is originally devoid of any delusive ignorance. The illusional obscurations and “flowers floating in space”³ do not qualify as the substance of reality. [This enlightened mind] is distantly separate from any sort of attachment-based grasping and is as uniform in nature as empty space itself. Expansively great compassion and wisdom constantly flow forth from this quiescent and radiant mind.⁴

When one accords with this, then [one’s mind] no longer stagnates in phenomenal characteristics and no longer falls into the two extremes.⁵ It is at this point that one first develops the correct cause of bodhi. Only then is one able to avoid wrongly undergoing toilsome suffering. [Scriptures] such as the *Vajra*

[*Prajñā pāramitā*] and the *Perfect Enlightenment* are brief and sublimely marvelous [while also communicating] penetrating comprehension. The *Floral Adornment* and *Nirvana* are vast, grand, and complete in their perfection. Where⁶ there are those who harbor the same aspiration as I do, we might all aspire to fathom these scriptures.

¹ WB: XZ apparently corrupts the text through substitution of a graphically similar character (*cu*: 殘) which can only be made sensible by resort to an obscure classical definition “to stoop down.” The woodblock edition preserves a very standard and intuitively appropriate binome employing what is obviously the more correct glyph (*quān-xiao*: 權小).

² “Provisional” refers to teachings not directly revealing ultimate reality. These were employed by the Buddha to gradually raise a disciple’s understanding out of the blatantly false views of the foolish common person.

“Lesser-scope” refers to teachings which, if followed to their endpoints would lead to non-ultimate results such as arhatship or pratyekabuddhahood.

³ “Flowers floating in space” is an idiom referring to the tiny bits of matter floating around on the surface of one’s eyeballs which are sometimes mistakenly perceived as external phenomena. This is a metaphor for the false imputations which the deluded mind places on the objective data perceivable by the eye, ear, nose, tongue, body, and intellectual mind. The meaning of “illusional obscurations” is similar: The external phenomena are devoid of any inherent existence of their own. Nonetheless, our delusion-based perceptive imperfections construct false imputations about them.

⁴ WB: XZ seems to insert a redundant “great” glyph (*da*: 大).

⁵ “The two extreme [views]” refers to annihilationism and eternalism.

⁶ This is an alternate glyph for the *tang* (倘) which here simply means “if” or “in the event that.”





次明一切助菩提法

寶海梵志勸無量人發阿耨多羅三藐三菩提心。取佛世界。皆得受記。復勸三億弟子令其發心。中有一人。名曰樹提。白言尊者。云何菩提。云何助菩提法。云何菩薩修行菩提。云何繫念得於菩提。爾時其師報言。菩提者。即是菩薩之所修集四無量藏。所謂無盡福德藏。無盡智藏。無盡慧藏。無盡佛法合藏。是名菩提。如佛所說助菩提法。所謂攝取清淨度生死法門。善男子。捨財是助菩提法。調伏眾生故。持戒是助菩提法。隨其所願成就故。忍辱是助菩提法。三十二相八十隨形好具足故。精進是助菩提法。具足一切諸事故。禪定是助菩提法。其心當得善調伏故。智慧是助菩提法。知一切諸煩惱故。多聞是助菩提法。得無礙辯故。福德是助菩提法。一切眾生之所須故。思惟是助菩提法。成就斷疑故。慈心是助菩提法。成就無礙心故。悲心是助菩提法。教化眾生無厭足故。喜心是助菩提法。於正法中生愛樂故。捨心是助菩提法。成就斷於愛憎故。聽法是助菩提法。成就滅五蓋故。出世是助菩提法。捨除一切世間故。

13) Explanation of all Bodhi-Assisting Dharmas

[In the *Flower of Compassion Sutra*¹], the Brahmacārin “Jeweled Sea” encouraged an incalculable number of people to generate the *anuttarasamyaksambodhi* mind and to select buddhalands where they all succeeded in receiving their predictions [of future buddhahood]. He additionally encouraged three *koṭīs* of disciples, influencing them to generate the [bodhi] mind.

Among them was a man named Shu-ti² who addressed him, saying, “Venerable one, what is meant by ‘bodhi’? What are the dharmas which assist bodhi? How is it that a bodhisattva goes about cultivating bodhi? How is it that, through focusing his mindfulness, he realizes bodhi?”

His guru replied to him, saying, “As for ‘bodhi,’ it is precisely those four inexhaustible³ treasures which are cultivated and accumulated by the bodhisattva, namely the treasury of inexhaustible merit, the treasury of inexhaustible knowledges, the treasury of inexhaustible wisdom, and the treasury of the inexhaustible unified Dharma of the Buddha. It is these things which serve to constitute what we term ‘bodhi.’

“According to the Buddha’s explanation of what constitutes the bodhi-assisting dharmas, they consist in the accumulation of pure Dharma gateways through which one achieves liberation from cyclic birth-and-death.

“Son of Good Family, the forsaking of one’s wealth is a bodhi-assisting dharma because, on account of it, one succeeds in the restraint and training of beings.⁴

“Upholding the moral prohibitions is a bodhi-assisting dharma because, on account of it, no matter what a person aspires to, it results in success.

“Patience is a bodhi-assisting dharma because, on account of it, one perfects the thirty-two physical marks and the eighty subsidiary characteristics.

“Vigor is a bodhi-assisting dharma because, on account

of it, one succeeds in the perfect accomplishment of all endeavors.

“Dhyāna absorption is a bodhi-assisting dharma because, on account of it, one’s mind is skillfully subdued and trained.

“Wisdom is a bodhi-assisting dharma because, on account of it, one becomes aware of all forms of afflictions.

“Extensive learning is a bodhi-assisting dharma because, on account of it, one gains unimpeded eloquence.

“[The accumulation of] merit is a bodhi-assisting dharma because it is an essential necessity for all beings.

“Contemplative reflection is a bodhi-assisting dharma because, on account of it, one succeeds in severing doubts.

“The mind imbued with loving-kindness is a bodhi-assisting dharma because, on account of it, one perfects a mind free of obstructiveness.

“The compassionate mind is a bodhi-assisting dharma because, on account of it, one carries on tirelessly with the teaching and transforming of beings.

“The mind suffused with sympathetic joy is a bodhi-assisting dharma because, on account of it, one is able to bring forth affectionate happiness based on right Dharma.

“The mind of equanimity is a bodhi-assisting dharma because, on account of it, one succeeds in severing both affection and loathing.

“Listening to Dharma is a bodhi-assisting dharma because, on account of it, one is able to succeed in putting an end to the five hindrances (lit. “coverings”).⁵

“Transcending the world is a bodhi-assisting dharma because, on account of it, one is able to renounce and abandon all aspects of worldly existence.

“Dwelling in an *āraṇya*⁶ is a bodhi-assisting dharma because, on account of it, one is able to destroy unwholesome karmic activity.

“Joyfully according [with the wholesome karmic actions of others] is a bodhi-assisting dharma because, on account





阿蘭若是助菩提法。滅不善業故。隨喜是助菩提法。增長善根故。念處是助菩提法。分別身受心法成就故。正勤是助菩提法。離一切不善法。行一切善法故。如意足是助菩提法。成就身心輕利故。諸根是助菩提法。摧滅一切煩惱故。覺是助菩提法。覺如實法故。六和是助菩提法。調伏眾生令清淨故。是名攝取清淨度生死法門。如是修行。即繫念得菩提也。如是等菩提心。今應生欲。是道清淨。是道無漏。是道正直。是道安穩。汝等應當專心作大誓願。取莊嚴佛土。隨意所求。

of it, one is able to bring about the growth of one's roots of goodness.

"The [four] stations of mindfulness are bodhi-assisting dharmas because, on account of them, one is able to perfect one's analytic comprehension of the body, feelings, thoughts, and dharmas (i.e. "phenomena").⁷

"The [four] right efforts are bodhi-assisting dharmas because, on account of them, one is able to abandon all unwholesome dharmas and carry on with the practice of all good dharmas.⁸

"The [four] bases of psychic power are bodhi-assisting dharmas because, on account of them, one is able to perfect the lightness and easefulness of both body and mind.⁹

"The [five] 'root-faculties' are bodhi-assisting dharmas [because, on account of them, one consolidates the faculties].¹⁰

["The {five} powers are bodhi-assisting dharmas] because, on account of them, one destroys all afflictions.¹¹

"The [seven] limbs of enlightenment are bodhi-assisting dharmas because, on account of them, one becomes enlightened to an awareness of dharmas which accords with ultimate reality.¹²

"The six harmonies are bodhi-assisting dharmas because, on account of them, one is able to restrain and train beings while influencing them towards purification.¹³

"These [sorts of practices] are what qualify as 'the accumulation of pure Dharma gateways through which one brings about liberation from cyclic birth-and-death.'

"To cultivate in this manner is in itself precisely what is meant by realizing bodhi through focusing of one's mindfulness.

"Such manifestations of the bodhi mind as these are those towards which one should now generate zeal. This path is pure. This path is free of outflows. This path is correct and direct. This path¹⁴ is peaceful and secure. You all should, with focused minds, make great vows whereby you choose to take up the adornment of whichever sorts of buddhalands accord with your respective aspirations."

Interlinear note: In this matter of the adornment of buddhalands, each individual is different. Some will select a pure land. Some will select a defiled land. This is described in full in the *Flower of Compassion Sutra*.

¹ *Bei-hua jing*. 悲華經 (T3.157.198b-c).

² Short for *shu-ti-mo-na* (樹提摩納), a figure prominent in the *Flower of Compassion Sutra* (*Bei-hua jing* 悲華經).

³ Both WB and XB commit the error of substituting "immeasurable" for the "inexhaustible" used in Dharmarakṣa's translation of the sutra as well as in the names of the four list components. I have restored it to agree with the original and to resolve the contradiction between list title and list names (T3.157.198b).

⁴ "Giving" is one of the four means of attraction employed by the bodhisattva in influencing beings to become amenable to receiving teaching.

⁵ The five hindrances (*nīvaraṇa*), also known as the five "coverings" (*āvaraṇa*), are: "sensual desire," or simply "desire" (*kāmacchanda*); "ill will" (*vyāpāda*); "lethargy-and-sleepiness" (*styāna-middha*); "excitedness-and-regretfulness" (*auddhatya-kaukrīya*); and "doubt" (*vicikitsā*).

⁶ An *araṇya* is a remote dwelling intended for solitary cultivation, especially solitary meditation practice.

⁷ The basic standard categories involved in the stations of mindfulness involve regarding the body as impure, feelings as conducing to suffering, thoughts as impermanent, and dharmas (i.e. "phenomena") as non-self.

⁸ The four right efforts involve severing already-arisen karmic unwholesomeness, guarding against not-yet-arisen karmic unwholesomeness, generating not-yet-arisen karmic good, and bringing about growth of already-arisen karmic good.

⁹ A common standard listing of the four bases of psychic power: zeal (*chanda*), single-mindedness (*citta*), vigor (*vīrya*), and deep mental reflection (*mīmāṃsā-samādhi-prabhāṇa*).

¹⁰ The five root-faculties (*indriya*) are: faith, vigor, mindfulness, concentration, and wisdom. The five powers which here follow on the heels of the five root-faculties bear precisely the same component names. Why? It is because they are simply a more perfectly developed stage of the same path components. Hence, in their less-developed form, they are merely faculties which have not yet realized their full potential. In their more-developed form, they have become fully ripened powers possessed of the power to destroy all afflictions.

¹¹ I have reconstructed from the sutra text in the *Taisho* canon a missing 15-character phrase (shown in brackets in the English) which was lost from Pei-xiu's text in both the WB and XZ editions.

¹² The seven limbs of enlightenment (*bodhi-āṅga*) are: dharma selection, vigor, joy, lightness-and-peacefulness (*praśrabdhi*), mindfulness, concentration, and equanimity within the sphere of the compositional-factor aggregate (*saṃskāra-upekṣā*).

¹³ The six harmonies, typically matters of greatest concern for denizens of monastic communities, are harmony as regards: body, mouth, mind, precepts, views, and the accrual of benefits.

¹⁴ WB and *Taisho*: XZ corrupts through dropping the word "path" (*dao*: 道).

