



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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次明菩薩四懈怠法

寶藏如來告毗舍那無垢言。菩薩有四懈怠。若菩薩成就四法。於生死獄受諸苦惱。不能疾成阿耨多羅三藐三菩提。何等爲四。所謂下行。下伴。下施。下願。云何下行。或有菩薩破口身戒。不善護業。是名下行。云何下伴。親近聲聞及辟支佛。共與同事。是名下伴。云何下施。不能一切捨諸所有。於受者中心生分別。爲得天上快樂故而行布施。是名下施。云何下願。不能一心願取諸佛淨妙世界。所作誓願不能調伏眾生。是名下願。

14) Explanation of the Four Bodhisattva Indolence Dharmas

Jeweled Treasury Thus Come One spoke to Vijaya, the Stainless,¹ saying, "Among bodhisattvas, there exist four indolence-associated dharmas. If the bodhisattva completely engenders these four dharmas, then he undergoes all manner of suffering and affliction within the prison of cyclic birth-and-death and thus remains unable to swiftly gain realization of *anuttarasamyaksambodhi*. What then are these four? They are the so-called inferior conduct, inferior companions, inferior giving, and inferior vows.

"What is meant by 'inferior conduct'? There may be times when a bodhisattva breaks moral prohibitions related to verbal and physical karma. Thus he fails then to skillfully guard the quality of his karmic actions. This is what is meant by 'inferior conduct.'

"What is meant by 'inferior companions'? When one draws close to those who adhere to the Hearer and Pratyekabuddha [vehicles] and then becomes involved with them in taking up the same sorts of endeavors, these then qualify as 'inferior companions'?

"What is meant by 'inferior giving'? When one is unable to relinquish absolutely everything which one possesses, when one generates mental discriminations with regard to the recipient, and when one practices giving for the sake of gaining the bliss of celestial existences, this is what qualifies as 'inferior giving.'

"What is meant by 'inferior vows'? When one is unable to single-mindedly vow to choose to go to the pure and marvelous lands of the Buddhas and when the vows one makes are not able to bring about the training and subduing of beings, these qualify as 'inferior vows.'"² **Interlinear note:** This is extracted from the Flower of Compassion Sutra.³

¹ The name translation here is somewhat conjectural. Note that XZ corrupts the name through scribal error. It is in fact correctly recorded as 毘舍那無垢 in this passage from the very same sutra just quoted at length in the preceding section of this text. (T3.157.201a)

² Note that the original scripture text as recorded in Taisho speaks more to the motivation of the vows: "...are not done for the sake of training and subduing of beings...." (T3.157.201a).

³ One will note that XZ introduces another scribal error which the woodblock edition does not commit: that of naming the source text incorrectly as the Sutra of Loving-kindness.

