

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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次明發菩提心功德 (續)

法慧言。此人功德。比菩薩初發心功德。百分不及一。千分不及一。百千分不及一。如是億分。百億分。千億分。百千億分。那由他億分。百那由他億分。千那由他億分。百千那由他億分。百萬那由他億分。乃至優波尼沙陀分。亦不及一。

佛子。且置此喻。假使有人以一切樂具。供養十方十阿僧祇世界所有衆生。經於百劫。然後教令修十善道。如是供養經於千劫。教住四禪。經百千劫。教住四無量心。經於億劫。教住四無色定。經百億劫。教住須陀洹果。經於千億劫。教住斯陀含果。經於百千億劫。教住阿那含果。經於那由他億劫。教住阿羅漢果。經於百千那由他億劫。教住辟支佛道。是人功德

16) Explanation of the Merit from Generating the Bodhi Mind (continued)

[Translator's Note: This section is extracted from the *Flower Adornment (Avatamsaka) Sutra*.]

Dharma Wisdom continued, "This person's merit, when compared to the merit of the Bodhisattva who has initially generated the bodhi mind, does not amount to even a hundredth part, does not amount to a thousandth part, does not amount to a hundred-thousandth part. Similarly, it does not amount to one part in a *koṭī*, does not amount to one part in a hundred *koṭīs*, to one part in one thousand *koṭīs*, to one part in one hundred thousand *koṭīs*, to one part in a *nayuta* of *koṭīs*, to one part in a hundred *nayuta* of *koṭīs*, to one part in a thousand *nayuta* of *koṭīs*, to one part in a hundred thousand *nayuta* of *koṭīs*, to one part in a million *nayuta* of *koṭīs*..." and so forth until we come to "not amounting to even a single *upaniṣad*'s fraction."²

"Son of the Buddha. Moreover, one may simply set aside this analogy. If instead there were a person who utilized all forms of happiness-providing phenomena to make offerings to all of the beings in an *asamkhyeya*³ of worlds in each of the ten directions and did so for a hundred kalpas and then afterwards instructed them and influenced them to cultivate the path of the ten wholesome karmic actions,⁴ performing this sort of offering for a thousand kalpas—and if he then instructed beings, influencing them to abide in the four dhyānas, doing so for a period of a hundred thousand kalpas—and if he then instructed beings, influencing them to abide in the four limitless minds, doing so for a period of a *koṭī* of kalpas—and if he then instructed beings, influencing them to abide in the four formless absorptions, doing so for a period of a hundred *koṭīs* of kalpas—and if he then instructed beings, influencing them to abide in the fruit of the *srota-āpanna*,⁵ doing so for a period of a thousand *koṭīs* of kalpas—and if he then instructed beings, influencing them to abide in the fruit of the *sakṛdāgāmin*,⁶ doing so for a period of a hundred-thousand *koṭīs* of kalpas—and if he then instructed beings, influencing them to abide in the fruit of the *ānāgamin*,⁷ doing so for a period of a *nayuta* of *koṭīs* of kalpas—and if he then instructed beings, influencing them to abide in the fruit of the arhat, doing so for a period of a hundred-thousand *nayutas* of *koṭīs* of kalpas—and if he then instructed beings, influencing them to abide in the path of a *pratyekabuddha*—would this person's merit be abundant, or not?"

Śakra Devānām Indra replied, "Only the Buddha would be able to know the



寧為多否。

天帝言。此人功德。唯佛能知。

法慧菩薩言。此人功德。比菩薩初發心功德。百分不及一。乃至優波尼沙陀分亦不及一。何以故。一切諸佛初發心時。不但為以一切樂具供養十方十阿僧祇世界所有衆生經於百劫。乃至百千那由他億劫故。發菩提心。不但為教爾所衆生令修五戒十善業道。教住四禪四無量四無色定。教得須陀洹果、斯陀含果、阿那含果、阿羅漢果、辟支佛道故。發菩提心。為令如來種性不斷故。為充遍一切世界故。為度脫一切世界衆生故。為悉知一切世界成壞故。為悉知一切世界中衆生垢淨故。為悉知一切世界自性清淨故。為悉知一切衆生心樂煩惱習氣故。為悉知一切衆生死此生彼故。為悉知一切衆生諸根方便故。為悉知一切衆生心行故。為悉知一切衆生三世智故。為悉知一切佛境界平等故。發於無上菩提之心。

(英文註解下接第 34 頁)

extent of this person's merit."

Dharma Wisdom Bodhisattva then said, "This person's merit, when compared to the merit of the bodhisattva who has initially generated the bodhi mind, does not amount to even a hundredth part and so forth until we come to does not even amount to an *upaniṣad's* fraction. Why is this the case?

"When all of the Buddhas first generate the [bodhi] mind, they do not generate the bodhi mind solely for the sake of utilizing all forms of happiness-providing phenomena in the making of offerings to all of the beings in ten *asamkhyeyas* of worlds in the ten directions for a period of one hundred kalpas, and so forth until we come to a hundred-thousand *nayutas* of *koṭīs* of kalpas.

"Nor do they generate the bodhi mind solely for the sake of teaching any given number of beings and influencing them to cultivate the five precepts or the path of the ten wholesome karmic deeds, or for the sake of teaching them to abide in the four dhyānas, in the four immeasurables, in the four formless absorptions, or for the sake of teaching them to gain the fruit of the *srota-āpanna*, the fruit of the *sakṛdāgāmin*, the fruit of the *ānāgamin*, the fruit of the arhat, or the path-[result] of a pratyekabuddha.

"When they generate the unsurpassed bodhi mind, it is for the sake of preventing the lineage of the Thus Come Ones from being cut off. It is for the sake of their being able to fill up and pervade all worlds. It is for the sake of liberating the beings in all worlds. It is for the sake of utterly knowing the creation and destruction of all worlds. It is for the sake of utterly knowing the defilement and purity of the beings in all worlds. It is for the sake of utterly knowing the purity of the inherent nature of all worlds. It is for the sake of utterly knowing the pleasures, afflictions, and habitual propensities of the minds of all beings. It is for the sake of utterly knowing in regard to all beings their meeting death in this place and their arising to birth in that place. It is for the sake of utterly knowing with regard to all beings their faculties and the appropriate corresponding skillful means. It is for the sake of utterly knowing with regard to all beings the activity occurring in their minds. It is for the sake of utterly knowing with regard to all beings the knowledges relating to the three periods of time. And it is for the sake of utterly knowing the uniformity inhering in the mind state of all Buddhas.

² When comparing with the *Taisho* sutra text, it is apparent that both WB and XZ abbreviate out four comparisons, XZ adds an extra *koṭīs* (億) on the end which I drop in this translation, and both WB and XZ add in an extra phrase: 百萬那由他億分 ("...one part in a million *nayutas* of *koṭīs*." which I do translate here.

Now as regards these Sanskrit number categories, see the following:

A *nayuta* is a numeral explained variously as "one hundred thousand," "one million," or "ten million." (This according to Soothill.) A *koṭīs* is also explained variously as "one hundred thousand," "one million," or "ten million." (This also according to Soothill.) As for an *upaniṣad*, it is the most extreme measure of minuteness in Sanskrit numerology and is a measure of subatomic minuteness "bordering on emptiness" which at its very largest would appear to be represented, as a trillionth part of a trillionth part of a hair (sic). This would appear to involve, in decimal-fraction terms a "one" placed twenty-five positions to the right of the decimal!

The recipe is arrived at as follows: First one takes a hair and chops it into a hundred parts. Then one takes one of those hundred parts and chops it into ten billion parts. (We're now at a trillionth part of a hair.) Next, divide one of those parts to the same degree once again until you arrive at a particle

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