



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)

故常為三世一切諸佛之所憶念。當得三世一切諸佛與其妙法。即與三世一切諸佛體性平等。已修三世一切諸佛助道之法。成就三世一切諸佛力無所畏。莊嚴三世一切諸佛不共佛法。悉得法界一切諸佛說法智慧。

何以故。以是發心當得佛故。應知此人。即與三世諸佛同等。即與三世諸佛境界平等。即與三世諸佛功德平等。得如來一身無量身究竟平等真實智慧。

初發心時。即為十方一切諸佛所共稱歎。即能說法教化調伏一切世界所有衆生。即能震動一切世界。即能光照一切世界。即能息滅一切世界諸惡道苦。即能嚴淨一切世界。即能於一切世界中示現成佛。即能令一切衆生皆得歡喜心。即能入一切法界性。即能持一切佛種性。即能得一切佛智慧光明。

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

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

“On account of this, [when one initially generates the bodhi mind] he is constantly borne in mind by all buddhas of the three periods of time and is bound to receive bestowal of the marvelous Dharma by all buddhas of the three periods of time. He forthwith becomes uniformly the same in substance and nature with all Buddhas of the three periods of time. He has already cultivated the path-assisting dharmas of all buddhas of the three periods of time and has perfected the powers, fearlessnesses, and adornments of all buddhas of the three periods of time as well as those buddha dharmas exclusive to the Buddhas which are possessed by all buddhas of the three periods of time. And he has already gained in its entirety the Dharma-proclaiming wisdom of all Buddhas throughout the Dharma Realm.

“How is this the case? It is on account of this generation of the [bodhi] mind that one becomes bound to gain the realization of buddhahood. Therefore one should realize that this person immediately becomes identical and equal with all buddhas of the three periods of time, immediately becomes uniformly equal to the mind state of all buddhas of the three periods of time, immediately becomes uniformly equal in merit with all buddhas of the three periods of time, and gains the ultimately uniform and equal genuine wisdom of the one body and incalculably numerous bodies of the Thus Come Ones.

“At that very time of initially generating the [bodhi] mind, one is immediately praised by all Buddhas of the ten directions, immediately becomes able to teach, transform, and subdue all of the beings in all worlds, immediately becomes able to cause the shaking and moving of all worlds, immediately becomes able to illuminate all worlds, immediately becomes able to extinguish the suffering in all of the wretched destinies in all worlds, immediately becomes able to adorn and purify all worlds, immediately becomes able to manifest the achievement of buddhahood in all worlds, immediately becomes able to cause delight in the minds of all beings, immediately becomes able to enter into the very nature of the entire Dharma Realm, immediately becomes able to maintain the lineage of all buddhas, and immediately becomes able to gain the wisdom light of all Buddhas.

“Yet this Bodhisattva who has initially generated the [bodhi] mind does not have even the slightest thing which he gains in any of the three periods of time, whether that be





此初發心菩薩。不於三世少有所得。若諸佛。若諸佛法。若諸菩薩。若諸菩薩法。若獨覺。若獨覺法。若聲聞。若聲聞法。若出世間。若出世間法。若衆生。若衆生法。唯求一切智。於諸法界心無所著。是名初發阿耨多羅三藐三菩提功德。

any of the Buddhas, whether that be any of the Buddhas' dharmas, whether that be any of the Bodhisattvas, whether that be any of the Bodhisattvas' dharmas, whether that be any of the Pratyekabuddhas, whether that be any of the Pratyekabuddhas' dharmas, whether that be any of the Hearers, whether that be any of the Hearers' dharmas, whether that be transcendence of the world, whether that be any of the world-transcending dharmas, whether that be any being, or whether that be any of the dharmas associated with any beings. One solely seeks omniscience. The mind remains free from any attachments whatsoever with respect to any aspect of Dharma Realm."

This is what is involved in the merit associated with the initial generation of the anuttarasamyaksaÖbodhi mind.

Interlinear note: This is extracted from "The Merit Associated with Generating the [Bodhi] Mind" chapter of the Floral Adornment [AvataÖsaka] Sutra. This is an explanation referring to the situation of the bodhisattva abiding in the station known as the first dwelling.

Now, while abiding in the position of a common person, this is [but the very] initial level of generating the bodhi mind. Once one [finally] reaches this station of the first dwelling, one succeeds in perfecting [one's generation of] the bodhi mind.

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