



# 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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次通凡聖差別疑

或曰菩提大心。聖賢境界。固非凡夫淺識所能造擬也。故菩薩初住。發大心。便能遊歷十方。廣作佛事。今以大法勸諸凡夫。無乃根器不同乎。對曰。不然。凡聖同源。本無差別。一念迷倒。自取沉淪。若悟性本圓明。便與諸佛平等性上起菩提心。以此修行。即為菩薩(菩薩者。大心衆生也)何苦自薄。而謂凡夫隔絕哉。且凡夫位中。三毒為本。今既誓捨財寶以化衆生。雖未盡行。自然少貪。誓行四攝以化衆生。雖未盡行。自然少瞋。誓修定慧以度衆生。雖未盡證。自然少癡。三法在心。便成法器。所以菩薩不斷煩惱。唯興大悲。威德法門。誠不虛設。又何疑而不為哉。且凡夫發心。是初發菩提心也。初住發心。是成就菩提心也。若待初住方發此心。初住之前當修何法。

### 17) Resolving Doubts Regarding Distinctions Between the Common Person and the Ārya

**Question:** “The great bodhi mind is a mental state which is the exclusive province of the Āryas and Worthies. It is most certainly *not* the case that it is something which a common person’s superficial consciousness might be able to succeed in emulating. Thus the Bodhisattva abiding at the station of the first dwelling generates the great mind and then becomes able to roam throughout the ten directions carrying out on a vast scale the work of the Buddhas. Now, one seeks to employ such a grand dharma to encourage the common person. Is it not the case, though, that there is really nothing which can be done about the differing faculties and [potentials to serve as Dharma] vessels?”

**Response:** No, this is *not* the case. The common person and the Āryas share the same source. At root, there are no distinctions. It is simply a matter of a single thought of delusion and inverted views that precipitates one’s choosing to sink away into oblivion. If one but awakens to the nature’s original perfect brilliance, then one becomes able to generate the bodhi mind from within the uniformly equal nature of the Buddhas. When one avails oneself of this in one’s cultivation one straightaway becomes a bodhisattva. **Interlinear note:** As for a “bodhisattva,” he is a being possessed of a great mind. What’s the point of subjecting oneself to self-rebuke while claiming that the common person is cut off [from this endeavor]?

Furthermore, in the station of the common person, the three poisons are what forms one’s very basis. Now, having vowed to relinquish one’s wealth and treasures in order to transform beings, although one is not yet able to exhaustively carry out the practice, still, [in carrying this out], one naturally diminishes the extent of one’s covetousness.

One also vows to practice the four means of attraction in order to transform beings. Although one is not yet able to exhaustively carry out the practice, still, [in carrying this out], one naturally diminishes the extent of one’s animosity.

One also vows to cultivate meditative absorption and wisdom in order to liberate beings. Although one is not yet able to exhaustively perfect these realizations, still, [in carrying this out], one naturally diminishes the extent of one’s delusions.

With the development of these three dharmas in one’s mind, one then succeeds in becoming a Dharma [retaining] vessel. Hence, although the bodhisattva hasn’t yet severed the afflictions, if he is only able to let flourish that awesomely meritorious Dharma gateway of the great compassion, truly, this is not an endeavor commenced in vain. Moreover, what doubt could one have about being unable to succeed in this?

Furthermore, when the common person generates the [bodhi] mind, this is but the initial generation of the bodhi mind. When an individual at the station of the first dwelling generates the [bodhi] mind, this constitutes the perfection of that generation of the bodhi mind. If one were to wait until reaching the station of the first dwelling and only





除此菩提正路。盡為生死因緣。但至輪迴。何由證入。故釋迦如來從初發心。即於無量生中。事無量諸佛。一切佛所。發菩提心。直至然燈佛前。方受遠記。寶藏佛會始號大悲。固須千百生中方得成就。所以勸諸道俗。學我本師世尊。無以纔辨教門。便為甚深法藏。麤識心性。定言無上菩提。

須度一切衆生。須求一切種智。賢劫千佛。皆種善根。自然福智弘深。永作世間導首。普願大眾以此文。示此郡及他州。與我有緣者。見此文。當發菩提心。欲發心時。請先隨力捨財物。或投一齋。供養三寶。或畫一像。精進道場。然後依此正文。虔發大願。啓發之後。念念運心。便為成佛正因。宜自深加喜慶。道俗不乖於法侶。山川豈礙夫真智。幸因路人。垂示姓字。

☞全文完

then generate this [bodhi] mind, then just what might it be that one should be cultivating prior to arriving at the station of the first dwelling?

With the sole exception of this correct path of bodhi, absolutely everything else constitutes causes and conditions for cyclic birth-and-death which only conduce to [entrapment in] cyclic existence. Based on what, then, would you have a person gain realizations and entry [into the bodhisattva path]?

It was therefore the case that from the very first time that Shākya-muni Thus Come One generated the [bodhi] mind, he forthwith proceeded throughout countless lifetimes to serve an incalculable number of buddhas. In the location of each of those buddhas, he generated the bodhi mind, proceeding directly along in this fashion until he arrived in the presence of Burning Lamp Buddha. Only then did he receive the far-off prediction [of buddhahood].

It was in the assembly surrounding Jeweled Treasury Buddha that he was first given the name “Great Compassion [Bodhisattva].” Originally, he had required a hundred thousand lifetimes before it finally became perfected.

And so it is therefore that I encourage all monastics and laity to emulate in their studies our root guru, the World Honored One.

Even where one has no basis, one may nonetheless be inclined to make judgments about the teaching’s gateways and then simply consign them to the category of extremely recondite [concepts] within the Dharma treasury. It is the mental nature of those with coarse levels of awareness that they tend to utter absolute statements about the unsurpassed bodhi.

#### 18) Concluding Exhortation

It is essential to liberate all beings. It is essential to strive to gain the knowledge of all modes (*sarva-ākāra-jñātā*) and plant roots of goodness throughout the Auspicious Kalpa during the reigns of the Thousand Buddhas. Thus one’s merit and wisdom will naturally become vast and deep such that, in the world, one will always be among the leaders of those who serve as guides [on the path].

I pray that all in the Great Assembly may be able to utilize this text in providing instruction both within this jurisdiction and beyond, in other districts. May those who have affinities with me generate the bodhi mind on merely perusing this essay.

When about to [formally] generate the [bodhi] mind, I request that one first relinquish some form of material wealth in a manner befitting one’s abilities to do so. In some cases it may be appropriate to pool one’s resources and use them in making offerings to the Triple Jewel. In other cases, one may choose to create a painting of an image or choose to devote energetic service to the operation of the *bodhimāṅgala*. Then, afterwards, one may rely upon this essay proper as one earnestly brings forth the great vows.

After communicating the generation [of the bodhi mind], one should enact that mind continuously in each succeeding thought. This will then constitute a correct cause for the realization of buddhahood. It is only appropriate that I express here profound sentiments of joyful felicitation. Neither monastics nor laity should allow themselves to find fault with Dharma companions. After all, how could even a mountain or a river present an obstacle to genuine wisdom?

“Fortunate Causes,” this man on the road, sets down his surname and personal name here: Written down by District Magistrate Pei-xiu in Mian-zhou on the twentieth day of the sixth month of the third year of the Kai-cheng reign period (839ce). The End (of whole article.)

