

**A TREATISE ON  
THE GENERATING THE BODHI RESOLVE SUTRA**

**By Vasubandhu Bodhisattva**  
(*ca* 300 CE)

**Chinese Translation by Tripiṭaka Master Kumārajīva**  
(344–413 CE)

**English translation by Bhikshu Dharmamitra**

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发菩提心[p508n01]经论卷上。

[2]天亲菩萨造。

[3]后秦龟兹国三藏鸠摩罗什译。

劝发品第一。

敬礼无边际。去来现在佛。

等空不动智。救世大悲尊。

[0508c12] 有大方等最上妙法。摩得勒伽藏菩萨摩訶萨之所修行。所谓劝乐修集无上菩提。能令众生发深广心。建立誓愿毕定庄严。舍身命财摄伏贪悋。修五聚戒化导犯禁。行毕竟[4]忍调伏瞋[5]碍发勇精进安止众生。集诸禅定为知众心。修行智慧灭除无明。入如实[6]门离诸执着。宣示甚深空无相行。称赞功德使佛种不断。

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# 1

## Exhortation to Generate the Resolve

### I. CHAPTER 1: EXHORTATION TO GENERATE THE RESOLVE

#### A. DECLARATION OF REVERENCE TO THE BUDDHAS

I respectfully pay reverence to the boundless community  
Of past, future, and present-era Buddhas,  
The possessors of unshakable wisdom as vast as space,  
The saviors of worlds, the greatly compassionate Bhagavāns.

#### B. INTRODUCING BODHI EXHORTATION AND THE PRACTICES FLOWING THEREFROM

There exists among the *mahāvaiṣṭya*<sup>3</sup> teachings the most superior and sublime of dharmas. Drawn from the *māṭṛkā*<sup>4</sup> treasury and cultivated by the Bodhisattvas and the Mahāsattvas, it is:

1. The exhortation to delight in cultivating and accumulating [the bases for realization of] the unsurpassed bodhi.<sup>5</sup>

#### C. THE PRACTICES FLOWING FROM EXHORTATION TO RESOLVE ON BODHI

By resort to it, one is able to influence other beings:

2. To generate the profound and vast resolve;
3. To establish the vows to carry out the most definite form of adornment;<sup>6</sup>
4. To relinquish lives and wealth in subduing covetousness;
5. To cultivate the five groups of moral precepts, teaching and leading forth those transgressing against the prohibitions;
6. To practice the ultimate patience by which they control and subdue the hindrance of hatred;
7. To generate the heroic vigor through which they establish and stabilize beings;
8. To accumulate the dhyāna absorptions for the sake of knowing the minds of the many varieties of beings;
9. To cultivate wisdom, destroying and eliminating ignorance;
10. To enter the gateway of according with reality, thus abandoning all forms of attachment;
11. To propagate and explain the extremely profound practices of emptiness and signlessness;
12. And to proclaim praises of the associated merit, thus preventing the lineage of the Buddhas from being cut off.

有如是等无量方便助菩提法清淨之門。當為一切上上善欲分別顯示。悉令究竟阿耨多羅三藐三菩提。諸佛子。若佛[7]子受持佛語。能為眾生演說法者。應先稱揚佛之功德。眾生聞已乃能發心求佛智慧。以發心故佛種不斷。若比丘比丘尼優婆塞優婆夷。念佛念法又念如來。行菩薩道時為求法故。阿僧祇劫受諸勤苦。以如是念。為菩薩說法乃至一偈。菩薩得聞是法示教利喜。當種善根修習佛法。得阿耨多羅三藐三菩提。為斷無量眾生無始生死諸苦惱故。菩薩摩訶薩欲成無量身心。勤修精進深發大願。行大方便起大慈悲。求大智慧無見頂相。求如是等諸佛大法。當知是法無量無邊。法無量故福德果報亦復無量。

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## D. THE RATIONALE FOR EXPLAINING THESE DHARMAS

There are countless skillful means such as these which serve as dharmas assisting bodhi (*bodhipakṣa dharma*) and which serve as gateways associated with purification. These should be distinguished and explained for all who possess the most supremely excellent aspiration, thus allowing them to gain complete realization of *anuttara-samyak-saṃbodhi*.

## E. PRAISING BUDDHA'S QUALITIES TO PRESERVE THE BUDDHAS' LINEAGE

“Sons of the Buddha, if a son of the Buddha accepts and upholds the discourses of the Buddha and is able to expound the Dharma for the sake of beings, he should first proclaim and make known the meritorious qualities of the Buddha.” Once beings have heard this, they then become able to generate the resolve to seek the wisdom of the Buddha. It is on account of this generation of the resolve that severance of the lineage of the Buddhas is prevented.

When bhikshus, bhikshunis, *upāsakas*, or *upāsikās* practice mindfulness of the Buddha and mindfulness of the Dharma, they also bring to mind the *asaṃkhyeya* kalpas the Tathāgata spent cultivating the Bodhisattva Path, enduring all manner of intense suffering while seeking the Dharma. If on account of cultivating such mindfulness they were then to explain so much as a single verse of Dharma for the sake of some bodhisattva and that bodhisattva were to hear the teaching of this Dharma and were to thereby be benefited and delighted by it—this would result in his planting roots of goodness, in his cultivating the Dharma of the Buddha, and in his ultimately realizing *anuttara-samyak-saṃbodhi*.

## F. THE IMMEASURABLE PRACTICE OF THOSE RESOLVED ON BODHI

For the sake of cutting off the sufferings and afflictions besetting the countless beings coursing in the beginningless round of births and deaths, bodhisattvas and *mahāsattoas* strive to perfect immeasurability in their manifestations of body and mind. They diligently cultivate vigor and, with deep resolve, generate great vows. They implement great skillful means and bring forth the great kindness and the great compassion. They seek to gain the great wisdom and the vision-surpassing summit mark.<sup>7</sup> They seek to acquire all of the great dharmas of a buddha such as these. One should realize that these dharmas are themselves immeasurable and boundless. Because these dharmas are immeasurable, the karmic blessings resulting from them are also immeasurable.

如来说言如诸菩萨最初发心下劣一念福德果报。百千万劫说不能尽。况复一日一月一岁乃至百岁。所习诸心福德果报岂可说尽。何以故。菩萨所行无尽。欲令一切众生皆住无生法忍。得阿耨多罗三藐三菩提故。诸佛子。菩萨初始发菩提心。譬如大海初渐起时。当知皆为下中上价乃至无价如意宝珠作所住处。此宝皆从大海生故。菩萨发心亦复如是。初渐起时。当知便为人天声闻缘觉 [p509n01] 诸佛菩萨一切善法禅定智慧之所生处。复次又如三千大千世界初渐起时。当知便为二十五有。其中所有一切众生。悉皆荷负作依止处。菩萨发菩提心亦复如是。初渐起时。普为一切无量众生。所谓六趣四生。正见邪见修善习恶。护持净戒犯四重禁。尊奉三宝谤毁正法。

如來說言如諸菩薩最初發心下劣一念福德果報。百千萬劫說不能盡。況復一日一月一歲乃至百歲。所習諸心福德果報豈可說盡。何以故。菩薩所行無盡。欲令一切眾生皆住無生法忍。得阿耨多羅三藐三菩提故。諸佛子。菩薩初始發菩提心。譬如大海初漸起時。當知皆為下中上價乃至無價如意寶珠作所住處。此寶皆從大海生故。菩薩發心亦復如是。初漸起時。當知便為人天聲聞緣覺 [p509n01] 諸佛菩薩一切善法禪定智慧之所生處。復次又如三千大千世界初漸起時。當知便為二十五有。其中所有一切眾生。悉皆荷負作依止處。菩薩發菩提心亦復如是。初漸起時。普為一切無量眾生。所謂六趣四生。正見邪見修善習惡。護持淨戒犯四重禁。尊奉三寶謗毀正法。

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## G. THE INCALCULABLE BENEFITS ARISING FROM GENERATING THE BODHI RESOLVE

The Tathāgata stated, for instance, that the karmic blessings resulting from even the lowliest and most feeble single initial thought of a bodhisattva “generating the resolve” are such that they could not be completely described even in a hundred thousand myriads of kalpas. How much the less could the resultant karmic blessings be completely described where one has coursed in such thoughts of resolve for a day, a month, a year, or even a hundred years?

Why is this the case? Whatsoever is practiced by a bodhisattva is itself endless. He desires to cause all beings to abide in the unproduced-dharmas patience and then succeed in realizing *anuttara-samyak-sambodhi*.

## 1. ANALOGY: LIKE WHEN THE GREAT SEA BEGINS TO FORM

Sons of the Buddha, when the bodhisattva first brings forth the bodhi resolve, it is analogous to when the great sea first gradually begins to rise into existence. One should realize that it then becomes the abiding place for all of the lesser-value, middling-value, superior-value, and priceless “as-you-wish-it” wishing pearls, this because all of these jewels are born from within the great sea.

When the bodhisattva generates the resolve, that circumstance is just the same. When [this nascent bodhi resolve] first gradually begins to rise into existence, one should realize that it then becomes the birthplace of all of the good dharmas, dhyāna absorptions, and wisdom possessed by humans, gods, hearer-disciples, pratyeka-buddhas, buddhas, and bodhisattvas.

## 2. ANALOGY: LIKE WHEN THE GREAT TRICHILIOCOSM FORMS

Additionally, this is also comparable to when the great trichiliocosm first gradually rises into existence. One should realize that it then takes on the burden of all beings of the twenty-five realms of existence and becomes the place in which they abide.

When the bodhisattva generates the bodhi resolve, it is just the same as this. When it first gradually rises into existence, it then universally takes on the burden of all of the incalculably many beings and becomes for them that upon which they rely. This includes those of the six destinies and four types of birth, those possessed of right views and those possessed of perverse views, those who cultivate goodness and those who course in evil, those who guard and uphold the precepts of moral purity and those who transgress against the four serious monastic prohibitions, those who reverently esteem the Triple Jewel and those who slander right Dharma,

诸魔外道沙门梵志。刹利婆罗门毘舍首陀。一切荷负作依止处。复次菩萨发心。慈悲为首。菩萨[2]之慈[3]无边无量。是故发心无有齐限等众生界。譬如虚空无不普覆。菩萨发心亦复如是。一切众生无不覆者。如众生界无量无边不可穷尽。菩萨发心亦复如是。无量无边无有穷尽。虚空无尽故众生无尽。众生无尽故菩萨发心等众生界。众生界者无有齐限。我今当承圣旨说其少分。东方尽千亿万恒河沙阿僧祇诸佛世界。南西北方四维上下各千亿万恒河沙阿僧祇诸佛世界。尽末为[4]尘。此诸微尘皆不与肉眼作对。百亿万恒河沙阿僧祇三千大千世界所有众生。悉共聚集共取一尘。二百亿万恒河沙阿僧祇三千大千世界所有众生。共取二尘。

諸魔外道沙門梵志。刹利婆羅門毘舍首陀。一切荷負作依止處。復次菩薩發心。慈悲為首。菩薩[2]之慈[3]無邊無量。是故發心無有齊限等眾生界。譬如虛空無不普覆。菩薩發心亦復如是。一切眾生無不覆者。如眾生界無量無邊不可窮盡。菩薩發心亦復如是。無量無邊無有窮盡。虛空無盡故眾生無盡。眾生無盡故菩薩發心等眾生界。眾生界者無有齊限。我今當承聖旨說其少分。東方盡千億恒河沙阿僧祇諸佛世界。南西北方四維上下各千億恒河沙阿僧祇諸佛世界。盡末為[4]塵。此諸微塵皆不與肉眼作對。百億恒河沙阿僧祇三千大千世界所有眾生。悉共聚集共取一塵。二百億恒河沙阿僧祇三千大千世界所有眾生。共取二塵。

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and those who are demons, non-Buddhists, śramaṇas, *brahmacārins*, *kṣatriyas*, brahmins, *vaiśyas*, and *śūdras*.

### 3. BODHI RESOLVE AS GUIDED BY KINDNESS AND COMPASSION IMMEASURABLES

Additionally, when the bodhisattva generates the resolve, it is kindness and compassion which are taken as foremost. The bodhisattva's kindness is boundless and immeasurable. Therefore this generation of the resolve is itself free of any boundaries and is equal in its vastness to the expansiveness of all of the realms inhabited by beings.

### 4. ANALOGY: BODHI RESOLVE COMPARABLE IN INCLUSIVENESS TO EMPTY SPACE

This is comparable to empty space, for there is nothing which is not universally embraced by it. When the bodhisattva generates the resolve, it is just the same. Of all of the beings, there are none who are not embraced by it. Just as the realms of beings are incalculably many, boundless, and endless, so too it is with the bodhisattva's generation of the resolve. It is incalculably vast, boundless, and endless.

### 5. ANALOGY: BODHI RESOLVE EQUALS IN VASTNESS ALL REALMS OF BEINGS

Because empty space is endless, beings, too, are endless. Because beings are endless, the bodhisattva's generation of the resolve is equivalent in its vastness to the realms of beings.

As for "the realms of beings," they have no boundaries. I should now take up the intent of the Āryas in this regard and discuss a minor measure of it:

Suppose that one were to take from the easterly direction a thousand *koṭīs* of Ganges' sands of *asaṃkhyeyas* of buddhalands while also taking a thousand *koṭīs* of Ganges' sands of *asaṃkhyeyas* of buddhalands from each of the other directions, from the southerly, westerly, and northerly directions, from the four intermediary directions, from the zenith, and from the nadir. Now suppose that one were to then grind them all into dust motes so fine that they could not be seen by the naked fleshly eye.

Now suppose again that one were to remove just a single one of these dust motes as a signifier to represent an aggregation of all of the beings from the worlds contained in a hundred myriads of *koṭīs* of Ganges' sands of *asaṃkhyeyas* of great trichilocosms. Then suppose that one then removed a second one of these dust motes as a signifier to represent a second aggregated group of all of the beings contained in the worlds contained in another hundred myriads of *koṭīs* of Ganges' sands of *asaṃkhyeyas* of great trichilocosms.

如是展转取十方各千亿万恒河沙阿僧只诸佛世界所有地种。微尘都尽。是众生界犹不可尽。譬如有人析破一毛以为百分。以一分毛[5]滂大海水。我今所说众生少分亦复如是。其不说者如大海水。假使诸佛于无量无边阿僧只劫。广演譬喻说亦不尽。菩萨发心悉能遍覆如是众生。云何诸佛子。是菩提心岂可尽也。若有菩萨闻如是说。不惊不怖不退不没。当知是人决定能发菩提之心。假令无量一切诸佛于无量阿僧只劫。赞其功德亦不可尽。何以故。是菩提心无有齐限不可尽故。有如是等无量利益。是故宣说为令众生普[6]得受行。发菩提心。

如是展轉取十方各千億恒河沙阿僧祇諸佛世界所有地種。微塵都盡。是眾生界猶不可盡。譬如有人析破一毛以為百分。以一分毛[5]滂大海水。我今所說眾生少分亦復如是。其不說者如大海水。假使諸佛於無量無邊阿僧祇劫。廣演譬喻說亦不盡。菩薩發心悉能遍覆如是眾生。云何諸佛子。是菩提心豈可盡也。若有菩薩聞如是說。不驚不怖不退不沒。當知是人決定能發菩提之心。假令無量一切諸佛於無量阿僧祇劫。讚其功德亦不可盡。何以故。是菩提心無有齊限不可盡故。有如是等無量利益。是故宣說為令眾生普[6]得受行。發菩提心。

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Finally, suppose that one proceeded in sequential manner with this calculation until one had removed all of those fine dust motes contained in the earth element in a thousand *koṭīs* of Ganges' sands of *asaṃkhyeyas* of buddhalands in each of the ten directions. In such a case, one would still not have come to the end of all of these "realms of beings."

Now suppose that there was a person who split a single hair into a hundred filaments and then, by dipping one of them into the water, drew forth a droplet of the great sea's waters. The minor portion of all beings which I have just now described would be comparable only to this whereas those beings not subsumed within that description would be comparable to all of the waters remaining in the great sea. Beings are so numerous that, even if all buddhas discoursed on the matter for an incalculable and boundless number of *asaṃkhyeyas* of kalpas, resorting to extensive expounding of analogies, they still would not completely include them all.

When the bodhisattva generates the resolve, it is able to completely extend to all of these beings. Sons of the Buddha, how then could one be able to reach the end of this bodhi resolve's vastness?

#### 6. SUMMATION ON EXHORTATION TO GENERATE THE BODHI RESOLVE

If there are bodhisattvas who hear this description and yet are not frightened by it, who are not struck with terror by it, and who are not caused to retreat and sink away by it, then one should realize that these persons are definitely able to generate the bodhi resolve. Even if all of the incalculably many buddhas praised the merit of such a person for an incalculable number of *asaṃkhyeyas* of kalpas, they still would not be able to completely describe it. Why is this the case? It is because this bodhi resolve is itself boundless and is such as one cannot come to the end of. It is because it possesses such an incalculable measure of benefits that these qualities are proclaimed. This is done for the sake of influencing all beings to universally embrace it in practice and thus initiate their own resolve to realize bodhi.

[7]发菩提心[8]经论。

发心品第二。

[0509b20] 菩萨云何发菩提心。以何因缘修集菩提。若菩萨亲近善知识供养诸佛。修集善根志求[9]胜法。心常柔和遭苦能忍。慈悲淳厚深心平等。信乐大乘求佛智慧。若人能具如是十法。乃能发阿耨多罗三藐三菩提心。复有四缘。发心[10]修集无上菩提。何谓为四。一者思惟诸佛发菩提心。二者观身过患发菩提心。三者慈愍众生发菩提心。四者求最胜果发菩提心。

[7]發菩提心[8]經論。

發心品第二。

[0509b20] 菩薩云何發菩提心。以何因緣修集菩提。若菩薩親近善知識供養諸佛。修集善根志求[9]勝法。心常柔和遭苦能忍。慈悲淳厚深心平等。信樂大乘求佛智慧。若人能具如是十法。乃能發阿耨多羅三藐三菩提心。復有四緣。發心[10]修集無上菩提。何謂為四。一者思惟諸佛發菩提心。二者觀身過患發菩提心。三者慈愍眾生發菩提心。四者求最勝果發菩提心。

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## Generating the Resolve

### II. CHAPTER 2: GENERATING THE RESOLVE

How does the bodhisattva generate the bodhi resolve? Relying on what sort of causes and conditions does one cultivate and accumulate the bases for realizing bodhi?

#### A. TEN FACTORS CONDUCTING TO GENERATION OF THE BODHI RESOLVE

[Those causal bases are present] in a case where a bodhisattva:

1. Draws close to a good spiritual guide;
2. Makes offerings to the Buddhas;
3. Cultivates and accumulates roots of goodness;
4. Resolves to seek the supreme Dharma;
5. Maintains constant pliancy and harmoniousness of mind;
6. On encountering suffering, remains able to endure it;
7. Possesses pure and abundant kindness and compassion;
8. Maintains a profound mind dedicated to maintaining equal regard for all;
9. Possesses faith and happiness in the Great Vehicle; and
10. Seeks to gain the wisdom of the Buddha.

If a person is able to embody ten dharmas such as these, he will then become able to generate the mind resolved on realizing *anuttara-samyak-sambodhi*.

#### B. FOUR ADDITIONAL BASES FOR GENERATION OF THE BODHI RESOLVE

There are four additional conditions which may be involved in generating the resolve to cultivate and accumulate the bases for realization of the unsurpassed bodhi. What are those four?

First, it may be based on contemplation of all buddhas that one generates the bodhi resolve.

Second, it may be based on contemplation of the faults and perilous aspects of the physical body that one generates the bodhi resolve.

Third, it may be that it is based on seeking the most supreme of all fruits [of the Path] that one generates the bodhi resolve.<sup>8</sup>

Fourth, it may be that it is based on kindness and pity for beings that one generates the bodhi resolve.

思惟诸佛复有五事。一者思惟十方过去未来现在诸佛初始发心具烦恼性亦如我今。终成正觉为无上尊。以此缘故发菩提心。二者思惟一切三世诸佛发大勇猛。各各能得无上菩提。若此菩提是可得法我亦应得。缘此事故发菩提心。三者思惟一切三世诸佛发大明慧。于无明[谷+禾+卵][11]中建立胜心积集苦行。皆能自拔超出三界。我亦如是当自拔济。缘此事故发菩提心。四者思惟一切三世诸佛为人中雄。皆度生死烦恼大海。我亦丈夫亦当能度。缘此事故发菩提心。五者思惟一切三世诸佛发大精进。舍身命财求一切智。我今亦当随学诸佛。缘此事故发菩提心。观身过患发菩提心。复有五事。

思惟諸佛復有五事。一者思惟十方過去未來現在諸佛初始發心具煩惱性亦如我今。終成正覺為無上尊。以此緣故發菩提心。二者思惟一切三世諸佛發大勇猛。各各能得無上菩提。若此菩提是可得法我亦應得。緣此事故發菩提心。三者思惟一切三世諸佛發大明慧。於無明[穀+禾+卵][11]中建立勝心積集苦行。皆能自拔超出三界。我亦如是當自拔濟。緣此事故發菩提心。四者思惟一切三世諸佛為人中雄。皆度生死煩惱大海。我亦丈夫亦當能度。緣此事故發菩提心。五者思惟一切三世諸佛發大精進。捨身命財求一切智。我今亦當隨學諸佛。緣此事故發菩提心。觀身過患發菩提心。復有五事。

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## 1. CONTEMPLATION OF ALL BUDDHAS

This “contemplation of all buddhas” is itself possessed of five additional circumstantial factors:

First, one may contemplate thus: “When all buddhas of the ten directions of the past, future, and present generated the resolve, they, too, were completely possessed of an afflicted nature in just the very same way that I am now. Still, they finally succeed in realizing the right enlightenment and in becoming those who are unsurpassed in the veneration accorded them.” It may be on account of this circumstance that one generates the bodhi resolve.

Second, one may contemplate thus: “All buddhas of the three periods of time bring forth great heroic bravery. Each and every one of them is able to succeed in realizing the unsurpassed bodhi. If this bodhi is in fact a dharma which can be realized, I too ought to realize it myself.” It may be on account of this circumstance that one generates the bodhi resolve.

Third, one may contemplate thus: “All buddhas of the three periods of time generate great brilliant wisdom and, even when encased in the shell of ignorance, still establish the supreme resolve, proceed to accumulate the bitter practices, and in every case become able to extricate themselves from the three realms and step entirely beyond them. I, too, should extricate and rescue myself from this situation.” It may be on account of this circumstance that one generates the bodhi resolve.

Fourth, one may contemplate thus: “All buddhas of the three periods of time are heroes among men. In every case they have succeeded in crossing beyond the great sea of afflictions arising in the midst of births and deaths. Since I, too, am a real man, I should be able to cross beyond it as well.” It may be on account of this circumstance that one generates the bodhi resolve.

Fifth, one may contemplate thus: “All of the buddhas of the three periods of time brought forth the great vigor and relinquished even their physical lives and wealth in the pursuit of all-knowledge. I, too, should follow along in this way, learning from the example of the Buddhas.” It may be on account of this circumstance that one generates the bodhi resolve.

## 2. CONTEMPLATION OF THE BODY’S FAULTS AND PERILOUS ASPECTS

“Contemplation of the faults and perilous aspects of the physical body” is itself possessed of five additional circumstantial factors [conducting to generation of the bodhi resolve]:

一者自观我身。五阴四大俱能兴造无量恶业。欲舍离故。二者自观我身。九孔常流臭秽不净。生厌离故。三者自观我身。有贪瞋痴无量烦恼烧然善心。欲除灭故。四者自观我身。如泡如沫念念生灭。是可舍法欲弃捐故。五者自观我身。无明所覆常造恶业。轮迴六趣无利益故。求最胜果发菩提心。复有五事。一者见诸如来。相好庄严光明清彻遇者除恼。为修集故。二者见诸如来。法身常住清静无染。为修集故。三者见诸如来。有戒定慧解脱解脱知见清静法聚。为修集故。

一者自觀我身。五陰四大俱能興造無量惡業。欲捨離故。二者自觀我身。九孔常流臭穢不淨。生厭離故。三者自觀我身。有貪瞋癡無量煩惱燒然善心。欲除滅故。四者自觀我身。如泡如沫念念生滅。是可捨法欲棄捐故。五者自觀我身。無明所覆常造惡業。輪迴六趣無利益故。求最勝果發菩提心。復有五事。一者見諸如來。相好莊嚴光明清徹遇者除惱。為修集故。二者見諸如來。法身常住清淨無染。為修集故。三者見諸如來。有戒定慧解脫解脫知見清淨法聚。為修集故。

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First, one may contemplate thus: “My body, consisting as it does of the five aggregates and the four great elements, possesses the ability to commit in flourishing fashion an incalculable number of evil karmic deeds.” Hence it may be on account of a desire to abandon this circumstance.

Second, one may contemplate thus: “My body constantly streams forth malodorous filth from nine apertures.” Hence it may be on account of having generated renunciation.

Third, one may contemplate thus: “My body is possessed by covetousness, hatred, delusion, and countless afflictions which burn up the wholesome mind.” Hence it may be out of a desire to be rid of this circumstance.

Fourth, one may contemplate thus: “My body, [in its fragility], is like a water bubble and like sea foam. It is produced and destroyed in each successive thought-moment and, as such, is worthy of being relinquished.” Hence it may be on account of a desire to abandon this circumstance.

Fifth, one may contemplate thus: “My body’s [actions] are so blanketed by ignorance that I constantly create evil karmic deeds and continue on with the cycle of rebirths in the six destinies.” Hence it may be on account of recognizing that there is no benefit in such a circumstance.

### 3. GENERATING RESOLVE BASED ON SEEKING THE PATH’S SUPREME FRUITS

“Generating the bodhi resolve based on seeking the most supreme of all fruits [of the Path]” is itself possessed of five additional circumstantial factors:

First, one may observe that the Tathāgatas are adorned with the major marks and subsidiary characteristics and that those who encounter the clear and penetrating quality of their radiance thereby get rid of afflictions. Hence it may be for the sake of cultivating and accumulating [such qualities].

Second, one may observe that the Dharma body of the Tathāgatas abides eternally in a state of purity free of any defilement. Hence it may be for the sake of cultivating and accumulating [just such qualities for oneself].

Third, one may observe that the Tathāgatas possess the pure dharma collections of moral virtue, meditative concentration, wisdom, liberation, and the knowledge and vision associated with liberation. Hence it may be for the sake of cultivating and accumulating [such qualities].

四者见诸如来。有十力四无所畏大悲三念处。为修集故。五者见诸如来。有一切智。怜愍众生慈悲普覆。能为一切愚迷正[12]道。为修集故慈愍众生发菩提心。复有五事。一者见诸众生为无明所缚。二者见诸众生为众苦所缠。三者见诸众生集不善业。四者见诸众生造极重恶。五者见诸众生不修正法。无明所缚复有四事。一者见诸众生为痴爱所感受大剧苦。二者见诸众生不信因果造作恶业。三者见诸众生舍离正法信受邪道。四者见诸众生。没烦恼河四流所漂。众苦所缠复有四事。一者见诸众生。畏生老病死不求解脱而复造业。

四者見諸如來。有十力四無所畏大悲三念處。為修集故。五者見諸如來。有一切智。憐愍眾生慈悲普覆。能為一切愚迷正[12]道。為修集故慈愍眾生發菩提心。復有五事。一者見諸眾生為無明所縛。二者見諸眾生為眾苦所纏。三者見諸眾生集不善業。四者見諸眾生造極重惡。五者見諸眾生不修正法。無明所縛復有四事。一者見諸眾生為癡愛所感受大劇苦。二者見諸眾生不信因果造作惡業。三者見諸眾生捨離正法信受邪道。四者見諸眾生。沒煩惱河四流所漂。眾苦所纏復有四事。一者見諸眾生。畏生老病死不求解脫而復造業。

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Fourth, one may observe that the Tathāgatas possess the ten powers, the four fearlessnesses, the great compassion, and the three stations of mindfulness.<sup>9</sup> Hence it may be for the sake of cultivating and accumulating [such qualities].

Fifth, one may observe that the Tathāgatas possess all-knowledge, that they act out of pity for beings, that their kindness and compassion extend universally to all, and that they are able to serve as guides to the correct path for all who abide in the midst of foolishness and delusion. Hence it may be for the sake of cultivating and accumulating [such qualities].

#### 4. GENERATING THE BODHI RESOLVE BASED ON KINDNESS AND PITY

“Generating the bodhi resolve based on kindness and pity for beings” is itself possessed of five additional circumstantial factors:

First, one may observe that beings are tied up by ignorance.

Second, one may observe that beings are bound up by the manifold sorts of suffering.

Third, one may observe that beings are engaged in the accumulation of bad karma.

Fourth, one may observe that beings are engaged in committing the most extremely grave sorts of evil.

Fifth, one may observe that beings fail to cultivate right Dharma.

##### a. OBSERVING THAT BEINGS ARE TIED UP BY IGNORANCE

“Being tied up by ignorance” is itself possessed of four additional circumstantial factors:

First, one may observe that beings are deceived by delusion and love and consequently undergo extremely intense suffering.

Second, one may observe that beings do not believe in cause and effect and thus commit evil karmic deeds.

Third, one may observe that beings abandon right Dharma while believing in and accepting erroneous paths.

Fourth, one may observe that beings are sunken in the river of afflictions and are swept along by the four currents.<sup>10</sup>

##### b. OBSERVING THAT BEINGS ARE BOUND UP BY MANIFOLD SUFFERINGS

“Being bound up by the manifold sorts of sufferings” is itself possessed of four additional circumstantial factors:

First, one may observe that beings fear birth, aging, sickness, and death, but do not seek liberation from them while still continuing to create [negative] karma.

二者见诸众生忧悲[p510n01]恼苦而常造作无有休息。三者见诸众生爱别离苦而不觉悟方便染着。四者见诸众生怨憎会苦常起嫌嫉更复造怨。集不善业复有四事。一者见诸众生为爱欲故造作诸恶。二者见诸众生知欲生苦而不舍欲。三者见诸众生虽欲求乐不具戒足。四者见诸众生虽不乐苦造苦不息。造极重恶复有四事。一者见诸众生毁犯重戒虽复忧惧而犹放逸。二者见诸众生兴造极恶五无间业。凶顽自蔽不生惭愧。三者见诸众生谤毁大乘方等正法。专愚自执方起憍慢。四者见诸众生虽怀聪哲而具断

二者見諸眾生憂悲[p510n01]惱苦而常造作無有休息。三者見諸眾生愛別離苦而不覺悟方便染著。四者見諸眾生怨憎會苦常起嫌嫉更復造怨。集不善業復有四事。一者見諸眾生為愛欲故造作諸惡。二者見諸眾生知欲生苦而不捨欲。三者見諸眾生雖欲求樂不具戒足。四者見諸眾生雖不樂苦造苦不息。造極重惡復有四事。一者見諸眾生毀犯重戒雖復憂懼而猶放逸。二者見諸眾生興造極惡五無間業。兇頑自蔽不生慚愧。三者見諸眾生謗毀大乘方等正法。專愚自執方起憍慢。四者見諸眾生雖懷聰哲而具斷

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Second, one may observe that beings are beset by worry, lamentation, affliction, and suffering, and yet continue to constantly and ceaselessly create yet more of it.

Third, one may observe that beings endure the suffering of being separated from those they love and yet do not awaken to the means by which they become subject to defiling attachment.

Fourth, one may observe that beings endure the suffering of close proximity to those whom they detest and yet constantly generate hatefulness and thus continue to create yet more adversaries.

c. OBSERVING THAT BEINGS ARE ENGAGED IN ACCUMULATING BAD KARMA

“Observing that beings are engaged in the accumulation of bad karma” is itself possessed of four additional circumstantial factors:

First, one may observe that beings commit all manner of evil deeds on account of desire.

Second, one may observe that beings realize desire produces suffering and yet still do not forsake desire.

Third, one may observe that, although beings wish to seek out happiness, they still fail to equip themselves with the “feet” of the moral precepts [by which they might proceed thereto].

Fourth, one may observe that, although beings find no pleasure in suffering, they still continue ceaselessly to create suffering.

d. OBSERVING THAT BEINGS ARE ENGAGED IN EXTREMELY GRAVE EVILS

“Observing that beings are engaged in committing the most extremely grave sorts of evil” is itself possessed of four additional circumstantial factors:

First, one may observe that beings break the important precepts and, although they thereby become beset by worry and terror, they nonetheless continue to be negligent.

Second, one may observe that beings commit in flourishing fashion the most extreme sorts of evil deeds, including the five karmic deeds entailing non-intermittent retribution. They bury themselves in fierce and inveterate [evil karmic habits] and do not bring forth either a sense of shame or a sense of blame.

Third, one may observe that beings slander the right Dharma of the Great Vehicle’s Vaipulya teachings. They devote themselves exclusively to foolish involvement in their own attachments and then generate arrogance based on this.

Fourth, one may observe that, even though beings might cherish intelligence and sagacity, they may nonetheless completely sever

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善根。反自貢高永無改悔。不修正法復有四事。一者見諸眾生生于八難不聞正法不知修善。二者見諸眾生成佛出世聞說正法不能受持。三者見諸眾生染習外道苦身修業永離出要。四者見諸眾生修得非想非非想定謂是涅槃。善報既盡還墮三塗。菩薩見諸眾生無明造業長夜受苦。舍離正法迷于出路。為是等故發大慈悲。志求阿耨多羅三藐三菩提。如救頭[2]燃。一切眾生有苦惱者。我當拔濟令無有餘。諸佛子。我今略說初行菩薩緣事發心。若廣說者無量無邊。

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their own roots of goodness and, paradoxically, indulge in hypocrisy, never repenting of their errors.

e. OBSERVING THAT BEINGS FAIL TO CULTIVATE RIGHT DHARMA

“Observing that beings fail to cultivate right Dharma” is itself possessed of four additional circumstantial factors:

First, one may observe that beings are born into the midst of the eight difficulties, do not listen to right Dharma, and do not know to cultivate goodness.

Second, one may observe that beings may encounter the Buddha when he comes into the World, may hear the explanation of right Dharma, and yet still may be unable to accept and uphold it.

Third, one may observe that, in their cultivation of karma, beings engage in the defiled practices of non-Buddhist physical asceticism and then abandon forever the essential means of transcendence.

Fourth, one may observe that beings cultivate and gain the neither perception nor non-perception meditative concentration and then hold the opinion that this constitutes nirvāṇa. Then, once this retribution for goodness comes to an end, they are still compelled to fall once again into the three [wretched] rebirth destinies.

The bodhisattva observes that, through ignorance, beings create [negative] karma and then endure suffering throughout the long night [of time]. They abandon right Dharma and then become confused about what constitutes the road of transcendence. On account of this, one may bring forth the great kindness and the great compassion and resolve to seek *anuttara-samyak-saṃbodhi*, striving then to gain it with the same urgency of action pursued by one striving to save himself when his turban has caught fire.

[He thinks], “Among all beings, those who are beset by bitter afflictions are such as I should extricate and rescue, saving all of them without exception.”

C. SUMMATION ON THE CAUSAL BASES FOR GENERATING THE BODHI RESOLVE

Sons of the Buddha, I have now explained in general terms the conditions serving as bases for generation of the [bodhi] mind on the part of the bodhisattva who has only just taken up the practice [of the Path]. Were one to engage in an extensive explanation of the matter, it would become incalculably vast and boundless in its range.