

AN INSPIRATION
TO
GIVE RISE TO THE BODHI MIND

勸發菩提心文

Fo Guang Shan
International Translation Center

Fo Guang Shan International Translation Center

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Lu Xiang Zan
爐 香 讚

Incense Praise

Lu Xiang Zha Ruo
爐 香 乍 爇

Fa Jie Meng Xun
法 界 蒙 熏

Zhu Fo Hai Hui Xi Yao Wen
諸 佛 海 會 悉 遙 聞

Sui Chu Jie Xiang Yun
隨 處 結 祥 雲

Cheng Yi Fang Yin
誠 意 方 殷

Zhu Fo Xian Quan Shen
諸 佛 現 全 身

Nan Mo Xiang Yun Gai Pu Sa
南 無 香 雲 蓋 菩 薩

Mo He Sa
摩 訶 薩

Incense burning in the censer,

All space permeated with fragrance.

The Buddhas perceive it from every direction,

Auspicious clouds gather everywhere.

With our sincerity,

The Buddhas manifest themselves in their entirety.

We take refuge in the bodhisattvas-mahasattvas.

Nan Mo Ben Shi Shi Jia Mou Ni
南 無 本 師 釋 迦 牟 尼
Fo
佛 (三稱)

Kai Jing Ji
開 經 偈

Wu Shang Shen Shen Wei Miao Fa
無 上 甚 深 微 妙 法
Bai Qian Wan Jie Nan Zao Yu
百 千 萬 劫 難 遭 遇
Wo Jin Jian Wen De Shou Chi
我 今 見 聞 得 受 持
Yuan Jie Ru Lai Zhen Shi Yi
願 解 如 來 真 實 義

Homage to Our Teacher Sakyamuni Buddha
(repeat three times)

Sutra Opening Verse

The unexcelled, most profound, and exquisitely
wondrous Dharma
Is difficult to encounter throughout hundreds of
thousands of millions of kalpas.
Since we are now able to see, hear, receive and
retain it,
May we comprehend the true meaning of the
Tathagata.

Quan Fa Pu Ti Xin Wen
 勸 發 菩 提 心 文

An Inspiration to Give Rise to the Bodhi Mind

Bu	Xiao	Yu	Xia	Fan	Fu	Seng	Shi
不	肖	愚	下	凡	夫	僧	實
Xian	Qi	Xue	Ji	Sang	Ai	Gao	Xian
賢，	泣	血	稽	顙，	哀	告	現
Qian	Da	Zhong	Ji	Dang	Shi	Jing	Xin
前	大	眾，	及	當	世	淨	信
Nan	Nü	Deng	Wei	Yuan	Ci	Bei	Shao
男	女	等，	唯	惟	慈	悲，	少
Jia	Ting	Cha	Cheng	Wen	Ru	Dao	Yao
加	聽	察。	嘗	聞	入	道	要
Men	Fa	Xin	Wei	Shou	Xiu	Xing	Ji
門，	發	心	爲	首；	修	行	急
Wu	Li	Yuan	Ju	Xian	Yuan	Li	Ze
務，	立	願	居	先。	願	立	則

This unworthy and common monk, Shixian, weeping tears of blood, sincerely bows and pleads to the great assembly and to all the faithful: Please be compassionate, listen for a moment, and reflect upon my words. Once I have heard that the main gate for entering the path is first to give rise to a bodhi mind; among the urgent tasks of cultivation, the foremost is to make a vow. [...]

Zhong Sheng Ke Du Xin Fa Ze Fo
 眾 生 可 度， 心 發 則 佛
 Dao Kan Cheng Gou Bu Fa Guang Da
 道 堪 成。 苟 不 發 廣 大
 Xin Li Jian Gu Yuan Ze Zong Jing
 心， 立 堅 固 願， 則 縱 經
 Chen Jie Yi Ran Huan Zai Lun Hui
 塵 劫， 依 然 還 在 輪 迴，
 Sui You Xiu Xing Zong Shi Tu Lao
 雖 有 修 行， 總 是 徒 勞
 Xin Ku Gu Hua Yan Jing Yun Wang
 辛 苦。 故 華 嚴 經 云：「忘
 Shi Pu Ti Xin Xiu Zhu Shan Fa
 失 菩 提 心， 修 諸 善 法，
 Shi Ming Mo Ye Wang Shi Shang Er
 是 名 魔 業。」 忘 失 尚 爾，
 Kuang Wei Fa Hu Gu Zhi Yu Xue
 況 未 發 乎？ 故 知 欲 學
 Ru Lai Cheng Bi Xian Ju Fa Pu
 如 來 乘， 必 先 具 發 菩
 Sa Yuan Bu Ke Huan Ye
 薩 願， 不 可 緩 也。

[...] Having a vow, all beings can be liberated; having a bodhi mind, Buddhahood is attainable. Yet, without a great mind, and a firm and profound vow, one is trapped in the cycle of birth and death through countless kalpas. Even with endless cultivation, it would still be in vain. The *Flower Adornment Sutra* says, “Forgetting the bodhi mind but cultivating wholesomeness is called the action of mara.” If forgetting the bodhi mind is like this, what more would it be for one who has never set one’s mind on the bodhi path. Therefore, if one wishes to learn the Tathagata Vehicle, one must give rise to one’s bodhi mind without delay.

Ran	Xin	Yuan	Cha	Bie	Qi	Xiang	Nai
然	心	願	差	別，	其	相	乃
Duo	Ruo	Bu	Zhi	Chen	Ru	He	Qu
多，	若	不	指	陳，	如	何	趣
Xiang	Jin	Wei	Da	Zhong	Lüe	Er	Yan
向？	今	爲	大	眾	略	而	言
Zhi	Xiang	You	Qi	Ba	Suo	Wei	Xie
之。	相	有	其	八：	所	謂	邪、
Zheng	Zhen	Wei	Da	Xiao	Pian	Yuan	Shi
正、	真、	僞、	大、	小、	偏、	圓	是
Ye	Yun	He	Ming	Wei	Xie	Zheng	Zhen
也。	云	何	名	爲	邪、	正、	真、
Wei	Da	Xiao	Pian	Yuan	Ye	Shi	You
僞、	大、	小、	偏、	圓	耶？	世	有
Xing	Ren	Yi	Xiang	Xiu	Xing	Bu	Jiu
行	人，	一	向	修	行，	不	究
Zi	Xin	Dan	Zhi	Wai	Wu	Huo	Qiu
自	心，	但	知	外	務，	或	求
Li	Yang	Huo	Hao	Ming	Wen	Huo	Tan
利	養，	或	好	名	聞，	或	貪
Xian	Shi	Yu	Le	Huo	Wang	Wei	Lai
現	世	欲	樂，	或	望	未	來

There are many vows with different forms. Without an explanation, how is one to know the right path? For this reason, I briefly describe it as follows. There are eight forms of vows: evil, right, true, false, great, small, partial, and perfect. But, what do “evil, right, true, false, great, small, partial, and perfect” mean?

There are some people who practice without understanding their minds; they are only concerned with external appearances. Some people seek offerings of wealth and gifts; some people seek fame and a good reputation; some people crave present pleasures or future effects. [...]

Guo Bao Ru Shi Fa Xin Ming Zhi
 果 報， 如 是 發 心， 名 之
 Wei Xie Ji Bu Qiu Li Yang Ming
 爲 邪。 既 不 求 利 養 名
 Wen You Bu Tan Yu Le Guo Bao
 聞， 又 不 貪 欲 樂 果 報，
 Wei Wei Sheng Si Wei Pu Ti Ru
 惟 爲 生 死。 爲 菩 提， 如
 Shi Fa Xin Ming Zhi Wei Zheng
 是 發 心， 名 之 爲 正。
 Nian Nian Shang Qiu Fo Dao Xin Xin
 念 念 上 求 佛 道， 心 心
 Xia Hua Zhong Sheng Wen Fo Dao Chang
 下 化 眾 生， 聞 佛 道 長
 Yuan Bu Sheng Tui Qie Guan Zhong Sheng
 遠， 不 生 退 怯； 觀 眾 生
 Nan Du Bu Sheng Yan Juan Ru Deng
 難 度， 不 生 厭 倦。 如 登
 Wan Ren Zhi Shan Bi Qiong Qi Ding
 萬 仞 之 山， 必 窮 其 頂；
 Ru Shang Jiu Ceng Zhi Ta Bi Zao
 如 上 九 層 之 塔， 必 造

[...] Any initiation of mind like this is called false.

If one does not seek offerings, fame, and a good reputation, pleasure or future effects, and one's only concern is for the bodhi path of liberation from birth and death, it is called right mind.

If one seeks, thought by thought, the Buddha Way above, and one wishes to liberate all sentient beings, mind after mind, below; if one learns that Buddhahood is long and far away but never fears and retreats; if one contemplates that sentient beings are difficult to rescue, but never tires; if, like climbing a mountain of a thousand miles, eventually one shall reach the summit; if, like climbing a tower of nine floors, in the end one shall reach the pinnacle; this is called true mind.

Qi Dian Ru Shi Fa Xin Ming Zhi
 其 巔。如 是 發 心， 名 之
 Wei Zhen You Zui Bu Chan You Guo
 爲 真。有 罪 不 懺， 有 過
 Bu Chu Nei Zhuo Wai Qing Shi Qin
 不 除， 內 濁 外 清， 始 勤
 Zhong Dai Sui You Hao Xin Duo Wei
 終 怠。雖 有 好 心， 多 爲
 Ming Li Zhi Suo Jia Za Sui You
 名 利 之 所 夾 雜； 雖 有
 Shan Fa Fu Wei Zui Ye Zhi Suo
 善 法， 復 爲 罪 業 之 所
 Ran Wu Ru Shi Fa Xin Ming Zhi
 染 污。如 是 發 心， 名 之
 Wei Wei Zhong Sheng Jie Jin Wo Yuan
 爲 僞。眾 生 界 盡， 我 願
 Fang Jin Pu Ti Dao Cheng Wo Yuan
 方 盡； 菩 提 道 成， 我 願
 Fang Cheng Ru Shi Fa Xin Ming Zhi
 方 成。如 是 發 心， 名 之
 Wei Da Guan San Jie Ru Lao Yu
 爲 大。觀 三 界 如 牢 獄，

If one commits wrongdoing but does not repent,
 knows of a vice but does not remove it; if one is clean on
 the outside, yet filthy inside, diligent at the beginning
 and idle at the end; if one has a good heart but one's
 deed is mixed with the desire for fame and fortune; and
 if one has the practices of wholesomeness but is pol-
 luted by action of wrongdoing; this is called false mind.

If, having liberated all sentient beings, one's vow is
 completed; if, having attained Buddhahood, one's vow
 is fulfilled, it is called great mind.

Shi Sheng Si Ru Yuan Jia Dan Qi
 視 生 死 如 冤 家， 但 期
 Zi Du Bu Yu Du Ren Ru Shi
 自 度， 不 欲 度 人， 如 是
 Fa Xin Ming Zhi Wei Xiao
 發 心 名 之 爲 小。
 Ruo Yu Xin Wai Jian You Zhong Sheng
 若 於 心 外 見 有 眾 生，
 Ji Yi Fo Dao Yuan Du Yuan Cheng
 及 以 佛 道， 願 度 願 成，
 Gong Xun Bu Wang Zhi Jian Bu Min
 功 勳 不 忘， 知 見 不 泯，
 Ru Shi Fa Xin Ming Zhi Wei Pian
 如 是 發 心， 名 之 爲 偏。
 Ruo Zhi Zi Xing Shi Zhong Sheng Gu
 若 知 自 性 是 眾 生， 故
 Yuan Du Tuo Zi Xing Shi Fo Dao
 願 度 脫； 自 性 是 佛 道，
 Gu Yuan Cheng Jiu Bu Jian Yi Fa
 故 願 成 就。 不 見 一 法
 Li Xin Bie You Yi Xu Kong Zhi
 離 心 別 有， 以 虛 空 之

If one contemplates the three realms as a prison and the cycle of birth and death as the enemy; if one aims for self-liberation, not for the liberation of all, it is called small mind.

If one sees there are sentient beings and Buddhahood outside of one's mind and makes a vow to liberate sentient beings and to attain Buddhahood; and if one is not able to forget one's merits and break through worldly knowledge and views; this is called a partial mind.

If one realizes that one's intrinsic nature is as a sentient being and therefore one vows to liberate it; that one's intrinsic nature is Buddhahood and therefore one vows to attain it; that there is no existence of a phenomenon away from one's mind; that using a mind of

Xin Fa Xu Kong Zhi Yuan Xing Xu
 心，發虛空之願，行虛
 Kong Zhi Xing Zheng Xu Kong Zhi Guo
 空之，行，證虛空之果，
 Yi Wu Kong Zhi Xiang Ke De Ru
 亦無空之相可得，如
 Shi Fa Xin Ming Zhi Wei Yuan
 是發心，名之為圓。
 Zhi Ci Ba Zhong Cha Bie Ze Zhi
 知此八種差別，則知
 Shen Cha Zhi Shen Cha Ze Zhi Qu
 審察，知審察則知去
 Qu Zhi Qu Qu Ze Ke Fa Xin
 取；知去取則可發心。
 Yun He Shen Cha Wei Wo Suo Fa
 云何審察？謂我所發
 Xin Yu Ci Ba Zhong Wei Xie Wei
 心，於此八中，為邪為
 Zheng Wei Zhen Wei Wei Wei Da Wei
 正，為真為偽，為大為
 Xiao Wei Pian Wei Yuan Yun He Qu
 小，為偏為圓。云何去

emptiness, one makes a vow of emptiness, practices the way of emptiness, and achieves the fruit of emptiness; and that, however, even emptiness, in actuality, has no form; this is called a perfect mind.

To know these eight different forms of a vow is to know how to examine them. Having right examination, one knows how to accept and how to reject. Knowing how to accept and reject, one can give rise to the bodhi mind. How does one examine them? In setting one's mind, there are these eight forms, so which is evil, and which is right? Which is true, and which is false? Which is great, and which is small? Which is partial, and which is perfect? How does one accept and reject? [...]

Qu	Suo	Wei	Qu	Xie	Qu	Wei	Qu
取?	所	謂	去	邪	去	偽，	去
Xiao	Qu	Pian	Qu	Zheng	Qu	Zhen	Qu
小	去	偏，	取	正	取	真，	取
Da	Qu	Yuan	Ru	Ci	Fa	Xin	Fang
大	取	圓。	如	此	發	心，	方
De	Ming	Wei	Zhen	Zheng	Fa	Pu	Ti
得	名	爲	真	正	發	菩	提
Xin	Ye	Ci	Pu	Ti	Xin	Zhu	Shan
心	也。	此	菩	提	心，	諸	善
Zhong	Wang	Bi	You	Yin	Yuan	Fang	De
中	王，	必	有	因	緣，	方	得
Fa	Qi	Jin	Yan	Yin	Yuan	Lüe	You
發	起。	今	言	因	緣	略	有
Shi	Zhong	He	Deng	Wei	Shi	Yi	Zhe
十	種：	何	等	爲	十？	一	者
Nian	Fo	Zhong	En	Gu	Er	Zhe	Nian
念	佛	重	恩	故，	二	者	念
Fu	Mu	En	Gu	San	Zhe	Nian	Shi
父	母	恩	故，	三	者	念	師
Zhang	En	Gu	Si	Zhe	Nian	Shi	Zhu
長	恩	故，	四	者	念	施	主

[...] One should reject an evil, false, small, and partial mind but accept a right, true, great, and perfect mind. If one initiates such a mind, it is called the initiation of true bodhi mind.

The bodhi mind is the king of all wholesomeness, yet there must be some causes and conditions that lead one to set one's mind on bodhi. There are ten causes and conditions that help one to initiate the bodhi mind. The first is being mindful of the Buddha's deep kindness. The second is being mindful of our parents' deep kindness. The third is being mindful of our teachers' deep kindness. The fourth is being mindful of our benefactors' deep kindness. [...]

En Gu Wu Zhe Nian Zhong Sheng En
 恩 故， 五 者 念 眾 生 恩
 Gu Liu Zhe Nian Si Sheng Ku Gu
 故， 六 者 念 死 生 苦 故，
 Qi Zhe Zun Zhong Ji Ling Gu Ba
 七 者 尊 重 己 靈 故， 八
 Zhe Chan Hui Ye Zhang Gu Jiu Zhe
 者 懺 悔 業 障 故， 九 者
 Qiu Sheng Jing Tu Gu Shi Zhe Wei
 求 生 淨 土 故， 十 者 爲
 Nian Zheng Fa De Jiu Zhu Gu
 念 正 法 得 久 住 故。
 Yun He Nian Fo Zhong En Wei Wo
 云 何 念 佛 重 恩？ 謂 我
 Shi Jia Ru Lai Zui Chu Fa Xin
 釋 迦 如 來 最 初 發 心，
 Wei Wo Deng Gu Xing Pu Sa Dao
 爲 我 等 故， 行 菩 薩 道，
 Jing Wu Liang Jie Bei Shou Zhu Ku
 經 無 量 劫， 備 受 諸 苦。
 Wo Zao Ye Shi Fo Ze Ai Lian
 我 造 業 時， 佛 則 哀 憐，

[...] The fifth is being mindful of all sentient beings' deep kindness. The sixth is being mindful of the suffering of life and death. The seventh is having respect for our own spiritual being. The eighth is being repentant of karmic hindrances. The ninth is aspiring toward rebirth in the Pure Land. The tenth is being mindful of the importance of preserving the right Dharma for a long time.

Why should we be mindful of the Buddha's deep kindness? Since his first initiation of bodhi mind, Sakyamuni Buddha practiced the bodhisattva path and endured immeasurable suffering through countless kalpas for us. When we commit wrongdoing, the Buddha teaches us with skillful means out of his compassion, yet we are too ignorant to accept. [...]

Fang Bian Jiao Hua Er Wo Yu Chi
 方 便 教 化， 而 我 愚 癡，
 Bu Zhi Xin Shou Wo Duo Di Yu
 不 知 信 受。 我 墮 地 獄，
 Fo Fu Bei Tong Yu Dai Wo Ku
 佛 復 悲 痛， 欲 代 我 苦，
 Er Wo Ye Zhong Bu Neng Jiu Ba
 而 我 業 重， 不 能 救 拔。
 Wo Sheng Ren Dao Fo Yi Fang Bian
 我 生 人 道， 佛 以 方 便，
 Ling Zhong Shan Gen Shi Shi Sheng Sheng
 令 種 善 根， 世 世 生 生，
 Sui Zhu Yu Wo Xin Wu Zan She
 隨 逐 於 我， 心 無 暫 捨。
 Fo Chu Chu Shi Wo Shang Chen Lun
 佛 初 出 世， 我 尚 沉 淪；
 Jin De Ren Shen Fo Yi Mie Du
 今 得 人 身， 佛 已 滅 度。
 He Zui Er Sheng Mo Fa He Fu
 何 罪 而 生 末 法？ 何 福
 Er Yu Chu Jia He Zhang Er Bu
 而 遇 出 家？ 何 障 而 不

[...] When we fall into hell, the Buddha is full of sorrow and pain. He wishes to suffer instead of us, but our karma is too heavy and it cannot be helped. When we are human, the Buddha uses skillful means to teach us how to plant the root of wholesomeness. He guides us in our endless rebirth, unwilling to abandon us for a single moment. When the Buddha appeared in the world, we were in the mire. Now that we are human, the Buddha has already entered nirvana. How much wrongdoing must we have committed that we were born in this declining period of the Dharma! What merits must we have acquired that we have renounced the household life! [...]

Jian Jin Shen He Xing Er Gong Feng
 見 金 身? 何 幸 而 躬 逢
 She Li Ru Shi Si Wei Xiang Shi
 舍 利? 如 是 思 惟, 向 使
 Bu Zhong Shan Gen He Yi De Wen
 不 種 善 根, 何 以 得 聞
 Fo Fa Bu Wen Fo Fa Yan Zhi
 佛 法? 不 聞 佛 法, 焉 知
 Chang Shou Fo En Ci En Ci De
 常 受 佛 恩? 此 恩 此 德
 Qiu Shan Nan Yu Zi Fei Fa Guang
 丘 山 難 喻, 自 非 發 廣
 Da Xin Xing Pu Sa Dao Jian Li
 大 心, 行 菩 薩 道, 建 立
 Fo Fa Jiu Du Zhong Sheng Zong Shi
 佛 法, 救 度 眾 生, 縱 使
 Fen Gu Sui Shen Qi Neng Chou Da
 粉 骨 碎 身, 豈 能 酬 答?
 Shi Wei Fa Pu Ti Xin Di Yi
 是 爲 發 菩 提 心 第 一
 Yin Yuan Ye
 因 緣 也。

[...] What obstacle do we face that hinders us from meeting the Buddha's golden body? How fortunate we are that we can pay homage to his relics! Without the past root of wholesomeness, how could we learn the Dharma? Without learning the Dharma, how could we be aware of the Buddha's kindness? His kindness and virtues are much higher than a mountain. If we do not initiate the great mind to practice the bodhisattva path, to propagate the Dharma, and to liberate all beings, even if we were to crush our bodies to do so, how can we repay this kindness? This is the first cause and condition of the initiation of the bodhi mind.

Yun	He	Nian	Fu	Mu	En	Ai	Ai
云	何	念	父	母	恩？	哀	哀
Fu	Mu	Sheng	Wo	Qu	Lao	Shi	Yue
父	母，	生	我	劬	勞，	十	月
San	Nian	Huai	Tai	Ru	Bu	Tui	Gan
三	年，	懷	胎	乳	哺，	推	乾
Qu	Shi	Yan	Ku	Tu	Gan	Cai	De
去	濕，	嚥	苦	吐	甘，	才	得
Cheng	Ren	Zhi	Wang	Shao	Ji	Men	Feng
成	人，	指	望	紹	繼	門	風，
Gong	Cheng	Ji	Si	Jin	Wo	Deng	Ji
供	承	祭	祀。	今	我	等	既
Yi	Chu	Jia	Lan	Cheng	Shi	Zi	Tian
已	出	家，	濫	稱	釋	子，	忝
Hao	Sha	Men	Gan	Zhi	Bu	Gong	Ji
號	沙	門，	甘	旨	不	供，	祭
Sao	Bu	Ji	Sheng	Bu	Neng	Yang	Qi
掃	不	給，	生	不	能	養	其
Kou	Ti	Si	Bu	Neng	Dao	Qi	Shen
口	體，	死	不	能	導	其	神
King	Yu	Shi	Jian	Ze	Wei	Da	Sun
靈，	於	世	間	則	爲	大	損，

Why should we be mindful of our parents' deep kindness? Our compassionate parents have indeed suffered to labor hard for our care, carrying us to term for ten lunar months and through three years of nursing, and endless diaper changes to bring us up. They swallow the bitter and give us sweetness. They hope that we will continue the family lineage and revere our ancestors. Renouncing the household life, we are now the so-called sons of Sakya, and monastics. We can provide for our parents no more, nor can we revere our ancestors properly. We can neither support them, nor can we liberate them. From a worldly view, we have caused great loss. [...]

Yu Chu Shi You Wu Shi Yi Liang
 於 出 世 又 無 實 益， 兩
 Tu Ji Shi Zhong Zui Nan Tao Ru
 途 既 失， 重 罪 難 逃。 如
 Shi Si Wei Wei You Bai Jie Qian
 是 思 惟， 唯 有 百 劫 千
 Sheng Chang Xing Fo Dao Shi Fang San
 生 常 行 佛 道， 十 方 三
 Shi Pu Du Zhong Sheng Ze Bu Wei
 世， 普 度 眾 生。 則 不 惟
 Yi Sheng Fu Mu Sheng Sheng Fu Mu
 一 生 父 母， 生 生 父 母，
 Ju Meng Ba Ji Bu Wei Yi Ren
 俱 蒙 拔 濟； 不 唯 一 人
 Fu Mu Ren Ren Fu Mu Jin Ke
 父 母， 人 人 父 母 盡 可
 Chao Sheng Shi Wei Fa Pu Ti Xin
 超 升。 是 爲 發 菩 提 心
 Di Er Yin Yuan Ye
 第 二 因 緣 也。
 Yu He Nian Shi Zhang En Fu Mu
 云 何 念 師 長 恩？ 父 母

[...] From the view of the supra-mundane, we have little to contribute. As a failure both ways, our heavy wrongdoings are not easy to get rid of. Consider this: The only possible repayment is to consistently practice the Buddha Way, through hundreds of kalpas and in thousands of lives, to liberate sentient beings of the ten directions in the three time periods. Then all beings are liberated, not just our parents of this life, but our parents of all lifetimes. Thus, not only our are parents liberated but also the parents of all people. This is the second cause and condition of the initiation of the bodhi mind.

Why should we be mindful of our teachers' deep kindness? [...]

Sui Neng Sheng Yu Wo Shen Ruo Wu
 雖 能 生 育 我 身， 若 無
 Shi Jian Shi Zhang Ze Bu Zhi Li
 世 間 師 長， 則 不 知 禮
 Yi Ruo Wu Chu Shi Shi Zhang Ze
 義； 若 無 出 世 師 長， 則
 Bu Jie Fo Fa Bu Zhi Li Yi
 不 解 佛 法。 不 知 禮 義，
 Ze Tong Yu Yi Lei Bu Jie Fo
 則 同 於 異 類； 不 解 佛
 Fa Ze He Yi Su Ren Jin Wo
 法， 則 何 異 俗 人？ 今 我
 Deng Cu Zhi Li Yi Lüe Jie Fo
 等 粗 知 禮 義， 略 解 佛
 Fa Jia Sha Bei Ti Jie Pin Zhan
 法， 袈 裟 被 體， 戒 品 沾
 Shen Ci Zhi Zhong En Cong Shi Zhang
 身， 此 之 重 恩， 從 師 長
 De Ruo Qiu Xiao Guo Jin Neng Zi
 得。 若 求 小 果， 僅 能 自
 Li Jin Wei Da Sheng Pu Yuan Li
 利， 今 爲 大 乘， 普 願 利

[...] Although our parents give us life, we would not know morals and manners if there were no teachers of worldly knowledge, and we would not understand the Dharma if there were no teachers of Buddhism. Without knowing morals and manners, are we not just like animals? Without understanding the Dharma, are we not just like an ordinary person? Now we have a little knowledge of morals and manners, understood the basic concept of Buddhism, worn the monastic's robes, and upheld the pure precepts—are these not due to the guidance of our teachers? If we were seeking only a small goal, it would only benefit ourselves. Now, we strive for the great vehicle and vow universally to benefit everyone, [...]

Ren Ze Shi Chu Shi Jian Er Zhong
 人，則世出世外二種
 Shi Zhang Ju Meng Li Yi Shi Wei
 師長俱蒙利益。是為
 Fa Pu Ti Xin Di San Yin Yuan
 發菩提心第三因緣
 Ye
 也。
 Yun He Nian Shi Zhu En Wei Wo
 云何念施主恩？謂我
 Deng Jin Zhe Ri Yong Suo Zi Bing
 等今者日用所資，並
 Fei Ji You Er Shi Zhou Fan Si
 非己有，二時粥飯，四
 Ji Yi Shang Ji Bing Suo Xu Shen
 季衣裳，疾病所須，身
 Kou Suo Fei Ci Jie Chu Zi Ta
 口所費，此皆出自他
 Li Jiang Wei Wo Yong Bi Ze Jie
 力，將為我用。彼則竭
 Li Gong Geng Shang Nan Hu Kou Wo
 力躬耕，尚難餬口；我

[...] so the teachers of worldly knowledge and the teachers of Buddhism also receive benefits. This is the third cause and condition of the initiation of the bodhi mind.

Why should we be mindful of our benefactors' deep kindness? For what I enjoy and consume are not only dependent on my strength. Two meals per day, clothes for the four seasons, medicine in time of sickness, and whatever helps sustain the mouth and body—all of these daily necessities come from the kindness of others' effort. They work very hard and still barely scrape by, yet I am sitting here to consume a meal and do not feel content.

Ze An Zuo Shou Shi You Bu Chen
 則 安 坐 受 食， 猶 不 稱
 Xin Bi Ze Fang Zhi Bu Yi You
 心。 彼 則 紡 織 不 已， 猶
 Zi Jian Nan Wo Yu An Fu You
 自 艱 難； 我 於 安 服 有
 Yu Ning Zhi Ai Xi Bi Ze Bi
 餘， 寧 知 愛 惜？ 彼 則 華
 Men Peng Hu Rao Rang Zhong Shen Wo
 門 蓬 戶， 擾 攘 終 身； 我
 Ze Guang Yu Xian Ting You You Zu
 則 廣 宇 閒 庭， 優 悠 卒
 Sui Yi Bi Lao Er Gong Wo Yi
 歲。 以 彼 勞 而 供 我 逸，
 Yu Xin An Hu Jiang Ta Li Er
 於 心 安 乎？ 將 他 利 而
 Run Ji Shen Yu Li Shun Hu Zi
 潤 己 身， 於 理 順 乎？ 自
 Fei Bei Zhi Shuang Yun Fu Hui Er
 非 悲 智 雙 運， 福 慧 二
 Yan Tan Xin Zhan En Zhong Sheng Sheng
 嚴， 檀 信 沾 恩， 眾 生 受

They work hard to barely cover their bodies, while I am here secure and comfortable. Have I yet learned to appreciate this? They live in humble cottages, busy and distressed their entire lives, while we live in grand buildings and spend our lives leisurely. They labor for our enjoyment; how can our minds be peaceful? They harvest for our consumption; is this fair? If we do not cultivate compassion and wisdom, and adorn ourselves with merits and knowledge to repay all benefactors and give benefit to all beings, [...]

Ci	Ze	Li	Mi	Cun	Si	Chou	Shang
賜，	則	粒	米	寸	絲，	酬	償
You	Fen	E	Bao	Nan	Tao	Shi	Wei
有	分，	惡	報	難	逃。	是	爲
Fa	Pu	Ti	Xin	Di	Si	Yin	Yuan
發	菩	提	心	第	四	因	緣
Ye							
也。							
Yun	He	Nian	Zhong	Sheng	En	Wei	Wo
云	何	念	眾	生	恩？	謂	我
Yu	Zhong	Sheng	Cong	Kuang	Jie	Lai	Shi
與	眾	生，	從	曠	劫	來，	世
Shi	Sheng	Sheng	Hu	Wei	Fu	Mu	Bi
世	生	生，	互	爲	父	母，	彼
Ci	You	En	Jin	Sui	Ge	Shi	Hun
此	有	恩。	今	雖	隔	世	昏
Mi	Hu	Bu	Xiang	Shi	Yi	Li	Tui
迷，	互	不	相	識，	以	理	推
Zhi	Qi	Wu	Bao	Xiao	Jin	Zhi	Pi
之，	豈	無	報	效？	今	之	披
Mao	Dai	Jiao	An	Zhi	Fei	Xi	Wei
毛	帶	角，	安	知	非	昔	爲

[...] then for all of these contributions—each grain of rice, each inch of cloth—unwholesome karma will be difficult to escape. This is the fourth cause and condition for the initiation of bodhi mind.

Why should we be mindful of sentient beings' deep kindness? For countless kalpas, we and all sentient beings have been related as parents and children life after life, so we should have gratitude for one another. The confusion of not recognizing each other is caused by rebirth. If we contemplate this deeply, how can we not repay them? The one with fur and horns could be our parent from before; [...]

Qi Zi Hu Jin Zhi Ruan Dong Juan
 其 子 乎？ 今 之 蠕 動 蝸
 Fei An Zhi Bu Ceng Wei Wo Fu
 飛， 安 知 不 會 爲 我 父
 Hu Mei Jian You Li Fu Mu Chang
 乎？ 每 見 幼 離 父 母， 長
 Er Rong Mao Dou Wang He Kuang Su
 而 容 貌 都 忘， 何 況 宿
 Shi Qin Yuan Jin Ze Zhang Wang Nan
 世 親 緣， 今 則 張 王 難
 Ji Bi Qi Hao Hu Yu Di Yu
 記。 彼 其 號 呼 於 地 獄
 Zhi Xia Wan Zhuan Yu E Gui Zhi
 之 下， 宛 轉 於 餓 鬼 之
 Zhong Ku Tong Shei Zhi Ji Xu An
 中， 苦 痛 誰 知？ 飢 虛 安
 Su Wo Sui Bu Jian Bu Wen Bi
 訴？ 我 雖 不 見 不 聞， 彼
 Bi Qiu Zheng Qiu Ji Fei Jing Bu
 必 求 拯 求 濟； 非 經 不
 Neng Chen Ci Shi Fei Fo Bu Neng
 能 陳 此 事， 非 佛 不 能

[...] the one crawling or flying could be our father.
 When a child separates from his parents at childhood,
 he cannot recognize his parents as an adult. It must only
 be more so through the separation of rebirths. They
 may be suffering in hell or as hungry ghosts. Who is to
 know their pain? Who is to know their hunger? Even
 when I do not see and hear them, they must be plead-
 ing for help to be liberated. If there were no sutras, such
 a statement could not be established. If there were no
 Buddha, who could discourse on his words? [...]

Dao Ci Yan Bi Xie Jian Ren He
 道 此 言， 彼 邪 見 人， 何
 Zu Yi Zhi Ci Shi Gu Pu Sa
 足 以 知 此？ 是 故 菩 薩
 Guan Yu Lou Yi Jie Shi Guo Qu
 觀 於 螻 蟻 皆 是 過 去
 Fu Mu Wei Lai Zhu Fo Chang Si
 父 母、 未 來 諸 佛， 常 思
 Li Yi Nian Bao Qi En Shi Wei
 利 益， 念 報 其 恩。 是 爲
 Fa Pu Ti Xin Di Wu Yin Yuan
 發 菩 提 心 第 五 因 緣
 Ye
 也。

Yun He Nian Sheng Si Ku Wei Wo
 云 何 念 生 死 苦？ 謂 我
 Yu Zhong Sheng Cong Kuang Jie Lai Chang
 與 眾 生 從 曠 劫 來， 常
 Zai Sheng Si Wei De Jie Tuo Ren
 在 生 死， 未 得 解 脫， 人
 Jian Tian Shang Ci Jie Ta Fang Chu
 間 天 上、 此 界 他 方， 出

[...] For those with deviant views, how can they know this? Therefore, a bodhisattva views an ant as if it were one's parent from past lives, and as if it were a Buddha in the future, and always thinks to benefit it and repay its kindness. This is the fifth cause and condition for the initiation of bodhi mind.

Why should we be mindful of the suffering of life and death? For endless kalpas, we and all sentient beings have been trapped in the cycle of birth and death and have not been liberated. We have been born in heaven and on earth, here and there, ten thousand times, ascending and falling in an instant. One moment we are in heaven; the next, we are back on earth. [...]

Mo	Wan	Duan	Sheng	Chen	Pian	Ke	E
沒	萬	端，	升	沈	片	刻。	俄
Yan	Er	Tian	E	Yan	Er	Ren	E
焉	而	天，	俄	焉	而	人，	俄
Yan	Er	Di	Yu	Chu	Sheng	E	Gui
焉	而	地	獄、	畜	生、	餓	鬼。
Hei	Men	Zhao	Chu	Er	Mu	Huan	Tie
黑	門	朝	出	而	暮	還，	鐵
Ku	Zan	Li	Er	You	Ru	Deng	Dao
窟	暫	離	而	又	入。	登	刀
Shan	Ye	Ze	Ju	Ti	Wu	Wan	Fu
山	也，	則	舉	體	無	完	膚；
Pan	Jian	Shu	Ye	Ze	Fang	Cun	Jie
攀	劍	樹	也，	則	方	寸	皆
Ge	Lie	Re	Tie	Bu	Chu	Ji	Tun
割	裂。	熱	鐵	不	除	飢，	吞
Zhi	Ze	Gan	Chang	Jin	Lan	Yang	Tong
之	則	肝	腸	盡	爛；	烱	銅
Nan	Liao	Ke	Yin	Zhi	Ze	Gu	Rou
難	療	渴，	飲	之	則	骨	肉
Dou	Mi	Li	Ju	Jie	Zhi	Ze	Duan
都	糜。	利	鋸	解	之，	則	斷

[...] Then follows a fall to hell, as an animal or a hungry ghost. We leave the gate of darkness at dawn and return at dusk. The moment we are released from an iron jail, we return immediately. As we climb up a mountain of knives, no skin is left unscarred; as we climb up a tree of swords, our flesh is shredded to pieces. Hot iron can relieve no hunger; swallowing it burns the stomach, liver and intestines. Boiling copper can quench no thirst; drinking it chars the flesh and bone. We may be sawed in half, but the body comes back together again.

Er Fu Xu Qiao Feng Chui Zhi Ze
 而 復 續； 巧 風 吹 之， 則
 Si Yi Huan Sheng Meng Huo Cheng Zhong
 死 已 還 生。 猛 火 城 中，
 Ren Ting Jiao Hao Zhi Can Jian Ao
 忍 聽 叫 嗥 之 慘； 煎 熬
 Pan Li Dan Xian Ku Tong Zhi Sheng
 盤 裏， 但 聞 苦 痛 之 聲。
 Bing Dong Shi Ning Ze Zhuang Si Qing
 冰 凍 始 凝。 則 狀 似 青
 Lian Rui Jie Xue Rou Ji Lie Ze
 蓮 蕊 結； 血 肉 既 裂， 則
 Shen Ru Hong Ou Hua Kai Yi Ye
 身 如 紅 藕 華 開。 一 夜
 Si Sheng Di Xia Mei Jing Wan Bian
 死 生， 地 下 每 經 萬 遍。
 Yi Zhao Ku Tong Ren Jian Yi Guo
 一 朝 苦 痛， 人 間 已 過
 Bai Nian Pin Pin Yu Zu Pi Lao
 百 年。 頻 煩 獄 卒 疲 勞，
 Shei Xin Yan Weng Jiao Jie Shou Shi
 誰 信 閻 翁 教 誡？ 受 時

[...] When the wind blows, one is resurrected. In the midst of the fierce fire in hell, who could tolerate the moans of pain? In the hot frying pan, all one hears is the cry of suffering.

In the freezing hell, the skin turns blue like a lotus bud while the flesh cracks open, exposing wounds like a red lotus blossom. In one night, those in hell experience death and birth ten thousand times. In one morning, they experience the pain and suffering of one hundred years in the human world. Are we not overburdening the jailers? Who would believe the King of Hell's admonishment?

Zhi Ku Sui Hui Hen Yi He Zhui
 知 苦， 雖 悔 恨 以 何 追；
 Tuo Yi Huan Wang Qi Zuo Ye Ye
 脫 已 還 忘， 其 作 業 也
 Ru Gu Bian Lü Chu Xue Shei Zhi
 如 故。 鞭 驢 出 血， 誰 知
 Wu Mu Zhi Bei Qian Tun Jiu Tu
 吾 母 之 悲？ 牽 豕 就 屠，
 Yan Shi Nai Weng Zhi Tong Shi Qi
 焉 識 乃 翁 之 痛， 食 其
 Zi Er Bu Zi Zhi Wen Wang Shang
 子 而 不 自 知， 文 王 尚
 Er Dan Qi Qin Er Wei Shi Fan
 爾； 噉 其 親 而 未 識。 凡
 Lei Jie Ran Dang Nian En Ai Jin
 類 皆 然。 當 年 恩 愛， 今
 Zuo Yuan Jia Xi Ri Kou Chou Jin
 作 怨 家。 昔 日 寇 仇， 今
 Cheng Gu Rou Xi Wei Mu Er Jin
 成 骨 肉。 昔 爲 母 而 今
 Wei Fu Jiu Shi Weng Er Jin Zuo
 爲 婦， 舊 是 翁 而 今 作

When we suffer, we know that is suffering, but no regret can help. Once out of the trap, we are doing the same as before. Whipping the donkey, who can know the sorrow of our mother? Slaughtering a swine, who can tell the pain of a father? Even a nobleman, such as King Wen of Zhou, did not know he was eating his own son's flesh. All of us are the same.

Lovers in previous lives might now be enemies. Foes in previous lives might be our families today. Our mother in previous lives might now be our bride. The father-in-law in previous lives might be today's groom.
 [...]

Fu Su Ming Zhi Zhi Ze Ke Xiu
 夫。宿 命 知 之， 則 可 羞
 Ke Chi Tian Yan Shi Zhi Ze Ke
 可 恥； 天 眼 視 之， 則 可
 Xiao Ke Lian Fen Hui Cong Zhong Shi
 笑 可 憐。 糞 穢 叢 中 十
 Yue Bao Cang Nan Guo Nong Xue Dao
 月 包 藏 難 過； 膿 血 道
 Li Yi Shi Dao Xia Ke Lian Shao
 裏， 一 時 倒 下 可 憐。 少
 Ye He Zhi Dong Xi Mo Bian Zhang
 也 何 知， 東 西 莫 辨； 長
 Er You Shi Tan Yu Bian Sheng Xu
 而 有 識， 貪 欲 便 生。 須
 Yu Er Lao Bing Xiang Xun Xun Su
 與 而 老 病 相 尋， 迅 速
 Er Wu Chang You Zhi Feng Huo Jiao
 而 無 常 又 至。 風 火 交
 Jian Shen Shi Yu Zhong Kui Luan Jing
 煎， 神 識 於 中 潰 亂； 精
 Xue Ji Jie Pi Rou Zi Wai Gan
 血 既 竭， 皮 肉 自 外 乾

[...] If one knew this with the knowledge of past lives, one would indeed feel shame. If one could see this with heavenly eyes, one would find it ridiculous.

We spend ten lunar months hiding in the midst of filth and feces, then in an instant we descend in a path of blood and pus in a pitiable state. As children we cannot distinguish between east and west; while we are adults, we learn some knowledge, then greed arises. In a moment, aging and sickness come to us. In a flash, impermanence arrives and death comes.

In the midst of wind and fire, our consciousness decays. Our spirit and blood become exhausted, and our skin and flesh wither and dry up from the outside in. [...]

Ku Wu Yi Mao Er Bu Bei Zhen
 枯。無 一 毛 而 不 被 鍼
 Zuan You Yi Qiao Er Jie Cong Dao
 鑽， 有 一 竅 而 皆 從 刀
 Ge Gui Zhi Jiang Peng Qi Tuo Ke
 割。龜 之 將 烹， 其 脫 殼
 Ye You Yi Shen Zhi Yu Xie Qi
 也 猶 易； 神 之 欲 謝， 其
 Qu Ti Ye Bei Nan Xin Wu Chang
 去 體 也 倍 難。 心 無 常
 Zhu Lei Shang Jia Er Chu Chu Ben
 主， 類 商 賈 而 處 處 奔
 Chi Shen Wu Ding Xing Si Fang Wu
 馳； 身 無 定 形， 似 房 屋
 Er Pin Pin Qian Xi Da Qian Chen
 而 頻 頻 遷 徙。 大 千 塵
 Dian Nan Qiong Wang Fan Zhi Shen Si
 點， 難 窮 往 返 之 身； 四
 Hai Bo Tao Shu Ji Bie Li Zhi
 海 波 濤， 孰 計 別 離 之
 Lei E E Ji Gu Guo Bi Chong
 淚？ 峨 峨 積 骨， 過 彼 崇

[...]We feel as if every single hair is piercing us, and every pore is a cut by knife. When a turtle is being cooked in a broiler, removing its shell is easy; when our consciousness departs from our body, it is much more difficult than that.

The mind is the host of impermanence; it is like a merchant who travels everywhere. Our bodies have no fixed form; they are like houses that one frequently moves into and out of. The number of bodies we have had is greater than all the specks of dust in the universe. The number of tears we have shed when taking leave is greater than the waves of the four seas. The bones that were once mine pile up higher than a mountain. [...]

Shan Mang Mang Heng Shi Duo Yu Da
 山。莽莽橫屍，多於大
 Di Xiang Shi Bu Wen Fo Yu Ci
 地。向使不聞佛語，此
 Shi Shei Jian Shei Wen Wei Du Fo
 事誰見誰聞？未睹佛
 Jing Ci Li Yan Zhi Yan Jue Qi
 經，此理焉知焉覺？其
 Huo Yi Qian Tan Lian Reng Jiu Chi
 或依前貪戀，仍舊癡
 Mi Zhi Kong Wan Jie Qian Sheng Yi
 迷，祇恐萬劫千生，一
 Cuo Bai Cuo Ren Shen Nan De Er
 錯百錯。人身難得而
 Yi Shi Liang Shi Yi Wang Er Nan
 易失，良時易往而難
 Zhui Dao Lu Ming Ming Bie Li Chang
 追。道路冥冥，別離長
 Jiu San Tu E Bao Huan Zi Shou
 久，三途惡報，還自受
 Zhi Tong Bu Ke Yan Shei Dang Xiang
 之，痛不可言，誰當相

[...] The heaps of corpses could cover the entire earth.

If it were not for the Buddha's discourse, who would ever hear and see such a truth? If it were not for reading the sutras, who could ever awaken and understand? Just as before, we harbor desire and are confused by ignorance. The only thing we are afraid of is undergoing thousands of lives across myriad kalpas, making the same mistakes again and again. A human body is difficult to obtain but easy to lose. This good opportunity goes by fast, and it is difficult to get it back.

On the road of darkness, once separated, we will not meet for a long time. With the unwholesome karmic effect of the three lower realms, one reaps what one sows. The suffering is beyond words. Who would stand in for us? [...]

Dai	Xing	Yan	Ji	Ci	Neng	Bu	Han
代?	興	言	及	此，	能	不	寒
Xin	Shi	Gu	Yi	Ying	Duan	Sheng	Si
心?	是	故	宜	應	斷	生	死
Liu	Chu	Ai	Yu	Hai	Zi	Ta	Jian
流，	出	愛	欲	海，	自	他	兼
Ji	Bi	An	Tong	Deng	Kuang	Jie	Shu
濟，	彼	岸	同	登，	曠	劫	殊
Xun	Zai	Ci	Yi	Ju	Shi	Wei	Fa
勛，	在	此	一	舉。	是	爲	發
Pu	Ti	Xin	Di	Liu	Yin	Yuan	Ye
菩	提	心	第	六	因	緣	也。
Yun	He	Zun	Zhong	Ji	Ling	Wei	Wo
云	何	尊	重	己	靈?	謂	我
Xian	Qian	Yi	Xin	Zhi	Xia	Yu	Shi
現	前，	一	心	直	下，	與	釋
Jia	Ru	Lai	Wu	Er	Wu	Bie	Yun
迦	如	來，	無	二	無	別，	云
He	Shi	Zun	Wu	Liang	Jie	Lai	Zao
何	世	尊	無	量	劫	來	早
Cheng	Zheng	Jue	Er	Wo	Deng	Hun	Mi
成	正	覺，	而	我	等	昏	迷

[...] The mere mention of it brings chills to one's heart. Thus, we should get out of the cycle of birth and death, escape from the sea of craving and desire, and bring liberation to others and ourselves so that everyone can reach the other shore. This is no doubt the noblest deed. This is the sixth cause and condition for the initiation of bodhi mind.

What is having respect for our own spiritual being? We have the same essence of mind as Sakya-muni Buddha. Why has the Buddha attained supreme, perfect enlightenment for immeasurable kalpas, while we remain ignorant and confused as ordinary people? [...]

Dian	Dao	Shang	Zuo	Fan	Fu	You	Fo
顛	倒，	尚	做	凡	夫？	又	佛
Shi	Zun	Ze	Ju	You	Wu	Liang	Shen
世	尊	則	具	有	無	量	神
Tong	Zhi	Hui	Gong	De	Zhuang	Yan	Er
通	智	慧，	功	德	莊	嚴，	而
Wo	Deng	Ze	Dan	You	Wu	Liang	Ye
我	等	則	但	有	無	量	業
Xi	Fan	Nao	Sheng	Si	Chan	Fu	Xin
繫	煩	惱，	生	死	纏	縛。	心
Xing	Shi	Yi	Mi	Wu	Tian	Yuan	Jing
性	是	一，	迷	悟	天	淵；	靜
Yan	Si	Zhi	Qi	Bu	Ke	Chi	Pi
言	思	之	豈	不	可	恥？	譬
Ru	Wu	Jia	Bao	Zhu	Mo	Zai	Yu
如	無	價	寶	珠，	沒	在	淤
Ni	Shi	Tong	Wa	Li	Bu	Jia	Ai
泥，	視	同	瓦	礫，	不	加	愛
Zhong	Shi	Gu	Yi	Ying	Yi	Wu	Liang
重，	是	故	宜	應	以	無	量
Shan	Fa	Dui	Zhi	Fan	Nao	Xiu	De
善	法，	對	治	煩	惱。	修	德

[...] The Buddha has immeasurable supernatural powers and wisdom and the adornments of merits and virtues, while we have immeasurable karma and affliction, and are strangled by life and death. The nature of mind is identical, but the difference between ignorance and enlightenment is like a deep abyss. While reflecting on this, do we not feel embarrassed? It is like a priceless gem discarded in a mud puddle—not treasured. Therefore, we should use the immeasurable wholesome teachings to cure our affliction, to cultivate and accumulate virtues and merits. [...]

You Gong Ze Xing De Fang Xian Ru
 有 功， 則 性 德 方 顯， 如
 Zhu Bei Zhuo Xuan Zai Gao Zhuang Dong
 珠 被 濯， 懸 在 高 幢， 洞
 Da Guang Ming Ying Bi Yi Qie Ke
 達 光 明， 映 蔽 一 切。 可
 Wei Bu Gu Fo Hua Bu Fu Ji
 謂 不 孤 佛 化， 不 負 己
 Ling Shi Wei Fa Pu Ti Xin Di
 靈。 是 為 發 菩 提 心 第
 Qi Yin Yuan Ye
 七 因 緣 也。
 Yun He Chan Hui Ye Zhang Jing Yan
 云 何 懺 悔 業 障？ 經 言
 Fan Yi Ji Luo Ru Si Tian Wang
 犯 一 吉 羅， 如 四 天 王
 Shou Wu Bai Sui Duo Ni Li Zhong
 壽 五 百 歲 墮 泥 犁 中，
 Ji Luo Xiao Zui Shang Huo Ci Bao
 吉 羅 小 罪， 尚 獲 此 報，
 He Kuang Zhong Zui Qi Bao Nan Yan
 何 況 重 罪， 其 報 難 言。

[...] Our nature of virtues will then be revealed. It is as if the priceless gem has been washed and cleaned. It is then hung high from the ceiling. It sparkles with brilliance, bringing illumination to all. Thus, we are not betraying the Buddha's teaching, and we can live up to our own true mind. This is the seventh cause and condition for the initiation of bodhi mind.

What is being repentant of karmic hindrances? The sutra says, "Even committing the tiniest wrongdoing will result in hell for the duration of five hundred years of four heavenly kings." It must be indescribable for committing a major wrongdoing. [...]

Jin Wo Deng Ri Yong Zhi Zhong Yi
 今 我 等 日 用 之 中， 一
 Ju Yi Dong Heng Wei Jie Lü Yi
 舉 一 動， 恒 違 戒 律； 一
 Can Yi Shui Pin Fan Shi Luo Yi
 餐 一 水， 頻 犯 屍 羅。 一
 Ri Suo Fan Yi Ying Wu Liang He
 日 所 犯， 亦 應 無 量， 何
 Kuang Zhong Shen Li Jie Suo Qi Zhi
 況 終 身 歷 劫， 所 起 之
 Zui Geng Bu Ke Yan Yi Qie Yi
 罪， 更 不 可 言 矣。 且 以
 Wu Jie Yan Zhi Shi Ren Jiu Fan
 五 戒 言 之， 十 人 九 犯，
 Shao Lu Duo Cang Wu Jie Ming Wei
 少 露 多 藏， 五 戒 名 爲
 You Po Se Jie Shang Bu Ju Zu
 優 婆 塞 戒， 尚 不 具 足，
 He Kuang Sha Mi Bi Qiu Pu Sa
 何 況 沙 彌、 比 丘、 菩 薩
 Deng Jie You Bu Bi Yan Yi Wen
 等 戒， 又 不 必 言 矣！ 問

[...] For what we consume and use, for every thought and action, we break the precepts constantly. For each meal and drink we violate numerous precepts.

In a day, we make countless errors. In a lifetime, our errors must be incalculable. Nine out of ten people cannot uphold even the five precepts. Most of them also hide their offenses, instead of honestly repenting. The five precepts are only precepts for laypeople, yet they are not upheld. If we cannot uphold them, then how much more difficult it is for the sramanera, bhiksu, and bodhisattva precepts. [...]

Qi Ming Ze Yue Wo Bi Qiu Ye
 其 名， 則 曰 我 比 丘 也；
 Wen Qi Shi Ze Shang Bu Zu Wei
 問 其 實， 則 尚 不 足 爲
 You Po Se Ye Qi Bu Ke Kui
 優 婆 塞 也； 豈 不 可 愧
 Zai Dang Zhi Fo Jie Bu Shou Ze
 哉！ 當 知 佛 戒 不 受 則
 Yi Shou Ze Bu Ke Hui Fan Bu
 已， 受 則 不 可 毀 犯； 不
 Fan Ze Yi Fan Ze Zhong Bi Duo
 犯 則 已， 犯 則 終 必 墮
 Luo Ruo Fei Zi Min Min Ta Zi
 落。 若 非 自 慙 慙 他， 自
 Shang Shang Ta Shen Kou Bing Qie Sheng
 傷 傷 他， 身 口 併 切， 聲
 Lei Ju Xia Pu Yu Zhong Sheng Qiu
 淚 俱 下， 普 與 眾 生 求
 Ai Chan Hui Ze Qian Sheng Wan Jie
 哀 懺 悔， 則 千 生 萬 劫，
 E Bao Nan Tao Shi Wei Fa Pu
 惡 報 難 逃。 是 爲 發 菩

[...] In name, we may be a bhiksu. In fact, we are not even an upasaka. Should we not be ashamed?

Once we have received the precept, we should uphold it and not break it. Once we break the precept, it will cause us to retreat from the Way. If we fail to take pity on ourselves and others, or we hurt ourselves and others, we should weep and repent our wrongdoings with our sincere mind and body in front of all sentient beings. Otherwise, it would be difficult to escape from our unwholesome karma for ten thousand kalpas. [...]

Ti Xin Di Ba Yin Yuan Ye
 提 心 第 八 因 緣 也。
 Yun He Qiu Sheng Jing Tu Wei Zai
 云 何 求 生 淨 土？ 謂 在
 Ci Tu Xiu Xing Qi Jin Dao Ye
 此 土 修 行， 其 進 道 也
 Nan Bi Tu Wang Sheng Qi Cheng Fo
 難； 彼 土 往 生， 其 成 佛
 Ye Yi Yi Gu Yi Sheng Ke Zhi
 也 易。 易 故 一 生 可 致，
 Nan Gu Lei Ji Wei Cheng Shi Yi
 難 故 累 劫 未 成。 是 以
 Wang Sheng Qian Xian Ren Ren Qu Xiang
 往 聖 前 賢， 人 人 趣 向；
 Qian Jing Wan Lun Chu Chu Zhi Gui
 千 經 萬 論， 處 處 指 歸。
 Mo Shi Xiu Xing Wu Yue Yu Ci
 末 世 修 行， 無 越 於 此。
 Ran Jing Cheng Shao Shan Bu Sheng Duo
 然 經 稱 少 善 不 生， 多
 Fu Nai Zhi Yan Duo Fu Ze Mo
 福 乃 致。 言 多 福， 則 莫

[...] This is the eighth cause and condition for the initiation of bodhi mind.

Why should we aspire to rebirth in the Pure Land? While cultivating in this world, it is very difficult to make progress on the Way. In the Pure Land, it is very easy to attain Buddhahood. Because it is so easy, one may attain Buddhahood in one lifetime. Because it is so difficult here, one may not attain it even after many kalpas.

Therefore the sages and saints of the past have all followed this direction. It is discoursed in ten thousand sutras and treatises, and numerous teachings point to this Way. It is the most ideal method of cultivation in the Age of Declining Dharma. But the sutra also states that little merits and virtues will not cause one to be

Ruo	Zhi	Chi	Ming	Hao	Yan	Duo	Shan
若	執	持	名	號；	言	多	善，
Ze	Mo	Ruo	Fa	Guang	Da	Xin	Shi
則	莫	若	發	廣	大	心。	是
Yi	Zan	Chi	Sheng	Hao	Sheng	Yu	Bu
以	暫	持	聖	號，	勝	於	布
Shi	Bai	Nian	Yi	Fa	Da	Xin	Chao
施	百	年；	一	發	大	心，	超
Guo	Xiu	Xing	Li	Jie	Gai	Nian	Fo
過	修	行	歷	劫。	蓋	念	佛
Ben	Qi	Zuo	Fo	Da	Xin	Bu	Fa
本	期	作	佛，	大	心	不	發，
Ze	Sui	Nian	Xi	Wei	Fa	Xin	Yuan
則	雖	念	奚	爲？	發	心	原
Wei	Xiu	Xing	Jing	Tu	Bu	Sheng	Ze
爲	修	行，	淨	土	不	生，	則
Sui	Fa	Yi	Tui	Shi	Ze	Xia	Pu
雖	發	易	退。	是	則	下	菩
Ti	Zhong	Geng	Yi	Nian	Fo	Zhi	Li
提	種，	耕	以	念	佛	之	犁，
Dao	Guo	Zi	Ran	Zeng	Zhang	Cheng	Da
道	果	自	然	增	長。	乘	大

reborn in the Pure Land; only abundant merit does. It is said that to increase merits, the best way is to chant the Buddha's name; to increase wholesomeness, the best way is to initiate the bodhi mind.

A moment of chanting earns more merits than a hundred years of giving. One instant of initiating a great mind surpasses many kalpas of cultivation. In chanting the Buddha's name, one inherently hopes to become a Buddha; if one does not initiate a great mind, then how is it useful to recite the Buddha's name?

Making the initiation of a great mind is inherent to cultivation. If one is not reborn in the Pure Land, then even with the initiation of a great mind, it is easy to retreat. Therefore, one must first sow the seed of bodhi, plow by chanting the Buddha's name, and then

Yuan Chuan Ru Yu Jing Tu Zhi Hai
 願 船， 入 於 淨 土 之 海，
 Xi Fang Jue Ding Wang Sheng Shi Wei
 西 方 決 定 往 生。 是 爲
 Fa Pu Ti Xin Di Jiu Yin Yuan
 發 菩 提 心 第 九 因 緣
 Ye
 也。

Yun He Ling Zheng Fa Jiu Zhu Wei
 云 何 令 正 法 久 住？ 謂
 Wo Shi Zun Wu Liang Jie Lai Wei
 我 世 尊 無 量 劫 來， 爲
 Wo Deng Gu Xiu Pu Ti Dao Nan
 我 等 故， 修 菩 提 道， 難
 Xing Neng Xing Nan Ren Neng Ren Yin
 行 能 行， 難 忍 能 忍， 因
 Yuan Guo Man Sui Zhi Cheng Fo Ji
 圓 果 滿， 遂 致 成 佛。 既
 Cheng Fo Yi Hua Yuan Zhou Qi Ru
 成 佛 已， 化 緣 周 訖， 入
 Yu Nie Pan Zheng Fa Xiang Fa Jie
 於 涅 槃。 正 法 像 法， 皆

the fruit of Buddhahood will naturally increase. If we board the boat of great vows and sail into the sea of the Pure Land, then we will certainly be reborn in the Pure Land. This is the ninth cause and condition for the initiation of bodhi mind.

Why should we be mindful of the importance of preserving the right Dharma for a long time? For immeasurable kalpas, the Buddha has cultivated the bodhi path for us. He navigated the impassable, endured the intolerable, and he completed all that is necessary to attain Buddhahood. Once the Buddha attained enlightenment, he taught to all he could, then entered nirvana. The ages of the Right Dharma and Semblance Dharma had passed. [...]

Yi	Mie	Jin	Jin	Cun	Mo	Fa	You
已	滅	盡，	僅	存	末	法，	有
Jiao	Wu	Ren	Xie	Zheng	Bu	Fen	Shi
教	無	人，	邪	正	不	分，	是
Fei	Mo	Bian	Jing	Zheng	Ren	Wo	Jin
非	莫	辨，	競	爭	人	我，	盡
Zhu	Li	Ming	Ju	Mu	Tao	Tao	Tian
逐	利	名，	舉	目	滔	滔，	天
Xia	Jie	Shi	Bu	Zhi	Fo	Shi	He
下	皆	是，	不	知	佛	是	何
Ren	Fa	Shi	He	Yi	Seng	Shi	He
人，	法	是	何	義，	僧	是	何
Ming	Shuai	Can	Zhi	Ci	Dai	Bu	Ren
名，	衰	殘	至	此，	殆	不	忍
Yan	Mei	Yi	Si	Ji	Bu	Jue	Lei
言。	每	一	思	及，	不	覺	淚
Xia	Wo	Wei	Fo	Zi	Bu	Neng	Bao
下。	我	爲	佛	子，	不	能	報
En	Nei	Wu	Yi	Yu	Ji	Wai	Wu
恩，	內	無	益	於	己，	外	無
Yi	Yu	Ren	Sheng	Wu	Yi	Yu	Shi
益	於	人，	生	無	益	於	時，

[...] In this Age of Declining Dharma, his teachings do not have many true followers.

There is no distinction between right and deviant, right and wrong. People boast of their cultivation and chase after fame and fortune—so many are like this in the world. Do they know who is the Buddha? What is the Dharma? What is Sangha? Degeneration to such a degree is truly intolerable to mention. Once one thinks of this, one's tears flow unconsciously.

I am a son of the Buddha! I am not able to repay his kindness; there is no benefit to myself and others. When I am alive, I do not benefit beings. [...]

Si Wu Yi Yu Hou Tian Sui Gao
 死 無 益 於 後。天 雖 高，
 Bu Neng Fu Wo Di Sui Hou Bu
 不 能 覆 我；地 雖 厚，不
 Neng Zai Wo Ji Zhong Zui Ren Fei
 能 載 我。極 重 罪 人，非
 Wo Er Shei You Shi Tong Bu Ke
 我 而 誰？由 是 痛 不 可
 Ren Ji Wu Suo Chu Dun Wang Bi
 忍，計 無 所 出，頓 忘 鄙
 Lou Hu Fa Da Xin Sui Bu Neng
 陋，忽 發 大 心，雖 不 能
 Wan Hui Mo Yun Yu Ci Shi Jue
 挽 回 末 運 於 此 時，決
 Dang Tu Hu Chi Zheng Fa Yu Lai
 當 圖 護 持 正 法 於 來
 Shi Shi Gu Jie Zhu Shan You Tong
 世。是 故 偕 諸 善 友，同
 Dao Dao Chang Shu Wei Chan Mo Jian
 到 道 場，述 爲 懺 摩，建
 Zi Fa Hui Fa Si Shi Ba Zhi
 茲 法 會，發 四 十 八 之

[...] When I die, I do not benefit my descendants.
 Though the sky is high, it cannot cover me; though
 the earth is thick, it cannot carry me. Among the most
 serious wrongdoers, am I not one?

Even with such intolerable pain, I do not have any
 good plan. So I ignore how deluded I am, and I instantly
 set the initiation of a great mind. Even if we cannot halt
 the decline of the Dharma now, we can determinedly
 vow to protect the right Dharma for future lives.

Thus, I and some good friends come to the temple
 for repentance and establish this Dharma function. We
 make the forty-eight vows: [...]

Da	Yuan	Yuan	Yuan	Du	Zhong	Sheng	Qi
大	願，	願	願	度	眾	生；	期
Bai	Qian	Jie	Zhi	Shen	Xin	Xin	Xin
百	千	劫	之	深	心，	心	心
Zuo	Fo	Cong	Yu	Jin	Ri	Jin	Wei
作	佛。	從	於	今	日，	盡	未
Lai	Ji	Bi	Ci	Yi	Xing	Shi	Gui
來	際，	畢	此	一	形，	誓	歸
An	Yang	Ji	Deng	Jiu	Pin	Hui	Ru
安	養，	既	登	九	品，	回	入
Suo	Po	Bi	De	Fo	Ri	Chong	Hui
娑	婆。	俾	得	佛	日	重	輝，
Fa	Men	Zai	Chan	Seng	Hai	Cheng	Qing
法	門	再	闡。	僧	海	澄	清
Yu	Ci	Jie	Ren	Min	Bei	Hua	Yu
於	此	界，	人	民	被	化	於
Dong	Fang	Jie	Yun	Wei	Zhi	Geng	Yan
東	方。	劫	運	為	之	更	延，
Zheng	Fa	De	Yi	Jiu	Zhu	Ci	Ze
正	法	得	以	久	住，	此	則
Qu	Qu	Zhen	Shi	Ku	Xin	Shi	Wei
區	區	真	實	苦	心。	是	為

[...] each vow is to liberate all sentient beings and hope with the profound mind of hundreds of thousands of kalpas that each mind will become a Buddha.

From now to an endless future, our goal is to be reborn in the Pure Land. Once we reach the nine ranks of the Western Pure Land, then we will return to this world to liberate sentient beings. Let the Buddha's light shine again, and the gate of the Dharma will reopen. All monastics will be pious and righteous and liberate people here. Then the true Dharma will be prolonged. This is indeed my sincere intention. [...]

Fa Pu Ti Xin Di Shi Yin Yuan
發 菩 提 心 第 十 因 緣

Ye
也。

Ru Shi Shi Yuan Bei Shi Ba Fa
如 是 十 緣 備 識， 八 法
Zhou Zhi Ze Qu Xiang You Men Kai
周 知， 則 趣 向 有 門， 開
Fa You Di Xiang Yu De Ci Ren
發 有 地， 相 與 得 此 人
Shen Ju Yu Hua Xia Liu Gen Wu
身， 居 於 華 夏， 六 根 無
Yang Si Da Qing An Ju You Xin
恙， 四 大 輕 安， 具 有 信
Xin Xing Wu Mo Zhang Kuang Jin Wo
心， 幸 無 魔 障。 況 今 我
Deng You De Chu Jia You Shou Ju
等， 又 得 出 家， 又 受 具
Jie You Yu Dao Chang You Wen Fo
戒， 又 遇 道 場， 又 聞 佛
Fa You Zhan She Li You Xiu Chan
法， 又 瞻 舍 利， 又 修 懺

[...] This is the tenth cause and condition for the initiation of bodhi mind.

Once we have known the ten causes and conditions and eight forms of vows, then we have a direction and a method of cultivation. Just consider how fortunate we are to be human, to be able to live here, with six sense organs and good health, with true faith and no distractions of mara. Moreover, we have renounced the home life, upheld the precepts, lived in temples, learned the Dharma, paid homage to relics, practiced repentance, [...]

Fa	You	Zhi	Shan	You	You	Ju	Sheng
法，	又	值	善	友，	又	具	勝
Yuan	Bu	Yu	Jin	Ri	Fa	Ci	Da
緣，	不	於	今	日	發	此	大
Xin	Geng	Dai	He	Ri	Wei	Yuan	Da
心，	更	待	何	日？	唯	願	大
Zhong	Min	Wo	Yu	Cheng	Lian	Wo	Ku
眾，	愍	我	愚	誠，	憐	我	苦
Zhi	Tong	Li	Ci	Yuan	Tong	Fa	Shi
志，	同	立	此	願，	同	發	是
Xin	Wei	Fa	Zhe	Jin	Fa	Yi	Fa
心。	未	發	者	今	發，	已	發
Zhe	Zeng	Zhang	Yi	Zeng	Zhang	Zhe	Jin
者	增	長，	已	增	長	者	今
Ling	Xiang	Xu	Wu	Wei	Nan	Er	Tui
令	相	續。	勿	畏	難	而	退
Que	Wu	Shi	Yi	Er	Qing	Fu	Wu
怯，	勿	視	易	而	輕	浮，	勿
Yu	Su	Er	Bu	Chang	Jiu	Wu	Xie
欲	速	而	不	久	長，	勿	懈
Dai	Er	Wu	Yong	Meng	Wu	Wei	Mi
怠	而	無	勇	猛，	勿	萎	靡

[...] among good friends, in such wonderful conditions.

If we do not initiate a great mind today, then when do we wait for?

Sincerely I pray to the great assembly, please have compassion for my will. Let us all join hands and make the bodhi mind. Those who have not yet done so, do so now. Those who have already done so, renew the vows again. Never retreat out of fear of difficulties. Do not slight the vows as something easily done. Never rush and lose your determination. Do not be lazy and without courage. [...]

Er Bu Zhen Qi Wu Yin Xun Er
 而 不 振 起， 勿 因 循 而
 Geng Qi Dai Wu Yin Yu Dun Er
 更 期 待， 勿 因 愚 鈍 而
 Yi Xiang Wu Xin Wu Yi Gen Qian
 一 向 無 心， 勿 以 根 淺
 Er Zi Bi Wu Fen Pi Zhu Zhong
 而 自 鄙 無 分， 譬 諸 種
 Shu Zhong Jiu Ze Gen Qian Er Ri
 樹， 種 久 則 根 淺 而 日
 Shen You Ru Mo Dao Mo Jiu Ze
 深； 又 如 磨 刀 磨 久 則
 Dao Dun Er Cheng Li Qi Ke Yin
 刀 鈍 而 成 利。 豈 可 因
 Qian Wu Zhong Ren Qi Zi Ku Yin
 淺 勿 種， 任 其 自 枯； 因
 Dun Fu Mo Zhi Zhi Wu Yong You
 鈍 弗 磨， 置 之 無 用。 又
 Ruo Yi Xiu Xing Wei Ku Ze Bu
 若 以 修 行 爲 苦， 則 不
 Zhi Xie Dai You Ku Xiu Xing Ze
 知 懈 怠 尤 苦。 修 行 則

[...] Never be pessimistic and take no action. Do not
 be passive and wait idly for things to be done. Do not
 allow ignorance or lack of determination to stop you.
 Do not debase yourself or think you have no share
 because of shallow roots.

For example, in planting trees, one that was planted
 a long time ago has roots that have grown from shallow
 to deep. Like honing a knife, grinding makes a blunt
 object sharp by time. How could we give up planting a
 tree because of shallow roots and let it wither by itself?
 Are we to throw away the knife just because the blade
 is blunt? If we consider cultivation to be painful, it is
 because we do not know laziness causes more pain. [...]

Qin Lao Zan Shi An Le You Jie
 勤 勞 暫 時， 安 樂 永 劫；
 Xie Dai Ze Tou An Yi Shi Shou
 懈 怠 則 偷 安 一 世， 受
 Ku Duo Sheng Kuang Hu Yi Jing Tu
 苦 多 生。 況 乎 以 淨 土
 Wei Zhou Hang Ze He Chou Tui Zhuan
 爲 舟 航， 則 何 愁 退 轉？
 You De Wu Sheng Wei Ren Li Ze
 又 得 無 生 爲 忍 力， 則
 He Lü Jian Nan Dang Zhi Di Yu
 何 慮 艱 難？ 當 知 地 獄
 Zui Ren Shang Fa Pu Ti Yu Wang
 罪 人， 尚 發 菩 提 於 往
 Jie Qi Ke Ren Lun Fo Zi Bu
 劫， 豈 可 人 倫 佛 子， 不
 Li Da Yuan Yu Jin Sheng Wu Shi
 立 大 願 於 今 生？ 無 始
 Hun Mi Wang Zhe Ji Bu Ke Jian
 昏 迷， 往 者 既 不 可 諫；
 Er Jin Jue Wu Jiang Lai You Shang
 而 今 覺 悟， 將 來 猶 尚

[...] Cultivation is hard for a while, but you will get tranquility forever. Being lazy is easy for a lifetime, but it will cause you suffering for many lifetimes.

With the Pure Land as our ferry boat, why are we worried about regression? If we attain the patience of non-arising, why are we afraid of difficulties? We should know the wrongdoers in hell who had initiated the bodhi mind in previous lives. How could we, as humans and sons of the Buddha, not make a great vow in this life? It is in vain to regret our beginningless ignorance. It is not too late to be awakened and initiate the bodhi mind now.

Ke	Zhui	Ran	Mi	Er	Wei	Wu	Gu
可	追。	然	迷	而	未	悟，	固
Ke	Ai	Lian	Gou	Zhi	Er	Bu	Xing
可	哀	憐；	苟	知	而	不	行，
You	Wei	Tong	Xi	Ruo	Ju	Di	Yu
尤	爲	痛	惜。	若	懼	地	獄
Zhi	Ku	Ze	Jing	Jin	Zi	Sheng	Ruo
之	苦，	則	精	進	自	生；	若
Nian	Wu	Chang	Zhi	Su	Ze	Xie	Dai
念	無	常	之	速，	則	懈	怠
Bu	Qi	You	Xu	Yi	Fo	Fa	Wei
不	起。	又	須	以	佛	法	爲
Bian	Ce	Shan	You	Wei	Ti	Xie	Zao
鞭	策，	善	友	爲	提	攜，	造
Ci	Fu	Li	Zhong	Shen	Yi	Lai	Ze
次	弗	離，	終	身	依	賴，	則
Wu	Tui	Shi	Zhi	Yu	Yi	Wu	Yan
無	退	失	之	虞	矣。	勿	言
Yi	Nian	Qing	Wei	Wu	Wei	Xu	Yuan
一	念	輕	微，	勿	謂	虛	願
Wu	Yi	Xin	Zhen	Ze	Shi	Shi	Yuan
無	益，	心	真	則	事	實，	願

If we are still ignorant and not enlightened, it is a pity. If we know the truth, but do not practice, it is very sorrowful. If we are afraid of the pain of hell, then we must practice diligently. If you are mindful of the speed of impermanence, then you will not be lazy. With the Dharma as our motivator, in the company of good friends, do not miss this golden opportunity. Rely on their significance for the rest of our life, and there is no worry of regressing.

Do not say that a thought is trivial, do not think that an empty vow is totally in vain. A sincere mind can make things true, [...]

Guang Ze Xing Shen Xu Kong Fei Da
 廣 則 行 深。 虛 空 非 大，
 Xin Wang Wei Da Jin Gang Fei Jian
 心 王 爲 大； 金 剛 非 堅，
 Yuan Li Zui Jian Da Zhong Cheng Neng
 願 力 最 堅。 大 眾 誠 能
 Bu Qi Wo Yu Ze Pu Ti Juan
 不 棄 我 語， 則 菩 提 眷
 Shu Cong Er Lian Yin Lian She Zong
 屬。 從 而 聯 姻， 蓮 社 宗
 Meng Zi Jin Di Hao Suo Yuan Tong
 盟， 自 今 締 好。 所 願 同
 Sheng Jing Tu Tong Jian Mi Tuo Tong
 生 淨 土， 同 見 彌 陀， 同
 Hua Zhong Sheng Tong Cheng Zheng Jue Ze
 化 眾 生， 同 成 正 覺。 則
 An Zhi Wei Lai San Shi Er Xiang
 安 知 未 來 三 十 二 相，
 Bai Fu Zhuang Yan Bu Cong Jin Ri
 百 福 莊 嚴， 不 從 今 日
 Fa Xin Li Yuan Er Shi Ye Yuan
 發 心 立 願 而 始 也。 願

[...] and a profound vow can lead to further action. The vastness of the sky is not great, but the mind is great; a diamond is not firm, but the power of a vow is the firmest. May all of you retain my words. Let the bodhi friends join together now, and let the lotus association be established. May all of us be reborn in the Pure Land and see Amitabha Buddha together, mutually liberate sentient beings, and attain enlightenment at the same time. Who is to say that the future thirty-two marks of excellence of a noble person with the adornment of a hundred merits are not rooted in today's vow? [...]

Yu Da Zhong Gong Mian Zhi Xing Shen
與大眾共勉之。幸甚！

Xing Shen
幸甚！

[...] May it be encouraged. The future is bright and the possibilities are great!

Fo Guang Shan
International Translation Center

San Gui Yi
三 皈 依

Zi Gui Yi Fo Dang Yuan Zhong Sheng
自 皈 依 佛， 當 願 眾 生，
Ti Jie Da Dao Fa Wu Shang Xin
體 解 大 道， 發 無 上 心。

Zi Gui Yi Fa Dang Yuan Zhong Sheng
自 皈 依 法， 當 願 眾 生，
Shen Ru Jing Zang Zhi Hui Ru Hai
深 入 經 藏， 智 慧 如 海。

Zi Gui Yi Seng Dang Yuan Zhong Sheng
自 皈 依 僧， 當 願 眾 生，
Tong Li Da Zhong Yi Qie Wu Ai
統 理 大 眾， 一 切 無 礙。

TRIPLE REFUGE

I take refuge in the Buddha, wishing that all sentient beings understand the Dharma and make the supreme vow.

I take refuge in the Dharma, wishing that all sentient beings study the sutras diligently and obtain an ocean of wisdom.

I take refuge in the Sangha, wishing that all sentient beings lead the masses in harmony without obstruction.

Hui Xiang Ji
回 向 偈

Ci Bei Xi She Bian Fa Jie
慈 悲 喜 捨 遍 法 界，

Xi Fu Jie Yuan Li Ren Tian
惜 福 結 緣 利 人 天；

Chan Jing Jie Hen Ping Deng Ren
禪 淨 戒 行 平 等 忍，

Can Kui Gan En Da Yuan Xin
慚 愧 感 恩 大 願 心。

DEDICATION OF MERIT

May kindness, compassion, joy, and equanimity
pervade the dharma realms;

May all people and heavenly beings benefit from
our blessings and friendship;

May our ethical practice of Chan, Pure Land, and
Precepts help us to realize equality and patience;

May we undertake the great vows with humility
and gratitude.

Glossary

Age of Declining Dharma. Chinese: 末法. The Age of Declining Dharma is the period when the Buddha's teachings go into decline. Sentient beings misunderstand and cannot distinguish between true teachings and false ones, and become stubborn and difficult to teach. Meanwhile, non-Buddhist teachers who invoke the name of the Buddha do as they please.

Age of Right Dharma. Chinese: 正法. The Age of Right Dharma is the period not long after the Buddha has passed into final nirvana, during which his disciples are still able to maintain monastic discipline and uphold the Buddha's teachings in form and essence without misinterpretation.

Age of Semblance Dharma. Chinese: 像法. The Age of Semblance Dharma is the period after the Buddha's final nirvana has receded into the past, and the esteem and admiration that sentient beings hold for the Buddha's teachings have waned. Different ideas and understandings of the Buddha's teachings appear, and this leads to ideas about the Buddha's teachings that only *resemble* the Right Dharma.

bodhi. Chinese: 菩提. In Sanskrit and Pāli, "awakening" or "enlightenment"; liberation from the cycle of birth and death by means of perfecting spiritual practice and understanding.

bodhi mind. Chinese: 菩提心. An aspiration to enlightenment. A mind that strives for enlightenment and to benefit all sentient beings.

bodhi path. Chinese: 菩提道. The path leading to the benefit of all sentient beings and the aspiration of enlightenment.

bodhisattva. Chinese: 菩薩. One who vows to attain Buddhahood and liberate all sentient beings from suffering. While the term can describe a practitioner anywhere on the path to Buddhahood, it usually refers to a class of beings who practice all perfections and remain in the world to help sentient beings achieve enlightenment.

bodhisattva path. Chinese: 菩薩道. The path that leads to accomplishing the bodhisattvas' vows and liberating all sentient beings from suffering.

Buddha. Chinese: 佛陀. In Sanskrit, "Awakened One." Though there are many Buddhas, the term typically refers to Sakyamuni Buddha, the historical Buddha and founder of Buddhism.

Buddhahood. Chinese: 佛道. It is the state of a Buddha's attaining of enlightenment.

Buddhism. Chinese: 佛教. Founded by Sakyamuni Buddha around 2,500 years ago.

cycle of birth and death. Chinese: 生死輪迴; Sanskrit: *samsara*. Also known as transmigration. When sentient beings die, they are reborn into one of the six realms of existence (heavenly beings, asuras, humans, animals, hungry ghosts, and hell beings) in a continuous cycle due to the karmic effects of one's deeds.

Dharma. Chinese: 佛法. A Sanskrit term with multiple meanings, including truth, fundamental principle, and phenomena. When capitalized, it denotes both the ultimate truth and the Buddha's teachings. When the term appears lowercase, it refers to anything that can be thought of, experienced, or named. This usage is close in meaning to the concept of phenomena.

five precepts. Chinese: 五戒; Sanskrit: *pancasila*. The fundamental principles of conduct and discipline that were established by the Buddha for wholesome and harmonious living: to refrain from killing, from stealing, from sexual misconduct, from lying, and from consuming intoxicants.

Flower Adornment Sutra. Chinese: 大方廣佛華嚴經; Sanskrit: *Mahavaipulya-buddhavatamsaka-sūtra*. Also known as the Avatamsaka Sūtra. It has been the

foundation for many Buddhist thinkers and practitioners throughout the ages. It is the basis for the East Asian Huayan (華嚴) School of Buddhist philosophy.

Giving. Chinese: 布施. Giving is like planting a field: Regardless of the seeds being planted, they must be planted in a good field to yield a good harvest. Those who are worthy of respect are the best fields of merit, such as the Triple Gem, bodhisattvas, and arhats.

Great Vehicle. Chinese: 大乘. Also known as Mahayana Buddhism. It is one of the major branches of Buddhism, and is the form of Buddhism prominent in North Asia, including China, Mongolia, Tibet, Korea, and Japan.

Heaven of the Four Kings. Chinese: 四天王天. It located on the upper slopes of Mount Sumeru, which is the lowest of the six heavens in the desire realm. There are four kings who are the protectors of the world guarding over the four cardinal directions: Dhrtarastra guards the east and commands the gandharvas; Virudhaka guards the south and commands kumbhandas; Virupaksa guards the west and commands the nagas; and Vaisravana, the chief of the four kings, guards the north and commands the yakshas.

intrinsic nature. Chinese: 自性. It has many names, including “Buddha nature,” “Dharma body,” “body of inherent purity,” “Tathagata nature,” and “awakened nature.” It is a quality that is originally complete in and of itself. It cannot be influenced or altered by external factors.

kalpa. Chinese: 劫. An Indic unit of time measurement, roughly equivalent to the concept of an eon.

karma. Chinese: 業. All wholesome and unwholesome physical actions, speech, and thoughts, and their effects.

King of Hell. Chinese: 閻羅王. Also called King Yama or King of the Dead. He is said to supervise the hell realm.

King Wen of Zhou. Chinese: 周文王. King Wen of Zhou was king of Zhou during the late Shang dynasty in ancient China. He was born in 1152 BC and died in 1056 BC.

liberation. Chinese: 解脫; Sanskrit: *vimoksa*. Freedom from all afflictions, suffering, and the cycle of birth and death.

Māra. Chinese: 魔. In Sanskrit, a malevolent being that embodies desire and is an adversary of the Buddha. The name is also used to refer to mental qualities that impede spiritual progress.

nine ranks of the Western Pure Land. Chinese: 西方淨土九品. There are nine ranks of rebirth in the Pure Land. In the *Contemplation of the Buddha of Infinite Life Sutra*, the Sakyamuni Buddha mentions human beings can achieve rebirth into the Pure Land if they contemplate Amitabha or recite Amitabha’s name.

nirvana. Chinese: 涅槃. In Sanskrit, “extinction.” A state of perfect tranquility that is the ultimate goal of Buddhist practice. It refers to the absolute extinction of all afflictions and desires, the state of liberation beyond the cycle of birth and death.

patience of non-arising of phenomena. Chinese: 無生忍. Buddhism speaks of three levels of patience. The last and the highest of these comes from the realization that, on a supramundane level, phenomena do not truly arise or cease, all things are simply as they are.

precept. Chinese: 戒. The precepts are the basis for all good deeds, and the cornerstone of all moral conduct. The Buddha instructed his disciples to treat the precepts as their teacher when he was about to enter final nirvana.

Pure Land. Chinese: 淨土. A transcendent realm created through the power of a Buddha’s vow to help ease the suffering of sentient beings, should they choose to be

reborn there. One of the most commonly discussed Pure Lands is the “Western Pure Land,” the realm where Amitabha Buddha presides. It came into existence due to Amitabha Buddha’s forty-eight great vows. Sentient beings can make a vow to be reborn there.

Sakyamuni Buddha. Chinese: 釋迦牟尼佛. Siddhartha Gautama, the historical Buddha and founder of the religion known today as Buddhism. The name Sakyamuni means sage of the Sakyans. Sakya was the name of his clan.

Sangha. Chinese: 僧伽. The Buddhist monastic community.

sentient being. Chinese: 有情 Sanskrit: *sattva*. Any being with consciousness, including heavenly beings, asuras, humans, animals, hungry ghosts, and hell beings. From the Mahāyāna viewpoint, all sentient beings inherently have Buddha nature and therefore possess the capacity to attain enlightenment.

Shixian. Chinese: 實賢. (1686-1734 AD) The ninth patriarch of the Pure Land School.

six sense organs Chinese: 六根. The six sense organs of human beings are eyes, ears, nose, tongue, body, and consciousness.

skillful means. Chinese: 方便. The ability to bring out the spiritual potentialities of different people by statements or actions that are adjusted to their needs and adapted to their capacity for comprehension.

Tathagata. Chinese: 如來. In Sanskrit, literally, “Thus Come One”; one of the ten epithets of the Buddha, meaning the one who has attained full realization of suchness, true essence, or actuality. One who dwells in the absolute beyond all transitory phenomena, with the ability to freely come and go everywhere.

thirty-two marks. Chinese: 三十二相. The “major and minor marks” refer to the Buddha’s bodily appearance. Those characteristics that can be observed in a glance are known as “major marks,” while those that are not directly perceived but produce a feeling of pleasantness are known as the Buddha’s “notable characteristics.” As recorded in the sutras, the Buddha was endowed with thirty-two marks of excellence and eighty notable characteristics.

three realms. The realms where sentient beings reside and transmigrate: the desire realm, the form realm, and the formless realm.

upasaka. A male lay follower of the Buddha who does not renounce the household life or enter a monastery

but still strives to live a spiritually cultivated life and upholds the teachings and the five precepts.

Way. Chinese: 道. “The Way” has long been a part of Chinese philosophy. In Buddhism, the Way refers both to the way we should live, as well as the way things are. The Way is the truth of Buddhism, as it exists in the world around us and within ourselves.

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