

正法眼藏第六十三
Shōbōgenzō
Book 63

發菩提心
Bringing Forth the Mind of Bodhi
Hotsu bodai shin
(發無上心)
(*Hotsu mujō shin*)

西國高祖曰、雪山喻大涅槃。

The Eminent Ancestor of the Western Country said, “The Snowy Mountains are comparable to the great nirvāṇa.”¹

しるべし、たとふべきをたとふ。たとふべきといふは、親曾なるなり、端的なるなり。いはゆる雪山を拈來するは、喩雪山なり。大涅槃を拈來する、大涅槃にたとふるなり。

We should realize that this compares what should be compared. To say that they should be compared is [to say] they are “personally once,” they are “immediately obvious.” To take up “the Snowy Mountains” is “comparable to the Snowy Mountains”; to take up the great nirvāṇa is to compare [it] to the great nirvāṇa.²

震旦初祖曰、心心如木石。

The First Ancestor of Cīnasthāna said, “Each mind is like trees and rocks.”³

いはゆる心は、心如なり、盡大地の心なり、このゆゑに自佗の心なり。盡大地人、および盡十方界の佛祖、および天龍等の心心は、これ木石なり、このほかさらに心あらざるなり。この木石、おのれづから有無空色等の境界に籠籬せられず。この木石心をもて、發心修證するなり、心木心石なるがゆゑなり。この心木心石のちからをもて、而今の思量箇不思量底は現成せり。心木心石の風聲を見聞するより、はじめて外道の流類を超越するなり。それよりさきは、佛道にあらざるなり。

“Mind” here is “mind is like.” It is the mind of the whole earth. Therefore, it is the mind of self and other. Each mind of the humans of the whole earth, as well as of the buddhas and ancestors, and of the devas and dragons of all the worlds of the ten directions—these are trees and rocks; there is no mind apart from them. These trees and rocks are by their nature not cooped up in the realm of being and nonbeing, emptiness and form. With this mind of trees and rocks, we bring forth the mind, practice and verify; for they are trees of mind, rocks of mind. Through the power of these trees of mind and rocks of mind, the present “thinking of not thinking” is realized. Upon hearing the “sound of the wind” in the trees of mind and rocks of mind, we first transcend the followers of the alien ways; before that, it is not the way of the buddha.⁴

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大證國師曰、牆壁瓦礫、是古佛心。

The National Teacher Dazheng said, “Fences, walls, tiles, and pebbles—these are the old buddha mind.”⁵

いまの牆壁瓦礫、いづれのところにかある、と參詳看あるべし、是什麼物恁麼現成と問取すべし。古佛心、といふは、空王那畔にあらず、粥足飯足なり、草足水足なり。

We should try studying in detail: “where are these “fences, walls, tiles, and pebbles”; we should ask: “what is it that appears like this?” “The old buddha mind” is not on “that side of the King of Emptiness”: it is “the gruel is enough, the rice is enough”; the “grass is enough, the water is enough.”⁶

かくのごとくなるを拈來して、坐佛し作佛するを、發心と稱す。おほよそ發菩提心の因縁、ほかより菩提心を拈來せず、菩提心を拈來して、發心するなり。菩提心を拈來する、といふは、一莖草を拈して造佛し、無根樹を拈じて造經するなり。いさごをもて供佛し、漿をもて供佛するなり。一搏の食を衆生にほどこし、五莖の華を如來にたてまつるなり。佗のすすめによりて片善を修し、魔に嬈せられて禮佛する、また發菩提心なり。しかのみにあらず、知家非家捨家出家、入山修道、信行法行するなり、造佛造塔するなり、讀經念佛するなり、爲衆說法するなり、尋師訪道するなり、結跏坐するなり、一禮三寶するなり、一稱南無佛するなり。

Taking it up like this, “sitting as a buddha” and “making a buddha” are called “bringing forth the mind.” Generally speaking, in the cases of [those] bringing forth the mind of bodhi, rather than taking up the mind of bodhi from elsewhere, they take up the mind of bodhi and bring forth the mind. To “take up the mind” means to take up “one blade of grass” and construct a buddha, to take up “a tree without roots” and construct a sūtra. It is to offer sand to the buddha, to offer slop to the buddha. It is to provide one ball of food to living beings, to offer five flowers to a tathāgata. To practice a bit of good when encouraged by another, to bow to the buddha when charmed by a demon, are also to bring forth the mind of bodhi. Not only this: [to bring forth the mind is] to recognize that one’s home is not a home, abandon the home and leave the home, enter the mountains and practice the way, proceeding by faith and proceeding by dharma. It is to construct buddhas and construct stūpas; it is to recite sūtras and remember the buddhas. It is to preach the dharma for the multitude. It is to seek a master and inquire of the way. It is to sit with legs crossed. It is to make one bow to the three treasures. It is to make one call, “*namo buddhāya*.”⁷

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かくのごとく、八萬法蘊の因縁、かならず發心なり。あるいは夢中に發心するもの、得道せるあり、あるいは酔中に發心するもの、得道せるあり、あるいは飛華落葉のなかより、發心得道するあり、あるいは桃華翠竹のなかより、發心得道するあり、あるいは天上にして、發心得道するあり、あるいは海中にして、發心得道するあり。これみな發菩提心中にして、さらに發菩提心するなり、身心のなかにして、發菩提心するなり。諸佛の身心中にして、發菩提心するなり、佛祖の皮肉骨髓のなかにして、發菩提心するなり。

In this way, the cases in the eighty-thousandfold collection of dharma are without exception bringing forth the mind. There are those who attained the way having brought forth the mind in a dream; there are those who attained the way having brought forth the mind while drunk. Or they bring forth the mind and attain the way amidst flying blossoms and falling leaves; or they bring forth the mind and attain the way amidst plum blossoms and jade bamboo. Or they bring forth the mind and attain the way while being in the heavens; or they bring forth the mind and

attain the way while being in the ocean. All of these bring forth the mind of bodhi while being within bringing forth the mind of bodhi. They bring forth the mind of bodhi while being within body and mind; they bring forth the mind of bodhi while being within the body and mind of the buddhas; they bring forth the mind of bodhi while being within the “skin, flesh, bones, and marrow” of the buddhas and ancestors.⁸

しかあれば、而今の造塔造佛等は、まさしくこれ發菩提心なり、直至成佛の發心なり、さらに中間に破廢すべからず。これを無爲の功德とす、これを無作の功德とす。これ眞如觀なり、これ法性觀なり、これ諸佛集三昧なり、これ得諸佛陀羅尼なり、これ阿耨多羅三藐三菩提心なり、これ阿羅漢果なり、これ佛現成なり。このほか、さらに無爲無作等の法なきなり。

Thus, the present constructing of stūpas, constructing of buddhas, and the like, are surely bringing forth the mind of bodhi. They are bringing forth the mind of “directly becoming a buddha”; they should not be abandoned half way. They represent the merit of the “unconditioned”; they represent the merit of the “unproduced.” They are the contemplation of suchness; they are the contemplation of the dharma nature. They are the samādhi of the assembly of the buddhas; they are acquiring the *dhāraṇī* of the buddhas. They are the mind of *anuttara-samyak-sambodhi*; they are the fruit of the arhat; they are the realization of the buddha. Beyond these, there is no unconditioned or unproduced dharma.⁹

しかるあるに、小乘愚人いはく、造像起塔は有爲の功業なり、さしおきていとなむべからず、息慮凝心、これ無爲なり、無生無作、これ眞實なり、法性實相の觀行、これ無爲なり。かくのごとくいふを、西天東地の古今の習俗とせり。これによりて重罪逆罪をつくるといへども、造像起塔せず。塵勞稠林に染汚すといへども、念佛讀經せず。これただ人天の種子を損壞するのみにあらず、如來の佛性を撥無するともがらなり。まことにかなしむべし、佛法僧の時節にあひながら、佛法僧の怨敵となりぬ。三寶の山にのぼりながら、空手にしてかへり、三寶の海に入りながら、空手にしてかへらんことは、たとひ千佛萬祖の出世にあふとも、得度の期なく、發心の方を失するなり。これ、經卷にしたがはず、知識にしたがざるによりて、かくのごとし。おほく外道邪師にしたがふによりて、かくのごとし。造塔等は發菩提心にあらず、といふ見解、はやくなげすつべし。こころをあらひ、身をあらひ、みみをあらひ、めをあらうて、見聞すべからざるなり。まさに、佛經にしたがひ、知識にしたがひて、正法に歸し、佛法を修學すべし。

Nevertheless, stupid people of the Lesser Vehicle say that constructing images and erecting stūpas are “conditioned” meritorious deeds; one should leave off and not perform them. “To stop thinking and congeal the mind”—this is “the unconditioned”; “the unborn,” “the unproduced”—this is the true reality; the contemplation of the “real mark of the dharma nature”—this is the unconditioned. They have made this kind of talk their custom of past and present throughout the Western Heaven and the Eastern Earth. Accordingly, though they commit grave offenses and heinous offenses, they do not construct images or erect stūpas; though they are defiled in the thicket of affliction, they do not remember the buddhas or read the scriptures. This is a bunch that not only damages the seeds of humans and devas but discards the buddha nature of the tathāgatas. It is truly sad that, though they have encountered the time of buddha, dharma, and saṅgha, they have become enemies of buddha, dharma, and saṅgha. While climbing the mountain of the three treasures, they have returned empty handed; while entering the ocean of the three treasures, they have returned empty handed. Thus, though they encounter the advent of a thousand buddhas and ten thousand ancestors, they have no prospect of attaining

deliverance and have lost the means to bring forth the mind. They are like this because they do not follow the scriptures and do not follow friends; they are like this because many of them follow the false teachers of alien ways. We should quickly discard the opinion that constructing stūpas and the like is not bringing forth the mind of bodhi. Washing our minds, washing our bodies, washing our ears, washing our eyes, we should not listen to it. Following Buddhist scripture, following friends, we should return to the true dharma and study the buddha dharma.¹⁰

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佛法の大道は、一塵のなかに大千の經卷あり、一塵のなかに無量の諸佛まします。一草一木、ともに身心なり。萬法不生なれば、一心も不生なり、諸法實相なれば、一塵實相なり。しかあれば、一心は諸法なり、諸法は一心なり、全身なり。造塔等、もし有爲ならんときは、佛果菩提眞如佛性も、また有爲なるべし。眞如佛性、これ有爲にあらざるゆゑに、造像起塔、すなはち有爲にあらず、無爲の發菩提心なり、無爲無漏の功德なり。ただまさに、造像起塔等は發菩提心なり、と決定信解すべきなり。億劫の行願、これより生長すべし、億億萬劫、くつべからざる發心なり。これを見佛聞法といふなり。

In the great way of the buddha dharma, there is a chiliocosm of scriptures within one mote of dust; there are innumerable buddhas within one mote of dust. One blade of grass, one tree are both the body and mind. Where “the myriad dharmas do not arise,” the one mind also does not arise; where it is “the real mark of the dharmas,” it is the real mark of one mote of dust. Therefore, the one mind is the dharmas; the dharmas are the one mind, are the entire body. Were constructing stūpas and so on conditioned, buddhahood, bodhi, suchness, and the buddha nature would also be conditioned. Since suchness and buddha nature are unconditioned, constructing images, erecting stūpas and so on are not conditioned: they are the unconditioned bringing forth the mind of bodhi; they are merit unconditioned and uncontaminated. We should firmly believe that constructing images and erecting stūpas are bringing forth the mind of bodhi. From them will grow a vow [to last] a million kalpas; they are bringing forth the mind that will not decay for millions of millions of myriad kalpas. This is called seeing the buddha and hearing the dharma.¹¹

しるべし、木石をあつめ、泥土をかさね、金銀七寶をあつめて造佛起塔する、すなはち一心をあつめて造塔造像するなり。空空をあつめて作佛するなり、心心を拈じて造佛するなり、塔塔をかさねて造塔するなり、佛佛を現成せしめて造佛するなり。

We should realize that to construct a buddha or erect a stūpa by collecting wood and stone, piling up mud, or collecting gold, silver, and the seven treasures is to construct a stūpa or construct an image by collecting the one mind. It is to make a buddha by collecting emptiness after emptiness; it is to construct a buddha by taking up mind after mind. It is to construct a stūpa by piling up stūpa after stūpa; it is to construct a buddha by making buddha after buddha appear.¹²

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かるがゆゑに、經にいはいく、作是思惟時、十方佛皆現。しるべし、一思惟の作佛なるときは、十方思惟佛皆現なり。一法の作佛なるときは、諸法作佛なり。

Hence, it is said in the sūtra, “When I had this thought, the buddhas of the ten directions all appeared.” We should understand that, when one thought is “making a buddha,” the “thought buddhas of the ten directions” all appear. When one dharma is “making a buddha,” all the dharmas are making a buddha.¹³

釋迦牟尼佛言、明星出現時、我與大地有情、同時成道。

The Buddha Śākyamuni said, “When the bright star appeared, I, together with the great earth and sentient beings, simultaneously achieved the way.”¹⁴

しかあれば、發心修行菩提涅槃は、同時の發心修行菩提涅槃なるべし。佛道の身心は、草木瓦礫なり、風雨水火なり。これをめぐらして佛道ならしむる、すなはち發心なり。虚空を撮得して造塔造佛すべし、溪水を掬啗して造佛造塔すべし、これ發阿耨多羅三藐三菩提なり。一發菩提心を、百千萬發するなり、修證もまたかくのごとし。

Hence, bringing forth the mind, practice, bodhi, and nirvāṇa must be a “simultaneous” bringing forth the mind, practice, bodhi, and nirvāṇa. The body and mind on the way of the buddha is grass and trees, tiles and pebbles, is wind and rain, water and fire. To turn these into the way of the buddha—this is bringing forth the mind. We should take a pinch of empty space and construct a stūpa, construct a buddha; we should swallow a handful of the valley stream and construct a buddha, construct a stūpa. This is bringing forth *anuttara-samyak-sambodhi*. It is a hundred thousand myriad instances of bringing forth one instance of bringing forth the mind of bodhi. Practice and verification are also like this.¹⁵

しかあるに、發心は一發にしてさらに發心せず、修行は無量なり、證果は一證なり、とのみきくは、佛法をきくにあらず、佛法をしるにあらず、佛法にあふにあらず。千億發の發心は、さだめて一發心の發なり、千億人の發心は、一發心の發なり、一發心は、千億の發心なり。修證轉法もまたかくのごとし。草木等にあらずば、いかでか身心あらん、身心にあらずば、いかでか草木あらん、草木にあらずば、草木にあらざるがゆゑに、かくのごとし。

Despite this, to hear only that bringing forth the mind is one bringing forth without further instances of bringing forth the mind, or that the practices are innumerable while the fruit of verification is one verification—this is not hearing the buddha dharma, is not knowing the buddha dharma, is not encountering the buddha dharma. The bringing forth the mind of a thousand million instances of bringing forth is definitely bringing forth one instance of bringing forth the mind. A thousand million people’s bringing forth the mind is bringing forth one bringing forth the mind; one bringing forth the mind is a thousand million instances of bringing forth the mind. Practice and verification, turning the dharma are also like this. Were they not grass, trees, and the rest, how could there be body and mind? Were they not body and mind, how could there be grass and trees? This is so because, were they not grass and trees, they would not be grass and trees.¹⁶

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坐禪辨道、これ發菩提心なり。發心は一異にあらず、坐禪は一異にあらず、再三にあらず、處分にあらず、頭頭みな、かくのごとく參究すべし。草木七寶をあつめて造塔造佛する始終、それ有爲にして成道すべからずば、三十七品菩提分法も有爲なるべし。三界人天の身心を拈じて修行せん、ともに有爲なるべし、究竟地あるべからず。草木瓦礫と四大五蘊と、おなじくこれ唯心なり、おなじくこれ實相なり。盡十方界眞如佛性、おなじく法住法位なり。眞如佛性のなかに、いかでか草木等あらん、草木等、いかでか眞如佛性ならざらん。諸法は有爲にあらず、無爲にあらず、實相なり。實相は如是實相なり、如是は而今の身心なり。この身心をもて、發心すべし、水をふみ、石をふむを、きらふことなかれ。一茎草を拈じて丈六金身を造作し、一微塵を拈じて、古佛塔廟を建立する、これ發菩提心なるべし。見佛なり、聞佛なり、見法なり、聞法なり。作佛なり、行佛なり。

Pursuing the way in seated meditation—this is bringing forth the mind of bodhi. Bringing forth the mind is neither one with nor different from [pursuing the way in seated meditation]; seated meditation is neither one with nor different from [bringing forth the mind]; they are not twice or three times; they are not arranged. Each should be investigated in this way. If collecting grass, trees, and the seven treasures to construct stūpas and construct buddhas were conditioned throughout and were not realizing the way, the thirty-seven aids to bodhi would also be conditioned. Humans and devas of the three realms taking up body and mind to practice would all be conditioned and would have no ultimate stage. Grass and trees, tiles and pebbles, and the four major elements and the five aggregates, are equally mind only, are equally the real mark. All the worlds of the ten directions, the buddha nature of true suchness, are all “the dharmas abiding in their dharma position.” How could grass, trees, and the like, be within the buddha nature of true suchness? How could grass, trees, and the like, not be the buddha nature of true suchness? The dharmas are not conditioned, not unconditioned; they are the real mark. The real mark is the real mark of suchness; suchness is the present body and mind. We should bring forth the mind with this body and mind. Do not dislike walking on water and walking on rocks. Just taking up one blade of grass and constructing a sixteen-foot golden body, taking up one atom and building a stūpa shrine for an old buddha—this is bringing forth the mind of bodhi. It is seeing the buddha; it is seeing the dharma; it is hearing the dharma; it is making a buddha; it is practicing buddhahood.¹⁷

釋迦牟尼佛言、優婆塞優婆夷、善男子善女人、以妻子肉供養三寶、以自身肉、供養三寶。諸比丘既受信施、云何不修。

The Buddha Śākyamuni said, “*Upāsakas* and *upāsikās*, sons and daughters of good family, offer the flesh of wives and children to the three treasures, offer the flesh of their own bodies to the three treasures. How could bhikṣus who have received these donations of the faithful not practice?”¹⁸

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しかあればしりぬ、飲食衣服、臥具医薬、僧房田林等を三寶に供養するは、自身および妻子等の身肉皮骨髄を供養したてまつるなり。すでに三寶の功德海にいりぬ、すなはち一味なり。すでに一味なるがゆゑに三寶なり。三寶の功德、すでに自身および妻子の皮肉骨髄に現成する、精勤の辨道功夫なり。いま世尊の性相を擧して、佛道の皮肉骨髄を參取すべきなり。いまこの信施は、發心なり、受者比丘、いかでか不修ならん、頭正尾正なるべきなり。

Therefore, we know that making offerings to the three treasures of food and robes, bedding and medicines, monastic lodgings, fields and woodlands, and the like, is making offerings of the flesh, skin, bones, and marrow of “one’s own body” and of the bodies of “one’s wife and children.” Emerged in the ocean of the merit of the three treasures, they are of “one taste.” Since they are of one taste, they are the three treasures. The merit of the three treasures appearing in the skin, flesh, bones, and marrow of “one’s own body” and that of one’s “wife and children” is exerted concentration on pursuing the way. Now, taking up the nature and marks of the World Honored One, we should study the skin, flesh, bones, and marrow of the way of the buddha. These “donations of the faithful” are bringing forth the mind; how could the bhikṣus who receive them not practice? They must be correct from head to tail.¹⁹

これによりて、一塵たちまちに發すれば、一心したがひて發するなり。一心はじめて發すれば、一空わづかに發するなり。おほよそ有覺無覺の發心するとき、はじめて一佛性を種得するなり。

四大五蘊をめぐらして誠心に修行すれば、得道す、草木牆壁をめぐらして誠心に修行せん、得道すべし。四大五蘊と草木牆壁と、同參なるがゆゑなり、同性なるがゆゑなり。同心同命なるがゆゑなり、同身同機なるがゆゑなり。

Hence, as soon as one mote of dust is brought forth, one mind is brought forth in accordance with it. Once one mind is brought forth, a bit of one emptiness is brought forth. In sum, it is when students or non-students bring forth the mind that they can first plant one buddha nature. When, turning the four major elements and five aggregates, they practice with a sincere mind, they will attain the way; when, turning the grass and trees, fences and walls, they practice with a sincere mind, they will attain the way; for the four great elements and five aggregates and the grass and trees, fences and walls, have the same study, for they have the same nature, for they have the same mind, the same life, for they have the same body, the same function.²⁰

これによりて、佛祖の會下、おほく拈草木心の辨道あり、これ發菩提心の様子なり。五祖は、一時の栽松道者なり、臨濟は、黃檗山の栽杉松の功夫あり、洞山には、劉氏翁あり、栽松す。かれこれ、松栢の操節を拈じて、佛祖の眼睛、抉出するなり。これ弄活眼睛のちから、開明眼睛なることを見成するなり。

Hence, in the communities of the buddhas and ancestors, there are many who pursued the way by taking up the mind of grass and trees; this is the form of bringing forth the mind of bodhi. The Fifth Ancestor was once a practitioner who grew pines. Linji worked at planting fir and pine on Mt. Huangbo. On Dongshan, there was old Mr. Liu, who planted pines. In this, they take up the discipline of pine and cypress and gouge out the eye of the buddhas and ancestors; in this, they show that the power to play with the living eye is opening the clear eye.²¹

造塔造佛等は、弄眼睛なり、喫發心なり、使發心なり。造塔等の眼睛をえざるがごときは、佛祖の成道あらざるなり。造佛の眼睛をえてのちに、作佛作祖するなり。造塔等はつひに塵土に化す、眞實の功德にあらず、無生の修練は堅牢なり、塵埃に染汚せられず、といふは、佛語にあらず。塔婆、もし塵土に化すといはば、無生もまた塵土に化するなり。無生、もし塵土に化せずば、塔婆また塵土に化すべからず。遮裡是甚麼處在、説有爲説無爲なり。

To construct stūpas, construct buddhas, and the like, is to play with the eye, is to taste bringing forth the mind, is to deploy bringing forth the mind. Those who have not acquired the eye of constructing stūpas and the like have not attained the way of the buddhas and ancestors. It is after we acquire the eye of constructing buddhas that we make a buddha and make an ancestor. To say that constructing stūpas and the like will eventually turn to dust, that it is not the true merit; to say that training in the unborn is firm and stable, that it is not defiled by dust—these are not the words of the buddha. If we say that stūpas turn to dust, then the unborn will also turn to dust. If the unborn does not turn to dust, the stūpas also will not turn to dust. Where are we, that we are talking about “conditioned” and talking about “unconditioned”?²²

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經曰、菩薩於生死、最初發心時、一向求菩提、堅固不可動。彼一念功德、深廣無涯際、如來分別説、窮劫不能盡。

It is said in a sūtra,

When the bodhisattva, in the midst of birth and death,
First brings forth the mind,

Solely seeking bodhi,
Firmly and immovably,
The merit of that one thought
Is so deep, broad, and boundless that,
Were the tathāgata to explain its particulars,
He could not exhaust them by the end of the kalpa.²³

あきらかにしるべし、生死を拈來して發心する、これ一向求菩提なり。彼一念は一草一木とおなじかるべし、一生一死なるがゆゑに。しかあれども、その功德の深も無涯際なり、廣も無涯際なり。窮劫を言語として、如來、これを分別すとも、盡期あるべからず。海かれてなほ底のこり、人は死すとも心のこるべきがゆゑに、不能盡なり。彼一念の深廣無涯際なるがごとく、一草一木、一石一瓦の深廣も、無涯際なり。一草一石、もし七尺八尺なれば、彼一念も七尺八尺なり、發心もまた七尺八尺なり。

We should clearly recognize that taking up birth and death and bringing forth the mind is “solely seeking bodhi.” “That one thought” must be the same as one blade of grass, one tree; for it is one “birth,” one “death.” Nevertheless, the depth of its merit is boundless, the breadth of its merit is boundless. Even if the tathāgata were to “describe its particulars” in the language of the “end of the kalpa,” he could not expect to exhaust them. He could not exhaust them because, “when the ocean dries up,” the bottom remains, “though a person dies,” the mind remains. Just as the depth and breadth of “that single thought” are boundless, so the depth and breadth of one blade of grass, one tree, one rock, one tile, are also boundless. When one blade of grass, one rock, is seven feet or eight feet, “that single thought” is also seven feet or eight feet, and bringing forth the mind is likewise seven feet or eight feet.²⁴

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しかあればすなはち、入於深山、思惟佛道は、容易なるべし、造塔造佛は、甚難なり。ともに精進無怠より成熟すといへども、心を拈來すると、心に拈來せらるると、はるかにことなるべし。かくのごとくの發菩提心、つもりて佛祖現成するなり。

Therefore, “entering the deep mountains and thinking on the way of the buddha” is easy; constructing stūpas and constructing buddhas is extremely difficult. Both may be developed from vigour and perseverance, but there is a great difference between taking up the mind and being taken up by the mind. As this kind of bringing forth the mind of bodhi builds up, the buddhas and ancestors appear.²⁵

正法眼藏發菩提心第六十三

Treasury of the Eye of the True Dharma
Bringing Forth the Mind of Bodhi
Book 63

爾時寬元二年甲辰二月十四、日在越州吉田縣吉峰精舍示衆。

Presented to the assembly on the fourteenth day of the second month of the second year of
Kangen (*kinoe-tatsu*),
at Kippō shōja, in the Yoshida district of Etchū.²⁶

弘安二年己卯三月十日、在永平寺書寫之。懷攄。

Copied this on the tenth day of the third month of the second year of Kōan (*tsuchinoto-u*),
at Eiheiji. Ejo²⁷