

大佛顶如来密因修证了义 诸菩萨万行首楞严经

The Sutra of the Foremost Shurangama at the Great Buddha's Summit
Concerning the Tathagata's Secret Cause of Cultivation, His Certification
to the Complete Meaning
and all Bodhisattvas' Myriad Practices

THE SHURANGAMA SUTRA

tángtiānzhúshāménbōlāmìdìyì
唐 天 竺 沙 门 般 刺 密 帝 译

wūchángguóshāménmígāshìjiāyìyǔ
乌 菴 国 沙 门 弥 伽 释 迦 译 语

púsàjièdìzǐqiánzhèngyìdàifūtóngzhōng
菩 萨 戒 弟 子 前 正 议 大 夫 同 中

shūménxiàpíngzhāngshìqīnghéfángróngbǐshòu
书 门 下 平 章 事 清 河 房 融 笔 受

Translated during the Tang Dynasty by Shramana Paramiti from Central India.

Reviewed by Shramana Meghashikara from Uddiyana.

Certified by Shramana Huai Di from Nan Luo Monastery on Luo Fu Mountain.

Edited by Bodhisattva-precepts Disciple Fang Yong of Qing He, former Censor

of State, and concurrently Attendant and Minister, and Court Regulator.

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DÀ FÓ DǐNG SHǒU LÉNG YĀN JĪNG
大佛顶首楞严经

The Shurangama Sutra

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kāi jīng jì
开 经 偈

wú shàng shèn shēn wēi miào fǎ
无 上 甚 深 微 妙 法
bǎi qiān wàn jié nán zāo yù
百 千 万 劫 难 遭 遇
wǒ jīn jiàn wén dé shòu chí
我 今 见 闻 得 受 持
yuàn jiě rú lái zhēn shí yì
愿 解 如 来 真 实 义

Sutra Opening Gatha

Namo Fundamental Teacher Shakyamuni Buddha!

The Dharma, infinitely profound and subtle,
Is rarely encountered even in a million kalpas.

Now we are able to hear, study, and follow it,
May we fully realize the Tathagata's true meaning.

第一章

rú shì wǒ wén
如是我闻，

yì shí fó zài shì luó fá chéng
一时佛在室罗筏城，
qí huán jīng shè
祇桓精舍。

yǔ dà bī qiū zhòng
与大比丘众，
qiān èr bǎi wǔ shí rén jù
千二百五十人俱。

jiē shì wú lòu dà ā luó hàn fó zǐ zhù chí
皆是无漏大阿罗汉。佛子住持，
shàn chāo zhū yǒu néng yú guó tǔ
善超诸有。能于国土，
chéng jiù wēi yí
成就威仪。

cóng fó zhuǎn lún miào kān yí zhǔ
从佛转轮。妙堪遗嘱。
yán jìng pí ní hóng fàn sān jiè
严净毗尼。弘范三界。
yīng shēn wú liàng dù tuō zhòng shēng
应身无量。度脱众生。
bá jì wèi lái yuè zhū chén lèi
拔济未来，越诸尘累。

qí míng yuē dà zhì shè lì fú
其名曰，大智舍利弗，
mó hē mù jiǎn lián mó hē jū zhī luó
摩诃目犍连，摩诃拘絺罗。
fù lóu nuó mí duō luó ní zǐ xū pú tí
富楼那弥多罗尼子，须菩提，
yōu bō ní shā tuō děng ér wéi shàng shǒu
优波尼沙陀等，而为上首。

fù yǒu wú liàng pì zhī wú xué
复有无量辟支无学。
bìng qí chū xīn tóng lái fó suǒ
并其初心。同来佛所。
shǔ zhū bī qiū xiū xià zì zì
属诸比丘，休夏自恣。

shí fāng pú sà zī jué xīn yí
十方菩萨，咨决心疑。
qīn fèng cí yán jiāng qiú mì yì
钦奉慈严，将求密义。

CHAPTER I The Ten Doors of Discrimination

Thus I have heard.

At one time the Buddha dwelt at the city of Shravasti in the sublime abode of the Jeta Grove.

With a gathering of great bhikshus, twelve hundred fifty in all.

All were great Arhats without outflows, disciples of the Buddha, dwellers and maintainers. They had fully transcended all existence, and were able to travel everywhere, and to accomplish the awesome department.

They followed the Buddha in turning the wheel and were wonderfully worthy of the bequest. Stern and pure in the Vinaya, they were great exemplars in the three realms. Their limitless response-bodies took living beings across and liberated them, pulling out and rescuing those of the future so they could transcend all the bonds of dust.

The names of the leaders were: the greatly wise Shariputra, Mahamaudgalyayana, Mahakaushthila, Purnamaitreyaniputra, Subhuti, Upanishad, and others.

Moreover limitless Pratyekas who were beyond learning and those with initial resolve came to where the Buddha was to join the bhikshus' Pravaraṇa at the close of the summer retreat.

Bodhisattvas from the ten directions who desired counsel in order to resolve the doubts in their minds were respectful and obedient to the Awesome but Compassionate One as they

jí shí rú lái fū zuò yàn ān
即时如来敷座宴安。
wéi zhū huì zhōng xuān shì shēn ào
为诸会中，宣示深奥。
fǎ yán qīng zhòng dé wèi céng yǒu
法筵清众，得未曾有。

jiā líng xiān yīn biàn shí fāng jiè
迦陵仙音，遍十方界。
héng shā pú sà lái jù dào chǎng
恒沙菩萨，来聚道场。
wén shū shī lì ér wéi shàng shǒu
文殊师利而为上首。

shí bō sī nì wáng wéi qī fù wáng huì rì
时波斯匿王，为其父王讳日，
yíng zhāi qǐng fó gōng yè zì yíng rú lái
营斋，请佛，宫掖自迎如来。
guǎng shè zhēn xiū wú shàng miào wèi
广设珍羞无上妙味。
jiān fù qīn yán zhū dà pú sà
兼复亲延诸大菩萨。

chéng zhōng fù yǒu zhǎng zhě jū shì
城中复有长者居士。
tóng shí fàn sēng zhù fó lái yīng
同时饭僧。佗佛来应。

fó chī wén shū
佛敕文殊，
fēn lǐng pú sà jí ā luó hàn yīng zhū zhāi zhǔ
分领菩萨及阿罗汉应诸斋主

。

wéi yǒu ā nàn xiān shòu bié qǐng
唯有阿难，先受别请。
yuǎn yóu wèi hái bù huáng sēng cì
远游未还。不遑僧次。
jì wú shàng zuò jí ā shé lí
既无上座，及阿闍黎。
tú zhōng dú guī
途中独归。

qí rì wú gòng jí shí ā nàn
其日无供。即时阿难，
zhí chí yīng qì yú suǒ yóu chéng
执持应器。于所游城，
cì dì xún qǐ
次第循乞。

prepared to seek the Secret Meaning.

Then the Tathagata arranged his seat, sat quietly and peacefully, and for the sake of everyone in the assembly proclaimed the profound and mysterious. Those in the pure assembly at the banquet of Dharma obtained what they had never obtained before.

The Immortal's kalavinka-sound pervaded the ten directions and Bodhisattvas as numerous as the sands of the Ganges gathered at the Bodhimanda with Manjushri as their leader.

Then King Prasenajit, for the sake of his father, the late king, arranged on the day of mourning a vegetarian feast and invited the Buddha to the side rooms of the palace. He welcomed the Tathagata in person with a vast array of superb delicacies of unsurpassed wonderful flavors and himself invited the great Bodhisattvas.

In the city were also elders and laypeople who were also prepared to feed the Sangha at the same time, and they stood waiting for the Buddha to come and receive offerings.

The Buddha commanded Manjushri to assign the Bodhisattvas and Arhats to receive offerings from the various vegetarian hosts.

Only Ananda, who, having accepted a special invitation earlier, had traveled far and had not yet returned, was late for the apportioning of the Sangha. No senior-seated one or Acharya was with him, so he was returning alone on the road.

On that day he had received no offerings, and so at the appropriate time Ananda took up his begging bowl and, as he traveled through the city, begged in successive order.

xīnzhōngchūqiúzuìhòutányuè
心中初求最后檀越，
yǐ wéizhāizhǔ wú wèn jìng huì
以为斋主。无问净秽，
chà lì zūnxìng jí zhāntuóluó
刹利尊姓，及旃陀罗。
fāngxíngděng cí bù zé wēi jiàn
方行等慈。不择微贱。
fā yì yuánchéng yì qièzhòngshēng
发意圆成一切众生，
wú liànggōng dé
无量功德。

ā nànyǐ zhī rú láishìzūn hē xū pú tí
阿难已知如来世尊。河须菩提，
jí dà jiā yè wéi ā luóhàn
及大迦叶，为阿罗汉，
xīn bù jūnpíng qīnyǎng rú lái
心不均平。钦仰如来。
kāichǎn wú zhē dù zhū yí bàng
开阐无遮，度诸疑谤。

jīng bǐ chéng huáng xú bù guō mén
经彼城隍。徐步郭门。
yánzhěngwēi yí sù gōngzhāi fǎ
严整威仪，肃恭斋法。

ěr shí ā nàn yīn qí shí cì
尔时阿难，因乞食次，
jīng lì yínshì zāo dà huànshù
经历淫室。遭大幻术。
mó dēngqié nǚ
摩登伽女，
yǐ suǒ pí jiāluóxiānfāntiānzhòu
以娑毗伽罗先梵天咒，
shè rù yín xí
摄入淫席。

yīngōng fū mó jiānghuī jiè tǐ
淫躬抚摩。将毁戒体。

rú láizhī bǐ yínshùsuǒjiā
如来知彼淫术所加。
zhāi bì xuán guī wáng jí dà chén
斋毕旋归。王及大臣，
zhǎngzhě jū shì jù lái suí fó
长者居士，俱来随佛，
yuàn wén fǎ yào
愿闻法要。

yú shí shì zūn
于时世尊，
dǐng fàng bǎi bǎo wú wèi guāng míng
顶放百宝无畏光明。

As he first began to beg, he thought to himself that down to the very last danapati who would be his vegetarian host he would not question whether they were clean or unclean; whether they were ksatriyas of honorable name or chandalas. While practicing equality and compassion he would not merely select the lowly but was determined to perfect all living beings. limitless merit and virtue.

Ananda already knew that the Tathagata, the World Honored One, had admonished Subhuti and great Kashyapa for being Arhats whose hearts were not fair and equal, and he regarded with respect the Tathagata's instructions on impartiality, to save everyone from doubt and slander.

Having crossed the city moat, he walked slowly through the outer gates, his manner stern and proper as he honored with propriety the method of obtaining food.

At that time, because Ananda was begging in sequential order, he passed by a house of prostitution and was waylaid by a powerful artifice. By means of a mantra of the Kapila religion, formerly of the Brahma Heaven, the daughter of Matangi drew him onto an impure mat.

With her licentious body she stroked and rubbed him until he was on the verge of destroying the precept-substance.

The Tathagata, knowing Ananda was being taken advantage of by the indecent artifice, finished the meal and immediately began his return journey. The king, great officials, elders, and laypeople followed along after the Buddha, desiring to hear the essentials of Dharma.

Then the World Honored One emitted a hundred rays of jeweled and fearless light from his crown. Within the light appeared a thousand-petalled

guāngzhōngchūshēngqiānyèbǎolián
光 中 出 生 千 叶 宝 莲。
yǒufóhuàshēnjiéjiāfūzuò
有 佛 化 身 ， 结 跏 趺 坐。
xuānshuōshénzhòu
宣 说 神 咒。

chìwénshūshīlìjiāngzhòuwǎnghù
敕 文 殊 师 利 将 咒 往 护。
èzhòuxiāomiè
恶 咒 消 灭。
tíjiǎngānànjímó dēngqié
提 奖 阿 难 及 摩 登 伽，
guīláifósuǒ
归 来 佛 所。

ānànjiànófó dǐnglǐbēiqì
阿 难 见 佛 ， 顶 礼 悲 泣。
hèn wú shǐ lái yí xiàng duō wén
恨 无 始 来 ， 一 向 多 闻。
wèiquándào lì yīnqín qǐ qǐng
未 全 道 力 。 殷 勤 启 请 ，
shí fāng rú lái dé chéng pú tí
十 方 如 来 得 成 菩 提，
miào shē mó tā sān mó chán nuó
妙 奢 摩 他 ， 三 摩 禅 那，
zuì chū fāng biàn
最 初 方 便。

yú shí fù yǒu héng shā pú sà
于 时 复 有 恒 沙 菩 萨，
jí zhū shí fāng dà ā luó hàn
及 诸 十 方 大 阿 罗 汉，
pì zhī fó děng jù yuàn yáo wén
辟 支 佛 等 ， 俱 愿 乐 闻。
tuì zuò mò rán chéng shòu shèng zhī
退 坐 默 然 。 承 受 圣 旨。

ěr shí shì zūn zài dà zhòng zhōng
尔 时 世 尊 ， 在 大 众 中 ，
shū jīn sè bì mó ā nàndǐng
舒 金 色 臂 ， 摩 阿 难 顶。
gào shì ā nànjí zhū dà zhòng
告 示 阿 难 及 诸 大 众。
yǒu sān mó tí
有 三 摩 提。
míng dà fó dǐng shǒu léng yán wáng
名 大 佛 顶 首 楞 严 王，
jù zú wàn háng
具 足 万 行，
shí fāng rú lái yī mén chāo chū miào zhuāng yán
十 方 如 来 一 门 超 出 妙 庄 严
lù rǔ jīn dì tīng ā nàndǐng lǐ
路 。 汝 今 谛 听 。 阿 难 顶 礼，
fú shòu cí zhī
伏 受 慈 旨。

fó gào ā nànrǔ wǒ tóng qì
佛 告 阿 难 。 汝 我 同 气。

precious lotus, upon which was seated a transformation-body Buddha in full-lotus posture, proclaiming a spiritual mantra.

He commanded Manjushri to take the mantra and go provide protection, and, when the evil mantra was extinguished, to lend support, and to encourage Ananda and Matangi's daughter to return to where the Buddha was.

Ananda saw the Buddha, bowed, and wept sorrowfully, regretting that from time without beginning he had been preoccupied with erudition and had not yet perfected his strength in the Way. He respectfully and repeatedly requested an explanation of the very first expedients of the wonderful shamatha, samapatti, and dhyana, by means of which the Tathagatas of the ten directions had realized Bodhi.

At that time Bodhisattvas as numerous as the sands of the Ganges, great Arhats, pratyekas, and others from the ten directions, were also present. Pleased at the opportunity to listen, they withdrew silently to their seats to receive the sagely instruction.

In the midst of the great assembly, the World Honored One then extended his golden arm, rubbed Ananda's crown, and said to Ananda and the great assembly, "There is a samadhi called the King of the Foremost Shurangama at the Great Buddha's Summit Replete with the Myriad Practices; it is a path wonderfully adorned and the single door through which the Tathagatas of the ten directions gained transcendence. You should now listen attentively." Ananda bowed down to receive the compassionate instruction humbly.

The Buddha said to Ananda, "You and I are of the

qíng jūn tiān lún dāng chū fā xīn
情均天伦。当初发心，
yú wǒ fǎ zhōng jiàn hé shèng xiāng
于我法中，见何胜相。
dùn shě shì jiān shēn zhòng ēn ài
顿舍世间深重恩爱。

ā nán bái fó
阿难白佛。
wǒ jiàn rú lái sān shí èr xiāng
我见如来三十二相，
shèng miào shū jué xíng tǐ yìng chè
胜妙殊绝。形体映彻，
yóu rú liú lí
犹如琉璃。

cháng zì sī wéi
常自思惟。
cǐ xiāng fēi shì yù ài suǒ shēng hé yǐ gù
此相非是欲爱所生。何以故。
yù qì cū zhuó xīng sào jiāo gòu
欲气粗浊。腥臊交遘，
nóng xuè zá luàn
脓血杂乱。
bù néng fā shèng shèng jìng miào míng
不能发生胜净妙明，
zǐ jīn guāng jù shì yǐ kě yǎng
紫金光聚。是以渴仰，
cóng fó tì luò
从佛剃落。

fó yán shàn zāi ā nán
佛言。善哉阿难。
rǔ děng dāng zhī yì qiè zhòng shēng
汝等当知一切众生，
cóng wú shǐ lái shēng sǐ xiāng xù
从无始来，生死相续。
jiē yóu bù zhī cháng zhù zhēn xīn
皆由不知常住真心，
xìng jìng míng tǐ yòng zhū wàng xiǎng
性净明体。用诸妄想。
cǐ xiǎng bù zhēn gù yǒu lún zhuǎn
此想不真，故有轮转。

rǔ jīn yù yán wú shàng pú tí
汝今欲研无上菩提，
zhēn fā míng xìng
真发明性。
yīng dāng zhī xīn zhòu wǒ suǒ wèn
应当直心问我所问。
shí fāng rú lái tóng yī dào gù
十方如来，同一道故，
chū lí shēng sǐ jiē yǐ zhī xīn
出离生死。皆以直心。
xīn yán zhí gù
心言直故，

same family and share the affection of a natural relationship. At the time of your initial resolve, what were the outstanding characteristics which you saw in my Dharma that caused you to suddenly cast aside the deep kindness and love found in the world?"

Ananda said to the Buddha, "I saw the Tathagata's thirty-two characteristics, which were so supremely wonderful, so incomparable, that his entire body had a shimmering transparency just like that of crystal.

I often thought to myself that these characteristics cannot be born of desire and love. Why? The vapors of desire are coarse and murky. From foul and putrid intercourse comes a turbid mixture of pus and blood which cannot give off such a magnificent, pure, and brilliant concentration of purple-golden light. And so I thirstily gazed upward, followed the Buddha, and let the hair fall from my head."

The Buddha said, "Very good, Ananda. You should all know that all living beings are continually born and continually die, simply because they do not know the everlasting true mind, the bright substance of the pure nature. Instead they engage in false thinking. It has been so since time without beginning. Their thoughts are not true, and so the wheel keeps turning."

Now you wish to investigate the unsurpassed Bodhi and actually discover your nature. You should answer my questions with a straightforward mind, because that is exactly the way the Tathagatas of the ten directions escaped birth and death. Their minds were all straightforward, and since their minds and words were consistently that way, from the beginning, through the intermediate stages to the end, they

rú shì nǎi zhì zhōng shǐ dì wèi
如是乃至终始地位。
zhōng jiān yǒng wú zhū wěi qū xiāng
中间永无诸委曲相。

ā nàn wǒ jīn wèn rǔ dāng rǔ fā xīn
阿难。我今问汝。当汝发心，
yuán yú rú lái sān shí èr xiāng
缘於如来三十二相。
jiāng hé suǒ jiàn shuí wéi ài yào
将何所见，谁为爱乐。

ā nàn bái fó yán shì zūn rú shì ài yào
阿难白佛言。世尊。如是爱乐，
yòng wǒ xīn mù
用我心目，
yóu mù guān jiàn rú lái shèng xiāng
由目观见如来胜相，
xīn shēng ài yào gù wǒ fā xīn
心生爱乐。故我发心，
yuàn shēng sǐ
愿舍生死。

fó gào ā nàn rú rǔ suǒ shuō
佛告阿难。如汝所说。
zhēn suǒ ài yào yīn yú xīn mù
真所爱乐，因于心目。
ruò bù shí zhī xīn mù suǒ zài
若不识知心目所在，
zé bù néng dé xiáng fú chén láo
则不能得降伏尘劳。

pì rú guó wáng wéi zéi suǒ qīn
譬如国王，为贼所侵。
fā bīng tǎo chú
发兵讨除。
shì bīng yào dāng zhī zéi suǒ zài
是兵要当知贼所在。

shǐ rǔ liú zhuǎn xīn mù wéi jiù
使汝流转。心目为咎。
wú jīn wèn rǔ wéi xīn yǔ mù jīn hé suǒ zài
吾今问汝，唯心与目，今何所在。

ā nàn bái fó yán shì zūn yì qiè shì jiān
阿难白佛言。世尊。一切世间，
shí zhǒng yì shēng
十种异生，
tóng jiāng shí xīn jū zài shēn nèi
同将识心居在身内。
zòng guān rú lái qīng lián huá yǎn
纵观如来青莲华眼，
yì zài fó miàn
亦在佛面。

wǒ jīn guān cǐ fú gēn sì chén
我今观此浮根四尘，
zhī zài wǒ miàn rú shì shí xīn
祇在我面。如是识心，

were never in the least evasive.

“Ananda, I now ask you: at the time of your initial resolve, which arose in response to the Tathagata’s thirty-two characteristics, what was it that saw those characteristics and who delighted in them?”

Ananda said to the Buddha, “World Honored One, this is the way I experienced the delight: I used my mind and eyes. Because my eyes saw the Tathagata’s outstanding characteristics, my mind gave rise to delight. That is why I became resolved and wished to removed myself from birth and death.”

The Buddha said to Ananda, “It is as you say, that experience of delight actually occurs because of your mind and eyes. If you do not know where your mind and eyes are, you will not be able to conquer the wearisome dust.

For example, when a king’s country is invaded by thieves and he sends out his troops to suppress and banish them, the troops must know where the thieves are.

“It is the fault of your mind and eyes that you flow and turn. I am now asking you specifically about your mind and eyes: where are they now?”

Ananda said to the Buddha, “World Honored One, all the ten kinds of living beings in the world alike maintain that the conscious mind dwells within the body; and as I regard the Tathagata’s blue lotus-flower eyes, they too are on the Buddha’s face.

“I now observe that these prominent organs, four kinds of defiling objects, are on my face, and so, too, my conscious mind actually is within my

shí jū shēnnèi
实居身内。

fó gào ā nàn
佛告阿难。
rǔ jīn xiàn zuò rú lái jiǎng táng
汝今现坐如来讲堂。
guān qí tuó lín jīn hé suǒ zài
观祇陀林今何所在。

shì zūn cǐ dà zhòng gé qīng jìng jiǎng táng
世尊。此大重阁清净讲堂，
zài jǐ gū yuán jīn qí tuó lín
在给孤园。今祇陀林，
shí zài táng wài
实在堂外。

ā nàn rǔ jīn táng zhōng xiān hé suǒ jiàn
阿难。汝今堂中，先何所见。

shì zūn wǒ zài táng zhōng xiān jiàn rú lái
世尊。我在堂中，先见如来。
cì guān dà zhòng rú shì wài wàng
次观大众。如是外望。
fāng zhǔ lín yuán
方瞩林园。

ā nàn rǔ zhǔ lín yuán yīn hé yǒu jiàn
阿难。汝瞩林园，因何有见。

shì zūn cǐ dà jiǎng táng hù yǒu kāi huò
世尊。此大讲堂，户牖开豁。
gù wǒ zài táng dé yuǎn zhān jiàn
故我在堂，得远瞻见。

fó gào ā nàn rú rǔ suǒ yán
佛告阿难。如汝所言，
shēn zài jiǎng táng hù yǒu kāi huò
身在讲堂，户牖开豁，
yuǎn zhǔ lín yuán yì yǒu zhòng shēng
远瞩林园。亦有众生，
zài cǐ táng zhōng bú jiàn rú lái
在此堂中，不见如来，
jiàn táng wài zhě
见堂外者。

ā nàn dā yán shì zūn
阿难答言。世尊。
zài táng bú jiàn rú lái néng jiàn lín quán
在堂不见如来，能见林泉，
wú yǒu shì chù
无有是处。

ā nàn rǔ yì rú shì
阿难。汝亦如是。

body.”

The Buddha said to Ananda, “You are now sitting in the Tathagata’s lecture hall looking at the Jeta Grove. Where is it at present?”

“World Honored One, this great many-storied pure lecture hall is in the Garden of the Benefactor of the Solitary. At present the Jeta Grove is in fact outside the hall.”

“Ananda, as you are now in the hall, what do you see first?”

“World Honored One, here in the hall I first see the Tathagata, next I see the great assembly, and from there, as I gaze outward, I see the grove and garden.”

“Ananda, why it is you are able to see the grove and the garden as you look at them?”

“World Honored One, since the doors and windows of this great lecture hall have been thrown open wide, I can be in the hall and see into the distance.”

The Buddha said to Ananda, “It is as you say. When one is in the lecture hall and the doors and windows are open wide, one can see far into the garden and grove. Could there be someone in the hall who does not see the Tathagata and yet sees outside the hall?”

Ananda answered: “World Honored One, to be in the hall and not see the Tathagata, and yet see the grove and fountains is impossible.”

“Ananda, you are like that too.

rǔ zhī xīn líng yī qiē míng liǎo
汝之心灵，一切明了。
ruò rǔ xiàn qián suǒ míng liǎo xīn
若汝现前所明了心，
shí zài shēn nèi
实在身内。
ěr shí xiān hé liǎo zhī nèi shēn
尔时先合了知内身。
pō yǒu zhòng shēng xiān jiàn shēn zhōng
颇有众生，先见身中，
hòu guān wài wù
后观外物。

zòng bù néng jiàn xīn gān pí wèi
纵不能见心肝脾胃。
zhǎo shēng fā zhǎng jīn zhuàn mǎi yáo
爪生长，筋转脉摇，
chéng hé míng liǎo rú hé bù zhī
诚合明了。如何不知。
bì bú nèi zhī yún hé zhī wài
必不内知，云何知外。

shì gù yīng zhī rǔ yán jué liǎo néng zhī zhī xīn
是故应知汝言觉了能知之心
zhù zài shēn nèi wú yǒu shì chù
。住在身内，无有是处。

ā nán qǐ shǒu ér bái fó yán
阿难稽首而白佛言。
wǒ wén rú lái rú shì fǎ yīn wù zhī wǒ xīn
我闻如来如是法音。悟知我心，
shí jū shēn wài
实居身外。

suǒ yī zhě hé
所以者何。
pì rú dēng guāng rán yú shì zhōng
譬如灯光然於室中。
shì dēng bì néng xiān zhào shì nèi
是灯必能先照室内。
cóng qí shì mén hòu jí tíng jì
从其室门，后及庭际。
yì qiē zhòng shēng bú jiàn shēn zhōng
一切众生，不见身中，
dú jiàn shēn wài yì rú dēng guāng
独见身外。亦如灯光，
jū zài shì wài bù néng zhào shì
居在室外，不能照室。

shì yì bì míng jiāng wú suǒ huò
是义必明。将无所惑。
tóng fó liǎo yì dé wú wàng yē
同佛了义，得无妄耶。

fó gào ā nán shì zhū bī qiū
佛告阿难。是诸比丘，
shì lái cóng wǒ shì luó fá chéng
适来从我室罗筏城，

“Your mind is capable of understanding everything thoroughly. Now if your present mind, which thoroughly understands everything, were in your body, then you should be aware first of what is inside your body. Can there be living beings who first see inside their bodies before they observe things outside?”

Even if you cannot see your heart, liver, spleen, and stomach, still, the growing of your nails and hair, the twist of your sinews, and the throb of your pulse should be clearly understood. Why don't you perceive these things? If you cannot perceive what is inside at all, how can you perceive what is outside?

“Therefore you should know that you state the impossible when you say that the aware and knowing mind is in the body.”

Ananda bowed his head and said to the Buddha, “Upon hearing such a Dharma-sound as the Tathagata has proclaimed, I realize that my mind is actually outside my body.

Why? For example, a lamp alight in a room will certainly illumine the inside of the room first, and only then will it pour through the doorway to reach the recesses of the hall. For all living beings who do not see within their bodies but only see outside them, it is as if the lighted lamp were placed outside the room, so that it cannot illumine the room.

“This principle is certainly clear: it is absolutely beyond all doubt and exactly the Buddha's entire meaning, and so it isn't wrong is it?”

The Buddha said to Ananda, “All these bhikshus who just followed me to the city of Shravasti to beg in sequence for food have returned to the Jeta

xún qǐ tuánshí guī qí tuólín
循乞转食，归祇陀林。
wǒ yǐ sù zhāi rǔ guānbǐ qiū
我已宿斋。汝观比丘，
yì rénshíshí zhūrénbǎofǒu
一人食时，诸人饱不。

ā nàndā yán fǒu yě shì zūn hé yǐ gù
阿难答言。不也。世尊。何以故。
shì zhū bǐ qiū suī ā luóhàn
是诸比丘，虽阿罗汉，
qū mìng bù tóng yún hé yī rén
躯命不同。云何一人，
néng lìng zhòng bǎo
能令众饱。

fó gào ā nàn ruò rǔ jué liǎo
佛告阿难。若汝觉了，
zhī jiàn zhī xīn shí zài shēn wài
知见之心实在身外。
shēn xīn xiàng wài zì bù xiāng gān
身心相外，自不相干。
zé xīn suǒ zhī shēn bù néng jué
则心所知，身不能觉。
jué zài shēn jì xīn bù néng zhī
觉在身际，心不能知。

wǒ jīn shì rǔ dōu luó mián shǒu
我今示汝兜罗绵手。
rǔ yǎn jiàn shí xīn fēn bié fǒu
汝眼见时，心分别不。

ā nàndā yán rú shì shì zūn
阿难答言。如是，世尊。

fó gào ā nàn ruò xiāng zhī zhě
佛告阿难。若相知者，
yún hé zài wài
云何在外。

shì gù yīng zhī
是故应知，
rǔ yán jué liǎo néng zhī zhī xīn
汝言觉了能知之心，
zhù zài shēn wài wú yǒu shì chù
住在身外，无有是处。

ā nànbái fó yán shì zūn rú fó suǒ yán
阿难白佛言。世尊。如佛所言。
bú jiàn nèi gù bù jū shēn nèi
不见内故，不居身内。
shēn xīn xiāng zhī bù xiāng lí gù
身心相知不相离故，
bú zài shēn wài wǒ jīn sī wéi
不在身外。我今思惟。
zhī zài yī chù
知在一处。

Grove and are rolling their food into balls as they eat. I have already finished eating, but consider the bhikshus: when one person eats, does everyone get full?"

Ananda answered, "No, World Honored One. Why? These bhikshus are Arhats, but their individual lives differ. How could one person's eating cause everyone to be full?"

The Buddha told Ananda, "If your mind which understands, knows, sees and is aware were actually outside your body, your body and mind would be mutually exclusive and would have no relationship to one another. The body would be unaware of what the mind perceives, and the mind would not perceive the awareness within the body.

"Now as I show you my tula-cotton hand, does your mind distinguish it when your eyes see it?"

Ananda answered, "So it is, World Honored One."

The Buddha told Ananda, "If the mind and eyes create a common perception, how then can the mind be outside?"

"Therefore you should know you state the impossible when you say that the mind which knows, understands, and is aware is outside the body."

Ananda said to the Buddha, "World Honored One, it is as the Buddha has said, since I cannot see inside, my mind does not reside in the body. Since my body and mind have a common awareness, they are not separate and so my mind does not dwell outside my body. As I now consider it, I know it is in a certain place."

fó yán chù jīn hé zài
佛言。处今何在。

ā nànyán cǐ liǎozhīxīn jì bùzhīnèi
阿难言。此了知心，既不知内，
ér néngjiàn wài rú wǒ sī cǔn
而能见外。如我思忖。
qián fú gēn lǐ
潜伏根里。

yóu rú yǒu rén qǔ liú lí wǎn
犹如有人，取琉璃碗，
hé qí liǎng yǎn suī yǒu wù hé
合其两眼。虽有物合，
ér bù liú ài
而不留碍。

bǐ gēn suí jiàn suí jí fēn bié
彼根随见，随即分别。
rán wǒ jué liǎo néng zhī zhī xīn bú jiàn nèi zhě
然我觉了能知之心不见内者
wéi zài gēn gù
，为在根故。
fēn míng zhū wài wú zhàng ài zhě
分明瞩外无障碍者，
qián gēn nèi gù
潜根内故。

fó gào ā nàn rú rǔ suǒ yán
佛告阿难。如汝所言。
qián gēn nèi zhě yóu rú liú lí
潜根内者犹如琉璃。
bǐ rén dāng yǐ liú lí lóng yǎn
彼人当以琉璃笼眼。
dāng jiàn shān hé jiàn liú lí fǒu
当见山河。见琉璃不。

rú shì shì zūn
如是。世尊。
shì rén dāng yǐ liú lí lóng yǎn
是人当以琉璃笼眼。
shí jiàn liú lí
实见琉璃。

fó gào ā nàn rǔ xīn ruò tóng liú lí hé zhě
佛告阿难。汝心若同琉璃合者。
dāng jiàn shān hé hé bù jiàn yǎn
当见山河。何不见眼。

ruò jiàn yǎn zhě yǎn jí tóng jìng
若见眼者，眼即同境。
bù dé chéng suí ruò bù néng jiàn
不得成随。若不能见。
yún hé shuō yán cǐ liǎo zhī xīn
云何说言此了知心，
qián zài gēn nèi rú liú lí hé
潜在根内，如琉璃合。

The Buddha said, "Now where is it?"

Ananda said, "Since the mind which knows and understands does not perceive what is inside but can see outside, upon reflection I believe it is concealed in the organ of vision.

"For example, when someone places crystal bowls over his eyes, the bowls cover his eyes but do not obstruct his vision. The organ of vision is thus able to see, and discriminations are made accordingly.

"And so my mind which knows, understands, and is aware does not see within because it resides in the organ. It can gaze outside clearly, without obstruction for the same reason: it is concealed in the organ."

The Buddha said to Ananda, "Assuming that it is concealed in the organ, as you assert in your analogy of the crystals: if someone were to cover his eyes with the crystals and look at the mountains and rivers, would he see the crystals as well?"

"Yes, World Honored One, if a person were to cover his eyes with the crystals, he would in fact see the crystals."

The Buddha said to Ananda, "If your mind is analogous to the eyes covered with crystals, then when you see the mountains and rivers, why don't you see your eyes?"

"If you could see your eyes, your eyes would be part of the external environment. If you cannot see them, why did you say that the mind which understands, knows, and is aware is concealed in the organ of vision as eyes are covered by crystals?"

shì gù yīngzhī
是故应知，
rǔ yán jué liǎo néng zhī zhī xīn
汝言觉了能知之心，
qián fú gēn lǐ rú liú lí hé
潜伏根里，如琉璃合，
wú yǒu shì chù
无有是处。

ā nán bái fó yán shì zūn
阿难白佛言。世尊。
wǒ jīn yòu zuò rú shì sī wéi
我今又作如是思惟。
shì zhòng shēng shēn fǔ zàng zài zhōng
是众生身，腑藏在中。
qiào xué jū wài yǒu zàng zé àn
窍穴居外。有藏则暗。
yǒu qiào zé míng
有窍则明。

jīn wǒ duì fó kāi yǎn jiàn míng
今我对佛，开眼见明，
míng wéi jiàn wài bì yǎn jiàn àn
名为见外。闭眼见暗，
míng wéi jiàn nèi shì yì yún hé
名为见内。是义云何。

fó gào ā nán
佛告阿难。
rǔ dāng bì yǎn jiàn àn zhī shí
汝当闭眼见暗之时。
cǐ àn jìng jiè wéi yǔ yǎn duì wéi bú duì yǎn
此暗境界为与眼对，为不对眼。
ruò yǔ yǎn duì àn zài yǎn qián
若与眼对，暗在眼前。
yún hé chéng nèi
云何成内。

ruò chéng nèi zhě jū àn shì zhōng
若成内者，居暗室中，
wú rì yuè dēng cǐ shì àn zhōng
无日月灯。此室暗中，
jiē rǔ jiāo fǔ ruò bú duì zhě
皆汝焦腑。若不对者，
yún hé chéng jiàn
云何成见。

ruò lí wài jiàn nèi duì suǒ chéng
若离外见，内对所成。
hé yǎn jiàn àn míng wéi shēn zhōng
合眼见暗，名为身中。
kāi yǎn jiàn míng hé bú jiàn miàn
开眼见明，何不见面。

ruò bú jiàn miàn nèi duì bù chéng
若不见面，内对不成。

“Therefore you should know that you state the impossible when you say that the mind which knows, understands, and is aware is concealed in the organ of vision in the way that the eyes are covered by crystals.”

Ananda said to the Buddha, “World Honored One, I now offer this reconsideration: viscera and bowels lie inside the bodies of living beings, while the orifices are open to the exterior. There is darkness at the bowels and light at the orifices.

“Now, as I face the Buddha and open my eyes, I see light: that is to see outside. When I close my eyes and see darkness, that is to see within. How does that principle sound?”

The Buddha said to Ananda, “When you close your eyes and see darkness, does the darkness you experience lie before your eyes? If it does lie before your eyes, then the darkness is in front of your eyes. How can that be said to be ‘within’?”

“If it were within, then when you are in a dark room without the light of sun, moon, or lamps, the darkness in the room would constitute your warmers. and viscera. If it is not before you, how can it be seen?”

“If you assert that there is an inward seeing that is distinct from seeing outside. In that case, when you close your eyes and see darkness, you would be seeing inside the body. Therefore, when you open your eyes and see light, why can’t you see your own face?”

“If you cannot see your face, then there can be no seeing within. If you can see your face, then your

jiànmiànruòchéng cǐ liǎozhīxīn
见面若成。此了知心，
jí yǔ yǎngēnnǎizài xūkōng
及与眼根乃在虚空，
hé chéngzài nèi
何成在内。

ruòzài xūkōng zì fēi rǔ tǐ
若在虚空，自非汝体。
jí yīng rú lái jīn jiàn rǔ miàn
即应如来。今见汝面，
yì shì rǔ shēn
亦是汝身。

rǔ yǎn yǐ zhī shēn hé fēi jué
汝眼已知，身合非觉。
bì rǔ zhí yán shēn yǎn liǎng jué
必汝执言身眼两觉，
yīng yǒu èr zhī jí rǔ yì shēn
应有二知，即汝一身，
yīng chéng liǎng fó
应成两佛。

shì gù yīng zhī
是故应知，
rǔ yán jiàn àn míng jiàn nèi zhě
汝言见暗名见内者，
wú yǒu shì chù
无有是处。

ā nànyán wǒ cháng wén fó kāi shì sì zhòng
阿难言。我尝闻佛开示四众。
yóu xīn shēng gù zhǒng zhǒng fǎ shēng
由心生故，种种法生。
yóu fǎ shēng gù zhǒng zhǒng xīn shēng
由法生故，种种心生。

wǒ jīn sī wéi jí sī wéi tǐ shí wǒ xīn xìng
我今思惟。即思惟体实我心性。
suí suǒ hé chù xīn zé suí yǒu
随所合处。心则随有。
yì fēi nèi wài zhōng jiān sān chù
亦非内外中间三处。

fó gào ā nànrǔ jīn shuō yán
佛告阿难。汝今说言，
yóu fǎ shēng gù zhǒng zhǒng xīn shēng
由法生故，种种心生。
suí suǒ hé chù xīn suí yǒu zhě
随所合处，心随有者。
shì xīn wú tǐ zé wú suǒ hé ruò wú yǒu tǐ
是心无体，则无所合。若无有体，
ér néng hé zhě zé shí jiǔ jiè
而能合者，则十九界，
yīn qī chén hé shì yì bù rán
因七尘合。是义不然。

mind that knows and understands and your organ of vision as well must be suspended in space. How could they be part of your body?

“If they are in space, then they are not part of your body. Otherwise the Tathagata who now sees your face should be part of your body as well.

“In that case, when your eyes perceive something, your body would remain unaware of it. If you press the point and say that the body and eyes each have an awareness, then you should have two perceptions, and your one body should eventually become two Buddhas.

“Therefore you should know that you state the impossible when you say that to see darkness is to see within.”

Ananda said to the Buddha, “I have heard the Buddha instruct the four assemblies that because the mind arises every kind of dharma arises, and that because dharmas arise, every kind of mind arises.

“As I now consider it, the substance of that very consideration is truly the nature of the mind. Wherever it comes together with things, the mind exists in response. It does not exist in the three locations of inside, outside and in between.”

The Buddha said to Ananda, “Now you say that because dharmas arise, every kind of mind arises. Wherever it comes together with things, the mind exists in response. But if it has no substance, the mind cannot come together with anything. If, having no substance, it can yet come together with things, that would constitute a nineteenth realm brought about by a union with the seventh defiling object, and there is no such principle.

ruòyǒu tǐ zhě rú rǔ yǐ shǒu zì zhì qí tǐ
若有体者，如汝以手自捏其体。
rǔ suǒ zhī xīn wéi fù nèi chū
汝所知心，为复内出，
wéi cóng wài rù ruò fù nèi chū
为从外入。若复内出，
hái jiàn shēn zhōng ruò cóng wài lái
还见身中。若从外来，
xiān hé jiàn miàn
先合见面。

ā nà nán yán jiàn shì qí yǎn xīn zhī fēi yǎn
阿难言。见是其眼。心知非眼。
wéi jiàn fēi yì
为见非义。

fó yán ruò yǎn néng jiàn rǔ zài shì zhōng
佛言。若眼能见。汝在室中。
mén néng jiàn fǒu zé zhū yǐ sǐ
门能见不。则诸已死，
shàng yǒu yǎn cún yīng jiē jiàn wù
尚有眼存，应皆见物。
ruò jiàn wù zhě yún hé míng sǐ
若见物者，云何名死。

ā nà n yòu rǔ jué liǎo néng zhī zhī xīn
阿难。又汝觉了能知之心，
ruò bì yǒu tǐ wéi fù yì tǐ wéi yǒu duō tǐ
若必有体。为复一体为有多体。
jīn zài rǔ shēn wéi fù biàn tǐ
今在汝身，为复遍体。
wéi bú biàn tǐ
为不遍体。

ruò yì tǐ zhě zé rǔ yǐ shǒu zhì yì zhī shí
若一体者，则汝以手捏一支时，
sì zhī yīng jué ruò xiǎn jué zhě
四支应觉。若感觉者，
zhì yīng wú zài ruò zhì yǒu suǒ
捏应无在。若捏有所，
zé rǔ yì tǐ zì bù néng chéng
则汝一体自不能成。

ruò duō tǐ zhě zé chéng duō rén
若多体者，则成多人。
hé tǐ wéi rǔ
何体为汝。

ruò biàn tǐ zhě tóng qián suǒ zhì
若遍体者，同前所捏。
ruò bú biàn zhě dāng rǔ chù tóu
若不遍者，当汝触头，
yì chù qí zú tóu yǒu suǒ jué
亦触其足。头有所觉。
zú yīng wú zhī
足应无知。

“If it does have substance, when you pinch your body with your hand, does your mind which perceives it come out from the inside or in from the outside? If it comes out from the inside, then, once again, it should see within your body. If it comes in from outside, it should see your face first.”

Ananda said, “Seeing is done with the eyes. The mind’s perception is not that of the eyes. To say it sees doesn’t make sense.”

The Buddha said, “To suppose that the eyes can see is like supposing that the doors of a room can see. Also, when someone has died but his eyes are still intact, his eyes should see things. How can it be death if one can still see?”

“Furthermore, Ananda, if your mind which is aware, understands, and knows in fact has substance, then is it a single substance or many substances? Does its substance perceive the body as it now resides in it or does it not perceive it?”

“Supposing that it were a single substance, then when you pinched one limb with your fingers, the four limbs would be aware of it. If they all were aware of it, the pinch could not be at any one place. If the pinch were confined to one place, then the single substance you propose would not be possible.

“Supposing that it were many substances: then you would be many people. Which substance would be you?”

“Supposing it were a pervasive substance: the case would be the same as before in the instance of pinching. But supposing it were not pervasive; then when you touched your head and touched your foot simultaneously, the foot would not perceive it if the head does. But that is not how you are.

jīn rǔ bù rán shì gù yīngzhī suí suǒ hé chù
今汝不然。是故应知随所合处，
xīn zé suí yǒu wú yǒushì chù
心则随有，无有是处。

ā nànbái fó yán shì zūn
阿难白佛言。世尊。
wǒ yì wén fó yǔ wénshūděngzhū fǎ wáng zǐ
我亦闻佛与文殊等诸法王子
tánshí xiàngshíshì shì zūn yì yán
谈实相时世。世尊亦言。
xīn bú zài nèi yì bú zài wài
心不在内，亦不在外。

rú wǒ sī wéi nèi wú suǒ jiàn
如我思惟。内无所见。
wài bù xiāngzhī nèi wú zhī gù
外不相知。内无知故，
zài nèi bù chéng shēnxīnxiāngzhī
在内不成。身心相知，
zài wài fēi yì jīn xiāngzhī gù
在外非义。今相知故，
fù nèi wú jiàn dāng zài zhōng jiān
复内不见。当在中间。

fó yán rǔ yán zhōng jiān zhōng bì bù mí
佛言。汝言中间。中必不迷。
fēi wú suǒ zài jīn rǔ tuī zhōng
非无所在。今汝推中。
zhōng hé wéi zài wéi fù zài chù
中何为在。为复在处。
wéi dāng zài shēn
为当在身。

ruò zài shēnzhě zài biān fēi zhōng
若在身者，在边非中。
zài zhōng tóng nèi ruò zài chùzhě
在中同内。若在处者，
wéi yǒu suǒ biǎo wéi wú suǒ biǎo
为有所表，为无所表。
wú biǎo tóng wú biǎo zé wú dìng
无表同无。表则无定。

hé yǐ gù rú rén yǐ biǎo
何以故。如人以表，
biǎo wéi zhōng shí dōng kàn zé xī
表为中时。东看则西。
nán guān chéng běi biǎo tǐ jì hùn
南观成北。表体既混。
xīn yīng zá luàn
心应杂乱。

ā nànyán wǒ suǒ shuō zhōng
阿难言。我所说中，
fēi cǐ èr zhǒng rú shì zūn yán
非此二种。如世尊言。

“Therefore you should know that you state the impossible when you say that wherever it comes together with things, the mind exists in response.”

Ananda said to the Buddha, “World Honored One, I also have heard the Buddha discuss true appearance with Manjushri and the other disciples of the Dharma king. The World Honored One also said, ‘The mind is not inside and it is not outside.’

“As I now consider it, if it were within, it would see things it does not see; if it were outside, there would be no common perception. Since it cannot see inside, it cannot be inside; and since the body and mind have common perception, it does not make sense to say it is outside. Therefore, since there is a common perception and since there is no seeing within, it must be in the middle.”

The Buddha said, “You say it is in the middle. That middle must not be haphazard or without a fixed location. Where is this middle that you propose? Is it in an external place, or is it in the body?”

“If it were in the body, it could not be on the surface of the body since that is not the middle. But to be in the middle is no different than being inside. If it were in an external place, would there be some evidence of it, or not? If there were no evidence of it, that would be the same as if it did not exist. If there were evidence of it, then it would have no fixed location.

“Why? Suppose that someone were to indicate the middle by a marker. When regarded from the east, it would be to the west, and when regarded from the south, it would be to the north. The marker is unclear, and the mind would be equally chaotic.”

Ananda said, “The middle I speak of is neither of those. As the World Honored One has said, the eyes and forms are the conditions which create the

yǎn sè wéi yuán shēng yú yǎn shí
眼色为缘。生於眼识。
yǎnyǒu fēnbié sè chén wú zhī
眼有分别。色尘无知。
shí shēng qí zhōng zé wéi xīn zài
识生其中，则为心在。

fó yán rǔ xīn ruò zài gēn chén zhī zhōng
佛言。汝心若在根尘之中。
cǐ zhī xīn tǐ wéi fù jiān èr wéi bú jiān èr
此之心体为复兼二，为不兼二。

ruò jiān èr zhě wù tǐ zá luàn
若兼二者，物体杂乱。
wù fēi tǐ zhī chéng dí liǎng lì
物非体知，成敌两立。
yún hé wéi zhōng
云何为中。

jiān èr bù chéng fēi zhī bù zhī
兼二不成，非知不知，
jí wú tǐ xìng zhōng hé wéi xiàng
即无体性。中何为相。

shì gù yīng zhī dāng zài zhōng jiān
是故应知，当在中间，
wú yǒu shì chù
无有是处。

ā nán bái fó yán shì zūn
阿难白佛言。世尊。
wǒ xī jiàn fó yǔ dà mù lián xū pú tí
我昔见佛与大目连，须菩提，
fù lóu nuó shě lì fú sì dà dì zǐ
富楼那，舍利弗，四大弟子，
gòng zhuǎn fǎ lún
共转法轮。
cháng yán jué zhī fēn bié xīn xìng
常言觉知分别心性，
jì bù zài nèi yì bù zài wài
既不在内，亦不在外，
bù zài zhōng jiān jù wú suǒ zài
不在中间。俱无所在。
yì qiè wú zhuó míng zhī wéi xīn
一切无著，名之为心。
zé wǒ wú zhuó míng wéi xīn fǒu
则我无著，名为心不。

fó gào ā nán rǔ yán jué zhī fēn bié xīn xìng
佛告阿难。汝言觉知分别心性，
jù wú zài zhě
俱无在者。
shì jiān xū kōng shuǐ lù fēi xíng
世间虚空水陆飞行，
zhū suǒ wù xiàng míng wéi yì qiè
诸所物象，名为一切。

eye-consciousness. The eyes make discriminations; forms have no perception, but a consciousness is created between them. That is where my mind is.”

The Buddha said, “If your mind were between the eye and an object, does the mind’s substance combine with the two or does it not?

“If it did combine with the two, then objects and the mind-substance would form a chaotic mixture. Since objects have no perception, while the substance has perception, the two would stand in opposition. Which is the middle?

“If it did not combine with the two, it would then be neither perceiver nor perceived and would have no substance or nature. Where would the characteristic of ‘middle’ be?

“Therefore you should know that for the mind to be in the middle is impossible.”

Ananda said to the Buddha, “World Honored One, when I have seen the Buddha turn the Dharma wheel in the past with great Maudgalyayana, Subhuti, Purna, and Shariputra, four of the great disciples, he often said that the nature of the mind which perceives, makes discriminations, and is aware is located neither within nor outside nor in the middle; it is not located anywhere at all. That very non-attachment to anything is what is called the mind. Therefore, is my non-attachment my mind?”

The Buddha said to Ananda, “You say that the nature of the mind which perceives, makes discriminations, and is aware is not located anywhere at all. The entirety of things existing in the world consists of space, the waters, the land, the creatures that fly and walk, and all external objects. Does your non-attachment also exist?

rǔ bú zhuózhě wéizàiwéi wú
汝不著者,为在为无。

wú zé tóng yú guīmáo tù jiǎo
无则同于龟毛兔角。
yún hé bù zhuó
云何不著。

yǒu bù zhuózhě bù kě míng wú
有不著者,不可名无。
wú xiàng zé wú fēi wú zé xiàng
无相则无。非无则相,
xiàng yǒu zé zài yún hé wú zhuó
相有则在。云何无著。

shì gù yīngzhī yì qiè wú zhuó
是故应知,一切无著,
míng juézhī xīn wú yǒushì chù
名觉知心,无有是处。

ěr shí ā nàn zài dà zhòngzhōng
尔时阿难,在大众中,
jí cóng zuò qǐ piāntǎnyòujiān
即从座起。偏袒右肩。
yòu xī zhù dì
右膝著地。
hé zhǎngōng jìng ér bái fó yán
合掌恭敬而白佛言。

wǒ shì rú lái zuì xiǎozhī dì méng fó cí ài
我是如来最小之弟。蒙佛慈爱。
suī jīn chū jiā yóu shì jiāo lián
虽今出家,犹恃憍怜。
suǒ yǐ duō wén wèi dé wú lòu
所以多闻,未得无漏。

bù néng zhé fú suǒ pí luó zhòu
不能折伏娑毗罗咒。
wéi bǐ suǒ zhuǎn nì yū yín shè
为彼所转,溺於淫舍。
dāng yóu bù zhī zhēn jì suǒ yì
当由不知实际所诣。

wéi yuàn shì zūn dà cí āi mǐn
惟愿世尊大慈哀愍。
kāi shì wǒ děng shē mó tā lù
开示我等奢摩他路。
lǐng zhū chān tí huī mí lì chē
令诸阐提,隳弥戾车。

zuò shì yǔ yì wǔ tǐ tóu dì
作是语已,五体投地。
jí zhū dà zhòng qīng kě qǐ ào zhū
及诸大众倾渴翘伫,
qīn wén shì huì
钦闻示诲。

“If it does not exist, it is the same as hairs on a tortoise or horns on a rabbit. How can you speak of non-attachment?”

“If non-attachment existed, it could not be said to be non-existent. To be non-existent is to be without attributes. To be existent is to have attributes. Whatever has attributes has a location; how then can it be said to be unattached?”

“Therefore you should know, to call the aware, knowing mind non-attachment to anything is impossible.”

Then Ananda arose from his seat in the midst of the great assembly, uncovered his right shoulder, placed his right knee on the ground, respectfully put his palms together, and said to the Buddha:

“I am the Tathagata’s youngest cousin. I have received the Buddha’s compassionate love and have left the home-life, but I have been dependent on his affection, and as a consequence have pursued erudition and am not yet without outflows.

“I could not overcome the Kapila mantra. I was spun around by it and sank in the house of prostitution, all because I did not know the location of the realm of reality.

“I only hope that the World Honored One, out of great kindness and pity, will instruct us in the path of shamata to guide the icchantikas and overthrow the mleccas.”

After he had finished speaking, he placed his five limbs on the ground along with the entire great assembly. Then they stood on tiptoe waiting attentively and thirstily to respectfully hear the instructions.

ěr shí shì zūn cóng qí miàn mén
尔时世尊，从其面门，
fàng zhǒng zhǒng guāng
放种种光。
qí guāng huǎng yào rú bǎi qiān rì
其光晃耀如百千日。

pǔ fó shì jiè liù zhǒng zhèn dòng
普佛世界，六种震动。
rú shì shí fāng wēi chén guó tǔ
如是十方微尘国土，
yì shí kāi xiàn
一时开现。

fó zhī wēi shén
佛之威神，
lìng zhū shì jiè hé chéng yí jiè
令诸世界合成一界。

qí shì jiè zhōng
其世界中，
suǒ yǒu yì qiè zhū dà pú sà jì zhù běn guó
所有一切诸大菩萨，皆住本国，
hé zhǎng chéng tīng
合掌承听。

fó gào ā nàn yì qiè zhòng shēng
佛告阿难，一切众生，
cóng wú shǐ lái zhǒng zhǒng diān dǎo
从无始来，种种颠倒，
yè zhǒng zì rán rú è chā jù
业种自然，如恶叉聚。

zhū xiū xíng rén
诸修行人，
bù néng dé chéng wú shàng pú tí
不能得成无上菩提，
nǎi zhì bié chéng shēng wén yuán jué
乃至别成声闻缘觉，
jí chéng wài dào zhū tiān mó wáng
及成外道，诸天魔王，
jí mó juàn shǔ
及魔眷属。

jiē yóu bù zhī èr zhǒng gēn běn
皆由不知二种根本，
cuò luàn xiū xí yóu rú zhǔ shā
错乱修习，犹如煮沙，
yù chéng jiā zhuàn zòng jīng chén jié
欲成嘉饌。纵经尘劫，
zhōng bù néng dé
终不能得。

yún hé èr zhǒng ā nàn yì zhě
云何二种阿难。一者，
wú shǐ shēng sǐ gēn běn
无始生死根本。

zé rǔ jīn zhě yǔ zhū zhòng shēng
则汝今者与诸众生，
yòng pān yuán xīn wéi zì xìng zhě
用攀缘心。为自性者。

Then the World Honored One radiated forth from his face various kinds of light, dazzling light as brilliant as hundreds of thousands of suns.

The six kinds of quaking pervaded the Buddharealms, and thus lands as many as fine motes of dust throughout the ten directions appeared simultaneously.

The Buddha's awesome spirit caused all the realms to unite into a single realm.

And in these realms all the great Bodhisattvas, each remaining in his own country, put their palms together and listened.

“The reason those who cultivate cannot accomplish unsurpassed Bodhi, but instead reach the level of a Sound-Hearer or of one enlightened to conditions, or become accomplished in outside ways as heaven-dwellers or as demon-kings or as members of the retinue of demons is that they do not know the two fundamental roots and are mistaken and confused in their cultivation. They are like one who cooks sand in the hope of creating savory delicacies. They may pass through as many aeons as there are motes of dust, but in the end they will not obtain what they want.

“What are the two? Ananda, the first is the root of beginningless birth and death, which is the mind that seizes upon conditions and that you and all living beings now make use of, taking it to be the self-nature.

èr zhě wú shǐ pú tí nièpán
二者，无始菩提涅槃，
yuánqīngjìng tǐ
元 清 净 体。
zé rǔ jīnzhěshí jīngyuánmíng
则汝今者识精元明，
néngshēngzhūyuán yuánsuǒ yí zhě
能 生 诸 缘，缘 所 遗 者。

yóuzhūzhòngshēng yí cǐ běnmíng
由 诸 众 生，遗 此 本 明。
suīzhōng rì xíng ér bú zì jué
虽 终 日 行，而 不 自 觉。
wǎng rù zhū qù
枉 入 诸 趣。

ā nàn rǔ jīn yù zhīshē mó tā lù
阿 难。汝 今 欲 知 奢 摩 他 路，
yuànchūshēng sǐ jīn fù wèn rǔ
愿 出 生 死。今 复 问 汝。

jí shí rú lái jǔ jīn sè bì qū wǔ lúnzhǐ
即 时 如 来 举 金 色 臂，屈 五 轮 指。
yǔ ā nànyán rǔ jīn jiàn fǒu
语 阿 难 言。汝 今 见 不。

ā nànyán jiàn
阿 难 言。见。

fó yán rǔ hé suǒ jiàn
佛 言。汝 何 所 见。

ā nànyán wǒ jiàn rú lái jǔ bì qū zhǐ
阿 难 言。我 见 如 来，举 臂 屈 指，
wéiguāng míng quán yào wǒ xīn mù
为 光 明 拳，耀 我 心 目。

fó yán rǔ jiāng shuí jiàn
佛 言。汝 将 谁 见。

ā nànyán wǒ yǔ dà zhòng
阿 难 言。我 与 大 众，
tóng jiāng yǎn jiàn
同 将 眼 见。

fó gào ā nàn rǔ jīn dá wǒ
佛 告 阿 难。汝 今 答 我。
rú lái qū zhǐ wéi guāng míng quán
如 来 屈 指 为 光 明 拳，
yào rǔ xīn mù rǔ mù kě jiàn yǐ hé wéi xīn
耀 汝 心 目。汝 目 可 见。以 何 为 心。
dāng wǒ quán yào
当 我 拳 耀。

ā nànyán rú lái xiàn jīn zhēng
阿 难 言。如 来 现 今 征
xīn suǒ zài ér wǒ yǐ xīn tuī qióng xún zhú
心 所 在。而 我 以 心 推 穷 寻 逐。
jí néng tuī zhě wǒ jiāng wéi xīn
即 能 推 者，我 将 为 心。

“The second is the primal pure substance of the beginningless Bodhi Nirvana. It is the primal bright essence of consciousness that can bring forth all conditions. Because of conditions, you consider it to be lost.

“Living beings lose sight of the original brightness: therefore, though they use it to the end of their days, they are unaware of it, and without intending to they enter the various destinies.

“Ananda, since you now wish to know about the path of shamatha with the hope of getting out of birth and death, I will question you further.”

Then the Tathagata raised his golden arm and bent his five wheeled fingers as he asked Ananda, “Do you see?”

Ananda said, “I see.”

The Buddha said, “What do you see?”

Ananda said, “I see the Tathagata raise his arm and bend his fingers into a fist of light which dazzles my mind and my eyes.”

The Buddha said, “What do you see it with?”

Ananda said, “The members of the great assembly and I each see it with our eyes.”

The Buddha said to Ananda, “You have answered me by saying that the Tathagata bends his fingers into a fist of light which dazzles your mind and eyes. Your eyes are able to see, but what is the mind that is dazzled by my fist?”

Ananda said, “The Tathagata is asking where the mind is located. Now that I use my mind to search for it thoroughly, I propose that precisely what is able to investigate is my mind.”

fó yán duō ā nàn cǐ fēi rǔ xīn
佛言。咄。阿难，此非汝心。

ā nàn jué rán bì zuò hé zhǎng
阿难矍然，避座合掌，
qǐ lì bái fó cǐ fēi wǒ xīn
起立白佛。此非我心，
dāng míng hé děng
当名何等。

fó gào ā nàn
佛告阿难。
cǐ shì qián chén xū wàng xiàng xiǎng
此是前尘虚妄相想，
huò rǔ zhēn xìng
惑汝真性。
yóu rǔ wú shǐ zhì yú jīn shēng
由汝无始至於今生，
rèn zéi wéi zǐ shī rǔ yuán cháng
认贼为子。失汝元常，
gù shòu lún zhuǎn
故受轮转。

ā nàn bái fó yán shì zūn wǒ fó chǒng dì
阿难白佛言。世尊。我佛宠弟。
xīn ài fó gù lìng wǒ chū jiā
心爱佛故，令我出家。
wǒ xīn hé dú gōng yǎng rú lái
我心何独供养如来，
nǎi zhì biàn lì héng shā guó tǔ
乃至遍历恒沙国土，
chéng shì zhū fó jí shàn zhī shí
承事诸佛及善知识。
fā dà yóng měng
发大勇猛。
xíng zhū yì qiè nán xíng fǎ shì
行诸一切难行法事。
jiē yòng cǐ xīn zòng lìng bàng fǎ
皆用此心。纵令谤法，
yǒng tuì shàn gēn yì yīn cǐ xīn
永退善根。亦因此心。
ruò cǐ fā míng bú shì xīn zhě wǒ nǎi wú xīn
若此发明不是心者。我乃无心，
tóng zhū tǔ mù lí cǐ jué zhī
同诸土木。离此觉知，
gèng wú suǒ yǒu
更无所有。

yún hé rú lái shuō cǐ fēi xīn
云何如来说此非心。
wǒ shí jīng bù jiān cǐ dà zhòng
我实惊怖。兼此大众，
wú bù yí huò wéi chuí dà bēi kāi shì wèi wù
无不疑惑。惟垂大悲开示未悟。

The Buddha said, “Hey! Ananda, that is not your mind.”

Startled, Ananda leapt from his seat, stood and put his palms together, and said to the Buddha, “If it’s not my mind, what is it?”

The Buddha said to Ananda, “It is your perception of false appearances based on external objects which deludes your true nature and has caused you from beginningless time to your present life to recognize a thief as your son, to lose your eternal source, and to undergo the wheel’s turning.”

Ananda said to the Buddha, “World Honored One, I am the Buddha’s favorite cousin. It is because my mind loved the Buddha that I was led to leave the home-life. It is my mind that not only makes offerings to the Tathagata, but also, in passing through lands as many as the grains of sand in the Ganges River to serve all Buddhas and good, wise advisors, and in martialing great courage to practice every difficult aspect of the dharma, I always use this mind. Even if I am slandering the dharma and eternally withdrawing my good roots, it would also be because of this mind. If this is not my mind, then I have no mind, and I am the same as a clod of earth or a piece of wood. Without this awareness and knowing, nothing would exist.

“Why does the Tathagata say this is not my mind? I am startled and frightened and not one member of the great assembly is without doubt. I only hope that the World Honored One will regard us with great compassion and instruct those who have not yet awakened.”

ěr shíshìzūn kāishì ā nàn
尔时世尊，开示阿难，
jí zhū dà zhòng
及诸大众。
yù lìngxīn rù wú shēng fǎ rěn
欲令心入无生法忍。

yú shī zǐ zuò mó ā nàndǐng
于师子座，摩阿难顶，
ér gào zhī yán
而告之言。
rú lái cháng shuō zhū fǎ suǒ shēng
如来常说诸法所生，
wéi xīn suǒ xiàn yī qiē yīn guǒ
唯心所现。一切因果，
shì jiè wēi chén yīn xīn chéng tǐ
世界微尘，因心成体。

ā nàn ruò zhū shì jiè yī qiē suǒ yǒu
阿难。若诸世界一切所有。
qí zhōng nǎi zhì cǎo yè lǚ jié
其中乃至草叶缕结。
jié qí gēnyuán xiányǒu tǐ xìng
诘其根元，咸有体性。

zòng lìng xū kōng yì yǒu míng mào
纵令虚空，亦有名貌。
hé kuàng qīng jìng miào jìng míng xīn
何况清净妙净明心，
xìng yì qiē xīn ér zì wú tǐ
性一切心，而自无体。

ruò rǔ zhí lì n fēn bié jué guān suǒ liǎo zhī xìng
若汝执吝分别觉观所了知性
bì wéi xīn zhě cǐ xīn jí yīng lí zhū yī qiē
必为心者。此心即应离诸一切，
sè xiāng wèi chù zhū chén shì yè
色香味触，诸尘事业，
bié yǒu quán xìng
别有全性。

rú rǔ jīn zhě chéng tīng wǒ fǎ
如汝今者承听我法。
cǐ zé yīn shēng ér yǒu fēn bié
此则因声而有分别。

zòng miè yì qiē jiàn wén jué zhī
纵灭一切见闻觉知，
nèi shǒu yōu xián
内守幽闲。
yóu wéi fǎ chén fēn bié yǐng shì
犹为法尘分别影事。

wǒ fēi cǐ rǔ zhí wéi fēi xīn dàn rǔ yú xīn
我非敕汝执为非心。但汝于心，
wēi xì chuāi mó
微细揣摩。
ruò lí qián chén yǒu fēn bié xìng
若离前尘有分别性，

Then the World Honored One gave instruction to Ananda and the great assembly, wishing to cause their minds to enter the state of patience with the non-production of dharmas.

From the lion's seat he rubbed Ananda's crown and said to him, "The Tathagata has often said that all dharmas that arise are only manifestations of the mind. All causes and effects, the worlds as many as fine motes of dust, come into being because of the mind.

"Ananda, when all the things in the world, including blades of grass and strands of silk thread, are examined at their fundamental source, each is seen to have substance and a nature, even empty space has a name and an appearance.

"How much the less could the clear, wonderful, pure bright mind, the essence of all thoughts, itself be without a substance?

"If you insist that the nature which knows and observes and is aware of distinctions is the mind, then apart from all forms, smells, tastes, and touches . apart from the workings of all the defiling objects . that mind should have its own complete nature.

"And yet now, as you listen to my Dharma, it is because of sound that you are able to make distinctions.

"Even if you could extinguish all seeing, hearing, awareness, and knowing, and maintain an inner composure, the shadows of your discrimination of dharmas would remain.

"I do not insist that you grant that it is not the mind. But examine your mind in minute detail to see whether there is a discriminating nature apart from the objects of sense. That would truly be your

jí zhēn rǔ xīn
即真汝心。

ruò fēn bié xìng lí chén wú tǐ
若分别性，离尘无体。
sī zé qián chén fēn bié yǐng shì
斯则前尘分别影事。

chén fēi cháng zhù ruò biàn miè shí
尘非常住。若变灭时，
cǐ xīn zé tóng guī máo tù jiǎo
此心则同龟毛兔角。
zé rǔ fǎ shēn tóng yú duàn miè
则汝法身同于断灭。
qí shuí xiū zhèng wú shēng fǎ rěn
其谁修证无生法忍。

jí shí ā nàn yǔ zhū dà zhòng mò rán zì shī
即时阿难与诸大众默然自失。

fó gào ā nàn shì jiān yì qiè zhū xiū xué rén
佛告阿难。世间一切诸修学人，
xiàn qián suī chéng jiǔ cì dì dìng
现前虽成九次第定，
bù dé lòu jìn chéng ā luó hàn
不得漏尽，成阿罗汉。
jiē yóu zhī cǐ shēng sǐ wàng xiǎng
皆由执此生死亡妄想，
wù wéi zhēn shí shì gù rǔ jīn suī dé duō wén
误为真实。是故汝今虽得多闻，
bù chéng shèng guǒ
不成圣果。

ā nàn wén yǐ chóng fù bēi lèi
阿难闻已，重复悲泪。
wǔ tǐ tóu dì cháng guì hé zhǎng
五体投地。长跪合掌，
ér bái fó yán zì wǒ cóng fó fā xīn chū jiā
而白佛言。自我从佛发心出家。
shì fó wēi shén cháng zì sī wéi
恃佛威神。常自思惟。
wú láo wǒ xiū
无劳我修。
jiāng wèi rú lái huì wǒ sān mèi
将谓如来惠我三昧。
bù zhī shēn xīn běn bù xiāng dài
不知身心本不相代。
shī wǒ běn xīn suī shēn chū jiā
失我本心。虽身出家，
xīn bù rù dào pì rú qióng zǐ shě fù táo shì
心不入道。譬如穷子舍父逃逝。

jīn rì nǎi zhī suī yǒu duō wén
今日乃知虽有多闻。
ruò bù xiū xíng yǔ bù wén děng
若不修行，与不闻等。
rú rén shuō shí zhōng bù néng bǎo
如人说食，终不能饱。

mind.

“If this discriminating nature has no substance apart from objects, then it is shadows of discriminations of objects of mind.

“The objects are not permanent, and when they pass out of existence, such a mind would be like hair on a tortoise or horns on a rabbit. In that case your Dharma-body would be extinguished along with it. Then who cultivates and attains patience with the non-production of dharmas?”

At that point Ananda and everyone in the great assembly was speechless and at a total loss.

The Buddha said to Ananda, “There are cultivators in the world who, although they realize the nine successive stages of samadhi, do not achieve the extinction of outflows or become Arhats, all because they are attached to birth-and-death false thinking and mistake it for what is truly real. That is why now, although you are greatly learned, you have not realized the accomplishment of sagehood.”

When Ananda heard that, he again wept sorrowfully, placed his five limbs on the ground, knelt on both knees, put his palms together, and said to the Buddha, “Since I followed the Buddha and left home, what I have done is to rely on the Buddha’s awesome spirit. I have often thought, ‘There is no reason for me to toil at cultivation’ expecting that the Tathagata would bestow samadhi upon me. I never realized that he could not stand in for me in body and mind. Thus, I lost my original mind and although my body has left the home-life, my mind has not entered the Way. I am like the poor son who renounced his father and roamed around.

“Therefore, today I realize that although I am greatly learned, if I do not cultivate, it is the same as if I had not learned anything; just as someone who only speaks of food will never get full.

shì zūn wǒ děng jīn zhě èr zhàng suǒ chán
世尊。我等今者二障所缠。
liáng yóu bù zhī jì cháng xīn xìng
良由不知寂常心性。
wéi yuàn rú lái āi mǐn qióng lù
惟愿如来哀愍穷露。
fā miào míng xīn kāi wǒ dào yǎn
发妙明心。开我道眼。

jí shí rú lái cóng xiōng wàn zì
即时如来，从胸卍字。
yǒng chū bǎo guāng qí guāng huǎng yù
涌出宝光。其光晃昱。
yǒu bǎi qiān sè shí fāng wēi chén
有百千色。十方微尘，
pǔ fó shì jiè yì shí zhōu biàn
普佛世界一时周遍。
biàn guàn shí fāng suǒ yǒu bǎo chā
遍灌十方所有宝刹，
zhū rú lái dǐng
诸如来顶。
xuán zhì ā nán jí zhū dà zhòng
旋至阿难及诸大众。

gào ā nànyán
告阿难言。
wú jīn wéi rǔ jiàn dà fǎ chuáng
吾今为汝建大法幢。
yì lìng shí fāng yì qiè zhòng shēng
亦令十方一切众生，
huò miào wēi mì xìng jìng míng xīn
获妙微密，性净明心，
dé qīng jìng yǎn
得清净眼。

“World Honored One, now we all are bound by two obstructions and as a consequence do not perceive the still, eternal nature of the mind. I only hope the Tathagata will take pity on us poor and destitute ones and disclose the wonderful bright mind, and open my Way-eye.”

Then from the character wan [signifying “myriad virtues”] on his chest, the Tathagata poured forth precious light. Radiant with hundreds of thousands of colors, the brilliant light simultaneously pervaded everywhere throughout the ten directions to Buddharealms as many as fine motes of dust, anointing the crowns of every Tathagata in all the jeweled Buddhlands of the ten directions. Then it swept back to Ananda and all in the great assembly.

And said to Ananda, “I will now erect the great Dharma banner for you, to cause all living beings in the ten directions to obtain the wondrous subtle secret, the pure nature, the bright mind, and to attain the pure eye.

第二章

ā nàn rǔ xiān dá wǒ jiàn guāng míng quán
阿难。汝先答我见光明拳。
cǐ quán guāng míng yīn hé suǒ yǒu
此拳光明因何所有。
yún hé chéng quán rǔ jiāng shuí jiàn
云何成拳。汝将谁见。

ā nànyán yóu fó quán tǐ yán fú tán jīn
阿难言。由佛全体阎浮檀金，
xì rú bǎo shān qīng jìng suǒ shēng
辘如宝山，清净所生，
gù yǒu guāng míng wǒ shí yǎn guān
故有光明。我实眼观。
wǔ lún zhǐ duān qū wò shì rén
五轮指端，屈握示人，
gù yǒu quán xiàng
故有拳相。

fó gào ā nàn rú lái jīn rì shí yán gào rǔ
佛告阿难。如来今日实言告汝。
zhū yǒu zhì zhě yào yǐ pì yù ér dé kāi wù
诸有智者，要以譬喻而得开悟。

ā nàn pì rú wǒ quán ruò wú wǒ shǒu
阿难。譬如我拳，若无我手，
bù chéng wǒ quán ruò wú rǔ yǎn
不成我拳。若无汝眼，
bù chéng rǔ jiàn yǐ rǔ yǎn gēn
不成汝见。以汝眼根，
lì wǒ quán lǐ qí yì jūn fǒu
例我拳理。其义均不。

ā nànyán wéi rán shì zūn jì wú wǒ yǎn
阿难言。唯然。世尊。既无我眼，
bù chéng wǒ jiàn yǐ wǒ yǎn gēn
不成我见。以我眼根，
lì rú lái quán shì yì xiāng lèi
例如来拳。事义相类。

fó gào ā nàn rǔ yán xiāng lèi
佛告阿难。汝言相类，
shì yì bù rán hé yǐ gù rú wú shǒu rén
是义不然。何以故。如无手人，
quán bì jìng miè bǐ wú yǎn zhě
拳毕竟灭。彼无眼者，
fēi jiàn quán wú
非见全无。

suǒ yǐ zhě hé rǔ shì yú tú
所以者何。汝试于途。
xún wèn máng rén rǔ hé suǒ jiàn
询问盲人。汝何所见。

CHAPTER II The Seeing Nature

“Ananda, you have told me that you saw my fist of bright light. How did it take the form of a fist? How did the fist become bright? By what means could you see it?”

Ananda replied, “The body of the Buddha is born of purity and cleanness, and, therefore, it assumes the color of Jambu River gold with deep red hues. Hence, it shone as brilliant and dazzling as a precious mountain. It was actually my eyes that saw the Buddha bend his five-wheeled fingers to form a fist which was shown to all of us.”

The Buddha told Ananda, “Today the Tathagata will tell you truly that all those with wisdom are able to achieve enlightenment through the use of examples.

“Ananda, take, for example, my fist: if I didn’t have a hand, I couldn’t make a fist. If you didn’t have eyes, you couldn’t see. If you apply the example of my fist to the case of your eyes, is the idea the same?”

Ananda said, “Yes, World Honored One. Since I can’t see without my eyes, if one applies the example of the Buddha’s fist to the case of your eyes, the idea is the same.”

The Buddha said to Ananda, “You say it is the same, but that is not right. Why? If a person has no hand, his fist is gone forever. But one who is without eyes is not entirely devoid of sight.

“For what reason? Try consulting a blind man on the street: ‘What do you see?’

bī zhūmáng rén bì lái dá nǚ
彼诸盲人，必来答汝。
wǒ jīnyǎn qián wéi jiàn hēi àn
我今眼前，唯见黑暗，
gèng wú tā zhǔ
更无他瞩。

yǐ shì yì guān qián chén zì àn
以是义观。前尘自暗。
jiàn hé kuī sǔn
见何亏损。

ā nànyán zhūmáng yǎn qián
阿难言。诸盲眼前，
wéi dū hēi àn yún hé chéng jiàn
唯睹黑暗，云何成见。

fó gào ā nàn zhūmáng wú yǎn
佛告阿难。诸盲无眼，
wéi guān hēi àn yǔ yǒu yǎn rén chù yú
唯观黑暗。与有眼人。处于
àn shì èr hēi yǒu bié wéi wú yǒu bié
暗室。二黑有别，为无有别。

rú shì shì zūn cǐ àn zhōng rén
如是。世尊。此暗中人。
yǔ bǐ qún máng èr hēi xiào liàng
与彼群盲，二黑较量，
céng wú yǒu yì
曾无有异。

ā nàn ruò wú yǎn rén quán jiàn qián hēi
阿难。若无眼人，全见前黑。
hū dé yǎn guāng huán yú
忽得眼光。还于
qián chén jiàn zhǒng zhǒng sè
前尘见种种色，
míng yǎn jiàn zhě bǐ àn zhōng rén
名眼见者。彼暗中人，
quán jiàn qián hēi hū huò dēng guāng
全见前黑。忽获灯光。
yì yú qián chén jiàn zhǒng zhǒng sè
亦于前尘见种种色，
yīng míng dēng jiàn
应名灯见。

ruò dēng jiàn zhě dēng néng yǒu jiàn
若灯见者。灯能有见，
zì bù míng dēng yòu zé dēng guān
自不名灯。又则灯观，
hé guān rǔ shì
何关汝事。

shì gù dāng zhī dēng néng xiǎn sè
是故当知灯能显色。
rú shì jiàn zhě shì yǎn fēi dēng
如是见者，是眼非灯。
yǎn néng xiǎn sè rú shì jiàn xìng
眼能显色。如是见性，

“Any blind man will certainly answer, ‘Now I see only black in front of my eyes. Nothing else meets my gaze.’

“The meaning is apparent: if he sees blackness in front of him, how could his seeing be considered ‘lost’?”

Ananda said, “The only thing blind people see in front of their eyes is blackness. How can that be seeing?”

The Buddha said to Ananda, “Is there any difference between the blackness seen by blind people, who do not have the use of their eyes, and the blackness seen by someone who has the use of his eyes when he is in a dark room?”

“So it is, World Honored One. Between the two kinds of blackness, that seen by the person in a dark room and that seen by the blind, there is no difference.”

“Ananda, if the person without the use of his eyes who sees only blackness were suddenly to regain his sight and see all kinds of forms, and you say it is his eyes which see, then when the person in a dark room who sees only blackness suddenly sees all kinds of forms because a lamp is lit, you should say it is the lamp which sees.

“If it is a case of the lamp seeing, it would be a lamp endowed with sight - which couldn’t be called a lamp. And if the lamp were to do the seeing, how would you be involved?”

“Therefore you should know that while the lamp can reveal the forms, it is the eyes, not the lamp, that do the seeing. And while the eyes can reveal the forms, the seeing-nature comes from the

shìxīn fēiyǎn
是心非眼。

ā nànsuī fù dé wénshìyán
阿难虽复得闻是言，
yǔ zhū dà zhòng kǒuyǐ mòrán
与诸大众，口已默然。
xīnwèikāiwù yóu jì rú lái cí yīn xuānshì
心未开悟。犹冀如来慈音宣示。
hé zhǎng qīngxīn zhù fó bēihùi
合掌清心，伫佛悲诲。

ěr shíshìzūn
尔时世尊。
shūduōluómǎnwǎngxiàngguāngshǒu
舒兜罗绵网相光手，
kāiwǔlúnzhī huìchì ā nàn
开五轮指。诲敕阿难，
jí zhū dà zhòng wǒchūchéngdào
及诸大众。我初成道。
yú lù yuánzhōng wéi ā ruòduō
于鹿园中，为阿若多，
wǔ bǐ qiūděng jí rǔ sì zhòngyán
五比丘等。及汝四众言。
yì qièzhòngshēng bùchéngpútí
一切众生，不成菩提，
jí ā luóhàn jiē yóu kè chén fánnǎosuǒwù
及阿罗汉，皆由客尘烦恼所误。
rǔ děngdāngshí yīn hé kāiwù
汝等当时，因何开悟，
jīnchéngshèngguǒ
今成圣果。

shíjiāochénnuó qǐ lì bái fó
时憍陈那起立白佛。
wǒ jīnzhǎnglǎo yú dà zhòngzhōng
我今长老。于大众中，
dú dé jiě míng
独得解名。
yīnwù kè chén èr zì chéngguǒ
因悟客尘二字成果。

shìzūn pì rú xíng kè tóu jì lǚ tíng
世尊。譬如行客投寄旅亭。
huò sù huòshí shí sù shì bì
或宿或食。食宿事毕。
chùzhuāngqián tú bù huáng ān zhù
俶装前途。不遑安住。
ruòshízhǔrén zì wúyǒuwǎng
若实主人，自无攸往。

rú shì sī wéi búzhù míng kè
如是思惟。不住名客。
zhù míng zhǔ rén yǐ búzhù zhě
住名主人。以不住者，

mind, not the eyes.”

Although Ananda and everyone in the great assembly had heard what was said, their minds had not yet understood, and so they remained silent. Hoping to hear more of the gentle sounds of the Tathagata's teaching, they put their palms together, purified their minds, and stood waiting for the Tathagata's compassionate instruction.

Then the World Honored One extended his tula-cotton webbed bright hand, opened his five-wheeled fingers, and told Ananda and the great assembly, “When I first accomplished the Way I went to the Deer Park, and for the sake of Ajnatakaundinya and all five of the bhikshus, as well as for you of the four-fold assembly, I said, ‘It is because living beings are impeded by guest-dust and affliction that they do not realize Bodhi or become arhats.’ At that time, what caused you who have now realized the holy fruit to become enlightened?”

Then Ajnatakaundinya arose and said to the Buddha, “Of the elders now present in the great assembly, only I received the name ‘understanding’ because I was enlightened to the meaning of the word ‘guest-dust’ and realized the fruition.

“World Honored One, it is like a traveler who stops as a guest at a roadside inn, perhaps for the night or perhaps for a meal. When he has finished lodging there or when the meal is finished, he packs his baggage and sets out again. He does not remain there at leisure. The host himself, however, does not go far away.

“Considering it this way, the one who does not remain is called the guest, and the one who does remain is called the host. The word “guest,” then, means ‘one who does not remain.’

míngwéi kè yì
名为客义。

yòu rú xīn jì qīngyángshēngtiān
又如新霁。清暘升天。

guāng rù xì zhōng
光入隙中。

fā míngkōngzhōngzhūyǒuchénxiàng
发明空中诸有尘相。

chénzhiyáodòng xū kōng jì rán
尘质摇动。虚空寂然。

rú shì sī wéi chéng jì míngkōng
如是思惟。澄寂名空。

yáodòngmíngchén
摇动名尘。

yǐ yáodòngzhěmíngwéichén yì
以摇动者名为尘义。

fó yán rú shì
佛言。如是。

jí shí rú lái yú dàzhòngzhōng
即时如来于大众中，

qū wǔlúnzhī qū yǐ fù kāi kāi yǐ yòu qū
屈五轮指。屈已复开。开已又屈。

wèi ā nànyán rǔ jīn hé jiàn
谓阿难言。汝今何见。

ā nànyán wǒ jiàn rú lái bǎi bǎo lúnzhǎng
阿难言。我见如来百宝轮掌，

zhòngzhōngkāi hé
众中开合。

fó gào ā nà
佛告阿难。

rǔ jiàn wǒ shǒu zhòngzhōngkāi hé
汝见我手众中开合。

wéi shì wǒ shǒu yǒu kāi yǒu hé
为是我手有开有合。

wéi fù rǔ jiàn yǒu kāi yǒu hé
为复汝见有开有合。

ā nànyán shì zūn bǎo shǒu
阿难言。世尊宝手。

zhòngzhōngkāi hé
众中开合。

wǒ jiàn rú lái shǒu zì kāi hé
我见如来手自开合。

fēi wǒ jiàn xìng yǒu kāi yǒu hé
非我见性有开有合。

fó yán shuí dòng shuí jìng
佛言。谁动谁静。

ā nànyán fó shǒu bú zhù ér wǒ jiàn xìng
阿难言。佛手不住。而我见性，

“Again, when the sky clears up, the morning sun rises with all resplendence, and its golden rays stream into a house through a crevice to reveal particles of dust in the air. The dust dances in the rays of light, but the empty space is motionless.

“Considering it this way, what is clear and still is called space, and what moves is called dust. The word ‘dust,’ then, means ‘that which moves.’

The Buddha said, “So it is.”

Then in the midst of the great assembly the Thus Come One bent his five-wheeled fingers. After bending them, he opened them again. After he opened them, he bent them again, and he asked Ananda, “What do you see now?”

Ananda said, “I see the Thus Come One’s hundred-jeweled wheeled palms opening and closing in the midst of the assembly.”

The Buddha said to Ananda, “You see my hand open and close in the assembly. Is it my hand that opens and closes, or is it your seeing that opens and closes?”

Ananda said, “The World Honored One’s jeweled hand opened and closed in the assembly. I saw the Thus Come One’s hand itself open and close; it was not my seeing-nature that opened and closed.”

The Buddha said, “What moves and what is still?”

Ananda said, “The Buddha’s hand does not remain at rest. And since my seeing-nature is

shàngwúyǒujìng shuíwéiwúzhù
尚 无 有 静，谁 为 无 住。

fó yán rú shì
佛 言。如 是。

rú lái yú shì cóng lún zhǎng zhōng ,
如 来 于 是 从 轮 掌 中 ，
fēi yì bǎo guāng zài ā nànyòu
飞 一 宝 光 ，在 阿 难 右 。
jí shí ā nà huí shǒu yòu pàn
即 时 阿 难 ，回 首 右 盼 。
yòu fàng yì guāng zài ā nànzǒ
又 放 一 光 ，在 阿 难 左 。
ā nànyòu zé huí shǒu zuǒ pàn
阿 难 又 则 回 首 左 盼 。
fó gào ā nà rǔ tóu jīn rì hé yīn yáo dòng
佛 告 阿 难 。汝 头 今 日 何 因 摇 动 。

ā nànyán
阿 难 言。

wǒ jiàn rú lái chū miào bǎo guāng ,
我 见 如 来 出 妙 宝 光 ，
lái wǒ zuǒ yòu gù zuǒ yòu guān
来 我 左 右 。故 左 右 观 。
tóu zì yáo dòng
头 自 摇 动 。

ā nà rǔ pàn fó guāng zuǒ yòu dòng tóu
阿 难 。汝 盼 佛 光 ，左 右 动 头 ，
wéi rǔ tóu dòng wéi fù jiàn dòng
为 汝 头 动 。为 复 见 动 。

shì zūn wǒ tóu zì dòng
世 尊 。我 头 自 动 。

ér wǒ jiàn xìng shàng wú yǒu zhǐ
而 我 见 性 尚 无 有 止 ，
shuí wéi yáo dòng
谁 为 摇 动 。

fó yán rú shì
佛 言。如 是。

yú shì rú lái pǔ gào dà zhòng
于 是 如 来 ，普 告 大 众 。
ruò fù zhòng shēng
若 复 众 生 ，
yǐ yáo dòng zhě míng zhī wéi chén
以 摇 动 者 名 之 为 尘 。
yǐ bú zhù zhě míng zhī wéi kè
以 不 住 者 ，名 之 为 客 。

rǔ guān ā nà tóu zì dòng yáo
汝 观 阿 难 头 自 动 摇 ，
jiàn wú suǒ dòng yòu rǔ guān wǒ
见 无 所 动 。又 汝 观 我 ，

beyond even stillness, how could it not be at rest?"

The Buddha said, "So it is."

Then from his wheeled palm the Thus Come One sent a precious ray of light flying to Ananda's right. Ananda immediately turned his head and glanced to the right. He then sent another ray of light to Ananda's left. Ananda again turned his head and glanced to the left. The Buddha said to Ananda, "Why did your head move just now?"

Ananda said, "I saw the Thus Come One emit a wonderful precious light which came by my left and right, and so I looked to the left and right. My head moved of itself."

"Ananda, when you glanced at the Buddha's light and moved your head to the left and right, was it your head that moved or your seeing that moved?"

"World Honored One, my head moved of itself. Since my seeing-nature is beyond even cessation, how could it move?"

The Buddha said, "So it is."

Then the Thus Come One told everyone in the great assembly, "Suppose other living beings called what moves 'the dust' and what does not dwell 'the guest'?"

"You noticed that it was Ananda's head that moved; the seeing did not move. You also noticed that it was my hand which opened and closed; the seeing did not stretch or bend.

shǒu zì kāi hé jiàn wú shū juǎn
手自开合。见无舒卷。

yún hé rǔ jīn yǐ dòng wéi shēn
云何汝今以动为身，
yǐ dòng wéi jìng cóng shǐ jì zhōng
以动为境。从始洎终，
niàn niàn shēng miè
念念生灭。

yí shī zhēn xìng diān dǎo xíng shì
遗失真性。颠倒行事。
xìng xīn shī zhēn rèn wù wéi jǐ
性心失真。认物为己。
lún huí shì zhōng zì qǔ liú zhuǎn
轮回是中，自取流转。

ěr shí ā nàn jí zhū dà zhòng
尔时阿难，及诸大众。
wén fó shì huì shēn xīn tài rán
闻佛示诲，身心泰然。
niàn wú shǐ lái shī què běn xīn
念无始来，失却本心。
wàng rèn yuán chén fēn bié yǐng shì
妄认缘尘分别影事。
jīn rì kāi wù rú shī rǔ ér hū yù cí mǔ
今日开悟。如失乳儿忽遇慈母。
hé zhǎng lǐ fó
合掌礼佛。

yuàn wén rú lái xiǎn chū shēn xīn
愿闻如来显出身心，
zhēn wàng xū shí xiàn qián shēng miè
真妄虚实。现前生灭，
yǔ bù shēng miè èr fā míng xìng
与不生灭，二发明性。

shí bō sī nì wáng qǐ lì bái fó
时波斯匿王，起立白佛。
wǒ xī wèi chéng zhū fó huì chī
我昔未承诸佛海敕。
jiàn jiā zhān yán pí luó zhǐ zǐ xián yán
见迦旃延，毗罗胝子。咸言，
cǐ shēn sǐ hòu duàn miè míng wéi niè pán
此身死后断灭，名为涅槃。
wǒ suī zhí fó jīn yóu hú yí
我虽值佛。今犹狐疑。
yún hé fā huī zhèng zhī cǐ xīn
云何发挥证知此心，
bù shēng miè dì
不生灭地。

“Why do you continue to take something moving like your body and its environment to be in substantial existence, so that from the beginning to the end, your every thought is subject to production and extinction?”

“You have lost your true nature and conduct yourselves in upside-down ways. Having lost your true nature and mind, you recognize objects as yourself, and it is you who cling to the flowing and turning of the revolving wheel.”

When Ananda and the great assembly heard the Buddha's instructions, they became peaceful and composed both in body and mind. They recollected that since time without beginning, they had strayed from their fundamental true mind by mistaking the shadows of their causally conditioned differentiating minds as something real and substantial. Now on this day they had awakened to such illusions and misconceptions. Like a lost infant who rejoins its beloved mother after a long separation, they put their palms together to make obeisance to the Buddha.

They wished to hear such words from the Thus Come One as to enlighten them to the dual nature of body and mind - what is false and what is real, what is empty and what is substantial, what is subject to production and extinction and what transcends production and extinction.

Then King Prasenajit rose and said to the Buddha, “In the past, when I had not yet received the teachings of the Buddha, I met Katyayana and Vairatiputra, both of whom said that this body is annihilated after death, and that this is Nirvana. Now, although I have met the Buddha, I still have doubts about their words. How much I wish to be enlightened to the ways and means to perceive and realize the true mind, thereby proving that it transcends production and extinction! All those who have outflows also

jīn cǐ dà zhòng zhū yǒu lòu zhě
今此大众诸有漏者，
xián jiē yuàn wén
咸皆愿闻。

fó gào dài wáng rǔ shēn xiàn zài
佛告大王。汝身现在。
jīn fù wèn rǔ
今复问汝。
rǔ cǐ ròu shēn wéi tóng jīn gāng cháng zhù bù
汝此肉身为同金刚常住不
xiǔ wéi fù biàn huài
朽，为复变坏。

shì zūn wǒ jīn cǐ shēn zhōng cóng biàn miè
世尊，我今此身，终从变灭。

fó yán dài wáng rǔ wèi céng miè
佛言。大王。汝未曾灭。
yún hé zhī miè
云何知灭。

shì zūn wǒ cǐ wú cháng biàn huài zhī shēn
世尊。我此无常变坏之身，
suī wèi céng miè wǒ guān xiàn qián
虽未曾灭。我观现前，
niàn niàn qiān xiè xīn xīn bú zhù
念念迁谢，新新不住。
rú huǒ chéng huī jiàn jiàn xiāo yǔn
如火成灰，渐渐销殒。
yǔn wáng bù xī jué zhī
殒亡不息。决知
cǐ shēn dāng cóng miè jìn
此身，当从灭尽。

fó yán rú shì
佛言。如是。

dài wáng rǔ jīn shēng líng yǐ cóng shuāi lǎo
大王。汝今生龄已从衰老，
yán mào hé rú tóng zǐ zhī shí
颜貌何如童子之时。

shì zūn wǒ xī hái rú fū còu rùn zé
世尊。我昔孩孺肤腠润泽。
nián zhì zhǎng chéng xuè qì chōng mǎn
年至长成，血气充满。
ér jīn tuī líng pò yú shuāi mào
而今颓龄迫于衰老。
xíng sè kū cuì jīng shén hūn mèi
形色枯悴。精神昏昧。
fā bái miàn zhòu dài jiāng bù jiǔ
发白面皱。逮将不久。
rú hé jiàn bǐ chōng shèng zhī shí
如何见比充盛之时。

wish to be instructed on this subject.”

The Buddha said to the great king, “Now I ask you, as it is now is your physical body like vajra, indestructible and living forever? Or does it change and go bad?”

“World Honored One, this body of mine will keep changing until it eventually becomes extinct.”

The Buddha said, “Great King, you have not yet become extinct. How do you know you will become extinct?”

“World Honored One, although my impermanent, changing, and decaying body has not yet become extinct, I observe it now, and every passing thought fades away. Each new one fails to remain, but gradually perishes like fire turning to ashes. This perishing without cease convinces me that this body will eventually become completely extinct.”

The Buddha said, “So it is.

“Great King, at your present age you are already old and declining. How do your appearance and complexion compare to when you were a youth?”

“World Honored One, in the past when I was young my skin was moist and shining. When I reached the prime of life, my blood and breath were full. But now in my declining years, as I race into old age, my form is withered and wizened and my spirit dull. My hair is white and my face is in wrinkles and I haven’t much time remaining. How can I be compared to how I was when I was full of life?”

fó yán dàiwáng rǔ zhīxíngróng
佛言。大王。汝之形容，
yīng bú dùnxiǔ
应不顿朽。

wángyán shìzūn biànhuà mì yí
王言。世尊。变化密移，
wǒ chéng bù jué hánshǔ qiānliú
我诚不觉。寒暑迁流，
jiànzhì yú cǐ
渐至于此。

hé yǐ gù wǒ nián èr shí suī hào nián shào
何以故。我年二十，虽号年少。
yánmào yǐ lǎo chū shí suì shí
颜貌已老初十岁时。
sānshí zhī nián yòu shuāi èr shí
三十之年又衰二十。
yú jīn liù shí yòu guò yú èr guān wǔ shí shí
于今六十。又过于二。观五十时，
wǎnrán qiáng zhuàng
宛然强壮。

shìzūn wǒ jiàn mì yí suī cǐ cú luò
世尊。我见密移。虽此殒落。
qí jiān liú yì qiè xiàn shí nián
其间流易，且限十年。
ruò fù lìng wǒ wēi xì sī wéi
若复令我微细思惟。
qí biàn níng wéi yī jì èr jì
其变宁唯一纪二纪，
shí wéi nián biàn qǐ wéi nián biàn
实为年变，岂唯年变，
yì jiān yuè huà hé zhí yuè huà
亦兼月化。何直月化，
jiān yòu rì qiān chén sī dì guān
兼又日迁。沈思谛观。
chà nà chà nà niàn niàn zhī jiān
刹那刹那。念念之间，
bù dé tíng zhù
不得停住。

gù zhī wǒ shēn zhōng cóng biàn miè
故知我身终从变灭。

fó gào dàiwáng rǔ jiàn biàn huà
佛告大王。汝见变化，
qiāngǎi bù tíng wù zhī rǔ miè
迁改不停。悟知汝灭。
yì yú miè shí
亦于灭时，
rǔ zhī shēn zhōng yǒu bú miè yē
汝知身中不灭耶。

bō sī nì wáng hé zhǎng bái fó
波斯匿王。合掌白佛。
wǒ shí bù zhī
我实不知。

The Buddha said, “Great King, your appearance should not decline so suddenly.”

The king said, “World Honored One, the change has been a hidden transformation of which I honestly have not been aware. I have come to this gradually through the passing of winters and summers.

“How did it happen? In my twenties, I was still young, but my features had aged since the time I was ten. My thirties were a further decline from my twenties, and now at sixty-two I look back on my fifties as hale and hearty.

“World Honored One, I am contemplating these hidden transformations. Although the changes wrought by this process of dying are evident through the decades, I might consider them further in finer detail: these changes do not occur just in periods of twelve years; there are actually changes year by year. Not only are there yearly changes, there are also monthly transformations. Nor does it stop at monthly transformations; there are also differences day by day. Examining them closely, I find that kshana by kshana, thought after thought, they never stop.

“And so I know my body will keep changing until it is extinct.”

The Buddha told the great king, “By watching the ceaseless changes of these transformations, you awaken and know of your extinction, but do you also know that at the time of extinction there is something in your body which does not become extinct?”

King Prasenajit put his palms together and exclaimed, “I really do not know.”

fó yán wǒ jīn shì rǔ bù shēng miè xìng
佛言。我今示汝不生灭性。

The Buddha said, "I will now show you the nature which is not produced and not extinguished.

dàiwang rǔ nián jǐ shí jiàn héng hé shuǐ
大王。汝年几时，见恒河水。

"Great King, how old were you when you saw the waters of the Ganges?"

wángyán wǒ shēng sān suì
王言。我生三岁。
cí mǔ xié wǒ yè qí pó tiān jīng guò cǐ liú
慈母携我谒耆婆天，经过此流。
ěr shí jí zhī shì héng hé shuǐ
尔时即知是恒河水。

The king said, "When I was three years old my compassionate mother led me to visit the Goddess Jiva. We passed a river, and at the time I knew it was the waters of the Ganges."

fó yán dàiwang rú rǔ suǒ shuō
佛言。大王。如汝所说，
èr shí zhī shí shuāi yú shí suì nǚ zhì liù shí
二十之时衰于十岁。乃至六十，
rì yuè suì shí niàn niàn qiān biàn
日月岁时念念迁变。
zé rǔ sān suì jiàn cǐ hé shí zhì nián shí sān
则汝三岁见此河时，至年十三，
qí shuǐ yún hé
其水云何。

The Buddha said, "Great King, you have said that when you were twenty you had deteriorated from when you were ten. Day by day, month by month, year by year until you have reached sixty, in thought after thought there has been change. Yet when you saw the Ganges River at the age of three, how was it different from when you were thirteen?"

wángyán rú sān suì shí wǎn rán wú yì
王言。如三岁时，宛然无异。
nǚ zhì yú jīn nián liù shí èr yì wú yǒu yì
乃至于今，年六十二，亦无有异。

The king said, "It was no different from when I was three, and even now when I am sixty-two it is still no different."

fó yán rǔ jīn zì shāng fā bái miàn zhòu
佛言。汝今自伤发白面皱。
qí miàn bì dìng zhòu yú tóng nián
其面必定皱于童年。
zé rǔ jīn shí guān cǐ héng hé
则汝今时，观此恒河，
yǔ xī tóng shí guān hé zhī jiàn
与昔童时观河之见，
yǒu tóng mào fǒu
有童毫不。

The Buddha said, "Now you are mournful that your hair is white and your face is wrinkled. In the same way that your face is definitely more wrinkled than it was in your youth, has the seeing with which you look at the Ganges aged, so that it is old now but was young when you looked at the river as a child in the past?"

wángyán bù yě shì zūn
王言。不也。世尊。

The king said, "No, World Honored One."

fó yán dàiwang rǔ miàn suī zhòu
佛言。大王。汝面虽皱。
ér cǐ jiàn jīng xìng wèi céng zhòu
而此见精，性未曾皱。
zhòu zhě wéi biàn bú zhòu fēi biàn
皱者为变。不皱非变。

The Buddha said, "Great King, your face is in wrinkles, but the essential nature of your seeing has not yet wrinkled. What wrinkles is subject to change. What does not wrinkle does not change.

biàn zhě shòu miè bǐ bú biàn zhě
变者受灭。彼不变者，
yuán wú shēng miè
元无生灭。
yún hé yú zhōng shòu rǔ shēng sǐ
云何于中受汝生死。

"What changes will become extinct, but what does not change is fundamentally free of production and extinction. How can it be subject to your birth and death? Furthermore, why bring

ér yóuyī nǐ mòqié lí děng
而犹引彼末伽黎等。
dōuyán cǐ shēn sǐ hòuquánmiè
都言此身死后全灭。

wángwénshìyán xìnzhīshēnhòu
王闻是言，信知身后，
shěshēng qù shēng yǔ zhū dà zhòng
舍生趣生。与诸大众，
yǒngyuèhuān xǐ dé wèicéngyǒu
踊跃欢喜，得未曾有。

ā nàn jí cóngzuòqǐ lǐ fó hé zhǎng
阿难即从座起。礼佛合掌，
chángguì bái fó shìzūn
长跪白佛。世尊。
ruò cǐ jiàn wén bì bù shēng miè
若此见闻必不生灭。
yún hé shìzūn míng wǒ děng bèi
云何世尊，名我等辈，
yí shīzhēnxìng diāndǎoxíngshì
遗失真性，颠倒行事。
yuàn xīng cí bēi xǐ wǒ chén gòu
愿兴慈悲，洗我尘垢。

jí shí rú lái chuí jīn sè bì lúnshǒuxiàzhǐ
即时如来垂金色臂，轮手下指。
shì ā nànyán rǔ jīn jiàn wǒ mǔ tuó luó shǒu
示阿难言。汝今见我母陀罗手。
wéizhèng wéidào
为正为倒。

ā nànyán shì jiānzhòngshēng
阿难言。世间众生，
yǐ cǐ wéidào
以此为倒。
ér wǒ bù zhī shuí zhèng shuí dào
而我不知谁正谁倒。

fó gào ā nàn ruòshìjiānrén yǐ cǐ wéidào
佛告阿难。若世间人以此为倒。
jí shìjiānrén jiāng hé wéizhèng
即世间人，将何为正。

ā nànyán rú lái shù bì
阿难言。如来竖臂，
dōuluómíánshǒu shàngzhǐ yú kōng
兜罗绵手，上指于空，
zé míng wéizhèng
则名为正。

fó jí shù bì gào ā nànyán
佛即竖臂，告阿难言。
ruò cǐ diāndǎo shǒuwěixiānghuàn
若此颠倒，首尾相换。

up what Maskari Goshaliputra and the others say: that after the death of this body there is total extinction?”

The King heard these words, believed them, and realized that when the life of this body is finished, there will be rebirth. He and the entire great assembly were greatly delighted at having obtained what they had never had before.

Ananda then arose from his seat, made obeisance to the Buddha, put his palms together, knelt on both knees, and said to the Buddha, “World Honored One, if seeing and hearing are indeed neither produced nor extinguished, why did the World Honored One refer to us as people who have lost their true natures and who go about things in an upside-down way? I hope the World Honored One will give rise to great compassion and wash my dust and defilement away.”

Then the Thus Come One let his golden arm fall so that his wheeled fingers pointed downward, and, showing Ananda, he said, “You see my mudra-hand: is it right-side up or upside down?”

Ananda said, “Living beings in the world take it to be upside down. I do not know what is right-side up and what is upside down.”

The Buddha said to Ananda, “If people of the world take this as upside down, what do people of the world take to be right-side up?”

Ananda said, “They call it right-side up when the Thus Come One raises his arm, with the fingers of his tula-cotton hand pointing upward in the air.”

The Buddha then held up his hand and said: “Worldly people are doubly deluded when they discriminate between an upright and inverted hand.

zhūshìjiānrén yí bèizhānshì
诸世间人一倍瞻视。

zé zhī rǔ shēn
则知汝身，
yǔ zhū rú lái qīngjìng fǎ shēn
与诸如来清净法身，
bǐ lèi fā míng rú lái zhī shēn
比类发明。如来之身，
míngzhèngbiànzhī rǔ děngzhī shēn
名正遍知。汝等之身，
hào xìng diān dǎo
号性颠倒。

suí rǔ dì guān rǔ shēn fó shēn
随汝谛观。汝身佛身。
chēng diān dǎo zhě míng zì hé chù
称颠倒者。名字。何处，
hào wéi diān dǎo
号为颠倒。

yú shí ā nàn yǔ zhū dà zhòng
于时阿难，与诸大众，
dèng méng zhān fó mù jīng bú shùn
瞪瞢瞻佛，目睛不瞬。
bù zhī shēn xīn diān dǎo suǒ zài
不知身心颠倒所在。

fó xìng cí bēi
佛兴慈悲。
āi mǐn ā nàn jí zhū zhū dà zhòng
哀愍阿难及诸诸大众。
fā hǎi cháo yīn biàn gào tóng huì
发海潮音，遍告同会。

zhū shàn nán zǐ wǒ cháng shuō yán
诸善男子。我常说言。
sè xīn zhū yuán jí xīn suǒ shǐ
色心诸缘。及心所使。
zhū suǒ yuán fǎ wéi xīn suǒ xiàn
诸所缘法，唯心所现。
rǔ shēn rǔ xīn
汝身汝心。
jiē shì miào míng zhēn jīng miào xīn zhōng suǒ
皆是妙明真精妙心中所
xiàn wù
现物。

yún hé rǔ děng
云何汝等。
yí shī běn miào yuán miào míng xīn
遗失本妙圆妙明心。
bǎo míng miào xìng rèn wù zhōng mí
宝明妙性。认悟中迷。

huì mèi wéi kōng kōng huì àn zhōng
晦昧为空。空晦暗中，

“In the same way they will differentiate between your body and the Thus Come One’s pure Dharmabody and will say that the Thus Come One’s body is one of right and universal knowledge, while your body is upside down.

“But examine your bodies and the Buddha’s closely for this upside-downness: what exactly does the term ‘upside down’ refer to?”

Thereupon Ananda and the entire great assembly were dazed, and they stared unblinking at the Buddha. They did not know in what way their bodies and minds were upside down.

The Buddha’s compassion arose and he took pity on Ananda and on all in the great assembly and he spoke to the great assembly in a voice that swept over them like the ocean-tide.

“All of you good people, I have often said that form and mind and all conditions, as well as dharmas pertaining to the mind - all the conditioned dharmas - are manifestations of the mind only. Your bodies and your minds all appear within the wonder of the bright, true, essential, wonderful mind.

“Why do I say that you have lost track of what is fundamentally wonderful in you, the perfect, wonderful bright mind, and that in the midst of your bright and enlightened nature, you mistake the false for the real because of ignorance and delusion?

“Mental dimness turns into dull emptiness. This

jié àn wéi sè
结暗为色。

sè zá wàngxiǎng xiǎngxiàngwéishēn
色杂妄想，想相为身。

jù yuánnèiyáo qù wàibēn yì
聚缘内摇。趣外奔逸。
hūnrǎorǎoxiàng yì wéixīnxìng
昏扰扰相，以为心性。

yì míwéixīn
一迷为心。
juédinghuòwéi sè shēnzhīnèi
决定惑为色身之内。

bùzhī sè shēn
不知色身，
wài jì shān hé xū kōng dà dì
外泊山河虚空大地，
xiánshìmiào míngzhēnxīnzhōngwù
咸是妙明真心中物。

pì rú chéngqīngbǎiqiān dà hǎi qì zhī
譬如澄清百千大海，弃之。
wéirèn yì fú ōu tǐ mùwéiquáncháo
唯认一浮沤体目为全潮，
qióngjìn yíng bó
穷尽瀛渤。

rǔ dēng jí shì mízhōngbèirén
汝等即是迷中倍人。
rú wǒ chuíshǒu děngwúchābié
如我垂手，等无差别。
rú lái shuō wéi kě lián mǐ nǐ zhě
如来说为可怜愍者。

ā nàchéng fó bēi jiù shēnhuì
阿难承佛悲救深海。
chuí qì chāshǒu ér bái fó yán
垂泣叉手而白佛言。
wǒ suī chéng fó rú shì miào yīn
我虽承佛如是妙音。
wù miào míng xīn yuán suǒ yuán mǎn
悟妙明心。元所圆满，
cháng zhù xīn dì
常住心地。

ér wǒ wù fó xiànshuō fǎ yīn
而我悟佛现说法音。
xiàn yì yuánxīn yǔn suǒ zhānyǎng
现以缘心。允所瞻仰。
tú huò cǐ xīn
徒获此心。
wèi gǎn rèn wéi běn yuán xīn dì
未敢认为本元心地。

emptiness, in the dimness, unites with darkness to become form.

Stimulated by false thinking, the form takes the shape of a body.

“As causal conditions come together there are perpetual internal disturbances which tend to gallop outside. Such inner disturbances are often mistaken for the nature of mind.

“The primary misconception about the mind and body is the false view that the mind dwells in the physical body.

“You do not know that the physical body, as well as the mountains, the rivers, empty space, and the great earth are all within the wonderful bright true mind.

“It is like ignoring hundreds of thousands of clear pure seas and taking notice of only a single bubble, seeing it as the entire ocean, as the whole expanse of great and small seas.

“You people are doubly deluded among the deluded. Such inversion does not differ from that caused by my lowered hand. The Thus Come One says you are most pitiable.”

Having received the Buddha's compassionate rescue and profound instruction, Ananda's tears fell, and he folded his hands and said to the Buddha, “I have heard these wonderful sounds of the Buddha and have realized that the wonderful bright mind is fundamentally perfect; it is the eternally dwelling mind-ground.

“But now in awakening to the Dharma-sounds that the Buddha is speaking, it is my conditioned mind which I use to contemplate them reverently. Having just obtained the mind, I do not acknowledge that it is the fundamental mind-ground.

yuàn fó āi mǐn xuānshìyuányīn
愿佛哀愍。宣示圆音。
bá wǒ yí gēn guī wúshàngdào
拔我疑根，归无上道。

fó gào ā nàn
佛告阿难。
rǔ děngshàng yǐ yuánxīntīng fǎ
汝等尚以缘心听法。
cǐ fǎ yì yuán fēi dé fǎ xìng
此法亦缘，非得法性。
rú rén yǐ shǒu zhī yuèshì rén
如人以手，指月示人。
bì rén yīnzhī dāng yīng kàn yuè
彼人因指，当应看月。
ruò fù guānzhī yǐ wéiyuè tǐ
若复观指以为月体。
cǐ rén qǐ wéiwángshīyuèlún
此人岂唯亡失月轮。
yì wáng qí zhī hé yǐ gù yǐ suǒbiāozhī
亦亡其指。何以故。以所标指，
wéimíngyuè gù
为明月故。

qǐ wéiwángzhī
岂唯亡指。
yì fù bùshímíngzhī yǔ àn hé yǐ gù
亦复不识明之与暗。何以故。
jí yǐ zhī tǐ wéiyuè míng xìng
即以指体为月明性。
míng àn èr xìng wúsuǒ liǎo gù
明暗二性，无所了故。
rǔ yì rú shì
汝亦如是。

ruò yǐ fēnbiéwǒshuō fǎ yīn wéi rǔ xīnzhě
若以分别我说法音，为汝心者。
cǐ xīn zì yīng lí fēnbiéyīn yǒufēnbiéxìng
此心自应离分别音，有分别性。
pì rú yǒu kè jì sù lǚ tíng
譬如有客，寄宿旅亭。
zànzhǐ biàn qù zhōng bù cháng zhù
暂止便去，终不常住。
ér zhǎng tíng rén dōu wúsuǒ qù
而掌亭人，都无所去，
míng wéi tíng zhǔ
名为亭主。

cǐ yì rú shì ruò zhēn rǔ xīn zé wúsuǒ qù
此亦如是。若真汝心，则无所去。
yún hé lí shēng wú fēnbiéxìng
云何离声无分别性。

sī zé qǐ wéishēng fēnbiéxīn
斯则岂唯声分别心。

“I pray that the Buddha will take pity on me and proclaim the perfect sound to pull out my doubts by the roots and enable me to return to the unsurpassed Way.”

The Buddha told Ananda, “You still listen to the Dharma with the conditioned mind, and so the Dharma becomes conditioned as well, and you do not obtain the Dharma-nature. It is like when someone points his finger at the moon to show it to someone else. Guided by the finger, that person should see the moon. If he looks at the finger instead and mistakes it for the moon, he loses not only the moon but the finger also. Why? He mistakes the pointing finger for the bright moon.

“Not only does he lose the finger, but he also fails to recognize light and darkness. Why? He mistakes the substance of the finger for the bright nature of the moon, and so he does not understand the two natures of light and darkness. The same is true of you.

“If you take what distinguishes the sound of my speaking Dharma to be your mind, then that mind itself, apart from the sound which is distinguished, should have a nature which makes distinctions. It is like the guest who lodges overnight at an inn; he stops temporarily and then goes on. He does not dwell there permanently, whereas the innkeeper does not go anywhere: he is the host of the inn.

“Likewise, if it is truly your mind, it does not go anywhere. However, in the absence of sound it has no discriminating nature of its own. Can you tell the reason why?

“This, then, applies not only to the distinguishing of sound; in distinguishing my

fēnbiéwǒróng lí zhū sè xiàng
分别我容。离诸色相，
wúfēnbiéxìng
无分别性。

rú shì nǎi zhì fēn bié dōu wú fēi sè fēi kōng
如是乃至分别都无。非色非空。
jū shě lí děng mèi wéi míng dì
拘舍离等昧为冥谛。
lí zhū fǎ yuán wú fēn bié xìng
离诸法缘，无分别性。

zé rǔ xīn xìng gè yǒu suǒ huán
则汝心性各有所还。
yún hé wéi zhǔ
云何为主。

ā nán yán ruò wǒ xīn xìng gè yǒu suǒ huán
阿难言。若我心性各有所还。
zé rú lái shuō miào míng yuán xīn
则如来说，妙明元心，
yún hé wú huán wéi chuí āi mǐn
云何无还。惟垂哀愍，
wéi wǒ xuān shuō
为我宣说。

fó gào ā nán qiě rǔ jiàn wǒ
佛告阿难。且汝见我，
jiàn jīng míng yuán
见精明元。
cǐ jiàn suī fēi miào jīng míng xīn
此见虽非妙精明心。
rú dì èr yuè fēi shì yuè yǐng
如第二月非是月影。

rǔ yīng dì tīng
汝应谛听。
jīn dāng shì rǔ wú suǒ huán dì
今当示汝无所还地。

ā nán cǐ dà jiǎng táng
阿难。此大讲堂，
dòng kāi dōng fāng rì lún shēng tiān
洞开东方。日轮升天，
zé yǒu míng yào zhōng yè hēi yuè
则有明耀。中夜黑月，
yún wù huì míng zé fù hūn àn
云雾晦暝，则复昏暗。
hù yǒu zhī xì zé fù jiàn tōng
户牖之隙则复见通。
qiáng yǔ zhī jiān zé fù guān yōng
墙宇之间则复观壅。
fēn bié zhī chù zé fù jiàn yuán
分别之处则复见缘。
wán xū zhī zhōng biàn shì kōng xìng
顽虚之中遍是空性。

appearance, there is no distinction-making nature apart from the mark of form.

“Thus even when the making of distinctions is totally absent, when there is no form and no emptiness - the obscurity which Goshali and the others take to be the ‘profound truth’ - in the absence of causal conditions, the distinction-making nature ceases to exist.

“How can we say that the nature of your mind plays the part of host since everything perceived by it returns to something else?”

Ananda said, “If every state of our mind returns to something else as its cause, then why does the wonderful bright original mind mentioned by the Buddha return nowhere? I hold out the hope that the Buddha will shower us with such compassion as to enlighten us on this point.”

The Buddha said to Ananda, “As you now see me, the essence of your seeing is fundamentally bright. If the profound bright original mind is compared to the moon, the essence of your seeing is the second moon rather than its reflection.

“You should listen attentively, for I am now going to show you the place of no returning.

Ananda, this great lecture hall is open to the east. It is flooded with light when the sun rises in the sky. It is dark at midnight during a new moon or when obscured by clouds or fog. Looking out through open doors and windows your vision is unimpeded; facing walls or houses your vision is hindered. Your vision is causally conditioned in such places where there are forms of distinctive features; in dull void, you can see only emptiness. Your vision will be distorted when the objects of seeing are shrouded in dust and vapor; you will perceive clearly when the air is fresh.

yù bèizhīxiàng zé yū hūnchén
郁悒之象则纒昏尘。
chéng jì liánfēn yòuguānqīngjìng
澄霁敛氛,又观清淨。

ā nàn rǔ xiánkàn cǐ zhūbiànhuàxiàng
阿难。汝咸看此诸变化相。
wújīn gè huánběnsuǒyīnchù
吾今各还本所因处。
yún héběnyīn ā nàn cǐ zhūbiànhuà
云何本因。阿难。此诸变化。
míng huán rì lún hé yǐ gù wú rì bù míng
明还日轮。何以故。无日不明。
míng yīn shǔ rì shì gù huán rì
明因属日。是故还日。

àn huán hēiyuè tōng huán hù yǒu
暗还黑月。通还户牖。
yōng huán qiáng yǔ yuán huán fēnbié
壅还墙宇。缘还分别。
wán xū huán kōng yù bèi huán chén
顽虚还空。郁悒还尘。
qīng míng huán jì
清明还霁。
zé zhūshìjiān yì qièsuǒyǒu bù chū sī lèi
则诸世间一切所有,不出斯类。

rǔ jiàn bā zhǒngjiàn jīng míng xìng
汝见八种见精明性,
dāng yù shuí huán hé yǐ gù
当欲谁还。何以故。
ruò huán yú míng zé bú míng shí
若还于明。则不明时,
wú fù jiàn àn suī míng àn děng
无复见暗。虽明暗等,
zhǒng zhǒng chābié jiàn wú chābié
种种差别。见无差别。

zhū kě huán zhě zì rán fēi rǔ
诸可还者,自然非汝。
bù rǔ huán zhě fēi rǔ ér shuí
不汝还者,非汝而谁。

zé zhī rǔ xīnběnmiaomíngjìng
则知汝心本妙明淨,
rǔ zì mí mèn sàng běn shòu lún
汝自迷闷丧本受轮,
yú shēng sǐ zhōng cháng bèi piāo nì
于生死中,常被漂溺。
shì gù rú lái míng kě lián mǐ n
是故如来,名可怜愍。

ā nànyán wǒ suīshí cǐ jiàn xìng wú huán
阿难言。我虽识此见性无还。
yún hé dé zhī shì wǒ zhēn xìng
云何得知是我真性。

“Ananda, observe all these transitory characteristics as I now return each to its place of origin. What are the basic origins? Ananda, among all these transitions, the ‘light’ returns to the sun. Why? Without the sun there is no light; therefore the reason for light belongs with the sun, and so it can be returned to the sun.

‘Darkness’ returns to the new moon. ‘Penetration’ returns to the doors and windows while ‘obstruction’ returns to the walls and eaves. ‘Conditions’ return to distinctions. ‘Emptiness’ returns to dull emptiness. ‘Darkness’ and ‘distortion’ return to the mist and haze. Bright ‘purity’ returns to freshness, and nothing that exists in this world goes beyond these kinds.

“To which of the eight states of perception will the essence of your seeing return? Why do I ask? The answer lies in the fact that if it is returned to brightness, you will not see darkness when there is no light. Although such states of perception as light, darkness, and the like differ from one another, your seeing remains unchanged.

“That which can be returned to other sources is clearly not you; that which can be returned nowhere is none other than you.

“Therefore I know that your mind is fundamentally wonderful, bright, and pure. You yourself are confused and deluded. You miss what is fundamental, and you are caught in the turning wheel of the six paths, tossing and floating on the stormy sea of birth and death all the time. No wonder the Thus Come One says that you are the most pitiable of creatures.”

Ananda said, “I recognize that the seeing-nature does not return to anything, but how can I come to know that it is my true nature?”

fó gào ā nàn wú jīn wèn rǔ
佛告阿难。吾今问汝。
jīn rǔ wèi dé wú lǒu qīng jìng
今汝未得无漏清净。
chéng fó shén lì jiàn yú chū chán
承佛神力，见于初禅，
dé wú zhàng ài ér ā nà lǜ jiàn yán fú tí
得无障碍。而阿那律见阎浮提。
rú guān zhǎng zhōng ān mó luó guǒ
如观掌中庵摩罗果。

zhū pú sà děng jiàn bǎi qiān jiè
诸菩萨等，见百千界，
shí fāng rú lái
十方如来，
qióng jìn wēi chén qīng jìng guó tǔ
穷尽微尘清净国土，
wú suǒ bù zhǔ
无所不瞩。
zhòng shēng dòng shì bú guò fēn cùn
众生洞视不过分寸。

ā nàn qiě wú yǔ rǔ
阿难。且吾与汝，
guān sì tiān wáng suǒ zhù gōng diàn
观四天王所住宫殿。
zhōng jiān biàn lǎn shuǐ lù kōng xíng
中间遍览水陆空行。
suī yǒu hūn míng zhǒng zhǒng xíng xiàng
虽有昏明种种形像，
wú fēi qián chén fēn bié liú ài
无非前尘分别留碍。

rǔ yīng yú cǐ fēn bié zì tā
汝应于此分别自他。
jīn wú jiāng rǔ zé yú jiàn zhōng
今吾将汝择于见中。
shuí shì wǒ tǐ shuí wéi wù xiàng
谁是我体。谁为物象。

ā nàn jí rǔ jiàn yuán cóng rì yuè gōng
阿难。极汝见源。从日月宫，
shì wù fēi rǔ zhì qī jīn shān
是物非汝。至七金山，
zhōu biàn dì guān suī zhǒng zhǒng guāng
周遍谛观。虽种种光，
yì wù fēi rǔ jiàn jiàn gèng guān yún téng
亦物非汝。渐渐更观，云腾，
niǎo fēi fēng dòng chén qǐ shù mù
鸟飞，风动，尘起，树木，
shān chuān cǎo jiè rén chù xián wù fēi rǔ
山川，草芥，人畜，咸物非汝。

ā nàn shì zhū jìn yuǎn zhū yǒu wù xìng
阿难。是诸近远诸有物性，
suī fù chà shū
虽复差殊。

The Buddha told Ananda, “Now I have a question for you. At this point you have not yet attained the purity of no outflows. Blessed by the Buddha’s spiritual strength, you are able to see into the first dhyana heavens without any obstruction, just as Aniruddha looks at Jambudvipa with such clarity as he might an amala fruit in the palm of his hand.

“Bodhisattvas can see hundreds of thousands of realms. The Thus Come Ones of the ten directions see everything throughout the pure lands as numerous as fine motes of dust. Living beings’ sight does not extend beyond a fraction of an inch.

“Ananda, as you and I now look at the palace where the four heavenly kings reside, and inspect all that moves in the water, on dry land, and in the air, some are dark and some are bright, varying in shape and appearance, yet all are nothing but dust before us - distinctions and obstructions.

“Among them you should distinguish which is self and which is other. I ask you now to select from within your seeing which is the substance of the self and which is the appearance of things.

“Ananda, if you take a good look at everything everywhere within the range of your vision extending from the palaces of the sun and moon to the seven gold mountain ranges, all that you see is not you, but are things of different features and lights. At closer range you will gradually see clouds floating, birds flying, wind blowing, dust rising, trees, plants, rivers, mountains, grasses, animals, people, all of which are not you, but things.

“Ananda, all things, near and far, have the nature of things. Although each is distinctly different, they are seen with the same pure

tóng rǔ jiàn jīng qīng jìng suǒ zhǔ
同汝见精清静所瞩。
zé zhū wù lèi zì yǒu chā bié jiàn xìng wú shū
则诸物类自有差别。见性无殊。
cǐ jīng miào míng chéng rǔ jiàn xìng
此精妙明，诚汝见性。

ruò jiàn shì wù zé rǔ yì kě jiàn wú zhī jiàn
若见是物。则汝亦可见吾之见。

ruò tóng jiàn zhě míng wéi jiàn wú
若同见者，名为见吾。
wú bú jiàn shí hé bù jiàn wú bú jiàn zhī chù
吾不见时，何不见吾不见之处。

ruò jiàn bú jiàn
若见不见，
zì rán fēi bǐ bú jiàn zhī xiàng
自然非彼不见之相。
ruò bú jiàn wú bú jiàn zhī dì zì rán fēi wù
若不见吾不见之地，自然非物。
yún hé fēi rǔ
云何非汝。

yòu zé rǔ jīn jiàn wù zhī shí rǔ jì jiàn wù
又则汝今见物之时。汝既见物。
wù yì jiàn rǔ tǐ xìng fēn zá
物亦见汝。体性纷杂。
zé rǔ yǔ wǒ bìng zhū shì jiān bù chéng ān lì
则汝与我并诸世间不成安立。

ā nàn ruò rǔ jiàn shí shì rǔ fēi wǒ
阿难。若汝见时，是汝非我。
jiàn xìng zhōu biàn fēi rǔ ér shuí
见性周遍，非汝而谁。

yún hé zì yí rǔ zhī zhēn xìng
云何自疑汝之真性。
xìng rǔ bù zhēn qǔ wǒ qiú shí
性汝不真。取我求实。

ā nàn bái fó yán shì zūn
阿难白佛言。世尊。
ruò cǐ jiàn xìng bì wǒ fēi yú
若此见性必我非余。
wǒ yǔ rú lái guān sì tiān wáng shèng zàng bǎo
我与如来观四天王胜藏宝
diàn jū rì yuè gōng
殿，居日月宫。
cǐ jiàn zhōu yuán biàn sū pō guó
此见周圆遍娑婆国。
tuì guī jīng shè zhī jiàn qié lán
退归精舍，祇见伽蓝。
qīng xīn hù táng dàn zhān yán wǔ
清心户堂，但瞻檐庑。

essence of seeing. Thus all the categories of things have their individual distinctions, but the seeing-nature has no differences. This essential wonderful brightness is most certainly your seeing-nature.

“If seeing were a thing, then you should also be able to see my seeing.

“If you say you see my seeing, when we both look at the same thing, then when I am not seeing, why don't you see my not-seeing?

“If you do see my not-seeing, it is clearly not the thing that I am not seeing. If you do not see my not-seeing, then it is clearly not a thing, and how can you say it is not you?

“What is more, if your seeing is a thing, things should also see you when you see things. With substance and nature mixed up together, you and I and everyone in the world are no longer in order.

“Ananda, if, when you see, it is you and not I who see, then the seeing-nature pervades everywhere. Therefore whose is it if it is not yours?

“Why do you have doubts about your own true nature and come to me seeking verification, thinking your nature is not true?”

Ananda said to the Buddha, “World Honored One, given that this seeing-nature is certainly mine and does not belong to anything else, when the Thus Come One and I regard the palace of the Four Heavenly Kings with its supreme store of jewels and stay at the palace of the sun and moon, this seeing completely pervades the lands of the Saha world. Upon returning to the sublime abode, I only see the monastic grounds and in the pure central hall I only see the eaves and corridors.

shìzūn cǐ jiàn rú shì
世尊。此见如是。
qí tǐ běn lái zhōu biàn yí jiè
其体本来周遍一界。
jīn zài shì zhōng wéi mǎn yí shì
今在室中，唯满一室。
wéi fù cǐ jiàn suǒ dà wéi xiǎo
为复此见缩大为小。
wéi dāng qiáng yǔ jiá lìng duàn jué
为当墙宇夹令断绝。
wǒ jīn bù zhī sī yì suǒ zài
我今不知斯义所在。
yuàn chuí hóng cí wéi wǒ fū yǎn
愿垂弘慈为我敷演。

fó gào ā nàn
佛告阿难。
yī qiè shì jiān dà xiǎo nèi wài zhū suǒ shì yè gè
一切世间大小内外诸所事业各
shǔ qián chén
属前尘，
bù yīng shuō yán jiàn yǒu shū suō
不应说言见有舒缩。

pì rú fāng qì zhōng jiàn fāng kōng
譬如方器，中见方空。
wú fù wèn rǔ cǐ fāng qì zhōng suǒ jiàn fāng
吾复问汝此方器中所见方
kōng wéi fù dìng fāng wéi bù dìng fāng
空，为复定方，为不定方。

ruò dìng fāng zhě bié ān yuán qì
若定方者，别安圆器。
kōng yīng bù yuán ruò bù dìng zhě
空应不圆。若不定者。
zài fāng qì zhōng yīng wú fāng kōng
在方器中，应无方空。

rǔ yán bù zhī sī yì suǒ zài yì xìng rú shì
汝言不知斯义所在。义性如是，
yún hé wéi zài
云何为在。

ā nàn ruò fù yù lìng rù wú fāng yuán
阿难。若复欲令入无方圆。
dàn chú qì fāng kōng tǐ wú fāng
但除器方。空体无方。
bù yīng shuō yán
不应说言，
gèng chú xū kōng fāng xiāng suǒ zài
更除虚空方相所在。

ruò rú rǔ wèn rù shì zhī shí
若如汝问。入室之时，
suǒ jiàn lìng xiǎo yǎng guān rì shí
缩见令小。仰观日时，
rǔ qǐ wǎn jiàn qí yú rì miàn
汝岂挽见齐于日面。

“World Honored One, that is how the seeing is. At first its substance pervaded everywhere throughout the one realm, but now in the midst of this room it fills one room only. Does the seeing shrink from great to small, or do the walls and eaves press in and cut it off? Now I do not know where the meaning in this lies and hope the Buddha will let fall his vast compassion and proclaim it for me thoroughly.”

The Buddha told Ananda, “All the aspects of everything in the world, such as big and small, inside and outside, are classed as the dust before you. You should not say the seeing stretches and shrinks.

“Consider the example of a square container in which a square of emptiness is seen. I ask you further: is the square emptiness that is seen in the square container a fixed square shape, or is it not fixed as a square shape?

“If it is a fixed square shape, when it is switched to a round container the emptiness would not be round. If it is not a fixed shape, then when it is in the square container it should not be a square-shaped emptiness.

“You say you do not know where the meaning lies. The nature of the meaning is thus; how can you speak of its location?

“Ananda, if you now wished there to be neither squareness nor roundness, you would only need to take the container away. The substance of emptiness has no shape, and so you should not say that you would also have to take the shape away from the emptiness.

“If, as you ask, your seeing shrinks and becomes small when you enter a room, then when you look up at the sun is your seeing pulled out until it reaches the sun’s surface? If you build walls

ruòzhùqiáng yǔ néngjiájiànduàn
若筑墙宇，能夹见断。
chuānwéixiǎodòu níngwúxùjì
穿为小窠，宁无续迹。
shìyìbùrán
是义不然。

yīqièzhòngshēng cóngwúshǐ lái
一切众生，从无始来，
míjǐwéiwù shīyúběnxīn
迷己为物。失于本心，
wéiwùsuǒzhuǎn gù yú shìzhōng
为物所转。故于是中，
guāndàguānxiǎo
观大观小。

ruònéngzhuǎnwù zétóng rú lái
若能转物，则同如来，

shēnxīnyuánmíng bú dòng dào chǎng
身心圆明，不动道场。

yú yì máoduān
于一毛端，
biànnéng hánshòu shí fāng guó tǔ
遍能含受十方国土。

ā nànbái fó yán shì zūn ruò cǐ jiàn jīng
阿难白佛言。世尊。若此见精，
bì wǒ miào xìng jīn cǐ miào xìng
必我妙性。今此妙性，
xiànzài wǒ qián jiàn bì wǒ zhēn
现在我前。见必我真。
wǒ jīn shēn xīn fù shì hé wù
我今身心，复是何物。
ér jīn shēn xīn fēn bié yǒu shí
而今身心分别有实。
bǐ jiàn wú bié fēn biàn wǒ shēn
彼见无别分辨我身。

ruò shí wǒ xīn lìng wǒ jīn jiàn
若实我心。令我今见。
jiàn xìng shí wǒ ér shēn fēi wǒ
见性实我，而身非我。

hé shū rú lái xiān suǒ nán yán
何殊如来先所难言，
wù néng jiàn wǒ wéi chuí dà cí
物能见我。惟垂大慈，
kāi fā wèi wù
开发未悟。

fó gào ā nà n jīn rǔ suǒ yán
佛告阿难。今汝所言，
jiàn zài rǔ qián shì yì fēi shí
见在汝前。是义非实。

and eaves which can press in and cut off your seeing why then is there no evidence of a joining when you drill a small hole? Therefore, that idea is incorrect.

“From beginningless time until now, all living beings have mistaken themselves for things and, having lost the original mind, are turned around by things. That is why they contemplate bigness and smallness in the midst of all this.

“If you can turn things around, then you are the same as the Thus Come One.

“With body and mind perfect and bright, you are an unmoving place of the Way.

“The tip of a single fine hair can completely contain the lands of the ten directions.”

Ananda said to the Buddha, “World Honored One, if this seeing-essence is indeed my wonderful nature, my wonderful nature is now in front of me. If the seeing is truly me, what, then, are my present body and mind? Yet it is my body and mind which make distinctions whereas the seeing does not make distinctions and does not discern my body.

“If it is really my mind which causes me to see now, then the seeing-nature is actually me, and the body is not me.

“How is this different from the question the Thus Come One asked about things being able to see me? I only hope the Buddha will let fall his great compassion and explain for those who have not yet awakened.”

The Buddha told Ananda, “What you have now said - that the seeing is in front of you - is actually not the case.

ruòshí rǔ qián rǔ shíjiànzhě
若实汝前，汝实见者。
zé cǐ jiàn jīng jì yǒufāngsuǒ
则此见精，既有方所，
fēi wúzhǐ shì
非无指示。

qiě jīn yǔ rǔ zuò qí tuó lín biànguān lín qú
且今与汝坐祇陀林。遍观林渠，
jí yǔ diàntáng shàngzhì rì yuè
及与殿堂。上至日月。
qiánduìhéng hé
前对恒河。
rǔ jīn yú wǒ shī zǐ zuò qián
汝今于我狮子座前，
jǔ shǒuzhǐ chén shìzhǒngzhǒng xiàng
举手指陈，是种种相。
yīnzhěshì lín míngzhěshì rì
阴者是林。明者是日。
ài zhěshì bì tōngzhěshì kōng
碍者是壁。通者是空。
rú shì nǎi zhì cǎo shù xiān háo dà xiǎo suī shū
如是乃至草树纤毫。大小虽殊。
dàn kě yǒu xíng wú bù zhǐ zhù
但可有形，无不指著。

ruò bì qí jiàn xiànzài rǔ qián
若必其见，现在汝前。
rǔ yīng yǐ shǒu quèshízhǐ chén
汝应以手确实指陈，
hé zhěshì jiàn
何者是见。
ā nàndāng zhī rǔ kōng shì jiàn
阿难当知若空是见。
jì yǐ chéng jiàn hé zhěshì kōng
既已成见，何者是空。
ruò wù shì jiàn jì yǐ shì jiàn hé zhě wéi wù
若物是见。既已是见，何者为物。

rǔ kě wēi xì pī bāo wàn xiàng
汝可微细披剥万象。
xī chū jīng míng jìng miào jiàn yuán
析出精明净妙见元，
zhǐ chén shì wǒ tóng bǐ zhū wù
指陈示我。同彼诸物。
fēn míng wú huò
分明无惑。

ā nànyán wǒ jīn yú cǐ zhòng gé jiǎng táng
阿难言。我今于此重阁讲堂。
yuǎn jì héng hé shàngguān rì yuè
远泊恒河。上观日月。
jǔ shǒu suǒ zhǐ zòng mù suǒ guān
举手所指。纵目所观。
zhǐ jiē shì wù wú shì jiàn zhě shì zūn
指皆是物，无是见者。世尊。

“If it were actually in front of you, it would be something you would actually see, and then the seeing-essence would have a location. It wouldn't be that there is no evidence of it.

“Now as you sit in the Jeta Grove you look about everywhere at the grove, the ponds, the halls, as far as the sun and moon, with the Ganges River before you. Now, before my lion's seat, point out these various appearances: what is dark is the groves, what is bright is the sun, what is obstructing is the walls, what is clear is emptiness, and so on from the grasses and trees to the finest particle of hair. Their sizes vary, and since they all have appearances, none cannot be located.

“If it is certain that your seeing is in front of you, then with your hand you should with certainty point out what the seeing is. Ananda, if emptiness is the seeing, then how can it remain empty since it has already become your seeing? If a thing is the seeing, how can it be external to you as an object, since it has already become your seeing?”

“You can cut through and peel away the myriad appearances to the finest degree in order to distinguish and bring forth the essential brightness and pure wonder of the source of seeing, pointing it out and showing it to me from among all these things, so that it is perfectly clear beyond any doubt.”

Ananda said, “From where I am now in this many-storied lecture hall, as far as the distant Ganges River and the sun and moon overhead, all that I might raise my hand to point to, all that I indulge my eyes in seeing, are all things; they are not the seeing. World Honored One, it is as the Buddha has said. Not merely myself, who am

rú fó suǒshuō
如佛所说。
kuàngwǒyǒulòuchūxuéshēngwén
况我有漏初学声闻。
nǎizhìpúsà
乃至菩萨，
yìbùnéngyúwànwùxiàngqián
亦不能于万物象前，
pōuchūjīngjiàn lí yì qièwù
剖出精见，离一切物，
biéyǒuzìxìng
别有自性。

fó yán rú shì rú shì
佛言。如是如是。

fó fù gào ā nàn rú rǔ suǒyán
佛复告阿难。如汝所言，
wúyǒujiànjīng lí yī qièwù
无有见精，离一切物，
biéyǒuzìxìng
别有自性。
zé rǔ suǒzhǐ shì wù zhī zhōng
则汝所指是物之中，
wúshìjiànzhě
无是见者。

jīn fù gào rǔ rǔ yǔ rú lái zuò qí tuó lín
今复告汝。汝与如来，坐祇陀林。
gèngguānlínyuàn nǎizhì rì yuè
更观林苑，乃至日月，
zhǒngzhǒngxiàngshū
种种象殊。
bì wújiànjīngshòu rǔ suǒzhǐ
必不见精受汝所指。
rǔ yòu fā míng cǐ zhūwùzhōng
汝又发明此诸物中，
hézhěfēijiàn
何者非见。

ā nànyán wǒshíbiànjiàn cǐ qí tuó lín
阿难言。我实遍见此祇陀林。
bùzhīshìzhōng hézhěfēijiàn
不知是中，何者非见。

hé yǐ gù ruòshù fēijiàn yún hé jiàn shù
何以故。若树非见，云何见树。
ruòshù jí jiàn fù yún hé shù
若树即见，复云何树。
rú shì nǎizhì ruòkōng fēijiàn
如是乃至若空非见，
yún hé jiàn kōng ruòkōng jí jiàn
云何见空。若空即见。
fù yún hé kōng
复云何空。

wǒyòu sī wéi shì wàn xiàng zhōng
我又思惟，是万象中，

a shravaka of the first stage who still has outflows, but even Bodhisattvas cannot break open and reveal, among the myriad appearances which are before them, an essence of seeing which has a special self-nature apart from all things.”

The Buddha said, “So it is, so it is.”

The Buddha said further to Ananda, “It is as you have said. There is no seeing-essence to be found existing separately among all the things.

Therefore, all the things you point to are things, and none is the seeing.

“Now I will tell you: you and the Thus Come One sit in the Jeta Grove and look again at the groves and gardens, as far as the sun and moon, and at all the various different appearances, and it is certain that the seeing-essence is not among whatever you point to. You can go ahead and reveal what, among these things, is not your seeing.”

Ananda said, “I see clearly all over this Jeta Grove, and I do not know what in the midst of it is not my seeing.

“Why? If trees are not the seeing, why do I see trees? If trees are the seeing, then what becomes of trees? The same is true of everything up to and including emptiness: if emptiness is not the seeing, why do I see emptiness? If emptiness is the seeing, then what becomes of emptiness?

“As I consider it again and reveal the subtlest aspects of the myriad appearances, none is not

wēi xì fā míng wú fēi jiàn zhě
微细发明，无非见者。

fó yán rú shì rú shì
佛言。如是如是。

yú shì dà zhòng fēi wú xué zhě
于是大众非无学者，
wén fó cǐ yán
闻佛此言，
máng rán bù zhī shì yì zhōng shǐ
茫然不知是义终始。
yì shí huáng sǒng shī qí suǒ shǒu
一时惶悚，失其所守。

rú lái zhī qí hún lǜ biàn shè
如来知其魂虑变慑，
xīn shēng lián mǐn ān wèi ā nán
心生怜愍。安慰阿难，
jí zhū dà zhòng zhū shàn nán zǐ
及诸大众。诸善男子。
wú shàng fǎ wáng shì zhēn shí yǔ
无上法王，是真实语。
rú suǒ rú shuō bù kuáng bú wàng
如所如说，不诳不妄。
fēi mò qié lí sì zhǒng bù sǐ jiǎo luàn lùn yì
非末伽黎四种不死矫乱论议。
rǔ dì sī wéi wú tiān āi mù
汝涕思惟，无忝哀慕。

shì shí wén shū shī lì fǎ wáng zǐ
是时文殊师利法王子。
mǐn zhū sì zhòng zài dà zhòng zhōng
愍诸四众。在大众中，
jí cóng zuò qǐ dǐng lǐ fó zú
即从座起。顶礼佛足，
hé zhǎng gōng jìng ér bái fó yán shì zūn
合掌恭敬，而白佛言。世尊，
cǐ zhū dà zhòng
此诸大众，
bú wù rú lái fā míng èr zhǒng jīng jiàn sè
不悟如来发明二种精见色
kōng shì fēi shì yì
空，是非是义。

shì zūn ruò cǐ qián yuán
世尊。若此前缘，
sè kōng děng xiàng ruò shì jiàn zhě
色空等象，若是见者，
yīng yǒu suǒ zhǐ ruò fēi jiàn zhě
应有所指。若非见者，
yīng wú suǒ zhǐ ér jīn bù zhī shì yì suǒ guī
应无所瞩。而今不知是义所归，
gù yǒu jīng bù
故有惊怖。

my seeing.”

The Buddha said, “So it is, so it is.”

Then all in the great assembly who had not reached the stage beyond learning were stunned upon hearing these words of the Buddha, and could not perceive where the meaning began or ended. They were agitated and taken aback at the same time, having lost what they had adhered to.

The Thus Come One, knowing they were anxious and uneasy in spirit, let pity rise in his heart as he consoled Ananda and everyone in the great assembly. “Good people, what the unsurpassed Dharma King says is true and real. He speaks things as they are. He does not deceive. He does not lie. He is not Maskari Goshaliputra with his four kinds of non-dying theories that are deceptive and confusing. You should consider this attentively. It is no disgrace to pity or to implore.”

Then Manjushri, son of the Dharma King, took pity on the four assemblies, rose from his seat in the midst of the great assembly, bowed at the Buddha's feet, placed his palms together respectfully, and said to the Buddha, “World Honored One, the great assembly has not awakened to the principle of the Thus Come One's two-fold disclosure of the essence of seeing as being both form and emptiness and as being neither of them.

“World Honored One, if the causal form, emptiness and other phenomena mentioned above were the seeing, there should be an indication of its distance; and if they were not the seeing, there should be nothing visible to be seen. Now we do not know what is meant, and this is why we are alarmed and concerned.

fēishìchóu xī shàngēnqīngxiǎn
非是畴昔善根轻鲜。
wéiyuàn rú lái dà cí fā míng
惟愿如来大慈发明，
cǐ zhūwùxiàng yǔ cǐ jiàn jīng
此诸物象，与此见精，
yuánshì hé wù yú qí zhōngjiān
元是何物。于其中间，
wúshì fēishì
无是非是。

fó gào wénshū jí zhū dà zhòng
佛告文殊，及诸大众。
shí fāng rú lái jí dà pú sà
十方如来，及大菩萨。
yú qí zì zhù sān mó dì zhōng
于其自住三摩地中。
jiàn yǔ jiàn yuán bìng suǒ xiǎng xiàng
见与见缘，并所想相，
rú xū kōng huā běn wú suǒ yǒu
如虚空华，本无所有。

cǐ jiàn jí yuán
此见及缘，
yuánshì pú tí miào jìng míng tǐ
元是菩提妙净明体。
yún hé yú zhōng yǒu shì fēi shì
云何于中有是非是。

wénshū wú jīn wèn rǔ rú rǔ wénshū
文殊。吾今问汝。如汝文殊。
gèng yǒu wénshū shì wénshū zhě
更有文殊。是文殊者。
wéi wú wénshū
为无文殊。

rú shì shì zūn wǒ zhēn wénshū
如是世尊。我真文殊，
wú shì wénshū hé yǐ gù ruò yǒu shì zhě
无是文殊。何以故。若有是者，
zé èr wénshū rán wǒ jīn rì
则二文殊。然我今日，
fēi wú wénshū
非无文殊。
yú zhōng shí wú shì fēi èr xiàng
于中实无非二相。

fó yán cǐ jiàn miào míng
佛言。此见妙明。
yǔ zhū kōng chén yì fù rú shì
与诸空尘。亦复如是。

běnshì miào míng wú shàng pú tí jìng yuán
本是妙明无上菩提净圆
zhēn xīn wàng wéi sè kōng jí yǔ wén jiàn
真心。妄为色空。及与闻见。

“It is not that our good roots from former lives are deficient. We only hope the Thus Come One will have the great compassion to reveal exactly what all the things are and what the seeing-essence is. Is it that there is no question of ‘is’ or ‘is not’ in all of this?”

The Buddha told Manjushri and the great assembly, “To the Thus Come Ones and the great Bodhisattvas of the ten directions, who dwell in this samadhi, seeing and the conditions of seeing, as well as the characteristics of thought, are like flowers in space - fundamentally non-existent.

“This seeing and its conditions are originally the wonderful pure bright substance of Bodhi. How can one speak of ‘is’ and ‘is not’?”

“Manjushri, I now ask you: take yourself as an example, Manjushri. Is there still another Manjushri? Is there a Manjushri who is and a Manjushri who is not?”

“So it is, World Honored One: I am truly Manjushri. There is no Manjushri who ‘is.’ Why? If there were still another Manjushri who ‘is’ Manjushri, there would be two Manjushris. But it is not that now I am not Manjushri. In fact, neither of the two characteristics ‘is’ and ‘is not’ exist.”

The Buddha said, “This is not only the case with the seeing, the basic substance of wonderful Bodhi, but also with emptiness and mundane objects.

“They are basically the projections or manifestations of the wonderful brightness of unsurpassed Bodhi, the pure, perfect, true mind. They are falsely taken to be form and emptiness,

rú dì èr yuè shuí wéi shì yuè
如第二月，谁为是月，
yòu shuí fēi yuè wén shū dàn yí yuè zhēn
又谁非月。文殊。但一月真。
zhōng jiān zì wú shì yuè fēi yuè
中间自无是月非月。

shì yǐ rǔ jīn guān jiàn yǔ chén
是以汝今观见与尘，
zhǒng zhǒng fā míng míng wéi wàng xiǎng
种种发明，名为妄想。

bù néng yú zhōng chū shì fēi shì
不能于中出是非是。
yóu shì zhēn jīng miào jué míng xìng
由是真精妙觉明性，
gù néng lìng rǔ chū zhǐ fēi zhǐ
故能令汝出指非指。

ā nán bái fó yán shì zūn
阿难白佛言。世尊。
chéng rú fǎ wáng suǒ shuō jué yuán
诚如法王所说觉缘，
biàn shí fāng jiè zhàn rán cháng zhù
遍十方界，湛然常住，
xìng fēi shēng miè
性非生灭。
yǔ xiān fān zhì suǒ pí jiā luó
与先梵志娑毗伽罗，
suǒ tán míng dì
所谈冥谛，
jí tóu huī děng zhū wài dào zhǒng
及投灰等诸外道种，
shuō yǒu zhēn wǒ biàn mǎn shí fāng
说有真我遍满十方，
yǒu hé chā bié
有何差别。

shì zūn yì céng yú lóng qié shān
世尊亦曾于楞伽山，
wéi dà huì děng fū yǎn sī yì
为大慧等，敷演斯义。
bī wài dào děng cháng shuō zì rán
彼外道等，常说自然。
wǒ shuō yīn yuán fēi bǐ jìng jiè
我说因缘，非彼境界。

wǒ jīn guān cǐ jué xìng zì rán
我今观此觉性自然，
fēi shēng fēi miè
非生非灭。
yuǎn lí yì qiè xū wàng diān dǎo
远离一切虚妄颠倒。

as well as hearing and seeing.

“Just as with the second moon: which one ‘is’ the moon and which ‘is not’ the moon? Manjushri, there is only one true moon, and within it there is not a moon that ‘is’ or a moon that ‘is not.’

“Therefore, now as you contemplate the seeing and the mundane things together, all the things you disclose are called false thoughts. You cannot transcend ‘is’ and ‘is not’ from within them.

“With the true essence, the wonderful enlightened bright nature, you can get beyond trying to point out or not point out.”

Ananda said to the Buddha, “World Honored One, it is truly as the Dharma King has said: the condition of enlightenment pervades the ten directions: clear, everlasting, and by nature neither produced nor extinguished. How does it differ, then, from the first brahma Kapila’s teaching of the ‘profound truth’ or from the teaching of the ascetics who throw ashes on themselves or from the other externalist sects that say there is a ‘real self’ which pervades the ten directions?

“Also, in the past, the World Honored One gave a lecture on Mount Lanka explaining the principle thoroughly for the sake of Great Wisdom Bodhisattva and others: ‘Externalist sects always speak of spontaneity. I speak of causes and conditions which is an entirely different principle.’

“Now as I contemplate the nature of enlightenment as spontaneous, as neither produced nor extinguished, and as apart from all empty falseness and inversion, it seems to have

sì fēiyīnyuán yǔ bǐ zì rán yún hé kāishì
似非因缘。与彼自然，云何开示，
bù rù qúnxié huò zhēnshíxīn
不入群邪，获真实心，
miào juémíngxìng
妙觉明性。

fó gào ā nàn wǒ jīn rú shì kāishì fāng biàn
佛告阿难。我今如是开示方便，
zhēnshí gào rǔ rǔ yóu wèi wù
真实告汝。汝犹未悟，
huò wéi zì rán
惑为自然。

ā nàn ruò bì zì rán
阿难。若必自然。
zì xū zhēn míng yǒu zì rán tǐ
自须甄明有自然体。
rǔ qiě guān cǐ miào míng jiàn zhōng
汝且观此妙明见中，
yǐ hé wéi zì
以何为自。

cǐ jiàn wéi fù yǐ míng wéi zì yǐ àn wéi zì
此见为复以明为自，以暗为自，
yǐ kōng wéi zì yǐ sè wéi zì
以空为自，以塞为自。

ā nàn ruò míng wéi zì yīng bú jiàn àn
阿难。若明为自，应不见暗。
ruò fù yǐ kōng wéi zì tǐ zhě yīng bú jiàn sè
若复以空为自体者应不见塞。
rú shì nǎi zhì zhū àn děng xiàng
如是乃至诸暗等相，
yǐ wéi zì zhě zé yú míng shí
以为自者，则于明时，
jiàn xìng duàn miè yún hé jiàn míng
见性断灭。云何见明。

ā nàn yán bì cǐ miào jiàn xìng fēi zì rán
阿难言。必此妙见，性非自然。
wǒ jīn fā míng shì yīnyuán shēng
我今发明是因缘生。
xīn yóu wèi míng zī xún rú lái
心犹未明。咨询如来，
shì yì yún hé hé yīnyuán xìng
是义云何合因缘性。

fó yán rǔ yán yīnyuán wú fù wèn rǔ
佛言。汝言因缘。吾复问汝。
rǔ jīn yīn jiàn jiàn xìng xiàn qián
汝今因见，见性现前。

nothing to do with your causes and conditions or the spontaneity advocated by others. Would you please enlighten us on this point lest we should fall into deviant paths, thus enabling us to obtain the true mind, the bright nature of wonderful enlightenment?"

The Buddha told Ananda, "Now I have instructed you with such expedients in order to tell you the truth, yet you do not awaken to it but mistake it for spontaneity.

"Ananda, if it definitely were spontaneous, you should be able to distinguish the substance of the spontaneity.

"Now you look into the wonderful bright seeing. What is its self? Does the seeing take bright light as its self? Does it take darkness as its self? Does it take emptiness as its self? Does it take solid objects as its self?

"Ananda, if its self consists in light, you should not see darkness. Moreover, if it takes emptiness as the substance of its self, you should not see solid objects. Continuing in the same way, if it takes all dark appearances as its self, then when it is light, the seeing-nature is cut off and extinguished, and how can you see light?"

Ananda said, "I am certain that the nature of this wonderful seeing is not spontaneous. Now I discern that it is produced from causes and conditions. But I do not yet have it clear in my mind. I now ask the Thus Come One how this idea is consonant with the nature of causes and conditions."

The Buddha said, "You say it is causes and conditions. I ask you again: because you are now seeing, the seeing-nature manifests. Is it because of light that the seeing exists? Is it because of

cǐ jiàn wéi fù yīn míng yǒu jiàn
此见为复因明有见，
yīn àn yǒu jiàn yīn kōng yǒu jiàn
因暗有见，因空有见，
yīn sè yǒu jiàn
因塞有见。

ā nàn ruò yīn míng yǒu yīng bú jiàn àn
阿难。若因明有，应不见暗。
rú yīn àn yǒu yīng bú jiàn míng
如因暗有，应不见明。
rú shì nǎi zhì yīn kōng yīn sè
如是乃至因空因塞，
tóng yú míng àn
同于明暗。

fù cì ā nàn
复次阿难。
cǐ jiàn yòu fù yuán míng yǒu jiàn
此见又复缘明有见，
yuán àn yǒu jiàn yuán kōng yǒu jiàn
缘暗有见，缘空有见，
yuán sè yǒu jiàn
缘塞有见。

ā nàn ruò yuán kōng yǒu yīng bú jiàn sè
阿难。若缘空有，应不见塞。
ruò yuán sè yǒu yīng bú jiàn kōng
若缘塞有，应不见空。
rú shì nǎi zhì yuán míng yuán àn
如是乃至缘明缘暗。
tóng yú kōng sè
同于空塞。

dāng zhī rú shì jīng jué miào míng
当知如是精觉妙明。
fēi yīn fēi yuán yì fēi zì rán
非因非缘，亦非自然，

fēi bú zì rán wú fēi bù fēi wú shì fēi shì
非不自然。无非不非。无是非是。

lí yì qiè xiàng jí yì qiè fǎ
离一切相，即一切法。

rǔ jīn yún hé yú zhōng cuò xīn
汝今云何于中措心。
yǐ zhū shì jiān xì lùn míng xiàng
以诸世间戏论名相，
ér dé fēn bié rú yǐ shǒu zhǎng
而得分别。如以手掌，
cuō mó xū kōng zhǐ yì zì láo
撮摩虚空。祇益自劳。
xū kōng yún hé suí rǔ zhí zhuō
虚空云何随汝执捉。

darkness that the seeing exists? Is it because of emptiness that the seeing exists? Is it because of solid objects that the seeing exists?

“Ananda, if light brings it into existence, you should not see darkness, and if it exists because of darkness, you should not see light. It is the same with emptiness and solid objects.

“Moreover, Ananda, does the seeing derive from the condition of light? Does the seeing derive from the condition of darkness? Does the seeing derive from the condition of emptiness? Does the seeing derive from the condition of solid objects?

“Ananda, if it exists because of the condition of emptiness, you should not see solid objects. If it exists because of the condition of solid objects, you should not see emptiness: it is the same with light and darkness.

“Thus you should know that the essential, enlightened wonderful brightness is due to neither causes nor conditions and it does not arise spontaneously.

“It is not that which is not spontaneous. It is not that it is not; nor is it that it is not not. It is not that which ‘is’ or ‘is not.’

“Any dharma is that which is apart from all characteristics.

“Now in the midst of dharmas, how can you use your mind to make distinctions that are based on worldly sophistries, terms, and characteristics? That is like grasping at empty space with your hand: you only succeed in tiring yourself out. How could empty space possibly yield to your grasp?”

ā nànbái fó yán shìzūn bì miào juéxìng
阿难白佛言。世尊。必妙觉性，
fēi yīn fēi yuán
非因非缘。
shìzūnyún hé cháng yǔ bī qiū
世尊云何常与比丘，
xuānshuōjiàn xìng jù sì zhǒng yuán
宣说见性具四种缘。
suǒ wèi yīn kōng yīn míng yīn xīn yīn yǎn
所谓因空，因明，因心因眼。
shì yì yún hé
是义云何。

fó yán ā nàn
佛言。阿难。
wǒ shuō shì jiān zhū yīn yuán xiàng
我说世间诸因缘相，
fēi dì yī yì
非第一义。

ā nàn wú fù wèn rǔ zhū shì jiān rén
阿难。吾复问汝。诸世间人，
shuō wǒ néng jiàn yún hé míng jiàn
说我能见。云何名见。
yún hé bù jiàn
云何不见。

ā nàn yán shì rén yīn yú rì yuè dēng guāng
阿难言。世人因于日月灯光，
jiàn zhǒng zhǒng xiàng míng zhī wéi jiàn
见种种相，名之为见。
ruò fù wú cǐ sān zhǒng guāng míng
若复无此三种光明，
zé bù néng jiàn
则不能见。

ā nàn ruò wú míng shí míng bú jiàn zhě
阿难。若无明时，名不见者，
yīng bú jiàn àn ruò bì jiàn àn
应不见暗。若必见暗。
cǐ dàn wú míng yún hé wú jiàn
此但无明。云何不见。

ā nàn ruò zài àn shí bú jiàn míng gù
阿难。若在暗时，不见明故，
míng wéi bú jiàn jīn zài míng shí
名为不见。今在明时，
bú jiàn àn xiàng huán míng bú jiàn
不见暗相，还名不见。

rú shì èr xiàng jù míng bú jiàn
如是二相，俱名不见。
ruò fù èr xiàng zì xiāng líng duó
若复二相自相陵夺。
fēi rǔ jiàn xìng yú zhōng zàn wú
非汝见性于中暂无。

Ananda said to the Buddha, “If the nature of the wonderful enlightenment has neither causes nor conditions, then why does the World Honored One always tell the bhikshus that the nature of seeing derives from the four conditions of emptiness, brightness, the mind, and the eyes? What does that mean?”

The Buddha said, “Ananda, what I have said about all the worldly causes and conditions has nothing to do with the primary meaning.

“Ananda, I ask you again: people in the world say, ‘I can see.’ What is meant by seeing? What is not seeing?”

Ananda said, “Due to the light of the sun, the moon, and lamps, people in the world can see all kinds of appearances: that is called seeing. If it were not for these three kinds of light, they would not be able to see.”

“Ananda, if it is called ‘not seeing’ when there is no light, you should not see darkness. If in fact you do see darkness, which is none other than the lack of light, how can you say there is an absence of seeing?

“Ananda, if, when it is dark, you call it ‘not seeing’ because you do not see light, then since it is now light and you do not see the characteristic of darkness, it should also be called ‘not seeing.’ Thus, the two characteristics would both be called ‘not seeing.’

“Although these two characteristics replace one another, your seeing-nature does not lapse for an instant. Thus you can know that there is seeing in both cases. How, then, can you say there is no seeing?

rú shì zé zhī èr jù míngjiàn yún hé bù jiàn
如是则知二俱名见。云何不见。

shì gù ā nàn
是故阿难。

rǔ jīn dāng zhī jiàn míng zhī shí
汝今当知见明之时，
jiàn fēi shì míng jiàn àn zhī shí
见非是明。见暗之时，
jiàn fēi shì àn jiàn kōng zhī shí
见非是暗。见空之时，
jiàn fēi shì kōng jiàn sè zhī shí
见非是空。见塞之时，
jiàn fēi shì sè
见非是塞。

sì yì chéng jiù rǔ fù yīng zhī
四义成就。汝复应知，
jiàn jiàn zhī shí jiàn fēi shì jiàn
见见之时，见非是见。
jiàn yóu lí jiàn jiàn bù néng jí
见犹离见。见不能及。
yún hé fù shuō yīn yuán zì rán
云何复说因缘自然，
jí hé hé xiàng
及和合相。

rǔ děng shēng wén xiá liè wú shí
汝等声闻。狭劣无识。
bù néng tōng dá qīng jìng shí xiàng
不能通达清净实相。
wú jīn huì rǔ dāng shàn sī wéi
吾今诲汝。当善思惟。
wú dé pí dài miào pú tí lù
无得疲怠，妙菩提路。

ā nán bái fó yán shì zūn rú fó shì zūn
阿难白佛言。世尊。如佛世尊，
wéi wǒ děng bèi xuān shuō yīn yuán
为我等辈，宣说因缘，
jí yǔ zì rán zhū hé hé xiàng
及与自然，诸和合相，
yǔ bù hé hé xīn yóu wèi kāi
与不和合。心犹未开。
ér jīn gèng wén jiàn jiàn fēi jiàn
而今更闻见见非见。
chóng zēng mí mèn
重增迷闷。

fú yuàn hóng cí shī dà huì mù
伏愿弘慈。施大慧目。
kāi shì wǒ děng jué xīn míng jìng
开示我等觉心明净。
zuò shì yǔ yī bēi lèi dǐng lǐ
作是语已。悲泪顶礼，

“Therefore, Ananda, you should know that when you see light, the seeing is not the light. When you see darkness, the seeing is not the darkness. When you see emptiness, the seeing is not the emptiness. When you see solid objects, the seeing is not the solid objects.

“Having realized these four meanings, you should also know that when you see your seeing, the seeing is not the seeing to be seen. Since the former seeing is beyond the latter, the latter cannot reach it. That being the case, how can you say that your absolute intuitive perception has something to do with causes and conditions or spontaneity or that it has something to do with mixing and uniting?

“You narrow-minded Sound Hearers are so inferior and ignorant that you are unable to penetrate through to the purity of the characteristic of reality. Now I will teach you. You should consider it well, and do not become weary or negligent on the wonderful road to Bodhi.”

Ananda said to the Buddha, “World Honored One, it is still not clear in my mind what the Buddha, the World Honored One, has explained for me and for others like me about causes and conditions, spontaneity, the characteristic of mixing and uniting, and the absence of mixing and uniting. And now to hear further that to see seeing is not seeing adds yet another layer of confusion.

“Humbly, I hope that with your vast compassion you will bestow upon us the great wisdom-eye so as to show us the bright pure enlightened mind.” After saying this he wept, made obeisance, and waited to receive the holy instruction.

chéngshòushèngzhǐ
承 受 圣 旨。

ěr shíshìzūn liánmǐn ā nàn
尔 时 世 尊 ， 怜 愍 阿 难 ，
jí zhū dà zhòng
及 诸 大 众 。

jiāng yù fū yǎn dà tuóluó ní zhūsānmó tí
将 欲 敷 演 大 陀 罗 尼 ， 诸 三 摩 提 。
miào xiū xíng lù
妙 修 行 路 。

gào ā nànyán rǔ suíqiáng jì
告 阿 难 言 。 汝 虽 强 记 ，
dàn yì duōwén yú shē mó tā
但 益 多 闻 。 于 奢 摩 他 ，
wēi mì guān zhào xīn yóu wèi liǎo
微 密 观 照 ， 心 犹 未 了 。
rǔ jīn dì tīng wú dāng wéi rǔ fēn bié kāi shì
汝 今 谛 听 。 吾 当 为 汝 分 别 开 示 。

yì lìng jiāng lái zhū yǒu lòu zhě huò pú tí guǒ
亦 令 将 来 诸 有 漏 者 获 菩 提 果 。

ā nàn yì qiè zhòng shēng lún huí shì jiān
阿 难 。 一 切 众 生 ， 轮 回 世 间 ，
yóu èr diān dǎo fēn bié jiàn wàng
由 二 颠 倒 分 别 见 妄 。

dāng chù fā shēng dāng yè lún zhuǎn
当 处 发 生 。 当 业 轮 转 。

yún hé èr jiàn yì zhě
云 何 二 见 。 一 者 ，
zhòng shēng bié yè wàng jiàn èr zhě
众 生 别 业 妄 见 。 二 者 ，
zhòng shēng tóng fēn wàng jiàn
众 生 同 分 妄 见 。

yún hé míng wéi bié yè wàng jiàn ā nàn
云 何 名 为 别 业 妄 见 。 阿 难 。
rú shì jiān rén mù yǒu chù shì hēng
如 世 间 人 。 目 有 赤 眚 。

yè jiàn dēng guāng bié yǒu yuán yǐng
夜 见 灯 光 ， 别 有 圆 影 ，
wǔ sè chóng dié
五 色 重 叠 。

yú yì yún hé
于 意 云 何 。

cǐ yè dēng míng suǒ xiàn yuán guāng wéi shì
此 夜 灯 明 所 现 圆 光 为 是
dēng sè wéi dāng jiàn sè
灯 色 。 为 当 见 色 。

ā nàn cǐ ruò dēng sè
阿 难 。 此 若 灯 色 。

Then the World Honored One, out of pity for Ananda and the great assembly, began to explain extensively the wonderful path of cultivation of all samadhis of the Great Dharani.

He said to Ananda, “Although you have a strong memory, it only benefits your wide learning. But your mind has not yet understood the subtle secret contemplation and illumination of shamatha. Listen attentively now as I explain it for you in detail.

“And may this explanation cause all those of the future who have outflows to obtain the fruition of Bodhi.

Ananda, all living beings turn on the wheel of rebirth in this world because of two upside-down discriminating false views. Wherever these views arise, revolution through the cycle of appropriate karma occurs.

“What are the two views? The first consists of the false view based on living beings’ individual karma. The second consists of the false view based on living beings’ collective share.

“What is meant by false views based on individual karma? Ananda, it is like a person in the world who has red cataracts on his eyes so that at night he alone sees around the lamp a circular reflection composed of layers of five colors.

“What do you think? Is the circle of light that appears around the lamp at night the lamp’s colors, or is it the seeing’s colors?

“Ananda, if it is the lamp’s colors, why is it that someone without the disease does not see the

zé fēishěngrén hé bùtóngjiàn
则非 瞽 人何不同 见。
ér cǐ yuányǐng wéishěngzhīguān
而此 圆 影 唯 瞽 之 观。
ruòshìjiàn sè jiàn yǐ chéng sè
若是 见 色。见 已 成 色。
zé bǐ shěngrén jiàn yuányǐng zhě
则 彼 瞽 人 见 圆 影 者，
míng wèi hé děng
名 为 何 等。

fù cì ā nán ruò cǐ yuányǐng
复 次 阿 难。若 此 圆 影。
lí dēng bié yǒu
离 灯 别 有。
zé hé pángguān píngzhàng jǐ yán
则 合 傍 观 屏 帐 几 筵，
yǒu yuányǐng chū lí jiàn bié yǒu
有 圆 影 出。离 见 别 有，
yīng fēi yǎn zhǔ
应 非 眼 瞩。
yún hé shěngrén mù jiàn yuányǐng
云 何 瞽 人 目 见 圆 影。

shì gù dāng zhī sè shí zài dēng
是 故 当 知 色 实 在 灯。
jiàn bìng wéi yǐng yǐng jiàn jù shěng
见 病 为 影。影 见 俱 瞽。
jiàn shěng fēi bìng
见 瞽 非 病。
zhōng bù yīng yán shì dēng shì jiàn
终 不 应 言 是 灯 是 见。
yú shì zhōng yǒu fēi dēng fēi jiàn
于 是 中 有 非 灯 非 见。

rú dì èr yuè fēi tǐ fēi yǐng hé yǐ gù
如 第 二 月 非 体 非 影。何 以 故。
dì èr zhī guān niē suǒ chéng gù
第 二 之 观 捏 所 成 故。
zhū yǒu zhì zhě
诸 有 智 者，
bù yīng shuō yán cǐ niē gēn yuán
不 应 说 言 此 捏 根 元，
shì xíng fēi xíng lí jiàn fēi jiàn
是 形 非 形，离 见 非 见。

cǐ yì rú shì mù shěng suǒ chéng
此 亦 如 是，目 瞽 所 成。
jīn yù míng shuí shì dēng shì jiàn
今 欲 名 谁 是 灯 是 见。
hé kuàng fēn bié fēi dēng fēi jiàn
何 况 分 别 非 灯 非 见。

yún hé míng wéi tóng fēn wàng jiàn ā nán
云 何 名 为 同 分 妄 见。阿 难。

same thing, and only the one who is diseased sees the circular reflection? If it is the seeing's colors, then the seeing has already become colored; what, then, is the circular reflection the diseased person sees to be called?

“Moreover, Ananda, if the circular reflection is in itself a thing apart from the lamp, then it would be seen around the folding screen, the curtain, the table, and the mats. If it has nothing to do with the seeing, it should not be seen by the eyes. Why is it that the person with cataracts sees the circular reflections with his eyes?”

“Therefore, you should know that in fact the colors come from the lamp, and the diseased seeing brings about the reflection. Both the circular reflection and the faulty seeing are the result of the cataract. But that which sees the diseased film is not sick. Thus you should not say that it is the lamp or the seeing or that it is neither the lamp nor the seeing.

“It is like a second moon often seen when one presses on one's eye while looking up into the sky. It is neither substantial nor a reflection because it is an illusory vision caused by the pressure exerted on one's eye. Hence, a wise person should not say that the second moon is a form or not a form. Nor is it correct to say that the illusory second moon is apart from the seeing or not apart from the seeing.

“It is the same with the illusion created by the diseased eyes. You cannot say it is from the lamp or from the seeing: even less can it be said not to be from the lamp or the seeing.

“What is meant by the false view of the collective share? Ananda, in Jambudvīpa, besides the

cǐ yán fú tí chú dà hǎi shuǐ 。
此阎浮提除大海水。
zhōngjiānpíng lù yǒusānqiānzhōu
中间平陆，有三千洲。
zhèngzhōng dà zhōu dōng xī kuò liàng 。
正中大洲，东西括量。
dà guó fán yǒu èr qiān sān bǎi
大国凡有二千三百。
qí yú xiǎo zhōu zài zhū hǎi zhōng 。
其余小洲在诸海中。
qí jiān huò yǒu sān liǎng bǎi guó huò yī
其间或有三两国。或一，
huò èr zhì yú sān shí sì shí wǔ shí
或二，至于三十四五十。

ā nàn ruò fù cǐ zhōng yǒu yī xiǎo zhōu
阿难。若复此中，有一小洲，
zhī yǒu liǎng guó wéi yī guó rén
祇有两国。唯一国人，
tóng gǎn è yuán
同感恶缘。
zé bǐ xiǎo zhōu dāng tǔ zhòng shēng
则彼小洲当土众生，
dù zhū yī qiè bù xiáng jìng jiè
睹诸一切不祥境界。
huò jiàn èr rì huò jiàn liǎng yuè
或见二日。或见两月。
qí zhōng nǎi zhì yūn shì pèi jué huì bèi fēi liú
其中乃至晕适佩玦，彗孛飞流，
fù ěr hóng ní zhǒng zhǒng è xiàng
负耳虹霓，种种恶相。

dàn cǐ guó jiàn
但此国见。
bī guó zhòng shēng běn suǒ bú jiàn
彼国众生本所不见。
yì fù bù wén
亦复不闻。

ā nàn wú jīn wéi rǔ yǐ cǐ èr shì
阿难。吾今为汝，以此二事，
jìn tuì hé míng
进退合明。

ā nàn rú bī zhòng shēng
阿难。如彼众生，
bié yè wàng jiàn
别业妄见。
zhǔ dēng guāng zhōng suǒ xiàn yuán yǐng
瞩灯光中所现圆影。
suī xiàn sì jìng
虽现似境。
zhōng bī jiàn zhě mù shǒu suǒ chéng
终彼见者目眚所成。

shǒng jí jiàn láo fēi sè suǒ zào
眚即见劳，非色所造。
rán jiàn shǒng zhě zhōng wú jiàn dá
然见眚者终无见咎。

waters of the great seas, there is level land that forms some three thousand continents. East and west, throughout the entire expanse of the great continent, there are twenty-three hundred large countries. In the other, smaller continents in the seas there may be two or three hundred countries, or perhaps one or two, or perhaps thirty, forty, or fifty.

“Ananda, suppose that among them there is one small continent where there are only two countries. The people of just one of the countries together experience evil conditions. On that small continent, all the people of that country see all kinds of inauspicious things: perhaps they see two suns, perhaps they see two moons with circles, or a dark haze, or girdle-ornaments around them; or comets, shooting stars, ‘ears’ on the sun or moon, rainbows, secondary rainbows, and various other evil signs.

“Only the people in that country see them. The living beings in the other country from the first do not see or hear anything unusual.

“Ananda, I will now go back and forth comparing these two matters for you, to make both of them clear.

“Ananda, in the case of the living being’s false view of individual karma by which he sees the appearance of a circular reflection around the lamp, the appearance seems to be real, but in the end, what is seen comes into being because of the cataracts on the eyes.

“The cataracts are the result of the weariness of the seeing rather than the products of form. However, the essence of seeing which perceives

lì rǔ jīn rì yǐ mùguānjiànshānhéguó tǔ
例汝今日以目观见山河国土
jí zhūzhòngshēng
及诸众生，
jiē shìwúshǐ jiànbìngsuǒchéng
皆是无始见病所成。

jiàn yǔ jiànyuán sì xiànciánjìng
见与见缘似现前境。
yuánwǒ juémíngjiàn suǒyuánshēng
元我觉明见所缘眚。
juéjiàn jí shēng běn juémíngxīn
觉见即眚。本觉明心。
juéyuán fēi shēng
觉缘非眚。

juésuǒ juéshēng jué fēi shēngzhōng
觉所觉眚。觉非眚中。
cǐ shíjiànjiàn
此实见见。
yún hé fù míng juéwénzhījiàn
云何复名觉闻知见。

shì gù rǔ jīnjiàn wǒ jí rǔ
是故汝今见我及汝，
bìng zhūshìjiānshí lèi zhòngshēng
并诸世间十类众生，
jiē jí jiànshēng fēi jiànshēngzhě
皆即见眚非见眚者。

bǐ jiànzhēnjīng xìng fēi shēngzhě
彼见真精，性非眚者，
gù bù míngjiàn
故不名见。

ā nán
阿难。
rú bǐ zhòngshēngtóngfēnwàngjiàn
如彼众生同分妄见，
lì bǐ wàngjiànbiéyè yì rén
例彼妄见别业一人。

yí bìngmùréntóng bǐ yì guó
一病目人同彼一国。
bǐ jiànyuányǐng shēngwàngsuǒshēng
彼见圆影，眚妄所生。
cǐ zhòngtóngfēnsuǒjiàn bù xiáng
此众同分所见不祥，
tóngjiàn yè zhōngzhàng è suǒ qǐ
同见业中瘴恶所起。

jù shìwúshǐ jiàn wàngsuǒshēng
俱是无始见妄所生。
lì yán fú tí sānqiānzhōuzhōngjiān sì dà
例阎浮提三千洲中兼四大

the cataracts is free from all diseases and defects. For example, you now use your eyes to look at the mountains, the rivers, the countries, and all the living beings. They are all brought about by the disease of your seeing contracted since time without beginning.

“Seeing and the conditions of seeing seem to manifest what is before you. Originally my enlightenment is bright. The seeing and conditions arise from the cataracts. Realize that the seeing arises from the cataracts: the enlightened condition of the basically enlightened bright mind has no cataracts.

“That which is aware of the faulty awareness is not diseased. It is the true perception of seeing. How can you continue to speak of feeling, hearing, knowing, and seeing?

“Therefore, you now see me and yourself and the world and all the ten kinds of living beings because of a disease in the seeing. What is aware of the disease is not diseased.

“The true essential seeing by nature has no disease. Therefore it is not what we normally call seeing.

“Ananda, let us compare the false views of those living beings’ collective share with the false views of the individual karma of one person.

“The individual person with the diseased eyes is the same as the people of that one country. He sees circular reflections erroneously brought about by a disease of the seeing. The beings with a collective share see inauspicious things. In the midst of their karma of identical views arise pestilence and evils.

“Both are produced from a beginningless falsity in the seeing. It is the same in the three thousand continents of Jambudvīpa, throughout

hǎi suōpóshìjiè
海, 娑婆世界,
bìng jì shí fāng zhū yǒu lòu guó
并泊十方诸有漏国,
jí zhū zhòng shēng
及诸众生,
tóng shì jué míng wú lòu miào xīn
同是觉明无漏妙心。
jiàn wén jué zhī xū wàng bìng yuán
见闻觉知虚妄病缘。
hé hé wàng shēng hé hé wàng sǐ
和合妄生。和合妄死。

ruò néng yuǎn lí zhū hé hé yuán
若能远离诸和合缘,
jí bù hé hé
及不和合。
zé fù miè chú zhū shēng sǐ yīn
则复灭除诸生死因。
yuán mǎn pú tí bù shēng miè xìng
圆满菩提不生灭性。
qīng jìng běn xīn běn jué cháng zhù
清净本心, 本觉常住。

ā nàn rǔ suī xiān wù běn jué miào míng
阿难。汝虽先悟本觉妙明,
xìng fēi yīn yuán fēi zì rán xìng
性非因缘, 非自然性。
ér yóu wèi míng rú shì jué yuán
而犹未明如是觉元,
fēi hé hé shēng jí bù hé hé
非和合生, 及不和合。

ā nàn wú jīn fù yǐ qián chén wèn rǔ
阿难, 吾今复以前尘问汝。
rǔ jīn yóu yǐ yī qiè shì jiān wàng xiǎng hé hé
汝今犹以一切世间妄想和合,
zhū yīn yuán xìng ér zì yí huò
诸因缘性, 而自疑惑,
zhèng pú tí xīn hé hé qǐ zhě
证菩提心和合起者。

zé rǔ jīn zhě miào jìng jiàn jīng
则汝今者妙净见精,
wéi yǔ míng hé wéi yǔ àn hé
为与明和, 为与暗和,
wéi yǔ tōng hé wéi yǔ sè hé
为与通和, 为与塞和。
ruò míng hé zhě qiě rǔ guān míng
若明和者, 且汝观明。
dāng míng xiàn qián hé chù zá jiàn
当明现前。何处杂见。
jiàn xiàng kě biàn zá hé xíng xiàng
见相可辨。杂何形像。

the four great seas and in the Saha World and throughout the ten directions. All countries that have outflows and all living beings are the enlightened bright wonderful mind without outflows. Because of the false, diseased conditions that are seen, heard, felt, and known, they mix and unite in false birth, mix and unite in false death.

“If you can leave far behind all conditions which mix and unite and those which do not mix and unite, then you can also extinguish and cast out the causes of birth and death, and obtain perfect Bodhi, the nature which is neither produced nor extinguished. It is the pure clear basic mind, the everlasting fundamental enlightenment.

“Ananda, although you have already realized that the wonderfully bright basic enlightenment does not by nature come from causes and conditions and is not by nature spontaneous, you have not yet understood that the enlightened source is produced neither from mixing and uniting nor from a lack of mixing and uniting.

“Ananda, now I will once again make use of the mundane objects before you to question you. You now hold that false thoughts mix and unite with the causes and conditions of everything in the world, and you wonder whether certification to Bodhi might arise from mixing and uniting.

“Accordingly, right now, does the wonderful pure seeing essence mix with light, does it mix with darkness, does it mix with emptiness or does it mix with solid objects? If it mixes with light, look further at the light: what place there in the light before you is combined with the seeing? If you can distinguish the characteristic of seeing, what does it look like in combination?

ruò fēi jiànzhě yún hé jiàn míng
若非见者，云何见明。
ruò jí jiànzhě yún hé jiàn jiàn
若即见者，云何见见。

bì jiàn yuán mǎn hé chù hé míng
必见圆满，何处和明。
ruò míng yuán mǎn bù hé jiàn hé
若明圆满，不合见和。

jiàn bì yì míng
见必异明。
zá zé shī bǐ xìng míng míng zì
杂则失彼性明名字。
zá shī míng xìng hé míng fēi yì
杂失明性，和明非义。
bǐ àn yǔ tōng jí zhū qún sè yì fù rú shì
彼暗与通及诸群塞亦复如是。

fù cì ā nàn
复次阿难。
yòu rǔ jīn zhě miào jìng jiàn jīng wéi yǔ míng
又汝今者妙净见精为与明
hé wéi yǔ àn hé wéi yǔ tōng hé
合，为与暗合，为与通合，
wéi yǔ sè hé
为与塞合。

ruò míng hé zhě zhì yú àn shí
若明合者，至于暗时，
míng xiàng yǐ miè
明相已灭。
cǐ jiàn jí bù yǔ zhū àn hé yún hé jiàn àn
此见即不与诸暗合。云何见暗。
ruò jiàn àn shí bù yǔ àn hé
若见暗时，不与暗合。
yǔ míng hé zhě yīng fēi jiàn míng
与明合者，应非见明。
jì bù jiàn míng yún hé míng hé
既不见明，云何明合，
liǎo míng fēi àn
了明非暗。

bǐ àn yǔ tōng jí zhū qún sè yì fù rú shì
彼暗与通，及诸群塞亦复如是。

ā nàn bái fó yán shì zūn rú wǒ sī wéi
阿难白佛言。世尊。如我思惟，
cǐ miào jué yuán yǔ zhū yuán chén jí xīn niàn
此妙觉元与诸缘尘及心念
lǜ fēi hé hé yē
虑非和合耶。

fó yán rǔ jīn yòu yán jué fēi hé hé
佛言。汝今又言觉非和合。

“If it is not the seeing, how can you see the light?
If it is the seeing, how can the seeing see itself?”

“If it is certain that the seeing is complete, what
room will there be for it to mix with the light? If
the light is complete, it cannot unite and mix
with the seeing.

“If seeing is different from light, then both the
nature and the light lose their identity when they
combine. Since the combination results in the
loss of the light and the nature, it is meaningless
to say it mixes with light. The same principle
applies to its mixing with darkness, with
emptiness, or with solid objects.

“Moreover, Ananda, as you are right now, once
again, does the wonderful pure seeing-essence
unite with light, does it unite with darkness,
does it unite with emptiness, or does it unite
with solid objects?”

“If it unites with light, then when darkness
comes the characteristic of light is extinguished,
how will you be able to see darkness, since the
seeing does not unite with darkness? If you do
see darkness and yet at that time there is no
union with darkness, but rather a union with
light, then you would not have seen light. Since
you would not have seen light, why is it that,
when there is union with light, you are able to
know clearly that it is light and not darkness?”

“The same is true of its union with darkness,
with emptiness, or with solid objects.”

Ananda said to the Buddha, “World Honored
One, as I consider it, the source of this
wonderful enlightenment does not mix or unite
with any conditioned mundane object or with
the mind’s speculation. Is that the case?”

The Buddha said, “Now you say further that the
enlightened nature is neither mixed nor united.

wú fù wèn rǔ cǐ miào jiàn jīng
吾复问汝。此妙见精，
fēi hé hé zhě wéi fēi míng hé
非和合者，为非明和，
wéi fēi àn hé wéi fēi tōng hé wéi fēi sè hé
为非暗和，为非通和，为非塞和。

ruò fēi míng hé zé jiàn yǔ míng
若非明和，则见与明，
bì yǒu biān pàn
必有边畔。

rǔ qiě dì guān hé chù shì míng
汝且谛观，何处是明，
hé chù shì jiàn zài jiàn zài míng
何处是见，在见在明，
zì hé wéi pàn
自何为畔。

ā nán ruò míng jì zhōng bì wú jiàn zhě
阿难。若明际中必无见者，
zé bù xiāng jí
则不相及。
zì bù zhī qí míng xiàng suǒ zài
自不知其明相所在。
pàn yún hé chéng
畔云何成。

bǐ àn yǔ tōng jí zhū qún sè yì fù rú shì
彼暗与通，及诸群塞亦复如是。

yòu miào jiàn jīng fēi hé hé zhě
又妙见精非和合者，
wéi fēi míng hé wéi fēi àn hé
为非明合，为非暗合，
wéi fēi tōng hé wéi fēi sè hé
为非通合，为非塞合。

ruò fēi míng hé zé jiàn yǔ míng
若非明合，则见与明，
xìng xiāng guā i jǐǎo
性相乖角。
rú ěr yǔ míng liǎo bù xiāng chù
如耳与明了不相触。

jiàn qiě bù zhī míng xiàng suǒ zài
见且不知明相所在。
yún hé zhēn míng hé fēi hé lǐ
云何甄明合非合理。

bǐ àn yǔ tōng jí zhū qún sè yì fù rú shì
彼暗与通，及诸群塞亦复如是。

So now I ask you further: as to this wonderful seeing-essence's neither mixing nor uniting, does it not mix with light? Does it not mix with darkness? Does it not mix with emptiness? Does it not mix with solid objects?

“If it does not mix with light, then between seeing and light there must be a boundary.

“Examine it further: what place is light? What place is seeing? Where are the boundaries of the seeing and the light?

“Ananda, if there is no seeing within the boundaries of light, then there is no contact between them, and clearly one would not know where the characteristic of light is. Then how could its boundaries be realized?

“As to its not mixing with darkness, with emptiness, or with solid objects, the principle is the same.

“Moreover, as to the wonderful seeing essence's neither mixing nor uniting, does it not unite with light? Does it not unite with darkness? Does it not unite with emptiness? Does it not unite with solid objects?

“If it does not unite with light, then the seeing and the light are at odds with each other by nature, as are the ear and the light, which do not come in contact.

“Since the seeing does not know where the characteristic of light is, how can it determine clearly whether there is union?

“As to its not uniting with darkness, with emptiness, or with solid objects, the principle is the same.

第三章

ā nàn rǔ yóu wèi míng yī qiè fú chén ,
阿难。汝犹未明一切浮尘，
zhū huàn huà xiāng dāng chù chū shēng ,
诸幻化相，当处出生，
suí chù miè jìn huàn wàng chēng xiāng ,
随处灭尽。幻妄称相，
qí xìng zhēn wéi mìào jué míng tǐ
其性真为妙觉明体。

rú shì nǎi zhì wǔ yīn liù rù cóng shí èr chù ,
如是乃至五阴六入，从十二处，
zhì shí bā jiè yīn yuán hé hé
至十八界，因缘和合，
xū wàng yǒu shēng
虚妄有生，
yīn yuán bié lí xū wàng míng miè
因缘别离虚妄名灭。

shū bù néng zhī shēng miè qù lái běn rú lái cáng
殊不能知生灭去来本如来藏
cháng zhù mìào míng
。常住妙明，
bú dòng zhōu yuán mìào zhēn rú xìng
不动周圆妙真如性。
xìng zhēn cháng zhōng qiú yú qù lái mí wù
性真常中求于去来迷悟
shēng sǐ liǎo wú suǒ dé
生死，了无所得。

ā nàn yún hé wǔ yīn
阿难。云何五阴，
běn rú lái cáng mìào zhēn rú xìng
本如来藏妙真如性。

ā nàn pì rú yǒu rén yǐ qīng jìng mù
阿难。譬如有人，以清净目，
guān qíng míng kōng wéi yī qíng xū
观清明空，唯一晴虚，
huí wú suǒ yǒu
回无所有。

qí rén wú gù bú dòng mù jīng
其人无故，不动目睛，
dèng yǐ fā láo zé yú xū kōng
瞪以发劳，则于虚空，
bié jiàn kuáng huá
别见狂华，
fù yǒu yī qiè kuáng luàn fēi xiāng
复有一切狂乱非相。

CHAPTER III False Is Just True

“Ananda, you have not yet understood that all the defiling objects that appear, all the illusory, ephemeral characteristics, spring up in the very spot where they also come to an end. They are what is called ‘illusory falseness.’ But their nature is in truth the bright substance of wonderful enlightenment.

“Thus it is throughout, up to the five skandhas and the six entrances, to the twelve places and the eighteen realms; the union and mixture of various causes and conditions account for their illusory and false existence, and the separation and dispersion of the causes and conditions result in their illusory and false extinction.

“Who would have thought that production, extinction, coming, and going are fundamentally the everlasting, wonderful light of the Treasury of the Thus Come One, the unmoving, all pervading perfection, the wonderful nature of true suchness! If within the true and eternal nature one seeks coming and going, confusion and enlightenment, or birth and death, there is nothing that can be obtained.

“Ananda, why do I say that the five skandhas are basically the wonderful nature of true suchness, the Treasury of the Thus Come One?

“Ananda, consider this example: when a person who has pure clear eyes looks at clear, bright emptiness, he sees nothing but clear emptiness, and he is quite certain that nothing exists within it.

“If, for no apparent reason, the person does not move his eyes, the staring will cause fatigue, and then of his own accord, he will see strange flowers in space and other unreal appearances that are wild and disordered.

sè yīndāngzhī yì fù rú shì
色阴当知亦复如是。

ā nàn shì zhūkuánghuá fēicóngkōnglái
阿难。是诸狂华，非从空来，
fēicóng mù chū
非从目出。

rú shì ā nàn ruòkōngláizhě
如是阿难。若空来者，
jì cóngkōnglái hái cóngkōng rù
既从空来，还从空入。
ruòyǒuchū rù jì fēi xū kōng
若有出入，即非虚空。
kōngruòfēikōng
空若非空，
zì bù róng qí huáxiāng qǐ miè
自不容其华相起灭。
rú ā nàn tǐ bù róng ā nàn
如阿难体，不容阿难。

ruò mù chūzhě jì cóng mù chū
若目出者，既从目出，
hái cóng mù rù
还从目入。

jí cǐ huáxìng cóng mù chū gù
即此华性从目出故，
dāng hé yǒu jiàn ruòyǒu jiànzhě
当合有见。若有见者，
qù jì huá kōng xuán hé jiàn yǎn
去既华空，旋合见眼。
ruò wú jiànzhě chū jì yì kōng
若无见者，出既翳空，
xuándāng yì yǎn
旋当翳眼。

yòu jiàn huá shí mù yīng wú yì
又见华时，目应无翳。
yún hé jīng kōng hào qīng míng yǎn
云何晴空，号清明眼。

shì gù dāngzhī sè yīn xū wàng
是故当知色阴虚妄，
běn fēi yīn yuán fēi zì rán xìng
本非因缘，非自然性。

ā nàn pì rú yǒu rén shǒu zú yàn ān
阿难。譬如有人，手足宴安，
bǎi hái tiáo shì hū rú wàng shēng
百骸调适，忽如忘生，
xìng wú wéi shùn qí rén wú gù
性无违顺。其人无故，
yǐ èr shǒu zhǎng yú kōng xiāng mó
以二手掌，于空相摩，

“You should know that it is the same with the skandha of form.

“Ananda, the strange flowers come neither from emptiness nor from the eyes.

“The reason for this, Ananda, is that if the flowers were to come from emptiness, they would return to emptiness. If there is a coming out and a going in, the space would not be empty. If emptiness were not empty, then it could not contain the appearance of the arising and extinction of the flowers, just as Ananda’s body cannot contain another Ananda.

“If the flowers were to come from the eyes, they would return to the eyes.

“If the nature of the flowers were to come from the eyes, it would be endowed with the faculty of seeing. If it could see, then when it left the eyes it would become flowers in space, and when it returned it should see the eyes. If it did not see, then when it left the eyes it would obscure emptiness, and when it returned, it would obscure the eyes.

“Moreover, when you see the flowers, your eyes should not be obscured. So why is it that the eyes are said to be ‘pure and bright’ when they see clear emptiness?

“Therefore, you should know that the skandha of form is empty and false, because it neither depends on causes and conditions for existence nor is spontaneous in nature.

“Ananda, consider the example of a person whose hands and feet are relaxed and at ease and whose entire body is in balance and harmony. He is unaware of his life processes, because there is nothing agreeable or disagreeable in his nature. However, for some

yú èr shǒuzhōng
于二手中，
wàngshēng sè huálěng rè zhūxiāng
妄生涩滑冷热诸相。

shòuyīndāngzhī yì fù rú shì
受阴当知亦复如是。

ā nàn shì zhūhuànchù bù cóngkōnglái
阿难。是诸幻触，不从空来，
bù cóngzhǎngchū
不从掌出。

rú shì ā nàn ruòkōngláizhě
如是阿难。若空来者，
jì néngchùzhǎng hé bù chùshēn
既能触掌，何不触身。
bù yīng xū kōng xuǎn zé lái chù
不应虚空，选择来触。

ruò cóngzhǎngchū yīng fēi dài hé
若从掌出，应非待合。

yòuzhǎngchū gù hé zé zhǎngzhī
又掌出故，合则掌知，
lí zé chù rù bì wàn gǔ suǐ
离则触入，臂腕骨髓，
yīng yì juézhī rù shí zōng jì
应亦觉知入时踪迹。

bì yǒujuéxīn zhīchūzhī rù
必有觉心，知出知入。
zì yǒu yī wù shēnzhōngwǎnglái
自有一物身中往来。
hé dài hé zhī yào míng wéi chù
何待合知，要名为触。

shì gù dāngzhī shòuyīn xū wàng
是故当知，受阴虚妄，
běnfēiyīnyuán fēi zì rán xìng
本非因缘，非自然性。

ā nàn pì rú yǒurén tánshuō cù méi
阿难。譬如有人，谈说酢梅，
kǒuzhōngshuǐchū sī tà xuán yá
口中水出。思蹋悬崖，
zú xīnsuān sè
足心酸涩。

xiǎngyīndāngzhī yì fù rú shì
想阴当知，亦复如是。

unknown reason, the person rubs his two hands together in emptiness, and sensations of roughness, smoothness, cold, and warmth seem to arise from nowhere between his palms.

“You should know that it is the same with the skandha of feeling.

“Ananda, all this illusory contact does not come from emptiness, nor does it come from the hands.

“The reason for this, Ananda, is that if it came from emptiness, then since it could make contact with the palms, why wouldn't it make contact with the body? It should not be that emptiness chooses what it comes in contact with.

“If it came from the palms, it could be readily felt without waiting for the two palms to be joined.

“What is more, if it were to come from the palms, then the palms would know when they were joined. When they separated, the contact would return into the arms, the wrists, the bones, and the marrow, and you also should be aware of the course of its entry.

“It should also be perceived by the mind because it would behave like something coming in and going out of the body. In that case, what need would there be to put the two palms together to experience what is called ‘contact’?

“Therefore, you should know that the skandha of feeling is empty and false, because it neither depends on causes and conditions for existence nor is spontaneous in nature.

“Ananda, consider the example of a person whose mouth waters at the mention of sour plums, or the soles of whose feet tingle when he thinks about walking along a precipice.

“You should know that it is the same with the skandha of thinking.

ā nàn rú shì cù shuō bù cóng méi shēng
阿难。如是醉说，不从梅生，
fēi cóng kǒu rù
非从口入。

rú shì ā nàn ruò méi shēng zhě
如是阿难。若梅生者，
méi hé zì tán hé dài rén shuō
梅合自谈，何待人说。
ruò cóng kǒu rù zì hé kǒu wén hé xū dài ěr
若从口入，自合口闻，何须待耳。
ruò dú ěr wén cǐ shuǐ hé bù ěr zhōng ér chū
若独耳闻，此水何不耳中而出。

xiǎng tà xuán yá yǔ shuō xiāng lèi
想蹋悬崖，与说相类。

shì gù dāng zhī xiǎng yīn xū wàng
是故当知，想阴虚妄，
běn fēi yīn yuán fēi zì rán xìng
本非因缘，非自然性。

ā nàn pì rú pù liú bō làng xiāng xù
阿难。譬如瀑流，波浪相续，
qián jì hòu jì bù xiāng yú yuè
前际后际，不相踰越。

xíng yīn dāng zhī yì fù rú shì
行阴当知，亦复如是。

ā nàn rú shì liú xìng bù yīn kōng shēng
阿难。如是流性，不因空生，
bù yīn shuǐ yǒu yì fēi shuǐ xìng
不因水有，亦非水性，
fēi lí kōng shuǐ
非离空水。

rú shì ā nàn ruò yīn kōng shēng
如是阿难。若因空生，
zé zhū shí fāng wú jìn xū kōng
则诸十方无尽虚空，
chéng wú jìn liú
成无尽流，
shì jiè zì rán jù shòu lún ní
世界自然俱受沦溺。

ruò yīn shuǐ yǒu
若因水有，
zé cǐ pù liú xìng yīng fēi shuǐ
则此瀑流性应非水，

“Ananda, you should know that the watering of the mouth caused by the mention of the plums does not come from the plums, nor does it come from the mouth.

“The reason for this, Ananda, is that if it were produced from the plums, the plums should speak for themselves, why wait for someone to mention them? If it came from the mouth, the mouth itself should hear, and what need would there be to wait for the ear? If the ear alone heard, then why doesn't the water come out of the ear?

“Thinking about walking along a precipice is explained in the same way.

“Therefore, you should know that the skandha of thinking is empty and false, since it neither depends upon causes and conditions for existence, nor is spontaneous in nature.

“Ananda, consider, for example, a swift rapids whose waves follow upon one another in orderly succession, the ones behind never overtaking the ones in front.

“You should know that it is the same with the skandha of activity.

“Ananda, thus the nature of the flow does not arise because of emptiness, nor does it come into existence because of the water. It is not the nature of water, and yet it is not separate from either emptiness or water.

“The reason for this, Ananda, is that if it arose because of emptiness, then the inexhaustible emptiness throughout the ten directions would become an inexhaustible flow, and all the worlds would inevitably be drowned.

“If the swift rapids existed because of water, then their nature would differ from that of water and the location and characteristics of its

yǒusuǒyǒuxiāng jīnyīngxiànzài
有所有相，今应现在。

ruò jí shuǐxìng zé chéngqīngshí
若即水性，则澄清时，
yīngfēishuǐ tǐ
应非水体。

ruò lí kōngshuǐ kōngfēiyǒuwài
若离空水，空非有外，
shuǐwài wú liú
水外无流。

shì gù dāngzhī xíngyīn xū wàng
是故当知，行阴虚妄，
běnfēiyīnyuán fēi zì ránxìng
本非因缘，非自然性。

ā nàn pì rú yǒurén qǔ pín gā píng
阿难。譬如有人，取频伽瓶，
sāi qí liǎngkǒng mǎnzhōngqíngkōng
塞其两孔，满中擎空，
qiān lǐ yuǎnxíng yòngxiǎng tā guó
千里远行，用饷他国。
shíyīndāngzhī yì fù rú shì
识阴当知亦复如是。

ā nàn rú shì xū kōng fēi bǐ fāng lái
阿难。如是虚空，非彼方来，
fēi cǐ fāng rù
非此方入。

rú shì ā nàn ruò bǐ fāng lái
如是阿难。若彼方来，
zé běn pín zhōng jì zhù kōng qù
则本瓶中既贮空去，
yú běn pín dì yīng shǎo xū kōng
于本瓶地，应少虚空。

ruò cǐ fāng rù kāi kǒng dǎo píng
若此方入，开孔倒瓶，
yīng jiàn kōng chū
应见空出。

shì gù dāngzhī shíyīn xū wàng
是故当知，识阴虚妄，
běnfēiyīnyuán fēi zì ránxìng
本非因缘，非自然性。

fù cì ā nàn yún hé liù rù
复次阿难。云何六入，
běn rú lái cáng miào zhēn rú xìng
本如来藏妙真如性。

existence would be apparent.

“If their nature were simply that of water, then when they became still and clear they would no longer be made up of water.

“Suppose it were to separate from emptiness and water: there isn’t anything outside of emptiness, and outside of water there isn’t any flow.

“Therefore, you should know that the skandha of activity is empty and false, since it neither depends upon causes and conditions for existence nor is spontaneous in nature.

“Ananda, consider, for example, a man who picks up a kalavinka pitcher and stops up its two holes. He lifts up the pitcher filled with emptiness and, walking some thousand li away, presents it to another country. You should know that the skandha of consciousness is the same way.

“Thus, Ananda, the space does not come from one place, nor does it go to another.

“The reason for this, Ananda, is that if it were to come from another place, then when the stored up emptiness in the pitcher went elsewhere there would be less emptiness in the place where the pitcher was originally.

“If it were to enter this region: when the holes were unplugged and the pitcher was turned over, one would see emptiness come out.

“Therefore, you should know that the skandha of consciousness is empty and false, since it neither depends upon causes and conditions for existence nor is spontaneous in nature.

“Moreover, Ananda, why do I say that the six entrances have their origin in the wonderful nature of true suchness, the Treasury of the Thus Come One?

ā nàn jí bǐ mù jīngdèng fā láozhě
阿难。即彼目睛 瞪发劳者，
jiān mù yǔ láo
兼目与劳，
tóngshì pú tí dèng fā láoxiāng
同是菩提 瞪发劳相。

yīn yú míng àn èr zhǒng wàng chén
因于明暗二种妄尘，
fā jiàn jū zhōng xī cǐ chén xiàng
发见居中，吸此尘象，
míng wéi jiàn xìng
名为见性。
cǐ jiàn lí bǐ míng àn èr chén
此见离彼明暗二尘，
bì jìng wú tǐ
毕竟无体。

rú shì ā nàn dāng zhī shì jiàn
如是阿难。当知是见，
fēi míng àn lái fēi yú gēn chū
非明暗来，非于根出，
bù yú kōng shēng
不于空生。

hé yǐ gù ruò cóng míng lái àn jí suí miè
何以故。若从明来，暗即随灭，
yīng fēi jiàn àn ruò cóng àn lái
应非见暗。若从暗来，
míng jí suí miè yīng wú jiàn míng
明即随灭，应无见明。

ruò cóng gēn shēng bì wú míng àn
若从根生，必无明暗。
rú shì jiàn jīng běn wú zì xìng
如是见精，本无自性。

ruò yú kōng chū qián zhǔ chén xiàng
若于空出，前瞩尘象，
guī dāng jiàn gēn yòu kōng zì guān
归当见根。又空自观，
hé guān rǔ rù
何关汝入。

shì gù dāng zhī yǎn rù xū wàng
是故当知眼入虚妄。
běn fēi yīn yuán fēi zì rán xìng
本非因缘，非自然性。

ā nàn pì rú yǒu rén
阿难。譬如有人，
yǐ liǎng shǒu zhǐ jí sāi qí ěr
以两手指急塞其耳，
ěr gēn láo gù tóu zhōng zuò shēng
耳根劳故，头中作声，

“Ananda, although the eye’s staring causes fatigue, the eye and the fatigue originate in Bodhi. Staring gives rise to the characteristic of fatigue.

“Because a sense of seeing is stimulated in the midst of the two false, defiling objects of light and dark, defiling appearances are taken in; this is called the nature of seeing. Apart from the two defiling objects of light and dark, this seeing is ultimately without substance.

“Thus, Ananda, you should know that seeing does not come from light or dark, nor does it come forth from the sense organ, nor is it produced from emptiness.

“Why? If it came from light, then it would be extinguished when it is dark, and you would not see darkness. If it came from darkness, then it would be extinguished when it is light, and you would not see light.

“Suppose it came from the sense organ, which is obviously devoid of light and dark: a nature of seeing such as this would have no self-nature.

“Suppose it came forth from emptiness. When it looks in front of you, it sees the shapes of the defiling dust; turning around, it would see your sense organ. Moreover, if it were emptiness itself which sees, what connection would that have with your entrance?

“Therefore, you should know that the eye entrance is empty and false, since it neither depends upon causes and conditions for existence nor is spontaneous in nature.

“Ananda, consider, for example, a person who suddenly stops up his ears with two fingers. Because the sense organ of hearing has become fatigued, a sound is heard in his head. However, both the ears and the fatigue originate in Bodhi.

jiān ěr yǔ láo
兼耳与劳，
tóngshì pú tí dèng fā láoxiāng
同是菩提瞪发劳相。

yīn yú dòng jìng èr zhǒng wàng chén
因于动静二种妄尘，
fā wén jū zhōng xī cǐ chén xiàng
发闻居中，吸此尘象，
míng tīng wén xìng
名听闻性。
cǐ wén lí bǐ dòng jìng èr chén
此闻离彼动静二尘，
bì jìng wú tǐ
毕竟无体。

rú shì ā nàn dāng zhī shì wén
如是阿难，当知是闻，
fēi dòng jìng lái fēi yú gēn chū
非动静来，非于根出，
bù yú kōng shēng
不于空生。

hé yǐ gù ruò cóng jìng lái dòng jí suí miè
何以故。若从静来，动即随灭，
yīng fēi wén dòng ruò cóng dòng lái
应非闻动。若从动来，
jìng jí suí miè yīng wú jué jìng
静即随灭，应无觉静。

ruò cóng gēn shēng bì wú dòng jìng
若从根生，必无动静。
rú shì wén tǐ běn wú zì xìng
如是闻体，本无自性。

ruò yú kōng chū yǒu wén chéng xìng
若于空出，有闻成性，
jí fēi xū kōng yòu kōng zì wén
即非虚空。又空自闻，
hé guān rǔ rù
何关汝入。

shì gù dāng zhī ěr rù xū wàng
是故当知，耳入虚妄。
běn fēi yīn yuán fēi zì rán xìng
本非因缘，非自然性。

ā nàn pì rú yǒu rén jí chù qí bí
阿难。譬如有人，急畜其鼻，
chù jiǔ chéng láo zé yú bí zhōng
畜久成劳，则于鼻中，
wén yǒu lěng chù yīn chù fēn bié
闻有冷触，因触分别，

Monotony will produce the characteristic of fatigue.

“Because a sense of hearing is stimulated in the midst of the two false, defiling objects of movement and stillness, defiling appearances are taken in; this is called the nature of hearing. Apart from the two defiling objects of movement and stillness, this hearing is ultimately without substance.

“Thus, Ananda, you should know that hearing does not come from movement and stillness; nor does it come from the sense organ, nor is it produced from emptiness.

“Why? If it came from stillness, it would be extinguished when there is movement, and you would not hear movement. If it came from movement, then it would be extinguished when there is stillness, and you would not be aware of the stillness.

“Suppose it came from the sense organ, which is obviously devoid of movement and stillness: a nature of hearing such as this would have no self nature.

“Suppose it came from emptiness: emptiness would then become hearing and would no longer be emptiness. Moreover, if it were emptiness itself which hears, what connection would it have with your entrance?

“Therefore, you should know that the ear entrance is empty and false, since it neither depends upon causes and conditions for existence, nor is spontaneous in nature.

“Ananda, consider, for example, a person who inhales deeply through his nose. After he has inhaled for a long time it becomes fatigued, and then there is a sensation of cold in the nose. Because of that sensation, there are the

tōngsāi xū shí
通塞虚实，
rú shì nǎi zhì zhū xiāng chòu qì
如是乃至诸香臭气，
jiān bí yǔ láo
兼鼻与劳，
tóngshì pú tí dèng fā láo xiāng
同是菩提瞪发劳相。

yīn yú tōngsāi èr zhǒng wàng chén
因于通塞二种妄尘，
fā wén jū zhōng xī cǐ chén xiàng
发闻居中，吸此尘象，
míng xiū wén xìng
名熏闻性。
cǐ wén lí bǐ tōngsāi èr chén bì jìng wú tǐ
此闻离彼通塞二尘，毕竟无体。

dāng zhī shì wén fēi tōngsāi lái
当知是闻，非通塞来，
fēi yú gēn chū bù yú kōng shēng
非于根出，不于空生。

hé yǐ gù ruò cóng tōng lái sāi zé wén miè
何以故。若从通来，塞则闻灭，
yún hé zhī sāi rú yīn sāi yǒu
云何知塞。如因塞有，
tōng zé wú wén
通则无闻，
yún hé fā míng xiāng chòu děng chù
云何发明香臭等触。

ruò cóng gēn shēng bì wú tōngsāi
若从根生，必无通塞。
rú shì wén jī běn wú zì xìng
如是闻机，本无自性。

ruò cóng kōng chū
若从空出，
shì wén zì dāng huí xiū rǔ bí kōng zì yǒu wén
是闻自当回熏汝鼻。空自有闻，
hé guān rǔ rù
何关汝入。

shì gù dāng zhī bí rù xū wàng
是故当知鼻入虚妄。
běn fēi yīn yuán fēi zì rán xìng
本非因缘，非自然性。

ā nàn pì rú yǒu rén yǐ shé shì wǒ
阿难。譬如有人，以舌舐吻，

distinctions of penetration and obstruction, of emptiness and actuality, and so forth, including all fragrant and stinking vapors. However, both the nose and the fatigue originate in Bodhi. Overexertion will produce the characteristic of fatigue.

“Because a sense of smelling is stimulated in the midst of the two false, defiling objects of penetration and obstruction, defiling appearances are taken in; this is called the nature of smelling. Apart from the two defiling objects of penetration and obstruction, this smelling is ultimately without substance.

“You should know that smelling does not come from penetration and obstruction, nor does it come forth from the sense organ, nor is it produced from emptiness.

“Why? If it came from penetration, the smelling would be extinguished when there is obstruction, and then how could it experience obstruction? If it existed because of obstruction, then where there is penetration there would be no smelling; in that case, how would the awareness of fragrance, stench, and other such sensations come into being?

“Suppose it came from the sense organ, which is obviously devoid of penetration and obstruction. A nature of smelling such as this would have no self nature.

“Suppose it came from emptiness: smelling itself would turn around and smell your own nose. Moreover, if it were emptiness itself which smelled, what connection would it have with your entrance?

“Therefore, you should know that the nose entrance is empty and false, since it neither depends upon causes and conditions for existence nor is spontaneous in nature.

“Ananda, consider, for example, a person who

shúshìlǐngláo qí rénruòbìng
熟舐令劳。其人若病，
zé yǒu kǔ wèi wú bìngzhīrén
则有苦味。无病之人，
wēiyǒutiánchù yóutián yǔ kǔ
微有甜触。由甜与苦，
xiǎn cǐ shé gēn bú dòngzhīshí
显此舌根，不动之时，
dàn xìng cháng zài jiān shé yǔ láo
淡性常在。兼舌与劳，
tóngshì pú tí dèng fā láoxiāng
同是菩提瞪发劳相。

yīntián kǔ dàn èr zhǒngwàngchén
因甜苦淡二种妄尘，
fāzhī jū zhōng xī cǐ chénxiàng
发知居中，吸此尘象，
míngzhīwèixìng cǐ zhīwèixìng
名知味性。此知味性，
lí bǐ tián kǔ jí dàn èr chén bì jìng wú tǐ
离彼甜苦及淡二尘，毕竟无体。
rú shì ā nàn
如是阿难。

dāngzhī rú shì cháng kǔ dànzhī
当知如是尝苦淡知，
fēitián kǔ lái fēiyīndànyǒu
非甜苦来，非因淡有，
yòufēigēnchū bù yú kōngshēng
又非根出，不于空生。

hé yǐ gù ruòtián kǔ lái dàn zé zhī miè
何以故。若甜苦来，淡则知灭，
yún hé zhī dàn ruò cóng dàn chū
云何知淡。若从淡出，
tián jí zhī wáng
甜即知亡，
fù yún hé zhī tián kǔ èr xiāng
复云何知甜苦二相。

ruò cóng shé shēng
若从舌生，
bì wú tián dàn jí yǔ kǔ chén sī zhī wèi gēn
必无甜淡及与苦尘。斯知味根，
běn wú zì xìng
本无自性。

ruò yú kōng chū xū kōng zì wèi
若于空出，虚空自味，
fēi rǔ kǒu zhī yòu kōng zì zhī
非汝口知。又空自知，
hé guān rǔ rù
何关汝入。

shì gù dāngzhī shé rù xū wàng
是故当知，舌入虚妄。

licks his lips with his tongue. His excessive licking causes fatigue. If the person is sick, there will be a bitter flavor; a person who is not sick will have a subtle sweet sensation. Sweetness and bitterness demonstrate the tongue's sense of taste. When the organ is inactive, a sense of tastelessness prevails. However, both the tongue and the fatigue originate in Bodhi. Stress produces the characteristic of fatigue.

Because the two defiling objects of sweetness and bitterness, as well as tastelessness, stimulate a recognition of taste which in turn draws in these defiling sensations, it becomes what is known as a sense of taste. Apart from the two defiling objects of sweetness and bitterness and apart from tastelessness, the sense of taste is originally without a substance.

“For what reason? If it came from sweetness and bitterness, it would cease to exist when tastelessness was experienced, so how could it recognize tastelessness? If it arose from tastelessness, it would vanish when the flavor of sweetness was tasted, so how could it perceive the two flavors, sweet and bitter?”

“Suppose it came from the tongue which is obviously devoid of the defiling objects of sweetness and bitterness and of tastelessness. An essence of tasting such as this would have no self nature.

“Suppose it came from emptiness: the sense of taste would be experienced by emptiness instead of by the mouth. Suppose, moreover, that it was emptiness itself which tasted; what connection would that have with your entrance?”

“Therefore, you should know that the tongue entrance is empty and false since it neither

běnfēiyīnyuán fēizìránxìng
本非因缘，非自然性。

ā nàn pì rúyǒurén yī yì lěngshǒu
阿难。譬如有人，以一冷手。

chù yú rè shǒu ruò lěngshì duō
触于热手。若冷势多，
rè zhě cóng lěng ruò rè gōng shèng
热者从冷。若热功胜，
lěng zhě chéng rè
冷者成热。

rú shì yǐ cǐ hé juézhī chù xiǎn yú lí zhī
如是以此合觉之触，显于离知。

shèshì ruò chéng yīn yú láo chù
涉势若成，因于劳触。

jiānshēn yǔ láo
兼身与劳，

tóngshì pú tí dèng fā láo xiāng
同是菩提瞪发劳相。

yīn yú lí hé èr zhǒng wàng chén
因于离合二种妄尘，
fā jué jū zhōng xī cǐ chén xiàng
发觉居中，吸此尘象。

míngzhī juéxìng cǐ zhī jué tǐ
名知觉性。此知觉体，

lí bǐ lí hé wéishùn èr chén bì jìng wú tǐ
离彼离合违顺二尘，毕竟无体。

rú shì ā nàn dāng zhī shì jué
如是阿难。当知是觉，
fēi lí hé lái fēi wéi shùn yǒu
非离合来，非违顺有，
bù yú gēn chū yòu fēi kōng shēng
不于根出，又非空生。

hé yǐ gù ruò hé shí lái lí dāng yǐ miè
何以故。若合时来，离当已灭，

yún hé jué lí wéi shùn èr xiāng
云何觉离。违顺二相，

yì fù rú shì
亦复如是。

ruò cóng gēn chū
若从根出，

bì wú lí hé wéi shùn sì xiāng
必无离合违顺四相。

zé rǔ shēn zhī yuán wú zì xìng
则汝身知，元无自性。

bì yú kōng chū kōng zì zhī jué
必于空出，空自觉，

hé guān rǔ rù
何关汝入。

depends upon causes and conditions for
existence nor is it spontaneous in nature.

“Ananda, consider, for example, a person who touches his warm hand with his cold hand. If the cold is in excess of the warmth, the warm hand will become cold; if the warmth is in excess of the cold, his cold hand will become warm. So the sensation of warmth and cold is felt through the contact and separation of the two hands.

Fatiguing contact results in the interpenetration of warmth and cold. However, both the body and the fatigue originate in Bodhi. Protraction produces the characteristic of fatigue.

“Because a physical sensation is stimulated in the midst of the two defiling objects of separation and union, defiling appearances are taken in; this is called the awareness of sensation. Apart from the two sets of defiling objects of separation and union, and pleasantness and unpleasantness, the awareness of sensation is originally without a substance.

“Thus, Ananda, you should know that this sensation does not come from separation and union, nor does it exist because of pleasantness and unpleasantness, nor does it arise from the sense organ, nor is it produced from emptiness.

“For what reason? If it arose when there was union, it would disappear when there was separation, so how could it sense the separation? The two characteristics of pleasantness and unpleasantness are the same way.

“Suppose it came from the sense organ, which is obviously devoid of the four characteristics of union, separation, pleasantness, and unpleasantness; an awareness of physical sensation such as this would have no self nature.

“Suppose it came from emptiness; the awareness of sensations would be experienced by emptiness itself, what connection would that

shì gù dāngzhī shēn rù xū wàng
是故当知身入虚妄。
běn fēi yīn yuán fēi zì rán xìng
本非因缘，非自然性。

ā nán pì rú yǒu rén láo juàn zé mián
阿难。譬如有人，劳倦则眠，
shuì shú biàn wù lǎn chén sī yì
睡熟便寤，览尘斯忆，
shī yì wéi wàng
失忆为忘，
shì qí diān dǎo shēng zhù yì miè
是其颠倒生住异灭，
xī xí zhōng guī bù xiāng yú yuè
吸习中归，不相踰越，
chēng yì zhī gēn jiān yì yǔ láo
称意知根。兼意与劳，
tóng shì pú tí dèng fā láo xiāng
同是菩提瞪发劳相。

yīn yú shēng miè èr zhǒng wàng chén
因于生灭二种妄尘，
jí zhī jū zhōng xī cuō nèi chén
集知居中，吸撮内尘，
jiàn wén nì liú liú bù jí dì
见闻逆流，流不及地，
míng jué zhī xìng
名觉知性。

cǐ jué zhī xìng
此觉知性，
lí bǐ wù mèi shēng miè èr chén
离彼寤寐生灭二尘，
bì jìng wú tǐ
毕竟无体。

rú shì ā nán dāng zhī rú shì jué zhī zhī gēn
如是阿难。当知如是觉知之根，
fēi wù mèi lái fēi shēng miè yǒu
非寤寐来，非生灭有，
bù yú gēn chū yì fēi kōng shēng
不于根出，亦非空生。

hé yǐ gù ruò cóng wù lái mèi jí suí miè
何以故。若从寤来，寐即随灭，
jiāng hé wéi mèi bì shēng shí yǒu
将何为寐。必生时有，
miè jí tóng wú lìng shuí shòu miè
灭即同无，令谁受灭。
ruò cóng miè yǒu shēng jí miè wú
若从灭有，生即灭无，

have with your entrance?

“Therefore you should know that the body entrance is empty and false, since it neither depends upon causes and conditions for existence, nor is spontaneous in nature.

“Ananda, consider, for example, a person who becomes so fatigued that he goes to sleep. Having slept soundly, he awakens and tries to recollect what he experienced while asleep. He recalls some things and forgets others. Thus, his upside-downness goes through production, dwelling, change, and extinction, which are taken in and returned to a center habitually, each following the next without ever being overtaken. This is known as the mind organ or intellect. The mind and the fatigue are both Bodhi. Persistence produces the characteristic of fatigue.

“The two defiling objects of production and extinction stimulate a sense of knowing which in turn grasps these inner sense data, reversing the flow of seeing and hearing. Before the flow reaches the ground it is known as the faculty of intellect.

“Apart from the two sets of defiling objects of waking and sleeping and of production and extinction, the faculty of intellect is originally without substance.

“Thus, Ananda, you should know that the faculty of intellect does not come from waking, sleeping, production, or extinction, nor does it arise from the sense organ, nor is it produced from emptiness.

“For what reason? If it came from waking, it would disappear at the time of sleeping, so how could it experience sleep? If it came from production, it would cease to exist at the time of extinction, so how could it undergo extinction? If it came from extinction it would disappear at

shuízhīshēngzhě
谁 知 生 者。

ruòcónggēnchū
若 从 根 出，
wùmèièrxiāngsuíshēnkāihé lí sī èr tǐ
寤 寐 二 相 随 身 开 合，离 斯 二 体。
cǐ juézhīzhě tóng yú kōnghuá
此 觉 知 者，同 于 空 华，
bì jìng wú xìng
毕 竟 无 性。

ruòcóngkōngshēng zì shì kōngzhī
若 从 空 生，自 是 空 知，
hé guān rǔ rù
何 关 汝 入。

shì gù dāngzhī yì rù xū wàng
是 故 当 知，意 入 虚 妄。
běn fēi yīn yuán fēi zì rán xìng
本 非 因 缘，非 自 然 性。

fù cì ā nàn yún hé shí èr chù
复 次 阿 难。云 何 十 二 处，
běn rú lái cáng miào zhēn rú xìng
本 如 来 藏 妙 真 如 性。

ā nàn rǔ qiě guān cǐ zhī tuó shù lín
阿 难。汝 且 观 此 祇 陀 树 林，
jí zhū quán chí
及 诸 泉 池。

yú yì yún hé
于 意 云 何。
cǐ děng wéi shì sè shēng yǎn jiàn
此 等 为 是 色 生 眼 见，
yǎn shēng sè xiāng
眼 生 色 相。

ā nàn ruò fù yǎngēn shēng sè xiāng zhě
阿 难。若 复 眼 根，生 色 相 者。
jiàn kōng fēi sè sè xìng yīng xiāo
见 空 非 色，色 性 应 销。
xiāo zé xiǎn fā yī qiè dōu wú
销 则 显 发 一 切 都 无。
sè xiāng jì wú shuí míng kōng zhì
色 相 既 无，谁 明 空 质。
kōng yì rú shì
空 亦 如 是。

ruò fù sè chén shēng yǎn jiàn zhě
若 复 色 尘，生 眼 见 者，
guān kōng fēi sè jiàn jí xiāo wáng
观 空 非 色，见 即 销 亡。

the time of production, so how could it know about production?

“Suppose it came from the sense organ; waking and sleeping cause only a physical opening and closing respectively. Apart from these two movements, the faculty of intellect is as unsubstantial as flowers in space, because it is fundamentally without a self nature.

“Suppose it came from emptiness; the sense of intellect would be experienced by emptiness instead of by the mind. Then what connection would that have with your entrance?

“Therefore, you should know that the mind entrance is empty and false, since it neither depends upon causes and conditions for existence nor is spontaneous in nature.

“Moreover, Ananda, why do I say that the twelve places are basically the wonderful nature of true suchness, the Treasury of the Thus Come One?

Ananda, look again at the trees in the Jeta Grove and the fountains and pools.

“What do you think? Do these things come into being because the forms are produced and thus the eyes see, or because the eyes produce the characteristics of form?

“Ananda, if the organ of sight were to produce the characteristics of form, then the nature of form would be obliterated when you see emptiness, which is not form. Once it was obliterated, everything that is manifest would disappear. Since the characteristics of form would then be absent, who would be able to understand the nature of emptiness? The same is true of emptiness.

“If, moreover, the defiling objects of form were to produce the eye’s seeing, then seeing would perish upon looking at emptiness, which is not

wáng zé dōu wú shuīmíngkōng sè
亡则都无，谁明空色。

shì gù dāngzhī jiàn yǔ sè kōng
是故当知见与色空，
jù wú chùsuǒ jí sè yǔ jiàn
俱无处所。即色与见，
èr chù xū wàng běnfēiyīnyuán
二处虚妄。本非因缘，
fēi zì rán xìng
非自然性。

ā nàn rǔ gèng tīng cǐ zhī tuó yuán zhōng
阿难。汝更听此祇陀园中，
shí bàn jī gǔ zhòng jí zhuàng zhōng
食办击鼓，众集撞钟，
zhōng gǔ yīn shēng qiánhòu xiāng xù
钟鼓音声，前后相续。

yú yì yún hé
于意云何。
cǐ děng wéi shì shēng lái ěr biān
此等为是声来耳边，
ěr wǎng shēng chù
耳往声处。

ā nàn ruò fù cǐ shēng lái yú ěr biān
阿难。若复此声，来于耳边，
rú wǒ qǐ shí shì luó fá chéng zài zhī tuó lín
如我乞食室罗筏城。在祇陀林，
zé wú yǒu wǒ cǐ shēng bì lái ā nàn ěr chù
则无有我。此声必来阿难耳处。
mù lián jiā yè yīng bú jù wén
目连迦叶，应不俱闻。
hé kuàng qí zhōng yī qiān èr bǎi wǔ shí shā mén
何况其中一千二百五十沙门
yì wén zhōng shēng tóng lái shí chù
，一闻钟声。同来食处。

ruò fù rǔ ěr wǎng bǐ shēng biān
若复汝耳，往彼声边。
rú wǒ guī zhù zhī tuó lín zhōng
如我归住祇陀林中。
zài shì luó chéng zé wú yǒu wǒ
在室罗城，则无有我。
rǔ wén gǔ shēng qí ěr yì wǎng jī gǔ zhī chù
汝闻鼓声，其耳已往击鼓之处，
zhōng shēng qí chū yīng bú jù wén
钟声齐出，应不俱闻。
hé kuàng qí zhōng xiàng mǎ niú yáng
何况其中象马牛羊，
zhōng zhōng yīn xiǎng
种种音响。

ruò wú lái wǎng yì fù wú wén
若无来往，亦复无闻。

form, and once it perished, everything would disappear. Then who would be able to understand emptiness and form?

“Therefore, you should know that neither seeing nor form nor emptiness has a location, and thus the two places of form and seeing are empty and false. Their origin is not in causes and conditions, nor do their natures arise spontaneously.

“Ananda, listen again to the drum being beaten in the Jeta Garden when the food is ready. The Assembly gathers as the bell is struck. The sounds of the bell and the drum follow one another in succession.

“What do you think? Do these things come into existence because the sound comes to the region of the ear, or because the ear goes to the place of the sound?

“Again, Ananda, suppose that the sound comes to the region of the ear. Similarly, when I go to beg for food in the city of Shravasti, I am no longer in the Jeta Grove. If the sound definitely goes to the region of Ananda’s ear, then neither Maudgalyayana nor Kashyapa would hear it, and even less the twelve hundred and fifty Shramanas who, upon hearing the sound of the bell, come to the dining hall at the same time.

“Again, suppose that the ear goes to the region of the sound. Similarly, when I return to the Jeta Grove, I am no longer in the city of Shravasti. When you hear the sound of the drum, your ear will already have gone to the place where the drum is being beaten. Thus, when the bell peals, you will not hear the sound. even the less that of the elephants, horses, cows, sheep, and all the other various sounds around you.

“If there is no coming or going, there will be no hearing, either.

shì gù dāngzhī tīng yǔ yīnshēng
是故当知听与音声，
jù wú chùsuǒ jí tīng yǔ shēng
俱无处所，即听与声，
èr chù xū wàng běn fēi yīn yuán
二处虚妄。本非因缘，
fēi zì rán xìng
非自然性。

ā nàn rǔ yòu xiù cǐ lú zhōng zhān tán
阿难。汝又嗅此罍中栴檀，
cǐ xiāng ruò fù rán yú yì zhū
此香若复然于一铢，
shì luó fá chéng sì shí lǐ nèi
室罗筏城四十里内，
tóng shí wén qì
同时闻气。

yú yì yún hé
于意云何。
cǐ xiāng wéi fù shēng zhān tán mù
此香为复生栴檀木，
shēng yú rǔ bí wéi shēng yú kōng
生于汝鼻，为生于空。

ā nàn ruò fù cǐ xiāng shēng yú rǔ bí
阿难。若复此香，生于汝鼻，
chēng bí suǒ shēng dāng cóng bí chū
称鼻所生，当从鼻出。

bí fēi zhān tán
鼻非栴檀，
yún hé bí zhōng yǒu zhān tán qì
云何鼻中有栴檀气。
chēng rǔ wén xiāng dāng yú bí rù
称汝闻香，当于鼻入。
bí zhōng chū xiāng shuō wén fēi yì
鼻中出香，说闻非义。

ruò shēng yú kōng kōng xìng cháng héng
若生于空，空性常恒，
xiāng yīng cháng zài hé jiè lú zhōng
香应常在，何藉罍中，
ruò cǐ kū mù
若此枯木。

ruò shēng yú mù zé cǐ xiāng zhì
若生于木，则此香质，
yīn ruò chéng yān ruò bí dé wén
因熟成烟。若鼻得闻，
hé méng yān qì qí yān téng kōng
合蒙烟气。其烟腾空，
wèi jí yáo yuǎn sì shí lǐ nèi yún hé yǐ wén
未及遥远，四十里内，云何已闻。

“Therefore, you should know that neither hearing nor sound has a location, and thus the two places of hearing and sound are empty and false. Their origin is not in causes and conditions, nor do their natures arise spontaneously.

“Moreover, Ananda, you smell the chandana in this censer. When one particle of this incense is lit, it can be smelled simultaneously through forty li around the city of Shravasti.

“What do you think? Is this fragrance produced from the chandana wood? Is it produced in your nose, or does it arise within emptiness?”

“Again, Ananda, suppose this fragrance is produced from your nose. What is said to be produced from the nose should come forth from the nose.

Your nose is not chandana, so how can the nose have the fragrance of chandana? When you say you smell fragrance, it should enter your nose. For the nose to emit fragrance is not the meaning of smelling.

“Suppose it is produced from within emptiness. The nature of emptiness is everlasting and unchanging, and so the fragrance should be eternally present. What need should there be to rely on burning the dry wood in the censer?”

“Suppose it is produced from the wood. Now, the nature of this incense is such that it gives off smoke when it is burned. If the nose smells it, it should be filled with smoke. The smoke rises into the air, and before it has reached the distance, how is it that the fragrance is already being smelled at a distance of forty li?”

shì gù dāngzhī xiāngbí yǔwén
是故当知，香鼻与闻，
jù wú chùsuǒ jí xiù yǔ xiāng
俱无处所。即嗅与香，
èr chù xū wàng běnfēiyīnyuán
二处虚妄。本非因缘，
fēi zì ránxìng
非自然性。

ā nàn rǔ cháng èr shí zhòngzhōngchí bō
阿难。汝常二时，众中持钵，
qí jiàn huò yù sū lào tí hú
其间或遇酥酪醍醐，
míng wéi shàng wèi
名为上味。

yú yì yún hé
于意云何。
cǐ wèi wéi fù shēng yú kōng zhōng
此味为复生于空中，
shēng yú shé zhōng wéi shēng shí zhōng
生于舌中，为生食中。

ā nàn ruò fù cǐ wèi shēng yú rǔ shé
阿难。若复此味，生于汝舌，
zài rǔ kǒu zhōng zhǐ yǒu yì shé
在汝口中，只有一舌，
qí shé ěr shí yì chéng sū wèi
其舌尔时已成酥味，
yù hēi shí mì yīng bù tuī yí
遇黑石蜜应不推移。

ruò bù biàn yí bù míng zhī wèi
若不变移，不名知味。
ruò biàn yí zhě shé fēi duō tǐ
若变移者，舌非多体，
yún hé duō wèi yì shé zhī zhī
云何多味一舌之知。

ruò shēng yú shí shí fēi yǒu shí
若生于食，食非有识，
yún hé zì zhī yòu shí zì zhī jí tóng tā shí
云何自知。又食自知，即同他食，
hé yù yú rǔ míng wèi zhī zhī
何预于汝，名味之知。

ruò shēng yú kōng rǔ dàn xū kōng
若生于空，汝啖虚空，
dāng zuò hé wèi
当作何味。

bì qí xū kōng ruò zuò xián wèi
必其虚空若作咸味，
jì xián rǔ shé yì xián rǔ miàn
既咸汝舌，亦咸汝面，

“Therefore, you should know that neither the fragrance, nor the nose’s smelling has a location, and so the two places of smelling and fragrance are empty and false. Their origin is not in causes and conditions, nor do their natures arise spontaneously.

“Ananda, twice every day you take up your bowl along with the rest of the assembly, and among what you receive may be things of supreme flavor, such as curds, buttermilk, and clarified butter.

“What do you think? Are these flavors produced from emptiness, do they come forth from the tongue, or are they produced from the food?”

“Again, Ananda, suppose that the flavors came from your tongue; now there is only one tongue in your mouth. When that tongue had already become the flavor of curds, then it would not change if it encountered some dark rock candy.

“Suppose it did not change: that would not be what is called knowing tastes. Suppose it did change: the tongue is not many substances, and how could one tongue know so many tastes?”

“Suppose it were produced from the food. The food does not have consciousness; how could it know tastes? Moreover, if the food itself were to recognize them, that would be the same as someone else eating. Then what connection would that have with what is called your recognition of tastes?”

“Suppose it were produced in emptiness. When you eat emptiness, what flavor does it have? Suppose that emptiness had the flavor of salt. Then since your tongue was salty, your face would also be salty, and likewise everyone in the world would be like fish in the sea. Since you would be constantly influenced by salt, you

zé cǐ jièrén tóng yú hǎi yú
则此界人，同于海鱼。
jì chángshòuxián liǎobùzhīdàn
既常受咸，了不知淡。
ruòbùshídàn yì bù juéxián bì wú suǒzhī
若不识淡，亦不觉咸。必无所知，
yún hé míngwèi
云何名味。

shì gù dāngzhī wèishé yǔ cháng
是故当知，味舌与尝，
jù wú chùsuǒ jí cháng yǔ wèi
俱无处所。即尝与味，
èr jù xū wàng běnfēiyīnyuán
二俱虚妄。本非因缘，
fēi zì ránxìng
非自然性。

ā nàn rǔ chángchéncáo yǐ shǒu mó tóu
阿难。汝常晨朝以手摩头。

yú yì yún hé cǐ mó suǒzhī
于意云何。此摩所知，
shuí wéi néng chù néng wéi zài shǒu
谁为能触，能为在手，
wéi fù zài tóu
为复在头。

ruò zài yú shǒu tóu zé wú zhī
若在于手，头则无知，
yún hé chéng chù ruò zài yú tóu
云何成触。若在于头，
shǒu zé wú yòng yún hé míng chù
手则无用，云何名触。

ruò gè gè yǒu zé rǔ ā nàn
若各各有，则汝阿难，
yīng yǒu èr shēn
应有二身。

ruò tóu yǔ shǒu yí chù suǒ shēng
若头与手一触所生，
zé shǒu yǔ tóu dāng wéi yì tǐ
则手与头，当为一体。
ruò yì tǐ zhě chù zé wú chéng
若一体者，触则无成。

ruò èr tǐ zhě chù shuí wéi zài
若二体者，触谁为在。
zài néng fēi suǒ zài suǒ fēi néng
在能非所，在所非能。
bù yīng xū kōng yǔ rǔ chéng chù
不应虚空与汝成触。

would never know tastelessness. If you did not recognize tastelessness, you would not be aware of the saltiness, either. You would not know anything at all. How could that be what is called taste?

“Therefore, you should know that neither flavors nor the tongue’s tasting has a location; and, so the two places of tasting and flavor are empty and false. Their origin is not in causes and conditions, nor do their natures arise spontaneously.

“Ananda, early every morning you rub your head with your hand.

“What do you think? When there is a sensation of the rubbing, where does the ability to make contact lie? Is the ability in the hands or is it in the head?

“If it were in the hands, then the head would have no knowledge of it, and how could that be what is called touch? If it were in the head, then the hands would be useless, and how could that be what is called touch?

“If each had it, then you, Ananda, would have two bodies.

“If there were only one touch in the head and the hand, then the hand and the head would be of one substance. If they were one substance, then no touch would be possible.

“If they were two substances, to which would the touch belong? The one which was capable of touch would not be the one that was touched. The one that was touched would not be the one that was capable of touch. Nor should it be that the touch came into being between you and emptiness.

shì gù dāngzhī juéchù yǔ shēn
是故当知，觉触与身，
jù wú chùsuǒ jí shēn yǔ chù
俱无处所。即身与触，
èr jù xūwàng běnfēiyīnyuán
二俱虚妄。本非因缘，
fēi zì ránxìng
非自然性。

ā nàn rǔ cháng yì zhōng
阿难。汝常意中。
suǒyuánshàn è wú jì sānxìng
所缘善恶无记三性，
shēngchéng fǎ zé
生成法则。

cǐ fǎ wéi fù jí xīnsuǒshēng
此法为复即心所生，
wéidāng lí xīn biéyǒufāngsuǒ
为当离心，别有方所。

ā nàn ruò jí xīnzhě fǎ zé fēichén
阿难。若即心者，法则非尘。
fēixīnsuǒyuán yún hé chéngchù
非心所缘，云何成处。

ruò lí yú xīn biéyǒufāngsuǒ
若离于心，别有方所，
zé fǎ zì xìng wéizhīfēizhī
则法自性，为知非知。

zhī zé míngxīn yì rǔ fēichén
知则名心，异汝非尘，
tóng tā xīnliàng jí rǔ jí xīn
同他心量。即汝即心，
yún hé rǔ xīn gèng èr yú rǔ
云何汝心，更二于汝。

ruò fēizhīzhě
若非知者，
cǐ chén jì fēi sè shēngxiāngwèi
此尘既非色声香味，
lí hé lěngnuǎn jí xū kōngxiāng
离合冷暖，及虚空相，
dāng yú hé zài
当于何在。

jīn yú sè kōng dōu wú biǎoshì
今于色空，都无表示，
bù yīng rénjiān gèng yǒu kōngwài
不应人间，更有空外。
xīn fēi suǒyuán chù cóng shuí lì
心非所缘，处从谁立。

“Therefore, you should know that neither the sensation of touch nor the body has a location. And so the two places of the body and touch are empty and false. Their origin is not in causes and conditions, nor do their natures arise spontaneously.

“Ananda, your mind is always conditioned by three qualities - good, bad, and indeterminate - which produce patterns of dharmas.

“Are these dharmas produced by the mind, or do they have a special place apart from the mind?

“Ananda, if they were the mind, the dharmas would not be its defiling objects. Since they would not be conditions of the mind, how could you say that they had a location?

“Suppose they were to have a special place apart from the mind: then would the dharmas themselves be able to know?

“If they were to have a sense of knowing, they would be called a mind. If they were something other than you, they would be someone else’s mind, since they are not defiling objects. If they were the same as you, they would be your own mind. But, how could your mind stand apart from you?

“Suppose they were to have no sense of knowing; yet these defiling objects are not forms, sounds, smells, or tastes; they are neither cold nor warmth, nor the characteristic of emptiness. Where would they be located?

“We have established that they are represented in neither form nor emptiness; nor is it likely that they exist somewhere in the human realm beyond emptiness, for if they did, the mind could not be aware of them. Whence, then, would they arise?

shì gù dāngzhī fǎ zé yǔ xīn jù wú chùsuǒ
是故当知，法则与心，俱无处所。
zé yì yǔ fǎ èr jù xū wàng
则意与法，二俱虚妄。
běnfēiyīnyuán fēi zì ránxìng
本非因缘，非自然性。

fù cì ā nàn yún hé shí bā jiè
复次阿难，云何十八界，
běn rú lái cáng miào zhēn rú xìng
本如来藏妙真如性。

ā nàn rú rǔ suǒ míng yǎn sè wéi yuán
阿难。如汝所明，眼色为缘，
shēng yú yǎnshí
生于眼识。

cǐ shí wéi fù yīn yǎn suǒ shēng
此识为复因眼所生，
yǐ yǎn wéi jiè yīn sè suǒ shēng
以眼为界。因色所生，
yǐ sè wéi jiè
以色为界。

ā nàn ruò yīn yǎn shēng jì wú sè kōng
阿难。若因眼生，既无色空，
wú kě fēn bié zòng yǒu rǔ shí
无可分别，纵有汝识，
yù jiāng hé yòng
欲将何用。

rǔ jiàn yòu fēi qīng huáng chì bái
汝见又非青黄赤白，
wú suǒ biǎo shì cóng hé lì jiè
无所表示，从何立界。

ruò yīn sè shēng kōng wú sè shí
若因色生，空无色时，
rǔ shí yīng miè
汝识应灭，
yún hé shí zhī shì xū kōng xìng
云何识知是虚空性。

ruò sè biàn shí
若色变时，
rǔ yì shí qí sè xiāng qiān biàn
汝亦识其色相迁变，
rǔ shí bù qiān jiè cóng hé lì
汝识不迁，界从何立。

cóng biàn zé biàn jiè xiāng zì wú
从变则变，界相自无。

“Therefore, you should know that neither dharmas nor the mind has a location. And, so the two places of mind and dharmas are empty and false. Their origin is not in causes and conditions, nor do their natures arise spontaneously.

“Moreover, Ananda, why do I say that the eighteen realms are basically the wonderful nature of true suchness, the Treasury of the Thus Come One?

“Ananda, as you understand it, the eyes and form create the conditions that produce the eye consciousness.

“Is the consciousness produced because of the eyes, such that the eyes are its realm? Or is it produced because of form, such that form is its realm?

“Ananda, if it were produced because of the eyes, then in the absence of emptiness and form it would not be able to make distinctions; and, so even if you had a consciousness, what use would it be?

“Moreover, your seeing is neither green, yellow, red, nor white. There is virtually nothing in which it is represented, therefore, what is the realm established from?

“Suppose it were produced because of form. In emptiness, when there was no form, your consciousness would be extinguished. Then, why is it that the consciousness knows the nature of emptiness?

“Suppose a form changes. You are also conscious of the changing appearance; but your eye consciousness does not change. Where is the boundary established?

“If the eye consciousness were to change when form changed, then there would be no

bú biàn zé héng jì cóng sè shēng
不变则恒。既从色生，
yīng bù shí zhī xū kōng suǒ zài
应不识知虚空所在。

ruò jiān èr zhǒng yǎn sè gòng shēng
若兼二种，眼色共生，
hé zé zhōng lí lí zé liǎng hé
合则中离，离则两合，
tǐ xìng zá luàn yún hé chéng jiè
体性杂乱，云何成界。

shì gù dāng zhī yǎn sè wéi yuán
是故当知眼色为缘，
shēng yǎn shí jiè sān chù dōu wú
生眼识界，三处都无。
zé yǎn yǔ sè jí sè jiè sān běn fēi yīn yuán
则眼与色，及色界三，本非因缘，
fēi zì rán xìng
非自然性。

ā nàn yòu rǔ suǒ míng ěr shēng wéi yuán
阿难。又汝所明，耳声为缘，
shēng yú ěr shí
生于耳识。

cǐ shí wéi fù yīn ěr suǒ shēng yǐ ěr wéi jiè
此识为复因耳所生，以耳为界。
yīn shēng suǒ shēng yǐ shēng wéi jiè
因声所生，以声为界。

ā nàn ruò yīn ěr shēng dòng jìng èr xiāng
阿难。若因耳生，动静二相，
jì bù xiàn qián gēn bù chéng zhī
既不现前，根不成知。
bì wú suǒ zhī zhī shàng wú chéng
必无所知，知尚无成，
shí hé xíng mào
识何形貌。

ruò qǔ ěr wén wú dòng jìng gù
若取耳闻，无动静故，
wén wú suǒ chéng yún hé ěr xíng
闻无所成。云何耳形，
zá sè chù chén míng wéi shí jiè
杂色触尘，名为识界。
zé ěr shí jiè fù cóng shuí lì
则耳识界，复从谁立。

appearance of a realm. If it were not to change, it would be constant, and given that it was produced from form, it should have no conscious knowledge of where there was emptiness.

“Suppose the eye consciousness arose both from the eyes and from form. If they were united, there would still be a point of separation. If they were separate, there would still be a point of contact. Hence, the substance and nature would be chaotic and disorderly; how could a realm be set up?

“Therefore, you should know that as to the eyes and form being the conditions that produce the realm of eye-consciousness, none of the three places exists. Thus, the three aspects of the eyes, form, and the form realm do not have their origin in causes and conditions, nor do their natures arise spontaneously.

“Moreover, Ananda, as you understand it, the ear and sound create the conditions that produce the ear consciousness.

“Is this consciousness produced because of the ear such that the ear is its realm, or is it produced because of sound, such that sound is its realm?

“Ananda, suppose the ear consciousness were produced because of the ear. The organ of hearing would have no awareness in the absence of both movement and stillness. Thus, nothing would be known by it. Since the organ would lack awareness, what would characterize the consciousness?

“You may hold that the ears hear, but when there is no movement and stillness, hearing cannot occur. How, then, could the ears, which are but physical forms, unite with external objects to be called the realm of consciousness? Once again, therefore, how would the realm of consciousness be established?

ruòshēng yú shēng shíyīnshēngyǒu
若生于声，识因声有，
zé bù guānwén
则不关闻，
wú wén zé wángshēngxiāngsuǒzài
无闻则亡声相所在。

shí cóngshēngshēng
识从声生。
xǔ shēngyīnwén ér yǒushēngxiāng
许声因闻而有声相。

wényīngwénshí bù wénfēijiè
闻应闻识，不闻非界。
wén zé tóngshēng shí yǐ bèiwén
闻则同声，识已被闻。
shuízhīwénshí
谁知闻识。

ruò wú zhīzhě zhōng rú cǎo mù
若无知者，终如草木。
bù yīngshēngwén zá chéngzhōngjiè
不应声闻杂成中界。
jiè wú zhōngwèi zé nèiwàixiāng
界无中位，则内外相，
fù cóng hé chéng
复从何成。

shì gù dāngzhī ěr shēngwéiyuán
是故当知，耳声为缘，
shēng ěr shí jiè sānchùdōu wú
生耳识界，三处都无。
zé ěr yǔ shēng jí shēngjiè sān
则耳与声，及声界三，
běnfēiyīnyuán fēi zì rán xìng
本非因缘，非自然性。

ā nàn yòu rǔ suǒ míng bí xiāngwéiyuán
阿难。又汝所明，鼻香为缘，
shēng yú bí shí
生于鼻识。

cǐ shíwéi fù yīn bí suǒ shēng yǐ bí wéijiè
此识为复因鼻所生，以鼻为界。
yīn xiāngsuǒ shēng yǐ xiāngwéijiè
因香所生，以香为界。

ā nàn ruò yīn bí shēng zé rǔ xīnzhōng
阿难。若因鼻生，则汝心中，

“Suppose it was produced from sound. If the consciousness existed because of sound, then it would have no connection with hearing. Without hearing, then the characteristic of sound would have no location.

“Suppose consciousness existed because of sound. Given that sound exists because of hearing, which causes the characteristic of sound to manifest, then you should also hear the hearing consciousness.

“If the hearing consciousness is not heard, there is no realm. If it is heard, then it is the same as sound. If the consciousness itself is heard, who is it that perceives and hears the consciousness? If there is no perceiver, then in the end you would be like grass or wood.

“Nor is it likely that the sound and hearing mix together to form a realm in between. Since a realm in between could not be established, how could the internal and external characteristics be delineated?

“Therefore, you should know that as to the ear and sound creating the conditions which produce the realm of the ear consciousness, none of the three places exists. Thus, the three aspects of the ear, sound, and sound consciousness do not have their origin in causes and conditions, nor do their natures arise spontaneously.

“Moreover, Ananda, as you understand it, the nose and smells create the conditions that produce the nose-consciousness.

“Is this consciousness produced because of the nose, such that the nose is its realm? Or, is it produced because of smells, such that smells are its realm?

“Suppose, Ananda, that the nose consciousness were produced because of the nose, then in your

yǐ hé wéi bí
以何为鼻。
wéi qǔ ròu xíng shuāng zhǎo zhī xiāng
为取肉形 双爪之相。
wéi qǔ xiù zhī dòng yáo zhī xìng
为取嗅知 动摇之性。

ruò qǔ ròu xíng ròu zhì nǎi shēn
若取肉形，肉质乃身，
shēn zhī jí chù míng shēn fēi bí
身知即触，名身非鼻，
míng chù jí chén bí shàng wú míng
名触即尘。鼻尚无名，
yún hé lì jiè
云何立界。

ruò qǔ xiù zhī yòu rǔ xīn zhōng yǐ hé wéi zhī
若取嗅知，又汝心中以何为知。
yǐ ròu wéi zhī zé ròu zhī zhī
以肉为知，则肉之知，
yuán chù fēi bí
元触非鼻。

yǐ kōng wéi zhī kōng zé zì zhī
以空为知，空则自知，
ròu yīng fēi jué
肉应非觉。
rú shì zé yīng xū kōng shì rǔ
如是则应虚空是汝，
rǔ shēn fēi zhī jīn rì ā nàn
汝身非知。今日阿难，
yīng wú suǒ zài
应无所在。

yǐ xiāng wéi zhī zhī zì shǔ xiāng
以香为知，知自属香，
hé yù yú rǔ
何预于汝。

ruò xiāng chòu qì bì shēng rǔ bí
若香臭气，必生汝鼻，
zé bǐ xiāng chòu èr zhǒng liú qì
则彼香臭二种流气，
bù shēng yī lán jí zhān tán mù
不生伊兰。及栴檀木。
èr wù bù lái rǔ zì xiù bí
二物不来，汝自嗅鼻，
wéi xiāng wéi chòu chòu zé fēi xiāng
为香为臭。臭则非香，
xiāng zé fēi chòu
香则非臭。

ruò xiāng chòu èr jù néng wén zhě
若香臭二俱能闻者，

mind, what do you take to be the nose? Do you hold that it takes the form of two fleshy claws, or do you hold it is an inherent ability of the nature which perceives smells as a result of movement?

“Suppose you hold that it is fleshy claws which form an integral part of your body. Since the body’s perception is touch, the sense organ of smelling would be named ‘body’ instead of ‘nose,’ and the objects of smelling would be objects of touch. Since it would not even have the name ‘nose,’ how could a realm be established for it?

“Suppose you held that the nose was the perceiver of smells. Then, in your mind, what is it that perceives? Suppose it were the flesh that perceived. Basically, what the flesh perceives is objects of touch, which have nothing to do with the nose.

“Suppose it were emptiness that perceived. Then emptiness would itself be the perceiver, and the flesh would have no awareness. Thus, empty space would be you, and since your body would be without perception, Ananda would not exist.

“If it is the smell that perceives, perception itself would lie with the smell. What would that have to do with you?

“If it is certain that vapors of fragrance and stench are produced from your nose, then the two flowing vapors of fragrance and stench would not arise from the wood of airavana or chandana. Given that the smell does not come from these two things, when you smell your own nose, is it fragrant, or does it stink? What stinks does not give off fragrance; what is fragrant does not stink.

“Suppose you say you can smell both the fragrance and the stench; then you, one person,

zé rǔ yì rén yīngyǒuliǎngbí
则汝一人，应有两鼻。
duì wǒ wèndào yǒu èr ā nàn
对我问道，有二阿难，
shuí wéi rǔ tǐ
谁为汝体。

ruò bí shì yī xiāngchòu wú èr
若鼻是一，香臭无二，
chòu jì wéixiāng xiāng fù chéngchòu
臭既为香，香复成臭。
èr xìng bù yǒu jiè cóng shuí lì
二性不有，界从谁立。

ruò yīn xiāng shēng shí yīn xiāng yǒu
若因香生，识因香有。
rú yǎn yǒu jiàn bù néng guān yǎn
如眼有见，不能观眼。
yīn xiāng yǒu gù yīng bù zhī xiāng
因香有故，应不知香。

zhī jí fēi shēng bù zhī fēi shí
知即非生，不知非识。
xiāng fēi zhī yǒu xiāng jiè bù chéng
香非知有，香界不成。
shí bù zhī xiāng
识不知香，
yīn jiè zé fēi cóng xiāng jiàn lì
因界则非从香建立。

jì wú zhōng jiān bù chéng nèi wài
既无中间，不成内外。
bǐ zhū wén xìng bì jìng xū kōng
彼诸闻性，毕竟虚空。

shì gù dāng zhī bí xiāng wéi yuán
是故当知，鼻香为缘，
shēng bí shí jiè sān chù dōu wú
生鼻识界，三处都无。
zé bí yǔ xiāng jí xiāng jiè sān
则鼻与香，及香界三，
běn fēi yīn yuán fēi zì rán xìng
本非因缘，非自然性。

ā nàn yòu rǔ suǒ míng shé wèi wéi yuán
阿难。又汝所明，舌味为缘，
shēng yú shé shí
生于舌识。

cǐ shí wéi fù yīn shé suǒ shēng
此识为复因舌所生，
yǐ shé wéi jiè yīn wèi suǒ shēng
以舌为界。因味所生，

would have two noses, and I would now be addressing questions to two Anandas. Which one is you?

“Suppose there is one nose; then fragrance and stench would not be two. Since stench would be fragrance and fragrance would become stench, there would not be two natures, thus what would make up the realm?

“If the nose consciousness were produced because of smells, it follows that it is in existence just because of smells. Just as the eyes can see but are unable to see themselves, so, too, if it exists because of smells, it would not be aware of smells.

“If it is aware of smells, then it is not produced from smells. If it had no awareness, the realm of smelling would not come into being. If the consciousness were not aware of smells, then the realm would not be established from smells.

“Since there is no intermediate realm of consciousness, there is no basis for establishing anything internal or external, either. Therefore, the nature of smelling is ultimately empty and false.

“Therefore, you should know that, as to the nose and smells being the conditions which produce the realm of the nose consciousness, none of the three places exists. Thus, the three aspects of the nose, smells, and the realm of smelling do not have their origin in causes and conditions, nor do their natures arise spontaneously.

“Moreover, Ananda, as you understand it, the tongue and flavors create the conditions that produce the tongue-consciousness.

“Is the consciousness produced because of the tongue, such that the tongue is its realm, or is it produced because of the flavors, such that the

yǐ wèiwéijiè
以味为界。

ā nàn ruòyīnshēshēng
阿难。若因舌生，
zé zhūshì jiāngānzhe wūméi huánglián
则诸世间甘蔗、乌梅、黄连、
shíyán xì xīn jiāng guì dōu wú yǒuwèi
石盐、细辛、姜、桂、都无有味。
rǔ zì chángshé wéitiánwéi kǔ
汝自尝舌，为甜为苦。

ruòshéxìng kǔ shuí lái chángshé
若舌性苦，谁来尝舌。
shé bú zì cháng shúwéizhī jué
舌不自尝，孰为知觉。

shéxìng fēi kǔ wèi zì bù shēng
舌性非苦，味自不生，
yún hé lì jiè
云何立界。

ruòyīnwèishēng shí zì wéiwèi
若因味生，识自为味，
tóng yú shé gēn yīng bú zì cháng
同于舌根，应不自尝，
yún hé shí zhī shì wèi fēi wèi
云何识知是味非味。

yòu yī qiè wèi fēi yī wù shēng
又一切味，非一物生。
wèi jì duō shēng shí yīng duō tǐ
味既多生，识应多体。

shí tǐ ruò yī tǐ bì wèi shēng
识体若一，体必味生。
xián dàn gān xīn hé hé jù shēng
咸淡甘辛，和合俱生，
zhū biàn yì xiāng tóng wéi yī wèi
诸变异相，同为一味，
yīng wú fēn bié
应无分别。

fēn bié jì wú zé bù míng shí
分别既无，则不名识，
yún hé fù míng shé wèi shí jiè
云何复名舌味识界。

bù yīng xū kōng shēng rǔ xīn shí
不应虚空，生汝心识。

flavors are its realm?

“Suppose, Ananda, that it were produced because of the tongue. Then all the sugar cane, black plums, huang lien, salt, wild ginger, ginger, and cassia in the world would be entirely without flavor. Also, when you taste your own tongue, is it sweet or bitter?

“Suppose the nature of your tongue were bitter. Then, what would it be that tasted the tongue? Since the tongue cannot taste itself, who would have the sense of taste?

“If the nature of the tongue were not bitter, there would be no flavor engendered by it. Thus, how could a realm be established?

“If it were produced because of flavor, the consciousness itself would be a flavor. The case would be the same as with the tongue organ being unable to taste itself. How could the consciousness know whether it had flavor or not?

“Moreover, flavors do not all come from one thing. Since flavors are produced from many things, the consciousness would have many substances.

“Suppose that the consciousness were of a single substance and that the substance was definitely produced from flavor. Then, when salt, bland, sweet, and pungent were combined, their various differences would change into a single flavor and there would be no distinctions among them.

“If there were no distinctions, it could not be called consciousness. So, how could it further be called the realm of tongue, flavor, and consciousness?

“Nor can it be that empty space produces your conscious awareness.

shéwèi hé hé
舌味和合，
jí yú shì zhōngyuán wú zì xìng
即于是中元无自性，
yún hé jièshēng
云何界生。

shì gù dāngzhī shéwèiwéiyuán
是故当知，舌味为缘，
shēngshéshíjiè sānchùdōu wú
生舌识界，三处都无。
zé shé yǔ wèi jí shéjiè sān
则舌与味，及舌界三，
běnfēiyīnyuán fēi zì rán xìng
本非因缘，非自然性。

ā nàn yòu rǔ suǒ míng shēnchùwéiyuán
阿难。又汝所明，身触为缘，
shēng yú shēnshí
生于身识。

cǐ shíwéi fù yīnshēnsuǒshēng
此识为复因身所生，
yǐ shēnwéijiè yīnchùsuǒshēng
以身为界。因触所生，
yǐ chùwéijiè
以触为界。

ā nàn ruò yīnshēnshēng
阿难。若因身生，
bì wú hé lí èr juéguānyuán
必无合离二觉观缘，
shēn hé suǒshí
身何所识。

ruò yīnchùshēng bì wú rǔ shēn
若因触生，必无汝身，
shuí yǒu fēi shēnzhī hé lí zhě
谁有非身知合离者。

ā nàn wù bú chùzhī shēnzhīyǒuchù
阿难。物不触知，身知有触。

zhīshēn jí chù zhīchù jí shēn
知身即触，知触即身。
jí chùfēishēn jí shēnfēichù
即触非身，即身非触。

shēnchù èr xiāng yuán wú chùsuǒ
身触二相，元无处所。
hé shēn jí wéishēn zì tǐ xìng
合身即为身自体性。

“The tongue and flavors could not combine without each losing its basic nature. How could a realm be produced?”

“Therefore, you should know that, as to the tongue and flavors being the conditions that produce the realm of tongue consciousness, none of the three places exists. Thus, the three aspects of the tongue, flavors, and the realm of the tongue do not have their origin in causes and conditions, nor do their natures arise spontaneously.

“Moreover, Ananda, as you understand it, the body and objects of touch create the conditions that produce the body consciousness.

“Is this consciousness produced because of the body, such that the body is its realm, or is it produced because of objects of touch, such that objects of touch are its realm?”

“Suppose, Ananda, that it were produced because of the body. When there was no awareness of the two conditions of contact with and separation from objects of touch, what would the body be conscious of?”

“Suppose it were produced because of objects of touch. Then you would not need your body. Without a body, what could perceive contact with and separation from objects of touch?”

“Ananda, things do not perceive objects of touch. It is the body that perceives objects of touch.

“What the body knows is objects of touch, and what is aware of objects of touch is the body. What is objects of touch is not the body, and what is the body is not objects of touch.

“The two characteristics of body and objects of touch are basically without a location. If it united with the body, it would be the body’s own

lí shēn jí shì xū kōng děng xiāng
离身即是虚空等相。

nèi wài bù chéng zhōng yún hé lì
内外不成，中云何立。
zhōng bù fù lì
中不复立，
nèi wài xìng kōng zé rǔ shí shēng
内外性空则汝识生，
cóng shuí lì jiè
从谁立界。

shì gù dāng zhī shēn chù wéi yuán
是故当知，身触为缘，
shēng shēn shí jiè sān chù dōu wú
生身识界，三处都无。
zé shēn yǔ chù jí shēn jiè sān
则身与触，及身界三，
běn fēi yīn yuán fēi zì rán xìng
本非因缘，非自然性。

ā nàn yòu rǔ suǒ míng yì fǎ wéi yuán
阿难。又汝所明，意法为缘，
shēng yú yì shí
生于意识。

cǐ shí wéi fù yīn yì suǒ shēng yì yì wéi jiè
此识为复因意所生，以意为界，
yīn fǎ suǒ shēng yì fǎ wéi jiè
因法所生，以法为界。

ā nàn ruò yīn yì shēng yú rǔ yì zhōng
阿难。若因意生，于汝意中，
bì yǒu suǒ sī fā míng rǔ yì
必有所思，发明汝意。
ruò wú qián fǎ yì wú suǒ shēng
若无前法，意无所生。
lí yuán wú xíng shí jiāng hé yòng
离缘无形，识将何用。

yòu rǔ shí xīn yǔ zhū sī liang
又汝识心，与诸思量，
jiān liǎo bié xìng wéi tóng wéi yì
兼了别性，为同为异。
tóng yì jí yì yún hé suǒ shēng
同意即意，云何所生。
yì yì bù tóng yīng wú suǒ shí
异意不同，应无所识。
ruò wú suǒ shí yún hé yì shēng
若无所识，云何意生。

substance and nature. If it were apart from the body, it would have the same appearance as empty space.

“Since the inside and the outside don’t stand up, how can one set up a middle? The middle cannot be set up, either. The inside and the outside are by nature empty. From what realm, then, is your consciousness born?”

“Therefore, you should know that, as to the body and objects of touch being the conditions that produce the realm of body consciousness, none of the three places exists. Thus, the three aspects of the body, objects of touch, and the realm of the body do not have their origin in causes and conditions, nor do their natures arise spontaneously.

“Moreover, Ananda, as you understand it, the mind and dharmas create the conditions that produce the mind consciousness.

“Is this consciousness produced because of the mind, such that the mind is its realm, or is it produced because of dharmas, such that dharmas are its realm?”

“Suppose, Ananda, that it were produced because of the mind. In your mind there certainly must be thoughts; these give expression to your mind. If there are no dharmas before you, the mind does not give rise to anything. Apart from conditions, it has no shape; thus, what use would the consciousness be?”

“Moreover, is your conscious awareness the same as your mind organ, with its capacity to understand and make distinctions, or is it different? If it were the same as the mind, it would be the mind; how could it be something else that arises? If it were different from the mind, it should thereby be devoid of consciousness. If there were no consciousness,

ruòyǒusuǒshí yún hé shí yì
若有所识，云何识意。
wéitóng yǔ yì èr xìng wú chéng
唯同与异，二性无成，
jièyún hé lì
界云何立。

ruòyīn fǎ shēng shì jiānzhūfǎ
若因法生。世间诸法，
bù lí wǔ chén nǚ guān sè fǎ
不离五尘。汝观色法，
jí zhūshēng fǎ xiāng fǎ wèi fǎ
及诸声法，香法味法，
jí yǔ chù fǎ xiāngzhuàng fēnmíng
及与触法，相状分明，
yǐ duì wǔ gēn fēi yì suǒ shè
以对五根，非意所摄。

rǔ shí jué dìng yī yú fǎ shēng
汝识决定依于法生。
jīn rǔ dì guān fǎ fǎ hé zhuàng
今汝谛观，法法何状。

ruò lí sè kōng dòng jìng tōng sāi
若离色空，动静通塞，
hé lí shēng miè yuè cǐ zhū xiāng
合离生灭，越此诸相，
zhōng wú suǒ dé
终无所得。

shēng zé sè kōng zhū fǎ děng shēng
生则色空诸法等生。
miè zé sè kōng zhū fǎ děng miè suǒ yīn jì wú
灭则色空诸法等灭。所因既无，
yīn shēng yǒu shí zuò hé xíng xiàng
因生有识，作何形相。
xiāng zhuàng bù yǒu jiè yún hé shēng
相状不有，界云何生。

shì gù dāng zhī yì fǎ wéi yuán
是故当知，意法为缘，
shēng yì shí jiè sān chù dōu wú
生意识界，三处都无。
zé yì yǔ fǎ jí yì jiè sān běn fēi yīn yuán
则意与法，及意界三，本非因缘，
fēi zì rán xìng
非自然性。

ā nàn bái fó yán shì zūn
阿难白佛言：世尊。

how would it arise from the mind? If there were consciousness, how would it differ from the mind? Since it is by nature neither the same nor different, how can a realm be established?

“Suppose it were produced because of dharmas. None of the dharmas of the world exists apart from the five defiling objects. Consider the dharmas of form, the dharmas of sound, the dharmas of smell, the dharmas of taste, and the dharmas of touch: each has a clearly distinguishable appearance and is matched with one of the five organs. They are not what the mind takes in.

“Suppose your consciousness were indeed produced through a reliance on dharmas. Take a close look at them now: what does each and every dharma look like?

“Underlying the characteristics of form and emptiness, movement and stillness, penetration and obstruction, unity and separation, and production and extinction there is nothing at all.

“When there is production, then form, emptiness, and all dharmas are produced. When there is extinction, then form, emptiness, and all dharmas are extinguished. Since what is causal does not exist, if those causes produce the consciousness, what appearance does the consciousness assume? If there is nothing discernable about the consciousness, how can a realm be established for it?

“Therefore, you should know that, as to the mind and dharmas being the conditions that produce the realm of the mind consciousness, none of the three places exists. Thus, the three aspects of the mind, dharmas, and the realm of the mind do not have their origin in causes and conditions, nor do their natures arise spontaneously.”

Ananda said to the Buddha, “World Honored One, the Thus Come One has often spoken of the

rú lái cháng shuō hé hé yīn yuán
如 来 常 说 和 合 因 缘 ，
yī qiè shì jiān zhǒng zhǒng biàn huà
一 切 世 间 种 种 变 化 ，
jiē yīn sì dà hé hé fā míng
皆 因 四 大 和 合 发 明 。

yún hé rú lái yīn yuán lüè rán
云 何 如 来 ， 因 缘 略 然 ，
èr jù pái bìn wǒ jīn bù zhī sī yì suǒ shǔ
二 俱 排 摈 。 我 今 不 知 ， 斯 义 所 属 。

wéi chuí āi mǐn kāi shì zhòng shēng
惟 垂 哀 愍 ， 开 示 众 生 ，
zhōng dào liǎo yì wú xì lùn fǎ
中 道 了 义 ， 无 戏 论 法 。

ěr shí shì zūn gào ā nà n yán
尔 时 世 尊 ， 告 阿 难 言 ：
rǔ xiān yàn lí shēng wén yuán jué zhū xiǎo chéng
汝 先 厌 离 声 闻 缘 觉 诸 小 乘
fǎ fā xīn qín qiú wú shàng pú tí
法 ， 发 心 勤 求 无 上 菩 提 。
gù wǒ jīn shí wéi rǔ kāi shì dì yī yì dì
故 我 今 时 ， 为 汝 开 示 第 一 义 谛 。

rú hé fù jiāng shì jiān xì lùn
如 何 复 将 世 间 戏 论 ，
wàng xiǎng yīn yuán ér zì chán rào
妄 想 因 缘 ， 而 自 缠 绕 。

rǔ suī duō wén rú shuō yào rén
汝 虽 多 闻 ， 如 说 药 人 ，
zhēn yào xiàn qián bù néng fēn bié
真 药 现 前 ， 不 能 分 别 。
rú lái shuō wéi zhēn kě lián mǐn
如 来 说 为 真 可 怜 愍 。

rǔ jīn dì tīng wú dāng wéi rǔ
汝 今 谛 听 ， 吾 当 为 汝 ，
fēn bié kāi shì
分 别 开 示 。
yì lìng dāng lái xiū dà chéng zhě
亦 令 当 来 修 大 乘 者 ，
tōng dá shí xiāng
通 达 实 相 。

ā nà n mò rán chéng fó shèng zhǐ
阿 难 默 然 ， 承 佛 圣 旨 。

ā nà n rú rǔ suǒ yán sì dà hé hé
阿 难 。 如 汝 所 言 四 大 和 合 ，
fā míng shì jiān zhǒng zhǒng biàn huà
发 明 世 间 种 种 变 化 。

mixture and union of causes and conditions, saying that the transformations of everything in the world are created from the mixing and uniting of the four elements.

“Why does the Thus Come One reject causes and conditions and spontaneity as well? I do not know how to understand your meaning now.

“Please be so compassionate as to instruct us living beings in the final meaning of the Middle Way: in the dharmas which are not idle theories.”

The World Honored One then told Ananda, “You have renounced the Small Vehicle dharmas of the Sound Hearers and those enlightened to conditions and have resolved to diligently seek unsurpassed Bodhi. Because of that, I will now explain the foremost truth to you.

“Why do you still bind yourself up in the idle theories and false thoughts current among people of the world?

“Although you are very learned, you are like someone who can discuss medicines but cannot distinguish a real medicine when it is placed before you. The Thus Come One says that you are truly pitiful.

“Listen attentively now as I explain this point in detail for you and also for those of the future who cultivate the Great Vehicle, so that you all can penetrate to the real appearance.”

Ananda was silent and awaited the Buddha's holy instruction.

“Ananda, according to what you said, the mixing and uniting of the four elements create the myriad transformations of everything in the world.

ā nàn ruòbī dà xìng tǐ fēi hé hé
阿难。若彼大性，体非和合，
zé bù néng yǔ zhū dà zá huò
则不能与诸大杂和。

yóu rú xū kōng bù hé zhū sè ruò hé hé zhě
犹如虚空，不和诸色。若和合者，
tóng yú biàn huà shǐ zhōng xiāng chéng
同于变化。始终相成，
shēng miè xiāng xù shēng sǐ sǐ shēng
生灭相续。生死死生，
shēng shēng sǐ sǐ rú xuán huǒ lún
生生死死，如旋火轮，
wèi yǒu xiū xi
未有休息。

ā nàn rú shuǐ chéng bīng
阿难。如水成冰，
bīng hái chéng shuǐ
冰还成水。

rǔ guān dì xìng cū wéi dà dì
汝观地性，麤为大地，
xì wéi wēi chén zhì lín xū chén
细为微尘。至邻虚尘，

xī bǐ jí wēi sè biān jì xiāng
析彼极微色边际相，
qī fēn suǒ chéng gèng xī lín xū
七分所成。更析邻虚，
jí shí kōng xìng
即实空性。

ā nàn ruò cǐ lín xū xī chéng xū kōng
阿难。若此邻虚，析成虚空，
dāng zhī xū kōng chū shēng sè xiāng
当知虚空，出生色相。

rǔ jīn wèn yán yóu hé hé gù
汝今问言，由和合故，
chū shēng shì jiān zhū biàn huà xiāng
出生世间诸变化相。

rǔ qiě guān cǐ yì lín xū chén
汝且观此一邻虚尘，
yòng jǐ xū kōng hé hé ér yǒu
用几虚空，和合而有。
bù yīng lín xū hé chéng lín xū
不应邻虚，合成邻虚。

yòu lín xū chén xī rù kōng zhě
又邻虚尘，析入空者，

“Ananda, if the nature of those elements does not mix and unite in substance, then they cannot combine with other elements, just as empty space cannot combine with forms.

“Assuming that they do mix and unite, they are then only in a process of transformation in which they depend on one another for existence from beginning to end. In the course of transformation they are produced and extinguished, being born and then dying, dying and then being born, in birth after birth, in death after death, the way a torch spun in a circle forms an unbroken wheel of flame.

“Ananda, the process is like water becoming ice and ice becoming water again.

“Consider the nature of earth: its coarse particles make up the great earth. Its fine particles make up motes of dust, down to and including motes of dust bordering upon emptiness.

“If one divides those fine motes of dust, their appearance is at the boundaries of form. Then divide those into seven parts.

“Ananda, if this mote of dust bordering upon emptiness is divided and becomes emptiness, it should be that emptiness can give rise to form.

“Just now you asked if mixing and uniting doesn't bring about the transformations of everything in the world.

“You should carefully consider how much emptiness mixes and unites to make a single mote of dust bordering upon emptiness, since it makes no sense to say that dust bordering on emptiness is composed of dust bordering on emptiness.

“Moreover, since motes of dust bordering upon emptiness can be reduced to emptiness, of how

yòng jǐ sè xiāng hé chéng xū kōng
用几色相，合成虚空。

ruò sè hé shí hé sè fēi kōng
若色合时，合色非空。
ruò kōng hé shí hé kōng fēi sè
若空合时，合空非色。
sè yóu kě xī kōng yún hé hé
色犹可析，空云何合。

rǔ yuán bù zhī rú lái cáng zhōng
汝元不知如来藏中，
xìng sè zhēn kōng xìng kōng zhēn sè
性色真空，性空真色，
qīng jìng běn rán zhōu biàn fǎ jiè
清净本然，周遍法界。
suí zhòng shēng xīn yīng suǒ zhī liàng
随众生心，应所知量。

xún yè fā xiàn shì jiān wú zhī
循业发现。世间无知，
huò wéi yīn yuán
惑为因缘，
jí zì rán xìng jiē shì shí xīn fēn bié jì dù
及自然性皆是识心，分别计度。
dàn yǒu yán shuō dōu wú shí yì
但有言说。都无实义。

ā nàn huǒ xìng wú wǒ jì yú zhū yuán
阿难。火性无我，寄于诸缘。
rǔ guān chéng zhōng wèi shí zhī jiā
汝观城中未食之家，
yù chuī cuàn shí shǒu zhí yáng suì
欲炊爨时，手执阳燧。
rì qián qiú huǒ
日前求火。

ā nàn míng hé hé zhě rú wǒ yǔ rǔ
阿难。名和合者，如我与汝，
yī qiān èr bǎi wǔ shí bǐ qiū
一千二百五十比丘，
jīn wéi yī zhòng zhòng suī wéi yī
今为一众。众虽为一，
jié qí gēn běn gè gè yǒu shēn
诘其根本，各各有身，
jiē yǒu suǒ shēng shì zú míng zì rú shě lì fú
皆有所生氏族名字如舍利弗，
pó luó mén zhǒng yōu lóu pín luó
婆罗门种。优楼频螺，
jiā yè bō zhǒng nǎi zhì ā
迦叶波种。乃至阿
nàn qú tán cháng xìng
难，瞿昙种姓。

many motes of such form as this must emptiness be composed?

“When these motes of form mass together, a mass of form does not make emptiness; when emptiness is massed together, a mass of emptiness does not make form. Besides, although form can be divided, how can emptiness be massed together?”

“You simply do not know that in the Treasury of the Thus Come One the nature of form is true emptiness, and the nature of emptiness is true form. Pure at its origin, it pervades the Dharma Realm. It accords with living beings’ minds, in response to their capacity to know.

“It is experienced to whatever extent is dictated by the law of karma. Ignorant of this fact, people in the world are so deluded as to assign its origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty words which have no real meaning.

“Ananda, fire, which has no nature of its own, depends upon various causes and conditions for its existence. Consider a family in the city that has not yet eaten. When they wish to prepare food, they hold up a speculum to the sun, seeking fire.

“Ananda, let us look into your suggestion that the fire comes forth from mixing and uniting. By way of example, you and I and the twelve hundred and fifty bhikshus unite together to form a community. However, a careful analysis of the community reveals that every member composing it has his own body, birthplace, clan, and name. For instance, Shariputra is a Brahman, Uruvilva is of the Kashyapa clan, and you, Ananda, come from the Gautama family.

ā nàn ruò cǐ huǒ xìng yīn hé hé yǒu
阿难。若此火性，因和合有。
bǐ shǒuzhí jìng yú rì qiú huǒ
彼手执镜于日求火。
cǐ huǒ wéi cóng jìng zhōng ér chū
此火为从镜中而出，
wéi cóng ài chū wéi yú rì lái
为从艾出，为于日来。

ā nàn ruò rì lái zhě
阿难。若日来者，
zì néng shāo rǔ shǒu zhōng zhī ài
自能烧汝手中之艾，
lái chù lín mù jiē yīng shòu fén
来处林木，皆应受焚。

ruò jìng zhōng chū zì néng yú jìng
若镜中出，自能于镜，
chū rán yú ài jìng hé bù róng
出然于艾。镜何不熔。
yǔ rǔ shǒuzhí shàng wú rè xiāng
纾汝手执，尚无热相，
yún hé róng pàn
云何融泮。

ruò shēng yú ài
若生于艾，
hé jiè rì jìng guāng míng xiāng jiē
何藉日镜光明相接，
rán hòu huǒ shēng
然後火生。

rǔ yòu dì guān jìng yīn shǒuzhí
汝又谛观，镜因手执，
rì cóng tiān lái ài běn dì shēng
日从天来，艾本地生，
huǒ cóng hé fāng yóu lì yú cǐ
火从何方游历于此。

rì jìng xiāng yuǎn fēi hé fēi hé
日镜相远，非和非合，
bù yīng huǒ guāng wú cóng zì yǒu
不应火光，无从自有。

rǔ yóu bù zhī rú lái cáng zhōng
汝犹不知如来藏中，
xìng huǒ zhēn kōng xìng kōng zhēn huǒ
性火真空，性空真火，
qīng jìng běn rán zhōu biàn fǎ jiè
清净本然，周遍法界，
suí zhòng shēng xīn yīng suǒ zhī liàng
随众生心，应所知量。

ā nàn dāng zhī shì rén yí chù zhí jìng
阿难。当知世人，一处执镜，
yí chù huǒ shēng biàn fǎ jiè zhí
一处火生。遍法界执，

“Ananda, suppose fire existed because of mixing and uniting. When the hand holds up the speculum to the sun to seek fire, does the fire come out of the speculum? Does it come out of the moxa tinder? Or does it come from the sun?”

“Suppose, Ananda, that it came from the sun. Not only would it burn the moxa tinder in your hand, but as it came across the groves of trees, it should burn them up as well.

“Suppose that it came from the speculum. Since it came out from within the speculum to ignite the moxa tinder, why doesn't the speculum melt? Yet your hand that holds it feels no heat; how, then, could the speculum melt?”

“Suppose that the fire came from the moxa tinder. Then why is fire generated only when the bright mirror comes into contact with the dazzling light?”

“Furthermore, on closer examination you will find the speculum held in hands, the sun high up in the sky, and moxa grown from the ground. Where does the fire come from? How can it travel some distance to reach here?”

“The sun and the speculum cannot mix and unite, since they are far apart from each other. Nor can it be that the fire exists spontaneously, without an origin.

“You simply do not know that in the Treasury of the Thus Come One the nature of fire is true emptiness, and the nature of emptiness is true fire. Pure at its origin, it pervades the Dharma Realm. It accords with living beings' minds, in response to their capacity to know.

“Ananda, you should know that fire is generated in the place where a speculum is held up to the sunlight, and fire will be generated everywhere if

mǎnshì jiān qǐ qǐ biànshì jiān
满世间起。起遍世间，
níng yǒu fāng suǒ
宁有方所。

xún yè fā xiàn shì jiān wú zhī
循业发现。世间无知，
huò wéi yīn yuán jí zì rán xìng
惑为因缘，及自然性。
jiē shì shí xīn fēn bié jì dù
皆是识心，分别计度。
dàn yǒu yán shuō dōu wú shí yì
但有言说，都无实义。

ā nàn shuǐ xìng bù dìng liú xī wú héng
阿难。水性不定，流息无恒。
rú shì luó chéng jiā pí luó xiān
如室罗城，迦毗罗仙，
zhuó jiā luó xiān jí bō tóu mó
斫迦罗仙，及钵头摩，
hē sà duō děng zhū dà huàn shī
诃萨多等，诸大幻师，
qiú tài yīn jīng yòng hé huàn yào
求太阴精用和幻药。
shì zhū shī děng yú bái yuè zhòu
是诸师等。于白月昼。
shǒu zhí fāng zhū chéng yuè zhōng shuǐ
手执方诸，承月中水。

cǐ shuǐ wéi fù cóng zhū zhōng chū
此水为复从珠中出，
kōng zhōng zì yǒu wéi cóng yuè lái
空中自有，为从月来。

ā nàn ruò cóng yuè lái
阿难。若从月来，
shàng néng yuǎn fāng lìng zhū chū shuǐ suǒ jīng
尚能远方令珠出水，所经
lín mù jiē yīng tǔ liú
林木，皆应吐流。
liú zé hé dài fāng zhū suǒ chū bù liú
流则何待方诸所出。不流，
míng shuǐ fēi cóng yuè jiàng
明水非从月降。

ruò cóng zhū chū zé cǐ zhū zhōng
若从珠出，则此珠中，
cháng yīng liú shuǐ
常应流水，
hé dài zhōng xiāo chéng bái yuè zhòu
何待中宵承白月昼。

ruò cóng kōng shēng kōng xìng wú biān
若从空生，空性无边，

specula are held up to the sunlight throughout the Dharma Realm. Since fire can come forth throughout the whole world, can there be any fixed place to which it is confined?

“It is experienced to whatever extent is dictated by the law of karma. Ignorant of this fact, people in the world are so deluded as to assign its origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty words which have no real meaning.

“Ananda, water is by nature unstable. It may keep on flowing or come to a stop. Kapila, Chakra, Padma, and Hasta, and other great magicians of Shrivastī often hold up instruments to the light of the full moon at midnight to extract from the moon the essence of water to mix with their drugs.

“Does the water come out of the crystal ball? Does it exist of itself in space? Or, does it come from the moon?

“Ananda, suppose the water came from the distant moon. Water then should also flow from all the grass and trees when the moonlight passes over them on its way to the crystal ball. If it does flow from them, why wait for it to come out of the crystal ball? If it does not flow from the trees, then it is clear that the water does not descend from the moon.

“If it came from the crystal balls, then it should flow from the crystal all the time. Why would they have to wait for midnight and the light of the full moon to receive it?

“If it came from space, which is by nature boundless, it would flow everywhere, until

shuǐdāng wú jì cóng rén jì tiān
水当无际，从人洎天，
jiētóng tāo nǐ
皆同滔溺。
yún hé fù yǒu shuǐ lù kōng xíng
云何复有水陆空行。

rǔ gèng dì guān yuè cóng tiān zhì
汝更谛观，月从天陟。
zhū yīn shǒu chí chéng zhū shuǐ pán
珠因手持，承珠水盘，
běn rén fū shè shuǐ cóng hé fāng
本人敷设，水从何方，
liú zhù yú cǐ
流注于此。

yuè zhū xiāng yuǎn fēi hé fēi hé
月珠相远，非和非合，
bù yīng shuǐ jīng wú cóng zì yǒu
不应水精，无从自有。

rǔ shàng bù zhī rú lái cáng zhōng
汝尚不知，如来藏中，
xìng shuǐ zhēn kōng xìng kōng zhēn shuǐ
性水真空，性空真水，
qīng jìng běn rán zhōu biàn fǎ jiè
清净本然，周遍法界。
suí zhòng shēng xīn yīng suǒ zhī liàng
随众生心，应所知量。

yí chù zhí zhū yí chù shuǐ chū
一处执珠，一处水出。
biàn fǎ jiè zhí mǎn fǎ jiè shēng
遍法界执，满法界生。
shēng mǎn shì jiān níng yǒu fāng suǒ
生满世间，宁有方所。

xún yè fā xiàn shì jiān wú zhī
循业发现。世间无知，
huò wéi yīn yuán jí zì rán xìng
惑为因缘，及自然性。
jiē shì shí xīn fēn bié jì dù
皆是识心，分别计度。
dàn yǒu yán shuō dōu wú shí yì
但有言说，都无实义。

ā nàn fēng xìng wú tǐ dòng jìng bù cháng
阿难。风性无体，动静不常。
rǔ cháng zhěng yī rù yú dà zhòng
汝常整衣入于大众，
sēng gā lí jiǎo dòng jí bàng rén
僧伽梨角动及傍人，

everything between earth and sky was submerged. How, then, could there still be travel by water, land, and space?

“Furthermore, upon closer examination you will find that the moon moves through the sky, the crystal ball is held in the hand, and the pan for receiving the water is put there by someone; but, where does the water that flows into the pan come from?”

“The moon and the crystal balls cannot mix or unite, since they are far apart. Nor can it be that the essence of water exists spontaneously without an origin.

“You still do not know that in the Treasury of the Thus Come One the nature of water is true emptiness, and the nature of emptiness is true water. Pure in its origin, it pervades the Dharma Realm. It accords with living beings’ minds, in response to their capacity to know.

“A crystal ball is held up at a certain place, and there water comes forth. If crystal balls were held up throughout the Dharma Realm, then throughout the Dharma Realm water would come forth. Since water can come forth throughout the entire world, can there be any fixed place to which it is confined?”

“It is experienced to whatever extent is dictated by the law of karma. Ignorant of this fact, people in the world are so deluded as to assign their origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty words which have no real meaning.

“Ananda, by nature, the wind has no substance, and its movements and stillness are erratic. You always adjust your robe as you enter the great assembly. When the corner of your samghati

zé yǒuwēifēng fú bǐ rénmiàn
则有微风拂彼人面。

cǐ fēngwéi fù chūjiāshājiǎo
此风为复出袈裟角，
fā yú xūkōng shēng bǐ rénmiàn
发于虚空，生彼人面。

ā nàn cǐ fēngruò fù chūjiāshājiǎo
阿难。此风若复出袈裟角，
rǔ nǎi pī fēng qí yī fēiyáo
汝乃披风，其衣飞摇，
yīng lí rǔ tǐ
应离汝体。
wǒ jīnshuō fǎ huì zhōngchuí yī
我今说法会中垂衣。
rǔ kàn wǒ yī fēng hé suǒzài
汝看我衣，风何所在，
bù yīng yī zhōng yǒucángfēng dì
不应衣中，有藏风地。

ruòshēng xūkōng rǔ yī bú dòng
若生虚空，汝衣不动，
hé yīn wú fú kōngxìngchángzhù
何因无拂。空性常住，
fēngyīngchángshēng ruò wú fēngshí
风应常生。若无风时，
xūkōngdāngmiè mièfēngkě jiàn
虚空当灭。灭风可见，
mièkōng hé zhuàng ruò yǒushēngmiè
灭空何状。若有生灭，
bù míng xūkōng míngwéi xūkōng
不名虚空。名为虚空，
yún hé fēngchū
云何风出。

ruòfēng zì shēngbèi fú zhīmiàn
若风自生被拂之面，
cóng bǐ miànshēng dāngyīng fú rǔ
从彼面生，当应拂汝。
zì rǔ zhěng yī yún hé dǎo fú
自汝整衣，云何倒拂。

rǔ shěn dì guān zhěng yī zài rǔ
汝审谛观，整衣在汝，
miànshǔ bǐ rén xūkōng jì rán
面属彼人，虚空寂然，
bù cénliúdòng
不曾流动，
fēng zì shuí fāng gǔ dòng lái cǐ
风自谁方鼓动来此。

fēngkōngxìng gé fēi hé fēi hé
风空性隔，非和非合，
bù yīng fēngxìng wú cóng zì yǒu
不应风性，无从自有。

brushes the person next to you, there is a slight breeze which stirs against that person's face.

“Does this wind come from the corner of the kashaya, does it arise from emptiness, or is it produced from the face of the person brushed by the wind?

“Ananda, if the wind comes from the corner of the kashaya, you are then clad in the wind, and your kashaya should fly about and leave your body. I am now speaking dharma in the midst of the assembly, and my robe remains motionless and hangs straight down. You should look closely at my robe to see whether there is any wind in it. It cannot be that the wind is stored somewhere in the robe, either.

“If it arose from emptiness, why wouldn't the wind brush against the man even when your robe did not move? Emptiness is constant in nature; thus, the wind should constantly arise. When there was no wind, the emptiness should disappear. You can perceive the disappearance of the wind; but, what would the disappearance of emptiness look like? If it did arise and disappear, it could not be what is called emptiness. Since it is what is called emptiness, how can it generate wind?

“If the wind came from the face of the person by your side, it would blow upon you while you set your robe in order. Why would it blow backwards upon the person from whom it was generated?

“Upon closer examination, you will find that the robe is set in order by yourself, the face blown by the wind belongs to the person by your side, and the emptiness is tranquil and not involved in movement. Where, then, does the wind come from that blows in this place?

“The wind and emptiness cannot mix and unite, since they are different from each other. Nor should it be that the wind spontaneously exists

rǔ wǎn bù zhī rú lái cáng zhōng
汝宛不知如来藏中，
xìng fēng zhēn kōng xìng kōng zhēn fēng
性风真空，性空真风，
qīng jìng běn rán
清净本然，
zhōu biàn fǎ jiè suí zhòng shēng xīn
周遍法界随众生心，
yīng suǒ zhī liàng
应所知量。

ā nàn rú rǔ yì rén wēi dòng fú yī
阿难。如汝一人微动服衣，
yǒu wēi fēng chū biàn fǎ jiè fú
有微风出。遍法界拂，
mǎn guó tǔ shēng zhōu biàn shì jiān
满国土生周遍世间，
níng yǒu fāng suǒ xún yè fā xiàn
宁有方所，循业发现。

shì jiān wú zhī huò wéi yīn yuán
世间无知，惑为因缘，
jí zì rán xìng jiē shì shí xīn
及自然性。皆是识心，
fēn bié jì dù dàn yǒu yán shuō
分别计度。但有言说，
dōu wú shí yì
都无实义。

ā nàn kōng xìng wú xíng yīn sè xiǎn fā
阿难。空性无形，因色显发。
rú shì luó chéng qù hé yáo chù
如室罗城，去河遥处，
zhū chà lì zhǒng jí pó luó mén pí shè
诸刹利种，及婆罗门，毗舍，
shǒu tuó jiān pō luó duò zhān tuó luó děng
首陀，兼颇罗堕，旃陀罗等，
xīn lì ān jū zāo jǐn qiú shuǐ
新立安居，凿井求水。
chū tǔ yì chǐ
出土一尺，
yú zhōng zé yǒu yì chǐ xū kōng
于中则有一尺虚空。
rú shì nǎi zhì chū tǔ yì zhàng
如是乃至出土一丈，
zhōng jiān hái dé yì zhàng xū kōng
中间还得一丈虚空。
xū kōng qiǎn shēn suí chū duō shǎo
虚空浅深，随出多少。

cǐ kōng wéi dāng yīn tǔ suǒ chū
此空为当因土所出，

without an origin.

“You still do not know that in the Treasury of the Thus Come One the nature of wind is true emptiness, and the nature of emptiness is true wind. Pure at its origin, it pervades the Dharma Realm. It accords with living beings. minds, in response to their capacity to know.

“Ananda, in the same way that you, as one person, move your robe slightly, and a small wind arises, so a wind arises in all countries if there is a similar movement throughout the Dharma Realm. Since it can be produced throughout the world, how can there be any fixed place to which it is confined?

“It is experienced to whatever extent is dictated by the law of karma. Ignorant of this fact, people in the world are so deluded as to assign their origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty words which bear no real meaning.

“Ananda, the nature of emptiness has no shape; it is only apparent because of form. For instance, Shravasti is far from the river, so when the Kshatriyas, Brahmans, Vaishyas, Shudras, Bharadvajas, Chandalas, and so forth, build their homes there, they dig wells seeking water. Where a foot of earth is removed, there is a foot of emptiness; where as many as ten feet of earth are removed, there are ten feet of emptiness. The depth of the emptiness corresponds to the amount of earth removed.

“Does this emptiness come out of the dirt, does it exist because of the digging, or does it arise of

yīnzáo suǒ yǒu wú yīn zì shēng
因凿所有，无因自生。

ā nàn ruò fù cǐ kōng wú yīn zì shēng
阿难。若复此空，无因自生，
wèi záo tǔ qián hé bù wú ài
未凿土前，何不无碍，
wéi jiàn dà dì huí wú tōng dá
唯见大地回无通达。

ruò yīn tǔ chū zé tǔ chū shí
若因土出，则土出时，
yīng jiàn kōng rù
应见空入。
ruò tǔ xiān chū wú kōng rù zhě
若土先出无空入者，
yún hé xū kōng yīn tǔ ér chū
云何虚空因土而出。

ruò wú chū rù
若无出入，
zé yīng kōng tǔ yuán wú yì yīn
则应空土元无异因。
wú yì zé tóng zé tǔ chū shí
无异则同，则土出时，
kōng hé bù chū
空何不出。

ruò yīn záo chū zé záo chū kōng
若因凿出，则凿出空，
yīng fēi chū tǔ bù yīn záo chū
应非出土。不因凿出，
záo zì chū tǔ yún hé jiàn kōng
凿自出土，云何见空。

rǔ gèng shěn dì dì shěn dì guān
汝更审谛，谛审谛观，
záo cóng rén shǒu suí fāng yùn zhuǎn
凿从人手，随方运转，
tǔ yīn dì yí rú shì xū kōng yīn hé suǒ chū
土因地移，如是虚空，因何所出。

záo kōng xū shí bù xiāng wéi yòng
凿空虚实，不相为用，
fēi hé fēi hé bù yīng xū kōng
非和非合，不应虚空，
wú cóng zì chū
无从自出。

ruò cǐ xū kōng xìng yuán zhōu biàn
若此虚空，性圆周遍，
běn bú dòng yáo
本不动摇。

itself without a cause?

“Moreover, Ananda, suppose this emptiness arose of itself without any cause. Why wasn’t it unobstructed before the earth was dug? Quite the contrary, one saw only the great earth; there was no emptiness evident in it.

“If emptiness came about because of the removal of the earth, we should have seen it entering the well as the earth was removed. If emptiness was not seen entering the well when the earth was first removed, how can we say that emptiness came about because of the removal of the earth?

“If there is no going in or coming out, then there is no difference between the earth and emptiness. Why, then, doesn’t emptiness come out of the well along with the earth in the process of digging?

“If emptiness appeared because of the digging, then the digging would bring out emptiness instead of the earth. If emptiness does not come out because of the digging, then the digging yields only earth. Why, then, do we see emptiness appear as the well is dug?

“You should consider this even more carefully. Look into it deeply, and you will find that the digging comes from the person’s hand as its means of conveyance, and the earth exists because of a change in the ground. But what causes the emptiness to appear?

“The digging and the emptiness, one being substantial and the other insubstantial, do not function on the same plane. They do not mix and unite. Nor can it be that emptiness exists spontaneously without an origin.

“Although the nature of emptiness is completely pervasive, it is basically unmoving. You should know that it and earth, water, fire, and wind are together called the five elements. Their natures

dāngzhīxiàndiàn dì shuǐhuǒfēng
当知现前地水火风，
jūnmíng wǔ dà xìngzhēnyuánróng
均名五大。性真圆融，
jiē rú lái cáng běn wú shēngmiè
皆如来藏，本无生灭。

ā nàn rǔ xīnhūnmí
阿难。汝心昏迷，
bú wù sì dà yuán rú lái cáng
不悟四大元如来藏。
dāngguān xū kōng wéichūwéi rù
当观虚空，为出为入，
wéifēichūrù
为非出入。

rǔ quán bù zhī rú lái cángzhōng
汝全不知如来藏中，
xìng juézhēnkōng
性觉真空，
xìngkōngzhēn juéqīng jìngběnrán
性空真觉清净本然，
zhōubiàn fǎ jiè
周遍法界。

suízhòngshēngxīn yīngsuǒzhīliàng
随众生心，应所知量。

ā nàn rú yì jǐngkōng kōngshēng yì jǐng
阿难。如一井空，空生一井。
shí fāng xū kōng yì fù rú shì
十方虚空，亦复如是。
yuánmǎnshí fāng níngyǒufāngsuǒ
圆满十方，宁有方所。

xún yè fā xiàn shì jiān wú zhī
循业发现。世间无知，
huòwéiyīnyuán jí zì ránxìng
惑为因缘及自然性。
jiēshìshíxīn fēnbíe jì dù
皆是识心，分别计度，
dàn yǒu yán shuō dōu wú shí yì
但有言说，都无实义。

ā nàn jiàn jué wú zhī yīn sè kōng yǒu
阿难。见觉无知，因色空有。
rú rǔ jīnzhězài zhī tuó lín
如汝今者在只陀林，
chāomíng xī hūn shè jū zhōng xiāo
朝明夕昏。设居 中 宵，
báiyuè zé guānghēiyuèbiàn àn
白月则光黑月便暗。

are true and perfectly fused, and all are the Treasury of the Thus Come One, fundamentally devoid of production and extinction.

“Ananda, your mind is murky and confused, and you do not awaken to the fact that the source of the four elements is none other than the Treasury of the Thus Come One. Why do you not take a look at emptiness to see whether it is subject to such relativities as coming and going?

“You do not know at all that in the Treasury of the Thus Come One the nature of enlightenment is true emptiness, and the nature of emptiness is true enlightenment. Pure at its origin, it pervades the Dharma Realm.

“It accords with living beings’ minds, in response to their capacity to know.

“Ananda, if in one place there is a well empty of earth, there will be emptiness filling up that one place. If there are wells empty of earth in the ten directions, there will be emptiness filling them up in the ten directions. Since it fills up the ten directions, is there any fixed location in which emptiness is found?

“It is experienced to whatever extent is dictated by the law of karma. Ignorant of this fact, people in the world are so deluded as to assign their origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty words which bear no real meaning.

“Ananda, the seeing awareness does not perceive by itself. It depends upon form and emptiness for its existence. You are now in the Jeta Grove where you see brightness in the morning and darkness in the evening. Deep in the night you will see brightness when the moon arises and

zé míng àn děng yīn jiàn fēn xī
则明暗等，因见分析。

cǐ jiàn wéi fù yǔ míng àn xiāng
此见为复与明暗相，
bìng tài xū kōng wéi tóng yì tǐ
并太虚空，为同一体。
wéi fēi yì tǐ huò tóng fēi tóng
为非一体。或同非同，
huò yì fēi yì
或异非异。

ā nán cǐ jiàn ruò fù yǔ míng yǔ àn
阿难此见若复与明与暗，
jí yǔ xū kōng yuán yì tǐ zhě
及与虚空，元一体者。
zé míng yǔ àn èr tǐ xiāng wáng
则明与暗，二体相亡。
àn shí wú míng míng shí wú àn
暗时无明，明时无暗。
ruò yǔ àn yī míng zé jiàn wáng
若与暗一，明则见亡。
bì yī yú míng àn shí dāng miè
必一于明，暗时当灭。
miè zé yún hé jiàn míng jiàn àn
灭则云何，见明见暗。
ruò míng àn shū jiàn wú shēng miè
若明暗殊，见无生灭，
yì yún hé chéng
一云何成。

ruò cǐ jiàn jīng yǔ àn yǔ míng
若此见精，与暗与明，
fēi yì tǐ zhě rǔ lí míng àn jí yǔ xū kōng
非一体者。汝离明暗，及与虚空，
fēn xī jiàn yuán zuò hé xíng xiàng
分析见元，作何形相。

lí míng lí àn jí lí xū kōng
离明离暗，及离虚空，
shì jiàn yuán tóng guī máo tù jiǎo
是见元同，龟毛兔角。
míng àn xū kōng sān shì jù yì
明暗虚空，三事俱异，
cóng hé lì jiàn
从何立见。

míng àn xiāng bèi yún hé huò tóng
明暗相背，云何或同。
lí sān yuán wú yún hé huò yì
离三元无，云何或异。

darkness when no moon is visible. The brightness and darkness are discerned by the seeing.

“Is the seeing identical in substance with brightness, darkness, and emptiness, or are they not the same substance? Are they the same and yet different, or are they not the same and yet not different?”

“Ananda, suppose seeing were one with brightness, darkness, and emptiness. It so happens that where there is darkness there is no brightness, and where there is brightness there is no darkness, because the two cancel each other out. If it were one with darkness, it would cease to exist in brightness; if it were one with brightness, it would cease to exist in darkness. Such being the case, how could it perceive both brightness and darkness? If brightness and darkness differ from each other, how can they form a unity with seeing, which transcends production and destruction?”

“Suppose that the essence of seeing were not of one substance with brightness and darkness, and that you were separate from light, darkness, and emptiness. Then what shape and appearance would the source of the seeing have, as you distinguish it?”

“In the absence of darkness, brightness, and emptiness, the seeing would be the same as hair on a tortoise or horns on a hare. How could we establish the seeing perception without the presence of the three qualities of brightness, darkness, and emptiness?”

How could we say that the seeing was one with darkness and brightness, since brightness and darkness are opposites? Yet, how can we say that it was different from the three qualities mentioned, since in their absence the seeing perception can never be established?

fēnkōngfēnjiàn běnwúbiānpàn
分空分见，本无边畔，
yún hé fēitóng jiàn àn jiànmíng
云何非同。见暗见明，
xìngfēiqiāngǎi yún hé fēi yì
性非迁改，云何非异。

rǔ gèng xì shěnwēi xì shěnxíang
汝更细审微细审详，
shěn dì shěnguān míngcóngtàiyáng
审谛审观，明从太阳，
àn suí hēiyuè tōngshǔ xūkōng
暗随黑月，通属虚空，
yōngguī dà dì rú shì jiàn jīng
壅归大地，如是见精，
yīn hé suǒchū
因何所出。

jiàn jué kōng wán fēi hé fēi hé
见觉空顽，非和非合，
bù yīng jiàn jīng wú cóng zì chū
不应见精，无从自出。

ruò jiàn wén zhī xìng yuán zhōu biàn
若见闻知，性圆周遍，
běn bú dòng yáo
本不动摇。
dāng zhī wú biān bú dòng xū kōng
当知无边不动虚空，
bìng qí dòng yáo dì shuǐ huǒ fēng
并其动摇地水火风，
jūn míng liù dà xìng zhēn yuán róng
均名六大。性真圆融，
jiē rú lái cáng běn wú shēng miè
皆如来藏，本无生灭。

ā nàn rǔ xìng chén lún
阿难。汝性沉沦，
bú wù rǔ zhī jiàn wén jué zhī běn rú lái cáng
不悟汝之见闻觉知，本如来藏。
rǔ dāng guān cǐ jiàn wén jué zhī
汝当观此见闻觉知，
wéi shēng wéi miè wéi tóng wéi yì
为生为灭，为同为异。
wéi fēi shēng miè wéi fēi tóng yì
为非生灭，为非同异。

rǔ céng bù zhī rú lái cáng zhōng
汝曾不知如来藏中，
xìng jiàn jué míng jué jīng míng jiàn
性见觉明，觉精明见，

“How could we say that the seeing was not one with emptiness, since no boundary is established between them when they are separated from each other? How could we say that they were not different, since the seeing always remains unchanged, regardless of whether it is perceiving brightness or perceiving darkness?”

“You should examine this in even greater detail, investigate it minutely, consider and contemplate it carefully. The light comes from the sun and darkness from the absence of the moon; penetration belongs to emptiness, and solidity returns to the earth. From what does the essence of seeing arise?”

“Seeing has awareness, and emptiness is inanimate: they do not mix and unite. Nor can it be that the essence of seeing arises spontaneously without an origin.

“If the faculties of seeing, hearing, and knowing are by nature all pervasive and unmoving, you should know that the stable, boundless emptiness, together with the unstable elements such as earth, water, fire, and wind, are together known as the six elements. They are, in nature, true and perfectly fused and thus are the Treasury of the Thus Come One, fundamentally devoid of production and destruction.

“Ananda, your nature is so submerged that you have not realized that your seeing, hearing, awareness, and knowing are basically the Treasury of the Thus Come One. You should contemplate seeing, hearing, awareness, and knowing to see whether they are subject to production and extinction; whether they are identical or different; whether they are not subject to production and extinction; and whether they are not identical and not different.

“You still don’t know that in the Treasury of the Thus Come One the nature of seeing is enlightened brightness; the essence of

qīngjìngběnrán zhōubiànfǎjiè
清 净 本 然 ， 周 遍 法 界 。

suízhuàngshēngxīn yīngsuǒzhīliàng 。
随 众 生 心 ， 应 所 知 量 。

rú yī jiàngēn jiànzhōu fǎ jiè 。
如 一 见 根 ， 见 周 法 界 。

tīngxiùchángchù juéchù juézhī
听 嗅 尝 触 觉 触 觉 知 ，

miào dé yíng rán biànzhōu fǎ jiè 。
妙 德 莹 然 ， 遍 周 法 界 。

yuánmǎnshí xū níngyǒufāngsuǒ
圆 满 十 虚 。 宁 有 方 所 。

xún yè fā xiàn shì jiān wú zhī
循 业 发 现 。 世 间 无 知 ，

huò wéi yīn yuán jí zì rán xìng
惑 为 因 缘 ， 及 自 然 性 。

jiē shì shí xīn fēn bié jì dù
皆 是 识 心 ， 分 别 计 度 。

dàn yǒu yán shuō dōu wú shí yì
但 有 言 说 ， 都 无 实 义 。

ā nàn shí xìng wú yuán
阿 难 。 识 性 无 源 ，

yīn yú liù zhǒng gēn chén wàng chū
因 于 六 种 根 尘 妄 出 。

rǔ jīn biàn guān cǐ huì shèng zhòng
汝 今 遍 观 此 会 圣 众 ，

yòng mù xún lì qí mù zhōu shì
用 目 循 历 。 其 目 周 视 ，

dàn rú jìng zhōng wú bié fēn xī
但 如 镜 中 ， 无 别 分 析 。

rǔ shí yú zhōng cì dì biāo zhǐ
汝 识 于 中 次 第 标 指 ，

cǐ shì wén shū cǐ fù lóu nà
此 是 文 殊 ， 此 富 楼 那 ，

cǐ mù jiàn lián cǐ xū pú tí cǐ shě lì fú
此 目 犍 连 ， 此 须 菩 提 ， 此 舍 利 弗 。

cǐ shí liǎo zhī wéi shēng yú jiàn
此 识 了 知 ， 为 生 于 见 ，

wéi shēng yú xiāng wéi shēng xū kōng
为 生 于 相 ， 为 生 虚 空 ，

wéi wú suǒ yīn tū rán ér chū
为 无 所 因 ， 突 然 而 出 。

ā nàn ruò rǔ shí xìng shēng yú jiàn zhōng
阿 难 。 若 汝 识 性 ， 生 于 见 中 ，

rú wú míng àn jí yǔ sè kōng
如 无 明 暗 及 与 色 空 ，

sì zhǒng bì wú yuán wú rǔ jiàn
四 种 必 无 ， 元 无 汝 见 ，

enlightenment is bright seeing. Pure at its origin, it pervades the Dharma Realm.

“It accords with living beings’ minds in response to their capacity to know. Consider, for example, the sense organ of seeing. Its seeing pervades the Dharma Realm. The same is true of the luster of the wonderful virtue of hearing, smelling, tasting, contact, and knowing. Since they fill emptiness in the ten directions throughout the Dharma Realm, how could there be any fixed location in which they are found?

“It is experienced to whatever extent is dictated by the law of karma. Ignorant of this fact, people in the world are so deluded as to assign its origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty words which have no real meaning.

“Ananda, the nature of consciousness has no source, but is a false manifestation based on the six organs and objects. Now, take a look at the entire holy assembly gathered here. As you glance at each one in turn, everything you see is like what is seen in a mirror, where nothing has any special distinction.

“However, your consciousness will identify them one by one: for example, Manjushri, Purna, Maudgalyayana, Subhuti, and Shariputra.

“Does the discerning faculty of the conscious mind come from seeing, from forms, or from emptiness, or does it arise suddenly without a cause?

“Ananda, suppose your consciousness came from seeing. If there were no brightness, darkness, form, and emptiness - if these four did not exist you could not see. With seeing non

jiànxìngshàng wú cóng hé fā shí
见性尚无，从何发识。

ruò rǔ shí xìng shēng yú xiàng zhōng
若汝识性生于相中，
bù cóng jiàn shēng jì bú jiàn míng
不从见生，既不见明，
yì bú jiàn àn míng àn bù zhǔ
亦不见暗，明暗不瞩，
jí wú sè kōng bǐ xiāng shàng wú
即无色空，彼相尚无，
shí cóng hé fā
识从何发。

ruò shēng yú kōng fēi xiāng fēi jiàn
若生于空，非相非见，
fēi jiàn wú biàn zì bù néng zhī
非见无辨，自不能知，
míng àn sè kōng fēi xiāng miè yuán
明暗色空，非相灭缘，
jiàn wén jué zhī wú chù ān lì
见闻觉知，无处安立。

chù cǐ èr fēi kōng zé tóng wú
处此二非，空则同无，
yǒu fēi tóng wù zòng fā rǔ shí
有非同物。纵发汝识，
yù hé fēn bié
欲何分别。

ruò wú suǒ yīn tū rán ér chū
若无所因，突然而出，
hé bù rì zhōng bié shí míng yuè
何不日中，别识明月。

rǔ gèng xì xiáng wēi xì xiáng shěn
汝更细详，微细详审，
jiàn tuō rǔ jīng xiāng tuī qián jìng
见托汝睛，相推前境，
kě zhuàng chéng yǒu bù xiāng chéng wú
可状成有，不相成无，
rú shì shí yuán yīn hé suǒ chū
如是识缘，因何所出。

shí dòng jiàn chéng fēi hé fēi hé
识动见澄，非和非合。
wén tīng jué zhī yì fù rú shì
闻听觉知，亦复如是，
bù yīng shí yuán wú cóng zì chū
不应识缘，无从自出。

existent, what would be the origin of your
consciousness?

“If your consciousness arose from form rather
than from seeing, it would not see either in
brightness or in darkness. In the absence of
brightness and darkness, it would not see form
or emptiness, either. In the absence of form,
where would your consciousness come from?”

“If it came from emptiness, it is neither an
appearance nor the seeing. Since it does not see,
it is unable by itself to discern brightness,
darkness, form, or emptiness. Since it is not an
appearance, it is in itself devoid of external
conditions. Therefore, there is no place for
seeing, hearing, awareness, and knowing to be
established.

“Since its location is devoid of these two, the
consciousness that arises from emptiness would
be the same as non-existent. Even if it did exist,
it would not be the same as a thing. Even if your
consciousness came forth from it, how would it
discern anything?”

“If it suddenly comes forth without a cause, why
can’t you discern the moonlight within the
sunlight?”

“You should investigate this even more carefully,
discriminate it in detail, and look into it. The
seeing belongs to your eyes; the appearances are
considered to be the environment; what has an
appearance is existent; what is without any
appearance is non-existent. What, then, are the
conditions that cause the consciousness to come
into being?”

“The consciousness moves and the seeing is
quiet; they do not mix and unite. Smelling,
hearing, awareness, and knowing are the same
way. Nor should it be that the condition of
consciousness exists spontaneously without an

ruò cǐ shíxīn běn wú suǒ cóng
若此识心，本无所从。
dāng zhī liǎo bié jiàn wén jué zhī
当知了别见闻觉知，
yuán mǎn zhàn rán xìng fēi cóng suǒ
圆满湛然，性非从所。
jiān bǐ xū kōng dì shuǐ huǒ fēng
兼彼虚空地水火风，
jūn míng qī dà xìng zhēn yuán róng
均名七大。性真圆融，
jiē rú lái cáng běn wú shēng miè
皆如来藏，本无生灭。

ā nàn rǔ xīn cū fú bú wù jiàn wén
阿难。汝心麤浮，不悟见闻，
fā míng liǎo zhī běn rú lái cáng
发明了知，本如来藏。
rǔ yīng guān cǐ liù chù shí xīn
汝应观此六处识心，
wéi tóng wéi yì wéi kōng wéi yǒu
为同为异，为空为有，
wéi fēi tóng yì wéi fēi kōng yǒu
为非同异，为非空有。

rǔ yuán bù zhī rú lái cáng zhōng
汝元不知，如来藏中，
xìng shí míng zhī jué míng zhēn shí
性识明知，觉明真识，
miào jué zhàn rán biàn zhōu fǎ jiè
妙觉湛然，遍周法界。

hán tǔ shí xū níng yǒu fāng suǒ
含吐十虚，宁有方所。

xún yè fā xiàn shì jiān wú zhī
循业发现。世间无知，
huò wéi yīn yuán jí zì rán xìng
惑为因缘，及自然性，
jiē shì shí xīn fēn bié jì dù
皆是识心，分别计度，
dàn yǒu yán shuō dōu wú shí yì
但有言说，都无实义。

ěr shí ā nàn jí zhū dà zhòng
尔时阿难，及诸大众，

origin.

“If this conscious mind does not come from anywhere, you should know that the same is true of the mind, which makes distinctions, and the seeing, hearing, awareness, and knowing, which are all complete and tranquil. Their nature is without an origin. They and emptiness, earth, water, fire, and wind are together called the seven elements. Their true natures are perfectly fused, and all are the Treasury of the Thus Come One, fundamentally devoid of production and extinction.

“Ananda, your mind is coarse and shallow, and so you do not realize that the seeing and hearing are the Treasury of the Thus Come One, and you do not discover that knowing is the same way. You should contemplate these six locations of consciousness: are they the same or different? Are they empty or existent? Are they neither the same nor different? Are they neither empty nor existent?”

“You basically do not know that in the Treasury of the Thus Come One the nature of consciousness is bright and knowing. Enlightened brightness is the true consciousness. The wonderful enlightenment is tranquil and pervades the Dharma Realm.

“It encompasses the emptiness of the ten directions and issues forth in it. How can it have a location?”

“It is experienced to whatever extent is dictated by the law of karma. Ignorant of this fact, people in the world are so deluded as to assign its origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty words which have no real meaning.”

At that time, Ananda and the Great Assembly, filled with the subtle, wonderful instruction of

méng fó rú lái wēi miào kāi shì
蒙佛如来，微妙开示，
shēn xīn dǎng rán dé wú guài ài
身心荡然，得无罣碍。
shì zhū dà zhòng gè gè zì zhī
是诸大众，各各自知，
xīn biàn shí fāng jiàn shí fāng kōng
心遍十方。见十方空，
rú guān shǒu zhōng suǒ chí yè wù
如观手中所持叶物。

yī qiè shì jiān zhū suǒ yǒu wù
一切世间诸所有物，
jiē jí pú tí miào míng yuán xīn
皆即菩提妙明元心。

xīn jīng biàn yuán hán lǐ shí fāng
心精遍圆，含里十方。

fǎn guān fù mǔ suǒ shēng zhī shēn
反观父母，所生之身，
yóu bǐ shí fāng xū kōng zhī zhōng
犹彼十方，虚空之中，
chuī yì wēi chén ruò cún ruò wáng
吹一微尘，若存若亡。
rú zhàn jù hǎi liú yì fú ǒu
如湛巨海，流一浮沤，
qǐ miè wú cóng liǎo rán zì zhī
起灭无从。了然自知，
huò běn miào xīn cháng zhù bú miè
获本妙心，常住不灭。

lǐ fó hé zhǎng dé wèi céng yǒu
礼佛合掌，得未曾有。
yú rú lái qián shuō jì zàn fó
于如来前，说偈赞佛。
jì zàn fā yuàn
偈赞发愿

miào zhàn zǒng chí bú dòng zūn
妙湛总持不动尊。
shǒu lèng yán wáng shì xī yǒu
首楞严王世希有。

xiāo wǒ yì jié diān dǎo xiǎng
销我亿劫颠倒想。
bú lì sēng zhī huò fǎ shēn
不历僧祇获法身。

yuàn jīn dé guǒ chéng bǎo wáng
愿今得果成宝王。
hái dù rú shì héng shā zhòng
还度如是恒沙众。

the Buddha, the Thus Come One, were peaceful in body and mind and were without obstructions. Everyone in the Great Assembly became aware that his or her mind pervaded the ten directions, beholding emptiness in the ten directions as one might look at a leaf or at an object held in one's hands.

All the things that exist in the world were the wonderfully bright inherent mind of Bodhi.

The essence of the mind was completely pervading and contained the ten directions.

Then they looked back upon their bodies born of their parents as a fine mote of dust blown about in the emptiness of the ten directions; sometimes visible, sometimes not, as a single bubble floating on the clear, vast sea, appearing from nowhere and disappearing into oblivion. They comprehended and knew for themselves, and obtained their fundamental wonderful mind, which is everlasting and cannot be extinguished.

They bowed to the Buddha and placed their palms together, having obtained what they had never had before. Then, facing the Thus Come One, Ananda spoke verses in praise of the Buddha.

“The wonderfully deep Dharani,
the unmoving Honored One,
The Foremost Shurangama King
is seldom found in the world.

“It melts away my upside down thoughts
gathered in a million kalpas.
So I needn't endure asamkhyeya aeons
to obtain the dharma body.

“I wish now to achieve the result
and become an honored king,
Who then returns to save as many beings
as there are sand grains in the Ganges.

jiāng cǐ shēnxīnfèngchénchà
将 此 深 心 奉 尘 刹。
shì zé míngwéibào fó ēn
是 则 名 为 报 佛 恩。

fú qǐngshì zūnwéizhèngmíng
伏 请 世 尊 为 证 明。
wǔ zhuó è shìshìxiānrù
五 浊 恶 世 誓 先 入。
rú yī zhòngshēngwèichéng fó
如 一 众 生 未 成 佛，
zhōng bù yú cǐ qǔ ní huán
终 不 于 此 取 泥 洹。

dà xióng dà lì dà cí bēi
大 雄 大 力 大 慈 悲。
xī gèngshěnchúwēi xì huò
希 更 审 除 微 细 惑。

lìng wǒ zǎodēng wú shàng jué
令 我 早 登 无 上 觉。
yú shí fāng jiè zuò dào chǎng
于 十 方 界 坐 道 场。

shùnrùoduōxìng kě xiāowáng
舜 若 多 性 可 销 亡。
shuò jiā luó xīn wú dòng zhuǎn
烁 迦 罗 心 无 动 转。

I offer this deep thought to those who are as
countless
as the motes of dust of the Buddhalands,
To repay the kindness shown me by the Buddha.

“In obeisance I ask the World Honored One to
certify
my vow to first enter the five turbid evil realms.
If there is even one being who hasn’t become a
Buddha, at death I will not reach for Nirvana.

“May the exalted hero’s awesome strength,
his kindness and compassion,
Search out and dispel even the most subtle
of my doubts.

“Causing me to quickly attain the
supreme enlightenment,
And sit in the Bodhimanda of the
worlds of the ten directions.

“Should even the shunyata nature entirely melt
away,
This vajra mind will never waver.”

第四章

ěr shí fù lóu nuó mí duō luó ní zǐ
尔时富楼那弥多罗尼子，
zài dà zhòng zhōng jí cóng zuò qǐ
在大众中，即从座起，
piān tǎn yòu jiān yòu xī zhù dì
偏袒右肩，右膝著地。
hé zhǎng gōng jìng ér bái fó yán
合掌恭敬而白佛言。
dà wēi dé shì zūn shàn wéi zhòng shēng
大威德世尊。善为众生，
fū yǎn rú lái dì yī yì dì
敷演如来第一义谛。

shì zūn cháng tuī shuō fǎ rén zhōng
世尊常推说法人中，
wǒ wéi dì yī
我为第一。
jīn wén rú lái lái wēi miào fǎ yīn
今闻如来微妙法音。
yóu rú lóng rén yú bǎi bù wài
犹如聋人，逾百步外，
líng yú wén ruì běn suǒ bú jiàn
聆于蚊蚋。本所不见。
hé kuàng dé wén
何况得闻。

fó suī xuān míng lìng wǒ chú huò
佛虽宣明，令我除惑。
jīn yóu wèi xìng sī yì jiū jìng wú yí huò dì
今犹未详斯义究竟无疑惑地

。

shì zūn rú ā nǎn bèi suī zé kāi wù
世尊如阿难辈，虽则开悟，
xí lòu wèi chú
习漏未除。

wǒ děng huì zhōng dēng wú lòu zhě
我等会中登无漏者，
suī jìn zhū lòu
虽尽诸漏。
jīn wén rú lái suǒ shuō fǎ yīn
今闻如来所说法音，
shàng yú yí huǐ
尚纡疑悔。

shì zūn
世尊。
ruò fù shì jiān yì qiè gēn chén yīn chù jiè
若复世间一切根尘阴处界
děng jiē rú lái cáng qīng jìng běn rán
等，皆如来藏清净本然。

CHAPTER IV

The Reason for Continual Arisal

Then Purnamaitreyaniputra arose from his seat in the midst of the Great Assembly, uncovered his right shoulder, knelt on his right knee, put his palms together respectfully, and said to the Buddha, “The most virtuous and awe-inspiring World Honored One has for the sake of living beings expounded the primary truth of the Thus Come One with remarkable eloquence.

“The World Honored One often singles me out as the foremost among speakers of dharma. But now when I hear the wonderful and subtle expression of the dharma, I am like a deaf person who at a distance of more than a hundred paces tries to hear a mosquito, which in fact cannot be seen, let alone heard.

“World Honored One, although Ananda and those like him have become enlightened, they have not yet cast out their habits and outflows.

“We in the assembly have reached the level of no outflows. Yet, although we have no outflows, we still have doubts about the dharma we have now heard the Thus Come One speak.

“World Honored One, if all the sense organs, sense objects, skandhas, places, and realms in all the world are the Treasury of the Thus Come One, originally pure, why do all conditioned appearances such as the mountains, the rivers,

yún hé hū shēngshān hé dà dì zhūyǒuwéi
云何忽生山河大地诸有为
xiāng
相，

cì dì qiānliú zhōng ér fù shǐ
次第迁流，终而复始。
yòu rú lái shuō dì shuǐ huǒ fēng běn xìng yuán
又如来说地水火风本性圆
róng zhōubiàn fǎ jiè zhàn rán cháng zhù
融，周遍法界，湛然常住。

shì zūn ruò dì xìng biàn yún hé róng shuǐ
世尊。若地性遍，云何容水。
shuǐ xìng zhōubiàn huǒ zé bù shēng
水性周遍。火则不生。
fù yún hé míng shuǐ huǒ èr xìng jù biàn xū
复云何明水火二性俱遍虚
kōng bù xiāng líng miè shì zūn
空，不相陵灭。世尊。
dì xìng zhàng ài kōng xìng xū tōng
地性障碍。空性虚通。
yún hé èr jù zhōubiàn fǎ jiè
云何二俱周遍法界。
ér wǒ bù zhī shì yì yǒu wǎng
而我不知是义攸往。

wéi yuàn rú lái xuān liú dà cí
惟愿如来，宣流大慈。
kāi wǒ mí yún jí zhū dà zhòng
开我迷云，及诸大众。
zuò shì yǔ yǐ wǔ tǐ tóu dì
作是语已，五体投地。
qīn kě rú lái wú shàng cí huì
钦渴如来，无上慈海。

ěr shí shì zūn gào fù lóu nuó
尔时世尊告富楼那，
jí zhū huì zhōng lǒu jìn wú xué zhū ā luó hàn
及诸会中漏尽无学诸阿罗汉
rú lái jīn rì pǔ wéi cǐ huì
。如来今日，普为此会，
xuān shèng yì zhōng zhēn shèng yì xìng
宣胜义中，真胜义性。
lìng rǔ huì zhōng dìng xìng shēng wén
令汝会中定性声闻，
jí zhū yì qiè wèi dé èr kōng
及诸一切未得二空，
huí xiàng shàng chéng ā luó hàn děng
回向上乘阿罗汉等，
jiē huò yì chéng jì miè chǎng dì
皆获一乘寂灭场地，
zhēn ā liàn ruò zhèng xiū xíng chù
真阿练若，正修行处。
rǔ jīn dì tīng dāng wéi rǔ shuō
汝今谛听，当为汝说。

and the great earth suddenly arise?

“Moreover, the Thus Come One said that earth, water, fire, and wind are by nature perfectly fused, are all-pervasive in the Dharma Realm, and are all tranquil and everlasting.

“World Honored One, if the nature of earth is pervasive, how can it contain water? If the nature of water is pervasive, then fire does not arise. Further, how do you explain that the natures of fire and water can each pervade empty space without displacing one another? World Honored One, the nature of earth is solid; the nature of emptiness is penetrating. How can they both pervade the Dharma Realm? I don’t know where this doctrine is leading.

“I only hope the Thus Come One will compassionately explain in order to rend the clouds of confusion in me and among the Great Assembly.” After saying this, he made a full prostration and respectfully and expectantly awaited the Thus Come One’s unsurpassed compassionate instruction.

The World Honored One then told Purna and all the Arhats in the assembly who had extinguished their outflows and had reached the level of no study, “Today the Thus Come One will explain in depth the true, supreme meaning within the supreme meaning in order to cause all of you in the assembly who are fixed-nature Sound-Hearers and those arhats who have not realized the two kinds of emptiness, but are dedicated to the superior vehicle, as well as the others, to obtain the place of still extinction, the one vehicle, the true aranya, the proper place of cultivation. Listen attentively and I will explain it for you.”

fù lóunuóděng qīnfó fǎ yīn
富楼那等，钦佛法音，
mò rán chéng tīng
默然承听。

fó yán fù lóunuó rú rǔ suǒ yán
佛言。富楼那。如汝所言，
qīng jìng běn rán
清净本然，
yún hé hū shēng shān hé dà dì
云何忽生山河大地。

rǔ cháng bù wén rú lái xuān shuō
汝常不闻如来宣说，
xìng jué miào míng běn jué míng miào
性觉妙明，本觉明妙。

fù lóunuó yán wéi rán shì zūn
富楼那言。唯然，世尊。
wǒ cháng wén fó xuān shuō sī yì
我常闻佛宣说斯义。

fó yán rǔ chēng jué míng
佛言。汝称觉明。
wéi fù xìng míng chēng míng wéi jué
为复性明，称为为觉。
wéi jué bù míng chēng wéi míng jué
为觉不明，称为明觉。

fù lóunuó yán
富楼那言。
ruò cǐ bù míng míng wéi jué zhě
若此不明名为觉者，
zé wú suǒ míng
则无所明。

fó yán ruò wú suǒ míng zé wú míng jué
佛言。若无所明，则无明觉。
yǒu suǒ fēi jué wú suǒ fēi míng
有所非觉。无所非明。
wú míng yòu fēi jué zhàn míng xìng
无明又非觉湛明性。

xìng jué bì míng wàng wéi míng jué
性觉必明。妄为明觉。

jué fēi suǒ míng yīn míng lì suǒ
觉非所明。因明立所。
suǒ jì wàng lì shēng rǔ wàng néng
所既妄立，生汝妄能。

wú tóng yì zhōng chì rán chéng yì
无同异中，炽然成异。

Purna and the others, revering the Buddha's expression of Dharma, listened silently.

The Buddha said, "Purna, you have asked why in fundamental purity the mountains, the rivers, and the great earth suddenly arise.

"Have you not often heard the Thus Come One expound upon the wonderful light of the enlightened nature and the bright wonder of the fundamental enlightenment."

Purna said, "Yes, World Honored One, I have often heard the Buddha expound upon this subject."

The Buddha said, "You speak of the light of enlightenment; is it that the natural light is called enlightenment? Or are you saying that enlightenment is initially without light and that then there is a so-called brightening of the enlightenment?"

Purna said, "If the absence of light is called enlightenment, then there is no light whatever."

The Buddha said, "If there is no bright enlightenment without light added to it, then it is not enlightenment with it; and it is not light without it. The absence of light is not the still, bright nature of enlightenment, either.

"The nature of enlightenment is essentially bright. It is false for you to make it bright enlightenment.

"Enlightenment is not something that needs to be made bright, for once that is done, an object is established because of this light. Once an object is falsely set up, you as a false subject come into being.

"In the midst of what is neither the same nor different, difference blazes forth. And what is

yì bǐ suǒ yì yīn yì lì tóng
异彼所异，因异立同。
tóng yì fā míng
同异发明，
yīn cǐ fù lì wú tóng wú yì
因此复立无同无异。

rú shì rǎo luàn xiāng dài shēng láo
如是扰乱，相待生劳。
láo jiǔ fā chén zì xiāng hún zhuó
劳久发尘，自相浑浊。
yóu shì yīn qǐ chén láo fán nǎo
由是引起尘劳烦恼。

qǐ wéi shì jiè jìng chéng xū kōng
起为世界。静成虚空。
xū kōng wéi tóng shì jiè wéi yì
虚空为同。世界为异。
bǐ wú tóng yì zhēn yǒu wéi fǎ
彼无同异，真有为法。

jué míng kōng mèi xiāng dài chéng yáo
觉明空昧。相待成摇。
gù yǒu fēng lún zhí chí shì jiè
故有风轮执持世界。

yīn kōng shēng yáo jiān míng lì ài
因空生摇。坚明立碍。
bǐ jīn bǎo zhě míng jué lì jiān
彼金宝者，明觉立坚。
gù yǒu jīn lún bǎo chí guó tǔ
故有金轮保持国土。

jiān jué bǎo chéng yáo míng fēng chū
坚觉宝成。摇明风出。
fēng jīn xiāng mó
风金相摩，
gù yǒu huǒ guāng wéi biàn huà xìng
故有火光为变化性。

bǎo míng shēng rùn huǒ guāng shàng zhēng
宝明生润。火光上蒸。
gù yǒu shuǐ lún hán shí fāng jiè
故有水轮含十方界。

huǒ téng shuǐ jiàng jiāo fā lì jiān
火腾水降，交发立坚。
shī wéi jù hǎi gān wéi zhōu tān
湿为巨海。干为洲潭。

yǐ shì yì gù bǐ dà hǎi zhōng
以是义故。彼大海中，

different from that difference becomes sameness, because of the difference. Once sameness and difference are created then due to them what is neither the same nor different is further established.

“This turmoil eventually brings about weariness. Prolonged weariness produces defilement. The combination of these in a murky turbidity creates affliction with respect to wearisome defilement.

“Arisal is the world; stillness is emptiness. Emptiness is sameness; the world is difference. What is neither sameness nor difference is the actual conditioned dharmas.

“The interaction of bright enlightenment and dark emptiness sets them in a perpetual rotation; thus there is the pervasiveness of wind which supports the world.

“Because emptiness produces movement, hardened light sets up a solidity which is the store of metal. Bright enlightenment makes this hardness; thus there is the pervasiveness of metal which secures the lands.

“Obstinate attachment to unenlightened awareness results in the formation of metals, while the vibration of illusory awareness causes wind to rise up. The wind and metal rub together; thus there is the light of fire which is changeable by nature.

“The brightness of the metal produces moisture, and from the light of fire steam arises; thus there is the pervasiveness of water which encompasses realms in the ten directions.

“Fire rises and water falls, and the combination sets up a solidity. What is wet becomes the oceans and seas; what is dry becomes the continents and islands.

“Because of this, fire often rises up in the oceans, and on the continents the streams and rivers ever

huǒguāngcháng qǐ bì zhōutānzhōng
火光常起。彼洲潭中，
jiāng hé chángzhù
江河常注。

shuǐshìlièhuǒ jiéwéigāoshān
水势劣火，结为高山。
shì gù shānshí jī zé chéngyàn
是故山石击则成焰，
róng zé chéngshuǐ
融则成水。

tǔ jié lièshuǐ chōuwéicǎomù
土劫劣水，抽为草木。
shì gù línshù yù shāochéng tǔ
是故林藪遇烧成土，
yīnjiǎochéngshuǐ
因绞成水。

jiāowàng fā shēng dì xiāngwéizhǒng
交妄发生。递相为种。
yǐ shì yīnyuán shì jièxiāng xù
以是因缘，世界相续。

fù cì fù lóunú míngwàngfēi tā
复次富楼那。明妄非他，
juémíngwéijiù
觉明为咎。

suǒwàng jì lì míng lǐ bù yú
所妄既立，明理不逾。
yǐ shì yīnyuán tīng bù chūshēng
以是因缘，听不出声，
jiàn bù chāo sè
见不超色。

sè xiāngwèichùliùwàngchéngjiù
色香味触六妄成就。
yóushì fēnkāi jiàn juéwénzhī
由是分开见觉闻知。

tóng yè xiāngchán hé lí chéng huà
同业相缠，合离成化。

jiàn míng sè fā míng jiàn xiǎng chéng
见明色发。明见想成。
yì jiàn chéng zēng tóng xiǎng chéng ài
异见成憎。同想成爱。
liú ài wéi zhǒng nà xiǎng wéi tāi
流爱为种。纳想为胎。
jiāo gòu fā shēng xī yīn tóng yè
交遘发生，吸引同业。
gù yǒu yīnyuán shēng jié luó lán
故有因缘，生羯罗蓝，
è pú tán děng
遏蒲昙等。

flow.

“When the power of water is less than that of fire, high mountains result. So it is that mountain rocks give off sparks when struck, and become liquid when melted.

“When the power of earth is less than that of water, the outcome is grasses and trees. So it is that groves and meadows turn to ashes when burned and ooze water when twisted.

“A falseness is produced with interaction as the seeds, and from these causes and conditions comes the continuity of the world.

“Moreover, Purna, the false brightness is none other than the mistake of adding light to enlightenment.

“After the falseness of an object is established, the faculty of understanding cannot transcend it. Due to this cause and condition, hearing does not go beyond sound, and seeing does not surpass form.

“Forms, smells, tastes, and objects of touch . six falsenesses are realized. Because of them there is division into seeing, sensation, hearing, and knowing.

“Similar karma binds together: union and separation bring about transformation.

“One sees that a bright spot is generated. At the sight of the bright spot conception comes into being. Differing views produce hatred; similar views create love. The flow of love becomes a seed, and the conception is drawn into the womb. Intercourse happens with a mutual attraction of similar karma. And so there are the causes and conditions that create the kalala, the arbuda, and the rest.

tāiluǎnshīhuàsuí qí suǒyīng
胎卵湿化随其所应。
luǎnwéixiǎngshēng tāiyīnqíngyǒu
卵唯想生。胎因情有。
shī yǐ hé gǎn huà yǐ lí yīng
湿以合感。化以离应。

qíngxiǎng hé lí gèngxiāngbiànyì
情想合离，更相变易。
suǒyǒushòu yè zhú qí fēichén
所有受业，逐其飞沈。
yǐ shì yīnyuán zhòngshēngxiāng xù
以是因缘，众生相续。

fù lóunuó xiǎng ài tóngjié
富楼那。想爱同结。
ài bù néng lí
爱不能离。
zé zhūshì jiān fù mǔ zǐ sūnxiāngshēng bú
则诸世间父母子孙相生不
duàn shìděng zé yǐ yù tānwéiběn
断。是等则以欲贪为本。

tān ài tóng zī tān bù néng cǐ
贪爱同滋。贪不能此。
zé zhūshì jiānluǎnhuàshī tāi
则诸世间卵化湿胎，
suí lì qiáng ruò dì xiāngtūnshí
随力强弱，递相吞食。
shìděng zé yǐ shā tānwéiběn
是等则以杀贪为本。

yǐ rénshíyáng yáng sǐ wéirén
以人食羊。羊死为人。
rén sǐ wéiyáng
人死为羊。
rú shì nǎi zhì shí shēngzhī lèi
如是乃至十生之类，
sǐ sǐ shēngshēng hù lái xiāng tàn
死死生生，互来相啖。
è yè jù shēng qióng wèi lái jì
恶业俱生，穷未来际。
shìděng zé yǐ dào tānwéiběn
是等则以盗贪为本。

rǔ fù wǒ mìng wǒ hái rǔ zhài
汝负我命。我还汝债。
yǐ shì yīnyuán jīng bǎi qiān jié
以是因缘，经百千劫，
cháng zài shēng sǐ
常在生死。

rǔ ài wǒ xīn wǒ lián rǔ sè
汝爱我心。我怜汝色。

“The womb-born, egg-born, moisture-born, and transformation-born come about in response: the egg-born come from thought, the womb-born are due to emotion, the moisture-born arise from union, and transformations occur through separation.

“Emotion, thought, union, and separation go through further changes, and from all the karma received one either rises or sinks. From these causes and conditions comes the continuity of living beings.

“Purna, thought and love become bound together so that people love each other and cannot bear to be apart. As a result, the world has seen an endless succession of births of parents, children, and grandchildren. And the basis for all of this is desire and greed.

“Greed and love feed on one another until greed becomes insatiable. As a result, in the world all the sentient beings born of eggs, wombs, moisture, and by transformation tend to devour one another for the nourishment of their bodies to the extent that their strength permits. And the basis for all of this is killing and greed.

“A person eats a sheep. The sheep dies and becomes a person. The person dies and becomes a sheep, and it goes on that way through ten births and more. Through death after death and birth after birth, they come back to eat one another. The evil karma becomes innate and exhausts the bounds of the future. And the basis for all of this is stealing and greed.

“You owe me a life; I have to repay my debt to you. From these causes and conditions we pass through hundreds of thousands of eons, in a sustained cycle of birth and death.

“You love my mind; I adore your form.’ From these causes and conditions we pass through hundreds of thousands of eons, in a sustained

yǐ shì yīnyuán jīngbǎiqiānjié
以是因缘，经百千劫，
chángzài chán fù
常在缠缚。

wéishā dào yīn sānwéi gēnběn
唯杀盗淫，三为根本。
yǐ shì yīnyuán yè guǒ xiāng xù
以是因缘，业果相续。

fù lóu nuó rú shì sānzhǒng
富楼那。如是三种，
diāndǎo xiāng xù
颠倒相续，
jiē shì jué míng míng liǎo zhī xìng
皆是觉明明了知性，
yīn liǎo fā xiāng cóng wàng jiàn shēng
因了发相，从妄见生。
shān hé dà dì zhū yǒu wéi xiāng
山河大地诸有为相，
cì dì qiān liú yīn cǐ xū wàng
次第迁流。因此虚妄，
zhōng ér fù shǐ
终而复始。

fù lóu nuó yán
富楼那言。
ruò cǐ miào jué běn miào jué míng
若此妙觉本妙觉明。
yǔ rú lái xīn bù zēng bù jiǎn
与如来心不增不减。
wú zhuàng hū shēng shān hé dà dì
无状忽生山河大地，
zhū yǒu wéi xiāng
诸有为相。
rú lái jīn dé miào kōng míng jué
如来今得妙空明觉。
shān hé dà dì yǒu wéi xí lòu
山河大地有为习漏，
hé dāng fù shēng
何当复生。

fó gào fù lóu nuó pì rú mí rén
佛告富楼那。譬如迷人，
yú yī jù luò huànán wéi běi
于一聚落，惑南为北。
cǐ mí wéi fù yīn mí ér yǒu yīn wù ér chū
此迷为复因迷而有，因悟而出。

fù lóu nuó yán rú shì mí rén
富楼那言。如是迷人，
yì bù yīn mí yòu bù yīn wù hé yǐ gù
亦不因迷，又不因悟。何以故。
mí běn wú gēn yún hé yīn mí
迷本无根，云何因迷。
wù fēi shēng mí yún hé yīn wù
悟非生迷，云何因悟。

mutual entanglement.

“Killing, stealing, and lust are themselves the basic roots. From these causes and conditions comes the continuity of karmic retribution.

“Therefore, Purna, the three kinds of upside down continuity come from the light which is added to enlightenment. With this false enlightening of the knowing-nature, subjective awareness gives rise to objective appearances. Both are born of false views, and from this falseness the mountains, the rivers, the great earth, and all conditioned appearances unfold themselves in a succession that recurs in endless cycles.”

Purna said, “If this wonderful enlightenment, this basic miraculous enlightened brightness which is neither greater than nor less than the mind of the Thus Come One, abruptly brings forth the mountains, the rivers, and the great earth, and all conditioned appearances, then now that the Thus Come One has attained the wonderful empty bright enlightenment, will the mountains, the rivers, the great earth, and all conditioned habitual outflows arise again?”

The Buddha said to Purna, “Consider for example a person who has become confused in a village, mistaking south for north. Is this confusion the result of confusion or of awareness?”

Purna said, “This person’s confusion is the result neither of confusion nor of awareness. Why? Confusion is fundamentally baseless, so how could it arise because of confusion? Awareness does not produce confusion, so how could it arise because of awareness?”

fó yán bǐ zhī mí rén zhèng zài mí shí
佛言。彼之迷人，正在迷时，
shū yǒu wù rén zhǐ shì lìng wù fù lóu nuó
倏有悟人指示令悟。富楼那。
yú yì yún hé cǐ rén zòng mí
于意云何。此人纵迷，
yú cǐ jù luò gēng shēng mí fǒu
于此聚落，更生迷不。

fǒu yě shì zūn
不也。世尊。

fù lóu nuó shí fāng rú lái yì fù rú shì
富楼那。十方如来亦复如是。
cǐ mí wú běn xìng bì jìng kōng
此迷无本，性毕竟空。
xī běn wú mí sì yǒu mí jué jué mí mí miè
昔本无迷，似有迷觉觉迷迷灭。
jué bù shēng mí
觉不生迷。

yì rú yì rén jiàn kōng zhōng huā
亦如翳人，见空中华，
yì bìng ruò chú huā yú kōng miè
翳病若除。华于空灭。
hū yǒu yú rén
忽有愚人，
yú bǐ kōng huā suǒ miè kōng dì
于彼空华所灭空地。
dài huā gēng shēng rǔ guān shì rén
待华更生。汝观是人，
wéi yú wéi huì
为愚为慧。

fù lóu nuó yán kōng yuán wú huā
富楼那言。空元无华。
wàng jiàn shēng miè jiàn huā miè kōng
妄见生灭。见华灭空，
yǐ shì diān dǎo jiù lìng gèng chū
已是颠倒。敕令更出，
sī shí kuáng chī
斯实狂痴。
yún hé gèng míng rú shì kuáng rén
云何更名如是狂人，
wéi yú wéi huì
为愚为慧。

fó yán rú rǔ suǒ jiě
佛言。如汝所解。
yún hé wèn yán zhū fó rú lái miào jué míng
云何问言诸佛如来妙觉明
kōng hé dāng gèng chū shān hé dà dì
空，何当更出山河大地。

yòu rú jīn kuàng zá yú jīng jīn
又如金矿杂于精金。

The Buddha said, "If a person who is aware points out the way to the person who is in the midst of confusion, and makes him aware, then do you suppose, Purna, that once the person is over his confusion he could lose his sense of direction again in that village?"

"No, World Honored One."

"Purna, the Thus Come Ones of the ten directions are the same way. Confusion is groundless and ultimately empty in nature. There had basically been no confusion: it merely seemed as if there were confusion and enlightenment. When the delusion about confusion and enlightenment is ended, enlightenment does not give rise to confusion.

"It is also like a person with an eye-ailment who sees flowers in space. If he gets rid of his eye-ailment, the flowers in space will disappear. If he were so stupid as to quickly return to the spot where the flowers disappeared and wait for them to reappear, would you consider that person to be stupid or smart?"

Purna said, "Originally there weren't any flowers in space. It was through a falseness in the seeing that they were produced and extinguished. To see the disappearance of the flowers in space is already upside down. To wait for them to reappear is sheer madness. Why bother to determine further if such a person is stupid or smart?"

The Buddha said, "Since you explain it that way, why do you ask if the wonderful enlightened bright emptiness can once again give rise to the mountains, the rivers, and the great earth?"

"It is like a piece of ore containing gold and a mixture of other metals. Once the pure gold is

qí jīn yì chún gèng bù chéng zá
其金一纯，更不成杂。
rú mù chéng huī bú chóng wéi mù
如木成灰，不重为木。

zhū fó rú lái pú tí niè pán yì fù rú shì
诸佛如来菩提涅槃。亦复如是。

fù lóu nuó yòu rǔ wèn yán dì shuǐ huǒ fēng
富楼那。又汝问言地水火风，
běn xìng yuán róng zhōu biàn fǎ jiè
本性圆融，周遍法界。
yí shuǐ huǒ xìng bù xiāng líng miè
疑水火性不相陵灭。
yòu zhēng xū kōng jí zhū dà dì
又征虚空及诸大地，
jù biàn fǎ jiè bù hé xiāng róng
俱遍法界，不合相容。

fù lóu nuó pì rú xū kōng
富楼那。譬如虚空，
tǐ fēi qún xiāng
体非群相，
ér bú jù bǐ zhū xiāng fā huī
而不拒彼诸相发挥。

suǒ yǐ zhè hé fù lóu nuó bǐ tài xū kōng
所以者何。富楼那。彼太虚空。
rì zhào zé míng yún tún zé àn
日照则明。云屯则暗。
fēng yáo zé dòng jì chéng zé qīng
风摇则动。雾澄则清，
qì níng zé zhuó tǔ jī chéng mǎi
气凝则浊，土积成霾。
shuǐ dèng chéng yǐng
水澄成映。

yú yì yún hé
于意云何。
rú shì shū fān zhū yǒu wéi xiāng wéi yīn bǐ
如是殊方诸有为相为因彼
shēng wéi fù kōng yǒu ruò bǐ suǒ shēng
生，为复空有。若彼所生。
fù lóu nuó qiè rì zhào shí
富楼那。且日照时，
jì shì rì míng shí fāng shì jiè
既是日明，十方世界，
tóng wéi rì sè yún hé kōng zhōng
同为日色。云何空中，
gèng jiàn yuán rì ruò shì kōng míng
更见圆日。若是空明。
kōng yǐng zì zhào
空应自照。
yún hé zhōng xiāo yún wù zhī shí
云何中宵云雾之时，
bù shēng guāng yào
不生光耀。

extracted, it will not become an ore again. It is like wood that has been burned to ashes; it will not become wood again.

“The Bodhi and Nirvana of all Buddhas, the Thus Come Ones, are the same way.

“Purna, you also asked whether the natures of water and fire would not destroy each other if the natures of earth, water, fire, and wind were all perfectly fused and pervaded the Dharma Realm, and whether subtle emptiness and the great earth would not be incompatible if both pervaded the Dharma Realm.

“For example, Purna, the substance of emptiness is not the myriad things, and yet it does not prevent the inclusion of all appearances within it.

“Do you know the reason why? Purna, the empty space is bright on a sunny day, and dark when the sky is cloudy. It moves when the wind rises up, it is fresh when the sky clears. It is turbid and hazy when the weather is foul, it is obscure when a dust-storm breaks out. It casts a bright reflection on a pool of clear water.

“What do you think of these conditions which come into existence at different places? Are they created from these conditions themselves or do they find their origin in emptiness? If they arise from those conditions, Purna, then on a sunny day since the sun is bright, all the worlds of the ten directions should take the form of the sun. Then how does it happen that on a sunny day one still sees the round sun in the sky? If emptiness is bright, emptiness itself should shine. How does it happen that when there is a covering of clouds and fog there is no light in evidence?

dāngzhīshì míng fēi rì fēi kōng
当知是明，非日非空，
bú yì kōng rì
不异空日。

guānxiāngyuánwàng wú kě zhǐ chén
观相元妄，无可指陈。
yóuyāokōnghuā jiéwéikōngguǒ
犹邀空华，结为空果。
yún hé jié qí xiāng líng miè yì
云何诘其相陵灭义。
guānxìngyuánzhēn wéimàojuémíng
观性元真，唯妙觉明。
miàojuémíngxīn xiānfēishuǐhuǒ
妙觉明心，先非水火。
yún hé fù wèn bù xiāng róng zhě
云何复问不相容者。

zhēnmiàojuémíng yì fù rú shì
真妙觉明亦复如是。
rǔ yǐ kōng míng zé yǒu kōng xiàn
汝以空明，则有空现。
dì shuǐ huǒ fēng gè gè fā míng
地水火风各各发明，
zé gè gè xiàn ruò jù fā míng
则各各现。若俱发明，
zé yǒu jù xiàn
则有俱现。

yún hé jù xiàn fù lóu nuó
云何俱现。富楼那。
rú yì shuǐ zhōng xiàn yú rì yǐng
如一水中，现于日影。
liǎng rén tóng guān shuǐ zhōng zhī rì
两人同观水中之日，
dōng xī gè háng
东西各行，
zé gè yǒu rì suí èr rén qù yì dōng yì xī
则各有日随二人去。一东一西，
xiān wú zhǔn de
先无准的。

bù yìng nán yán cǐ rì shì yī
不应难言，此日是一，
yún hé gè háng gè rì jì shuāng
云何各行。各日既双，
yún hé xiàn yī wǎn zhuǎn xū wàng
云何现一。宛转虚妄，
wú kě píng jù
无可凭据。

fù lóu nuó
富楼那。
rǔ yǐ sè kōng xiāng qīng xiāng duó yú rú lái
汝以色空相倾相夺于如来
cáng ér rú lái cáng suí wéi sè kōng
藏。而如来藏随为色空，

“You should know that brightness is not the sun, is not emptiness, and is not other than the emptiness and the sun.

“Contemplate the fundamental falseness of appearances. They are just like flowers that are conjured up in space and produce empty fruit. Why, then, investigate the meaning of their formation and disappearance? Contemplate the fundamental truth of the nature. It is solely the wonderful enlightened brightness, the wonderful enlightened bright mind. Originally, it is neither water nor fire. Why, then, ask about incompatibility?

“The truly wonderful enlightened brightness is the same way. If your karma finds expression in emptiness, then emptiness will appear. If your karma finds expression in one or another of earth, water, fire, or wind, that one will appear. If your karma finds expression in them all, they will all appear.

“How can they all appear? Suppose, Purna, the sun’s reflection appears in a single body of water, and two people gaze at it, both at the same time. Then one person walks east and the other walks west. Each person, still looking in the water, will see a sun go along with him, one to the east, one to the west, seemingly without there being any fixed direction for the movement of the sun’s reflection.

“You shouldn’t belabor the question and say, ‘If there is one sun, how can it follow both people? Since the sun is double, why does only one appear in the sky?’ This is just to revolve in falseness, because it cannot be proved.

“Purna, you think that form and emptiness overcome and destroy one another in the Treasury of the Thus Come One. Thus the Treasury of the Thus Come One accordingly appears to you as form and emptiness throughout the Dharma

zhōubiàn fǎ jiè
周 遍 法 界。

shì gù yú zhōng fēngdòng kōngchéng
是 故 于 中 ， 风 动 ， 空 澄 ，
rì míng yún àn zhòngshēng mí mèn
日 明 ， 云 暗 。 众 生 迷 闷 ，
bèi jué hé chén gù fā chénláo
背 觉 合 尘 。 故 发 尘 劳 ，
yǒushì jiānxiāng
有 世 间 相 。

wǒ yǐ miàomíng bú miè bú shēng hé rú lái
我 以 妙 明 不 灭 不 生 合 如 来
cáng ér rú lái cáng wéi miào jué míng
藏 。 而 如 来 藏 唯 妙 觉 明 ，
yuánzhào fǎ jiè
圆 照 法 界 。

shì gù yú zhōng yì wéi wú liàng
是 故 于 中 ， 一 为 无 量 。
wú liàng wéi yī xiǎozhōng xiàndà
无 量 为 一 。 小 中 现 大 。
dà zhōng xiàn xiǎo
大 中 现 小 。

bú dòng dào chǎng biànshí fāng jiè
不 动 道 场 ， 遍 十 方 界 。
shēnhánshí fāng wú jìn xū kōng
身 含 十 方 无 尽 虚 空 。
yú yì máoduān xiànbǎowángchà
于 一 毛 端 ， 现 宝 王 刹 。
zuòwēichén lǐ zhuǎn dà fǎ lún
坐 微 尘 里 ， 转 大 法 轮 。
mièchén hé jué
灭 尘 合 觉 ，
gù fā zhēn rú miào jué míng xìng
故 发 真 如 妙 觉 明 性 。

ér rú lái cáng běn miào yuán xīn
而 如 来 藏 本 妙 圆 心 。

fēixīnfēikōng fēidì fēishuǐ
非 心 非 空 ， 非 地 非 水 ，
fēifēngfēihuǒ
非 风 非 火 ，
fēiyǎnfēiěr bí shéshēnyì
非 眼 非 耳 鼻 舌 身 意 。
fēisè fēishēngxiāngwèichù fǎ
非 色 非 声 香 味 触 法 ，
fēiyǎnshí jiè
非 眼 识 界 ，
rúshì nǎizhì fēi yì shí jiè
如 是 乃 至 非 意 识 界 ，

Realm.

“And so, within it the wind moves, emptiness is still, the sun is bright, and the clouds are dark. The reason for this lies in the delusion of living beings who have turned their backs on enlightenment and joined with the ‘dust.’ Thus, the wearisome defilements come into being and mundane appearances exist.

“With the wonderful brightness that is not extinguished and not produced, I unite with the Treasury of the Thus Come One. Thus the Treasury of the Thus Come One is the unique and wonderful enlightened brightness which completely illumines the Dharma Realm.

“That is why, within it, the one is limitless; the limitless is one. In the small appears the great; in the great appears the small.

“Unmoving in the Bodhimanda, yet pervading the ten directions, my body contains the ten directions and endless emptiness. On the tip of a single hair appear the lands of the Jeweled Kings. Sitting in a mote of dust, I turn the great Dharma wheel, destroy the defilements, and unite with enlightenment, so, true suchness, the wonderful enlightened bright nature, comes into being.

“The Treasury of the Thus Come One is the fundamental, wonderful, perfect mind.

“It is not the mind, nor emptiness, nor earth, nor water, nor wind, nor fire; it is not the eyes, nor the ears, the nose, the tongue, the body, or the mind. It is not form, nor sound, smells, tastes, objects of touch, or dharmas. It is not the realm of eye-consciousness, nor any other, up to and including the realm of mind-consciousness.

fēimíng wú míng míng wú míng jìn
非明无明，明无明尽。
rú shì nǎi zhì fēi lǎo fēi sǐ
如是乃至非老非死，
fēi lǎo sǐ jìn
非老死尽。

fēi kǔ fēi jí fēi miè fēi dào
非苦非集，非灭非道。
fēi zhì fēi dé
非智非得，

fēi tán nuó fēi shī luó fēi pí lí yē
非檀那，非尸罗，非毗梨耶，
fēi chàn tí fēi chán nuó fēi bān lá ruò
非羼提，非禅那，非般刺若，
fēi bō luó mì duō
非波罗密多。

rú shì nǎi zhì fēi dá tà ā jié
如是乃至非怛闍阿竭，
fēi ā luó hē sān yē sān pú
非阿罗诃，三耶三菩。
fēi dà niè pán fēi cháng fēi lè
非大涅槃，非常，非乐，
fēi wǒ fēi jìng
非我，非净。

yǐ shì jù fēi shì chū shì gu
以是俱非世出世故。
jí rú lái cáng yuán míng xīn miào
即如来藏元明心妙。

jí xīn jí kōng jí dì jí shuǐ
即心即空，即地即水，
jí fēng jí huǒ
即风即火，
jí yǎn jí ěr bí shé shēn yì
即眼即耳鼻舌身意，
jí sè jí shēng xiāng wèi chù fǎ
即色即声香味触法，
jí yǎn shí jiè rú shì nǎi zhì jí yì shí jiè
即眼识界，如是乃至即意识界。

jí míng wú míng míng wú míng jìn
即明无明，明无明尽。
rú shì nǎi zhì jí lǎo jí sǐ jí lǎo sǐ jìn
如是乃至即老即死，即老死尽，
jí kǔ jí jí jí miè jí dào jí zhì jí dé
即苦即集，即灭即道，即智即得，
jí tán nuó jí shī luó jí pí lí yē
即檀那，即尸罗，即毗梨耶，
jí chàn tí jí chán nuó jí bān lá ruò
即羼提，即禅那，即般刺若，
jí bō luó mì duō
即波罗密多，
rú shì nǎi zhì jí dá tà ā jié
如是乃至即怛闍阿竭，

“It is not understanding, nor ignorance, nor the ending of understanding or ignorance, nor any other, up to and including old age and death and the ending of old age and death.

“It is not suffering, nor accumulation, nor extinction, nor the way. It is neither knowing nor attaining.

“It is not dana, nor shila, nor virya, nor kshanti, nor dhyana, nor prajna, nor paramita.

“Nor any other: it is not the Tathagata, nor the arhats, nor samyaksambodhi, nor parinirvana, nor eternity, nor bliss, nor true self, nor purity.

“Therefore, it is neither mundane nor transcendental, since the Treasury of the Thus Come One is the fundamental brightness of the wonderful mind.

“It is the mind, it is emptiness, it is earth, it is water, it is wind, it is fire, it is the eyes, it is the ears, the nose, the tongue, the body, and the mind. It is form, it is sounds, smells, tastes, objects of touch, and dharmas. It is the realm of eye-consciousness, and so forth up, to and including the realm of mind-consciousness.

“It is understanding and ignorance and the ending of understanding and ignorance, and so forth up to and including old age and death and the ending of old age and death. It is suffering, it is accumulation, it is extinction, and it is the way. It is knowing and attaining. It is dana, it is shila, it is virya, it is kshanti, it is dhyana, it is prajna, and it is paramita, and so forth, up to and including the Tathagata, the arhats, samyaksambodhi, parinirvana, eternity, bliss, true self, and purity.

jí ā luó hē sān yē sān pú
即阿罗诃，三耶三菩，
jí dà niè pán jí cháng jí lè
即大涅槃，即常即乐，
jí wǒ jí jìng
即我即净。

yǐ shì jù jí shì chū shì gu
以是俱即世出世故，
jí rú lái cáng miào míng xīn yuán
即如来藏妙明心元。

lí jí lí fēi shì jí fēi jí
离即离非。是即非即。

rú hé shì jiān sān yǒu zhòng shēng
如何世间三有众生，
jí chū shì jiān shēng wén yuán jué
及出世间声闻缘觉，
yǐ suǒ zhī xīn
以所知心，
cè duó rú lái wú shàng pú tí
测度如来无上菩提。
yòng shì yǔ yán rù fó zhī jiàn
用世语言，入佛知见。

pì rú qín sè kōng hóu pí pá
譬如琴瑟箜篌琵琶，
suī yǒu miào yīn ruò wú miào zhǐ
虽有妙音。若无妙指，
zhōng bù néng fā
终不能发。

rǔ yǔ zhòng shēng yì fù rú shì
汝与众生，亦复如是。
bǎo jué zhēn xīn gè gè yuán mǎn
宝觉真心各各圆满。
rú wǒ àn zhǐ hǎi yìn fā guāng
如我按指，海印发光。
rǔ zàn jǔ xīn chén láo xiān qǐ
汝暂举心，尘劳先起。

yóu bù qín qiú wú shàng jué dào
由不勤求无上觉道。
ài niàn xiǎo chéng dé shǎo wéi zú
爱念小乘，得少为足。

fù lóu nuó yán
富楼那言。
wǒ yǔ rú lái bǎo jué yuán míng zhēn miào jìng
我与如来宝觉圆明真妙净
xīn wú èr yuán mǎn
心，无二圆满。
ér wǒ xī zāo wú shǐ wàng xiǎng
而我昔遭无始妄想，

“It is both mundane and transcendental, since the Treasury of the Thus Come One is the wonderful brightness of the fundamental mind.

“It is apart from ‘is’ and ‘is not.’ It is identical with ‘is’ and ‘is not.’

“How can living beings in the three realms of existence on the level of worldliness and the Sound-Hearers and Those Enlightened to Conditions on the level of transcendence make suppositions about the supreme Bodhi of the Thus Come One with the minds that they know of, or enter the knowledge and vision of the Buddha through the medium of worldly language and expressions?

“For example, lutes, flutes, and guitars can make wonderful sounds, but if there are no skilled fingers to play them, their music will never come forth.

“You and all living beings are the same way. The precious, enlightened mind is perfect in everyone. Thus, I press my finger upon it and the ocean-impression emits light; you move your mind, and the wearisome defilements spring up.

“It is all because you do not diligently seek the unsurpassed enlightened way, but are fond of the lesser vehicle and are satisfied with little attainment.”

Purna said, “I am non-dual and complete with the Thus Come One’s perfect brightness of the precious enlightenment, the true wonder of the pure mind. But long ago I was victimized by false thoughts that have no beginning and I have long endured the turning wheel of rebirth. Now I have attained the sagely vehicle, but it is not yet

jiǔzài lúnhuái jīn dé shèngchéng
久在轮回。今得圣乘，
yóuwèi jiūjìng
犹未究竟。
shì zūnzhūwàng yī qiēyuánmiè
世尊诸妄一切圆灭，
dú miào zhēncháng
独妙真常。

gǎn wèn rú lái
敢问如来。
yī qiēzhòngshēng hé yīnyǒuwàng
一切众生何因有妄。
zì bì miào míng shòu cǐ lún nì
自蔽妙明，受此沦溺。

fó gào fù lóu nuó rǔ suī chú yí
佛告富楼那。汝虽除疑，
yú huò wèi jìn
余惑未尽。
wú yǐ shì jiān xiàn qián zhū shì
吾以世间现前诸事，
jīn fù wèn rǔ
今复问汝。

rǔ qǐ bù wén shì luó chéng zhōng
汝岂不闻室罗城中，
yǎn ruò dá duō hū yú chén cháo
演若达多。忽于晨朝，
yǐ jìng zhào miàn ài jìng zhōng tóu
以镜照面。爱镜中头，
méi mù kě jiàn
眉目可见。
chēn zé jǐ tóu bú jiàn miàn mù
瞋责己头不见面目。
yǐ wéi chī mèi wú zhuàng kuáng zǒu
以为魑魅。无状狂走。
yú yì yún hé
于意云何。
cǐ rén hé yīn wú gù kuáng zǒu
此人何因无故狂走。

fù lóu nuó yán shì rén xīn kuáng
富楼那言。是人心狂，
gèng wú tā gù
更无他故。

fó yán
佛言。
miào jué míng yuán běn yuán míng miào
妙觉明圆本圆明妙。
jì chēng wéi wàng yún hé yǒu yīn
既称为妄，云何有因。
ruò yǒu suǒ yīn yún hé míng wàng
若有所因，云何名妄。

zì zhū wàng xiǎng zhǎn zhuǎn xiāng yīn
自诸妄想展转相因。

ultimate. The World Honored One has completely extinguished all falseness and obtained wonderful true eternity.

“I venture to ask the Thus Come One why all living beings exist in falseness and conceal their own wonderful brightness, so that they keep drowning in this deluge?”

The Buddha said to Purna, “Although you have cast off doubts, you still have not ended residual delusions. I will now employ a worldly event in questioning you.

“Have you not heard of Yajnadatta in Shravasti who on impulse one morning held a mirror to his face and fell in love with the head in the mirror? He gazed at the eyes and eyebrows but got angry because he could not see his own face. He decided he must be a li mei ghost. Having lost all his bearings, he ran madly out. What do you think? Why did this person set out on a mad chase for no reason?”

Purna said, “That person was insane. There’s no other reason.”

The Buddha said, “What reason can you give for calling false the wonderful enlightened bright perfection, the fundamentally perfect bright wonder? If there is a reason, then how can you say it is false?”

“All your own false thinking becomes in turn the cause for more. From confusion you accumulate

cóng mí jī mí yǐ lì chén jié
从迷积迷，以历尘劫。
suī fó fā míng yóu bù néng fǎn
虽佛发明，犹不能返。

rú shì mí yīn yīn mí zì yǒu
如是迷因，因迷自有。
shí mí wú yīn wàng wú suǒ yī
识迷无因，妄无所依。
shàng wú yǒu shēng yù hé wéi miè
尚无有生，欲何为灭。
dé pú tí zhě
得菩提者，
rú wú shí rén shuō mèng zhōng shì
如寤时人说梦中事。
xīn zòng jīng míng
心纵精明，
yù hé yīn yuán qǔ mèng zhōng wù
欲何因缘取梦中物。

kuàng fù wú yīn běn wú suǒ yǒu
况复无因，本无所有。
rú bǐ chéng zhōng yǎn ruò dá duō
如彼城中演若达多，
qǐ yǒu yīn yuán zì bù tóu zǒu
岂有因缘，自怖头走。
hū rán kǎng xiē tóu fēi wài dé
忽然狂歇，头非外得。
zòng wèi xiē kuáng yì hé yí shī
纵未歇狂，亦何遗失。

fù lóu nuó wàng xìng rú shì
富楼那。妄性如是，
yīn hé wéi zài
因何为在。

rǔ dàn bù suí fēn bié shì jiān yè guǒ zhòng
汝但不随分别世间业果众
shēng sān zhǒng xiāng xù
生，三种相续。
sān yuán duàn gù sān yīn bù shēng
三缘断故，三因不生。

zé rǔ xīn zhōng yǎn ruò dá duō kǎng xìng zì
则汝心中演若达多狂性自
xiē xiē jí pú tí shèng jìng míng xīn
歇。歇即菩提，胜净明心，
běn zhōu fǎ jiè bù cóng rén dé
本周法界，不从人得。
hé jí qú láo kěn qǐ xiū zhèng
何籍劬劳肯紫修证。

pì rú yǒu rén yú zì yī zhōng
譬如有人于白衣中，
xì rú yì zhū bú zì jué zhī
系如意珠。不自觉知。

confusion through kalpa after kalpa; although the Buddha is aware of it, he cannot counteract it.

“From such confused causes, the cause of confusion perpetuates itself. When one realizes that confusion has no cause, the falseness becomes baseless. Since it never arose, why would you hope for its extinction? One who obtains Bodhi is like a person who awakens to realize the events of a dream; even though his mind is awake and clear, he cannot get hold of the things in the dream and physically display them.

“How much the more is that the case with some thing which is without a cause and basically non-existent, such as Yajnadatta’s situation that day in the city? Was there any reason why he became fearful for his head and went running about? If his madness were suddenly to cease, it would not be that he had obtained his head from someplace outside; and so before his madness ceases, how can his head have been lost?

“Purna, falseness is the same way. How can it exist?

“All you need do is not follow discriminations, because none of the three causes arises when the three conditions of the three continuities of the world, living beings, and karmic retribution are cut off.

“Then the madness of the Yajnadatta in your mind will cease of itself, and just that ceasing is Bodhi. The supreme, pure, bright mind originally pervades the Dharma Realm. It is not something obtained from anyone else. Why, then, labor and toil with marrow and joint to cultivate and be certified?

“This is to be like the person who has a wish fulfilling pearl sewn in his clothing without-realizing it. Thus he roams abroad in a

qióng lù tā fāng qǐ shí chí zǒu
穷露他方，乞食驰走。
suī shí pín qióng zhū bù céng shī
虽实贫穷，珠不曾失。

hū yǒu zhì zhě zhǐ shì qí zhū
忽有智者指示其珠。
suǒ yuàn cóng xīn zhì dà ráo fù
所愿从心，致大饶富。
fāng wù shén zhū fēi cóng wài dé
方悟神珠，非从外得。

jí shí ā nàn zài dà zhòng zhōng
即时阿难，在大众中，
dǐng lǐ fó zú qǐ lì bái fó
顶礼佛足，起立白佛。
shì zūn xiàn shuō shā dào yīn yè
世尊现说杀盗淫业。
sān yuán duàn gù sān yīn bù shēng
三缘断故，三因不生。
xīn zhōng dá duō kuáng xìng zì xiē
心中达多狂性自歇。
xiē jí pú tí bù cóng rén dé
歇即菩提，不从人得。
sī zé yīn yuán jiāo rán míng bái
斯则因缘皎然明白。
yún hé rú lái dùn qì yīn yuán
云何如来顿弃因缘。

wǒ cóng yīn yuán xīn dé kāi wù shì zūn
我从因缘心得开悟。世尊。
cǐ yì hé dú wǒ děng niǎn shào yǒu xué shēng
此义何独我等年少有学声
wén jīn cǐ huì zhōng dà mù jiǎn lián
闻今此会中，大目犍连，
jí shě lì fú xū pú tí děng
及舍利弗，须菩提等。
cóng lǎo fàn zhì wén fó yīn yuán
从老梵志，闻佛因缘。
fā xīn kāi wù dé chéng wú lòu
发心开悟，得成无漏。

jīn shuō pú tí bù cóng yīn yuán
今说菩提不从因缘。
zé wáng shě chéng jū shè lí děng
则王舍城拘舍梨等，
suǒ shuō zì rán chéng dì yī yì
所说自然成第一义。
wéi chuí dà bēi kāi fā mí mèn
惟垂大悲，开发迷闷。

fó gào ā nàn
佛告阿难。

jí rú chéng zhōng yǎn ruò dá duō
即如城中演若达多，
kuáng xìng yīn yuán ruò dé miè chú
狂性因缘若得灭除。
zé bù kuáng xìng zì rán ér chū
则不狂性，自然而出。

state of poverty, begging for food and always on the move. Although he is indeed destitute, the pearl is never lost.

“Suddenly, a wise person shows him the pearl: all his wishes are fulfilled, he obtains great wealth, and he realizes that the pearl did not come from somewhere outside.”

Ananda then bowed at the Buddha's feet, arose in the Great Assembly, and said to the Buddha, “The World Honored One now explains that when the three conditions of the karma of killing, stealing, and lust are cut off, the three causes for them do not arise. Then the madness of Yajnadatta in the mind ceases of itself, and just that ceasing is Bodhi. It is not something obtained from anyone else. These clearly are causes and conditions; why, then, does the Thus Come One abruptly reject causes and conditions?

“It was through causes and conditions that my mind became enlightened, World Honored One, and that is not only true of us who are young in years, of us Sound-Hearers who still have to study. Mahamaudgalyayana, Shariputra, and Subhuti, who are now in this assembly and who followed the elder Brahmans, became enlightened and obtained the state of no outflows upon hearing the Buddha expound upon causes and conditions.

“Now you say that Bodhi does not come from causes and conditions. So the spontaneity that Maskari Goshaliputra and others advocated in Rajagriha then becomes the primary meaning! I only hope you will let fall great compassion and break through my confusion.”

The Buddha said to Ananda, “Let us take the case of Yajnadatta in the city: if the causes and conditions of his madness cease, the nature that is not mad will spontaneously come forth. The entire principle of spontaneity and causes and conditions is nothing more than that.

yīnyuán zì rán lǐ qióng yú shì
因 缘 自 然，理 穷 于 是。

ā nàn yǎnrùo dá duō tóuběn zì rán
阿 难。演 若 达 多，头 本 自 然。
běn zì qí rán wú rán fēi zì
本 自 其 然，无 然 非 自。
hé yīnyuán gù bù tóukuáng zǒu
何 因 缘 故，怖 头 狂 走。

ruò zì rán tóu yīnyuán gù kuáng
若 自 然 头，因 缘 故 狂。
hé bù zì rán yīnyuán gù shī
何 不 自 然，因 缘 故 失。

běntóu bù shī kuáng bù wàng chū
本 头 不 失，狂 怖 妄 出。
céng wú biàn yì hé jí yīnyuán
曾 无 变 易。何 籍 因 缘。

běnkúang zì rán běnyǒukuáng bù
本 狂 自 然。本 有 狂 怖。
wèikuángzhī jì kuáng hé suǒ qián
未 狂 之 际。狂 何 所 潜。

bù kuáng zì rán tóuběn wú wàng
不 狂 自 然。头 本 无 妄，
hé wéikuáng zǒu
何 为 狂 走。

ruò wù běntóu shízhīkuáng zǒu
若 悟 本 头。识 知 狂 走。
yīnyuán zì rán jù wéi xì lùn
因 缘 自 然，俱 为 戏 论。
shì gù wǒ yánsānyuán duàn gù
是 故 我 言 三 缘 断 故，
jí pú tí xīn
即 菩 提 心。

pú tí xīnshēng shēngmièxīnmiè
菩 提 心 生。生 灭 心 灭。
cǐ dànshēngmiè
此 但 生 灭。

mièshēng jù jìn wú gōng yòng dào
灭 生 俱 尽，无 功 用 道。
ruò yǒu zì rán
若 有 自 然。
rú shì zé míng zì rán xīnshēng
如 是 则 明 自 然 心 生。
shēngmièxīnmiè cǐ yì shēngmiè
生 灭 心 灭。此 亦 生 灭。

wú shēngmièzhě míngwéi zì rán
无 生 灭 者，名 为 自 然。
yóu rú shì jiānzhūxiāng zá huò
犹 如 世 间 诸 相 杂 和，

“Ananda, Yajnadatta’s head was spontaneously there, it was a spontaneous part of him. There was never a time when it was not. Why, then, did he suddenly fear that he had no head and start running about madly?”

“If he naturally had a head and went mad due to causes and conditions, would it not be just as natural for him to lose his head due to causes and conditions?”

“Basically his head was not lost. The madness and fear arose from falseness. There was never any change that took place. Why, then, labor the point about causes and conditions?”

“If the madness were spontaneous, the madness and fear would be fundamental. Before he went mad, then, where was his madness hidden?”

“If the madness were not spontaneous, and his head were in fact not lost, why did he run about in a state of madness?”

“If you realize that you have a head and recognize the madness of your pursuit, then both spontaneity and causes and conditions become idle theories. That is why I say that the three conditions’ ceasing to be is itself the Bodhi mind.

“The Bodhi mind’s being produced and the mind subject to production and extinction’s being extinguished is simply production and extinction.

“The ending of both production and extinction is the effortless Way. If there is spontaneity, then clearly it must be that the thought of spontaneity arises and the mind subject to production and extinction ceases: that, then, is still production and extinction.

“To call the lack of production and extinction spontaneity is the same as to say that the single substance formed by the combination of all

chéng yì tǐ zhě míng hé hé xìng
成一体者，名和合性。

fēi hé hé zhě chēng běn rán xìng
非和合者称本然性。
běn rán fēi rán hé hé fēi hé
本然非然。和合非合。
hé rán jù lí lí hé jù fēi
合然俱离。离合俱非。
cǐ jù fāng míng wú xì lùn fǎ
此句方名无戏论法。

pú tí niè pán shàng zài yáo yuǎn
菩提涅槃，尚在遥远。
fēi rǔ lì jié xīn qín xiū zhèng
非汝历劫辛勤修证。

suī fù yì chí shí fāng rú lái shí èr bù jīng
虽复忆持十方如来十二部经
qīng jìng miào lǐ rú héng hé shā
，清净妙理如恒河沙，
zhǐ yì xì lùn
只益戏论。

rǔ suī tán shuō yīn yuán zì rán
汝虽谈说因缘自然，
jué dìng míng liǎo rén jiān chēng rǔ
决定明了。人间称汝，
duō wén dì yī yǐ cǐ jī jié duō wén xūn xī
多闻第一。以此积劫多闻熏习，
bù néng miǎn lí mó dēng gā nàn
不能免离摩登伽难。

hé xū dài wǒ fó dǐng shén zhōu
何须待我佛顶神咒。
mó dēng gā xīn yí huǒ dùn xiē
摩登伽心淫火顿歇，
dé ā nuó hán yú wǒ fǎ zhōng
得阿那含。于我法中，
chéng jīng jìn lín ài hé gān kū
成精进林。爱河干枯。
lǐng rǔ jiě tuō
令汝解脱。

shì gù ā nàn
是故阿难。
rǔ suī lì jié yì chí rú lái mì mì miào yán
汝虽历劫忆持如来秘密妙严。
bù rú yī rì xiū wú lòu yè
不如一日修无漏业。
yuǎn lí shì jiān zēng ài èr kǔ
远离世间憎爱二苦。

rú mó dēng gā sù wéi yīn nǚ
如摩登伽宿为淫女。

mundane appearances is a mixed and united essence, and that whatever is not mixed and united is basically spontaneous in nature.

“When spontaneity is devoid of spontaneity, and mixing and uniting are devoid of their unifying quality, so that spontaneity and unity alike are abandoned, and both the abandonment of them and their existence cease to be - that is no idle theory.

“Bodhi and Nirvana are still so far away that you must undoubtedly pass through kalpas of bitterness and diligence before you cultivate them and are certified.

“You can hold in memory the twelve divisions of the sutras spoken by the Buddhas of the ten directions and their pure, wonderful principles as many as the sands of the River Ganges, but it only aids your idle theorizing.

“You can discuss causes and conditions and spontaneity and understand them perfectly clearly, and people in the world refer to you as the one foremost in learning. You have spent aeons upon aeons saturating yourself with learning, yet you could not avoid the difficulty of Matangi.

“Why did you have to wait for me to use the spiritual mantra of the Buddha’s summit? The fire of lust in Matangi’s daughter’s heart died instantly, and she attained the position of an Anagamin. Now she is one of a vigorous group in my dharma assembly. The river of love dried up in her, and she was able to set you free.

“Therefore, Ananda, your ability to keep in mind the Thus Come One’s wonderful secret teachings of eon after eon is not as good as a single day of no-outflow cultivation that is intent upon getting far away from the two worldly sufferings of love and hate.

“In Matangi’s daughter, a former prostitute, love and desire were dispelled by the spiritual power of

yóushénzhòu lì xiāoqí ài yù
由神咒力销其爱欲。
fǎ zhōng jīnmíng xìng bǐ qiū ní
法中今名性比丘尼。

yǔ luóhóu mǔ yē shūtuóluó
与罗睺母耶输陀罗，
tóng wù sù yīn zhī lì shì yīn
同悟宿因。知历世因。
tān ài wéi kǔ
贪爱为苦。
yí niàn xūn xiū wú lòu shàn gù
一念熏修无漏善故，
huò dé chū chán huò méng shòu jì
或得出缠。或蒙授记。
rú hé zì qī shàng liú guān tīng
如何自欺，尚留观听。

ā nàn jí zhū dà zhòng wén fó shì huì
阿难及诸大众，闻佛示诲，
yí huò xiāo chú xīn wù shí xiāng
疑惑消除，心悟实相。
shēn yì qīng ān dé wèi céng yǒu
身意轻安，得未曾有。

chóng fù bēi lèi dǐng lǐ fó zú
重复悲泪，顶礼佛足，
cháng guì hé zhǎng ér bái fó yán
长跪合掌，而白佛言。
wú shàng dà bēi qīng jìng bǎo wáng
无上大悲，清净宝王，
shàn kāi wǒ xīn
善开我心。
néng yǐ rú shì zhǒng zhǒng yīn yuán
能以如是种种因缘，
fāng biàn tí jiǎng
方便提奖。
yǐn zhū chén míng chū yú kǔ hǎi
引诸沈冥，出于苦海。

shì zūn wǒ jīn suī chéng rú shì fǎ yīn
世尊。我今虽承如是法音。
zhī rú lái cáng miào jué míng xīn
知如来藏妙觉明心，
biàn shí fāng jiè
遍十方界。
hán yù rú lái shí fāng guó tǔ
含育如来十方国土，
qīng jìng bǎo yán miào jué wáng chà
清净宝严妙觉王刹。
rú lái fù zé duō wén wú gōng
如来复责多闻无功，
bù dǎi xiū xí
不逮修习。

wǒ jīn yóu rú lǚ bó zhī rén
我今犹如旅泊之人，

the mantra. Now her name in dharma is
Bhikshuni 'Nature.'

“She and Rahula’s mother, Yashodhara both became aware of their past causes and knew that for many kalpas they had endured the suffering of greed and love. Because they single-mindedly became permeated with the cultivation of the goodness of no outflows, they were both freed from their bonds and received predictions. Why, then, do you cheat yourself and still remain caught up in looking and listening?”

When Ananda and the Great Assembly heard the Buddha’s instruction, their doubts and delusion were dispelled. Their minds awakened to the actual appearance, they experienced “light ease” both physically and mentally, and they obtained what they had never had before.

Once again he wept, bowed at the Buddha’s feet, knelt on both knees, placed his palms together, and said to the Buddha, “The Unsurpassed, Great, Compassionate, Pure, and Precious King has instructed me well, so that, by means of these various causes and conditions, expedients, and encouragements, all of us who were immersed in the sea of suffering have escaped it.

“World Honored One, having heard the sound of dharma like this, I know that the Treasury of the Thus Come One, the wonderful, enlightened, bright mind, pervades the ten directions and includes the Thus Come One, the lands of the ten directions, and the pure, precious adornments of the land of the Wonderfully Enlightened King. Yet, the Thus Come One once again admonishes that erudition is of no merit and is not as good as cultivation.

“So now I am like a wanderer who suddenly

hū méng tiān wáng cì yǔ huá wū
忽蒙天王赐与华屋。
suī huò dà zhái yào yīn mén rù
虽获大宅，要因门入。

wéi yuàn rú lái bù shě dà bēi
惟愿如来不舍大悲。
shì wǒ zài huì zhū méng àn zhě
示我在会诸蒙暗者，
juān shě xiǎo chéng
捐舍小乘，
bì huò rú lái wú yú niè pán běn fā xīn lù
毕获如来无余涅槃。本发心路。
lǐng yǒu xué zhě cóng hé shè fú chóu xī pān
令有学者从何摄伏畴昔攀
yuán dé tuó luó ní rù fó zhī jiàn
缘，得陀罗尼，入佛知见。
zuò shì yǔ yī wǔ tǐ tóu dì
作是语已。五体投地。
zài huì yì xīn zhù fó cí zhī
在会一心住佛慈旨。

ěr shí shì zūn āi mǐn huì zhōng yuán jué shēng
尔时世尊哀悯会中缘觉声
wén yú pú tí xīn wèi zì zài zhě
闻于菩提心未自在者，
jí wéi dāng lái fó miè dù hòu
及为当来佛灭度后，
mò fǎ zhòng shēng fā pú tí xīn
末法众生发菩提心，
kāi wú shàng chéng miào xiū xíng lù
开无上乘妙修行路。

xuān shì ā nàn jí zhū dà zhòng
宣示阿难及诸大众。
rǔ děng jué dìng fā pú tí xīn
汝等决定发菩提心。
yú fó rú lái miào sān mó tí
于佛如来妙三摩提，
bù shēng pí juàn
不生疲倦。
yīng dāng xiān míng fā jué chū xīn èr jué dìng
应当先明发觉初心二决定
yì yún hé chū xīn èr yì jué dìng
义。云何初心二义决定。

ā nàn dì yì yì zhě
阿难。第一义者。
rǔ děng ruò yù juān shě shēng wén
汝等若欲捐舍声闻，
xiū pú sà chéng rù fó zhī jiàn
修菩萨乘，入佛知见。
yīng dāng shěn guān yīn dì fā xīn
应当审观因地发心。

encounters a reigning king who bestows upon him an elegant house. He has obtained a mansion, but there needs to be a door in order for him to enter it.

“I only hope the Thus Come One will not withhold his great compassion in instructing those of us in the assembly who are covered over by darkness, so that we may renounce the small vehicle and attain at last the Thus Come One’s Nirvana without residue, the fundamental path of resolve, and that he will enable those who still must study to know now how to subdue the age-old seeking of advantage from conditions, to obtain Dharani, and to enter into the knowledge and vision of the Buddha.” Having said this, he made a full prostration, and together with the members of the assembly, he single-mindedly awaited the Buddha’s compassionate instruction.

The World Honored One then took pity on the Sound-Hearers and the Condition-Enlightened Ones in the assembly - all those who were not yet at ease with the Bodhi mind - and on all living beings to come after the Buddha’s extinction during the Dharma-ending Age. He revealed the wonderful path of cultivation of the unsurpassed vehicle.

He proclaimed to Ananda and to the Great Assembly, “If you want to have decisive resolve for Bodhi and not grow weary of the Wonderful Samadhi of the Buddha, the Thus Come One, you must first understand the two resolutions regarding initial resolve for enlightenment. What are the two resolutions regarding initial resolve for enlightenment?”

“Ananda, the first resolution is this: if you wish to renounce the position of Sound-Hearer and cultivate the Bodhisattva Vehicle, and to enter the knowledge and vision of the Buddha, you must carefully consider whether the resolve on the cause ground and the enlightenment on the

yǔ guǒ dì jué wéi tóng wéi yì
与果地觉为同为异。

ā nàn ruò yú yīn dì
阿难。若于因地，
yǐ shēng miè xīn wéi běn xiū yīn
以生灭心为本修因，
ér qiú fó chéng bù shēng bú miè
而求佛乘不生不灭。
wú yǒu shì chù
无有是处。

yǐ shì yì gù
以是义故。
rǔ dāng zhào míng zhū qì shì jiān kě zuò zhī
汝当照明诸器世间可作之
fǎ jiē cóng biàn miè ā nàn
法，皆从变灭。阿难。
rǔ guān shì jiān kě zuò zhī fǎ
汝观世间可作之法，
shuí wéi bú huài
谁为不坏。

rán zhōng bù wén làn huài xū kōng
然终不闻烂坏虚空。
hé yǐ gù kōng fēi kě zuò
何以故。空非可作，
yóu shì shǐ zhōng wú huài miè gù
由是始终无坏灭故。

zé rǔ shēn zhōng jiān xiāng wéi dì
则汝身中坚相为地，
rùn shī wéi shuǐ nuǎn chù wéi huǒ
润湿为水，暖触为火，
dòng yáo wéi fēng yóu cǐ sì chán
动摇为风。由此四缠，
fēn rǔ zhàn yuán miào jué míng xīn
分汝湛圆妙觉明心。
wéi shì wéi tīng wéi jué wéi chá
为视为听，为觉为察。
cóng shǐ rù zhōng wǔ dié hún zhuó
从始入终，五叠浑浊。

yún hé wéi zhuó ā nàn pì rú qīng shuǐ
云何为浊。阿难。譬如清水，
qīng jié běn rán
清洁本然。

jī bǐ chén tǔ huī shā zhī lún
即彼尘土灰沙之伦。
běn zhì liú ài èr tǐ fǎ ěr
本质留碍。二体法尔，
xìng bù xiāng xún
性不相循。
yǒu shì jiān rén qǔ bǐ tǔ chén
有世间人取彼土尘，
tóu yú jìng shuǐ tǔ shī liú ài
投于净水。土失留碍，
shuǐ wáng qīng jié róng mào gǔ rán
水亡清洁。容貌汨然，

ground of fruition are the same or different.

“Ananda, it is impossible while on the cause-ground to use the mind subject to production and extinction as the basis for cultivating in quest of the Buddha vehicle, which is neither produced nor extinguished.

“For this reason, you should realize that all existing dharmas in the material world will decay and disappear. Ananda, contemplate the world: what thing is there that will not waste away?

“But, has anyone ever heard of the disintegration of the void? Why not? It is because the void does not exist, and so it can never be destroyed.

“While you are in your body, what is solid is of earth, what is moist is of water, what is warm is of fire, and what moves is of wind. Because of these four bonds, your tranquil and perfect, wonderfully enlightened bright mind divides into seeing, hearing, sensation, and cognition. From beginning to end there are the five layers of turbidity.

“What is meant by ‘turbidity?’ Ananda, pure water, for instance, is fundamentally clear and clean, whereas dust, dirt, ashes, silt, and the like, are basically solid substances. Such are the properties of the two; their natures are not compatible. Suppose, then, that an ordinary person takes some dirt and tosses it into the pure water. The dirt loses its solid quality and the water is deprived of its transparency. The cloudiness which results is called ‘turbidity.’ Your five layers of turbidity are similar to it.

míngzhīwéizhuó rǔ zhuó wǔ chóng
名之为浊。汝浊五重，
yì fù rú shì
亦复如是。

ā nàn rǔ jiàn xū kōng biàn shí fāng jiè
阿难。汝见虚空遍十方界。
kōng jiàn bù fēn yǒu kōng wú tǐ
空见不分。有空无体。
yǒu jiàn wú jué xiāngzhī wàngchéng
有见无觉。相织妄成。
shì dì yī zhòng míngwéijié zhuó
是第一重，名为劫浊。

rǔ shēn xiàn tuán sì dà wéi tǐ
汝身现转四大为体。
jiàn wén jué zhī yǒng lìng liú ài
见闻觉知壅令留碍。
shuǐ huǒ fēng tǔ xuán lìng jué zhī
水火风土旋令觉知。
xiāngzhī wàngchéng shì dì èr chóng
相织妄成。是第二重，
míngwéi jiàn zhuó
名为见浊。

yòu rǔ xīn zhōng yì shí tōng xí
又汝心中忆识通习。
xìng fā zhī jiàn róng xiàn liù chén
性发知见。容现六尘。
lí chén wú xiāng lí jué wú xìng
离尘无相。离觉无性。
xiāngzhī wàngchéng shì dì sān zhòng
相织妄成。是第三重，
míng fá nǎo zhuó
名烦恼浊。

yòu rǔ zhāo xī shēng miè bù tíng
又汝朝夕生灭不停。
zhī jiàn měi yù liú yú shì jiān
知见每欲留于世间。
yè yùn měi cháng qiān yú guó tǔ
业运每常迁于国土。
xiāngzhī wàngchéng shì dì sì zhòng
相织妄成。是第四重，
míng zhòng shēng zhuó
名众生浊。

rǔ děng jiàn wén yuán wú yì xìng
汝等见闻元无异性。
zhòng chén gé yuè wú zhuàng yì shēng
众尘隔越，无状异生。
xìng zhōng xiāng zhī yòng zhōng xiāng bèi
性中相知，用中相背。
tóng yì shī zhǔn xiāngzhī wàngchéng
同异失准。相织妄成。
shì dì wǔ zhòng míngwéi mìng zhuó
是第五重，名为命浊。

“Ananda, you see that emptiness pervades the ten directions. There is no division between emptiness and seeing. However, although emptiness has no substance and your seeing has no awareness, the two become entangled in a falseness. This is the first layer, called the turbidity of time.

“Your body appears in full, with the four elements composing its substance, and from this, seeing, hearing, sensation, and cognition become firmly defined. Water, fire, wind, and earth fluctuate between sensation and cognition and become entangled in a falseness. This is the second layer, called the turbidity of views.

“Further, the functions of memory, discrimination, and verbal comprehension in your mind bring into being knowledge and views. From out of them appear the six defiling objects. Apart from the defiling objects there are no appearances. Apart from cognition they have no nature. But they become entangled in a falseness. This is the third layer, called the turbidity of afflictions.

“And then day and night there is endless production and extinction as your knowledge and views continually wish to remain in the world, while your karmic patterns constantly move you to various places. This entanglement becomes a falseness, which is the fourth layer, called the turbidity of living beings.

“Originally, your seeing and hearing were not different natures, but a multitude of defiling objects has divided them until suddenly they became different. Their natures have a mutual awareness, but their functions are in opposition. Sameness and difference arise and they lose their identity. This entanglement becomes a falseness, which is the fifth layer, called the turbidity of a

ā nàn rǔ jīn yù lìng jiàn wén jué zhī
阿难。汝今欲令见闻觉知，
yuǎn qì rú lái cháng lè wǒ jìng
远契如来常乐我净。

yīng dāng xiān zé sǐ shēng gēn běn
应当先择死生根本。
yī bù shēng miè yuán zhàn xìng chéng
依不生灭圆湛性成。

yǐ zhàn xuán qí xū wàng miè shēng
以湛旋其虚妄灭生，
fù huán yuán jué
复还元觉。
dé yuán míng jué wú shēng miè xìng
得元明觉无生灭性，
wéi yīn dì xīn
为因地心。

rán hòu yuán chéng guǒ dì xiū zhèng
然后圆成果地修证。

rú chéng zhuó shuǐ zhù yú jìng qì
如澄浊水，贮于静器。
jìng shēn bú dòng shā tǔ zì chén
静深不动，沙土自沈。
qīng shuǐ xiàn qián
清水现前，
míng wéi chū fú kè chén fán nǎo
名为初伏客尘烦恼。

qù ní chún shuǐ
去泥纯水，
míng wéi yǒng duàn gēn běn wú míng
名为永断根本无明。

míng xiāng jīng chún
明相精纯，
yì qiè biàn xiàn bù wéi fán nǎo
一切变现不为烦恼，
jiē hé niè pán qīng jìng miào dé
皆合涅槃清净妙德。

dì èr yì zhě rǔ děng bì yù fā pú tí xīn
第二义者。汝等必欲发菩提心。
yú pú sà chéng shēng dà yǒng měng
于菩萨乘，生大勇猛。
jué dìng qì juān zhū yǒu wéi xiāng
决定弃捐诸有为相。

yīng dāng shěn xiáng fán nǎo gēn běn
应当审详烦恼根本。

lifespan.

“Ananda, you now want to cause your seeing, hearing, sensation, and cognition to return to and tally with the permanence, bliss, true self, and purity of the Thus Come One.

“You should first decide what the basis of birth and death is by relying on the perfect, tranquil nature which is neither produced nor extinguished.

“By means of this tranquility, turn the empty and false production and extinction so that they are subdued and return to the source of enlightenment. The attainment of this source of bright enlightenment, which is neither produced nor extinguished, is the mind on the cause-ground.

“Then you can completely accomplish the cultivation of and certification to the ground of fruition.

“It is like purifying muddy water by placing it in a quiet vessel which is kept completely still and unmoving. The sand and silt settle, and the pure water appears. This is called the initial subduing of the guest-dust affliction.

“The complete removal of the mud from the water is called the eternal severance of fundamental ignorance.

“When clarity is pure to its essence, then no matter what happens there is no affliction. Everything is in accord with the pure and wonderful virtues of Nirvana.

“The second resolution is this: if you definitely wish to bring forth the resolve for Bodhi and to be especially courageous and dedicated in your cultivation of the Bodhisattva Vehicle, you must decisively renounce all conditioned appearances.

“You should carefully consider the origin of

cǐ wú shǐ lái fā yè rùn shēng
此无始来发业润生，
shuí zuò shuí shòu
谁作谁受。

ā nàn rǔ xiū pú tí
阿难。汝修菩提。
ruò bù shěn guān fán nǎo gēn běn
若不审观烦恼根本。
zé bù néng zhī xū wàng gēn chén hé chù diān
则不能知虚妄根尘何处颠
dǎo chù shàng bù zhī yún hé xiáng fú
倒。处尚不知，云何降伏，
qǔ rú lái wèi
取如来位。

ā nàn
阿难。
rǔ guān shì jiān jiě jié zhī rén bú jiàn suǒ
汝观世间解结之人不见所
jié yún hé zhī jiě
结，云何知解。

bù wén xū kōng bèi rǔ huī liè hé yǐ gù
不闻虚空被汝隳裂。何以故。
kōng wú xíng xiāng wú jié jiě gù
空无形相，无结解故。

zé rǔ xiàn qián yǎn ěr bí shé
则汝现前眼耳鼻舌，
jí yǔ shēn xīn liù wéi zéi méi
及与身心。六为贼媒，
zì jié jiā bǎo
自劫家宝。

yóu cǐ wú shǐ zhòng shēng shì jiè shēng chán
由此无始众生世界生缠
fù gù yú qì shì jiān bù néng chāo yuè
缚故，于器世间不能超越。

ā nàn yún hé míng wéi zhòng shēng shì jiè
阿难。云何名为众生世界。
shì wéi qiān liú jiè wéi fāng wèi
世为迁流。界为方位。

rǔ jīn dāng zhī dōng xī nán běi
汝今当知东西南北，
dōng nán xī nán dōng běi xī běi
东南西南，东北西北，
shàng xià wéi jiè
上下为界。
guò qù wèi lái xiàn zài wéi shì
过去未来现在为世。
fāng wèi yǒu shí liú shù yǒu sān
方位有十。流数有三。

yì qiè zhòng shēng zhī wàng xiāng chéng
一切众生织妄相成。

affliction and the beginningless creation of karma and perpetuation of rebirth - who creates it and who endures it?

“Ananda, if in your cultivation of Bodhi you do not carefully consider the origin of affliction, you cannot realize the empty falseness of the sense-organs and sense-objects or the location of delusion. If you don't even know its location, how can you subdue it and reach the level of the Thus Come One?

“Ananda, consider the ordinary person who wants to untie a knot. If he can't see where the knot is, how can he untie it?

“But I have never heard that one can obliterate empty space. Why? It is because emptiness has no form or appearance; therefore there are no knots to untie.

“But now your visible eyes, ears, nose and tongue, as well as your body and mind, are like six thieving matchmakers who plunder the jewels of your household.

“And, thus, from beginningless time living beings and the world have been bound up together, so that the material world cannot be transcended.

“Ananda, what is meant by the time and space of living beings? ‘Time’ refers to change and flow; **space** refers to location.

“You should know by now that north, east, south, west, northeast, northwest, southeast, southwest, above and below are space. Past, present, and future are periods of time. There are ten directions in space and three periods of time.

“All living beings come into being because of false interaction. Their bodies go through changes and

shēnzhōngmàoqiān shìjièxiāngshè
身中贸迁。世界相涉。

ér cǐ jièxìngshèsuīshífāng
而此界性设虽十方。

dìngwèi kě míng
定位可明。

shì jiānzhī mù dōng xī nán běi
世间祇目东西南北。

shàngxià wú wèi zhōng wú dìng fāng
上下无位。中无定方。

sì shù bì míng yǔ shì xiāng shè
四数必明，与世相涉。

sān sì sì sān wǎn zhuǎn shí èr
三四四三，宛转十二。

liúbiànsāndié yī shí bǎi qiān
流变三叠，一十百千。

zǒngkuòshǐzhōng liùgēnzhīzhōng
总括始终。六根之中，

gè gè gōng dé yǒu qiān èr bǎi
各各功德有千二百。

ā nǎn rù fù yú zhōng kè dìng yōu liè
阿难。汝复于中克定优劣。

rú yǎn guān jiàn hòu àn qián míng
如眼观见，后暗前明。

qián fāng quán míng hòu fāng quán àn
前方全明。后方全暗。

zuǒ yòu páng guān sān fēn zhī èr
左右旁观，三分之二。

tǒng lùn suǒ zuò gōng dé bù quán
统论所作，功德不全。

sān fēn yán gōng yī fēn wú dé
三分言功。一分无德。

dāng zhī yǎn wéi bā bǎi gōng dé
当知眼唯八百功德。

rú ěr zhōu tīng shí fāng wú yí
如耳周听，十方无遗。

dòng ruò ěr yáo jìng wú biān jì
动若迺遥。静无边界。

dāng zhī ěr gēn yuán mǎn yī qiān èr bǎi gōng
当知耳根圆满一千二百功

德。

rú bí xiù wén tōng chū rù xī
如鼻嗅闻，通出入息。

yǒu chū yǒu rù ér què zhōng jiāo
有出有入，而阙中交。

yàn yú bí gēn sān fēn què yī
验于鼻根，三分阙一。

dāng zhī bí wéi bā bǎi gōng dé
当知鼻唯八百功德。

rú shé xuān yáng jìn zhū shì jiān chū shì jiān
如舌宣扬尽诸世间出世间

they are caught up in time and space.

“However, although there are ten directions in space, those known in the world as north, south, east, and west are the only ones that can be clearly fixed. Above and below have no position; the intermediates have no definite direction. Determined clearly to be four in number, they are then combined with the three periods of time. Three times four, or, alternately, four times three, make twelve.

“Increase it three times: itself multiplied by ten and again by ten, to reach the thousands: one thousand two hundred is the greatest possible efficacy of the six organs.

“Ananda, you can thereby establish their value. For example, the eyes see darkness behind and light in front. The front is totally light; the back is totally dark. With your peripheral vision included, you can see two thirds around at most. Therefore, its capacity can be expressed as an efficacy which is not complete. One third of its efficacy is without virtue. Know, then, that the eyes have an efficacy of only eight hundred.

“For example, the ears hear everywhere in the ten directions, without loss. They hear movements, whether far or near, and stillness without bounds. Know, then, that the organ of hearing is complete with an efficacy of twelve hundred.

“For example, the nose smells odors with each inhalation and exhalation of the breath. It is deficient at the point between the inhalation and exhalation. The organ of smell can be considered to be deficient by one third. Know, then, that the nose has an efficacy of only eight hundred.

“For example, the tongue can proclaim the entirety of worldly and transcendental wisdom.

zhì yányǒufāngfēn lǐ wúqióngjìn
智。言有方分。理无穷尽。
dāngzhī shéngēnyuánmǎn yì qiān èr bǎigōng
当知舌根圆满一千二百功
dé
德。

rú shēnjué chù shí yú wéishùn
如身觉触，识于违顺。
hé shí néng jué lí zhōng bù zhī
合时能觉。离中不知。
lí yì hé shuāng yàn yú shēngēn
离一合双。验于身根，
sānfēnquè yī
三分阙一。

dāngzhī shēnwéi bā bǎigōng dé
当知身唯八百功德。

rú yì mò róngshí fāng sānshì yì qièshì
如意默容十方三世一切世
jiānchūshì jiān fǎ wéishèng yǔ fán
间出世间法。唯圣与凡，
wú bù bāoróng jìnqí yá jì
无不包容，尽其涯际。
dāngzhī yì gēnyuánmǎn yì qiān èr bǎigōng
当知意根圆满一千二百功
dé
德。

ā nàn rǔ jīnyù nì shēngsǐ yù liú
阿难。汝今欲逆生死欲流。
fǎnqióngliúgēn zhì bù shēngmiè
返穷流根，至不生灭。

dāngyàn cǐ děngliùshòuyònggēn
当验此等六受用根，
shuí hé shuí lí shuíshēnshuíqiǎn
谁合谁离，谁深谁浅，
shuíwéiyuántōng shuí bù yuánmǎn
谁为圆通，谁不圆满。

ruònéng yú cǐ wù yuántōnggēn
若能于此悟圆通根，
nì bǐ wú shǐzhī wàng yè liú
逆彼无始织妄业流，
dé xúnyuántōng yǔ bù yuángēn
得循圆通。与不圆根，
rì jiéxiāngbèi
日劫相倍。

wǒ jīnbèixiǎnliùzhànyuánmíng
我今备显六湛圆明，
běnsuǒgōng dé shùliàng rú shì
本所功德，数量如是。

Although language varies according to locality, the principles go beyond boundaries of any kind. Know, then, that the organ of the tongue is complete with an efficacy of twelve hundred.

“For example, the body is aware of touch, registering it as pain or pleasure. When it makes contact, it is aware of the thing touched; when in isolation, it has no tactile knowledge of other things. Isolation has a single and contact has a dual aspect. The organ of the body can be considered as deficient by one third. Know, then, that the body has an efficacy of only eight hundred.

“For example, the mind silently includes all worldly and transcendental dharmas of the ten directions and the three periods of time. Regardless of whether it be sagely or ordinary, everything is included in its boundlessness. Know, then, that the organ of the mind is complete with an efficacy of twelve hundred.

“Ananda, now you wish to oppose the flow of desire that leads to birth and death. You should turn back the flow of the organs to reach a state of neither production nor extinction.

“You should investigate all of these six functioning organs to see which are uniting, which are isolated, which are deep, which are shallow, which will penetrate perfectly, and which are not perfect.

“Once you have awakened to the organ which penetrates perfectly, you should thereupon reverse the flow of its beginningless involvement in false karma. Then you will know the difference between one that penetrates perfectly and one that does not. Then a day and an aeon will be one and the same.

“I have now revealed to you the fundamental efficacy of the tranquil perfect brightness of these six. This is what the numbers are; it is up to you to select which one to enter. I will explain more to

suí rǔ xiáng zé qí kě rù zhě
随汝详择其可入者。
wú dāng fā míng lìng rǔ zēng jìn
吾当发明，令汝增进。

shí fāng rú lái yú shí bā jiè
十方如来于十八界，
yī yī xiū xíng
一一修行，
jiē dé yuán mǎn wú shàng pú tí
皆得圆满无上菩提。
yú qí zhōng jiān yì wú yōu liè
于其中间，亦无优劣。

dàn rǔ xià liè
但汝下劣，
wèi néng yú zhōng yuán zì zài huì
未能于中圆自在慧。
gù wǒ xuān yáng
故我宣扬，
lìng rǔ dàn yú yì mén shēn rù
令汝但于一门深入。

rù yì wú wàng bǐ liù zhī gēn
入一无妄，彼六知根，
yī shí qīng jìng
一时清净。

ā nàn bái fó yán shì zūn
阿难白佛言。世尊。
yún hé nǐ liú shēn rù yì mén
云何逆流深入一门，
néng lìng liù gēn yī shí qīng jìng
能令六根一时清净。

fó gào ā nàn
佛告阿难。
rǔ jīn yǐ dé xū tuó huánguǒ
汝今已得须陀洹果。
yǐ miè sān jiè zhòng shēng shì jiān jiàn suǒ
已灭三界众生世间见所
duàn huò
断惑。
rán yóu wèi zhī gēn zhōng jī shēng wú shǐ xū
然犹未知根中积生无始虚
xí bǐ xí yào yīn xiū suǒ duàn dé
习。彼习要因修所断得。
hé kuàng cǐ zhōng shēng zhù yì miè fēn
何况此中生住异灭分齐
tóu shù
头数。

jīn rǔ qiè guān xiàn qián liù gēn
今汝且观现前六根，
wéi yī wéi liù ā nàn ruò yán yì zhě
为一为六。阿难。若言一者。
ěr hé bù jiàn mù hé bù wén
耳何不见。目何无闻。

aid your progress in it.

“The Thus Come Ones of the ten directions cultivated by means of all of the eighteen realms and obtained perfect, unsurpassed Bodhi. All of them were generally adequate.

“But you are at an inferior level and are not yet able to perfect comfortable wisdom among them. Therefore, I shall give you an explanation, so that you will be able to enter deeply into one door.

“Enter one without falseness, and the six sense organs will be simultaneously pure.”

Ananda said to the Buddha, “World Honored One, how do we oppose the flow, enter deeply into one door, and cause the six organs to simultaneously become pure?”

The Buddha told Ananda, “You have already obtained the fruition of a Shrotaapanna. You have already extinguished the view-delusions of living beings in the three realms, but you do not yet know that your organs have accumulated habits that are without beginning. It is through cultivation that one severs not simply these habits, but also their numerous subtleties as they pass through arising, dwelling, change, and extinction.

“You should now contemplate the six organs further: are they one or six? If you say they are one, Ananda, why can't the ears see? Why can't the eyes hear? Why can't the head walk? Why can't the feet talk?

tóu xī bù lǚ zú xī wú yǔ
头奚不履。足奚无语。

ruò cǐ liù gēn jué dìng chéng liù
若此六根决定成六。
rú wǒ jīn huì
如我今会，
yǔ nǚ xuān yáng wēi miào fǎ mén
与汝宣扬微妙法门。
rǔ zhī liù gēn shuí lái lǐng shòu
汝之六根，谁来领受。

ā nànyán wǒ yòng ěr wén
阿难言。我用耳闻。

fó yán rǔ ěr zì wén hé guān shēn kǒu
佛言。汝耳自闻，何关身口。
kǒu lái wèn yì shēn qǐ qīn chéng
口来问义。身起钦承。

shì gù yīng zhī fēi yì zhōng liù
是故应知，非一终六。
fēi liù zhōng yī
非六终一。
zhōng bù rǔ gēn yuán yī yuán liù
终不汝根元一元六。

ā nàn dāng zhī shì gēn fēi yì fēi liù
阿难。当知是根非一非六。
yóu wú shǐ lái diān dǎo lún tì
由无始来，颠倒沦替。
gù yú yuán zhàn yī liù yì shēng
故于圆湛，一六义生。
rǔ xū tuó huàn suī dé liù xiāo
汝须陀洹虽得六销，
yóu wèi wáng yī
犹未亡一。

rú tài xū kōng cān hé qún qì
如太虚空，参合群器。
yóu qì xíng yì míng zhī yì kōng
由器形异，名之异空。
chú qì guān kōng shuō kōng wéi yī
除器观空，说空为一。

bǐ tài xū kōng
彼太虚空，
yún hé wéi rǔ chéng tóng bù tóng
云何为汝成同不同。
hé kuàng gèng míng shì yī fēi yī
何况更名是一非一。
zé rǔ liǎo zhī liù shòu yòng gēn
则汝了知六受用根，
yì fù rú shì
亦复如是。

yóu míng àn děng èr zhǒng xiāng xíng
由明暗等二种相形。

“If the six organs are definitely six, then as I now explain this subtle, wonderful dharma-door for you in this assembly, which of your six organs is receiving it?”

Ananda said, “I hear it with my ears.”

The Buddha said, “Your ears hear by themselves; what, then, does it have to do with your body and mouth? And yet you ask about the principles with your mouth, and your body displays veneration.

“Therefore, you should know that if they are not one, then they must be six. And if they are not six, they must be one. But you can’t say that your organs are basically one and six.

“Ananda, you should know that these organs are neither one nor six. It is from being upside-down and sinking into involvements throughout time without beginning that the theory of one and six has become established. As a Shrotaapanna, you have dissolved the six, but you still have not done away with the one.

“It is like emptiness fitting into differently shaped vessels. The emptiness is said to be whatever shape the vessel is. But if you get rid of the vessel and look at the emptiness, you will say it is one and the same.

“It is like emptiness fitting into differently shaped vessels. The emptiness is said to be whatever shape the vessel is. But if you get rid of the vessel and look at the emptiness, you will say it is one and the same.

“Seeing occurs because the two appearances of

yú miào yuán zhōng nián zhàn fā jiàn
于妙圆中，黏湛发见。
jiàn jīng yǐng sè jié sè chéng gēn
见精映色。结色成根。
gēn yuán mù wéi qīng jìng sì dà
根元目为清净四大。
yīn míng yǎn tǐ rú pú táo duǒ
因名眼体如蒲萄朵。
fú gēn sì chén liú yì bēn sè
浮根四尘，流逸奔色。

yóu dòng jìng děng èr zhǒng xiāng jī
由动静等二种相击。
yú miào yuán zhōng nián zhàn fā tīng
于妙圆中，黏湛发听。
tīng jīng yǐng shēng juǎn shēng chéng gēn
听精映声。卷声成根。
gēn yuán mù wéi qīng jìng sì dà
根元目为清净四大。
yīn míng ěr tǐ rú xīn juǎn yè
因名耳体如新卷叶。
fú gēn sì chén liú yì bēn shēng
浮根四尘流逸奔声。

yóu tōng sāi děng èr zhǒng xiāng fā
由通塞等二种相发。
yú miào yuán zhōng nián zhàn fā xiù
于妙圆中，黏湛发嗅。
xiù jīng yǐng xiāng nà xiāng chéng gēn
嗅精映香。纳香成根。
gēn yuán mù wéi qīng jìng sì dà
根元目为清净四大。
yīn míng bí tǐ rú shuāng chuí zhǎo
因名鼻体，如双垂爪。
fú gēn sì chén liú yì bēn xiāng
浮根四尘流逸奔香。

yóu tián biàn děng èr zhǒng xiāng cān
由恬变等二种相参。
yú miào yuán zhōng nián zhàn fā cháng
于妙圆中，黏湛发尝。
cháng jīng yǐng wèi jiǎo wèi chéng gēn
尝精映味。绞味成根。
gēn yuán mù wéi qīng jìng sì dà
根元目为清净四大。
yīn míng shé tǐ rú chū yǎn yuè
因名舌体，如初偃月。
fú gēn sì chén liú yì bēn wèi
浮根四尘流逸奔味。

yóu lí hé děng èr zhǒng xiāng mó
由离合等二种相摩。

darkness and light, and their like, firmly adhere to quietude in what originally was wonderful perfection. The essence of seeing reflects form and combines with form to become an organ. In its pure state the organ of the eye is the four elements. And yet it takes the name 'eye-organ' and is shaped like a grape. Of the superficial sense-organs and the four defiling objects, this one races out after form.

"Hearing occurs because the two reverberations of movement and stillness, and their like, firmly adhere to quietude in what originally was wonderful perfection. The essence of hearing reflects sound and resounds with sound to become the organ of the ear. In its pure state, the organ of the ear is the four elements. It takes the name 'ear organ' and is shaped like a fresh, curled leaf. Of the superficial sense-organs and the four defiling objects, this one is loosed upon sound.

"Smelling occurs because the two appearances of penetration and obstruction, and their like, firmly adhere to quietude in what originally was wonderful perfection. The essence of smelling reflects scents and takes in scents to become the organ of the nose. In its pure state, the organ of the nose is the four elements. It takes the name 'nose-organ' and is shaped like a double hanging claw. Of the superficial sense-organs and the four defiling objects, this one probes out after scents.

"Tasting occurs because the two blends of blandness and variety, and their like, firmly adhere to quietude in what originally was wonderful perfection. The essence of tasting reflects flavors and becomes entwined with flavors to become the organ of the tongue. In its pure state the organ of the tongue is the four elements. It takes the name 'tongue-organ' and is shaped like the crescent moon. Of the superficial sense-organs and the four defiling objects, this one pursues flavors.

"Sensation occurs because the two frictions of separation and union, and their like, firmly adhere

yú miào yuán zhōng nián zhàn fā jué
于妙圆中，黏湛发觉。
jué jīng yǐng chù tuǎn chù chéng gēn
觉精映触。转触成根。
gēn yuán mù wéi qīng jìng sì dà
根元目为清净四大。
yīn míng shēn tǐ rú yāo gǔ sāng
因名身体如腰鼓颡。
fú gēn sì chén liú yì bēn chù
浮根四尘流逸奔触。

yóu shēng miè děng èr zhǒng xiāng xù
由生灭等二种相续。
yú miào yuán zhōng nián zhàn fā zhī
于妙圆中，黏湛发知。
zhī jīng yǐng fǎ lǎn fǎ chéng gēn
知精映法。揽法成根。
gēn yuán mù wéi qīng jìng sì dà
根元目为清净四大。
yīn míng yì sī rú yōu shì jiàn
因名思，如幽室见。
fú gēn sì chén liú yì bēn fǎ
浮根四尘流逸奔法。

ā nàn rú shì liù gēn yóu bǐ jué míng
阿难如是六根由彼觉明，
yǒu míng míng jué shī bǐ jīng liǎo
有明明觉。失彼精了，
nián wàng fā guāng
黏妄发光。

shì yǐ rǔ jīn lí àn lí míng
是以汝今离暗离明，
wú yǒu jiàn tǐ lí dòng lí jìng
无有见体。离动离静，
yuán wú tīng zhì wú tōng wú sāi
元无听质。无通无塞，
xiù xìng bù shēng fēi biàn fēi tián
嗅性不生。非变非恬，
cháng wú suǒ chū bù lí bù hé
尝无所出。不离不合，
jué chù běn wú wú miè wú shēng
觉触本无。无灭无生，
liǎo zhī ān jì
了知安寄。

rǔ dàn bù xún dòng jìng hé lí tián biàn
汝但不循动静，合离，恬变，
tōng sāi shēng miè míng àn
通塞，生灭明暗，
rú shì shí èr zhū yǒu wéi xiāng
如是十二诸有为相。

suí bá yì gēn tuō nián nèi fú
随拔一根，脱黏内伏。

to quietude in what originally was wonderful perfection. The essence of sensation reflects contact and seizes upon contact to become the organ of the body. In its pure state, the organ of the body is the four elements. It takes the name 'body-organ' and is shaped like a tabla. Of the superficial sense-organs and the four defiling objects, this one is compelled by contact.

"Knowing occurs because the two continuities of production and extinction, and their like, firmly adhere to quietude in what originally was wonderful perfection. The essence of knowing reflects dharmas and grasps dharmas to become the organ of the mind. In its pure state, the organ of the mind is the four elements. It takes the name 'mental cognition' and resembles seeing in a dark room. Of the superficial sense-organs and their four defiling objects, this one chases after dharmas.

"Ananda, in this way the six organs occur, because that bright enlightenment has a brightness added to it. Thus they lose their essence and adhere to falseness and create light.

"Therefore, apart from darkness and light there is no substance to seeing for you now; apart from movement and stillness, there, basically, is no disposition of hearing; without penetration and obstruction, the nature of smelling does not arise; in the absence of variety and blandness, tasting does not occur, lacking separation and union, the sensation of contact is fundamentally non-existent; without extinction and production, knowing is put to rest.

"You need only not follow the twelve conditioned appearances of movement and stillness, union and separation, blandness and variety, penetration and obstruction, production and extinction, and brightness and darkness.

"Accordingly, extract one organ from adhesion, free it, and subdue it at its inner core. Once

fú guī yuán zhēn fā běn míng yào
伏归元真发本明耀。
yào xìng fā míng
耀性发明。
zhū yú wǔ nián yīng bá yuán tuō
诸余五黏应拔圆脱。

bù yóu qián chén suǒ qǐ zhī jiàn
不由前尘所起知见。
míng bù xún gēn jì gēn míng fā
明不循根，寄根明发。
yóu shì liù gēn hù xiāng wéi yòng
由是六根互相为用。

ā nàn rǔ qǐ bù zhī jīn cǐ huì zhōng
阿难。汝岂不知今此会中，
ā nuó lǜ tuó wú mù ér jiàn
阿那律陀无目而见。
bá nàn tuó lóng wú ěr ér tīng
跋难陀龙无耳而听。
qīng gā shén nǚ fēi bí wén xiāng
菟伽神女非鼻闻香。
jiāo fàn bō tí yì shé zhī wèi
骄梵钵提，异舌知味。
shùn ruò duō shén wú shēn jué chù
舜若多神无身觉触。
rú lái guāng zhōng yǐng lìng zàn xiàn
如来光中，映令暂现。
jì wéi fēng zhì qí tǐ yuán wú
既为风质，其体元无。
zhū miè jìn dìng dé jì shēng wén
诸灭尽定得寂声闻，
rú cǐ huì zhōng
如此会中，
mó hē jiā yè jiǔ miè yì gēn
摩诃迦叶久灭意根。
yuán míng liǎo zhī bù yīn xīn niàn
圆明了知，不因心念。

ā nàn jīn rǔ zhū gēn ruò yuán bá yǐ
阿难。今汝诸根若圆拔已。
nèi yīng fā guāng
内莹发光。
rú shì fú chén jí qì shì jiān zhū biàn huà
如是浮尘及器世间诸变化
xiāng rú tāng xiāo bīng
相如汤销冰。
yīng niàn huà chéng wú shàng zhī jué
应念化成无上知觉。

ā nàn rú bǐ shì rén jù jiàn yú yǎn
阿难。如彼世人聚见于眼。
ruò lìng jí hé àn xiāng xiàn qián
若令急合，暗相现前。
liù gēn àn rán tóu zú xiāng lèi
六根黯然，头足相类。

subdued, it will return to inherent truth and radiate its innate brilliance. When that brilliance shines forth, the remaining five adhesions will be freed to accomplish total liberation.

“Do not follow the knowing and seeing that arise from the objects before you. True brightness does not comply with the sense-organs. Yet, lodged at the organs is the revelation of the brightness that permits the mutual functioning of the six organs.

“Ananda, don't you know that now in this assembly there is Aniruddha, who is blind and yet can see; the dragon, Upananda, who is deaf and yet can hear; the spirit of the Ganges River, who has no nose and yet smells fragrance; Gavampati, who has an unusual tongue and yet senses flavor; and the spirit, Shunyata, who has no body and yet is aware of contact? In the light of the Thus Come One, this spirit is illumined temporarily as an ethereal essence without any substance. In the same way, there is also Mahakashyapa in this assembly, dwelling in the samadhi of extinction, having obtained the stillness of a Sound-Hearer. He has long since extinguished the mind-organ, and yet he has a perfectly clear knowledge which is not due to the mental process of thinking.

“Then, Ananda, after all your organs are completely freed, you will glow with an inner light. All the ephemeral, defiling objects and the material world will thereupon change their appearance like ice which is melted by hot liquid. In response to your mind, they will transform and become the knowledge and awareness which is unsurpassed enlightenment.

“Ananda, it is like an ordinary person who has confined seeing to his eyes. If you suddenly have him close his eyes, he will see darkness before him. The six organs and his head and feet will be enveloped in total darkness. If the person traces the shape of external things with his hands, then

bī rén yǐ shǒuxún tǐ wàirào
彼人以手循体外绕。
bī suī bú jiàn tóuzú yí biàn
彼虽不见。头足一辨，
zhī juéshì tóng
知觉是同。

yuánjiànyīnmíng ànchéng wú jiàn
缘见因明，暗成无见。
bù míng zì fā
不明自发，
zé zhū àn xiāng yǒng bù néng hūn
则诸暗相永不能昏。

gēn chén jì xiāo yún hé jué míng
根尘既销，云何觉明，
bù chéng yuán miào
不成圆妙。

ā nànbái fó yán shì zūn
阿难白佛言。世尊。
rú fó shuō yán yīn dì jué xīn
如佛说言因地觉心，
yù qiú cháng zhù
欲求常住。
yào yǔ guǒ wèi míng mù xiāng yīng
要与果位名目相应。

shì zūn rú guǒ wèi zhōng pú tí niè pán
世尊。如果位中，菩提涅槃，
zhēn rú fó xìng ān mó luó shí
真如佛性，庵摩罗识，
kōng rú lái cáng dà yuán jìng zhì
空如来藏，大圆镜智。
shì qī zhǒng míng chēng wèi suī bié
是七种名，称谓虽别。
qīng jìng yuán mǎn tǐ xìng jiān níng
清净圆满，体性坚凝。
rú jīng āng wáng cháng zhù bù huài
如金刚王常住不坏。

ruò cǐ jiàn tīng
若此见听，
lí yú míng àn dòng jìng tōng sāi
离于明暗动静通塞，
bì jìng wú tǐ yóu rú niàn xīn
毕竟无体。犹如念心，
lí yú qián chén běn wú suǒ yǒu
离于前尘，本无所有。

yún hé jiāng cǐ bì jìng duàn miè
云何将此毕竟断灭，
yǐ wéi xiū yīn
以为修因。
yù rú lái qī cháng zhù guǒ
欲获如来七常住果。

shì zūn ruò lí míng àn jiàn bì jìng kōng
世尊。若离明暗，见毕竟空。

even though he cannot see, he will recognize someone's head and feet if he feels them. This knowledge and awareness are the same way.

“If light is the condition requisite for seeing, then darkness brings the absence of seeing. But to perceive without light means that no dark manifestation can obscure the seeing.

“Once the organs and objects are eradicated, how can the enlightened brightness not become perfect and wonderful?”

Ananda said to the Buddha, “World Honored One, as the Buddha has said, “The resolve for enlightenment on the cause-ground which seeks the eternal must be in mutual accord with the ground of fruition.”

“World Honored One, the ground of fruition is Bodhi; Nirvana; true suchness; the Buddha-nature; the Amala-Consciousness; the Empty Treasury of the Thus Come One; the great, Perfect Mirror-Wisdom. But although it is called by these seven names, it is pure and perfect, its substance is durable, like royal vajra, everlasting and indestructible.

“If the seeing and hearing are apart from light and darkness, movement and stillness, and penetration and obstruction and are ultimately devoid of substance, they are then like thoughts apart from sense-objects: they do not exist at all.

“How can what is ultimately destroyed be a cause by which one cultivates in the hope of obtaining the fruition of the Thus Come One's sevenfold permanent abode?”

“World Honored One, when it is apart from light and darkness, the seeing is ultimately empty, just

rú wú qián chén niàn zì xìng miè
如无前尘，念自性灭。

jìntuì xúnhuán wēixì tuīqiú
进退循环，微细推求。
běn wú wǒ xīn jí wǒ xīnsuǒ
本无我心，及我心所。
jiāngshuí lì yīn qiú wú shàng jué
将谁立因，求无上觉。

rú lái xiān shuō zhàn jīng yuán cháng
如来先说湛精圆常。
wéi yuè chéng yán zhōng chéng xì lùn
违越诚言，终成戏论。
yún hé rú lái zhēn shí yǔ zhě
云何如来真实语者。

wéi chuí dà cí kāi wǒ méng lìn
惟垂大慈，开我蒙吝。

fó gào ā nàn rǔ xué duō wén
佛告阿难。汝学多闻，
wèi jìn zhū lòu
未尽诸漏。
xīn zhōng tú zhī diān dǎo suǒ yīn
心中徒知颠倒所因。
zhēn dǎo xiàn qián shí wèi néng shí
真倒现前，实未能识。

kǒng rǔ chéng xīn yóu wèi xìn fú
恐汝诚心犹未信伏。
wú jīn shì jiāng chén sù zhū shì
吾今试将尘俗诸事，
dāng chú rǔ yí
当除汝疑。

jí shí rú lái jiù luó hóu luó
即时如来敕罗睺罗，
jī zhōng yī shēng wèn ā nàn yán
击钟一声。问阿难言。
rǔ jīn wén fǒu
汝今闻不。

ā nàn dà zhòng jù yán wǒ wén
阿难大众，俱言我闻。

zhōng xiē wú shēng fó yòu wèn yán
钟歇无声。佛又问言。
rǔ jīn wén fǒu
汝今闻不。

ā nàn dà zhòng jù yán bù wén
阿难大众，俱言不闻。

shí luó hóu luó yòu jī yī shēng
时罗睺罗，又击一声。

as when there is no sense-object, the essence of thought is extinguished.

“I go back and forth in circles, minutely searching, and basically there is no such thing as my mind or its objects. Just what should be used to seek the Unsurpassed Enlightenment?”

“The Thus Come One previously said it was a tranquil essence, perfect and eternal. His present contradiction defies belief and is a resort to idle theorizing. How can the Thus Come One’s words be true and actual?”

“I only hope the Buddha will let fall his great compassion and will instruct us who do not understand and who are holding on tightly.”

The Buddha told Ananda, “You study and learn much, but you have not yet extinguished outflows. In your mind you know only the causes of being upside down. But when the true inversion manifests, you really cannot recognize it yet.

“Lest your sincerity and faith remain insufficient, I will try to make use of an ordinary happening to dispel your doubts.”

Then the Thus Come One instructed Rahula to strike the bell once, and he asked Ananda, “Did you hear that?”

Ananda and the members of the Great Assembly all said, “We heard it.”

The bell ceased to sound, and the Buddha again asked, “Do you hear it now?”

Ananda and the members of the Great Assembly all said, “We do not hear it.”

Then Rahula struck the bell once again. The

fó yòuwènyán rǔ jīnwénfǒu
佛又问言。汝今闻不。

ā nàn dà zhòng yòuyán jù wén
阿难大众，又言俱闻。

fó wèn ā nàn rǔ yún hé wén
佛问阿难。汝云何闻，
yún hé bù wén
云何不闻。

ā nàn dà zhòng jù bái fó yán
阿难大众俱白佛言。
zhōngshēngruò jī zé wǒ dé wén
钟声若击，则我得闻。
jī jiǔshēngxiāo yīnxiǎngshuāngjué
击久声销，音响双绝，
zé míng wú wén
则名无闻。

rú lái yòu chī luó hóu jī zhōng
如来又敕罗睺击钟。
wèn ā nàn yán rǔ jīnshēngfǒu
问阿难言。汝今声不。

ā nàn dà zhòng jù yán yǒu shēng
阿难大众俱言有声。

shǎo xuǎn shēng xiāo fó yòu wèn yán
少选声销。佛又问言。
ěr jīnshēngfǒu
尔今声不。

ā nàn dà zhòng dā yán wú shēng
阿难大众答言无声。

yǒu qǐng luó hóu gèng lái zhuàng zhōng
有顷，罗睺更来撞钟。
fó yòu wèn yán ěr jīnshēngfǒu
佛又问言。尔今声不。

ā nàn dà zhòng jù yán yǒu shēng
阿难大众，俱言有声。

fó wèn ā nàn rǔ yún hé shēng
佛问阿难。汝云何声，
yún hé wú shēng
云何无声。

ā nàn dà zhòng jù bái fó yán
阿难大众俱白佛言。
zhōngshēngruò jī zé míng yǒu shēng
钟声若击，则名有声。
jī jiǔshēngxiāo yīnxiǎngshuāngjué
击久声销，音响双绝，
zé míng wú shēng
则名无声。

Buddha again asked, "Do you hear it now?"

Ananda and the Great Assembly again said, "We hear it."

The Buddha asked Ananda, "What do you hear and what do you not hear?"

Ananda and the members of the Great Assembly all said to the Buddha, "When the bell is rung, we hear it. Once the sound of the bell ceases, so that even its echo fades away, we do not hear it."

The Thus Come One again instructed Rahula to strike the bell, and he asked Ananda, "Is there sound now?"

Ananda and the members of the Great Assembly all said, "There is a sound."

After a short time the sound ceased, and the Buddha again asked, "Is there a sound now?"

Ananda and the Great Assembly answered, "There is no sound."

After a moment, Rahula again struck the bell, and the Buddha again asked, "Is there sound now?"

Ananda and the Great Assembly said together, "There is sound."

The Buddha asked Ananda, "What is meant by 'sound,' and what is meant by 'no sound?'"

Ananda and the Great Assembly told the Buddha, "When the bell is struck there is sound. Once the sound ceases and even the echo fades away, there is said to be no sound."

fó yǔ ā nàn jí zhū dà zhòng
佛语阿难及诸大众。
rǔ jīnyún hé zì yǔ jiǎoluàn
汝今云何自语矫乱。

dà zhòng ā nàn jù shí wèn fó
大众阿难，俱时问佛。
wǒ jīnyún hé míng wéi jiǎoluàn
我今云何名为矫乱。

fó yán wǒ wèn rǔ wén rǔ zé yán wén
佛言我问汝闻，汝则言闻。
yòu wèn rǔ shēng rǔ zé yán shēng
又问汝声，汝则言声。
wéi wén yǔ shēng bào dá wú dìng
唯闻与声，报答无定。
rú shì yún hé bù míng jiǎoluàn
如是云何不名矫乱。

ā nàn shēng xiāo wú xiǎng
阿难，声销无响。
rǔ shuō wú wén ruò shí wú wén
汝说无闻，若实无闻。
wén xìng yǐ miè tóng yú kū mù
闻性已灭，同于枯木。
zhōng shēng gèng jī rǔ yún hé zhī
钟声更击，汝云何知。

zhī yǒu zhī wú zì shì shēng chén
知有知无，自是声尘，
huò wú huò yǒu
或无或有。
qǐ bǐ wén xìng wéi rǔ yǒu wú
岂彼闻性为汝有无。
wén shí yún wú shuí zhī wú zhě
闻实云无，谁知无者。

shì gù ā nàn shēng yú wén zhōng
是故阿难，声于闻中，
zì yǒu shēng miè
自有生灭。
fēi wéi rǔ wén shēng shēng shēng miè
非为汝闻声生声灭。

lìng rǔ wén xìng wéi yǒu wéi wú
令汝闻性为有为无。
rǔ shàng diān dǎo huò shēng wéi wén
汝尚颠倒，惑声为闻。
hé guài hūn mí yǐ cháng wéi duàn
何怪昏迷，以常为断。
zhōng bù yīng yán
终不应言，
lí zhū dòng jìng bì sè kāi tōng
离诸动静闭塞开通，
shuō wén wú xìng
说闻无性。

rú zhòng shuì rén mián shú chuáng zhěn
如重睡人眠熟床枕。

The Buddha said to Ananda and the Great Assembly, “Why are you inconsistent in what you say?”

he Great Assembly and Ananda then asked the Buddha, “In what way have we been inconsistent?”

The Buddha said, “When I asked you if it was your hearing, you said it was your hearing. Then, when I asked you if it was sound, you said it was sound. I cannot ascertain from your answers if it is hearing or if it is sound. How can you not say this is inconsistent?”

“Ananda, when the sound is gone without an echo, you say there is no hearing. If there were really no hearing, the hearing-nature would be extinguished. It would be just like dead wood. If then the bell were sounded again, how would you know?”

“What you know to be there or not there is the defiling object of sound. But could the hearing nature be there or not be there depending on your perception of its being there or not? If the hearing could really not be there, what would perceive that it was not?”

“And so, Ananda, the sounds that you hear are what are subject to production and extinction, not your hearing. The arising and cessation of sounds cause your hearing-nature to be as if there or not there.

“You are so upside-down that you mistake sound for hearing. No wonder you are so confused that you take what is everlasting for what is annihilated. Ultimately, you cannot say that there is no hearing nature apart from movement and stillness and from obstruction and penetration.

“Consider a person who falls into a deep sleep

qí jiāyǒurén yú bǐ shuìshí
其家有人 于彼睡时，
dǎoliànchōngmǐ qí rénmèngzhōng
捣练舂米。其人梦中，
wénchōngdǎoshēng biézuò tā wù
闻舂擣声，别作他物。
huòwéi jī gǔ huòwéi zhuàngzhōng
或为击鼓。或为撞钟。
jí yú mèngshí
即于梦时，
zì guài qí zhōngwéi mù shíxiǎng
自怪其钟为木石响。

yú shí hū wù chuánzhīchǔyīn
于时忽寤，遑知杵音。
zì gào jiā rén wǒ zhèng mèngshí
自告家人，我正梦时。
huò cǐ chōngyīnjiāngwéi gǔ xiǎng
惑此舂音将为鼓响。

ā nán shì rénmèngzhōng
阿难。是人梦中，
qǐ yì jìngyáo kāi bì tōngsāi
岂忆静摇开闭通塞。
qí xíng suī mèi wén xìng bù hūn
其形虽寐。闻性不昏。

zòng rǔ xíng xiāo mìng guāng qiān xiè
纵汝形销命光迁谢。
cǐ xìng yún hé wéi rǔ xiāo miè
此性云何为汝销灭。

yǐ zhūzhòngshēngcóng wú shǐ lái
以诸众生从无始来，
xúnzhū sè shēng zhúniànliúzhuan
循诸色声，逐念流转。
céng bù kāi wù xìng jìng miào cháng
曾不开悟性净妙常。

bù xún suǒ cháng zhúzhūshēngmiè
不循所常，逐诸生灭。
yóu shì shēng shēng zá rǎn liú zhuan
由是生生杂染流转。

ruò qì shēngmiè shǒu yú zhēncháng
若弃生灭，守于真常。
chángguāngxiàqián
常光现前。
gēnchénshíxīnyìngshíxiāoluò
根尘识心应时销落。

xiǎngxiāngwéichén shíqíngwéigòu
想相为尘。识情为垢。
èr jù yuǎn lí
二俱远离，

while napping on his bed. While he is asleep, someone in his household starts beating clothes or pounding rice. In his dream, the person hears the sound of beating and pounding and takes it for something else, perhaps for the striking of a drum or the ringing of a bell. In the dream he wonders why the bell sounds like stone or wood.

“Suddenly he awakens and immediately recognizes the sound of pounding. He tells the members of his household, ‘I was just having a dream in which I mistook the sound of pounding for the sound of a drum.’

“Ananda, how can this person in the dream-state remember stillness and motion, opening and closing, and penetrability and obstruction? Yet, although he is physically asleep, his hearing-nature is not drowsy.

“Even when your body is gone and your light and life move on, how could this nature leave you?

“But because living beings, from time without beginning, have pursued forms and sounds and have followed their thoughts as they turn and flow, they still are not enlightened to the purity, wonder, and permanence of their nature.

“They do not accord with what is eternal, but chase after things which are subject to production and extinction. Because of this they are born again and again and become mixed with defilement as they flow and turn.

“But if they reject production and extinction and uphold true permanence, an everlasting light will appear, and with that, the sense-organs, defiling objects, and consciousnesses will disappear.

“The appearance of thought becomes defilement; the emotions of the consciousness become filth. If you stay far away from these two, then your

zé rǔ fǎ yǎn yìng shí qīng míng
则汝法眼应时清明。
yún hé bù chéng wú shàng zhī jué
云何不成无上知觉。

dharma eye will accordingly become pure and bright. How could you fail to accomplish unsurpassed knowledge and enlightenment?"

第五章

ā nàn hé zhǎng dǐng lǐ bái fó
阿难合掌，顶礼白佛。
wǒ jīnwén fó wú zhē dà bēi
我今闻佛无遮大悲，
xìng jìng miào cháng zhēn shí fǎ jù
性净妙常真实法句。
xīnyóuwèi dá liù jiě yì wáng
心犹未达六解一亡，
shū jié lún cì wéi chuí dà cí
舒结伦次。惟垂大慈。
zài mǐn sī huì jí yǔ jiāng lái
再愍斯会及与将来。
shī yǐ fǎ yīn xǐ chéng ǒu
施以法音，洗沈垢。

jí shí rú lái yú shī zǐ zuò
即时如来于师子座，
zhěng niè pán sēng liǎn sēng gā lí
整涅槃僧。敛僧伽梨，
lǎn qī bǎo jǐ yǐn shǒu yú jǐ
揽七宝几。引手于几，
qǔ jié bō luó tiān suǒ fèng huá jīn
取劫波罗天所奉华巾。

yú dà zhòng qián wǎn chéng yì jié
于大众前，绾成一结。
shì ā nàn yán cǐ míng hé děng
示阿难言。此名何等。

ā nàn dà zhòng jù bái fó yán
阿难大众俱白佛言。
cǐ míng wéi jié
此名为结。

yú shì rú lái wǎn dié huá jīn
于是如来绾叠华巾，
yòu chéng yì jié zhòng wèn ā nàn
又成一结。重问阿难。
cǐ míng hé děng
此名何等。

ā nàn dà zhòng yòu bái fó yán
阿难大众，又白佛言。
cǐ yì míng jié
此亦名结。

rú shì lún cì wǎn dié huá jīn
如是伦次绾叠华巾，
zǒng chéng liù jié yī yī jié chéng
总成六结。一一结成。
jiē qǔ shǒu zhōng suǒ chéng zhī jié
皆取手中所成之结，

CHAPTER V The Six Knots

Ananda put his palms together, bowed, and said to the Buddha, “Having heard the Buddha’s unbounded, greatly compassionate, pure, everlasting, true and actual expression of dharma, I still have not understood the sequence for releasing the knots such that when the six are untied, the one is gone also. I only hope you will be compassionate, and once again take pity on this assembly and on those of the future, by bestowing the sounds of Dharma on us and wash and rinse away our heavy defilements.”

Then, upon the lion’s throne, the Thus Come One straightened his “Nirvana robes,” arranged his samghati, took hold of the table made of the seven gems, reached out onto the table with his hand and picked up a flowered cloth given him by the Suyama God.

Then, as the assembly watched, he tied it into a knot and showed it to Ananda, asking, “What is this called?”

Ananda and the great assembly answered together, “It’s called a knot.”

Then the Thus Come One tied another knot in the cloth of layered flowers and asked Ananda again, “What is this called?”

Ananda and the great assembly once again answered together, “It, too, is called a knot.”

He continued in this pattern until he had tied six knots in the cloth of layered flowers. As he made each knot, he held it up to Ananda and asked, “What is this called?”

chíwèn ā nàn cǐ míng hé děng
持问阿难。此名何等。

ā nàn dà zhòng
阿难大众。

yì fù rú shì cì dì zhòu fó
亦复如是次第酬佛。

cǐ míng wéi jié
此名为结。

fó gào ā nàn wǒ chū wǎn jīn
佛告阿难。我初绾巾。

rǔ míng wéi jié
汝名为结。

cǐ dié huá jīn xiān shí yì tiáo
此叠华巾先实一条。

dì èr dì sān
第二第三，

yún hé rǔ cáo fù míng wéi jié
云何汝曹复名为结。

ā nàn bái fó yán shì zūn
阿难白佛言。世尊。

cǐ bǎo dié huá jī jì chéng jīn
此宝叠华缉绩成巾。

suī běn yì tǐ rú wǒ sī wéi
虽本一体。如我思惟，

rú lái yì wǎn dé yì jié míng
如来一绾，得一结名。

ruò bǎi wǎn chéng zhōng míng bǎi jié
若百绾成，终名百结。

hé kuàng cǐ jīn zhī yǒu liù jié
何况此巾祇有六结。

zhōng bú zhì qī yì bú tíng wǔ
终不至七，亦不停五。

yún hé rú lái zhī xǔ chū shí dì èr dì sān
云何如来祇许初时。第二第三，

bù míng wéi jié
不名为结。

fó gào ā nàn cǐ bǎo huá jīn
佛告阿难。此宝华巾。

rǔ zhī cǐ jīn yuán zhǐ yì tiáo
汝知此巾元止一条。

wǒ liù wǎn shí míng yǒu liù jié
我六绾时，名有六结。

rǔ shěn guān chá jīn tǐ shì tóng
汝审观察。巾体是同，

yīn jié yǒu yì
因结有异。

yú yì yún hé chū wǎn jié chéng
于意云何。初绾结成，

míng wéi dì yī
名为第一。

rú shì nǎi zhì dì liù jié shēng
如是乃至第六结生。

wú jīn yù jiāng dì liù jié míng
吾今欲将第六结名，

And each time Ananda and the great assembly answered the Buddha in the same way: “It is called a knot.”

The Buddha said to Ananda, “When I first tied the cloth, you called it a knot. Since the cloth of layered flowers is basically a single strip, how can you call the second and third ties knots as well?”

Ananda said to the Buddha, “World Honored One, this cloth of woven layered flowers is just one piece, but as I consider it, when the Thus Come One makes one tie, it is called a knot. If he were to make a hundred ties, they would be called a hundred knots, how much the more so with this cloth, which has exactly six knots, not seven or five. Why does the Thus Come One allow me to call only the first tie a knot and not the second or third ties?”

The Buddha told Ananda, “You know that this precious cloth of flowers is basically one strip, but when I made six ties in it, you said it had six knots. As you carefully consider this, you will see that the substance of the cloth is the same; it is the knots that make the difference.

“What do you think? The first knot I tied was called number one. Continuing until I come to the sixth knot, and as I now tie it, is it also number one?”

chéng dì yì fǒu
成 第一不。

fǒu yě shì zūn liù jié ruò cún
不也。世尊。六结若存。
sī dì liù míng zhōng fēi dì yī
斯第六名，终非第一。
zòng wǒ lì shēng jìn qí míng biàn
纵我历生尽其明辩。
rú hé lìng shì liù jié luàn míng
如何令是六结乱名。

fó yán rú shì liù jié bù tóng
佛言。如是。六结不同。
xún gù běn yīn yì jīn suǒ zào
循顾本因，一中所造。
lìng qí zá luàn zhōng bù dé chéng
令其杂乱，终不得成。

zé rǔ liù gēn yì fù rú shì
则汝六根，亦复如是。
bì jìng tóng zhōng shēng bì jìng yì
毕竟同中，生毕竟异。

fó gào ā nàn
佛告阿难。
rǔ bì xián cǐ liù jié bù chéng
汝必嫌此六结不成。
yuàn lè yì chéng fù yún hé dé
愿乐一成，复云何得。

ā nàn yán cǐ jié ruò cún shì fēi fēng qǐ
阿难言。此结若存。是非锋起。
yú zhōng zì shēng cǐ jié fēi bǐ
于中自生此结非彼，
bǐ jié fēi cǐ
彼结非此。
rú lái jīn rì ruò zǒng jiě chú
如来今日若总解除。
jié ruò bù shēng zé wú bǐ cǐ
结若不生，则无彼此。
shàng bù míng yì liù yún hé chéng
尚不名一，六云何成。

fó yán liù jiě yì wáng yì fù rú shì
佛言。六解一亡，亦复如是。

yóu rǔ wú shǐ xīn xìng kuáng luàn
由汝无始心性狂乱，
zhī jiàn wàng fā fā wàng bù xī
知见妄发。发妄不息，
láo jiàn fā chén
劳见发尘。

rú láo mù jīng zé yǒu kuáng huā
如劳目睛，则有狂华。

“No, World Honored One. If there are six knots, the sixth knot can never be called number one. In all my lives of learning, with all my understanding, how could I now confuse the names of six knots?”

The Buddha said, “So it is. The six knots are not the same. Consider their origin. They are created from the one cloth. To confuse their order will not do.

“Your six sense organs are also like this. In the midst or ultimate sameness, conclusive differences arise.”

The Buddha said to Ananda, “You certainly dislike these six knots and would like there to be just one cloth. But how can that be done?”

Ananda said, “As long as these knots remain, there will be grounds for argument about what is and what is not. Their very existence will lead to such distinctions as this knot not being that knot and that knot not being this one. But if on this day, the Thus Come One unties them all, so that no knots remain, then there will be no ‘this’ and no ‘that.’ There will not even be something called ‘one.’ How much the less can there be six?”

The Buddha said, “‘When the six are untied, the one is gone’ is the same meaning.

“Because from beginningless time your mind and nature have been made wild and rebellious, you have produced false knowledge and views. This falseness continues to arise without respite, and the wearisomeness of these views brings about objective ‘dust.’

“It is just like strange flowers appearing when your eyes grow weary of staring. They arise at

yū zhàn jīng míng wú yīn luàn qǐ
于湛精明，无因乱起。

yì qiè shì jiān shān hé dà dì
一切世间山河大地，
shēng sǐ niè pán
生死涅槃，
jiē jí kuáng láo diān dǎo huá xiāng
皆即狂劳颠倒华相。

ā nànyán cǐ láo tóng jié yún hé jiě chú
阿难言。此劳同结，云何解除。

rú lái yǐ shǒu
如来以手，
jiāng suǒ jié jīn piān ché qí zuǒ
将所结巾偏掣其左。
wèn ā nànyán rú shì jiě fǒu
问阿难言。如是解不。

fǒu yě shì zūn
不也。世尊。

xuán fù yǐ shǒu piān qiān yòu biān
旋复以手偏牵右边。
yòu wèn ā nànrú shì jiě fǒu
又问阿难，如是解不。

fǒu yě shì zūn
不也，世尊。

fó gào ā nànrú shì jiě fǒu
佛告阿难。
wú jīn yǐ shǒu zuǒ yòu gè qiān
吾今以手左右各牵，
jìng bù néng jiě rǔ shè fāng biàn
竟不能解。汝设方便，
yún hé jiě chéng
云何解成。

ā nànbái fó yán shì zūn dāng yú jié xīn
阿难白佛言。世尊。当于结心，
jiě jí fēn sǎn
解即分散。

fó gào ā nànrú shì rú shì
佛告阿难。如是如是。
ruò yù chú jié dāng yú jié xīn
若欲除结，当于结心。

random without any cause within the tranquil,
essential brightness.

“Everything in the world - the mountains, the
rivers, and the great earth, as well as birth, death,
and Nirvana - is all just a strange weariness: the
upside-down appearance of flowers.”

Ananda said, “This weariness is the same as the
knots. How do we untie them?”

The Thus Come One took hold of the knotted cloth
and pulled on its left end and asked Ananda, “Is
this the way to untie it?”

“No, World Honored One.”

Then with his hand he pulled on the right end and
again asked Ananda, “Is this the way to untie it?”

“No, World Honored One.”

The Buddha said to Ananda, “Now I have pulled it
to the left and right with my hand and still have
not been able to undo them. What method do you
propose for untying them?”

Ananda said to the Buddha, “World Honored One,
you must untie the knots from their center. Then
they will come undone.”

The Buddha said to Ananda, “So it is, so it is, if
you want to get them undone, you have to untie
them from the center.

ā nàn wǒ shuō fó fǎ
阿难。我说佛法，
cóng yīn yuán shēng
从因缘生。
fēi qǔ shì jiān hé hé cū xiāng
非取世间和合粗相。
rú lái fā míng shì chū shì fǎ
如来发明世出世法。
zhī qí běn yīn suí suǒ yuán chū
知其本因，随所缘出。

rú shì nǎi zhì héng shā jiè wài yì dī zhī yǔ
如是乃至恒沙界外一滴之雨，
yì zhī tóu shù xiàn qián zhǒng zhǒng
亦知头数。现前种种，
sōng zhí jí qū hú bái wū xuán
松直棘曲鹤白乌玄，
jiē liǎo yuán yóu
皆了元由。

shì gù ā nàn
是故阿难。
suí rǔ xīn zhòng xuǎn zé liù gēn
随汝心中选择六根。
gēn jié ruò chú chén xiāng zì miè
根结若除。尘相自灭。
zhū wàng xiāo wáng bù zhēn hé dài ā nàn
诸妄销亡，不真何待。阿难。

wú jīn wèn rǔ
吾今问汝。
cǐ jié bō luó jīn liù jié xiàn qián
此劫波罗巾六结现前。
tóng shí jiě yīng dé tóng chú fǒu
同时解萦，得同除不。

fǒu yě shì zūn
不也。世尊。
shì jié běn yì cì dì wǎn shēng
是结本以次第结生。
jīn rì dāng xū cì dì ér jiě
今日当须次第而解。
liù jié tóng tǐ jié bù tóng shí
六结同体。结不同时。
zé jié jiě shí yún hé tóng chú
则结解时，云何同除。

fó yán liù gēn jiě chú yì fù rú shì
佛言。六根解除亦复如是。
cǐ gēn chū jiě xiān dé rén kōng
此根初解，先得人空。
kōng xìng yuán míng chéng fǎ jiě tuō
空性圆明，成法解脱。

“Ananda, the Buddhadharma I explain arises from causes and conditions. But that is not to grasp at the mixing and uniting of coarse appearances in the world. The Thus Come One understands all worldly and world-transcending dharmas and knows their fundamental causes and what conditions bring them into being.

“This is so to the extent that I know how many drops of rain fall in as many worlds away from here as there are dust motes in the Ganges. The same is true for all the things you can see: why the pine is straight, why the brambles are twisted, why the goose is white, why the crow is black - I understand the reasons.

“Therefore, Ananda, you can select whichever one of the six sense-organs you wish. If the knots of the sense-organs are removed, then the defiling appearances disappear of themselves. All falseness ceases to be. If that is not the true, what do you expect in addition to it?

“Ananda, I now ask you, can the six knots in the cloth of layered flowers be untied simultaneously and released all at once?”

“No, World Honored One. The knots were originally made one at a time, now they must be untied one at a time. The substance of the six knots is the same, but they were not made simultaneously, and so now when it is time to release them, how can they be untied simultaneously?”

The Buddha said, “Releasing the six sense-organs is the same way. When the sense-organ begins to be released, one realizes the emptiness of people first. When the nature of that emptiness is fully understood, then one is released from dharmas.

jiětuō fǎ yī jù kōng bù shēng
解脱法已，俱空不生。

shì míng pú sà cóng sān mó dì
是名菩萨从三摩地，
dé wú shēng rěn
得无生忍。

ō nàn jí zhū dà zhòng méng fó kāi shì
阿难及诸大众，蒙佛开示，
huì jué yuán tōng dé wú yí huò
慧觉圆通，得无疑惑。

yì shí hé zhǎng dǐng lǐ shuāng zú
一时合掌，顶礼双足，
ér bái fó yán
而白佛言。
wǒ děng jīn rì shēn xīn jiǎo rán
我等今日身心皎然，
kuài dé wú ài
快得无碍。

suī fù wù zhī yī liù wáng yì
虽复悟知一六亡义。
rán yóu wèi dá yuán tōng běn gēn
然犹未达圆通本根。

shì zūn wǒ bèi piāo líng jī jié gū lù
世尊我辈飘零，积劫孤露。
hé xīn hé lǜ yù fó tiān lún
何心何虑，预佛天伦。
rú shī rǔ ér hū yù cí mǔ
如失乳儿，忽遇慈母。

ruò fù yīn cǐ jì huì dào chéng
若复因此际会道成。
suǒ dé mì yán hái tóng běn wù
所得密言，还同本悟。
zé yǔ wèi wén wú yǒu chā bié
则与未闻无有差别。

wéi chuí dà bēi huì wǒ mì yán
惟垂大悲，惠我秘严，
chéng jiù rú lái zuì hòu kāi shì
成就如来最后开示。
zuò shì yǔ yǐ wǔ tǐ tóu dì
作是语已。五体投地。
tuì cáng mì jī jì fó míng shòu
退藏密机，冀佛冥授。

ěr shí shì zūn
尔时世尊，
pǔ gào zhòng zhōng zhū dà pú sà
普告众中诸大菩萨，

Once one is freed from dharmas, neither kind of emptiness will arise.

“This is called the Patience with Non-Production attained by the Bodhisattvas by means of samadhi.”

Upon receiving the Buddha’s instruction, Ananda and the great assembly gained wisdom and awareness that was perfectly penetrating and free of doubt and delusion.

All at the same time, they placed their palms together, bowed at the Buddha’s feet, and he said to the Buddha, “Today our bodies and minds are illumined, and we are happily free from obstruction.

“We have understood the meaning of the ending of the six and the one. Still, we have not yet gone through to fundamental, perfect penetration.

“World Honored One, we who have floated and floundered our way through aeon after aeon, homeless and orphaned, had no idea, we never imagined that we could meet with the Buddha in such a close relationship. We are like lost infants who have suddenly found their compassionate mother.

“Because of this, we accomplished the way in this assembly. Yet, the secret words which we received are the same as our basic enlightenment, and so it is the same as if we hadn’t even heard them.

“We only wish the greatly compassionate one will bestow upon us the profound secret as the Thus Come One’s final instruction.” After saying this he prostrated himself, withdrew, and held himself ready for the secret opportunity as he awaited the Buddha’s hidden transmission.

Then the World Honored One told all those in the assembly who were great Bodhisattvas and great Arhats, their outflows extinguished – “All of you

jí zhūlòu jìn dà ā luóhàn
及诸漏尽大阿罗汉。
rǔ děng pú sà jí ā luóhàn
汝等菩萨及阿罗汉。
shēng wǒ fǎ zhōng dé chéng wú xué
生我法中，得成无学。
wú jīn wèn rǔ zuì chū fā xīn wù shí bā jiè
吾今问汝最初发心悟十八界，
shuí wéi yuán tōng cóng hé fāng biàn
谁为圆通。从何方方便，
rù sān mó dì
入三摩地。

jiāochén nuó wǔ bǐ qiū jí cóng zuò qǐ
僬陈那五比丘，即从座起，
dǐng lǐ fó zú ér bái fó yán
顶礼佛足，而白佛言。
wǒ zài lù yuàn jí yú jī yuán
我在鹿苑及于鸡园，
guān jiàn rú lái zuì chū chéng dào
观见如来最初成道。
yú fó yīn shēng wù míng sì dì
于佛音声，悟明四谛。

fó wèn bǐ qiū wǒ chū chēng jiě
佛问比丘。我初称解。
rú lái yìn wǒ míng ā ruò duō
如来印我名阿若多。
miào yīn mì yuán wǒ yú yīn shēng
妙音密圆。我于音声，
dé ā luóhàn
得阿罗汉。

fó wèn yuán tōng rú wǒ suǒ zhèng
佛问圆通。如我所证，
yīn shēng wéi shàng
音声为上。

yōu bō ní shā tuó jí cóng zuò qǐ
优波尼沙陀，即从座起，
dǐng lǐ fó zú ér bái fó yán
顶礼佛足，而白佛言。
wǒ yì guān fó zuì chū chéng dào
我亦观佛最初成道。
guān bú jìng xiāng shēng dà yàn lí
观不净相，生大厌离。
wù zhū sè xìng
悟诸色性。
yǐ cóng bú jìng bái gǔ wēi chén
以从不净白骨微尘，
guī yú xū kōng kōng sè èr wú
归于虚空。空色二无，
chéng wú xué dào
成无学道。

Bodhisattvas and Arhats who are born from within my dharma and have attained the stage beyond learning, I now ask you: When you first brought forth your resolve and became enlightened to the eighteen realms, which one of these brought perfect penetration? Through which expedient did you enter samadhi?"

Kaundinya, with the others of the five Bhikshus, arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "When I was in the Deer Park and the Pheasant Garden, I observed the Thus Come One immediately after his accomplishment of the Way. Upon hearing the Buddha's voice, I understood the Four Truths.

"The Buddha asks us Bhikshus to speak. I was the first to understand, and the Thus Come One certified me and named me Ajnata. His wonderful sound was both secret and all-pervasive. It was through sound that I became an Arhat.

"The Buddha asks about perfect penetration. As I have been certified to it, sound is the superior means."

Upanishad arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "I also saw the Buddha when he first accomplished the way. I learned to contemplate the appearance of impurity until I grew to loathe it and came to understand that the nature of all form is unclean. Bare bones and subtle dust all return to emptiness, and so both emptiness and form are done away with. With this realization, I accomplished the Path Beyond Learning.

rú lái yìn wǒ míng ní shā tuó 。
如来印我名尼沙陀。
chén sè jì jìn miào sè mì yuán 。
尘色既尽。妙色密圆。
wǒ cóng sè xiāng dé ā luó hàn 。
我从色相，得阿罗汉。
fó wèn yuán tōng rú wǒ suǒ zhèng 。
佛问圆通。如我所证，
sè yīn wéi shàng 。
色因为上。

xiāng yán tóng zǐ jí cóng zuò qǐ 。
香严童子，即从座起，
dǐng lǐ fó zú ér bái fó yán 。
顶礼佛足，而白佛言。
wǒ wén rú lái jiāo wǒ dì guān zhū yǒu wéi 。
我闻如来教我谛观诸有为
xiāng 。
相。

wǒ shí cí fó yàn huì qīng zhāi 。
我时辞佛宴晦清斋。
jiàn zhū bī qiū shāo chén shuǐ xiāng 。
见诸比丘烧沈水香。
xiāng qì jì rán lái rù bí zhōng 。
香气寂然来入鼻中。
wǒ guān cǐ qì fēi mù fēi kōng 。
我观此气，非木非空，
fēi yān fēi huǒ qù wú suǒ zhù 。
非烟非火。去无所著。
lái wú suǒ cóng yóu shì yì xiāo 。
来无所从。由是意销，
fā míng wú lòu 。
发明无漏。

rú lái yìn wǒ dé xiāng yán hào 。
如来印我得香严号。
chén qì shū miè miào xiāng mì yuán 。
尘气消灭。妙香密圆。
wǒ cóng xiāng yán dé ā luó hàn 。
我从香严得阿罗汉。

fó wèn yuán tōng rú wǒ suǒ zhèng 。
佛问圆通。如我所证，
xiāng yán wéi shàng 。
香严为上。

yào wáng yào shàng èr fǎ wáng zǐ 。
药王药上二法王子，
bìng zài huì zhōng wǔ bǎi fàn tiān 。
并在会中。五百梵天，
jí cóng zuò qǐ dǐng lǐ fó zú 。
即从座起，顶礼佛足，
ér bái fó yán wǒ wú shǐ jié 。
而白佛言。我无始劫，

“The Thus Come One certified me and named me Upanishad. The object of form came to an end, and wonderful form was both secret and all-pervasive. Thus, it was through the appearance of form that I became an Arhat. The Buddha asks about perfect penetration. As I have been certified to it, form is the superior means.”

The Pure Youth, Adorned with Fragrance, arose from his seat, bowed at the Buddha's feet, and said to the Buddha, “I heard the Thus Come One teach me to contemplate attentively all conditioned appearances.

“After I heard the Buddha's instruction, I sat in repose in the quiet of a pure dwelling. When I saw the bhikshus light sinking incense, the fragrant scent quietly entered my nostrils. I contemplated this fragrance: it did not come from the wood; it did not come from emptiness; it did not come from the smoke, and it did not come from the fire. There was no place it came from and no place it went to. Because of this, my discriminating mind was dispelled, and I attained the absence of outflows.

“The Thus Come One certified me and called me ‘Adorned with Fragrance.’ Defiling scent suddenly vanished, and wonderful fragrance was both secret and all pervasive. It was through the adornment of fragrance that I became an Arhat.

“The Buddha asks about perfect penetration. As I have been certified to it, the adornment of fragrance is the superior means.”

The two Dharma-Princes, Physician King and Superior Physician, and five hundred Brahma gods in the assembly arose from their seats, bowed at the Buddha's feet, and said to the Buddha, “From beginningless kalpas until now, we have been good doctors for the world. In our mouths we

wéishìliáng yī
为世良医。
kǒuzhōngcháng cǐ suǒ pó shì jiècǎomù jīn
口中尝此娑婆世界草木金
shí míngshùfányǒushíwàn bā qiān
石，名数凡有十万八千。
rú shì xī zhī kǔ zuò xián dàn gān xī dēng wèi
如是悉知苦酢咸淡甘辛等味
bìng zhū hé hé jù shēng biàn yì
。并诸和合俱生变异。
shì lěng shì rè yǒu dú wú dú
是冷是热，有毒无毒，
xī néng biàn zhī
悉能遍知。

chéngshì rú lái liǎozhī wèixìng
承事如来。了知味性，
fēi kōng fēi yǒu fēi jí shēn xīn
非空非有，非即身心，
fēi lí shēn xīn fēn bié wèi yīn
非离身心，分别味因，
cóng shì kāi wù
从是开悟。

méng fó rú lái yìn wǒ kūn jì
蒙佛如来印我昆季，
yào wáng yào shàng èr pú sà míng
药王药上二菩萨名。
jīn yú huì zhōng wéi fǎ wáng zǐ
今于会中，为法王子。
yīn wèi jué míng wèi dēng pú sà
因味觉明，位登菩萨。

fó wèn yuán tōng rú wǒ suǒ zhèng
佛问圆通。如我所证，
wèi yīn wèi shàng
味因为上。

bá tuó pó luó
跋陀婆罗，
bìng qí tóng bàn shí liù kāi shì
并其同伴十六开士，
jí cóng zuò qǐ dǐng lǐ fó zú
即从座起，顶礼佛足，
ér bái fó yán
而白佛言。

have tasted many herbs, wood, metals, and stones of the Saha world, a hundred and eight thousand flavors. We know in detail the bitter, sour, salty, bland, sweet, and pungent flavors, and the like, in all their combinations and inherent changes. We have a thorough knowledge of whether they be cooling or warming, poisonous or non-poisonous.

“While serving the Thus Come One we came to know that the nature of flavors is not empty and is not existent, nor is it the body or mind, nor is it apart from body and mind. We became enlightened by discriminating among flavors.

“The Thus Come One sealed and certified us brothers and named us as Bodhisattvas Physician King and Superior Physician. Now in the assembly we are Dharma Princes who have ascended to the Bodhisattva level because we became enlightened by means of flavors.

“The Buddha asks about perfect penetration. As we have been certified to it, the cause of flavors is the superior means.”

Bhadrapala and sixteen awakened lords who were his companions, arose from their seats and bowed at the Buddha's feet. He said to the Buddha:

wǒ děngxiān yū wēiyīnwáng fó
我等先于威音王佛，
wén fǎ chūjiā yú yù sēngshí
闻法出家。于浴僧时，
suí lì rù shì hū wù shuǐ yīn
随例入室。忽悟水因。
jì bù xǐ chén yì bù xǐ tǐ
既不洗尘，亦不洗体，
zhōngjiān ān rán dé wú suǒ yǒu
中间安然，得无所有。
sù xí wú wàng
宿习无忘。

nǎizhì jīnshí cóng fó chūjiā
乃至今时，从佛出家，
lìng dé wú xué
令得无学。
bǐ fó míng wǒ bá tuó pó luó
彼佛名我跋陀婆罗。
miào chù xuān míng chéng fó zǐ zhù
妙触宣明，成佛子住。

fó wèn yuán tōng rú wǒ suǒ zhèng
佛问圆通。如我所证，
chù yīn wèi shàng
触因为上。

mó hē jiā yè jí zǐ jīnguāng bǐ qiū ní děng
摩诃迦叶及紫金光比丘尼等
jí cóng zuò qǐ dǐng lǐ fó zú
，即从座起，顶礼佛足，
ér bái fó yán
而白佛言。

wǒ yú wǎng jié yú cǐ jiè zhōng
我于往劫。于此界中，
yǒu fó chū shì míng rì yuè dēng
有佛出世，名日月灯。
wǒ dé qīn jìn wén fǎ xiū xué
我得亲近，闻法修学。
fó miè dù hòu gòng yǎng shè lì
佛灭度后，供养舍利，
rán dēng xù míng
然灯续明。
yǐ zǐ guāng jīn tú fó xíng xiàng
以紫光金涂佛形像。
zì ěr yǐ lái shì shì shēng shēng
自尔已来，世世生生，
shēn cháng yuán mǎn zǐ jīnguāng jù
身常圆满紫金光聚。
cǐ zǐ jīnguāng bǐ qiū ní děng
此紫光比丘尼等，
jí wǒ juàn shǔ tóng shí fā xīn
即我眷属，同时发心。

wǒ guān shì jiān liù chén biàn huài
我观世间六尘变坏。

“We first heard the dharma and left the home-life under King of Awesome Sound Buddha. Once, when it was time for the Sangha to bathe, I followed the custom and entered the bathhouse. Suddenly I awakened to the fact that water does not wash away the dust, nor does it cleanse the body. At that point, between the two, I became peaceful, and I attained the state of there being nothing at all.

“To this day, I have never forgotten that past experience. Having left home with the Buddha, I have gone beyond learning. That Buddha named me Bhadrápala. Wonderful touch was revealed, and I accomplished the position of the Buddha’s disciple.

“The Buddha asks about perfect penetration. As I have been certified to it, touch is the superior means.”

Mahakashyapa, Purple-golden Light Bhikshuni, and others arose from their seats, bowed at the Buddha’s feet, and said to the Buddha:

“In a past kalpa in this region, I drew near to the Buddha named Sun-Moon-Lamp, who was then in the world. I heard dharma from him and cultivated and studied with him. After that Buddha’s extinction, I made offerings to his sharira and lit lamps to continue his light. Purple-Golden Light gilded the Buddha’s image. From that time on, in life after life, my body has always been perfect and has shone with a purple-golden light. The Bhikshuni, Purple-Golden Light, and others make up my retinue, and we all brought forth the resolve for Bodhi at the same time.

“I contemplated that the world’s six sense-objects change and decay; they are but empty stillness.

wéi yǐ kōng jì xiū yū miè jìn
唯以空寂修于灭尽。
shēn xī nǎi néng dù bǎi qiān jié yóu rú tán
身心乃能度百千劫犹如弹
zhǐ
指。

wǒ yǐ kōng fǎ chéng ā luó hàn
我以空法成阿罗汉。
shì zūn shuō wǒ tóu tuó wéi zuì
世尊说我头陀为最。
miào fǎ kāi míng xiāo miè zhū lòu
妙法开明，消灭诸漏。
fó wèn yuán tōng rú wǒ suǒ zhèng
佛问圆通。如我所证，
fǎ yīn wéi shàng
法因为上。

ā nuó lǜ tuó jí cóng zuò qǐ
阿那律陀即从座起，
dǐng lǐ fó zú ér bái fó yán
顶礼佛足，而白佛言。
wǒ chū chū jiā cháng lè shuì mián
我初出家，常乐睡眠。
rú lái hē wǒ wéi chù shēng lèi
如来诃我为畜生类。
wǒ wén fó hē tí qì zì zé
我闻佛诃，啼泣自责。
qī rì bù miǎn shī qí shuāng mù
七日不眠，失其双目。

shì zūn shì wǒ lè jiàn zhào míng jīng āng sān
世尊示我乐见照明金刚三
mèi wǒ bù yīn yǎn guān jiàn shí fāng
昧。我不因眼，观见十方。
jīng zhēn dòng rán rú guān zhǎng guǒ
精真洞然，如观掌果。
rú lái yìn wǒ chéng ā luó hàn
如来印我成阿罗汉

fó wèn yuán tōng rú wǒ suǒ zhèng
佛问圆通。如我所证。
xuán jiàn xún yuán sī wéi dì yī
旋见循元，斯为第一。

zhōu lì pán tè jiā jí cóng zuò qǐ
周利槃特迦，即从座起，
dǐng lǐ fó zú ér bái fó yán
顶礼佛足，而白佛言。

wǒ què sòng chí wú duō wén xìng
我阙诵持，无多闻性。
zuì chū zhí fó wén fǎ chū jiā
最初值佛，闻法出家。
yì chí rú lái yī jù qié tuó yū yì bǎi rì
忆持如来一句伽陀。于一百日，

Based on this, I cultivated extinction. Now my body and mind can pass through hundreds of thousands of kalpas as though they were a finger-snap.

“Based on the emptiness of Dharmas, I accomplished Arhatship. The World Honored One says that I am foremost in Dhuta practices. Wonderful dharma brought me awakening and understanding, and I extinguished all outflows. The Buddha asks about perfect penetration. As I have been certified to it, dharmas are the superior means.”

Aniruddha arose from his seat, bowed at the Buddha's feet, and said to the Buddha, “When I first left home, I was fond of sleeping all the time. The Thus Come One scolded me and said I was no better than an animal. When I heard the Buddha's scolding, I wept and upbraided myself. For seven days I did not sleep, and I lost the sight in both my eyes.

“The World Honored One taught me the Vajra Samadhi of the Delightful Seeing, which illumines and is bright. Although I had no eyes, I could contemplate the ten directions with true and penetrating clarity, just as if I were looking at a piece of fruit in the palm of my hand. The Thus Come One certified me as having attained Arhatship.

“The Buddha asks about perfect penetration. As I have been certified to it, returning the seeing back to its source is the foremost method.”

Kshudrapanthaka arose from his seat, bowed at the Buddha's feet, and said to the Buddha:

“I am deficient in the ability to memorize and do not have much innate intelligence. When I first met the Buddha, I heard the dharma and left the home-life. But, when I tried to remember one line

dé qián yí hòu dé hòu yí qián
得前遗后，得后遗前。

fó mǐn wǒ yú
佛愍我愚。

jiāo wǒ ān jū diào chū rù xī
教我安居调出入息。
wǒ shí guān xī wēi xì qióng jìn
我时观息微细穷尽。
shēng zhù yì miè zhū xíng chà nà
生住异灭，诸行刹那。

qí xīn huò rán dé dà wú ài
其心豁然得大无碍。
nǎi zhì lǒu jìn chéng ā luó hàn
乃至漏尽成阿罗汉。
zhù fó zuò xià yìn chéng wú xué
住佛座下，印成无学。

fó wèn yuán tōng rú wǒ suǒ zhèng
佛问圆通。如我所证，
fǎn xī xún kōng sī wéi dì yī
反息循空，斯为第一。

jiāo fàn bō tí jí cóng zuò qǐ
僬梵钵提，即从座起，
dǐng lǐ fó zú ér bái fó yán
顶礼佛足，而白佛言。
wǒ yǒu kǒu yè yú guò qù jié
我有口业，于过去劫，
qīng nòng shā mén
轻弄沙门，
shì shì shēng shēng yǒu niú hē bìng
世生生生有牛呵病。

rú lái shì wǒ yí wèi qīng jìng xīn dì fǎ mén
如来示我一味清净心地法门
wǒ dé miè xīn rù sān mó dì
。我得灭心，入三摩地。
guān wèi zhī zhī fēi tǐ fēi wù
观味之知非体非物。
yīng niàn dé chāo shì jiān zhū lòu
应念得超世间诸漏。

nèi tuō shēn xīn wài yí shì jiè
内脱身心。外遗世界。
yuǎn lí sān yǒu rú niǎo chū lóng
远离三有，如鸟出笼。
lí gòu xiāo chén fǎ yǎn qīng jìng
离垢销尘。法眼清净。
chéng ā luó hàn
成阿罗汉。
rú lái qīn yìn dēng wú xué dào
如来亲印登无学道。

of a verse by the Thus Come One, I went through a hundred days remembering the first part and forgetting the last, or remembering the last and forgetting the first.

“The Buddha took pity on my stupidity and taught me to relax and regulate my breath. I contemplated my breath thoroughly to the subtle point in which arising, dwelling, change, and extinction happen in every kshana.

“My mind suddenly attained vast non-obstruction, until my outflows were extinguished and I accomplished Arhatship. Beneath the Buddha’s seat I was sealed and certified as being beyond learning.

“The Buddha asks about perfect penetration. As I have been certified to it, turning the breath back to emptiness is the foremost method.”

Gavampati arose from his seat, bowed at the Buddha’s feet, and said to the Buddha, “I have mouth-karma created from a past offense. I slighted a Shramana, and in life after life I’ve had this cow-cud sickness.

“The Thus Come One taught me the mind-ground dharma-door of the purity of a single flavor. My thought was extinguished, I entered samadhi, and contemplated the awareness of flavor as not having a substance and not being a thing. As a result, my mind transcended all worldly outflows.

“Internally I was freed of body and mind, and externally I abandoned the world. I left the three existences far behind, just like a bird released from its cage. I separated from filth and wiped out defilements, and so my Dharma Eye became pure, and I accomplished Arhatship. The Thus Come One certified me in person as having ascended to the Path Beyond Learning.

fó wènyuántōng rú wǒ suǒzhèng
佛问圆通。如我所证，
háiwèixuánzhī sī wéi dì yī
还味旋知，斯为第一。

bì líng gā pó cuō jí cóngzuò qǐ
毕陵伽婆蹉，即从座起，
dǐng lǐ fó zú ér bái fó yán
顶礼佛足，而白佛言。

wǒ chū fā xīncóng fó rù dào
我初发心从佛入道。
shùwén rú lái shuō zhūshì jiān bù kě lè shì
数闻如来说诸世间不可乐事。
qǐ shí chéngzhōng xīnsī fǎmén
。乞食城中。心思法门。
bù jué lù zhōng dú lá shāng zú
不觉路中毒刺伤足，
jǔ shēnténgtòng wǒ niànyǒuzhī
举身疼痛。我念有知，
zhī cǐ shēntòng
知此深痛。
suī jué juétòng juéqīngjìngxīn
虽觉觉痛。觉清净心，
wú tòngtòngjué
无痛痛觉。

wǒ yòu sī wéi
我又思惟，
rú shì yì shēnníngyǒushuāngjué
如是一身宁有双觉。
shèniànwèijiǔ shēnxīn hū kōng
摄念未久，身心忽空。
sānqī rì zhōng zhūlòu xū jìn
三七日中，诸漏虚尽，
chéng ā luóhàn dé qīnyìn jì
成阿罗汉。得亲印记，
fā míng wú xué
发明无学。

fó wènyuántōng rú wǒ suǒzhèng
佛问圆通。如我所证，
chúnjué yí shēn sī wéi dì yī
纯觉遗身，斯为第一。

xū pú tí jí cóngzuò qǐ dǐng lǐ fó zú
须菩提即从座起，顶礼佛足，
ér bái fó yán wǒ kuàngjié lái
而白佛言。我旷劫来，
xīn dé wú ài
心得无碍。
zì yì shòushēng rú héng hé shā
自忆受生如恒河沙。
chūzài mǔ tāi jí zhī kōng jì
初在母胎，即知空寂。
rú shì nǎi zhì shí fāng chéng kōng
如是乃至十方成空。

“The Buddha asks about perfect penetration. As I have been certified to it, returning flavor and turning awareness around is the superior method.”

Pilindavatsa arose from his seat, bowed at the Buddha's feet, and said to the Buddha:

“When I first left home to follow the Buddha and enter the way, I often heard the Thus Come One explain that there is nothing in this world that brings happiness. Once, when I was begging in the city, I was reflecting on this Dharma-door and did not notice a poisonous thorn on the road until it had pricked my foot. My entire body experienced physical pain, but my mind also had an awareness: though it was aware of strong pain and recognized the feeling of pain, I knew that in my pure heart, there was neither pain nor awareness of pain.

“I also thought, ‘Is it possible for one body to have two awarenesses?’ Having reflected on this for a while, my body and mind were suddenly empty. After twenty-one days, my outflows disappeared. I accomplished Arhatship and received certification in person and a confirmation that I had realized the level beyond learning.

“The Buddha asks about perfect penetration. As I have been certified to it, purifying the awareness and forgetting the body is the superior method.”

Subhuti arose from his seat, bowed at the Buddha's feet, and said to the Buddha, “From distant kalpas until now, my mind has been unobstructed. I remember as many of my past lives as there are sands in the Ganges River. From the beginning, in my mother's womb, I knew emptiness and tranquility, to the extent that the ten directions became empty and I caused living beings to be certified to the nature of emptiness.

yì lìngzhòngshēngzhèng dé kōngxìng
亦令众生证得空性。

méng rú lái fā xìng juézhēnkōng
蒙如来发性觉真空。

kōngxìngyuánmíng dé ā luóhàn
空性圆明，得阿罗汉。

dùn rù rú lái bǎo míng kōng hǎi tóng fó zhī
顿入如来宝明空海，同佛知
jiàn yìnchéng wú xué jiětuō xìng kōng
见。印成无学。解脱性空，
wǒ wéi wú shàng
我为无上。

fó wèn yuán tōng rú wǒ suǒ zhèng zhū
佛问圆通。如我所证。诸
xiāng rù fēi
相入非，

fēi suǒ fēi jìn xuán fǎ guī wú sī wéi dì
非所非尽。旋法归无，斯为第
yī
一。

shě lì fú jí cóng zuò qǐ dǐng lǐ fó zú
舍利弗，即从座起，顶礼佛足，
ér bái fó yán wǒ kuàng jié lái
而白佛言。我旷劫来，
xīn jiàn qīng jìng
心见清净。

rú shì shòu shēng rú héng hé shā
如是受生如恒河沙。
shì chū shì jiān zhǒng zhǒng biàn huà
世出世间种种变化。
yí jiàn zé tōng huò wú zhàng ài
一见则通。获无障碍。

wǒ yú lù zhōng
我于路中，

féng jiā yè bō xiōng dì xiāng zú
逢迦叶波兄弟相逐，
xuān shuō yīn yuán wù xīn wú jì
宣说因缘。悟心无际。

cóng fó chū jiā jiàn jué míng yuán
从佛出家，见觉明圆，
dé dà wú wèi chéng ā luóhàn
得大无畏，成阿罗汉。

wéi fó zhǎng zǐ cóng fó kǒu shēng
为佛长子。从佛口生。
cóng fǎ huà shēng
从法化生。

fó wèn yuán tōng rú wǒ suǒ zhèng
佛问圆通。如我所证。
xīn jiàn fā guāng guāng jí zhī jiàn
心见发光。光极知见，

“Having received the Thus Come One’s revelation that the enlightened nature is true emptiness - that the nature of emptiness is perfect and bright - I attained Arhatship and suddenly entered into the Thus Come One’s sea of magnificent, bright emptiness. With knowledge and views identical with the Buddha, I was certified as being beyond learning. In the liberation of the nature of emptiness, I am unsurpassed.

“The Buddha asks about perfect penetration. As I have been certified to it, all appearances enter into nothingness; nothingness and what becomes nothingness both disappear. Turning dharmas back to the void is the foremost method.”

Shariputra arose from his seat, bowed at the Buddha’s feet, and said to the Buddha, “From distant kalpas until the present, my mind and views have been pure. In this way I have undergone as many births as there are grains of sand in the Ganges. As to the various transformations and changes of both the mundane and the transcendental, I am able to understand them at one glance and obtain non-obstruction.

“Once I met the Kashyapas on the road, and I walked along with the brothers. They spoke about causes and conditions, and I awakened to the boundlessness of my mind.

“I followed the Buddha and left the home life. My seeing-awareness became bright and perfect, I obtained fearlessness and became an Arhat. As one of the Buddha’s elder disciples, I am born from the Buddha’s mouth, transformationally born from the Dharma.

“The Buddha asks about perfect penetration. As I have been certified to it, for the mind and the seeing to emit light and for the light to reach throughout knowing and seeing is the foremost

sī wéi dì yī
斯为第一。

pǔ xián pú sà jí cóng zuò qǐ
普贤菩萨，即从座起，
dǐng lǐ fó zú ér bái fó yán
顶礼佛足，而白佛言。
wǒ yǐ céng yǔ héng shā rú lái wéi fǎ wáng zǐ
我已曾与恒沙如来为法王子
shí fāng rú lái
。十方如来，
jiāo qí dì zǐ pú sà gēn zhě
教其弟子菩萨根者，
xiū pǔ xián xíng cóng wǒ lì míng
修普贤行，从我立名。

shì zūn wǒ yòng xīn wén
世尊。我用心闻，
fēn bié zhòng shēng suǒ yǒu zhī jiàn
分别众生所有知见。
ruò yú tā fāng héng shā jiè wài
若于他方恒沙界外，
yǒu yī zhòng shēng xīn zhōng fā míng pǔ xián
有一众生心中发明普贤
xíng zhě wǒ yú ěr shí
行者。我于尔时，
chéng liù yá xiàng
乘六牙象。
fēn shēn bǎi qiān jiē zhì qí chù
分身百千皆至其处。
zòng bǐ zhàng shēn wèi dé jiàn wǒ
纵彼障深。未得见我。
wǒ yǔ qí rén àn zhōng mó dǐng
我与其人暗中摩顶，
yōng hù ān wèi lìng qí chéng jiù
拥护安慰。令其成就。

fó wèn yuán tōng wǒ shuō běn yīn
佛问圆通。我说本因。
xīn wén fā míng fēn bié zì zài
心闻发明，分别自在，
sī wéi dì yī
斯为第一。

sūn tuó luó nàn tuó jí cóng zuò qǐ
孙陀罗难陀，即从座起，
dǐng lǐ fó zú ér bái fó yán
顶礼佛足，而白佛言。
wǒ chū chū jiā cóng fó rù dào
我初出家，从佛入道。
suī jù jiè lǜ yú sān mó dì
虽具戒律。于三摩地，
xīn cháng sǎn dòng wèi huò wú lòu
心常散动，未获无漏。
shì zūn jiāo wǒ jí jù zhī luó
世尊教我，及俱絺罗，
guān bí duān bái
观鼻端白。

method.”

Universal Worthy Bodhisattva arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "I have been a Dharma Prince with as many Thus Come Ones as there are sands in the Ganges. The Thus Come Ones of the ten directions tell their disciples who have the roots of a Bodhisattva to cultivate the Universal Worthy conduct, which is named after me.

"World Honored One, I use my mind to listen and distinguish the knowledge and views of living beings. In other regions as many realms away as there are sands in the Ganges, if there is any living being who discovers the conduct of Universal Worthy, I immediately mount my six-tusked elephant and create hundreds of thousands of reduplicated bodies which go to those places. Although their obstacles may be so heavy that they do not see me, I secretly rub their crowns, protect and comfort them, and help them be successful.

"The Buddha asks about perfect penetration. The basic cause I speak of in my case is listening with the mind to discover and distinguish at ease. This is the foremost method."

Sundarananda arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "When I first left home and followed the Buddha to enter the Way, I received the complete precepts, but my mind was always too scattered for samadhi, and I could not attain the state of having no outflows. The World Honored One taught Kaushthila and me to contemplate the white spot at the tip of our noses.

wǒ chū dì guān jīng sān qī rì
我初谛观，经三七日。
jiàn bí zhōng qì chū rù rú yān
见鼻中气出入如烟。
shēn xīn nèi míng yuán dòng shì jiè
身心内明，圆洞世界。
biàn chéng xū jìng yóu rú liú lí
遍成虚净犹如琉璃。
yān xiāng jiàn xiāo bí xī chéng bái
烟相渐销。鼻息成白。

xīn kāi lòu jìn
心开漏尽。
zhū chū rù xī huà wéi guāng míng
诸出入息化为光明，
zhào shí fāng jiè dé ā luó hàn
照十方界。得阿罗汉。
shì zūn jì wǒ dāng dé pú tí
世尊记我当得菩提。

fó wèn yuán tōng wǒ yǐ xiāo xī
佛问圆通。我以销息。
xī jiǔ fā míng míng yuán miè lòu
息久发明，明圆灭漏，
sī wéi dì yī
斯为第一。

fù lóu nuó mí duō luó ní zǐ
富楼那弥多罗尼子，
jí cóng zuò qǐ dǐng lǐ fó zú
即从座起，顶礼佛足，
ér bái fó yán wǒ kuàng jié lái
而白佛言。我旷劫来，
biàn cái wú ài xuān shuō kǔ kōng
辩才无碍。宣说苦空。
shēn dá shí xiāng
深达实相。
rú shì nǎi zhì héng shā rú lái mì fǎ mén
如是乃至恒沙如来秘密法门。
wǒ yú zhòng zhōng wēi miào kāi shì
我于众中，微妙开示，
dé wú suǒ wèi
得无所畏。

shì zūn zhī wǒ yǒu dà biàn cái
世尊知我有大辩才。
yǐ yīn shēng lún jiāo wǒ fā yáng
以音声轮，教我发扬。
wǒ yú fó qián zhù fó zhuǎn lún
我于佛前，助佛转轮，
yīn shī zǐ hǒu chéng ā luó hàn
因师子吼，成阿罗汉。
shì zūn yìn wǒ shuō fǎ wú shàng
世尊印我说法无上。

“From the first, I contemplated intently. After three weeks, I saw that the breath in my nostrils looked like smoke when I inhaled and exhaled. My body and mind became bright inside, and I perfectly understood the external world, to the point that everything became empty and pure, like crystal. The smoky appearance gradually disappeared, and the breath in my nostrils became white.

“My mind opened and my outflows were extinguished. Every inhalation and exhalation of breath was transformed into light which illumined the ten directions, and I attained Arhatship. The World Honored One predicted that in the future I would obtain Bodhi.

“The Buddha asks about perfect penetration. I did it by means of the disappearance of the breath, until eventually the breath emitted light and the light completely extinguished my outflows. This is the foremost method.”

Purnamaitreyaniputra arose from his seat, bowed at the Buddha's feet, and said to the Buddha, “For vast kalpas I have possessed unobstructed eloquence. When I discuss suffering and emptiness I penetrate deeply into the actual appearance, and in the same way, I give subtle, wonderful instruction to the assembly concerning the secret Dharma doors of as many Thus Come Ones as there are sands in the Ganges. I have also obtained fearlessness.

“The World Honored One knew that I had great eloquence, and so he made use of my voice in turning the wheel of the Dharma. He taught me how to disseminate it. I joined the Buddha to help him turn the wheel. I accomplished Arhatship through the lion's roar. The World Honored One certified me as being foremost in speaking Dharma.

fó wènyuántōng wǒ yǐ fǎ yīn
佛问圆通。我以法音，
xiáng fú mó yuàn xiāomièzhūlòu
降伏魔怨。销灭诸漏，
sī wéi dì yī
斯为第一。

yōu bō lí jí cóngzuò qǐ dǐng lǐ fó zú
优波离，即从座起，顶礼佛足，
ér bái fó yán
而白佛言。
wǒ qīnsuí fó yú chéngchū jiā
我亲随佛逾城出家。
qīnguān rú lái liù nián qín kǔ
亲观如来六年勤苦。
qīnjiàn rú lái xiáng fú zhū mó
亲见如来降伏诸魔，
zhì zhū wài dào
制诸外道。
jiětuōshì jiāntān yù zhū lòu
解脱世间贪欲诸漏。

chéng fó jiào jiè
承佛教戒。
rú shì nǎi zhì sānqiānwēi yí
如是乃至三千威仪，
bā wàn wēi xì xìng yè zhē yè
八万微细性业遮业，
xī jiē qīng jìng shēn xīn jì miè
悉皆清净。身心寂灭，
chéng ā luó hàn
成阿罗汉。

wǒ shì rú lái zhòng zhōng gāng jì
我是如来众中纲纪。
qīnyìn wǒ xīn chí jiè xiū shēn
亲印我心。持戒修身，
zhòng tuī wéi shàng
众推为上。

fó wènyuántōng wǒ yǐ zhí shēn
佛问圆通。我以执身，
shēn dé zì zài cì dì zhí xīn
身得自在。次第执心，
xīn dé tōng dá
心得通达。
rán hòu shēn xīn yì qiè tōng lì
然后身心一切通利。
sī wéi dì yī
斯为第一。

“The Buddha asks about perfect penetration. I used the sound of Dharma to subdue demons and adversaries and melt away my outflows. This is the foremost method.”

Upali arose from his seat, bowed at the Buddha's feet, and said to the Buddha, “I followed the Buddha in person when he fled the city and left the home-life. I observed the Thus Come One endure six years of diligent asceticism. I watched the Thus Come One subdue all the demons, control adherents of external paths and become liberated from all outflows which were based on worldly desire and greed.

“I based myself on the Buddha's teaching of precepts, encompassing the three thousand awesome deportments and the eighty thousand subtle aspects. Both my direct karma and my contributing karma became pure. My body and mind became tranquil, and I accomplished Arhatship.

“In the Thus Come One's assembly, I am a governor of the law. The Buddha himself certified my mind's upholding of the precepts and my genuine cultivation of them. I am considered a leader of the assembly.

“The Buddha asks about perfect penetration. I disciplined the body until the body attained ease and comfort. Then I disciplined the mind until the mind attained penetrating clarity. After that, the body and mind experienced keen and thorough absorption. This is the foremost method.”

dà mù jiǎnlián jí cóngzuò qǐ
大目犍连，即从座起，
dǐng lǐ fó zú ér bái fó yán
顶礼佛足，而白佛言。
wǒ chū yú lù qǐ shí
我初于路乞食。
féng yù yōulóupínluó qié yē nuó tí
逢遇优楼频螺，伽耶，那提，
sānjiā yè bō
三迦叶波，
xuānshuō rú lái yīnyuánshēn yì
宣说如来因缘深义。
wǒ dùn fā xīn dé dà tōng dá
我顿发心，得大通达。

rú lái huì wǒ jiāshāzhùshēn
如来惠我袈裟著身，
xū fā zì luò wǒ yóushí fāng
须发自落。我游十方，
dé wú guà ài shéntōng fā míng
得无挂碍。神通发明，
tuīwéi wú shàng chéng ā luó hàn
推为无上，成阿罗汉。

níngwéi shì zūn
宁唯世尊。
shí fāng rú lái tàn wǒ shén lì
十方如来叹我神力，
yuán míng qīng jìng zì zài wú wèi
圆明清净，自在无畏。

fó wèn yuán tōng wǒ yǐ xuán zhàn
佛问圆通，我以旋湛，
xīnguāng fā xuān rú chéng zhuó liú
心光发宣。如澄浊流，
jiǔ chéng qīng yīng sī wéi dì yī
久成清莹。斯为第一。

wū chū sè mó yú rú lái qián
乌刍瑟摩，于如来前，
hé zhǎng dǐng lǐ fó zhī shuāng zú
合掌顶礼佛之双足，
ér bái fó yán
而白佛言。
wǒ cháng xiān yì jiǔ yuǎn jié qián
我常先忆久远劫前，
xìng duō tān yù yǒu fó chū shì
性多贪欲。有佛出世，
míng yuē kōng wáng
名曰空王。
shuō duō yīn rén chéng měng huǒ jù
说多淫人成猛火聚。
jiāo wǒ biàn guān bǎi hái sì zhī zhū lěng nuǎn
教我遍观百骸四肢诸冷暖
qì
气。

Great Maudgalyayana arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "Once when I was out on the road begging for food, I met the three Kashyapa brothers - Uruvilva, Gaya, and Nadi - who proclaimed for me the Thus Come One's profound principle of causes and conditions. I immediately brought forth resolve and obtained a great understanding.

"The Thus Come One accepted me, and the kashaya was on my body and my hair fell out by itself. I roamed in the ten directions, having no impeding obstructions. I discovered my spiritual penetrations, which are esteemed as unsurpassed, and I accomplished Arhatship.

"Not only the World Honored One, but the Thus Come Ones of the ten directions praise my spiritual powers as perfectly clear and pure, masterful, and fearless.

"The Buddha asks about perfect penetration. By means of a spiral-like attention to the profound, the light of my mind was revealed, just as muddy water clears. Eventually it became pure and dazzling. This is the foremost method."

Ucchushma came before the Buddha, put his palms together, bowed at the Buddha's feet, and said to the Buddha, "I can still remember how many kalpas ago I was filled with excessive greed and desire. There was a Buddha in the world named King of Emptiness. He said that people with too much desire turn into a raging mass of fire. He taught me to contemplate the coolness and warmth throughout my entire body.

shénguāngnèining
神 光 内 凝。
huàduōyínxīnchéngzhì huì huǒ
化 多 淫 心 成 智 慧 火。
cóngshì zhū fó jiē hū zhào wǒ
从 是 诸 佛 皆 呼 召 我，
míngwéihuǒtóu
名 为 火 头。

wǒ yǐ huǒguāngsānmèi lì gù
我 以 火 光 三 昧 力 故，
chéng ā luóhàn xīn fā dà yuàn
成 阿 罗 汉 。 心 发 大 愿 。
zhū fó chéng dào wǒ wéi lì shì
诸 佛 成 道 。 我 为 力 士，
qīn fú mó yuàn
亲 伏 魔 怨。

fó wèn yuán tōng
佛 问 圆 通。
wǒ yǐ dì guānshēnxīn nuǎn chù
我 以 谛 观 身 心 暖 触，
wú ài liú tōng zhū lòu jì xiāo
无 碍 流 通 。 诸 漏 既 销，
shēng dà bǎo yàn dēng wú shàng jué
生 大 宝 焰 。 登 无 上 觉。
sī wéi dì yī
斯 为 第 一。

chí dì pú sà jí cóng zuò qǐ
持 地 菩 萨 即 从 座 起，
dǐng lǐ fó zú ér bái fó yán
顶 礼 佛 足 ， 而 白 佛 言。
wǒ niàn wǎng xī pǔ guāng rú lái chū xiàn yú
我 念 往 昔 普 光 如 来 出 现 于
shì wǒ wéi bī qiū
世 。 我 为 比 丘，
cháng yú yì qiè yào lù jīn kǒu
常 于 一 切 要 路 津 口，
tián dì xiǎn ài yǒu bù rú fǎ
田 地 险 隘 ， 有 不 如 法，
fāng sūn chē mǎ wǒ jiē píng tián
妨 损 车 马 。 我 皆 平 填。
huò zuò qiáo liáng huò fù shā tǔ
或 作 桥 梁 。 或 负 沙 土。

rú shì qín kǔ
如 是 勤 苦，
jīng wú liàng fó chū xiàn yú shì
经 无 量 佛 出 现 于 世。
huò yǒu zhòng shēng yú huán huì chù
或 有 众 生 于 闾 闾 处，
yào rén qǐng wù wǒ xiān wéi qǐng
要 人 擎 物 。 我 先 为 擎。
zhì qí suǒ yì fàng wù jí xíng
至 其 所 诣 ， 放 物 即 行，

“A spiritual light coalesced inside and transformed my thoughts of excessive lust into the fire of wisdom. After that, when any of the Buddhas summoned me, they used the name ‘fire-head.’

“From the strength of the fire-light samadhi, I accomplished Arhatship. I made a great vow that when each of the Buddhas accomplishes the way, I will be a powerful knight and in person subdue the demons’ hatred.

“The Buddha asks about perfect penetration. I used attentive contemplation of the effects of heat in my body and mind, until it became unobstructed and penetrating and all my outflows were consumed. I produced a blazing brilliance and ascended to enlightenment. This is the foremost method.”

The Bodhisattva, “Maintaining the Ground,” arose from his seat, bowed at the Buddha’s feet, and said to the Buddha, “I remember when Universal Light Thus Come One appeared in the world in the past. I was a Bhikshu who continually worked on making level the major roads, ferry-landings, and the dangerous spots in the ground, where the disrepair might hinder or harm carriages or horses. I did everything from building bridges to hauling sand.

“I was diligent in this hard labor throughout the appearance of limitless Buddhas in the world. If there were beings at the walls and gates of the cities who needed someone to carry their goods, I would carry them all the way to their destination, set the things down, and leave without taking any recompense.

bù qǔ qí zhí
不取其直。

pí shě fú fó xiànzài shì shí
毗舍浮佛现在世时，
shì duō jī huāng wǒ wéi fù rén
世多饥荒。我为负人，
wú wènyuǎn jìn wéi qǔ yì qián
无问远近，唯取一钱。
huò yǒu chē niú bèi yú ní nì
或有车牛被於泥溺。
wǒ yǒu shén lì wéi qí tuī lún
我有神力，为其推轮。
bá qí kǔ nǎo
拔其苦恼。

shí guó dà wáng yán fó shè zhāi
时国大王延佛设斋。
wǒ yú ěr shí píng dì dài fó
我于尔时，平地待佛。
pí shě rú lái mó dǐng wèi wǒ
毗舍如来，摩顶谓我，
dāng píng xīn dì
当平心地，
zé shì jiè dì yì qiè jiē píng
则世界地一切皆平。

wǒ jí xīn kāi jiàn shēn wēi chén
我即心开。见身微尘，
yǔ zào shì jiè suǒ yǒu wēi chén
与造世界所有微尘，
děng wú chā bié
等无差别。
wēi chén zì xìng bù xiāng chù mó
微尘自性不相触摩。
nǎi zhì dāo bīng yì wú suǒ chù
乃至刀兵亦无所触。

wǒ yú fǎ xìng wú wú shēng rěn
我于法性悟无生忍，
chéng ā luó hàn
成阿罗汉。

huí xīn jīn rù pú sà wèi zhōng
回心今入菩萨位中。
wén zhū rú lái xuān miào lián huā fó zhī jiàn
闻诸如来宣妙莲华佛知见
dì wǒ xiān zhèng míng ér wéi shàng shǒu
地。我先证明而为上首。

fó wèn yuán tōng
佛问圆通。

wǒ yǐ dì guān shēn jiè èr chén
我以谛观身界二尘，
děng wú chā bié běn rú lái cáng
等无差别。本如来藏，
xū wàng fā chén chén xiāo zhì yuán
虚妄发尘。尘销智圆，

“When the Buddha Vipashyin appeared in the world, there was a world-wide famine. I would carry people on my back, and no matter how far the distance, I would only accept one small coin. If there was an ox-cart stuck in the mud, I would use my spiritual strength to push the wheels and get it out of difficulty.

“Once a king asked the Buddha to accept a vegetarian feast. At that time, I served the Buddha by leveling the road as he went. Vipashyin Thus Come One rubbed my crown and said, You should level your mind-ground, then everything else in the world would be level.”

“Immediately my mind opened up and I saw that the particles of earth composing my own body were no different from all the particles of earth that made up the world. The nature of those particles of dust was such that they did not connect with one another nor could they be touched by the blade of a sword.

“Within the dharma-nature I awakened to the patience with the non-production of dharmas and accomplished Arhatship. I brought my mind back, to the extent that I have now entered the ranks of the Bodhisattvas. Hearing the Thus Come One proclaim the Wonderful Lotus Flower, the level of the Buddha’s knowledge and vision, I have already been certified as having understood and am a leader in the assembly.

“The Buddha asks about perfect penetration. Upon attentive contemplation of the body and the environment, I saw that these two dusts are exactly the same - that, fundamentally, everything is the Treasury of the Thus Come One, but that an empty falseness arises and creates the dust. When

chéng wú shàngdào sī wéi dì yī
成无上道，斯为第一。

yuèguāngtóng zǐ jí cóngzuò qǐ
月光童子，即从座起，
dǐng lǐ fó zú ér bái fó yán
顶礼佛足，而白佛言。
wǒ yì wǎng xī héng hé shā jié
我忆往昔恒河沙劫，
yǒu fó chūshì míng wéi shuǐ tiān
有佛出世，名为水天。
jiāozhū pú sà xiū xí shuǐ guān
教诸菩萨修习水观。
rù sān mó dì
入三摩地。

guān yú shēnzhōng shuǐ xìng wú duó
观于身中，水性无夺。
chūcóng tì tuò
初从涕唾，
rú shì qióng jìn jīn yè jīng xuè
如是穷尽津液精血，
dà xiǎo biàn lì shēnzhōng xuán fù
大小便利。身中旋复。
shuǐ xìng yì tóng jiàn shuǐ shēnzhōng
水性一同。见水身中，
yǔ shì jiè wài fú zhàng wáng chā zhū xiāng
与世界外浮幢王刹诸香
shuǐ hǎi děng wú chā bié
水海，等无差别。

wǒ yú shì shí chūchéng cǐ guān
我于是时，初成此观。
dàn jiàn qí shuǐ wèi dé wú shēn
但见其水，未得无身。

dāng wéi bǐ qiū shì zhōng ān chán
当为比丘，室中安禅。
wǒ yǒu dì zǐ kuī chuāngguān shì
我有弟子，窥窗观室。
wéi jiàn qīng shuǐ biàn zài shì zhōng
唯见清水遍在室中，
liǎo wú suǒ jiàn
了无所见。

tóngzhì wú zhī
童稚无知，
qǔ yì wǎ lì tóu yú shuǐ nèi
取一瓦砾投于水内。
jī shuǐ zuò shēng gù pàn ér qù
激水作声，顾盼而去。
wǒ chū dìng hòu dùn jué xīn tòng
我出定后，顿觉心痛。
rú shě lì fú zāo wéi hài guǐ
如舍利弗遭违害鬼。

the dust is eliminated, wisdom is perfected, and one accomplishes the unsurpassed Way. This is the foremost method.”

The Pure Youth Moonlight arose from his seat, bowed at the Buddha's feet, and said to the Buddha, “I remember that long ago, beyond kalpas as many as there are sands in the Ganges, there was a Buddha in the world named Water-God, who taught all the Bodhisattvas to cultivate the contemplation of water and enter samadhi.

“I reflected upon how throughout the body the essence of water is not in discord. I started with mucus and saliva and went on through digestive juices, phlegm, semen, blood, to urine and excrement. As it revolved through my body, the nature of water was identical. I saw that the water in my body was not at all different from that in the world outside - even that in royal lands of floating banners with all their seas of fragrant waters.

“At that time, when I first succeeded in the contemplation of water, I could see only water. I still had not gotten beyond my physical body.

“I was a Bhikshu then, and once when I was in dhyana repose in my room, a disciple of mine peeked in the window and saw only pure water there, which filled the entire room. He saw nothing else.

“The lad was young, and not knowing any better, he picked up a tile and tossed it into the water. It hit the water with a ‘plunk.’ He gazed around and then left. When I came out of concentration, I was suddenly aware of a pain in my heart, and I felt like Shariputra must have felt when he met that cruel ghost.

wǒ zì sī wéi jīnwǒ yǐ dé ā luóhàndào
我自思惟，今我已得阿罗汉道。
jiǔ lí bìngyuán
久离病缘。
yún hé jīn rì hū shēngxīntòng
云何今日忽生心痛。
jiāng wú tuìshī
将无退失。

ěr shí tóng zǐ jié lái wǒ qián
尔时童子捷来我前，
shuō rú shàng shì wǒ zé gào yán
说如上事。我则告言。
rǔ gèng jiàn shuǐ kě jí kāi mén
汝更见水。可即开门，
rù cǐ shuǐ zhōng chú qù wǎ lì
入此水中，除去瓦砾。
tóng zǐ fèng jiāo hòu rù dìng shí
童子奉教。后入定时，
hái fù jiàn shuǐ wǎ lì wǎn rán
还复见水，瓦砾宛然。
kāi mén chú chū wǒ hòu chū dìng
开门除出。我后出定，
shēn zhì rú chū
身质如初。

féng wú liàng fó
逢无量佛。
rú shì zhì yú shānhǎi zì zài tōng wáng rú
如是至于山海自在通王如
lái fāng dé wáng shēn
来，方得亡身。
yǔ shí fāng jiè zhū xiāng shuǐ hǎi
与十方界诸香水海，
xìng hé zhēn kōng wú èr wú bié
性合真空，无二无别。
jīn yú rú lái dé tóng zhēn míng
今于如来得童真名，
yù pú sà huì
预菩萨会。

fó wèn yuán tōng
佛问圆通。
wǒ yǐ shuǐ xìng yí wèi liú tōng
我以水性一味流通。
dé wú shēng rěn yuán mǎn pú tí
得无生忍。圆满菩提。
sī wéi dì yī
斯为第一。

liú lí guāng fǎ wáng zǐ jí cóng zuò qǐ
琉璃光法王子，即从座起，
dǐng lǐ fó zú ér bái fó yán
顶礼佛足，而白佛言。
wǒ yì wǎng xī jīng héng shā jié
我忆往昔经恒沙劫，

“I thought to myself, ‘I am already an Arhat and have long since abandoned conditions that bring on illness. Why is it that today I suddenly have a pain in my heart? Am I about to lose the position of non-retreat?’

“Just then, the young lad came promptly to me and related what had happened. I quickly said to him, ‘When you see the water again, you may open the door, wade into the water, and remove the tile.’ The child was obedient, so that when I re-entered samadhi, he again saw the water and the tile as well. He opened the door and took it out. When I came out of concentration, my body was as it had been before.

“I encountered limitless Buddhas and cultivated in this way until the coming of the Thus Come One, King of Masterful Penetrations of Mountains and Seas. Then I finally had no body. My nature and the seas of fragrant waters throughout the ten directions were identical with True Emptiness, without any duality or difference. Now I am with the Thus Come One and am known as a Pure Youth, and I have joined the assembly of Bodhisattvas.

“The Buddha asks about perfect penetration. By means of the nature of water, I penetrated through to the flow of a single flavor, and I obtained patience with the non-production of dharmas and the perfection of Bodhi. This is the foremost method.”

The Dharma Prince Vaidurya Light arose from his seat, bowed at the Buddha’s feet, and said to the Buddha, “I can still remember back through aeons as many as the sands in the Ganges to the time of a Buddha named .Limitless Sound,. who

yǒu fó chūshì míng wú liàngshēng
有佛出世，名无量声。
kāishì pú sà běnjuémiàomíng
开示菩萨本觉妙明。
guān cǐ shì jiè jí zhòngshēngshēnjiēshì
观此世界及众生身皆是
wàngyuánfēng lì suǒzhuǎn
妄缘风力所转。

wǒ yū ěr shí guānjiè ān lì
我于尔时，观界安立。
guānshì dòngshí guānshēndòngzhǐ
观世动时，观身动止，
guānxīndòngniàn zhūdòng wú èr
观心动念。诸动无二，
děng wú chābié
等无差别。

wǒ shí jué liǎo cǐ qún dòng xìng
我时觉了此群动性，
lái wú suǒ cóng qù wú suǒ zhì
来无所从。去无所至。
shí fāng wēi chén diān dǎo zhòng shēng
十方微尘颠倒众生，
tóng yì xū wàng
同一虚妄。

rú shì nǎi zhì sān qiān dà qiān yí shì jiè nèi
如是乃至三千大千一世界内
suǒ yǒu zhòng shēng
所有众生。
rú yí qì zhōng zhù bǎi wén ruì
如一器中贮百蚊蚋，
jiū jiū luàn míng yú fēn cùn zhōng
啾啾乱鸣。于分寸中，
gǔ fā kuáng nào féng fó wèi jǐ
鼓发狂闹。逢佛未几，
dé wú shēng rěn
得无生忍。

ěr shí xīn kāi
尔时心开。
nǎi jiàn dōng fāng bú dòng fó guó
乃见东方不动佛国。
wéi fǎ wáng zǐ shì shí fāng fó
为法王子。事十方佛。
shēn xīn fā guāng dòng chè wú ài
身心发光，洞彻无碍。

fó wèn yuán tōng
佛问圆通。
wǒ yǐ guān chá fēng lì wú yī
我以观察风力无依，
wù pú tí xīn rù sān mó dì
悟菩提心，入三摩地。
hé shí fāng fó chuán yí miào xīn
合十方佛传一妙心。

instructed the Bodhisattvas that fundamental enlightenment is wonderful and bright. He taught them to contemplate this world and all the beings in it as false conditions propelled by the power of wind.

“At that time, I contemplated the position of the world, and I regarded the passage of time in the world. I reflected on the movement and stillness in my body. I considered the arising of thoughts in the mind. All these kinds of movement were non-dual; they were equal and the same.

“I then understood that the nature of movement does not come from anywhere and does not go anywhere. Every single material particle throughout the ten directions and every upside-down living being in it is of the same empty falseness.

“And so, throughout the three-thousand-great-thousand worlds, the living beings in each of the worlds were like so many mosquitoes confined in a trap and droning monotonously. Caught in those few square inches, their hum built to a maddening crescendo. Not long after I encountered the Buddha, I attained patience with the non-production of dharmas.

“My mind then opened, and I could see the country of the Buddha, .Unmoving., in the east. I became a Dharma Prince and served the Buddhas of the ten directions. My body and mind emit a light that make them completely clear and translucent.

“The Buddha asks about perfect penetration. I contemplated the power of wind as lacking anything to rely on, and I awakened to the Bodhi-mind. I entered samadhi and meshed with the single, wonderful mind transmitted by all the Buddhas of the ten directions. This is the foremost method.”

sī wéi dì yī
斯为第一。

xū kōng cáng pú sà jí cóng zuò qǐ
虚空藏菩萨，即从座起。
dǐng lǐ fó zú ér bái fó yán
顶礼佛足，而白佛言。
wǒ yǔ rú lái dìng guāng fó suǒ
我与如来，定光佛所，
dé wú biān shēn
得无边身。

ěr shí shǒu zhī sì dà bǎo zhū
尔时手执四大宝珠，
zhào míng shí fāng wēi chén fó chà
照明十方微尘佛刹，
huà chéng xū kōng
化成虚空。

yòu yú zì xīn xiàn dà yuán jìng
又于自心现大圆镜。
nèi fàng shí zhǒng wēi miào bǎo guāng
内放十种微妙宝光。
liú guàn shí fāng jìn xū kōng jì
流灌十方，尽虚空际。

zhū zhàng wáng chà lái rù jìng nèi
诸幢王刹来入镜内，
shè rù wǒ shēn shēn tóng xū kōng
涉入我身。身同虚空，
bù xiāng fāng ài
不相妨碍。

shēn néng shàn rù wēi chén guó tǔ
身能善入微尘国土，
guǎng xíng fó shì dé dà suí shùn
广行佛事，得大随顺。

cǐ dà shén lì
此大神力。
yóu wǒ dì guān sì dà wú yī
由我谛观四大无依，
wàng xiǎng shēng miè xū kōng wú èr
妄想生灭，虚空无二。
fó guó běn tóng yú tóng fā míng
佛国本同。于同发明，
dé wú shēng rěn
得无生忍。

fó wèn yuán tōng
佛问圆通。
wǒ yǐ guān chá xū kōng wú biān
我以观察虚空无边。
rù sān mó dì miào lì yuán míng
入三摩地。妙力圆明。

Treasury of Emptiness Bodhisattva arose from his seat, bowed to the Buddha's feet, and said to the Buddha, "The Thus Come One and I attained boundless bodies at the place of the Buddha, .Samadhi-Light."

"At that time, I held in my hands four huge precious pearls, which shone on Buddhalands as many as the motes of dust in the ten directions and transformed them into emptiness.

"In my mind there appeared a great, perfect mirror, which emitted from within ten kinds of subtle, wonderful precious light that poured out into the ten directions to the farthest bounds of emptiness.

"All the royal lands of banners came into the mirror and passed into my body. There was no hindrance to this interaction, because my body was like emptiness.

"My body could enter with ease as many countries as there are fine motes of dust and could do the Buddha's work on a wide scale, because it had become completely compliant.

"I achieved this great spiritual power from contemplating in detail how the four elements lack anything to return to; how the production and extinction of false thoughts is no different from emptiness; how all the Buddhalands are basically the same. Once I realized this identity, I obtained patience with the non-production of Dharmas.

"The Buddha asks about perfect penetration. I used the contemplation of the boundlessness of emptiness to enter samadhi and attain wonderful power and perfect clarity. This is the foremost

sī wéi dì yī
斯为第一。

mí lè pú sà jí cóng zuò qǐ
弥勒菩萨即从座起，
dǐng lǐ fó zú ér bái fó yán
顶礼佛足，而白佛言。
wǒ yì wǎng xī jīng wēi chén jié
我忆往昔经微尘劫。
yǒu fó chū shì míng rì yuè dēng míng
有佛出世，名日月灯明。
wǒ cóng bī fó ér dé chū jiā
我从彼佛而得出家。
xīn zhòng shì míng hǎo yóu zú xìng
心重世名，好游族姓。

ěr shí shì zūn jiāo wǒ xiū xí wéi xīn shí dìng
尔时世尊教我修习唯心识定
rù sān mó dì lì jié yǐ lái
，入三摩地。历劫已来，
yǐ cǐ sān mèi shì héng shā fó
以此三昧事恒沙佛。
qiú shì míng xīn xiē miè wú yǒu
求世名心歇灭无有。

zhì rán dēng fó chū xiàn yú shì
至然灯佛出现于世。
wǒ nǎi dé chéng wú shàng miào yuán shí xīn
我乃得成无上妙圆识心
sān mèi
三昧。

nǎi zhì jìn kōng rú lái guó tǔ
乃至尽空如来国土。
jìng huì yǒu wú
净秽有无，
jiē shì wǒ xīn biàn huà suǒ xiàn
皆是我心变化所现。

shì zūn wǒ liǎo rú shì wéi xīn shí gù
世尊。我了如是唯心识故，
shí xìng liú chū wú liàng rú lái
识性流出无量如来。
jīn dé shòu jì cì bǔ fó chù
今得授记，次补佛处。

fó wèn yuán tōng
佛问圆通。
wǒ yǐ dì guān shí fāng wéi shí
我以谛观十方唯识。
shí xīn yuán míng rù yuán chéng shí
识心圆明，入圆成实。
yuǎn lí yī tā jí biàn jì zhí
远离依他，及遍计执，
dé wú shēng rěn sī wéi dì yī
得无生忍。斯为第一。

method.”

Maitreya Bodhisattva arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "I remember when, as many kalpas ago as there are fine motes of dust, a Buddha named Light of Sun, Moon, and Lamp appeared in the world. Under that Buddha I left the home life; yet I was deeply committed to worldly fame and liked to fraternize with people of good family.

"Then the World Honored One taught me to cultivate consciousness-only concentration, and I entered that samadhi. For many aeons I have made use of that samadhi as I performed deeds for as many Buddhas as there are sands in the Ganges. My seeking for worldly name and fame ceased completely and never recurred.

"When Burning Lamp Buddha appeared in the world, I finally accomplished the unsurpassed, wonderfully perfect Samadhi of Consciousness.

"I went on until, to the ends of emptiness, all the lands of the Thus Come One, whether pure or defiled, existent or non-existent, were transformations appearing from within my own mind.

"World Honored One, because I understand consciousness only thus, the nature of consciousness reveals limitless Thus Come Ones. Now I have received the prediction that I will be the next to take the Buddha's place.

"The Buddha asks about perfect penetration. I was intent upon the contemplation that the ten directions come only from consciousness. When the conscious mind is perfect and bright, one enters the perfection of the real. One leaves behind reliance on others and attachment to incessant calculating and attains the patience with

dà shì zhì fǎ wáng zǐ
大 势 至 法 王 子，
yǔ qí tóng lún wǔ shí èr pú sà
与 其 同 伦 五 十 二 菩 萨，
jí cóng zuò qǐ dǐng lǐ fó zú
即 从 座 起， 顶 礼 佛 足，
ér bái fó yán
而 白 佛 言。

wǒ yì wǎng xī héng hé shā jié
我 忆 往 昔 恒 河 沙 劫，
yǒu fó chū shì míng wú liàng guāng
有 佛 出 世， 名 无 量 光。
shí èr rú lái xiāng jì yì jié
十 二 如 来， 相 继 一 劫。
qí zuì hòu fó míng chāo rì yuè guāng
其 最 后 佛 名 超 日 月 光。
bǐ fó jiào wǒ niàn fó sān mèi
彼 佛 教 我 念 佛 三 昧。

pì rú yǒu rén yì zhuān wéi yì
譬 如 有 人， 一 专 为 忆。
yì rén zhuān wàng
一 人 专 忘。
rú shì èr rén ruò féng bù féng
如 是 二 人 若 逢 不 逢，
huò jiàn fēi jiàn
或 见 非 见。

èr rén xiāng yì èr yì niàn shēn
二 人 相 忆。 二 忆 念 深。
rú shì nǎi zhì cóng shēng zhì shēng
如 是 乃 至 从 生 至 生，
tóng yú xíng yǐng bù xiāng guāi yì
同 于 形 影， 不 相 乖 异。

shí fāng rú lái lián niàn zhòng shēng
十 方 如 来 怜 念 众 生，
rú mǔ yì zǐ ruò zǐ táo shì
如 母 忆 子。 若 子 逃 逝，
suī yì hé wéi zǐ ruò yì mǔ rú mǔ yì shí
虽 忆 何 为。 子 若 忆 母 如 母 忆 时。
mǔ zǐ lì shēng bù xiāng wéi yuǎn
母 子 历 生 不 相 违 远。

ruò zhòng shēng xīn yì fó niàn fó
若 众 生 心， 忆 佛 念 佛，
xiàn qián dāng lái bì dìng jiàn fó
现 前 当 来 必 定 见 佛。

qù fó bù yuǎn
去 佛 不 远。
bù jiǎ fāng biàn zì dé xīn kāi
不 假 方 便 自 得 心 开。

the non-production of dharmas. This is the foremost method.”

Dharma Prince, Great Strength, together with fifty-two Bodhisattvas of similar rank, arose from his seat, bowed at the Buddha's feet, and said to the Buddha:

“I remember when, as many aeons ago as there are sands in the Ganges, a Buddha called Limitless Light appeared in the world. In that same aeon there were twelve successive Thus Come Ones; the last was called Light Surpassing the Sun and Moon. That Buddha taught me the Buddha-recitation Samadhi.

“Suppose there were a person who always remembers someone else, but the someone else he remembers has entirely forgotten about him. If two such people were to meet, even if they were to see each other, they would not take notice. They would not recognize each other.

“If two people remember each other until the memory of each is deep, then in life after life they will be together like a form and its shadow, and they will never be at odds.

“Out of pity for living beings, the Thus Come Ones of the ten directions are mindful of them as a mother remembers her child. If the child runs away, of what use is the mother's regard? But if the child remembers his mother in the same way that the mother remembers the child, then in life after life the mother and child will not be far apart.

“If living beings remember the Buddha and are mindful of the Buddha, certainly they will see the Buddha now or in the future.

“They will never be far from the Buddha, and their minds will awaken by themselves, without the aid of expedients.

rú rǎn xiāng rén shēn yǒu xiāng qì
如染香人，身有香气。
cǐ zé míng yuē xiāng guāng zhuāng yán
此则名曰香光庄严。

wǒ běn yīn dì yǐ niàn fó xīn
我本因地，以念佛心，
rù wú shēng rěn jīn yú cǐ jiè
入无生忍。今于此界，
shè niàn fó rén guī yú jìng tǔ
摄念佛人，归于净土。

fó wèn yuán tōng wǒ wú xuǎn zé
佛问圆通。我无选择。
dōu shè liù gēn jìng niàn xiāng jì
都摄六根，净念相继，
dé sān mó dì sī wéi dì yī
得三摩地，斯为第一。

ěr shí guān shì yīn pú sà jí cóng zuò qǐ
尔时观世音菩萨，即从座起，
dǐng lǐ fó zú ér bái fó yán
顶礼佛足，而白佛言。

shì zūn
世尊。
yì niàn wǒ xī wú shù héng hé shā jié
忆念我昔无数恒河沙劫。
yú shí yǒu fó chū xiàn yú shì
于时有佛，出现于世，
míng guān shì yīn wǒ yú bǐ fó
名观世音。我于彼佛，
fā pú tí xīn
发菩提心。
bǐ fó jiào wǒ cóng wén sī xiū
彼佛教我从闻思修，
rù sān mó dì
入三摩地。

chū yú wén zhōng rù liú wáng suǒ
初于闻中，入流亡所。
suǒ rù jì jì dòng jìng èr xiāng
所入既寂。动静二相，
liǎo rán bù shēng rú shì jiàn zēng
了然不生。如是渐增，
wén suǒ wén jìn jìn wén bú zhù
闻所闻尽。尽闻不住，
jué suǒ jué kōng kōng jué jí yuán
觉所觉空。空觉极圆，
kōng suǒ kōng miè shēng miè jì miè
空所空灭。生灭既灭，
jì miè xiàn qián
寂灭现前。

“A person who has been near incense will carry a fragrance on his person; it is the same in this case. It is called an adornment of fragrant light.

“On the causal ground I used mindfulness of the Buddha to enter into patience with the non-production of dharmas. Now in this world I gather in all those who are mindful of the Buddha and bring them back to the Pure Land.

“The Buddha asks about perfect penetration. I would select none other than gathering in the six organs through continuous pure mindfulness to obtain samadhi. This is the foremost method.”

Then Guan Shi Yin Bodhisattva arose from his seat, bowed at the Buddha's feet and said to the Buddha:

“World Honored One, I remember when, as many kalpas ago as there are sands in the Ganges, there was a Buddha in the world named Contemplating the World's Sounds. It was under that Buddha that I brought forth the Bodhi-resolve. That Buddha taught me to enter samadhi through a process of hearing and reflecting.

“Initially, I entered the flow through hearing and forgot objective states. Since the sense-objects and sense-organs were quiet, the two characteristics of movement and stillness crystallized and did not arise. After that, gradually advancing, the hearing and what was heard both disappeared. Once the hearing was ended, there was nothing to rely on, and awareness and the objects of awareness became empty. When the emptiness of awareness reached an ultimate perfection, emptiness and what was being emptied then also ceased to be. Since production and extinction were gone, still extinction was revealed.

hū rán chāo yuè shì chū shì jiān
忽然超越世出世间。
shí fāng yuán míng huò èr shū shèng
十方圆明。获二殊胜。

yì zhě
一者，
shàng hé shí fāng zhū fó běn miào jué xīn
上合十方诸佛本妙觉心。
yǔ fó rú lái tóng yì cí lì
与佛如来同一慈力。

èr zhě
二者，
xià hé shí fāng yì qiè liù dào zhòng shēng
下合十方一切六道众生。
yǔ zhū zhòng shēng tóng yì bēi yǎng
与诸众生同一悲仰。

shì zūn yóu wǒ gòng yǎng guān yīn rú lái
世尊。由我供养观音如来。
méng bī rú lái
蒙彼如来，
shòu wǒ rú huàn wén xūn wén xiū
授我如幻闻熏闻修。
jīng āng sān mèi yǔ fó rú lái
金刚三昧，与佛如来，
tóng cí lì gù
同慈力故。
lìng wǒ shēn chéng sān shí èr yīng
令我身成三十二应。
rù zhū guó tǔ
入诸国土。

shì zūn ruò zhū pú sà rù sān mó dì
世尊。若诸菩萨入三摩地，
jìn xiū wú lòu shèng jiě xiàn yuán
进修无漏，胜解现圆。
wǒ xiàn fó shēn ér wéi shuō fǎ
我现佛身而为说法，
lìng qí jiě tuō
令其解脱。

ruò zhū yǒu xué jì jìng miào míng
若诸有学，寂静妙明，
shèng miào xiàn yuán wǒ yú bǐ qián
胜妙现圆。我于彼前，
xiàn dú jué shēn ér wéi shuō fǎ
现独觉身，而为说法，
lìng qí jiě tuō
令其解脱。

ruò zhū yǒu xué duàn shí èr yuán
若诸有学，断十二缘。

“Suddenly I transcended the mundane and
transcendental worlds, and throughout the ten
directions a perfect brightness prevailed. I
obtained two supreme states.

“First, I was united above with the fundamental,
wonderfully enlightened mind of all the Buddhas
of the ten directions, and I gained a strength of
compassion equal to that of all the Buddhas, the
Thus Come Ones.

“Second, I was united below with all living beings
in the six paths, and I gained a kind regard for all
living beings equally.

“World Honored One, because I served and made
offerings to the Thus Come One, Guan Yin, I
received from that Thus Come One a transmission
of the Vajra Samadhi of all being like an illusion,
as one becomes permeated with hearing and
cultivates hearing. Because I gained a power of
compassion identical with that of all Buddhas, the
Thus Come Ones, I became accomplished in
thirty-two response-bodies and entered all lands.

“World Honored One, if there are Bodhisattvas
who enter samadhi and vigorously cultivate the
extinction of outflows, who have superior
understanding and manifest perfected
penetration, I will appear in the body of a Buddha
and speak dharma for them, causing them to
attain liberation.

“If there are those who are studying, who are
tranquil and have wonderful clarity, who are
superior and miraculous and manifest perfection,
I will appear before them in the body of a
Solitarily Enlightened One and speak Dharma for
them, causing them to attain liberation.

“If there are those who are studying, who have
severed the twelve links of conditioned causation,

yuánduànshèngxìng shèngmiàoxiànyuán
缘断胜性，胜妙现圆。
wǒ yū bǐ qián xiànyuánjuéshēn
我于彼前，现缘觉身，
ér wéishuōfǎ lìngqí jiětuō
而为说法，令其解脱。

ruòzhūyǒuxué dé sì dì kōng
若诸有学，得四谛空，
xiūdào rù miè shèngxìngxiànyuán
修道入灭，胜性现圆。
wǒ yū bǐ qián xiànshēngwénshēn
我于彼前，现声闻身。
ér wéishuōfǎ lìngqí jiětuō
而为说法，令其解脱。

ruòzhūzhòngshēng yù xīnmíngwù
若诸众生，欲心明悟，
bú fàn yù chén yù shēngqīngjìng
不犯欲尘，欲身清净。
wǒ yū bǐ qián xiànshēngwénshēn
我于彼前，现梵王身，
ér wéishuōfǎ lìngqí jiětuō
而为说法，令其解脱。

ruòzhūzhòngshēng yù wéitiānzǔ
若诸众生，欲为天主，
tǒnglǐngzhūtiān
统领诸天。
wǒ yū bǐ qián xiàn dì shìshēn
我于彼前，现帝释身。
ér wéishuōfǎ lìngqí chéngjiù
而为说法，令其成就。

ruòzhūzhòngshēng yù shēnzì zài
若诸众生，欲身自在，
yóuxíngshífāng
游行十方。
wǒ yū bǐ qián xiàn zì zài tiānshēn
我于彼前，现自在天身，
ér wéishuōfǎ lìngqí chéngjiù
而为说法，令其成就。

ruòzhūzhòngshēng
若诸众生，
yù shēnzì zài fēixíng xūkōng
欲身自在飞行虚空。
wǒ yū bǐ qián xiàn dà zì zài tiānshēn
我于彼前，现大自在天身，
ér wéishuōfǎ lìngqí chéngjiù
而为说法，令其成就。

ruòzhūzhòngshēng ài tǒngguǐshén
若诸众生，爱统鬼神，
jiù hù guó tǔ
救护国土。

and, having severed the conditions, reveal a supreme nature, and who are superior and wonderful and manifest perfection, I will appear before them in the body of one enlightened to conditions and speak dharma for them, causing them to attain liberation.

“If there are those who are studying, who have attained the emptiness of the Four Truths, and cultivating the Way, have entered extinction, and have a superior nature and manifest perfection, I will appear before them in the body of a Sound-Hearer and speak Dharma for them, causing them to attain liberation.

“If there are living beings who wish to have their minds be clear and awakened, who do not engage in mundane desires and wish to purify their bodies, I will appear before them in the body of a Brahma King and speak Dharma for them, causing them to attain liberation.

“If there are living beings who wish to be the Heavenly Lord, leader of heavenly beings, I will appear before them in the body of Shakra and speak Dharma for them, enabling them to accomplish their wish.

“If living beings wish to attain physical self-mastery and to roam throughout the ten directions, I will appear before them in the body of a god from the heaven of self-mastery and speak dharma for them, enabling them to accomplish their wish.

“If there are living beings who wish to attain physical self-mastery and fly through space, I will appear before them in the body of a god from the heaven of great self-mastery and speak dharma for them, enabling them to accomplish their wish.

“If there are living beings who are fond of ruling over ghosts and spirits in order to rescue and protect their country, I will appear before them in

wǒ yū bǐ qiánxiàntiān dà jiāngjūnshēn
我于彼前现天大将军身，
ér wéishuō fǎ lìng qí chéngjiù
而为说法，令其成就。

ruòzhūzhòngshēng ài tǒngshìjiè
若诸众生，爱统世界，
bǎo hù zhòngshēng wǒ yū bǐ qián
保护众生。我于彼前，
xiàn sì tiānwángshēn ér wéishuō fǎ
现四天王身，而为说法，
lìng qí chéngjiù
令其成就。

ruòzhūzhòngshēng ài shēngtiāngōng
若诸众生，爱生天宫，
qū shǐguǐshén wǒ yū bǐ qián
驱使鬼神。我于彼前，
xiàn sì tiānwángguótài zǐ shēn
现四天王国太子身，
ér wéishuō fǎ lìng qí chéngjiù
而为说法，令其成就。

ruòzhūzhòngshēng lè wéirénwáng
若诸众生，乐为人王。
wǒ yū bǐ qiánxiànrénwángshēn
我于彼前现人王身，
ér wéishuō fǎ lìng qí chéngjiù
而为说法，令其成就。

ruòzhūzhòngshēng ài zhǔ zú xìng
若诸众生，爱主族姓，
shì jiāntuīràng
世间推让。
wǒ yū bǐ qiánxiànzhǎngzhěshēn
我于彼前现长者身，
ér wéishuō fǎ lìng qí chéngjiù
而为说法，令其成就。

ruòzhūzhòngshēng ài tánmíngyán
若诸众生，爱谈名言，
qīngjìng zì jū
清净自居。
wǒ yū bǐ qiánxiàn jūshìshēn
我于彼前现居士身，
ér wéishuō fǎ lìng qí chéngjiù
而为说法，令其成就。

ruòzhūzhòngshēng ài zhìguó tǔ
若诸众生，爱治国土，
pōuduàn bāng yì
剖断邦邑。
wǒ yū bǐ qiánxiàn zǐguānshēn
我于彼前现宰官身，
ér wéishuō fǎ lìng qí chéngjiù
而为说法，令其成就。

ruòzhūzhòngshēng ài zhūshùshù
若诸众生，爱诸数术，

the body of a great heavenly general and speak
Dharma for them, enabling them to accomplish
their wish.

“If there are living beings who like to govern the
world in order to protect living beings, I will
appear before them in the body of one of the Four
Heavenly Kings and speak Dharma for them,
enabling them to accomplish their wish.

“If there are living beings who enjoy being born in
the heavenly palaces and to command ghosts and
spirits, I will appear before them in the body of a
prince from the kingdoms of the Four Heavenly
Kings and speak Dharma for them, enabling them
to accomplish their wish.

“If there are living beings who would like to be
kings of people, I will appear before them in the
body of a human king and speak Dharma for
them, enabling them to accomplish their wish.

“If there are living beings who enjoy being heads
of households, whom those of the world venerate
and yield to, I will appear before them in the body
of an elder and speak Dharma for them, enabling
them to accomplish their wish.

“If there are living beings who delight in
discussing the classics and who keep themselves
lofty and pure, I will appear before them in the
body of an upasaka and speak Dharma for them,
enabling them to accomplish their wish.

“If there are living beings who enjoy governing the
country and who can handle matters of state
decisively, I will appear before them in the body of
an official and speak Dharma for them, enabling
them to accomplish their wish.

“If there are living beings who like reckoning and
incantation and who wish to guard and protect

shèwèi zì jū
摄卫自居。
wǒ yú bǐ qián xiàn pó luóménshēn
我于彼前现婆罗门身，
ér wéishuō fǎ lìng qí chéngjiù
而为说法，令其成就。

ruòyǒunán zǐ hào xué chū jiā
若有男子，好学出家，
chí zhū jiè lǜ wǒ yú bǐ qián
持诸戒律。我于彼前，
xiàn bǐ qiūshēn ér wéishuō fǎ
现比丘身，而为说法，
lìng qí chéngjiù
令其成就。

ruòyǒunǚ rén hào xué chū jiā
若有女人，好学出家，
chí zhū jìn jiè wǒ yú bǐ qián
持诸禁戒。我于彼前，
xiàn bǐ qiū ní shēn ér wéishuō fǎ
现比丘尼身，而为说法，
lìng qí chéngjiù
令其成就。

ruòyǒunán zǐ lè chí wǔ jiè
若有男子，乐持五戒。
wǒ yú bǐ qián xiàn yōu pó sāi shēn
我于彼前，现优婆塞身，
ér wéishuō fǎ lìng qí chéngjiù
而为说法，令其成就。

ruòyǒunǚ zǐ wǔ jiè zì jū
若有女子，五戒自居。
wǒ yú bǐ qián xiàn yōu pó yí shēn
我于彼前，现优婆夷身，
ér wéishuō fǎ lìng qí chéngjiù
而为说法，令其成就。

ruòyǒunǚ rén nèi zhèng lì shēn
若有女人，内政立身，
yǐ xiū jiā guó wǒ yú bǐ qián
以修家国。我于彼前，
xiàn nǚ zhǔ shēn jí guó fū rén
现女主身，及国夫人，
mìng fù dà jiā ér wéishuō fǎ
命妇大家，而为说法，
lìng qí chéngjiù
令其成就。

ruòyǒuzhòngshēng bú huàinángēn
若有众生，不坏男根。
wǒ yú bǐ qián xiàn tóng nán shēn
我于彼前，现童男身，
ér wéishuō fǎ lìng qí chéngjiù
而为说法，令其成就。

ruòyǒuchú nǚ ài lè chù shēn
若有处女，爱乐处身，

themselves, I will appear before them in the body of a Brahman and speak Dharma for them, enabling them to accomplish their wish.

“If there are men who want to leave the home-life and uphold the precepts and rules, I will appear before them in the body of a Bhikshu and speak Dharma for them, enabling them to accomplish their wish.

“If there are women who would like to leave the home-life and hold the pure precepts, I will appear before them in the body of a Bhikshuni and speak Dharma for them, enabling them to accomplish their wish.

“If there are men who want to uphold the five precepts, I will appear before them in the body of an upasaka and speak dharma for them, enabling them to accomplish their wish.

“If there are women who wish to base themselves in the five precepts, I will appear before them in the body of an upasika and speak Dharma for them, enabling them to accomplish their wish.

“If there are women who govern internal affairs of household or country, I will appear before them in the body of a queen, first lady, or noblewoman and speak Dharma for them, enabling them to accomplish their wish.

“If there are virgin lads I will appear before them in the body of a pure youth and speak Dharma for them, enabling them to accomplish their wish.

“If there are maidens who want to remain virgins and do not wish to marry, I will appear before

bù qiúqīnbào wǒ yū bǐ qián
不求侵暴。我于彼前，
xiàntóng nǚ shēn ér wéishuō fǎ
现童女身，而为说法，
lìng qí chéngjiù
令其成就。

ruòyǒuzhūtiān lè chūtiānlún
若有诸天，乐出天伦。
wǒ xiàntiānshēn ér wéishuō fǎ
我现天身，而为说法，
lìng qí chéngjiù
令其成就。

ruòyǒuzhūlóng lè chūlónglún
若有诸龙乐出龙伦。
wǒ xiànlóngshēn ér wéishuō fǎ
我现龙身，而为说法，
lìng qí chéngjiù
令其成就。

ruòyǒuyàochā lè dùběnlún
若有药叉，乐度本伦。
wǒ yū bǐ qián xiànyàochāshēn
我于彼前，现药叉身，
ér wéishuō fǎ lìng qí chéngjiù
而为说法，令其成就。

ruòqián tà pó lè tuō qí lún
若乾闥婆，乐脱其伦。
wǒ yū bǐ qián xiànqián tà pó shēn
我于彼前，现乾闥婆身，
ér wéishuō fǎ lìng qí chéngjiù
而为说法，令其成就。

ruò ā xiūluó lè tuō qí lún
若阿修罗，乐脱其伦。
wǒ yū bǐ qián xiàn ā xiūluóshēn
我于彼前，现阿修罗身，
ér wéishuō fǎ lìng qí chéngjiù
而为说法，令其成就。

ruò jǐnnuóluó lè tuō qí lún
若紧那罗，乐脱其伦。
wǒ yū bǐ qián xiàn jǐnnuóluóshēn
我于彼前，现紧那罗身，
ér wéishuō fǎ lìng qí chéngjiù
而为说法，令其成就。

ruò mó hū luó gā lè tuō qí lún
若摩呼罗伽，乐脱其伦。
wǒ yū bǐ qián xiàn mó hū luó gā shēn
我于彼前，现摩呼罗伽身，
ér wéishuō fǎ lìng qí chéngjiù
而为说法，令其成就。

ruòzhūzhòngshēng lè rénxiū rén
若诸众生，乐人修人。

them in the body of a gracious lady and speak
Dharma for them, enabling them to accomplish
their wish.

“If there are heavenly beings who wish to escape
their heavenly destiny, I will appear in the body of
a god and speak Dharma for them, enabling them
to accomplish their wish.

“If there are dragons who want to quit their lot of
being dragons, I will appear before them in the
body of a dragon and speak Dharma for them,
enabling them to accomplish their wish.

“If there are yakshas who want to get out of their
present fate, I will appear before them in the body
of a yaksha and speak Dharma for them, enabling
them to accomplish their wish.

“If there are gandharvas who wish to be freed
from their destiny, I will appear before them in the
body of a gandharva and speak Dharma for them,
enabling them to accomplish their wish.

“If there are asuras who wish to be liberated from
their destiny, I will appear before them in the
body of an asura and speak Dharma for them,
enabling them to accomplish their wish.

“If there are kinnaras who wish to transcend their
fate, I will appear before them in the body of a
kinnara and speak Dharma for them, enabling
them to accomplish their wish.

“If there are mahoragas who wish to be freed from
their destiny, I will appear before them in the
body of a mahoraga and speak Dharma for them,
enabling them to accomplish their wish.

“If there are living beings who like being people
and want to continue to be people, I will appear in

wǒ xiànrénshēn ér wéishuō fǎ
我现人身，而为说法，
lìng qí chéngjiù
令其成就。

ruòzhūfēirén yǒuxíng wú xíng
若诸非人，有形无形，
yǒuxiǎng wú xiǎng lè dù qí lún
有想无想，乐度其伦。
wǒ yū bǐ qián jiēxiàn qí shēn
我于彼前，皆现其身，
ér wéishuō fǎ lìng qí chéngjiù
而为说法，令其成就。

shì míng miào jìng sānshí èr yīng rù guó tǔ
是名妙净三十二应入国土
shēn
身。
jiē yǐ sānmèi wénxūnwénxiū wú zuò miào lì
皆以三昧闻熏闻修无作妙力，
zì zài chéngjiù
自在成就。

shì zūn wǒ fù yǐ cǐ wénxūnwénxiū
世尊。我复以此闻熏闻修，
jīngāng sānmèi wú zuò miào lì
金刚三昧，无作妙力，
yǔ zhūshí fāng sānshì liùdào yì qièzhòng
与诸十方三世六道一切众
shēng tóngbēi yǎng gù
生，同悲仰故。
lìng zhūzhòngshēng yú wǒ shēnxīn
令诸众生，于我身心，
huòshí sì zhǒng wú wèi gōng dé
获十四种无畏功德。

yì zhě yóu wǒ bú zì guānyīn
一者，由我不自观音，
yǐ guānguānzhě
以观观者。
lìng bǐ shí fāng kǔ nǎozhòngshēng
令彼十方苦恼众生，
guān qí yīnshēng jí dé jiětuō
观其音声，即得解脱。

èr zhě zhī jiàn xuán fù
二者，知见旋复。
lìng zhūzhòngshēng shè rù dà huǒ
令诸众生，设入大火，
huǒ bù néng shāo
火不能烧。

sānzhě guān tīng xuán fù
三者，观听旋复。
lìng zhūzhòngshēng dà shuǐ suǒ piāo
令诸众生，大水所漂，

the body of a person and speak Dharma for them,
enabling them to accomplish their wish

“If there are non-humans, whether with form or without form, whether with thought or without thought, who long to be freed from their destiny, I will appear before them in a body like theirs and speak Dharma for them, enabling them to accomplish their wish.

“This is called the wonderful purity of the thirty-two response-bodies, by which one enters into all lands and accomplishes self-mastery by means of the Samadhi of Becoming Permeated with Hearing and Cultivating Hearing and by means of the miraculous strength of effortlessness.

“Also, World Honored One, using this Vajra Samadhi of Becoming Permeated with Hearing and Cultivating Hearing, and using the miraculous strength of effortlessness, because I have a kind regard equally for all living beings in the six paths, I go throughout the ten directions and the three periods of time and cause all living beings who encounter bodies of mine to receive the meritorious virtue of fourteen kinds of fearlessness.

“First: because I do not contemplate sounds for my own sake, but rather listen to the sounds of those whom I contemplate, I can enable living beings throughout the ten directions who are suffering and in distress to attain liberation by contemplating their sounds.

“Second: since my knowledge and views have turned around and come back, I can make it so that if living beings are caught in a raging fire, the fire will not burn them.

“Third: since contemplation and listening have turned around and come back, I can make it so that if living beings are floundering in deep water,

shuǐ bù néng nì
水不能溺。

sì zhě duànmièwàngxiǎng xīn wú shāhài
四者，断灭妄想。心无杀害。
lǐngzhūzhòngshēng rù zhūguǐguó
令诸众生，入诸鬼国，
guǐ bù nénghài
鬼不能害。

wǔ zhě xūnwénchéngwén liùgēxiāofù
五者，熏闻成闻。六根销复，
tóng yú shēngtīng nénglǐngzhòngshēng
同于声听。能令众生，
lín dāngbèihài dāoduàn duàn huài
临当被害，刀段段坏。
shǐ qí bīng gē yóu rú gē shuǐ
使其兵戈，犹如割水，
yì rú chuīguāng xìng wú yáodòng
亦如吹光，性无摇动。

liùzhě wénxūnjīngmíng
六者，闻熏精明，
míngbiàn fǎ jiè
明遍法界。
zé zhūyōu àn xìng bù néngquán
则诸幽暗性不能全。
nénglǐngzhòngshēng yàochāluóchà
能令众生，药叉罗刹，
jiūpáncháguǐ jí pí shèzhē
鸠槃荼鬼，及毗舍遮，
fù dānnuóděng suī jìn qí bàng
富单那等，虽近其傍，
mù bù néngshì
目不能视。

qī zhě yīnxìngyuánxiāo
七者，音性圆销，
guāntīngfǎnrù lí zhūchénwàng
观听返入，离诸尘妄。
nénglǐngzhòngshēng jìn xì jiāsùo
能令众生，禁系枷锁，
suǒ bù néngzhù
所不能著。

bā zhě mièyīnyuánwén biànshēng cí lì
八者，灭音圆闻，遍生慈力。
nénglǐngzhòngshēng jīngguòxiǎnlù
能令众生，经过险路，
zéi bù néngjié
贼不能劫。

jiǔzhě xūnwén lí chén sè suǒ bù jié
九者，熏闻离尘，色所不劫。
nénglǐng yì qièduōyīnzhòngshēng
能令一切多淫众生，
yuǎn lí tān yù
远离贪欲。

the water cannot drown them.

“Fourth: since false thinking is cut off, and my mind is without thoughts of killing or harming, I can make it so that if living beings enter the territory of ghosts, the ghosts cannot harm them.

“Fifth: since I am permeated with hearing and have brought hearing to accomplishment, so that the six sense-organs have dissolved and returned to become identical with hearing, I can make it so that if living beings are about to be wounded, the knives will break into pieces. I can cause swords of war to have no more effect than if they were to slice into water, or if one were to blow upon light.

“Sixth: when the hearing permeates and the essence is bright, light pervades the Dharma-realm, so that absolutely no darkness remains. I am then able to make it so that, though yakshas, rakshasas, kumbhandas, pishachas, and putanas may draw near to living beings, the ghosts will not be able to see them.

“Seventh: when the nature of sound completely melts away and contemplation and hearing return and enter, so that I am separate from false and defiling sense-objects, I am able to make it so that if living beings are confined by cages and fetters, the locks will not hold them.

“Eighth: when sound is gone and the hearing is perfected, an all-pervasive power of compassion arises, and I can make it so that if living beings are travelling a dangerous road, thieves will not rob them.

“Ninth: when one is permeated with hearing, one separates from worldly objects, and forms cannot rob one. Then I can make it so that living beings with a great deal of desire can leave greed and

shízhě chún yīn wú chén
十者，纯音无尘。
gēnjìngyuánróng wú duì suǒ duì
根境圆融，无对所对。
néng lìng yì qiè fèn hèn zhòng shēng
能令一切忿恨众生，
lí zhū chēnhuì
离诸瞋恚。

shí yī zhě xiāo chén xuán míng
十一者，销尘旋明。
fǎ jiè shēn xīn yóu rú liú lí
法界身心，犹如琉璃，
lǎng chè wú ài
朗彻无碍。
néng lìng yì qiè hūn dùn xìng zhàng zhū ā
能令一切昏钝性障诸阿
diān jiā yǒng lí chí àn
颠迦，永离痴暗。

shí èr zhě róng xíng fù wén
十二者，融形复闻，
bú dòng dào chǎng shè rù shì jiān
不动道场。涉入世间，
bú huài shì jiè néng biàn shí fāng
不坏世界。能遍十方，
gōng yǎng wēi chén zhū fó rú lái
供养微尘诸佛如来。
gè gè fó biān wéi fǎ wáng zǐ
各各佛边，为法王子。
néng lìng fǎ jiè wú zǐ zhòng shēng
能令法界无子众生，
yù qiú nán zhě
欲求男者，
dàn shēng fú dé zhì huì zhī nán
诞生福德智慧之男。

shí sān zhě liù gēn yuán tōng
十三者，六根圆通，
míng zhào wú èr hán shí fāng jiè
明照无二，含十方界。
lì dà yuán jìng kōng rú lái cáng
立大圆镜空如来藏。
chéng shùn shí fāng wēi chén rú lái
承顺十方微尘如来。
mì mì fǎ mén shòu lǐng wú shī
秘密法门，受领无失。
néng lìng fǎ jiè wú zǐ zhòng shēng
能令法界无子众生，
yù qiú nǚ zhě
欲求女者，
dàn shēng duān zhèng fú dé róu shùn
诞生端正福德柔顺，
zhòng rén ài jìng yǒu xiāng zhī nǚ
众人爱敬有相之女。

desire far behind.

“Tenth: when sound is so pure that there is no defiling object, the sense-organ and the external state are perfectly fused, without any complement and without anything complemented. Then I can make it so that living beings who are full of rage and hate will leave all hatred.

“Eleventh: when the dust has gone and has turned to light, the Dharma realm and the body and mind are like crystal, transparent and unobstructed. Then I can make it so that all dark and dullwitted beings whose natures are obstructed - all atyantikas - are forever free from stupidity and darkness.

“Twelfth: when matter dissipates and returns to the hearing, then unmoving in the Bodhimanda I can travel through worlds without destroying the appearance of those worlds. I can make offerings to as many Buddhas, Thus Come Ones, as there are fine motes of dust throughout the ten directions. At the side of each Buddha I become a Dharma Prince, and I can make it so that childless living beings throughout the Dharma Realm who wish to have sons, are blessed with meritorious, virtuous, and wise sons.

“Thirteenth: with perfect penetration of the six sense-organs, the light and what is illumined are not two. Encompassing the ten directions, a great perfect mirror stands in the Empty Treasury of the Thus Come One. I inherit the secret dharma-doors of as many Thus Come Ones as there are fine motes of dust throughout the ten directions. Receiving them without loss, I am able to make it so that childless living beings throughout the Dharma Realm who seek daughters are blessed with lovely daughters who are upright, virtuous, and compliant and whom everyone cherishes and respects.

shí sì zhě
十四者，
cǐ sānqiān dà qiānshì jièbǎi yì rì yuè
此三千大千世界百亿日月。
xiànzhùshì jiānzhū fǎ wáng zǐ
现住世间诸法王子。
yǒuliùshí èr héng hé shāshù
有六十二恒河沙数。
xiū fǎ chuí fàn jiàohuàzhòngshēng
修法垂范，教化众生。
suíshùnzhòngshēng fāngbiànzhì huì
随顺众生，方便智慧，
gè gè bù tóng
各各不同。

yóu wǒ suǒ dé yuántōngběngēn
由我所得圆通本根，
fā miào ěr mén
发妙耳门。
rán hòu shēn xīn wēi mì ào hán róng
然后身心微妙含容，
zhōu biàn fǎ jiè
周遍法界。
néng lìng zhòng shēng chí wǒ míng hào
能令众生持我名号，
yǔ bǐ gòng chí liùshí èr héng hé shāzhū fǎ
与彼共持六十二恒河沙诸法
wáng zǐ èr rén fú dé zhèngděng wú yì
王子。二人福德，正等无异。

shì zūn
世尊，
wǒ yì míng hào yǔ bǐ zhòng duō míng hào wú
我一名号与彼众多名号无
yì yóu wǒ xiū xí dé zhēnyuántōng
异。由我修习得真圆通。

shì míng shí sì shī wú wèi lì
是名十四施无畏力，
fú bèi zhòng shēng
福备众生。

shì zūn wǒ yòuhuòshì yuántōng
世尊。我又获是圆通，
xiū zhèng wú shàng dào gù
修证无上道故。
yòu néng shàn huò sì bù sī yì wú zuò miào dé
又能善获四不思議无作妙德

。

yì zhě yóu wǒ chū huò miào miào wén xīn
一者，由我初获妙妙闻心。
xīn jīng yí wén
心精遗闻。
jiàn wén jué zhī bù néng fēn gé
见闻觉知不能分隔。

“Fourteenth: in this three-thousand-great-thousand world system with its billions of suns and moons, as many Dharma Princes as there are grains of sand in sixty-two Ganges Rivers appear in the world and cultivate the dharma. They act as models in order to teach and transform living beings. They comply with living beings by means of expedients and wisdom, in different ways for each.

“However, because I have obtained the perfect penetration of the sense-organ and have discovered the wonder of the ear-entrance, after which my body and mind subtly and miraculously included all of the Dharma Realm, I am able to make it so that living beings who uphold my name obtain as much merit and virtue as would be obtained by a person who upheld the names of all those Dharma Princes who are as many as the grains of sand in sixty-two Ganges Rivers.

“World Honored One, there is no difference between the merit of my one name and the merit of those many other names, because from my cultivation I obtained true and perfect penetration.

“These are called the fourteen powers of bestowing fearlessness; with them I bless living beings.

“Moreover, World Honored One, because I obtained perfect penetration and cultivated to certification of the unsurpassed path, I also became endowed with four inconceivable and effortless wonderful virtues.

“First: as soon as I obtained the miraculous wonder of hearing the mind, the mind became essential and the hearing was forgotten, therefore, there was no distinction between seeing, hearing, sensation, and knowing. I achieved a single,

chéng yì yuánróngqīngjìngbǎojié
成一圆融清净宝觉。
gù wǒ néng xiànzhuōduōmiào róng
故我能现众多妙容。
néngshuō wú biān mì mì shénzhòu
能说无边秘密神咒。

qí zhōnghuòxiànyì shǒu sānshǒu
其中或现一首，三首，
wǔshǒu qīshǒu jiǔshǒu shí yì shǒu
五首，七首，九首，十一首。
rú shì nǎizhì yì bǎi bā shǒu qiānshǒu
如是乃至一百八首，千首，
wànshǒu bā wàn sì qiānshuò jiālúoshǒu
万首，八万四千烁迦罗首。

èr bì sì bì liù bì bā bì shí bì
二臂，四臂，六臂，八臂，十臂，
shí èr bì shí sì shí liù shí bā
十二臂，十四，十六，十八，
èr shí zhì èr shí sì
二十，至二十四。
rú shì nǎizhì yì bǎi bā bì qiān bì
如是乃至一百八臂，千臂，
wàn bì bā wàn sì qiān mǔ tuóluó bì
万臂，八万四千母陀罗臂。

èr mù sān mù sì mù jiǔ mù
二目，三目，四目，九目。
rú shì nǎizhì yì bǎi bā mù qiān mù
如是乃至一百八目，千目，
wàn mù bā wàn sì qiān qīng jìng bǎo mù
万目，八万四千清净宝目。
huò cí huò wēi huò dìng huò huì
或慈，或威，或定，或慧。
jiù hù zhòngshēng dé dà zì zài
救护众生。得大自在。

èr zhě yóu wǒ wén sī tuō chū liù chén
二者，由我闻思脱出六尘。
rú shēng dù yuán bù néng wéi ài
如声度垣，不能为碍。
gù wǒ miào néng xiàn yì yì xíng
故我妙能现一一形。
sòng yì yì zhòu qí xíng qí zhòu
诵一一咒。其形其咒，
néng yǐ wú wèi shī zhū zhòngshēng
能以无畏，施诸众生。
shì gù shí fāng wēi chén guó tǔ
是故十方微尘国土，
jiē míng wǒ wéi shī wú wèi zhě
皆名我为施无畏者。

sānzhě
三者，
yóu wǒ xiū xí běn miào yuán tōng qīng jìng běn
由我修习本妙圆通清净本

perfect fusion - pure and precious enlightenment.
For this reason, I am able to manifest many
wonderful appearances and can proclaim
boundless secret spiritual mantras

“For example, I may make appear one head, three
heads, five heads, seven heads, nine heads, eleven
heads, and so forth, until there may be a hundred
and eight heads, a thousand heads, ten thousand
heads, or eighty-four thousand vajra heads;

“Two arms, four arms, six arms, eight arms, ten
arms, twelve arms, fourteen, sixteen, eighteen
arms, or twenty arms, twenty-four arms, and so
forth until there may be a hundred and eight
arms, a thousand arms, ten thousand arms, or
eighty-four thousand mudra arms;

“Two eyes, three eyes, four eyes, nine eyes, and so
forth until there may be a hundred and eight eyes,
a thousand eyes, ten thousand eyes, or eighty-four
thousand pure and precious eyes, sometimes
compassionate, sometimes awesome, sometimes
in samadhi, sometimes displaying wisdom to
rescue and protect living beings so that they may
attain great self-mastery.

“Second: because of hearing and consideration, I
escaped the six defiling objects, just as a sound
leaps over a wall without hindrance. And so I have
the wonderful ability to manifest shape after shape
and to recite mantra upon mantra. These shapes
and these mantras dispel the fears of living beings.
Therefore, throughout the ten directions, in as
many lands as there are fine motes of dust, I am
known as one who bestows fearlessness.

“Third: because I cultivated fundamental,
wonderful, perfect penetration and purified the
sense-organ, everywhere I go in any world I can
make it so that living beings renounce their

gēn suǒyóushì jiè
根。所游世界，
jiēlìngzhòngshēngshěshēnzhēnbǎo
皆令众生舍身珍宝，
qiúwǒ āi mǐn
求我哀愍。

sì zhě wǒ dé fó xīn zhèng yú jiū jìng
四者，我得佛心，证于究竟。
néng yǐ zhēnbǎozhǒngzhǒng
能以珍宝种种，
gōngyǎngshí fāng rú lái
供养十方如来，
bàng jí fǎ jiè liù dào zhòng shēng
傍及法界六道众生。

qiú qī dé qī qiú zǐ dé zǐ qiú sān mèi
求妻得妻。求子得子，求三昧，
dé sān mèi qiú cháng shòu dé cháng shòu
得三昧。求长寿，得长寿。
rú shì nǎi zhì qiú dà niè pán dé dà niè pán
如是乃至求大涅槃，得大涅槃。

fó wèn yuán tōng
佛问圆通。
wǒ cóng ěr mén yuán zhào sān mèi
我从耳门圆照三昧，
yuán xīn zì zài yīn rù liú xiāng
缘心自在。因入流相，
dé sān mó tí chéng jiù pú tí
得三摩提。成就菩提。
sī wéi dì yī
斯为第一。

shì zūn bǐ fó rú lái
世尊。彼佛如来，
tàn wǒ shàn dé yuán tōng fǎ mén
叹我善得圆通法门。
yú dà huì zhōng
于大会中，
shòu jì wǒ wéi guān shì yīn hào
授记我为观世音号。

yóu wǒ guān tīng shí fāng yuán míng
由我观听十方圆明。
gù guān yīn míng biàn shí fāng jiè
故观音名，遍十方界。

ěr shí shì zūn yú shī zǐ zuò
尔时世尊，于师子座，
cóng qí wǔ tǐ tóng fàng bǎo guāng
从其五体同放宝光，
yuǎn guàn shí fāng wēi chén rú lái
远灌十方微尘如来，

physical and material valuables to seek my sympathy.

“Fourth: I obtained the Buddhas’ mind and was certified as having attained the ultimate end, and so I can make offerings of rare treasures to the Thus Come Ones of the ten directions and to living beings in the six paths throughout the Dharma Realm.

“If they seek a spouse, they obtain a spouse. If they seek children, they can have children. Seeking samadhi, they obtain samadhi; seeking long life, they obtain long life, and so forth to the extent that if they seek the great Nirvana, they obtain great Nirvana.

“The Buddha asks about perfect penetration. From the gateway of the ear, I obtained a perfect and illumining samadhi. The conditioned mind was at ease, and therefore I entered the appearance of the flow, and obtaining samadhi, I accomplished Bodhi. This is the foremost method.

“World Honored One, that Buddha, the Thus Come One, praised me as having obtained well the dharma-door of perfect penetration. In the great assembly he bestowed a prediction upon me and the name, Guan Shi Yin.

“Because my contemplation and listening is perfectly clear throughout the ten directions, the name Guan Shi Yin pervades all the realms of the ten directions.”

Then the World Honored One upon the Lion’s Throne emitted simultaneously from his five extremities a precious light which shone far throughout the ten directions to anoint the crowns

jí fǎ wáng zǐ zhū pú sà dǐng
及法王子诸菩萨顶。

bǐ zhū rú lái
彼诸如来，
yì yú wǔ tǐ tóng fàng bǎo guāng
亦于五体同放宝光，
cóng wēi chén fāng lái guàn fó dǐng
从微尘方，来灌佛顶，
bìng guàn huì zhōng zhū dà pú sà
并灌会中诸大菩萨，
jí ā luó hàn
及阿罗汉。

lín mù chí zhǎo jiē yǎn fǎ yīn
林木池沼，皆演法音。
jiāo guāng xiāng luó rú bǎo sī wǎng
交光相罗，如宝丝网。
shì zhū dà zhòng dé wèi céng yǒu
是诸大众，得未曾有。
yì qiè pǔ huò jīng āng sān mèi
一切普获金刚三昧。

jí shí tiān yǔ bǎi bǎo lián huā
即时天雨百宝莲华，
qīng huáng chì bái jiān cuò fēn róu
青黄赤白，间错纷糅。
shí fāng xū kōng chéng qī bǎo sè
十方虚空，成七宝色。

cǐ suō pó jiè dà dì shān hé
此娑婆界。大地山河，
jù shí bú xiàn
俱时不现。
wéi jiàn shí fāng wēi chén guó tǔ
唯见十方微尘国土，
hé chéng yí jiè fàn bei yǒng gē
合成一界。梵呗咏歌，
zì rán fū zòu
自然敷奏。

yú shì rú lái
于是如来，
gào wén shū shī lì fǎ wáng zǐ
告文殊师利法王子。
rǔ jīn guān cǐ èr shí wǔ wú xué zhū dà pú sà
汝今观此二十五无学诸大菩萨
jí ā luó hàn
, 及阿罗汉，
gè shuō zuì chū chéng dào fāng biàn
各说最初成道方便。
jiē yán xiū xí zhēn shí yuán tōng
皆言修习真实圆通。
bǐ děng xiū xíng shí wú yōu liè
彼等修行，实无优劣，
qián hòu chā bié
前后差别。

of as many Thus Come Ones and Dharma-Prince
Bodhisattvas as there are motes of dust.

All those Thus Come Ones also emitted from their
five extremities precious lights which were as
numerous as motes of dust and which came from
the various directions to anoint the crown of the
Buddha as well as the crowns of all the great
Bodhisattvas and Arhats in the assembly.

Groves, trees, pools, and ponds all proclaimed the
sound of Dharma. The lights blended and
criss-crossed like a jeweled silken net. It was an
unprecedented event for everyone in the great
assembly, and they all attained the Vajra Samadhi.

Then the heavens rained down hundreds of
precious lotus flowers of variegated combinations
of green, yellow, red, and white. All the space in
the ten directions turned the colors of the seven
gems.

This Saha world with its mountains, rivers, and
great earth disappeared totally, and all that could
be seen were lands as numerous as motes of dust
coming together as one realm. Pure praises in
songs and chants spontaneously pervaded in
celebration.

Then the Thus Come One said to Dharma-Prince
Manjushri, “You should now contemplate these
twenty-five great Bodhisattvas and Arhats who are
beyond learning. Each has explained the initial
expedient in his accomplishment of the Way. All
say they have cultivated to true and actual perfect
penetration. Their cultivation is equal without
distinctions of superior and inferior or earlier and
later.

wǒ jīn yù lìng ā nànkāi wù
我今欲令阿难开悟，
èr shí wǔ xíng shuí dāng qí gēn
二十五行，谁当其根。
jiān wǒ miè hòu cǐ jiè zhòng shēng
兼我灭后。此界众生，
rù pú sà chéng qiú wú shàng dào
入菩萨乘，求无上道。
hé fāng biàn mén dé yì chéng jiù
何方便门，得易成就。

wénshūshī lì fǎ wáng zǐ fèng fó cí zhǐ
文殊师利法王子，奉佛慈旨。
jí cóng zuò qǐ dǐng lǐ fó zú
即从座起，顶礼佛足。
chéng fó wēi shén shuō jì duì fó
承佛威神，说偈对佛。

jué hǎi xìng chéng yuán
觉海性澄圆
yuán chéng jué yuán miào
圆澄觉元妙
yuán míng zhào shēng suǒ
元明照生所
suǒ lì zhào xìng wáng
所立照性亡

mí wàng yǒu xū kōng
迷妄有虚空
yī kōng lì shì jiè
依空立世界
xiǎng chéng chéng guó tǔ
想澄成国土
zhī jué nǎi zhòng shēng
知觉乃众生

kōng shēng dà jué zhōng
空生大觉中
rú hǎi yī ǒu fā
如海一沤发
yǒu lòu wēi chén guó
有漏微尘国
jiē yī kōng suǒ shēng
皆依空所生

ōu miè kōng běn wú
沤灭空本无
kuàng fù zhū sān yǒu
况复诸三有
guī yuán xìng wú èr
归元性无二
fāng biàn yǒu duō mén
方便有多门

“I now wish to cause Ananda to become enlightened, and so I ask which of these twenty-five practices is appropriate to his faculties, and which will be, after my extinction, the easiest expedient door for living beings of this realm to enter in order to accomplish the Bodhisattva vehicle and seek the unsurpassed Way.”

Dharma Prince, Manjushri, receiving the Buddha’s compassionate instruction, arose from his seat, bowed at the Buddha’s feet, and, basing himself on the Buddha’s awesome spirit, spoke verses to the Buddha.

“The sea of enlightenment in nature is perfect and clear.

Complete, distinct Bodhi is a miraculous source. But when basic brightness shone so that objects appeared, With objects’ existence, the nature’s brilliance ceased.

“Confusion and falseness bring about emptiness. Relying on emptiness, time and space take form. Thoughts settle, making countries and lands. What knows and feels becomes living beings.

“The emptiness created within Great Enlightenment, Is like a single bubble in all the sea. Lands like fine dust motes, subject to outflows, All come forth out of empty space.

“Just as the bubble bursts, space is no longer there. How much the less the three states of being! Returning to the source, the nature is not two. Many are the entrances through expedients;

shèngxìng wú bù tōng
圣性无不通
shùn nǐ jīēfāngbiàn
顺逆皆方便
chūxīn rù sānwèi
初心入三昧
chí sù bù tónglún
迟速不同伦

sè xiǎng jiéchéng chén
色想结成尘
jīngliǎo bù néngchè
精了不能彻
rú hé bù míngchè
如何不明彻
yú shì huòyuántōng
于是获圆通

yīnshēng zá yǔ yán
音声杂语言
dàn yī míng jù wèi
但伊名句味
yī fēihán yī qiè
一非含一切
yún hé huòyuántōng
云何获圆通

xiāng yǐ hé zhōngzhī
香以合中知
lí zé yuán wú yǒu
离则元无有
bù héng qí suǒ jué
不恒其所觉
yún hé huòyuántōng
云何获圆通

wèixìng fēiběnrán
味性非本然
yào yǐ wèi shí yǒu
要以味时有
qí jué bù héng yī
其觉不恒一
yún hé huòyuántōng
云何获圆通

chù yǐ suǒ chù míng
触以所触明
wú suǒ bù míng chù
无所不明触
hé lí xìng fēi dìng
合离性非定
yún hé huòyuántōng
云何获圆通

fǎ chēng wéi nèi chén
法称为内尘
píng chén bì yǒu suǒ
凭尘必有所

“None of them does the sagely nature fail to go through.

Compliant or adverse, all is expedient.

First resolve and entering samadhi,

Come slow or fast as there are different norms.

“Form and thought combined become the ‘dust.’

Their essence is not discernible.

How can one use what lacks clarity,

And expect to gain perfect penetration?

“In sounds, language is intermingled.

But the meaning in a word, a name, a phrase,

Is such that no single one can include them all.

How can this bring perfect penetration?

“Awareness of smells comes through contact with them.

Apart from them, one does not know that they exist.

Since sensation of them is not constant,

How can one reach perfect penetration?

“Flavors are not to us fundamental.

They only exist when there is something to taste.

Since this sensation is not perpetual,

How can one derive perfect penetration?

“Touch becomes clear only when something is touched.

Without an object there can be no contact.

With fluctuation between contact and separation,

How can one gain perfect penetration?

“Dharmas are known as ‘internal dust.’

Reckoned as ‘dust,’ they are certainly sense objects.

Involvement of subject and object cannot be

néngsuǒfēibiànshè
能所非遍涉
yún hé huòyuántōng
云何获圆通

jiàn xìng suī dòng rán
见性虽洞然
míng qián bù míng hòu
明前不明后
sì wéi kuī yī bàn
四维亏一半
yún hé huòyuántōng
云何获圆通

bí xī chū rù tōng
鼻息出入通
xiàn qián wú jiāo qì
现前无交气
zhī lí fēi shè rù
支离匪涉入
yún hé huòyuántōng
云何获圆通

shé fēi rù wú duān
舌非入无端
yīn wèi shēng jué liǎo
因味生觉了
wèi wáng liǎo wú yǒu
味亡了无有
yún hé huòyuántōng
云何获圆通

shēn yǔ suǒ chù tóng
身与所触同
gè fēi yuán jué guān
各非圆觉观
yá liàng bù míng huì
涯量不冥会
yún hé huòyuántōng
云何获圆通

zhī gēn zá luàn sī
知根杂乱思
zhàn liǎo zhōng wú jiàn
湛了终无见
xiǎng niàn bù kě tuō
想念不可脱
yún hé huòyuántōng
云何获圆通

shí jiàn zá sān hé
识见杂三和
jiē běn chēng fēi xiàng
诘本称非相
zì tǐ xiān wú dìng
自体先无定

pervasive;
How then can they lead to perfect penetration?

“Although seeing itself is clear and penetrating,
Making bright what is before one, it cannot shine
behind.
Ever reaching only half the four directions,
How can it manifest perfect penetration?

“The nose’s breath penetrates in and out.
But in the rests between there is no air.
These interruptions render it inconsistent.
How can one use it for perfect penetration?

“The tongue is not an organ apart from cause;
Flavors form the source of its sensation.
When flavors cease, it knows nothing at all.
How can it attain perfect penetration?

“It is the same for the body as for objects of touch.
Neither can be regarded as a perfect awareness.
With defined and limited invisible divisions,
How can it be used for perfect penetration?

“The mind’s knowledge is a mass of deliberations.
What it perceives is never profound insight.
Unable to get beyond reflection and thought,
How can it reveal perfect penetration?

“The seeing-consciousness combines three
aspects.
Probe its origin: it has no appearance.
Since its very substance is variable,
How can it bring perfect penetration?

yún hé huòyuántōng
云何获圆通

xīnwéndòngshí fāng
心闻洞十方
shēng yú dà yīn lì
生于大因力
chūxīn bù néng rù
初心不能入
yún hé huòyuántōng
云何获圆通

bí xiǎngběnquán jī
鼻想本权机
zhī lìng shè xīn zhù
祇令摄心住
zhùchéngxīnsuǒzhù
住成心所住
yún hé huòyuántōng
云何获圆通

shuō fǎ nòngyīnwén
说法弄音文
kāi wù xiānchéngzhě
开悟先成者
míng jù fēi wú lòu
名句非无漏
yún hé huòyuántōng
云何获圆通

chí fàn dàn shù shēn
持犯但束身
fēi shēn wú suǒ shù
非身无所束
yuán fēi biàn yī qiè
元非遍一切
yún hé huòyuántōng
云何获圆通

shéntōngběn sù yīn
神通本宿因
hé guān fǎ fēn bié
何关法分别
niànyuánfēi lí wù
念缘非离物
yún hé huòyuántōng
云何获圆通

rè yǐ dì xìngguān
若以地性观
jiān ài fēi tōng dá
坚碍非通达
yǒu wéi fēi shèng xìng
有为非圣性
yún hé huòyuántōng
云何获圆通

rè yǐ shuǐ xìngguān
若以水性观

“The heart of hearing penetrates the ten directions.

When borne on the strength of great causes,
Those of initial resolve cannot enter this way.
How can one expect to gain perfect penetration?

“Reflecting on the nose is a provisional method.
It only serves to gather in and settle the mind.
Once settled, the mind is simply still.
How can that be perfect penetration?

“Speaking Dharma through the medium of language,
Is enlightened to by those of former accomplishment.
But words and phrases are not free of outflows.
How can this make perfect penetration?

“Refraining from transgressions only controls the body.
Lacking a body, there is nothing to restrain.
Since its source is not all-pervasive,
How can it bring perfect penetration?

“Spiritual penetrations are based on past causes.
What connection have they with distinguishing dharmas?
Conditioned thought is not apart from things.
How can one attain perfect penetration?

“One may contemplate the nature of earth,
But it is firm and solid, not penetrable.
What is conditioned is not the sagely nature.
How can one use it for perfect penetration?

“One may contemplate the nature of water,
But such mental reflection is not the true and real.

xiǎngniànfēizhēnshí
想念非真实
rú rú fēi juéguān
如如非觉观
yún hé huòyuántōng
云何获圆通

ruò yǐ huǒxìngguān
若以火性观
yànyǒufēizhēnlí
厌有非真离
fēichūxīnfāngbiàn
非初心方便
yún hé huòyuántōng
云何获圆通

ruò yǐ fēngxìngguān
若以风性观
dòng jì fēi wú duì
动寂非无对
duì fēi wú shàng jué
对非无上觉
yún hé huòyuántōng
云何获圆通

ruò yǐ kōngxìngguān
若以空性观
hūndùnxiānfēi jué
昏钝先非觉
wú jué yì pú tí
无觉异菩提
yún hé huòyuántōng
云何获圆通

ruò yǐ shíxìngguān
若以识性观
guānshí fēi chángzhù
观识非常住
cúnxīnnǎi xū wàng
存心乃虚妄
yún hé huòyuántōng
云何获圆通

zhūxíngshì wú cháng
诸行是无常
niànxìngyuánshēngmiè
念性元生灭
yīnguǒ jīnshūgǎn
因果今殊感
yún hé huòyuántōng
云何获圆通

wǒ jīnbáishì zūn
我今白世尊
fó chūsūo pó jiè
佛出娑婆界
cǐ fāngzhēnjiào tǐ
此方真教体

This state of suchness is not an enlightened view.
How can it give perfect penetration?

“One may contemplate the nature of fire,
But admitting dislike is not true renunciation.
This expedient cannot be one for beginners.
How can one use it for perfect penetration?

“One may contemplate the nature of wind,
But movement and stillness are not non-dual.
Duality cannot bring highest enlightenment.
How can one expect perfect penetration?

“One may contemplate the nature of emptiness.
But, its aspect is murky and dull; it lacks
awareness.
What is unaware is different from Bodhi.
How can it bring perfect penetration?

“One may contemplate the nature of
consciousness;
But one is regarding a consciousness that is not
eternal.
Even the thought of it is empty and false.
How can one get perfect penetration?

“All activities are impermanent.
So, too, mindfulness has its origin in rising and
ceasing.
Since cause and effect go beyond cause and effect,
How can we use it for perfect penetration?

“I now say this, World Honored One,
Buddha, who has revealed the Saha world:
In this land the true substance of teaching
Resides in hearing the sounds purely.

qīngjìngzàiyīnwén
清 净 在 音 闻

yù qǔ sān mó dī
欲 取 三 摩 提
shí yǐ wénzhōng rù
实 以 闻 中 入
lí kǔ de xiètuō
离 苦 得 解 脱
liángzāiguānshìyīn
良 哉 观 世 音

yú héngshà jiézhōng
于 恒 沙 劫 中
rù wēichén fóguó
入 微 尘 佛 国
de dà zì zài lì
得 大 自 在 力
wú wèishīzhòngshēng
无 畏 施 众 生

miào yīnguānshìyīn
妙 音 观 世 音
fàn yīnhǎi chāoyīn
梵 音 海 潮 音
jiùshì xī ān níng
救 世 悉 安 宁
chūshì huòchángzhù
出 世 获 常 住

wǒ jīn qǐ rú lái
我 今 启 如 来
rú guānyīn suǒshuō
如 观 音 所 说
pì rú rén jìng jū
譬 如 人 静 居
shí fāng jù jī gǔ
十 方 俱 击 鼓

shí chù yī shí wén
十 处 一 时 闻
cǐ zé yuánzhēnshí
此 则 圆 真 实
mù fēiguānzhàngwài
目 非 观 障 外
kǒu bí yì fù rán
口 鼻 亦 复 然

shēn yǐ hé fāngzhī
身 以 合 方 知
xīnniǎnfēn wú xù
心 念 纷 无 绪
gé yuántīngyīnxiǎng
隔 垣 听 音 响
xiá ěr jù kě wén
遐 迩 俱 可 闻

wǔ gēnsuǒ bù qí
五 根 所 不 齐

“If one wants to attain samadhi,
hearing is the best way to enter.
Apart from suffering, liberation is found.
How excellent is he who contemplates
the world’s sounds!

“Throughout kalpas as numerous as Ganges’
sands,
He enters Buddhalands as many as fine dust
motes.
Obtaining great power of self-mastery,
He bestows fearlessness on living beings.

“Wonderful is the sound of Guan Shi Yin,
A pure sound, like the ocean’s roar.
He saves the world and brings peace to all within
it.
He has transcended the world, and his attainment
is eternal.

“I now make this report, Thus Come One,
Regarding what Guan Yin has just explained:
It is like someone in a quiet place
When drums are rolled throughout the ten
directions,

“Hearing at once the sounds from all ten places.
This, then, is the actual true perfection.
The eyes cannot see through solid forms.
Mouth and nose are much the same.

“The body registers awareness only through
contact.
Tangled in thoughts, the mind lacks clear
connections.
Sounds can be heard even through solid walls.
One can listen to things both near and far.

“None of the other five organs can match this.
“It, then, is penetration true and real.

shì zé tōngzhēnshí
是则通真实
yīnshēngxìngdòngjìng
音声性动静
wénzhōngwéiyǒuwú
闻中为有无

wú shēnghào wú wén
无声号无闻
fēishíwén wú xìng
非实闻无性
shēng wú jì wú miè
声无既无灭
shēngyǒu yì fēishēng
声有亦非生

shēngmiè èr yuán lí
生灭二圆离
shì zé chángzhēnshí
是则常真实
zònglìngzàimèngxiǎng
纵令在梦想
bù wéi bù sī wú
不为不思无

juéguānchū sī wéi
觉观出思惟
shēnxīn bù néng jí
身心不能及
jīn cǐ suǒ pó guó
今此娑婆国
shēnglùn de xuānmíng
声论得宣明

zhòngshēng mí běnwén
众生迷本闻
xúnshēng gù liúzhuǎn
循声故流转
ā nànzòngqiáng jì
阿难纵强记
bù miǎnlùoxié sī
不免落邪思

qǐ fēisuǐsuǒlún
岂非随所沦
xuánliúhuò wú wàng
旋流获无妄
ā nànrǔ dì tīng
阿难汝谛听
wǒ chéng fó wēi lì
我承佛威力

xuānshuō jīngāngwáng
宣说金刚王
rú huàn bù sī yì
如幻不思议
fó mǔ zhēnsānmèi
佛母真三昧

The nature of sounds is based in movement and stillness.

One hears according to whether there is sound.

“With no sound, there is said to be no hearing. But this does not mean that the hearing has no nature.

In the absence of sound, the nature is not gone. Nor does it arise in the presence of sound.

“Entirely beyond production and extinction. It is, then, truly everlasting.

Ever-present, even in dream-thinking, It does not disappear when conditions and thought are gone.

“Enlightened, this contemplation transcends cognition, Reaching beyond both the body and the mind. Now, in the Saha world, the theory of sounds Has been proclaimed and understood.

“Living beings are confused about the source of hearing.

They follow sounds and so they turn and flow. Ananda’s power to remember was exceptional; Nonetheless, he fell prey to a deviant plot.

“Was it not from heeding sounds that he was nearly lost?

By turning back the flow, one will make no such mistake.

Ananda, you should listen attentively:

I rely upon the Buddha’s awesome power,

“In describing to you the Vajra King, A samadhi inconceivable of likeness to illusions. It is the true mother of all Buddhas.

You may hear the secret Dharma-doors Of Buddhas as numerous as motes of dust,

rǔ wén wēi chén fó
汝闻微尘佛

yī qiè mì mì mén
一切秘密门
yù lòu bù xiān chú
欲漏不先除
chù wén chéng guò wù
畜闻成过误
jiāng wén chí fó fó
将闻持佛佛

hé bù zì wén wén
何不自闻闻
wén fēi zì rán shēng
闻非自然生
yīn shēng yǒu míng zì
因声有名字
xuán wén yǔ shēng tuō
旋闻与声脱

néng tuō yù shuí míng
能脱欲谁名
yī gēn jì fǎn yuán
一根既返源
liù gēn chéng xiè tuō
六根成解脱
jiàn wén rú huàn yì
见闻如幻翳

sān jiè ruò kōng huá
三界若空华
wén fù yì gēn chú
闻复翳根除
chén xiāo jué yuán jìng
尘销觉圆净
jìng jí guāng tōng dá
净极光通达

jì zhào hán xū kōng
寂照含虚空
què lái guān shì jiān
却来观世间
yóu rú mèng zhōng shì
犹如梦中事
mó dēng qié zài mèng
摩登伽在梦

shuí néng liú rǔ xíng
谁能留汝形
rú shì qiǎo huàn shī
如世巧幻师
huàn zuò zhū nǚ nǚ
幻作诸男女
suī jiàn zhū gēn dòng
虽见诸根动

yào yī yī jī chōu
要以一机抽

“But without first renouncing desire and outflows,
You may amass learning, but you will still make
mistakes.

You concentrate on learning to uphold the
Buddha’s Dharma.

“Why don’t you listen to your own hearing?
Hearing does not spontaneously arise;
Because of sound it gets its name.
But when hearing returns and is free of sound,

“What does one call that which is set free?
As soon as one sense-organ returns to the source,
The entire six are liberated.
Sight and hearing are like an illusory covering.

“The Triple Realm, a vision of flowers in space.
When hearing reverts, the cataract is gone.
The ‘dust’ gives way to pure and perfect insight.
When purity is ultimate, the light is penetrating.

“A stillness shines and includes within it all of
emptiness.
Looking at the world from this point of view,
Everything that happens is just like a dream.
Matangi’s daughter, too, is part of the dream.

“Who was able, then, to physically detain you?
It is like a puppeteer who plays with shadows
And works the dolls to seem as real as people.
Although one sees them move about freely,

“They are really governed by a set of strings.
Cease operating the controls and they return to

xī jī guī jì rán
息机归寂然
zhūhuànchéng wú xìng
诸幻成无性
liùgēn yì rú shì
六根亦如是

yuán yī yī jīng míng
元依一精明
fēn chéng liù hé hé
分成六和合
yī chù chéng xiū fù
一处成休复
liù yòng jiē bù chéng
六用皆不成

chéng ǒu yīng niàn xiāo
尘垢应念销
chéng yuán míng jìng miào
成圆明净妙
yú chén shàng zhū xué
余尘尚诸学
míng jí jí rú lái
明极即如来

dà zhòng jí ā nàn
大众及阿难
xuán rǔ dào wén jī
旋汝倒闻机
fǎn wén wén zì xìng
反闻闻自性
xìng chéng wú shàng dào
性成无上道

yuán tōng shí rú shì
圆通实如是
cǐ shì wēi chén fó
此是微尘佛
yī lù niè pán mén
一路涅槃门
guò qù zhū rú lái
过去诸如来

sī mén yǐ chéng jiù
斯门已成就
xiàn zài zhū pú sà
现在诸菩萨
jīn gè rù yuán míng
今各入圆明
wèi lái xiū xué rén
未来修学人

dāng yī rú shì fǎ
当依如是法
wǒ yì cóng zhōng zhèng
我亦从中证
fēi wéi guān shì yīn
非唯观世音

stillness.

The entire illusion is without a nature.
The six sense-organs are also thus.

“At first there was one essential brightness.
Which split into a six-fold combination.
If but one part ceases and returns,
All six functions will stop as well.

“In response to a thought, defiling objects vanish,
Becoming pure and wonderful perfect brightness.
If there is residual defilement, one must still
study.
When the brightness is ultimate, that is the
Tathagata.

“Ananda, and everyone in the great assembly,
Turn yourselves around and revert the hearing.
Return the hearing and listen to the self nature
Till the nature reaches the supreme way.

“That is what perfect penetration really means.
It is the gateway entered by Buddhas as many as
dust motes.
It is the one path to Nirvana.
Thus Come Ones of the past perfected this
method.

“Bodhisattvas now merge with this total
brightness.
People of the future who study and practice

“Will also rely on this Dharma.
Through this method I, too, have been certified.
Guan Shi Yin Bodhisattva was not alone in using
it.
As the Buddha, the World Honored One,

chéng rú fó shì zūn
诚如佛世尊

xún wǒ zhū fāng biàn
询我诸方便
yǐ jiù zhū mò jié
以救诸末劫
qiú chū shì jiān rén
求出世间人
chéng jiù niè pán xīn
成就涅槃心

guān shì yīn wèi zuì
观世音为最
zì yú zhū fāng biàn
自余诸方便
jiē shì fó wēi shén
皆是佛威神
jí shì shě chén láo
即事舍尘劳

fēi shì cháng xiū xué
非是长修学
qiǎn shēn tóng shuō fǎ
浅深同说法
dǐng lǐ rú lái zàng
顶礼如来藏
wú lòu bù sī yì
无漏不思議

yuàn jiā bèi wèi lái
愿加被未来
yú cǐ mén wú huò
于此门无惑
fāng biàn yì chéng jiù
方便易成就
kān yǐ jiào ā nàn
堪以教阿难

jí mò jié chén lún
及末劫沉沦
dàn yǐ cǐ gēn xiū
但以此根修
yuán tōng chāo yú zhě
圆通超余者
zhēn shí xīn rú shì
真实心如是

yú shì ā nàn jí zhū dà zhòng ,
于是阿难, 及诸大众,
shēn xīn liǎo rán dé dà kāi shì
身心了然, 得大开示。
guān fó pú tí jí dà niè pán
观佛菩提及大涅槃,
yóu rú yǒu rén yīn shì yuǎn yóu
犹如有人因事远游,
wèi dé guī huán míng liǎo qí jiā suǒ guī dào
未得归还, 明了其家所归道

requested, I choose sincerely a skill-in-means,

“One to save those in the final aeon
Who seek to escape the mundane world,
And perfect the heart of Nirvana:

“The best way is to contemplate the sounds of the world.

All the other kinds of expedients
Require the awesome spirit of the Buddha.
In some cases they bring immediate
transcendence,

“But they are not the customary means of practice,
Spoken for those of shallow and deep roots alike.
I bow to the Ones Come Thus and the Tripitaka,
And to those inconceivable ones with no outflows,

“Trusting they will aid those in the future,
So that no one will doubt this dharma-door.
It is an expedient easy to master;
An appropriate teaching for Ananda

“And for those immersed in the final age.
They should cultivate this organ of hearing,
A perfect penetration that surpasses all others.
It is the way to the true mind.”

Thereupon, Ananda and all in the great assembly
experienced a clarity of body and mind. Having
attained such profound instruction, they
contemplated the Buddha's Bodhi and Parinirvana
like someone who, having traveled far on
business, knows that he is on the road home,
though he has not returned completely.

lù
路。

pǔ huì dà zhòng tiānlóng bā bù
普会大众，天龙八部，
yǒu xué èr chéng
有学二乘，
jí zhū yì qiè xīn fā xīn pú sà
及诸一切新发心菩萨，
qí shù fán yǒu shí héng hé shā
其数凡有十恒河沙。
jiē dé běn xīn yuǎn chén lí gòu
皆得本心，远尘离垢，
huò fǎ yǎn jìng
获法眼净。

xìng bī qiū ní wén shuō jì yǐ
性比丘尼闻说偈已，
chéng ā luó hàn
成阿罗汉。

wú liàng zhòng shēng
无量众生，
jiē fā wú děng děng ā nòu duō luó sān miǎo
皆发无等等阿耨多罗三藐
sān pú tí xīn
三菩提心。

第六章

ā nán zhěng yī fú yú dà zhòng zhōng
阿难整衣服，于大众中，
hé zhǎng dǐng lǐ xīn jì yuán míng
合掌顶礼。心迹圆明。
bēi xīn jiāo jí
悲欣交集。
yù yì wèi lái zhū zhòng shēng gù
欲益未来诸众生故。
qí shǒu bái fó dà bēi shì zūn
稽首白佛。大悲世尊。
wǒ jīn yǐ wù chéng fó fǎ mén
我今已悟成佛法门。
shì zhōng xiū xíng dé wú yí huò
是中修行，得无疑惑。
cháng wén rú lái shuō rú shì yán
常闻如来说如是言。
zì wèi dé dù xiān dù rén zhě
自未得度，先度人者，
pú sà fā xīn zì jué yǐ yuán
菩萨发心。自觉已圆，

Throughout the entire assembly, the gods, dragons, and all the eightfold division, those of the two vehicles who were not yet beyond learning, as well as all the Bodhisattvas of initial resolve, as numerous as the sands in ten Ganges Rivers, found their fundamental mind and, far removed from dust and defilement, attained the purity of the Dharma Eye.

The Bhikshuni named “Nature” attained Arhatship after hearing this verse.

And limitless beings brought forth a matchless, unequalled resolve for Annuttarasamyaksambodhi.

CHAPTER VI

The Ten Doors of Discrimination

Ananda straightened his robes and then bowed in the midst of the assembly and placed his palms together. The tracks of his mind were perfectly clear, and he felt a mixture of joy and sorrow. His intent was to benefit beings in the future as he made obeisance and said to the Buddha, “Greatly Compassionate World Honored One, I have already awakened and attained this Dharma-door for becoming a Buddha, and I can cultivate it without the slightest doubt. I have often heard the Thus Come One say, ‘Save others first then save yourself. That is the aspiration of a Bodhisattva. Once your own enlightenment is perfected, then you can enlighten others. That is the way the

néng jué tā zhě rú lái yīng shì
能觉他者，如来应世。
wǒ suī wèi dù
我虽未度。
yuàn dù mò jié yī qiè zhòng shēng
愿度末劫一切众生。

shì zūn cǐ zhū zhòng shēng
世尊，此诸众生，
qù fó jiàn yuǎn xié shī shuō fǎ
去佛渐远。邪师说法，
rú héng hé shā yù shè qí xīn
如恒河沙。欲摄其心，
rù sān mó dì
入三摩地。
yún hé lìng qí ān lì dào chǎng
云何令其安立道场，
yuǎn zhū mó shì yú pú tí xīn dé wú tuì qū
远诸魔事。于菩提心得无退屈。

ěr shí shì zūn yú dà zhòng zhōng
尔时世尊于大众中，
chēng zàn ā nán shàn zāi shàn zāi
称赞阿难。善哉善哉。
rú rǔ suǒ wèn ān lì dào chǎng
如汝所问安立道场，
jiù hù zhòng shēng mò jié chén nì
救护众生末劫沈溺。
rǔ jīn dì tīng dāng wèi rǔ shuō
汝今谛听。当为汝说。

ā nán dà zhòng wéi rán fèng jiāo
阿难大众，唯然奉教。

fó gào ā nán
佛告阿难。
rǔ cháng wén wǒ pí nài yē zhōng xuān shuō
汝常闻我毗奈耶中宣说
xiū xíng sān jué dìng yì
修行三决定义。
suǒ wèi shè xīn wéi jiè yīn jiè shēng dìng
所谓摄心为戒。因戒生定。
yīn dìng fā huì
因定发慧。
shì zé míng wéi sān wú lòu xué
是则名为三无漏学。

ā nán yún hé shè xīn wǒ míng wéi jiè
阿难。云何摄心，我名为戒。
ruò zhū shì jiè liù dào zhòng shēng
若诸世界六道众生，
qí xīn bù yīn
其心不淫，
zé bù suí qí shēng sǐ xiāng xù
则不随其生死相续。

rǔ xiū sān mèi běn chū chén láo
汝修三昧，本出尘劳。

Thus Come One responds to the world.
Although I am not yet saved, I vow to save all
living beings in the Dharma-ending Age.

“World Honored One, those living beings will gradually drift away from the Buddha, and there will be as many deviant teachers propounding their methods as there are sands in the Ganges. I want to enable those beings to collect their thoughts and enter samadhi. How can I cause them to reside peacefully in a bodhimanda, far from the exploits of demons, and be irreversible in their resolve for Bodhi?”

At that time, the World Honored One praised Ananda in front of the whole assembly, saying, “Good indeed! How good it is that you have asked how to establish a Bodhimanda and to rescue and protect living beings who are sunk in the morass of the final age. Listen well, now, and I will tell you.”

Ananda and the great assembly agreed to uphold the teaching.

The Buddha told Ananda, “You constantly hear me explain in the Vinaya that there are three unalterable aspects to cultivation. That is, collecting one’s thoughts constitutes the precepts; from the precepts comes samadhi; and out of samadhi arises wisdom. Samadhi arises from precepts, and wisdom is revealed out of samadhi. These are called the Three Non-Outflow Studies.”

“Ananda, why do I call collecting one’s thoughts the precepts? If living beings in the six paths of any mundane world had no thoughts of lust, they would not have to follow a continual succession of births and deaths.

“Your basic purpose in cultivating is to transcend the wearisome defilements. But if you

yínxīn bù chú chén bù kě chū
淫心不除。尘不可出。

zòngyǒuduōzhì chándìngxiàncián
纵有多智，禅定现前。
rú bú duànyīn bì luò mó dào
如不断淫，必落魔道。
shàngpǐn mó wáng zhōngpǐn mó mín
上品魔王。中品魔民。
xiàpǐn mó nǚ
下品魔女。

bǐ děngzhū mó yì yǒu tú zhòng
彼等诸魔亦有徒众。
gè gè zì wèi chéng wú shàng dào
各各自谓成无上道。

wǒ miè dù hòu mò fǎ zhī zhōng
我灭度后末法之中，
duō cǐ mó mín chì shèng shì jiān
多此魔民，炽盛世间，
guǎng xíng tān yīn wéi shàn zhī shí
广行贪淫，为善知识，
lìng zhū zhòng shēng luò ài jiàn kēng shī pú
令诸众生落爱见坑失菩
tí lù
提路。

rǔ jiāo shì rén xiū sān mó dì
汝教世人修三摩地，
xiān duàn xīn yīn shì míng rú lái xiān fó shì
先断心淫是名如来先佛世
zūn dì yì jué dìng qīng jìng míng huì
尊，第一决定清净明诲。

shì gù ā nán ruò bú duànyīn
是故阿难。若不断淫，
xiū chán dìng zhě rú zhēng shā shí
修禅定者。如蒸砂石。
yù qí chéng fàn jīng bǎi qiān jié
欲其成饭。经百千劫，
zhī míng rè shā hé yǐ gù cǐ fēi fàn běn
只名热砂。何以故。此非饭本。
shā shí chéng gù
砂石成故。

rǔ yǐ yīn shēn qiú fó miào guǒ
汝以淫身，求佛妙果。
zòng dé miào wù jī shì yīng gēn
纵得妙悟，皆是淫根。
gēn běn chéng yīn lún zhuǎn sān tú
根本成淫。轮转三涂，
bì bù néng chū
必不能出。

don't renounce your lustful thoughts, you will not be able to get out of the dust.

“Even though one may have some wisdom and the manifestation of Chan samadhi, one is certain to enter demonic paths if one does not cut off lust. At best, one will be a demon king; on the average, one will be in the retinue of demons; at the lowest level, one will be a female demon.

“These demons have their groups of disciples. Each says of himself that he has accomplished the Unsurpassed Way.

“After my extinction, in the Dharma-ending Age, these hordes of demons will abound, spreading like wildfire as they openly practice greed and lust. Claiming to be good knowing advisors, they will cause living beings to fall into the pit of love and views and lose the way to Bodhi.

“When you teach people in the world to cultivate samadhi, they must first of all sever the mind of lust. This is the first clear and unalterable instruction on purity given by the Thus Come Ones and the Buddhas of the past, World Honored Ones.

“Therefore, Ananda, if cultivators of Chan samadhi do not cut off lust, they will be like someone who cooks sand in the hope of getting rice. After hundreds of thousands of aeons, it will still be just hot sand. Why? It wasn't rice to begin with; it was only sand.

“If you seek the Buddha's wonderful fruition and still have physical lust, then even if you attain a wonderful awakening, it will be based in lust. With lust at the source, you will revolve in the three paths and not be able to get out. Which road will you take to cultivate and be certified to the Thus Come One's Nirvana?

rú lánìèpán hé lù xiūzhèng
如来涅槃何路修证。

bì shǐ yīn jī shēn xīn jù duàn
必使淫机身心俱断。
duàn xìng yì wú yú fó pú tí sī kě xī jì
断性亦无。于佛菩提斯可希冀。

rú wǒ cǐ shuō míng wéi fó shuō
如我此说，名为佛说。
bù rú cǐ shuō jí bō xún shuō
不如此说，即波旬说。

ā nán yòuzhūshì jiè liù dào zhòng shēng
阿难。又诸世界六道众生，
qí xīn bù shā
其心不杀。
zé bù suí qí shēng sǐ xiāng xù
则不随其生死相续。

rǔ xiū sān mèi běn chū chén láo
汝修三昧，本出尘劳。
shā xīn bù chú chén bù kě chū
杀心不除。尘不可出。

zòng yǒu duō zhì chán dìng xiàn qián
纵有多智，禅定现前。
rú bú duàn shā bì luò shén dào
如不断杀，必落神道。
shàng pǐn zhī rén wéi dà lì guǐ
上品之人，为大力鬼。
zhōng pǐn zé wéi fēi xíng yè chā
中品则为飞行夜叉，
zhū guǐ shuài děng
诸鬼帅等。
xià pǐn dāng wéi dì xíng luó chà
下品当为地行罗刹。

bǐ zhū guǐ shén yì yǒu tú zhòng
彼诸鬼神，亦有徒众。
gè gè zì wèi chéng wú shàng dào
各各自谓成无上道。

wǒ miè dù hòu mò fǎ zhī zhōng
我灭度后，末法之中，
duō cǐ guǐ shén chì shèng shì jiān
多此鬼神炽盛世间。
zì yán shí ròu dé pú tí lù
自言食肉得菩提路。

ā nán wǒ lìng bǐ qiū shí wǔ jìng ròu
阿难。我令比丘食五净肉。
cǐ ròu jiē wǒ shén lì huà shēng
此肉皆我神力化生，
běn wú mìng gēn rǔ pó luó mén
本无命根。汝婆罗门，

“You must cut off the lust which is intrinsic in both body and mind. Then get rid of even the aspect of cutting it off. At that point you have some hope of attaining the Buddha’s Bodhi.

“What I have said here is the Buddha’s teaching. Any explanation counter to it is the teaching of Papiyan.

“Further, Ananda, if living beings in the six paths of any mundane world had no thoughts of killing, they would not have to follow a continual succession of births and deaths.

“Your basic purpose in cultivating samadhi is to transcend the wearisome defilements. But if you do not renounce your thoughts of killing, you will not be able to get out of the dust.

“Even though one may have some wisdom and the manifestation of Chan samadhi, one is certain to enter the path of spirits if one does not cease killing. At best, a person will become a mighty ghost; on the average, one will become a flying yaksha, a ghost leader, or the like; at the lowest level, one will become an earth-bound rakshasa.

“These ghosts and spirits have their groups of disciples. Each says of himself that he has accomplished the Unsurpassed Way.

“After my extinction, in the Dharma-ending Age, these hordes of ghosts and spirits will abound, spreading like wildfire as they argue that eating meat will bring one to the Bodhi Way.

“Ananda, I permit the Bhikshus to eat five kinds of pure meat. This meat is actually a transformation brought into being by my spiritual powers. It basically has no life-force. You Brahmans live in a climate so hot and

dì duōzhēngshī jiā yǐ shāshí
地多蒸湿,加以砂石。

cǎocài bù shēng
草菜不生。

wǒ yǐ dàbēishén lì suǒjiā
我以大悲神力所加。

yīn dà cíbēi jiǎmíngwéiròu
因大慈悲,假名为肉。

rǔ dé qí wèi nài hé rú lái miè dù zhī hòu
汝得其味。奈何如来灭度之后,
shí zhòng shēng ròu míng wéi shì zǐ
食众生肉,名为释子。

rǔ dēng dāng zhī shì shí ròu rén zòng dé xīn
汝等当知是食肉人纵得心

kāi sì sān mó dì jiē dà luó chà
开似三摩地,皆大罗刹。

bào zhōng bì chén shēng sǐ kǔ hǎi
报终必沉生死苦海。

fēi fó dì zǐ rú shì zhī rén
非佛弟子。如是之人,

xiāng shā xiāng tūn xiāng shí wèi yǐ
相杀相吞,相食未已。

yún hé shì rén dé chū sān jiè
云何是人,得出三界。

rǔ jiāo shì rén xiū sān mó dì
汝教世人修三摩地,

cì duàn shā shēng
次断杀生。

shì míng rú lái xiān fó shì zūn
是名如来先佛世尊,

dì èr jué dìng qīng jìng míng huì
第二决定清净明诲。

shì gù ā nán ruò bú duàn shā
是故阿难。若不断杀,

xiū chán dìng zhě
修禅定者。

pì rú yǒu rén zì sāi qí ěr
譬如有人自塞其耳,

gāo shēng dà jiào qiú rén bù wén
高声大叫,求人不得。

cǐ děng míng wéi yù yīn mí lù
此等名为欲隐弥露。

qīng jìng bǐ qiū jí zhū pú sà
清净比丘及诸菩萨,

yú qí lù xíng bú tà shēng cǎo
于歧路行,不蹋生草。

kuàng yǐ shǒu bá yún hé dà bēi
况以手拔。云何大悲,

qǔ zhū zhòng shēng xuè ròu chōng shí
取诸众生血肉充食。

ruò zhū bǐ qiū
若诸比丘,

bù fú dōng fāng sī mián juàn bó
不服东方丝绵绢帛,

humid, and on such sandy and rocky land, that vegetables will not grow; therefore, I have had to assist you with spiritual powers and compassion. Because of the magnitude of this kindness and compassion, what you eat that tastes like meat is merely said to be meat; in fact, however, it is not. After my extinction, how can those who eat the flesh of living beings be called the disciples of Shakyas?

“You should know that these people who eat meat may gain some awareness and may seem to be in samadhi, but they are all great rakshasas. When their retribution ends, they are bound to sink into the bitter sea of birth and death. They are not disciples of the Buddha. Such people as these kill and eat one another in a never-ending cycle. How can such people transcend the Triple Realm?

“When you teach people in the world to cultivate samadhi, they must also cut off killing. This is the second clear and unalterable instruction on purity given by the Thus Come Ones and the Buddhas of the past, World Honored Ones.

“Therefore, Ananda, if cultivators of Chan samadhi do not cut off killing, they are like one who stops up his ears and calls out in a loud voice, expecting no one to hear him. It is to wish to hide what is completely evident.

“Bodhisattvas and bhikshus who practice purity will not even step on grass in the pathway; even less will they pull it up with their hand. How can one with great compassion pick up the flesh and blood of living beings and proceed to eat his fill?

“Bhikshus who do not wear silk, leather boots, furs, or down from this country or consume milk, cream, or butter can truly transcend this

jí shì cǐ tǔ xuē lǚ qī cuì rǔ lǎo tí hú
及是此土靴履裘毳，乳酪醍醐。
rú shì bǐ qiū
如是比丘，
yú shì zhēn tuō chóu hái sù zhài
于世真脱酬还宿债，
bù yóu sān jiè
不游三界。

hé yǐ gù fú qí shēn fēn jiē wéi bǐ yuán
何以故。服其身分，皆为彼缘。
rú rén shí qí dì zhōng bǎi gǔ
如人食其地中百谷，
zú bù lí dì
足不离地。
bì shǐ shēn xīn yú zhū zhòng shēng
必使身心于诸众生，
ruò shēn shēn fēn
若身身分，
shēn xīn èr tú bù fú bù shí
身心二涂不服不食。
wǒ shuō shì rén zhēn jiě tuō zhě
我说人真解脱者。

rú wǒ cǐ shuō míng wéi fó shuō
如我此说，名为佛说。
bù rú cǐ shuō jí bō xún shuō
不如此说，即波旬说。

ā nán yòu fù shì jiè liù dào zhòng shēng
阿难。又复世界六道众生，
qí xīn bù tōu
其心不偷。
zé bù suí qí shēng sǐ xiāng xù
则不随其生死相续。

rǔ xiū sān mèi běn chū chén láo
汝修三昧，本出尘劳。
tōu xīn bù chú chén bù kě chū
偷心不除。尘不可出。

zòng yǒu duō zhì chán dìng xiàn qián
纵有多智，禅定现前。
rú bú duàn tōu bì luò xié dào
如不断偷，必落邪道。
shàng pǐn jīng líng zhōng pǐn yāo mèi
上品精灵。中品妖魅。
xià pǐn xié rén zhū mèi suǒ zhù
下品邪人，诸魅所著。

bǐ děng qún xié yì yǒu tú zhòng
彼等群邪亦有徒众。
gè gè zì wèi chéng wú shàng dào
各各自谓成无上道。

wǒ miè dù hòu mò fǎ zhī zhōng
我灭度后，末法之中，

world. When they have paid back their past debts, they will not have to re-enter the Triple Realm.

“Why? It is because when one wears something taken from a living creature, one creates conditions with it, just as when people eat the hundred grains, their feet cannot leave the earth. Both physically and mentally one must avoid the bodies and the by-products of living beings, by neither wearing them nor eating them. I say that such people have true liberation.

“What I have said here is the Buddha’s teaching. Any explanation counter to it is the teaching of Papiyan.

“Further, Ananda, if living beings in the six paths of any mundane world had no thoughts of stealing, they would not have to follow a continuous succession of births and deaths.

“Your basic purpose in cultivating samadhi is to transcend the wearisome defilements. But if you do not renounce your thoughts of stealing, you will not be able to get out of the dust.

“Even though one may have some wisdom and the manifestation of Chan samadhi, one is certain to enter a devious path if one does not cease stealing. At best, one will be an apparition; on the average, one will become a phantom; at the lowest level, one will be a devious person who is possessed by a mei ghost.

“These devious hordes have their groups of disciples. Each says of himself that he has accomplished the Unsurpassed Way.

“After my extinction, in the Dharma-ending Age,

duō cǐ yāoxié chǐ shèng shì jiān
多此妖邪炽盛世间。
qián nì jiān qī chēng shàn zhī shí
潜匿奸欺，称善知识。
gè zì wèi yǐ dé shàng rén fǎ
各自谓已得上人法。
yòu huò wú shí kǒng lìng shī xīn
诱惑无识，恐令失心。
suǒ guò zhī chù qí jiā hào sǎn
所过之处，其家耗散。

wǒ jiāo bǐ qiū xún fāng qǐ shí
我教比丘循方乞食。
lìng qí shě tān chéng pú tí dào
令其舍贪，成菩提道。
zhū bǐ qiū děng bú zì shú shí
诸比丘等，不自熟食，
jì yú cán shēng lǚ bó sān jiè
寄于残生，旅泊三界。
shì yì wǎng hái qù yǐ wú fǎn
示一往还，去已无返。

yún hé zé rén jiǎ wǒ yī fu
云何贼人，假我衣服，
bì fān rú lái zào zhǒng zhǒng yè
裨贩如来。造种种业，
jiē yán fó fǎ quē fēi chū jiā jù jiè bǐ qiū
皆言佛法。却非出家具戒比丘，
wéi xiǎo chéng dào
为小乘道。
yóu shì yí wú liàng zhòng shēng
由是疑误无量众生，
duò wú jiàn yù
堕无间狱。

ruò wǒ miè hòu
若我灭后。
qí yǒu bǐ qiū fā xīn jué dìng xiū sān mó tí
其有比丘发心决定修三摩提。
néng yú rú lái xíng xiàng zhī qián
能于如来形像之前，
shēn rán yì dēng shāo yì zhǐ jié
身然一灯，烧一指节，
jí yú shēn shàng ruò yì xiāng zhù
及于身上，爇一香炷。
wǒ shuō shì rén wú shǐ sù zhài yì shí chóu bì
我说是人无始宿债一时酬毕
cháng yǐ shì jiān yǒng tuō zhū lù
。长揖世间，永脱诸漏。
suī wèi jí míng wú shàng jué lù
虽未即明无上觉路。
shì rén yú fǎ yǐ jué dìng xīn
是人于法，已决定心。

ruò bù wéi cǐ shě shēn wēi yīn
若不为此舍身微因。
zòng chéng wú wéi bì hái shēng rén
纵成无为。必还生人，

these phantoms and apparitions will abound, spreading like wildfire as they surreptitiously cheat others. Calling themselves good knowing advisors, they will each say that they have attained the superhuman dharmas. Enticing and deceiving the ignorant, or frightening them out of their wits, they disrupt and lay waste to households wherever they go.

“I teach the bhikshus to beg for their food in an assigned place, in order to help them renounce greed and accomplish the Bodhi Way. The bhikshus do not prepare their own food, so that, at the end of this life of transitory existence in the triple realm, they can show themselves to be once-returners who go and do not come back.

“How can thieves put on my robes and sell the Thus Come One, saying that all manner of karma one creates is just the Buddhadharma? They slander those who have left the home-life and regard bhikshus who have taken complete precepts as belonging to the path of the Small Vehicle. Because of such doubts and misjudgments, limitless living beings fall into the Unintermittent Hell.

“I say that bhikshus who after my extinction have decisive resolve to cultivate samadhi, and who before the images of Thus Come Ones can burn a candle on their bodies, or burn off a finger, or burn even one incense stick on their bodies, will, in that moment, repay their debts from beginningless time past. They can depart from the world and forever be free of outflows. Though they may not have instantly understood the Unsurpassed Enlightenment, they will already have firmly set their mind on it.

“If one does not practice any of these token renunciations of the body on the causal level, then even if one realizes the unconditioned, one

chóu qí sù zhài rú wǒ mǎ mài
酬其宿债。如我马麦，
zhèngděng wú yì
正等无异。

rǔ jiāoshì rén xiū sān mó dì
汝教世人修三摩地。
hòu duàn tōu dào
后断偷盗。
shì míng rú lái xiān fó shì zūn
是名如来先佛世尊，
dì sān jué dìng qīng jìng míng huì
第三决定清净明海。

shì gù ā nán ruò bù duàn tōu
是故阿难。若不断偷，
xiū chán dìng zhě pì rú yǒu rén
修禅定者。譬如有人，
shuǐ guàn lǒu zhī yù qiú qí mǎn
水灌漏卮欲求其满。
zòng jīng chén jié zhōng wú píng fù
纵经尘劫，终无平复。

ruò zhū bī qiū yī bō zhī yú
若诸比丘，衣钵之余，
fēn cùn bú chù qǐ shí yú fēn
分寸不畜。乞食余分，
shī è zhòng shēng yú dà jí huì
施饿众生。于大集会，
hé zhǎng lǐ zhòng yǒu rén chuí lì
合掌礼众。有人捶詈，
tóng yú chēng zàn
同于称赞。
bì shǐ shēn xīn èr jù juān shě
必使身心二俱捐舍。
shēn ròu gǔ xuè yǔ zhòng shēng gòng
身肉骨血，与众生共。
bù jiāng rú lái bù liǎo yì shuō
不将如来不了义说，
huí wéi jǐ jiě yǐ wù chū xué
回为己解，以误初学。
fó yìn shì rén dé zhēn sān mèi
佛印是人，得真三昧。

rú wǒ suǒ shuō míng wéi fó shuō
如我所说。名为佛说。
bù rú cǐ shuō jí bō xún shuō
不如此说，即波旬说。

ā nán rú shì shì jiè liù dào zhòng shēng
阿难。如是世界六道众生。
suī zé shēn xīn wú shā dào yín
虽则身心无杀盗淫。
sān háng yǐ yuán ruò dà wàng yǔ
三行已圆。若大妄语，
jí sān mó dì bù dé qīng jìng
即三摩地不得清净。

will still have to come back as a person to repay one's past debts exactly as I had to undergo the retribution of having to eat the grain meant for horses.

“When you teach people in the world to cultivate samadhi, they must also cease stealing. This is the third clear and unalterable instruction on purity given by the Thus Come One and the Buddhas of the past, World Honored Ones.

“Therefore, Ananda, if cultivators of Chan samadhi do not cease stealing, they are like someone who pours water into a leaking cup and hopes to fill it. He may continue for as many aeons as there are fine motes of dust, but it still will not be full in the end.

“If bhikshus do not store away anything but their robes and bowls; if they give what is left over from their food-offerings to hungry living beings; if they put their palms together and make obeisance to the entire great assembly; if when people scold them they can treat it as praise: if they can sacrifice their very bodies and minds, giving their flesh, bones, and blood to living creatures; and if they do not repeat the non-ultimate teachings of the Thus Come One as though they were their own explanations, misrepresenting them to those who have just begun to study, then the Buddha gives them his seal as having attained true samadhi.

“What I have said here is the Buddhas' teaching. Any explanation counter to it is the teaching of Papiyan.

“Ananda, though living beings in the six paths of any mundane world may not kill, steal, or lust either physically or mentally, these three aspects of their conduct thus being perfect. Yet if they tell lies, the samadhi they attain will not be pure. They will become demons of love and views and

chéng ài jiàn mó shī rú lái zhǒng
成爱见魔。失如来种。

suǒ wèi wèi dé wèi dé wèi zhèng yán zhèng
所谓未得谓得，未证言证。

huò qiú shì jiān zūn shèng dì yī
或求世间尊胜第一。

wèi qián rén yán
谓前人言。

wǒ jīn yǐ dé xū tuó huánguǒ
我今已得须陀洹果，
sī tuó hánguǒ ā nà hánguǒ
斯陀含果，阿那含果，
ā luó hàn dào pì zhī fó chéng
阿罗汉道，辟支佛乘，
shí dì dì qián zhū wèi pú sà
十地地前诸位菩萨。

qiú bǐ lǐ chàn tān qí gòng yǎng
求彼礼忏，贪其供养。

shì yì diān jiā xiāo miè fó zhǒng
是一颠迦，销灭佛种。

rú rén yǐ dāo duàn duō luó mù
如人以刀断多罗木。

fó jì shì rén yǒng yǔn shàn gēn
佛记是人，永殒善根，
wú fù zhī jiàn chéng sān kǔ hǎi
无复知见，沉三苦海。

bù chéng sān mèi
不成三昧。

wǒ miè dù hòu chù zhū pú sà jí ā luó hàn
我灭度后，救诸菩萨及阿罗汉，

yīng shēn shēng bǐ mò fǎ zhī zhōng
应身生彼末法之中，

zuò zhǒng zhǒng xíng dù zhū lún zhuǎn
作种种形，度诸轮转。

huò zuò shā mén bái yī jū shì rén wáng
或作沙门，白衣，居士，人王，

zǎi guān tóng nán tóng nǚ
宰官，童男，童女，

rú shì nǎi zhì yīn nǚ guǎ fu
如是乃至淫女，寡妇，

jiān tōu tú fàn yǔ qí tóng shì
奸偷屠贩，与其同事。

chēng zàn fó chéng lìng qí shēn xīn
称赞佛乘，令其身心，

rù sān mó dì
入三摩地。

zhōng bú zì yán wǒ zhēn pú sà
终不言我真菩萨，

zhēn ā luó hàn xiè fó mì yīn
真阿罗汉。泄佛密因。

qīng yán wèi xué
轻言未学。

will lose the seed of the Thus Come One.

“They say that they have attained what they have not attained, and that they have been certified when they have not been certified. Perhaps they seek to be foremost in the world, the most venerated and superior person. To their audiences they say that they have attained the fruition of a Shrotaapanna, the fruition of a Sakridagamin, the fruition of an Anagamin, the fruition of Arhatship, the Pratyekabuddha vehicle, or the various levels of Bodhisattvahood up to and including the Ten Grounds. In order to be revered by others and because they are greedy for offerings.

“These icchantikas destroy the seeds of Buddhahood just as surely as a tala tree is destroyed if it is chopped down. The Buddha predicts that such people sever their good roots forever and lose their knowledge and vision. Immersed in the sea of the Three Sufferings, they cannot attain samadhi.

“I command the Bodhisattvas and Arhats to appear after my extinction in response-bodies in the Dharma-ending Age, and to take various forms in order to rescue those in the cycle of rebirth.

“They should either become Shramanas, white-robed laypeople, kings, ministers or officials, virgin youths or maidens, and so forth, even prostitutes, widows, profligates, thieves, butchers, or dealers in contraband, doing the same things as these kinds of people while they praise the Buddha vehicle and cause them to enter samadhi in body and mind.

“But they should never say of themselves, ‘I am truly a Bodhisattva’; or ‘I am truly an Arhat,’ or let the Buddha’s secret cause leak out by speaking casually to those who have not yet

wéichú mìngzhōng yīnyǒu yí fù
唯除命终，阴有遗付。
yún hé shì rén huò luàn zhòngshēng
云何是人，惑乱众生，
chéng dà wàng yǔ
成大妄语。

rǔ jiāoshì rénxiū sān mó dì
汝教世人修三摩地。
hòu fù duànchú zhū dà wàng yǔ
后复断除诸大妄语。
shì míng rú lái xiān fó shì zūn
是名如来先佛世尊，
dì sì jué dìng qīng jìng míng huì
第四决定清净明诲。

shì gù ā nán
是故阿难。
ruò bú duàn qí dà wàng yǔ zhě
若不断其大妄语者。
rú kè rén fēn wéi zhān tán xíng
如刻人粪为栴檀形。
yù qiú xiāng qì wú yǒu shì chù
欲求香气，无有是处。

wǒ jiāo bī qiū zhí xīn dō chǎng
我教比丘直心道场。
yú sì wēi yí yī qiè xíng zhōng
于四威仪，一切行中，
shàng wú xū jiǎ
尚无虚假。
yún hé zì chēng dé shàng rén fǎ
云何自称得上人法。

pì rú qióng rén wàng hào dì wáng
譬如穷人妄号帝王，
zì qǔ zhū miè kuàng fù fǎ wáng
自取诛灭。况复法王，
rú hé wàng qiè yīn dì bù zhēn
如何妄窃。因地不真，
guǒ zhāo yū qū qiú fó pú tí
果招纡曲。求佛菩提，
rú shì qí rén yù shuǐ chéng jiù
如噬脐人，欲谁成就。

ruò zhū bī qiū xīn rú zhí xián
若诸比丘，心如直弦，
yī qiè zhēn shí rù sān mó dì
一切真实。入三摩地，
yǒng wú mó shì wǒ yìn shì rén
永无魔事。我印是人，
chéng jiù pú sà wú shàng zhī jué
成就菩萨无上知觉。

rú wǒ suǒ shuō míng wéi fó shuō
如我所说，名为佛说。

studied.

“How can people who make such claims, other than at the end of their lives and then only to those who inherit the teaching, be doing anything but deluding and confusing living beings and indulging in a gross false claim?”

“When you teach people in the world to cultivate samadhi, they must also cease all lying. This is the fourth clear and unalterable instruction on purity given by the Thus Come Ones and the Buddhas of the past, World Honored Ones.

“Therefore, Ananda, one who does not cut off lying is like a person who carves a piece of human excrement to look like chandana, hoping to make it fragrant. He is attempting the impossible.

“I teach the bhikshus that the straight mind is the Bodhimanda and that they should practice the four awesome deportments in all their activities. Since they should be devoid of all falseness, how can they claim to have themselves attained the Dharmas of a superior person?”

“That would be like a poor person falsely calling himself an emperor; for that, he would be taken and executed. Much less should one attempt to usurp the title of Dharma King. When the cause-ground is not true, the effects will be distorted. One who seeks the Buddha’s Bodhi in this way is like a person who tries to bite his own navel. Who could possibly succeed?”

“If bhikshus’ minds are as straight as lute strings, true and real in everything they do, then they can enter samadhi and never be involved in the deeds of demons. I certify that such people will accomplish the Bodhisattvas’ Unsurpassed Knowledge and Enlightenment.

“What I have said here is the Buddha’s teaching.

bù rú cǐ shuō jí bō xúnshuō
不如此说，即波旬说。

ā nán rǔ wènshèxīn
阿难。汝问摄心。

wǒ jīnxiānshuō rù sān mó dì
我今先说入三摩地，
xiūxuémiào mén qiú pú sà dào
修学妙门，求菩萨道。

yào xiān chí cǐ sì zhǒng lǜ yī
要先持此四种律仪，
jiǎo rú bīngshuāng
皎如冰霜。

zì bù néngshēng yì qièzhī yè
自不能生一切枝叶。

xīnsānkǒu sì shēng bì wú yīn
心三口四，生必无因。

ā nán rú shì sì shì ruò bù yí shī
阿难。如是四事若不遗失，

xīnshàng bù yuán sè xiāngwèichù
心尚不缘色香味触。

yì qiè mó shì yún hé fā shēng
一切魔事，云何发生。

ruò yǒu sù xí bù néng mièchú
若有宿习不能灭除。

rǔ jiāoshì rén
汝教是人，

yì xīn sòng wǒ fó dīngguāng míng mó hē sà
一心诵我佛顶光明摩诃萨

dá duō bō dá luó wú shàngshénzhòu
恒多般怛罗，无上神咒。

sī shì rú lái wú jiàn dǐng xiāng
斯是如来无见顶相，

wú wéixīn fó cóng dǐng fā huī
无为心佛，从顶发辉，

zuò bǎo lián huá suǒ shuō xīn zhòu
坐宝莲华，所说心咒。

qiě rǔ sù shì yǔ mó dēngqié lì jié yīn yuán
且汝宿世与摩登伽历劫因缘

ēn ài xí qì fēi shì yì shēng
。恩爱习气非是一生，

jí yǔ yì jié wǒ yì xuānyáng
及与一劫。我一宣扬，

ài xīn yǒng tuō chéng ā luó hàn
爱心永脱，成阿罗汉。

bǐ shàngyīn nǚ wú xīnxiū xíng
彼尚淫女，无心修行。

shén lì míng zī sù zhèng wú xué
神力冥资，速证无学。

Any explanation counter to it is the teaching of Papiyan.

“Ananda, you asked about collecting one’s thoughts; I have now begun to explain the wonderful method of cultivation for entrance into samadhi. Those who seek the Bodhisattva Way must first be as pure as glistening frost in keeping these four rules of deportment. If one is able to never give rise to anything superfluous, then the three evils of the mind and the four of the mouth will have no cause to come forth.

“Ananda, if one does not neglect these four matters, and, further, if one does not pursue forms, fragrances, tastes, or objects of touch, then how can any demonic deeds arise?

“If there are people who cannot put an end to their habits from the past, you should teach them to single-mindedly recite my ‘light atop the Buddha’s summit’ unsurpassed spiritual mantra, mwo he sa dan dwo bwo da la.

“It is the invisible appearance atop the summit of the Thus Come One. It is the spiritual mantra proclaimed by the Buddha of the unconditioned mind who comes forth from the summit in a blaze of light and sits upon a jeweled lotus flower.

“What is more, your past lives with Matangi’s daughter created accumulated kalpas of causes and conditions. Your habits of fondness and emotional love go back not just one life, nor even just one kalpa. Yet, as soon as I proclaimed it, she was freed forever from the love in her heart and accomplished Arhatship.

“That prostitute, who had no intention of cultivating, was imperceptibly aided by that spiritual power and was swiftly certified to the position beyond learning; then what about you

yún hé rǔ děng zài huì shēng wén
云何汝等在会声闻，
qiú zuì shàng chéng jué dìng chéng fó
求最上乘，决定成佛。
pì rú yǐ chén yáng yú shùn fēng
譬如以尘扬于顺风，
yǒu hé jiān xiǎn
有何艰险。

ruò yǒu mò shì yù zuò dào chǎng
若有末世欲坐道场。
xiān chí bǐ qiū qīng jìng jìn jiè
先持比丘清净禁戒。
yào dāng xuǎn zé jiè qīng jìng zhě dì yī shā
要当选择戒清净者第一沙
mén yǐ wéi qí shī
门以为其师。
ruò qí bú yù zhēn qīng jìng sēng
若其不遇真清净僧。
rǔ jiè lǜ yí bì bù chéng jiù
汝戒律仪，必不成就。

jiè chéng yǐ hòu zhu xīn jìng yī
戒成已后。著新净衣，
rán xiāng xián jū
然香闲居。
sòng cǐ xīn fó suǒ shuō shén zhòu yì bǎi bā
诵此心佛所说神咒一百八
biàn rán hòu jié jiè jiàn lì dào chǎng
遍。然后结界，建立道场。

qiú yú shí fāng xiàn zhù guó tǔ wú shàng rú
求于十方现住国土无上如
lái fàng dà bēi guāng lái guàn qí dǐng
来，放大悲光，来灌其顶。

ā nán rú shì mò shì qīng jìng bǐ qiū
阿难。如是末世，清净比丘，
ruò bǐ qiū ní bái yī tán yuè
若比丘尼，白衣檀越，
xīn miè tān yīn chí fó jìng jiè
心灭贪淫，持佛净戒。
yú dào chǎng zhōng fā pú sà yuàn
于道场中，发菩萨愿。
chū rù zǎo yù liù shí xíng dào
出入澡浴。六时行道。
rú shì bú mèi jīng sān qī rì
如是不寐，经三七日。
wǒ zì xiàn shēn zhì qí rén qián
我自现身，至其人前，
mó dǐng ān wèi lìng qí kāi wù
摩顶安慰，令其开悟。

ā nán bái fó yán shì zūn
阿难白佛言。世尊。

Sound-Hearers in the assembly, who seek the most supreme vehicle and are resolved to accomplish Buddhahood? For you it should be as easy as tossing dust into a favorable wind. What, then, is the problem?

“Those in the final age who wish to sit in a Bodhimanda must first hold the pure precepts of a bhikshu. To do so, they must find as their teacher a foremost Shramana who is pure in the precepts. If they do not encounter a member of the Sangha who is truly pure, then it is absolutely certain that their deportment in precepts and rules cannot be accomplished.

“After accomplishing the precepts, they should put on fresh, clean clothes, light incense in a place where they are alone, and recite the spiritual mantra spoken by the Buddha of the Mind one hundred and eight times. After that, they should secure the boundaries and establish the Bodhimanda.

“In the countries within them, they should seek for the unsurpassed Thus Come Ones throughout the ten directions to emit a light of great compassion and anoint the crowns of their heads.

“Ananda, when any such pure bhikshus, bhikshunis, or white-robed donors in the Dharma-ending Age who can rid their minds of greed and lust hold the Buddha’s pure precepts, and in a bodhimanda make the vows of a Bodhisattva and can bathe upon entering each time, and day and night for three weeks without sleep continue this practice of the Way, I will appear before these people in a physical form and rub the crowns of their heads to comfort them and enable them to become enlightened.”

Ananda said to the Buddha, “World Honored

wǒ méng rú lái wú shàng bēi huì
我蒙如来无上悲诲。
xīn yǐ kāi wù
心已开悟。
zì zhī xiū zhèng wú xué dào chéng
自知修证无学道成。
mò fǎ xiū xíng jiàn lì dào chǎng
末法修行，建立道场。
yún hé jié jiè
云何结界。
hé fó shì zūn qīng jìng guī zé
合佛世尊清净轨则。

fó gào ā nàn ruò mò shì rén
佛告阿难。若末世人，
yuàn lì dào chǎng
愿立道场。
xiān qǔ xuě shān dà lì bái niú
先取雪山大力白牛，
shí qí shān zhōng féi nì xiāng cǎo
食其山中肥腻香草。
cǐ niú wéi yǐn xuě shān qīng shuǐ
此牛唯饮雪山清水。
qí fèn wēi xì kě qǔ qí fèn
其粪微细。可取其粪，
hé hé zhān tán yǐ ní qí dì
和合栴檀，以泥其地。

ruò fēi xuě shān qí niú chòu huì
若非雪山，其牛臭秽，
bù kān tú dì bié yú píng yuán
不堪涂地。别于平原，
chuān qù dì pí wǔ chǐ yǐ xià
穿去地皮，五尺已下，
qǔ qí huáng tǔ
取其黄土。

hé shàng zhān tán chén shuǐ sū hé
和上栴檀，沈水，苏合，
xūn lù yù jīn bái jiāo qīng mù
薰陆，郁金，白胶，青木，
líng líng gān sōng jí jī shé xiāng
零陵，甘松，及鸡舌香。
yǐ cǐ shí zhǒng xì luó wéi fěn
以此十种，细罗为粉。
hé tǔ chéng ní yǐ tú chǎng dì
合土成泥，以涂场地。
fāng yuán zhàng liù wéi bā jiǎo tán
方圆丈六，为八角坛。

tán xīn zhì yì jīn yīng tóng mù suǒ zào lián huá
坛心置一金银铜木所造莲华
huá zhōng ān bō
。华中安钵。
bō zhōng xiān shèng bā yuè lù shuǐ
钵中先盛八月露水。

One, enveloped in the Thus Come One's unsurpassed, compassionate instruction, my mind has already become enlightened, and I know how to cultivate and be certified to the Path Beyond Learning. But for those who cultivate in the final age and want to establish a bodhimanda: how do they secure the boundaries in accord with the rules of purity of the Buddha, the World Honored One?"

The Buddha said to Ananda, "If there are people in the Dharma-ending Age who wish to establish a bodhimanda, they should first find a powerful white ox in snowy mountains, one which eats the lush and fertile sweet-smelling grasses of the mountain. Since such an ox also drinks only the pure water of the snowy mountains, its excrement will be very fine. They can take that excrement, mix it with chandana, and plaster the ground with it.

"If it is not in the snowy mountains, the ox's excrement will stink and cannot be used to smear on the ground. In that case, select a level place, dig down five feet or so, and use that yellow earth.

Mix it with chandana incense, sinking-in water incense, jasmine incense, continuously permeating incense, burnished gold incense, white paste incense, green wood incense, fragrant mound incense, sweet pine incense, and chicken-tongue incense. Grind these ten ingredients to a fine powder, make a paste, and smear it on the ground of the platform. The area should be sixteen feet wide and octagonal in shape.

"In the center of the platform, place a lotus flower made of gold, silver, copper, or wood. In the middle of the flower set a bowl in which dew that has collected in the eighth lunar month has been poured. Let an abundance of flower petals

shuǐ zhōng suí ān suǒ yǒu huá yè
水中随安所有华叶。
qǔ bā yuán jìng gè ān qí fāng
取八圆镜，各安其方，
wéi rào huá bō
围绕华钵。
jìng wài jiàn lì shí liù lián huá
镜外建立十六莲华。
shí liù xiāng lú jiān huá pū shè
十六香炉，间华铺设。
zhuāng yán xiāng lú chún shāo chén shuǐ
庄严香炉纯烧沈水，
wú lìng jiàn huǒ
无令见火。

qǔ bái niú rǔ zhì shí liù qì
取白牛乳，置十六器。
rǔ wéi jiān bǐng bìng zhū shā táng
乳为煎饼。并诸砂糖，
yóu bǐng rǔ mí sū hé mì jiāng
油饼，乳糜，苏合，蜜姜，
chún sū chún mì yú lián huá wài
纯酥，纯蜜。于莲华外，
gè gè shí liù wéi rào huá wài
各各十六。围绕华外，
yǐ fèng zhū fó jí dà pú sà
以奉诸佛，及大菩萨。

měi yǐ shí shí ruò zài zhōng yè
每以食时，若在中夜，
qǔ mì bàn shēng yòng sū sān hé
取蜜半升。用酥三合。
tán qián bié ān yì xiǎo huǒ lú
坛前别安一小火炉。
yǐ dōu lóu pó xiāng jiān qǔ xiāng shuǐ
以兜楼婆香，煎取香水，
mù yù qí tàn rán lìng měng chì
沐浴其炭，然令猛炽。
tóu shì sū mì yú yán lú nèi
投是酥蜜于炎炉内，
shāo lìng yān jìn xiǎng fó pú sà
烧令烟尽，享佛菩萨。

lìng qí sì wài biàn xuán fān huá
令其四外，遍悬幡华。
yú tán shì zhōng
于坛室中，
sì bì fū shè shí fāng rú lái jí zhū pú sà
四壁敷设十方如来，及诸菩萨，
suǒ yǒu xíng xiàng
所有形像。

yīng yú dāng yáng zhāng lú shě nà
应于当阳，张卢舍那，
shì jiā mí lè ā shǎn mí tuó
释迦，弥勒，阿闪，弥陀。
zhū dà biàn huà guān yīn xíng xiàng
诸大变化观音形像，

float on the water. Arrange eight circular mirrors in each direction around the flower and the bowl. Outside the mirrors place sixteen lotus flowers and sixteen censers, so that the incense-burners are adorned and arranged between the flowers. Burn only sinking-in-water incense, and do not let the fire be 'seen.'

“Place the milk of a white ox in sixteen vessels, along with cakes made with the milk, rock-candy, oil-cakes, porridge, turushka, honeyed ginger, clarified butter, and filtered honey. These sixteen are set around the outside of the sixteen flowers as an offering to the Buddhas and great Bodhisattvas.

“At every mealtime and at midnight, prepare a half-pint of honey and three tenths of a pint of clarified butter. Set up a small incense burner in front of the platform. Decoct the fragrant liquid from the turushka incense and use it to cleanse the coals. Light them so that a blaze bursts forth, and toss the clarified butter and honey into the flaming censer. Let it burn until the smoke disappears, and present it to the Buddhas and Bodhisattvas.

“About the four outside walls one should suspend flags and flowers, and within the room where the platform is located, one should arrange on the four walls images of the Thus Come Ones and Bodhisattvas of the ten directions.

“In the most prominent place, display images of Vairocana Buddha, Shakyamuni Buddha, Maitreya Bodhisattva, Akshobhya Buddha, Amitabha Buddha, and all the magnificent transformations of Guan Yin Bodhisattva. To the

jiānjīngāngcáng ān qí zuǒyòu dì shì
兼金刚藏，安其左右。帝释，
fānwáng wūchúsè mó bìnglándì jiā
梵王，乌刍瑟摩，并蓝地迦，
zhūjūnchá lì yǔ pí jù zhī
诸军荼利，与毗俱胝，
sì tiānwángděng pínà yè jiā
四天王等，频那夜迦，
zhāng yú mén cè zuǒyòu ān zhì
张于门侧。左右安置。

yòu qǔ bā jìng fù xuán xū kōng
又取八镜，覆悬虚空。
yǔ táncǎngzhōngsuǒ ān zhī jìng
与坛场中所安之镜，
fāngmiànxiāngduì shǐ qí xíngyǐng
方面相对。使其形影。
chóngchóngxiāngshè
重重相涉。

yú chū qī zhōng
于初七中。
zhì chéngdǐng lǐ shí fāng rú lái
至诚顶礼十方如来，
zhū dà pú sà ā luóhànào
诸大菩萨阿罗汉号。
héng yú liùshí sòngzhòuwéitán
恒于六时诵咒围坛，
zhì xīnxíngdào
至心行道，
yì shí cháng xíng yì bǎi bā biān
一时常行一百八遍。

dì èr qī zhōng
第二七中，
yí xiàngzhuānxīnfā pú sà yuàn
一向专心发菩萨愿，
xīnwú jiànduàn wǒ pí nài yē
心无间断。我毗奈耶，
xiānyǒuyuànjiào
先有愿教。

dì sān qī zhōng yú shí èr shí
第三七中，于十二时，
yí xiàngchí fó bān dá là zhòu
一向持佛般怛罗咒。
zhì dì qī rì shí fāng rú lái
至第七日。十方如来，
yì shí chū xiàn jìng jiāo guāng chù
一时出现。镜交光处，
chéng fó mó dǐng
承佛摩顶，

jí yú dào chǎng xiū sān mó dì
即于道场，修三摩地。
néng lìng rú shì mò shì xiū xué
能令如是末世修学。

left and right, place the Vajra-Treasury Bodhisattvas. Beside them display the lords Shakra and Brahma, Ucchushma, and the Blue Dirgha, as well as Kundalin and Bhrukuti and all Four Heavenly Kings, with Vinayaka to the left and right of the door.

“Then suspend eight mirrors in the space around the platform so that they are exactly opposite the mirrors on the platform. This will allow the reflections in them to interpenetrate ad infinitum.

“During the first seven days, bow sincerely to the Thus Come Ones of the ten directions, to the great Bodhisattvas, and to the names of the Arhats. Throughout the six periods of the day and night, continually recite the mantra as you circumambulate the platform. Practice the way with a sincere mind, reciting the mantra one hundred and eight times at a stretch.

“During the second week, direct your intent by making the vows of a Bodhisattva. The mind should never be cut off from them. In my vinaya, I have already taught about vows.

“During the third week, one holds the Buddha’s mantra, Bwo Da La, for twelve hours at a time, with a single intent; and on the seventh day, the Thus Come Ones of the ten directions will appear simultaneously. Their light will be mutually reflected in the mirrors and will illumine the entire place; and they will rub one on the crown of one’s head.

“If one cultivates this samadhi in the Bodhimanda, then even in the Dharma-ending Age one can study and practice until one’s body and mind are as pure and clear as Vaidurya.

shēnxīnmíngjìng yóurúliúlí
身心明净，犹如琉璃。

ā nán ruò cǐ bǐ qiūbēnshòujièshī
阿难。若此比丘本受戒师，
jí tónghuì zhōngshí bǐ qiūděng
及同会中十比丘等，
qí zhōngyǒu yì bù qīngjìngzhě
其中有一不清净者。
rú shì dào chǎng duō bù chéng jiù
如是道场多不成就。

cóng sān qī hòu duānzuo ān jū
从三七后，端坐安居，
jīng yì bǎi rì yǒu lì gēnzhě
经一百日。有利根者，
bù qǐ yú zuò dé xū tuó huán
不起于座，得须陀洹。
zòng qí shēnxīnshèngguǒ wèi chéng
纵其身心圣果未成。
jué dìng zì zhī chéng fó bú miù
决定自知成佛不谬。

rǔ wèn dào chǎng jiàn lì rú shì
汝问道场，建立如是。

ā nān dǐng lǐ fó zú ér bái fó yán
阿难顶礼佛足，而白佛言。
zì wǒ chū jiā shì fó jiāo ài
自我出家，恃佛憍爱。
qiú duō wén gù wèi zhèng wú wéi
求多闻故，未证无为。

zāo bǐ fàn tiān xié shù suǒ jìn
遭彼梵天邪术所禁。
xīn suī míng liǎo lì bú zì yóu
心虽明了。力不自由。
lài yù wén shū lìng wǒ jiě tuō
赖遇文殊，令我解脱。
suī méng rú lái fó dǐng shén zhòu
虽蒙如来佛顶神咒。
míng huò qí lì shàng wèi qīn wén
冥获其力。尚未亲闻。

wéi yuàn dà cí zhòng wéi xuān shuō
惟愿大慈，重为宣说。
bēi jiù cǐ huì zhū xiū xíng bèi
悲救此会诸修行辈。
mò jí dāng lái zài lún huí zhě
未及当来在轮回者。
chéng fó mì yīn shēn yì jiě tuō
承佛密音。身意解脱。

yú shí huì zhōng yì qiè dà zhòng pǔ jiē zuò
于时会中一切大众普皆作

“Ananda, if any one of the bhikshu’s precept transmitting masters or any one of the other bhikshus practicing with him is not pure, the Bodhimanda as described will not be successful.

“After three weeks, one sits upright and still for a hundred days. Those with sharp faculties will not arise from their seats and will become Shrotaapannas. Although their bodies and minds have not attained the ultimate fruition of sagehood, they know for certain, beyond exaggeration, that they will eventually accomplish Buddhahood.

“You have asked how the Bodhimanda is established. This is the way it is done.”

Ananda bowed at the Buddha’s feet and said, “After I left the home-life, I relied on the Buddha’s affectionate regard. Because I sought erudition, I still have not been certified to the unconditioned.

“When I encountered that Brahma Heaven Mantra, I was captured by the deviant spell; though my mind was aware, I had no power to free myself. I had to rely on Manjushri Bodhisattva to liberate me. Although I was blessed by the Thus Come One’s spiritual mantra of the Buddha’s summit and imperceptibly received its strength, I still have not heard it myself.

“I only hope that the greatly compassionate one will proclaim it again to kindly rescue all the cultivators in this assembly and those of the future who undergo the turning wheel, so that they may become liberated in body and mind by relying on the Buddha’s secret sounds.”

At that moment, everyone in the great assembly bowed as one and stood waiting to hear the Thus

lǐ zhùwén rú lái mì mì zhāng jù
礼。伫闻如来秘密章句。

ěr shí shì zūn cóng ròu jì zhōng yǒng bǎi bǎo
尔时世尊从肉髻中涌百宝
guāng
光。

guāng zhōng yǒng chū qiān yè bǎo lián
光中涌出千叶宝莲。
yǒu huà rú lái zuò bǎo huá zhōng
有化如来坐宝华中。

dǐng fàng shí dào bǎi bǎo guāng míng
顶放十道百宝光明。
yì yì guāng míng jī biàn shì xiàn
一一光明，皆遍示现，
shí héng hé shā jīng āng mì jì
十恒河沙，金刚密迹，
qīng shān chí chǔ biàn xū kōng jiè
擎山持杵，遍虚空界。

dà zhòng yǎng guān wèi ài jiān bào
大众仰观，畏爱兼抱。
qiú fó āi yòu yì xīn tīng fó
求佛哀佑。一心听佛，
wú jiàn dǐng xiāng fàng guāng rú lái
无见顶相，放光如来，
xuān shuō shén zhòu
宣说神咒。

第一会

ná mó sà dá tuō
南无萨怛他，

sū qié duō yē
苏伽多耶，

ā là hē dì
阿罗诃帝，

sān miǎo sān pú tuó xiě
三藐三菩陀写。

sà dá tuō
萨怛他，

fó tuó jù zhī sè ní shān
佛陀俱胝瑟尼钶。

ná mó sà pó
南无萨婆，

bó tuó bó dì
勃陀勃地，

sà duō pí bì
萨路鞞弊。

Come One's secret divisions and phrases.

At that time, a hundred brilliant rays sprang from the mound of the flesh on the crown of the World Honored One's head. A thousand-petalled precious lotus arose from amidst those rays. Upon the precious flower sat the Thus Come One's transformation.

From the crown of its head, in turn, he emitted ten beams, each composed of a hundred rays of precious light. Every one of those glowing rays shone on lands as many as the sands of ten Ganges Rivers, while throughout empty space there were Vajra Secret-Traces Spirits, each holding aloft a mountain and wielding a pestle.

The great assembly, gazing upward, felt fearful admiration and sought the Buddha's kind protection. Single-mindedly they listened as the Thus Come One in the light at the invisible appearance on the crown of the Buddha's head proclaimed the spiritual mantra:

I

na mwo sa dan two

su chyē dwo ye

e la he di

san myau san pu two sye

na mwo sa dan two

fwo two jyu jr shai ni shan

na mwo sa pe

bwo two bwo di

sa dwo pi bi

ná mó sà duōnán
南无萨多南，

na mwo sa dwo nan

sānmiǎosān pú tuó
三藐三普陀，

san myau san pu two

jù zhīnán
俱知南。

jyu jr nan

suōshě là pó jiā
娑舍啰婆迦，

swo she la pe jya

sēngqiénán
僧伽喃。

seng chye nan

ná mó lú jī ā luóhànduōnán
南无卢鸡阿罗汉踰喃。

na mwo lu ji e lwo han dwo nan

ná mó sū lú duō bō nuó nán
南无苏卢多波那喃。

na mwo su lu dwo bwo nwo nan

ná mó suōjiē lī tuóqiémí nán
南无娑羯唎陀伽弥喃。

na mwo swo jye li two chye mi nan

ná mó lú jī sānmiǎoqiéduōnán
南无卢鸡三藐伽踰喃。

na mwo lu ji san myau chye dwo nan

sānmiǎoqiébō là
三藐伽波啰，

san myau chye be la

dībō duōnuó nán
底波多那喃。

di bwo dwo nwo nan

ná mó tí pó lí sè nǎn
南无提婆离瑟赧。

na mwo ti pe li shai nan

ná mó xī tuó yē
南无悉陀耶，

na mwo syi two ye

pí dì yē
毗地耶，

pi di ye

tuó là lí sè nǎn
陀啰离瑟赧。

two la li shai nan

shě bō nú
舍波奴，

she pwo nu

jiē là hē
揭啰诃，

jye la he

suō hē suō là mó tuō nán
娑诃娑啰摩他喃。

swo he swo la mwo two nan

ná mó bá là hē mó ní
南无跋啰诃摩泥。

na mwo ba la he mwo ni

ná mó yīntuó là yē
南无因陀啰耶。

na mwo yin two la ye

ná mó pó qié pó dì
南无婆伽婆帝，

na mwo pe chye pe di

lú tuó là yē
嚧陀啰耶，

lu two la ye

wū mó bō dì
乌摩般帝，

wu mwo bwo di

suō xī yè yē
娑醯夜耶。

swo syi ye ye

ná mó pō qié pō dì
南无婆伽婆帝，

na mwo pe chye pe di

nuó là yě
那啰野

nwo la ye

ná yē
拏耶，

na ye

pánzhē mó hē
槃遮摩诃，

pan je mwo he

sān mù tuó là
三慕陀啰，

san mwo two la

ná mó xī jié lì duō yē
南无悉羯唎多耶。

na mwo syi jye li dwo ye

ná mó pō qié pō dì
南无婆伽婆帝，

na mwo pe chye pe di

mó hē jiā là yē
摩诃迦罗耶，

mwo he jya la ye

dì lì bō lá nuó qié là
地唎般刺那伽啰

di li bwo la na chye la

pí tuó là bō ná jiā là yē
毗陀啰，波拏迦啰耶，

pi two la bwo na jya la ye

ā dì mù dì shī mó shě nuó ní
阿地目帝，尸摩舍那泥，

e di mu di shr mwo she nwo ni

pó xī ní mó dá lì qié ná
婆悉泥，摩怛唎伽拏，

pe syi ni mwo dan li chye na

ná mó xī jié lì duō yē
南无悉羯唎多耶。

na mwo syi jye li dwo ye

ná mó pō qié pō dì
南无婆伽婆帝，

na mwo pe chye pe di

duō tā qié duò jù là yē
多他伽踰俱啰耶。

dwo two chye dwo jyu la ye

ná mó bāntóu mó jù là yē
南无般头摩俱啰耶。

na mwo be tou mwo jyu la ye

ná mó bá shé là jù là yē
南无跋闍罗俱啰耶。

na mwo ba she la jyu la ye

ná mó mó ní jù là yē
南无摩尼俱啰耶。

na mwo mwo ni jyu la ye

ná mó qiéshé jù là yē
南无伽阇俱啰耶。

na mwo chye she jyu la ye

ná mó pó qié pó dì
南无婆伽婆帝，

na mwo pe chye pe di

dì lǐ cháshū là xī nà
帝唎茶输啰西那。

di li cha shu la syi na

bō là hē là ná là shé yē
波啰诃啰拏啰阇耶。

bwo la he la na la she ye

duò tā qiéduō yē
跢他伽多耶。

dwo two chye dwo ye

ná mó pó qié pó dì
南无婆伽婆帝，

na mwo pe chye pe di

ná mó ā mí duō pó yē
南无阿弥多婆耶，

na mwo e mi dwo pe ye

duò tā qiéduō yē
跢他伽多耶，

dwo two chye dwo ye

ā là hē dì
阿啰诃帝，

e la he di

sānmiǎosān pú tuó yē
三藐三菩陀耶。

san myau san pu two ye

ná mó pó qié pó dì
南无婆伽婆帝，

na mwo pe chye pe di

ā chú pí yē
阿刍鞞耶，

e chu pi ye

duò tā qiéduō yē
跢他伽多耶，

dwo two chye dwo ye

ā là hē dì
阿啰诃帝，

e la he di

sānmiǎosān pú tuó yē
三藐三菩陀耶。

san myau san pu two ye

ná mó pó qié pó dì
南无婆伽婆帝，

na mwo pe chye pe di

pí shāshé yē
鞞沙阇耶，

bi sha she ye

jù lú fèizhù lì yē
俱卢吠柱唎耶，

jyu lu fei ju li ye

bān là pó là shé yē
般啰婆啰阇耶，

bwo la pe la she ye

duò tā qiéduō yē
跢他伽多耶。

dwo two chye dwo ye

ná mó pó qié pó dì
南无婆伽婆帝，

na mwo pe chye pe di

sān bǔ shī bì duō
三补师毖多，

sà lián nà là lá shé yē
萨怜捺啰刺阇耶，

duò tā qié duō yē
跢他伽多耶，

ā là hē dì
阿啰诃帝，

sān miǎo sān pú tuó yē
三藐三菩陀耶。

ná mó pó qié pó dì
南无婆伽婆帝，

shě jī yě mǔ nà yè
舍鸡野，母那曳，

duò tā qié duō yē
跢他伽多耶，

ā là hē dì
阿啰诃帝，

sān miǎo sān pú tuó yē
三藐三菩陀耶。

ná mó pó qié pó dì
南无婆伽婆帝，

lá dá nà
刺怛那，

jī dōu là shé yē
鸡都啰阇耶，

duò tā qié duō yē
跢他伽多耶，

ā là hē dì
阿啰诃帝，

sān miǎo sān pú tuó yē
三藐三菩陀耶。

dì piáo
帝瓢

ná mó sà jié lì duō
南无萨羯唎多

yì tán pó qié pó duō
翳昙婆伽婆多，

sà dá tā
萨怛他，

qié dōu sè ní shān
伽都瑟尼钿。

san bu shr bi dwo

sa lyan nai la la she ye

dwo two chye dwo ye

e la he di

san myau san pu two ye

na mwo pe chye pe di

she ji ye mu nwo ye

dwo two chye dwo ye

e la he di

san myau san pu two ye

na mwo pe chye pe di

la dan na

ji du la she ye

dwo two chye dwo ye

e la he di

san myau san pu two ye

di pyau

na mwo sa jye li dwo

yi tan pe chye pe dwo

sa dan two

chye du shai ni shan

sà dá duō bān dá lán
萨怛多，般怛嚩，

ná mó ā pó là shì dān
南无阿婆嚩视耽。

bān là dì yáng qí là
般嚩帝扬歧嚩，

sà là pó bù duō
萨嚩婆部多，

jiē là hē ní jié là hē
揭嚩诃，尼羯嚩诃，

jiē jiā là hē ní
揭迦嚩诃尼，

bá là bì dì yē
跋嚩毖地耶，

chì tuó nǐ
叱陀你，

ā jiā là mì lì zhù
阿迦嚩蜜唎柱。

bō lì dá là yē
般唎怛嚩耶，

níng jiē lì
仨揭唎，

sà là pó pán tuó nà
萨嚩婆，槃陀那，

mù chā ní sà là pó tū sè zhā
目叉尼。萨嚩婆，突瑟吒，

tū xī fá bō nà ní fá là ní
突悉乏，般那你伐嚩尼。

zhě dōu là shī dì nán jié là hē
赭都嚩，失帝南，羯嚩诃，

suō hē sà là ruò shé
娑诃萨嚩若阁。

pí duō bēng
毗多崩，

suō nà jié lì
娑那羯唎，

ā sè zhē bīng shě dì nán
阿瑟咤冰舍帝南，

nà chā shā dá là ruò shé
那叉刹怛嚩若阁，

bō là sà tuó nà jié lì
波嚩萨陀那羯唎，

sa dan dwo bwo da lan

na mwo e pe la shr dan

bwo la di yang chi la

sa la pe bwo dwo

jye la he ni jye la he

jye jya la he ni

ba la bi di ye

chr two ni

e jya la mi li ju

bwo li dan la ye

ning jye li

sa la pe pan two nwo

mu cha ni sa la pe tu shai ja

tu syi fa bwo na ni fa la ni

je du la shr di nan jye la he

swo he sa la rau she

pi dwo beng

swo na jye li

e shai ja bing she di nan

na cha cha dan la rau she

bwo la sa two na jye li

ā sè zhànán
阿瑟咤南，

mó hē jiē là hē ruòshé
摩诃揭啰诃若闍。

pí duōbēng sà nà jié lǐ
毗多崩，萨那羯唎，

sà pó shědōu lú
萨婆舍都嚧，

nǐ pó là ruòshé
你婆啰若闍。

hū lán tū xī fá
呼蓝突悉乏，

nánzhē nà shě ní
难遮那舍尼，

bì shāshě xī dá là
毖沙舍，悉怛啰。

ā jí ní wū tuó jiā là ruòshé
阿吉尼，乌陀迦啰若闍。

ā bō là shì duō jù là
阿般啰视多具啰，

mó hē bān là zhàn chí
摩诃般啰战持，

mó hē dié duō
摩诃叠多，

mó hē dì shé
摩诃帝闍，

mó hē shuì duōshé pó là
摩诃税多闍婆啰，

mó hē bá là pán tuó là
摩诃跋啰槃陀啰。

pó xī nǐ
婆悉你，

ā lǐ yē duō là
阿唎耶多啰。

pí lǐ jù zhī
毗唎俱知。

shì pó pí shé yē
誓婆毗闍耶。

bá shé là mó lǐ dǐ
跋闍啰，摩礼底，

pí shě lú duō bó téng wǎng jiā
毗舍嚧多，勃腾罔迦。

e shai ja nan

mwo he jye la he rau she

pi dwo beng sa na jye li

sa pe she du lu

ni pe la rau she

hu lan tu syi fa

nan je na she ni

bi sha she syi dan la

e ji ni wu two jya la rau she

e bwo la shr dwo jyu la

mwo he bwo la jan chr

mwo he dye dwo

mwo he di she

mwo he shwei dwo she pe la

mwo he ba la pan two la

pe syi ni

e li ye dwo la

pi li jyu jr

shr pe pi she ye

ba she la mwo li di

pi she lu dwo bwo teng wang jya

bá shé là zhì hē nà ā zhē
跋阇啰，制喝那阿遮，

mó là zhì pó bō là zhì duō
摩啰制婆，般啰质多。

bá shé là shàn chí
跋阇啰擅持，

pí shě là zhē shàn duō shě
毗舍啰遮，扇多舍，

pí tí pó bǔ shì duō
鞞提婆，补视多。

sū mó lú bō mó hē shuì duō
苏摩嚧波，摩诃税多，

ā lī yē duō là
阿唎耶多啰，

mó hē pó là ā bō là
摩诃婆啰阿般啰。

bá shé là shāng jié là zhì pó
跋阇啰，商羯啰制婆。

bá shé là jù mó lī
跋阇啰俱摩唎，

jù lán tuó lī
俱蓝陀唎。

bá shé là hē sà duō zhē
跋阇啰，喝萨多遮。

pí dì yē qián zhē nà
毗地耶，乾遮那，

mó lī jiā kù sū mǔ
摩唎迦。囉苏母，

pó jié là duò nà
婆羯啰跢那。

pí lú zhē nà jù lī yē
鞞嚧遮那俱唎耶。

yè là tù sè ní shān
夜啰菟瑟尼衫。

pí zhé lán pó mó ní zhē
毗折蓝婆，摩尼遮，

bá shé là jiā nà jiā bō là pó
跋阇啰，迦那迦波啰婆，

lú shé nà bá shé là
嚧阁那，跋阇啰，

dùn zhì zhē shuì duō zhē
顿稚遮。税多遮，

ba she la jr he nwo e je

mwo la jr pe bwo la jr dwo

ba she la shan chr

pi she la je shan dwo she

pi ti pe bu shr dwo

su mwo lu bwo mwo he shwei dwo

e li ye dwo la

mwo he pe la e bwo la

ba she la shang jye la jr pe

ba she la jyu mwo li

jyu lan two li

ba she la he sa dwo je

pi di ye chyan je nwo

mwo li jya ku su mu

pe jye la dwo nwo

pi lu je na jyu li ye

ye la tu shai ni shan

pi je lan pe mwo ni je

ba she la jya na jya bwo la pe

lu she na ba she la

dwun jr je shwei dwo je

jiā mó là shāshēshī
迦摩啰，刹奢尸，

bō là pó
波啰婆。

yì dì yí dì
翳帝夷帝，

mǔ tuó là jié nà
母陀啰羯拏，

suō pí là chàn
娑鞞啰忏，

jué fàn dōu
掘梵都，

yìn tù nà mó mó xiě
印兔那麽麽写

第二会

wū x ī n
乌合牛。

lī sè jiē nà
唎瑟揭拏。

bō lá shè xī duō
般刺舍悉多。

sà dá tā
萨怛他，

qié dōu sè ní shān
伽都瑟尼钿。

hǔ x ī n dōu lú yōng
虎合牛，都嚧雍，

zhān pó nà
瞻婆那。

hǔ x ī n dōu lú yōng
虎合牛，都嚧雍，

xī dān pó nà
悉耽婆那。

hǔ x ī n dōu lú yōng
虎合牛，都嚧雍，

bō luō sè dì yē
波啰瑟地耶，

sān bō chā
三般叉，

nà jié là
拏羯啰。

jya mwo la cha che shr

bwo la pe

yi di yi di

mu two la jye na

swo pi la chan

jywe fan du

yin tu na mwo mwo sye

II.

wu syin

li shai jye na

bwo la she syi dwo

sa dan two

chye du shai ni shan

hu syin du lu yung

jan pe na

hu syin du lu yung

syi dan pe na

hu syin du lu yung

bwo la shai di ye

san bwo cha

na jye la

hǔ x ì n dōu lú yōng
虎合牛，都嚧雍，

sà pó yào chā
萨婆药叉，

hē là shā suō
喝啰刹娑，

jiē là hē ruò shé
揭啰诃若阁。

pí téng bēng sà nà jié là
毗腾崩，萨那羯啰。

hǔ x ì n dōu lú yōng
虎合牛，都嚧雍，

zhě dōu là
者都啰，

shī dǐ nán
尸底南，

jiē là hē
揭啰诃，

suō hē sà là nán
娑诃萨啰南。

pí téng bēng sà nà là
毗腾崩，萨那啰。

hǔ x ì n dōu lú yōng
虎合牛，都嚧雍，

là chā
啰叉，

pó gā fàn
婆伽梵。

sà dá tā
萨怛他，

qiē dōu sè ní shān
伽都瑟尼钿，

bō là diǎn
波啰点

shé jí lǐ
阁吉唎，

mó hē suō hē sà là
摩诃娑诃萨啰。

bó shù suō hē sà là shì lǐ shā
勃树娑诃萨啰室唎沙，

jù zhī suō hē sà ní
俱知娑诃萨泥

hu syin du lu yung

sa pe yau cha

he la cha swo

jye la he rau she

pi teng beng sa na jye la

hu syin du lu yung

je du la

shr di nan

jye la he

swo he sa la nan

pi teng beng sa na la

hu sy in du lu yung

la cha

pe chye fan

sa dan two

chye du shai ni shan

bwo la dyan

she ji li

mwo he swo he sa la

bwo shu swo he sa la shr li sha

jyu jr swo he sa ni

dì lì ā bì tí shì pó lī duō
帝隶,阿弊提视婆唎多。

zhàzhà yīngjiā
吒吒嚩迦,

mó hē bá shé lú tuó là
摩诃跋闍嚩陀啰。

dì lī pú pó nà
帝唎菩婆那,

mànchá là
曼荼啰。

wū xī niú
乌合牛,

suō xī dì
娑悉帝

bó pó dōu
薄婆都,

mó mó
摩摩

yìn tù nà mó mó xiě
印兔那麽麽写。

第三会

là shé pó yè
啰闍婆夜。

zhǔ là bá yè
主啰跋夜。

ā zhī ní pó yè
阿祇尼婆夜。

wū tuó jiā pó yè
乌陀迦婆夜。

pí shā pó yè
毗沙婆夜。

shě sà duō là pó yè
舍萨多啰婆夜。

pó là zhuó jié là pó yè
婆啰斫羯啰婆夜。

tū sè chā pó yè
突瑟叉婆夜。

ā shě nǐ pó yè
阿舍你婆夜。

ā jiā là mì lī zhù pó yè
阿迦啰密唎柱婆夜。

di li e bi ti shr pe li dwo

ja ja ying jya

mwo he ba she lu two la

di li pu pe na

man cha la

wu syin

swo syi di

bwo pe du

mwo mwo

yin tu na mwo mwo sye

III.

la she pe ye

ju la ba ye

e chi ni pe ye

wu two jya pe ye

pi sha pe ye

she sa dwo la pe ye

pe la jau jye la pe ye

tu shai cha pe ye

e she ni pe ye

e jya la mi li ju pe ye

tuó là ní bù mí jiàn
陀 罗 尼 部 弥 剑 ，

bō qié bō tuó pó yè
波 伽 波 陀 婆 夜 。

wū là jiā pó duō pó yè
乌 罗 迦 婆 多 婆 夜 。

lá shé tán chá pó yè
刺 闍 坛 茶 婆 夜 。

nà qié pó yè
那 伽 婆 夜 。

pí tiáo dá pó yè
毗 条 怛 婆 夜 。

sū bō là ná pó yè
苏 波 罗 拏 婆 夜 。

yào chā jiē là hē
药 叉 揭 啰 诃 。

là chā sī jiē là hē
啰 叉 私 揭 啰 诃 。

bì lǐ duō jiē là hē
毕 唎 多 揭 啰 诃 。

pí shě zhē jiē là hē
毗 舍 遮 揭 啰 诃 。

bù duō jiē là hē
部 多 揭 啰 诃 。

jiū pán chá jiē là hē
鳩 槃 茶 揭 啰 诃 。

bǔ dān nà jiē là hē
补 丹 那 揭 啰 诃 。

jiā zhā bǔ dān nà jiē là hē
迦 吒 补 丹 那 揭 啰 诃 。

xī qián dù jiē là hē
悉 乾 度 揭 啰 诃 。

ā bō xī mó là jiē là hē
阿 播 悉 摩 啰 揭 啰 诃 。

wū tán mó tuó jiē là hē
乌 檀 摩 陀 揭 啰 诃 。

chē yè jiē là hē
车 夜 揭 啰 诃 。

xī lǐ pó dì jiē là hē
醯 唎 婆 帝 揭 啰 诃 。

shè duō hē lǐ nán
社 多 诃 唎 南 。

two la ni bu mi jyan

bwo chye bwo two pe ye

wu la jya pe dwo pe ye

la she tan cha pe ye

nwo chye pe ye

pi tyau dan pe ye

su bwo la na pe ye

yau cha jye la he

la cha sz jye la he

bi li dwo jye la he

pi she je jye la he

bu dwo jye la he

jyou pan cha jye la he

bu dan na jye la he

jya ja bu dan na jye la he

syi chyan du jye la he

e bwo syi mwo la jye la he

wu tan mwo two jye la he

che ye jye la he

syi li pe di jye la he

she dwo he li nan

jiē pó hē lǐ nán
揭婆诃唎南。

jye pe he li nan

lú dì là hē lǐ nán
嚧地啰诃唎南。

lu di la he li nan

mángsuō hē lǐ nán
忙娑诃唎南。

mang swo he li nan

mí tuó hē lǐ nán
谜陀诃唎南。

mi two he li nan

mó shé hē lǐ nán
摩阇诃唎南。

mwo she he li nan

shéduō hē lǐ nǚ
阁多诃唎女。

she dwo he li nyu

shì bǐ duō hē lǐ nán
视比多诃唎南。

shr bi dwo he li nan

pí duō hē lǐ nán
毗多诃唎南。

pi dwo he li nan

pó duō hē lǐ nán
婆多诃唎南。

pe dwo he li nan

ā shūzhē hē lǐ nǚ
阿输遮诃唎女。

e shu je he li nyu

zhì duō hē lǐ nǚ
质多诃唎女。

jr dwo he li nyu

dì shān sà pí shān
帝彰萨鞞彰。

di shan sa pi shan

sà pó jiē là hē nán
萨婆揭啰河南。

sa pe jye la he nan

pí tuó yè shé
毗陀夜阇，

pi two ye she

chēntuó yè mí
唵陀夜弥，

chen two ye mi

jī là yè mí
鸡啰夜弥。

ji la ye mi

bō lǐ bá là zhě jiā
波唎跋啰者迦，

bwo li ba la je jya

qì lǐ dān
乞唎担。

chi li dan

pí tuó yè shé
毗陀夜阇，

pi two ye she

chēntuó yè mí
唵陀夜弥，

chen two ye mi

jī là yè mí
鸡啰夜弥。

ji la ye mi

chá yǎn ní
茶演尼，

cha yan ni

qì lǐ dān
乞唎担。

chi li dan

pí tuó yè shé
毗陀夜阇，

pi two ye she

chēntuó yè mí
嗔陀夜弥，

chen two ye mi

jī là yè mí
鸡啰夜弥。

ji la ye mi

mó hē bō shū bō dá yè
摩诃般输般怛夜，

mwo he bwo su bwo dan ye

lú tuó là
嚧陀啰，

lu two la

qì lǐ dān
乞唎担。

chi li dan

pí tuó yè shé
毗陀夜阇，

pi two ye she

chēntuó yè mí
嗔陀夜弥，

chen two ye mi

jī luō yè mí
鸡啰夜弥。

ji la ye mi

nà là yè ná
那啰夜拏，

nwo la ye na

qì lǐ dān
乞唎担。

chi li dan

pí tuó yè shé
毗陀夜阇，

pi two ye she

chēntuó yè mí
嗔陀夜弥，

chen two ye mi

jī là yè mí
鸡啰夜弥。

ji la ye mi

dá duǒqié lú chá xī
怛埵伽嚧茶西，

dan two chye lu cha syi

qì lǐ dān
乞唎担。

chi li dan

pí tuó yè shé
毗陀夜阇，

pi two ye she

chēntuó yè mí
嗔陀夜弥，

chen two ye mi

jī là yè mí
鸡啰夜弥。

ji la ye mi

mó hē jiā là
摩诃迦啰,

mwo he jya la

mó dá lì qié ná
摩怛唎伽拏,

mwo dan li chye na

qì lǐ dān
乞唎担。

chi li dan

pí tuó yè shé
毗陀夜阁,

pi two ye she

chēntuó yè mí
唵 陀夜弥,

chen two ye mi

jī là yè mí
鸡啰夜弥。

ji la ye mi

jiā bō lì jiā
迦波唎迦,

jya bwo li jya

qì lǐ dān
乞唎担。

chi li dan

pí tuó yè shé
毗陀夜阁,

pi two ye she

chēntuó yè mí
唵 陀夜弥,

chen two ye mi

jī là yè mí
鸡啰夜弥。

ji la ye mi

shé yē jié là
阇耶羯啰,

she ye jye la

mó dù jié là
摩度羯啰,

mwo du jye la

sà pó là tā suō dá nà
萨婆啰他, 娑达那,

sa pe la two swo da na

qì lǐ dān
乞唎担。

chi li dan

pí tuó yè shé
毗陀夜阁,

pi two ye she

chēntuó yè mí
唵 陀夜弥,

chen two ye mi

jī là yè mí
鸡啰夜弥。

ji la ye mi

zhěduō là
赭咄啰,

je du la

pó qí nǐ
婆耆你,

pe chi ni

qì lǐ dān
乞唎担。

chi li dan

pí tuó yè shé
毗陀夜阁，

pi two ye she

chēntuó yè mí
唵陀夜弥，

chen two ye mi

jī là yè mí
鸡啰夜弥。

ji la ye mi

pí lǐ yáng qì lǐ zhī
毗喇羊，乞喇知，

pi li yang chi li jr

nántuó jī shā là
难陀鸡沙啰，

nan two ji sha la

qié ná bō dì
伽拏般帝，

chye na bwo di

suǒ xī yè
索醯夜，

swo syi ye

qì lǐ dān
乞喇担。

chi li dan

pí tuó yè shé
毗陀夜阁，

pi two ye she

chēntuó yè mí
唵陀夜弥，

chen two ye mi

jī là yè mí
鸡啰夜弥。

ji la ye mi

nà jiē nà shě là pó ná
那揭那，舍啰婆拏，

na jye na she la pe na

qì lǐ dān
乞喇担。

chi li dan

pí tuó yè shé chēntuó yè mí
毗陀夜阁，唵陀夜弥，

pi two ye she chen two ye mi

jī là yè mí
鸡啰夜弥。

ji la ye mi

ā luóhàn qì lǐ dān
阿罗汉，乞喇担。

e lwo han chi li dan

pí tuó yè shé
毗陀夜阁，

pi two ye she

chēntuó yè mí
唵陀夜弥，

chen two ye mi

jī là yè mí
鸡啰夜弥。

ji la ye mi

pí duō là qié
毗多啰伽，

pi dwo la chye

qì lǐ dān
乞喇担。

chi li dan

pí tuó yè shé
毗陀夜阇，

pi two ye she

chēntuó yè mí
唵陀夜弥，

chen two ye mi

jī là yè mí
鸡啰夜弥。

ji la ye mi

bá shé là bō nǐ
跋阇啰波你，

ba she la bwo ni

jù xī yè jù xī yè
具醯夜，具醯夜，

jyu syi ye jyu syi ye

jiā dì bō dì
迦地般帝，

jya di bwo di

qì lǐ dān
乞唎担。

chi li dan

pí tuó yè shé
毗陀夜阇，

pi two ye she

chēntuó yè mí
唵陀夜弥，

chen two ye mi

jī là yè mí
鸡啰夜弥。

ji la ye mi

là chāwǎng
啰叉罔，

la cha wang

pó qiéfàn
婆伽梵，

pe chye fan

yìn tūn ànà mó mó xiě
印兔那麽麽写。

yin tu na mwo mwo sye

第四会

IV.

pó qiéfàn
婆伽梵。

pe chye fan

sà dá duō bō dá là
萨怛多，般怛啰。

sa dan dwo bwo da la

ná mó cuì dōu dì
南无粹都帝。

na mwo tswei du di

ā xī duō nà là lá jiā
阿悉多，那啰刺迦。

e syi dwo na la la jya

bō là pó
波啰婆，

bwo la pe

xī pǔ zhà
悉普咤。

syi pu ja

pí jiā sà dá duō bō dì lǐ
毗迦萨怛多，钵帝唎。

pi jya sa dan dwo be di li

shén fú là shén fú là
什佛啰, 什佛啰。

shr fwo la shr fwo la

tuó là tuó là
陀啰陀啰。

two la two la

píntuó là píntuó là
频陀啰, 频陀啰。

pin two la pin two la

chēntuóchēntuó
嗔陀嗔陀。

chen two chen two

hǔ x īn hǔ x īn
虎合牛。虎合牛。

hu syin hu syin

pānzhàpānzhàpānzhàpānzhàpānzhà
泮咤泮咤泮咤泮咤泮咤。

pan ja pan ja pan ja pan ja pan ja

suō hē
娑诃。

swo he

xī xī pàn
醯醯泮。

syi syi pan

ā móujiā yē pàn
阿牟伽耶泮。

e mu jya ye pan

ā bō là tí hē duōpàn
阿波啰提诃多泮。

e bwo la ti he dwo pan

pó là bō là tuópàn
婆啰波啰陀泮。

pe la bwo la two pan

ā sù là
阿素啰,

e su la

pí tuó là
毗陀啰,

pi two la

bō jiāpàn
波迦泮。

bwo jya pan

sà pó tí pí bì pàn
萨婆提鞞弊泮。

sa pe ti pi bi pan

sà pó nà qié bì pàn
萨婆那伽弊泮。

sa pe na chye bi pan

sà pó yào chā bì pàn
萨婆药叉弊泮。

sa pe yau cha bi pan

sà pó qián tà pó bì pàn
萨婆乾闥婆弊泮。

sa pe chyan ta pe bi pan

sà pó bǔ dān nà bì pàn
萨婆补丹那弊泮。

sa pe bu dan na bi pan

jiāzhā bǔ dān nà bì pàn
迦咤补丹那弊泮。

jya ja bu dan na bi pan

sà pó tū lángzhī dì bì pàn
萨婆突狼枳帝弊泮。

sa pe tu lang jr di bi pan

sà pō tū sè bǐ lí qì sè dì bì pàn
萨婆突涩比犁讫瑟帝弊泮。

sa pe tu sz bi li chi shai di bi pan

sà pō shén pō lí bì pàn
萨婆什婆唎弊泮。

sa pe shr pe li bi pan

sà pō ā bō xī mó lí bì pàn
萨婆阿播悉摩犁弊泮。

sa pe e bwo syi mwo li bi pan

sà pō shě là pō ná bì pàn
萨婆舍啰婆拏弊泮。

sa pe she la pe na bi pan

sà pō dì dì jī bì pàn
萨婆地帝鸡弊泮。

sa pe di di ji bi pan

sà pō dá mó tuó jì bì pàn
萨婆怛摩陀继弊泮。

sa pe dan mwo two ji bi pan

sà pō pí tuó yē
萨婆毗陀耶，

sa pe pi two ye

là shì zhē lí bì pàn
啰誓遮犁弊泮。

la shr je li bi pan

shé yè jié là
闍夜羯啰，

she ye jye la

mó dù jié là
摩度羯啰，

mwo du jye la

sà pō là tā suō tuó jī bì pàn
萨婆罗他娑陀鸡弊泮。

sa pe la two swo two ji bi pan

pí dì yè zhē lí bì pàn
毗地夜遮唎弊泮。

pi di ye je li bi pan

zhě dōu là fù qī nǐ bì pàn
者都啰缚耆你弊泮。

je du la fu chi ni bi pan

bá dū là
跋闍啰，

ba she la

jù mó lí
俱摩唎，

jyu mwo li

pí tuó yè là shì bì pàn
毗陀夜啰誓弊泮。

pi two ye la shr bi pan

mó hē bō là dīng yáng
摩诃波罗丁羊，

mwo he bwo la ding yang

à i qī lí bì pàn
又耆唎弊泮。

yi chi li bi pan

bá shé là shāng jié là yè
跋闍啰，商羯啰夜，

ba she la shang jye la ye

bō là zhàng qī là shé yē pàn
波啰丈耆啰闍耶泮。

bwo la jang chi la she ye pan

mó hē jiā là yè
摩诃迦啰夜，

mwo he jya la ye

mó hē mò dá lǐ jiā ná
摩诃末怛唎迦拏，

ná mó suō jié lǐ duō yè pàn
南无娑羯唎多夜泮。

bì sè ná bì yè pàn
毖瑟拏婢曳泮。

bó là hē móu ní yè pàn
勃啰诃牟尼曳泮。

ā qí ní yè pàn
阿耆尼曳泮。

mó hē jié lǐ yè pàn
摩诃羯唎曳泮。

jié là tán chí yè pàn
羯啰檀持曳泮。

miè dá lǐ yè pàn
蔑怛唎曳泮。

lào dá lǐ yè pàn
唠怛唎曳泮。

zhē wén chá yè pàn
遮文茶曳泮。

jié luó là dá lǐ yè pàn
羯逻啰怛唎曳泮。

jiā bō lǐ yè pàn
迦般唎曳泮。

ā dì mù zhì duō
阿地目质多，

jiā shī mó shè nà
迦尸摩舍那，

pó sī nǐ yè pàn
婆私你曳泮。

yǎn jí zhì
演吉质，

sà duǒ pó xiě
萨埵婆写，

mó mó yìn tù nà mó mó xiě
麽麽印兔那，麽麽写。

第五会

tū sè zhà zhì duō
突瑟咤质多。

ā mò dá lǐ zhì duō
阿末怛唎质多。

mwo he mwo dan li jya na

na mwo swo jye li dwo ye pan

bi shai na bei ye pan

bwo la he mwo ni ye pan

e chi ni ye pan

mwo he jye li ye pan

jye la tan chr ye pan

mye dan li ye pan

lau dan li ye pan

je wen cha ye pan

jye lwo la dan li ye pan

jya bwo li ye pan

e di mu jr dwo

jya shr mwo she nwo

pe sz ni ye pan

yan ji jr

sa two pe sye

mwo mwo yin tu na mwo mwo sye

V.

tu shai ja jr dwo

e mwo dan li jr dwo

wū shé hē là
乌闍诃啰。

wu she he la

qié pó hē là
伽婆诃啰。

chye pe he la

lú dì là hē là
嚧地啰诃啰。

lu di la he la

pó suō hē là
婆娑诃啰。

pe swo he la

mó shé hē là
摩闍诃啰。

mwo she he la

shéduō hē là
闍多诃啰。

she dwo he la

shì bì duō hē là
视毖多诃啰。

shr bi dwo he la

bá lüè yè hē là
跋略夜诃啰。

ba lyau ye he la

qiántuó hē là
乾陀诃啰。

chyan two he la

bù shǐ bō hē là
布史波诃啰。

bu shr bwo he la

pō là hē là
颇啰诃啰。

pwo la he la

pó xiě hē là
婆写诃啰。

pe sye he la

bān bō zhì duō
般波质多，

be bwo jr dwo

tū sè zhàzhì duō
突瑟咤质多，

tu shai ja jr dwo

lào tuó là zhì duō
唠陀啰质多。

lau two la jr dwo

yào chā jiē là hē
药叉揭啰诃。

yau cha jye la he

là shāsuō jiē là hē
啰刹娑揭啰诃。

la cha swo jye la he

bì lì duō jiē là hē
闭隶多揭啰诃。

bi li dwo jye la he

pí shězhē jiē là hē
毗舍遮揭啰诃。

pi she je jye la he

bù duō jiē là hē
部多揭啰诃。

bu dwo jye la he

jiūpánchá jiē là hē
鳩槃荼揭啰诃。

jyou pan cha jye la he

xī qiántuójiē là hē
悉 乾 陀 揭 啰 诃。

wū dá mó tuójiē là hē
乌 怛 摩 陀 揭 啰 诃。

chē yè jiē là hē
车 夜 揭 啰 诃。

ā bō sà mó là jiē là hē
阿 播 萨 摩 啰 揭 啰 诃。

zhái qū gé
宅 祛 革，

chá qí ní jiē là hē
茶 耆 尼 揭 啰 诃。

lī fó dì jiē là hē
唎 佛 帝 揭 啰 诃。

shé mí jiājiē là hē
阍 弥 迦 揭 啰 诃。

shě jù ní jiē là hē
舍 俱 尼 揭 啰 诃。

mǔ tuó là
姥 陀 啰

nán dì jiājiē là hē
难 地 迦 揭 啰 诃。

ā lán pō jiē là hē
阿 蓝 婆 揭 啰 诃。

qián dù bō ní jiē là hē
乾 度 波 尼 揭 啰 诃。

shén fá là
什 伐 啰，

yīnjiā xī jiā
堙 迦 醯 迦。

zhuì dì yào jiā
坠 帝 药 迦。

dá lì dì yào jiā
怛 隶 帝 药 迦。

zhě tū tuō jiā
者 突 托 迦。

nì tí shén fá là
昵 提 什 伐 啰。

bì shān mó
毖 衫 摩。

shén fá là
什 伐 啰。

syi chyān two jye la he

wu dan mwo two jye la he

che ye jye la he

e bwo sa mwo la jye la he

jai chywe ge

cha chi ni jye la he

li fwo di jye la he

she mi jya jye la he

she jyu ni jye la he

mu two la

na di jya jye la he

e lan pe jye la he

chyān du bwo ni jye la he

shr fwo la

yin jya syi jya

jwei di yau jya

dan li di yau jya

je tu two jya

ni ti shr fa la

bi shān mwo

shr fa la

báo dǐ jiā
薄底迦。

bí dǐ jiā
鼻底迦。

shì lì sè mì jiā
室隶瑟密迦。

suō nǐ bō dì jiā
娑你般帝迦。

sà pó shén fá là
萨婆什伐啰。

shì lú jí dì
室嚧吉帝。

mò tuó bì dá lú zhì jiàn
末陀鞞达嚧制剑。

ā qī lú qián
阿琦嚧钳。

mù qié lú qián
目佉嚧钳。

jié lī tū lú qián
羯唎突嚧钳。

jiē là hē
揭啰诃。

jiē lán jié ná shū lán
揭蓝羯拏输蓝。

dàn duō shū lán
憚多输蓝。

qì lǐ yè shū lán
迄唎夜输蓝。

mò mó shū lán
末磨输蓝。

bá lǐ shì pó shū lán
跋唎室婆输蓝。

bì lì sè zhà shū lán
毖栗瑟吒输蓝。

wū tuó là shū lán
乌陀啰输蓝。

jiē zhī shū lán
羯知输蓝。

bá xī dì shū lán
跋悉帝输蓝。

wū lú shū lán
邬嚧输蓝。

bwo di jya

bi di jya

shr li shai mi jya

swo ni bwo di jya

sa pe shr fa la

shr lu ji di

mwo two pi da lu jr jyan

e chi lu chyan

mu chywe lu chyan

jye li tu lu chyan

jye la he

jye lan jye na shu lan

dan dwo shu lan

chi li ye shu lan

mwo mwo shu lan

ba li shr pe shu lan

bi li shai ja shu lan

wu two la shu lan

jye jr shu lan

ba syi di shu lan

wu lu shu lan

chángqiéshūlán
常伽输蓝。

chang chye shu lan

hē xī duōshūlán
喝悉多输蓝。

he syi dwo shu lan

bá tuōshūlán
跋陀输蓝。

ba two shu lan

suōfángàngqié
娑房盎伽，

swo fang ang chye

bō luōzhàngqiéshūlán
般啰丈伽输蓝。

bwo la jang chye shu lan

bù duō bì duōchá
部多毖哆茶。

bu dwo bi dwo cha

chá qí ní
茶耆尼。

cha chi ni

shén pó là
什婆啰。

shr pe la

tuó tū lú jiā
陀突嚧迦。

two tu lu jya

jiànduō lú jí zhī
建咄嚧吉知。

jyan du lu ji jr

pó lù duō pí
婆路多毗。

pe lu dwo pi

sà bō lú hē língqié
萨般嚧诃凌伽。

sa bwo lu he ling chye

shūshā dá là
输沙怛啰。

shu sha dan la

suō nà jié là
娑那羯啰。

swo na jye la

pí shā yù jiā
毗沙喻迦。

pi sha yu jya

ā qí ní
阿耆尼。

e chi ni

wū tuójiā
乌陀迦。

wu two jya

mò là pí là jiànduō là
末啰鞞啰建踰啰。

mwo la pi la jyan dwo la

ā jiā là mì lǐ duō
阿迦啰密唎咄。

e jya la mi li du

dá liǎn bù jiā
怛敛部迦。

da lyan bu jya

dì lì lá zhà
地栗刺咤。

di li la ja

bì lǐ sè zhì jiā
毖唎瑟质迦。

sà pó nà jù là
萨婆那俱啰。

sì yīnqié bì
肆引伽弊。

jiē là lǐ yào chā
揭啰唎药叉。

dá là chú
怛啰刍。

mò là shì
末啰视。

fèi dì shān
吠帝衫。

suō pí shān
娑鞞衫。

xī dá duō . bō dá là
悉怛多。钵怛啰。

mó hē bá shě lú sè ní shān
摩诃跋闍嚧瑟尼衫。

mó hē bō lài zhàng qí lán
摩诃般赖丈耆蓝。

yè bō tū tuó
夜波突陀。

shě yù shě nà
舍喻闍那。

biàn dá lì nà
辩怛隶拏。

pí tuó yē
毗陀耶，

pán tán jiā lú mí
槃昙伽嚧弥。

dì shū pán tán jiā lú mí
帝殊槃昙伽嚧弥。

bō là pí tuó
般啰毗陀

pán tán jiā lú mí
槃昙伽嚧弥。

duō zhī tā
跢侄他。

ǎn ā nà lì
唵。阿那隶。

bi li shai jr jya

sa pe na jyu la

sz yin chye bi

jye la li yau cha

dan la chu

mwo la shr

fei di shan

swo pi shan

syi dan dwo bwo da la

mwo he ba she lu shai ni shan

mwo he bwo lai jang chi lan

ye bwo tu two

she yu she nwo

byan da li na

pi two ye

pan tan jya lu mi

di shu pan tan jya lu mi

bwo la pi two

pan tan jya lu mi

da jr two

nan e na li

pí shě tí
毗舍提。

pí là bá shě là tuó lǐ
鞞跋闍啰陀唎。

pántuópántuónǐ
槃陀盘陀你。

bá shě là bàng ní pàn
跋闍啰。谤尼泮。

hǔ xìn dōu lú yōng pàn suǒ
虎合牛，都嚧瓮泮，莎

pó hē
婆诃。

ā nán shì fó dǐngguāng jù
阿难。是佛顶光聚，
xī dá duōbān dá là mì mì qiétuó
悉怛多般怛罗，秘密伽陀，
wēimìào zhāng jù chūshēngshífāng
微妙章句。出生十方，
yì qièzhū fó shí fāng rú lái
一切诸佛。十方如来，
yīn cǐ zhòuxīn
因此咒心，
dé chéng wú shàng zhèng biàn zhī jué
得成无上正遍知觉。

shí fāng rú lái zhí cǐ zhòuxīn
十方如来执此咒心，
xiáng fú zhū mó zhì zhū wài dào
降伏诸魔，制诸外道。

shí fāng rú lái chéng cǐ zhòuxīn
十方如来乘此咒心，
zuò bǎo lián huá yīng wēi chén guó
坐宝莲华，应微尘国。

shí fāng rú lái hán cǐ zhòuxīn
十方如来，含此咒心，
yú wēi chén guó zhuǎn dà fǎ lún
于微尘国，转大法轮。

shí fāng rú lái chí cǐ zhòuxīn
十方如来持此咒心，
néng yú shí fāng mó dǐng shòu jì
能于十方摩顶授记。
zì guǒ wèi chéng
自果未成，
yì yú shí fāng méng fó shòu jì
亦于十方蒙佛授记。

pi she ti

pi la ba she la two li

pan two pan two ni

ba she la bang ni pan

hu syin du lu yung pan

swo pe he.

“Ananda, this cluster of light atop the crown of the Buddha’s head, the secret gatha, Syi Dan Dwo Bwo Da La, with its subtle, The Shurangama Sutra 191 wonderful divisions and phrases, gives birth to all the Buddhas of the ten directions. Because the Thus Come Ones of the ten directions use this mantra-heart, they realize unsurpassed, proper, and all-pervading knowledge and enlightenment.

“Because the Thus Come Ones of the ten directions take up this mantra-heart, they subdue all demons and control all adherents of outside ways.

“Because the Thus Come Ones of the ten directions avail themselves of this mantra-heart, they sit upon jeweled lotus-flowers and respond throughout countries as numerous as motes of dust.

“Because the Thus Come Ones of the ten directions embody this mantra-heart, they turn the great dharma wheel in lands as numerous as fine motes of dust.

“Because the Thus Come Ones of the ten directions hold this mantra-heart, they are able to go throughout the ten directions to rub beings on the crowns of their heads and bestow predictions upon them. Also, anyone in the ten directions who has not yet realized the fruition,

shífāng rú lái yī cǐ zhòuxīn
十方如来依此咒心，
néng yú shífāng bá jì qún kǔ
能于十方拔济群苦。
suǒwèi dì yù è guǐ chùshēng
所谓地狱，饿鬼，畜生，
mánglóngyīn yǎ yuàn zēnghuì kǔ
盲聋瘖哑，怨憎会苦，
ài bié lí kǔ qiú bù dé kǔ
爱别离苦，求不得苦，
wǔ yīn chī shèng dà xiǎo zhū héng
五阴炽盛，大小诸横，
tóng shí jiě tuō zéi nán bīng nán
同时解脱。贼难兵难，
wáng nán yù nán fēng huǒ shuǐ nán
王难狱难，风火水难，
jī kě pín qióng yīng niàn xiāo sǎn
饥渴贫穷，应念消散。

shífāng rú lái suí cǐ zhòuxīn
十方如来随此咒心，
néng yú shí fāng shì shàn zhī shí
能于十方事善知识。
sì wēi yí zhōng gòng yǎng rú yì
四威仪中，供养如意。
héng shā rú lái huì zhōng
恒沙如来会中，
tuī wéi dà fǎ wáng zǐ
推为大法王子。

shífāng rú lái xíng cǐ zhòuxīn
十方如来，行此咒心，
néng yú shí fāng shè shòu qīn yīn
能于十方摄受亲因。
lìng zhū xiǎo chéng wén mì mì cáng
令诸小乘闻秘密藏，
bù shēng jīng bù
不生惊怖。

shífāng rú lái sòng cǐ zhòuxīn
十方如来，诵此咒心，
chéng wú shàng jué zuò pú tí shù
成无上觉，坐菩提树，
rù dà niè pán
入大涅槃。

shífāng rú lái chuán cǐ zhòuxīn
十方如来传此咒心，

can receive a Buddha's prediction.

“Because the Thus Come Ones of the ten directions are based in this mantra-heart, they can go throughout the ten directions to rescue beings from such sufferings as being in the hells, being hungry ghosts, being animals, or being blind, deaf, or mute, as well as from the suffering of being together with those one hates, from the suffering of being apart from those one loves, from the suffering of not obtaining what one seeks, and from the raging blaze of the five skandhas. They liberate beings from both large and small accidents. In response to their recitation, difficulty with thieves, difficulty with armies, difficulty with the law, difficulty with imprisonment, difficulty with wind, fire, and water, and difficulty with hunger, thirst, and impoverishment are all eradicated.

“Because the Thus Come Ones of the ten directions are in accord with this mantra-heart, they can serve good and wise advisors throughout the ten directions. In the four aspects of awesome deportment, they make wish-fulfilling offerings. In the assemblies of as many Thus Come Ones as there are sands in the Ganges, they are considered to be great Dharma Princes.

“Because the Thus Come Ones of the ten directions practice this mantra-heart, they can gather in and teach their relatives in the ten directions. Causing those of the Small Vehicle not to be frightened when they hear the secret treasury.

“Because the Thus Come Ones of the ten directions recite this mantra-heart, they realize unsurpassed enlightenment while sitting beneath the Bodhi tree, and they enter Parinirvana.

“Because the Thus Come Ones of the ten directions transmit this mantra-heart, those to

yú miè dù hòu fù fó fǎ shì
于灭度后，付佛法事，
jiū jìng zhù chí yán jìng jiè lǜ
究竟住持。严净戒律，
xī dé qīng jìng
悉得清净。

ruò wǒ shuō shì fó dǐng guāng jù bō dá là
若我说是佛顶光聚般怛罗
zhòu cóng dàn zhì mù
咒。从旦至暮，
yīn shēng xiāng lián
音声相联。
zì jù zhōng jiān yì bú chóng dié
字句中，间亦不重叠。
jīng héng shā jié zhōng bù néng jìn
经恒沙劫，终不能尽。

yì shuō cǐ zhòu míng rú lái dǐng
亦说此咒，名如来顶。

rǔ děng yǒu xué wèi jìn lún huí
汝等有学，未尽轮回。
fā xīn zhì chéng qǔ ā luó hàn
发心至诚，取阿罗汉。
bù chí cǐ zhòu ér zuò dào chǎng
不持此咒而坐道场，
lìng qí shēn xīn yuǎn zhū mó shì
令其身心远诸魔事，
wú yǒu shì chù
无有是处。

ā nán ruò zhū shì jiè
阿难。若诸世界，
suí suǒ guó tǔ suǒ yǒu zhòng shēng
随所国土所有众生，
suí guó suǒ shēng huà pí bèi yè
随国所生桦皮贝叶，
zhǐ sù bái dié shū xiě cǐ zhòu
纸素白叠。书写此咒，
zhù yú xiāng náng shì rén xīn hūn
贮于香囊。是人心昏，
wèi néng sòng yì huò dài shēn shàng
未能诵忆。或带身上，
huò shū zhái zhōng dāng zhī shì rén
或书宅中。当知是人，
jìn qí shēng nián yì qiè zhū dú
尽其生年，一切诸毒，
suǒ bù néng hài
所不能害。

ā nán wǒ jīn wéi rǔ gèng shuō cǐ zhòu
阿难。我今为汝，更说此咒，
jiù hù shì jiān dé dà wú wèi
救护世间，得大无畏。

whom they have bequeathed the Buddhadharma can, after their Nirvana, dwell in it completely and uphold it. Being strict and pure about the precepts and rules, they can all obtain purity.

“If I were to explain this mantra, Bwo Da La, of the cluster of light atop the crown of the Buddha’s head from morning till night in an unceasing sound, without ever repeating any syllable or phrase, I could go on for as many kalpas as there are sands in the Ganges and still never finish.

“I also will tell you that this mantra is called ‘The crown of the Thus Come One.’

“All of you with something left to study who have not yet put an end to the cycle of rebirth and yet have brought forth sincere resolve to become Arhats, will find it impossible to sit in a Bodhimanda and be far removed in body and mind from all demonic deeds if you do not hold this Mantra.

“Ananda, let any living being of any country in any world copy out this mantra in writing on materials native to his region, such as birch bark, pattra, plain paper, or white cotton cloth, and store it in a pouch containing incense. If that person wears the pouch on his body, or if he keeps a copy in his home, then you should know that even if he understands so little that he cannot recite it from memory, he will not be harmed by any poison during his entire life.

“Ananda, I will now tell you more about how this mantra can rescue and protect the world, help people obtain great fearlessness, and bring to accomplishment living beings’ transcendental

chéngjiùzhòngshēngchūshì jiānzhì
成就众生出世间智。

ruòwǒ mièhòu mòshìzhòngshēng
若我灭后，末世众生，
yǒunéng zì sòng ruòjiāo tā sòng
有能自诵。若教他诵。
dāngzhī rú shì sòngchízhòngshēng
当知如是诵持众生，
huǒ bù néngshāo shuǐ bù néng nì
火不能烧。水不能溺。
dà dú xiǎo dú suǒ bù nénghài
大毒小毒，所不能害。

rú shì nǎizhì tiānlóngguǐshén
如是乃至天龙鬼神，
jīngzhī mó mèi suóyǒu è zhòu
精祇魔魅，所有恶咒，
jiē bù néngzhù xīn dé zhèngshòu
皆不能著。心得正受。
yì qièzhòu zǔ yàn gǔ dú yào
一切咒诅，厌蛊毒药，
jīn dú yín dú cǎo mù chóngshé
金毒银毒，草木虫蛇，
wàn wù dú qì rù cǐ rén kǒu
万物毒气，入此人口，
chénggān lù wèi
成甘露味。

yì qiè è xīng bìngzhūguǐshén
一切恶星，并诸鬼神，
chēnxīn dú rén yú rú shì rén
殄心毒人。于如是人，
bù néng qǐ è pínà yè jiā
不能起恶。频那夜迦，
zhū è guǐwáng bìng qí juànshǔ
诸恶鬼王，并其眷属。
jiē lǐngshēn ēn chángjiāshǒu hù
皆领深恩，常加守护。

ā nàn dāngzhīshìzhòu
阿难。当知是咒，
chángyǒu bā wàn sì qiān nà yóu tā héng hé
常有八万四千那由他恒河
shā jù zhī
沙俱胝，
jīngāngcángwáng pú sà zhǒng zú
金刚藏王菩萨种族，
yì yì jiē yǒuzhū jīngāngzhòng ér wéi juàn
一一皆有诸金刚众而为眷
shǔ zhòu yè suí shì
属，昼夜随侍。

shèyǒuzhòngshēng yú sǎnluàn xīn
设有众生，于散乱心。
fēi sān mó dì xīn yì kǒuchí
非三摩地，心忆口持。
shì jīngāngwáng
是金刚王，

wisdom.

“You should know that, after my extinction, if there are beings in the Dharma-ending Age who can recite the mantra themselves or teach others to recite it, such people who recite and uphold it cannot be burned by fire, cannot be drowned by water, and cannot be harmed by mild or potent poisons.

“And so it is in every other case, such that they cannot be possessed by any evil mantra or any heavenly dragon, ghost, or spirit, or by any essence, weird creature, or demonic ghost. These people’s minds will attain proper reception, so that any spell, any paralyzing sorcery, any poison or poisoning gold, any poisoning silver, any plant, tree, insect, or snake, and any of a myriad kinds of poisonous vapors will turn into sweet dew when it enters their mouths.

“No evil stars, and no ghost or spirit that harbors malice in its heart and that poisons people can work its evil on these people. Vinayaka as well as all the evil ghost kings and their retainers will be led by deep kindness to always guard and protect them.

“Ananda, you should know that eighty-four thousand nayutas of Ganges’ sands of kotis of Vajra Treasury-King Bodhisattvas and their descendants, each with vajra multitudes as retainers, are ever in attendance, day and night, upon this mantra.

“If living beings whose minds are scattered and who have no samadhi remember and recite the mantra, the vajra kings will always surround them. Therefore, good men, that is even more

chángsuí cóng bǐ zhūshàn nán zǐ
常 随 从 彼 诸 善 男 子。
hé kuàng jué dìng pú tí xīnzhě
何 况 决 定 菩 提 心 者。
cǐ zhū jīngāng pú sà cángwáng
此 诸 金 刚 菩 萨 藏 王，
jīngxīnyīn sù fā bǐ shénshí
精 心 阴 速，发 彼 神 识。

shì rényīng shí xīn néng jì yì
是 人 应 时 心 能 记 忆，
bā wàn sì qiānhéng hé shā jié
八 万 四 千 恒 河 沙 劫，
zhōubiàn liǎozhī dé wú yí huò
周 遍 了 知，得 无 疑 惑。

cóng dì yì jié nǎizhì hòushēn
从 第 一 劫，乃 至 后 身。
shēngshēng bù shēng yào chā luó chà
生 生 不 生 药 叉 罗 刹，
jī fù dān nà jiāzhā fù dān nà
及 富 单 那，迦 吒 富 单 那，
jiūpánchá pí shězhēdēng
鸠 槃 荼，毗 舍 遮 等，
bìngzhū è guǐ yǒuxíng wú xíng
并 诸 饿 鬼，有 形 无 形、
yǒuxiǎng wú xiǎng rú shì è chù
有 想 无 想、如 是 恶 处。

shì shàn nán zǐ ruò dú ruò sòng
是 善 男 子，若 读 若 诵，
ruò shū ruò xiě ruò dài ruò cáng
若 书 若 写，若 带 若 藏，
zhū sè gòng yǎng
诸 色 供 养。
jié jié bù shēng pín qióng xià jiàn
劫 劫 不 生 贫 穷 下 贱，
bù kě lè chù
不 可 乐 处。

cǐ zhū zhòng shēng
此 诸 众 生，
zòng qí zì shēn bù zuò fú yè
纵 其 自 身 不 作 福 业。
shí fāng rú lái suǒ yǒu gōng dé
十 方 如 来 所 有 功 德，
xī yǔ cǐ rén
悉 与 此 人。

yóu shì dé yú héng hé shā ā sēng zhī bù kě
由 是 得 于 恒 河 沙 阿 僧 祇 不 可
shuō bù kě shuō jié
说 不 可 说 劫，
cháng yǔ zhū fó tóng shēng yí chù
常 与 诸 佛 同 生 一 处。
wú liàng gōng dé rú è chā jù
无 量 功 德，如 恶 叉 聚。

true for those who are decisively resolved upon Bodhi. All the Vajra Treasury-King Bodhisattvas will regard them attentively and secretly hasten the opening of their spiritual consciousness.

“When that response occurs, those people will be able to remember the events of as many kalpas as there are grains of sand in eighty-four thousand Ganges Rivers, knowing them all beyond any doubt.

“From that kalpa onward, through every life until the time they take their last body, they will not be born where there are yakshas, rakshasas, putanas, kataputanas, kumbhandas, pishachas and so forth; where there is any kind of hungry ghost, whether with form or lacking form, or with thought or lacking thought, or in any such evil place.

“If these good men read, recite, copy, or write out the mantra, if they carry it or treasure it, if they make offerings to it, then through kalpa after kalpa they will not be poor or lowly, nor will they be born in unpleasant places.

“If these living beings have never accumulated any blessings, the Thus Come Ones of the ten directions will bestow their own merit and virtue upon these people.

“Because of that, throughout asamkhyeyas of ineffable, unspeakable numbers of kalpas, as many as the Ganges’ sands, they are always together with the Buddhas. They are born in the same place, due to their limitless merit and virtue, and, like the amala fruit-cluster, they stay in the same place, become permeated with

tóngchùxūnxiū yǒng wú fēnsàn
同处熏修，永无分散。

shì gù néng lìng pò jiè zhī rén
是故能令破戒之人，
jiè gēn qīng jìng wèi dé jiè zhě
戒根清净。未得戒者，
lìng qí dé jiè wèi jīng jìn zhě
令其得戒。未精进者，
lìng dé jīng jìn wú zhì huì zhě
令得精进。无智慧者，
lìng dé zhì huì bù qīng jìng zhě
令得智慧。不清净者，
sù dé qīng jìng bù chí zhāi jiè
速得清净。不持斋戒，
zì chéng zhāi jiè
自成斋戒。

ā nán shì shàn nán zǐ chí cǐ zhòu shí
阿难。是善男子，持此咒时。
shè fàn jìn jiè yú wèi shòu shí
设犯禁戒于未受时。
chí zhòu zhī hòu zhòng pò jiè zuì
持咒之后，众破戒罪，
wú wèn qīng zhòng yì shí xiāo miè
无问轻重，一时消灭，

zòng jīng yǐn jiǔ shí dàn wǔ xīn
纵经饮酒，食啖五辛，
zhóng zhǒng bú jìng
种种不净。
yì qiè zhū fó pú sà jīng āng tiān xiān guǐ
一切诸佛菩萨金刚天仙鬼
shén bù jiāng wéi guò
神，不将为过。

shè zhù bú jìng pò bì yī fu
设著不净破弊衣服。
yì xíng yí zhù xī tóng qīng jìng
一行一住。悉同清净。
zòng bú zuò tán bù rù dào chǎng
纵不作坛，不入道场，
yì bù xíng dào sòng chí cǐ zhòu
亦不行道。诵持此咒，
hái tóng rù tán xíng dào gōng dé
还同入坛行道功德，
wú yǒu yì yě
无有异也。

ruò zào wǔ nì wú jiàn zhòng zuì
若造五逆无间重罪，
jí zhū bǐ qiū bǐ qiū ní sì qì bā qì
及诸比丘，比丘尼，四弃八弃。
sòng cǐ zhòu yǐ rú shì zhòng yè
诵此咒已。如是重业，
yóu rú měng fēng chuī sǎn shā jù
犹如猛风吹散沙聚。
xī jiē miè chú gèng wú háo fā
悉皆灭除，更无毫发。

cultivation, and are never parted.

“Therefore, it can enable those who have broken the precepts to regain the purity of the precept-source. It can enable those who have not received the precepts to receive them. It can cause those who are not vigorous to become vigorous. It can enable those who lack wisdom to gain wisdom. It can cause those who are not pure to quickly become pure. It can cause those who do not hold to vegetarianism to become vegetarians naturally.

“Ananda, if good men who uphold this mantra violated the pure precepts before they received the mantra, their multitude of offenses incurred by violating the precepts, whether major or minor, can simultaneously be eradicated after they begin to uphold the mantra.

“Even if they drank intoxicants or ate the five pungent plants and various other impure things in the past, the Buddhas, Bodhisattvas, vajras, gods, immortals, ghosts, and spirits will not hold it against them.

“If they are unclean and wear tattered, old clothes to carry out the single practice and single dwelling, they can be equally pure. Even if they do not set up the platform, do not enter the Bodhimanda, and do not practice the Way, but recite and uphold this mantra, their merit and virtue will be identical with that derived from entering the platform and practicing the Way.

“If they have committed the five rebellious acts, grave offenses warranting unintermittent retribution, or if they are bhikshus or bhikshunis who have violated the four parajikas or the eight parajikas, such heavy karma as this will disperse after they recite this mantra, like a sand dune that is scattered in a gale, so that not a particle

ā nán ruòyǒuzhòngshēng
阿难。若有众生，
cóng wú liàng wú shùjiélái
从无量无数劫来，
suóyǒu yì qièqīngzhòngzuìzhàng
所有一切轻重罪障。
cóngqiánshì lái wèi jí chànhuǐ
从前世来，未及忏悔。
ruònéng dú sòng shūxiě cǐ zhòu
若能读诵，书写此咒。
shēnshàngdàichí
身上带持，
ruò ān zhùchuzhuāngzhái yuánguǎn
若安住处庄宅园馆。
rú shì jī yè yóutāngxiāoxuě
如是积业，犹汤销雪。
bù jiǔjiē dé wú wú shēngrèn
不久皆得悟无生忍。

fù cì ā nán ruòyǒunǚ rén
复次阿难。若有女人，
wèishēngnǚ nǚ yù qíyùnzǐzhě
未生男女，欲求孕者。
ruònéngzhì xīn yì niàn sī zhòu
若能至心忆念斯咒。
huònéngshēnshàngdài cǐ xī dá duō bō dá
或能身上带此悉怛多般怛
là zhě biànshēng fú dé zhì huì nán nǚ
罗者，便生福德智慧男女。

qiúchángmìngzhě jí dé chángmìng
求长命者，即得长命。
yù qiúguǒbào sù yuánmǎnzhě
欲求果报速圆满者，
sù dé yuánmǎn shēnmìng sè lì
速得圆满。身命色力，
yì fù rú shì
亦复如是。

mìngzhōngzhīhòu
命终之后，
suíyuàn wǎnshēngshí fān guó tǔ
随愿往生十方国土。
bì dìng bù shēng biān dì xià jiàn
必定不生边地下贱。
hé kuàng zá xíng
何况杂形。

ā nán ruòzhūguó tǔ zhōuxiàn jù luò
阿难。若诸国土州县聚落，
jī huang yì lì
饥荒疫疠。
huò fù dāobīngzéinàndòuzhēng
或复刀兵贼难斗争。
jiān yú yì qiè è nánzhī dì
兼余一切厄难之地。

remains.

“Ananda, if living beings who have never repented and reformed any of the obstructive offenses, either heavy or light, that they have committed throughout countless kalpas past, up to and including those of this very life, can nevertheless read, recite, copy, or write out this mantra or wear it on their bodies or place it in their homes or in their garden houses, then all that accumulated karma will melt away like snow in hot water. Before long they will obtain awakening to patience with the non-production of dharmas.

“Moreover, Ananda, if women who do not have children and want to conceive can sincerely memorize and recite this mantra or carry the mantra, Syi Dan Dwo Bwo Da La, on their bodies, they can give birth to sons or daughters endowed with blessings, virtue, and wisdom.

“Those who seek long life will obtain long life. Those who seek to quickly perfect their reward will quickly gain perfection. The same is true for those who seek something regarding their bodies, their lives, their appearance, or their strength.

“At the end of their lives, they will gain the rebirth they hope for in whichever of the countries of the ten directions they wish. They certainly will not be born in poorly endowed places, or as inferior people; even less will they be reborn in some odd form.

“Ananda, if there is famine or plague in a country, province, or village, or if perhaps there are armed troops, brigands, invasions, war, or any other kind of local threat or danger, one can write out this spiritual mantra and place it on the four city gates, or on a chaitya or on a

xiě cǐ shénzhòu ān chéng sì mén
写此神咒，安城四门，
bìng zhū zhī tí huò tuō shé shàng
并诸支提，或脱闍上。
lìng qí guó tǔ suǒ yǒu zhòng shēng fèng yíng
令其国土所有众生奉迎
sī zhòu lǐ bài gōng jìng
斯咒，礼拜恭敬，
yì xīn gòng yǎng
一心供养。
lìng qí rén mín gè gè shēn pèi
令其人民各各身佩。
huò gè gè ān suǒ jū zhái dì yì qiè zāi è
或各各安所居宅地。一切灾厄，
xī jiē xiāo miè
悉皆销灭。

ā nán zài zài chù chù guó tǔ zhòng shēng
阿难。在在处处，国土众生，
suí yǒu cǐ zhòu tiān lóng huān xǐ
随有此咒。天龙欢喜。
fēng yǔ shùn shí wú gǔ fēng yīn
风雨顺时。五谷丰殷。
zhāo shù ān lè
兆庶安乐。

yì fù néng zhèn yì qiè è xīng
亦复能镇一切恶星，
suí fāng biàn guài zāi zhàng bù qǐ
随方变怪。灾障不起。
rén wú qí yāo niǔ xiè jiā suǒ
人无棋夭。杻械枷锁，
bù zhuó qí shēn zhòu yè ān mián
不著其身。昼夜安眠，
cháng wú è mèng
常无恶梦。

ā nán shì suǒ pó jiè
阿难。是娑婆界，
yǒu bā wàn sì qiān zāi biàn è xīng
有八万四千灾变恶星。
èr shí bā dà è xīng ér wéi shàng shǒu
二十八恶星而为上首。
fù yǒu bā dà è xīng yǐ wéi qí zhǔ
复有八大恶星，以为其主。
zuò zhòng zhǒng xíng chū xiàn shì shí
作种种形，出现世时，
néng shēng zhòng shēng zhòng zhǒng zāi yì
能生众生种种灾异。

yǒu cǐ zhòu dì xī jiē xiāo miè
有此咒地，悉皆销灭。
shí èr yóu xún chéng jié jiè dì
十二由旬，成结界地。
zhū è zāi xiáng yǒng bù néng rù
诸恶灾祥，永不能入。

dhvaja, and instruct all the people of the country to gaze upon the mantra, to make obeisance to it, to revere it, and to single-mindedly make offerings to it; one can instruct all the citizens to wear it on their bodies or to place it in their homes; and then all such disasters and calamities will completely disappear.

“Ananda, in each and every country where the people accord with this mantra, the heavenly dragons are delighted, the winds and rains are seasonal, the crops are abundant, and the people are peaceful and happy.

“It can also suppress all evil stars which may appear in any of the directions and transform themselves in uncanny ways. Calamities and obstructions will not arise. People will not die accidentally or unexpectedly, nor will they be bound by fetters, cangues, or locks. Day and night they will be at peace, and no evil dreams will disturb their sleep.

“Ananda, this Saha World has eighty-four thousand changeable and disastrous evil stars. Twenty-eight great evil stars are the leaders, and of these, eight great evil stars are the rulers. They take various shapes, and when they appear in the world they bring disaster and weird happenings upon living beings.

“But they will all be eradicated wherever there is the mantra. The boundaries will be secured for twelve yojanas around, and no evil calamity or misfortune will ever enter in.

shì gù rú lái xuān shì cǐ zhòu
是故如来宣示此咒，
yú wèi lái shì
于未来世，
bǎo hù chū xué zhū xiū xíng zhě
保护初学诸修行者，
rù sān mó dì shēn xīn tài rán
入三摩地，身心泰然，
dé dà ān yīn
得大安稳。

gèng wú yì qiè zhū mó guǐ shén
更无一切诸魔鬼神，
jí wú shǐ lái yuān hèng sù yāng
及无始来冤横宿殃，
jiù yè chén zhài lái xiāng nǎo hài
旧业陈债，来相恼害。

rǔ jí zhòng zhōng zhū yǒu xué rén jí wèi lái
汝及众中诸有学人及未来
shì zhū xiū xíng zhě yī wǒ tǎn chǎng
世诸修行者。依我坛场，
rú fǎ chí jiè
如法持戒。
suǒ shòu jiè zhǔ féng qīng jìng sēng
所受戒主逢清净僧。
chí cǐ zhòu xīn bù shēng yí huǐ
持此咒心，不生疑悔。
shì shàn nán zǐ yú cǐ fù mǔ suǒ shēng zhī
是善男子于此父母所生之
shēn bù dé xīn tōng
身，不得心通。
shí fāng rú lái biàn wéi wàng yǔ
十方如来便为妄语。

shuō shì yǔ yǐ
说是语已。
huì zhōng wú liàng bǎi qiān jīn gāng
会中无量百千金刚，
yì shí fó qián hé zhǎng dǐng lǐ
一时佛前合掌顶礼，
ér bái fó yán rú fó suǒ shuō
而白佛言。如佛所说。
wǒ dāng chéng xīn bǎo hù rú shì xiū pú tí zhě
我当诚心保护如是修菩提者

。

ěr shí fàn wáng bìng tiān dì shì
尔时梵王，并天帝释，
sì tiān dà wáng
四天大王，
yì yú fó qián tóng shí dǐng lǐ
亦于佛前同时顶礼，
ér bái fó yán
而白佛言。
shěn yǒu rú shì xiū xué shàn rén
审有如是修学善人。

“Therefore, the Thus Come One proclaims this mantra as one which will protect those of the future who have just begun to study, as well as all cultivators, so that they can enter samadhi, be peaceful in body and mind, and attain great tranquility.

“Even less will any demon, ghost, or spirit, or any enemy, calamity, or misfortune due from former lives that reach back to beginningless time, or any old karma or past debts come to vex and harm them.

“As to you and everyone in the assembly who is still studying, and as to cultivators of the future who rely on my platform, hold the precepts in accord with the dharma, receive the precepts from pure members of the Sangha, and hold this mantra-heart without giving rise to doubts: should such good men as these not obtain mind-penetration in that very body born of their parents, then the Thus Come Ones of the ten directions have lied!.

When he finished this explanation, measureless hundreds of thousands of vajra power-knights in the assembly came before the Buddha, placed their palms together, bowed, and said, “With sincere hearts we will protect those who cultivate Bodhi in this way, according to what the Buddha has said.”

Then the Brahma King, the God Shakra, and the four great heavenly kings all came before the Buddha, made obeisance together, and said to the Buddha, “If indeed there be good men who cultivate and study in this way, we will do all we can to earnestly protect them and cause everything to be as they would wish throughout

wǒ dāng jìn xīn zhì chéng bǎo hù
我当尽心至诚保护，
lìng qí yì shēng suǒ zuò rú yuàn
令其一生所作如愿。

fù yǒu wú liàng yào chā dà jiāng
复有无量药叉大将，
zhū luó chā wáng fù dān nà wáng
诸罗刹王，富单那王，
jiū pán chá wáng pí shè zhē wáng
鸠槃荼王，毗舍遮王，
pín nà yè jiā zhū dà guǐ wáng
频那夜迦，诸大鬼王，
jí zhū guǐ shuāi
及诸鬼帅，
yì yú fó qián hé zhǎng dǐng lǐ
亦于佛前合掌顶礼。
wǒ yì shì yuàn hù chí shì rén
我亦誓愿护持是人。
lìng pú tí xīn sù dé yuán mǎn
令菩提心速得圆满。

fù yǒu wú liàng rì yuè tiān zǐ fēng shī
复有无量日月天子，风师，
yǔ shī yún shī léi shī
雨师，云师，雷师，
bìng diàn bó děng nián suì xún guān
并电伯等，年岁巡官，
zhū xīng juàn shǔ
诸星眷属，
yì yú huì zhōng dǐng lǐ fó zú
亦于会中顶礼佛足，
ér bái fó yán
而白佛言。
wǒ yì bǎo hù shì xiū xíng rén
我亦保护是修行人，
ān lì dào chǎng dé wú suǒ wèi
安立道场，得无所畏。

fù yǒu wú liàng shān shén hǎi shén
复有无量山神，海神，
yì qiè tǔ dì shuǐ lù kōng xíng wàn wù jīng
一切土地水陆空行万物精
zhī bìng fēng shén wáng wú sè jiè tiān
祇，并风神王，无色界天，
yú rú lái qián tóng shí qí shǒu
于如来前，同时稽首，
ér bái fó yán
而白佛言。
wǒ yì bǎo hù shì xiū xíng rén
我亦保护是修行人，
dé chéng pú tí yǒng wú mó shì
得成菩提，永无魔事。

ěr shí bā wàn sì qiān nà yóu tā héng hé shā
尔时八万四千那由他恒河沙
jù zhī jīng āng cáng wáng pú sà
俱胝金刚藏王菩萨。

their entire lives.”

Moreover measureless great yaksha generals, rakshasa kings, putana kings, kumbhanda kings, pishacha kings, vinayaka, the great ghost kings, and all the ghost commanders came before the Buddha, put their palms together, and made obeisance. “We also have vowed to protect these people and cause their resolve for Bodhi to be quickly perfected.”

Further, measureless numbers of gods of the sun and moon, lords of the rain, lords of the clouds, lords of thunder, lords of lightning who patrol throughout the year, and all the retinues of stars which were also in the assembly bowed at the Buddha's feet and said to the Buddha, “We also protect all cultivators, so that their Bodhimandas are peaceful and they attain fearlessness.”

Moreover, measureless numbers of mountain spirits, sea-spirits, and all those of the earth - the myriad creatures and essences of water, land, and the air - as well as the king of wind spirits and the gods of the Formless Heavens, came before the Thus Come One, bowed their heads, and said to the Buddha, “We also will protect these cultivators until they attain Bodhi and will never let any demons have their way with them.”

Then Vajra-Treasury-King Bodhisattvas in the great assembly, numbering as many as eighty-four thousand nayutas of kotis' worth of

zài dà huì zhōng jí cóng zuò qǐ
在大会中，即从座起，
dǐng lǐ fó zú ér bái fó yán shì zūn
顶礼佛足，而白佛言。世尊。
rú wǒ děng bèi suǒ xiū gōng yè
如我等辈所修功业，
jiǔ chéng pú tí bù qǔ niè pán
久成菩提。不取涅槃。
cháng suí cǐ zhòu
常随此咒，
jiù hù mò shì xiū sān mó dì zhèng xiū xíng
救护末世修三摩地正修行
zhě
者。

shì zūn rú shì xiū xīn qiú zhèng dìng rén
世尊。如是修心求正定人。
ruò zài dào chǎng jí yú jīng xíng
若在道场，及余经行，
nǎi zhì sǎn xīn yóu xì jù luò
乃至散心游戏聚落。
wǒ děng tú zhòng
我等徒众，
cháng dāng suí cóng shì wèi cǐ rén
常当随从侍卫此人。

zòng lìng mó wáng dà zì zài tiān
纵令魔王大自在天，
qiú qí fāng biàn zhōng bù kě dé
求其方便，终不可得。
zhū xiǎo guǐ shén
诸小鬼神，
qù cǐ shàn rén shí yóu xún wài
去此善人十由旬外。
chú bǐ fā xīn lè xiū chán zhě
除彼发心乐修禅者。

shì zūn
世尊。
rú shì è mó ruò mó juàn shǔ yù lái qīn rǎo
如是恶魔若魔眷属欲来侵扰
shì shàn rén zhě
是善人者。
wǒ yǐ bǎo zhuàn yǎn suì qí shǒu
我以宝杵殒碎其首，
yóu rú wēi chén
犹如微尘。
héng lìng cǐ rén suǒ zuò rú yuàn
恒令此人所作如愿。

ā nán jí cóng zuò qǐ dǐng lǐ fó zú
阿难即从座起，顶礼佛足，
ér bái fó yán wǒ bèi yú dùn
而白佛言。我辈愚钝，
hào wéi duō wén
好为多闻。
yú zhū lòu xīn wèi qiú chū lí
于诸漏心未求出离。

sands in the Ganges, arose from their seats, bowed at the Buddha's feet, and said to the Buddha, "World Honored One, the nature of our deeds in cultivation is such that, although we have long since accomplished Bodhi, we do not grasp at Nirvana, but always accompany those who hold this mantra, rescuing and protecting those in the final age who cultivate samadhi properly.

"World Honored One, such people as this, who cultivate their minds and seek proper concentration, whether in the bodhimanda or walking about, and even such people who with scattered minds roam and play in the villages, will be accompanied and protected by us and our retinue of followers.

"Although the demon kings and the god of great comfort will seek to get at them, they will never be able to do so. The smaller ghosts will have to stay ten yojanas' distance from these good people, except for those beings who have decided they want to cultivate dhyana.

"World Honored One, if such evil demons or their retinues want to harm or disturb these good people, we will smash their heads to smithereens with our vajra pestles. We will always help these people to accomplish what they want."

Then Ananda arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "Now that we who are stupid and slow, who are fond of erudition but have not sought to cease the outflows of our minds, have received the Buddha's compassionate instructions and have

méng fó cí huì dé zhèng xūn xiū
蒙佛慈诲，得正熏修。
shēn xīn kuài rán huò dà ráo yì
身心快然获大饶益。

shì zūn rú shì xiū zhèng fó sān mó dì
世尊如是修证佛三摩地，
wèi dào niè pán
未到涅槃。

yún hé míng wéi qián huì zhī dì
云何名为乾慧之地。
sì shí sì xīn zhì hé jiàn cì
四十四心至何渐次，
dé xiū xíng mù yì hé fāng suǒ
得修行目。诣何方所，
míng rù dì zhōng
名入地中。

yún hé míng wéi děng jué pú sà
云何名为等觉菩萨。

zuò shì yǔ yī wǔ tǐ tóu dì
作是语已，五体投地。
dà zhòng yì xīn zhù fó cí yīn
大众一心住佛慈音，
dèng méng zhān yǎng
瞪瞢瞻仰。

ěr shí shì zūn zàn ā nán yán
尔时世尊赞阿难言。
shàn zāi shàn zāi
善哉善哉。

rǔ děng nǎi néng pǔ wéi dà zhòng jí zhū mò
汝等乃能普为大众及诸末
shì yì qiè zhòng shēng xiū sān mó dì qiú dà
世一切众生修三摩地求大
chéng zhě cóng yú fán fū
乘者，从于凡夫，

zhōng dà niè pán
终大涅槃，

xuán shì wú shàng zhèng xiū xíng lù
悬示无上正修行路。

rǔ jīn dì tīng dāng wéi rǔ shuō
汝今谛听。当为汝说。

ā nán dà zhòng hé zhǎng kǔ xīn
阿难大众合掌刳心，
mò rán shòu jiāo
默然受教。

fó yán ā nán zhī miào xìng yuán míng
佛言。阿难知妙性圆明，
lí zhū míng xiāng
离诸名相，

běn lái wú yǒu shì jiè zhòng shēng
本来无有世界众生。

yīn wàng yǒu shēng yīn shēng yǒu miè
因妄有生。因生有灭。

attained the proper means to become infused with cultivation, we experience joy in body and mind and obtain tremendous benefit.

“World Honored One, for one who cultivates in this way and is certified as having attained the Buddha’s samadhi, but who has not yet reached Nirvana, what is meant by the level of ‘dry wisdom’? What are the ‘forty-four minds’? What is the sequence in which one cultivates till one reaches one’s goal? What place must one reach to be said to have ‘entered the grounds’? And what is meant by a Bodhisattva of ‘equal enlightenment’?”

Having said this, he made a full prostration, and then the great assembly single-mindedly awaited the sound of the Buddha’s compassionate voice as they gazed up unblinking with respectful admiration.

At that time the World Honored One praised Ananda, saying, “Good indeed, good indeed, that you can for the sake of the entire great assembly and those beings in the final age who cultivate samadhi and seek the great vehicle, ask to have explained and revealed the unsurpassed proper path of cultivation that takes one from the level of an ordinary person to final Parinirvana. Listen attentively, and I will speak about it for you.” Ananda and everyone in the assembly placed their palms together, cleansed their minds, and silently waited to receive the teaching.

The Buddha said, “Ananda, you should know that the wonderful nature is perfect and bright, apart from all names and appearances. Basically there is no world, nor are there any living beings.

“Because of falseness, there is production. Because of production, there is extinction. The

shēngmiè míngwàng
生灭名妄。

mièwàng míngzhēn
灭妄名真。
shì chēng rú lái wú shàng pú tí jí dà niè
是称如来无上菩提及大涅槃，
pán èr zhuǎn yī hào
槃，二转依号。

ā nán rǔ jīn yù xiūzhēnsān mó dì
阿难。汝今欲修真三摩地，
zhí yì rú lái dà nièpánzhě
直诣如来大涅槃者，
xiāndāngshí cǐ zhòngshēngshì jiè
先当识此众生世界，
èr diāndǎoyīn diāndǎo bù shēng
二颠倒因。颠倒不生，
sī zé rú lái zhēn sān mó dì
斯则如来真三摩地。

ā nán
阿难。
yún hé míng wéi zhòngshēng diāndǎo
云何名为众生颠倒。
ā nán yóu xìng míng xīn
阿难。由性明心，
xìng míng yuán gù yīn míng fā xìng
性明圆故。因明发性。
xìng wàng jiàn shēng cóng bì jìng wú
性妄见生。从毕竟无，
chéng jiū jìng yǒu
成究竟有。

cǐ yǒu suǒ yǒu fēi yīn suǒ yīn
此有所有，非因所因。
zhù suǒ zhù xiāng liǎo wú gēn běn
住所住相，了无根本。
běn cǐ wú zhù
本此无住，
jiàn lì shì jiè jí zhū zhòngshēng
建立世界及诸众生。

mí běn yuán míng shì shēng xū wàng
迷本圆明，是生虚妄。
wàng xìng wú tǐ fēi yǒu suǒ yī
妄性无体，非有所依。

jiāng yù fù zhēn
将欲复真。
yù zhēn yǐ fēi zhēn zhēn rú xìng
欲真已非真真如性。
fēi zhēn qiú fù wǎn chéng fēi xiāng
非真求复，宛成非相。

fēi shēng fēi zhù fēi xīn fēi fǎ
非生非住，非心非法，

names ‘production’ and ‘extinction’ are false.

“When the false is extinguished, there is truth, which is called the Thus Come One’s Unsurpassed Bodhi and Great Nirvana: those are names for two kinds of turning around.

“Ananda, you now wish to cultivate true samadhi and arrive directly at the Thus Come One’s parinirvana. First, you should recognize the two upside-down causes of living beings and the world. If this upside-down state is not produced, then there is the Thus Come One’s true samadhi.

“Ananda, what is meant by the upside-down state of living beings? Ananda, the reason that the nature of the mind is bright is that the nature itself is the perfection of brightness. By adding brightness, another nature arises, and from that false nature, views are produced, so that from absolute nothingness comes ultimate existence.

“All that exists comes from this; every cause in fact has no cause. Subjective reliance on objective appearances is basically groundless. Thus, upon what is fundamentally unreliable, one sets up the world and living beings.

“Confusion about one’s basic, perfect understanding results in the arising of falseness. The nature of falseness is devoid of substance; it is not something which can be relied upon.

“One may wish to return to the truth, but that wish for the truth is already a falseness. The real nature of true suchness is not a truth that one can seek to return to. By doing so one misses the mark.

“What basically is not produced, what basically does not dwell, what basically is not the mind,

zhǎnzhuǎnfā shēng shēng lì fā míng
展转发生。生力发明，
xūn yǐ chéng yè tóng yè xiāng gǎn
熏以成业。同业相感，
yīnyǒugǎn yè xiāngmièxiāngshēng
因有感业，相灭相生。
yóushì gù yǒuzhòngshēngdiāndǎo
由是故有众生颠倒。

ā nán yún hé míng wéi shì jiè diāndǎo
阿难。云何名为世界颠倒。
shì yǒusuó yǒu fēnduàn wàngshēng
是有所有，分段妄生，
yīn cǐ jiè lì fēi yīn suǒ yīn
因此界立。非因所因，
wú zhù suǒ zhù qiān liú bú zhù
无住所住，迁流不住，
yīn cǐ shì chéng sān shì sì fāng
因此世成。三世四方，
hé hé xiāng shè biàn huà zhòng shēng
和合相涉。变化众生，
chéng shí èr lèi
成十二类。

shì gù shì jiè yīn dòng yǒu shēng
是故世界因动有声。
yīn shēng yǒu sè yīn sè yǒu xiāng
因声有色。因色有香。
yīn xiāng yǒu chù yīn chù yǒu wèi
因香有触。因触有味。
yīn wèi zhī fǎ
因味知法。
liù luàn wàng xiǎng chéng yè xìng gù
六乱妄想成业性故。
shí èr qū fēn yóu cǐ lún zhuǎn
十二区分由此轮转。

shì gù shì jiān shēng xiāng wèi chù qióng shí
是故世间声香味触穷十
èr biàn wéi yī xuán fù
二变，为一旋复。

chéng cǐ lún zhuǎn diān dǎo xiāng gù
乘此轮转颠倒相故。
shì yǒu shì jiè luǎn shēng tāi shēng
是有世界卵生，胎生，
shī shēng huà shēng yǒu sè wú sè
湿生，化生，有色，无色，
yǒu xiǎng wú xiǎng ruò fēi yǒu sè
有想，无想，若非有色，
ruò fēi wú sè ruò fēi yǒu xiǎng
若非无色，若非有想，
ruò fēi wú xiǎng
若非无想。

and what basically are not dharmas arise through interaction. As they arise more and more strongly, they form the propensity to create karma. Similar karma sets up a mutual stimulus. Because of the karma thus generated, there is mutual production and mutual extinction. That is the reason for the upside-down state of living beings.

“Ananda, what is meant by the upside-down state of the world? All that exists comes from this; the world is set up because of the false arising of sections and shares. Every cause in fact has no cause; everything that is dependent has nothing on which it is dependent, and so it shifts and slides and is unreliable. Because of this, the world of the three periods of time and four directions comes into being. Their union and interaction bring about changes which result in the twelve categories of living beings.

“That is why, in this world, movement brings about sounds, sounds bring about forms, forms bring about smells, smells bring about contact, contact brings about tastes, and tastes bring about awareness of dharmas. The random false thinking resulting from these six creates karma, and this continuous revolving becomes the cause of twelve different categories.

“And so, in the world, sounds, smells, tastes, contact, and the like, are each transformed throughout the twelve categories to make one complete cycle.

“The appearance of being upside down is based on this continuous process. Therefore, in the world there are those born from eggs, those born from wombs, those born from moisture, those born by transformation, those with form, those without form, those with thought, those without thought, those not totally endowed with form, those not totally lacking form, those not totally endowed with thought, and those not totally

ā nán
阿难。

yóuyīnshì jiè xū wànglúnhuí dòngdiāndǎo
由因世界虚妄轮回动颠倒
故。

hé hé qì chéng bā wàn sì qiānfēichénluàn
和合气成八万四千飞沈乱
xiǎng
想。

rú shì gù yǒuluǎnjiélúólánliúzhǔnguó
如是故有卵羯逻蓝流转国
tǔ yúniǎoguīshé qí lèichōng sè
土。鱼鸟龟蛇，其类充塞。

yóuyīnshì jiè zá rǎnlúnhuí
由因世界杂染轮回，
yù diāndǎo gù
欲颠倒故。

hé hé zī chéng bā wàn sì qiānhéngshùluàn
和合滋成八万四千横竖乱
xiǎng rú shì gù yǒutāi è pú tán
想。如是故有胎遏蒲昙，
liúzhǔnguó tǔ rénchùlóngxiān
流转国土。人畜龙仙，
qí lèichōng sè
其类充塞。

yóuyīnshì jièzhízhuòlúnhuí
由因世界执著轮回，
qù diāndǎo gù
趣颠倒故。

hé hé nuǎnchéng bā wàn sì qiānfān fù luàn
和合暖成八万四千翻覆乱
xiǎng rú shì gù yǒushīxiāng bì shī
想。如是故有湿相蔽尸，
liúzhǔnguó tǔ hánchǔn rú dòng
流转国土。含蠢蠕动，
qí lèichōng sè
其类充塞。

yóuyīnshì jièbiànyìlúnhuí
由因世界变易轮回，
jiǎdiāndǎo gù
假颠倒故。

hé hé chùchéng bā wàn sì qiānxīn gù luàn
和合触成八万四千新故乱
xiǎng rú shì gù yǒuhuàxiāngjiénnán
想。如是故有化相羯南，
liúzhǔnguó tǔ zhuǎntuìfēixíng
流转国土。转蜕飞行，
qí lèichōng sè
其类充塞。

yóuyīnshì jièliúàilúnhuí
由因世界留碍轮回，

lacking thought.

“Ananda, through a continuous process of falseness, the upside-down state of movement occurs in this world. It unites with energy to become eighty four thousand kinds of random thoughts that either fly or sink. From this there come into being the egg kalalas which multiply throughout the lands in the form of fish, birds, amphibians, and reptiles, so that their kinds abound.

“Through a continuous process of defilement, the upside-down state of desire occurs in this world. It unites with stimulation to become eighty four thousand kinds of random thoughts that are either upright or perverse. From this there come into being the womb arbudas, which multiply throughout the world in the form of humans, animals, dragons, and immortals until their kinds abound.

“Through a continuous process of attachment, the upside-down state of inclination occurs in this world. It unites with warmth to become eighty-four thousand kinds of random thoughts that are vacillating and inverted. From this there come into being through moisture the appearance of peshis, which multiply throughout the lands in the form of insects and crawling invertebrates, until their kinds abound.

“Through a continuous process of change, the upside-down state of borrowing occurs in this world. It unites with contact to become eighty-four thousand kinds of random thoughts of new and old. From this there come into being through transformation the appearance of ghanas, which multiply throughout the lands in the form of metamorphic flying and crawling creatures, until their kinds abound.

“Through a continuous process of restraint, the upside-down state of obstruction occurs in this

zhàngdiāndǎo gù
障 颠 倒 故。
hé hé zhùchéng bá wàn sì qiānjīngyàoluàn
和 合 著 成 八 万 四 千 精 耀 乱
xiǎng rú shì gù yǒu sè xiāngjié nán
想 。 如 是 故 有 色 相 羯 南 ，
liúzhǔǎnguó tǔ xiūjiùjīngmíng
流 转 国 土 。 休 咎 精 明 ，
qí lèichōng sè
其 类 充 塞 。

yóuyīnshì jièxiāosàn lún huí
由 因 世 界 销 散 轮 回 ，
huòdiāndǎo gù
惑 颠 倒 故。
hé hé àn chéng bá wàn sì qiānyīnyīn luàn
和 合 暗 成 八 万 四 千 阴 隐 乱
xiǎng rú shì gù yǒu wú sè jié nán
想 。 如 是 故 有 无 色 羯 南 ，
liúzhǔǎnguó tǔ kōngsànxiāochén
流 转 国 土 。 空 散 销 沈 ，
qí lèichōng sè
其 类 充 塞 。

yóuyīnshì jièwǎngxiàng lún huí
由 因 世 界 罔 象 轮 回 ，
yīngdiāndǎo gù
影 颠 倒 故。
hé hé yì chéng bá wàn sì qiānqiánjié luàn
和 合 忆 成 八 万 四 千 潜 结 乱
xiǎng rú shì gù yǒuxiǎngxiāng jié nán
想 。 如 是 故 有 想 相 羯 南 ，
liúzhǔǎnguó tǔ shénguǐ jīng líng
流 转 国 土 。 神 鬼 精 灵 ，
qí lèichōng sè
其 类 充 塞 。

yóuyīnshì jiè yú dùn lún huí
由 因 世 界 愚 钝 轮 回 ，
chīdiāndǎo gù
痴 颠 倒 故。
hé hé wánchéng bá wàn sì qiān kū gǎo luàn
和 合 顽 成 八 万 四 千 枯 槁 乱
xiǎng rú shì gù yǒu wú xiǎng jié nán
想 。 如 是 故 有 无 想 羯 南 ，
liúzhǔǎnguó tǔ
流 转 国 土 。
jīngshenhuàwéi tǔ mù jīnshí
精 神 化 为 土 木 金 石 ，
qí lèichōng sè
其 类 充 塞 。

yóuyīnshì jièxiāngdài lún huí
由 因 世 界 相 待 轮 回 ，
wěidiāndǎo gù
伪 颠 倒 故 。

world. It unites with attachment to become eighty-four thousand kinds of random thoughts of refinement and brilliance. From this there come into being the ghanas of appearance that possess form, which multiply throughout the lands in the form of auspicious and inauspicious essences, until their kinds abound.

“Through a continuous process of annihilation and dispersion, the upside-down state of delusion occurs in this world. It unites with darkness to become eighty-four thousand kinds of random thoughts of obscurity and hiding. From this there come into being the ghanas of formless beings, which multiply throughout the lands as those that are empty, dispersed, annihilated, and submerged until their kinds abound.

“Through a continuous process of illusory imaginings, the upside-down state of shadows occurs in this world. It unites with memory to become eighty-four thousand kinds of random thoughts that are hidden and bound up. From this there come into being the ghanas of those with thought, which multiply throughout the lands in the form of spirits, ghosts, and weird essences, until their kinds abound.

“Through a continuous process of dullness and slowness, the upside-down state of stupidity occurs in this world. It unites with obstinacy to become eighty-four thousand kinds of random thoughts that are dry and attenuated. From this there come into being the ghanas of those without thought, which multiply throughout the lands as their essence and spirit change into earth, wood, metal, or stone, until their kinds abound.

“Through a continuous process of parasitic interaction, the upside-down state of simulation occurs in this world. It unites with defilement to become eighty-four thousand kinds of random

hé hé rǎnchéng bā wàn sì qiānyīn yī luàn
和合染成八万四千因依乱
xiǎng
想。

rú shì gù yǒufēiyǒu sè xiāngchéng sè jié
如是故有非有色相成色羯
nán liúzhǎnguó tǔ zhūshuǐ mǔ děng
南,流转国土。诸水母等,
yī xiāwéi mù qí lèichōng sè
以虾为目,其类充塞。

yóuyīnshì jièxiāngyīnlúnhuí
由因世界相引轮回,
xìngdiāndǎo gù
性颠倒故。

hé hé zhòuchéng bā wàn sì qiān hū zhào luàn
和合咒成八万四千呼召乱
xiǎng yóushì gù yǒufēi wú sè xiāng
想。由是故有非无色相,
wú sè jié nán liúzhǎnguó tǔ
无色羯南,流转国土。
zhòu zǔ yànshēng qí lèichōng sè
咒诅厌生,其类充塞。

yóuyīnshì jiè hé wànglúnhuí wǎngdiāndǎo
由因世界合妄轮回罔颠倒
gù hé hé yì chéng
故。和合异成,
bā wàn sì qiānhuí hù luànxiǎng
八万四千回互乱想。
rú shì gù yǒufēiyǒuxiǎngxiāng
如是故有非有想相,
chéngxiǎngjié nán liúzhǎnguó tǔ
成想羯南,流转国土。
bī pú lú děng yì zhì xiāngchéng
彼蒲卢等,异质相成,
qí lèichōng sè
其类充塞。

yóuyīnshì jièyuànghài lúnhuí
由因世界怨害轮回,
shādiāndǎo gù
杀颠倒故。
hé hé guàichéng bā wàn sì qiānshí fù mǔ
和合怪成八万四千食父母
xiǎng rú shì gù yǒufēi wú xiǎngxiāng
想。如是故有非无想相,
wú xiǎngjié nán liúzhǎnguó tǔ
无想羯南,流转国土。
rú tǔ xiāodēng fù kuàiwéi ér
如土泉等,附块为儿。
jí pò jìngniǎo yǐ dú shùguǒ
及破镜鸟。以毒树果,
bào wéi qí zǐ zǐ chéng
抱为其子。子成。

thoughts of according and relying. From this there come into being those not totally endowed with form, who become ghanas of form which multiply throughout the lands until their kinds abound, in such ways as jellyfish that use shrimp for eyes.

“Through a continuous process of mutual enticement, an upside-down state of the nature occurs in this world. It unites with mantras to become eighty-four thousand kinds of random thoughts of beckoning and summoning. From this there come into being those not totally lacking form, who take ghanas which are formless and multiply through out the lands, until their kinds abound, as the hidden beings of mantras and incantations.

“Through a continuous process of false unity, the upside-down state of transgression occurs in this world. It unites with unlike formations to become eighty-four thousand kinds of random thoughts of reciprocal interchange. From this there come into being those not totally endowed with thought, which become ghanas possessing thought and which multiply throughout the lands until their kinds abound in such forms as the varata, which turns a different creature into its own species.

“Through a continuous process of enmity and harm the upside-down state of killing occurs in this world. It unites with monstrosities to become eighty-four thousand kinds of random thoughts of devouring one’s father and mother. From this there come into being those not totally lacking thought, who take ghanas with no thought and multiply through out the lands, until their kinds abound in such forms as the dirt owl, which hatches its young from clods of dirt, and the Pou Jing bird, which incubates a poisonous fruit to create its young. In each case, the young thereupon eat the parents.

fù mǔ jiē zāo qí shí qí lèi chōng sè
父母皆遭其食，其类充塞。

shì míng zhòng shēng shí èr zhǒng lèi
是名众生十二种类。

“These are the twelve categories of living beings.

第七章

ā nán rú shì zhòng shēng yī yī
阿难。如是众生，一一
lèi zhōng yì gè gè jù shí èr diǎn dǎo
类中。亦各各具十二颠倒。
yóu rú niē mù luàn huá fā shēng
犹如捏目，乱华发生。

diān dǎo miào yuán zhēn jìng míng xīn
颠倒妙圆真净明心，
jù zú rú sī xū wàng luàn xiǎng
具足如斯虚妄乱想。

rǔ jīn xiū zhèng fó sān mó tí yú shì běn yīn
汝今修证佛三摩提，于是本因，
yuán suǒ luàn xiǎng
元所乱想。

lì sān jiàn cì fāng dé chú miè
立三渐次。方得除灭。
rú jìng qì zhōng chú qù dú mì
如净器中，除去毒蜜。
yī zhū tāng shuǐ bìng zá huī xiāng
以诸汤水，并杂灰香，
xǐ dí qí qì hòu zǎng ān lù
洗涤其器。后贮甘露。

yún hé míng wéi sān zhǒng jiàn cì
云何名为三种渐次。
yì zhè xiū xí chú qí zhù yīn
一者修习，除其助因。
èr zhè zhēn xiū kǔ qí zhèng xìng
二者真修，刳其正性。
sān zhè zēng jìn wéi qí xiàn yè
三者增进，违其现业。

yún hé zhù yīn ā nán rú shì shì jiè
云何助因。阿难。如是世界，
shí èr lèi shēng bù néng zì quán
十二类生。不能自全，
yī sì shí zhù suǒ wèi duàn shí chù shí
依四食住。所谓段食，触食，
sī shí shí shí
思食，识食。
shì gù fó shuō yī qiè zhòng shēng jiē yī shí
是故佛说一切众生皆依食
zhù
住。

ā nán yì qiè zhòng shēng shí gān gù shēng
阿难。一切众生，食甘故生。
shì dú gù sǐ shì zhū zhòng shēng
食毒故死。是诸众生，

CHAPTER VII The Three Gradual Stages

“Ananda, each of these categories of beings is replete with all twelve kinds of upside-down states, just as pressing on one’s eye produces a variety of flower-like images.

“With the inversion of wonderful perfection, the truly pure, bright mind becomes glutted with false and random thoughts.

“Now, as you cultivate towards certification to the samadhi of the Buddha, you will go through three gradual stages in order to get rid of the basic cause of these random thoughts.

“They work in just the way that poisonous honey is removed from a pure vessel that is washed with hot water mixed with the ashes of incense. Afterwards it can be used to store sweet dew.

“What are the three gradual stages? The first is to correct one’s habits by getting rid of the aiding causes; the second is to truly cultivate to cut out the very essence of karmic offenses; the third is to increase one’s vigor to prevent the manifestation of karma.

“What are aiding causes? Ananda, the twelve categories of living beings in this world are not complete in themselves, but depend on four kinds of eating; that is, eating by portions, eating by contact, eating by thought, and eating by consciousness. Therefore, the Buddha said that all living beings must eat to live.

“Ananda, all living beings can live if they eat what is sweet, and they will die if they take poison. Beings who seek samadhi should refrain from eating five pungent plants of this world.

qiúsān mó tí
求三摩提。

dāngduànshì jiān wǔ zhǒngxīncài
当断世间五种辛菜。

shì wǔ zhǒngxīn shúshí fā yín
是五种辛，熟食发淫。

shēngdānzēnghuì
生啖增恚。

rú shì shì jièshíxīnzhīrén
如是世界食辛之人，

zǒngnéngxuānshuōshí èr bù jīng
纵能宣说十二部经。

shífāngtiānxiān xiánqí chòuhuì
十方天仙，嫌其臭秽，

xiánjiēyuǎn lí zhū è guǐděng
咸皆远离。诸饿鬼等，

yīnbǐ shí cì shì qí chúnwěn
因彼食次，舐其唇吻。

cháng yǔ guǐzhù fú dé rì xiāo
常与鬼住。福德日销。

cháng wú lì yì
长无利益。

shìshíxīnrénxiū sān mó dì pú sà tiānxiān
是食辛人修三摩地。菩萨天仙，

shífāngshànshén bù lái shǒu hù
十方善神，不来守护。

dà lì mó wáng dé qí fāng biàn
大力魔王，得其方便。

xiànzùo fó shēn lái wéi shuō fǎ
现作佛身，来为说法，

fēihuī jìnjiè zānyín nùchī
非毁禁戒，赞淫怒痴。

mìngzhōng zì wéi mó wáng juànshǔ
命终自为魔王眷属。

shòu mó fú jìn duò wú jiàn yù
受魔福尽，堕无间狱。

ā nán xiū pú tí zhě yǒngduàn wǔ xīn
阿难。修菩提者，永断五辛。

shì zé míngwéi dì yì zēng jìn xiū xíng jiàn cì
是则名为第一增进修行渐次。

。

yún hé zhèng xìng ā nán
云何正性。阿难。

rú shì zhòngshēng rù sān mó dì
如是众生入三摩地。

yào xiān yán chí qīng jìng jiè lǜ
要先严持清净戒律。

yǒngduàn yīn xīn bù cān jiǔ ròu
永断淫心。不餐酒肉。

“If these five are eaten cooked, they increase one’s sexual desire; if they are eaten raw, they increase one’s anger.

“Therefore, even if people in this world who eat pungent plants can expound the twelve divisions of the sutra canon, the gods and immortals of the ten directions will stay far away from them because they smell so bad. However, after they eat these things the hungry ghosts will hover around and kiss their lips. Being always in the presence of ghosts, their blessings and virtue dissolve as the days go by, and they experience no lasting benefit.

“People who eat pungent plants and also cultivate samadhi will not be protected by the Bodhisattvas, gods, immortals, or good spirits of the ten directions; therefore, the tremendously powerful demon kings, able to do as they please, will appear in the body of a Buddha and speak dharma for them, denouncing the prohibitive precepts and praising lust, rage, and delusion.

“When their lives end, these people will join the retinue of demon kings. When they use up their blessings as demons, they will fall into the Unintermittent Hell.

“Ananda, those who cultivate for Bodhi should never eat the five pungent plants. This is the first of the gradual stages of cultivation.

“What is the essence of karmic offenses? Ananda, beings who want to enter samadhi must first firmly uphold the pure precepts.

“They must sever thoughts of lust, not partake of wine or meat, and eat cooked rather than raw

yǐ huǒ jìngshí wú dànshēng qì ā nàn
以火净食。无啖生气。阿难。
shì xiūxíng rén
是修行人，

ruò bù duànyīn jí yǔ shāshēng
若不断淫及与杀生，
chūsānjièzhě wú yǒushì chù
出三界者，无有是处。

dāngguānyīn yù yóu rú dú shé
当观淫欲，犹如毒蛇，
rú jiànyuànzéi
如见怨贼。

xiānchíshēngwén sì qì bā qì
先持声闻四弃八弃，
zhíshēn bú dòng
执身不动。

hòuxíng pú sà qīng jìng lǜ yī
后行菩萨清净律仪，
zhíxīn bù qǐ
执心不起。

jìnjièchéngjiù zé yú shì jiān
禁戒成就，则于世间，
yǒng wú xiāngshēngxiāngshāzhī yè
永无相生相杀之业。

tōujié bù xíng wú xiāng fù lèi
偷劫不行，无相负累。
yì yú shì jiān bù hái sù zhài
亦于世间不还宿债。

shì qīng jìng rén xiū sān mó dì
是清净人，修三摩地。

fù mǔ ròu shēn bù xū tiān yǎn
父母肉身，不须天眼。

zì rán guān jiàn shí fāng shì jiè
自然观见十方世界。

dū fó wén fǎ qīn fèng shèng zhǐ
睹佛闻法，亲奉圣旨。

dé dà shén tōng yóu shí fāng jiè
得大神通。游十方界。

sù mìng qīng jìng dé wú jiǎn xiǎn
宿命清净，得无艰险。

shì zé míng wéi dì èr zēng jìn xiū xíng jiàn cì
是则名为第二增进修行渐次。

。

yún hé xiàn yè ā nàn
云何现业。阿难。

rú shì qīng jìng chí jìn jiè rén xīn wú tān yīn
如是清净持戒人心无贪淫。

yú wài liù chén bù duō liú yì
于外六尘，不多流逸。

foods. Ananda, if cultivators do not sever lust and killing, it will be impossible for them to transcend the triple realm.

“You should look upon lustful desire as upon a poisonous snake or a resentful bandit. First hold to the Sound-Hearer’s four or eight parajikas in order to control your physical activity; then cultivate the Bodhisattva’s pure regulations in order to control your mental activity.

“When the prohibitive precepts are successfully upheld, one will not create karma that leads to trading places in rebirth and to killing one another in this world. If one does not steal, one will not be indebted, and one will not have to pay back past debts in this world.

“If people who are pure in this way cultivate samadhi, they will naturally be able to contemplate the extent of the worlds of the ten directions with the physical body given them by their parents; without need of the heavenly eye, they will see the Buddhas speaking dharma and receive in person the sagely instruction. Obtaining spiritual penetrations, they will roam through the ten directions, gain clarity regarding past lives, and will not encounter difficulties and dangers.

“ This is the second of the gradual stages of cultivation.

“What is the manifestation of karma? Ananda, such people as these, who are pure and who uphold the prohibitive precepts, do not have thoughts of greed and lust, and so they do not become dissipated in the pursuit of the six

yīn bù liú yì xuányuán zì guī
因不流逸，旋元自归。
chén jì bù yuán gēn wú suǒ ǒu
尘既不缘，根无所偶。
fǎn liú quán yī liù yòng bù xíng
反流全一。六用不行。

shí fāng guó tǔ jiǎo rán qīng jìng
十方国土，皎然清净。
pì rú liú lí nèi xuán míng yuè
譬如琉璃，内悬明月。

shēn xīn kuài rán miào yuán píng děng
身心快然，妙圆平等，
huò dà ān yīn
获大安隐。

yì qiè rú lái mì yuán jìng miào
一切如来密圆净妙。
jiē xiàn qí zhōng
皆现其中。

shì rén jí huò wú shēng fǎ rěn
是人即获无生法忍。
cóng shì jiàn xiū suǐ suǒ fā xíng
从是渐修。随所发行，
ān lì shèng wèi
安立圣位。

shì zé míng wéi dì sān zēng jìn xíng jiàn cì
是则名为第三增进修行渐次

。

ā nán shì shàn nán zǐ yù ài gān kū
阿难。是善男子，欲爱乾枯，
gēn jìng bù ǒu xiàn qián cán zhì
根境不偶。现前残质，
bú fù xù shēng
不复续生。

zhí xīn xū míng chún shì zhì huì
执心虚明，纯是智慧。
huì xìng míng yuán yíng shí fāng jiè
慧性明圆，莹十方界。
qián yǒu qí huì míng gān huì dì
乾有其慧，名乾慧地。

yù xí chū qián wèi yǔ rú lái fǎ liú shuǐ jiē
欲习初乾，未与如来法流水接。

external defiling sense-objects.

“Because they do not pursue them, they turn around to their own source. Without the conditions of the defiling objects, there is nothing for the sense-organs to match themselves with, and so they reverse their flow, become one unit, and no longer function in six ways.

“All the lands of the ten directions are as brilliantly clear and pure as moonlight reflected in crystal.

“Their bodies and minds are blissful as they experience the equality of wonderful perfection, and they attain great peace.

“The secret perfection and pure wonder of all the Thus Come Ones appear before them.

“These people then obtain patience with the non-production of dharmas. They thereupon gradually cultivate according to their practices, until they reside securely in the sagely positions.

“This is the third of the gradual stages of cultivation.

“Ananda, these good people’s emotional love and desire are withered and dry, the sense-organs and sense objects no longer match, and so the residual habits do not continue to arise.

“By means of their complete wisdom, they understand that attachments of the mind are false. The bright perfection of their wisdom-nature shines throughout the ten directions, and this initial wisdom is called the ‘stage of dry wisdom.’

“Although the habits of desire are initially dried up, they still have not merged with the Thus Come One’s flow of Dharma-water.

jí yǐ cǐ xīn zhōngzhōngliúrù
即以此心，中中流入，
yuánmiào kāifā cōngzhēnmiào yuán
圆妙开敷。从真妙圆，
zhòngfā zhēnmiào miào xìnchángzhù
重发真妙。妙信常住。
yì qiè wàngxiǎng miè jìn wú yú
一切妄想灭尽无余。
zhōngdào chúnzhēn míngxìn xīnzhù
中道纯真，名信心住。

zhēnxīn míngliǎo yì qiè yuán tōng
真信明了，一切圆通。
yīnchù jiè sān bù néng wéi ài
阴处界三，不能为碍。
rú shì nǎi zhì guò qù wèi lái
如是乃至过去未来，
wú shù jié zhōng shě shēn shòu shēn
无数劫中，舍身受身，
yì qiè xí qì jī xiàn zài qián
一切习气，皆现在前。
shì shàn nán zǐ jī néng yì niàn
是善男子，皆能忆念，
dé wú yí wàng míng niàn xīn zhù
得无遗忘，名念心住。

miào yuán chúnzhēn zhēn jīng fā huà
妙圆纯真。真精发化。
wú shǐ xí qì tōng yì jīng míng
无始习气通一精明。
wéi yǐ jīng míng jìn qù zhēn jìng
唯以精明进趣真净，
míng jīng jìn xīn
名精进心。

xīn jīng xiàn qián chún yǐ zhì huì
心精现前，纯以智慧。
míng huì xīn zhù
名慧心住。

zhí chí zhì míng zhōu biàn jì zhàn
执持智明，周遍寂湛，
jì miào cháng níng míng dìng xīn zhù
寂妙常凝，名定心住。

dìng guāng fā míng míng xìng shēn rù
定光发明，明性深入，
wéi jìn wú tuì míng bú tuì xīn
唯进无退，名不退心。

xīn jìn ān rán bǎo chí bù shī
心进安然，保持不失。
shí fāng rú lái qì fēn jiāo jiē
十方如来气分交接，

“Then, with this mind centered on the middle, they enter the flow where wonderful perfection reveals itself. From the truth of that wonderful perfection there repeatedly arise wonders of truth. They always dwell in the wonder of faith, until all false thinking is completely eliminated and the middle way is totally true. This is called the Mind that Resides in Faith.

“When true faith is clearly understood, then perfect penetration is total, and the three aspects of skandhas, places, and realms are no longer obstructions. Then all their habits throughout innumerable kalpas of past and future, during which they abandon bodies and receive bodies, appear to them now in the present moment. These good people can remember everything and forget nothing. This is called the Mind that Resides in Mindfulness.

“When the wonderful perfection is completely true, that essential truth brings about a transformation. They go beyond the beginningless habits to reach the one essential brightness. Relying solely on this essential brightness, they progress toward true purity. This is called the Mind of Vigor.

“The essence of the mind reveals itself as total wisdom; this is called the Mind that Resides in Wisdom.

“As the wisdom and brightness are held steadfast, a profound stillness pervades. The stage at which the majesty of this stillness becomes constant and solid is called the Mind that Resides in Samadhi.

“The light of samadhi emits brightness. When the essence of the brightness enters deeply within, they only advance and never retreat. This is called the Mind of Irreversibility.

“When the progress of their minds is secure, and they hold their minds and protect them without loss, they connect with the life-breath of the

míng hù fǎ xīn
名护法心。

juémíngbǎochí néng yǐ miào lì
觉明保持。能以妙力，
huí fó cí guāng xiàng fó ān zhù
回佛慈光，向佛安住。
yóu rú shuāng jìng guāng míng xiāng duì
犹如双镜，光明相对。
qí zhōng miào yǐng chóng chóng xiāng rù
其中妙影，重重相入，
míng huí xiàng xīn
名回向心。

xīnguāng mì huí
心光密回。
huò fó cháng níng wú shàng miào jìng
获佛常凝无上妙净。
ān zhù wú wéi dé wú yí shī míng jiè xīn zhù
安住无为，得无遗失，名戒心住。

zhù jiè zì zài néng yóu shí fāng
住戒自在。能游十方，
suǒ qù suí yuàn míng yuàn xīn zhù
所去随愿，名愿心住。

ā nán shì shàn nán zǐ yǐ zhēn fāng biàn
阿难。是善男子，以真方便，
fā cǐ shí xīn xīn jīng fā huī
发此十心。心精发晖，
shí yòng shè rù yuán chéng yì xīn
十用涉入，圆成一心，
míng fā xīn zhù
名发心住。

xīn zhōng fā míng rú jìng liú lí
心中发明，如净琉璃，
nèi xiàn jīng jīn yǐ qián miào xīn
内现精金。以前妙心，
lǚ yǐ chéng dì míng zhì dì zhù
履以成地，名治地住。

xīn dì shè zhī jù dé míng liǎo
心地涉知，俱得明了。
yóu lǚ shí fāng dé wú liú ài
游履十方，得无留碍。
míng xiū xíng zhù
名修行住。

xíng yǔ fó tóng shòu fó qì fēn
行与佛同。受佛气分。
rú zhōng yīn shēn zì qiú fù mǔ
如中阴身自求父母。
yīn xìn míng tōng rù rú lái zhǒng
阴信冥通，入如来种，

Thus Come Ones of the ten directions. This is called the Mind that Protects the Dharma.

“Protecting their light of enlightenment, they can use this wonderful force to return to the Buddha’s light of compassion and to come back to stand firm with the Buddha. It is like two mirrors that are set facing one another, so that between them the exquisite images interreflect and enter into one another layer upon layer. This is called the Mind of Transference.

“With this secret interplay of light, they obtain the Buddha’s eternal solidity and unsurpassed wonderful purity. Dwelling in the unconditioned, they know no loss or dissipation. This is called the Mind that Resides in Precepts.

“Abiding in the precepts with self-mastery, they can roam throughout the ten directions, going anywhere they wish. This is called the Mind that Resides in Vows.

“Ananda, these good people use honest expedients to bring forth those ten minds. When the essence of these minds becomes dazzling, and the ten functions interconnect, then a single mind is perfectly accomplished. This is called the Dwellings of Bringing Forth the Resolve.

“From within this mind light comes forth like pure crystal, which reveals pure gold inside. Treading upon the previous wonderful mind as a ground is called the Dwelling of the Ground of Regulation.

“When the mind-ground connects with wisdom, both become bright and comprehensive. Traversing the ten directions then without obstruction is called the Dwelling of Cultivation.

“When their conduct is the same as the Buddhas’ and they take on the demeanor of a Buddha, then, like the intermediate skandha body searching for a father and mother, they penetrate the darkness with a hidden trust and

míngshēngguìzhù
名生贵住。

jì yóudào tāi qīnfèng juéyìn
既游道胎，亲奉觉胤。
rú tāi yǐ chéng rénxiāng bù quē
如胎已成。人相不缺。
míngfāngbiànjù zúzhù
名方便具足住。

róngmào rú fó xīnxiāng yì tóng
容貌如佛，心相亦同，
míngzhèngxīnzhù
名正心住。

shēnxīn hé chéng rì yì zēngzhǎng
身心合成，日益增长，
míng bú tuìzhù
名不退住。

shíshēnlíngxiāng yì shí jù zú
十身灵相，一时具足，
míngtóngzhēnzhù
名童真住。

xíngchéngchūtāi qīnwéi fó zǐ
形成出胎，亲为佛子，
míng fǎ wáng zǐ zhù
名法王子住。

biǎo yǐ chéng rén
表以成人。
rúguódàiwáng yǐ zhūguóshìfēnwěitài zǐ
如国大王以诸国事分委太子。
bǐ chā lì wángshì zǐ zhǎngchéng
彼刹利王世子长成，
chénlièguàndǐng míngguàndǐngzhù
陈列灌顶。名灌顶住。

ā nán shì shànán zǐ chéng fó zǐ yǐ
阿难。是善男子，成佛子已。
jù zú wú liàng rú lái miào dé
具足无量如来妙德。
shí fāng suí shùn míng huān xǐ xíng
十方随顺，名欢喜行。

shànnéng lì yì yì qièzhòngshēng
善能利益一切众生。
míng rǎo yì xíng
名饶益行。

zì jué jué tā dé wú wéi jù
自觉觉他，得无违拒。
míng wú chēnhèn xíng
名无瞋恨行。

enter the lineage of the Thus Come One. This is called the Dwelling of Noble Birth.

“Since they ride in the womb of the Way and will themselves become enlightened heirs, their human features are in no way deficient. This is called the Dwelling of Endowment with Skill-in-Means.

“With a physical appearance like that of a Buddha and a mind that is the same as well, they are said to be Dwelling in the Rectification of the Mind.

“United in body and mind, they easily grow and mature day by day. This is called the Dwelling of Irreversibility.

“With the efficacious appearance of ten bodies, which are simultaneously perfected, they are said to be at the Dwelling of a Pure Youth.

“Completely developed, they leave the womb and become sons of the Buddha. This is called the Dwelling of a Dharma Prince.

“Reaching the fullness of adulthood, they are like the chosen prince to whom the great king of a country turns over the affairs of state. When this Kshatriya king’s eldest son is ceremoniously anointed on the crown of the head, he has reached what is called the Dwelling of Anointing the Crown of the Head.

“Ananda, after these good men have become sons of the Buddha, they are replete with the limitlessly many wonderful virtues of the Thus Come Ones, and they comply and accord with beings throughout the ten directions. This is called the Conduct of Happiness.

“Being well able to accommodate all living beings is called the Conduct of Benefiting.

“Enlightening oneself and enlightening others without putting forth any resistance is called the Conduct of Non-Opposition.

zhǒnglèichūshēng qióngwèiláijì
种类出生。穷未来际。
sānshìpíngděng shífāngtōngdá
三世平等。十方通达。
míngwújìnxíng
名无尽行。

yìqièhé tóngzhǒngzhǒng fǎmén
一切合同种种法门，
déwúchàwù mínglíchīluàn xíng
得无差误。名离痴乱行。

zéyú tóngzhōngxiǎnxiànqún yì
则于同中显现群异。
yìyì yìxiāng gègè jiàntóng
一一异相，各各见同。
míngshànxiànxíng
名善现行。

rúshì nǎizhì shífāng xūkōngmǎn zúwēi chén
如是乃至十方虚空满足微尘。
yìyì chénzhōng xiànshífāngjiè
一一尘中，现十方界。
xiànchénxiànjiè bùxiāngliú ài
现尘现界，不相留碍。
míngwúzhùxíng
名无著行。

zhǒngzhǒngxiànrán
种种现前，
xiánshì dìyì bōluómì duō
咸是第一波罗密多。
míngzūnzhòngxíng
名尊重行。

rúshì yuánróngnéngchéngshífāngzhū fóguī
如是圆融能成十方诸佛轨
zé míngshàn fǎxíng
则。名善法行。

yìyì jiēshìqīngjìng wúlòu
一一皆是清净无漏，
yìzhēn wúwéi xìngběnrángù
一真无为，性本然故。
míngzhēnshíxíng
名真实行。

ānàn shìshànnán zǐmǎn zúshéntōng
阿难。是善男子满足神通，
chéngfó shìyì chúnjiéjīngzhēn
成佛事已。纯洁精真，
yuǎnzhūliúhuàn dāngdù zhòngshēng
远诸留患。当度众生，

“To undergo birth in various forms continuously to the bounds of the future, equally throughout the three periods of time and pervading the ten directions, is called the Conduct of Endlessness.

“When everything is equally in accord, one never makes mistakes among the various Dharma doors. This is called the Conduct of Freedom from Deluded Confusion.

“Then within what is identical, myriad differences appear; the characteristics of every difference are seen, one and all, in identity. This is called the Conduct of Wholesome Manifestation.

“This continues until it includes all the dust motes that fill up empty space throughout the ten directions. In each and every mote of dust there appear the worlds of the ten directions. And yet the appearance of dust motes and the appearance of worlds do not interfere with one another. This is called the Conduct of Non-Attachment.

“Everything that appears before one is the foremost paramita. This is called the Conduct of Veneration.

“With such perfect fusion, one can model one-self after all the Buddhas of the ten directions. This is called the Conduct of Wholesome Dharma.

“To then be pure and without outflows in each and every way is the primary truth, which is unconditioned, the essence of the nature. This is called the Conduct of True Actuality.

“Ananda, when these good men replete with spiritual penetrations, have done the Buddhas' work, are totally pure and absolutely true, and remain distant from obstacles and calamities, then they take living beings across while casting

mièchú dù xiāng huí wú wéi xīn
灭除度相。回无为心，
xiàng niè pán lù
向涅槃路。
míng jiù hù yì qiè zhòng shēng lí zhòng shēng
名救护一切众生离众生
xiāng huí xiàng
相回向。

huài qí kě huài yuǎn lí zhū lí
坏其可坏。远离诸离。
míng bú huài huí xiàng
名不坏回向。

běn jué zhàn rán jué qí fó jué
本觉湛然，觉齐佛觉。
míng děng yì qiè fó huí xiàng
名等一切佛回向。

jīng zhēn fā míng dì rú fó dì
精真发明，地如佛地。
míng zhì yì qiè chù huí xiàng
名至一切处回向。

shì jiè rú lái hù xiāng shè rù dé wú guà ài
世界如来互相涉入，得无挂碍。
míng wú jìn gōng dé zàng huí xiàng
名无尽功德藏回向。

yú tóng fó dì
于同佛地，
dì zhōng gè gè shēng qīng jìng yīn
地中各各生清净因。
yī yīn fā huī qǔ niè pán dào
依因发挥，取涅槃道。
míng suí shùn píng děng shàn gēn huí xiàng
名随顺平等善根回向。

zhēn gēn jì chéng shí fāng zhòng shēng
真根既成。十方众生，
jiē wǒ běn xìng xìng yuán chéng jiù
皆我本性。性圆成就，
bù shī zhòng shēng
不失众生。
míng suí shùn děng guān yì qiè zhòng shēng huí
名随顺等观一切众生回
xiàng
向。

jí yì qiè fǎ lí yì qiè xiāng wéi jí yǔ lí
即一切法，离一切相。唯即与离，
èr wú suǒ zhù míng zhēn rú xiāng huí xiàng
二无所著。名真如相回向

aside the appearance of taking them across. They transform the unconditioned mind and go toward the path of Nirvana. This is called the Transference of Saving and Protecting Living Beings, while apart from the Appearance of Living Beings.

“To destroy what should be destroyed and to remain far removed from what should be left behind is called the Transference of Indestructibility.

“Fundamental enlightenment is profound indeed, an enlightenment equal to the Buddhas’ enlightenment. This is called the Transference of Sameness with All Buddhas.

“When absolute truth is discovered, one’s level is the same as the level of all Buddhas. This is called the Transference of Reaching All Places.

“Worlds and Thus Come Ones include one another without any obstruction. This is called the Transference of a Treasury of Inexhaustible Merit and Virtue.

“Since they are identical with the Buddha-ground, they create causes which are pure at each and every level. Brilliance emanates from them as they rely on these causes, and they go straight down the path to Nirvana. This is called the Transference of Following in Accord with the Identity of All Good Roots.

“When the true roots are set down, then all living beings in the ten directions are my own nature. Not a single being is lost, as this nature is successfully perfected. This is called the Transference or Contemplating All Living Beings Equally.

“All dharmas are themselves apart from all appearances, and yet there is no attachment either to their existence or to separation from them. This is called the Transference of the

zhēn dé suǒ rú shí fāng wú ài
真得所如，十方无碍。
míng wú fù jiě tuō huí xiàng
名无缚解脱回向。

xìng dé yuán chéng fǎ jiè liàng miè
性德圆成。法界量灭。
míng fǎ jiè wú liàng huí xiàng
名法界无量回向。

ā nán shì shàn nán zǐ
阿难。是善男子。
jìn shì qīng jìng sì shí yī xīn
尽是清净四十一心。
cì chéng sì zhǒng miào yuán jiā xíng
次成四种妙圆加行。

jí yǐ fó jué yòng wéi jǐ xīn
即以佛觉，用为己心。
ruò chū wèi chū yóu rú zuān huǒ
若出未出。犹如钻火，
yù rán qí mù míng wéi nuǎn dì
欲然其木。名为暖地。
yòu yǐ jǐ xīn chéng fó suǒ lǚ
又以己心，成佛所履。
ruò yī fēi yī rú dēng gāo shān
若依非依。如登高山，
shēn rù xū kōng xià yǒu wēi ài
身入虚空。下有微碍。
míng wéi dǐng dì
名为顶地。

xīn fó èr tóng shàn dé zhōng dào
心佛二同，善得中道。
rú rěn shì rén fēi huái fēi chū
如忍事人，非怀非出。
míng wéi rěn dì
名为忍地。

shù liàng xiāo miè
数量销灭。
mí jué zhōng dào èr wú suǒ mù
迷觉中道二无所目。
míng shì dì yī dì
名世第一地。

ā nán shì shàn nán zǐ yú dà pú tí
阿难。是善男子，于大菩提，
shàn dé tōng dá jué tōng rú lái
善得通达。觉通如来，

Appearance of True Suchness.

“That which is thus is truly obtained, and there is no obstruction throughout the ten directions. This is called the Transference of Unfettered Liberation.

“When the virtue of the nature is perfectly accomplished, the boundaries of the dharma realm are destroyed. This is called the Transference of the Limitlessness of the Dharma Realm.

“Ananda, when these good men have completely purified these forty-one minds, they further accomplish four kinds of wonderfully perfect additional practices.

“When the enlightenment of a Buddha is just about to become a function of his own mind, it is on the verge of emerging but has not yet emerged, and so it can be compared to the point just before wood ignites when it is drilled to produce fire. Therefore it is called the Level of Heat.” He continues on with his mind, treading where the Buddhas tread, as if relying and yet not. It is as if he were climbing a lofty mountain, to the point where his body is in space but there remains a slight obstruction beneath him. Therefore it is called the Level of the Summit.

“When the mind and the Buddha are two and yet the same, he has well obtained the Middle Way. He is like someone who endures something when it seems impossible to either hold it in or let it out. Therefore it is called the Level of Patience.

“When numbers are destroyed, there are no such designations as the Middle Way or as confusion and enlightenment; this is called the Level of Being First in the World.

“Ananda, these good men have successfully penetrated through to Great Bodhi. Their enlightenment is entirely like the Thus Come

jìn fó jìng jiè míng huān xǐ dì
尽佛境界。名欢喜地。

yì xìng rù tóng tóng xìng yì miè
异性入同，同性亦灭。
míng lí gòu dì
名离垢地。

jìng jí míng shēng míng fā guāng dì
净极明生。名发光地。

míng jí jué mǎn míng yàn huì dì
明极觉满，名焰慧地。

yì qiè tóng yì suǒ bù néng zhì
一切同异所不能至。
míng nán shèng dì
名难胜地。

wú wéi zhēn rú xìng jìng míng lù
无为真如性净明露，
míng xiàn qián dì
名现前地。

jìn zhēn rú jì míng yuǎn xíng dì
尽真如际，名远行地。

yì zhēn rú xīn míng bú dòng dì
一真如心，名不动地。

fā zhēn rú yòng míng shàn huì dì
发真如用，名善慧地。

ā nán shì zhū pú sà cóng cǐ yǐ wǎng
阿难。是诸菩萨，从此已往。
xiū xí bì gōng gōng dé yuán mǎn
修习毕功，功德圆满。
yì mù cǐ dì míng xiū xí wèi
亦目此地名修习位。

cí yīn miào yún fù niè pán hǎi míng fǎ yún dì
慈阴妙云覆涅槃海。名法云地。

rú lái nǐ liú rú shì pú sà shùn xíng ér zhì
如来逆流。如是菩萨顺行而至。
jué jì rù jiāo míng wéi děng jué
觉际入交，名为等觉。

One's. They have fathomed the state of Buddhahood. This is called the Ground of Happiness.

“The differences enter into identity; the identity is destroyed. This is called the Ground of Leaving Filth.

“At the point of ultimate purity, brightness comes forth. This is called the Ground of Emitting Light.

“When the brightness becomes ultimate, enlightenment is full. This is called the Ground of Blazing Wisdom.

“No identity or difference can be attained. This is called the Ground of Invincibility.

“With unconditioned True Suchness, the nature is spotless, and brightness is revealed. This is called the Ground of Manifestation.

“Coming to the farthest limits of True Suchness is called the Ground of Traveling Far.

“The single mind of True Suchness is called the Ground of Immovability.

“Bringing forth the function of True Suchness is called the Ground of Good Wisdom.

“Ananda, all Bodhisattvas at this point and beyond have reached the effortless way in their cultivation. Their merit and virtue are perfected, and so all the previous positions are also called the Level of Cultivation.

“Then with a wonderful cloud of compassionate protection one covers the Sea of Nirvana. This is called the Ground of the Dharma Cloud.

“The Thus Come Ones counter the flow as the Bodhisattvas thus reach this point through compliance with practice. Their enlightenments intermingle; it is therefore called Equal Enlightenment.

ā nán cóngqiánhuìxīn zhìděngjuéyī
阿难。从乾慧心，至等觉已。
shì juéshǐhuòjīngāngxīnzhōng
是觉始获金刚心中，
chūqiánhuìdì
初乾慧地。

rúshìchóngchóngdānfùshíèr
如是重重单复十二。
fāngjìnmiàojué chéngwúshàngdào
方尽妙觉，成无上道。

shìzhǒngzhòngdì
是种种地。
jiēyǐjīngāngguānchá rúhuànshízhǒngshēn
皆以金刚观察如幻十种深
yù shē mó tā zhōng
喻。奢摩他中，
yòngzhū rú lái pí pó shè nà
用诸如来毗婆舍那。
qīngjìngxiūzhèng jiàncìshēnrù
清净修证，渐次深入。

ā nán rúshìjiēyǐ sānzēngjìngù
阿难。如是皆以三增进故，
shànnéngchéngjiùwǔshíwǔwèizhēnpútílù
善能成就五十五位真菩提路

。

zuòshìguānzhě míngwéizhèngguān
作是观者，名为正观。
ruòtāguānzhě míngwéixiéguān
若他观者，名为邪观。

èrshíwénshūshī lì fǎwángzǐ
尔时文殊师利法王子，
zài dà zhòngzhōng jí cóngzuòqǐ
在大众中，即从座起，
dǐng lǐ fó zú ér bái fó yán
顶礼佛足，而白佛言。
dāng hé míng shì jīng
当何名是经。
wǒ jí zhòngshēngyún hé fèngchí
我及众生云何奉持。

fó gào wén shū shī lì
佛告文殊师利。
shì jīng míng dà fó dǐng xī dá duō bān dá là
是经名大佛顶悉怛多般怛罗
wú shàng bǎo yìn
无上宝印，
shí fāng rú lái qīng jìng hǎi yǎn
十方如来清净海眼。
yì míng jiù hù qīn yīn
亦名救护亲因，

“Ananda, the enlightenment which encompasses the mind of dry wisdom through to the culmination of Equal Enlightenment is the initial attainment of the Vajra Mind. This constitutes the level of Initial Dry Wisdom.

“Thus there are totals of twelve single and grouped levels. At last they reach Wonderful Enlightenment and accomplish the Unsurpassed Way.

“At all these levels they use vajra contemplation of the ten profound analogies for the ways in which things are like an illusion. In Shamatha they use the Thus Come Ones’ Vipashyana to cultivate them purely, to be certified to them, and to gradually enter them more and more deeply.

“Ananda, because they put to use the three means of advancement throughout all of them, they are well able to accomplish the fifty-five stages of the True Bodhi Path.

“This manner of contemplation is called ‘proper contemplation.’ Contemplation other than this is called ‘deviant contemplation.’”

Then Dharma Prince Manjushri arose from his seat, and in the midst of the assembly he bowed at the Buddha’s feet and said to the Buddha, “What is the name of this sutra and how should we and all living beings uphold it?”

The Buddha told Manjushri, “This sutra is called ‘The Summit, Syi Dan Dwo Bwo Da La, and Unsurpassed Precious Seal of the Seal of the Great Buddha, and the Pure, Clear, Ocean-Like Eye of the Thus Comes Ones of the Ten Directions.’” “It is also called ‘The Cause for Saving a Relative’: to rescue Ananda and the Bhikshuni Nature, who is now in this assembly,

dù tuō ā nán jí cǐ huì zhōng xìng bǐ qiū ní
度脱阿难及此会中 性比丘尼，
dé pú tí xīn rù biàn zhī hǎi
得菩提心，入遍知海。

yì míng rú lái mì yīn xiū zhèng liǎo yì
亦名如来密因修证了义。

yì míng dà fāng guǎng miào lián huá wáng
亦名大方广妙莲华王，
shí fāng fó mǔ tuó luó ní zhòu
十方佛母陀罗尼咒。

yì míng guàn dǐng zhāng jù
亦名灌顶章句，
zhū pú sà wàn xíng shǒu lǎng yán
诸菩萨万行首楞严。

rǔ dāng fèng chí
汝当奉持。

shuō shì yǔ yǐ
说是语已。
jí shí ā nán jí zhū dà zhòng dé méng rú lái
即时阿难及诸大众得蒙如来
kāi shì mì yìn bān dá là yì
开示密印般怛罗义，
jiān wén cǐ jīng liǎo yì míng mù
兼闻此经了义名目。
dùn wù chán nà xiū jìn shèng wèi
顿悟禅那，修进圣位，
zēng shàng miào lǐ xīn lǜ xū níng
增上妙理，心虑虚凝。
duàn chū sān jiè xiū xīn liù pǐn wēi xì fán nǎo
断除三界修心。六品微细烦恼。
jí cóng zuò qǐ dǐng lǐ fó zú
即从座起，顶礼佛足，
hé zhǎng gōng jìng ér bái fó yán
合掌恭敬而白佛言。
dà wēi dé shì zūn cí yīn wú zhē
大威德世尊。慈音无遮。
shàn kāi zhòng shēng wēi xì chén huò
善开众生微细沈惑。
lìng wǒ jīn rì shēn xīn kuài rán
令我今日，身心快然，
dé dà ráo yì
得大饶益。

shì zūn ruò cǐ miào míng zhēn jìng miào xīn
世尊。若此妙明真净妙心，
běn lái biàn yuán rú shì nǎi zhì dà dì cǎo mù
本来遍圆。如是乃至大地草木，
rú dòng hán líng běn yuán zhēn rú
蠕动含灵，本元真如，

so that they obtain the Bodhi mind and enter the sea of pervasive knowledge.

“It is also called ‘The Tathagata’s Secret Cause of Cultivation, His Certification to the Complete Meaning.’

“It is also called ‘The Great Pervasive Method, the Wonderful Lotus Flower King, the Dharani Mantra which is the Mother Of All Buddhas Of the Ten Directions.’

“It is also called ‘The Foremost Shurangama, Sections and Phrases for Anointing the Crown of the Head, and All Bodhisattvas’ Myriad Practices.’

“Thus should you respectfully uphold it.”

After this was said, Ananda and all in the great assembly immediately received the Thus Come One’s instruction in the secret seal, the meaning of Bwo Da La, and heard these names for the complete meaning of this sutra. They were suddenly enlightened to dhyana, advanced in their cultivation to the sagely position, and increased their understanding of the wonderful principle. Their minds were focused and serene. Ananda cut off and cast aside six sections of subtle afflictions in his cultivation of the mind in the Triple Realm. He arose from his seat, bowed at the Buddha’s feet, placed his palms together respectfully, and said to the Buddha, “The Great, Awesome and Virtuous World Honored One, whose compassionate sound knows no limit, has well instructed living beings as to their extremely subtle submersion in delusion and has caused me on this day to become blissful in body and mind and to obtain enormous benefit.

“World Honored One, if the wonderful brightness, of this truly pure and wonderful mind is basically all-pervading, then everything on the great earth, including the grasses and trees, the wriggling worms and tiny forms of life

jí shì rú lái chéng fó zhēn tǐ
即是如来成佛真体。

fó tǐ zhēn shí yún hé fù yǒu dì yù è guǐ
佛体真实。云何复有地狱，饿鬼，
chù shēng xiū luó rén tiān děng dào
畜生，修罗，人，天，等道。
shì zūn cǐ dào wéi fù běn lái zì yǒu
世尊。此道为复本来自有。
wéi shì zhòng shēng wàng xí shēng qǐ
为是众生妄习生起。

shì zūn rú bǎo lián xiāng bī qiū ní
世尊。如宝莲香比丘尼，
chí pú sà jiè sī xíng yín yù
持菩萨戒，私行淫欲。
wàng yán xíng yín fēi shā fēi tōu
妄言行淫，非杀非偷，
wú yǒu yè bào fā shì yǔ yǐ
无有业报。发是语已。
xiān yú nǚ gēn shēng dà měng huǒ
先于女根生大猛火。
hòu yú jié jié měng huǒ shāo rán
后于节节猛火烧然，
duò wú jiàn yù
堕无间狱。

liú lí dài wáng shàn xīng bī qiū
琉璃大王。善星比丘。
liú lí wéi zhū qú tán zú xìng
琉璃为诛瞿昙族姓，
shàn xīng wàng shuō yī qiè fǎ kōng
善星妄说一切法空，
shēng shēn xiàn rù ā bí dì yù
生身陷入阿鼻地狱。

cǐ zhū dì yù wéi yǒu dìng chù wéi fù zì rán
此诸地狱为有定处。为复自然。
bǐ bǐ fā yè gè gè sī shòu wéi chuí dà cí
彼彼发业，各各私受。唯垂大慈，
fā kāi tóng méng
发开童蒙。
lǐng zhū yì qiè chí jiè zhòng shēng wén jué dìng
令诸一切持戒众生闻决定
yì huān xǐ dīng dài jǐn jié wú fàn
义。欢喜顶戴，谨洁无犯。

fó gào ā nán kuài zāi cǐ wèn
佛告阿难。快哉此问。
lǐng zhū zhòng shēng bù rù xié jiàn
令诸众生，不入邪见。
rǔ jīn dì tīng dāng wéi rǔ shuō
汝今谛听。当为汝说。

are originally True Suchness and are themselves
the Thus Come One - the Buddha's true body.

“Since the Buddha's body is true and real, how
can there also be hells, hungry ghosts, animals,
asuras, humans, gods, and other paths of
rebirth? World Honored One, do these paths
exist naturally of themselves, or are they created
by living beings' falseness and habits?

“World Honored One, the bhikshuni Precious
Lotus Fragrance, for example, received the
Bodhisattva Precepts and then indulged in
lustful desire, saying that sexual acts did not
involve killing or stealing and that they carried
no karmic retribution. But after saying this, her
female organs caught fire, and then the raging
blaze spread throughout all her joints as she fell
into the Unintermittent Hell alive.

“And there were the Mighty King Crystal and the
Bhikshu Good Stars. Crystal exterminated the
Gautama clan and Good Stars lied and said that
all dharmas are empty. They both sank into the
Unintermittent Hell alive.

“Are these hells fixed places, or do they arise
spontaneously? Is it that each individual
undergoes whatever kind of karma he or she
creates? I only hope the Buddha will be
compassionate and instruct those of us who do
not understand this. May he cause all beings
who uphold the precepts to positively and
respectfully receive this determination upon
hearing it and be careful and clear, free from any
violations.”

The Buddha said to Ananda, “What a good
question! You want to keep all living beings from
entering into deviant views. You should listen
attentively now and I will explain this matter for
you.

ā nán yì qièzhòngshēngshíběnzhēnjìng
阿难。一切众生实本真净。
yīnbī wàngjiàn yǒuwàng xī shēng
因彼妄见，有妄习生。
yīn cǐ fēnkāinèifēnwàifēn
因此分开内分外分。

ā nán nèifēn jí shìzhòngshēngfènnèi
阿难。内分即是众生分内。
yīnzhū ài rǎn fā qǐ wàngqíng
因诸爱染，发起妄情。
qíng jī bù xiū néngshēng ài shuǐ
情积不休，能生爱水。

shì gù zhòngshēng xīnyì zhēnxiū
是故众生，心忆珍羞，
kǒuzhōngshuǐchū xīnyì qiánrén
口中水出，心忆前人，
huòliánhuòhèn mù zhōnglèiyíng
或怜或恨，目中泪盈。
tānqiú cáibǎo xīnfā ài xián
贪求财宝，心发爱涎，
jǔ tǐ guāngrùn xīnzhùxíngyín
举体光润，心著行淫，
nán nǚ èrgēn zì ránliúyè
男女二根，自然流液。

ā nán zhū ài suībié liújiéshìtóng
阿难。诸爱虽别，流结是同。
rùnshī bù shēng zì rán cóngzhuì
润湿不升，自然从坠。
cǐ míng nèifēn
此名内分。

ā nán wàifēn jí shìzhòngshēngfēnwài
阿难。外分即是众生分外。
yīnzhū kě yǎng fā míng xū xiǎng
因诸渴仰，发明虚想。
xiǎng jī bù xiū néngshēngshèngqì
想积不休，能生胜气。

shì gù zhòngshēng xīnchí jìnjiè
是故众生，心持禁戒，
jǔ shēnqīngqīng xīnchí zhòuyìn
举身轻清，心持咒印，
gù pánxióngyì xīn yù shēngtiān
顾盼雄毅，心欲生天，
mèngxiǎngfēi jǔ xīncún fóguó
梦想飞举，心存佛国，
shèngjìng míngxiàn shìshànzhīshí
圣境冥现，事善知识，
zì qīngshēnmìng
自轻身命。

“Actually, Ananda, all living beings are fundamentally true and pure, but because of their false views they give rise to the falseness of habits, which are divided into an internal aspect and an external aspect.

“Ananda, the internal aspect refers to what occurs inside living beings. Because of love and defilement, they produce the falseness of emotions. When these emotions accumulate without cease, they can create the fluids of love.

“That is why living beings’ mouths water when they think about delicious food. When they think about a deceased person, either with fondness or with anger, tears will flow from their eyes. When they are greedy for wealth and jewels, a current of lust will course through their hearts. When confronted with a smooth and supple body, their minds become attached to lustful conduct and from both male and female organs will come spontaneous secretions.

“Ananda, although the kinds of love differ, their flow and oppression is the same. With this moisture, one cannot ascend, but will naturally fall. This is called the ‘internal aspect.’

“Ananda, the external aspect refers to what happens outside living beings. Because of longing and yearning, they invent the fallacy of discursive thought. When this reasoning accumulates without cease, it can create ascending vapors.

“That is why when living beings uphold the prohibitive precepts in their minds, their bodies will be buoyant and feel light and clear. When they uphold mantra seals in their minds, they will command a heroic and resolute perspective. When they have the desire in their minds to be born in the heavens, in their dreams they will have thoughts of flying and ascending. When they cherish the Buddhalands in their minds,

ā nán zhūxiǎngsuībié qīng jǔ shì tóng
阿难。诸想虽别，轻举是同。
fēidòng bù chén zì rán chāoyuè
飞动不沈，自然超越。
cǐ míng wàifēn
此名外分。

ā nán yì qiè shì jiān shēng sǐ xiāng xù
阿难。一切世间，生死相续。
shēng cóng shùn xí sǐ cóng biàn liú
生从顺习，死从变流。
lín mìng zhōng shí wèi shě nuǎn chù
临命终时，未舍暖触。
yì shēng shàn è jù shí dùn xiàn
一生善恶俱时顿现。
sǐ nǐ shēng shùn èr xí xiāng jiāo
死逆生顺，二习相交。

chún xiǎng jí fēi bì shēng tiān shàng
纯想即飞，必生天上。
ruò fēi xīn zhōng
若飞心中，
jiān fú jiān huì jí yǔ jìng yuàn
兼福兼慧及与净愿。
zì rán xīn kāi jiàn shí fāng fó
自然心开，见十方佛。
yì qiè jìng tǔ suí yuàn wǎng shēng
一切净土，随愿往生。

qíng shǎo xiǎng duō qīng jǔ fēi yuǎn
情少想多。轻举非远。
jí wéi fēi xiān dà lì guǐ wáng
即为飞仙，大力鬼王，
fēi xíng yè chā dì xíng luó chà
飞行夜叉，地行罗刹。
yóu yú sì tiān suǒ qù wú ài
游于四天，所去无碍。

qí zhōng ruò yǒu shàn yuàn shàn xīn hù chí wǒ
其中若有善愿善心护持我
fǎ huò hù jìn jiè suí chí jiè rén
法。或护禁戒，随持戒人。
huò hù shén zhòu suí chí zhòu zhě
或护神咒，随持咒者。
huò hù chán dìng bǎo suí fǎ rěn
或护禅定，保绥法忍。

then the sagely realms will appear in a shimmering vision, and they will serve the good and wise advisors with little thought for their own lives.

“Ananda, although the thought varies, the lightness and uplifting is the same. With flight and ascension, one will not sink, but will naturally become transcendent. This is called the ‘external aspect.’

“Ananda, all beings in the world are caught up in the continuity of birth and death. Birth happens because of their habitual tendencies; death comes through flow and change. When they are on the verge of dying, but when the final warmth has not left their bodies, all the good and evil they have done in that life suddenly and simultaneously manifests. They experience the intermingling of two habits: an abhorrence of death and an attraction to life.

“Endowed solely with thought, they will fly and can certainly be reborn in the heavens above. If they fly from the heart, and if they have blessings and wisdom, as well as pure vows, then their hearts will spontaneously open and they will see the Buddhas of the ten directions and all their pure lands and they will be reborn in whichever one they wish.

“When they have more thought than emotion, they are not quite as ethereal and so they become flying immortals, great mighty ghost kings, space traveling-yakshas, or earth-traveling rakshasas who roam the form heavens, going where they please without obstruction.

“Among them may be some with good vows and good hearts who protect and uphold my Dharma. Perhaps they protect the pure precepts by following and supporting those who hold precepts. Perhaps they protect spiritual mantras by following and supporting those who hold mantras. Perhaps they protect Chan samadhi by

shìděngqīnzhù rú lái zuò xià
是等亲住如来座下。

qíngxiǎng jūnděng bù fēi bú zhuì
情想均等，不飞不坠，
shēng yú rénjiān xiǎngmíng sī cōng
生于人间。想明斯聪。
qíngyōu sī dùn
情幽斯钝。

qíngduōxiǎngshǎo liú rù héngshēng
情多想少。流入横生。
zhòngwéimáoqún qīngwéiyǔ zú
重为毛群。轻为羽族。

qī qíngsānxiǎngchénxiàshuǐlún
七情三想沈下水轮，
shēng yú huǒ jì shòu qì měnghuǒ
生于火际。受气猛火，
shēnwéi è guǐ chángbèifénshāo
身为饿鬼，常被焚烧。
shuǐnénghài jǐ wú shí wú yǐn
水能害己。无食无饮，
jīngbǎiqiānjié
经百千劫。

jiǔqíng yì xiǎng xiàdònghuǒlún
九情一想，下洞火轮，
shēn rù fēnghuǒ èr jiāoguò dì
身入风火二交过地，
qīngshēngyǒujiàn zhòngshēng wú jiàn
轻生有间，重生无间，
èr zhǒng dì yù
二种地狱。

chúnqíng jí chén rù ā bí yù
纯情即沈，入阿鼻狱。
ruòchénxīnzhōng yǒubàng dà chéng
若沈心中，有谤大乘，
huǐ fó jìnjiè kuángwàngshuō fǎ
毁佛禁戒，狂妄说法，
xū tānxìnshī lànyingōngjìng wǔ nì
虚贪信施，滥膺恭敬，五逆，
shízhòng gèngshēngshífāng ā bí dì yù
十重，更生十方阿鼻地狱。
xúnzào è yè
循造恶业，

guarding and comforting those who are patient with dharmas. These beings are close at hand beneath the Thus Come One's seat.

“When their thought and emotion are of equal proportions, they cannot fly and they do not fall, but are born in the human realm. If their thought is bright, their wits are keen. If their emotion is dark, their wits are dull.

“When they have more emotion than thought, they enter the animal realm. With heavier emotion, they become fur-bearing beasts; with lighter emotion, they become winged creatures.

“When they have seventy percent emotion and thirty percent thought, they fall beneath the wheel of water into the regions of fire, where they come into contact with steam which is itself like a terrible blaze. In the bodies of hungry ghosts, they are constantly burned by that fire. Even water harms them, and they have nothing to eat or drink for hundreds of thousands of kalpas.

“When they have ninety percent emotion and ten percent thought, they fall through the wheel of fire until their bodies enter wind and fire, in a region where the two interact. With lighter emotion they are born in the intermittent hell; with heavier emotion they are born in the Unintermittent Hell.

“When they are possessed entirely of emotion, they sink into the Avichi Hell. If the emotion has gone into their hearts so that they slander the Great Vehicle, defame the Buddha's pure precepts, speak crazy and false dharma, are greedy for offerings from the faithful, recklessly accept the respect of others, commit the five rebellious acts and the ten major offenses, then they are further reborn in Avichi Hells throughout the ten directions.

suī zé zì zhāo zhòngtóngfēnzōng
虽则自招。众同分中，
jiānyǒuyuán dì
兼有元地。

ā nàn
阿难。

cǐ děng jiē shì bǐ zhūzhòngshēng zì yè suǒ
此等皆是彼诸众生自业所
gǎn zào shí xí yīn shòu liù jiāo bào
感。造十习因。受六交报。

yún hé shí yīn ā nàn yì zhě
云何十因。阿难。一者，
yín xí jiāo jiē fā yú xiāng mó
淫习交接，发于相磨。

yán mó bù xiū
研磨不休。

rú shì gù yǒu dà měng huǒ guāng yú
如是故有大猛火光于
zhōng fā dòng
中发动。

rú rén yǐ shǒu zì xiāng mó chù
如人以手自相摩触，
nuǎn xiāng xiàn qián
暖相现前。

èr xí xiāng rán
二习相然，

gù yǒu tiě chuáng tóng zhù zhū shì
故有铁床铜柱诸事。

shì gù shí fāng yì qiè rú lái sè mù xíng yín
是故十方一切如来，色目行淫，

tóng míng yù huǒ pú sà jiàn yù
同名欲火。菩萨见欲，

rú bì huǒ kēng
如避火坑。

èr zhě tān xí jiāo jì fā yú xiāng xī
二者，贪习交计，发于相吸。

xī lǎn bù zhǐ rú shì gù yǒu jī hán jiān bīng
吸揽不止，如是故有积寒坚冰，

yú zhōng dòng liè
于中冻冽。

rú rén yǐ kǒu xī suō fēng qì
如人以口吸缩风气，

yǒu lěng chù shēng
有冷触生。

èr xí xiāng líng
二习相陵，

gù yǒu zhā zhā bō bō luó luó
故有吒吒波波罗罗，

qīng chì bái lián hán bīng děng shì
青赤白莲寒冰等事。

“Although one receives one’s due according to the evil karma one has created, a group can undergo an identical lot, and there are definite places where it occurs.

“Ananda, it all comes from the karmic responses which living beings themselves invoke. They create ten habitual causes and undergo six interacting retributions.

“What are the ten causes? Ananda, the first consists of habits of lust and reciprocal interactions which give rise to mutual rubbing. When this rubbing continues without cease, it produces a tremendous raging fire within which movement occurs, just as warmth arises between a person’s hands when he rubs them together.

“Because these two habits set each other ablaze, there come into being the iron bed, the copper pillar, and other such experiences.

“Therefore the Thus Come Ones of the ten directions look upon the practice of lust and name it the ‘fire of desire.’ Bodhisattvas avoid desire as they would a fiery pit.

“The second consists of habits of greed and intermingled scheming which give rise to a suction. When this suction becomes dominant and incessant, it produces intense cold and solid ice where freezing occurs, just as a sensation of cold is experienced when a person draws in a blast of wind through his mouth.

“Because these two habits clash together, there come into being chattering, whimpering and shuddering; blue, red, and white lotuses; cold and ice; and other such experiences.

shì gù shí fāng yì qiè rú lái sè mù duō qiú
是故十方一切如来，色目多求，
tóng míng tǎn shuǐ pú sà jiàn tān
同名贪水。菩萨见贪，
rú bì zhàng hǎi
如避瘴海。

sān zhě màn xí jiāo líng fā yú xiāng shì
三者，慢习交陵，发于相恃。
chí liú bù xī rú shì gù yǒu téng yì bēn bō
驰流不息，如是故有腾逸奔波，
jī bō wéi shuǐ
积波为水。
rú rén kǒu shé zì xiāng mián wèi
如人口舌自相绵味，
yīn ér shuǐ fā
因而水发。

èr xí xiāng gǔ gù yǒu xuè hé huī hé
二习相鼓，故有血河灰河，
rè shā dú hǎi róng tóng guàn tūn zhū shì
热沙毒海，融铜灌吞诸事。

shì gù shí fāng yì qiè rú lái sè mù wǒ màn
是故十方一切如来，色目我慢，
míng yīn chī shuǐ pú sà jiàn màn
名饮痴水。菩萨见慢，
rú bì jù nì
如避巨溺。

sì zhě chēn xí jiāo chōng fā yú xiāng wǔ
四者，瞋习交冲，发于相忤。
wǔ jié bù xī xīn rè fā huǒ zhù qì wéi jīn
忤结不息，心热发火，铸气为金。

rú shì gù yǒu dāo shān tiě gē jiàn shù jiàn lún
如是故有刀山铁橛剑树剑轮
fǔ yuè qiāng jù rú rén xián yuān
,斧钺枪锯。如人衔冤，
shā qì fēi dòng
杀气飞动。

èr xí xiāng jī gù yǒu gōng gē zhān zhuó
二习相击，故有宫割斩斫，
cuò cì chuí jī zhū shì
剉刺槌击诸事。

shì gù shí fāng yì qiè rú lái sè mù chēn huì
是故十方一切如来，色目瞋恚，

“Therefore the Thus Come Ones of the ten directions look upon excessive seeking and name it ‘the water of greed’. Bodhisattvas avoid greed as they would a sea of pestilence.

“The third consists of habits of arrogance and resulting friction which give rise to mutual intimidation. When it accelerates without cease, it produces torrents and rapids which create restless waves of water, just as water is produced when a person continuously works his tongue in an effort to taste flavors.

“Because these two habits incite one another, there come into being the River of Blood, the River of Ashes, the Burning Sand, the Poisonous Sea, the Molten Copper which is poured over one or which must be swallowed, and other such experiences.

“Therefore, the Thus Come Ones of the ten directions look upon self-satisfaction and name it ‘drinking the water of stupidity.’ Bodhisattvas avoid arrogance as they would a huge deluge.

“The fourth consists of habits of hatred which give rise to mutual defiance. When this defiance binds one without cease, one’s heart becomes so hot that it catches fire, and the molten vapor turns into metal.

“From it is produced the Mountain of Knives, the Iron Cudgel, the Tree of Swords, the Wheel of Swords, Axes and Halberds, and Spears and Saws. It is like the intent to kill surging forth when a person meets a mortal enemy, so that he is roused to action.

“Because these two habits clash with one another, there come into being castration and hacking, beheading and mutilation, filing and sticking, flogging and beating, and other such experiences.

“Therefore, the Thus Come Ones of the ten

míng lì dāo jiàn pú sà jiàn chēn
名利刀剑。菩萨见瞋，
rú bì zhū lù
如避诛戮。

wǔ zhě zhà xí jiāo yòu fā yú xiāng diào
五者，诈习交诱，发于相调。
yīn qǐ bú zhù
引起不住，
rú shì gù yǒu shéng mù jiǎo xiào
如是故有绳木绞校。
rú shuǐ jìn tián cǎo mù shēng zhǎng
如水浸田，草木生长。

èr xí xiāng yǎn
二习相延，
gù yǒu niǔ xiè jiǎ suǒ biān zhàng zhuā bàng zhū
故有杻械枷锁鞭杖槌棒诸
shì
事。

shì gù shí fāng yì qiè rú lái sè mù jiǎn wěi
是故十方一切如来，色目奸伪，
tóng míng chán zéi pú sà jiàn zhà
同名谗贼。菩萨见诈，
rú wèi chāi láng
如畏豺狼。

liù zhě kuáng xí jiāo qī fā yú xiāng wǎng
六者，诳习交欺，发于相罔。
wǔ wǎng bù zhǐ fēi xīn zào jiān
诬罔不止，飞心造奸。
rú shì gù yǒu chén tǔ shǐ niào
如是故有尘土屎尿，
huì wū bú jìng rú chén suí fēng
秽污不净。如尘随风，
gè wú suǒ jiàn
各无所见。

èr xí xiāng jiā gù yǒu mò nì téng zhì
二习相加，故有没溺腾掷，
fēi zhuì piāo lún zhū shì
飞坠漂沦诸事。

shì gù shí fāng yì qiè rú lái
是故十方一切如来，
sè mù qī kuáng tóng míng jié shā
色目欺诳，同名劫杀。
pú sà jiàn kuáng rú jiàn shé huī
菩萨见诳，如践蛇虺。

qī zhě yuàn xí jiāo xián fā yú xián hèn
七者，怨习交嫌，发于衔恨。
rú shì gù yǒu fēi shí tóu lì xiá zhù chē kǎn
如是故有飞石投砾。柙贮车槛，

directions look upon hatred and name it ‘sharp knives and swords.’ Bodhisattvas avoid hatred as they would their own execution.

“The fifth consists of habits of deception and misleading involvements which give rise to mutual guile. When such maneuvering continues without cease, it produces the ropes and wood of a gallows for hanging, like the grass and trees that grow when water saturates a field.

“Because the two habits perpetuate one another, there come into being handcuffs and fetters, cangues and locks, whips and clubs, sticks and cudgels, and other such experiences.

“Therefore, the Thus Come Ones of the ten directions look upon deception and name it a ‘treacherous crook.’ Bodhisattvas fear deception as they would a savage wolf.

“The sixth consists of habits of lying and combined fraudulence which give rise to mutual cheating. When false accusations continue without cease, one becomes adept at corruption. “From this there come into being Dust and Dirt, Excrement and Urine, filth, stench, and impurities. It is like the obscuring of everyone’s vision when the dust is stirred up by the wind.

“Because these two habits augment one another, there come into being Sinking and Drowning, Tossing and Pitching, Flying and Falling, Floating and Submerging, and other such experiences.

“Therefore, the Thus Come Ones of the ten directions look upon lying and name it ‘robbery and murder.’ Bodhisattvas regard lying as they would treading on a venomous snake.

“The seventh consists of habits of animosity and interconnected enmity which give rise to grievances. From this there come into being Flying Rocks, Thrown Stones, Caskets and

wèngshèngnáng pū rú yīn dú rén
瓮盛囊扑。如阴毒人，
huáibào chù è
怀抱畜恶。

èr xí xiāng tūn gù yǒu tóu zhì qín zhuō
二习相吞，故有投掷擒捉，
jī shè pāo cuō zhū shì
击射抛撮诸事。

shì gù shí fāng yì qiè rú lái sè mù yuàn jiā
是故十方一切如来，色目怨家，
míng wéi hài guǐ pú sà jiàn yuàn
名违害鬼。菩萨见怨，
rú yǐn zhēn jiǔ
如饮鸩酒。

bā zhě jiàn xí jiāo míng rú sà jiā yē jiàn
八者，见习交明，如萨迦耶见，
jiè jìn qǔ xié wù zhū yè fā yú wéi jù
戒禁取，邪悟诸业，发于违拒，
chū shēng xiāng fǎn
出生相反。
rú shì gù yǒu wáng shǐ zhǔ lì
如是故有王使主吏，
zhèng zhí wén jí rú xíng lù rén
证执文籍。如行路人，
lái wǎng xiāng jiàn
来往相见。

èr xí xiāng jiāo
二习相交，
gù yǒu kān wèn quán zhà kǎo xùn
故有勘问权诈考讯，
tuī jū chá fǎng pī jiū zhào míng
推鞠察访，披究照明，
shàn è tóng zǐ shǒu zhí wén bù
善恶童子，手执文簿，
cí biàn zhū shì
辞辩诸事。

shì gù shí fāng yì qiè rú lái sè mù è jiàn
是故十方一切如来，色目恶见，
tóng míng jiàn kēng
同名见坑。
pú sà jiàn zhū xū wàng biàn zhí
菩萨见诸虚妄遍执，
rú lín dú hè
如临毒壑。

jiǔ zhě wǎng xí jiāo jiā fā yú wū bàng
九者，枉习交加，发于诬谤。
rú shì gù yǒu hé shān hé shí
如是故有合山合石，

Closets, Cages on Wheels, Jars and Containers, and Bags and Rods. It is like someone harming others secretly - he harbors, cherishes, and nurtures evil.

“Because these two habits swallow one another up, there come into being Tossing and Pitching, Seizing and Apprehending, Striking and Shooting, Casting Away and Pinching, and other such experiences.

“Therefore, the Thus Come Ones of the ten directions look upon animosity and name it a ‘disobedient and harmful ghost.’ Bodhisattvas regard animosity as they would drinking poisonous wine.

“The eighth consists of habits of views and the admixture of understandings, such as satkayadrishti, views, moral prohibitions, grasping, and deviant insight into various kinds of karma, which bring about opposition and produce mutual antagonism. From them there come into being court officials, deputies, certifiers, and registrars. They are like people traveling on a road, who meet each other coming and going.

“Because these two habits influence one another, there come into being official inquiries, baited questions, examinations, interrogations, public investigations, exposure, the youths who record good and evil, carrying the record books of the offenders’ arguments and rationalizations, and other such experiences.

“Therefore, the Thus Come Ones of the ten directions look upon evil views and name them the ‘pit of views.’ Bodhisattvas regard having false and one-sided views as they would standing on the edge of a steep ravine full of poison.

“The ninth consists of the habits of injustice and their interconnected support of one another; they result in instigating false charges and

niǎnwèigēngmó rúchánzéirén
碾磑耕磨。如谗贼人，
bī wǎngliángshàn
逼枉良善。

èr xī xiāngpái gùyǒuyā nà duī àn
二习相排，故有押捺搥按，
cù lùhéng dù zhūshì
蹙漉衡度诸事。

shì gù shí fāng yì qiè rú lái
是故十方一切如来，
sè mù yuàn bàng tóng míng chán hǔ
色目怨谤，同名谗虎。
pú sà jiàn wǎng rú zāo pī lì
菩萨见枉，如遭霹雳。

shí zhě sòng xī jiāo xuān fā yú cáng fù
十者，讼习交誼，发于藏覆。
rú shì gù yǒu jiàn jiàn zhào zhú
如是故有鉴见照烛。
rú yú rì zhōng bù néng cáng yǐng
如于日中，不能藏影。

èr xī xiāng zhēng
二习相争，
gù yǒu è yǒu yè jìng huǒ zhū pī lù sù yè
故有恶友业镜火珠，披露宿业，
duì yàn zhū shì
对验诸事。

shì gù shí fāng yì qiè rú lái sè mù fù cáng
是故十方一切如来，色目覆藏，
tóng míng yīn zéi pú sà guān fù
同名阴贼。菩萨观覆，
rú dài gāo shān lǚ yú jù hǎi
如戴高山，履于巨海。

yún hé liù bào ā nán yì qiè zhòng shēng
云何六报。阿难。一切众生，
liù shí zào yè suǒ zhāo è bào
六识造业，所招恶报，
cóng liù gēn chū
从六根出。

yún hé è bào cóng liù gēn chū
云何恶报从六根出。
yì zhě jiàn bào zhāo yīn è guǒ
一者见报，招引恶果。
cǐ jiàn yè jiāo zé lín zhōng shí
此见业交，则临终时，
xiān jiàn měng huǒ mǎn shí fāng jiè
先见猛火满十方界。

libeling. From them are produced crushing between mountains, crushing between rocks, stone rollers, stone grinders, plowing, and pulverizing. It is like a slanderous villain who engages in persecuting good people unjustly.

“Because these two habits join ranks, there come into being pressing and pushing, bludgeons and compulsion, squeezing and straining, weighing and measuring, and other such experiences.

“Therefore, the Thus Come Ones of the ten directions look upon harmful accusations and name them ‘a treacherous tiger.’ Bodhisattvas regard injustice as they would a bolt of lightning.

“The tenth consists of the habits of litigation and the mutual disputations which give rise to covering. From them there are produced a look in the mirror and illumination by the lamp. It is like being in direct sunlight: there is no way one can hide one’s shadow.

“Because these two habits bicker back and forth, there come into being evil companions, the mirror of karma, the fiery pearl, exposure of past karma, inquests, and other such experiences.

“Therefore, all the Thus Come Ones of the ten directions look upon covering and name it a ‘yin villain.’ Bodhisattvas regard covering as they would having to carry a mountain atop their heads while walking upon the sea.

“What are the six retributions? Ananda, living beings create karma with their six consciousnesses. The evil retributions they call down upon themselves come from the six sense organs.

“What are the evil retributions that arise from the six sense organs? The first is the retribution of seeing, which beckons one and leads one to evil ends. The karma of seeing intermingles, so that at the time of death one first sees a raging conflagration which fills the ten directions. The

wángzhěshénshí fēizhuìchéngyān
亡者神识，飞坠乘烟。
rù wú jiàn yù
入无间狱。

fā míng èr xiāng yì zhě míng jiàn
发明二相。一者明见。
zé néng biàn jiàn zhǒng zhǒng è wù
则能遍见种种恶物，
shēng wú liàng wèi èr zhě àn jiàn
生无量畏。二者暗见。
jì rán bú jiàn shēng wú liàng kǒng
寂然不见，生无量恐。

rú shì jiàn huǒ shāo tīng
如是见火，烧听，
néng wéi huò tāng yáng tóng shāo xī
能为镬汤烋铜。烧息，
néng wéi hēi yān zǐ yàn shāo wèi
能为黑烟紫焰。烧味，
néng wéi jiāo wán tiě mó shāo chù
能为焦丸铁糜。烧触，
néng wéi rè huī lú tàn shāo xīn
能为热灰炉炭。烧心，
néng shēng xīng huǒ jìn sǎ shān gǔ kōng jiè
能生星火迸洒，煽鼓空界。

èr zhě wén bào zhāo yīn è guǒ
二者闻报，招引恶果。
cǐ wén yè jiāo zé lín zhōng shí
此闻业交，则临终时。
xiān jiàn bō tāo mò nì tiān dì
先见波涛没溺天地。
wángzhěshénshí jiàngzhùchéngliú
亡者神识，降注乘流，
rù wú jiàn yù
入无间狱。

fā míng èr xiāng yì zhě kāi tīng
发明二相。一者开听。
tīng zhǒng zhǒng nào jīng shen máo luàn
听种种闹，精神愁乱。
èr zhě bì tīng jì wú suǒ wén
二者闭听。寂无所闻，
yōu pò chén méi
幽魄沈没。

rú shì wén bō zhù wén zé néng wéi zé
如是闻波。注闻，则能为责，
wéi jié zhù jiàn zé néng wéi léi wéi hǒu
为诘。注见，则能为雷，为吼，
wéi è dú qì zhù xī zé néng wéi yǔ
为恶毒气。注息，则能为雨，
wéi wù sǎ zhū dú chóng zhōu mǎn shēn tǐ
为雾，洒诸毒虫，周满身体。

deceased one's spiritual consciousness takes flight, but then falls. Riding on a wisp of smoke, it enters the Unintermittent Hell.

“There, it is aware of two appearances. One is a perception of brightness in which can be seen all sorts of evil things, and it gives rise to boundless fear. The other is a perception of darkness in which there is total stillness and no sight, and it experiences boundless terror.

“When the fire that comes from seeing burns the sense of hearing, it becomes cauldrons of boiling water and molten copper. When it burns the breath, it becomes black smoke and purple fumes. When it burns the sense of taste, it becomes scorching hot pellets and molten iron gruel. When it burns the sense of touch, it becomes white-hot embers and glowing coals. When it burns the mind, it becomes stars of fire that shower everywhere and whip up and inflame the entire realm of space.

“The second is the retribution of hearing, which beckons one and leads one to evil ends. The karma of hearing intermingles, and thus at the time of death one first sees gigantic waves that drown heaven and earth. The deceased one's spiritual consciousness falls into the water and rides the current into the Unintermittent Hell.

“There, it is aware of two sensations. One is open hearing, in which it hears all sorts of noise and its essential spirit becomes confused. The other is closed hearing, in which there is total stillness and no hearing, and its soul sinks into oblivion.

“When the waves from hearing flow into the hearing, they become scolding and interrogation. When they flow into the seeing, they become thunder and roaring and evil poisonous vapors. When they flow into the breath, they become rain and fog that is permeated with poisonous organisms that

zhùwèi zénéngwéinóng wéixuè
注味,则能为脓,为血,
zhóngzhǒng zá huì zhùchù zénéngwéichù
种种杂秽。注触,则能为畜,
wéiguǐ wéifèn wéiniào zhùyì
为鬼,为粪,为尿。注意,
zénéngwéidiàn wéibáo cuī suì xīn pò
则能为电,为雹,摧碎心魄。

sānzhěxiùbào zhāoyīn è guǒ
三者孽报招引恶果。
cǐ xiù yè jiāo zé línzhōngshí
此孽业交,则临终时,
xiānjiàn dú qì chōng sè yuǎnjìn
先见毒气充塞远近。
wángzhěshénshí cóng dì yǒngchū
亡者神识,从地踊出,
rù wú jiàn yù
入无间狱。

fā míng èr xiāng yì zhētōngwén
发明二相。一者通闻。
bèizhū è qì xūn jí xīnrǎo èr zhěsāiwén
被诸恶气,熏极心扰。二者塞闻。
qì yǎn bù tōng mènjué yú dì
气掩不通,闷绝于地。

rú shìxiù qì chōng xī zé néngwéizhì
如是孽气。冲息,则能为质,
wéi lǚ chōngjiàn zé néngwéihuǒ wéi jù
为履。冲见,则能为火,为炬。
chōngtīng zé néngwéiméi wéi nì
冲听,则能为没,为溺,
wéiyáng wéifèi chōngwèi zé néngwéinèi
为洋,为沸。冲味,则能为馁,
wéishuǎng chōngchù zé néngwéizhàn
为爽。冲触,则能为绽,
wéilàn wéi dà ròushān yǒubǎiqiānyǎn
为烂,为大肉山,有百千眼,
wú liàng zā shí chōng sī zé néngwéihuī
无量啞食。冲思,则能为灰,
wéizhàng wéifēishā lì jī suì shēn tǐ
为瘴,为飞砂砾,击碎身体。

sì zhěwèibào zhāoyīn è guǒ
四者味报,招引恶果。
cǐ wèi yè jiāo zé línzhōngshí
此味业交,则临终时,
xiānjiàntiěwǎng měngyànchīliè
先见铁网,猛焰炽烈,
zhōu fù shì jiè wángzhěshénshí
周覆世界。亡者神识,

entirely fill up the body. When they flow into the sense of taste, they become pus and blood and every kind of filth. When they flow into the sense of touch, they become animals and ghosts, and excrement and urine. When they flow into the mind, they become lightning and hail which ravage the heart and soul.

“The third is the retribution of smelling, which beckons one and leads one to evil ends. The karma of smelling intermingles, and thus at the time of death one first sees a poisonous smoke that permeates the atmosphere near and far. The deceased one’s spiritual consciousness wells up out of the earth and enters the Unintermittent Hell.

“There, it is aware of two sensations. One is unobstructed smelling, in which it is thoroughly infused with the evil vapors and its mind becomes distressed. The other is obstructed smelling, in which its breath is cut off and there is no passage, and it lies stifled and suffocating on the ground.

“When the vapor of smelling invades the breath, it becomes cross-examination and bearing witness. When it invades the seeing, it becomes fire and torches. When it invades the hearing, it becomes sinking and drowning, oceans, and bubbling cauldrons. When it invades the sense of taste, it becomes putrid or rancid foods. When it invades the sense of touch, it becomes ripping apart and beating to a pulp. It also becomes a huge mountain of flesh which has a hundred thousand eyes and which is sucked and fed upon by numberless worms. When it invades the mind, it becomes ashes, pestilent airs, and flying sand and gravel which cut the body to ribbons.

“The fourth is the retribution of tasting, which beckons one and leads one to evil ends. This karma of tasting intermingles, and thus at the time of death one first sees an iron net ablaze with a raging fire that covers over the entire world. The deceased one’s spiritual

xiàtòuguàwǎng dǎoxuánqítóu
下透挂网，倒悬其头。
rù wú jiàn yù
入无间狱。

fā míng èr xiāng yì zhě xī qì
发明二相。一者吸气。
jié chéng hán bīng dòng liè shēn ròu
结成寒冰，冻裂身肉。
èr zhě tǔ qì fēi wéi měng huǒ
二者吐气。飞为猛火，
jiāo lǎn gǔ suǐ
焦烂骨髓。

rú shì cháng wèi lì cháng
如是尝味。历尝，
zé néng wéi chéng wéi rěn lì jiàn
则能为承，为忍。历见，
zé néng wéi rán jīn shí lì tīng
则能为然金石。历听，
zé néng wéi lì bīng rèn lì xī
则能为利兵刃。历息，
zé néng wéi dà tiě lóng mí fù guó tǔ
则能为大铁笼，弥覆国土。
lì chù zé néng wéi gōng wéi jiàn wéi nǚ
历触，则能为弓，为箭，为弩，
wéi shè lì sī zé néng wéi fēi rè tiě
为射。历思，则能为飞热铁，
cóng kōng yǔ xià
从空雨下。

wǔ zhě chù bào zhāo yīn è guǒ
五者触报，招引恶果。
cǐ chù yè jiāo zé lín zhōng shí
此触业交。则临终时，
xiān jiàn dà shān sì miàn lái hé
先见大山，四面来合，
wú fù chū lù wáng zhě shén shí
无复出路。亡者神识，
jiàn dà tiě chéng huǒ shé huǒ gǒu hǔ
见大铁城。火蛇，火狗，虎，
láng shī zǐ niú tóu yù zú mǎ tóu luó chà
狼，狮子。牛头狱卒，马头罗刹，
shǒu zhí qiāng shuò qū rù chéng mén
手执枪稍，驱入城门，
xiàng wú jiàn yù
向无间狱。

fā míng èr xiāng yì zhě hé chù
发明二相。一者合触。
hé shān bī tǐ gǔ ròu xuè kuì èr zhě lí chù
合山逼体，骨肉血溃。二者离触。
dāo jiàn chù shēn xīng ān tú liè
刀剑触身，心肝屠裂。

consciousness passes down through this hanging net, and suspended upside down it enters the Unintermittent Hell.

“There, it is aware of two sensations. One is a sucking air which congeals into ice so that it freezes the flesh of his body. The other is a spitting blast of air which spews out a raging fire that roasts his bones and marrow to a pulp.

“When the tasting of flavors passes through the sense of taste, it becomes what must be acknowledged and what must be endured. When it passes through the seeing, it becomes burning metal and stones. When it passes through the hearing, it becomes sharp weapons and knives. When it passes through the sense of smell, it becomes a vast iron cage that encloses the entire land. When it passes through the sense of touch, it becomes bows and arrows, crossbows, and darts. When it passes through the mind, it becomes flying pieces of molten iron that rain down from out of space.

“The fifth is the retribution of touching, which beckons one and leads one to evil ends. The karma of touching intermingles, and thus at the time of death one first sees huge mountains closing in on one from four sides, leaving no path of escape. The deceased one’s spiritual consciousness then sees a vast iron city. Fiery snakes and fiery dogs, wolves, lions, ox-headed jail keepers, and horse-headed rakshasas brandishing spears and lances drive it into the iron city toward the Unintermittent Hell.

“There, it is aware of two sensations. One is touch that involves coming together, in which mountains come together to squeeze its body until its flesh, bones, and blood are totally dispersed. The other is touch that involves separation, in which knives and swords attack the body, ripping the heart and liver to shreds.

rú shì hé chù lì chù zé néng wéi dào
如是合触。历触，则能为道，
wéi guān wéi tīng wéi àn lì jiàn
为观，为厅，为案。历见，
zé néng wéi shāo wéi ruò lì tīng
则能为烧，为爇。历听，
zé néng wéi zhuàng wéi jī wéi zì wéi shè
则能为撞，为击，为俦，为射。
lì xī zé néng wéi kuò wéi dài wéi kǎo
历息，则能为括，为袋，为考，
wéi fù lì cháng zé néng wéi gēng wéi qián
为缚。历尝，则能为耕，为钳，
wéi zhǎn wéi jié lì sī zé néng wéi zhuì
为斩，为截。历思，则能为坠，
wéi fēi wéi jiān wéi zhì
为飞，为煎，为炙。

liù zhě sī bào zhāo yīn è guǒ
六者，思报，招引恶果。
cǐ sī yè jiāo zé lín zhōng shí
此思业交，则临终时，
xiān jiàn è fēng chuī huài guó tǔ
先见恶风吹坏国土。
wáng zhě shén shí bèi chuī shàng kōng
亡者神识，被吹上空，
xuán luò chéng fēng duò wú jiàn yù
旋落乘风，堕无间狱。

fā míng èr xiāng yì zhě bù jué
发明二相。一者不觉。
mí jí zé huāng bēn zǒu bù xī èr zhě bù mí
迷极则荒，奔走不息。二者不迷。
jué zhī zé kǔ wú liàng jiān shāo
觉知则苦，无量煎熬，
tòng shēn nán rěn
痛深难忍。

rú shì xié sī jié sī zé néng wéi fāng
如是邪思。结思，则能为方，
wéi suǒ jié jiàn zé néng wéi jiàn
为所。结见，则能为鉴，
wéi zhèng jié tīng zé néng wéi dà hé shí
为证。结听，则能为大合石，
wéi bīng wéi shuāng wéi tǔ wéi wù
为冰，为霜，为土，为雾。
jié xī zé néng wéi dà huǒ chē huǒ chuán
结息，则能为大火车，火船，
huǒ kǎn jié cháng zé néng wéi dà jiào huàn
火槛。结尝，则能为大叫唤，
wéi huī wéi qì jié chù zé néng wéi dà
为悔，为泣。结触，则能为大，
wéi xiǎo wéi yī rì zhōng wàn shēng wàn sǐ
为小，为一日中万生万死，
wéi yǎn wéi yǎng
为偃，为仰。

“When this touching passes through the sensation of touch, it becomes striking, binding, stabbing, and piercing. When it passes through the seeing, it becomes burning and scorching. When it passes through the hearing, it becomes questioning, investigating, court examinations, and interrogation. When it passes through the sense of smell, it becomes enclosures, bags, beating, and binding up. When it passes through the sense of taste, it becomes plowing, pinching, chopping, and severing. When it passes through the mind, it becomes falling, flying, frying, and broiling.

“The sixth is the retribution of thinking, which beckons one and leads one to evil ends. The karma of thinking intermingles, and thus at the time of death one first sees a foul wind which devastates the land. The deceased one’s spiritual consciousness is blown up into space, and then, spiraling downward, it rides that wind straight into the Unintermittent Hell.

“There, it is aware of two sensations. One is extreme confusion, which causes it to be frantic and to race about ceaselessly. The other is not confusion, but rather an acute awareness which causes it to suffer from endless roasting and burning, the extreme pain of which is difficult to bear.

“When this deviant thought combines with thinking, it becomes locations and places. When it combines with seeing, it becomes inspection and testimonies. When it combines with hearing, it becomes huge crushing rocks, ice and frost, dirt and fog. When it combines with smelling, it becomes a great fiery car, a fiery boat, and a fiery jail. When it combines with tasting, it becomes loud calling, wailing, and regretful crying. When it combines with touch, it becomes sensations of large and small, where ten thousand births and ten thousands deaths are endured every day, and of lying with one’s face to the ground.

ā nán shì míng dì yù shí yīn liù guǒ
阿难。是名地狱十因六果。
jiē shì zhòng shēng mí wàng suǒ zào
皆是众生迷妄所造。

ruò zhū zhòng shēng è yè tóng zào
若诸众生，恶业同造。
rù ā bí yù shòu wú liàng kǔ
入阿鼻狱，受无量苦。
jīng wú liàng jié
经无量劫。

liù gēn gè zào
六根各造，
jí bǐ suǒ zuò jiān jìng jiāngēn
及彼所作兼境兼根，
shì rén zé rù bā wú jiàn yù
是人则入八无间狱。

shēn kǒu yì sān zuò shā dào yín
身口意三，作杀盗淫。
shì rén zé rù shí bā dì yù
是人则入十八地狱。

sān yè bù jiān
三业不兼。
zhōng jiān huò wéi yì shā yì dào
中间或为一杀一盗。
shì rén zé rù sān shí liù dì yù
是人则入三十六地狱。

jiàn jiàn yì gēn dān fàn yì yè
见见一根，单犯一业，
shì rén zé rù yì bǎi bā dì yù
是人则入一百八地狱。

yóu shì zhòng shēng bié zuò bié zào
由是众生，别作别造。
yú shì jiè zhōng rù tóng fēn dì
于世界中。入同分地，
wàng xiǎng fā shēng fēi běn lái yǒu
妄想发生，非本来有。

fù cì ā nán
复次阿难。
shì zhū zhòng shēng fēi pò lǜ yí
是诸众生非破律仪，
fàn pú sà jiè huǐ fó niè pán zhū yú zá yè
犯菩萨戒，毁佛涅槃，诸余杂业。
lì jié shāo rán hòu hái zuì bì
历劫烧然。后还罪毕，
shòu zhū guǐ xíng
受诸鬼形。

ruò yú běn yīn tān wù wéi zuì shì rén zuì bì
若于本因，贪物为罪。是人罪毕，

“Ananda, these are called the ten causes and six retributions of the hells, which are all created by the confusion and falseness of living beings.

“If living beings create this evil karma simultaneously, they enter the Avichi Hell and endure limitless suffering, passing through limitless kalpas.

“If each of the six sense organs creates them and if what is done includes each state and each sense organ, then the person will enter the Eight Unintermittent Hells.

“If the three karmas of body, mouth, and mind commit acts of killing, stealing, and lust, the person will enter the eighteen hells.

“If the three karmas are not all involved, and there is perhaps just one act of killing and/or of stealing, then the person must enter the Thirty-six Hells.

“If the sense organ of sight alone commits just one karmic offense, then the person must enter the one hundred and eight hells.

“Because of this, living beings who do certain things create certain karma, and so in the world they enter collective hells, which arise from false thinking and which originally are not there at all.

“And then, Ananda, after the living beings who have slandered and destroyed rules and deportment, violated the Bodhisattva precepts, slandered the Buddha's Nirvana, and created various other kinds of karma, pass through many kalpas of being burned in the inferno, they finally finish paying for their offenses and are reborn as ghosts.

“If greed for material objects was the original cause that made the person commit offenses, then, after he has finished paying for his crimes,

yù wù chéng xíng míng wéi guài guǐ
遇物成形。名为怪鬼。

tān sè wéi zuì shì rén zuì bì
贪色为罪。是人罪毕，
yù fēng chéng xíng míng wéi bá guǐ
遇风成形。名为魅鬼。

tān huò wéi zuì shì rén zuì bì
贪惑为罪。是人罪毕，
yù chù chéng xíng míng wéi mèi guǐ
遇畜成形。名为魅鬼。

tān hèn wéi zuì shì rén zuì bì
贪恨为罪。是人罪毕，
yù chóng chéng xíng míng gǔ dú guǐ
遇虫成形。名蛊毒鬼。

tān yì wéi zuì shì rén zuì bì
贪忆为罪。是人罪毕，
yù shuāi chéng xíng míng wéi lì guǐ
遇衰成形。名为厉鬼。

tān ào wéi zuì shì rén zuì bì
贪傲为罪。是人罪毕，
yù qì chéng xíng míng wéi è guǐ
遇气成形。名为饿鬼。

tān wǎng wéi zuì shì rén zuì bì
贪罔为罪。是人罪毕，
yù yōu wéi xíng míng wéi yǎng guǐ
遇幽为形。名为魔鬼。

tān míng wéi zuì shì rén zuì bì
贪明为罪。是人罪毕，
yù jīng wéi xíng míng wéi liǎng guǐ
遇精为形。名魍魉鬼。

tān chéng wéi zuì shì rén zuì bì
贪成为罪。是人罪毕，

he takes shape when he encounters material objects, and he is called a strange ghost.

“If it was greed for lust that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters the wind, and he is called a drought-ghost.

“If it was greed to lie that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters an animal, and he is called a mei ghost.

“If it was greed for hatred that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters worms, and he is called a ku poison ghost.

“If it was greed for animosity that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters degeneration, and he is called a pestilence ghost.

“If it was greed to be arrogant that made the person commit offenses, then after he has finished paying for his crimes, he takes shape when he encounters gases, and he is called a hungry ghost.

“If it was greed to be unjust to others that made the person commit offenses, then after he has finished paying for his crimes, he takes shape when he encounters darkness, and he is called a paralysis ghost.

“If it was greed for views that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters essential energy, and he is called a wang-liang ghost.

“If it was greed for deception that made the person commit offenses, then, after he has

yù míng wéi xíng míng yì shǐ guǐ
遇明为形。名役使鬼。

tān dǎng wéi zuì shì rén zuì bì
贪党为罪。是人罪毕，
yù rén wéi xíng míng chuán sòng guǐ
遇人为形。名传送鬼。

ā nán shì rén jiē yǐ chún qíng zhuì luò
阿难。是人皆以纯情坠落。
yè huǒ shāo gān shàng chū wéi guǐ
业火烧乾，上出为鬼。
cǐ děng jiē shì zì wàng xiǎng yè zhī suǒ zhāo
此等皆是自妄想业之所招
yǐn ruò wù pú tí zé miào yuán míng
引。若悟菩提，则妙圆明，
běn wú suǒ yǒu
本无所有。

fù cì ā nán guǐ yè jì jìn
复次阿难。鬼业既尽，
zé qíng yǔ xiǎng èr jù chéng kōng
则情与想二俱成空。
fāng yú shì jiān yǔ yuán fù rén
方于世间，与元负人，
yuàn duì xiāng zhí shēn wéi chù shēng
怨对相值。身为畜生，
chóu qí sù zhài
酬其宿债。

wù guài zhī guǐ wù xiāo bào jìn
物怪之鬼，物销报尽。
shēng yú shì jiān duō wéi xiāo lèi
生于世间，多为梟类。

fēng bá zhī guǐ fēng xiāo bào jìn
风魅之鬼，风销报尽。
shēng yú shì jiān
生于世间，
duō wéi jiù zhēng yí qiè yì lèi
多为咎徵一切异类。

chù mèi zhī guǐ chù sǐ bào jìn
畜魅之鬼，畜死报尽。
shēng yú shì jiān duō wéi hú lèi
生于世间，多为狐类。

chóng gǔ zhī guǐ gǔ miè bào jìn
虫蛊之鬼，蛊灭报尽。
shēng yú shì jiān duō wéi dú lèi
生于世间，多为毒类。

finished paying for his crimes, he takes shape when he encounters brightness, and he is called a servant ghost.

“If it was greed to be litigious that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters people, and he is called a messenger ghost.

“Ananda, such a person’s fall is due to his totally emotional level of functioning. When his karmic fire has burned out, he will rise up to be reborn as a ghost. This is occasioned by his own karma of false thinking. If he awakens to Bodhi, then in the wonderful perfect brightness there isn’t anything at all.

“Moreover, Ananda, when his karma as a ghost is ended, the problem of emotion as opposed to discursive thought is resolved. At that point he must pay back in kind what he borrowed from others to resolve those grievances. He is born into the body of an animal to repay his debts from past lives.

“The retribution of the strange ghost of material objects is finished when the object is destroyed and it is reborn in the world, usually as a species of owl.

“The retribution of the drought ghost of the wind is finished when the wind subsides, and it is reborn in the world, usually as a species of weird creature which gives inauspicious prognostications.

“The retribution of the mei ghost of an animal is finished when the animal dies, and it is reborn in the world, usually as a species of fox.

“The retribution of the ku ghost in the form of worms is finished when the ku is exhausted, and it is reborn in the world, usually as a species of venomous creature.

shuāi lì zhīguǐ shuāiqióngbào jìn
衰 厉 之 鬼 ， 衰 穷 报 尽 。
shēng yú shì jiān duōwéihuílèi
生 于 世 间 ， 多 为 蛔 类 。

shòu qì zhīguǐ qì xiāobào jìn
受 气 之 鬼 ， 气 销 报 尽 ，
shēng yú shì jiān duōwéishílèi
生 于 世 间 ， 多 为 食 类 。

miányōuzhīguǐ yōuxiāobào jìn
绵 幽 之 鬼 ， 幽 销 报 尽 。
shēng yú shì jiān duōwéifú lèi
生 于 世 间 ， 多 为 服 类 。

hé jīngzhīguǐ hé xiāobào jìn
和 精 之 鬼 ， 和 销 报 尽 。
shēng yú shì jiān duōwéiyīnglèi
生 于 世 间 ， 多 为 应 类 。

mínglíngzhīguǐ míngmièbào jìn
明 灵 之 鬼 ， 明 灭 报 尽 。
shēng yú shì jiān
生 于 世 间 ，
duōwéixiūzhēng yí qièzhūlèi
多 为 休 微 一 切 诸 类 。

yī rénzhīguǐ rénwángbào jìn
依 人 之 鬼 ， 人 亡 报 尽 。
shēng yú shì jiān duōwéixúnlèi
生 于 世 间 ， 多 为 循 类 。

ā nán shìděngjiē yǐ yè huǒgān kū
阿 难 。 是 等 皆 以 业 火 乾 枯 ，
chóu qí sù zhài bàngwéichùsheng
酬 其 宿 债 ， 傍 为 畜 生 。

cǐ děng yì jiē zì xū wàng yè zhī suǒzhāoyīn
此 等 亦 皆 自 虚 妄 业 之 所 招 引 。

ruò wù pú tí zé cǐ wàngyuán
若 悟 菩 提 ， 则 此 妄 缘 ，
běn wú suǒyǒu
本 无 所 有 。

rú rǔ suǒyánbǎoliánxiāngděng
如 汝 所 言 宝 莲 香 等 ，
jí liú lí wáng shàn xīng bǐ qiū
及 琉 璃 王 ， 善 星 比 丘 。

rú shì è yè běn zì fā míng
如 是 恶 业 ， 本 自 发 明 。

fēi cóng tiān jiàng yì fēi dì chū
非 从 天 降 。 亦 非 地 出 。

yì fēi rén yǔ zì wàng suǒzhāo
亦 非 人 与 。 自 妄 所 招 ，

“The retribution of a pestilence ghost found in degeneration is finished when the degeneration is complete, and it is reborn in the world, usually as a species of tapeworm.

“The retribution of the ghost which takes shape in gases is finished when the gases are gone, and it is then reborn in the world, usually as a species of eating animal.

“The retribution of the ghost of prolonged darkness is finished when the darkness ends, and it is then reborn in the world, usually as a species of animal used for clothing or service.

“The retribution of the ghost which unites with energy is finished when the union dissolves, and it is then reborn in the world, usually as a species of migratory creature.

“The retribution of the ghost of brightness and intellect is finished when the brightness disappears, and it is then reborn in the world, usually as a species of auspicious creature.

“The retribution of the ghost that relies on a person is finished when the person dies, and it is then reborn in the world, usually as a species of domestic animal.

“Ananda, all this is due to the burning out of his karmic fire in payment for his debts from past lives. The rebirth as an animal is also occasioned by his own false and empty karma. If he awakens to Bodhi, then fundamentally none of these false conditions will exist at all.

“You mentioned Precious Lotus Fragrance, King Crystal, and Bhikshu Good Stars. Evil karma such as theirs was created by them alone. It did not fall down out of the heavens or well up from the earth, nor was it imposed upon them by some person. Their own falseness brought it into being, and so they themselves have to undergo it. In the Bodhi mind, it is empty and false - a

huán zì lái shòu pú tí xīnzhōng
还自来受。菩提心中，
jiē wéi fú xū wàng xiǎng níng jié
皆为浮虚妄想凝结。

fù cì ā nán cóng shì chù shēng
复次阿难。从是畜生，
chóu cháng xiān zhài ruò bǐ chóu zhě
酬偿先债。若彼酬者，
fēn yuè suǒ chóu cǐ děng zhòng shēng
分越所酬。此等众生，
huán fù wéi rén fǎn zhēng qí shèng
还复为人，返徵其剩。

rú bǐ yǒu lì jiān yǒu fú dé
如彼有力，兼有福德。
zé yú rén zhōng bù shě rén shēn
则于人中不舍人身，
chóu huán bǐ lì ruò wú fú zhě
酬还彼力。若无福者，
huán wéi chù shēng cháng bǐ yú zhí
还为畜生，偿彼余直。

ā nán dāng zhī ruò yòng qián wù
阿难当知。若用钱物，
huò yì qí lì cháng zú zì tíng
或役其力，偿足自停。

rú yú zhōng jiān shā bǐ shēn mìng
如于中间杀彼身命，
huò shí qí ròu
或食其肉。
rú shì nǎi zhì jīng wēi chén jié
如是乃至经微尘劫，
xiāng shí xiāng zhū
相食相诛。
yóu rú zhuǎn lún hù wéi gāo xià wú yǒu xiū xi
犹如转轮互为高下，无有休息。

chú shē mó tā jí fó chū shì bù kě tíng qǐn
除奢摩他，及佛出世，不可停寝。

rǔ jīn yīng zhī bǐ xiāo lún zhě
汝今应知。彼枭伦者，
chóu zú fù xíng shēng rén dào zhōng
酬足复形。生人道中，
cān hé wán lèi
参合顽类。

bǐ jiù zhēng zhě chóu zú fù xíng
彼咎徵者，酬足复形。
shēng rén dào zhōng cān hé yì lèi
生人道中。参合异类。

cohesion of false thoughts.

“Moreover, Ananda, if while repaying his past debts by undergoing rebirth as an animal, such a living being pays back more than he owed, he will then be reborn as a human to rectify the excess.

“If he is a person with strength, blessings, and virtue, then once he is in the human realm, he will not have to lose his human rebirth after what is owed him is restored. But if he lacks blessings, then he will return to the animal realm to continue repaying his debts.

“Ananda, you should know that once the debt is paid, whether with money, material goods, or manual labor, the process of repayment naturally comes to an end.

“But if in the process he took the lives of other beings or ate their flesh, then he continues in the same way, passing through kalpas as many as motes of fine dust, taking turns devouring and being slaughtered in a cycle that sends him up and down endlessly.

“There is no way to put a stop to it, except through Shamatha or through a Buddha’s coming to the world.

“You should know that when owls and their kind have paid back their debts, they regain their original form and are born as people, but among those who are corrupt and obstinate.

“When creatures that are inauspicious have paid back their debts, they regain their original form and are born as people, but among those who

bǐ hú lúnzhě chóu zú fù xíng
彼狐伦者，酬足复形。
shēngréndào zhōng cān yú yōnglèi
生人道中。参于庸类。

bǐ dú lúnzhě chóu zú fù xíng
彼毒伦者，酬足复形。
shēngréndào zhōng cān hé hèn lèi
生人道中。参合很类。

bǐ huǐ lúnzhě chóu zú fù xíng
彼蛔伦者，酬足复形。
shēngréndào zhōng cān hé wēi lèi
生人道中。参合微类。

bǐ shí lúnzhě chóu zú fù xíng
彼食伦者，酬足复形。
shēngréndào zhōng cān hé róu lèi
生人道中，参合柔类。

bǐ fú lúnzhě chóu zú fù xíng
彼服伦者，酬足复形。
shēngréndào zhōng cān hé láo lèi
生人道中，参合劳类。

bǐ yīng lúnzhě chóu zú fù xíng
彼应伦者，酬足复形。
shēngréndào zhōng cān yú wén lèi
生人道中，参于文类。

bǐ xiū zhēngzhě chóu zú fù xíng
彼休徵者，酬足复形。
shēngréndào zhōng cān hé míng lèi
生人道中。参合明类。

bǐ zhū xún lún chóu zú fù xíng
彼诸循伦，酬足复形。
shēngréndào zhōng cān yú dá lèi
生人道中，参于达类。

ā nán shì děng jiē yǐ sù zhài bì chóu
阿难。是等皆以宿债毕酬，
fù xíng rén dào jiē wú shǐ lái
复形人道。皆无始来，
yè jì diān dǎo xiāng shēng xiāng shā
业计颠倒，相生相杀。
bú yù rú lái bù wén zhèng fǎ
不遇如来。不闻正法。

are abnormal.

“When foxes have paid back their debts, they regain their original forms and are born as people, but among those who are simpletons.

“When creatures of the venomous category have paid back their debts, they regain their original form and are born as people, but among those who are hateful.

“When tapeworms and their like have paid back their debts, they regain their original form and are born as people, but among those who are lowly.

“When the edible types of creatures have paid back their debts, they regain their original form and are reborn as people, but among those who are weak.

“When creatures that are used for clothing or service have paid back their debts, they regain their original form and are reborn as people, but among those who do hard labor.

“When creatures that migrate have paid back their debts, they regain their original form and are reborn as people among those who are literate.

“When auspicious creatures have paid back their debts, they regain their original form and are reborn as people among those who are intelligent.

“When domestic animals have paid back their debts, they regain their original form and are reborn as people among those who are well-informed.

“Ananda, these are all beings that have finished paying back former debts and are born again in the human realm. They are involved in a beginningless scheme of karma and being upside-down in which their lives are spent killing one another and being killed by one another. They do not get to meet the Thus Come

yú chén láozhōng fǎ ěr lúnzhuǎn
于尘劳中，法尔轮转。
cǐ bèimíngwéi kě liánmǐnzhě
此辈名为可怜愍者。

ā nán fù yǒu cóng rén
阿难。复有从人，
bù yī zhèng jué xiū sān mó dì
不依正觉修三摩地。
bié xiū wàng niàn cún xiǎng gù xíng
别修妄念，存想固形。
yóu yú shān lín rén bù jí chù
游于山林人不及处。
yǒu shí zhǒng xiān
有十种仙。

ā nán bǐ zhū zhòng shēng
阿难。彼诸众生。
jiān gù fú ěr ér bù xiū xi
坚固服饵而不休息，
shí dào yuán chéng míng dì xíng xiān
食道圆成，名地行仙。

jiān gù cǎo mù ér bù xiū xi
坚固草木而不休息。
yào dào yuán chéng míng fēi xíng xiān
药道圆成，名飞行仙。

jiān gù jīn shí ér bù xiū xi
坚固金石而不休息。
huà dào yuán chéng míng yóu xíng xiān
化道圆成，名游行仙。

jiān gù dòng zhǐ ér bù xiū xi
坚固动止而不休息。
qì jīng yuán chéng míng kōng xíng xiān
气精圆成，名空行仙。

jiān gù jīn yè ér bù xiū xi
坚固津液而不休息。
rùn dé yuán chéng míng tiān xíng xiān
润德圆成，名天行仙。

jiān gù jīng sè ér bù xiū xi
坚固精色而不休息。
xī cuì yuán chéng míng tōng xíng xiān
吸粹圆成，名通行仙。

jiān gù zhòu jìn ér bù xiū xi
坚固咒禁而不休息。

One or hear the Proper Dharma. They just abide in the wearisome dust, passing through a repetitive cycle. Such people can truly be called pitiful.

“Furthermore, Ananda, there are people who do not rely on proper enlightenment to cultivate samadhi, but cultivate in some special way that is based on their false thinking. Holding to the idea of perpetuating their physical bodies, they roam in the mountains and forests in places people do not go and become ten kinds of immortals.

“Ananda, some living beings with unflagging resolution make themselves strong with doses of medicine. When they have perfected this method of ingestion, they are known as earth-traveling immortals.

“Some of these beings with unflagging resolution make themselves strong through the use of grasses and herbs. When they have perfected this method of taking herbs, they are known as flying immortals.

“Some of these beings with unflagging resolution make themselves strong through the use of metal and stone. When they have perfected this method of transformation, they are known as roaming immortals.

“Some of these beings with unflagging resolution make themselves strong through movement and cessation. When they have perfected their breath and essence, they are known as space-traveling immortals.

“Some beings with unflagging resolution make themselves strong by using the flow of saliva. When they have perfected the virtues of this moisture, they are known as heaven-traveling immortals.

“Some beings with unflagging resolution make themselves strong with the essence of sun and moon. When they have perfected the inhalation of this purity, they are known as immortals of penetrating conduct.

“Some beings with unflagging resolution make themselves strong through mantras and

shù fǎ yuánchéng míngdào héngxiān
术法圆成，名道行仙。

jiāngù sī niàn ér bù xiū xi
坚固思念而不休息。
sī yì yuánchéng míngzhào xíngxiān
思忆圆成，名照行仙。

jiāngù jiāogòu ér bù xiū xi
坚固交遘而不休息。
gǎnyìngyuánchéng míngjīng xíngxiān
感应圆成，名精行仙。

jiāngù biànhuà ér bù xiū xi
坚固变化而不休息。
jué wù yuánchéng míngjué xíngxiān
觉悟圆成，名绝行仙。

ā nán shìděngjiē yú rénzhōngliànxīn
阿难。是等皆于人中链心，
bù xiūzhèngjué bié dé shēng lǐ
不修正觉。别得生理，
shòuqiānwànsuì xiūzhǐshēnshān
寿千万岁。休止深山，
huò dà hǎidǎo jué yú rén jìng
或大海岛，绝于人境。
sī yì lúnhuí wàngxiǎngliúzhǔn
斯亦轮回妄想流转。
bù xiū sānmèi bào jìn huán lái
不修三昧。报尽还来，
sǎn rù zhū qù
散入诸趣。

ā nán zhūshì jiānrén bù qiú cháng zhù
阿难。诸世间人，不求常住。
wèi néng shě zhū qī qiè ēn ài
未能舍诸妻妾恩爱。
yú xié yīn zhōng xīn bù liú yì
于邪淫中，心不流逸。
chéng yīng shēng míng mìng zhōng zhī hòu
澄莹生明。命终之後，
lín yú rì yuè rú shì yí lèi
邻于日月。如是一类，
míng sì tiān wáng tiān
名四天王天。

yú jǐ qī fáng yīn ài wēi bó
于己妻房，淫爱微薄。
yú jìng jū shí bù dé quán wèi
于净居时，不得全味。
mìng zhōng zhī hòu chāo rì yuè míng
命终之後，超日月明，
jū rén jiān dǐng
居人间顶。

prohibitions. When they have perfected these spells and dharmas, they are known as immortals with Way-conduct.

“Some beings with unflagging resolution make themselves strong through the use of thought-processes. When they have perfected thought and memory, they are known as immortals with illumining conduct.

“Some beings with unflagging resolution make themselves strong through intercourse. When they have perfected the response, they are known as immortals with essential conduct.

“Some beings with unflagging resolution make themselves strong through transformations and changes. When they have perfected their awakening, they are known as immortals of absolute conduct.

“Ananda, these are all people who smelt their minds but do not cultivate proper enlightenment. They obtain some special principle of life and can live for thousands or tens of thousands of years. They retire deep into the mountains or onto islands in the sea and cut themselves off from the human realm. However, they are still part of the turning wheel, because they flow and turn according to their false thinking and do not cultivate samadhi. When their reward is finished, they must still return and enter the various destinies.

“Ananda, there are many people in the world who do not seek what is eternal and who cannot yet renounce the kindness and love they feel for their wives. “But they have no interest in deviant sexual activity and so develop a purity and produce light. When their life ends, they draw near the sun and moon and are among those born in the Heaven of the Four Kings.

“Those whose sexual love for their wives is slight, but who have not yet obtained the entire flavor of dwelling in purity, transcend the light of sun and moon at the end of their lives, and reside at the summit of the human realm. They are among those born in the Trayastrimsha Heaven.

rú shì yí lèimíngdāo lì tiān
如是一类名忉利天。

féng yù zàn jiāo qù wú sī yì
逢欲暂交，去无思忆。
yú rén jiān shì dòng shǎo jìng duō
于人间世，动少静多。
mìng zhōng zhī hòu yú xū kōng zhōng
命终之后，于虚空中，
lǎng rán ān zhù rì yuè guāng míng
朗然安住。日月光明，
shàng zhào bù jí
上照不及。
shì zhū rén děng zì yǒu guāng míng
是诸人等自有光明。
rú shì yí lèimíng xū yàn mó tiān
如是一类名须焰摩天。

yī qiè shí jìng yǒu yīng chù lái
一切时静。有应触来，
wèi néng wéi lì mìng zhōng zhī hòu
未能违戾。命终之后，
shàng shēng jīng wēi
上升精微，
bù jiē xià jiè zhū rén tiān jìng
不接下界诸人天境。
nǎi zhì jié huài sān zāi bù jí
乃至劫坏，三灾不及。
rú shì yí lèi míng dōu lǜ tuó tiān
如是一类，名兜率陀天。

wǒ wú yù xīn yīng rǔ xíng shì
我无欲心，应汝行事。
yú héng chén shí wèi rú jiāo là
于横陈时，味如嚼蜡。
mìng zhōng zhī hòu shēng yuè huà dì
命终之后，生越化地。
rú shì yí lèi míng lè biàn huà tiān
如是一类，名乐变化天。

wú shì jiān xīn tóng shì xíng shì
无世间心，同世行事。
yú xíng shì jiāo liǎo rán chāo yuè
于行事交，了然超越。
mìng zhōng zhī hòu
命终之后，
biàn néng chū chāo huà wú huà jìng
遍能出超化无化境。
rú shì yí lèi míng tā huà zì zài tiān
如是一类，名他化自在天。

ā nán rú shì liù tiān xíng suī chū dòng
阿难。如是六天，形虽出动。
xīn jì shàng jiāo zì cǐ yǐ huán
心迹尚交。自此已还，
míng wéi yù jiè
名为欲界。

“Those who become temporarily involved when they meet with desire but who forget about it when it is finished, and who, while in the human realm, are active less and quiet more, abide at the end of their lives in light and emptiness where the illumination of sun and moon does not reach. These beings have their own light, and they are among those born in the Suyama Heaven.

“Those who are quiet all the time, but who are not yet able to resist when stimulated by contact, ascend at the end of their lives to a subtle and ethereal place; they will not be drawn into the lower realms. The destruction of the realms of humans and gods and the obliteration of kalpas by the three disasters will not reach them, for they are among those born in the Tushita Heaven.

“Those who are devoid of desire, but who will engage in it for the sake of their partner, even though the flavor of doing so is like the flavor of chewing wax, are born at the end of their lives in a place of transcending transformations. They are among those born in the Heaven of Bliss by Transformation.

“Those who have no kind of worldly thoughts while doing what worldly people do, who are lucid and beyond such activity while involved in it, are capable at the end of their lives of entirely transcending states where transformations may be present and may be lacking. They are among those born in the Heaven of the Comfort from Others' Transformations.

“Ananda, thus it is that although they have transcended the physical in these six heavens, the traces of their minds still become involved. For that they will have to pay in person. These are called the Six Desire Heavens.

ā nán shì jiān yì qiè suǒ xiū xīn rén
阿难。世间一切所修心人，
bù jiǎ chán nà wú yǒu zhì huì
不假禅那，无有智慧。
dàn néng zhí shēn bù xíng yín yù
但能执身不行淫欲。
ruò xíng ruò zuò xiǎng niàn jù wú
若行若坐，想念俱无。
ài rǎn bù shēng wú liú yù jiè
爱染不生，无留欲界。
shì rén yīng niàn shēn wéi fàn lǚ
是人应念身为梵侣。
rú shì yí lèi míng fàn zhòng tiān
如是一类，名梵众天。

yù xí jì chú lí yù xīn xiàn yú zhū lǜ yí
欲习既除，离欲心现。于诸律仪，
ài lè suí shùn
爱乐随顺。
shì rén yīng shí néng xíng fàn dé
是人应时能行梵德。
rú shì yí lèi míng fàn fǔ tiān
如是一类，名梵辅天。

shēn xīn miào yuán wēi yí bù quē
身心妙圆，威仪不缺。
qīng jìng jìn jiè jiā yǐ míng wù
清净禁戒，加以明悟。
shì rén yīng shí néng tǒng fàn zhòng
是人应时能统梵众，
wéi dà fàn wáng rú shì yí lèi
为大梵王。如是一类，
míng dà fàn tiān
名大梵天。

ā nán cǐ sān shèng liú
阿难。此三胜流，
yì qiè kǔ nǎo suǒ bù néng bī
一切苦恼所不能逼。
suī fēi zhèng xiū zhēn sān mó dì
虽非正修真三摩地。
qīng jìng xīn zhōng zhū lòu bú dòng
清净心中，诸漏不动。
míng wéi chū chán
名为初禅。

ā nán qí cì fàn tiān tǒng shè fàn rén
阿难。其次梵天统摄梵人，
yuán mǎn fàn xíng chéng xīn bú dòng
圆满梵行。澄心不动，
jì zhàn shēng guāng rú shì yí lèi
寂湛生光。如是一类，
míng shǎo guāng tiān
名少光天。

guāng guāng xiāng rán zhào yào wú jìn
光光相然，照耀无尽。
yǐng shí fāng jiè biàn chéng liú lí
映十方界，遍成琉璃。

“Ananda, all those in the world who cultivate their minds but do not avail themselves of dhyana and so have no wisdom, can only control their bodies so as to not engage in sexual desire. Whether walking or sitting, or in their thoughts, they are totally devoid of it. Since they do not give rise to defiling love, they do not remain in the realm of desire. These people can, in response to their thought, take on the bodies of Brahma beings. They are among those in the Heaven of the Multitudes of Brahma.

“In those whose hearts of desire have already been cast aside, the mind apart from desire manifests. They have a fond regard for the rules of discipline and delight in being in accord with them. These people can practice the Brahma virtue at all times, and they are among those in the Heaven of the Ministers of Brahma.

“Those whose bodies and minds are wonderfully perfect, and whose awesome deportment is not in the least deficient, are pure in the prohibitive precepts and have a thorough understanding of them as well. At all times these people can govern the Brahma multitudes as great Brahma lords, and they are among those in the Great Brahma Heaven.

“Ananda, those who flow to these three superior levels will not be oppressed by any suffering or affliction. Although they have not developed proper samadhi, their minds are pure to the point that they are not moved by outflows. This is called the First Dhyana.

“Ananda, those beyond the Brahma heavens gather in and govern the Brahma beings, for their Brahma conduct is perfect and fulfilled. Unmoving and with settled minds, they produce light in profound stillness, and they are among those in the Heaven of Lesser Light.

“Those whose lights illumine each other in an endless dazzling blaze shine throughout the realms of the ten directions so that everything

rú shì yí lèi míng wú liàngguāngtiān
如是一类，名无量光天。

xī chíyuánguāng chéngjiùjiāotǐ
吸持圆光，成就教体。
fāhuàqīngjìng yìngyòngwújìn
发化清净，应用无尽。
rú shì yí lèi míngguāngyīntiān
如是一类，名光音天。

ā nán cǐ sānshèngliú
阿难。此三胜流，
yì qièyōuxuánsuǒ bù néng bī
一切忧悬所不能逼。
suī fēi zhèngxiūzhēnsān mó dì
虽非正修真三摩地。
qīngjìngxīnzhōng cū lòu yǐ fú
清净心中，粗漏已伏。
míngwéi èr chán
名为二禅。

ā nán rú shì tiānrén yuánguāngchéngyīn
阿难。如是天人圆光成音。
pī yīn lù miào fā chéng jīng xíng
披音露妙。发成精行，
tōng jì miè lè rú shì yí lèi
通寂灭乐。如是一类，
míngshǎo jìngtiān
名少净天。

jìngkōngxiànrqián yīn fā wú jì
净空现前，引发无际。
shēnxīnqīngān chéng jì miè lè
身心轻安，成寂灭乐。
rú shì yí lèi míng wú liàng jìngtiān
如是一类，名无量净天。

shì jièshēnxīn yì qièyuánjìng
世界身心，一切圆净。
jìng dé chéng jiù shèngtuōxiànrqián
净德成就。胜托现前，
guī jì miè lè rú shì yí lèi
归寂灭乐。如是一类，
míngbiàn jìngtiān
名遍净天。

ā nán cǐ sānshèngliú jù dà suíshùn
阿难。此三胜流具大随顺。
shēnxīn ān yīn dé wú liàng lè
身心安隐。得无量乐。
suī fēi zhèng dé zhēnsān mó dì
虽非正得真三摩地。
ān yīn xīn zhōng huān xǐ bì jù
安隐心中，欢喜毕具。
míngwéi sānchán
名为三禅。

becomes like crystal. They are among those in the Heaven of Limitless Light.

“Those who take in and hold the light to perfection accomplish the substance of the teaching. Creating and transforming the purity into endless responses and functions, they are among those in the Light-Sound Heaven.

“Ananda, those who flow to these three superior levels will not be oppressed by worries or vexations. Although they have not developed proper samadhi, their minds are pure to the point that they have subdued their coarser outflows. This is called the Second Dhyana.

“Ananda, heavenly beings for whom the perfection of light has become sound and who further open out the sound to disclose its wonder discover a subtler level of practice. They penetrate to the bliss of still extinction and are among those in the Heaven of Lesser Purity.

“Those in whom the emptiness of purity manifests are led to discover its boundlessness. Their bodies and minds experience light ease, and they accomplish the bliss of still extinction. They are among those in the Heaven of Limitless Purity.

“Those for whom the world, the body, and the mind are all perfectly pure have accomplished the virtue of purity, and a superior level emerges. They return to the bliss of still extinction, and they are among those in the Heaven of Pervasive Purity.

“Ananda, those who flow to these three superior levels will be replete with great compliance. Their bodies and minds are at peace, and they obtain limitless bliss. Although they have not obtained proper samadhi, the joy within the tranquility of their minds is total. This is called the Third Dhyana.

ā nán fù cì tiānrén bù bī shēnxīn
阿难。复次天人，不逼身心，
kǔ yīn yǐ jìn lè fēi cháng zhù
苦因已尽，乐非常住，
jiǔ bì huài shēng
久必坏生。
kǔ lè èr xīn jù shí dùn shě
苦乐二心，俱时顿舍。
cū zhòng xiāng miè jìng fú xìng shēng
粗重相灭，净福性生。
rú shì yí lèi míng fú shēng tiān
如是一类，名福生天。

shě xīn yuán róng shèng jiě qīng jìng
舍心圆融，胜解清净。
fú wú zhē zhōng dé miào suí shùn
福无遮中，得妙随顺，
qióng wèi lái jì rú shì yí lèi
穷未来际，如是一类，
míng fú ài tiān
名福爱天。

ā nán cóng shì tiān zhōng yǒu èr qí lù
阿难。从是天中，有二歧路。
ruò yú xiān xīn wú liàng jìng guāng
若于先心，无量净光，
fú dé yuán míng xiū zhèng ér zhù
福德圆明，修证而住。
rú shì yí lèi míng guǎng guǒ tiān
如是一类，名广果天。

ruò yú xiān xīn shuāng yàn kǔ lè
若于先心，双厌苦乐，
jīng yán shě xīn xiāng xù bù duàn
精研舍心，相续不断。
yuán qióng shě dào shēn xīn jù miè
圆穷舍道，身心俱灭。
xīn lǜ huī níng jīng wǔ bǎi jié
心虑灰凝，经五百劫。
shì rén jì yǐ shēng miè wéi yīn
是人既以生灭为因。
bù néng fā míng bù shēng miè xìng
不能发明不生灭性。
chū bàn jié miè hòu bàn jié shēng
初半劫灭，后半劫生。
rú shì yí lèi míng wú xiǎng tiān
如是一类，名无想天。

ā nán cǐ sì shèng liú
阿难。此四胜流，
yì qiè shì jiān zhū kǔ lè jìng
一切世间诸苦乐境，
suǒ bù néng dòng
所不能动。
suī fēi wú wéi zhēn bù dòng dì yǒu suǒ dé xīn
虽非无为真不动地，有所得心，
gōng yòng chún shú míng wéi sì chán
功用纯熟，名为四禅。

“Moreover, Ananda, heavenly beings whose bodies and minds are not oppressed put an end to the cause of suffering and realize that bliss is not permanent - that sooner or later it will come to an end. Suddenly they simultaneously renounce both thoughts of suffering and thoughts of bliss. Their coarse and heavy thoughts are extinguished, and they give rise to the nature of purity and blessings. They are among those in the heaven of the birth of blessings.

“Those whose renunciation of these thoughts is in perfect fusion gain a purity of superior understanding. Within these unimpeded blessings they obtain a wonderful compliance that extends to the bounds of the future. They are among those in the Blessed Love Heaven.

“Ananda, from that heaven there are two ways to go. Those who extend the previous thought into limitless pure light, and who perfect and clarify their blessings and virtue, cultivate and are certified to one of these dwellings. They are among those in the Abundant Fruit Heaven.

“Those who extend the previous thought into a dislike of both suffering and bliss, so that the intensity of their thought to renounce them continues without cease, will end up by totally renouncing the way. Their bodies and minds will become extinct; their thoughts will become like dead ashes. For five hundred aeons these beings will perpetuate the cause for production and extinction, being unable to discover the nature which is neither produced nor extinguished. During the first half of these aeons they will undergo extinction; during the second half they will experience production. They are among those in the Heaven of No Thought.

“Ananda, those who flow to these four superior levels will not be moved by any suffering or bliss in any world. Although this is not the unconditioned or the true ground of non-moving, because they still have the thought of obtaining something, their functioning is nonetheless quite advanced. This is called the Fourth Dhyana.

ā nán cǐ zhōng fù yǒu wǔ bù huán tiān
阿难。此中复有五不还天。
yú xià jiè zhōng jiǔ pǐn xí qì jù shí miè jìn
于下界中九品习气，俱时灭尽。
kǔ lè shuāng wàng xià wú bù jū
苦乐双忘。下无卜居。
gù yú shě xīn zhòng tóng fēn zhōng
故于舍心众同分中，
ān lì jū chù
安立居处。

ā nán kǔ lè liǎng miè dòu xīn bù jiāo
阿难。苦乐两灭，斗心不交。
rú shì yí lèi míng wú fán tiān
如是一类，名无烦天。

jī kuò dú xíng yán jiāo wú dì
机括独行，研交无地。
rú shì yí lèi míng wú rè tiān
如是一类，名无热天。

shí fāng shì jiè miào jiàn yuán chéng
十方世界，妙见圆澄，
gèng wú chén xiàng yì qiè chéng gòu
更无尘象一切沈垢。
rú shì yí lèi míng shàn jiàn tiān
如是一类，名善见天。

jīng jiàn xiàn qián táo zhù wú ài
精见现前，陶铸无碍。
rú shì yí lèi míng shàn xiàn tiān
如是一类，名善现天。

jiū jìng qún jǐ qióng sè xìng xìng
究竟群几。穷色性性，
rù wú biān jì rú shì yí lèi
入无边际。如是一类，
míng sè jiū jìng tiān
名色究竟天。

ā nán cǐ bù huán tiān
阿难。此不还天，
bǐ zhū sì chán sì wèi tiān wáng
彼诸四禅四位天王，
dú yǒu qīn wén bù néng zhī jiàn
独有钦闻，不能知见。
rú jīn shì jiān kuàng yě shēn shān
如今世间旷野深山，
shèng dào chǎng dì
圣道场地，
jiē ā luó hàn suǒ zhù chí gù shì jiān cū rén
皆阿罗汉所住持故，世间粗人，
suǒ bù néng jiàn
所不能见。

ā nán shì shí bā tiān dú xíng wú jiāo
阿难。是十八天独行无交，

“Beyond these, Ananda, are the five heavens of no return. For those who have completely cut off the nine categories of habits in the lower realms, neither suffering nor bliss exist, and there is no regression to the lower levels. All whose minds have achieved this renunciation dwell in these heavens together.

“Ananda, those who have put an end to suffering and bliss and who do not get involved in the contention between such thoughts are among those in the Heaven of No Affliction.

“Those who isolate their practice, whether in movement or in restraint, investigating the baselessness of that involvement, are among those in the Heaven of No Heat.

“Those whose vision is wonderfully perfect and clear, view the realms of the ten directions as free of defiling appearances and devoid of all dirt and filth. They are among those in the Heaven of Good View.

“Those whose subtle vision manifests as all their obstructions are refined away are among those in the Heaven of Good Manifestation.

“Those who reach the ultimately subtle level come to the end of the nature of form and emptiness and enter into a boundless realm. They are among those in the Heaven of Ultimate Form.

“Ananda, those in the Four Dhyanas, and even the rulers of the gods at those four levels, can only pay their respects through having heard of the beings in the Heavens of No Return; they cannot know them or see them, just as the coarse people of the world cannot see the places where the Arhats abide in holy Way-places deep in the wild and mountainous areas.

“Ananda, in these eighteen heavens are those who practice only non-involvement, and have not yet gotten rid of their shapes, as well as those

wèi jìn xíng lèi zì cǐ yǐ huán
未尽形累。自此已还，
míng wéi sè jiè
名为色界。

fù cì ā nán
复次阿难。
cóng shì yǒu dǐng sè biān jì zhōng
从是有顶色边际中。
qí jiān fù yǒu èr zhǒng qí lù
其间复有二种歧路。
ruò yú shě xīn fā míng zhì huì
若于舍心，发明智慧，
huì guāng yuán tōng biàn chū chéng jiè
慧光圆通，便出尘界。
chéng ā luó hàn rù pú sà chéng
成阿罗汉。入菩萨乘。
rú shì yí lèi míng wéi huí xīn dà ā luó hàn
如是一类，名为回心大阿罗汉。

ruò zài shě xīn shě yàn chéng jiù
若在舍心，舍厌成就。
jué shēn wéi ài xiāo ài rù kōng
觉身为碍，销碍入空。
rú shì yí lèi míng wéi kōng chù
如是一类，名为空处。

zhū ài jì xiāo wú ài wú miè
诸碍既销，无碍无灭。
qí zhōng wéi liú ā lài yē shí
其中唯留阿赖耶识。
quán yú mò nà bàn fēn wēi xì rú shì yí lèi
全于末那半分微细。如是一类，
míng wéi shí chù
名为识处。

kōng sè jì wáng shí xīn dōu miè
空色既亡。识心都灭。
shí fāng jì rán huí wú yǒu wǎng
十方寂然。回无攸往。
rú shì yí lèi míng wú suǒ yǒu chù
如是一类，名无所有处。

shí xìng bú dòng yǐ miè qióng yán
识性不动，以灭穷研。
yú wú jìn zhōng fā xuān jìn xìng
于无尽中，发宣尽性。
rú cún bù cún ruò jìn fēi jìn rú shì yí lèi
如存不存。若尽非尽。如是一类，
míng wéi fēi xiǎng fēi fēi xiǎng chù
名为非想非非想处。

cǐ děng qióng kōng bú jìn kōng lǐ
此等穷空，不尽空理。
cóng bù huán tiān shèng dào qióng zhě
从不还天圣道穷者。

who have reached the level of no return. This is called the Form Realm.

“Furthermore, Ananda, from this summit of the form realm there are also two roads. Those who are intent upon renunciation discover wisdom. The light of their wisdom becomes perfect and penetrating, so that they can transcend the defiling realms, accomplish Arhatship, and enter the Bodhisattva Vehicle. They are among those called Great Arhats who have turned their minds around.

“Those who dwell in the thought of renunciation and who succeed in renunciation and rejection, realize that their bodies are an obstacle. If they thereupon obliterate the obstacle and enter into emptiness, they are among those at the Station of Emptiness.

“For those who have eradicated all obstacles, there is neither obstruction nor extinction. Then there remains only the alaya consciousness and half of the subtle functions of the manas. These beings are among those at the Station of Boundless Consciousness.

“Those who have already done away with emptiness and form eradicate the conscious mind as well. In the extensive tranquility of the ten directions there is nowhere at all to go. These beings are among those at the Station of Nothing Whatsoever.

“When the nature of their consciousness does not move, within extinction they exhaustively investigate, within the endless they discern the end of the nature. It is as if it were there and yet not there, as if it were ended and yet not ended. They are among those at the Station of Neither Thought nor Non-Thought.

“These beings who delve exhaustively into emptiness, but never fathom the principle of emptiness, go from the heaven of no return down this road which is a dead end to sagehood. They are among those known as dull Arhats who

rú shì yí lèi míng bù huí xīn dùn ā luó hàn
如是一类，名不回心钝阿罗汉。
ruò cóng wú xiǎng zhū wài dào tiān
若从无想诸外道天，
qióng kōng bù guī mí lòu wú wén
穷空不归，迷漏无闻，
biàn rù lún zhuǎn
便入轮转。

ā nán shì zhū tiān shàng gè gè tiān rén
阿难。是诸天 上 各各天人，
zé shì fán fū yè guǒ chóu dá dá jìn rù lún
则是凡夫业果 酬答。答尽入轮。
bǐ zhī tiān wáng jí shì pú sà
彼之天王，即是菩萨，
yóu sān mó tí jiàn cì zēng jìn
游三摩提，渐次增进，
huí xiàng shèng lún suǒ xiū xíng lù
回向圣伦，所修行路。

ā nán shì sì kōng tiān shēn xīn miè jìn
阿难。是四空天，身心灭尽。
dìng xìng xiàn qián wú yè guǒ sè
定性现前，无业果色。
cóng cǐ dǎi zhōng míng wú sè jiè
从此逮终，名无色界。

cǐ jiē bù liǎo miào jué míng xīn
此皆不了妙觉明心，
jī wàng fā shēng wàng yǒu sān jiè
积妄发生，妄有三界。
zhōng jiān wàng suí qī qù chén nì
中间妄随七趣沈溺。
bǔ tè qié luó gè cóng qí lèi
补特伽罗，各从其类。

fù cì ā nán shì sān jiè zhōng
复次阿难。是三界中，
fù yǒu sì zhǒng ā xiū luó lèi
复有四种阿修罗类。

ruò yú guǐ dào yǐ hù fǎ lì
若于鬼道，以护法力，
chéng tōng rù kōng cǐ ā xiū luó
乘通入空。此阿修罗，
cóng luǎn ér shēng guǐ qù suǒ shè
从卵而生。鬼趣所摄。

ruò yú tiān zhōng jiàng dé biǎn zhūi
若于天中降德贬坠。
qí suǒ bù jū lín yú rì yuè
其所卜居，邻于日月。
cǐ ā xiū luó cóng tāi ér chū rén qù suǒ shè
此阿修罗从胎而出，人趣所摄。

do not turn their minds around. Just like those in the heaven of no thought and the heavens of externalists who become engrossed in emptiness and do not want to come back, these beings are confused, prone to outflows, and ignorant. They will accordingly enter the cycle of rebirth again.

“Ananda, each and every being in all these heavens is ordinary. They are still answerable for their karmic retribution. When they have answered for their debts, they must once again enter rebirth. The lords of these heavens, however, are all Bodhisattvas who roam in samadhi. They gradually progress in their practice and make transferences to the way cultivated by all sages.

“Ananda, these are the Four Heavens of Emptiness, where the bodies and minds of the inhabitants are extinguished. The nature of concentration emerges, and they are free of the karmic retribution of form. This final group is called the Formless Realm.

“The beings in all of them have not understood the wonderful enlightenment of the bright mind. Their accumulation of falseness brings into being false existence in the Three Realms. Within them they falsely follow along and become submerged in the seven destinies. As pudgalas, they gather together with their own species or kind.

“Furthermore, Ananda, there are four categories of asuras in the Triple Realm.

“Those in the path of ghosts who use their strength to protect the Dharma and who can ride their spiritual penetrations to enter into emptiness are asuras born from eggs; they belong to the destiny of ghosts.

“Those who have fallen in virtue and have been dismissed from the heavens dwell in places near the sun and moon. They are asuras born from wombs and belong to the destiny of humans.

yǒuxiūluówáng zhíchíshì jiè
有修罗王，执持世界，
lì dòng wú wèi néng yǔ fàn wáng
力洞无畏。能与梵王，
jí tiān dì shì sì tiānzhēngquán
及天帝释，四天争权。
cǐ ā xiūluó yīnbiànhuà yǒu
此阿修罗，因变化有，
tiān qù suǒ shè
天趣所摄。

ā nán bié yǒu yì fēn xià liè xiū luó
阿难。别有一分下劣修罗，
shēng dà hǎi xīn chéng shuǐ xué kǒu
生大海心，沈水穴口。
dān yóu xū kōng mù guī shuǐ sù
旦游虚空。暮归水宿。
cǐ ā xiū luó yīn shī qì yǒu
此阿修罗，因湿气有，
chù shēng qù shè
畜生趣摄。

ā nán rú shì dì yù è guǐ chù shēng
阿难。如是地狱，饿鬼，畜生，
rén jí shén xiān tiān jì xiū luó
人及神仙，天洎修罗。
jīng yán qī qù
精研七趣。
jiē shì hūn chén zhū yǒu wéi xiāng
皆是昏沈诸有为相。
wàng xiǎng shòu shēng wàng xiǎng suí yè
妄想受生。妄想随业。
yú miào yuán míng wú zuò běn xīn
于妙圆明无作本心，
jiē rú kōng huá yuán wú suǒ zhù
皆如空华，元无所著。
dàn yì xū wàng gèng wú gēn xù
但一虚妄，更无根绪。

ā nán cǐ děng zhòng shēng bù shí běn xīn
阿难。此等众生，不识本心，
shòu cǐ lún huí jīng wú liàng jié
受此轮回。经无量劫，
bù dé zhēn jìng
不得真净，
jiē yóu suí shùn shā dào yīn gù
皆由随顺杀盗淫故。
fǎn cǐ sān zhǒng
反此三种，
yòu zé chū shēng wú shā dào yīn
又则出生无杀盗淫。
yǒu míng guǐ lún wú míng tiān qù
有名鬼伦。无名天趣。
yǒu wú xiāng qīng qǐ lún huí xìng
有无相倾，起轮回性。

ruò dé miào fā sān mó tí zhě
若得妙发三摩提者，

“There are asura kings who uphold the world with a penetrating power and fearlessness. They fight for position with the Brahma Lord, the God Shakra, and the Four Heavenly Kings. These asuras come into being by transformation and belong to the destiny of gods.

“Ananda, there is another, baser category of asuras. They have thoughts of the great seas and live submerged in underwater caves. During the day they roam in emptiness; at night they return to their watery realm. These asuras come into being because of moisture and belong to the destiny of animals.

“Ananda, so it is that when the seven destinies of hell-dwellers, hungry ghosts, animals, people, spiritual immortals, gods, and asuras are investigated in detail, they are all found to be murky and embroiled in conditioned existence. Their births come from false thoughts. Their subsequent karma comes from false thoughts. Within the wonderful perfection of the fundamental mind that is without any doing, they are like strange flowers in space, for there is basically nothing to be attached to; they are entirely vain and false, and they have no source or beginning.

“Ananda, these living beings, who do not recognize the fundamental mind, all undergo rebirth for limitless kalpas. They do not attain true purity, because they keep getting involved in killing, stealing, and lust, or because they counter them and are born according to their not killing, not stealing, and lack of lust. If these three karmas are present in them, they are born among the troops of ghosts. If they are free of these three karmas, they are born in the destiny of gods. The incessant fluctuation between the presence and absence of these karmas gives rise to the cycle of rebirth.

“For those who make the wonderful discovery of samadhi, neither the presence nor the absence of

zé miào cháng jì yǒu wú èr wú
则妙常寂。有无二无，
wú èr yì miè shàng wú bù shā bù tōu bù yín
无二亦灭。尚无不杀不偷不淫。
yún hé gèng suí shā dào yín shì
云何更随杀盗淫事。

ā nán bú duàn sān yè gè gè yǒu sī
阿难。不断三业，各各有私。
yīn gè gè sī zhòng sī tóng fēn
因各各私，众私同分，
fēi wú dìng chù zì wàng fā shēng
非无定处。自妄发生，
shēng wàng wú yīn wú kě xún jiū
生妄无因，无可寻究。

rǔ xù xiū xíng yù dé pú tí yào chú sān huò
汝勤修行，欲得菩提，要除三惑。
bù jìn sān huò zòng dé shén tōng
不尽三惑。纵得神通，
jiē shì shì jiān yǒu wéi gōng yòng
皆是世间有为功用。
xí qì bú miè luò yú mó dào
习气不灭，落于魔道。

suī yù chú wàng bèi jiā xū wéi
虽欲除妄，倍加虚伪。
rú lái shuō wéi kě āi lián zhě
如来说为可哀怜者。
rǔ wàng zì zào fēi pú tí jiù
汝妄自造。非菩提咎。

zuò shì shuō zhě míng wéi zhèng shuō
作是说者，名为正说。
ruò tā shuō zhě jí mó wáng shuō
若他说者，即魔王说。

these karmas exists in that magnificent, eternal stillness; even their non-existence is done away with. Since the lack of killing, stealing, and lust is nonexistent, how could there be actual involvement in deeds of killing, stealing, and lust?

“Ananda, those who do not cut off the three karmas each have their own private share. Because each has a private share, private shares come to be accumulated, making collective portions. Their location is not arbitrary, yet they themselves are falsely produced. Since they are produced from falseness, they are basically without a cause, and thus they cannot be traced precisely.

“You should warn cultivators that they must get rid of these three delusions if they want to cultivate Bodhi. If they do not put an end to these three delusions, then even the spiritual penetrations they may attain are merely a worldly, conditioned function. If they do not extinguish these habits, they will fall into the path of demons.

“Although they wish to cast out the false, they become doubly deceptive instead. The Thus Come One says that such beings are pitiful. You have created this falseness yourself; it is not the fault of Bodhi.

“An explanation such as this is proper speech. Any other explanation is the speech of demon kings.”

第八章

jí shí rú lái jiāng bà fǎ zuò
即时如来将罢法座。
yú shī zǐ chuáng lǎn qī bǎo jǐ
于狮子床，揽七宝几。
huí zǐ jīn shān zài lái píng yī
回紫金山，再来凭倚。
pǔ gào dà zhòng jí ā nán yán
普告大众及阿难言。

rǔ děng yǒu xué yuán jué shēng wén
汝等有学缘觉声闻。
jīn rì huí xīn
今日回心，
qù dà pú tí wú shàng miào jué
趣大菩提无上妙觉。
wú jīn yī shuō zhēn xiū xíng fǎ
吾今已说真修行法。

rǔ yóu wèi shí xiū shē mó tā
汝犹未识，修奢摩他，
pí pó shě nà wēi xì mó shì
毗婆舍那，微细魔事。
mó jìng xiàn qián rǔ bù néng shí
魔境现前，汝不能识。
xǐ xīn fēi zhèng luò yú xié jiàn
洗心非正，落于邪见。

huò rǔ yīn mó huò fù tiān mó
或汝阴魔。或复天魔。
huò zhù guǐ shén huò zāo chí mèi
或著鬼神。或遭魑魅。
xīn zhōng bù míng rèn zéi wéi zǐ
心中不明，认贼为子。

yòu fù yú zhōng dé shǎo wéi zú
又复于中，得少为足。
rú dì sì chán wú wén bǐ qiū
如第四禅无闻比丘，
wàng yán zhèng shèng tiān bào yǐ bì
妄言证圣。天报已毕，
shuāi xiàng xiàn qián bàng ā luó hàn
衰相现前。谤阿罗汉，
shēn zāo hòu yǒu duò ā bí yù
身遭后有，堕阿鼻狱。

rǔ yīng dì tīng
汝应谛听。
wú jīn wèi rǔ zǐ xì fēn bié
吾今为女子细分别。

CHAPTER VIII

The Origin of Demonic States

At that time, the Tathagata was preparing to leave the Dharma seat. From the lion throne, he extended his hand and placed it on a small table wrought of the seven precious things. But then he turned his body, which was the color of purple golden mountains, and leaned back, saying to everyone in the assembly and to Ananda:

“Those of you with More to Learn, those Enlightened by Conditions, and those who are Hearers have now turned your minds to pursue the attainment of supreme Bodhi the unsurpassed, wonderful enlightenment. I have already taught you the true method of cultivation.

“You are still not aware of the subtle demonic events that can occur when you cultivate shamatha and vipashyana. If you cannot recognize a demonic state when it appears, it is because the cleansing of your mind has not been proper. You will then be engulfed by deviant views.

“You may be troubled by a demon from your own skandhas or a demon from the heavens. Or you may be possessed by a ghost or spirit, or you may encounter a li ghost or a mei ghost. If your mind is not clear, you will mistake a thief for your own son.

“It is also possible to feel satisfied after a small accomplishment, like the Unlearned Bhikshu who reached the Fourth Dhyana and claimed that he had realized sagehood. When his celestial reward ended and the signs of decay appeared, he slandered Arhatship as being subject to birth and death, and thus he fell into the Avichi Hell.

“You should pay attention. I will now explain this for you in detail. ”

ā nán qǐ lì
阿难起立。
bìng qí huì zhōng tóng yǒu xué zhě
并其会中同有学者。
huān xǐ dǐng lǐ fú tīng cí huì
欢喜顶礼。伏听慈诲。

fó gào ā nán jí zhū dà zhòng
佛告阿难及诸大众。
rǚ děng dāng zhī yǒu lòu shì jiè
汝等当知有漏世界，
shí èr lèi shēng běn jué miào míng
十二类生。本觉妙明，
jué yuán xīn tǐ yǔ shí fāng fó
觉圆心体，与十方佛，
wú èr wú bié
无二无别。

yóu rǚ wàng xiǎng mí lǐ wéi jiù
由汝妄想，迷理为咎。
chī ài fā shēng shēng fā biàn mí
痴爱发生。生发遍迷，
gù yǒu kōng xìng huà mí bù xī
故有空性。化迷不息，
yǒu shì jiè shēng
有世界生。
zé cǐ shí fāng wēi chén guó tǔ
则此十方微尘国土，
fēi wú lòu zhě
非无漏者，
jiē shì mí wán wàng xiǎng ān lì
皆是迷顽妄想安立。

dāng zhī xū kōng shēng rǚ xīn nèi
当知虚空，生汝心内，
yóu rú piàn yún diǎn tài qīng lǐ
犹如片云，点太清里。
kuàng zhū shì jiè zài xū kōng yē
况诸世界在虚空耶。

rǚ děng yì rén fā zhēng uī yuán
汝等一人发真归元。
cǐ shí fāng kōng jiē xī xiāo yǔn
此十方空皆悉销殒。
yún hé kōng zhōng
云何空中，
suǒ yǒu guó tǔ ér bú zhèn liè
所有国土而不振裂。

rǚ bèi xiū chán shì sān mó dì
汝辈修禅饰三摩地。
shí fāng pú sà
十方菩萨，
jí zhū wú lòu dà ā luó hàn
及诸无漏大阿罗汉，
xīn jīng tōng míng dāng chù zhàn rán
心精通明，当处湛然。

Ananda stood up and, with the others in the assembly who had More to Learn, bowed joyfully. They quieted themselves in order to listen to the compassionate instruction.

The Buddha told Ananda and the whole assembly, "You should know that the twelve categories of beings in this world of outflows are endowed with a wonderfully bright, fundamental enlightenment - the enlightened, perfect substance of the mind which is not different from that of the Buddhas of the ten directions.

"Due to the fault of false thinking and confusion about the truth, infatuation arises and makes your confusion all pervasive. Consequently, an emptiness appears. Worlds come into being as that confusion is ceaselessly transformed. Therefore, the lands that are not without outflows, as numerous as motes of dust throughout the ten directions, are all created as a result of confusion, dullness, and false thinking.

"You should know that the space created in your mind is like a wisp of cloud that dots the vast sky. How much smaller must all the worlds within that space be!

"If even one person among you finds the truth and returns to the source, then all of space in the ten directions is obliterated. How could the worlds within that space fail to be destroyed as well?

"When you cultivate dhyana and attain samadhi, your mind tallies with the minds of the Bodhisattvas and the great Arhats of the ten directions who are free of outflows, and you abide in a state of profound purity.

yì qiè mó wáng jí yǔ guǐ shén zhū fán fū tiān
一切魔王及与鬼神诸凡夫天
jiàn qí gōng diàn wú gù bēng liè
，见其宫殿无故崩裂。
dà dì zhèn chē shuǐ lù fēi téng
大地振坼。水陆飞腾，
wú bù jīng shè fán fū hūn àn
无不惊慑。凡夫昏暗，
bù jué qiān é
不觉迁讹。

bǐ děng xián dé wǔ zhǒng shén tōng
彼等咸得五种神通。
wéi chū lòu jìn liàn cǐ chén láo
唯除漏尽。恋此尘劳，
rú hé lìng nǚ cuī liè qí chù
如何令汝摧裂其处。
shì gù guǐ shén jí zhū tiān mó wǎng liǎng yāo
是故鬼神及诸天魔魍魉妖
jīng yú sān mèi shí qiān lái nǎo nǚ
精，于三昧时，金来恼汝。

rán bǐ zhū mó suī yǒu dà nù
然彼诸魔，虽有大怒。
bǐ chén láo nèi rǔ miào jué zhōng
彼尘劳内。汝妙觉中。
rú fēng chuī guāng rú dāo duàn shuǐ
如风吹光，如刀断水，
liǎo bù xiāng chù rǔ rú fèi tāng
了不相触。汝如沸汤。
bǐ rú jiān bīng nuǎn qì jiàn lín
彼如坚冰。暖气渐邻，
bú rì xiāo yǔn tú shì shén lì
不日销殒。徒恃神力，
dàn wéi qí kè
但为其客。

chéng jiù pò luàn
成就破乱，
yóu rǔ xīn zhōng wǔ yīn zhǔ rén
由汝心中五阴主人。
zhǔ rén ruò mí kè dé qí biàn
主人若迷，客得其便。

dāng chù chán nà jué wù wú huò
当处禅那，觉悟无惑，
zé bǐ mó shì wú nài rǔ hé
则彼魔事无奈汝何。
yīn xiāo rù míng
阴销入明，
zé bǐ qún xié xiǎn shòu yōu qì
则彼群邪咸受幽气。
míng néng pò àn jìn zì xiāo yǔn
明能破暗，近自销殒。
rú hé gǎn liú rǎo luàn chán dìng
如何敢留，扰乱禅定。

ruò bù míng wù bèi yīn suǒ mí
若不明悟，被阴所迷。

“All the kings of demons, the ghosts and spirits, and the ordinary gods see their palaces collapse for no apparent reason. The earth quakes, and all the creatures in the water, on the land, and in the air, without exception, are frightened. Yet ordinary people who are sunk in dim confusion remain unaware of these changes.

“All these beings have five kinds of spiritual powers; they lack only freedom from outflows, because they are still attached to worldly passions. How could they allow you to destroy their palaces? That is why the ghosts, spirits, celestial demons, sprites, and goblins come to disturb you when you are in samadhi.

“Although these demons possess tremendous enmity, they are in the grip of their worldly passions, while you are within wonderful enlightenment. They cannot affect you any more than a blowing wind can affect light or a knife can cut through water. You are like boiling water, while the demons are like solid ice which, in the presence of heat, soon melts away. Since they rely exclusively on spiritual powers, they are like mere guests.

“They can succeed in their destructiveness through your mind, which is the host of the five skandhas. If the host becomes confused, the guests will be able to do as they please.

“When you are in dhyana, awakened, aware, and free of delusion, their demonic deeds can do nothing to you. As the skandhas dissolve, you enter the light. All those deviant hordes depend upon dark energy. Since light can destroy darkness, they would be destroyed if they drew near you. How could they dare linger and try to disrupt your dhyana-samadhi?

“If you were not clear and aware, but were

zé rǔ ā nànbì wéi mó zǐ
则汝阿难必为魔子，
chéngjiù mó rén
成就魔人。

rú mó dēngqiéshū wéimiǎoliè
如摩登伽殊为眇劣。
bǐ wéizhòu rǔ pò fó lǜ yí
彼唯咒汝破佛律仪。
bā wàn xíng zhōng zhǐ huǐ yí jiè
八万行中，祇毁一戒。
xīn qīng jìng gù shàng wèi lún nì
心清净故，尚未沦溺。

cǐ nǎihuī rǔ bǎo jué quán shēn
此乃隳汝宝觉全身。
rú zǎi chén jiā hū féng jí mò
如宰臣家，忽逢籍没。
wǎn zhuǎn líng luò wú kě āi jiù
宛转零落，无可哀救。

ā nàndāngzhī rǔ zuò dào chǎng
阿难当知。汝坐道场，
xiāo luò zhū niàn qí niàn ruò jìn
销落诸念。其念若尽。
zé zhū lí niàn yì qiè jīng míng
则诸离念一切精明。
dòng jìng bù yí yì wàng rú yī
动静不移。忆忘如一。

dāng zhù cǐ chù rù sān mó tí
当住此处，入三摩提。
rú míng mù rén chù dà yōu àn
如明目人，处大幽暗。
jīng xìng miào jìng xīn wèi fā guāng
精性妙净，心未发光。
cǐ zé míng wéi sè yīn qū yǔ
此则名为色阴区宇。

ruò mù míng lǎng shí fāng dòng kāi
若目明朗，十方洞开，
wú fù yōu àn míng sè yīn jìn
无复幽黯，名色阴尽。
shì rén zé néng chāo yuè jié zhuó
是人则能超越劫浊。
guān qí suǒ yóu
观其所由，
jiān gù wàng xiǎng yǐ wéi qí běn
坚固妄想以为其本。

ā nàn dāng zài cǐ zhōng
阿难。当在此中，
jīng yán miào míng sì dà bù zhī
精研妙明，四大不织。
shǎo xuǎn zhī jiān shēn néng chū ài
少选之间，身能出碍。

confused by the skandhas, then you, Ananda, would surely become one of the demons; you would turn into a demonic being.

“Your encounter with Matangi’s daughter was a minor incident. She cast a spell on you to make you break the Buddha’s moral precepts. Still, among the eighty thousand modes of conduct, you violated only one precept. Because your mind was pure, all was not lost.

“This would be an attempt to completely destroy your precious enlightenment. Were it to succeed, you would become like the family of a senior government official who is suddenly exiled; his family wanders, bereft and alone, with no one to pity or rescue them.

“Ananda, you should know that as a cultivator sits in the Bodhimanda, he is doing away with all thoughts. When his thoughts come to an end, there will be nothing on his mind. This state of pure clarity will stay the same whether in movement or stillness, in remembrance or forgetfulness.

“When he dwells in this place and enters samadhi, he is like a person with clear vision who finds himself in total darkness. Although his nature is wonderfully pure, his mind is not yet illuminated. This is the region of the form skandha.

“If his eyes become clear, he will then experience the ten directions as an open expanse, and the darkness will be gone. This is the end of the form skandha. He will then be able to transcend the turbidity of kalpas. Contemplating the cause of the form skandha, one sees that false thoughts of solidity are its source.

“Ananda, at this point, as the person intently investigates that wondrous brightness, the four elements will no longer function together, and soon the body will be able to transcend

cǐ míng jīng míng liú yì qián jìng
此 名 精 明 流 溢 前 境。
sī dàn gōng yòng zàn dé rú shì
斯 但 功 用 ， 暂 得 如 是 ，
fēi wéi shèng zhèng bú zuò shèng xīn
非 为 圣 证 。 不 作 圣 心 ，
míng shàn jìng jiè ruò zuò shèng jiě
名 善 境 界 。 若 作 圣 解 ，
jí shòu qún xié
即 受 群 邪 。

ā nán fù yǐ cǐ xīn jīng yán miào míng
阿 难 复 以 此 心 ， 精 研 妙 明 ，
qí shēn nèi chē
其 身 内 彻 。

shì rén hū rán yú qí shēn nèi
是 人 忽 然 于 其 身 内 ，
shí chūn áo huí shēn xiàng wǎn rán
拾 出 蛲 蛔 。 身 相 宛 然 ，
yì wú shāng huǐ
亦 无 伤 毁 。

cǐ míng jīng míng liú yì xíng tǐ
此 名 精 明 流 溢 形 体 。

sī dàn jīng xíng zàn dé rú shì
斯 但 精 行 暂 得 如 是 ，
fēi wéi shèng zhèng bú zuò shèng xīn
非 为 圣 证 。 不 作 圣 心 ，
míng shàn jìng jiè ruò zuò shèng jiě
名 善 境 界 。 若 作 圣 解 ，
jí shòu qún xié
即 受 群 邪 。

yòu yǐ cǐ xīn nèi wài jīng yán
又 以 此 心 ， 内 外 精 研 。

qí shí hún pò yì zhì jīng shen
其 时 魂 魄 意 志 精 神 ，
chú zhí shòu shēn yú jiē shè rù
除 执 受 身 ， 余 皆 涉 入 ，
hù wéi bīn zhǔ
互 为 宾 主 。

hū yú kōng zhōng wén shuō fǎ shēng
忽 于 空 中 闻 说 法 声 。

huò wén shí fāng tóng fū mì yì
或 闻 十 方 同 敷 密 义 。

cǐ míng jīng pò dì xiāng lí hé
此 名 精 魄 递 相 离 合 ，

chéng jiù shàn zhǒng zàn dé rú shì
成 就 善 种 ， 暂 得 如 是 ，
fēi wéi shèng zhèng bú zuò shèng xīn
非 为 圣 证 。 不 作 圣 心 ，
míng shàn jìng jiè ruò zuò shèng jiě
名 善 境 界 。 若 作 圣 解 ，
jí shòu qún xié
即 受 群 邪 。

yòu yǐ cǐ xīn chéng lù jiǎo chè
又 以 此 心 ， 澄 露 皎 彻 ，

obstructions. This state is called ‘the pure brightness merging into the environment.’ It is a temporary state in the course of cultivation and does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons’ influence.

‘Further, Ananda, as the person uses his mind to intently investigate that wondrous light, the light will pervade his body. Suddenly he will be able to extract intestinal worms from his own body, yet his body will remain intact and unharmed. This state is called ‘the pure light surging through one’s physical body.’ It is a temporary state in the course of intense practice, and does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons’ influence.

‘Further, as the person uses his mind to intently investigate inside and outside, his physical and spiritual souls, intellect, will, essence, and spirit will be able to interact with one another without affecting his body. They will take turns as host and guests. Then he may suddenly hear the Dharma being spoken in space, or perhaps he will hear esoteric truths being pronounced simultaneously throughout the ten directions. This state is called ‘the essence and souls alternately separating and uniting, and the planting of good seeds.’ It is a temporary state and does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons’ influence.

‘Further, when the person’s mind becomes clear, unveiled, bright, and penetrating, an internal

nèiguāng fā míng
内 光 发 明。
shí fāng biān zuò yán fú tán sè
十 方 遍 作 阎 浮 檀 色。
yī qiè zhǒng lèi huà wéi rú lái
一 切 种 类, 化 为 如 来。
yú shí hū jiàn pí lú zhē nà
于 时 忽 见 毗 卢 遮 那,
jù tiān guāng tái qiān fó wéi rào
踞 天 光 台, 千 佛 围 绕。
bǎi yì guó tǔ jí yǔ lián huá
百 亿 国 土 及 与 莲 华,
jù shí chū xiàn
俱 时 出 现。
cǐ míng xīn hún líng wù suǒ rǎn
此 名 心 魂 灵 悟 所 染。
xīn guāng yán míng zhào zhū shì jiè
心 光 研 明, 照 诸 世 界,
zàn dé rú shì fēi wéi shèng zhèng
暂 得 如 是, 非 为 圣 证。
bú zuò shèng xīn míng shàn jìng jiè
不 作 圣 心, 名 善 境 界。
ruò zuò shèng jiě jí shòu qún xié
若 作 圣 解, 即 受 群 邪。

yòu yǐ cǐ xīn jīng yán miào míng
又 以 此 心, 精 研 妙 明,
guān chá bù tíng
观 察 不 停。
yì àn xiáng fú zhì zhǐ chāo yuè
抑 按 降 伏 制 止 超 越。
yú shí hū rán shí fāng xū kōng
于 时 忽 然 十 方 虚 空,
chéng qī bǎo sè huò bǎi bǎo sè
成 七 宝 色, 或 百 宝 色。
tóng shí biān mǎn bù xiāng liú ài
同 时 遍 满, 不 相 留 碍。
qīng huáng chì bái gè gè chún xiàn
青 黄 赤 白, 各 各 纯 现。
cǐ míng yì àn gōng lì yú fēn
此 名 抑 按 功 力 逾 分,
zàn dé rú shì fēi wéi shèng zhèng
暂 得 如 是, 非 为 圣 证。
bú zuò shèng xīn míng shàn jìng jiè
不 作 圣 心, 名 善 境 界。
ruò zuò shèng jiě jí shòu qún xié
若 作 圣 解, 即 受 群 邪。

yòu yǐ cǐ xīn yán jiū chéng chè
又 以 此 心, 研 究 澄 彻,
jīng guāng bù luàn hū yú yè bàn
精 光 不 乱。忽 于 夜 半,
zài àn shì nèi jiàn zhǒng zhǒng wù
在 暗 室 内, 见 种 种 物,
bù shū bái zhòu
不 殊 白 昼。
ér àn shì wù yì bù chú miè cǐ míng xīn xì
而 暗 室 物 亦 不 除 灭。此 名 心 细,

light will shine forth and turn everything in the ten directions into the color of Jambu-river gold. All the various species of beings will be transformed into Tathagatas. Suddenly he will see Vairochana Buddha seated upon a platform of celestial light, surrounded by a thousand Buddhas, who simultaneously appear upon lotus blossoms in a hundred million lands. This state is called 'the mind and soul being instilled with spiritual awareness.' When he has investigated to the point of clarity, the light of his mind will shine upon all worlds. This is a temporary state and does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

“Further, as the person uses his mind to intently investigate that wondrous light, he will contemplate without pause, restraining and subduing his mind so that it does not go to extremes. Suddenly the space in the ten directions may take on the colors of the seven precious things or the colors of a hundred precious things, which simultaneously pervade everywhere without hindering one another. The blues, yellows, reds, and whites will each be clearly apparent. This state is called ‘excessively subduing the mind.’ It is a temporary state and does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons’ influence.

“Further, as the person uses his mind to investigate with clear discernment until the pure light no longer disperses, he will suddenly be able to see various things appear in a dark room at night, just as if it were daytime, while the objects that were already in the room do not disappear. This state is called ‘refining the mind and

mì chéng qí jiàn suǒ shì dòng yōu
密澄其见，所视洞幽，
zàn dé rú shì fēi wéi shèng zhèng
暂得如是，非为圣证。
bú zuò shèng xīn míng shàn jìng jiè
不作圣心，名善境界。
ruò zuò shèng jiě jí shòu qún xié
若作圣解，即受群邪。

yòu yǐ cǐ xīn yuán rù xū róng
又以此心，圆入虚融，
sì tǐ hū rán tóng yú cǎo mù
四体忽然同于草木，
huǒ shāo dāo zhuó céng wú suǒ jué
火烧刀斫，曾无所觉。
yòu zé huǒ guāng bù néng shāo ruò
又则火光不能烧爇。
zòng gē qí ròu yóu rú xuē mù
纵割其肉，犹如削木。
cǐ míng chén bìng pái sì dà xìng
此名尘并，排四大性，
yī xiàng rù chún zàn dé rú shì
一向入纯，暂得如是，
fēi wéi shèng zhèng bú zuò shèng xīn
非为圣证。不作圣心，
míng shàn jìng jiè ruò zuò shèng jiě
名善境界。若作圣解，
jí shòu qún xié
即受群邪。

yòu yǐ cǐ xīn chéng jiù qīng jìng
又以此心，成就清净。
jìng xīng gōng jí
净心功极。
hū jiàn dà dì shí fāng shān hé
忽见大地十方山河，
jiē chéng fó guó jù zú qī bǎo
皆成佛国。具足七宝，
guāng míng biàn mǎn
光明遍满。
yòu jiàn héng shā zhū fó rú lái
又见恒沙诸佛如来，
biàn mǎn kōng jiè lóu diàn huá lì
遍满空界，楼殿华丽。
xià jiàn dì yù shàng guān tiān gōng
下见地狱，上观天宫，
dé wú zhàng ài
得无障碍。
cǐ míng xīn yàn níng xiǎng rì shēn
此名欣厌凝想日深，
xiǎng jiǔ huà chéng fēi wéi shèng zhèng
想久化成。非为圣证。
bú zuò shèng xīn míng shàn jìng jiè
不作圣心，名善境界。
ruò zuò shèng jiě jí shòu qún xié
若作圣解，即受群邪。

purifying the vision until one is able to see in the dark.' It is a temporary state and does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

“Further, when his mind completely merges with emptiness, his four limbs will suddenly become like grass or wood, devoid of sensation even when burned by fire or cut with a knife. The burning of fire will not make his limbs hot and even when his flesh is cut, it will be like wood being whittled. This state is called ‘the merging of external states and the blending of the four elements into a uniform substance.’ It is a temporary state and does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

“Further, when his mind accomplishes such purity that his skill in purifying the mind has reached its ultimate, he will suddenly see the earth, the mountains, and the rivers in the ten directions turn into Buddhalands replete with the seven precious things, their light shining everywhere. He will also see Buddhas, Tathagatas, as many as the sands of the Ganges, filling all of space. He will also see pavilions and palaces that are resplendent and beautiful. He will see the hells below and the celestial palaces above, all without obstruction. This state is called ‘the gradual transformation of concentrated thoughts of fondness and loathing.’ It does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

yòu yǐ cǐ xīn yánjiūshēnyuǎn
又以此心，研究深远。
hū yú zhōng yè
忽于中夜，
yáo jiànyuǎnfāngshì jīngjiēxiàng
遥见远方市井街巷，
qīn zú juànshǔ huòwén qí yǔ
亲族眷属，或闻其语。
cǐ míng pò xīn bī jí fēichū
此名迫心，逼极飞出，
gù duō gé jiàn fēiwéishèngzhèng
故多隔见，非为圣证。
bú zuòshèngxīn míngshàn jìngjiè
不作圣心，名善境界。
ruò zuòshèngjiě jí shòuqúnxié
若作圣解，即受群邪。

yòu yǐ cǐ xīn yánjiū jīng jí
又以此心，研究精极。
jiànshànzhīshí xíng tǐ biànyí
见善知识，形体变移。
shǎoxuǎn wú duānzhǒngzhǒngqiāngǎi
少选无端种种迁改。
cǐ míngxiéxīnhánshòuchīmèi
此名邪心含受魑魅。
huòzāotiān mó rù qí xīn fù
或遭天魔入其心腹，
wú duānshuō fǎ tōng dá miào yì
无端说法，通达妙义。
fēiwéishèngzhèng bú zuòshèngxīn
非为圣证。不作圣心，
mó shì xiāoxiē ruò zuòshèngjiě
魔事销歇。若作圣解，
jí shòuqúnxié
即受群邪。

ā nán rú shíshízhǒngchán nà xiàn jìng
阿难。如是十种禅那现境。
jiēshì sè yīnyòngxīnjiāohù
皆是色阴用心交互，
gù xiàn sī shì
故现斯事。

zhòngshēngwán mí bú zì cūnliàng
众生顽迷，不自忖量。
féng cǐ yīnyuán mí bú zì shí
逢此因缘，迷不自识。
wèiyándēngshèng dàwàngyǔchéng
谓言登圣。大妄语成，

duòwú jiàn yù
堕无间狱。
rǔděngdāngyī rúláimièhòu
汝等当依如来灭后，
yú fǎzhōng xuānshì sī yì
于法中，宣示斯义。

“Further, as the person uses his mind to investigate what is profound and far away, he will suddenly be able to see distant places in the middle of the night. He will see city markets and community wells, streets and alleys, and relatives and friends, and he may hear their conversations. This state is called ‘having been suppressed to the utmost, the mind flies out and sees much that had been blocked from view.’ It does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons’ influence.

“Further, as the person uses his mind to investigate to the utmost point, he may see a Good and Wise Advisor whose body undergoes changes. Within a brief interval, various transformations will occur which cannot be explained. This state is called ‘having an improper mind which is possessed by a li-ghost, a mei-ghost, or a celestial demon, and without reason speaking Dharma that fathoms wondrous truths.’ It does not indicate sagehood. If he does not think he has become a sage, then the demonic formations will subside. But if he considers himself a sage, then he will be vulnerable to the demons’ influence.

“Ananda, these ten states may occur in Dhyana as one’s mental effort interacts with the form skandha.

“Dull and confused living beings do not evaluate themselves. Encountering such situations, in their confusion they fail to recognize them and say that they have become sages, thereby uttering a great lie. They will fall into the Relentless Hells.

“In the Dharma-ending Age, after the Tathagata enters Nirvana, all of you should rely on and proclaim this teaching. Do not let the demons of the heavens have their way. Offer protection so all can realize the unsurpassed Way.

wú língtiān mó dé qí fāngbiàn
无令天魔得其方便。
bǎochí fù hù chéng wú shàngdào
保持覆护，成无上道。

ā nán bǐ shànnán zǐ xiūsān mó tí
阿难。彼善男子，修三摩提，
shē mó tā zhōng sè yīn jìnzhě
奢摩他中，色阴尽者，
jiànzhū fó xīn rú míng jìng zhōng
见诸佛心，如明镜中，
xiǎnxiàn qí xiàng
显现其像。

ruò yǒu suǒ dé ér wèi néng yòng
若有所得而未能用。
yóu rú yǎnrén shǒu zú wǎnrán
犹如魔人，手足宛然，
jiàn wén bù huò
见闻不惑。
xīn chù kè xié ér bù néng dòng
心触客邪而不能动。
cǐ zé míng wéi shòu yīn qū yǔ
此则名为受阴区宇。

ruò yǎn jiù xiē qí xīn lí shēn
若魔咎歇，其心离身，
fǎnguān qí miàn qù zhù zì yóu
返观其面。去住自由，
wú fù liú ài míng shòu yīn jìn
无复留碍，名受阴尽。
shì rén zé néng chāo yuè jiàn zhuó
是人则能超越见浊。
guān qí suǒ yóu
观其所由，
xū míng wàng xiǎng yì wéi qí běn
虚明妄想以为其本。

ā nán bǐ shànnán zǐ dāng zài cǐ zhōng
阿难。彼善男子，当在此中，
dé dà guāng yào qí xīn fā míng
得大光耀。其心发明，
nèi yì guò fēn hū yú qí chù
内抑过分。忽于其处，
fā wú qióng bēi
发无穷悲。
rú shì nǎi zhì guān jiàn wén méng
如是乃至观见蚊虻，
yóu rú chì zǐ xīn shēng lián mǐn
犹如赤子，心生怜愍，
bù jué liú lèi
不觉流泪。

cǐ míng gōng yòng yì cuī guò yuè
此名功用抑摧过越。
wù zé wú jiù fēi wéi shèng zhèng
悟则无咎，非为圣证。
jué liǎo bù mí jiǔ zì xiāo xiē
觉了不迷，久自销歇。

Ananda, when the good person who is cultivating samadhi and shamatha has put an end to the form skandha, he can see the mind of all Buddhas as if seeing an image reflected in a clear mirror.

“He seems to have obtained something, but he cannot use it. In this he resembles a paralyzed person. His hands and feet are intact, his seeing and hearing are not distorted, and yet his mind has come under a deviant influence, so that he is unable to move. This is the region of the feeling skandha.

“Once the problem of paralysis subsides, his mind can then leave his body and look back upon his face. It can go or stay as it pleases without further hindrance. This is the end of the feeling skandha. This person can then transcend the turbidity of views. Contemplating the cause of the feeling skandha, one sees that false thoughts of illusory clarity are its source.

“Ananda, in this situation the good person experiences a brilliant light. As a result of the excessive internal pressure in his mind, he is suddenly overwhelmed with such boundless sadness that he looks upon even mosquitoes and gadflies as newborn children. He is filled with pity and unconsciously bursts into tears.

“This is called ‘overexertion in suppressing the mind in the course of cultivation.’ If he understands, then there is no error. This experience does not indicate sage-hood. If he

ruòzuòshèngjiě
若作圣解，
zé yǒubēi mó rù qí xīn fǔ
则有悲魔入其心腑。
jiàn rén zé bēi tí qì wú xiàn
见人则悲。啼泣无限。
shī yú zhèngshòu dāng cóng lún zhuì
失于正受，当从沦坠。

ā nán yòu bǐ dìng zhōng zhǔ shàn nán zǐ
阿难。又彼定中诸善男子，
jiàn sè yīn xiāo shòu yīn míng bái
见色阴销，受阴明白。
shèng xiàng xiàn qián gǎn jī guò fēn
胜相现前，感激过分。
hū yú qí zhōng shēng wú xiàn yǒng
忽于其中，生无限勇。
qí xīn měng lì zhì qí zhū fó
其心猛利，志齐诸佛。
wèi sān sāng qí yí niàn néng yuè
谓三僧祇，一念能越。

cǐ míng gōng yòng líng shuài guò yuè
此名功用陵率过越。
wú zé wú jiù fēi wéi shèng zhèng
悟则无咎。非为圣证。

jué liǎo bù mí jiǔ zì xiāo xiē
觉了不迷，久自销歇。
ruòzuòshèngjiě
若作圣解，
zé yǒukuáng mó rù qí xīn fǔ
则有狂魔入其心腑。
jiàn rén zé kuā wǒ màn wú bǐ
见人则夸，我慢无比。
qí xīn nǎi zhì shàng bú jiàn fó
其心乃至上不见佛。
xià bú jiàn rén shī yú zhèngshòu
下不见人。失于正受，
dāng cóng lún zhuì
当从沦坠。

yòu bǐ dìng zhōng zhǔ shàn nán zǐ
又彼定中诸善男子，
jiàn sè yīn xiāo shòu yīn míng bái
见色阴销，受阴明白。
qián wú xīn zhèng guī shī gù jū
前无新证。归失故居。
zhì lì shuāi wēi rù zhōng huī dì
智力衰微。入中隳地，
jiǒng wú suǒ jiàn
迥无所见。
xīn zhōng hū rán shēng dà kū kè
心中忽然生大枯渴。

realizes that and remains unconfused, then after a time it will disappear.

“But if he considers himself a sage, then a demon of sadness will enter his mind. Then, as soon as he sees someone, he will feel sad and cry uncontrollably. Lacking proper samadhi, he will certainly fall.

“Further, Ananda, in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. At that time he has a sublime vision and is overwhelmed with gratitude. In this situation, he suddenly evinces tremendous courage. His mind is bold and keen. He resolves to equal all Buddhas and says he can transcend three asamkhyeyas of eons in a single thought.

“This is called ‘being too anxious to excel in cultivation.’ If he understands, then there is no error. This experience does not indicate sagehood.

“If he realizes that and remains unconfused, then after a time it will disappear. But if he considers himself a sage, then a demon of insanity will enter his mind. As soon as he sees someone, he will boast about himself. He will become extraordinarily haughty, to the point that he recognizes no Buddha above him and no people below him. Lacking proper samadhi, he will certainly fall.

“Further, in this state of samadhi the good person sees the disintegration of the form skandha and understands the feeling skandha. With no new realization immediately ahead of him, and having lost his former status as well, his power of wisdom weakens, and he enters an impasse in which he sees nothing to anticipate. Suddenly a feeling of tremendous monotony and thirst arises in his mind. At all times he is fixated in memories that do not disperse. He mistakes this for a sign of

yú yì qièshí chén yì bú sǎn
于一切时，沈忆不散。
jiāng cǐ yì wéiqínjīngjìnxiàng
将此以为勤精进相。

cǐ míngxiūxīn wú huì zì shī
此名修心无慧自失。
wù zé wú jiù fēiwéishèngzhèng
悟则无咎。非为圣证。

ruòzuòshèngjiě
若作圣解，
zé yǒu yì mó rù qí xīn fǔ dàn xī cuōxīn
则有忆魔入其心腑。旦夕撮心，
xuánzài yí chù shī yú zhèngshòu
悬在一处。失于正受，
dāngcónglúnzhūi
当从沦坠。

yòu bǐ dìngzhōngzhūshànánán zǐ
又彼定中诸善男子，
jiàn sè yīnxiāo shòuyīnmíngbái
见色阴销，受阴明白。
huì lì guòdìng shī yú měng lì
慧力过定，失于猛利。
yǐ zhūshèngxìng huái yú xīnzhōng
以诸胜性，怀于心中。
zì xīn yǐ yí shì lú shě nà dé shǎowéi zú
自心已疑是卢舍那，得少为足。

cǐ míngyòngxīnwángshīhéngshěn
此名用心亡失恒审，
nì yú zhī jiàn wù zé wú jiù
溺于知见。悟则无咎。
fēiwéishèngzhèng
非为圣证。

ruòzuòshèngjiě
若作圣解，
zé yǒuxiàliè yì zhī zú mó rù qí xīn fǔ
则有下劣易知足魔，入其心腑。
jiàn rén zì yán
见人自言。
wǒ dé wú shàng dì yì yì dì
我得无上第一义谛。
shī yú zhèngshòu dāngcónglúnzhūi
失于正受，当从沦坠。

yòu bǐ dìngzhōngzhūshànánán zǐ
又彼定中诸善男子，
jiàn sè yīnxiāo shòuyīnmíngbái
见色阴销，受阴明白。
xīnzhèngwèihuò gù xīn yǐ wáng
新证未获。故心已亡。
lì lǎn èr jì zì shēngjiānxiǎn
历览二际，自生艰险。

diligence and vigor.

“This is called ‘cultivating the mind but losing oneself due to a lack of wisdom.’ If he understands, then there is no error. This experience does not indicate sagehood.

“But if he considers himself a sage, then a demon of memory will enter his mind. Day and night it will hold his mind suspended in one place. Lacking proper samadhi, he will certainly fall.

“Further, in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. His wisdom becomes stronger than his samadhi, and he mistakenly becomes impetuous. Cherishing the supremacy of his nature, he imagines that he is a Nishyanda (Buddha) and rests content with his minor achievement.

“This is called ‘applying the mind, but straying away from constant examination and becoming preoccupied with ideas and opinions.’ If he understands, then there is no error. This experience does not indicate sagehood.

“But if he considers himself a sage, then a lowly demon that is easily satisfied will enter his mind. As soon as he sees someone, he will announce, ‘I have realized the unsurpassed absolute truth.’ Lacking proper samadhi, he will certainly fall.

“Further, in this state of samadhi the good person sees the disintegration of the form skandha and understands the feeling skandha. He has not yet obtained any results, and his prior state of mind has already disappeared. Surveying the two extremes, he feels that he is in great danger.

yú xīn hū rán shēng wú jìn yōu
于 心 忽 然 生 无 尽 忧。
rú zuò tiě chuáng rú yìn dú yào
如 坐 铁 床 如 饮 毒 药。
xīn bú yù huó
心 不 欲 活。
cháng qiú yú rén lìng hài qí mìng
常 求 于 人 令 害 其 命，
zǎo qǔ jiě tuō
早 取 解 脱。

cǐ míng xiū xíng shī yú fāng biàn
此 名 修 行 失 于 方 便。
wù zé wú jiù fēi wéi shèng zhèng
悟 则 无 咎 非 为 圣 证。

ruò zuò shèng jiě
若 作 圣 解，
zé yǒu yī fēn cháng yōu chóu mó rù qí xīn fǔ
则 有 一 分 常 忧 愁 魔 入 其 心 腑
shǒu zhí dāo jiàn zì gē qí ròu
。 手 执 刀 剑 ， 自 割 其 肉，
xīn qí shě shòu huò cháng yōu chóu
欣 其 舍 寿 或 常 忧 愁，
zǒu rù shān lín bù nài jiàn rén
走 入 山 林 ， 不 耐 见 人。
shī yú zhèng shòu dāng cóng lún zhuì
失 于 正 受 ， 当 从 沦 坠。

yòu bǐ dìng zhōng zhū shàn nán zǐ
又 彼 定 中 诸 善 男 子，
jiàn sè yīn xiāo shòu yīn míng bái
见 色 阴 销 ， 受 阴 明 白。
chù qīng jìng zhōng xīn ān yīn hòu
处 清 净 中 ， 心 安 隐 后，
hū rán zì yǒu wú xiàn xǐ shēng
忽 然 自 有 无 限 喜 生。
xīn zhōng huān yuè bù néng zì zhǐ
心 中 欢 悦 ， 不 能 自 止。

cǐ míng qīng ān wú huì zì jìn
此 名 轻 安 无 慧 自 禁。
wù zé wú jiù fēi wéi shèng zhèng
悟 则 无 咎 非 为 圣 证。

ruò zuò shèng jiě
若 作 圣 解，
zé yǒu yī fēn hào xǐ lè mó rù qí xīn fǔ
则 有 一 分 好 喜 乐 魔 入 其 心 腑。
jiàn rén zé xiào yú qú lù bàng
见 人 则 笑 于 衢 路 傍，
zì gē zì wǔ zì wèi yǐ dé wú ài jiě tuō
自 歌 自 舞 自 谓 已 得 无 碍 解 脱。
shī yú zhèng shòu dāng cóng lún zhuì
失 于 正 受 ， 当 从 沦 坠。

yòu bǐ dìng zhōng zhū shàn nán zǐ
又 彼 定 中 诸 善 男 子，

Suddenly he becomes greatly distraught, as if he were seated on the Iron Bed, or as if he has taken poison. He has no wish to go on living, and he is always asking people to take his life so he can be released sooner.

“This is called ‘cultivating, but not understanding expedients.’ If he understands, then there is no error. This experience does not indicate sagehood.

“But if he considers himself a sage, then a demon of chronic depression will enter his mind. He may take up knives and swords and cut his own flesh, happily giving up his life. Or else, driven by constant anxiety, he may flee into the wilderness and be unwilling to see people. Lacking proper samadhi, he will certainly fall.

“Further, in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. As he dwells in this purity, his mind is tranquil and at ease. Suddenly a feeling of boundless joy wells up in him. There is such bliss in his mind that he cannot contain it.

“This is called, ‘experiencing lightness and ease, but lacking the wisdom to control it.’ If he understands, then there is no error. This experience does not indicate sagehood.

“But if he considers himself a sage, then a demon that likes happiness will enter his mind. As soon as he sees someone, he will laugh. He will sing and dance in the streets. He will say that he has already attained unobstructed liberation. Lacking proper samadhi, he will certainly fall.

“Further, in this state of samadhi, the good person

jiàn sè yīnxiāo shòuyīnmíngbai
见色阴销，受阴明白。
zì wèi yǐ zú hū yǒu wú duān dà wǒ màn qǐ
自谓已足。忽有无端大我慢起。
rú shì nǎi zhì màn yǔ guò màn
如是乃至慢与过慢，
jí màn guò màn huò zēng shàng màn
及慢过慢，或增上慢，
huò bēi liè màn yì shí jù fā
或卑劣慢，一时俱发。
xīn zhōng shàng qīng shí fāng rú lái
心中尚轻十方如来。
hé kuàng xià wèi shēng wén yuán jué
何况下位声闻缘觉。

cǐ míng jiàn shèng wú huì zì jiù
此名见胜无慧自救。
wù zé wú jiù fēi wéi shèng zhèng
悟则无咎。非为圣证。

ruò zuò shèng jiě
若作圣解，
zé yǒu yī fēn dà wǒ màn mó rù qí xīn fǔ
则有一分大我慢魔入其心腑。
bù lǐ tǎ miào cuī huī jīng xiàng
不礼塔庙。摧毁经像。
wèi tán yuè yán cǐ shì jīn tóng
谓檀越言。此是金铜，
huò shì tǔ mù jīng shì shù yè
或是土木。经是树叶，
huò shì dié huá ròu shēn zhēn cháng
或是麤华。肉身真常，
bú zì gōng jìng què chóng tǔ mù
不自恭敬。却崇土木，
shí wéi diān dǎo
实为颠倒。
qí shēn xìn zhě cóng qí huī suì
其深信者从其毁碎，
mái qì dì zhōng yí wù zhòng shēng
埋弃地中。疑误众生，
rù wú jiàn yù shī yú zhèng shòu
入无间狱。失于正受，
dāng cóng lún zhūi
当从沦坠。

yòu bǐ dìng zhōng zhū shàn nán zǐ
又彼定中诸善男子，
jiàn sè yīnxiāo shòuyīnmíngbai
见色阴销，受阴明白。
yú jīng míng zhōng yuán wù jīng lǐ
于精明中圆悟精理，
dé dà suí shùn
得大随顺。
qí xīn hū shēng wú liàng qīng ān
其心忽生无量轻安。

sees the disintegration of the form skandha and understands the feeling skandha. He says he is already satisfied. Suddenly, a feeling of unreasonable, intense self-satisfaction may arise in him. It may include pride, outrageous pride, haughty pride, overweening pride, and pride based on inferiority, all of which occur at once. In his mind, he even looks down on the Tathagatas of the ten directions, how much the more so on the lesser positions of Hearers and Those Enlightened by Conditions.

“This is called ‘viewing oneself as supreme, but lacking the wisdom to save oneself.’ If he understands, then there is no error. This experience does not indicate sagehood.

“But if he considers himself a sage, then a demon of intense arrogance will enter his mind. He will not bow to stupas or in temples. He will destroy Sutras and images. He will say to the Danapatis, ‘These are gold, bronze, clay, or wood. The Sutras are just leaves or cloth. The flesh body is what is real and eternal, but you don’t revere it; instead you venerate clay and wood. That is totally absurd.’ Those who have deep faith in him will follow him to destroy the images or bury them. He will mislead living beings so that they fall into the Relentless Hells. Lacking proper samadhi, he will certainly fall.

“Further, in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. In his refined understanding, he awakens completely to subtle principles. Everything is in accord with his wishes. He may suddenly experience limitless lightness and ease in his mind. He may say that he has become a sage and attained great self-mastery.

yǐ yánchéngshèng dé dà zì zài
已言成圣，得大自在。

cǐ míngyīnhuì huòzhūqīngqīng
此名因慧获诸轻清。
wù zé wú jiù fēiwéishèngzhèng
悟则无咎。非为圣证。

ruòzuòshèngjiě
若作圣解，
zé yǒu yī fēnhàoqīngqīng mó rù qí xīn fǔ
则有一分好轻清魔入其心腑。
zì wèimǎn zú gèng bù qiújìn
自谓满足，更不求进。
cǐ děngduōzuò wú wén bǐ qiū
此等多作无闻比丘。
yí wú zhòngshēng duò ā bí yù
疑误众生，堕阿鼻狱。
shī yú zhèngshòu dāng cóng lún zhuì
失于正受，当从沦坠。

yòu bǐ dìngzhōngzhūshànánán zǐ
又彼定中诸善男子，
jiàn sè yīnxiāo shòuyīnmíngbái
见色阴销，受阴明白。
yú míng wù zhōng dé xū míng xìng
于明悟中，得虚明性。
qí zhōng hū rán guī xiàng yǒng miè
其中忽然归向永灭。
bō wú yīnguǒ yí xiàng rù kōng
拨无因果，一向入空。
kōngxīnxiànrqián
空心现前，
nǎi zhì xīnshēngchángduànmièjiě
乃至心生长断灭解。

wù zé wú jiù fēiwéishèngzhèng
悟则无咎。非为圣证。

ruòzuòshèngjiě
若作圣解，
zé yǒu kōng mó rù qí xīn fǔ
则有空魔入其心腑。
nǎi bàng chí jiè míng wéi xiǎo chéng
乃谤持戒，名为小乘。
pú sà wù kōng yǒu hé chí fàn
菩萨悟空，有何持犯。
qí rén cháng yú xīn xīn tán yuè
其人常于信心檀越，
yīn jiǔ dàn ròu guǎng xíng yīn huì
饮酒啖肉，广行淫秽。
yīn mó lì gù
因魔力故，
shè qí qián rén bù shēng yí bàng
摄其前人不生疑谤。

“This is called ‘attaining lightness and clarity due to wisdom.’ If he understands, then there is no error. This experience does not indicate sagehood.

“But if he considers himself a sage, then a demon that likes lightness and clarity will enter his mind. Claiming that he is already satisfied, he will not strive to make further progress. For the most part, such cultivators will become like the Unlearned Bhikshu. He will mislead living beings so that they will fall into the Avichi Hell. Lacking proper samadhi, he will certainly fall.

“Further in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. In that clear awakening, he experiences an illusory clarity. Within that, suddenly he may veer towards the view of eternal extinction, deny cause and effect, and take everything as empty. The thought of emptiness so predominates that he comes to believe that there is eternal extinction after death.

“[This is called ‘the mental state of samadhi dissolving so that one loses sight of what is right.’] If he understands, then there is no error. This experience does not indicate sagehood.

“But if he considers himself a sage, then a demon of emptiness will enter his mind. He will slander the holding of precepts, calling it a ‘Small Vehicle Dharma.’ He will say, ‘Since Bodhisattvas have awakened to emptiness, what is there to hold or violate?’ This person, in the presence of his faithful danapatis, will often drink wine, eat meat, and engage in wanton lust. The power of the demon will keep his followers from doubting or denouncing him. After the ghost has possessed him for a long time, he may consume excrement and urine, or meat and wine, claiming that all

guǐxīnjiǔrù
鬼心久入，
huòshíshīniào yǔ jiǔròuděng
或食屎尿与酒肉等，
yì zhǒng jù kōng pò fó lǜ yí
一种俱空。破佛律仪，
wù rù rénzuì shī yú zhèngshòu
误入人罪。失于正受，
dāng cóng lúnzhūi
当从沦坠。

yòu bǐ dìngzhōngzhūshànánán zǐ
又彼定中诸善男子，
jiàn sè yīnxiāo shòuyīnmíngbái
见色阴销，受阴明白。
wèi qí xū míng shēn rù xīn gǔ
味其虚明，深入心骨。
qí xīn hū yǒu wú xiàn ài shēng
其心忽有无限爱生。
ài jí fā kuáng biàn wéi tān yù
爱极发狂，便为贪欲。

cǐ míng dìng jìng ān shùn rù xīn
此名定境安顺入心。
wú huì zì chí wù rù zhū yù wù zé wú jiù
无慧自持，误入诸欲。悟则无咎。
fēi wéi shèng zhèng
非为圣证。

ruò zuò shèng jiě
若作圣解，
zé yǒu yù mó rù qí xīn fǔ
则有欲魔入其心腑。
yī xiàng shuō yù wéi pú tí dào
一向说欲为菩提道。
huà zhū bái yī píngděng xíng yù
化诸白衣平等行欲。
qí xíng yīnzhě míng chí fǎ zǐ
其行淫者，名持法子。
shénguǐ lì gù yú shì zhōng
神鬼力故，于世中，
shè qí fán yú qí shù zhì bǎi
摄其凡愚，其数至百。
rú shì nǎi zhì yì bǎi èr bǎi
如是乃至一百，二百，
huò wǔ liù bǎi duō mǎn qiān wàn
或五六百，多满千万。
mó xīn shēng yàn lí qí shēn tǐ
魔心生厌，离其身体。
wēi dé jì wú xiàn yú wáng nán
威德既无，陷于王难。
yí wù zhòng shēng rù wú jiàn yù
疑误众生入无间狱。
shī yú zhèngshòu dāng cóng lúnzhūi
失于正受，当从沦坠。

ā nán rú shí shí zhōngchán nà xiàn jìng
阿难。如是十种禅那现境，

such things are empty. He will break the Buddha's moral precepts and mislead people into committing offenses. Lacking proper samadhi, he will certainly fall.

“Further, in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. He savors the state of illusory clarity, and it deeply enters his mind and bones. Boundless love may suddenly well forth from his mind. When that love becomes extreme, he goes insane with greed and lust.

“This is called ‘when an agreeable state of samadhi enters one’s mind, lacking the wisdom to control oneself and mistakenly engaging in lustful behavior.’ If he understands, then there is no error. This experience does not indicate sagehood.

“But if he considers himself a sage, then a demon of desire will enter his mind. He will become an outspoken advocate of lust, calling it the Way to Bodhi. He will teach his lay followers to indiscriminately engage in acts of lust, calling those who commit acts of lust his Dharma heirs. The power of spirits and ghosts in the Ending Age will enable him to attract a following of ordinary, naive people numbering one hundred, two hundred, five or six hundred, or as many as one thousand or ten thousand. When the demon becomes bored, it will leave the person’s body. Once the person’s charisma is gone, he will run afoul of the law. He will mislead living beings, so that they fall into the Relentless Hells. Lacking proper samadhi, he will certainly fall.

"Ananda, all ten of these states may occur in

jiēshì shòuyīnyòngxīnjiāohù
皆是受阴用心交互，
gù xiàn sī shì
故现斯事。

zhòngshēngwán mí bú zì cūnliàng
众生顽迷，不自忖量。
féng cǐ yīnyuán mí bú zì shí
逢此因缘，迷不自识，
wèiyándēngshèng dà wàng yǔ chéng
谓言登圣。大妄语成，
duò wú jiàn yù
堕无间狱。

rǔ dēng yì dāng jiāng rú lái yǔ
汝等亦当将如来语，
yú miè hòu chuán shì mò fǎ
于灭后，传示末法。
biàn lìng zhòng shēng kāi wù sī yì
遍令众生，开悟斯义。
wú lìng tiān mó dé qí fāng biàn
无令天魔得其方便。
bǎo chí fù hù chéng wú shàng dào
保持覆护，成无上道。

ā nán bǐ shàn nán zǐ xiū sān mó tí
阿难。彼善男子，修三摩提，
shòu yīn jìn zhě suī wèi lǒu jìn
受阴尽者，虽未漏尽，
xīn lí qí xíng rú niǎo chū lóng
心离其形，如鸟出笼。
yǐ néng chéng jiù cóng shì fán shēn
已能成就，从是凡身，
shàng lì pú sà liù shí shèng wèi
上历菩萨六十圣位，
dé yì shēng shēn suī wǎng wú ài
得意生身，随往无碍。

pì rú yǒu rén shú mèi yì yán
譬如有人，熟寐寤言。
shì rén suī zé wú bié suǒ zhī
是人虽则无别所知。
qí yán yǐ chéng yīn yùn lún cì
其言已成音韵伦次。
lìng bú mèi zhě xiǎn wù qí yǔ
令不寐者，咸悟其语。
cǐ zé míng wéi xiǎng yīn qū yǔ
此则名为想阴区宇。

ruò dòng niàn jìn fú xiǎng xiāo chú
若动念尽，浮想销除。
yú jué míng xīn rú qù chén gòu
于觉明心，如去尘垢。
yī lún shēng sǐ shǒu wéi yuán zhào
一伦生死，首尾圆照，
míng xiǎng yīn jìn
名想阴尽。
shì rén zé néng chāo fán nǎo zhuó
是人则能超烦恼浊。

dhyana as one's mental effort interacts with the feeling skandha.

“Dull and confused living beings do not evaluate themselves. Encountering such situations, in their confusion they fail to recognize them and say that they have become sages, thereby uttering a great lie. They will fall into the Relentless Hells.

“In the Dharma-ending Age, after my Nirvana, all of you should pass on the Tathagata's teachings, so that all living beings can awaken to their meaning. Do not let the demons of the heavens have their way. Offer protection so that all can realize the unsurpassed Way.

“Ananda, when the good person who is cultivating samadhi has put an end to the feeling skandha, although he has not achieved freedom from outflows, his mind can leave his body the way a bird escapes from a cage. From within his ordinary body, he already has the potential for ascending through the Bodhisattvas' sixty levels of sagehood. He attains the 'body produced by intent' and can roam freely without obstruction.

“This is like someone talking in his sleep. Although he does not know he is doing it, his words are clear, and his voice and inflection are all in order, so those who are awake can understand what he is saying. This is the region of the thinking skandha.

“If he puts an end to his stirring thoughts and rids himself of superfluous thinking, it is as if he has purged defilement from the enlightened, understanding mind. Then he is perfectly clear about the births and deaths of all categories of beings from beginning to end. This is the end of the thinking skandha. He can then transcend the

guān qí suǒ yóu
观其所由，
róng tōng wàng xiǎng yǐ wéi qí běn
融通妄想以为其本。

ā nán bì shàn nán zǐ shòu yīn xū miào
阿难。彼善男子，受阴虚妙，
bù zāo xié lǜ yuán dìng fā míng
不遭邪虑，圆定发明。
sān mó dì zhōng xīn ài yuán míng
三摩地中，心爱圆明，
ruì qí jīng sī tān qiú shàn qiǎo
锐其精思，贪求善巧。

ěr shí tiān mó hòu dé qí biàn
尔时天魔候得其便，
fēi jīng fù rén kǒu shuō jīng fǎ
飞精附人。口说经法。

qí rén bù jué shì qí mó zhù
其人不觉是其魔著，
zì yán wèi dé wú shàng niè pán
自言谓得无上涅槃。
lái bǐ qiú qiǎo shàn nán zǐ chù
来彼求巧善男子处，
fū zuò shuō fǎ
敷座说法。
qí xíng sī xū huò zuò bǐ qiū
其形斯须或作比丘，
lìng bǐ rén jiàn huò wéi dì shì
令彼人见。或为帝释，
huò wéi fù nǚ huò bǐ qiū ní
或为妇女，或比丘尼。
huò qǐn àn shì shēn yǒu guāng míng
或寝暗室，身有光明。

shì rén yú mí huò wéi pú sà
是人愚迷，惑为菩萨。
xìn qí jiào huà yáo dòng qí xīn
信其教化，摇荡其心。
pò fó lǜ yí qián xíng tān yù
破佛律仪，潜行贪欲。

kǒu zhōng hào yán zāi xiáng biàn yì
口中好言灾祥变异。
huò yán rú lái mǒu chù chū shì
或言如来某处出世。
huò yán jié huǒ huò shuō dāo bīng
或言劫火，或说刀兵，
kǒng bù yú rén lìng qí jiā zī
恐怖于人，令其家资，
wú gù hào sǎn
无故耗散。

turbidity of afflictions. Contemplating the cause of the thinking skandha, one sees that interconnected false thoughts are its source.

“Ananda, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves its perfect brightness, so he sharpens his concentrated thought as he greedily seeks for cleverness and skill.

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

“This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks cleverness and skill, he arranges a seat and speaks the Dharma. In an instant, he may appear to be a Bhikshu, enabling that person to see him as such, or he may appear as Shakra, as a woman, or as a Bhikshuni; or his body may emit light as he sleeps in a dark room.

“The good person is beguiled and fooled into thinking that the other is a Bodhisattva. He believes the other’s teachings and his mind is swayed. He breaks the Buddha’s moral precepts and covertly indulges his greedy desires.

“The other person is fond of speaking about calamities, auspicious events, and unusual changes. He may say that a Tathagata has appeared in the world at a certain place. He may speak of catastrophic fires or wars, thus frightening people into squandering their family wealth without reason.

cǐ míngguài guǐ niánlǎochéng mó
此名怪鬼，年老成魔，
nǎoluànshì rén yàn zú xīnshēng
恼乱是人。厌足心生，
qù bǐ rén tǐ dì zǐ yù shī
去彼人体。弟子与师，
jù xiàn wáng nán
俱陷王难。

rǔ dāng xiān jué bú rù lún huí
汝当先觉，不入轮回。
mí huò bù zhī duò wú jiàn yù
迷惑不知，堕无间狱。

ā nán yòu shàn nán zǐ shòu yīn xū miào
阿难。又善男子，受阴虚妙，
bù zāo xié lǜ yuán dìng fā míng
不遭邪虑，圆定发明。
sān mó dì zhōng xīn ài yóu dàng
三摩地中，心爱游荡。
fēi qí jīng sī tān qiú jīng lì
飞其精思。贪求经历。

ěr shí tiān mó hòu dé qí biàn
尔时天魔候得其便，
fēi jīng fù rén kǒu shuō jīng fǎ
飞精附人，口说经法。

qí rén yì bù jué zhī mó zhù
其人亦不觉知魔著，
yì yán zì dé wú shàng niè pán
亦言自得无上涅槃。
lái bǐ qiú yóu shàn nán zǐ chù
来彼求游善男子处，
fū zuò shuō fǎ zì xíng wú biàn
敷座说法。自形无变。
qí tīng fǎ zhě
其听法者，
hū zì jiàn shēn zuò bǎo lián huá
忽自见身坐宝莲华。
quán tǐ huà chéng zǐ jīn guāng jù
全体化成紫金光聚。
yī zhòng tīng rén gè gè rú shì
一众听人，各各如是，
dé wèi céng yǒu
得未曾有。

shì rén yú mí huò wéi pú sà
是人愚迷，惑为菩萨。
yín yì qí xīn pò fó lǜ yí
淫逸其心，破佛律仪，
qián xíng tān yù
潜行贪欲。

“This is a strange ghost that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.

“You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

“Further, Ananda, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves to roam about, so he lets his subtle thoughts fly out as he greedily seeks for adventure.

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

“This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks to roam, he arranges a seat and speaks the Dharma. His own body does not change its appearance, but those listening to the Dharma suddenly see themselves sitting on jeweled lotuses and their entire bodies transformed into clusters of purple-golden light. Each person in the audience experiences that state and feels he has obtained something unprecedented.

“The good person is beguiled and fooled into thinking the other is a Bodhisattva. Lust and laxity corrupt his mind. He breaks the Buddha's moral precepts and covertly indulges his greedy desires.

kǒuzhōnghàoyánzhū fó yìngshì
口中好言诸佛应世。
mǒuchùmǒurén
某处某人，
dāngshì mǒu fó huàshēnlái cǐ
当是某佛化身来此。
mǒurén jí shì mǒu pú sà děng
某人即是某菩萨等，
láihuà rénjiān qí rénjiàn gù
来化人间。其人见故，
xīnshēngqīngkě xiéjiàn mì xìng
心生倾渴。邪见密兴，
zhǒngzhì xiāomiè
种智销灭。

cǐ míng bá guǐ niánlǎochéng mó
此名魅鬼，年老成魔，
nǎoluànshìrén yàn zú xīnshēng
恼乱是人。厌足心生，
qù bǐ rén tǐ dì zǐ yǔ shī
去彼人体。弟子与师，
jù xiàn wáng nǎn
俱陷王难。

rǔ dāng xiān jué bú rù lún huí
汝当先觉，不入轮回。
mí huò bù zhī duò wú jiàn yù
迷惑不知，堕无间狱。

yòushànán zǐ shòuyīn xū miào
又善男子，受阴虚妙，
bù zāoxié lǜ yuándìng fā míng
不遭邪虑。圆定发明。
sān mó dì zhōng xīn ài miánmǐn
三摩地中，心爱绵习。
chéng qí jīng sī tānqiú qì hé
澄其精思，贪求契合。

ěr shí tiān mó hòu dé qí biàn
尔时天魔，候得其便，
fēi jīng fù rén kǒushuō jīng fǎ
飞精附人，口说经法。

qí rén shí bù jué zhī mó zhù
其人实不觉知魔著，
yì yán zì dé wú shàng niè pán
亦言自得无上涅槃。
lái bǐ qiú hé shànán zǐ chù
来彼求合善男子处，
fū zuò shuō fǎ
敷座说法。
qí xíng jí bǐ tīng fǎ zhī rén wài wú qiān
其形及彼听法之人外无迁

“The other person is fond of saying that Buddhas are appearing in the world. He claims that in a certain place a certain person is actually a transformation body of a certain Buddha. Or he says that a certain person is such and such a Bodhisattva who has come to teach humankind. People who witness this are filled with admiration. Their wrong views multiply, and their Wisdom of Modes is destroyed.

“This is a drought ghost that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person’s body. Then both the disciples and the teacher will get in trouble with the law.

“You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

“Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves spiritual oneness, so he clarifies his concentrated thought as he greedily seeks for union.

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

“This person, unaware that he is actually possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks union, he arranges a seat and speaks the Dharma. Neither his own body nor the bodies of those listening to the Dharma go through any external transformations. But he makes the minds of the listeners become ‘enlightened’ before they

biàn lìng qí tīngzhě wèi wén fǎ qián,
变。令其听者未闻法前，
xīn zì kāi wù niàn niàn yí yì
心自开悟。念念移易。
huò dé sù mìng huò yǒu tā xīn
或得宿命。或有他心。
huò jiàn dì yù
或见地狱。
huò zhī rén jiān hào wù zhū shì
或知人间好恶诸事。
huò kǒu shuō jì huò zì sòng jīng
或口说偈。或自诵经。
gè gè huān yú dé wèi céng yǒu
各各欢娱，得未曾有。

shì rén yú mí huò wéi pú sà
是人愚迷，惑为菩萨。
mián ài qí xīn pò fó lǜ yí
绵爱其心破佛律仪，
qián xíng tān yù
潜行贪欲。

kǒu zhōng hào yán fó yǒu dà xiǎo
口中好言佛有大小。
mǒu fó xiān fó mǒu fó hòu fó
某佛先佛。某佛後佛。
qí zhōng yì yǒu zhēn fó jiǎ fó nán fó
其中亦有真佛，假佛，男佛，
nǚ fó pú sà yì rán qí rén jiàn gù
女佛。菩萨亦然。其人见故。
xǐ dí běn xīn yì rù xié wù
洗涤本心，易入邪悟。

cǐ míng mèi guǐ nián lǎo chéng mó
此名魅鬼，年老成魔，
nǎo luàn shì rén yàn zú xīn shēng
恼乱是人。厌足心生，
qù bī rén tǐ
去彼人体。
dì zǐ yǔ shī jù xiàn wáng nán
弟子与师俱陷王难。

rǔ dāng xiān jué bú rù lún huí
汝当先觉，不入轮回。
mí huò bù zhī duò wú jiàn yù
迷惑不知。堕无间狱。

yòu shàn nán zǐ shòu yīn xū miào
又善男子，受阴虚妙，
bù zāo xié lǜ yuán dìng fā míng
不遭邪虑，圆定发明。
sān mó dì zhōng xīn ài gēn běn
三摩地中，心爱根本。
qióng lǎn wù huà xìng zhī zhōng shǐ
穷览物化性之终始，

listen to the Dharma, so they experience changes in every thought. They may have the knowledge of past lives or the knowledge of others' thoughts. They may see the hells or know all the good and evil events in the human realm. They may speak verses or spontaneously recite Sutras. Each person is elated and feels he has obtained something unprecedented.

“The good person is beguiled and fooled into thinking the other is a Bodhisattva. His thoughts become entangled in love. He breaks the Buddha's moral precepts and covertly indulges his greedy desires.

“He is fond of saying that there are greater Buddhas and lesser Buddhas, earlier Buddhas and later Buddhas; that among them are true Buddhas and false Buddhas, male Buddhas and female Buddhas; and that the same is true of Bodhisattvas. When people The Shurangama 258 Sutra witness this, their initial resolve is washed away, and they easily get carried away with their wrong understanding.

“This is a mei-ghost that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.

“You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

“Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves to know the origins of things, so he exhaustively

jīngshuǎng qí xīn tānqiúbiànxī
精爽其心，贪求辨析。

èr shí tiān mó hòu dé qí biàn
尔时天魔，候得其便，
fēi jīng fù rén kǒushuō jīng fǎ
飞精附人，口说经法。

qí rén xiān bù juézhī mó zhù
其人先不觉知魔著，
yì yán zì dé wú shàng nièpán
亦言自得无上涅槃。
lái bǐ qiúyuán shànán zǐ chù
来彼求元善男子处，
fū zuòshuō fǎ shēnyǒuwēishén
敷座说法。身有威神，
cuī fú qiúzhě lìng qí zuòxià
摧伏求者。令其座下，
suī wèi wén fǎ zì rán xīn fú
虽未闻法，自然心伏。
shì zhū rén děng
是诸人等，
jiāng fó nièpán pú tí fǎ shēn
将佛涅槃菩提法身，
jí shì xiàncián wǒ ròushēn shàng
即是现前我肉身上。
fù fù zǐ zǐ dì dài xiāngshēng
父父子子，代代相生，
jí shì fǎ shēn cháng zhù bù jué
即是法身常住不绝。
dōu zhǐ xiànzài jí wéi fó guó
都指现在，即为佛国。
wú bié jìng jū jí jīn sè xiàng
无别净居及金色相。

qí rén xìnshòu wángshī xiānxīn
其人信受，亡失先心。
shēnmìng guī yī dé wèi céng yǒu
身命归依，得未曾有。
shì děng yú mí huò wéi pú sà
是等愚迷，惑为菩萨。
tuī jiū qí xīn pò fó lǜ yí
推究其心，破佛律仪。
qián xíng tān yù
潜行贪欲。

kǒu zhōng hào yán yǎn ěr bí shé
口中好言，眼耳鼻舌，
jiē wéi jìng tǔ nán nǚ èr gēn
皆为净土。男女二根，
jí shì pú tí nièpán zhēn chù
即是菩提涅槃真处。

investigates the nature of physical things and their changes from beginning to end. He intensifies the keenness of his thoughts as he greedily seeks to analyze things.

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

“This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks to know the origins of things, he arranges a seat and speaks the Dharma. His body has an awesome spiritual quality which subdues the seeker. He makes the minds of those gathered beside his seat spontaneously compliant, even before they have heard the Dharma. He says to all those people that the Buddha’s Nirvana, Bodhi, and Dharma-body are there before them in the form of his own physical body. He says, ‘The successive begetting of fathers and sons from generation to generation is itself the Dharma-body, which is permanent and never-ending. What you see right now are those very Buddhalands. There are no other pure dwellings or golden features.’

“Those people believe and accept his words, forgetting their initial resolve. They offer up their lives, feeling they have obtained something unprecedented. They are all beguiled and confused into thinking he is a Bodhisattva. As they pursue his ideas, they break the Buddha’s moral precepts and covertly indulge their greedy desires.

“He is fond of saying that the eyes, ears, nose, and tongue are the Pure Land, and that the male and female organs are the true place of Bodhi and Nirvana. Ignorant people believe these filthy words.

bǐ wúzhīzhě xìnshìhuìyán
彼无知者，信是秽言。

cǐ míngǔ dúyǎnshèng è guǐ
此名蛊毒魔胜恶鬼，
niánlǎochéng mó nǎoluànshì rén
年老成魔，恼乱是人。
yàn zú xīnshēng qù bǐ rén tǐ
厌足心生，去彼人体。
dì zǐ yǔ shī jù xiànwángnàn
弟子与师，俱陷王难。

rǔ dāngxiānjué bú rù lún huí
汝当先觉，不入轮回。
mí huò bù zhī duò wú jiàn yù
迷惑不知，堕无间狱。

yòushànán zǐ shòuyīn xū miào
又善男子，受阴虚妙。
bù zāoxié lǜ yuándìng fā míng
不遭邪虑，圆定发明。
sān mó dì zhōng xīn ài xuányìng
三摩地中，心爱悬应。
zhōuliú jīngyán tānqiú míngǎn
周流精研，贪求冥感。

ěr shí tiān mó hòu dé qí biàn
尔时天魔，候得其便，
fēi jīng fù rén kǒushuō jīng fǎ
飞精附人，口说经法。

qí rényuán bù juézhī mó zhù
其人元不觉知魔著，
yì yán zì dé wú shàngnièpán
亦言自得无上涅槃。
lái bǐ qiúyìng shànán zǐ chù
来彼求应善男子处，
fū zuòshuō fǎ néng lìng tīng zhòng
敷座说法。能令听众，
zàn jiàn qí shēn rú bǎi qiān suì
暂见其身如百千岁。
xīnshēng ài rǎn bù néng shě lí
心生爱染，不能舍离。
shēnwéi nú pú sì shì gòng yǎng
身为奴仆，四事供养，
bù jué pí láo
不觉疲劳。
gè gè lìng qí zuò xià rén xīn
各各令其座下人心，
zhī shì xiān shī běn shàn zhī shí
知是先师本善知识。

“This is a poisonous ghost or an evil paralysis ghost that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person’s body. Then both the disciples and the teacher will get in trouble with the law.

“You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

“Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves revelations from afar, so he pours all his energy into this intense investigation as he greedily seeks for imperceptible spiritual responses.

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

This person, completely unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks revelations, he arranges a seat and speaks the Dharma. He briefly appears to his listeners in a body that looks a hundred or a thousand years old. They experience a defiling love for him and cannot bear to part with him. They personally act as his servants, tirelessly making the Four Kinds of Offerings to him. Each member of the assembly believes that this person is his former teacher, his original Good and Wise Advisor. They give rise to love for his Dharma and stick to him as if glued, feeling they have obtained something unprecedented.

biéshēng fǎ ài nián rú jiāo qī
别生法爱，黏如胶漆，
dé wèi céng yǒu
得未曾有。

shì rén yú mí huò wéi pú sà
是人愚迷，惑为菩萨。
qīn jìn qí xīn pò fó lǜ yí
亲近其心，破佛律仪，
qián xíng tān yù
潜行贪欲。

kǒu zhōng hào yán wǒ yú qián shì
口中好言，我于前世，
yú shēng zhōng xiān dù mǒu rén
于生中，先度某人。
dāng shí shì wǒ qī qiè xiōng dì
当时是我妻妾兄弟，
jīn lái xiāng dù yǔ nǚ xiāng suí
今来相度。与汝相随。
guī mǒu shì jiè gòng yǎng mǒu fó
归某世界，供养某佛。
huò yán bié yǒu dà guāng míng tiān
或言别有大光明天，
fó yú zhōng zhù
佛于中住，
yì qiè rú lái suǒ xiū jū dì
一切如来所休居地。
bǐ wú zhī zhě xìn shì xū kuáng
彼无知者信是虚逛，
yí shī běn xīn
遗失本心。

cǐ míng bì guǐ nián lǎo chéng mó
此名病魔，年老成魔，
nǎo luàn shì rén yàn zú xīn shēng
恼乱是人。厌足心生，
qù bǐ rén tǐ dì zǐ yǔ shī
去彼人体。弟子与师，
jù xiàn wáng nǎn
俱陷王难。

rǔ dāng xiān jué bú rù lún huí
汝当先觉，不入轮回。
mí huò bù zhī duò wú jiàn yù
迷惑不知，堕无间狱。

yòu shàn nán zǐ shòu yīn xū miào
又善男子，受阴虚妙，
bù zāo xié lǜ yuán dìng fā míng
不遭邪虑，圆定发明。
sān mó dì zhōng xīn ài shēn rù
三摩地中，心爱深入。
kè jǐ xīn qín lè chù yīn jì
克己辛勤，乐处阴寂，
tān qiú jìng mì
贪求静谧。

“The good person is beguiled and fooled into thinking the other is a Bodhisattva. Attracted to the other’s thinking, he breaks the Buddha’s moral precepts and covertly indulges his greedy desires.

“He is fond of saying, ‘In a past life, in a certain incarnation, I rescued a certain person who was then my wife (or my mistress, or my brother). Now I have come to rescue you again. We will stay together and go to another world to make offerings to a certain Buddha.’ Or he may say, ‘There is a Heaven of Great Brilliance where a Buddha now dwells. It is the resting place of all Tathagatas.’ Ignorant people believe his ravings and lose their original resolve.

“This is a pestilence ghost that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person’s body. Then both the disciples and the teacher will get in trouble with the law.

“You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

“Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves deep absorption, so he restrains himself with energetic diligence and likes to dwell in secluded places as he greedily seeks for peace and quiet.

ěr shí tiān mó hòu dé qí biàn
尔时天魔，候得其便，
fēi jīng fù rén kǒushuō jīng fǎ
飞精附人，口说经法。

qí rén běn bù juézhī mó zhù
其人本不觉知魔著，
yì yán zì dé wú shàng nièpán
亦言自得无上涅槃。
lái bǐ qiú yīn shàn nán zǐ chù
来彼求阴善男子处，
fū zuò shuō fǎ lìng qí tīng rén
敷座说法。令其听人，
gè zhī běn yè huò yú qí chù
各知本业。或于其处，
yǔ yì rén yán rǔ jīn wèi sǐ
语一人言，汝今未死，
yǐ zuò chù shēng chī shǐ yì rén
已作畜生。敕使一人，
yú hòu tà wěi
于后蹋尾，
dùn lìng qí rén qǐ bù néng dé
顿令其人起不能得。
yú shì yì zhòng qīng xīn qīn fú
于是一众倾心钦伏。
yǒu rén qǐ xīn yǐ zhī qí zhào
有人起心，已知其肇。
fó lǜ yí wài zhòng jiā jīng kǔ
佛律仪外，重加精苦。
fěi bàng bī qiū mà lì tú zhòng
诽谤比丘，骂詈徒众，
jié lù rén shì bú bì jī xián
讦露人事，不避讥嫌。
kǒu zhōng hào yán wèi rán huò fú
口中好言未然祸福。
jí zhì qí shí háo fā wú shī
及至其时，毫发无失。

cǐ dà lì guǐ nián lǎo chéng mó
此大力鬼，年老成魔，
nǎo luàn shì rén yàn zú xīn shēng
恼乱是人，厌足心生，
qù bǐ rén tǐ dì zǐ yǔ shī
去彼人体。弟子与师，
jù xiàn wáng nán rǔ dāng xiān jué
俱陷王难。汝当先觉，
bú rù lún huí mí huò bù zhī
不入轮回。迷惑不知。
duò wú jiàn yù
堕无间狱。

yòu shàn nán zǐ shòu yīn xū miào
又善男子，受阴虚妙，
bù zāo xié lǜ yuán dìng fā míng
不遭邪虑，圆定发明。

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

“This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks seclusion, he arranges a seat and speaks the Dharma. He causes all of his listeners to think they know their karma from the past. Or he may say to someone there, ‘You haven’t died yet, but you have already become an animal.’ Then he instructs another person to step on the first person’s ‘tail’ and suddenly the first person cannot stand up. At that point, all in the assembly pour out their hearts in respect and admiration for him. If someone has a thought, the demon detects it immediately. He establishes intense ascetic practices that exceed the Buddha’s moral precepts. He slanders Bhikshus, scolds his assembly of disciples, and exposes people’s private affairs without fear of ridicule or rejection. He is fond of foretelling calamities and auspicious events, and when they come to pass, he is not wrong in the slightest.

“This is a ghost with great powers that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person’s body. Then both the disciples and the teacher will get in trouble with the law. You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

“Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental

sān mó dì zhōng xīn ài zhī jiàn
三摩地中，心爱知见，
qín kǔ yán xún tān qiú sù mìng
勤苦研寻，贪求宿命。

ěr shí tiān mó hòu dé qí biàn
尔时天魔，候得其便，
fēi jīng fù rén kǒu shuō jīng fǎ
飞精附人，口说经法。
qí rén shū bù jué zhī mó zhù
其人殊不觉知魔著，
yì yán zì dé wú shàng niè pán
亦言自得无上涅槃。
lái bǐ qiú zhī shàn nán zǐ chù
来彼求知善男子处，
fū zuò shuō fǎ
敷座说法。

shì rén wú duān yú shuō fǎ chù
是人无端于说法处，
dé dà bǎo zhū
得大宝珠。
qí mó huò shí huà wéi chù shēng
其魔或时化为畜生，
kǒu xián qí zhū jí zá zhēn bǎo
口衔其珠，及杂珍宝，
jiǎn cè fú dú zhū qí yì wù
简册符牍，诸奇异物。
xiān shòu bǐ rén hòu zhù qí tǐ
先授彼人。后著其体。
huò yòu tīng rén cáng yú dì xià
或诱听人，藏于地下。
yǒu míng yuè zhū zhào yào qí chù
有明月珠照耀其处。
shì zhū tīng zhě dé wèi céng yǒu
是诸听者得未曾有。
duō shí yào cǎo bù cān jiā zhuàn
多食药草。不餐嘉饌。
huò shí rì cān yì má yì mài
或时日餐一麻一麦。
qí xíng féi chōng mó lì chí gù
其形肥充，魔力持故。
fēi bàng bī qiū mà lì tú zhòng
诽谤比丘，骂詈徒众，
bú bì jī xián
不避讥嫌。

kǒu zhōng hǎo yán tā fāng bǎo zàng
口中好言他方宝藏，
shí fāng shèng xián qián nì zhī chù
十方圣贤潜匿之处。
suí qí hòu zhě
随其后者，
wǎng wǎng jiàn yǒu qí yì zhī rén
往往见有奇异之人。

state and experiences perfect, bright concentration. Within samadhi, his mind craves more knowledge and understanding, so he diligently toils at examining and probing as he greedily seeks to know past lives.

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma. This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks knowledge, he arranges a seat and speaks the Dharma.

“There in the Dharma Assembly, inexplicably, that person may obtain an enormous precious pearl. The demon may sometimes change into an animal that holds the pearl or other jewels, bamboo tablets, tallies, talismans, letters, and other unusual things in its mouth. The demon first gives the objects to the person and afterwards possesses him. Or he may fool his audience by burying the objects underground and then saying that a ‘moonlight pearl’ is illuminating the place. Thereupon the audience feels they have obtained something unique. He may eat only medicinal herbs and not partake of prepared food. Or he may eat only one sesame seed and one grain of wheat a day and still look robust. That is because he is sustained by the power of the demon. He slanders Bhikshus and scolds his assembly of disciples without fear of ridicule or rejection.

“He is fond of talking about treasure troves in other locations, or of remote and hidden places where sages and worthies of the ten directions dwell. Those who follow him often see strange and unusual people.

cǐ míngshānlín tǔ dì chéng huáng chuānyuè
此名山林土地城隍川岳

guǐshén niánlǎochéng mó
鬼神，年老成魔。

huòyǒuxuānyín pò fó jiè lǜ
或有宣淫，破佛戒律。

yǔ chéngshìzhě qián xíng wǔ yù
与承事者，潜行五欲。

huòyǒujīngjìn chúnshí cǎo mù
或有精进，纯食草木。

wú dìng xíng shì nǎo luàn shì rén
无定行事，恼乱是人。

yàn zú xīn shēng qù bǐ rén tǐ
厌足心生，去彼人体。

dì zǐ yù shī duō xiàn wáng nàn
弟子与师，多陷王难。

rǔ dāng xiān jué bú rù lún huí
汝当先觉，不入轮回。

mí huò bù zhī duò wú jiàn yù
迷惑不知，堕无间狱。

yòushànán zǐ shòuyīn xū miào
又善男子，受阴虚妙，

bù zāo xié lǜ yuán dìng fā míng
不遭邪虑，圆定发明。

sān mó dì zhōng
三摩地中，

xīn ài shéntōngzhǒngzhǒngbiànhuà
心爱神通种种变化。

yánjiūhuàyuán tān qǔ shén lì
研究化元，贪取神力。

ěr shí tiān mó hòu dé qí biàn
尔时天魔，候得其便，

fēi jīng fù rén kǒushuō jīng fǎ
飞精附人，口说经法。

qí rén chéng bù jué zhī mó zhù
其人诚不觉知魔著，

yì yán zì dé wú shàng niè pán
亦言自得无上涅槃。

lái bǐ qiú tōng shàn nán zǐ chù
来彼求通善男子处，

fū zuò shuō fǎ
敷座说法。

shì rén huò fù shǒu zhí huǒ guāng
是人或复手执火光，

shǒu cuō qí guāng
手撮其光，

fēn yú suǒ tīng sì zhòng tóu shàng
分子所听四众头上。

“This is a ghost or spirit of the mountain forests, earth, cities, rivers, and mountains that in its old age has become a demon. The person it possesses may advocate promiscuity and violate the Buddha’s precepts. He may covertly indulge in the five desires with his followers. Or he may appear to be vigorous, eating only wild plants. His behavior is erratic, and he disturbs and confuses the good person. But when the demon tires, it will leave the other person’s body. Then both the disciples and the teacher will get in trouble with the law.

“You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

“Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves spiritual powers and all manner of transformations, so he investigates the source of transformations as he greedily seeks for spiritual powers.

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

“This person, truly unaware that he is possessed by a demon, also claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks spiritual powers, he arranges a seat and speaks the Dharma. The possessed person may hold fire in his hands and, grasping a portion of it, put a flame on the head of each listener in the Fourfold Assembly. The flames on top of their heads are several feet high, yet they are not hot and no one is burned. Or he may walk on water as if on dry land; or he may sit motionless in the air;

shì zhū tīng rén dǐng shàng huǒ guāng jiē
是诸听人顶上火光皆
cháng shù chǐ yì wú rè xìng
长数尺。亦无热性，
céng bù fén shāo huò shuǐ shàng xíng
曾不焚烧。或水上行，
rú lǚ píng dì huò yú kōng zhōng
如履平地。或于空中，
ān zuò bù dòng huò rù píng nèi
安坐不动。或入瓶内。
huò chūnáng zhōng yuè yǒu tòu yuán
或处囊中。越牖透垣，
céng wú zhàng ài
曾无障碍。
wéi yú dāo bīng bù dé zì zài
唯于刀兵不得自在。
zì yán shì fó shēn zhù bái yī
自言是佛。身著白衣，
shòu bǐ qiū lǐ fěi bàng chán lǜ
受比丘礼。诽谤禅律，
mà lì tú zhòng jié lù rén shì
骂詈徒众，讪露人事，
bú bì jī xián
不避讥嫌。

kǒu zhōng cháng shuō shén tōng zì zài
口中常说神通自在。
huò fù lìng rén bàng jiàn fó tǔ
或复令人傍见佛土。
guǐ lì huò rén fēi yǒu zhēn shí
鬼力感人，非有真实。
zàn tàn xíng yín bù huǐ cū xíng
赞叹行淫。不毁粗行。
jiāng zhū wéi xiè yì wéi chuán fǎ
将诸猥媿以为传法。

cǐ míng tiān dì dà lì shān jīng hǎi jīng
此名天地大力山精，海精，
fēng jīng hé jīng tǔ jīng
风精，河精，土精，
yì qiè cǎo mù jī jié jīng mèi
一切草木积劫精魅，
huò fù lóng mèi huò shòu zhōng xiān
或复龙魅，或寿终仙，
zài huó wéi mèi huò xiān qī zhōng
再活为魅，或仙期终，
jì nián yīng sǐ qí xíng bù huà
计年应死，其形不化，
tā guài suǒ fù nián lǎo chéng mó
他怪所附，年老成魔，
nǎo luàn shì rén yàn zú xīn shēng
恼乱是人。厌足心生，
qù bǐ rén tǐ dì zǐ yǔ shī
去彼人体。弟子与师，
duō xiàn wáng nán
多陷王难。

or he may enter into a bottle or stay in a bag; or he may pass through window panes and walls without obstruction. Only when attacked by weapons does he feel ill at ease. He declares himself to be a Buddha and, wearing the clothing of a lay person, receives bows from Bhikshus. He slanders dhyana meditation and the moral regulations. He scolds his disciples and exposes people's private affairs without fear of ridicule or rejection.

“He often talks about spiritual powers and self-mastery. He may cause people to see visions of Buddhalands, but they are unreal and arise merely from the ghost's power to delude people. He praises the indulgence of lust and does not condemn lewd conduct. He uses indecent means to transmit his Dharma.

“This is a powerful nature spirit: a mountain sprite, a sea sprite, a wind sprite, a river sprite, an earth sprite, or a grass-and-tree sprite that has evolved over long ages. It may be a dragon-goblin; or a rishi who has been reborn as a goblin; or again a rishi who, having reached the end of his appointed time, should have died, but whose body does not decay and is possessed by a goblin. In its old age it has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.

rǔ dāng xiān jué bú rù lún huí
汝当先觉，不入轮回。
mí huò bù zhī duò wú jiàn yù
迷惑不知，堕无间狱。

yòu shàn nán zǐ shòu yīn xū miào
又善男子，受阴虚妙，
bù zāo xié lǜ yuán dìng fā míng
不遭邪虑，圆定发明。
sān mó dì zhōng xīn ài rù miè
三摩地中，心爱入灭。
yán jiū huà xìng tān qiú shēn kōng
研究化性，贪求深空。

ěr shí tiān mó hòu dé qí biàn
尔时天魔，候得其便，
fēi jīng fù rén kǒu shuō jīng fǎ
飞精附人，口说经法。

qí rén zhōng bù jué zhī mó zhù
其人终不觉知魔著，
yì yán zì dé wú shàng niè pán
亦言自得无上涅槃。
lái bǐ qiú kōng shàn nán zǐ chù
来彼求空善男子处，
fū zuò shuō fǎ yú dà zhòng nèi
敷座说法。于大众内，
qí xíng hū kōng zhòng wú suǒ jiàn
其形忽空，众无所见。
huán cóng xū kōng tū rán ér chū
还从虚空，突然而出。
cún mò zì zài huò xiàn qí shēn
存没自在。或现其身，
dòng rú liú lí huò chuí shǒu zú
洞如琉璃。或垂手足，
zuò zhān tán qì huò dà xiǎo biàn
作旃檀气。或大小便，
rú hòu shí mì fěi huī jiè lǜ
如厚石蜜。诽谤戒律。
qīng jiàn chū jiā
轻贱出家。

kǒu zhōng cháng shuō wú yīn wú guǒ
口中常说无因无果，
yì sǐ yǒng miè wú fù hòu shēn
一死永灭，无复後身，
jí zhū fán shèng suī dé kōng jì
及诸凡圣。虽得空寂，
qián xíng tān yù shòu qí yù zhě
潜行贪欲。受其欲者，
yì dé kōng xīn bō wú yīn guǒ
亦得空心。拨无因果。

“You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

“Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves to enter cessation, so he investigates the nature of transformations as he greedily seeks for profound emptiness.

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

“This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks emptiness, he arranges a seat and speaks the Dharma. In the midst of the great assembly, his physical form suddenly disappears, and no one in the assembly can see him. Then out of nowhere, he abruptly reappears. He can appear and disappear at will, or he can make his body transparent like crystal. From his hands and feet he releases the fragrance of sandalwood, or his excrement and urine may be sweet as thick rock candy. He slanders the precepts and is contemptuous of those who have left the home life.

“He often says that there is no cause and no effect, that once we die, we are gone forever, that there is no afterlife, and that there are no ordinary people and no sages. Although he has obtained a state of empty stillness, he covertly indulges his greedy desires. Those who give in to his lust also adopt his views of emptiness and deny cause and

cǐ míng rì yuè báo shí jīng qì jīn yù
此名日月薄蚀精气，金玉，
zhī cǎo lín fènɡ guī hè
芝草，麟，凤，龟，鹤，
jīng qiān wàn nián bù sǐ wéi línɡ
经千万年不死为灵，
chū shēnɡ guó tǔ nián lǎo chéng mó
出生国土，年老成魔，
nǎo luàn shì rén yàn zú xīn shēnɡ
恼乱是人。厌足心生，
qù bǐ rén tǐ dì zǐ yǔ shī
去彼人体。弟子与师，
duō xiàn wáng nàn
多陷王难。

rǔ dānɡ xiān jué bú rù lún huí
汝当先觉，不入轮回。
mí huò bù zhī duò wú jiàn yù
迷惑不知，堕无间狱。

yòu shàn nán zǐ shòu yīn xū miào
又善男子，受阴虚妙，
bù zāo xié lǜ yuán dìng fā míng
不遭邪虑，圆定发明。
sān mó dì zhōnɡ xīn ài cháng shòu
三摩地中，心爱长寿。
xīn kǔ yán jī
辛苦研几，
tān qiú yǒnɡ suì qì fēn duàn shēnɡ
贪求永岁弃分段生，
dùn xī biàn yì xì xiàng cháng zhù
顿希变易细相常住。

ěr shí tiān mó hòu dé qí biàn
尔时天魔，候得其便，
fēi jīnɡ fù rén kǒu shuō jīnɡ fǎ
飞精附人，口说经法。

qí rén jìnɡ bù jué zhī mó zhù
其人竟不觉知魔著，
yì yán zì dé wú shàng niè pán
亦言自得无上涅槃。
lái bǐ qiú shēnɡ shàn nán zǐ chù
来彼求生善男子处，
fū zuò shuō fǎ
敷座说法。
hào yán tā fānɡ wǎnɡ huán wú zhì
好言他方往还无滞。

effect.

“This is an essence that was created during an eclipse of the sun or moon. Having fallen on gold, jade, a rare fungus, a unicorn, a phoenix, a tortoise, or a crane, the essence endowed it with life, so that it did not die for thousands or tens of thousands of years and eventually became a spirit. It was then born into this land and in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person’s body. Then both the disciples and the teacher will get in trouble with the law.

“You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

“Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves long life, so he toils at investigating its subtleties as he greedily seeks for immortality. He wishes to cast aside the birth and death of the body, and suddenly he hopes to end the birth and death of thoughts as well, so that he can abide forever in a subtle form.

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

“This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks long life, he arranges a seat and speaks the Dharma. He is fond of saying that he can go places and come back without hindrance, perhaps traveling ten thousand miles and returning in the

huò jīng wàn lǐ shùn xī zài lái
或经万里，瞬息再来。
jiē yú bǐ fāng qǔ dé qí wù
皆于彼方，取得其物。
huò yú yí chù zài yí zhái zhōng
或于一处，在一宅中，
shù bù zhī jiān
数步之间，
lìng qí cóng dōng yì zhì xī bì
令其从东诣至西壁。
shì rén jí xíng lěi nián bú dào
是人急行，累年不到。
yīn cǐ xīn xìn yí fó xiàn qián
因此心信，疑佛现前。

kǒu zhōng cháng shuō shí fāng zhòng shēng
口中常说，十方众生，
jiē shì wú zǐ wǒ shēng zhū fó
皆是吾子。我生诸佛。
wǒ chū shì jiè wǒ shì yuán fó
我出世界。我是元佛，
chū shì zì rán bù yīn xiū dé
出世自然，不因修得。

cǐ míng zhù shì zì zài tiān mó
此名住世自在天魔，
shǐ qí juàn shǔ rú zhē wén chá
使其眷属，如遮文荼，
jí sì tiān wáng pí shè tóng zǐ
及四天王毗舍童子，
wèi fā xīn zhě lì qí xū míng
未发心者，利其虚明，
shí bǐ jīng qì huò bù yīn shī
食彼精气。或不因师，
qí xiū xíng rén qīn zì guān jiàn
其修行人，亲自观见，
chēng zhí jīng āng yǔ nǚ cháng mìng
称执金刚与汝长命。
xiàn měi nǚ shēn shèng xíng tān yù
现美女身，盛行贪欲。
wèi yú nián suì gān nǎo kū jié
未逾年岁，肝脑枯竭。
kǒu jiān dú yán tīng ruò yāo mèi
口兼独言。听若妖魅。
qián rén wèi xiáng duō xiàn wáng nàn
前人未详，多陷王难。
wèi jí yù xíng xiān yǐ gān sǐ
未及遇刑，先已乾死。
nǎo luàn bǐ rén yǐ zhì cú yǎn
恼乱彼人，以至殒殒。

rǔ dāng xiān jué bú rù lún huí
汝当先觉，不入轮回。
mí huò bù zhī duò wú jiàn yù
迷惑不知，堕无间狱。

twinkling of an eye. He can also bring things back from wherever he goes. Or he may tell someone to walk from one end of the room to the other, a distance of just a few paces. Then even if the person walked fast for years, he could not reach the wall. Therefore people believe in the possessed person and mistake him for a Buddha.

“He often says, ‘All beings in the ten directions are my children. I gave birth to all Buddhas. I created the world. I am the original Buddha. I created this world naturally, not due to cultivation.’

“This may be a chamunda sent from the retinue of the demon in the Heaven of Sovereignty, or a youthful pishacha from the Heaven of the Four Kings that has not yet brought forth the resolve. It takes advantage of the person’s luminous clarity and devours his essence and energy. Or perhaps without having to rely on a teacher, the cultivator personally sees a being that tells him, ‘I am a Vajra Spirit who has come to give you long life.’ Or the being transforms itself into a beautiful woman and engages him in frenzied lust, so that within a year his vitality is exhausted. He talks to himself; and to anyone listening he sounds like a goblin. The people around him do not realize what is happening. In most cases such a person will get in trouble with the law. But before he is punished, he will die from depletion. The demon disturbs and confuses the person to the point of death.

“You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

ā nàndāngzhī shìshízhōng mó
阿难当知，是十种魔，
yú mò shìshí zài wǒ fǎ zhōng
于末世时，在我法中。
chūjiāxiūdào huò fù rén tǐ
出家修道。或附人体。
huò zì xiànxíng
或自现形。
jiēyán yǐ chéngzhèngbiànzhī jué
皆言已成，正遍知觉。

zàntànyín yù pò fó lǜ yí
赞叹淫欲。破佛律仪。
xiān è mó shī yǔ mó dì zǐ
先恶魔师，与魔弟子，
yínyíxiāngchuán rú shìxiéjīng
淫淫相传。如是邪精，
mèi qí xīn fǔ jìn zé jiǔshēng
魅其心腑。近则九生，
duō yú bǎishì lìngzhēnxiūxíng
多踰百世，令真修行，
zǒngwéi mó juàn
总为魔眷。

mìngzhōngzhīhòu bì wéi mó mín
命终之后，毕为魔民。
shīzhèngbiànzhī duò wú jiàn yù
失正遍知，堕无间狱。

rǔ jīnwèi xū xiān qǔ jì miè
汝今未须先取寂灭。
zòng dé wú xué
纵得无学。
liúyuàn rù bǐ mò fǎ zhī zhōng
留愿入彼末法之中，
qǐ dà cí bēi
起大慈悲，
jiù dù zhèngxīnshēnxìnzhuàngshēng
救度正心深信众生，
lìng bú zhù mó dé zhèngzhī jiàn
令不著魔，得正知见。
wǒ jīn dù rǔ yǐ chūshēng sǐ
我今度汝，已出生死。
rǔ zūn fó yǔ míngbào fó ēn
汝遵佛语，名报佛恩。

ā nán rú shì shízhōngchán nà xiàn jìng
阿难。如是十种禅那现境。
jiēshì xiǎngyīnyòngxīnjiāohù
皆是想阴用心交互，
gù xiàn sī shì
故现斯事。

zhòngshēngwán mí bú zì cǔnliàng
众生顽迷，不自忖量。
féng cǐ yīnyuán mí bú zì shí
逢此因缘，迷不自识，

“Ananda, you should know that in the Dharma-ending Age, these ten kinds of demons may leave the home-life to cultivate the Way within my Dharma. They may possess other people, or they may manifest themselves in various forms. All of them will claim that they have already accomplished Proper and Pervasive Knowledge and Awareness.

“They praise lust and break the Buddha’s moral precepts. The evil demonic teachers and their demonic disciples that I just discussed transmit their teaching through licentious activity. Such deviant spirits take over cultivators’ minds, and after as few as nine lives or as many as a hundred generations, they turn true practitioners entirely into followers of demons.

“When their lives are over, they are bound to end up as one of the demonic hordes. They will lose their proper and pervasive knowledge and fall into the Relentless Hells.

“You need not enter Nirvana yet. Although you are completing your attainment to the level beyond learning, hold nonetheless to your vows to enter the Dharma-ending Age. Bring forth great compassion to rescue and take across living beings who have proper minds and deep faith. Do not let them become possessed by demons. Help them instead to attain proper knowledge and views. I have already rescued you from birth and death. By venerating the Buddha’s words, you will be repaying the Buddha’s kindness.

“Ananda, all ten of these states may occur in dhyana as one’s mental effort interacts with the thinking skandha.

“Dull and confused living beings do not evaluate themselves. Encountering such situations, in their confusion they fail to recognize them and say that

wèiyándēngshèng dà wàng yǔ chéng
谓言登圣。大妄语成，
duò wú jiàn yù
堕无间狱。

rǔ dēng bì xū jiāng rú lái yǔ
汝等必须将如来语，
yú wǒ miè hòu chuán shì mò fǎ
于我灭后，传示末法。
biàn lìng zhòng shēng kāi wù sī yì
遍令众生开悟斯义。
wú lìng tiān mó dé qí fāng biàn
无令天魔得其方便。
bǎo chí fù hù chéng wú shàng dào
保持覆护，成无上道。

ā nán bì shàn nán zǐ xiū sān mó tí
阿难。彼善男子修三摩提，
xiǎng yīn jìn zhě
想阴尽者。
shì rén píng cháng mèng xiǎng xiāo miè
是人平常梦想销灭。
wù mèi héng yī jué míng xū jìng
寤寐恒一。觉明虚静，
yóu rú qíng kōng
犹如晴空。
wú fù cū zhòng qián chén yǐng shì
无复粗重前尘影事。
guān zhū shì jiān dà dì shān hé
观诸世间大地山河，
rú jìng jiàn míng lái wú suǒ nián
如镜鉴明。来无所黏。
guò wú zōng jì xū shòu zhào yìng
过无踪迹。虚受照应，
liǎo wǎng chén xí wéi yī jīng zhēn
了罔陈习。唯一精真。

shēng miè gēn yuán cóng cǐ pī lù
生灭根元，从此披露。
jiàn zhū shí fāng shí èr zhòng shēng
见诸十方十二众生，
bì dān qí lèi
毕殚其类。
suī wèi tōng qí gè mìng yóu xù
虽未通其各命由绪。
jiàn tóng shēng jī yóu rú yě mǎ
见同生基，犹如野马，
yì yì qīng rǎo wéi fú gēn chén
熠熠清扰，为浮根尘，
jiū jìng shū xué
究竟枢穴。
cǐ zé míng wéi xíng yīn qū yǔ
此则名为行阴区宇。

ruò cǐ qīng rǎo yì yì yuán xìng
若此清扰熠熠元性，

they have become sages, thereby uttering a great lie. They will fall into the Relentless Hells.

“In the Dharma-ending Age, after my Nirvana, all of you should pass on the Tathagata’s teachings, so that all living beings can awaken to their meaning. Do not let the demons of the heavens have their way. Offer protection so that all can realize the unsurpassed Way.

“Ananda, when the good person who is cultivating samadhi has put an end to the thinking skandha, he is ordinarily free of dreaming and idle thinking, so he stays the same whether in wakefulness or in sleep. His mind is aware, clear, empty, and still, like a cloudless sky, devoid of any coarse sense-impressions. He contemplates everything in the world - the mountains, the rivers, and the earth - as reflections in a mirror, appearing without attachment and vanishing without any trace; they are simply received and reflected. He does away with all his old habits, and only the essential truth remains.

“From this point on, as the origin of production and destruction is exposed, he will completely see all the twelve categories of living beings in the ten directions. Although he has not fathomed the source of their individual lives, he will see that they share a common basis of life, which appears as a mirage - shimmering and fluctuating - and is the ultimate, pivotal point of the illusory faculties and sense objects. This is the region of the formations skandha.

“Once the basic nature of this shimmering fluctuation returns to its original clarity, his

xìng rù yuánchéng yì chéngyuán xí
性入元澄，一澄元习。
rú bō lánmiè huàwéichéngshuǐ
如波澜灭。化为澄水，
míngxíngyīnjìn
名行阴尽。
shì rén zé néngchāozhòngshēngzhuó
是人则能超众生浊。
guān qí suǒyóu
观其所由，
yōuyīnwàngxiǎng yǐ wéi qí běn
幽隐妄想以为其本。

ā nàndāngzhī
阿难当知。
shì dé zhèngzhīshē mó tā zhōngzhūshànán
是得正知奢摩他中诸善男
zǐ níngmíngzhèngxīn
子，凝明正心，
shí lèitiānmó bù dé qí biàn
十类天魔不得其便。
fāng dé jīngyán qióngshēnglèiběn
方得精研，穷生类本。
yú běnlèizhōngshēngyuán lù zhě
于本类中生元露者。
guān bǐ yōuqīngyuánrǎodòngyuán
观彼幽清圆扰动元。
yú yuányuánzhōng qǐ jì dù zhě
于圆元中起计度者。
shì rénzhù rù èr wú yīnlùn
是人坠入二无因论。

yì zhě shì rénjiàn běn wú yīn hé yǐ gù
一者，是人见本无因。何以故。
shì rén jì dé shēng jī quán pò
是人既得生机全破。
chéng yú yǎngēn bā bǎi gōng dé
乘于眼根八百功德。
jiàn bā wàn jié suǒ yǒu zhòng shēng
见八万劫所有众生，
yè liú wān huán sǐ cǐ shēng bǐ
业流湾环，死此生彼。
zhī jiàn zhòng shēng lún huí qí chù
祇见众生轮回其处。
bā wàn jié wài míng wú suǒ guān
八万劫外，冥无所观。

biànzuòshìjiě
便作是解。
cǐ děngshì jiānshí fāngzhòngshēng
此等世间十方众生，
bā wàn jié lái wú yīn zì yǒu
八万劫来，无因自有。

yóu cǐ jì dù wángzhèngbiànzhī
由此计度，亡正遍知。
duòluòwàidào huòpú tí xìng
堕落外道。惑菩提性。

habits will cease, like waves subsiding to become clear, calm water. This is the end of the formations skandha. This person will then be able to transcend the turbidity of living beings. Contemplating the cause of the formations skandha, one sees that subtle and hidden false thoughts are its source.

“Ananda, you should know that when the good person has obtained proper knowledge in his practice of shamatha, his mind is unmoving, clear, and proper, and it cannot be disturbed by the ten kinds of demons from the heavens. He is now able to intently and thoroughly investigate the origin of all categories of beings. As the origin of each category becomes apparent, he can contemplate the source of the subtle, fleeting, and pervasive fluctuation. But if he begins to speculate on that pervasive source, he could fall into error with two theories of the absence of cause.

“First perhaps this person sees no cause for the origin of life. Why? Since he has completely destroyed the mechanism of production, he can, by means of the eight hundred merits of the eye organ, see all beings in the swirling flow of karma during eighty thousand eons, dying in one place and being reborn in another as they undergo transmigration. But he cannot see beyond eighty thousand eons.

“Therefore, he concludes that for the last eighty thousand eons living beings in the ten directions of this and other worlds have come into being without any cause.

“Because of this speculation, he will lose proper and pervasive knowledge, fall into externalism, and become confused about the Bodhi nature.

èr zhě shì rén jiàn mò wú yīn hé yǐ gù
二者，是人见末无因。何以故。
shì rén yú shēng jì jiàn qí gēn
是人于生既见其根。
zhī rén shēng rén wù niǎo shēng niǎo
知人生人。悟鸟生鸟。
wū cóng lái hēi hú cóng lái bái
乌从来黑，鹤从来白。
rén tiān běn shù chù shēng běn héng
人天本竖。畜生本横。
bái fēi xǐ chéng hēi fēi rǎn zào
白非洗成。黑非染造。
cóng bā wàn jié wú fù gǎi yí
从八万劫，无复改移。

jīn jìn cǐ xíng yì fù rú shì
今尽此形，亦复如是。
ér wǒ běn lái bú jiàn pú tí
而我本来不见菩提。
yún hé gèng yǒu chéng pú tí shì
云何更有成菩提事。
dāng zhī jīn rì yì qiè wù xiàng jiē běn wú
当知今日一切物象皆本无
yīn
因。

yóu cǐ jì dù wáng zhèng biàn zhī
由此计度，亡正遍知。
duò luò wài dào huò pú tí xìng
堕落外道。惑菩提性。

shì zé míng wéi dì yī wài dào lì wú yīn lùn
是则名为第一外道立无因论。

ā nàn shì sān mó zhōng zhū shàn nán zǐ
阿难。是三摩中诸善男子，
níng míng zhèng xīn mó bù dé biàn
凝明正心，魔不得便。
qióng shēng lèi běn
穷生类本，
guān bī yōu qīng cháng rǎo dòng yuán
观彼幽清常扰动元。
yú yuán cháng zhōng qǐ jì dù zhě
于圆常中，起计度者。
shì rén zhuì rù sì biàn cháng lùn
是人坠入四遍常论。

yì zhě shì rén qióng xīn jìng xìng
一者，是人穷心境性，
èr chù wú yīn
二处无因。
xiū xí néng zhī èr wàn jié zhōng
修习能知二万劫中，
shí fāng zhòng shēng suǒ yǒu shēng miè
十方众生所有生灭，

“Second, perhaps this person sees no cause for the end of life. And why? Since he perceives the origin of life, he believes that people are always born as people and birds are always born as birds; that crows have always been black and swans have always been white; that humans and gods have always stood upright and animals have always walked on four legs; that whiteness does not come from being washed and blackness does not come from being dyed; and that there have never been nor will there be any changes for eighty thousand eons.

“He says, ‘As I now examine to the end of this life, I find the same holds true. In fact, I have never seen Bodhi, so how can there be such a thing as the attainment of Bodhi? You should now realize that there is no cause for the existence of any phenomena.’

“Because of this speculation, he will lose proper and pervasive knowledge, fall into externalism, and become confused about the Bodhi nature.

“This is the first external teaching, which postulates the absence of cause.

“Ananda, in his practice of samadhi, the good person’s mind is unmoving, clear, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate on its pervasive constancy, he could fall into error with four theories of pervasive permanence.

“First, as this person thoroughly investigates the mind and its states, he may conclude that both are causeless. Through his cultivation, he knows that in twenty thousand eons, as beings in the ten directions undergo endless rounds of birth and death, they are never annihilated. Therefore, he speculates that the mind and its states are

xiánjiēxúnhuán bù cénsǎnshī
咸皆循环,不曾散失,
jì yǐ wéicháng
计以为常。

èrzhě shìrénqióng sì dàyuán
二者,是人穷四大元,
sì xìngchángzhù
四性常住。
xiūxí néngzhī sì wànjiézhōng
修习能知四万劫中,
shí fāngzhòngshēngsuǒyǒushēngmiè
十方众生所有生灭,
xiánjiē tǐ héng bù cénsǎnshī
咸皆体恒,不曾散失,
jì yǐ wéicháng
计以为常。

sānzhě
三者,
shìrénqióng jìnliùgēn mò nà zhíshòu
是人穷尽六根末那执受,
xīn yì shízhōngběnyuányóuchù
心意识中本元由处,
xìngchánghéng gù
性常恒故。
xiūxí néngzhī bā wànjiézhōng
修习能知八万劫中,
yì qièzhòngshēngxúnhuán bù shī
一切众生循环不失,
běnláichángzhù qióng bù shī xìng
本来常住。穷不失性,
jì yǐ wéicháng
计以为常。

sìzhě shìrén jì jìnxiǎngyuán
四者,是人既尽想元,
shēng lǐ gèng wú liúzhǐ yùnzhuǎn
生理更无流止运转。
shēngmièxiǎngxīn jīnyǐ yǒngmiè
生灭想心,今已永灭。
lǐ zhōng zì ránchéng bù shēngmiè
理中自然成不生灭。
yīnxīnsuǒdù jì yǐ wéicháng
因心所度,计以为常。
yóucǐ jì cháng
由此计常,

wángzhèngbiànzhī duòluòwàidào
亡正遍知。堕落外道。
huòpú tí xìng
惑菩提性。
shì zé míngwéi dì èr wàidào
是则名为第二外道,
lì yuánchánglùn
立圆常论。

yòusān mó zhōngzhūshànánán zǐ
又三摩中诸善男子,

permanent.

“Second, as this person thoroughly investigates the source of the four elements, he may conclude that they are permanent in nature. Through his cultivation, he knows that in forty thousand eons, as living beings in the ten directions undergo births and deaths, their substances exist permanently and are never annihilated. Therefore, he speculates that this situation is permanent.

“Third, as this person thoroughly investigates the sixth sense faculty, the manas, and the consciousness that grasps and receives, he concludes that the origin of mind, intellect, and consciousness is permanent. Through his cultivation, he knows that in eighty thousand eons, as all living beings in the ten directions revolve in transmigration, this origin is never destroyed and exists permanently. Investigating this undestroyed origin, he speculates that it is permanent.

“Fourth, since this person has ended the source of thoughts, there is no more reason for them to arise. In the state of flowing, halting, and turning, the thinking mind - which was the cause of production and destruction - has now ceased forever, and so he naturally thinks that this is a state of non-production and non-destruction. As a result of such reasoning, he speculates that this state is permanent.

“Because of these speculations of permanence, he will lose proper and pervasive knowledge, fall into externalism, and become confused about the Bodhi nature. This is the second external teaching, which postulates pervasive permanence.

“Further, in his practice of samadhi, the good

jiānníngzhèngxīn mó bù débiàn
坚凝正心，魔不得便。

qióngshēnglèiběn
穷生类本，

guānbī yōuqīngchánggrǎodòngyuán
观彼幽清常扰动元。

yú zì tāzhōng qǐ jì dùzhě
于自他中，起计度者。

shìrénzhuì rù sì diāndǎojiàn
是人坠入四颠倒见，

yì fēn wú cháng yì fēn chánglùn
一分无常，一分常论。

yì zhě shìrénguānmiào míngxīn
一者，是人观妙明心，

biànshí fāngjiè
遍十方界。

zhàn rán yì wéi jiū jìng shén wǒ
湛然以为究竟神我。

cóngshì zé jì wǒ biànshí fāng
从是则计我遍十方，

níng míng bú dòng yì qiè zhòng shēng
凝明不动，一切众生，

yú wǒ xīnzhōng zì shēng zì sǐ
于我心中自生自死。

zé wǒ xīnxìng míngzhī wéi cháng
则我心性，名之为常。

bǐ shēngmièzhě zhēn wú chángxìng
彼生灭者，真无常性。

èr zhě shì rén bù guān qí xīn
二者，是人 不观其心。

biàn guān shí fāng héng shā guó tǔ
遍观十方恒沙国土。

jiàn jié huài chù
见劫坏处，

míng wéi jiū jìng wú cháng zhǒng xìng
名为究竟无常种性。

jié bù huài chù míng jiū jìng cháng
劫不坏处，名究竟常。

sān zhě shì rén bié guān wǒ xīn
三者，是人别观我心，

jīng xì wēi mì yóu rú wēi chén
精细微密，犹如微尘。

liú zhuǎn shí fāng xìng wú yí gǎi
流转十方，性无移改。

néng lìng cǐ shēn jí shēng jí miè
能令此身即生即灭。

qí bù huài xìng míng wǒ xìng cháng
其不坏性，名我性常。

yì qiè sǐ shēng cóng wǒ liú chū
一切死生从我流出，

míng wú cháng xìng
名无常性。

sì zhě shì rén zhī xiǎng yīn jìn
四者，是人知想阴尽。

person's mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate about self and others, he could fall into error with theories of partial impermanence and partial permanence based on four distorted views.

“First, as this person contemplates the wonderfully bright mind pervading the ten directions, he concludes that this state of profound stillness is the ultimate spiritual self. Then he speculates, ‘My spiritual self, which is settled, bright and unmoving, pervades the ten directions. All living beings are within my mind, and there they are born and die by themselves. Therefore, my mind is permanent while those who undergo birth and death there are truly impermanent.’

“Second, instead of contemplating his own mind, this person contemplates in the ten directions worlds as many as the Ganges’ sands. He regards as ultimately impermanent those worlds that are in eons of decay, and as ultimately permanent those that are not in eons of decay.

“Third, this person closely examines his own mind and finds it to be subtle and mysterious, like fine motes of dust swirling in the ten directions, unchanging in nature. And yet it can cause his body to be born and then to die. He regards that indestructible nature as his permanent intrinsic nature, and that which undergoes birth and death and flows forth from him as impermanent.

“Fourth, knowing that the skandha of thinking has ended and seeing the flowing of the skandha of

jiànxíngyīnliú xíngyīnchángliú
见行阴流。行阴常流，
jì wéichángxìng
计为常性。
sè shòuxiǎngděngjīn yī mièjìn
色受想等今已灭尽，
míngwéi wú cháng
名为无常。

yóu cǐ jì dù yī fēn wú cháng yī fēn cháng
由此计度一分无常一分常
gù duòluòwàidào huòpú tí xìng
故，堕落外道。惑菩提性。
shì zé míngwéi dì sānwàidào
是则名为第三外道，
yī fēn chánglùn
一分常论。

yòusān mó zhōngzhūshànánán zǐ
又三摩中诸善男子，
jiānníngzhèngxīn
坚凝正心，
mó bù dé biànqióngshēnglèiběn
魔不得便穷生类本，
guān bǐ yōuqīngchángrǎodòngyuán
观彼幽清常扰动元。
yú fēnwèizhōng shēng jì dù zhě
于分位中，生计度者。
shì rén zhuì rù sì yǒubiānlùn
是人坠入四有边论。

yī zhě shì rénxīn jì shēngyuán
一者，是人心计生元，
liúyòng bù xī jì guòwèizhě
流用不息。计过未者，
míngwéiyǒubiān jì xiāng xù xīn
名为有边。计相续心，
míngwéi wú biān
名为无边。

èr zhě shì rénguān bā wàn jié
二者，是人观八万劫，
zé jiànzhòngshēng bā wàn jié qián
则见众生八万劫前，
jì wú wén jiàn wú wén jiàn chù
寂无闻见。无闻见处，
míngwéi wú biān yǒuzhòngshēngchù
名为无边。有众生处，
míngwéiyǒubiān
名为有边。

sānzhě shì rén jì wǒ biànzhī
三者，是人计我遍知，
dé wú biānxìng
得无边性。
bǐ yī qiè rén xiàn wǒ zhī zhōng
彼一切人现我知中。
wǒ céng bù zhī bǐ zhī zhī xìng
我曾不知彼之知性。

formations, this person speculates that the continuous flow of the skandha of formations is permanent, and that the skandhas of form, feeling, and thinking which have already ended are impermanent.

“Because of these speculations of impermanence and permanence, he will fall into externalism and become confused about the Bodhi nature. This is the third external teaching, which postulates partial permanence.

“Further, in his practice of samadhi, the good person’s mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate about the making of certain distinctions, he could fall into error with four theories of finiteness.

“First, this person speculates that the origin of life flows and functions ceaselessly. He judges that the past and the future are finite and that the continuity of the mind is infinite.

“Second, as this person contemplates an interval of eighty thousand eons, he can see living beings; but earlier than eighty thousand eons is a time of stillness in which he cannot hear or see anything. He regards as infinite that time in which nothing is heard or seen, and as finite that interval in which living beings are seen to exist.

“Third, this person speculates that his own pervasive knowledge is infinite and that all other people appear within his awareness. And yet, since he himself has never perceived the nature of their awareness, he says they have not obtained an infinite mind, but have only a finite one.

míng bǐ bù dé wú biān zhī xīn
名彼不得无边之心，
dàn yǒu biān xìng
但有边性。

sì zhě shì rén qióng xíng yīn kōng
四者，是人穷行阴空，
yǐ qí suǒ jiàn xīn lù chóu dù
以其所见心路筹度。
yì qiè zhòng shēng yì shēn zhī zhōng
一切众生一身之中，
jì qí xián jiē bàn shēng bàn miè
计其咸皆半生半灭。
míng qí shì jiè yì qiè suǒ yǒu
明其世界一切所有，
yí bàn yǒu biān yí bàn wú biān
一半有边，一半无边。

yóu cǐ jì dù yǒu biān wú biān duò luò wài dào
由此计度有边无边堕落外道
huò pú tí xìng
。惑菩提性。
shì zé míng wéi dì sì wài dào
是则名为第四外道，
lì yǒu biān lùn
立有边论。

yòu sān mó zhōng zhū shàn nán zǐ
又三摩中诸善男子，
jiān níng zhèng xīn mó bù dé biàn
坚凝正心，魔不得便。
qióng shēng lèi běn
穷生类本，
guān bǐ yōu qīng cháng rǎo dòng yuán
观彼幽清常扰动元。
yú zhī jiàn zhōng shēng jì dù zhě
于知见中，生计度者。
shì rén zhuì rù sì zhǒng diān dǎo bù sǐ jiǎo
是人坠入四种颠倒不死矫
luàn biàn jì xū lùn
乱，遍计虚论。

yì zhě shì rén guān biàn huà yuán
一者，是人观变化元。
jiàn qiān liú chù míng zhī wéi biàn
见迁流处，名之为变。
jiàn xiāng xù chù míng zhī wéi héng
见相续处，名之为恒。
jiàn suǒ jiàn chù míng zhī wéi shēng
见所见处，名之为生。
bú jiàn jiàn chù míng zhī wéi miè
不见见处，名之为灭。
xiāng xù zhī yīn xìng bù duàn chù
相续之因，性不断处，
míng zhī wéi zēng zhèng xiāng xù zhōng
名之为增。正相续中，
zhōng suǒ lí chù míng zhī wéi jiǎn
中所离处，名之为减。

“Fourth, this person thoroughly investigates the formations skandha to the point that it becomes empty. Based on what he sees, in his mind he speculates that each and every living being, in its given body, is half living and half dead. From this he concludes that everything in the world is half finite and half infinite.

“Because of these speculations about the finite and the infinite, he will fall into externalism and become confused about the Bodhi nature. This is the fourth external teaching, which postulates finiteness.

“Further, in his practice of samadhi, the good person’s mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate on what he knows and sees, he could fall into error with four distorted, false theories, which are total speculation based on the sophistry of immortality.

“First, this person contemplates the source of transformations. Seeing the movement and flow, he says there is change. Seeing the continuity, he says there is constancy. Where he can perceive something, he says there is production. Where he cannot perceive anything, he says there is destruction. He says that the unbroken continuity of causes is increasing and that the pauses within the continuity are decreasing. He says that the arising of all things is existence and that the perishing of all things is nonexistence. The light of reason shows that his application of mind has led

gè gè shēngchù míngzhīwéiyǒu
各各生处，名之为有。
hù hù wángchù míngzhīwéi wú
互互亡处，名之为无。
yǐ lǐ dōuguān yòngxīnbiéjiàn
以理都观，用心别见。
yǒuqiúfǎrén lái wèn qí yì dā yán
有求法人，来问其义。答言。
wǒ jīn yì shēng yì miè yì yǒu yì wú
我今亦生，亦灭，亦有，亦无，
yì zēng yì jiǎn yú yì qièshí
亦增，亦减。于一切时，
jiē luàn qí yǔ
皆乱其语。
lìng bǐ qián rén yí shī zhāng jù
令彼前人遗失章句。

èr zhě shì rén dì guān qí xīn
二者，是人谛观其心，
hù hù wú chù yīn wú dé zhèng
互互无处，因无得证。
yǒu rén lái wèn wéi dá yí zì
有人来问。唯答一字，
dàn yán qí wú chú wú zhī yú
但言其无。除无之馀，
wú suǒ yán shuō
无所言说。

sān zhě
三者，
shì rén dì guān qí xīn gè gè yǒu chù
是人谛观其心各各有处，
yīn yǒu dé zhèng yǒu rén lái wèn
因有得证。有人来问。
wéi dá yí zì dàn yán qí shì
唯答一字，但言其是。
chú shì zhī yú wú suǒ yán shuō
除是之馀，无所言说。

sì zhě shì rén yǒu wú jù jiàn
四者，是人有无俱见。
qí jìng zhī gù qí xīn yì luàn
其境枝故，其心亦乱。
yǒu rén lái wèn dā yán
有人来问。答言。
yì yǒu jí shì yì wú yì wú zhī zhōng
亦有即是亦无。亦无之中，
bú shì yì yǒu yì qiè jiǎo luàn
不是亦有。一切矫乱，
wú róng qióng jié
无容穷诘。

yóu cǐ jì dù jiǎo luàn xū wú
由此计度矫乱虚无。
duò luò wài dào huò pú tí xìng
堕落外道。惑菩提性。
shì zé míng wéi dì wǔ wài dào sì diān dǎo
是则名为第五外道四颠倒

to inconsistent views. If someone comes to seek the Dharma, asking about its meaning, he replies, 'I am both alive and dead, both existent and nonexistent, both increasing and decreasing.' He always speaks in a confusing way, causing that person to forget what he was going to say.

“Second, this person attentively contemplates his mind and finds that everything is nonexistent. He has a realization based on nonexistence. When anyone comes to ask him questions, he replies with only one word. He only says ‘No.’ Aside from saying ‘no,’ he does not speak.

“Third, this person attentively contemplates his mind and finds that everything is existent. He has a realization based on existence. When anyone comes to ask him questions, he replies with only one word. He only says ‘Yes.’ Aside from saying ‘yes,’ he does not speak.

“Fourth, this person perceives both existence and nonexistence. Experiencing this branching, his mind becomes confused. When anyone comes to ask questions, he tells them, ‘Existence is also nonexistence. But within nonexistence there is no existence.’ It is all sophistry and does not stand up under scrutiny.

“Because of these speculations, which are empty sophistries, he will fall into externalism and become confused about the Bodhi nature. This is the fifth external teaching, which postulates four distorted, false theories that are total speculation

xìng bù sǐ jiǎoluàn biàn jì xū lùn
性，不死矫乱，遍计虚论。

yòusān mó zhōngzhūshànánán zǐ
又三摩中诸善男子，
jiānníngzhèngxīn mó bù dé biàn
坚凝正心，魔不得便。
qióngshēnglèiběn
穷生类本，
guān bī yōuqīngcháng rǎodòngyuán
观彼幽清常扰动元。
yú wú jìnliú shēng jì dù zhě
于无尽流，生计度者。
shì rén zhūi rù sǐ hòuyǒuxiàng
是人坠入死後有相，
fā xīndiāndǎo
发心颠倒。

huò zì gù shēn yún sè shì wǒ
或自固身，云色是我。
huò jiàn wǒ yuán hán biànguó tǔ
或见我圆，含遍国土，
yún wǒ yǒu sè
云我有色。
huò bī qiányuánsuí wǒ huí fù
或彼前缘随我回复，
yún sè shǔ wǒ
云色属我。
huò fù wǒ yī xíngzhōngxiāng xù
或复我依行中相续，
yún wǒ zài sè
云我在色。

jiē jì dù yán sǐ hòuyǒuxiàng
皆计度言，死後有相。
rú shì xúnhuányǒushí liùxiàng
如是循环有十六相。

cóng cǐ huò jì bì jìngfánnǎo
从此或计毕竟烦恼，
bì jìng pú tí liǎngxìngbìng qū
毕竟菩提。两性并驱，
gè bù xiāngchù
各不相触。

yóu cǐ jì dù sǐ hòuyǒugù duòluòwàidào
由此计度死後有故。堕落外道。
huò pú tí xìng
惑菩提性。
shì zé míngwéi dì liùwàidào
是则名为第六外道，
lì wǔ yīnzhōng sǐ hòuyǒuxiàng
立五阴中死後有相，
xīndiāndǎolùn
心颠倒论。

yòusān mó zhōngzhūshànánán zǐ
又三摩中诸善男子，

based on the sophistry of immortality.

“Further, in his practice of samadhi, the good person’s mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate on the endless flow, he could fall into error with the confused idea that forms exist after death.

“He may strongly identify with his body and say that form is himself; or he may see himself as perfectly encompassing all worlds and say that he contains form; or he may perceive all external conditions as contingent upon himself and say that form belongs to him; or he may decide that he relies on the continuity of the formations skandha and say that he is within form.

“In all of these speculations, he says that forms exist after death. Expanding the idea, he comes up with sixteen cases of the existence of forms.

“Then he may speculate that afflictions are always afflictions, and Bodhi is always Bodhi, and the two exist side by side without contradicting each other.

“Because of these speculations about what exists after death, he will fall into externalism and become confused about the Bodhi nature. This is the sixth external teaching, which postulates confused theories of the existence of forms after death in the realm of the five skandhas.

“Further, in his practice of samadhi, the good person’s mind is firm, unmoving, and proper,

jiānníngzhèngxīn mó bù dé biàn
坚凝正心，魔不得便。
qióngshēnglèiběn
穷生类本。
guānbī yōuqīngcháng rǎodòngyuán
观彼幽清常扰动元。
yú xiānchúmiè sè shòuxiǎngzhōng
于先除灭色受想中，
shēng jì dù zhě
生计度者。
shì rén zhuì rù sǐ hòu wú xiàng
是人坠入死後无相，
fā xīndiāndǎo
发心颠倒。

jiàn qí sè miè xíng wú suǒ yīn
见其色灭，形无所因。
guān qí xiǎng miè xīn wú suǒ xì
观其想灭，心无所系。
zhī qí shòu miè wú fù lián zhuì
知其受灭，无复连缀。
yīn xìng xiāo sǎn zòng yǒu shēng lǐ
阴性消散，纵有生理，
ér wú shòu xiǎng yǔ cǎo mù tóng
而无受想，与草木同。

cǐ zhì xiàn qián yóu bù kě dé
此质现前，犹不可得。
sǐ hòu yún hé gèng yǒu zhū xiàng
死後云何更有诸相。
yīn zhī kǎn jiào sǐ hòu xiàng wú
因之勘校死後相无。
rú shì xún huán yǒu bā wú xiàng
如是循环，有八无相。

cóng cǐ huò jì niè pányīnguǒ
从此或计涅槃因果。
yì qiè jiē kōng tú yǒu míng zì
一切皆空，徒有名字。
jiū jìng duàn miè
究竟断灭。

yóu cǐ jì dù sǐ hòu wú gù duò luò wài dào
由此计度死後无故，堕落外道。
huò pú tí xìng
惑菩提性。
shì zé míng wéi dì qī wài dào
是则名为第七外道，
lì wǔ yīn zhōng sǐ hòu wú xiàng
立五阴中死後无相，
xīndiāndǎolùn
心颠倒论。

yòu sān mó zhōng zhū shàn nán zǐ
又三摩中诸善男子，
jiānníngzhèngxīn mó bù dé biàn
坚凝正心，魔不得便。

and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate on the skandhas of form, feeling, and thinking, which have already ended, he could fall into error with the confused idea that forms do not exist after death.

“Seeing that his form is gone, his physical shape seems to lack a cause. As he contemplates the absence of thought, there is nothing to which his mind can become attached. Knowing that his feelings are gone, he has no further involvements. Those skandhas have vanished. Although there is still some coming into being, there is no feeling or thought, and he concludes that he is like grass or wood.

“Since those qualities do not exist at present how can there be any existence of forms after death? Because of his examinations and comparisons, he decides that after death there is no existence. Expanding the idea, he comes up with eight cases of the nonexistence of forms.

“From that, he may speculate that Nirvana and cause and effect are all empty, that they are mere names and ultimately do not exist.

“Because of those speculations that forms do not exist after death, he will fall into externalism and become confused about the Bodhi nature. This is the seventh external teaching, which postulates confused theories of the nonexistence of forms after death in the realm of the five skandhas.

“Further, in his practice of samadhi, the good person’s mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can

qióngshēnglèiběn
穷 生 类 本。
guān bī yōuqīngchánggrǎodòngyuán
观 彼 幽 清 常 扰 动 元。
yú xíngcúnzhōng jiānshòuxiǎngmiè
于 行 存 中 ， 兼 受 想 灭 ，
shuāng jì yǒu wú zì tǐ xiāng pò
双 计 有 无 ， 自 体 相 破。
shì rén zhuì rù sǐ hòu jù fēi
是 人 坠 入 死 后 俱 非 ，
qǐ diāndǎolùn
起 颠 倒 论。

sè shòuxiǎngzhōng jiànyǒufēiyǒu
色 受 想 中 ， 见 有 非 有。
xíngqiānliú nèi guān wú bù wú
行 迁 流 内 ， 观 无 不 无。

rú shì xún huán qióng jìn yīn jiè
如 是 循 环 ， 穷 尽 阴 界 ，
bā jù fēi xiàng suí dé yī yuán
八 俱 非 相 。 随 得 一 缘 ，
jiē yán sǐ hòu yǒu xiàng wú xiàng
皆 言 死 后 有 相 无 相 。

yòu jì zhū xíng xìng qiān é gù
又 计 诸 行 ， 性 迁 讹 故 ，
xīn fā tōng wù yǒu wú jù fēi
心 发 通 悟 。 有 无 俱 非 。
xū shí shī cuò
虚 实 失 措 。

yóu cǐ jì dù sǐ hòu jù fēi
由 此 计 度 死 后 俱 非 ，
hòu jì hūn méng wú kě dào gù
后 际 昏 瞢 无 可 道 故 。
duò luò wài dào huò pú tí xìng
堕 落 外 道 。 惑 菩 提 性 。
shì zé míng wéi dì bā wài dào
是 则 名 为 第 八 外 道 ，
lì wǔ yīn zhōng sǐ hòu jù fēi xīn diān dǎo
立 五 阴 中 死 后 俱 非 心 颠 倒
lùn
论 。

yòu sān mó zhōng zhū shàn nán zǐ
又 三 摩 中 诸 善 男 子 ，
jiān níng zhèng xīn mó bù dé biàn
坚 凝 正 心 ， 魔 不 得 便 。
qióngshēnglèiběn
穷 生 类 本。
guān bī yōuqīngchánggrǎodòngyuán
观 彼 幽 清 常 扰 动 元。
yú hòu hòu wú shēng jì dù zhě
于 后 后 无 ， 生 计 度 者 。

thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. In this state where the skandha of formations remains, but the skandhas of feeling and thinking are gone, if he begins to speculate that there is both existence and nonexistence, thus contradicting himself, he could fall into error with confused theories that deny both existence and nonexistence after death.

“Regarding form, feeling, and thinking, he sees that existence is not really existence. Within the flow of the formations skandha, he sees that nonexistence is not really nonexistence.

“Considering back and forth in this way, he thoroughly investigates the realms of these skandhas and derives an eightfold negation of forms. No matter which skandha is mentioned, he says that after death, it neither exists nor does not exist.

“Further, because he speculates that all formations are changing in nature, an ‘insight’ flashes through his mind, leading him to deny both existence and nonexistence. He cannot determine what is unreal and what is real.

“Because of these speculations that deny both existence and nonexistence after death, the future is murky to him and he cannot say anything about it. Therefore, he will fall into externalism and become confused about the Bodhi nature. This is the eighth external teaching, which postulates confused theories that deny both existence and nonexistence after death in the realm of the five skandhas.

“Further, in his practice of samadhi, the good person’s mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate that there is no existence after death, he could fall into error with seven theories of the

shì rén zhuì rù qī duàn miè lùn
是人坠入七断灭论。

huò jì shēn miè huò yù jìn miè
或计身灭。或欲尽灭。
huò kǔ jìn miè huò jí lè miè
或苦尽灭。或极乐灭。
huò jí shě miè
或极舍灭。

rú shì xún huán qióng jìn qī jì
如是循环穷尽七际，
xiàn qián xiāo miè miè yǐ wú fù
现前销灭，灭已无复。

yóu cǐ jì dù sǐ hòu duàn miè
由此计度死後断灭。
duò luò wài dào huò pú tí xìng
堕落外道。惑菩提性。
shì zé míng wéi dì jiǔ wài dào
是则名为第九外道。
lì wǔ yīn zhōng sǐ hòu duàn miè
立五阴中死後断灭，
xīn diān dǎo lùn
心颠倒论。

yòu sān mó zhōng zhū shàn nán zǐ
又三摩中诸善男子，
jiān níng zhèng xīn mó bù dé biàn
坚凝正心，魔不得便。
qióng shēng lèi běn
穷生类本。
guān bī yōu qīng cháng rǎo dòng yuán
观彼幽清常扰动元。
yú hòu hòu yǒu shēng jì dù zhě
于後後有生计度者。
shì rén zhuì rù wǔ niè pán lùn
是人坠入五涅槃论。

huò yǐ yù jiè wéi zhèng zhuǎn yī
或以欲界为正转依，
guān jiàn yuán míng shēng ài mù gù
观见圆明，生爱慕故。
huò yǐ chū chán xìng wú yōu gù
或以初禅，性无忧故。
huò yǐ èr chán xīn wú kǔ gù
或以二禅，心无苦故。
huò yǐ sān chán jí yuè suí gù
或以三禅，极悦随故。
huò yǐ sì chán kǔ lè èr wáng
或以四禅，苦乐二亡，
bù shòu lún huí shēng miè xìng gù
不受轮回生灭性故。

cessation of existence.

“He may speculate that the body will cease to exist or that when desire has ended, there is cessation of existence; or that after suffering has ended, there is cessation of existence; or that when bliss reaches an ultimate point, there is cessation of existence; or that when renunciation reaches an ultimate point there is cessation of existence.

“Considering back and forth in this way, he exhaustively investigates the limits of the seven states and sees that they have already ceased to be and will not exist again.

“Because of these speculations that existence ceases after death, he will fall into externalism and become confused about the Bodhi nature. This is the ninth external teaching, which postulates confused theories of the cessation of existence after death in the realm of the five skandhas.

“Further, in his practice of samadhi, the good person’s mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate on existence after death, he could fall into error with five theories of Nirvana.

“He may consider the heavens of the Desire Realm a true refuge, because he contemplates their extensive brightness and longs for it; or he may take refuge in the First Dhyana, because there his nature is free from worry; or he may take refuge in the Second Dhyana, because there his mind is free from suffering; or he may take refuge in the Third Dhyana, because he delights in its extreme joy; or he may take refuge in the Fourth Dhyana, reasoning that suffering and bliss are both ended there and that he will no longer undergo transmigration.

mí yǒulòutiān zuò wú wéijiě
迷有漏天，作无为解。
wǔ chù ān yīn wéi shèng jìng yī
五处安隐，为胜净依。
rú shì xún huán wǔ chù jiū jìng
如是循环，五处究竟。

yóu cǐ jì dù wǔ xiànnièpán
由此计度五现涅槃。
duò luò wàidào huò pú tí xìng
堕落外道。惑菩提性。
shì zé míng wéi dì shí wàidào
是则名为第十外道，
lì wǔ yīnzhōng wǔ xiànnièpán
立五阴中五现涅槃，
xīndiāndǎolùn
心颠倒论。

ā nàn rú shì shí zhōngchán nà kuángjiě
阿难。如是十种禅那狂解，
jiē shì xíng yīn yòng xīn jiāo hù
皆是行阴用心交互，
gù xiàn sī wù
故现斯悟。

zhòngshēngwán mí bú zì cǔnliàng
众生顽迷，不自忖量。
féng cǐ xiàncián yǐ mí wéijiě
逢此现前，以迷为解，
zì yán dēng shèng dà wàng yǔ chéng
自言登圣，大妄语成，
duò wú jiàn yù
堕无间狱。

rǔ děng bì xū jiāng rú lái yǔ
汝等必须将如来语，
yú wǒ miè hòu chuán shì mò fǎ
于我灭后，传示末法。
biàn lìng zhòngshēng jué liǎo sī yì
遍令众生觉了斯义。
wú lìng xīn mó zì qǐ shēnniè
无令心魔，自起深孽。
bǎo chí fù hù xiāo xī xié jiàn
保持覆护，销息邪见。

jiāo qí shēn xīn kāi jué zhēn yì
教其身心，开觉真义。
yú wú shàng dào bù zāo zhī qí
于无上道，不遭枝岐。
wù lìng xīn qǐ dé shǎo wéi zú
勿令心祈，得少为足。
zuò dà jué wáng qīng jìng biāo zhǐ
作大觉王清净标指。

ā nàn bì shàn nán zǐ xiū sān mó tí
阿难。彼善男子修三摩提，

“These heavens are subject to outflows, but in his confusion he thinks that they are unconditioned; and he takes these five states of tranquility to be refuges of supreme purity. Considering back and forth in this way, he decides that these five states are ultimate.

“Because of these speculations about five kinds of immediate Nirvana, he will fall into externalism and become confused about the Bodhi nature. This is the tenth external teaching, which postulates confused theories of five kinds of immediate Nirvana in the realm of the five skandhas.

“Ananda, all ten of these crazy explanations may occur in dhyana as one’s mental effort interacts with the formations skandha. That is why these ‘insights’ appear.

“Dull and confused living beings do not evaluate themselves. Encountering such situations, they mistake their confusion for understanding and say that they have become sages, thereby uttering a great lie. They will fall into the Relentless Hells.

“After my Nirvana, all of you should pass on the Tathagata’s teachings, transmitting and revealing them to those in the Dharma-ending Age, so that living beings everywhere can awaken to these truths. Do not let demons arise in their minds and cause them to commit grave offenses. Offer protection so that wrong views will be eradicated.

“Teach them to awaken to true principles in body and mind, so that they do not stray off the Unsurpassed Path. Do not let them aspire to and be content with small attainments. You should become kings of great enlightenment and serve as guides of purity.

“Ananda, when that good person, in cultivating samadhi, has put an end to the formations

hángyīnjìnzhě zhūshì jiānxìng
行阴尽者。诸世间性，
yōuqīngrǎodòng
幽清扰动，
tóngfēnshēng jī shūránhuīliè
同分生机倏然隳裂，
chén xì gāngniǔ bǔ tè qiéluó
沈细纲纽。补特伽罗，
chóu yè shēnmài gǎnyīngxuánjué
酬业深脉，感应悬绝。

yú nièpántiān jiāng dà míng wù
于涅槃天，将大明悟。
rú jī hòumíng zhān gù dōngfāng
如鸡后鸣，瞻顾东方，
yǐ yǒujīng sè liùgēn xū jìng
已有精色。六根虚静，
wú fù chí yì nèiwàizhàn míng
无复驰逸。内外湛明，
rù wú suǒ rù
入无所入。
shēn dá shí fāng shí èr zhǒng lèi shòu mìng
深达十方十二种类受命
yuán yóu guān yóu zhí yuán
元由。观由执元，
zhū lèi bú zhào yú shí fāng jiè
诸类不召。于十方界，
yǐ huò qí tóng jīng sè bù chén
已获其同。精色不沈，
fā xiànyōu mì
发现幽秘。
cǐ zé míng wéi shí yīn qū yǔ
此则名为识阴区宇。

ruò yú qúnzhào yǐ huò tóng zhōng
若于群召，已获同中，
xiāo mó liù mén hé kāi chéng jiù
销磨六门，合开成就。
jiàn wén tōng lín hù yòng qīng jìng
见闻通邻，互用清净。
shí fāng shì jiè jí yǔ shēn xīn
十方世界，及与身心，
rú fēi liú lí nèi wài míng chè
如吠琉璃，内外明彻。
míng shí yīn jìn
名识阴尽。
shì rén zé néng chāo yuè mìng zhuó
是人则能超越命浊。
guān qí suǒ yóu
观其所由，
wǎng xiàng xū wú diān dǎo wàng xiǎng
罔象虚无颠倒妄想，
yǐ wéi qí běn
以为其本。

ā nàndāngzhī shì shànán zǐ
阿难当知，是善男子，

skandha, the subtle, fleeting fluctuations - the deep, imperceptible, pivotal source and the common foundation from which all life in the world springs - are suddenly obliterated. In the submerged network of the retributive karma of the pudgala, the karmic resonances are interrupted.

“There is about to be a great illumination in the sky of Nirvana. It is like gazing east at the cock’s final crow to see the light of dawn. The six sense faculties are empty and still; there is no further racing about. Inside and outside there is a profound brightness. He enters without entering. Fathoming the source of life of the twelve categories of beings throughout the ten directions, he can contemplate that source without being drawn into any of the categories. He has become identical with the realms of the ten directions. The light does not fade, and what was hidden before is now revealed. This is the region of the consciousness skandha.

“If he has become identical with the beckoning masses, he may obliterate the individuality of the six gates and succeed in uniting and opening them. Seeing and hearing become linked so that they function interchangeably and purely. The worlds of the ten directions and his own body and mind are as bright and transparent as Vaidurya. This is the end of the consciousness skandha. This person can then transcend the turbidity of life spans. Contemplating the cause of the consciousness skandha, one sees that the negation of existence and the negation of nonexistence are both unreal, and that upside-down false thoughts are its source.

“Ananda, you should know that the good person has thoroughly seen the formations skandha as

qióngzhūxíngkōng yú shíhuányuán
穷诸行空，于识还元。
yǐ mièshēngmiè
已灭生灭，
ér yú jì mièjīngmiào wèiyuán
而于寂灭精妙未圆。

néng lìng jǐ shēn gēngé hé kāi
能令己身，根隔合开。
yì yǔ shí fāngzhūlèitōngjué
亦与十方诸类通觉。
juézhī tōngmǐn néng rù yuányuán
觉知通明，能入圆元。
ruò yú suǒguī lì zhēnchángyīn
若于所归，立真常因，
shēngshèngjiězhě
生胜解者。
shì rén zé duòyīn suǒyīnzhí
是人则堕因所因执。
suǒ pī jiāluó suǒguī míng dì
娑毗伽罗，所归冥谛，
chéng qí bàn lǚ mí fó pú tí
成其伴侣。迷佛菩提，
wángshīzhī jiàn
亡失知见。

shì míng dì yī lì suǒ dé xīn
是名第一立所得心，
chéngsuǒguīguǒ wéiyuǎnyuántōng
成所归果。违远圆通，
bèinièpánchéng shēngwàidào zhǒng
背涅槃城。生外道种。

ā nán yòushànán zǐ
阿难，又善男子，
qióngzhūxíngkōng yǐ mièshēngmiè
穷诸行空。已灭生灭，
ér yú jì mièjīngmiào wèiyuán
而于寂灭精妙未圆。

ruò yú suǒguī lǎnwéi zì tǐ
若于所归览为自体，
jìn xū kōng jièshí èr lèinèi
尽虚空界十二类内，
suóyǒuzhòngshēng
所有众生，
jiē wǒ shēnzhōng yī lèiliúchū
皆我身中一类流出，
shēngshèngjiězhě
生胜解者。
shì rén zé duònéng fēinéngzhí
是人则堕能非能执。
mó xī shǒuluó xiàn wú biānshēn
摩醯首罗，现无边身，
chéng qí bàn lǚ mí fó pú tí
成其伴侣。迷佛菩提，

empty, and he must return consciousness to the source. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

“He can cause the individual sense faculties of his body to unite and open. He also has a pervasive awareness of all the categories of beings in the ten directions. Since his awareness is pervasive, he can enter the perfect source. But if he regards what he is returning to as the cause of true permanence and interprets this as a supreme state, he will fall into the error of holding to that cause. Kapila the Sankhyan, with his theory of returning to the Truth of the Unmanifest, will become his companion. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

“This is the first state, in which he concludes that there is a place to which to return, based on the idea that there is something to attain. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of externalism.

“Further, Ananda, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

“He may regard that to which he is returning as his own body and may see all beings in the twelve categories throughout space as flowing forth from his body. If he interprets this as a supreme state, he will fall into the error of maintaining that he has an ability which he does not really have. Maheshvara, who manifests his boundless body, will become his companion. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

wángshīzhījiàn
亡失知见。

shì míng dì èr lì néng wéi xīn
是名第二立能为中心，
chéng néng shì guǒ wéi yuǎn yuán tōng
成能事果违远圆通，
bèi niè pán chéng
背涅槃城，
shēng dà màn tiān wǒ biàn yuán zhǒng
生大慢天我遍圆种。

yòu shàn nán zǐ qióng zhū xíng kōng
又善男子穷诸行空。
yǐ miè shēng miè
已灭生灭。
ér yú jì miè jīng miào wèi yuán
而于寂灭精妙未圆。

ruò yú suǒ guī yǒu suǒ guī yī
若于所归有所归依。
zì yí shēn xīn cóng bǐ liú chū
自疑身心从彼流出，
shí fāng xū kōng xiǎn qí shēng qǐ
十方虚空，咸其生起。
jí yú dōu qǐ suǒ xuān liú dì
即于都起所宣流地，
zuò zhēn cháng shēn wú shēng miè jiě
作真常身无生灭解。
zài shēng miè zhōng zǎo jì cháng zhù
在生灭中，早计常住。
jì huò bù shēng yì mí shēng miè
既惑不生，亦迷生灭。
ān zhù chén mí shēng shèng jiě zhě
安住沈迷，生胜解者。
shì rén zé duò cháng fēi cháng zhí
是人则堕常非常执。
jì zì zài tiān chéng qí bàn lǚ
计自在天，成其伴侣。
mí fó pú tí wáng shī zhī jiàn
迷佛菩提，亡失知见。

shì míng dì sān lì yīn yī xīn
是名第三立因依心，
chéng wàng jì guǒ wéi yuǎn yuán tōng
成妄计果。违远圆通，
bèi niè pán chéng shēng dǎo yuán zhǒng
背涅槃城，生倒圆种。

yòu shàn nán zǐ qióng zhū xíng kōng
又善男子，穷诸行空。
yǐ miè shēng miè
已灭生灭，
ér yú miè jīng miào wèi yuán
而于灭精妙未圆。

“This is the second state, in which he draws conclusions about the workings of an ability based on idea that he has such an ability. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for being born in the Heaven of Great Pride where the self is considered all-pervading and perfect.

“Further, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

“If he regards what he is returning to as a refuge, he will suspect that his body and mind come forth from there, and that all things throughout space in the ten directions arise from there as well. He will explain that place from which all things issue forth is the truly permanent body, which is not subject to production and destruction. While still within production and destruction, he prematurely reckons that he abides in permanence. Since he is deluded about non-production, he is also confused about production and destruction. He is sunk in confusion. If he interprets this as a supreme state, he will fall into the error of taking what is not permanent to be permanent. He will speculate that the Sovereign God (Ishvaradeva) is his companion. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

“This is the third state, in which he makes a false speculation based on the idea that there is a refuge. He strays far from perfect penetration and turns his back on the City of Nirvana thus sowing the seeds of an distorted view of perfection.

“Further, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

ruò yú suǒzhī zhībiànyuán gù
若于所知，知遍圆故，
yīnzhī lì jiě
因知立解。
shí fāng cǎo mù jiē chēng yǒu qíng
十方草木皆称有情，
yǔ rén wú yì cǎo mù wéi rén
与人无异。草木为人，
rén sǐ huán chéng shí fāng cǎo shù
人死还成十方草树。
wú zé biàn zhī shēng shèng jiě zhě
无择遍知，生胜解者。
shì rén zé duò zhī wú zhī zhí
是人则堕知无知执。
pó zhā xiàn ní zhí yì qiè jué
婆吒霰尼，执一切觉，
chéng qí bàn lǚ mí fó pú tí
成其伴侣。迷佛菩提，
wáng shī zhī jiàn
亡失知见。

shì míng dì sì jì yuán zhī xīn
是名第四计圆知心，
chéng xū miù guǒ wéi yuǎn yuán tōng
成虚谬果。违远圆通，
bèi ní è pán chéng shēng dǎo zhī zhǒng
背涅槃城，生倒知种。

yòu shàn nán zǐ qióng zhū xíng kōng
又善男子穷诸行空，
yǐ miè shēng miè
已灭生灭，
ér yú jì miè jīng miào wèi yuán
而于寂灭精妙未圆。

ruò yú yuán róng gēn hù yòng zhōng
若于圆融根互用中，
yǐ dé suí shùn
已得随顺。
biàn yú yuán huà yì qiè fā shēng
便于圆化一切发生，
qiú huǒ guāng míng lè shuǐ qīng jìng
求火光明，乐水清净。
ài fēng zhōu liú guān chén chéng jiù
爱风周流，观尘成就。
gè gè chóng shì
各各崇事。
yǐ cǐ qún chén fā zuò běn yīn
以此群尘发作为本因，
lì cháng zhù jiě
立常住解。
shì rén zé duò shēng wú shēng zhí
是人则堕生无生执。
zhū jiā yè bō bìng pó luó mén
诸迦叶波，并婆罗门，

“Based on his idea that there is universal awareness, he formulates a theory that all the plants in the ten directions are sentient, not different from human beings. He claims that plants can become people, and that when people die they again become plants in the ten directions. If he considers this idea of unrestricted, universal awareness to be supreme, he will fall into the error of maintaining that what is not aware has awareness. Vasishtha and Sainika, who maintained the idea of comprehensive awareness, will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

“This is the fourth state, in which he draws an erroneous conclusion based on the idea that there is a universal awareness. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of a distorted view of awareness.

“Further, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

“If he has attained versatility in the perfect fusion and interchangeable functioning of the sense faculties, he may speculate that all things arise from these perfect transformations. He then seeks the light of fire, delights in the purity of water, loves the wind’s circuitous flow, and contemplates the accomplishments of the earth. He reveres and serves them all. He takes these mundane elements to be a fundamental cause and considers them to be everlasting. He will then fall into the error of taking what is not production to be production. Kashyapa and the Brahmans who seek to transcend birth and death by diligently serving fire and worshipping water will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and

qínxīnyìshēn shìhuǒchóngshuǐ
勤心役身，事火崇水，
qiúchūshēng sǐ chéngqíbàn lǚ
求出生死，成其伴侣。
mífópútí wángshīzhījiàn
迷佛菩提，亡失知见。

shì míng dì wǔ jì zhùchóngshì
是名第五计著崇事，
mí xīncóng wù lì wàngqiúyīn
迷心从物。立妄求因，
qiúwàng jì guǒ
求妄冀果。
wéiyuǎnyuántōngbèinièpánchéng
违远圆通背涅槃城，
shēngdiānhuàzhǒng
生颠化种。

yòushànnán zǐ qióngzhūxíngkōng
又善男子穷诸行空，
yǐ mièshēngmiè
已灭生灭，
ér yú jì mièjīngmiào wèiyuán
而于寂灭精妙未圆。

ruò yú yuánmíng jì míngzhōng xū
若于圆明，计明中虚，
fēimièqúnhuà yǐ yǒngmièyī
非灭群化。以永灭依，
wéisuǒguī yī shēngshèngjiězhě
为所归依，生胜解者。
shì rén zé duòguī wú guīzhí
是人则堕归无归执。
wú xiǎngtiānzhōng zhūshùnrùoduō
无想天中，诸舜若多，
chéngqíbàn lǚ mífópútí
成其伴侣。迷佛菩提，
wángshīzhījiàn
亡失知见。

shì míng dì liùyuán xū wú xīn
是名第六圆虚心，
chéngkōngwángguǒ wéiyuǎnyuántōng
成空亡果。违远圆通，
bèinièpánchéng shēngduànmièzhǒng
背涅槃城，生断灭种。

yòushànnán zǐ qióngzhūxíngkōng
又善男子，穷诸行空。
yǐ mièshēngmiè
已灭生灭，
ér yú jì mièjīngmiào wèiyuán
而于寂灭精妙未圆。

ruò yú yuáncháng gù shēnchángzhù
若于圆常，固身常住，
tóng yú jīngyuán cháng bù qīngshì
同于精圆，长不倾逝，

understanding.

“This is the fifth state, in which he confusedly pursues the elements, setting up a false cause that leads to false aspirations based on speculations about his attachment to worship. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of a distorted view of transformation.

“Further, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

“He may speculate that there is an emptiness within the perfect brightness, and based on that he denies the myriad transformations, taking their eternal cessation as his refuge. If he interprets this as a supreme state, he will fall into the error of taking what is not a refuge to be a refuge. Those abiding in the shunyata of the Heaven of [Neither Thought nor] Non-Thought will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

“This is the sixth state, in which he realizes a state of voidness based on the idea of emptiness within the perfect brightness. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of annihilationism.

“Further, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

“In the state of what seems to be perfect permanence, he may bolster his body, hoping to live for a long time in that subtle and perfect

shēngshèngjiězhě
生胜解者。
shì rén zé duòtānfēitānzhi
是人则堕贪非贪执。
zhū ā sī tuó qiúchángmìngzhě
诸阿斯陀,求长命者,
chéng qí bàn lǚ mí fó pú tí
成其伴侣。迷佛菩提,
wángshīzhījiàn
亡失知见。

shì míng dì qī zhízhuòmìngyuán
是名第七执著命元,
lì gù wàngyīn qù chángláoguǒ
立固妄因,趣长劳果。
wéiyuǎnyuántōng bèinièpánchéng
违远圆通。背涅槃城,
shēngwàngyánzhǒng
生妄延种。

yòushànnán zǐ qióngzhūxíngkōng
又善男子,穷诸行空。
yǐ mièshēngmiè
已灭生灭,
ér yú jì mièjīngmiào wèiyuán
而于寂灭精妙未圆。

guānmìng hù tōng quèliúchénláo
观命互通,却留尘劳,
kǒng qí xiāojìn
恐其销尽。
biàn yú cǐ jì zuòliánhuágōng
便于此际坐莲华宫,
guǎnghuà qī zhēn duōzēngbǎoyuán
广化七珍,多增宝媛。
zòng zì qí xīn shēngshèngjiězhě
纵恣其心,生胜解者。
shì rén zé duòzhēn wú zhēnzhí
是人则堕真无真执。
zhāzhī jiāluó chéng qí bàn lǚ
吒枳迦罗,成其伴侣。
mí fó pú tí wángshīzhījiàn
迷佛菩提,亡失知见。

shì míng dì bā fā xié sī yīn
是名第八发邪思因,
lì chì chénguǒ wéiyuǎnyuántōng
立炽尘果。违远圆通,
bèinièpánchéng shēngtiānmózhǒng
背涅槃城,生天魔种。

yòushànnán zǐ qióngzhūxíngkōng
又善男子,穷诸行空。
yǐ mièshēngmiè
已灭生灭,

condition without dying. If he interprets this as a supreme state, he will fall into the error of being greedy for something unattainable. Asita and those who seek long life will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

“This is the seventh state, in which he sets up the false cause of bolstering and aspires to permanent worldly existence, based on his attachment to the life-source. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for false thoughts of lengthening life.

“Further, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

“As he contemplates the interconnection of all lives, he wants to hang on to worldly enjoyments and is afraid they will come to an end. Caught up in this thought, he will, by the power of transformation, seat himself in a lotus flower palace, conjure up an abundance of the seven precious things, increase his retinue of beautiful women, and indulge his mind. If he interprets this as a supreme state, he will fall into the error of taking what is not the truth to be the truth. Vignakara will become his companion. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

“This is the eighth state, in which he decides to indulge in worldly enjoyments, based on his wrong thinking. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for becoming a demon of the heavens.

“Further, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet

ér yú jì miè jīng miào wèi yuán
而于寂灭精妙未圆。

yú mìng míng zhōng fēn bié jīng cū
于命明中，分别精粗，
shū jué zhēn wěi yīn guǒ xiāng chóu
疏决真伪。因果相酬，
wéi qiú gǎn yìng bèi qīng jìng dào
唯求感应。背清净道。
suǒ wèi jiàn kǔ duàn jí zhèng miè xiū dào
所谓见苦断集，证灭修道。
jū miè yǐ xiū gèng bù qián jìn
居灭已休，更不前进，
shēng shèng jiě zhě
生胜解者。
shì rén zé duò dìng xìng shēng wén
是人则堕定性声闻。
zhū wú wén sēng zēng shàng màn zhě
诸无闻僧，增上慢者，
chéng qí bàn lǚ mí fó pú tí
成其伴侣。迷佛菩提，
wáng shī zhī jiàn
亡失知见。

shì míng dì jiǔ yuán jīng yīng xīn
是名第九圆精应心，
chéng qù jì guǒ wéi yuǎn yuán tōng
成趣寂果。违远圆通，
bèi nì è pán chéng shēng chán kōng zhǒng
背涅槃城，生缠空种

yòu shàn nán zǐ qióng zhū xíng kōng
又善男子，穷诸行空。
yǐ miè shēng miè
已灭生灭，
ér yú jì miè jīng miào wèi yuán
而于寂灭精妙未圆。

ruò yú yuán róng qīng jìng jué míng
若于圆融清净觉明，
fā yán shēn miào
发研深妙。
jí lì niè pán ér bù qián jìn
即立涅槃而不前进，
shēng shèng jiě zhě
生胜解者。
shì rén zé duò dìng xìng pì zhī
是人则堕定性辟支。
zhū yuán dú lún bù huí xīn zhě
诸缘独伦，不回心者，
chéng qí bàn lǚ mí fó pú tí
成其伴侣。迷佛菩提，
wáng shī zhī jiàn
亡失知见。

shì míng dì shí yuán jué xīn
是名第十圆觉心，

perfected the subtle wonder of ultimate serenity.

“In his understanding of life, he distinguishes the subtle and the coarse and determines the true and the false. But he only seeks a response in the mutual repayment of cause and effect, and he turns his back on the Way of Purity. In the practice of seeing suffering, eliminating accumulation, realizing cessation, and cultivating the Way, he dwells in cessation and stops there, making no further progress. If he interprets this as a supreme state, he will fall and become a fixed-nature Hearer. Unlearned Sanghans and those of overweening pride will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

“This is the ninth state, in which he aspires toward the fruition of cessation, based on perfecting the mind that seeks responses. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for becoming enmeshed in emptiness.

“Further, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

“In that perfectly fused, pure, bright enlightenment, as he investigates the profound wonder, he may take it to be Nirvana and fail to make further progress. If he interprets this as a supreme state, he will fall and become a fixed-nature Pratyeka. Those Enlightened by Conditions and Solitarily Enlightened Ones who do not turn their minds to the Great Vehicle will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

“This is the tenth state, in which he realizes a

chéngzhàn míngguǒ wéiyuǎnyuántōng
成湛明果。违远圆通，
bèinièpánchéng
背涅槃城，
shēngjuéyuánmíng bú huàyuánzhǒng
生觉圆明不化圆种。

ā nàn rú shìshízhǒngchánà
阿难，如是十种禅那，
zhōng tú chéngkuáng yīnyī mí huò
中涂成狂，因依迷惑。
yú wèi zú zhōng shēngmǎn zú zhèng
于未足中，生满足证。
jiēshìshíyīnyòngxīnjiāohù
皆是识阴用心交互，
gù shēng sī wèi
故生斯位。

zhòngshēngwán mí bú zì cǔnliàng
众生顽迷，不自忖量。
féng cǐ xiàncián
逢此现前，
gè yǐ suǒ ài xiān xī mí xīn ér zì xiū xi
各以所爱先习迷心而自休息。
jiāng wéi bì jìngsuǒguīníng dì
将为毕竟所归宁地。
zì yán mǎn zú wú shàng pú tí
自言满足无上菩提，
dà wàng yǔ chéng
大妄语成。
wài dào xié mó suǒ gǎn yè zhōng
外道邪魔所感业终，
duò wú jiàn yù
堕无间狱。
shēng wén yuán jué bù chéng zēng jìn
声闻缘觉不成增进。

rǔ děng cún xīn bēng rú lái dào
汝等存心秉如来道。
jiāng cǐ fǎ mén yú miè hòu
将此法门，于灭后，
chuán shì mò shì
传示末世。
pǔ lìng zhòng shēng jué liǎo sī yì
普令众生觉了斯义。
wú lìng jiàn mó zì zuò chén niè
无令见魔，自作沈孽。
bǎo suí āi jiù xiāo xī xié yuán
保绥哀救，销息邪缘。
lìng qí shēn xīn rù fó zhī jiàn
令其身心入佛知见。
cóng shǐ chéng jiù bù zāo qí lù
从始成就，不遭歧路。

rú shì fǎ mén xiāngùò qù shì
如是法门，先过去世，

profound brightness based on fusing the mind with perfect enlightenment. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for being unable to surpass his attachment to the brightness of perfect enlightenment.

“Ananda, these ten states of dhyana are due to crazy explanations on the path of cultivation. Relying on them, the cultivator becomes confused and claims to have attained complete realization before actually having done so. All these states are the result of interactions between the consciousness skandha and his mental efforts.

“Dull and confused living beings do not evaluate themselves. Encountering such situations, their minds are confused by their individual likings and past habits, so they stop to rest in what they take to be the ultimate refuge. They claim to have perfected unsurpassed Bodhi, thus uttering a great lie. After their karmic retribution as externalists and deviant demons comes to an end, they will fall into the Relentless Hells. The Hearers and Those Enlightened by Conditions cannot make further progress.

All of you should cherish the resolve to sustain the Way of the Tathagata. After my Nirvana, transmit this Dharma-door to those in the Dharma-ending Age, universally causing living beings to awaken to its meaning. Do not let the demons of views cause them to create their own grave offenses and fall. Protect, comfort, and compassionately rescue them and dispel evil conditions. Enable them to enter the Buddhas' knowledge and understanding with body and mind so that from the beginning to the final accomplishment they never go astray.

“It is by relying on this Dharma-door that the Tathagatas of the past, as many as fine motes of

héngshā jiézhōng wēichén rú lái,
恒沙劫中，微尘如来，
chéng cǐ xīnkāi dé wú shàngdào
乘此心开，得无上道。

shí yīn ruò jìn
识阴若尽，
zé rǔ xiàn qián zhū gēn hù yòng
则汝现前诸根互用。
cóng hù yòng zhōng
从互用中，
néng rù pú sà jīngāng qián huì
能入菩萨金刚乾慧。
yuán míng jīng xīn yú zhōng fā huà
圆明精心，于中发化。

rú jìng liú lí nèi hán bǎo yuè
如净琉璃，内含宝月。
rú shì nǎi chāo shí xìn shí zhù shí háng
如是乃超十信，十住，十行，
shí huí xiàng sì jiā xíng xīn
十回向，四加行心，
pú sà suǒ xíng jīngāng shí dì
菩萨所行金刚十地，
děng jué yuán míng
等觉圆明。

rù yú rú lái miào zhuāng yán hǎi
入于如来妙庄严海。
yuán mǎn pú tí guī wú suǒ dé
圆满菩提，归无所得。

cǐ shì guò qù xiān fó shì zūn
此是过去先佛世尊，
shē mó tā zhōng pí pó shě nà
奢摩他中，毗婆舍那，
jué míng fēn xī wēi xì mó shì
觉明分析微细魔事。

mó jìng xiàn qián rǔ néng ān shí
魔境现前。汝能认识。
xīn gòu xī chú bú luò xié jiàn
心垢洗除，不落邪见。

yīn mó xiāo miè tiān mó cuī suì
阴魔消灭。天魔摧碎。
dà lì guǐ shén chí pò táo shì
大力鬼神，褫魄逃逝。
chī mèi wǎng liǎng wú fù chū shēng
魑魅魍魎无复出生。

zhí zhì pú tí wú zhū shǎo fá
直至菩提，无诸少乏。
xià liè zēng jìn yú dà niè pán
下劣增进。于大涅槃，
xīn bù mí mèn
心不迷闷。

dust in eons as many as the Ganges' sands, have enlightened their minds and attained the Unsurpassed Way.

“When the consciousness skandha ends, your present sense faculties will function interchangeably. Within that interchangeable functioning, you will be able to enter the Bodhisattvas' Vajra Dry Wisdom. In your perfect, bright, pure mind, there will be a transformation.

“It will be like pure Vaidurya that contains a precious moon, and in that way you will transcend the Ten Faiths, the Ten Dwellings, the Ten Practices, the Ten Transferences, the Four Additional Practices, the Vajra-like Ten Grounds of a Bodhisattva's practice, and the perfect brightness of Equal Enlightenment.

“You will enter the Tathagata's sea of wondrous adornments, perfect the cultivation of Bodhi, and return to the state of non-attainment.

“These are subtle demonic states that all Buddhas, World Honored Ones, of the past, discerned with their enlightened clarity while in the state of shamatha and vipashyana.

“If you can recognize a demonic state when it appears and wash away the filth in your mind, you will not develop wrong views.

“The demons of the skandhas will melt away, and the demons from the heavens will be destroyed. The mighty ghosts and spirits will lose their wits and flee. And the li, mei, and wang liang will not dare to show themselves again.

“You will directly arrive at Bodhi without the slightest weariness, progressing from lower positions to Great Nirvana without becoming confused or discouraged.

ruòzhū mò shì yú dùnzhòngshēng
若诸末世愚钝众生。
wèishíchán nà bù zhīshuōfǎ
未识禅那，不知说法。
lè xiūsānmèi rǔkǒngtóngxié
乐修三昧。汝恐同邪，
yì xīnquàn lìngchí wǒ fó dǐngtuóluóní
一心劝令持我佛顶陀罗尼
zhòu ruòwèinéngsòng xiě yú chántáng
咒。若未能诵，写于禅堂，
huò dàishēnshàng yì qièzhū mó
或带身上。一切诸魔，
suǒ bù néngdòng
所不能动。

rǔ dānggōngqīnshí fāng rú lái
汝当恭敬十方如来，
jiū jìngxiū jìnzuì hòuchuí fàn
究竟修进最后垂范。

ā nán jí cóngzuò qǐ wén fó shì hǎi
阿难即从座起。闻佛示海，
dǐng lǐ qīnfèng yì chí wú shī
顶礼钦奉，忆持无失。
yú dà zhòngzhōng chóng fù bái fó
于大众中，重复白佛。
rú fó suǒ yán wǔ yīn xiàng zhōng
如佛所言五阴相中，
wǔ zhǒng xū wàng wéi běn xiǎng xīn
五种虚妄，为本想心。
wǒ děng píng cháng
我等平常，
wèi méng rú lái wēi xì kāi shì
未蒙如来微细开示。

yòu cǐ wǔ yīn wéi bìng xiāo chú
又此五阴为并销除，
wéi cǐ dì jìn rú shì wǔ chóng
为次第尽。如是五重，
yì hé wéi jiè
诣何为界。

wéi yuàn rú lái fā xuān dà cí
惟愿如来发宣大慈，
wèi cǐ dà zhòng qīng jìng xīn mù
为此大众，清净心目。
yǐ wéi mò shì yì qiè zhòng shēng
以为末世一切众生，
zuò jiāng lái yǎn
作将来眼。

fó gào ā nán jīng zhēn miào míng
佛告阿难。精真妙明，
běn jué yuán jìng fēi liú sǐ shēng
本觉圆净。非留死生，
jí zhū chén gù nǎi zhì xū kōng
及诸尘垢，乃至虚空，

“If there are beings in the Dharma-ending Age who delight in cultivating samadhi, but who are stupid and dull, who fail to recognize the importance of dhyana, or who have not heard the Dharma spoken, you should be concerned lest they get caught up in deviant ways. You should single-mindedly exhort them to uphold the Dharani Mantra of the Buddha’s Summit. If they cannot recite it from memory, they should have it written out and place it in the meditation hall or wear it on their person. Then none of the demons will be able to disturb them.

“You should revere this final paradigm of ultimate cultivation and progress of the Tathagatas of the ten directions.”

Ananda then arose from his seat. Having heard the Buddha’s instruction, he bowed and respectfully upheld it, remembering every word and forgetting none. Then once more in the great assembly he spoke to the Buddha, “The Buddha has told us that in the manifestation of the five skandhas, there are five kinds of falseness that come from our own thinking minds. We have never before been blessed with such subtle and wonderful instructions as the Tathagata has now given.

“Further, are these five skandhas destroyed all at the same time, or are they extinguished in sequence? What are the boundaries of these five layers?

“We only hope the Tathagata, out of great compassion, will explain this in order to purify the eyes and illuminate the minds of those in the great assembly, and in order to serve as eyes for living beings of the future.”

The Buddha told Ananda, “The essential, true, wonderful brightness and perfect purity of basic enlightenment does not admit birth and death, nor any mundane defilements, nor even empty

jiēyīnwàngxiǎngzhīsuǒshēngqǐ
皆因妄想之所生起。

sīyuánběnjuémíàomíngzhēnjīng
斯元本觉妙明真精，
wàngyǐfāshēngzhūqìshìjiān
妄以发生诸器世间。
rúyǎnrùoduōmítóurènyǐng
如演若多，迷头认影。

wàngyuánwúyīnyúwàngxiǎngzhōng
妄元无因。于妄想中，
lìyīnyuánxìngmíyīnyuánzhě
立因缘性。迷因缘者，
chēngwéizìrán
称为自然。

bǐxūkōngxìngyóushíhuànshēng
彼虚空性犹实幻生。
yīnyuánzìrán
因缘自然，
jiēshìzhòngshēngwàngxīnjìdù
皆是众生妄心计度。

ānànzhīwàngsuǒqǐshuōwàngyīnyuán
阿难。知妄所起，说妄因缘。
ruòwàngyuánwúshuōwàngyīnyuán
若妄元无，说妄因缘，
yuánwúsuǒyǒuhékuàngbùzhī
元无所有。何况不知，
tuīzìránzhě
推自然者。

shìgùrúláiyǔrǔfāmíng
是故如来与汝发明，
wǔyīnběnyīntóngshìwàngxiǎng
五阴本因，同是妄想。

rǔtǐxiānyīnfùmǔxiǎngshēng
汝体先因父母想生。
rǔxīnfēixiǎng
汝心非想，
zébùnénláixiǎngzhōngchuánmìng
则不能来想中传命。

rúwǒxiānyánxīnxiǎngcùwèi
如我先言，心想醋味，
kǒuzhōngxiànshēngxīnxiǎngdēnggāo
口中诞生。心想登高，
zúxīnsuānqǐxuányábùyǒu
足心酸起。悬崖不有。
cùwùwèilái
醋物未来。
rǔtǐbìfēixūwàngtōnglún
汝体必非虚妄通伦，
kǒushuǐrúhéyīntánçùchū
口水如何因谈醋出。

space itself. All these are brought forth because of false thinking.

“The source of basic enlightenment, which is wonderfully bright, true, and pure, falsely gives rise to the material world, just as Yajnadatta became confused about his head when he saw his own reflection.

“The falseness basically has no cause, but in your false thinking, you set up causes and conditions. But those who are confused about the principle of causes and conditions call it spontaneity. Even empty space is an illusory creation; how much the more so are causes and conditions and spontaneity, which are mere speculations made by the false minds of living beings.

“Ananda, if you perceive the arising of falseness, you can speak of the causes and conditions of that falseness. But if the falseness has no source, you will have to say that the causes and conditions of that falseness basically have no source. How much the more is this the case for those who fail to understand this and advocate spontaneity.

“Therefore, the Tathagata has explained to you that the fundamental cause of all five skandhas is false thinking.

“Your body’s initial cause was a thought on the part of your parents. But if you had not entertained any thought in your own mind, you would not have been born. Life is perpetuated by means of thought.

“As I have said before, when you call to mind the taste of vinegar, your mouth waters. When you think of walking along a precipice, the soles of your feet tingle. Since the precipice doesn’t exist and there isn’t any vinegar, how could your mouth water at the mere mention of vinegar, if it were not the case that your body originated from falseness?

shì gù dāngzhī rǔ xiàn sè shēn
是故当知，汝现色身，
míngwéi jiāngù dì yí wàngxiǎng
名为坚固第一妄想。

jí cǐ suǒshuō língāo xiǎngxīn
即此所说临高想心，
néng lìng rǔ xíngzhēnshòu suān sè
能令汝形真受酸涩。

yóuyīnshòushēng néngdòng sè tǐ
由因受生，能动色体。
rǔ jīnxiànciánshùnyì wéisǔn
汝今现前顺益违损，
èr xiàn qū chí
二现驱驰，
míngwéi xū míng dì èr wàngxiǎng
名为虚明第二妄想。

yóurǔ niàn lǜ shǐ rǔ sè shēn
由汝念虑使汝色身。
shēnfēiniàn lún
身非念伦。
rǔ shēn hé yīn suí niàn suǒ shǐ
汝身何因随念所使，
zhǒngzhǒng qǔ xiàng xīnshēng xíng qǔ
种种取像。心生形取，
yǔ niàn xiāng yìng
与念相应。

wù jí xiǎngxīn mèiwéizhūmèng
寤即想心。寐为诸梦。
zé rǔ xiǎngniànyáo dòng wàngqíng
则汝想念摇动妄情，
míngwéi róngtōng dì sān wàngxiǎng
名为融通第三妄想。

huà lǐ bú zhù yùn yùn mì yí
化理不住，运运密移。
jiǎzhǎng fā shēng qì xiāoróngzhòu
甲长发生，气销容皱。
rì yè xiāngdài céng wú jué wù
日夜相代，曾无觉悟。

ā nán cǐ ruò fēi rǔ yún hé tǐ qiān
阿难。此若非汝，云何体迁。
rú bì shì zhēn rǔ hé wú jué
如必是真，汝何无觉。

zé rǔ zhūxíng niànniàn bù tíng
则汝诸行，念念不停，
míngwéi yōuyīn dì sì wàngxiǎng
名为幽隐第四妄想。

yòu rǔ jīngmíng zhàn bù yáo chù
又汝精明，湛不摇处，

“Therefore, you should know that your present physical body is brought about by the first kind of false thinking, which is characterized by solidity

“As described earlier, merely thinking about a high place can cause your body to tingle and ache.

“Due to that cause, feelings arise and affect your body, so that at present you pursue pleasant feelings and are repelled by unpleasant feelings. These two kinds of feelings that compel you are brought about by the second kind of false thinking, which is characterized by illusory clarity.

“Once your thoughts arise, they can control your body. Since your body is not the same as your thoughts, why is it that your body follows your thoughts and engages in every sort of grasping at objects? A thought arises, and the body grasps at things in response to the thought.

“When you are awake, your mind thinks. When you are asleep, you dream. Thus your thinking is stirred to perceive false situations. This is the third kind of false thinking, which is characterized by interconnectedness.

“The metabolic processes never stop; they progress through subtle changes: your nails and hair grow, your energy wanes, and your skin becomes wrinkled. These processes continue day and night, and yet you never wake up to them.

“If these things aren’t part of you, Ananda, then why does your body keep changing? And if they are really part of you, then why aren’t you aware of them?

“Your formations skandha continues in thought after thought without cease. It is the fourth kind of false thinking, which is subtle and hidden.

“Finally, if your pure, bright, clear, and unmoving state is permanent, then there should be no

míng héng cháng zhě
名恒常者。
yú shēn bù chū jiàn wén jué zhī
于身不出见闻觉知。
ruò shí jīng zhēn bù róng xí wàng
若实精真。不容习妄。

hé yīn rǔ děng céng yú xī nián dǔ yì qí wù
何因汝等曾于昔年睹一奇物
jīng lì nián suì yì wàng jù wú
。经历年岁，忆妄俱无。
yú hòu hū rán fù dǔ qián yì jì yì wǎn rán
于後忽然覆睹前异。记忆宛然，
céng bù yí shī
曾不遗失。
zé cǐ jīng liǎo zhàn bù yáo zhōng
则此精了湛不摇中，
niàn niàn shòu xūn yǒu hé chóu suàn
念念受熏，有何筹算。

ā nán dāng zhī cǐ zhàn fēi zhēn
阿难当知，此湛非真，
rú jí liú shuǐ wàng rú tián jìng
如急流水，望如恬静。
liú jí bú jiàn fēi shì wú liú
流急不见，非是无流。
ruò fēi xiǎng yuán níng shòu wàng xí
若非想元，宁受妄习。

fēi rǔ liù gēn hù yòng kāi hé
非汝六根互用开合，
cǐ zhī wàng xiǎng wú shí dé miè
此之妄想，无时得灭。

gù rǔ xiàn zài jiàn wén jué zhī zhōng chuān
故汝现在见闻觉知中串
xí jǐ zé zhàn liǎo nèi wǎng xiàng xū wú
习几。则湛了内罔象虚无，
dì wǔ diān dǎo wēi xì jīng xiǎng
第五颠倒微细精想。

ā nán shì wǔ shòu yīn
阿难。是五受阴，
wǔ wàng xiǎng chéng
五妄想成。

rǔ jīn yù zhī yīn jiè qiǎn shēn
汝今欲知因界浅深。
wéi sè yǔ kōng shì sè biān jì
唯色与空，是色边际。
wéi chù jí lí shì shòu biān jì
唯触及离，是受边际。
wéi jì yǔ wàng shì xiǎng biān jì
唯记与妄，是想边际。
wéi miè yǔ shēng shì xíng biān jì
唯灭与生，是行边际。

seeing, hearing, awareness, or knowing in your body. If it is genuinely pure and true, it should not contain habits or falseness.

“How does it happen, then, that having seen some unusual thing in the past, you eventually forget it over time, until neither memory nor forgetfulness of it remain; but then later, upon suddenly seeing that unusual thing again, you remember it clearly from before without forgetting a single detail? How can you keep track of the permeation that goes on in thought after thought in this pure, clear, and unmoving consciousness?”

“Ananda, you should know that this state of clarity is not real. It is like rapidly flowing water that appears to be still on the surface. Due to its speed you cannot perceive the flow, but that does not mean it is not flowing. If this were not the source of thinking, then how could one be subject to false habits?”

“If you do not open and unite your six sense faculties so that they function interchangeably, this false thinking will never cease.

“That’s why your seeing, hearing, awareness, and knowing are presently strung together by subtle habits, so that within the profound clarity, existence and nonexistence are both unreal. This is the fifth kind of upside-down, minutely subtle thinking.

“Ananda, these five skandhas of reception develop with five kinds of false thinking.

“You also wanted to know the depth and scope of each realm. Form and emptiness are the boundaries of form. Contact and separation are the boundaries of feeling. Remembering and forgetting are the boundaries of thinking. Destruction and production are the boundaries of formations. Deep purity entering to unite with deep purity belongs to the boundaries of

zhàn rù hé zhàn guīshíbiān jì
湛入合湛，归识边际。

cǐ wǔ yīnyuánchóngdiéshēng qǐ
此五阴元重叠生起。
shēngyīnshíyǒu miècóng sè chū
生因识有。灭从色除。

lǐ zé dùn wù chéng wù bìng xiāo
理则顿悟，乘悟并销。
shì fēi dùn chú yīn cì dì jìn
事非顿除，因次第尽。

wǒ yǐ shì rǔ jié bō jīn jié
我已示汝劫波巾结。
hé suǒ bù míng zài cǐ xún wèn
何所不明，再此询问。

rǔ yīng jiāng cǐ wàng xiǎng gēn yuán
汝应将此妄想根元，
xīn dé kāi tōng
心得开通，
chuán shì jiāng lái mò fǎ zhī zhōng zhū xiū
传示将来末法之中诸修
xíng zhě lìng shí xū wàng
行者。令识虚妄，
shēn yàn zì shēng zhī yǒu niè pán
深厌自生。知有涅槃，
bú liàn sān jiè
不恋三界。

ā nán ruò fù yǒu rén
阿难。若复有人，
biàn mǎn shí fāng suǒ yǒu xū kōng
遍满十方所有虚空，
yíng mǎn qī bǎo
盈满七宝，
chí yǐ fèng shàng wēi chén zhū fó
持以奉上微尘诸佛。
chéng shì gòng yǎng xīn wú xū dù
承事供养，心无虚度。
yú yì yún hé
于意云何。
shì rén yǐ cǐ shī fó yīnyuán
是人以此施佛因缘，
dé fú duō fǒu
得福多不。

ā nán dá yán xū kōng wú jìn
阿难答言。虚空无尽。
zhēn bǎo wú biān xī yǒu zhòng shēng
珍宝无边。昔有众生，
shī fó qī qián
施佛七钱，
shě shēn yóu huò zhuǎn lún wáng wèi
舍身犹获转轮王位。

consciousness.

“At their source, these five skandhas arise in layers. Their arising is due to consciousness, while their cessation begins with the elimination of form.

“You may have a sudden awakening to the principle, at which point they all simultaneously vanish. But in terms of the specifics, they are eliminated not all at once, but in sequence.

“I have already shown you the knots tied in the Karpasa cloth. What is it that you do not understand, that causes you to ask about it again?

“You should gain a thorough understanding of the origin of this false thinking and then transmit your understanding to cultivators in the future Dharma-ending Age. Let them recognize this falseness and naturally give rise to deep disdain for it. Let them know of Nirvana so that they will not linger in the Triple Realm.

“Ananda, suppose someone were to fill up all the space in the ten directions with the seven precious things and then present them as an offering to Buddhas as numerous as motes of dust, with his mind set on serving and making offerings to them in thought after thought. Do you think this person would reap many blessings from making such an offering to the Buddhas?”

Ananda answered, “Since space is limitless, the precious things would be boundless. In the past, someone gave the Buddha seven coins and consequently was reborn as a Wheel-turning King in his next life. As to this person who now fills up all of space and all the Buddhalands with an

kuàng fù xiàncián xūkōng jì qióng
况复现前虚空既穷，
fó tǔ chōngbiàn jiēshīzhēnbǎo
佛土充遍，皆施珍宝。
qióngjié sī yì shàng bù néng jí
穷劫思议，尚不能及。
shì fú yún hé gèng yǒubiān jì
是福云何更有边际。

fó gào ā nàn zhū fó rú lái
佛告阿难。诸佛如来，
yǔ wú xū wàng ruò fù yǒu rén
语无虚妄。若复有人，
shēn jù sì zhòngshí bō luó yí
身具四重十波罗夷。
shùn xī jí jīng cǐ fāng tā fāng
瞬息即经此方他方，
ā bí dì yù
阿鼻地狱。
nǎi zhì qióng jìnshí fāng wú jiàn
乃至穷尽十方无间，
mí bù jīng lì
靡不经历。

néng yī yí niàn jiāng cǐ fǎ mén
能以一念，将此法门，
yú mò jiézhōng kāishì wèixué
于末劫中，开示未学。
shì rén zuì zhàng yīng niàn xiāomiè
是人罪障，应念消灭。
biàn qí suǒ shòu dì yù kǔ yīn
变其所受地狱苦因，
chéng ān lè guó
成安乐国。

dé fú chāoyuè qián zhī shī rén
得福超越前之施人，
bǎi bèi qiān bèi qiān wàn yì bèi
百倍千倍，千万亿倍。
rú shì nǎi zhì suàn shù pì yù
如是乃至算数譬喻，
suǒ bù néng jí
所不能及。

ā nàn ruò yǒu zhòngshēng
阿难。若有众生，
néng sòng cǐ jīng néng chí cǐ zhòu
能诵此经，能持此咒。
rú wǒ guǎngshuō qióngjié bù jìn
如我广说，穷劫不尽。
yī wǒ jiàoyán rú jiàoxíngdào
依我教言，如教行道。
zhí chéng pú tí wú fù mó yè
直成菩提，无复魔业。

fó shuō cǐ jīng yǐ bī qiū bī qiū ní
佛说此经已。比丘，比丘尼，
yōu pó sè yōu pó yí yì qièshì jiāntiān
优婆塞，优婆夷，一切世间天，

offering of precious things that could not be reckoned through endless eons, how could there be a limit to his blessings?"

The Buddha told Ananda, "All Buddhas, Tathagatas, speak words which are not false. There might be another person who had personally committed the four major offenses and the ten parajikas so that, in an instant he would have to pass through the Avichi Hells in this world and other worlds, until he had passed through all the Relentless Hells in the ten directions without exception.

"And yet if he could explain this Dharma-door for just the space of a thought to those in the Dharma-ending Age who have not yet studied it, his obstacles from offenses would be eradicated in response to that thought, and all the hells where he was to undergo suffering would become lands of peace and bliss.

"The blessings he would obtain would surpass those of the person previously mentioned by hundreds of thousands of millions of billions of times, indeed by so many times that no calculations or analogies could express it.

"Ananda, if living beings are able to recite this Sutra and uphold this mantra, I could not describe in endless eons how great the benefits will be. Rely on the teaching I have spoken. Cultivate in accord with it, and you will directly realize Bodhi without encountering demonic karma."

When the Buddha finished speaking this Sutra, the Bhikshus, Bhikshunis, Upasakas, Upasikas, and all the gods, humans, and asuras in this

rén ā xiūluó jí zhū tā fāng pú sà
人,阿修罗,及诸他方菩萨,
è chéng shèngxiāntóngzǐ
二乘,圣仙童子,
bìngchū fā xīn dà lì guǐ shén
并初发心大力鬼神,
jiē dà huān xī zuò lǐ ér qù
皆大欢喜,作礼而去。

world, as well as all the Bodhisattvas, those of the Two Vehicles, sages, immortals, and pure youths in other directions, and the mighty ghosts and spirits of initial resolve all felt elated, made obeisance, and withdrew.

补阙真言

nā mó hē là dá nà duō là yè yē qié là qié là jù zhù jù zhù mó là mó là hǔ là hòng hè hè
南谟喝啰怛那，哆啰夜耶。佉啰佉啰。俱住俱住。摩啰摩啰。虎啰，吽。贺贺，
sū dá ná hòng pō mò ná suō pó hē
苏怛拏，吽。泼抹拏，娑婆诃。

Mantra for Patching the Flaws in Recitation

Nama ratnatrayāya khara khara kūcī kūcī mala mala horā hū ha ha sūdana hū pha
vāra svāhā.

功德回向

诵经功德殊胜行，无边胜福皆回向，
普愿沉溺诸众生，速往无量光佛刹。

十方三世一切佛，一切菩萨摩訶萨，摩訶般若波罗蜜。

The Transference of Merit and Virtue

I dedicate the merit and virtue from the profound act of reciting the Sutra,
Including all the superior, limitless blessings generated,
With the universal vow that all beings sunk in defilement
Will quickly go to the Land of the Buddha of Limitless Light.

Homage to all Buddhas of the ten directions and the three periods of time.

All Bodhisattvas, Mahasattvas, and

Maha prajña paramita!