

THE SURANGAMA SUTRA

Prologue

Thus I have heard: Once the Buddha stayed at the City of Sravasti in the magnificent abode of the Jeta Grove. Alongside there were twelve hundred and fifty great Arhats, who were completely sealed off and free of outflows – meaning they had crossed the stream of transmigration and acquired the caliber to uphold the Dharma without distraction or slackness. (In other words, these disciples of the Buddha had transcended all existence.) Everywhere they went, they exuded magnanimity and inspired veneration. Following the Buddha to turn the Wheel of Dharma, these accomplished monks were great exemplars for beings in the three realms of existence. They manifested in countless phenomena to help beings transcend their earthly attachments.

The names of the leaders were: the Wisest Sariputra, Maha-Maudgalyayana, Maha-Kausthila, Purnamaitrayaniputra, Subhuti, Upani-sad, and other sages. Alongside them there were also some beginners who had only recently made a resolve to attain full awakening. Together they came to the place where the Buddha and the great monks were spending the summer. Bodhisattvas from all ten directions came too to pay homage to the Buddha, longing to understand his sophisticated teachings and resolve the problems they encountered in practice.

Sitting serenely, the Buddha began to reveal the most subtle and profound truths, for the sake of everyone. It was a grand banquet of Dharma, where the assembly learned what they had not known before. The Buddha's voice was like the call of the kalavinka bird, and it could be heard in worlds throughout all ten directions. The Bodhisattvas who gathered to listen were as innumerable as the sands in the Ganges, with Manjushri being the leader.

On the anniversary day of mourning for his father, the late king, King Prasenajit had invited the Buddha and escorted him to a vegetarian feast of delicacies in the palace's banquet hall. Meanwhile he welcomed all the great Bodhisattvas. In the city, elders and other laities also had prepared meals for the

Sangha. The Buddha directed Manjushri leading Arhats and Bodhisattvas to kindly accept those offerings.

Only Ananda didn't show up for the Sangha. Earlier he had accepted a special invitation to go somewhere else and had not yet returned from the trip. No senior monk was accompanying him; he was returning alone.

That day Ananda had not yet received offerings, so at mealtime he carried his alms bowl in hands and walked through the town from door to door. While receiving alms, he thought to himself that he would accept offering from everyone, not only from Ksatriyas of honorable families, but also from Candalas, who were considered impure classes. Ananda knew that the Buddha had once admonished the Arhats Subhuti and Mahakasyapa for being prejudicial on their alms rounds. Being a devoted follower of the Buddha, Ananda was then determined to practice impartiality and compassion, so as to assist all beings in generating merits, and also to eradicate their wrong views.

Having crossed the city moat, Ananda walked slowly through the outer gates. His manner remained disciplined and proper, as he respectfully observed the monastic rules. Since he was receiving alms impartially, he soon chanced upon a house of courtesans, where he was waylaid by a powerful artifice – a young Matanga woman cast a spell on Ananda and seduced him onto her bed. Then she caressed him lasciviously, until he was about to lose self-control and break his monastic vows.

Knowing that Ananda was succumbing to the carnal influence, the Buddha ended his meal immediately and returned to the monastic grounds. The king, his senior ministers, the elders and the laities all followed suit. Seated in full-lotus posture on a thousand-petal lotus flower, with invincible light as dazzling as hundreds of gems radiating from the crown of His head, the Shakyamuni Buddha proclaimed a powerful mantra.

He then instructed Manjushri to go rescue Ananda with this powerful mantra and, once the evil spell had been vanquished, to lead Ananda as well as the young Matanga woman back where the Buddha was.

Having returned with Manjushri, Ananda bowed deep in front of the Buddha and wept in sorrow. Since beginningless time, he had been studying extensively; yet he

had not fully realized the teachings and completed his practice – how regretful he was now! Devotedly, he beseeched the Buddha to show him the elementary steps that calm the mind, deepen the insight, and ultimately lead to enlightenment – the wondrous practice through which the innumerable Buddhas of ten directions had become fully awakened.

Meanwhile, the Bodhisattvas and great Arhats silently gathered around at the foot of the Buddha's seat, all eager to hear the sacred teachings.

如是我闻，一时佛在室罗筏城，祇桓精舍。与大比丘众，千二百五十人俱。皆是无漏大阿罗汉，佛子住持，善超诸有；能于国土，成就威仪；从佛转轮，妙堪遗嘱；严净毗尼，弘范三界；应身无量，度脱众生；拔济未来，越诸尘累。其名曰：大智舍利弗、摩诃目犍连、摩诃拘絺罗、富楼那弥多罗尼子、须菩提、优婆尼沙陀等，而为上首。复有无量辟支无学，并其初心，同来佛所，属诸比丘，休夏自恣。十方菩萨，咨决心疑，钦奉慈严，将求密义。即时如来，敷座宴安，为诸会中，宣示深奥，法筵清众，得未曾有。迦陵仙音，遍十方界。恒沙菩萨，来聚道场，文殊师利，而为上首。

时波斯匿王，为其父王讳日营斋，请佛宫掖，自迎如来，广设珍馐，无上妙味，兼复亲延诸大菩萨。城中复有长者居士，同时饭僧，伫佛来应。佛敕文殊，分领菩萨及阿罗汉，应诸斋主。唯有阿难，先受别请，远游未还，不遑僧次。既无上座，及阿阇黎，途中独归。其日无供，即时阿难，执持应器，于所游城，次第循乞。心中初求，最后檀越，以为斋主，无问净秽，刹利尊姓，及旃陀罗。方行等慈，不择微贱，发意圆成，一切众生无量功德。阿难已知，如來世尊，诃须菩提及大迦叶，为阿罗汉，心不均平。钦仰如来，开闡无遮，度诸疑谤。经彼城隍，徐步郭门，严整威仪，肃恭斋法。

尔时阿难，因乞食次，经历淫室，遭大幻术，摩登伽女，以娑毗伽罗先梵天咒，摄入淫席，淫躬抚摩，将毁戒体。如来知彼，淫术所加，斋毕旋归。王及大臣，长者居士，俱来随佛，愿闻法要。于时世尊，顶放百宝无畏光明，

光中出生千叶宝莲，有佛化身，结跏趺坐，宣说神咒。敕文殊师利，将咒往护。恶咒销灭，提奖阿难及摩登伽，归来佛所。

阿难见佛，顶礼悲泣，恨无始来，一向多闻，未全道力。殷勤启请，十方如来得成菩提，妙奢摩他、三摩、禅那，最初方便。于时复有恒沙菩萨，及诸十方大阿罗汉、辟支佛等，俱愿乐闻，退坐默然，承受圣旨。

CHAPTER ONE – The Nature and Location of the Mind

Chapter One Section 1: The Quest for Spiritual Enlightenment

Before the great assembly, the Buddha extended His golden arm to circle His palm on Ananda's head and said: "There is a Samadhi called 'The King of the Foremost Surangama Transmitted from the Crown of the Buddha's Head'; it is the perfection of the myriad practices, a wondrous and magnificent path, the single portal through which all the Tathagatas of the ten directions gained transcendence. You must now all listen attentively." Ananda humbly bowed and waited for the Buddha's compassionate instruction.

The Buddha said to Ananda, "You and I are from the same family, and we share the natural bond among relatives. At the time you first made the resolve to become enlightened, what excellent attributes did you see in my Dharma that immediately led you to reject the familial affection and conjugal love found in the world?"

Ananda replied, "Ever since I saw the thirty-two manifestations of supremely wondrous radiance emanating from the Buddha's whole body, as clear as crystal, I often thought to myself that a body with such purity and magnificence could not be the consequence of sexual activities. Why? The energies of desire are coarse

and murky. Foul and putrid intercourse results in a turbid merging of procreative substances, which cannot possibly generate a body with such a pristine concentration of purple-golden light. That is why I admired the Buddha and why I shaved my head to follow the Buddha's teachings."

The Buddha said, "Excellent, Ananda! Now, all of you should know that since the beginningless time, all beings have been undergoing death and rebirth over and over, simply because they have not been awakened to the pure wisdom which is the essential nature of the mind. Instead, the workings of their minds are all distorted, and because the workings of their minds are distorted, they are bound to the endless cycles of death and rebirth.

"Now since you all wish to attain enlightenment and discover the truth of your own nature, you should answer my questions straightforwardly, because that is the path that the innumerable Buddhas everywhere have taken, as they freed themselves from death and rebirth. Their minds were pure, their words were straightforward, and therefore, at every point in their progress, from the first stage to the last, they were never devious and evasive.

"Now, Ananda, when you first made the resolve to attain full awakening (in response to the thirty-two manifestations), just what was it that saw those manifestations, and who was it that took delight in them?"

Ananda replied, "I took delight in them with my mind and eyes. Because I saw with my eyes and admired with my mind. In this way I became resolved to extricate myself from death and rebirth."

The Buddha said, "It is as you say: your mind and eyes were the reason for your admiration and delight. Someone who does not know where his mind and eyes are will not be able to overcome his attachment and obsession. For example, when bandits invade a country and the king sends forth his soldiers to drive them out, the soldiers must first know where the bandits are. It is the fault of your mind and eyes that you are bound to the cycles of death and rebirth. I am now asking you: precisely where are your mind and eyes?"

尔时世尊在大众中，舒金色臂，摩阿难顶，告示阿难，及诸大众：有三摩提，名大佛顶首楞严王，具足万行；十方如来，一门超出妙庄严路。汝今谛听！阿难顶礼，伏受慈旨。

佛告阿难：汝我同气，情均天伦，当初发心，于我法中，见何胜相，顿舍世间深重恩爱？阿难白佛：我见如来三十二相，胜妙殊绝，形体映彻，犹如琉璃。常自思惟：此相非是欲爱所生。何以故？欲气粗浊，腥臊交遘，脓血杂乱，不能发生胜净妙明，紫金光聚。是以渴仰，从佛剃落。佛言：善哉阿难！汝等当知，一切众生，从无始来，生死相续，皆由不知常住真心性净明体，用诸妄想，此想不真，故有轮转。汝今欲研无上菩提，真发明性，应当直心，酬我所问。十方如来，同一道故，出离生死，皆以直心；心言直故，如是乃至终始地位，中间永无诸委曲相。

阿难！我今问汝，当汝发心，缘于如来三十二相，将何所见，谁为爱乐？阿难白佛言：世尊！如是爱乐，用我心目。由目观见如来胜相，心生爱乐。故我发心，愿舍生死。佛告阿难：如汝所说，真所爱乐，因于心目。若不识知心目所在，则不能得降伏尘劳。譬如国王为贼所侵，发兵讨除，是兵要当知贼所在。使汝流转，心目为咎。吾今问汝，唯心与目，今何所在？

Chapter One Section 2 – (1): Is the Mind Inside or Outside the Body?

“World-Honored One,” Ananda said to the Buddha, “The ten classes of beings in all the worlds believe that the conscious mind dwells in the body; the way I see it, the blue-lotus eyes in the Buddha’s face are indeed part of the Buddha’s body. Also, the physical organs which I use to perceive objects are evidently part of my face too. Therefore, my conscious mind too must surely be in my body.”

The Buddha asked Ananda, “Now as you sit in this Dharma Hall, can you see where Prince Jetri’s Grove is?”

“This great and sacred Dharma Hall, with its many stories, is in the Garden of the Benefactor of Orphans and the Childless, and Prince Jetri’s Grove is outside the hall.”

“Ananda, what is the first thing you see from where you are sitting now?”

“Here in the hall, I am looking first at the Buddha, then I see the great assembly, and as I gaze out, I see the grove in the park.”

“Why is it, Ananda, that when you look out, you can see the grove in the park?”

“World-Honored One, the doors and windows of this great hall are wide open, that’s why I can be in the hall and still see into the distance.”

The Buddha said to Ananda, “You are right, someone in the hall can see far into the park when the doors and windows are wide open. Now, could that person not see the Buddha inside the hall and yet see the grove outside the hall?”

Ananda answered, “It would not be possible to be in the hall and able to see the grove, and yet not see the Buddha.”

“Ananda, the same is true of you. You have the intelligence to understand everything clearly. If your mind, with its clear understanding, were inside your body, then the inside of your body would be what your mind would first come into contact with and have knowledge of. Are there beings that see the inside of their bodies first, before they can observe things outside? Even if they could not see their heart, liver, spleen, or stomach, they would at least detect the growing of their nails and hair, the twisting of their sinews, and the throbbing of their pulse – but in fact they can’t see these things, why? And since your mind is not cognizant of what is inside your body, how can it have knowledge of what is outside? You must know that when you say the mind being inside the body, you are actually stating the impossible.”

Ananda bowed to the Buddha, “Now I realize that my mind must be located outside my body. For instance, if a lamp is lit in a room, it would certainly illuminate the inside of the room first, then its light would stream through the doorway and reach outside. Since beings do not see inside their bodies but only see outside, it must be as though the lamp being placed outside the room and the

room being dark. This principle seems conform to the Buddha's teaching, so it can't be wrong this time, can it?"

The Buddha said to Ananda, "The monks who followed me to Sravasti to receive their alms have returned to Prince Jetri's Grove, and now they are eating their food, but I have finished my meal. Now consider this: can all of them become full after one of them has eaten?"

Ananda answered, "Of course not, World-Honored One. Although these monks are all Arhats, they still have their individual physical bodies. How could one person's eating make everybody full?"

The Buddha said, "Then if your mind that sees and knows were outside your body, your body and mind would be separate, and the body would not be aware of what the mind knows, and the mind would not have knowledge of what the body is aware of. Now as I hold up my hand, does your mind distinguish it when your eyes see it?"

Ananda said, "It does, World-Honored One."

The Buddha then told Ananda, "Since your mind and eyes can work together to perceive my hand, how can the mind be outside? You must now know that when you say the mind being outside the body yet still being aware of what happens inside the body, you are actually stating the impossible."

阿难白佛言：世尊！一切世间，十种异生，同将识心，居在身内；纵观如来青莲华眼，亦在佛面。我今观此浮根四尘，只在我面；如是识心，实居身内。

佛告阿难：汝今现坐如来讲堂，观祇陀林，今何所在？世尊！此大重阁清净讲堂，在给孤园，今祇陀林，实在堂外。阿难！汝今堂中，先何所见？世尊！我在堂中，先见如来，次观大众；如是外望，方瞩林园。阿难！汝瞩林园，因何有见？世尊！此大讲堂，户牖开豁，故我在堂，得远瞻见。佛告阿难：如汝所言，身在讲堂，户牖开豁，远瞩林园。亦有众生，在此堂中，不

见如来，见堂外者？阿难答言：世尊！在堂不见如来，能见林泉，无有是处！阿难！汝亦如是！汝之心灵，一切明了。若汝现前所明了心，实在身内，尔时先合了知内身。颇有众生，先见身中，后观外物？纵不能见心肝脾胃，爪生发长，筋转脉摇，诚合明了，如何不知？必不内知，云何知外？是故应知，汝言觉了能知之心，住在身内，无有是处。

阿难稽首，而白佛言：我闻如来，如是法音，悟知我心，实居身外。所以者何？譬如灯光，然于室中，是灯必能先照室内，从其室门，后及庭际。一切众生，不见身中，独见身外；亦如灯光，居在室外，不能照室。是义必明，将无所惑，同佛了义，得无妄耶？

佛告阿难：是诸比丘，适来从我室罗筏城，循乞抔食，归祇陀林，我已宿斋。汝观比丘，一人食时，诸人饱否？阿难答言：不也，世尊！何以故？是诸比丘，虽阿罗汉，躯命不同，云何一人，能令众饱？佛告阿难：若汝觉了知见之心，实在身外，身心相外，自不相干。则心所知，身不能觉；觉在身际，心不能知。我今示汝兜罗绵手，汝眼见时，心分别否？阿难答言：如是世尊！佛告阿难：若相知者，云何在外？是故应知，汝言觉了能知之心，住在身外，无有是处。

Chapter One Section 2 – (2): Is the Mind in the Eyes?

Ananda said to the Buddha, “Indeed, World-Honored One, since I do not see inside my body, my mind is not located there, and because the body and mind work together without separation, my mind is not outside my body either. Now that I think of it, I know just where the mind is.”

The Buddha said, “Where is it, then?”

Ananda replied, “Upon reflection, since the mind sees nothing of what is inside but can see what is outside, I believe that the mind is hidden in the eyes. The eye-faculty is like two transparent crystal cups over the mind – although covered by

the cups, the mind's vision is not obstructed. In this way the mind can see and make discernments accordingly. So, my mind that knows yet does not see inside must be hidden in the eye-faculty, through which it gazes at what is outside of the body, seeing clearly and without impediment."

The Buddha said, "Let us assume the mind is hidden in the eyes, as you asserted in your analogy of the crystals. When someone places crystal cups over his eyes and looks at the mountains, the rivers, and all else on this great earth, does he see the crystal cups too?"

"He does, World-Honored One. He sees the crystal cups when he places them over his eyes."

The Buddha said, "Then why don't you see your own eyes when you look at the world of perceived objects, if your mind can be compared to someone's eyes being covered with crystals? Since you cannot see your own eyes, how could you say that the mind is concealed within the eye-faculty, like being covered by crystal cups? On the other hand, if you could see your eyes, your eyes would be part of your external surroundings. In that case your mind and eyes would not be able to work together to make distinctions. So, in either case, you're stating what is impossible."

阿難白佛言：世尊，如佛所言，不見內故，不居身內。身心相知，不相離故，不在身外。我今思惟，知在一處。佛言：處今何在。阿難言：此了知心，既不知內，而能見外。如我思忖，潛伏根裏。猶如有人，取琉璃碗，合其兩眼。雖有物合，而不留礙。彼根隨見，隨即分別。然我覺了能知之心，不見內者，為在根故。分明矚外，無障礙者，潛根內故。佛告阿難。如汝所言，潛根內者，猶如琉璃。彼人當以琉璃籠眼，當見山河，見琉璃不。如是，世尊，是人當以琉璃籠眼，實見琉璃。佛告阿難。汝心若同琉璃合。者當見山河，何不見眼。若見眼者，眼即同境，不得成隨。若不能見，云何說言此了知心，潛在根內，如琉璃合。是故應知，汝言覺了能知之心，潛伏根裏，如琉璃合，無有是處。

Chapter One Section 2 – (3): Does the Mind Come into Being in Response to Conditions?

Ananda said to the Buddha, “World-Honored One, on second thought, the viscera are located inside the bodies in darkness, while the orifices are open to the outside and seeing light. For instance, as I am now facing the Buddha with my eyes open, I see light. I would call seeing the light as ‘seeing outside’. And when I close my eyes, I see darkness, which I would call ‘seeing inside’. How does that sound?”

The Buddha said, “When you close your eyes and see darkness, is that darkness in front of your eyes? If the darkness is in front of your eyes, how can it be inside? If you equalized seeing darkness as seeing inside, then suppose you were in a completely dark room unlit by either the sun or the moon or any lamp, the darkness in the room would have to be your ‘inside’ as well. And if the darkness of your inside were not in front of you, how could you see it? Suppose you did see inside in a way that is distinct from the way you see outside – in that case, if we grant that closing your eyes and seeing darkness would be to see the inside of your body, then when you open your eyes and see light, why couldn’t you see your own face? Of course you don’t see your own face, because if you did, your eyes and your mind that knows what you see would be all suspended in the air – then how could they be inside of your body?

“If your eyes and mind were suspended in the air, they would not be part of your body. Otherwise, the Buddha who is looking at your face right now would be part of your body too. If your eyes and mind were not part of your body, then when your eyes became aware of something, your body would not be able to simultaneously be aware of it. Suppose you press the point and say that the body and the eyes each have a separate awareness, then you would have two awarenesses, thus you would have two Buddhas in one body. Therefore, when you say that seeing darkness is seeing inside, you’re stating what is impossible.”

Ananda said, “Now I recall that the Buddha has taught the four assemblies that when a state of mind arises, various perceived objects arise, and that because perceived objects arise, various states of mind arise. So, I am wondering that my very act of thinking right now, which is an instance of a state of mind arising in response to perceived objects, is my mind’s true nature. If it is, then the mind

doesn't exist in any of these three locations — inside, outside, or the eyes. Rather, it comes into being as it responds to objects wherever they arise."

The Buddha said, "Now you are saying that when perceived objects arise, various states of mind arise, and therefore the mind comes into being in response to those perceived objects. But such a mind would have no essential nature of its own, and so it could not join with anything. If, although having no essential nature of its own, it's still able to join with perceived objects, then that would constitute a nineteenth element of perception, because such a mind would be in union with a seventh category of perceived object — and that is impossible.

"Furthermore, if such a mind did have an essential nature of its own, then when you pinch yourself and your mind becomes aware of the pinch, would the awareness come from inside your body or from outside? If it came from inside, then once again, you would see the inside of your body. If it came from outside, you should be able to see your face."

Ananda said, "But it is the eyes that see, and it is the mind that knows. Mental perception is not seeing."

The Buddha said, "If the eyes alone could see, then when you're in a room, could your eyes become the doorway and see what is outside the room? Or when a person dies with his eyes organ still being intact, could his eyes still see?"

"Ananda, suppose your mind which knows and makes distinctions indeed has an essential nature of its own, then would it be a single nature or multiple natures? Would the essential nature pervade your entire body, or would it not? Suppose it were a single essential nature, then if you pinch one limb, why wouldn't you feel that pinch in all four limbs? Since you only feel the pinch in one limb, then it's obvious your mind doesn't have just a single nature. But if your mind had multiple natures, you would be multiple people. Which of those natures would be you then? Besides, if a single essential nature did pervade your entire body, then a single pinch would be felt throughout your body. On the other hand, if the single nature did not pervade your body, then when you touch your head and your foot at the same time, you would only feel the touch on one part instead of both parts.

"Therefore, when you say the mind comes into being in response to perceived objects wherever they arise, you're stating what is impossible."

阿难白佛言：世尊！我今又作如是思惟：是众生身，腑脏在中，窍穴居外，有藏则暗，有窍则明。今我对佛，开眼见明，名为见外；闭眼见暗，名为见内。是义云何？

佛告阿难：汝当闭眼见暗之时，此暗境界，为与眼对？为不对眼？若与眼对，暗在眼前，云何成内？若成内者，居暗室中，无日月灯，此室暗中，皆汝焦腑。若不对者，云何成见？若离外见，内对所成，合眼见暗，名为身中；开眼见明，何不见面？若不见面，内对不成；见面若成，此了知心，及与眼根，乃在虚空，何成在内？若在虚空，自非汝体；即应如来今见汝面，亦是汝身。汝眼已知，身合非觉。必汝执言，身眼两觉，应有二知；即汝一身，应成两佛。是故应知，汝言见暗名见内者，无有是处。

阿难言：我尝闻佛开示四众：由心生故，种种法生；由法生故，种种心生。我今思惟，即思惟体，实我心性。随所合处，心则随有，亦非内外中间三处。

佛告阿难：汝今说言，由法生故，种种心生，随所合处，心随有者。是心无体，则无所合；若无有体，而能合者，则十九界，因七尘合。是义不然！若有体者，如汝以手自捏其体，汝所知心，为复内出？为从外入？若复内出，还见身中；若从外来，先合见面。阿难言：见是其眼，心知非眼，为见非义。佛言：若眼能见，汝在室中，门能见不？则诸已死，尚有眼存，应皆见物；若见物者，云何名死？阿难！又汝觉了能知之心，若必有体，为复一体？为有多体？今在汝身，为复遍体？为不遍体？若一体者，则汝以手捏一支时，四支应觉，若咸觉者，捏应无在；若捏有所，则汝一体，自不能成。若多体者，则成多人，何体为汝？若遍体者，同前所捏；若不遍者，当汝触头，亦触其足，头有所觉，足应无知。今汝不然！是故应知，随所合处，心则随有，无有是处。

Chapter One Section 2 – (4): Is the Mind in the Middle?

Ananda said to the Buddha, “World-Honored One, I also have heard that while discussing with Manjushri and others about Reality, the Buddha said that the mind is neither inside nor outside the body. My understanding is, since the mind can’t see anything inside, certainly it is not inside the body; and since its awareness is not separate from the body, certainly it is not outside the body either. So, I guess the mind is in the middle.”

The Buddha replied, “A middle must be in some specific place. Where is this ‘middle’ you are talking about? Is it at the surface of the body or within it? If it’s at the surface, it would not be in the middle; if it’s within, it would be inside the body. Does this ‘middle’ have a location? If there was no indication of its location, the ‘middle’ would mean nothing. Even if there was an indication of its location, that location would be indefinite. Now suppose someone were to place a marker to indicate the location of a middle. Seen from the east, it would be in the west; seen from the south, it would be in the north. Such a marker would not mark a definite middle, and a mind in an indefinite ‘middle’ can only be a confused mind.”

Ananda said, “The middle I am talking about is in none of those places. As the Buddha has said, that for eye-consciousness to occur, the eyes and visible objects are necessary conditions. The eyes register visual distinctions, while the objects seen by the eyes have no perception, but an eye-consciousness is created between them, and that is where the mind is.”

The Buddha said, “If your mind were located between the eye-faculty and the objects it perceives, would the nature of this mind join with the nature of eye-faculty, as well as the nature of perceived objects? If they’re joined together, it would be a confused state about what is aware and what is not aware. If they’re not joined together, the mind would be neither the perceiver nor the perceived. Such a mind would have no essential nature at all. How could it be in the middle then? Therefore, when you say the mind is in the middle, you’re stating what is impossible.”

阿难白佛言：世尊！我亦闻佛与文殊等诸法王子，谈实相时，世尊亦言：心不在内，亦不在外。如我思惟：内无所见，外不相知。内无知故，在内不成；身心相知，在外非义。今相知故，复内无见，当在中间。

佛言：汝言中间，中必不迷，非无所在。今汝推中，中何为在？为复在处？为当在身？若在身者，在边非中，在中同内。若在处者，为有所表？为无所表？无表同无，表则无定。何以故？如人以表，表为中时，东看则西，南观成北，表体既混，心应杂乱。阿难言：我所说中，非此二种。如世尊言：眼色为缘，生于眼识。眼有分别，色尘无知，识生其中，则为心在。佛言：汝心若在根尘之中，此之心体，为复兼二，为不兼二？若兼二者，物体杂乱，物非体知，成敌两立，云何为中？兼二不成，非知不知，即无体性，中何为相？是故应知，当在中间，无有是处。

Chapter One Section 2 – (5): Or Perhaps the Mind Has No Specific Location?

“World-Honored One,” Ananda said to the Buddha, “now I recall that in the past, when the Buddha turned the Dharma Wheel with four of the great disciples – Mahamaudgalyayana, Subhuti, Purna, and Sariputra, I have heard the Buddha say that the mind which has awareness and makes distinctions is located neither inside nor outside, nor in the middle; that it is located in none of the perceived places. So, I am wondering that maybe the mind has no specific location?”

The Buddha replied, “You say the mind is not located anywhere at all. But everything in the world – the space, the land, the waters, and all creatures that fly and walk — in fact, all things existing in this world do have specific locations.

“If the mind is located nowhere, then it is an absurdity — like a turtle with fur or a hare with horns. How could something that exists not have a specific location? Everything that exists has attributes. And everything that has attributes does have

a location. Therefore, you should know that when you say the mind which knows and discerns has no specific location, you are stating what is impossible.”

阿難白佛言：世尊，我昔見佛，與大目連、須菩提、富樓那、舍利弗，四大弟子，共轉法輪。常言覺知分別心性，既不在內，亦不在外，不在中間，俱無所在，一切無著，名之為心。則我無著，名為心不。佛告阿難。汝言覺知分別心性，俱無在者，世間虛空水陸飛行，諸所物象，名為一切。汝不著者，為在為無。無則同於龜毛兔角，云何不著。有不著者，不可名無。無相則無，非無即相，相有則在，云何無著。是故應知，一切無著，名覺知心，無有是處。

Chapter One Section 3: The Ordinary Mind and the Original Mind

Then Ananda stood up in the midst of the great assembly. He uncovered his right shoulder, placed his right knee on the ground, put his palms together respectfully, and said to the Buddha, “Because of the special loving-kindness bestowed on me as the Buddha’s youngest cousin, I have the great fortune to enter the monastic life and become learned, but I am not yet free of outflows and therefore still not able to realize the true mind. That’s why I was unable to resist the Kapila spell and was lured into a house of courtesans. Now I can’t wait to embark on the path of calming the mind and realizing the true essence of mind! May all unenlightened people like me who have the tendency to succumb to wrong deeds also benefit from the Buddha’s instruction and guidance.” Upon finishing speaking, Ananda bowed to the ground. And with keen anticipation, the rest of the assembly all readied themselves to receive the precious teaching.

Meanwhile, radiating from the Buddha's face was an array of lights as brilliant as a hundred thousand suns. The lands were shaken by six kinds of quakes. And an infinite number of worlds manifested throughout all ten directions at the same time. Then the Buddha's awe-inspiring power brought all worlds into one single realm, in which all the great Bodhisattvas — while remaining in their own lands — placed their palms together with utmost reverence to listen.

So the Buddha said to Ananda, "Since beginningless time, all beings, due to the innumerable distortions in their minds, have been creating seeds of karma, which then grow and ripen like a cluster of sour fruits on a ruksa tree.

"People who undertake spiritual practice but fail to realize the ultimate enlightenment, such as the Hearers of the Teaching, the Solitary Sages, the celestial beings, the demon-kings, as well as the demons' retinues, who follow the wrong paths — they all fail because they do not understand two fundamentals, so they are mistaken and confused in their practice. They are like someone who hopes to make a delicious meal by cooking sands. Even if the sand were cooked for eons as countless as motes of dust, no meal would ever result from it.

"Ananda, what are the two fundamentals? The first is the ordinary mind, which is the basis of death and rebirth since beginningless time. It is this mind that all beings use to make discriminations and distinctions, and thus get themselves entrapped in all sorts of entanglements, mistaking them as their selves.

"The second fundamental is the original mind, the primordial and pure essence of Nirvana, which also has no beginning. It is the original light, the innermost nature of consciousness. All conditioned phenomena arise from it, and then beings lose track of it among the phenomena. This primordial light is always within each being, yet they are unaware of it and wandering off into various distractions.

"Ananda, because you now wish to know about the path of calming the mind and wish to be freed from samsara, I will then question you again." Upon saying this, the Buddha raised His golden arm and bent His five fingers — each of them marked with lines in the shape of a wheel — and asked Ananda, "Did you see something?"

Ananda said, "I did."

"What did you see?"

"I saw the Buddha raise His arm and bend His fingers into a fist that sends forth light, dazzling my mind and eyes." Ananda replied.

The Buddha said, "When you saw my fist emitting light, what did you see it with?"

Ananda answered, "All of us in the great assembly saw it with our eyes."

The Buddha asked, "Your eyes can see my fist, then how about your mind?"

Ananda said, "Once again, now the Buddha is asking me about my mind's location. I will say my mind is what I have been using to determine where it might be. Whatever that has the capability of making such distinctions is my mind."

The Buddha exclaimed, "Ananda! That is not your mind!"

Startled, Ananda stood up, placing his palms together, and said to the Buddha, "If that is not my mind, what is it?"

The Buddha replied, "It is merely your mental processes that assign false and illusory attributes to the world of perceived objects.

"These processes delude you about your true nature and have since beginningless time caused you to mistake a burglar for your own child — to lose touch with your own original, everlasting mind — and thus you are bound to the cycles of death and rebirth."

Ananda said to the Buddha, "I am the Buddha's favorite cousin. It was my mind that loved the Buddha and led me to enter the monastic life. That mind of mine has been responsible not only for my serving the Buddha but also for my serving all Buddhas and all wise teachers throughout all lands. It has always been that mind that keeps mustering great courage to practice every difficult aspect of the Dharma. If I were ever to slander the Dharma and sever my good roots in it, that mind of mine would be the cause too. If such a consciousness is not the mind, then I suppose I have no mind, just like a clod of earth or a piece of wood. Apart from my mind's awareness and its knowledge, I am nothing. Why does the Buddha say that it is not my mind? Now I am truly frightened and worried! Everyone here in the great assembly must be full of confusion too. I wish the Buddha would enlighten us all."

So, in order to guide Ananda and the great assembly into the state of mind where no mental objects arise, the Buddha reached out from the Lion's Seat and circled his palm on the crown of Ananda's head, and said, "The Buddha has often explained that all phenomena that come into being are nothing more than manifestations of the mind. All things that are subject to the principle of cause and effect — from the largest world to the smallest dust mote — they come into being because of the mind. If we examine the fundamental nature of everything in the world, Ananda, down to even the smallest wisps of grass, we can see that each has an entity. Even space has a name and attributes. Given that, how could this wondrous mind — the mind that is the basic nature of all mental states — lacks a reality itself?"

"But if, as you insist, that this thing which makes distinctions, which knows and understands is indeed the mind, then it would have its own essential nature independent of its entanglement with objects — with visible objects, as well as sounds, odors, flavors, and objects of touch. Yet now, as you listen to my Dharma, it is because of sounds that you can distinguish my meaning. Even if you were to retreat into a state of quietude in which all seeing, hearing, awareness of tastes, and tactile awareness ceased, you still would be making distinctions among the shadowy objects of cognition in your mind.

"I am not demanding that you just accept that this distinction-making capacity is not the mind. But examine your mind in minute detail to determine if it is a distinction-making capacity existing independent of its perceived objects of awareness. If indeed it exists independently, then that would truly be your mind. If, on the other hand, your distinction-making capacity does not have an essential nature apart from its perceived objects, then it would be a perceived object too — a shadowy mental object. Perceived objects are not permanent, and once this so-called mind ceases to exist as such, it would have no more reality than a turtle with fur or a hare with horns, and your Dharma-body would cease to exist along with it. Then who would be left to practice and to perfect patience with the state of mind in which no mental objects arise?"

At that point Ananda and the others in the great assembly were utterly dumbfounded. They had nothing to say.

The Buddha said to Ananda, “The reason why so many practitioners in the world do not succeed in putting an end to outflows and becoming Arhats — even though they may have passed through all nine of the successive stages of Samadhi — is that they are attached to distorted mental processes that come into being and then cease to be, and they mistake these processes for real. That is why, even though you have become quite learned, you have not become a sage.”

When Ananda had heard that, he again wept sorrowfully. Then he bowed to the ground, knelt on both knees, placed his palms together, and said to the Buddha, “Ever since I followed the Buddha and resolved to enter the monastic life, I have been relying on the Buddha’s awe-striking powers. I often thought to myself that there’s no reason for me to toil at spiritual practice, because I just expected that the omnipotent Buddha would transfer some of His Samadhi to me. I never realized that the Buddha could not stand in for me, neither in body nor in mind. Though my body has entered the monastic life, my mind has not entered the Path. I am like that poor son who ran away from his father. Today I realize that if I do not practice on my own, I might have never really learned anything at all, just like someone who talks of food all day long will never get full.

“I know all beings are bound by two obstructions, and as a consequence we are unaware of the mind that is still and everlasting. I hope the Buddha would take pity on us who are destitute and homeless, and disclose the wondrous mind that truly knows, so as to open our eyes to the Path.”

Then the Buddha poured forth resplendent light from the symbol of purity (卐) on his chest. The light, brilliant and radiant with hundreds of thousands of colors, shone throughout all ten directions simultaneously to illuminate the innumerable Buddha-lands, before it returned to shine upon the great assembly and Ananda.

The Buddha said to Ananda, “I now will raise for all of you a great Dharma-banner so that all beings in all ten directions can gain access to what is wondrous and subtle — the pure and luminous wisdom mind — and thus open your clear-seeing eyes.”

尔时阿难在大众中，即从座起，偏袒右肩，右膝着地，合掌恭敬，而白佛言：我是如来最小之弟，蒙佛慈爱，虽今出家，犹侍憍怜，所以多闻，未得无漏，不能折伏娑毗罗咒，为彼所转，溺于淫舍，当由不知真际所诣！惟愿世尊，大慈哀愍，开示我等，奢摩他路；令诸阐提，墮弥戾车。作是语已，五体投地，及诸大众，倾渴翘伫，钦闻示诲。

尔时世尊从其面门，放种种光，其光晃耀，如百千日。普佛世界，六种震动，如是十方微尘国土，一时开现。佛之威神，令诸世界，合成一界。其世界中，所有一切诸大菩萨，皆住本国，合掌承听。

佛告阿难：一切众生，从无始来，种种颠倒，业种自然，如恶叉聚。诸修行人，不能得成无上菩提，乃至别成声闻缘觉，及成外道，诸天魔王，及魔眷属。皆由不知二种根本，错乱修习，犹如煮沙，欲成嘉饌，纵经尘劫，终不能得。云何二种？阿难！一者、无始生死根本。则汝今者，与诸众生，用攀缘心，为自性者。二者、无始菩提涅槃，元清净体。则汝今者，识精元明，能生诸缘，缘所遗者。由诸众生，遗此本明，虽终日行，而不自觉，枉入诸趣。

阿难！汝今欲知奢摩他路，愿出生死，今复问汝。即时如来举金色臂，屈五轮指，语阿难言：汝今见否？阿难言：见！佛言：汝何所见？阿难言：我见如来举臂屈指，为光明拳，耀我心目。佛言：汝将谁见？阿难言：我与大众，同将眼见。佛告阿难：汝今答我，如来屈指，为光明拳，耀汝心目。汝目可见，以何为心，当我拳耀？阿难言：如来现今征心所在，而我以心推穷寻逐，即能推者，我将为心。佛言：咄！阿难！此非汝心！阿难矍然，避座合掌，起立白佛：此非我心，当名何等？佛告阿难：此是前尘虚妄相想，惑汝真性。由汝无始，至于今生，认贼为子，失汝元常，故受轮转。

阿难白佛言：世尊！我佛宠弟，心爱佛故，令我出家。我心何独供养如来，乃至遍历恒沙国土，承事诸佛及善知识，发大勇猛，行诸一切难行法事，皆用此心；纵令谤法，永退善根，亦因此心。若此发明，不是心者，我乃无心，同诸土木，离此觉知，更无所有。云何如来说此非心？我实惊怖；兼此大众，无不疑惑。惟垂大悲，开示未悟。

尔时世尊开示阿难，及诸大众，欲令心入无生法忍。于师子座，摩阿难顶，而告之言：如来常说，诸法所生，唯心所现，一切因果、世界微尘，因心成体。阿难！若诸世界，一切所有，其中乃至草叶缕结，诘其根元，咸有体

性。纵令虚空，亦有名貌。何况清净妙净明心，性一切心，而自无体？若汝执吝分别觉观，所了知性，必为心者，此心即应离诸一切色香味触，诸尘事业，别有全性。如汝今者，承听我法，此则因声而有分别。纵灭一切见闻觉知，内守幽闲，犹为法尘，分别影事。我非敕汝，执为非心，但汝于心，微细揣摩，若离前尘有分别性，即真汝心；若分别性，离尘无体，斯则前尘分别影事。尘非常住，若变灭时，此心则同龟毛兔角，则汝法身，同于断灭，其谁修证无生法忍？即时阿难与诸大众，默然自失。佛告阿难：世间一切诸修学人，现前虽成九次第定，不得漏尽，成阿罗汉，皆由执此生死妄想，误为真实。是故汝今虽得多闻，不成圣果。

阿难闻已，重复悲泪，五体投地，长跪合掌，而白佛言：自我从佛，发心出家，恃佛威神，常自思惟，无劳我修。将谓如来，惠我三昧。不知身心本不相代，失我本心，身虽出家，心不入道，譬如穷子，舍父逃逝。今日乃知，虽有多闻，若不修行，与不闻等，如人说食，终不能饱。世尊！我等今者，二障所缠，良由不知，寂常心性。惟愿如来，哀愍穷露，发妙明心，开我道眼。

即时如来，从胸卍字，涌出宝光。其光晃昱，有百千色，十方微尘，普佛世界，一时周遍。遍灌十方所有宝刹，诸如来顶，旋至阿难，及诸大众。告阿难言：吾今为汝建大法幢，亦令十方一切众生，获妙微密，性净明心，得清净眼。

CHAPTER TWO - The Nature of Visual Awareness

Chapter Two Section 1: It Is the Mind That Sees

“Ananda, a moment ago you said you saw my fist sending forth light. What caused my fist to send forth light? How did I make the fist? And what were you seeing it with?”

Ananda replied, “The Buddha’s body is like a mountain of precious gems radiating the color of crimson-tinted gold from the River Jambu. It sends forth light because it is born of purity. When He held up His hand to make a fist by curling His five fingers, I saw it with my eyes.”

The Buddha said, “The sages often use analogies to make a point, now let us use my fist as an analogy. Without a hand, I couldn’t make a fist. Without your eyes, you wouldn’t be able to see. Are they two similar situations?”

Ananda replied, “Indeed they are. The Buddha’s making a fist can be compared to my using my eyes.”

The Buddha said, “You say they are comparable, but they are not. Why? A person with no hands will never make a fist. But one with no eyes will not be entirely unable to see. Why? If you ask a blind man on the street, ‘Do you see anything?’ He would reply, ‘All that I see in front of me is darkness — nothing more.’ What does it mean? It means that although the blind man sees only darkness, his visual awareness is actually intact.”

Ananda replied, “It’s true that all a blind man sees before his eyes is darkness, but can that really be what we call ‘seeing’?”

The Buddha said, “Is there any difference between the darkness seen by a blind person and the darkness seen by people with perfect eyesight when they are in a completely dark room?”

“No, there is no difference.” Ananda replied.

“Then suppose, Ananda, that the blind person, who has been seeing only darkness, now suddenly regains his vision and sees before him a variety of objects. In such a

case, you would say it is his eyes that see. So, in the dark room when the person with perfect eyesight suddenly sees before him a variety of objects because someone lights up a lamp, by analogy you would have to say that it is the lamp that sees. However, if a lamp could see, it would no longer be what we would call a lamp. Moreover, if it were the lamp that sees, what would that have to do with your eyes? Therefore, we can conclude that the lamplight simply reveals the objects; it is the eyes that see, not the lamp. In the same way, we may realize that the eyes simply reveal the objects; it is the mind that sees, not the eyes.”

阿難，汝先答我見光明拳。此拳光明，因何所有。云何成拳。汝將誰見。阿難言：由佛全體閻浮檀金，赭如寶山，清淨所生，故有光明。我實眼觀，五輪指端，屈握示人，故有拳相。佛告阿難。如來今日實言告汝。諸有智者，要以譬喻而得開悟。阿難，譬如我拳，若無我手，不成我拳。若無汝眼，不成汝見。以汝眼根，例我拳理，其義均不。阿難言：唯然世尊。既無我眼，不成我見。以我眼根，例如來拳，事義相類。佛告阿難。汝言相類，是義不然。何以故。如無手人，拳畢竟滅。彼無眼者，非見全無。所以者何。汝試於途，詢問盲人，汝何所見。彼諸盲人，必來答汝，我今眼前，唯見黑暗，更無他矚。以是義觀，前塵自暗，見何虧損。阿難言：諸盲眼前，唯睹黑暗，云何成見。佛告阿難。諸盲無眼，唯觀黑暗，與有眼人，處於暗室，二黑有別，為無有別。如是世尊。此暗中人，與彼群盲，二黑校量，曾無有異。阿難，若無眼人，全見前黑，忽得眼光，還於前塵見種種色，名眼見者。彼暗中人，全見前黑，忽獲燈光，亦於前塵見種種色，應名燈見。若燈見者，燈能有見，自不名燈。又則燈觀，何關汝事。是故當知，燈能顯色。如是見者，是眼非燈。眼能顯色，如是見性，是心非眼。

Chapter Two Section 2: Visual Awareness Does Not Move

Ananda and the others in the great assembly were all silent, since they had not understood what they had heard. However, they earnestly hoped to learn more. Putting their palms together, they waited with ardent expectation for the Buddha to speak again.

So the Buddha stretched forth one arm and opened His hand, which was as soft as cotton, revealing the wheel-shaped fine lines on his fingers, and addressed the great assembly: “After my awakening, I went to the Deer Park, where, for the sake of Ajnatakaundinya and the other four sages, and also for all of you, I said that the reason that beings have not become fully awakened, not even become Arhats, is because they are confused by afflictions. Those afflictions are like visitors and dust. Ajnatakaundinya, at that time, what in particular had caused the five of you to awaken and become sages?”

Ajnatakaundinya stood up and said respectfully to the Buddha, “Of all the elders here in this great assembly, I was the one who was given the name ‘Ajnata,’ meaning ‘one who understands,’ because I had come to realize what ‘visitor’ and ‘dust’ signify. It was in this way that I became a sage.

“Suppose a visitor stops at an inn for a night, once his stay is ended, he packs his bags and goes on his way. He’s not at leisure to remain. But if he were the innkeeper, he would not leave. By considering the difference between the visitor, who comes and goes, and the innkeeper, who remains, I understood that visitors signify transience.

“And let’s imagine a ray of morning sunlight shining through a crack in a door, revealing some dust motes in the air. In that case, the dust moves, while the air stays still. By considering the difference between the dust, which obscures the air as it moves, and the air, which remains still — I understood that dust signifies motion.”

The Buddha said, “So it is.” Meanwhile He made a fist with His wheel-lined fingers before He opened His hand and closed it again, and then He said to Ananda, “What did you just see?”

Ananda said, "I saw the Buddha open and close His hand over His resplendent wheel-lined palm."

The Buddha asked Ananda, "Was it my hand that opened and closed, or was it your visual awareness that opened and closed?"

Ananda said, "It was the Buddha's resplendent hand that opened and closed. Although I saw His hand open and close, my visual awareness neither opened nor closed."

"What moved and what remained still?" The Buddha asked.

Ananda replied, "The Buddha's hand moved, while my awareness was still – how could it have moved?"

The Buddha said, "So it is."

Then from His wheel-lined palm the Buddha sent forth a ray of resplendent light that flew past Ananda to his right. Ananda immediately turned his head and glanced to the right. Then the Buddha sent a ray of light to Ananda's left. Ananda turned his head again and glanced to the left. The Buddha then asked Ananda, "Why did you turn your head just now?"

Ananda said, "I saw the Buddha send forth a wondrous ray of light which flew past me on my right; then another ray flew past me on my left. My head moved as I looked to the right and to the left."

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

"It was my head that moved." Ananda replied. "The nature of my visual awareness is still; how could it have moved?"

The Buddha said, "So it is."

Then the Buddha told everyone in the assembly, "All beings need to understand that whatever moves is like the dust, and whatever doesn't stay is like a visitor. Just now you saw that it was Ananda's head that moved, while his visual awareness did not move. It was my hand that opened and closed, while his awareness did not open or close. If you take what moves to be your self and follow

it everywhere in every thought, you bound to lose track of your true nature and act out of delusion. And because you lose touch with your mind's true nature by identifying yourself with the objects you perceive, you keep on being bound to the cycle of birth and death and rebirth."

阿难虽复得闻是言，与诸大众，口已默然，心未开悟。犹冀如来，慈音宣示，合掌清心，伫佛悲诲。

尔时世尊，舒兜罗绵网相光手，开五轮指，诲敕阿难，及诸大众：我初成道，于鹿园中，为阿若多五比丘等，及汝四众言：“一切众生，不成菩提，及阿罗汉，皆由客尘烦恼所误。”汝等当时，因何开悟，今成圣果？

时憍陈那，起立白佛：我今长老，于大众中，独得解名，因悟客尘二字成果。世尊！譬如行客，投寄旅亭，或宿或食；宿食事毕，俶装前途，不遑安住。若实主人，自无攸往。如是思惟，不住名客，住名主人，以不住者，名为客义。又如新霁，清暘升天，光入隙中，发明空中诸有尘相。尘质摇动，虚空寂然。如是思惟，澄寂名空，摇动名尘；以摇动者，名为尘义。佛言：如是！

即时如来，于大众中，屈五轮指，屈已复开，开已又屈。谓阿难言：汝今何见？阿难言：我见如来百宝轮掌，众中开合。佛告阿难：汝见我手众中开合。为是我手，有开有合？为复汝见，有开有合？阿难言：世尊宝手，众中开合。我见如来，手自开合，非我见性，有开有合。佛言：谁动谁静？阿难言：佛手不住，而我见性，尚无有静，谁为无住？佛言：如是！

如来于是从轮掌中，飞一宝光，在阿难右，即时阿难回首右盼。又放一光，在阿难左，阿难又则回首左盼。佛告阿难：汝头今日，何因摇动？阿难言：我见如来出妙宝光，来我左右，故左右观，头自摇动。阿难！汝盼佛光，左右动头，为汝头动？为复见动？世尊！我头自动，而我见性，尚无有止，谁为摇动？佛言：如是！

于是如来普告大众：若复众生，以摇动者，名之为尘；以不住者，名之为客。汝观阿难，头自动摇，见无所动。又汝观我，手自开合，见无舒卷。云何汝今，以动为身？以动为境？从始洎终，念念生灭，遗失真性，颠倒行事，性心失真，认物为己，轮回是中，自取流转。

Chapter Two Section 3: Visual Awareness Does Not Perish

Having heard the Buddha's teachings, Ananda and the great assembly all felt calm and serene, their bodies at ease and their minds in peace. They realized that since beginningless time they had strayed from the primordial mind. They had been mistaken about conditioned objects, and they had made distinctions about mental formations, which are empty in essence. Now they all had awakened, and each was like a lost infant suddenly reunited with its loving mother. Putting their palms together and bowing to the Buddha, they couldn't wait to hear the Buddha reveal the contrasting qualities of body and mind — what is true and what is false, what is real and what is insubstantial, what comes into being and then ceases to be, and what neither comes into being nor perishes.

Then King Prasenajit stood up and said to the Buddha, "Before I became a disciple of the Buddha, I met Katyayana and Vairatiputra, both of whom said that when this body dies, we cease to exist and become nothing. That very nothingness itself is what they called 'Nirvana'. Now, though I have met the Buddha, I am still wondering about what they said. How can I come to realize the true and fundamental mind that neither comes into being nor perishes? I believe those in this great assembly who still have outflows all wish to hear the answer too."

The Buddha said to the king, "Now I ask you, is your body as indestructible as Vajra, or is it subject to decay?"

The king answered, "World-Honored One, this body of mine will keep on changing till it perishes in the end."

The Buddha said, "Great King, you have not perished yet. How is it that you know you will perish?"

"World-Honored One, my body is impermanent and subject to decay, although it has not perished yet." The king said, "But now, upon reflection, I can see that each one of my thoughts just fades away, followed by a new thought which also does not last, like fire turning into ash, constantly dying away, forever perishing. By this I am convinced that my body, too, must perish."

The Buddha said, "So it is, you are in your declining years. How do you look now, compared to when you were a boy?"

"When I was a child, my skin was firm and smooth, and I was full of vital energy in my prime. But now in my later years, as old age presses upon me, my body has become withered and weary. My vital spirits are dulled, my hair is white, my skin wrinkled. Not much time remains for me. How can all this compare to the prime of life?"

The Buddha said, "Great King, your body's appearance cannot have deteriorated suddenly."

The king replied, "World-Honored One, the changes have in fact been so subtle that I hardly noticed. I've reached this point only gradually through the passing of the years. In my twenties, I was still young, but I already looked older than when I was ten. My thirties marked a further decline from my twenties, and now, at sixty-two, I look back on my fifties as a time of strength and health."

"World-Honored One, as I observe these subtle transformations, I realize that the changes wrought by this descent toward death are evident not only from decade to decade; they can also be discerned in smaller increments. Examining more closely, one can see that changes happen year by year even. In fact, such changes happen every month. But how could they occur from month to month only? These changes must be happening day by day. And if one contemplates this deeply, one can see that there is change from moment to moment, constantly, along with each successive thought. Therefore, I know that my body will keep on changing till it perishes."

The Buddha said, "Observing these changes — these never-ceasing transformations — you know that you must perish. But do you also know that when you perish, something in you does not perish with you?"

Putting his palms together, King Prasenajit replied to the Buddha, "Indeed I do not know."

The Buddha said, "I now will reveal to you what it is that neither comes into being nor perishes. When you first saw the River Ganges, how old were you?"

The king replied, "I was three when my mother took me to pay respects to the goddess Jiva. When we went past a river, I knew that it was the Ganges."

The Buddha said, "You said that when you were in your twenties, you already looked older comparing to when you were ten. Year after year, month after month, day after day, until you have reached sixty now, there have been always changes about your looks along with each thought coming and going. Now consider this: when you were three years old, you saw the river for the first time; ten years later, when you were thirteen, what was the river like?"

The king replied, "It looked the same when I was thirteen as it did when I was three, and even now, when I am sixty-two, it is still the same."

The Buddha said, "Now you are mournful that your hair is white and your face more wrinkled than when you were in your youth. But when you look at the Ganges now, is your visual awareness any different from when you saw the river in your boyhood?"

The king replied, "No difference, World-Honored One."

The Buddha said, "Great King, your face is wrinkled, but the essential nature of your visual awareness is not wrinkled. What is subject to wrinkle is subject to change. What is not subject to wrinkle does not change. Anything that changes will perish. But what never changes neither come into being nor perish. In other words, the essential nature is free of birth and death. So, you really have no need to be concerned with what Maskari Gosaliputra and others have said about total annihilation after death."

The king believed every word he had heard to be true, and he now realized that when the life of this body ends, another life form begins. He and the entire assembly were elated at having gained a new understanding.

尔时阿难，及诸大众，闻佛示诲，身心泰然。念无始来，失却本心，妄认缘尘分别影事。今日开悟，如失乳儿，忽遇慈母。合掌礼佛，愿闻如来，显出身心真妄虚实，现前生灭与不生灭，二发明性。

时波斯匿王，起立白佛：我昔未承诸佛海敕，见迦旃延、毗罗胝子，咸言：此身死后断灭，名为涅槃。我虽值佛，今犹狐疑。云何发挥，证知此心不生灭地？今此大众，诸有漏者，咸皆愿闻。

佛告大王：汝身现在，今复问汝：汝此肉身，为同金刚，常住不朽？为复变坏？世尊！我今此身，终从变灭。佛言：大王！汝未曾灭，云何知灭？世尊！我此无常变坏之身，虽未曾灭。我观现前，念念迁谢，新新不住，如火成灰，渐渐销殒，殒亡不息。决知此身，当从灭尽。佛言：如是！大王！汝今生龄，已从衰老，颜貌何如童子之时？世尊！我昔孩孺，肤腠润泽；年至长成，血气充满。而今颓龄，迫于衰老，形色枯悴，精神昏昧，发白面皱，逮将不久，如何见比充盛之时？佛言：大王！汝之形容，应不顿朽？王言：世尊！变化密移，我诚不觉，寒暑迁流，渐至于此。何以故？我年二十，虽号年少，颜貌已老初十岁时；三十之年，又衰二十。于今六十，又过于二，观五十时，宛然强壮。世尊！我见密移，虽此殒落，其间流易，且限十年。若复令我微细思惟，其变宁唯一纪二纪？实唯年变；岂唯年变？亦兼月化；何直月化？兼又日迁。沉思谛观，刹那刹那，念念之间，不得停住。故知我身，终从变灭。

佛告大王：汝见变化，迁改不停，悟知汝灭；亦于灭时，汝知身中有不灭耶？波斯匿王合掌白佛：我实不知。佛言：我今示汝不生灭性。大王！汝年几时，见恒河水？王言：我生三岁，慈母携我谒耆婆天，经过此流，尔时即知，是恒河水。佛言：大王！如汝所说，二十之时，衰于十岁；乃至六十，日月岁时，念念迁变。则汝三岁，见此河时，至年十三，其水云何？王言：

如三岁时，宛然无异；乃至于今，年六十二，亦无有异。佛言：汝今自伤发白面皱，其面必定皱于童年。则汝今时观此恒河，与昔童时观河之见，有童耄否？王言：不也！世尊！佛言：大王！汝面虽皱，而此见精，性未曾皱。皱者为变，不皱非变。变者受灭；彼不变者，元无生灭。云何于中受汝生死？而犹引彼末伽黎等，都言此身死后全灭。

王闻是言，信知身后，舍生趣生；与诸大众，踊跃欢喜，得未曾有。

Chapter Two Section 4: All Phenomena Returnable to Causes Are Unreal

Ananda arose from his seat, 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, then why did the Buddha say we are people who have lost our true nature and who go about things in an upside-down manner?"

The Buddha let His golden arm fall so that His wheeled fingers pointed downward, and asked Ananda, "You see my mudra-hand: is it right-side up or upside down?"

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

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

Ananda said, "They call it right-side up when the Buddha raises His hand with His fingers 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 hand and an inverted hand. In exactly the same way they make distinctions between your body and the Buddha's pure Dharma body, saying that the Buddha's body is correct universal view, while yours

is inverted view. Now examine your body closely and answer this: what exactly does the term 'upside down' refer to?"

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.

*Seeing it, the Buddha's compassion arose, 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 merely manifestations of the mind. **Your bodies and your minds all appear within the wonder of the bright, essential, true mind.***

"Why do I say that you have lost track of what is fundamentally wonderful in you, the perfect, enlightened, true nature, and that you have mistaken the false for the real because of ignorance and delusion?"

"Because mental dimness and confusion turn into dull emptiness. The emptiness then unites with the confusion 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 appear as outward manifestations. 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 and rivers, the 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 – the whole expanse of great and small seas.

"You people are doubly deluded among the deluded. Such delusion does not differ from the inversion of my lowered hand. You truly are the most pitiable."

阿难即从座起，礼佛合掌，长跪白佛：世尊！若此见闻，必不生灭；云何世尊名我等辈，遗失真性，颠倒行事？愿兴慈悲，洗我尘垢。

即时如来垂金色臂，轮手下指，示阿难言：汝今见我母陀罗手，为正为倒？阿难言：世间众生，以此为倒；而我不知谁正谁倒？佛告阿难：若世间人，以此为倒；即世间人，将何为正？阿难言：如来竖臂，兜罗绵手上指于空，则名为正。佛即竖臂，告阿难言：若此颠倒，首尾相换，诸世间人，一倍瞻视。则知汝身，与诸如来清净法身，比类发明。如来之身，名正遍知；汝等之身，号性颠倒。随汝谛观，汝身佛身，称颠倒者，名字何处，号为颠倒？于时阿难与诸大众，瞪瞢瞻佛，目睛不瞬，不知身心，颠倒所在。

佛兴慈悲，哀愍阿难及诸大众，发海潮音，遍告同会：诸善男子！我常说言：色心诸缘，及心所使，诸所缘法，唯心所现。汝身汝心，皆是妙明真精妙心中所现物。云何汝等，遗失本妙圆妙明心宝明妙性，认悟中迷？晦昧为空，空晦暗中，结暗为色。色杂妄想，想相为身。聚缘内摇，趣外奔逸，昏扰扰相，以为心性。一迷为心，决定惑为色身之内。不知色身，外洎山河虚空大地，咸是妙明真心中物。譬如澄清百千大海，弃之，唯认一浮沤体，目为全潮，穷尽瀛渤。汝等即是迷中倍人，如我垂手，等无差别，如来说为可怜愍者！

Chapter Two Section 5: Discriminative Perceptions Are Unreal

Having received the Buddha's compassionate teaching, Ananda sobbed and said to the Buddha, "Upon hearing this profound instruction, I have now realized that the wonderful bright mind is fundamentally perfect; it is the eternally dwelling mind-ground. But it is my conditioned mind that I am using to contemplate this teaching reverently, which I dare not to recognize as the fundamental mind-ground. I pray that the Buddha will take pity on me and impart furthermore to eradicate my doubts by the roots and enable me to realize the Unsurpassed Way!"

The Buddha told Ananda, “Now you still listen to the Dharma with the conditioned mind, and so the Dharma becomes conditioned as well, that’s why you do not realize the Dharma-nature. It is as if someone points his finger at the moon to show someone else the moon – following the finger, that person should see the moon; but if he looks at the finger instead and takes it as the moon, he neither sees the moon nor the finger. Why? Because he mistakes the pointing finger for the bright moon.

“Not only does he miss out the finger, but also he fails to recognize light and dark. Why? He mistakes the substance of the finger for the nature of the bright moon, so he does not realize the natures of light and dark. The same is true of you. You take the sound of my speaking Dharma to be your mind. It is like mistaking the guest of an inn as the innkeeper: the guest who lodges overnight at an inn stops only temporarily before getting back on the road – he does not dwell in the inn permanently, whereas the innkeeper goes nowhere: he is the host of the inn.

“Likewise, if the mind you use listening to the sound really were your true mind, it would not go anywhere either. For, how could you explain that in the absence of sound, you would find this conditioned mind has no independent nature of its own? This applies not only to sound, but also to appearances of all sorts. Once being apart from forms, the conditioned mind has no independent attributes of its own.

“Even when the making of distinctions is totally absent, when there is neither form nor emptiness – the obscurity which Goshali and the others take to be the ‘profound truth’ – in the complete absence of causal conditions, the distinction-making nature of the mind ceases to exist. Since everything perceived by the mind returns to everything other than the mind, how could we say then, that the nature of this conditioned mind is not a guest, but the inn host?”

Ananda said, “If every state of our mind returns to something else as its source, then why does the wonderful, bright, original mind mentioned by the Buddha return nowhere? Please kindly enlighten us on this point.”

The Buddha said, “As you look at me now, the essence of your seeing is fundamentally bright. To make an analogy, if we take the profound bright original mind as the moon, the essence of your seeing is the second moon rather than its

reflection. Now you listen carefully, for I am 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 the waning of 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 blocked – your vision becomes conditioned in such places where there are forms of distinctive features. While in dull void, you can see only emptiness. And your vision will be distorted when the objects are shrouded in dust and vapor, otherwise you will perceive clearly if the air is clear.

“Ananda, bear all these transitory manifestations in mind as I now return each to its place of origin. The ‘light’ must return to the sun. For without the sun, there is no light; therefore, the light’s place of origin is the sun. ‘Darkness’ returns to the waning moon. ‘Penetration’ returns to the doors and windows. ‘Obstruction’ returns to the walls and buildings. ‘Conditions’ return to distinctions. ‘Emptiness’ returns to emptiness. ‘Dimness’ and ‘distortion’ return to the mist and haze. Bright ‘purity’ returns to clarity. And nothing that exists in this world goes beyond these kinds.

“Now, Ananda, to which of the eight states of perception does the essence of your seeing return? If it returned to brightness, you would not see darkness when there is no light. In fact, no matter what state of perception it is – whether light, darkness, or something else, your seeing would remain unchanged.

“If the essence of your seeing can be returned to a source other than you, it is clearly not you; if it cannot be returned anywhere, then it is nothing but you.

“This is why I know that your true mind is fundamentally perfect, 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 Buddha says that you are the most pitiable of creatures.”

Ananda said, “Now I realize that the seeing-nature does not return to anything, but how can I be sure that it is my own?”

The Buddha replied, “I can see that at this point you have not yet attained the purity of no outflows, although you’re blessed by the Buddha’s spiritual strength and able to realize the first of dhyana heavens with such unobstructed clarity, just like Aniruddha being able to look at Jambudvipa as clearly as he might look at an amala fruit in his own palm.

“Bodhisattvas can see hundreds of thousands of realms. And the Buddhas of ten directions can see everything throughout the pure lands as infinite as dust motes. Living beings’ vision, however, does not go beyond a fraction of an inch.

“Ananda, as you and I now look at the palace where the four heavenly kings reside, and inspect everything that moves in the water, on the land, or in the air – some are dark, some are bright, in various shapes and appearances, yet all are nothing but dust before us – all are nothing but dualistic distinctions and obstructions.

“Among them you should distinguish which is the self and which is not. I ask you now to discern carefully, from what you see, which is the substance of the self and which is the appearance of things.

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

“Ananda, all phenomena, near or far, have their own nature. Although each is distinctly different, they are seen by the seer with the same pure essence of seeing. Therefore, although all things have individual distinctions, the seeing-nature has no differences. That essential, wonderful brightness is most certainly your seeing-nature.

“Otherwise, if seeing were an object, then you should be able to see my seeing or not-seeing. When we both look at the same thing, you may say that you see my seeing, but when I’m not seeing, why can’t you see my not-seeing? Even if you could see my not-seeing, it clearly would not be the thing that I am not seeing. Since you do not see my not-seeing, it is clearly not a thing, therefore how could the seeing-nature not be you?

“Besides, if the seeing-nature were a thing, things would also see you when you see them. If we confuse substance and nature, you and I and everyone in the world would no longer be distinguishable.

“Ananda, when you see, it is you who see and not I, and your seeing-nature pervades everywhere you see – if it is not yours then to whom it belongs? Why do you doubt the true nature of your own seeing?”

Ananda said to the Buddha, “World-Honored One, given that this seeing-nature is truly mine and does not belong to anything else, I am wondering why that when we stayed at the palace of the Four Heavenly Kings, admiring its supreme collection of jewels, this seeing-nature could extend to all lands of the Saha world. But now upon returning to this smaller abode, I only see the monastic grounds and the eaves and corridors in the central hall. It happens all the time – outside the room the seeing may pervade everywhere throughout the whole realm, but once inside it fills one room only, as if the seeing itself shrinks from great to small, although I know it’s been cut off by the walls and buildings ... What I meant to ask is how I should interpret this?”

The Buddha replied, “All the aspects of everything in the world, be it big or small, inside or outside, are considered dust before you. The seeing never stretches or shrinks. Let’s take the example of a square container, in which a square of emptiness is seen. Is the squared emptiness in the container a fixed square shape, or is it not fixed? If it is a fixed square shape, when it’s put in a round container the emptiness would not be round. If it is not a fixed square shape, then in the square container it is not really a square of emptiness.

“The meaning we can take from it is thus: how do we define the location of our seeing? Ananda, if we want to make the shape of emptiness inside the container neither square nor round, all we need to do is getting rid of the container. Since emptiness has no shape, we never would have to do anything about the emptiness itself.

“If, as you said, your seeing seems shrink and become small when you enter a room, then when you look up and see the sun, is your seeing pulled out and reaching the surface of the sun? If your seeing is cut off by walls when you enter a room, then why we don’t see a joining when we drill a small hole in the wall?

“Ever since the beginningless time, all living beings have been mistaking themselves for phenomena and, having lost track of their original mind, their seeing is distorted by objects, and they end up having the scope of their observations confined by boundaries large and small.

“If you can turn things around like the Buddhas do, with the body being tranquil and the mind reuniting with the primordial light, you can then stay unmoving in the non-dualistic way. Even presiding only at the tip of a single hair, you may completely oversee the lands of ten directions.”

Ananda said, “If this seeing-essence is indeed my true nature and is now right in front of me, then what is my body? Up to this point, my body seems to be the one who really makes distinctions. But if it actually is my mind causing me to see, then the seeing-essence must be the true me, while the body is not me. Now again, we return to the previous question that if seeing is a thing, then the things I see would also be able to see me.”

The Buddha replied, “What you have just said – that the seeing is in front of you – is not a correct way to put it. If it’s in front of you, it would be something you could actually see, that it would have a location. Now sitting in the Jeta Grove, we can see the grove, the ponds, the halls, as far as the sun and moon, with the Ganges River before us. You may identify the dark one as the grove, the bright one as the sun, the obstructing as the walls, the transparent as emptiness, and so on to the grasses, the trees, even the finest of hair. Everything big or small all has appearance, yet you can’t exactly locate anything, since all phenomena are empty. If like you said, your seeing-essence is in front of you, then you should be able to point it out with a finger. Ananda, you must know that if the emptiness in front of you is your seeing, then how could it be empty? Or if a thing in front of you is your seeing, how could it be an external object, since your seeing-essence is your inherent nature?

“In this way, you can peel away the myriad appearances of all things, until you uncover the innermost essence of seeing, thus achieving perfect clarity beyond any doubt.”

Ananda said, “From where I am now in this multi-storied lecture hall, to the Ganges River in the distance, and the sun and moon overhead, everything my hand can point to, everywhere my eyes can see, all are objects and not the seeing-

essence. It is indeed as the Buddha has said – not to mention someone like me who is merely a shravaka of the first stage, who still has outflows, even Bodhisattvas may not be able to peel away the myriad appearances before them and realize the essence of seeing.”

The Buddha said, “Exactly, exactly. It is as you said, there is no seeing-essence to be found within things. Whatever things you point to are merely objects, none is the seeing-essence. Now you and the Buddha sit in the Jeta Grove looking at the groves, gardens, the sun and moon, as well as all other various different appearances, and it is certain that the seeing-essence is not in anything you turn to. Now you may also have discovered what is not your seeing.”

Ananda said, “I can see clearly all over the Jeta Grove, yet I do not know among all these things what is not my seeing. Why? If trees were not my seeing, why would I see them? Yet if trees were my seeing, how could they also be trees? The same applies to everything else, including emptiness – if emptiness were not my seeing, why would I see it? If emptiness were my seeing, how could it also be emptiness? But then I consider it again and realize that among the ten thousand phenomena, down to the subtlest, nothing is not my seeing.”

The Buddha said, “Exactly, exactly.”

By now in the great assembly, upon hearing these teachings of the Buddha, those who had not yet reached the stage beyond learning were all stunned and could not comprehend it at all. They were agitated and taken aback, having lost what they previously had adhered to.

The Buddha, knowing people were anxious and uneasy, began to console Ananda and everyone in the great assembly: “Good people, what the supreme Dharma King says is true and real. He tells it as it is. He does not lie. He never deceives. He is not like Maskari Goshaliputra advocating his four kinds of non-dying theories that are deceptive and confusing. You should consider this attentively. It is not a disgrace to feel anxious and to implore.”

阿难承佛悲救深海，垂泣叉手，而白佛言：我虽承佛如是妙音，悟妙明心，元所圆满常住心地。而我悟佛现说法音，现以缘心，允所瞻仰。徒获此心，未敢认为本元心地。愿佛哀愍，宣示圆音，拔我疑根，归无上道。

佛告阿难：汝等尚以缘心听法，此法亦缘，非得法性。如人以手指月示人，彼人因指，当应看月。若复观指，以为月体，此人岂唯亡失月轮，亦亡其指。何以故？以所标指，为明月故。岂唯亡指，亦复不识明之与暗。何以故？即以指体，为月明性；明暗二性，无所了故。汝亦如是！若以分别我说法音，为汝心者，此心自应离分别音，有分别性。譬如有客，寄宿旅亭，暂止便去，终不常住。而掌亭人，都无所去，名为亭主。此亦如是！若真汝心，则无所去；云何离声，无分别性？斯则岂唯声分别心？分别我容，离诸色相，无分别性。如是乃至分别都无，非色非空；拘舍离等，昧为冥谛。离诸法缘，无分别性。则汝心性，各有所还，云何为主？

阿难言：若我心性各有所还，则如来说妙明元心，云何无还？惟垂哀愍，为我宣说。

佛告阿难：且汝见我，见精明元，此见虽非妙精明心，如第二月，非是月影。汝应谛听！今当示汝无所还地。阿难！此大讲堂，洞开东方。日轮升天，则有明耀；中夜黑月，云雾晦暝，则复昏暗。户牖之隙，则复见通；墙宇之间，则复观壅。分别之处，则复见缘；顽虚之中，遍是空性。郁[土+孛]之象，则纤昏尘；澄霁敛氛，又观清静。阿难！汝咸看此诸变化相，吾今各还本所因处。云何本因？阿难！此诸变化，明还日轮。何以故？无日不明，明因属日，是故还日。暗还黑月，通还户牖，壅还墙宇，缘还分别，顽虚还空，郁[土+孛]还尘，清明还霁。则诸世间，一切所有，不出斯类。汝见八种见精明性，当欲谁还？何以故？若还于明，则不明时，无复见暗。虽明暗等，种种差别，见无差别。诸可还者，自然非汝；不汝还者，非汝而谁？则知汝心，本妙明净。汝自迷闷，丧本受沦，于生死中，常被漂溺。是故如来，名可怜愍！

阿难言：我虽识此见性无还，云何得知是我真性？

佛告阿难：吾今问汝！汝今未得无漏清静，承佛神力，见于初禅，得无障碍。而阿那律，见阎浮提，如观掌中庵摩罗果。诸菩萨等，见百千界。十方如来，穷尽微尘清净国土，无所不瞩。众生洞视，不过分寸。阿难！且吾与汝，观四天王所住宫殿，中间遍览水陆空行，虽有昏明种种形像，无非前

尘，分别留碍。汝应于此分别自他，今吾将汝择于见中，谁是我体？谁为物象？阿难！极汝见源，从日月宫，是物非汝；至七金山，周遍谛观，虽种种光，亦物非汝。渐渐更观，云腾鸟飞，风动尘起，树木山川，草芥人畜，咸物非汝。阿难！是诸近远，诸有物性，虽复差殊，同汝见精，清净所瞩；则诸物类，自有差别，见性无殊。此精妙明，诚汝见性。

若见是物，则汝亦可见吾之见。若同见者，名为见吾；吾不见时，何不见吾不见之处？若见不见，自然非彼不见之相；若不见吾不见之地，自然非物，云何非汝？又则汝今见物之时，汝既见物，物亦见汝，体性纷杂；则汝与我，并诸世间，不成安立。阿难！若汝见时，是汝非我；见性周遍，非汝而谁？云何自疑汝之真性？性汝不真，取我求实。

阿难白佛言：世尊！若此见性，必我非余。我与如来，观四天王胜藏宝殿，居日月宫，此见周圆，遍娑婆国。退归精舍，只见伽蓝，清心户堂，但瞻檐庑。世尊！此见如是，其体本来周遍一界，今在室中，唯满一室。为复此见，缩大为小？为当墙宇，夹令断绝？我今不知斯义所在，愿垂弘慈，为我敷演。

佛告阿难：一切世间，大小内外，诸所事业，各属前尘；不应说言，见有舒缩。譬如方器，中见方空。吾复问汝！此方器中，所见方空，为复定方？为不定方？若定方者，别安圆器，空应不圆。若不定者，在方器中，应无方空。汝言不知斯义所在，义性如是，云何为在？阿难！若复欲令人无方圆，但除器方，空体无方；不应说言，更除虚空，方相所在。若如汝问，入室之时，缩见令小。仰观日时，汝岂挽见，齐于日面？若筑墙宇，能夹见断；穿为小窦，宁无续迹？是义不然。一切众生，从无始来，迷己为物，失于本心，为物所转；故于是中，观大观小。若能转物，则同如来。身心圆明，不动道场，于一毛端，遍能含受十方国土。

阿难白佛言：世尊！若此见精，必我妙性，今此妙性，现在我前，见必我真，我今身心，复是何物？而今身心，分别有实；彼见无别，分辨我身。若实我心，令我今见；见性实我，而身非我？何殊如来，先所难言物能见我？惟垂大慈，开发未悟。

佛告阿难：今汝所言，见在汝前，是义非实。若实汝前，汝实见者；则此见精，既有方所，非无指示。且今与汝坐祇陀林，遍观林渠，及与殿堂，上至日月，前对恒河。汝今于我师子座前，举手指陈是种种相：阴者是林，明者

是日，碍者是壁，通者是空，如是乃至草树纤毫；大小虽殊，但可有形，无不指着。若必其见，现在汝前，汝应以手，确实指陈，何者是见？阿难当知，若空是见，既已成见，何者是空？若物是见，既已是见，何者为物？汝可微细披剥万象，析出精明净妙见元，指陈示我；同彼诸物，分明无惑。

阿难言：我今于此重阁讲堂，远洎恒河，上观日月，举手所指，纵目所观，指皆是物，无是见者。世尊！如佛所说，况我有漏初学声闻，乃至菩萨，亦不能于万物象前，剖出精见，离一切物，别有自性。佛言：如是如是！

佛复告阿难：如汝所言，无有见精，离一切物，别有自性。则汝所指，是物之中，无是见者。今复告汝：汝与如来坐祇陀林，更观林苑，乃至日月，种种象殊，必无见精，受汝所指。汝又发明，此诸物中，何者非见？阿难言：我实遍见此祇陀林，不知是中，何者非见。何以故？若树非见，云何见树？若树即见，复云何树？如是乃至，若空非见，云何见空？若空即见，复云何空？我又思惟，是万象中，微细发明，无非见者。佛言：如是如是！

于是大众非无学者，闻佛此言，茫然不知，是义终始；一时惶悚，失其所守。如来知其魂虑变慑，心生怜愍，安慰阿难及诸大众：诸善男子！无上法王是真实语，如所如说，不诳不妄；非末伽黎，四种不死，矫乱论议。汝谛思惟，无忝哀慕！

Chapter Two Section 6: Eliminating Discrimination and Revealing the Essential Bodhi

Then Manjushri, the Dharma Prince, who took pity on the audience, rose from his seat in the midst of the great assembly, prostrated at the Buddha's feet, placed his palms together respectfully, and said to the Buddha, "Bhagavan, all people here have not awakened to the Tathagata's teaching about the essence of reality as being both form and emptiness and as being neither of them. World-Honored One,

if forms and emptiness were the seeing, there should be an indication of it; if they were not the seeing, there should be nothing visible to be seen. It is not that our roots from former lives are inferior or deficient, but simply we do not understand and therefore we are confused and bewildered. May the Tathagata enlighten us and reveal to us exactly what things fundamentally are and what the seeing-essence is – between objects and the essence of seeing, what ‘is’ and what ‘is not’.”

The Buddha told Manjushri and the great assembly, “To all Tathagatas and all great Bodhisattvas of the ten directions, who abide in the state of Samadhi, seeing and the conditions of seeing, as well as all thoughts and all forms imaginable, are like flowers in the air – fundamentally empty. This seeing and its conditions are essentially the wonderful, pure, and bright substance of Bodhi (Enlightenment). How can there be ‘is’ and ‘is not’ in it? Manjushri, take yourself as an example, I now ask you this: Is there another Manjushri who is or is not?”

Manjushri replied: “No, World Honored One, I am the real Manjushri. There is no Manjushri who ‘is.’ If there were still another Manjushri who ‘is’ Manjushri, there would be two Manjushris. Yet my presence here does not mean that there ‘is not’ Manjushri either. In fact, neither the concept of ‘is’ nor the concept of ‘is not’ exists.”

The Buddha said, “And this is not only the case with seeing. Likewise, the objects (seen) and the emptiness are fundamentally the projections or manifestations of the wonderful, pure and bright Bodhi – the pure, perfect, and true mind, which tend to be falsely perceived as form and emptiness, as hearing and seeing. Just like a second moon is perceived with the misconception of being real or being unreal: which one ‘is’ the moon and which one ‘is not’ the moon? Manjushri, there is only one true moon, and within it there is neither a moon that ‘is’ nor a moon that ‘is not.’ Therefore, if you discern seeing and the objects seen and give rise to all kinds of mental creation, they are called false thoughts, and this act of wrong thinking will prevent you from getting out of the dual condition of ‘is’ and ‘is not.’ However, once you realize the innermost pure essence of the true Mind, you will be able to leave the dualistic state behind.”

是时文殊师利法王子，愍诸四众。在大众中，即从座起，顶礼佛足，合掌恭敬，而白佛言：世尊！此诸大众，不悟如来发明二种精见色空，是非是义。世尊！若此前缘色空等象，若是见者，应有所指；若非见者，应无所瞩。而今不知是义所归，故有惊怖。非是畴昔善根轻鲜。惟愿如来大慈发明，此诸物象，与此见精，元是何物？于其中间，无是非是。

佛告文殊及诸大众：十方如来及大菩萨，于其自住三摩地中，见与见缘，并所想相，如虚空华，本无所有。此见及缘，元是菩提妙净明体，云何于中，有是非是？文殊！吾今问汝：如汝文殊，更有文殊，是文殊者？为无文殊？如是世尊！我真文殊，无是文殊。何以故？若有是者，则二文殊。然我今日，非无文殊，于中实无是非二相。佛言：此见妙明，与诸空尘，亦复如是。本是妙明无上菩提净圆真心，妄为色空，及与闻见。如第二月，谁为是月？又谁非月？文殊！但一月真，中间自无，是月非月。是以汝今观见与尘，种种发明，名为妄想，不能于中，出是非是。由是真精妙觉明性，故能令汝出指非指。

Chapter Two Section 7: Visual Awareness Arises Neither on Its Own Nor from Causes

Ananda said to the Buddha, “World Honored One, it is truly as the Dharma King has said: the nature of Enlightenment pervades the ten directions – clear, everlasting, and by nature neither produced nor extinguished. How does it differ, then, from the concept of primordial profundity in the doctrine of Kapila, or from the teaching of the ascetics who throw ashes on themselves, or from other heretics who believe 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: ‘Heretics always speak of natural existence, but I speak of causes and

conditions, which is entirely different.’ Now as I look into this nature of Enlightenment, as self-existent, as beyond birth and death, and as apart from all falsehood and inversion, it seems to have nothing to do with either causes and conditions or the spontaneity advocated by others. Would you please expound on this point, so that we could realize the true Mind, the bright nature of Enlightenment?”

The Buddha said, “Now I have revealed the truth to you with such expedients, yet you do not awaken to it but mistake it for spontaneity. Ananda, if it were spontaneous existence, you would be able to distinguish the substance of such spontaneity. Now look into the wondrous seeing and see what is its self: Is it the bright light, the darkness, the emptiness, or the obstruction being itself?

“Ananda, if light is its self, you should not see darkness; if emptiness is its self, you should not see obstruction. Likewise, if darkness is its self, the nature of your seeing should cease to function when there is light, but why do you still see light?”

Ananda said, “Now I am certain that the nature of seeing is not spontaneous. I guess it is brought about by causes and conditions. But I am still not clear about it. Now I need the Tathagata to tell me how it accords with the nature of causes and conditions.”

The Buddha said, “You say it is due to causes and conditions. Let me ask you this: When you see things and the nature of seeing manifests itself – is it because of light that the seeing comes into existence? Or is it because of darkness, emptiness, or obstruction that the seeing exists? If it is light that brings it into existence, you should not see darkness; if it is darkness, you should not see light. It is the same with emptiness and obstruction.

“Moreover, Ananda, which of the conditions does the seeing derive from – light, darkness, emptiness, or obstruction?

“If it exists because of the condition of emptiness, you should not see obstruction; if it exists because of the condition of obstruction, you should not see emptiness. And it is the same with light and darkness. Therefore, you should know that the essential Bodhi is due to neither causes nor conditions, neither being nor nonbeing, neither reality nor unreality. It is identical with all things yet beyond all forms.

“How can you think of it, using your mind to make distinctions, and expressing it with frivolous terminologies that are based on worldly sophistries? That is like grasping at empty space with your hand – you will only succeed in tiring yourself out. How could empty space possibly be grasped!”

阿难白佛言：世尊！诚如法王所说：觉缘遍十方界，湛然常住，性非生灭。与先梵志娑毗迦罗所谈冥谛，及投灰等诸外道种，说有真我遍满十方，有何差别？世尊亦曾于楞伽山，为大慧等，敷演斯义：彼外道等，常说自然；我说因缘，非彼境界。我今观此，觉性自然，非生非灭，远离一切虚妄颠倒，似非因缘与彼自然。云何开示，不入群邪，获真实心妙觉明性？

佛告阿难：我今如是开示方便，真实告汝，汝犹未悟，惑为自然。阿难！若必自然，自须甄明有自然体。汝且观此妙明见中，以何为自？此见为复以明为自？以暗为自？以空为自？以塞为自？阿难！若明为自，应不见暗；若复以空为自体者，应不见塞。如是乃至诸暗等相，以为自者；则于明时，见性断灭，云何见明？

阿难言：必此妙见，性非自然，我今发明是因缘生，心犹未明，咨询如来，是义云何合因缘性？

佛言：汝言因缘，吾复问汝！汝今因见，见性现前，此见为复因明有见？因暗有见？因空有见？因塞有见？阿难！若因明有，应不见暗；如因暗有，应不见明。如是乃至因空因塞，同于明暗。复次阿难！此见又复缘明有见？缘暗有见？缘空有见？缘塞有见？阿难！若缘空有，应不见塞；若缘塞有，应不见空。如是乃至缘明缘暗，同于空塞。当知如是精觉妙明，非因非缘，亦非自然，非不自然，无非不非，无是非是。离一切相，即一切法。汝今云何于中措心，以诸世间戏论名相，而得分别？如以手掌撮摩虚空，祇益自劳，虚空云何随汝执捉？

Chapter Two Section 8: The True Visual Awareness

Ananda asked, “If the nature of Enlightenment has neither causes nor conditions, why does the Buddha always tell the bhikshus that the nature of seeing exists because of the four conditions of emptiness, light, mind, and eye? 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 Supreme Truth. Ananda, I now ask you: When a person says that he can see, what does he mean by ‘seeing’ and ‘not seeing’?”

Ananda replied, “By seeing, he means that due to the light of the sun, moon, or lamps, he can see all kinds of appearances. While in the absence of such light, he cannot see.”

“Ananda, if it is called ‘not seeing’ when there is no light, he should not see darkness either. If he sees darkness when there is no light, how can you call it ‘not seeing’? If you call it ‘not seeing’ when there is no light, you should also call it ‘not seeing’ when there is light and you do not see darkness. Thus, there would be ‘no seeing’ in both cases. But as we know, your seeing-nature never ceases for an instant, be it in light or in darkness. Since there is seeing in both cases, how can you call it ‘not seeing’?

“Therefore, Ananda, you should know that when you see light, the seeing is not bright. When you see darkness, the seeing is not dark. When you see emptiness, the seeing is not empty. When you see obstruction, the seeing is not obstructed.

“Once you have realized these four aspects, you should also know that when your Absolute Seeing sees the Essence of Seeing, the former is beyond the latter, and the latter cannot reach it. That being the case, how can you say that your absolute intuitive perception has something to do with causes, conditions or spontaneity?

“You narrow-minded Hearers are so ignorant that you are unable to realize the purity and clarity of Absolute Reality. Now I will show it to you, and you should consider it carefully, never allowing indolence or remissness to obstruct your Path to the profound Bodhi.”

阿难白佛言：世尊！必妙觉性，非因非缘；世尊云何常与比丘宣说：见性具四种缘，所谓因空、因明、因心、因眼，是义云何？

佛言：阿难！我说世间诸因缘相，非第一义！阿难！吾复问汝！诸世间人，说我能见，云何名见？云何不见？阿难言：世人因于日月灯光，见种种相，名之为见；若复无此三种光明，则不能见。阿难！若无明时，名不见者，应不见暗；若必见暗，此但无明，云何不见？阿难！若在暗时，不见明故，名为不见；今在明时，不见暗相，还名不见。如是二相，俱名不见。若复二相自相陵夺，非汝见性于中暂无。如是则知，二俱名见，云何不见？是故阿难！汝今当知，见明之时，见非是明；见暗之时，见非是暗；见空之时，见非是空；见塞之时，见非是塞。四义成就。汝复应知：见见之时，见非是见；见犹离见，见不能及。云何复说因缘自然，及和合相？汝等声闻，狭劣无识，不能通达清净实相。吾今诲汝，当善思惟！无得疲怠妙菩提路。

Chapter Two Section 9: Distortions in Visual Awareness Are Due to Karma

Ananda said to the Buddha, "Although the Buddha has explained to us about causes and conditions, about spontaneity, and about mixing and uniting or the absence of mixing and uniting, we became more perplexed as we heard that seeing is not seeing. World-Honored One, please open our wisdom-eye further." He wept as he was saying this, and then, after prostrating himself at the Buddha's feet, he waited earnestly to receive the sacred teaching.

Then the Buddha, out of pity for Ananda and the assembly, began to explain extensively the profound practice of the Samadhis of the Great Dharani: "Though you have memorized my teachings, it only broadens your knowledge. Your mind

has not yet truly realized the subtle insight and illumination of Samatha. Now listen attentively as I explain it in detail, for the benefit of all who are still in the stream of transmigration, so that all may reach the fruition of Bodhi.

“Ananda, all living beings are subject to transmigration through various worlds because of two types of inverted, discriminating false views, which cause people to stay caught up in the turning wheel of samsara. What causes those two kinds of false views? The first is caused by people’s individual karma; the second is caused by collective karma.

“What is it meant by saying that individual karma causes false views? Ananda, it is like a man who, because his eyes are inflamed, sees at night around the lamp a circular reflection composed of layers of five colors. Is this circle the colors of lamplight, or is it the colors of his seeing?

“If it were the colors of lamplight, then someone without the eye condition would also see it. If it were the colors of his own seeing, then the seeing itself would have become colored. So, the question would be – what is the true color of the lamplight? Moreover, if the circular reflection were independent of the lamp, then it would be seen around the nearby curtains, the furniture, and the mats. If it were independent of the seeing, then it should not be seen by the eyes.

“Therefore, you should know that the color is revealed by the lamp and becomes a circle when a person with eye condition sees it. Both the distorted shape (form) and the faulty seeing (perception) are the results of the person’s eye conditions. Thus, we should not say that it is due to the lamp or the seeing, or that it is neither due to the lamp nor due to the seeing.

“It is like a second moon often seen when one presses on one’s eye looking up into the sky. It is neither the real moon nor its shadow, because it is an illusory vision caused by the pressure exerted on one’s eye. A wise person would not say that the second moon is a form or not a form. So, wise people should not say that this illusion ‘is’ or ‘is not’, or that it exists apart from seeing or non-seeing. Likewise, how can you say that an illusion caused by eye conditions is from the lamp or from the seeing? Still less can you establish that it is neither from the lamp nor from the seeing.

“And what is it meant by saying that collective karma causes false views? Ananda, this world (Jambudvipa) comprises, besides the great seas, 3,000 continents, with the largest at the center, containing 2,300 great countries from east to west, and some other smaller continents also each consisting of smaller countries. Suppose that among them there is one small continent where there are only two countries, one of which is inhabited by people who, as a result of their bad karma, have experienced evil conditions, while the people inhabiting in another country have never seen nor even heard of them.

“Ananda, now I will go back and forth comparing these two karmic conditions for you. All living beings whose individual karma causes them to see falsely, are like the man whose eyes have cataracts and therefore he sees a circular reflection around the lamp, which appears to be real, but in fact it only comes into being because of his eye disease. The circle is not a product of form. And the essence of seeing is free from all defects or diseases.

“Similarly, if you look at mountains, rivers and people, they are all brought about by the distortion in your seeing, which was acquired since the beginningless time. This seeing and its causal falsities are in front of you, but they originally arise from your subjective awareness of your bright enlightenment, which leads to false perception of objective phenomena. Although awareness and perception cause wrong seeing, the bright, pure, and true Bodhi Mind is free from all ills and able to see clearly. Its realization that the awareness and perception are faulty will never fall into delusion. It is what I mean by true seeing, which is not discriminative, while your seeing, hearing, feeling and knowing are all discriminative.

“Therefore, your actual seeing of yourself, of me and of all living beings is a distorted seeing, and certainly not that which is aware of your wrong seeing. For the true essential seeing by nature is beyond all ills, hence it is not called seeing.

“Ananda, now let’s compare the false seeing caused by collective karma with the false seeing caused by individual karma. The illusion of a circle around the lamplight seen by a man with his individual eye disease, and the evil condition experienced by all the inhabitants of that small country because of their collective karma, are both created by a falsity in the seeing since the beginningless time. Thus, the Jambudvipa’s 3,000 continents, four great seas, and all samsaric

countries in the ten directions as well as their inhabitants are the product of faulty seeing, hearing, feeling and knowing.

“A person who can avoid the illusory mixture and union, as well as the non-mixture and non-union of concurrent causes, will be able to eliminate all causes of birth and death, thereby perfecting the transcendental nature of Enlightenment and realizing the permanent basic Bodhi of pure Self-mind.”

阿难白佛言：世尊！如佛世尊，为我等辈，宣说因缘及与自然，诸和合相与不和合，心犹未开。而今更闻，见见非见，重增迷闷！伏愿弘慈，施大慧目，开示我等，觉心明净。作是语已，悲泪顶礼，承受圣旨。

尔时世尊，怜愍阿难及诸大众，将欲敷演大陀罗尼诸三摩提妙修行路。告阿难言：汝虽强记，但益多闻。于奢摩他微密观照，心犹未了。汝今谛听！吾当为汝分别开示，亦令将来诸有漏者，获菩提果。

阿难！一切众生轮回世间，由二颠倒分别见妄，当处发生，当业轮转。云何二见？一者、众生别业妄见，二者、众生同分妄见。

云何名为别业妄见？阿难！如世间人，目有赤眚，夜见灯光，别见圆影，五色重叠。于意云何？此夜灯明所现圆光，为是灯色？为当见色？阿难！此若灯色，则非眚人，何不同见？而此圆影，唯眚之观。若是见色，见已成色；则彼眚人见圆影者，名为何等？复次阿难！若此圆影离灯别有，则合傍观屏障几筵，有圆影出；离见别有，应非眼瞩。云何眚人，目见圆影？是故当知，色实在灯，见病为影；影见俱眚，见眚非病。终不应言：是灯是见，于是中有非灯非见。如第二月，非体非影。何以故？第二之观，捏所成故。诸有智者，不应说言，此捏根元，是形非形，离见非见。此亦如是！目眚所成，今欲名谁是灯是见？何况分别非灯非见？

云何名为同分妄见？阿难！此阎浮提，除大海水，中间平陆，有三千洲。正中大洲，东西括量，大国凡有二千三百；其余小洲在诸海中，其间或有三两百国，或一或二，至于三十四五十。阿难！若复此中，有一小洲，只有两

国；唯一国人，同感恶缘。则彼小洲当土众生，睹诸一切不祥境界，或见二日，或见两月，其中乃至晕适、佩玦、彗孛、飞流、负耳、虹蜺，种种恶相。但此国见，彼国众生本所不见，亦复不闻。

阿难！吾今为汝，以此二事，进退合明。阿难！如彼众生别业妄见，瞩灯光中所现圆影；虽现似境，终彼见者，目眚所成。眚即见劳，非色所造；然见眚者，终无见咎。例汝今日，以目观见山河国土，及诸众生，皆是无始见病所成。见与见缘，似现前境。元我觉明，见所缘眚，觉见即眚。本觉明心，觉缘非眚。觉所觉眚，觉非眚中。此实见见，云何复名，觉闻知见？是故汝今，见我及汝，并诸世间十类众生，皆即见眚，非见眚者。彼见真精，性非眚者，故不名见。

阿难！如彼众生同分妄见，例彼妄见别业一人。一病目人，同彼一国，彼见圆影，眚妄所生。此众同分，所见不祥，同见业中，瘴恶所起。俱是无始见妄所生。例阎浮提三千洲中，兼四大海、娑婆世界，并洎十方诸有漏国，及诸众生，同是觉明无漏妙心，见闻觉知，虚妄病缘，和合妄生，和合妄死。若能远离诸和合缘，及不和合，则复灭除诸生死因。圆满菩提不生灭性，清净本心，本觉常住。

Chapter Two Section 10: Eradicating Any Residue of the False

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

“Ananda, I must now ask you a question. Since you hold that all false thinking mixes and unites with causes and conditions, and you wonder whether the thoughts of a Bodhi mind also arise from such mixing and uniting. If they do, does

your essence of perception mix with light or mix with darkness, mix with clarity or mix with obstruction? If it mixes with light, when light appears and you see it, where does it mix with your seeing? Since your seeing is clear, where can you find such mixture? If it is not the seeing, why do you see light? If it is the seeing, how can you see your own seeing? Since your seeing is complete by itself, how can it be mixed with the light? Since light is complete by itself too, where can it contain your seeing? Therefore, seeing and light differ, and if they are mixed up, even the word 'light' would cease to exist; in other words, such a mixture would suppress the light. Consequently, your concept of a mixture of seeing with light is wrong, and so is a mixture of seeing with darkness, or a mixture of seeing with clarity or obstruction.

"Also, Ananda, does the essence of your perception unite with light, darkness, clarity and obstruction? If it unites with light, then when light vanishes and be replaced by darkness, the seeing should not unite with the latter, but why do you still see darkness? If you see darkness and your seeing does not unite with it, then when it unites with light, you should not see light either. If light is not seen, then when there is light, how do you know that it is light and not darkness? Likewise, a union of the seeing with darkness, clarity or obstruction is equally false."

Ananda asked, "World Honored One, as I consider it now, the source of this wonderful enlightenment never mixes or unites, neither with any conditioned mundane object nor with the mind's speculation. Is that the case?"

The Buddha said, "You now speak of not mixing and not uniting. Do you mean that this essence of seeing does not mix with light, darkness, clarity and obstruction? If so, then when you see the light, there should be a demarcation line between seeing and light. Now look carefully and tell me where the fields of light and of your seeing are, and where their boundaries are? If you do not see where light is, then your seeing will not reach it; if so, you will not even know where the light is, and how can there be a border line? It is the same with darkness, clarity and obstruction.

"Also, do you mean that this essence of seeing does not unite with light, darkness, clarity and obstruction? If it does not unite with light, then both seeing and light are in opposition. So, your seeing would not perceive anything where there is light;

then how can you cause them to unite or not unite? It is the same with darkness, clarity, and obstruction."

阿难！汝虽先悟，本觉妙明，性非因缘，非自然性。而犹未明，如是觉元，非和合生，及不和合。阿难！吾今复以前尘问汝！汝今犹以一切世间，妄想和合、诸因缘性，而自疑惑，证菩提心，和合起者。则汝今者妙净见精，为与明和？为与暗和？为与通和？为与塞和？若明和者，且汝观明，当明现前，何处杂见？见相可辨，杂何形像？若非见者，云何见明？若即见者，云何见见？必见圆满，何处和明？若明圆满，不合见和。见必异明，杂则失彼性明名字；杂失明性，和明非义。彼暗与通，及诸群塞，亦复如是。

复次阿难！又汝今者妙净见精，为与明合？为与暗合？为与通合？为与塞合？若明合者，至于暗时，明相已灭；此见即不与诸暗合，云何见暗？若见暗时，不与暗合，与明合者，应非见明；既不见明，云何明合？了明非暗。彼暗与通，及诸群塞，亦复如是。

阿难白佛言：世尊！如我思惟，此妙觉元，与诸缘尘，及心念虑，非和合耶？

佛言：汝今又言，觉非和合。吾复问汝！此妙见精非和合者，为非明和？为非暗和？为非通和？为非塞和？若非明和，则见与明，必有边畔。汝且谛观：何处是明？何处是见？在见在明，自何为畔？阿难！若明际中，必无见者，则不相及；自不知其明相所在，畔云何成？彼暗与通，及诸群塞，亦复如是。

CHAPTER THREE – The Matrix of the Buddha Mind

Chapter Three Section 1: The Five Aggregates

“Ananda, you are still not clear about the illusory appearances of all ephemeral phenomena which vanish right where they arise. These illusions in the shape of forms spring from their underlying nature, which is the wonderful Bodhi. So are the six portals (organs), the twelve ayatana (six sense organs and six sense data) and the eighteen realms of senses, which falsely arise from the mixture and union of causes and conditions and falsely vanish when the same causes and conditions are disconnected. They are but creation and destruction appearing and vanishing within the wonderfully bright, permanent, immutable, all-embracing Absolute Nature (Bhutatahata) of the Tathagata Store, wherein neither coming nor going, neither delusion nor enlightenment, and neither birth nor death can be found.

“Why do I say that the five aggregates/skandhas are fundamentally the wondrous nature of the Absolute Tathagata? Ananda, when a man looks at a clear sky with clear eyes, he sees only the void containing nothing. If for no particular reason he overstrains his gaze, then his seeing is disturbed, and he starts seeing flowers dancing in the sky.

“Ananda, these illusory flowers come neither from the void nor from his eyes. If they came from the void, they would return to it; if there were really such a coming and going of these flowers, the void would not be empty. If the void was not empty but was solid, then those flowers would not be able to appear or disappear in it. It is just like Ananda’s body, which cannot contain another Ananda.

“If the flowers came from the eyes, they should be able to return to the eyes, and they should be able to see things because they come from the faculty of seeing. In that case (that they had vision), then when they leave the eyes and go out to space, they should be able to turn around and see the organ of sight. If they didn’t have vision, then they would obscure the sky when they leave and obscure the eyes when they return.

“But as we know, when the man sees the flowers, his eyes are not obscured. Usually when people see the clear sky, they say their vision is clear, isn’t it? Therefore, you should know that the form skandha is unreal, for it is neither causal nor conditional nor self-existent.

“Ananda, when a man is in good health and his limbs are in good condition, he does not feel anything. But if suddenly, without any reason, he rubs his palms together, he feels coarseness or smoothness, cold or warmth. It is the same with the second aggregate, the feeling skandha. Such sensations come from neither the void nor his palms.

“If they came from the void, why would they be felt by his palms only and not by his body? If they came from his palms, they should not have waited for the palms to be brought together to be felt. Moreover, if they really come from his palms and are felt when the latter are brought together, then when they are separated, these sensations should re-enter the body, which should feel their re-entry.

“And they should also be felt by the mind as coming in and out, as if something going in and out of the body. If so, there would be no need to bring the two palms together in the first place, in order to feel these sensations. Therefore, you should know that the feeling/sensation skandha is unreal, for it is neither causal nor conditional nor self-existent.

“Ananda, if someone speaks of sour plums, your mouth will start watering, and if you think of walking above an overhanging cliff, your legs will start shivering. This is because of the third aggregate, the thinking skandha. The reaction to the mention of plums does not come from the plums, nor does it come from your mouth. If it came from the plums, it should be spoken of by the plum itself. If it came from the mouth, it should be your mouth which talks about it in the first place, and not through someone else. If it’s your ears alone hearing it, why the water does not come out of the ears? This is the same with your thought of walking above a cliff. Therefore, you should know that the thinking skandha is unreal, for it is neither causal nor conditional nor self-existent.

“Ananda, the fourth aggregate, the activity skandha, is like water which flows in a torrent endlessly over a fall. This flow does not come from the void nor is it due to the water; it is neither the water itself nor does it exist apart from the void and the water. If it were created by the void, boundless space would become an endless

flow of water and the whole world would be submerged. If it were due to the water, then it should have its own form and location. And it is impossible for it to exist apart from the void and water, since space is all-embracing and there is no flow without water. Therefore, you should know that the activity skandha is unreal, for it is neither causal nor conditional nor self-existent.

“Ananda, the fifth aggregate, the consciousness skandha, is like the void in an empty pitcher with two holes. If someone blocks both holes and carries it to another location, the void does not go from one place to another. If the void travelled from one place to another, then the original place should lose some of its voidness, and on arriving elsewhere, one should see the void being poured out of it when the pitcher is opened and the holes are unblocked. Therefore, you should know that the consciousness skandha is unreal, for it is neither causal nor conditional nor self-existent.”

阿难！汝犹未明，一切浮尘诸幻化相，当处出生，随处灭尽，幻妄称相，其性真为妙觉明体。如是乃至五阴六入，从十二处至十八界，因缘和合，虚妄有生；因缘别离，虚妄名灭。殊不能知，生灭去来，本如来藏，常住妙明不动周圆妙真如性。性真常中，求于去来迷悟生死，了无所得。

阿难！云何五阴，本如来藏妙真如性？

阿难！譬如有人，以清净目，观晴明空，唯一晴虚，迥无所有。其人无故，不动目睛，瞪以发劳。则于虚空，别见狂华，复有一切狂乱非相。色阴当知，亦复如是。阿难！是诸狂华，非从空来，非从目出。如是阿难！若空来者，既从空来，还从空入；若有出入，即非虚空。空若非空，自不容其华相起灭；如阿难体，不容阿难。若目出者，既从目出，还从目入；即此华性，从目出故，当合有见。若有见者，去既华空，旋合见眼；若无见者，出既翳空，旋当翳眼。又见华时，目应无翳，云何晴空，号清明眼？是故当知，色阴虚妄，本非因缘，非自然性。

阿难！譬如有人，手足宴安，百骸调适，忽如忘生，性无违顺。其人无故，以二手掌，于空相摩。于二手中，妄生涩滑，冷热诸相。受阴当知，亦复如是。阿难！是诸幻触，不从空来，不从掌出。如是阿难！若空来者，既能触掌，何不触身？不应虚空选择来触。若从掌出，应非待合。又掌出故，合则掌知；离则触入，臂腕骨髓，应亦觉知入时踪迹。必有觉心，知出知入，自有一物身中往来，何待合知，要名为触？是故当知，受阴虚妄，本非因缘，非自然性。

阿难！譬如有人，谈说酢梅，口中水出；思蹋悬崖，足心酸涩。想阴当知，亦复如是。阿难！如是酢说，不从梅生，非从口入。如是阿难！若梅生者，梅合自谈，何待人说？若从口入，自合口闻，何须待耳？若独耳闻，此水何不耳中而出？思蹋悬崖，与说相类。是故当知，想阴虚妄，本非因缘，非自然性。

阿难！譬如暴流，波浪相续，前际后际，不相逾越。行阴当知，亦复如是。阿难，如是流性，不因空生，不因水有，亦非水性，非离空水。如是阿难！若因空生，则诸十方无尽虚空，成无尽流，世界自然俱受沦溺。若因水有，则此暴流，性应非水。有所有相，今应现在。若即水性，则澄清时，应非水体。若离空水，空非有外，水外无流。是故当知，行阴虚妄，本非因缘，非自然性。

阿难！譬如有人，取频伽瓶，塞其两孔，满中擎空，千里远行，用饷他国。识阴当知，亦复如是。阿难！如是虚空非彼方来，非此方入。如是阿难！若彼方来，则本瓶中既贮空去，于本瓶地应少虚空。若此方入，开孔倒瓶，应见空出。是故当知，识阴虚妄，本非因缘，非自然性。

Chapter Three Section 2: The Six Entrances of Illusions

“Further, Ananda, why do I say that the six entrances of illusions are fundamentally the Absolute Nature of the Tathagata Store? Although staring causes fatigue to the eyes, both the eye and the stress originate from Bodhi. And the seeing arises in the states of light and darkness, therefore it has no independent substance that exists apart from light and dark.

“Thus, Ananda, you should know that seeing comes from neither light nor dark, neither the organ of sight nor emptiness. Why? If it came from light, it would cease to exist when it is dark, and you would not see darkness. If it came from dark, it would cease to exist when there is light, and you would not see light. If it came from the sense organ, there would be no light and darkness, and the essence of perception would have no nature of its own. If it came from emptiness, it would also see the organ of sight, and would have nothing to do with entrance through the eyes. Therefore, you should know that entrance through the sight is false, and that it is neither causal nor conditional nor self-existent.

“Ananda, for example, if a person suddenly closes his ears with two fingers, he will hear sound in his head. Both the closing as well as the hearing come from Bodhi. And you should know that hearing comes neither from motion nor stillness, and neither from the ears nor emptiness. Why? Because if it came from motion, it would cease to exist when there is stillness and would not hear of stillness. If it came from stillness, it would cease to exist when there is motion and would not hear of motion. If it came from a sense organ, this faculty of hearing would have no self-nature since there would be neither stillness nor motion. If it came from emptiness, emptiness would then become hearing and no longer be emptiness. Therefore, you should know that entrance through the ears is neither causal nor conditional nor self-existent.

“Ananda, for example, suppose a person suddenly holds his breath, there will be a sensation of cold in his nose. Because of this sensation, he can distinguish ventilation from suffocation, and emptiness from fullness, and he can smell fragrance and odors. Both the breath-holding as well as the sensation of the nose originate from Bodhi. You should know that smelling comes neither from ventilation nor obstruction, and neither from the nose nor emptiness. Why?

Because if it came from ventilation, it would cease to exist when there is obstruction. If it came from obstruction, it would cease to be clear and fail to come into contact with fragrance or odors. If it came from a sense organ, this faculty of smelling would have no self-nature since there would be neither ventilation nor obstruction. If it came from emptiness, emptiness would then have smell and no longer be emptiness. Therefore, you should know that entrance through the nose is neither causal nor conditional nor self-existent.

“Ananda, if for instance, a person repeatedly licks his lips with his tongue, he will have fatigue from the licking. If he is sick, he will experience a bitter taste; if he is healthy, he will have a subtle sweet taste. Sweetness and bitterness demonstrate the tongue’s sense of taste, which is usually tasteless in the absence of stirring. Both the fatigue and the taste are only illusion arising from Bodhi. The illusion is due to false externals such as bitterness or sweetness and then drawn into Alaya’s perception (Storehouse Consciousness) which is called taste. It has no independent substance apart from flavors such as sweetness, bitterness, and tastelessness. You should know that this perception of taste comes neither from the flavors, nor from the sense organ, nor from emptiness. Because if it came from flavors, it would vanish in the state of no-flavors. If it came from the tongue (which is originally neither sweet nor bitter nor tasteless), this faculty of tasting would have no self-nature. If it came from emptiness, the emptiness would then have taste and no longer be emptiness. Therefore, you should know that entrance through the tongue is neither causal nor conditional nor self-existent.

“Ananda, now suppose a person touches his warm hand with his cold hand. If the cold exceeds the warmth, his warm hand will become cold. If the warmth exceeds the cold, his cold hand will become warm. The sensation of warmth or cold is felt through the contact and separation of the two hands. The contact, the hands, and the feeling experienced are only illusion arising from Bodhi. The illusion occurs where there are false conditions of contact and separation, which is then drawn into Alaya’s perception called touch. It has no nature independent of conditions. You should know that this perception of touch comes neither from contact nor from separation, neither from sense organ nor from emptiness. If it came from contact, it would vanish in the state of separation. If it came from a sense organ, it would be free from other conditions, then the body that feels the conditions would have no self-nature. If it came from emptiness, the emptiness would feel the touch

and no longer be emptiness. Therefore, you should know that entrance through the hands is neither causal nor conditional nor self-existent.

“Ananda, now again, suppose a person goes to sleep when he is tired. After a night of sound sleep, he awakens and tries to recollect what he experienced while asleep. He recalls some things and forgets others. This is the inverted process of such conditions as birth, stay, change, and death, which are continuously taken into the mind’s central system or inner intellect, each following the next without ever being overtaken. The mind and the experiences all originate from Bodhi. Through perceiving the false conditions such as birth and death, a sense of knowing covers all inner data, which cannot be reached either by seeing or hearing. This knowing has no substance of its own apart from the states of waking and sleeping, or from the conditions of birth and death. Thus, you should know that the organ of knowing comes neither from the states nor from the conditions, and neither from the organ nor from the emptiness. If it came from the waking state, it would cease to exist in the sleeping state. If it came from birth, it would cease to exist at death, then who will die? If it came from death, it would cease at birth, then who is living? If it came from the organ, then while the body experiences the waking and sleeping, the knowing would have no self-nature. If it came from emptiness, the emptiness would know everything and no longer be emptiness. Therefore, entrance through the intellect is neither causal nor conditional nor self-existent.

复次阿难！云何六入，本如来藏妙真如性？

阿难！即彼目睛，瞪发劳者，兼目与劳，同是菩提瞪发劳相。因于明暗二种妄尘，发见居中，吸此尘象，名为见性。此见离彼明暗二尘，毕竟无体。如是阿难！当知是见，非明暗来，非于根出，不于空生。何以故？若从明来，暗即随灭，应非见暗；若从暗来，明即随灭，应无见明。若从根生，必无明暗；如是见精，本无自性。若于空出，前瞩尘象，归当见根；又空自观，何关汝入？是故当知，眼入虚妄，本非因缘，非自然性。

阿难！譬如有人，以两手指，急塞其耳，耳根劳故，头中作声。兼耳与劳，同是菩提瞪发劳相。因于动静二种妄尘，发闻居中，吸此尘象，名听闻性。此闻离彼动静二尘，毕竟无体。如是阿难！当知是闻，非动静来，非于根出，不于空生。何以故？若从静来，动即随灭，应非闻动；若从动来，静即随灭，应无觉静。若从根生，必无动静；如是闻体，本无自性。若于空出，有闻成性，即非虚空；又空自闻，何关汝入？是故当知，耳入虚妄，本非因缘，非自然性。

阿难！譬如有人，急畜其鼻。畜久成劳，则于鼻中，闻有冷触。因触分别，通塞虚实，如是乃至诸香臭气。兼鼻与劳，同是菩提瞪发劳相。因于通塞二种妄尘，发闻居中，吸此尘象，名嗅闻性。此闻离彼通塞二尘，毕竟无体。当知是闻，非通塞来，非于根出，不于空生。何以故？若从通来，塞则闻灭，云何知塞？如因塞有，通则无闻，云何发明香臭等触？若从根生，必无通塞；如是闻机，本无自性。若从空出，是闻自当回嗅汝鼻；空自有闻，何关汝入？是故当知，鼻入虚妄，本非因缘，非自然性。

阿难！譬如有人，以舌舐吻，熟舐令劳。其人若病，则有苦味；无病之人，微有甜触。由甜与苦，显此舌根；不动之时，淡性常在。兼舌与劳，同是菩提瞪发劳相。因甜苦淡二种妄尘，发知居中，吸此尘象，名知味性。此知味性，离彼甜苦及淡二尘，毕竟无体。如是阿难！当知如是尝苦淡知，非甜苦来，非因淡有，又非根出，不于空生。何以故？若甜苦来，淡则知灭，云何知淡？若从淡出，甜即知亡，复云何知甜苦二相？若从舌生，必无甜淡及与苦尘；斯知味根，本无自性。若于空出，虚空自味，非汝口知；又空自知，何关汝入？是故当知，舌入虚妄，本非因缘，非自然性。

阿难！譬如有人，以一冷手，触于热手。若冷势多，热者从冷；若热功胜，冷者成热。如是以此合觉之触，显于离知；涉势若成，因于劳触。兼身与劳，同是菩提瞪发劳相。因于离合二种妄尘，发觉居中，吸此尘象，名知觉性。此知觉体，离彼离合违顺二尘，毕竟无体。如是阿难！当知是觉，非离合来，非违顺有，不于根出，又非空生。何以故？若合时来，离当已灭，云何觉离？违顺二相，亦复如是。若从根出，必无离合违顺四相；则汝身知，元无自性。必于空出，空自知觉，何关汝入？是故当知，身入虚妄，本非因缘，非自然性。

阿难！譬如有人，劳倦则眠，睡熟便寤；览尘斯忆，失忆为忘。是其颠倒，生住异灭。吸习中归，不相逾越，称意知根。兼意与劳，同是菩提瞪发劳相。因于生灭二种妄尘，集知居中，吸撮内尘，见闻逆流，流不及地，名觉知性。此觉知性，离彼寤寐生灭二尘，毕竟无体。如是阿难！当知如是觉知之根，非寤寐来，非生灭有，不于根出，亦非空生。何以故？若从寤来，寐即随灭，将何为寐？必生时有，灭即同无，令谁受灭？若从灭有，生即灭无，谁知生者？若从根出，寤寐二相，随身开合；离斯二体，此觉知者，同于空华，毕竟无性。若从空出，自是空知，何关汝入？是故当知，意入虚妄，本非因缘，非自然性。

Chapter Three Section 3: The Twelve Ayatana (Six Sense Organs & Six Sense Data)

“Moreover, why do I say that the twelve ayatana are fundamentally the Absolute of true suchness?”

“Ananda, look at the trees in the grove and the fountains in the park – are they created by the eye’s seeing or do they produce the eye’s seeing? If form were created by the organ of sight, then form would vanish when you see emptiness, which means nothing would exist. But without form, what could be used to reveal the emptiness?”

“If the eye’s seeing were produced by form, then seeing would vanish upon looking at emptiness, then who would distinguish the emptiness from form? Therefore, you should know that neither seeing nor form nor the emptiness has a place of abode, and that both form and seeing are empty, neither causal nor conditional nor self-existent.

“Ananda, when you hear the drumbeats in Jeta Garden announcing mealtime, or the bell that gathers the Assembly, you find those sounds follow one another in

succession – do they come to the ears or do the ears go to them? If the sounds came to your ears, then neither Maudgalyayana nor Kashyapa would hear it. But in fact, all the 1,250 monks could hear it, and they all come to the dining hall at the same time. Suppose the ears go to the sounds, then when you hear the drumbeats, you should not also hear the bell that rings at the same time, or the sounds of elephants, horses, buffaloes and sheep in the park. Therefore, we can conclude that hearing and sound have no location, and that both of them are empty, being neither causal nor conditional nor self-existent.

“Ananda, when you smell the sandalwood in this burner, you find that although one particle of a lit incense is tiny, the smell of its fragrance can spread to the neighborhood of Shravasti. Does the smell come from the sandalwood, from your nose, or from nowhere? If it came from your nose, it would have been produced by it, but since your nose is not sandalwood, how can it have the fragrance of sandalwood? If it came from emptiness, since the nature of emptiness is everlasting, the fragrance should be always present and there would be no need to burn sandalwood. If it came from the sandalwood, its substance has become smoke when it is burned, your nose should be filled with smoke while smelling it, and it should not be smelled throughout the neighborhood before the smoke has traveled the distance. Therefore, we can conclude that neither the fragrance nor the smelling has a location, and so they are both empty, being neither causal nor conditional nor self-existent.

“Ananda, twice a day you go out to ask for alms, sometimes receiving tasty delicacies such as butter and cream – do the flavors come from the emptiness, or from your tongue, or from the food? If it came from your tongue, the tongue must be butter itself, but then how can you taste honey? Suppose the tongue changes to honey when it tastes honey, but it wouldn’t make sense because your tongue is of one substance. If it came from the food, the food does not have consciousness, how could it know tastes? If it came from the emptiness, when you ‘bite’ the air, what does it taste like? Assuming it tastes salty, then both your tongue and your face would be salty, and all humans would be like fish in the sea. Moreover, if you’re salty, you would not know what is tasteless, then how could there be taste? Therefore, we can conclude that neither taste nor tongue nor tasting has location, that they are all empty, noncausal, nonconditional, and non-self-existent.

“Ananda, every morning when you rub your head with your hands, do you know whether it is your hand or your head that rubs? If it’s your hand, then your head would have no knowledge of it; if it’s the head, then the hands would be useless; if it were both, the hands as well as the head, then you would have two bodies. If it came from the contact of your hand with your head, then both your hand and head should be one, and one thing cannot contact itself. Neither can there be touch when your head comes into contact with the emptiness. Therefore, we can conclude that neither the feeling of touch nor your body has location, and that they are both being neither causal nor conditional nor self-existent.

“Ananda, your mind is always conditioned by three qualities – good, bad, and neutral, which gives rise to dharmas. Are the dharmas created by the mind? Or do they exist apart from the mind and have their own place? If the dharmas are the mind, they would not be the mind’s objects. Since they would not be the mind’s causal phenomena, how could they have a location of their own? Suppose they do have a place apart from the mind, then do they possess the faculty of knowing? If they do possess the faculty of knowing but differ from you, then they must be someone else’s mind. If they have the faculty of knowing and they are your mind, then how could your mind exist apart from you? If they differ from you and do not have the faculty of knowing, then where would they be located, since they are neither forms nor emptiness? Therefore, you should know that neither dharma nor mind has location, and that they are both false, being neither causal nor conditional nor self-existent.

复次阿难！云何十二处，本如来藏妙真如性？

阿难！汝且观此，祇陀树林，及诸泉池。于意云何？此等为是，色生眼见？眼生色相？阿难！若复眼根生色相者，见空非色，色性应销；销则显发一切都无。色相既无，谁明空质？空亦如是。若复色尘生眼见者，观空非色，见即销亡；亡则都无，谁明空色？是故当知，见与色空，俱无处所；即色与见，二处虚妄，本非因缘，非自然性。

阿难！汝更听此，祇陀园中，食办击鼓，众集撞钟，钟鼓音声，前后相续。于意云何？此等为是，声来耳边？耳往声处？阿难！若复此声来于耳边，如我乞食室罗筏城，在祇陀林则无有我。此声必来阿难耳处，目连迦叶，应不俱闻；何况其中一千二百五十沙门，一闻钟声，同来食处？若复汝耳，往彼声边；如我归住祇陀林中，在室罗城则无有我。汝闻鼓声，其耳已往击鼓之处；钟声齐出，应不俱闻，何况其中，象马牛羊，种种音响？若无来往，亦复无闻。是故当知，听与音声，俱无处所。即听与声，二处虚妄，本非因缘，非自然性。

阿难！汝又嗅此，炉中旃檀，此香若复然于一铢，室罗筏城四十里内，同时闻气。于意云何？此香为复生旃檀木，生于汝鼻，为生于空？阿难！若复此香，生于汝鼻，称鼻所生，当从鼻出；鼻非旃檀，云何鼻中有旃檀气？称汝闻香，当于鼻入；鼻中出香，说闻非义。若生于空，空性常恒，香应常在，何藉炉中，爇此枯木？若生于木，则此香质，因爇成烟。若鼻得闻，合蒙烟气；其烟腾空，未及遥远，四十里内，云何已闻？是故当知，香鼻与闻，俱无处所。即嗅与香，二处虚妄，本非因缘，非自然性。

阿难！汝常二时，众中持钵，其间或遇酥酪醍醐，名为上味。于意云何？此味为复生于空中？生于舌中？为生食中？阿难！若复此味生于汝舌，在汝口中，只有一舌；其舌尔时已成酥味，遇黑石蜜，应不推移。若不变移，不名知味；若变移者，舌非多体，云何多味，一舌之知？若生于食，食非有识，云何自知？又食自知，即同他食，何预于汝，名味之知？若生于空，汝啖虚空，当作何味？必其虚空，若作咸味，既咸汝舌，亦咸汝面；则此界人，同于海鱼。既常受咸，了不知淡；若不识淡，亦不觉咸。必无所知，云何名味？是故当知，味舌与尝，俱无处所；既尝与味，二处虚妄，本非因缘，非自然性。

阿难！汝常晨朝，以手摩头。于意云何？此摩所知，谁为能触？能为在手？为复在头？若在于手，头则无知，云何成触？若在于头，手则无用，云何名触？若各各有，则汝阿难，应有二身。若头与手，一触所生，则手与头，当为一体。若一体者，触则无成。若二体者，触谁为在？在能非所，在所非能，不应虚空，与汝成触。是故当知，觉触与身，俱无处所；即身与触，二处虚妄，本非因缘，非自然性。

阿难！汝常意中，所缘善恶无记三性，生成法则。此法为复即心所生？为当离心，别有方所？阿难！若即心者，法则非尘，非心所缘，云何成处？若离心，别有方所，则法自性，为知非知？知则名心，异汝非尘，同他心量；即汝即心，云何汝心更二于汝？若非知者，此尘既非色声香味，离合冷暖，及虚空相，当于何在？今于色空，都无表示；不应人间，更有空外，心非所缘，处从谁立？是故当知，法则与心，俱无处所。则意与法，二俱虚妄，本非因缘，非自然性。

Chapter Three Section 4: The Eighteen Realms of Perception

“Ananda, why do I say that the eighteen realms of the senses are the Nature of suchness, the Treasury of the Tathagata?”

“As you already know, the eyes and form are the conditions that produce sight-perception. Is this sight-perception created by the eyes or by form? If it were created by the eyes, in the absence of form and emptiness it would not be able to make distinctions, then what would be the use of this perception even if you had a consciousness?”

“If it were created by form, in emptiness your perception would cease to exist. When form changes, you are conscious of the change, but your sight-perception does not change, where is the boundary established then? If the sight-perception were to change when form changes, then there would be no boundary. If it were not to change, it would be permanent, then it should have no consciousness of the voidness, given that it was created by form. If it were created by both the eyes and form, (which are separate when you think they are united, and uniting when you think they are separate), then the substance and nature would be all chaotic, how could a boundary be set up?”

“Therefore, you should know that as the eyes and form being the conditions that produce the realm of sight-consciousness, none of them exists. Thus, the three aspects of the eyes, form, and the realm of form are neither causal nor conditional nor self-existent.

“Now, Ananda, as you already know, the ears and sound create the conditions that produce sound-perception. Is this sound-perception created by the ears or by sound? If it were created by the ears, in the absence of both disturbance and stillness the ears would not discern anything, then how could it create perception?

“If it were created by sound, if the sound-perception existed solely because of sound, then it would have no relation to hearing. Without hearing, the sound would have no location. Suppose it’s really created by sound and that sound existed because of hearing, then the hearing of sound should be perceived by the ears. If the hearing consciousness is not heard, there would be no realm of ear-perception; if the consciousness is heard, who is it that perceives and hears the consciousness? If there’s no such perceiver, you would be like grass and plants. There cannot be a realm created by a mixing of sound and hearing either.

“Therefore, you should know that as the ears and sound creating the conditions which produce the realm of sound-perception, none of them actually exists. Thus, the three aspects of the ears, sound, and sound-consciousness are neither causal, nor conditional, nor self-existent.

“And, Ananda, as you already know, the nose and smell are the conditions that produce the smell-perception. Is this perception created by the nose or by smell? Suppose it’s created by the nose, what do you take to be this nose then? Is it the fleshy part of your face with which you sniff?

“Since it belongs to the body and the body’s perception is called touch, this organ of smelling would be named ‘body’ instead of ‘nose’ and the objects of smelling would be objects of touch. If the nose could not even be named, how could a realm of it be established? If it’s the emptiness that perceived the smell, then emptiness would be the perceiver, and the flesh would have no awareness. If so, the emptiness should be the body, and the body would have no perception. Then there would be no Ananda.

“If it’s the smell that perceived, perception itself would lie with the smell and would have nothing to do with you. If fragrance and stench were produced from your nose, then they would not come from the sandalwood or fetid herbs.

“Smell your own nose, what kind of smell does it have? Given that fragrance does not stink, and stink does not give off fragrance, since you can smell both, you should have two noses, and I would be addressing questions to two Anandas now.

“If there is only one nose, then fragrance and stench would not be two – stench could be fragrance and fragrance would become stench, where could the realm of smell-perception be established? If the smell-perception existed because of smells, it would not be aware of smells, just as your eyes can see things but not themselves. If it’s aware of smells, then it could not be created by smells. If it’s not aware of smells, then the realm of smelling would not come into being. Since there’s no intermediate perception between nose and smell, there would be neither inner organ nor outer object.

“Therefore, the nature of smelling is empty and false. And so you should know that as the nose and smells being the conditions which produce the realm of smell-consciousness, none of them exists. Thus, the three aspects of the nose, smells, and the realm of smell-perception are neither causal, nor conditional, nor self-existent.

“Now, Ananda, as you already know, the tongue and flavors create the conditions that produce the taste-perception. Is this perception created by the tongue or by taste? If it were created by the tongue, then sugar cane, sour plums, bitter wort, wild spikenard, ginger and salt would be entirely tasteless.

“Just taste your own tongue and see if it is sweet or bitter. If it’s bitter or sweet, who would be the taster that had the sense of taste (since the tongue cannot taste itself)? If no flavor engendered, then how could a realm of tasting be established? If perception were created because of flavor, the consciousness itself would be a flavor.

“Just like the tongue cannot taste itself, how could the consciousness know whether it has flavor or not? Moreover, since there are many flavors, there should be as many corresponding perceptions. If there’s only one perception and it’s created by different flavors, then all flavors (be it salt, insipid, sweet or bitter)

would become a single flavor without distinctions. If there were no distinctions, there would be no perception by the tongue, then how could the tongue, taste and perception be conditioned? The voidness cannot make your mind perceive either. Neither can an intermediate perception be created, since the tongue and flavors could not unite without each losing its basic nature.

“Therefore, you should know that, as the tongue and flavors being the conditions that produce the realm of taste-perception, none of them exists. Thus, the tongue, flavors, and the taste-perception are neither causal, nor conditional, nor self-existent.

“Ananda, now as you understand it, the body and touch create the conditions that produce the touch-perception. Is it created by the body or by touch? If it were created by the body, what would the body perceive when there is neither contact nor separation? If it were created by touch, you would not need the body then. But without a body, who would feel contact and separation? Objects do not perceive touch. It is the body that perceives objects of touch. The body’s perception is revealed by touch and touch through the body. The body and touch are inseparable yet not the same, and they have no home originally. When touch contacts the body, it becomes the body and when it ceases, it becomes the empty space. Since there are no such things as inner body and outer touch, there can be no intermediate perception between them either. From what then, would the realm of touch-perception be born?

“Therefore, you should know that, as the body and objects of touch being the conditions that produce the realm of touch-consciousness, none of them actually exists. Thus, the three aspects of the body, objects of touch, and the touch-perception are neither causal nor conditional nor self-existent.

“Moreover, Ananda, as you understand it, the intellect and ideas create the conditions that produce the sixth consciousness. Is this consciousness created by the intellect or by ideas? If it were produced by the intellect, the intellect as organ should contain the idea as object to express its own existence. In the absence of idea your intellect would not exist, then what use would the consciousness be?

“Moreover, since both the intellect and the sixth consciousness discern things, are they the same or are they different from each other? If they’re the same, with consciousness being just intellect, then how could it be created by intellect? If

they're different, consciousness would be 'unconscious', then how could it arise from intellect? If they're neither the same nor different, then how could a realm of sixth consciousness be established?

"All things in the world are inseparable from the five sense-data of form, sound, smell, taste and touch, which clearly correspond with the sense organs and are not affected by the intellect. Underlying the characteristics of form and emptiness, movement and stillness, clearness and obstruction, union and separation, 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. When there are no causes leading to their creation, what are the forms and shapes of dharma? When they do not exist, what then conditions dharma?"

"Therefore, you should know that, as the intellect and dharmas being the conditions that produce the realm of sixth consciousness, none of them exists. Thus, the three aspects of the intellect, dharmas, and the realm of sixth consciousness are neither causal nor conditional nor self-existent."

复次阿难！云何十八界，本如来藏妙真如性？

阿难！如汝所明，眼色为缘，生于眼识。此识为复因眼所生，以眼为界？因色所生，以色为界？阿难！若因眼生，既无色空，无可分别，纵有汝识，欲将何用？汝见又非青黄赤白，无所表示，从何立界？若因色生，空无色时，汝识应灭，云何识知是虚空性？若色变时，汝亦识其色相迁变；汝识不迁，界从何立？从变则变，界相自无，不变则恒。既从色生，应不识知，虚空所在。若兼二种，眼色共生，合则中离，离则两合，体性杂乱，云何成界？是故当知，眼色为缘，生眼识界，三处都无。则眼与色及色界三，本非因缘，非自然性。

阿难！又汝所明，耳声为缘，生于耳识。此识为复因耳所生，以耳为界？因声所生，以声为界？阿难！若因耳生，动静二相，既不现前，根不成知；必

无所知，知尚无成，识何形貌？若取耳闻，无动静故，闻无所成。云何耳形，杂色触尘，名为识界？则耳识界，复从谁立？若生于声，识因声有，则不关闻；无闻则亡声相所在。识从声生，许声因闻，而有声相，闻应闻识。不闻非界，闻则同声；识已被闻，谁知闻识？若无知者，终如草木。不应声闻，杂成中界，界无中位，则内外相，复从何成？是故当知，耳声为缘，生耳识界，三处都无。则耳与声及声界三，本非因缘，非自然性。

阿难！又汝所明，鼻香为缘，生于鼻识。此识为复因鼻所生，以鼻为界？因香所生，以香为界？阿难！若因鼻生，则汝心中，以何为鼻？为取肉形双爪之相？为取嗅知动摇之性？若取肉形，肉质乃身，身知即触；名身非鼻，名触即尘。鼻尚无名，云何立界？若取嗅知，又汝心中，以何为知？以肉为知，则肉之知，元触非鼻。以空为知，空则自知，肉应非觉。如是则应虚空是汝，汝身非知，今日阿难，应无所在。以香为知，知自属香，何预于汝？若香臭气，必生汝鼻，则彼香臭二种流气，不生伊兰及旃檀木；二物不来，汝自嗅鼻，为香为臭？臭则非香，香应非臭。若香臭二俱能闻者，则汝一人，应有两鼻，对我问道，有二阿难，谁为汝体？若鼻是一，香臭无二；臭既为香，香复成臭。二性不有，界从谁立？若因香生，识因香有。如眼有见，不能观眼；因香有故，应不知香。知即非生，不知非识；香非知有，香界不成。识不知香，因界则非从香建立。既无中间，不成内外，彼诸闻性，毕竟虚妄。是故当知，鼻香为缘，生鼻识界，三处都无。则鼻与香及香界三，本非因缘，非自然性。

阿难！又汝所明，舌味为缘，生于舌识。此识为复因舌所生，以舌为界？因味所生，以味为界？阿难！若因舌生，则诸世间甘蔗乌梅，黄连石盐，细辛姜桂，都无有味。汝自尝舌，为甜为苦？若舌性苦，谁来尝舌？舌不自尝，孰为知觉？舌性非苦，味自不生，云何立界？若因味生，识自为味，同于舌根，应不自尝，云何识知是味非味？又一切味，非一物生；味既多生，识应多体。识体若一，体必味生，咸淡甘辛，和合俱生，诸变异相，同为一味，应无分别。分别既无，则不名识，云何复名舌味识界？不应虚空，生汝心识。舌味和合，即于是中，元无自性，云何界生？是故当知，舌味为缘，生舌识界，三处都无。则舌与味即舌界三，本非因缘，非自然性。

阿难！又汝所明，身触为缘，生于身识。此识为复因身所生，以身为界？因触所生，以触为界？阿难！若因身生，必无合离二觉观缘，身何所识？若因

触生，必无汝身，谁有非身，知合离者？阿难！物不触知，身知有触。知身即触，知触即身；即触非身，即身非触。身触二相，元无处所，合身即为身自体性，离身即是虚空等相。内外不成，中云何立？中不复立，内外性空，则汝识生，从谁立界？是故当知，身触为缘，生身识界，三处都无。则身与触及身界三，本非因缘，非自然性。

阿难！又汝所明，意法为缘，生于意识。此识为复因意所生，以意为界？因法所生，以法为界？阿难！若因意生，于汝意中，必有所思，发明汝意；若无前法，意无所生。离缘无形，识将何用？又汝识心与诸思量，兼了别性，为同为异？同意即意，云何所生？异意不同，应无所识。若无所识，云何意生？若有所识，云何识意？唯同与异，二性无成，界云何立？若因法生，世间诸法，不离五尘。汝观色法，及诸声法，香法味法，及与触法，相状分明，以对五根，非意所摄。汝识决定依于法生，汝今谛观，法法何状？若离色空，动静通塞，合离生灭，越此诸相，终无所得。生则色空诸法等生，灭则色空诸法等灭。所因既无，因生有识，作何形相？相状不有，界云何生？是故当知，意法为缘，生意识界，三处都无。则意与法及意界三，本非因缘，非自然性。

Chapter Three Section 5: The Seven Primary Elements

Ananda said to the Buddha, “I often hear the Tathagata talking about the mixture of conditions, saying that all transformations in the world are due to the uniting of four elements. Why does the Tathagata negate all concepts of spontaneity? I do not know how to understand it now. Please compassionately explain it in full to save all living beings from getting stuck in idle theories.”

The Buddha replied, “You have renounced the Small Vehicle Dharma of Voice Hearers and have resolved to diligently seek unsurpassed Bodhi. Therefore, I will show you the Supreme Truth. But why do you still bind yourself up in the false

mind-patterns of worldly people? You are very learned, yet you are like someone who can talk about medicines but cannot distinguish real medicine from false ones when it is placed before you. Now listen attentively to what I am about to tell you, so that you all can cultivate the Great Vehicle, penetrate appearances, and attain Reality.

“Ananda, as you have said, when the four elements mix and fuse, they cause all kinds of transformation in the world. But they cannot mix and unite if it is against their nature, just like empty space cannot combine with form. Once they mix and unite though, they depend on each other for existence from beginningless to endless. In the process of transformation, they are subject to birth and death in endless succession, like the unbroken wheel of fire caused by a torch being spun in a circle.

“Ananda, the process is like water becoming ice and ice becoming water again.

“Now let us look at the element of earth, which ranges in size from the great earth to a tiny speck of dust. Then split this speck which is near to nothing and reduce it to the finest mote. Then split it again and again until it becomes the void. Ananda, if this mote can be reduced to nothing, you should know that form comes from the void.

“Now let us take the tinniest mote which is nearest to the void and see how much voidness should be mixed and united to produce it? We can then see that it is absurd to suppose that it can be done by uniting motes. A mote can be split and reduced to voidness, but how many particles of form should be fused together to create the void? The union of form with form produces form but not voidness, and the union of void with void produces voidness but not form. Besides, although form can be split up, how can emptiness be massed together?

“You simply do not know that the nature of form is emptiness, and the nature of emptiness is form – both form and emptiness are identical, arising from self-nature. Pure at its origin, the element of earth pervades the Dharma Realm and manifests in response to living beings’ individual capacity of knowing, in accordance with the laws of karma. Ignorant worldly people wrongly attribute its origin to causes, conditions, or to spontaneity. These delusions, which arise from the discriminating and reasoning processes of the conscious mind, are nothing but the child play of empty words.

“Ananda, fire has no nature of its own but exists because of external causes and conditions. When people in a town are about to prepare their meals, they hold up a speculum to obtain fire from the sun. Now let us look into your suggestion that the fire comes forth from mixing and uniting. Take our community as example, which consists of you, I, and other bhikshus. Though the group is one, each member has his own body, clan and name, like Sariputra is a Brahman, Uruvilva is a Kasyapa, and you, Ananda, comes from the Gautama clan.

“Ananda, suppose fire came from the mixture and fusion of the elements, when a mirror is held up to obtain fire from the sun, would the fire come from the mirror, or the moxa tinder, or the sun? If it came from the sun, not only it would burn the moxa in your hand, but it should also scorch all the trees. If it came from the mirror, the mirror should get melt and your hand should get burned. If it came from the moxa, why would you need the sun and the mirror? Look at the speculum held in the hand, the sun high up in the sky, and the moxa grown from the ground – they are very far apart and obviously don’t mix and unite with each other. And fire cannot exist by itself either, without an origin.

“You simply do not realize that both fire and emptiness arise from the self-nature, and they are identical with each other – that the element of fire is fundamentally pure, that it pervades the Dharma Realm and manifests because the minds of living beings make distinctions about things. You should know that fire is generated wherever a person holds a speculum to the sunlight, and that if mirrors are held up throughout the Dharma Realm, fire would spring up everywhere. To what extent it will be experienced is dictated by the laws of karma. Ignorant worldly people wrongly attribute its origin to spontaneity without realizing that it is their consciousnesses making all the discriminations and distinctions. These delusions, which arise from the discriminating and reasoning processes of the conscious mind, are nothing but the child play of empty words.

“Ananda, water is unstable by nature. It is either flowing or being still. Kapila, Chakra, Padma, Hasta, and all other great magicians in Shravasti often obtain water to mix with their drugs by holding up a crystal ball to the light of a full moon at midnight. Does the water come from the ball, the moon or the void?

“If the water came from the distant moon, it would also flow through all the grass and trees on its way to the crystal ball. Since no water drips from the trees,

obviously the water does not descend from the moon. If it came from the crystal ball, it would flow regularly, not only when the moon is full. If it came from the void of space, which is boundless, it would then flow everywhere, submerging everything – how could living beings still walk on the earth, fly in the air, and swim in the water? Yet meanwhile it would be absurd to say that the water does not come from any source.

“You still do not know that in the Tathagata Store 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. Thus water flows wherever crystal balls are used to collect it. Since water can come forth throughout the entire world, can there be any fixed place to which it is confined? It is experienced in accordance with the laws of karma. Ignorant worldlings wrongly attribute it to causes, conditions or spontaneity. These mistakes, arisen from the discriminations of the mind, are nothing but the play of language which has no real meaning.

“Ananda, the nature of wind is emptiness. It is neither always in motion nor always still. As you enter the great assembly, you always adjust your robe, and when the corner of it brushes the person next to you, that person can feel a slight breeze. Does this puff of wind come from the corner of your robe? Or does it arise from the space? Or does it come from the person next to you?

“If the wind arose from the corner of your robe, you would be then clad in the wind, and your robe would billow out and fly off your body. Yet as I am now expounding upon the Dharma in the midst of the assembly, my robe remains still. Look at my robe – it hangs straight down, where is the wind? There is nowhere in the robe for the wind to hide.

“If the wind came from space, then why wouldn’t it brush against the person when your robe did not move? Moreover, space is always present, so the wind should be constantly blowing if it came from space. Besides, since we don’t see any wind now, does it mean that the empty space ceases to exist as well? But if it’s something that came into being and then ceased to be, it wouldn’t be called space or emptiness in the first place, would it?

“Suppose the wind came from the person next to you, then it would be you rather than your neighbor feeling the breeze. Therefore, it cannot be the case either.

“To sum up – it is you who adjust the robe; it is your neighbor who feels the breeze; space itself remains still. From where then does the wind come from? Wind and space cannot mix with each other; the wind has got to have an origin of its own. You still do not know that in the Tathagata Store, the nature of wind is emptiness, and emptiness is wind, which is fundamentally pure and pervades throughout the Dharma Realm. The extent to which a living being realizes this depends on each individual’s capacity of understanding.

“Ananda, in the same way that when you move your robe a puff of wind arises, it can arise anywhere throughout the Dharma Realm. How could it be confined to one particular place? The extent to which a living being can experience it depends on each individual’s karma. People in the world, due to their ignorance, mistakenly suppose that the wind comes into being from causes and conditions or on its own. These mistakes arise from the reasoning processes of the conscious mind, which produces all kinds of constructs, distinctions and discriminations – they are merely empty wordplay, devoid of any real meaning.

“Ananda, the nature of space is emptiness, which has no shape. It is discerned only in the presence of form. For instance, when the Brahmins and all the clans build their homes in the city of Shravasti, which is far from the river, they have to dig wells to find water. When a foot of earth is removed, a foot of emptiness is discerned. When ten feet of soil are dug out, ten feet of emptiness are discerned. How much space is discerned depends on how much earth has been removed. Now, does the space in the well come into being out of the soil? Does it come into being because of the digging? Or does it come into being on its own?

“Ananda, suppose it came on its own without any cause, then why it didn’t show up before the well was dug? If it came out of the soil, then we should have seen it entering the well as the soil was removed. If it came about because of the digging, then the digging should have brought the emptiness out of the well along with the dirt. The soil that is removed is solid matter, while the space is insubstantial matter – they simply do not function on the same plane.

“Although the nature of emptiness is all-pervasive, it is basically unmoving. You should know that the true nature of earth, water, fire, wind, together with space, which we may consider as five primary elements, are completely interfused with

each other, and are one with the Tathagata Store, fundamentally devoid of production and extinction.

“When we discussed the first four primary elements, Ananda, you didn’t understand that their source is none other than the Tathagata Store, so you still have to wonder where the fifth primary element space comes from. You still do not realize that in the Tathagata Store, the nature of space is emptiness, and emptiness is space. Pure at its origin, space pervades throughout the Dharma Realm. The extent to which a living being can realize this depends on the individual’s capacity of understanding.

“Ananda, when a place is dug and empty of earth, emptiness fills up that place. Likewise, when places in the ten directions are dug, emptiness fills up in the ten directions. Space is everywhere throughout the ten directions – it cannot be limited to one particular place. The extent to which a living being can experience it depends on each individual’s karma. People in the world, due to their ignorance, mistakenly suppose that space comes into being from causes and conditions or on its own. These mistakes arise from the reasoning processes of the conscious mind, which produces all kinds of constructs, distinctions and discriminations – they are merely empty wordplay, devoid of any real meaning.

“Ananda, one does not become visually aware unless space and visible forms are present. For instance, you are now in Prince Jetri’s Grove, where it is light in the morning and dark in the evening. When there is a full moon, it is bright at midnight; when there is no moon, it is dark. You can discern light and darkness because of your visual awareness. Now, Ananda, is your seeing identical to light, darkness and space? Or is it separate from them? Or are they the same yet different? Or are they neither the same nor different?

“If seeing were one with light, darkness, and space, then it would disappear when it is light, or it would cease to exist when it is dark, as light and darkness cancel each other out. Then again, once seeing ceased to exist, how could it perceive light or darkness? Besides, if light and darkness differ from each other, how could they form a unity with seeing in the first place?

“But if we say that seeing is separate from light, darkness, and emptiness, how could we then establish perception when those three qualities are

absent? Without light, darkness, and space, how could your visual awareness come to exist? That wouldn't seem right either.

"Further, since no boundary there is between seeing and space, how can we say they are not the same? On the other hand, since seeing always remains unchanged no matter it is light or it is dark, how can we say they are not different?

"You should examine this matter in great detail, investigate it minutely, contemplate it thoroughly. Light comes from the sun, and it is dark on a moonless night. We can see through space but not through earth. From what does our visual awareness arise? It cannot come into being on its own, without an origin. And it cannot mix with space either, since seeing has awareness, while emptiness is inanimate and insentient.

"Given that the faculties of seeing, hearing, and cognitive awareness are all-pervasive and unmoving, you should know that this consciousness and the stationary infinite space, as well as the moving elements earth, water, fire, and wind, are together known as the six primary elements, and completely interfused with each other, and all devoid of creation and cessation in the Tathagata Store.

"Ananda, your mind is so clouded that you have not yet realized that your seeing, hearing, and knowing are fundamentally the Tathagata Store. You should investigate deeply to see whether your vision awareness, your sound awareness, your touch awareness, and your cognition awareness are subject to creation and cessation or not – do they come into existence and cease to exist? Or do they neither come into being nor ever cease to be? Are they identical to each other or different? Or are they neither identical nor different?

"You still do not know that in the Tathagata Store the true nature of your vision is enlightenment, and the essence of enlightenment is your illuminating awareness. Fundamentally pure, it pervades throughout the Dharma Realm. The extent to which a living being can perceive this depends on their individual capacity of understanding. The same is true for the powers of hearing, smelling, tasting, touching, and knowing, which all extend throughout the Dharma Realm. They fill up the entirety of emptiness in the ten directions throughout the Dharma Realm. How could they be limited to just one particular place?

“To what extent a being can experience this is in accord with their individual karma. Ignorant of this fact, people in the world mistakenly believe that awareness comes into existence out of causes and conditions or on its own. These mental distinctions and discriminations, arising from the reasoning processes of the conscious mind, are nothing but empty wordplays without real meaning.

“Ananda, the nature of consciousness has no source, but is a false manifestation based on the six organs and their objects. It comes into being in response to the six faculties and their activities. The manifestation is nothing but an illusion. Look around now at the assembly here. As you glance from one to another, whatever you see is like what is seen in a mirror – it simply stares back at you, without any distinction. However, your consciousness will make distinctions and identify them one by one, for example, as Manjushri, Purnamaitrayaniputra, Maudgalyayana, Subhuti, and Sariputra. Now, does this distinction-making faculty, this primary element consciousness, come from your seeing, or from the objects perceived? Or does it arise from emptiness? Or does it arise on its own without a cause?

“Ananda, suppose your consciousness came from seeing. But in the absence of light, darkness, form, and space, your eye-faculty would not function, then how could your consciousness arise? If your consciousness came from form, then in the absence of light or darkness (when you would not see objects and space), where would your consciousness arise from?

“Now suppose the consciousness came from space rather than form or eye-faculty. But in the absence of seeing and all things perceived (such as light, darkness, and form), how could consciousness arise? The same applies to hearing, touching, and knowing. Even if space could cause your consciousness to arise, how would you be able to make distinction about anything amid nothingness?

“As for whether consciousness comes forth on its own without a cause, let me ask you this – why doesn’t the moon start shining in the sun?

“You should look into this matter closely, investigate it in great detail. Seeing is a function of your eye-faculty. The perceived objects that appear in your environment have form, while space lacks form. Consciousness is active and the eye-faculty is still, so they do not mix. The same is true for consciousness and your ear-faculty, your nose-faculty, your body-faculty, and your cognitive faculty. Given that the primary element consciousness is not caused by any of these factors, you

should know that the distinction-making eye-consciousness, ear-consciousness, body-consciousness, and mind-consciousness do not come from anywhere.

“So the true nature of consciousness and awareness, together with earth, water, fire, wind, and emptiness, which are called the seven elements, are completely pure and do not come from anything but perfectly interfused with each other in the Tathagata Store, fundamentally devoid of creation and extinction.

“Ananda, your mind is shallow, and your thoughts are too superficial. You simply do not know that inherent in the Tathagata Store there is a deep mind, which is bright and all knowing, and that enlightened brightness is your true consciousness. It is pure, tranquil and wondrous, pervading throughout the Dharma Realm. It encompasses all emptiness of the ten directions and beyond. How could it be confined to one particular location? To what extent a living being can experience it depends on their individual karma. Ignorant of this fact, people in the world try to assign its origin to causes and conditions or spontaneity. These are all limited distinctions and discriminations arisen from the reasoning processes of the conscious mind, merely empty wordplays devoid of real meaning.”

At that time, Ananda and everyone else in the Great Assembly were awestruck by such powerful teachings of the Buddha and felt that their bodies were emptied and minds opened. They were free of all concerns and impediments, realizing that their true consciousness extends to all ten directions, that they could see everything throughout the entirety of space as clearly as one might see a leaf in the palm of one’s hand, and that all things in the world are simply the luminous Buddha Mind that knows, and that this pure, pervading, perfect mind encompasses the entire universe.

Now looking back upon their own bodies born of their parents, they saw that the transient bodies are like dust motes drifting about everywhere in the emptiness, like bubbles floating on vast seas, appearing for a short while before vanishing without a trace, while the fundamental Buddha Mind – the light of the Buddha-nature is everlasting and never perishes.

Bowing to the Buddha with their palms placed together, they spoke verses in praise of the Buddha, for the sublime instructions they received:

*"The Foremost Honored One, all-knowing and tranquil,
Surangama, the King of Mantras, most sublime in the world,
It extinguishes my distorted thoughts
Gathered in countless eons past.
So I no longer have to endure asamkhyeya eons
To attain the Dharma-body.*

*"Now I vow to reach enlightenment
And return as a Dharma-king
To rescue as many beings
As there are sand grains in the Ganges.
This firm resolve I offer in the myriad Buddha-lands.
By this may I repay the kindness shown me by the Buddha.*

*"I ask the Buddha to be witness as I take this vow
To enter first the murky realms of five turbidities,
If even just one being still has not become a Buddha,
Then I will not take the leisure of Nirvana.*

*"Greatest in valor and in power! The Most Compassionate One!
I pray you'll now eradicate even the most subtle of my doubts
And lead me to quickly attain the supreme enlightenment,
And sit in the Bodhimanda of the worlds.*

*"Should even the vast emptiness shatter,
This Vajra Mind will never waver."*

阿难白佛言：世尊！如来常说，和合因缘，一切世间种种变化，皆因四大和合发明。云何如来，因缘自然，二俱排摈？我今不知斯义所属，惟垂哀愍，开示众生，中道了义，无戏论法。

尔时世尊，告阿难言：汝先厌离声闻缘觉诸小乘法，发心勤求无上菩提，故我今时，为汝开示第一义谛。如何复将世间戏论，妄想因缘，而自缠绕？汝

虽多闻，如说药人，真药现前，不能分别。如来说为真可怜愍！汝今谛听！吾当为汝，分别开示，亦令当来修大乘者，通达实相。阿难默然，承佛圣旨。

阿难！如汝所言，四大和合，发明世间种种变化。阿难！若彼大性，体非和合，则不能与诸大杂和，犹如虚空不和诸色。若和合者，同于变化，始终相成，生灭相续。生死死生，生生死死，如旋火轮，未有休息。阿难！如水成冰，冰还成水。

汝观地性，粗为大地，细为微尘。至邻虚尘，析彼极微，色边际相，七分所成；更析邻虚，即实空性。阿难！若此邻虚，析成虚空，当知虚空出生色相。汝今问言：由和合故，出生世间诸变化相。汝且观此，一邻虚尘，用几虚空，和合而有？不应邻虚，合成邻虚。又邻虚尘，析入空者，用几色相，合成虚空？若色合时，合色非空；若空合时，合空非色。色犹可析，空云何合？汝元不知，如来藏中，性色真空，性空真色，清净本然，周遍法界；随众生心，应所知量。循业发现。世间无知，惑为因缘及自然性；皆是识心分别计度，但有言说，都无实义。

阿难！火性无我，寄于诸缘。汝观城中，未食之家，欲炊爨时，手执阳燧，日昃求火。阿难！名和合者，如我与汝，一千二百五十比丘，今为一众。众虽为一，诘其根本，各各有身，皆有所生氏族名字。如舍利弗，婆罗门种；优楼频螺，迦叶波种；乃至阿难，瞿昙种姓。阿难！若此火性，因和合有，彼手执镜，于日求火，此火为从镜中而出？为从艾出？为于日来？阿难！若日来者，自能烧汝手中之艾；来处林木，皆应受焚。若镜中出，自能于镜出然于艾，镜何不镕？纡汝手执，尚无热相，云何融泮？若生于艾，何藉日镜光明相接，然后火生？汝又谛观：镜因手执，日从天来，艾本地生，火从何方游历于此？日镜相远，非和非合，不应火光无从自有。汝犹不知，如来藏中，性火真空，性空真火，清净本然，周遍法界；随众生心，应所知量。阿难！当知世人一处执镜，一处火生；遍法界执，满世间起。起遍世间，宁有方所？循业发现。世间无知，惑为因缘及自然性；皆是识心分别计度，但有言说，都无实义。

阿难！水性不定，流息无恒。如室罗城迦毗罗仙、斫迦罗仙，及钵头摩、诃萨多等诸大幻师，求太阴精，用和幻药。是诸师等，于白月昼，手执方诸，承月中水。此水为复从珠中出？空中自有？为从月来？阿难！若从月来，尚

能远方令珠出水，所经林木，皆应吐流。流则何待方诸所出？不流，明水非从月降。若从珠出，则此珠中，常应流水，何待中宵，承白月昼？若从空生，空性无边，水当无际，从人洎天，皆同滔溺，云何复有水陆空行？汝更谛观，月从天陟，珠因手持，承珠水盘，本人敷设，水从何方，流注于此？月珠相远，非和非合，不应水精，无从自有。汝尚不知，如来藏中，性水真空，性空真水，清净本然，周遍法界；随众生心，应所知量。一处执珠，一处水出；遍法界执，满法界生。生满世间，宁有方所？循业发现。世间无知，惑为因缘及自然性；皆是识心分别计度，但有言说，都无实义。

阿难！风性无体，动静不常。汝常整衣，入于大众；僧伽黎角动及傍人，则有微风，拂彼人面。此风为复出袈裟角？发于虚空？生彼人面？阿难！此风若复出袈裟角，汝乃披风；其衣飞摇，应离汝体。我今说法，会中垂衣，汝看我衣，风何所在？不应衣中，有藏风地。若生虚空，汝衣不动，何因无拂？空性常住，风应常生；若无风时，虚空当灭。灭风可见，灭空何状？若有生灭，不名虚空；名为虚空，云何风出？若风自生被拂之面，从彼面生，当应拂汝；自汝整衣，云何倒拂？汝审谛观：整衣在汝，面属彼人，虚空寂然，不参流动；风自谁方鼓动来此？风空性隔，非和非合，不应风性，无从自有。汝宛不知，如来藏中，性风真空，性空真风，清净本然，周遍法界；随众生心，应所知量。阿难！如汝一人，微动服衣，有微风出；遍法界拂，满国土生。周遍世间，宁有方所？循业发现。世间无知，惑为因缘及自然性；皆是识心分别计度，但有言说，都无实义。

阿难！空性无形，因色显发。如室罗城，去河遥处，诸刹利种，及婆罗门、毗舍、首陀，兼颇罗堕、旃陀罗等，新立安居，凿井求水。出土一尺，于中则有一尺虚空；如是乃至出土一丈，中间还得一丈虚空。虚空浅深，随出多少。此空为当因土所出？因凿所有？无因自生？阿难！若复此空无因自生，未凿土前，何不无碍？唯见大地，迥无通达。若因土出，则土出时，应见空入；若土先出，无空入者，云何虚空因土而出？若无出入，则应空土，元无异因；无异则同，则土出时，空何不出？若因凿出，则凿出空，应非出土；不因凿出，凿自出土，云何见空？汝更审谛，谛审谛观，凿从人手，随方运转，土因地移，如是虚空，因何所出？凿空虚实，不相为用，非和非合，不应虚空，无从自出。若此虚空，性圆周遍，本不动摇，当知现前地水火风，均名五大，性真圆融，皆如来藏，本无生灭。阿难！汝心昏迷，不悟四大元如来藏。当观虚空，为出为入？为非出入？汝全不知，如来藏中，性觉真

空，性空真觉，清净本然，周遍法界；随众生心，应所知量。阿难！如一井空，空生一井；十方虚空，亦复如是，圆满十方，宁有方所？循业发现。世间无知，惑为因缘及自然性，皆是识心分别计度。但有言说，都无实义。

阿难！见觉无知，因色空有。如汝今者在祇陀林，朝明夕昏；设居中宵，白月则光，黑月便暗。则明暗等，因见分析。此见为复与明暗相，并太虚空，为同一体？为非一体？或同非同？或异非异？阿难！此见若复与明与暗，及与虚空，元一体者；则明与暗，二体相亡，暗时无明，明时无暗。若与暗一，明则见亡；必一于明，暗时当灭，灭则云何见明见暗？若明暗殊，见无生灭，一云何成？若此见精，与暗与明，非一体者，汝离明暗及与虚空，分析见元，作何形相？离明离暗，及离虚空，是见元同龟毛兔角；明暗虚空，三事俱异，从何立见？明暗相背，云何或同？离三元无，云何或异？分空分见，本无边畔，云何非同？见暗见明，性非迁改，云何非异？汝更细审，微细审详，审谛审观：明从太阳，暗随黑月，通属虚空，壅归大地，如是见精，因何所出？见觉空顽，非和非合，不应见精，无从自出。若见闻知，性圆周遍，本不动摇。当知无边不动虚空，并其动摇地水火风，均名六大，性真圆融，皆如来藏，本无生灭。阿难！汝性沉沦，不悟汝之见闻觉知，本如来藏。汝当观此见闻觉知，为生为灭？为同为异？为非生灭？为非同异？汝曾不知，如来藏中，性见觉明，觉精明见，清净本然，周遍法界；随众生心，应所知量。如一见根，见周法界；听、嗅、尝触、觉触、觉知，妙德莹然，遍周法界。圆满十虚，宁有方所？循业发现。世间无知，惑为因缘及自然性；皆是识心分别计度，但有言说，都无实义。

阿难！识性无源，因于六种根尘妄出。汝今遍观此会圣众，用目循历，其目周视；但如镜中，无别分析。汝识于中，次第标指：此是文殊、此富楼那、此目犍连、此须菩提、此舍利弗。此识了知，为生于见？为生于相？为生虚空？为无所因，突然而出？阿难！若汝识性，生于见中。如无明暗，及与色空，四种必无，元无汝见；见性尚无，从何发识？若汝识性，生于相中，不从见生。既不见明，亦不见暗，明暗不瞩，即无色空；彼相尚无，识从何发？若生于空，非相非见。非见无辨，自不能知明暗色空；非相灭缘，见闻觉知，无处安立。处此二非，空则同无，有非同物；纵发汝识，欲何分别？若无所因，突然而出，何不日中别识明月？汝更细详，微细详审，见托汝睛，相推前境；可状成有，不相成无。如是识缘，因何所出？识动见澄，非和非合；见闻觉知，亦复如是。不应识缘，无从自出。若此识心，本无所

从，当知了别，见闻觉知，圆满湛然，性非从所，兼彼虚空，地 水火风，均名七大，性真圆融，皆如来藏，本无生灭。阿难！汝心粗浮，不悟见闻，发明了知，本如来藏。汝应观此，六处识心，为同为异？为空为有？为非同异？为非空有？汝元不知，如来藏中，性识明知，觉明真识；妙觉湛然，遍周法界。含吐十虚，宁有方所？循业发现。世间无知，惑为因缘及自然性；皆是识心分别计度，但有言说，都无实义。

尔时阿难及诸大众，蒙佛如来微妙开示。身心荡然，得无挂碍。是诸大众，各各自知心遍十方，见十方空，如观手中所持叶物。一切世间诸所有物，皆即菩提，妙明元心，心精遍圆，含裹十方。反观父母所生之身，犹彼十方虚空之中，吹一微尘，若存若亡；如湛巨海，流一浮沤，起灭无从。了然自知，获本妙心，常住不灭。礼佛合掌，得未曾有，于如来前，说偈赞佛：

妙湛总持不动尊 首楞严王世希有 销我亿劫颠倒想 不历僧祇获法身
愿今得果成宝王 还度如是恒沙众 将此深心奉尘刹 是则名为报佛恩
伏请世尊为证明 五浊恶世誓先入 如一众生未成佛 终不于此取泥洹
大雄大力大慈悲 希更审除微细惑 令我早登无上觉 于十方界坐道场
舜若多性可销亡 铄迦罗心无动转 舜若多性可销亡 爍迦羅心無動轉

CHAPTER FOUR – The Arising of This World of Illusion

Chapter Four Section 1: A Meditative Study of Understanding and Enlightenment

The Purna (Purnamaitreyaniputra) arose from his seat in the midst of the Great Assembly, with his right shoulder uncovered, kneeling on his right knee, putting his

palms together respectfully, and said to the Buddha, “Your True Holiness has expounded the ultimate truth for the sake of all sentient beings, with such sublime eloquence! The Buddha often appoints me as the primary speaker of the Dharma, but now as I hear such subtle and profound teachings of the Dharma, I am like a deaf person trying to hear a mosquito from a hundred steps away, failing miserably to see, let alone hear.

“Although the Buddha’s clear expressions have dispelled our doubts, we still have not realized the ultimate meaning that could enable us to rise above all delusions. Among the enlightened ones, those like Ananda who have not yet completely stopped the outflows of their habits, and those who have reached the stage of no outflows, still wonder about the Dharma taught by the Buddha today.

“Your True Holiness, World Honored One! If all the mundane sense organs, sense objects, skandhas, locations, together with realms, are non-exceptionally the Tathagata Store, then why do the mountains, rivers, and all other phenomena always arise, flow, change, end, and then repeat cyclically and perpetually?

“Also, the Buddha said that the basic natures of earth, water, fire and wind are perfectly interfused, tranquil and eternal, pervading throughout the Dharma Realm. But how could the earth contain water if its nature is so pervasive? And how would fire arise with the nature of water being so pervasive? Moreover, how could the natures of fire and water each pervade empty space without displacing one another? And since the nature of earth is solid, while the nature of emptiness is vacuous – how can they both pervade the Dharma Realm? I hope the Buddha will kindly clear the clouds of confusion that engulf us all.”

After saying that, Purna made a full prostration and respectfully awaited the Buddha to impart his unsurpassed compassionate teaching.

The Buddha then addressed to Purna and all the Arhats in the Assembly who had ended their outflows and who had reached the level beyond study, “Today I will explain in depth the most supreme truth. May those of you who are Hearers or Arhats of a fixed nature who have not yet realized the two kinds of emptiness and all who are dedicated to the Superior Vehicle reach the tranquility of the One Vehicle, the true aranya, the most proper state of cultivation. Listen attentively and I will explain it for you.” Purna and all the others awaited expectantly and quietly.

The Buddha then began: “Purna, you have asked why in fundamental purity the mountains, rivers, and all the rest suddenly arise. Have you not often heard the Buddha expound upon the wonderful light of the enlightened nature and the bright wonder of fundamental enlightenment?”

Purna replied, “Yes, indeed, I have often heard the Buddha expound upon that subject.”

The Buddha said, “You speak of understanding enlightenment, but does the nature understand? If yes, is that called enlightenment? Or does enlightenment itself lack understanding, and so you speak of understanding enlightenment?”

Purna said, “If a lack of understanding could be called enlightenment, then there would be no understanding at all.”

The Buddha said, “Indeed, if there were no understanding at all, then there could be no understanding of enlightenment. If the understanding is added, then that is not enlightenment. If no understanding is added, then there’s no understanding. A lack of understanding, or in another word – ignorance, is not the lucid bright nature of enlightenment.

“Although the nature of enlightenment includes understanding, it’s redundant to say understanding enlightenment. Enlightenment is not understanding, as the latter involves setting up an objective. Once an objective is set up, you give rise to false subjective state, and suddenly discrimination appears from where there was originally neither sameness nor difference. Out of discrimination now comes difference, and what differs from that difference becomes sameness. Once sameness and difference both arise, here also comes something neither quite the same nor quite different.

“Such turmoil brings about weariness. Prolonged weariness gives rise to defilement. With weariness and defilement, everything becomes so murky and obscured, hence more weariness and more defilement, so on and so forth! The world of illusions comes into being through such unrest, while emptiness comes from serenity. In emptiness everything is sameness; in the world everything is distinction. Dwelling in a neutral state is the true practice.

“Adding the light of understanding to enlightenment outlines and highlights the darkness of the primordial emptiness, and the interaction between them brings

about disturbance in the mind, which consequently propels the wheel of wind that sustains the world of perceptions and illusions.

“The disturbance generated by the persistent tension between the objective emptiness and the subjective light of understanding gives rise to a firm attachment to the light, which solidifies and hardens into the wheel of metal that preserves the earth.

“Thus, the wheel of metal comes from the attachment to the understanding, while the wheel of wind from the interaction between the light of understanding and the darkness of emptiness. Now with the wheel of wind and the wheel of metal rubbing against each other, the friction generates fire, which is highly transformative by nature.

“The flame of fire rises up and turns metal into liquid, hence the wheel of water comes into being and encompasses all realms in the ten directions. The meeting between rising fire and falling water brings about further formations – what is wet becomes the oceans, while what is dry becomes the continents. This is why sometimes fire rises from the seabed, and rivers and streams flow across the lands. Excessive fire over water results in the formation of mountains; rocks spark into flame when struck and melt into water when heated. Excessive earth over water results in the growth of vegetation, while trees turn into earth when burned and exude water when squeezed.

“The interaction among these illusory four wheels in turn produces the seeds of causes and conditions, which perpetuate the continuity of this world of illusions.

“Further, Purna, you should know that delusion is due to the mistake of adding understanding to enlightenment – there is no other reason than this. Once the falseness is established, no ‘true’ understanding can ever transcend it. Because of that, hearing never goes beyond sound, and seeing is forever confined to form. All of the six faulty senses – vision, sound, smell, taste, touch, and cognition – are perceived through delusion in such way.

“Shared karma brings about entanglements: sentient beings are united or separate, being formed or transformed, all due to unenlightened activities. When a point of light is perceived, an illusory form arises; when an understanding is understood, a deluded view is generated. Different views result in hatred;

compatible ways of thinking give rise to love. The flow of desire becomes a seed, the seed of thought grows into an embryo. The happenstance of intercourse leads to the entanglement of shared karma. From these causes and conditions, the kalaka, arbuda, and other fetal stages emerge and evolve.

“Therefore, the four forms of birth derive from corresponding causes: birth from an egg arises from thought, birth from a womb comes from emotion, the moisture-born are due to union, and the metamorphosis-born come about through separation. Emotion, thought, union, and separation go through further interchanges, and beings entrapped in karma go through different forms of birth and death accordingly. Thus, these causes and conditions perpetuate the continuity of samsara.

“Purna, thought and desire are tied together, and desires are so strong that no disengagement is possible. Hence in this world the births of parents, children, and grandchildren are forever successive and ceaseless, and the root of it all is desire and greed.

“Greed and desire feed on each other. Because greed is insatiable, the egg-born, womb-born, moisture-born, and metamorphosis-born tend to devour one another or are in turn devoured, according to the extent of their respective strength. The root of all this is the passion to kill.

“For instance, a human being eats a sheep, then the slaughtered sheep is reborn as a human, while the human in turn becomes a sheep when he dies. This pattern applies to all ten states of beings as they devour each other in an ever-repeating cycle of death and rebirth. This evil karma follows each of them to infinity. The root of all this is the desire to steal.

“If you are in debt to someone for having taken their life, they will want you to repay with your own life. Because of such causes and conditions, beings are entrapped in the cycles of birth and death through hundreds of thousands of eons.

“Likewise, if you admire my mind and I admire your looks, we will go through hundreds of thousands of eons being entrapped in mutual entanglement. The fundamental roots of all things are killing, stealing, and lust, which sustain the continuity of karma and retribution.

“Purna, all these three kinds of mixed-up continuity are due to adding understanding to the inherently perfect enlightenment. The additional understanding then gives rise to external manifestations – mountains, rivers, great lands, and all the other conditioned phenomena are consequently born of false views. Therefore, illusions and delusions are perpetuating in endless cycles, as on a turning wheel.”

尔时富楼那弥多罗尼子，在大众中，即从座起，偏袒右肩，右膝着地，合掌恭敬，而白佛言：大威德世尊！善为众生，敷演如来第一义谛。世尊常推说法人中，我为第一。今闻如来微妙法音，犹如聋人，逾百步外聆于蚊蚋，本所不见，何况得闻？佛虽宣明，令我除惑，今犹未详斯义究竟，无疑惑地。世尊！如阿难辈，虽则开悟，习漏未除。我等会中登无漏者，虽尽诸漏，今闻如来所说法音，尚纡疑悔。世尊！若复世间，一切根尘阴处界等，皆如来藏清净本然，云何忽生山河大地，诸有为相，次第迁流，终而复始？又如来说：地水火风本性圆融，周遍法界，湛然常住。世尊！若地性遍，云何容水？水性周遍，火则不生。复云何明水火二性俱遍虚空，不相陵灭？世尊！地性障碍，空性虚通，云何二俱周遍法界？而我不知，是义攸往。惟愿如来宣流大慈，开我迷云，及诸大众。作是语已，五体投地，钦渴如来无上慈诲。

尔时世尊告富楼那，及诸会中漏尽无学诸阿罗汉：如来今日，普为此会，宣胜义中，真胜义性。令汝会中定性声闻，及诸一切未得二空，回向上乘阿罗汉等，皆获一乘寂灭场地，真阿练若，正修行处。汝今谛听，当为汝说！富楼那等钦佛法音，默然承听。

佛言：富楼那！如汝所言，清净本然，云何忽生山河大地？汝常不闻如来宣说，性觉妙明，本觉明妙。富楼那言：唯然，世尊！我常闻佛宣说斯义。

佛言：汝称觉明，为复性明，称名为觉？为觉不明，称为明觉？富楼那言：若此不明，名为觉者，则无所明。佛言：若无所明，则无明觉；有所非觉，无所非明。无明又非觉湛明性，性觉必明，妄为明觉。觉非所明，因明立所，所既妄立，生汝妄能。无同异中，炽然成异，异彼所异，因异立同。同异发明，因此复立无同无异。如是扰乱，相待生劳。劳久发尘，自相浑浊，

由是引起尘劳烦恼。起为世界，静成虚空。虚空为同，世界为异。彼无同异，真有为法。

觉明空昧，相待成摇，故有风轮执持世界。因空生摇，坚明立碍，彼金宝者，明觉立坚，故有金轮保持国土。坚觉宝成，摇明风出，风金相摩，故有火光为变化性。宝明生润，火光上蒸，故有水轮含十方界。火腾水降，交发立坚，湿为巨海，乾为洲渚。以是义故，彼大海中，火光常起；彼洲渚中，江河常注。水势劣火，结为高山，是故山石，击则成焰，融则成水。土势劣水，抽为草木，是故林藪，遇烧成土，因绞成水。交妄发生，递相为种，以是因缘，世界相续。

复次富楼那！明妄非他，觉明为咎。所妄既立，明理不逾。以是因缘，听不出声，见不超色。色香味触，六妄成就，由是分开见觉闻知。同业相缠，合离成化。见明色发，明见想成，异见成憎，同想成爱。流爱为种，纳想为胎，交遘发生，吸引同业，故有因缘，生羯罗蓝、遏蒲昙等。胎卵湿化，随其所应，卵惟想生，胎因情有，湿以合感，化以离应。情想合离，更相变易，所有受业，逐其飞沉。以是因缘，众生相续。

富楼那！想爱同结，爱不能离，则诸世间，父母子孙相生不断，是等则以欲贪为本。贪爱同滋，贪不能止，则诸世间，卵化湿胎，随力强弱，递相吞食，是等则以杀贪为本。以人食羊，羊死为人，人死为羊，如是乃至十生之类，死死生生，互来相啖，恶业俱生，穷未来际，是等则以盗贪为本。汝负我命，我还汝债，以是因缘，经百千劫，常在生死。汝爱我心，我怜汝色，以是因缘，经百千劫，常在缠缚。唯杀盗淫三为根本，以是因缘，业果相续。

富楼那！如是三种颠倒相续，皆是觉明，明了知性，因了发相，从妄见生山河大地诸有为相，次第迁流。因此虚妄终而复始。

Chapter Four Section 2: The Buddha's Enlightenment Is Uncreated and Never-ending

Purna asked, "If our inherent Bodhi is fundamentally as wondrous as the mind of the Buddha, neither greater nor any less than the Buddha's enlightenment, then how is it that all conditioned phenomena – the mountains, the rivers, and everything else – suddenly arise for no reason? Also, now the Buddha has realized emptiness and enlightenment, will the mountains, the rivers, as well as the worldly habits and outflows of ordinary beings ever arise again?"

The Buddha said to Purna, "If a man loses his way in a village and mistakes south for north, does his error come from delusion or enlightenment?"

Purna replied, "From neither. Because delusion has no basis in reality, so how can it be a cause? And since enlightenment does not beget confusion, it can't be the cause either."

The Buddha then asked again, "If this man meets someone who shows him the right way, then do you suppose he will lose his way again?"

"He will not, World-Honored One."

"Then it is the same with all Buddhas in the ten directions, Purna. Delusion has no root in reality, for in its very nature it is empty. There has never been anything real about the delusion since beginningless time. It only appears as if there's so-called confusion and enlightenment. Once one has awakened, the confusion vanishes, and from enlightenment no confusion can arise."

"It is like someone with cataracts may see flowers in the air, but once the disease is cured, the flowers he saw in the air will disappear. If he keeps waiting at the old spot for the flowers to appear again, do you suppose he is stupid or intelligent?"

Purna replied, "There were never any flowers up there in the first place. Its appearance and disappearance are due to distorted views. To expect them to reappear again would be even more deluded than to see them disappear. What's the point of defining such crazy person as stupid or wise?"

The Buddha said, "Since you put it that way, why did you even have to ask if the mountains, the rivers, and the great lands would come about again from the clear emptiness and luminous awakening of all Buddhas?"

"Also take the example of a gold mine, where the ore contains pure gold as well as other impurities. Once the pure gold is extracted, it cannot be mixed with the ore again. Likewise, the ashes of burnt wood cannot become wood again. It is the same case with all Buddhas having realized Bodhi and entered Nirvana."

富樓那言：若此妙覺本妙覺明，與如來心不增不減。無狀忽生山河大地諸有為相。如來今得妙空明覺，山河大地有為習漏何當復生。佛告富樓那。譬如迷人，於一聚落，惑南為北，此迷為復因迷而有，因悟所出。富樓那言：如是迷人，亦不因迷，又不因悟。何以故。迷本無根，云何因迷。悟非生迷，云何因悟。佛言：彼之迷人，正在迷時。旣有悟人指示令悟。富樓那。於意云何。此人縱迷，於此聚落，更生迷不。不也世尊。富樓那。十方如來亦復如是。此迷無本，性畢竟空。昔本無迷，似有迷覺。覺迷迷滅，覺不生迷。亦如翳人見空中華，翳病若除，華於空滅。忽有愚人，於彼空華所滅空地，待華更生。汝觀是人為愚為慧。富樓那言：空元無華，妄見生滅。見華滅空，已是顛倒，敕令更出，斯實狂癡。云何更名如是狂人為愚為慧。佛言：如汝所解，云何問言諸佛如來妙覺明空，何當更出山河大地。又如金礦雜於精金。其金一純，更不成雜。如木成灰，不重為木。諸佛如來菩提涅槃，亦復如是。

Chapter Four Section 3: The Intermingling of the Primary Elements

“Purna, you have asked why the elements of water and fire do not overcome each other and how the elements of emptiness and earth can contain each other, given that the primary elements (water, fire, earth and wind) are intermingling with each other throughout the Dharma Realm while being incompatible with each other.

“Take for instance the space, Purna, the essential attribute of which is the absence of anything, yet it does not prevent everything from manifesting in it. The sky is bright when the sun is shining, and dark when clouds gather. It’s unsettled when there is wind, refreshed after rain, hazy in mist, obscure in dust-storm, and reflected when above clear water. Do you suppose such a variety of transient forms are created by the circumstances or do they come from space?

“If these phenomena arise from the circumstances, that the brightness of the sky – for example, is created by the sun, then we should see identical sunlight everywhere throughout the ten directions when the sun shines, instead of seeing the sun as a distinct round object in the sky. If, on the other hand, the brightness of the sky comes from space, then why the sky turns dark when there are clouds or fog? Therefore, we can say the brightness comes neither from space nor from the sun, yet it is no different from the sun and space.

“Looking into any form, we will find that fundamentally they are empty and cannot be pinpointed. Trying to inquire about their mutual hindrance is like expecting unreal flowers in the air to produce fruits.

“Looking into the nature of anything, however, we will find that it is essentially true Bodhi. Since the wondrous Bodhi Mind is fundamentally neither water nor fire, it’s nonsense to question whether Bodhi Mind is compatible with Bodhi Mind.

“Within this emptiness and enlightenment, if you give rise to karmic illusion of any sort, it will manifest. Earth, water, fire, and wind, if you give rise to each of them separately, they will manifest separately. If you give rise to them at the same time, they will manifest at the same time. What does it mean by ‘at the same time’, Purna? For instance, two men walking in opposite directions can both see the sun reflected in water, even though there is just one sun in the sky and one person is

going eastward while the other westward. Don't ask how it is possible, for revolving in illusions only deepens your confusion – nothing about reality can be established from them.

“Purna, all phenomena in the Tathagata Store are ultimately false, but if you mistakenly think that form and emptiness are incompatible and cannot coexist, it will manifest this way throughout the Dharma Realm. Within it the wind is moving and emptiness is still, and the sun is bright while clouds are dark. Because of their ignorance, beings give rise to wearisome dualistic thoughts and dusty worldly views, hence the world of perceived objects and conditioned phenomena appears accordingly.

“The enlightened ones, on the other hand, only find the Matrix of the Buddha to be wondrous brightness that illumines throughout the entire Dharma Realm, for the Buddha Nature – which is never decreasing nor increasing, is one with the Tathagata Store. Within the union, one is infinitely all and all is one; small is great and great is identical with small. And the Bodhimanda is unmoving yet pervading the ten directions. The body as well contains the ten directions and infinite emptiness. On the tip of a hair you can find magnificent Buddha-lands. Seated in each dust mote, the Buddha turns the great Dharma Wheel. Because the enlightened ones are freed from delusions and united with enlightenment, so the ultimate suchness – this wonderfully bright Buddha Nature – manifests itself.

“This original Tathagata Store is the perfect Buddha Mind. It is not the ordinary worldly mind, neither is it space, earth, water, wind, or fire. It is not the eye-faculty, not the ear-faculty, not the nose-faculty, not the tongue-faculty, not the body-faculty, and not the cognition-faculty. Neither is it forms, nor sounds, nor smells, nor tastes, nor touches, and nor dharmas. It is not the eye-consciousness either, nor the mind-consciousness, nor any other consciousnesses.

“Neither is it understanding or ignorance, nor the ending of ignorance. It is not aging or death either, nor is it the ending of old age and death. It is not suffering, not the accumulated causes of suffering, not the ending of suffering, and not the path to the ending of suffering. Neither is it wisdom or the attainment of wisdom.

“And it is none of the six perfections (generosity, discipline, endurance, dedication, meditation, wisdom). It is not even the Buddhahood, the Arhathood, the One

Universal and Truthful Wisdom. It is not Nirvana either, nor Eternity, nor Bliss, nor True Self, nor Purity. It is not anything else, be it worldly or world-transcending.

“To be none of the above is what the Matrix of the Buddha Mind is. It is the One Non-dualistic Mind that truly understands and inherently knows.

“Although it is not, at the same time it also is. The Buddha Mind is the distinction-making mind, it is emptiness, it is earth, it is water, it is wind, and it is fire. It is the eye-faculty, the ear-faculty, the nose-faculty, the tongue-faculty, the body-faculty, and the cognition-faculty.

“It is forms, it is sounds, it is odors, it is flavors, it is touches, and it is all dharmas. It is the eye-consciousness as well as the ear-consciousness, and all other consciousnesses. It is both enlightenment and ignorance, as well as the ending of ignorance. It is old age and death, as well as the ending of old age and death. It is suffering, the accumulation of the causes to suffering, the ending of suffering, and the path to the ending of suffering. It is both wisdom and attainment.

“It is all of the six perfections – generosity, discipline, endurance, dedication, meditation, and wisdom. It is everything, including the Buddhahood, the Arhathood, the Ultimate Realization. It is the great Nirvana, Eternity, Bliss, True Self, and Purity. It simply covers everything mundane and everything transcendent.

“To be all of the above is what the Matrix of the Buddha Mind is. It is the One All-inclusive Mind that truly understands and inherently knows. It is apart from ‘is’ or ‘is not’, yet meanwhile it also is and is not.

“How could worldly beings in the three realms of existence possibly fathom such supreme Bodhi of the Tathagata? Not even world-transcending Hearers of the Teaching or the Solitary Sages could understand, if they use the distinction-making mind to speculate or the worldly language to interpret.

“Although lutes, harps, and mandolins can generate nice sounds, without being played by skilled fingers it wouldn’t be truly affecting to you and all others. In the same way, all beings inherently have the perfect Buddha Mind. Follow my pointing finger, your Ocean Symbol will radiate, and you will attain the Samadhi State. Go with your own shifting mind though, even just for a mere moment, you’re instantly taken over by mundane concerns. It is simply because you are not diligent enough

to pursue the Supreme Path but only fond of the Lesser Vehicle, and so you are stuck with little progress."

富樓那。又汝問言：地水火風，本性圓融，周遍法界。疑水火性不相陵滅。又徵虛空及諸大地，俱遍法界，不合相容。富樓那。譬如虛空，體非群相，而不拒彼諸相發揮。所以者何。富樓那。彼太虛空，日照則明，雲屯則暗，風搖則動，霽澄則清，氣凝則濁，土積成霾，水澄成映。於意云何。如是殊方諸有為相，為因彼生，為復空有。若彼所生。富樓那。且日照時，既是日明，十方世界同為日色，云何空中更見圓日。若是空明，空應自照云何中宵雲霧之時，不生光耀。當知是明，非日非空，不異空日。觀相元妄，無可指陳。猶邀空華，結為空果。云何詰其相陵滅義。觀性元真，唯妙覺明。妙覺明心，先非水火。云何復問不相容者。真妙覺明亦復如是。

汝以空明，則有空現。地水火風，各各發明，則各各現。若俱發明，則有俱現。云何俱現。富樓那。如一水中現於日影。兩人同觀水中之日，東西各行，則各有日隨二人去。一東一西，先無準的。不應難言，此日是一，云何各行。各日既雙，云何現一。宛轉虛妄，無可憑據。富樓那。汝以色空相傾相奪於如來藏。而如來藏隨為色空。周遍法界。是故於中，風動空澄，日明雲暗，眾生迷悶，背覺合塵，故發塵勞，有世間相。我以妙明不滅不生合如來藏。而如來藏唯妙覺明圓照法界。是故於中，一為無量，無量為一。小中現大，大中現小。不動道場，遍十方界。身含十方無盡虛空。於一毛端現寶王剎。坐微塵裏轉大法輪。滅塵合覺，故發真如妙覺明性。而如來藏本妙圓心。非心非空。非地非水。非風非火。非眼非耳鼻舌身意。非色非聲香味觸法。非眼識界，如是乃至非意識界。非明無明，明無明盡。如是乃至非老非死，非老死盡。非苦非集非滅非道。非智非得。非檀那，非尸羅，非毗梨耶，非羼提，非禪那，非般刺若，非波羅密多。如是乃至非怛闍阿竭，非阿羅訶，三耶三菩。非大涅槃。非常非樂非我非淨。以是俱非世出世故。即如來藏元明心妙。即心即空。即地即水。即風即火。即眼即耳鼻舌身意。即色即聲香味觸法。即眼識界，如是乃至即意識界。即明無明，明無明盡。如是乃至即老即死，即老死盡。即苦即集即滅即道。即智即得。即檀那，即尸羅，即毗梨耶，即羼提，即禪那，即般刺若，即波羅密多。如是乃至即怛闍

阿竭，即阿羅訶，三耶三菩。即大涅槃。即常即樂即我即淨。以是俱即世出世故。即如來藏妙明心元，離即離非，是即非即。如何世間三有眾生，及出世間聲聞緣覺，以所知心測度如來無上菩提，用世語言入佛知見。譬如琴瑟笙篴琵琶，雖有妙音，若無妙指終不能發汝與眾生，亦復如是。寶覺真心各各圓滿。如我按指，海印發光。汝暫舉心，塵勞先起。由不勤求無上覺道，愛念小乘，得少為足。

Chapter Four Section 4: The Parable of Yajnadatta

Purna said, "My mind is no different from the Buddha Mind in the way that they both are inherently pure and perfect, and although I have been through the endless cycle of death and rebirth since the beginningless time due to the deluded acts of my mind, and have even attained the Sagely State, I still haven't completely ended all falseness and realized the Ultimate Buddhahood, where only the pure and perfect Buddha Mind remains in eternity. Now I beg to ask the Tathagata why all beings suffer from delusion? Why is their inherent wondrous luminosity kept being obscured? Why do they keep drowning in samsara?"

The Buddha said to Purna, "Although you have mostly eliminated your doubts, you still got some residual delusion. I will now explain this matter by referring to a mundane event. Have you not heard about Yajnadatta, the man from Sravasti who one morning held a mirror to his own face and fell in love with the eyes and eyebrows he saw in there? But then he became upset as he thought he had lost the face. It struck him that he must have turned into a faceless ghost and so madly he ran out of his house. What do you think is the reason that caused him to act like that?"

Purna replied, "He must be insane. There's no other reason."

The Buddha said, "The Ultimate Bodhi is perfect and true, and when it is deluded it is called false. So how can there be any REAL cause for delusion? For if there were

a REAL cause, how could it be called FALSE? Delusion has no real basis, it arises from false thinking, which further leads to more and more false thinking. All the accumulated falseness keeps adding to and heaping on one another, eons after eons, becoming as numberless as dust motes. Although the Buddha can reveal this process to you, he cannot reverse it for you.

“Beings do not realize that their delusion has no real basis, so their delusion persists. If they could only realize that their delusion has no real basis, the delusion would lose its false support and simply vanish. There’s nothing to destroy here, since delusion was never born in the first place. So, the attainment of Bodhi is as if someone awake from a dream recalls what he saw in the dream. His mind is now wide awake and all clear, why would he want to hold onto the illusory things in the dream? Delusions are baseless to start with, so they are fundamentally non-existent, just like the non-existent things in a dream.

“In the case of Yajnadatta, there was really no reason for him to worry about his head being lost. If he could only have stopped his own madness, he would have realized that his head was not found from outside of himself. Even while he was still in his madness, his head had never gone missing.

“Purna, the same is true of the nature of delusion, which has no basis in reality. All you have to do is not to follow after the distinctions you make about the three kinds of continuity – the world, beings, and karmic retributions. By cutting off these three conditions, their causes will not arise. Thus, the madness in your mind, which is like the madness in Yajnadatta’s, will come to an end. And once it does, the cessation itself is Bodhi.

“The supreme, pure, luminous Buddha Mind is always available for anyone, extending everywhere throughout the Dharma Realm. One doesn’t have to obtain it from outside through toiling, struggling or proving. It is like someone wanders around begging for food without knowing that there’s actually a wish-fulfilling pearl sewn in his clothing. He may be poor, but his pearl has never been lost. Then suddenly someone wise points out the pearl to him, and it now fulfills every wish for him. He becomes very rich and thus realizes that the magical pearl comes not from outside.”

Ananda then came forward and prostrated at the Buddha’s feet before standing up and asking, “The World Honored One has just explained that once we eliminate

the three conditions of killing, stealing, and sexual desire, their three causes will not arise. Then the Yajnadatta sort of madness ceases and Bodhi appears, which does not come from outside. This clearly is the working of causes and conditions. Why then the Buddha now rejects the doctrine of causes and conditions? Like other younger disciples here, it was through hearing about causes and conditions that I became awakened. And for other senior members in the assembly such as Maha-Maudgalyayana, Sariputra and Subhuti, it was also after hearing the teaching about causes and conditions from Brahmin elders that they became enlightened with no outflows. If now you say that Bodhi does not depend on causes and conditions, does it mean that enlightenment happens on its own? It would make what is preached by the heretics in Rajagrhā, such as Maskari Gosaliputra and others, sounds like the truth. I only hope the Buddha will compassionately clear up the confusion for us all.”

The Buddha said to Ananda, “Let us take the example of Yajnadatta. If the so-called causes and conditions of his madness cease, his Bodhi nature would spontaneously come forth. The entire principle of cause, condition as well as spontaneity is nothing more than that.

“Ananda, Yajnadatta was born with his head – it has been a natural part of him and will always be for as long as he is. How could there be any legitimate cause and condition to justify his madness then? If there were indeed real causes and conditions for his going mad, then there would be real causes and conditions for his head going missing too, and his worries would have sound ground then. In reality though, his head has never gone missing. His worries were merely delusion. No actual change had taken place in this case – how could then his madness have come from causes and conditions?

“Further, suppose he were naturally born with the madness, then he should have been mad all along – where was the madness before he became mad? Since his madness was not an innate characteristic of his, and his head was intact, how could there be legitimate reason for him to run mad?

“By now you should realize that it was only his deluded consciousness running mad, and the talk of cause, condition, and spontaneity serves no serious purpose. That is why I say that once the three conditions (killing, stealing, and lust) cease to be, the Bodhi appears.

“Once the enlightened mind is revealed, the worldly mind ceases to stir. Once the mind is no longer subject to arising and perishing, it puts an end to all birth and death – thus is the effortless Way.

“Suppose you say it’s due to spontaneity, but in spontaneity there would still be arising and perishing, which are still subject to birth and death and therefore still pertaining to samsara.

“Bodhi and Nirvana are still so far away that in order to realize them you must undoubtedly endure through eons of diligent practice. Even if you could succeed in memorizing the twelve collections of the Mahayana canon taught by the Buddhas in the ten directions, with their profound doctrines as innumerable as the Ganges’ sands, it would only enhance sophistry. Even though you can talk about causes, conditions, and spontaneity with such clear understanding that people name you as the foremost in erudition, and you have accumulated many lifetimes’ worth of learning, you were not able to avoid falling into the Matangi pit. Why did you have to wait for me to use the Surangama Mantra to extinguish Matangi’s fires of lust, drying her river of love and turning her into a realized practitioner who is free of rebirth, and thus rescuing you?

“Therefore, Ananda, the many eons you have spent memorizing the Buddha’s esoteric and majestic Dharma are not as good as a single day of non-outflow practice that gives you the freedom to steer clear of the two worldly torments – hate and love.

“Matangi was a prostitute but even she could give up lust with the aid of the mantra, and now she has a Dharma name called Bhiksuni Nature. She and Rahula’s mother Yashodhara both have awakened from their past causes and realized that for eons they had suffered the pains brought upon by greed and desires. Now with single-minded dedication to non-outflow practices, one of them is freed from bondage, the other has received my prediction of her future enlightenment. Why do you still continue to cheat yourself by lingering in the stage of merely watching and listening?”

富樓那言：我與如來寶覺圓明，真妙淨心，無二圓滿。而我昔遭無始妄想，久在輪迴。今得聖乘，猶未究竟。世尊，諸妄一切圓滅，獨妙真常。敢問如來，一切眾生何因有妄，自蔽妙明，受此淪溺。

佛告富樓那。汝雖除疑，餘惑未盡。吾以世間現前諸事，今復問汝。汝豈不聞室羅城中，演若達多。忽於晨朝以鏡照面，愛鏡中頭眉目可見。瞋責己頭不見面目。以為魑魅無狀狂走。於意云何。此人何因無故狂走。富樓那言：是人心狂，更無他故。佛言：妙覺明圓，本圓明妙既稱為妄云何有因。若有所因，云何名妄。自諸妄想展轉相因。從迷積迷以歷塵劫。雖佛發明，猶不能返。如是迷因，因迷自有。識迷無因，妄無所依。尚無有生，欲何為滅。得菩提者，如寤時人說夢中事。心縱精明，欲何因緣取夢中物。況復無因本無所有。如彼城中演若達多，豈有因緣自怖頭走。忽然狂歇，頭非外得。縱未歇狂，亦何遺失。

富樓那。妄性如是，因何為在。汝但不隨分別世間業果眾生三種相續。三緣斷故，三因不生。則汝心中演若達多狂性自歇，歇即菩提。勝淨明心，本周法界。不從人得。何藉劬勞肯綮修證。譬如有人於白衣中繫如意珠，不自覺知。窮露他方，乞食馳走。雖實貧窮，珠不曾失。忽有智者指示其珠。所願從心，致大饒富。方悟神珠非從外得。

即時阿難在大眾中，頂禮佛足，起立白佛。世尊現說殺盜淫業，三緣斷故，三因不生。心中達多狂性自歇。歇即菩提，不從人得。斯則因緣皎然明白。云何如來頓棄因緣。我從因緣心得開悟。世尊。此義何獨我等年少有學聲聞。今此會中大目犍連及舍利弗須菩提等，從老梵志聞佛因緣，發心開悟得成無漏。今說菩提不從因緣。則王舍城拘舍梨等，所說自然成第一義。惟垂大悲，開發迷悶。

佛告阿難。即如城中演若達多，狂性因緣，若得滅除。則不狂性自然而出。因緣自然，理窮於是。阿難。演若達多，頭本自然。本自其然，無然非自。何因緣故，怖頭狂走。若自然頭因緣故狂。何不自然因緣故失。本頭不失，狂怖妄出。曾無變易，何藉因緣。本狂自然，本有狂怖。未狂之際，狂何所潛。不狂自然，頭本無妄，何為狂走。若悟本頭，識知狂走，因緣自然，俱為戲論。是故我言三緣斷故即菩提心。菩提心生，生滅心滅，此但生滅。滅生俱盡，無功用道。若有自然，如是則明，自然心生，生滅心滅，此亦生滅。無生滅者，名為自然。猶如世間諸相雜和，成一體者，名和合性。非和

合者，稱本然性。本然非然。和合非合。合然俱離。離合俱非。此句方名無戲論法。菩提涅槃尚在遙遠。非汝歷劫辛勤修證。雖復憶持十方如來十二部經，清淨妙理如恒河沙，祇益戲論。汝雖談說因緣自然決定明了。人間稱汝多聞第一。以此積劫多聞熏習，不能免離摩登伽難。何須待我佛頂神咒，摩登伽心姪火頓歇，得阿那含，於我法中，成精進林。愛河乾枯，令汝解脫。是故阿難。汝雖歷劫憶持如來秘密妙嚴，不如一日修無漏業，遠離世間憎愛二苦。如摩登伽宿為姪女，由神咒力銷其愛欲，法中今名性比丘尼。與羅侯母耶輸陀羅同悟宿因。知歷世因貪愛為苦。一念熏修無漏善故，或得出纏，或蒙授記。如何自欺，尚留觀聽。

CHAPTER FIVE – Instructions for Self-Enlightenment

Chapter Five Section 1: Five Layers of Cloudiness

After receiving the Buddha's teaching, Ananda and the assembly, with their doubts and delusions dispelled, all awoke to Reality. They felt a lightness of body and mind which they had never known before. Again, weeping gratefully, Ananda prostrated himself at the feet of the Buddha, and then with his knees knelt and palms joined together respectfully, he said, "O the Supreme and Immaculate King of Treasures, you have opened my mind so kindly with all means of expedients and encouragements, leading us out of the dark ignorance which had been drowning us in the seas of suffering!"

"World-Honored One, after receiving such priceless Dharma, I realize that the Wonderful Bodhi Mind of the Tathagata Store is pervading throughout all ten directions and encompassing all lands of the pure, majestic Kingdoms of Absolute Reality. And the Buddha has also helped me realize that mere erudition is of no merit, far less useful than actual practice. I am like a homeless wanderer suddenly bestowed a splendid mansion by a Divine King. The mansion is all mine now, yet I

still have to find a door to enter. I only hope that the Buddha will further direct us wanderers in the dark how to give up the Small Vehicle, how to embark on the journey towards the Ultimate Nirvana, how to subdue our diehard old habits of clinging to worldly objects and senses, how to master Dharani, and how to attain the wisdom and vision of the Buddhas!”

Having said this, Ananda made a full prostration, and together with the whole assembly, waited single-mindedly for the Buddha’s compassionate instruction.

Then the Buddha, taking pity on the entry-level Hearers, on the Sages who had not yet reached a stage where they could abide in Bodhi completely with ease, also on the future beings who would be born in the Late Age of Dharma, he instructed Ananda and the assembly: “Since you are determined to tirelessly devote yourselves to attain the Bodhi Mind and the Wonderful Samadhi of the Buddhas, you must first understand two defining factors in the attainment of the Buddha Mind. What are they?

“The first is the subjective mind in meditation – your resolve. Ananda, if all of you wish to leave the Lesser Vehicle behind and enter the Vehicle of the Bodhisattvas so as to realize the wisdom and vision of the Buddhas, you must examine your resolve, which is the basis of your practice, by asking yourselves this question – is my resolve compatible to the ultimate ideal I want to achieve, or is it not?

“If your resolve is based on the worldly mind (which is subject to birth and death), then you will fail in your quest for the Buddha Vehicle, which is beyond birth and death. Therefore, you should shine the light of observation on all phenomena of the material world, which are subject to change and decay. Ananda, which worldly matter does not perish? Yet no one has ever heard that space perishes. Why? Because emptiness is uncaused and hence unconditioned, so it is not subject to decay and death.

“While in your body, what is solid is the element of earth, what is moist is the element of water, what is warm is the element of fire, and that which moves is the element of wind. Because of the entanglements of these four primary elements, your originally pure and perfect enlightened mind is divided into seeing, hearing, feeling and thinking. Hence from start to finish your mind is clouded by the five turbid conditions.

“What is turbidity, Ananda? Let us take the example of water. In its original state the water is pure and clear, while things like dust, soil, ashes and sand are solid and opaque. The properties of these two kinds are incompatible by nature. If a person tosses some dirt into clear water, the dirt will lose its solidity and the water loses its transparency, resulting in a clouded state called turbidity. Your five layers of turbidity come into being in the same way.

“Ananda, as you look into space throughout the ten directions, your perception and the emptiness are inseparable. Without your visual awareness the space would not be able to identify its own substance. Without space your seeing would have nothing to register its awareness. Once the two get entangled though, it gives rise to some deluded formation, which is the first layer, called ‘the turbidity of time.’

“Your body is composed of four elements, which divide your mental awareness into seeing, hearing, feeling and knowing, which further get entangled with water, fire, wind and earth to bring about the second layer of falseness, called ‘the turbidity of perception.’

“Further, the habitual functions of recollection and discrimination in your mind give rise to knowledge and opinions, from which the six defiling objects manifest. Without these objects, your mind-consciousness would have no attributes, and without your perception of them, the objects would have no identity. But once your mind-consciousness and the objects get entangled with each other, the third layer of falseness then comes about, called ‘the turbidity of afflictions.’

“And as your knowledge and views constantly wish to carry on functioning in the world, there is endless arising and ceasing throughout day and night, generating karmic forces moving you to various places. Such entanglement between your thoughts and your karma brings about the fourth layer of falseness, called ‘the turbidity of individual being.’

“Originally your seeing, hearing, and other awareness were of the same nature, but now all the defiling objects have divided them, forcing your consciousness to become differentiated. Although the six sense-consciousnesses still share a fundamental awareness, their functions are in opposition and therefore the harmony is lost. From this entanglement comes about the fifth layer of falseness, called ‘the turbidity of life.’

“Ananda, if you want your seeing, hearing, feeling and knowing return to become ONE with the eternal, blissful, and truthful Buddha Mind, you must put an end to the root cause of samsara, and abide in the innermost nature of mind, which is pure and perfect, neither arising nor ceasing. Let the purity of your true nature naturally dispel the illusions and delusions, which always arise and subside and repeat. Let the original state of enlightenment be the basis of your practice.

“The realization of this source of bright enlightenment, which neither arises nor ceases, is called ‘the mind-ground of cause’. And the attainment and final certification to the perfect enlightenment is called ‘the ground of fruition’.

“We may take the example of purifying muddy water with a still container to explain the process: over time in complete calmness, the sand and dirt will settle to the bottom. When the clear water appears, it is called the initial subduing of transitory afflictions. When the mud is completely removed from the water, it is called the complete eradication of fundamental ignorance.

“Once the mental clarity is purified to its very essence, no matter what happens in the world, nothing bothers you. Everything is in accord with the pure and perfect Nirvana.”

阿难及诸大众。闻佛示诲。疑惑消除。心悟实相。身意轻安。得未曾有。重复悲泪。顶礼佛足。长跪合掌。而白佛言。无上大悲。清净宝王。善开我心。能以如是种种因缘。方便提奖。引诸沉冥。出于苦海。世尊。我今虽承如是法音。知如来藏。妙觉明心。遍十方界。含育如来十方国土。清净宝严妙觉王刹。如来复责多闻无功。不逮修习。我今犹如旅泊之人。忽蒙天王赐以花屋。虽获大宅。要因门入。惟愿如来。不舍大悲。示我在会诸蒙暗者。捐舍小乘。必获如来无余涅槃。本发心路。令有学者。从何摄伏畴昔攀缘。得陀罗尼。入佛知见。作是语已。五体投地。在会一心。伫佛慈旨。

尔时。世尊哀愍会中缘觉声闻。于菩提心未自在者。及为当来佛灭度后。末法众生发菩萨心。开无上乘妙修行路。宣示阿难。及诸大众。汝等决定发菩

提心。于佛如来妙三摩提。不生疲倦。应当先明发觉初心。二决定义。云何初心二义决定。阿难。第一义者。汝等若欲捐舍声闻。修菩萨乘。入佛知见。应当审观因地发心。与果地觉。为同为异。阿难。若于因地。以生灭心为本修因。而求佛乘。不生不灭。无有是处。以是义故。汝当照明诸器世间。可作之法。皆从变灭。阿难。汝观世间可作之法。谁为不坏。然终不闻烂坏虚空。何以故。空非可作。由是始终无坏灭故。则汝身中。坚相为地。润湿为水。暖触为火。动摇为风。由此四缠。分汝湛圆妙觉明心。为视为听。为觉为察。从始入终。五叠浑浊。云何为浊。阿难。譬如清水。清洁本然。即彼尘土灰沙之伦。本质留碍。二体法尔。性不相循。有世间人。取彼土尘。投于净水。土失留碍。水亡清洁。容貌汨然。明之为浊。汝浊五重。亦复如是。阿难。汝见虚空遍十方界。空见不分。有空无体。有见无觉。相织妄成。是第一重。名为劫浊。汝身现转四大为体。见闻觉知。壅令留碍。水火风土。旋令觉知。相织妄成。是第二重。名为见浊。又汝心中忆识诵习。性发知见。容现六尘。离尘无相。离觉无性。相织妄成。是第三重。名烦恼浊。又汝朝夕生灭不停。知见每欲留于世间。业运每常迁于国土。相织妄成。是第四重。名众生浊。汝等见闻元无异性。众尘隔越。无状异生。性中相知。用中相背。同异失准。相织妄成。是第五重。名为命浊。阿难。汝今欲令见闻觉知。远契如来常乐我净。应当先择死生根本。依不生灭圆湛性成。以湛旋其虚妄灭生。伏还元觉。得元明觉。无生灭性。为因地心。然后圆成果地修证。如澄浊水。贮于净器。静深不动。沙土自沉。清水现前。名为初伏客尘烦恼。去泥纯水。名为永断根本无明。明相精纯。一切变现。不为烦恼。皆合涅槃清净妙德。

Chapter Five Section 2: Choosing One Faculty as the Portal of Meditation

“The second defining factor in the attainment of the Buddha Mind is renouncement. If you really are determined to cultivate the Bodhisattva Vehicle

and realize the Bodhi Mind, you must decisively renounce everything that has conditioned attributes. You should thoroughly examine the source of your afflictions, which have been generating karma and perpetuating samsara. Who is it that starts it all and endures it through ever since the beginningless time?

“Ananda, during your practice, if you do not inquire into the root of your afflictions, you will never see through the illusory and distorted nature of your perceptions and their objects. If you don’t even know at what point you become disoriented, how can you overcome it and attain enlightenment? It is like someone trying to untie a knot, if they don’t even see where the knot is, how can they untie it?

“I have never heard of anyone untying empty space, because emptiness has no distinctions, so there are no knots to untie. But now your eyes, ears, nose, tongue, body, and mind are making distinctions to separate you from your true nature, your Buddha Mind. They’re like conspirators introducing thieves into your own house to steal away your most valuable. Ever since the beginningless time, beings have been bound up with the world of time and space in this way and unable to transcend.

“Ananda, how do we define ‘beings and the world of time and space’? ‘Time’ means change and flux, ‘space’ means direction and location. You already know that east, west, south, north, southeast, southwest, northeast, northwest, above and below are space. Past, future, and present are time. Space has ten directions, while time has three periods. All beings come into being due to false interactions, constantly moving about in time and space, being caught in a web of delusion and illusion.

“Although there are ten directions in space and the location for each is clearly defined, people in the world only recognize the east, west, south and north as primary and disregard the above, the below, and the intermediate ones. Therefore, let us say that space is fourfold, time is threefold, the entanglement of the three times together with the four directions results in twelve. As the flux and change of discriminative thoughts occurring thrice (regarding the past, present and future), covering the whole field of activity, the constant twelve further multiplies, and the efficacy of each faculty of perception may reach as great as twelve hundred.

“Ananda, you can thereby measure the degree of efficacy for each of the six sense organs. The eye-faculty, for instance, can see what’s in front but not behind. The front is totally light, while the back is completely dark. The peripheral vision can cover about two-thirds on both sides. So the overall efficacy of the eyes is incomplete, functioning in only three directions but not the fourth. We may say the efficacy of the eye-faculty is eight hundred.

“Now consider the ear-faculty. It can hear all ten directions without exception, be it far or near, be it a moving sound or the boundless silence. Therefore, the efficacy of the ear-faculty is a complete twelve hundred.

“Now consider the nose-faculty, through which the breath moves in and out, but without a point of contact in between each inhaling and exhaling. Since it is lacking one of three aspects, its efficacy is only eight hundred.

“Consider how the tongue-faculty can propagate all the mundane and transcendental wisdoms. Languages differ from place to place, but meanings know no boundary. Hence the efficacy of the tongue-faculty is a complete twelve hundred.

“Consider how the body can feel touch, registering it as pain or pleasure. When the contact is made, it is aware of the touch; when the contact is lost, the awareness is lost. So, the lack of contact is a single quality, while contact has a dual aspect. Upon such examination, we can say the efficacy of the body-faculty is only eight hundred, since it is deficient in one of three aspects.

“Now consider how the mind silently takes in all mundane and transcendental phenomena of all ten directions and all three periods of time. Absolutely nothing is excluded, be it extraordinary or ordinary. Therefore, the efficacy of the mind is a complete twelve hundred.

“Ananda, now that you wish to go against the samsaric current of desire that leads to endless cycles of birth and death, you must then trace back to the faculties through which the current flows, until you reach the very source and realize a state of neither arising nor ceasing.

“Therefore, you should investigate how the six faculties function – which ones function through contact, which ones function without contact; which ones are more easily employed in the practice of reversion, which ones are less easily

employed; which ones are best suited for spiritual breakthrough, which ones are not as fully efficacious.

“If you can find the most efficacious faculty, then you can go upstream against the current that carries all the delusion and karma, in which you have been immersing ever since the beginningless time. One day of practice through a fully efficacious faculty is far better than eons of practice relying on a less efficacious faculty.

“Now I have revealed to you the fundamental perfect clarity of the six faculties and the numerical equivalents for their respective efficacy. It is up to you to choose one to focus your practice on. I will explain more to help you move forward.

“The Buddhas in ten directions attained perfect Bodhi by means of one or another of the eighteen realms of sense. For them, none of the eighteen objects of meditation was superior or inferior. But since you are at a lower level and have not yet perfected the Supreme Wisdom that is independent of conditions, I have made it possible for you to choose one faculty as a doorway to enter and go deep. Once you have entered that one faculty and left behind all delusion and distortion, all the other sense organs will be purified as well.”

Ananda asked the Buddha, “World Honored One, how can I go against the samsaric current through one doorway to reverse outflows and purify all the six senses of perception at the same time?”

The Buddha said to Ananda, “Although you have realized the state of Stream Entry (Srota-apanna) and are freed from the bondage of worldly views held by beings in the three realms of existence, you are not yet fully clear about the subconscious habits which you have accumulated since the beginningless time. The eradication of these habits can only be done by practice and training. You will need to be even more diligent when dealing with the numerous subtleties of their arising, lingering, changing, and ceasing.

“Now contemplate the six sense organs further – are they one or six? If they’re one, why can’t you see with your ears, hear with your eyes, walk with your head and speak with your feet? If they’re six, which one of them is receiving my instruction now as I show this subtle, wonderful Dharma-door to you all?”

Ananda replied, “I use my ears to listen.”

The Buddha said, “If it is your ears alone hearing it without relation to your body and mouth, then how come you ask questions about it with your mouth and display veneration with your body? Therefore, this is not a case where they must be six if they’re not one, and they must be one if they’re not six. We simply cannot say that they are fundamentally one or six, nor can we say that they are neither one nor six.

“Ananda, since beginningless time you have been submerging in delusion and illusion that you are embedded with the concept that there is ‘one’ and there is ‘six’. As a sage at the entry level, you may have eliminated the six, but you have not done away with the one.

“It is like filling emptiness into vessels of different shapes, then naming the emptiness with the shape of each vessel, and then saying it is the same again getting rid of the containers.

“How can emptiness become the same or different, or be named one or other than one because of your limited views? The same is true of the six sense organs – they are just like the void in different containers.

“When light, darkness and the like reveal each other and adhere to the originally pure and perfect mind, the perception of seeing occurs. The essence of seeing reflects form, and the two become so entangled with each other that they give rise to a root organ, the essence of which originally is composed of the four primary elements in their pure state, but now it is named eye-faculty and shaped like a grape. Hence the organ of seeing is now composed of four defiling elements and restlessly chasing after visible objects.

“When movement, stillness and the like contrast with each other and adhere to the originally pure and perfect mind, the perception of hearing occurs. The essence of hearing reflects sound, and the two become so entangled with each other that they give rise to a root organ, the essence of which originally is composed of the four primary elements in their pure state, but now it is named ear-faculty and shaped like a curly new leaf. Hence the organ of hearing is now composed of four defiling elements and in constant search of sound.

“When openness, blockage and the like alternate with each other and adhere to the originally pure and perfect mind, the perception of smelling occurs. The

essence of smelling reflects odor, and the two become so entangled with each other that they give rise to a root organ, the essence of which originally is composed of the four primary elements in their pure state, but now it is named nose-faculty and shaped like a pair of talons. Hence the organ of smelling is now composed of four defiling elements and in constant search of smell.

“When flavor, insipidity and the like alternate with each other and adhere to the originally pure and perfect mind, the perception of tasting occurs. The essence of tasting reflects flavor, and the two become so entangled with each other that they give rise to a root organ, the essence of which originally is composed of the four primary elements in their pure state, but now it is named tongue-faculty and shaped like a crescent moon. Hence the organ of tasting is now composed of four defiling elements and in constant pursuit of taste.

“When contact and separation alternate with each other and adhere to the originally pure and perfect mind, the perception of touching occurs. The essence of touching reflects sensation, and the two become so entangled with each other that they give rise to a body, the essence of which originally is composed of the four primary elements in their pure state, but now it is named body-faculty and shaped like a drum. Hence the body-faculty is now composed of four defiling elements and in constant pursuit of touch.

“When creation, destruction and the like alternate with each other and adhere to the originally pure and perfect mind, the functioning of cognition occurs. The essence of cognition reflects dharma – mental objects, and when dharma and cognition become entangled with each other they give rise to a mind organ, the essence of which originally is composed of the four primary elements in their pure state, but now it is named mental faculty and perceived as a dark room. Hence the mental faculty is now composed of four defiling elements and in constant pursuit of mental objects.

“Ananda, because understanding is added to the original enlightenment, the six sense organs then cling to delusion, losing their pure essence and luminosity.

“Therefore, suppose you’re to be deprived of both light and darkness, you wouldn’t have the capacity to see; suppose you’re to be deprived of both sound and silence, you wouldn’t have the capacity to hear; suppose you’re to be deprived of both openness and blockage, you wouldn’t have the capacity to smell; suppose

you're to be deprived of both flavor and flavorlessness, you wouldn't have the capacity to taste; suppose you're to be deprived of both contact and separation, you wouldn't have the sense to touch; suppose you're to be deprived of both creation and vanishment, you wouldn't have the capacity for cognition.

"So, all you need to do is not to follow the twelve worldly conditioned phenomena – sound and silence, contact and separation, flavor and flavorlessness, openness and blockage, creation and destruction, light and darkness. Choose any one of your six sense organs, disengage it from its objects (both inner and outer adhesion), redirect it inwardly to its primordial source, and it will radiate the light of the original, pure and perfect understanding. This brilliant light will shine forth and completely purify the other five faculties too, and you will be totally freed from the delusion created by the sense data.

"This light of innate brilliance follows none of the knowing/seeing influenced by objects before you and none of your sense organs. Simply, the light manifests through all the faculties and thus all six of the faculties will function interchangeably.

"Ananda, as you know, here in the assembly, Aniruddha is blind and yet he can see, Upananda is deaf and yet he can hear, the goddess of the River Ganges has no sense of smell and yet she can discern fragrances, Gavampati has a malformed tongue and yet he knows flavors, and the spirit Sunyata is as bodiless as the wind and yet he is illuminated by the light of the Buddha, so that you can see him now. And all those who have long ago eradicated the roots of all cognitive activities, who have attained the Samadhi of Stillness and Cessation, such as Mahakasyapa here – they simply abide in the Perfect Wisdom with no more thinking.

"Ananda, once all your sense faculties are completely rooted out, an inner pure light will appear. All transient sense data as well as all the changing conditions of the material world, like ice melted by hot water, will merge into one Supreme Bodhi instantly.

"Ananda, if someone who sees only with his eyes closes his eyes, darkness will surround him, enveloping his six faculties from head to toe, but he will still be able to tell the head and toes apart using his hands to trace them, as accurately as using his eyes. Therefore, total darkness needs not prevent him from

distinguishing among objects. Likewise, once your six senses and their objects have been eradicated, your awareness and understanding will only become perfect and pure.”

第二义者。汝等必欲发菩提心。于菩萨乘。生大勇猛。决定弃捐诸有为相。应当审详烦恼根本。此无始来发业润生。谁作谁受。阿难。汝修菩提。若不审观烦恼根本。则不能知虚妄根尘。何处颠倒。处尚不知。云何降伏。取如来位。阿难。汝观世间解结之人。不见所结。云何知解。不闻虚空被汝堕裂。何以故。空无相形。无结解故。则汝现前眼耳鼻舌。及与身心。六为贼媒。自劫家宝。由此无始众生世界。生缠缚故。于器世间。不能超越。阿难。云何名为众生世界。世为迁流。界为方位。汝今当知东西南北。东南西南。东北西北。上下为界。过去未来。现在为世。位方有十。流数有三。一切众生。织妄相成。身中贸迁。世界相涉。而此界性。设虽十方。定位可明。世间只目东西南北。上下无位。中无定方。四数必明。与世相涉。三四四三。宛转十二。流变三叠。一十百千。总括始终。六根之中。各各功德。有千二百。阿难。汝复于中。克定优劣。如眼观见。后暗前明。前方全明。后方全暗。左右傍观。三分之二。统论所作。功德不全。三分言功。一分无德。当知眼惟八百功德。如耳周听。十方无遗。动若迺遥。净无边际。当知耳根。圆满一千二百功德。如鼻嗅闻。通出入息。有出有入。而阙中交。验于耳根。三分阙一。当知鼻惟八百功德。如舌宣扬。尽诸世间出世间智。言有方分。理无穷尽。当知舌根。圆满一千二百功德。如身觉触。识于违顺。合时能觉。离中不知。离一合双。验于舌根。三分阙一。当知身惟八百功德。如意默容。十方三世。一切世间出世间法。惟圣与凡。无不包容。尽其涯际。当知意根。圆满一千二百功德。阿难。汝今欲逆生死欲流。返穷流根。至不生灭。当验此等六受用根。谁合谁离。谁深谁浅。谁为圆通。谁不圆满。若能于此悟圆通根。逆彼无始织妄业流。得循圆通。与不圆根。日劫相倍。我今备显六湛圆明。本所功德。数量如是。随汝详择其可入者。吾当发明。令汝增进。十方如来。于十八界。一一修行。皆得圆满无上菩提。于其中间。亦无优劣。但汝下劣。未能于中圆自在慧。故我宣扬。令汝但于一

门深入。入一无妄。彼六知根。一时清净。

阿难白佛言。世尊。云何逆流深入一门。能令六根一时清净。

佛告阿难。汝今已得须陀洹果。已灭三界众生世间见所断惑。然犹未知。根中积生无始虚习。彼习要因修所断得。何况此中生住异灭。分剂头数。今汝且观现前六根。为一为六。阿难。若言一者。耳何不见。目何不闻。头奚不履。足奚无语。若此六根决定成六。如我今会。与汝宣扬微妙法门。汝之六根。谁来领受。

阿难言。我用耳闻。

佛言。汝耳自闻。何关身口。口来问义。身起钦承。是故。应知非一终六。非六终一。终不汝根元一元六。阿难。当知是根非一非六。由无始来。颠倒沦替。故于圆湛。一六义生。汝须陀洹。虽得六销。犹未亡一。如太虚空。参合群器。由器形异。名之异空。除器观空。说空为一。彼太虚空。云何为汝成同不同。何况更名是一非一。则汝了知六受用根。亦复如是。由明暗等二种相形。于妙圆中。粘湛发见。见精映色。结色成根。根元目为清净四大。因名眼体。如蒲萄朵。浮根四尘。流逸奔色。由动静等二种相击。于妙圆中。粘湛发听。听精映声。卷声成根。根元目为清净四大。因名耳体。如新卷叶。浮根四尘。流逸奔声。由通塞等二种相发。于妙圆中。粘湛发嗅。嗅精映香。纳香成根。根元目为清净四大。因名鼻体。如双垂爪。浮根四尘。流逸奔香。由恬变等二种相参。于妙圆中。粘湛发尝。尝精映味。绞味成根。根元目为清净四大。因名舌体。如初偃月。浮根四尘。流逸奔味。由离合等二种相摩。于妙圆中。粘湛发觉。觉精映触。搏触成根。根元目为清净四大。因名身体。如腰鼓颡。浮根四尘。流逸奔触。由生灭等二种相续。于妙圆中。粘湛发知。知精映法。览法成根。根元目为清净四大。因名意思。如幽室见。浮根四尘。流逸奔法。阿难。如是六根。由彼觉明。有明明觉。失彼精了。粘妄发光。是以汝今离暗离明。无有见体。离动离静。元无听质。无通无塞。嗅性不生。非变非恬。尝无所出。不离不合。觉触本无。无灭无生。了知安寄。汝但不循。动静合离。恬变通塞。生灭暗明。如是十

二诸有为相。随拔一根。脱粘内伏。伏归元真。发本明耀。耀性发明。诸余五粘。应拔圆脱。不由前尘所起知见。明不循根。寄根明发。由是六根互相为用。阿难。汝岂不知。今此会中。阿那律陀。无目而见。跋难陀龙。无耳而听。殒伽神女。非鼻闻香。骄梵钵提。异舌知味。舜若多神。无身有触。如来光中。映令暂现。既为风质。其体元无。诸灭尽定。得寂声闻。如此会中。摩诃迦叶。久灭意根。圆明了知。不因心念。阿难。今汝诸根若圆拔已。内莹发光。如是浮尘。及器世间。诸变化相。如汤销冰。应念化成无上知觉。阿难。如彼世人聚见于眼。若令急合。暗相现前。六根黯然。头足相类。彼人以手循体外绕。彼虽不见。头足一辨。知觉是同。缘见因明。暗成不见。不明自发。则诸暗相永不能昏。根尘既销。云何觉明。不成圆妙。

Chapter Five Section 3: Using the Bell's Sound as Expedient Instruction on the One Mind

Ananda said, "World Honored One, as the Buddha has said, in the quest of Ultimate Enlightenment, the cause-ground must be compatible with the fruit-ground (one's mental state should be aligned with the enlightened state). The ground of fruition has seven names – Bodhi, Nirvana, the Absolute, the Buddha-nature, the Immaculate Knowledge (Amalavijnana), the Empty Tathagata Store, the Perfect Mirror Wisdom – although the names are different, they are the same pure and perfect, enduring and indestructible, with an essence as eternal as the royal diamond.

"Since seeing has no independent nature in the absence of light and darkness, just like hearing and the other senses have no independent nature in the absence of motion and stillness, openness and blockage, or the discriminating mind ceases to exist in the absence of its thinking objects, how could they be used as the basis of meditation in one's quest for the Tathagata's seven-fold eternal fruition, the Supreme Bodhi?

“World Honored One, seeing is ultimately empty apart from light and darkness, and thinking has no independent nature apart from thinking objects – no matter how carefully and meticulously I search, I find no such thing as my thinking subject or my thinking object, what should I base my practice on then?”

“It seems to me what the Buddha has just said contradicts the Buddha’s previous teachings. I beg the Buddha to set me free from my confusion.”

The Buddha said, “You have become knowledgeable by hearing, but you have yet to put an end to outflows. In your mind you understand the causes of delusion, yet in the presence of delusion you fail to recognize it. To help you fully cultivate faith and trust the teaching completely, I will make use of a mundane event to dispel your doubts.” Upon saying this, the Buddha instructed Rahula to strike the bell once. Then he asked Ananda, “Do you hear that?”

Ananda and the others in the assembly answered, “We hear.”

When the bell resumed silence, the Buddha asked again, “Do you still hear it?” The assembly replied they did not. Rahula struck the bell again and the Buddha asked, “Do you hear it now?” The assembly replied they did. The Buddha asked Ananda, “How is it that you heard and then not heard?”

Ananda and the others replied respectfully, “When the bell is struck, we hear. Once the reverberation dies away, we don’t hear.” The Buddha then instructed Rahula to strike the bell again, and asked Ananda, “Is there a sound now?”

Everyone answered that there was a sound. A moment later the Buddha asked again when the sound had faded, “And how about now?” Everyone answered that there was no sound. Then a moment later Rahula struck the bell again, and the Buddha asked again, “Is there a sound now?” Everyone said there was. “How is it that there was a sound and then there was not?” The Buddha asked.

Ananda and all others replied respectfully, “When the bell is struck, there is a sound. Once the reverberation dies away, there is no sound.”

The Buddha said, “Why did you give such unsound answers?” Ananda and the others asked, “How come they were unsound?”

The Buddha replied, “When I asked if you had hearing, you said you had hearing. Then when I asked if there was sound, you again affirmed there was sound. Was it

hearing or sound? Your answers were flickering and unstable, that's why I called them unsound. Ananda, you said you no longer heard the bell once its reverberation had stopped. But if there was really no more hearing, its nature would have ceased and be like just withered wood. Then how come you could hear it when the bell was struck again? You should know that existence and cessation concern only the sound (that whether it is present or not), rather than the nature of your hearing. If it really did cease, who would know there was no sound then?

"Therefore, Ananda, a sound may exist or cease to exist in your hearing, but hearing never comes into existence or non-existence because of the sound. In delusion you mistake the presence of sound for the creation of your hearing; you regard something permanent as transient. To sum up, the nature of hearing is unconditional – neither dependent on sound or silence, nor on obstruction or non-obstruction.

"For instance, when someone sleeps soundly on his bed and someone in his household starts beating clothes or grinding rice, he may mistake the sound for drum beating or bell ringing, and he may wonder in his dream why the bell sounds like clothes being beaten or rice being ground. If suddenly he wakes up now, he will realize that it is actually the sound of rice-grinding and tell his family about his mistake. Ananda, how could this man in his deep sleep still be aware of stillness or disturbance, non-obstruction or obstruction? When his body is asleep, the enlightened nature of his hearing is present. When you die, the body perishes, its energy dissipates, but the enlightened nature moves on.

"Since the beginningless time all sentient beings have been carried along in their pursuit of sights and sounds, adrift in their streams of thought. Never have they awakened to the pure, profound and permanent nature. Instead of abiding in the constant and everlasting, they chase after birth and death. As a result, they are ensnared in deeper and deeper defilements and bound to the endless cycles of death and rebirth. If they could only turn away from samsara and simply abide in the everlasting Truth, the eternal Light will appear, and the sense-faculties, the sense-data, as well as the sense-consciousnesses will fade away and vanish.

"The objects of thinking are dust, and the feelings arisen from discriminating thoughts are impurities. If you completely disengage yourself from defiled thinking

processes and defiled emotions, your Dharma-eye will appear bright and clear instantly. How could you not go on to realize Supreme Bodhi?"

Ananda said, "The Buddha has now explained the second defining factor in the attainment of the Buddha Mind, however, a person trying to untie a knot must first understand how the knot got tied up in the first place, otherwise he will not be able to untie it. World Honored One, I and others who still need to learn are exactly like that. Since beginningless time we have been adrift in cycles of birth and death because of ignorance. Even though we have now become well-learned and so-called monks, we are still subject to ignorance, which is like a malaria fever recurring every other day! World Honored One, please save us from drowning in this sea of afflictions! Please help us understand how the knots of our bodies and minds are tied and where we could begin to get them untied. Thus, all pitiful future generations may be freed from samsara too, never again falling into the three realms of conditioned existence!" Upon saying this, Ananda and all others in the assembly made sincere prostrations to the Buddha and eagerly awaited the supreme instructions.

The Buddha took pity on Ananda and those in the assembly who still needed guidance, meanwhile wishing that they would in turn serve as guiding light for future beings. He extended His illuminating purple-golden hand to circle over the crown of Ananda's head. Instantly, all worlds throughout all ten directions started to vibrate, and the countless Tathagatas in those worlds simultaneously radiated resplendent beams of light from their crowns, shining upon the crown of the Buddha as He was seated in Jetri Grove. No one in the assembly had ever witnessed something as magnificent as this before.

And then everyone in the great assembly heard countless Buddhas from ten directions declare with one voice (though in different languages): "Very well, Ananda, you ask about the knots – the inborn ignorance that keeps you tied up to samsara, and the answer is that your six senses (seeing, hearing, smelling, tasting, touching, and thinking) are the knots. Yes, your six faculties of perception (and nothing more) are exactly the roots of endless birth and death. Also, you ask about where you can begin to get the knots untied, the answer is that through those same six faculties (and nothing else) you may quickly realize bliss, freedom, stillness, supreme Bodhi, and everlasting Nirvana."

Ananda heard these Dharma words, but he did not fully understand. So he bowed and asked, "How can it be that the six senses are what binds us to samsara yet at the same time also what leads us to everlasting Bliss?"

The Buddha replied, "The faculties and their objects come from the same source. Bondage and liberation are not two different things. What binds is also what unbinds. All consciousnesses are by nature illusory, like flowers in air. Ananda, perceptions come from phenomena, and phenomena take on forms because of your sense faculties. Both phenomena and perceptions are mutually dependent, like reeds intertwining. Therefore, if you establish your perceptions based on the phenomena you see, it is the foundation of ignorance. Once you realize that perceptions and phenomena are both empty, you realize Nirvana, which is the pure nature of mind, free of outflows, without anything accessory being added to it."

Then the Buddha spoke these verses to sum up the instructions:

"The true nature of mind is free from all phenomena –

Which are but illusions arisen from conditions.

The unconditioned is never born, nor does it ever perish.

All conditioned phenomena are unreal, like flowers in the sky.

We use words trying to speak the truth, but all words are false.

The unreal reveals the real, but both real and unreal are illusions.

Ultimately there is nothing 'real' and nothing 'unreal'.

Therefore, how can there be so-called subject and object?

Neither is there difference between perceiver and the perceived –

They are like vines twisting around each other.

Tying and untying are one same act; entanglement and liberation share a common ground.

Both the saintly and the worldly walk the same path.

The vines do not actually exist, nor do they not exist.

Both 'is' and 'is not' cannot be true.

If you cling to delusion, you are in the dark;

Once you awaken to the light, you are free.

The six knots must be untied according to a certain sequence.

Once the six are untied, the one will vanish as well.

Choose one faculty to bring about the breakthrough.

Entering the subtle current and realizing the sublime Bodhi.

Old habits from the storehouse-consciousness rush forth like torrential falls.

Since the real yet unreal are easy to confuse, I refrain from speaking of it too often.

If you seek the mind with the discriminating mind,

Then what's at heart not illusion becomes illusory as well.

If you stop seeking, then nothing is not illusory.

When not even the real arises, how could the unreal be established?

This Dharma is called the wondrous Lotus-flower, the precious Bodhi-gem.

Once you realize the Samadhi, where you see all things as illusion,

In a snap of a finger, you attain the state beyond all study.

This peerless Dharma is the One Path

That all Buddhas in all ten directions

Have walked to reach the gateway to Nirvana."

Upon receiving the Buddha's compassionate teaching, which imparted such luminous truths, so lucid and incisive, Ānanda and the others in the great assembly all rejoiced. Now their mind's eye was opened to a whole new understanding that they had never seen before.

阿难白佛言。世尊。如佛说言。因地觉心。欲求常住。要与果位名目相应。世尊。如果位中。菩提涅槃。真如佛性。庵摩罗识。空如来藏。大圆镜智。是七种名。称谓虽别。清净圆满。体性坚凝。如金刚王。常住不坏。若此见听。离于暗明。动静通塞。毕竟无体。犹如念心。离于前尘。本无所有。云何将此毕竟断灭。以为修因。欲获如来七常住果。世尊。若离明暗。见毕竟空。如无前尘。念自性灭。进退循环。微细推求。本无我心。及我心所。将谁立因。求无上觉。如来先说湛精圆常。违越诚言。终成戏论。云何如来真实语者。惟垂大慈。开我蒙吝。

佛告阿难。汝学多闻。未尽诸漏。心中徒知颠倒所因。真倒现前。实未能识。恐汝诚心犹未信伏。吾今试将尘俗诸事。当除汝疑。即时。如来敕罗睺罗。击钟一声。问阿难言。汝今闻否。

阿难大众俱言。我闻。钟歇无声。佛又问言。汝今闻否。阿难大众俱言。不闻。时。罗睺罗。又击一声。佛又问言。汝今闻否。阿难大众又言。俱闻。佛问阿难。汝云何闻。云何不闻。阿难大众俱白佛言。钟声若击。则我得闻。击久声销。音响双绝。则名无闻。如来又敕罗睺罗击钟。问阿难言。尔今声否。阿难言。声。少选声销。佛又问言。尔今声否。阿难大众答言。无声。有顷。罗睺罗更来撞钟。佛又问言。尔今声否。阿难大众俱言。有声。佛问阿难。汝云何声。云何无声。阿难大众俱白佛言。钟声若击。则名有声。击久声销。音响双绝。则名无声。佛语阿难。及诸大众。汝今云何自语矫乱。大众阿难。俱时问佛。我今云何名为矫乱。

佛言。我问汝闻。汝则言闻。又问汝声。汝则言声。惟闻与声。报答无定。如是云何不名矫乱。阿难。声销无响。汝说无闻。若实无闻。闻性已灭。同于枯木。钟声更击。汝云何知。知有知无。自是声尘。或无或有。岂彼闻性为汝有无。闻实云无。谁知无者。是故。阿难。声于闻中。自有生灭。非为汝闻声生声灭。令汝闻性为有有无。汝尚颠倒。惑声为闻。何怪昏迷。以常为断。终不应言。离诸动静。闭塞开通。说闻无性。如重睡。人眠熟床枕。其家有人于彼睡时。捣练舂米。其人梦中。闻舂捣声。别作他物。或为击鼓。或复撞钟。即于梦时。自怪其钟为木石响。于时忽寤。遑知杵音。自告家人。我正梦时。惑此舂音将为鼓响。阿难。是人梦中。岂忆静摇开闭通塞。其形虽寐。闻性不昏。纵汝形销。命光迁谢。此性云何为汝销灭。以诸众生从无始来。循诸色声。逐念流转。曾不开悟性净妙常。不循所常。逐诸

生灭。由是生生杂染流转。若弃生灭。守于真常。常光现前。尘根识心应时销落。想相为尘。识情为垢。二俱远离。则汝法眼应时清明。云何不成无上知觉。

阿难白佛言。世尊。如来虽说第二义门。今观世间解结之人。若不知其所结之元。我信是人。终不能解。世尊。我及会中。有学声闻。亦复如是。从无始际。与诸无明。俱灭俱生。虽得如是多闻善根。名为出家。犹隔日疟。惟愿大慈。哀愍沦溺。今日身心。云何是结。从何名解。亦令未来苦难众生。得免轮回。不落三有。作是语已。普及大众。五体投地。雨泪翘诚。伫佛如来无上开示。

尔时。世尊怜愍阿难。及诸会中诸有学者。亦为未来一切众生。为出世因。作将来眼。以阎浮檀紫光金手。摩阿难顶。即时。十方普佛世界。六种震动。微尘如来住世界者。各有宝光。从其顶出。其光同时于彼世界。来祇陀林。灌如来顶。是诸大众。得未曾有。于是阿难。及诸大众。俱闻十方微尘如来。异口同音。告阿难言。善哉。阿难。汝欲识知俱生无明。使汝轮转生死结根。惟汝六根。更无他物。汝复欲知无上菩提。令汝速登安乐解脱。寂静妙常。亦汝六根。更非他物。

阿难虽闻如是法音。心犹未明。稽首白佛。云何令我生死轮回。安乐妙常。同是六根。更非他物。

佛告阿难。根尘同源。缚脱无二。识性虚妄。犹如空花。阿难。由尘发知。因根有相。相见无性。同于交芦。是故。汝今知见立知。即无明本。知见无见。斯即涅槃。无漏真净。云何是中更容他物。

尔时。世尊欲重宣此义。而说偈言。

真性有为空 缘生故如幻
无为无起灭 不实如空花
言妄显诸真 妄真同二妄
犹非真非真 云何见所见
中间无实性 是故若交芦
结解同所因 圣凡无二路
汝观交中性 空有二俱非
迷晦即无明 发明便解脱
解结因次第 六解一亦亡

根选择圆通 入流成正觉
陀那微细识 习气成暴流
真非真恐迷 我常不开演
自心取自心 非幻成幻法
不取无非幻 非幻尚不生
幻法云何立 是名妙莲花
金刚王宝觉 如幻三摩提
弹指超无学 此阿毗达磨
十方薄伽梵 一路涅槃门

于是。阿难及诸大众。闻佛如来无上慈诲。祇夜伽陀。杂糅精莹。妙理清彻。心目开明。叹未曾有。

Chapter Five Section 4: How to Untie the Six Knots

Ananda put his palms together, prostrated and then said, "Today I have received the Buddha's most compassionate teaching on the pure, subtle and everlasting Truth, but I still don't know how to untie the six knots and how to attain the state where 'Once the six are untied, the one will vanish as well'. I only hope the Buddha will take pity on us again and bestow upon us words of Dharma to clear away our impurities."

Sitting on the Lion Throne, the Buddha adjusted his clothing and reached over to the teapoy to pick up an exquisite scarf gifted by a god from the Heaven of Self-Restraint. He then tied a knot in the scarf and showed it to Ananda, asking, "What is this?" Ananda and the rest of the assembly all replied, "It is a knot."

The Buddha then tied another knot and asked again, everyone replied, "It is another knot." The Buddha tied four more knots and each time asked again what it was, and each time the answer was the same.

“When I first tied the scarf, you called it a knot,” The Buddha said, “but when I tied the second and third, why did you still call them knots? There is actually only one piece of scarf.” Ananda replied: “World Honored One, although there is only one single scarf, when you tie it once, it has one knot; if you tie it hundred times, it has a hundred knots. Now this scarf has six knots, since you only tied it six times. How come we can call the first tie a knot but cannot call the second and third knots?”

The Buddha said, “As you know, originally this precious scarf is a single strip of cloth. Tying it six times might have made six knots, but if you examine more carefully, you will see that in your answers you implied that, although the essential nature of the scarf remains the same, the knots have somehow changed it. The first knot I tied was called the first one, but do you think the sixth knot I tied can also be called the first knot?”

“No, World Honored One. As long as there are six knots, the last one is the sixth and cannot be called the first. Even if I am to spend the rest of my life debating this, nothing would lead me to number these six knots in the wrong order.”

The Buddha said, “It is so. These six knots are all different, you cannot confuse their order, even though they’re created out of one single scarf. The same may be said of your six sense organs – originally they came from the same source, but in eventuality they manifest and function differently. Ananda, now how would you untie the knots, since you seem displeased by them and prefer it to be one single piece of cloth again.”

Ananda said, “As long as these knots remain, concepts of right and wrong will arise and stir – there will be endless arguments about which one is or is not which. If all the knots were untied, there would be no more distinctions – for in the absence of even one, how could there be six?”

The Buddha said, “For the same reason, once the six are untied, the one will vanish too. Since beginningless time, due to the accumulated confusion in your mind, your awareness has become distorted, and the distortions keep getting worse and worse over time. The strain on the awareness disturbs your seeing, causing it to perceive objects in the same way that troubled eyes see dancing flowers in air. Amidst the clarity of enlightened understanding, illusion arises for no good reason. All the worldly phenomena, such as mountains and rivers, birth and death,

samsara and nirvana, are all but dancing flowers created by mental unrest and distress."

Ananda asked, "How can one untie these knots created by such unrest and distress then?"

The Buddha picked up the knotted scarf, tugged at its left end, and asked, "Can it be untied in this way?" Ananda replied, "No it can't, World Honored One." The Buddha then tugged at the right end and asked again, "Can it be untied in this way?" Ananda replied, "No, it can't, World Honored One." The Buddha said, "I have tried both ends of the scarf, and the knots can't be untied either way. What would you do then?"

Ananda replied respectfully to the Buddha, "World Honored One, a knot should be untied within its center."

The Buddha said, "Exactly. A knot should be untied from its heart. Ananda, the Buddha Dharma manifests due to causes and conditions, but the Dharma is beyond the coarse attributes that arise from worldly concepts of mixtures and unions. As the Buddha explains the mundane and world-transcending phenomena, He knows their fundamental causes and conditions, to the extent that He is perfectly clear about the number of raindrops in a place extremely faraway from here. He understands the fundamental reasons for every sort of phenomenon: why pines are straight, why brambles bend, why geese are white and crows black. Therefore, Ananda, carefully choose one faculty from the six sense organs and work at it. If you can untie the knot of that faculty, all objects of sense will vanish, and all delusion will disappear. Once the false is gone, naturally only the true is left.

"Ananda, now tell me: can we untie the six knots in this scarf all at the same time?"

"No, World Honored One. The knots were tied in sequence, so now they must be untied in sequence. Although the six knots are in the same scarf, they were not tied simultaneously in the first place, so they cannot be untied all at the same time."

The Buddha said, "The same applies to freeing the knots of the six senses. In the first stage, one will realize that the self is empty. Once the emptiness is fully

understood, one becomes free of attachment to phenomena. When one is disengaged from attachment, both self and phenomena will vanish. This is called the Patient Endurance of the Nonbirth, achieved by means of Samādhi in the Bodhisattva stage, in which no mental activities arise, and no mental objects come into being.”

阿难合掌。顶礼白佛。我今闻佛无遮大悲。性净妙常真实法句。心犹未达六解一亡。舒结伦次。惟垂大慈。再愍斯会。及与将来。施以法音。洗涤沉垢。

即时。如来于狮子座。整涅槃僧。敛僧伽黎。览七宝机。引手于机。取劫波罗天所奉花巾。于大众前。绾成一结。示阿难言。此名何等。阿难大众俱白佛言。此名为结。于是如来绾叠花巾。又成一结。重问阿难。此名何等。阿难大众又白佛言。此亦名结。如是伦次绾叠花巾。总成六结。一一结成。皆取手中所成之结。持问阿难。此名何等。阿难大众。亦复如是。次第酬佛。此名为结。

佛告阿难。我初绾巾。汝名为结。此叠花巾。先实一条。第二第三。云何汝曹复名为结。阿难白佛言。世尊。此宝叠花缉绩成巾。虽本一体。如我思惟。如来一绾。得一结名。若百绾成。终名百结。何况此巾只有六结。终不至七。亦不停五。云何如来只许初时。第二第三。不名为结。

佛告阿难。此宝花巾。汝知此巾元止一条。我六绾时。名有六结。汝审观察。巾体是同。因结有异。于意云何。初绾结成。名为第一。如是乃至第六结生。吾今欲将第六结名。成第一否。否也。世尊。六结若存。斯第六名。终非第一。纵我历生尽其明辩。如何令是六结乱名。

佛言。六结不同。循顾本因。一巾所造。令其杂乱。终不得成。则汝六根。亦复如是。毕竟同中。生毕竟异。佛告阿难。汝必嫌此六结不成。愿乐一成。复云何得。阿难言。此结若存。是非锋起。于中自生此结非彼。彼结非此。如来今日若总解除。结若不生。则无彼此。尚不名一。六云何成。

佛言。六解一亡。亦复如是。由汝无始心性狂乱。知见妄发。发妄不息。劳见发尘。如劳目睛。则有狂花。于湛精明。无因乱起。一切世间。山河大地。生死涅槃。皆即狂劳。颠倒花相。阿难言。此劳同结。云何解除。

如来以手。将所结巾偏掣其左。问阿难言。如是解否。否也。世尊。旋复以手偏牵右边。又问阿难。如是解否。否也。世尊。佛告阿难。吾今以手左右各牵。竟不能解。汝设方便。云何成解。阿难白佛言。世尊。当于结心。解即分散。

佛告阿难。如是如是。若欲除结。当于结心。阿难。我说佛法。从因缘生。非取世间和合粗相。如来发明世出世法。知其本因。随所缘出。如是乃至恒沙界外一滴之雨。亦知头数。现前种种。松直棘曲。鹄白鸟玄。皆了元由。是故。阿难。随汝心中选择六根。根结若除。尘相自灭。诸妄销亡。不真何待。阿难。吾今问汝。此劫波罗巾六结现前。同时解萦。得同除否。否也。世尊。是结本以次第绾生。今日当须次第而解。六结同体。结不同时。则结解时。云何同除。

佛言。六根解除。亦复如是。此根初解。先得人空。空性圆明。成法解脱。解脱法已。俱空不生。是名菩萨从三摩地。得无生忍。

CHAPTER SIX – Twenty-Five Sages

Chapter Six Section 1: Twenty-Five Sages Share Their Insights About Practice

Having received the Buddha's instruction, Ananda and the others in the assembly gained such clarity as never before. Ananda placed his palms together, prostrated, and then said, "Today our bodies and minds are cloudless, delighted, and unobstructed. We have now understood the meaning of 'when the six are untied,

the one will vanish', but we don't know yet to choose which one of the sense-faculties that can lead us to break through.

"World Honored One, we have been drifting for eons, homeless and alone. How could we have imagined that we would have the greatest fortune to take refuge in the Buddha, like an orphan suddenly reuniting with his beloved mother. Now that we have been given such a profound teaching, if our practice remains the same without breakthrough, it would be no different than we had never heard. We only hope that the most compassionate Buddha will bestow upon us the Ultimate Instruction and lead us to become fully enlightened."

After saying this, he prostrated and retreated into his inner concentration, readying himself for the Buddha's secret teaching.

The Buddha turned to the great Bodhisattvas and great Arhats in the assembly, who had stopped all outflows, and said, "All of you Bodhisattvas and Arhats, who have completed all study and all practice, who have attained the ultimate state, let me ask you this: which one of the eighteen fields of sense did you regard as the best means for perfecting your meditation and leading you to enter the state of Samadhi?"

Kaundinya (one of the first five bhiksus) stood up, prostrated, and said, "Back then in the Deer Park and the Pheasant Garden, we were the first to witness the Buddha attain enlightenment. Upon hearing the Buddha speak, we understood the Four Noble Truths. The Buddha verified my realization and named me Ajnata (The First to Know). It was through hearing the Buddha's all-embracing, wondrous voice that I attained Arhatship, so to me sound is the best means."

Upanisad rose from his seat, prostrated, and said, "I also had the fortune to meet the Buddha soon after His Enlightenment. My meditation was focused on contemplating the impurity of forms, which I found greatly repulsive. I realized that all forms, including our bleached bones, arose from impurity and would return to the void, where neither form nor emptiness truly exist. Through this realization I achieved the state beyond study, so the Buddha gave me the name Upanisad. Ever since I no longer perceive objects in form, and their wondrous nature is revealed everywhere. It was through contemplating form that I attained Arhatship, so it is the best method to me."

A Bodhisattva named 'Sublimity of Fragrance' stood up, prostrated, and said, "I heard the Buddha teach how to look into all worldly phenomena, then I retreated into simplicity to set my mind at rest. I observed that how the fragrance of lit sandalwood incense silently entered my nostrils. I realized that the smell was neither wood, nor space, nor smoke, nor fire – it's coming from nowhere and going nowhere. As a result of this contemplation, my distinction-making mentality vanished, and I achieved the state of no-outflow. The Buddha sealed my realization and named me Sublimity of Fragrance. To me the relative smell has vanished, but the wondrous essence of fragrance has become all-embracing. It was through the means of smell that I attained Arhatship, so it is the best method to me."

Bhaisajya-rajā and Bhaisajya-samudgata, among five hundred gods from the Heavens of Brahma who attended the assembly together, both rose from their seats, prostrated, and said, "As responsible physicians serving this Saha world for countless eons, we have tasted one hundred and eight thousand kinds of herbs, woods, metals, and minerals, in order to discern their flavors (bitter, sour, salty, insipid, sweet, or spicy), their individual functions as well as various combined effects (cooling or warming, poisonous or harmless), so we have known them all. Because of the Buddha's teaching, we came to understand that the nature of taste is neither empty nor existing, neither arises from body/mind nor exists apart from them. Thus we became enlightened. The Buddha verified our realization and named us the Bodhisattva King of Healing and the Bodhisattva Master of Healing. Now in this assembly we are ranked among the Dharma princes (in reference to the Buddha being the Dharma King). Since we attained the Bodhisattva state through discerning flavors, so we believe taste is the best means."

Bhadrapala and sixteen great Bodhisattvas rose from their seats and prostrated at the Buddha's feet, then Bhadrāpala said respectfully, "Back then we heard the Buddha's awe-inspiring teachings and followed Him into the monastic life. Once, when I entered a bath, upon contacting with the water, I suddenly understood that the causal water cleansed neither the dirt nor the body, and I felt such ease in the midst of nothingness. I have never forgotten that experience, and ever since I followed the Buddha into the monastic life, I have achieved the state beyond study. The Buddha named me Bhadrāpala and I am now a Bodhisattva – a child of

the Buddha. Since I became enlightened through the wondrousness of contacting with tangible objects, to me touch is the best means.”

Mahakasyapa stood up with Bhiksuni Purple-Golden Radiance and others, prostrated and said, “In a former eon, when Candrasuryapradipa (Sun Moon Bright) Buddha appeared in this world, I had the chance to follow and practice under His instructions. After Sun Moon Bright Buddha entered Nirvana, I made offerings to His relics, lit lamps to perpetuate His light, and gilded His statue with purple-golden powder. Since then, life after life, my body has always been flawless and radiant with perfect golden light. Bhiksuni Purple-Golden Radiance and these others here are my companions who made commitment together with me to become enlightened. My practice was focused on contemplating the perishing and diminishing of the six worldly dusts (six kinds of sense data). I realized that only through entering Samadhi – the state of emptiness and stillness – could all the sense data be completely extinguished, and thus the body and mind were able to pass through hundreds and thousands of eons in a snap of fingers. So I became Arhat through contemplating the emptiness (and thereby eradicating all dharma – things and ideas). The Buddha declared that I was the foremost practitioner of beneficial asceticism, since I had put an end to all outflows while realizing the wondrous nature of all objects. Therefore, to me the contemplation of emptiness is the best method.”

Aniruddha then stood up, prostrated and said, “When I first entered the monastic life, I was too fond of sleeping that the Tathagata admonished me, saying that I was no better than an animal. Hearing the reprimand, I blamed myself and cried for seven days without sleeping until I went completely blind in both eyes. Then the Buddha taught me to take delight in Vajra Samadhi, which enabled me to see all things in all ten directions with such penetrating clarity and accuracy as if I was looking at a fruit in my palm. The Tathagata then sealed my attainment of Arhatship. So I believe that to turn the faculty of seeing around and trace back to its very source is the best means of perfection.”

Ksudrapanthaka stood up, prostrated and said, “I had poor memory and very little learning. Then I met the Buddha and heard of the Dharma, so I entered the monastic life. But when I tried for a hundred days to memorize a single line of His gatha, I still couldn’t retain the whole sentence in memory. The Buddha took pity

on my stupidity and instructed me to find a quiet place where I could focus on regulating my breathing. Meticulously I examined each breath and realized that its arising, continuing, changing, and ceasing only lasted a mere instant. My mind became clearer and clearer until one day all of a sudden it was completely freed from impediments. Thus all my outflows were ended and I attained Arhatship. I came to stay with the Buddha who verified that I needed no further study. Now in reply to the Buddha's question about the best means to make breakthrough, I believe that tracing the breath back to its empty state is the Way."

Gavampati then rose from his seat, prostrated and said, "I once committed a sin through verbally insulting a monk, therefore life after life I had been suffering from an illness that caused me to chew like a cow. The Tathagata showed me how to practice the Dharma of One Mind, through which my distinction-making mind ceased, and I entered the state of Samadhi. As I contemplated the nature of all flavors, I realized that everything is neither subjective nor objective, that nothing comes from the tongue-faculty and nor does it come from the object of taste. Thereby I transcended all worldly outflows and disengaged myself from the inner body and mind, as well as from the outer world, freeing myself from the three realms of existence, like a bird being released from its cage. Thus I steered clear of impurities and defilements, obtained pure Dharma eye, and attained Arhatship. The Tathagata verified that I have reached the stage beyond study. Now that the Buddha asks about the best means of breakthrough, I believe that turning around the awareness of forms and flavors, and tracing back to the knower is the Way."

Pilindavatsa then stood up, prostrated and said, "When I started following the Buddha on the Path, I often heard the Tathagata speak about the truth that nothing worldly could bring true joy and happiness. One day, during my almsround in the city, as I was reflecting upon this teaching, I stepped on a poisonous thorn, which caused pain suffusing me all over. I was aware of the deep pain and also of my awareness of the pain, meanwhile I realized that in the pure mind there is neither pain nor awareness of pain. How can one body have two sorts of awareness? I held fast to the thought and before long, all of a sudden, my body and mind became empty. Three weeks later I reached the stage of no-outflow and thereby attained Arhatship. The Buddha sealed my realization and verified that I need no further study. Now in response to the Buddha's question about the best

means for breakthrough, I believe that to purify one's awareness until the conception of body is completely emptied is the best Way."

Subhuti then rose from his seat, prostrated and said, "Ever since countless eons ago, my mind has been free from all obstacles, and I have been able to remember all my past lives as countless as the sands in the Ganges. Even when I was in my mother's womb, I had already realized the stillness of emptiness. Afterwards I went on realizing that everything throughout the ten directions is empty, and I led others to realize emptiness as well. Then the Tathagata revealed to me that such emptiness is the essential nature of awareness, and with the perfection of my essential nature I attained Arhatship, entering the Tathagata's Precious Luminosity as immense as space and oceans, where I got to witness the Buddha's boundless wisdom and vision. The Buddha verified that I needed no further study, and that I was the foremost in attaining liberation through realizing emptiness. Now the Buddha asks us to share the best means of breakthrough, I believe that to realize all is empty – including what realizes emptiness is empty as well, and the emptiness itself is also empty – is the best Way."

Sariputra stood up, prostrated and said, "For countless eons my mind-vision has been pure and clean, and in my incarnations as countless as the sands in the Ganges I could see through all phenomena without obstacles, either in the mundane world or out of the mundane world. Then I encountered the Kasyapa brothers who were preaching the doctrine of causes and conditions, and upon listening my mind further awakened to the boundless Truth. I then left home to follow the Buddha and perfected my vision and wisdom, thus I attained fearlessness and Arhatship, being qualified as the Buddha's senior disciple, reborn from the Buddha's mouth and transformed by the Dharma. In reply to the Buddha's question about the best means to enlightenment, I believe that following the light of mind-vision until it reaches the ultimate wisdom and the vision of the Buddhas is the best method."

Samantabhadra Bodhisattva (the Bodhisattva of Universal Goodness) rose from his seat, prostrated and said, "I have been a Dharma prince of countless Tathagatas, who have been teaching their disciples inborn with Bodhi roots to undertake the practice of Universal Goodness – the practice for which I am named. World Honored One, I always use my mind to listen to the views of all

sentient beings. Whenever any of the beings wishes to practice Universal Goodness, even though in a place infinitely distant from here, I immediately generate hundreds of thousands of apparitions riding a six-tusked white elephant (the color white symbolizes the Buddha's Vehicle; the six tusks represent the six perfections) coming to their aid. Even if the being is unable to see me because of karmic obstruction, I circle his crown to secretly render my support, protection, and comfort, so as to help him succeed. Now the Buddha asks about the best means of breakthrough, I believe that listening with non-discriminative and unattached mind is the best Way."

Sundarananda stood up, prostrated and said, "When I first started to follow the Buddha on the Path, although I kept the precepts rigorously, I failed to enter Samadhi because my mind was so distracted and scattered that I couldn't stop my outflows. The World Honored One then taught Maha-Kausthila and me to fix the mind on the tip of the nose. After three weeks of practicing on mindfulness in this way, my body and mind became calm and clear, watching the breath going through my nostrils like smoke, while the world appearing as empty and clear as crystal. Gradually the smoke of my breathing was refined and whitened. As the mind opened up and all outflows came to an end, my in-breath and out-breath were transformed into pure light illuminating all ten directions. Thus I attained Arhatship. The World Honored One predicted that I would surely realize Bodhi. Now I believe that the best means to make breakthrough is through purifying breath into pure light. Once the transformation is complete, all outflows naturally cease. This is the best method."

Then Purnamaitrayaniputra rose from his seat, prostrated and said, "Ever since eons ago, I have been equipped with the power of speech, which enables me to preach the profound Truth of suffering and emptiness. Therefore, I have become completely fearless giving subtle and sublime Dharma talks, guiding people towards the countless wondrous teachings of the Buddhas. Knowing that I was gifted with great eloquence, the World Honored One taught me how to optimize my voice to spread the Dharma. I followed the Buddha as an assistant in turning the Dharma Wheel. Thus I attained Arhatship through generating the Lion's Roar. The Buddha verified that my skill in speaking the Dharma is supreme. So I believe that using the sound of Dharma to subdue demons and end outflows is the best means."

Upali stood up, prostrated and said, “I had been there throughout the Buddha’s journey, from His first leaving home, to His hardship during the six years of ascetic practice, to His subduing demons, overcoming heretics, and finally liberating Himself from worldly desires and all outflows. The Buddha taught me discipline and precepts, including three thousand kinds of magnificent deportment and eighty thousand subtle aspects of demeanor. By practicing them I purified all my past karmas, and with a still body and clear mind, I attained Arhatship. The Buddha verified my realization, and I am a master of precepts in the Tathagata’s assembly, regarded by others as a leader. Now in reply to the question about what brings breakthrough to enlightenment, I believe that self-discipline is the best Way – first by training the body until it is totally at ease with precepts, then by training the mind until it is free of all impediments – thus both the body and mind are liberated.”

Great Maudgalyayana rose from his seat, prostrated and said, “Once I was a beggar in the street, and one day I met the three Kasyapa brothers, Uruvilva, Gaya and Nadi, who were preaching the Tathagata’s teaching about causation, which instantly opened my mind, clearing all impediments. Then the Tathagata bestowed me a monk’s robe, and as soon as I put it on, my hair and beard fell off. I could travel throughout all ten directions with no obstruction, and my transcendental powers were esteemed as supreme. Thus I attained Arhatship. The World Honored One, as well as all Tathagatas in the ten directions, verified my spiritual powers as perfect and fearless. Now the Buddha asks about the Way of breakthrough, I believe that returning the mind to stillness to allow the primordial light to appear is the Way, just like settling muddy water until it becomes completely pure and clear.”

Usschusma then came forward, placing his palms together, prostrated and said, “Many eons ago I was afflicted with sensual desires. At the time a Buddha named The King of Emptiness appeared in the world and revealed that people with too much lust were due to excessive inner hell fires. He instructed me to meditate on the bones in my body, as well as my four limbs and the flow of my hot and cold breaths. Then, by turning around my light and concentrating it inwardly, I transcended the lustful mind into wisdom fire. Ever since I was named ‘Fire-Head’ by all the Buddhas. So I attained Arhatship through the power of Fire Light Samadhi. I made a great vow that I would serve as a vajra-warrior and come to

anyone's aid when they're aspired to become a Buddha, to help them overcome demons and adversaries. Now the Buddha asks us to share the best method of achieving breakthrough, to me it is looking into the heated places in the body and mind, until all channels become unobstructed, and all outflows ceased. The magnificent Precious Blaze will get ignited, lighting all the way to Supreme Enlightenment!"

Dharanimdhara Bodhisattva stood up, prostrated and said, "Back when the Buddha of Universal Light was present in the world, I was a monk building bridges and carrying sand or dirt to improve condition in all roads, fields and fords. During the time when countless Buddhas appeared in the world, I continued to work hard, transporting goods for people without seeking any payment. When the Buddha Visvabhu was present, there happened to be widespread famine in the world, I would transport people and accept only a small coin no matter how long the distance. If an ox-cart got stuck in mud, I would apply my superpower to push its wheels free. When the king invited the Buddha Visvabhu to a vegetarian feast, I leveled the road beforehand and waited by the roadside. Upon arrival, the Buddha Visvabhu circled His hand on the crown of my head and told me, 'You should level the ground of your mind, then the ground of the entire world will become level as well.'" Instantly my mind was opened, and I saw that my body and the whole world were made of exactly the same molecular elements. The inherent nature of these molecules was such that they could never come into contact with each other, not even with sharp objects. I awakened to the patient endurance of no-birth and became an Arhat. Then by turning my mind inwards, I attained the Bodhisattva stage. When I heard the Tathagatas expounding on the Buddha's Lotus-flower Sutra, I was the first to realize its wisdom and became a leader of the assembly. So I believe that the best method for breakthrough is looking into the sameness of body and universe, realizing that they are fundamentally parts of the Tathagata Matrix, that their manifestation is but an illusion – once you realize such emptiness, your wisdom is complete, and you attain the Supreme Bodhi."

Candraprabha Bodhisattva rose from his seat, prostrated and said, "Countless eons ago, when a Buddha named Water and Sky was present in the world, he taught Bodhisattvas to enter Samadhi through contemplating the nature of water. The method is looking into all the fluids in one's body, starting with tears and saliva, then snot and mucus, marrow and blood, urine and excrement, and so

forth. Upon such contemplation, you realize that the inherent nature of all kinds of bodily fluid is the same. You also realize that the water inside your body is not any different from all water in the world, including that of the Fragrant Seas that surround the Pure Lands of Buddhas. When I first practiced this as a bhiksu, I realized only the nature of water but failed in relinquishing the body. One day when I was meditating in the state of dhyana, my young disciple peeped through the window and saw my room was filled with nothing but water, so in his childlike ignorance the boy picked up a small piece of tile, tossed it into the water with a splash, and left. When I came out of my dhyana state, I felt a sharp pain in my chest, like the pain Sariputra had upon encountering a demon. I thought to myself: 'I am already an Arhat and for a long time have ceased creating any condition that might lead to illness. Yet today I suddenly have this pain – does it mean I have a setback?' At that moment the boy returned and confessed what he did. I instructed me, 'Next time you see the water again, open the door immediately, wade through the water and remove the tile.' The boy took it to heart. When I again entered the dhyana state, he saw the water with the tile still in it, so he opened the door and removed the tile. My body was free of pain again when I came out of dhyana. I met countless Buddhas before I encountered Sagara-varadhara-buddhi-vikridita-bhijna Buddha, under whose instruction I ultimately succeeded in relinquishing the conception of body and my body finally vanished. Thereafter the water of my body reunited with the waters of the Fragrant Seas throughout the ten directions, merging together into one true emptiness. Now the Tathagata has given me the title 'True Virgin', qualifying me to join in the assembly of Bodhisattvas. In reply to the question about what brings breakthrough to enlightenment, I believe that contemplating the nature of water as it flows and channels, until you realize the Patient Endurance of nonbirth and the perfect wisdom of Bodhi, is the best Way."

The Bodhisattva of Crystal Light stood up, prostrated and said, "I remember countless eons ago there was a Buddha named Infinite Voice, who revealed to Bodhisattvas that enlightenment can be attained by contemplating this world and all beings' bodies, and realizing that they are all illusory phenomena created by the force of wind. I practiced accordingly, contemplating the way the world is set up, the changing of time, the bodily movement or stillness, the mental processes ... And I came to understand that all movements are identical. Fundamentally no

process is different from the others. I realized that the nature of all movement is that it comes from nowhere and it goes nowhere. All living beings in the ten directions, as uncountable as dust motes, appear to be the same unreal. In every small world and in every great world, beings everywhere are like mosquitoes trapped in a jar, buzzing madly, hustling pointlessly. Soon after meeting the Buddha Infinite Voice, I became able to abide in Patient Endurance, giving rise to no mental objects. As my mind opened, I saw the Land of the Imperturbable Buddha in the east. Thereby I became a son of the Dharma king, serving all Buddhas throughout the ten directions. My body and mind gave forth rays of light penetrating all worlds without obstruction. Now the Buddha asks about the best means of making breakthrough, I believe that contemplating the rootless nature of the wind and awakening to the Bodhi Mind, thereby entering Samadhi and merging into the profound One Mind transmitted by the Buddhas in the ten directions – this is the best Way.”

Akasagarbha Bodhisattva rose from his seat, prostrated and said, “When the Tathagata and I were with the Buddha Samadhi Light, I realized the boundless body. My hands were holding four great, precious pearls, which illuminated countless Buddha-lands throughout the ten directions and transmuted them into the absolute void. Then a great, immaculate mirror appeared in my mind, emitting ten kinds of subtle, wondrous lights that pervaded all space. The pure lands of all Buddhas were reflected in the mirror inside my body, with everything intermingling seamlessly, since my body was the same unobstructive space. My body could then freely enter countless samsaric lands to do the great Buddha work and respond to beings’ prayers. I acquired such great spiritual power through contemplating the rootless nature of the four primary elements, the delusions that keep arising and ceasing, the vast empty space, and all lands of the Buddhas. It was through this contemplation on nonduality that I attained the Patient Endurance Without Mental Objects. In reply to the Buddha’s question about the best method of perfecting, I believe that thoroughly examining the boundless space and thereby entering the transcendental state of Samadhi is the best Way.”

Maitreya Bodhisattva then stood up, prostrated and said, “Countless eons ago, I entered the monastic life following a Buddha named Candrasurya-pradipa. However, I was still attached to worldly fame and fond of socializing with noble

clans. Then the Tathagata taught me to enter Samadhi through meditating on the illusory nature of perception and consciousness. Ever since, with this Samadhi I have served countless Buddhas and completely eradicated the desire for worldly fame. Eventually, during the time of Dipamkara Buddha, I attained the Supreme Samadhi of the Perfect Mind, and thereby realized that everything in all Buddha lands throughout the infinite space, be it pure or impure, existent or nonexistent, was only manifested due to the activities of my mind. World Honored One, since I understood that the mind is the fundamental cause of everything, I understood that it is from the true nature of the mind that countless Tathagatas are streaming forth. Thus I have been anointed as the successor of the Buddha. Now in reply to the Buddha's question about the best means of breakthrough, I believe that realizing the perfect and bright nature of the mind through contemplating the reality that everything in the ten directions exists only in consciousness, thereby freeing myself from all attachment and preconception, enabling myself to abide in the Patient Endurance with No Discrimination – this is the best Way.”

Together with fifty-two Bodhisattva companions, the Dharma-Prince Mahasthamaprapta (The Great Strength Bodhisattva) stood up, prostrated and said, “Countless eons ago, Amitabha Buddha (Buddha of Infinite Light) was present in the world, succeeded by eleven other Tathagatas in that kalpa. The last Tathagata was called ‘Buddha Light Surpassing the Sun and Moon’, who taught me how to realize the state of Samadhi by focusing my mind on thinking of Amitabha Buddha. We can explain it this way – If a person is constantly thinking of someone, while the latter never thinks of him in return, then even if they're to meet one day, they may not recognize each other. But if two people constantly have each other in mind for many lifetimes, their connection will grow as intimate and inseparable as a body and its shadow. The Tathagatas in the ten directions always think of all living beings with great compassion, just like a mother thinks of her child. If the child keeps staying away from home, the mother will think of him in vain. If the child is mindful of the mother too, just as she is of him, then the two will be well connected, from lifetime to lifetime. In the same way, a person who is always mindful of the Buddha will surely get to see the Buddha right away or in the future. He/She is never far from the Buddha, and his/her mind will awaken by itself without the aid of any other expedient. Such a person is said to be glorified by the Fragrance and Light of the Buddha, just like someone who has been in the

presence of incense will naturally smell like incense. Exactly through practicing mindfulness of the Buddha, I realized the state of Patient Endurance with No Mental Objects Arising. Now I am guiding practitioners who are mindful of the Buddha to reach the Pure Land. I believe that the best means to achieve perfect control of the six senses so as to enter Samadhi is through maintaining a pure mindfulness of the Buddha."

阿难及诸大众。蒙佛开示。慧觉圆通。得无疑惑。一时合掌。顶礼双足。而白佛言。我等今日。身心皎然。快得无碍。虽复悟知一六亡义。然犹未达圆通本根。世尊。我辈飘零。积劫孤露。何心何虑。预佛天伦。如失乳儿。忽遇慈母。若复因此际会道成。所得密言。还同本悟。则与未闻无有差别。惟垂大悲。惠我秘严。成就如来最后开示。作是语已。五体投地。退藏密机。冀佛冥授。

尔时。世尊普告众中诸大菩萨。及诸漏尽大阿罗汉。汝等菩萨。及阿罗汉。生我法中。得成无学。吾今问汝。最初发心悟十八界。谁为圆通。从何方便。入三摩地。

骄陈那五比丘。即从座起。顶礼佛足。而白佛言。我在鹿苑。及于鸡园。观见如来最初成道。于佛音声。悟明四谛。佛问比丘。我初称解。如来印我。名阿若多。妙音密圆。我于音声。得阿罗汉。佛问圆通。如我所证。音声为上。

优波尼沙陀。即从座起。顶礼佛足。而白佛言。我亦观佛最初成道。观不净相。生大厌离。悟诸色性。以从不净。白骨微尘。归于虚空。空色二无。成无学道。如来印我。名尼沙陀。尘色既尽。妙色密圆。我从色相。得阿罗汉。佛问圆通。如我所证。色因为上。

香严童子。即从座起。顶礼佛足。而白佛言。我闻如来教我谛观。诸有为相。我时辞佛。宴晦清斋。见诸比丘烧沉水香。香气寂然。来入鼻中。我观此气。非木非空。非烟非火。去无所著。来无所从。由是意销。发明无漏。

如来印我。得香严号。尘气倏灭。妙香密圆。我从香严。得阿罗汉。佛问圆通。如我所证。香严为上。

药王药上二法王子。并在会中。五百梵天。即从座起。顶礼佛足。而白佛言。我无始劫。为世良医。口中尝此娑婆世界。草木金石。名数凡有十万八千。如是悉知苦醋咸淡。甘辛等味。并诸和合俱生变异。是冷是热。有毒无毒。悉能遍知。承事如来。了知味性。非空非有。非即身心。非离身心。分别味因。从是开悟。蒙佛如来。印我昆季。药王药上二菩萨名。今于会中。为法王子。因味觉明。位登菩萨。佛问圆通。如我所证。味因为上。

跋陀婆罗。并其同伴。十六开士。即从座起。顶礼佛足。而白佛言。我等先于威音王佛。闻法出家。于浴僧时。随例入室。忽悟水因。既不洗尘。亦不洗体。中间安然。得无所有。宿习无忘。乃至今时。从佛出家。今得无学。彼佛名我。跋陀婆罗。妙触宣明。成佛子住。佛问圆通。如我所证。触因为上。

摩诃迦叶。及紫金光比丘尼等。即从座起。顶礼佛足。而白佛言。我于往劫。于此界中。有佛出世。名日月灯。我得亲近。闻法修学。佛灭度后。供养舍利。燃灯续明。以紫光金涂佛形像。自尔已来。世世生生。身常圆满。紫金光聚。此紫金光比丘尼者。即我眷属。同时发心。我观世间。六尘变坏。惟以空寂。修于灭尽。身心乃能度百千劫。犹如弹指。我以空法。成阿罗汉。世尊说我。头陀为最。妙法开明。销灭诸漏。佛问圆通。如我所证。法因为上。

阿那律陀。即从座起。顶礼佛足。而白佛言。我初出家。常乐睡眠。如来诃我为畜生类。我闻佛诃。啼泣自责。七日不眠。失其双目。世尊示我乐见照明。金刚三昧。我不因眼。观见十方。精真洞然。如观掌果。如来印我。成阿罗汉。佛问圆通。如我所证。旋见循元。斯为第一。

周利槃特迦。即从座起。顶礼佛足。而白佛言。我阙诵持。无多闻性。最初值佛。闻法出家。忆持如来一句伽陀。于一百日。得前遗后。得后遗前。佛愍我愚。教我安居调出入息。我时观息。微细穷尽。生住异灭。诸行刹那。其心豁然。得大无碍。乃至漏尽。成阿罗汉。住佛座下。印成无学。佛问圆通。如我所证。返息循空。斯为第一。

骄梵钵提。即从座起。顶礼佛足。而白佛言。我有口业。于过去劫。轻弄沙门。世世生生。有牛齕病。如来示我一味清净。心地法门。我得灭心。入三摩地。观味之知。非体非物。应念得超世间诸漏。内脱身心。外遗世界。远离三有。如鸟出笼。离垢销尘。法眼清净。成阿罗汉。如来亲印。登无学道。佛问圆通。如我所证。还味旋知。斯为第一。

毕陵伽婆蹉。即从座起。顶礼佛足。而白佛言。我初发心从佛入道。数闻如来说诸世间。不可乐事。乞食城中。心思法门。不觉路中毒刺伤足。举身疼痛。我念有知。知此深痛。虽觉觉痛。觉清净心。无痛痛觉。我又思惟。如是一身。宁有双觉。摄念未久。身心忽空。三七日中。诸漏虚尽。成阿罗汉。得亲印记。发明无学。佛问圆通。如我所证。纯觉遗身。斯为第一。

须菩提。即从座起。顶礼佛足。而白佛言。我旷劫来。心得无碍。自忆受生如恒河沙。初在母胎。即知空寂。如是乃至十方成空。亦令众生证得空性。蒙如来发性觉真空。空性圆明。得阿罗汉。顿入如来宝明空海。同佛知见。印成无学。解脱性空。我为无上。佛问圆通。如我所证。诸相入非。非所非尽。旋法归无。斯为第一。

舍利弗。即从座起。顶礼佛足。而白佛言。我旷劫来。心见清净。如是受生如恒河沙。世出世间种种变化。一见则通。获无障碍。我于路中。逢迦叶波兄弟相逐。宣说因缘。悟心无际。从佛出家。见觉明圆。得大无畏。成阿罗汉。为佛长子。从佛口生。从法化生。佛问圆通。如我所证。心见发光。光极知见。斯为第一。

普贤菩萨。即从座起。顶礼佛足。而白佛言。我已曾与恒沙如来。为法王子。十方如来。教其弟子。菩萨根者。修普贤行。从我立名。世尊。我用心闻。分别众生所有知见。若于他方恒沙界外。有一众生。心中发明普贤行者。我于尔时。乘六牙象。分身百千。皆至其处。纵彼障深。未合见我。我与其人暗中摩顶。拥护安慰。令其成就。佛问圆通。我说本因。心闻发明。分别自在。斯为第一。

孙陀罗难陀。即从座起。顶礼佛足。而白佛言。我初出家。从佛入道。虽具戒律。于三摩提。心常散动。未获无漏。世尊教我。及俱絺罗。观鼻端白。我初谛观。经三七日。见鼻中气出入如烟。身心内明。圆洞世界。遍成虚净。犹如琉璃。烟相渐销。鼻息成白。心开漏尽。诸出入息化为光明。照十

方界。得阿罗汉。世尊记我。当得菩提。佛问圆通。我以销息。息久发明。明圆灭漏。斯为第一。

富楼那弥多罗尼子。即从座起。顶礼佛足。而白佛言。我旷劫来。辩才无碍。宣说苦空。深达实相。如是乃至恒沙如来。秘密法门。我于众中。微妙开示。得无所畏。世尊知我有大辩才。以音声轮。教我发扬。我于佛前。助佛转轮。因狮子吼。成阿罗汉。世尊印我。说法无上。佛问圆通。我以法音。降伏魔怨。销灭诸漏。斯为第一。

优波离。即从座起。顶礼佛足。而白佛言。我亲随佛。逾城出家。亲观如来六年勤苦。亲见如来降伏诸魔。制诸外道。解脱世间贪欲诸漏。承佛教戒。如是乃至三千威仪。八万微细。性业遮业。悉皆清净。身心寂灭。成阿罗汉。我是如来众中纲纪。亲印我心。持戒修身。众推无上。佛问圆通。我以执身。身得自在。次第执心。心得通达。然后身心。一切通利。斯为第一。

大目犍连。即从座起。顶礼佛足。而白佛言。我初于路乞食。逢遇优楼频螺。伽耶。那提。三迦叶波。宣说如来因缘深义。我顿发心。得大通达。如来惠我袈裟着身。须发自落。我游十方。得无挂碍。神通发明。推为无上。成阿罗汉。宁惟世尊。十方如来叹我神力。圆明清净。自在无畏。佛问圆通。我以旋湛。心光发宣。如澄浊流。久成清莹。斯为第一。

乌刍瑟摩。于如来前。合掌顶礼佛之双足。而白佛言。我常先忆。久远劫前。性多贪欲。有佛出世。名曰空王。说多淫人。成猛火聚。教我遍观百骸四肢。诸冷暖气。神光内凝。化多淫心成智慧火。从是诸佛皆呼召我。名为火头。我以火光三昧力故。成阿罗汉。心发大愿。诸佛成道。我为力士。亲伏魔怨。佛问圆通。我以谛观。身心暖触。无碍流通。诸漏既销。生大宝焰。登无上觉。斯为第一。

持地菩萨。即从座起。顶礼佛足。而白佛言。我念往昔。普光如来。出现于世。我为比丘。常于一切要路津口。田地险隘。有不如法。妨损车马。我皆平填。或作桥梁。或负沙土。如是勤苦。经无量佛出现于世。或有众生。于阨阨处。要人擎物。我先为擎。至其所诣。放物即行。不取其直。毗舍浮佛。现在世时。世多饥荒。我为负人。无问远近。惟取一钱。或有车牛被于陷溺。我有神力。为其推轮。拔其苦恼。时国大王筵佛设斋。我于尔时。平地待佛。毗舍如来。摩顶谓我。当平心地。则世界地。一切皆平。我即心开。见身微尘。与造世界所有微尘。等无差别。微尘自性。不相触摩。乃至

刀兵。亦无所触。我于法性。悟无生忍。成阿罗汉。回心今入菩萨位中。闻诸如来。宣妙莲花佛知见地。我先证明。而为上首。佛问圆通。我以谛观。身界二尘。等无差别。本如来藏。虚妄发尘。尘销智圆。成无上道。斯为第一。

月光童子。即从座起。顶礼佛足。而白佛言。我忆往昔。恒河沙劫。有佛出世。名为水天。教诸菩萨修习水精。入三摩地。观于身中。水性无夺。初从涕唾。如是穷尽。津液精血。大小便利。身中漩洑。水性一同。见水身中。与世界外浮幢王刹。诸香水海。等无差别。我于是时。初成此观。但见其水。未得无身。当为比丘。室中安禅。我有弟子。窥窗观室。惟见清水遍在屋中。了无所见。童稚无知。取一瓦砾投于水内。激水作声。顾盼而去。我出定后。顿觉心痛。如舍利弗遭违害鬼。我自思惟。今我已得阿罗汉道。久离病缘。云何今日忽生心痛。将无退失。尔时。童子捷来我前。说如上事。我则告言。汝更见水。可即开门。入此水中。除去瓦砾。童子奉教。后入定时。还复见水。瓦砾宛然。开门除出。我后出定。身质如初。逢无量佛。如是至于山海自在通王如来。方得亡身。与十方界。诸香水海。性合真空。无二无别。今于如来得童真名。预菩萨会。佛问圆通。我以水性。一味流通。得无生忍。圆满菩提。斯为第一。

琉璃光法王子。即从座起。顶礼佛足。而白佛言。我忆往昔。经恒沙劫。有佛出世。名无量声。开示菩萨本觉妙明。观此世界。及众生身。皆是妄缘。风力所转。我于尔时。观界安立。观世动时。观身动止。观心动念。诸动无二。等无差别。我时了觉此群动性。来无所从。去无所至。十方微尘颠倒众生。同一虚妄。如是乃至三千大千。一世界内。所有众生。如一器中。贮百蚊蚋。啾啾乱鸣。于分寸中。鼓发狂闹。逢佛未几。得无生忍。尔时心开。乃见东方不动佛国。为法王子。事十方佛。身心发光。洞彻无碍。佛问圆通。我以观察风力无依。悟菩提心。入三摩地。合十方佛传一妙心。斯为第一。

虚空藏菩萨。即从座起。顶礼佛足。而白佛言。我与如来。定光佛所。得无边身。尔时。手执四大宝珠。照明十方微尘佛刹。化成虚空。又于自心现大圆镜。内放十种微妙宝光。流灌十方。尽虚空际。诸幢王刹。来入镜内。涉入我身。身同虚空。不相妨碍。身能善入微尘国土。广行佛事。得大随顺。此大神力。由我谛观。四大无依。妄想生灭。虚空无二。佛国本同。于同发

明。得无生忍。佛问圆通。我以观察虚空无边。入三摩地。妙力圆明。斯为第一。

弥勒菩萨。即从座起。顶礼佛足。而白佛言。我忆往昔。经微尘劫。有佛出世。名日月灯明。我从彼佛。而得出家。心重世名。好游族姓。尔时。世尊教我修习惟心识定。入三摩地。历劫已来。以此三昧。事恒沙佛。求世名心。歇灭无有。至燃灯佛出现于世。我乃得成。无上妙圆识心三昧。乃至尽空如来国土。净秽有无。皆是我心变化所现。世尊。我了如是惟心识故。识性流出无量如来。今得授记。次补佛处。佛问圆通。我以谛观十方惟识。识心圆明。入圆成实。远离依他。及遍计执。得无生忍。斯为第一。

大势至法王子。与其同伦。五十二菩萨。即从座起。顶礼佛足。而白佛言。我忆往昔。恒河沙劫。有佛出世。名无量光。十二如来。相继一劫。其最后佛。名超日月光。彼佛教我念佛三昧。譬如有人。一专为忆。一人专忘。如是二人。若逢不逢。或见非见。二人相忆。二忆念深。如是乃至从生至生。同于形影。不相乖异。十方如来。怜念众生。如母忆子。若子逃逝。虽忆何为。子若忆母。如母忆时。母子历生。不相违远。若众生心。忆佛念佛。现前当来。必定见佛。去佛不远。不假方便。自得心开。如染香人。身有香气。此则名曰。香光庄严。我本因地。以念佛心。入无生忍。今于此界。摄念佛人。归于净土。佛问圆通。我无选择。都摄六根。净念相继。得三摩地。斯为第一。

Chapter Six Section 2: The Bodhisattva of Compassion

Then Avalokitesvara Bodhisattva (a.k.a. the Bodhisattva Who Hears the Cries of the World) rose from his seat, prostrated and said, "World Honored One, countless eons ago, there's a Buddha named Avalokitesvara, who inspired me to make the vow to realize the Bodhi Mind. It was Him who taught me to enter Samadhi through hearing and meditating. At first, I directed my hearing inward and

entered the stream of meditation. Then I detached the hearing from its objects, making no distinctions between sound and silence, disturbance and stillness. Gradually, both hearing and its objects ceased. My awareness of this state and the state itself were emptied too, with both subject and object merging into the void, while the pure mind becoming all-embracing. Then even the process of emptying and emptiness itself vanished. Thus, without either arising or ceasing, the ultimate state of Nirvana was present.

“All of a sudden I transcended both the ordinary world and the extraordinary, realizing the perfect brightness pervading throughout the ten directions, and gaining two supreme powers: First, my mind ascended to unite with the enlightened mind of all Buddhas in all ten directions, thus acquiring the same power of compassion as the Tathagatas. Second, my mind stayed connected with all beings of the six realms in all ten directions, remaining attuned to their sorrows and prayers.

“World Honored One, since I kept on making offerings to the Tathagata Avalokitesvara, He led me to realize Vajra Samadhi, which gave me the same power of compassion as all Buddhas, enabling me to manifest in thirty-two forms so as to come to all lands to answer the prayers of all beings:

“(1) For Bodhisattvas who practice Samadhi to end outflows and attain the transcendental, I will appear as a Buddha to transmit them the Dharma, leading them to final liberation.

“(2) For practitioners who practice solitude and stillness to attain self-enlightenment, I will appear as a Self-enlightened One to show them the Path, leading them to liberation.

“(3) For practitioners who are working on ending the chain of dependent arising, I will appear as a Pratyeka to teach them the Dharma, leading them to liberation.

“(4) For practitioners who have understood emptiness through studying the Four Noble Truths, I will appear as a Sravaka to share the Dharma, leading them to liberation.

“(5) For beings who have come to realize the harm of desires, who try to refrain from all worldly cravings, who wish to attain the purity of body, I will appear as Brahma King to instruct them in the Dharma, leading them to liberation.

“(6) For beings who desire to become celestial lords to rule over the heavens, I will appear as Lord Sakra to teach them the Dharma, leading them to reach their goals.

“(7) For beings who wish to roam freely throughout the ten directions, I will appear as Lord Isvaradeva to teach them the Dharma, leading them to reach their goals.

“(8) For beings who wish to fly freely in the space, I will appear as Lord Mahesvara to teach them the Dharma, leading them to reach their goals.

“(9) For beings who wish to have control over ghosts and spirits so as to protect their homelands, I will appear as a great warrior to teach them the Dharma, leading them to reach their goals.

“(10) For beings who wish to rule over the world so as to protect all beings, I will appear as one of the Four Celestial Kings to teach them the Dharma, leading them to reach their goals.

“(11) For beings who wish to be born in the heaven and in charge of ghosts and spirits, I will appear as a prince of the Four Celestial Kings to teach them the Dharma, leading them to reach their goals.

“(12) For beings who wish to be kings of mankind, I will appear as a human king to teach them the Dharma, leading them to reach their goals.

“(13) For beings who wish to be heads of clans and superior to their clansmen, I will appear as a respectable elder to teach them the Dharma, leading them to reach their goals.

“(14) For beings who are fond of citing famous quotes and consider themselves leading a more righteous life, I will appear as a layperson to inspire them with the Dharma, leading them to reach their goals.

“(15) For beings who are ambitious about governing cities, districts or countries, I will appear as a minister of state to teach them the Dharma, leading them to reach their goals.

“(16) For beings who are interested in numerology or other esoteric disciplines for their own benefit, I will appear as a Brahmin to teach them the Dharma, leading them to reach their goals.

“(17) For men who wish to learn the Dharma and live a monastic life, I will appear as a bhiksu to instruct them on the Dharma, leading them to reach their goals.

“(18) For women who wish to learn the Dharma and live a monastic life, I will appear as a bhiksuni to teach them the Dharma, leading them to reach their goals.

“(19) For men who observe the five precepts, I will appear as a upasaka to instruct them in the Dharma, leading them to reach their goals.

“(20) For women who observe the five precepts, I will appear as a upasika to instruct them in the Dharma, leading them to reach their goals.

“(21) For women who devote their lives to fulfil domestic duties, raising families or even the whole country, I will appear as a queen or a noble lady to teach them the Dharma, leading them to reach their goals.

“(22) For men who wish to live as celibate, I will appear as a male virgin to teach them the Dharma, leading them to reach their goals.

“(23) For women who wish to preserve their virginity and stay single, I will appear as a female virgin to teach them the Dharma, leading them to reach their goals.

“(24) For celestial beings who wish to be freed from the celestial realms, I will appear as a godly figure to teach them the Dharma, leading them to reach their goals.

“(25) For dragons who wish to be freed from their realms, I will appear as a dragon to instruct them in the Dharma, leading them to reach their goals.

“(26) For yaksas who wish to be freed from their realms, I will appear as a yaksa to teach them the Dharma, leading them to reach their goals.

“(27) For gandharvas who wish to be freed from their realms, I will appear as a gandharva to teach them the Dharma, leading them to reach their goals.

“(28) For asuras who wish to be freed from their realms, I will appear as an asura to teach them the Dharma, leading them to reach their goals.

“(29) For kinnaras who wish to be freed from their realms, I will appear as a kinnara to instruct them in the Dharma, leading them to reach their goals.

“(30) For mahoragas who wish to be freed from their realms, I will appear as a mahoraga to instruct them in the Dharma, leading them to reach their goals.

“(31) For humans who wish to be reborn as humans, I will appear in human form to teach them the Dharma, leading them to reach their goals.

“(32) For nonhumans who wish to be freed from their realms, whether they have a body or not, and no matter they have cognition or not, I will appear exactly as they are to lead them to reach their goals.

“These are the thirty-two transformation-bodies I manifest in all lands, responding to the prayers of all beings. I achieve it with Samadhi, in which I turn my faculty of hearing inward, merging it with the enlightened nature, thereby sublimating the faculty of hearing to realize the most wondrous power.

“World Honored One, this supreme hearing power achieved through Diamond Samadhi also allows me to resonate with all living beings in the six realms, three periods, and ten directions, and to bestow upon them fourteen kinds of fearlessness using my body and mind:

“First, by meditating on all suffering beings, I can hear their cries throughout the ten directions and bring them rescue and relief. Second, by turning discrimination around and restoring everything to its original state, I can ensure that all beings, even if in a great fire, never get burned. Third, by turning hearing around and restoring it to its absolute state, I can ensure that all beings, even if in a great flood, never get drowned.

“Fourth, by putting an end to all delusions and therefore cleansing the mind of harmful thoughts, I can ensure all beings, even if in the realm of evil ghosts, never get harmed.

“Fifth, by merging the faculty of hearing with its enlightened nature, meanwhile purifying and unifying all six sense organs into one with hearing, I can shatter blades and make any attack feel like merely gentle water or puff of wind, should beings ever find themselves in a great danger.

“Sixth, by infusing the faculty of hearing with essential light, which illuminates the entire Dharma-Realm and dispels all darkness, I can make sentient beings become invisible to yaksas, raksasas, kumbhandas, pisacas, putanas, or any other ghosts who come near.

“Seventh, by reversing the direction of hearing and dissolving the sound, all distorted perceptions of sense-objects are freed, in this way I liberate all beings who are bound with fetters.

“Eighth, by extinguishing sound, perfecting hearing, and making the power of compassion pervading, I protect beings from robbers on dangerous roads.

“Ninth, by sublimating their hearing and making them immune from sensual objects and attractive forms, I empower lustful beings to detach themselves from cravings and desires.

“Tenth, by purifying all sounds and eradicating all subject as well as object, I enable all resentful beings to disengage themselves from anger and hatred.

“Eleventh, by eliminating all sense data, reuniting with the enlightened nature, therefore making the entire Dharma-Realm, as well as the body and mind become crystal clear and free of all impediments, I enable all ignorant beings to steer clear of stupidity and darkness.

“Twelfth, I have the power to fulfill the wishes of childless people if they pray for good sons. I do so by harmonizing the body with the enlightened nature of hearing, by traveling everywhere without leaving anywhere, by making offerings throughout all ten directions to all the Buddhas, also by serving each Tathagata as a Dharma-Prince.

“Thirteenth, I have the power to fulfill the wishes of childless people if they ask for good daughters. I do so by purifying the six senses and unifying their lights to illuminate everything throughout the ten directions, thus realizing the Great Perfect Mirror that reflects the emptiness of the Tathagata Matrix, and serving all the Tathagatas in the ten directions, and thereby receiving all esoteric aspects of the Dharma.

“Fourteenth, throughout the billions of worlds, with their suns and moons, there are now sixty-two times as many Dharma-Princes as there are sand-grains in the

Ganges. They practice the Dharma and set good examples to all living beings, teaching and guiding them with skillful expedients. Since I have made perfect breakthrough to the root source of hearing and have realized its enlightened nature, and my body and mind have become all-encompassing of everything subtle and wondrous throughout the whole Dharma-Realm, I can bestow upon beings who recite my name all the blessings they would get from calling on the names of all Dharma-Princes.

“World Honored One, the power of my name alone is equal to the power of all other names. I have attained perfect enlightenment through my spiritual practice, thereby I bestow upon all living beings these fourteen kinds of fearless powers.

“Because of my perfect realization of the Supreme Path, World Honored One, I have also acquired four inconceivably wondrous virtues:

“First, since I have realized the innermost nature of hearing, the Essence of Mind pervades everything – seeing, hearing, feeling and knowing are no longer separated but become one perfect, pure and precious Bodhi. So I can manifest different forms and perform countless efficacious mantras. I may appear with one head, three heads, five heads, seven heads, nine heads, eleven heads, or even one hundred and eight heads, a thousand heads, ten thousand heads, or even as many as eighty-four thousand heads as indestructible as diamonds. Likewise, I may appear with numerous arms, with each hand forming a powerful mudra. And I may appear with numerous eyes, clear, pure, and precious, expressing either mercy or wrath, transmitting samadhi and wisdom, in order to save and protect living beings, empowering them to attain great peace and liberation.

“Second, I have completely rid of the six kinds of sense-data through concentrated hearing and contemplating. Nothing could ever stop my coming and going, just like no wall could obstruct a sound passing through. Therefore, I have the absolute power to appear in various forms and to recite countless mantras, bestowing courage and confidence upon whoever need to be rescued from dangers. This is why beings in all lands throughout the ten directions have regarded me as the Giver of Fearlessness.

“Third, I have reached such perfection in my fundamental practice by purifying the faculty of hearing, that beings in whichever land I visit are inspired to give up on their worldly attachments in exchange for my compassionate aid.

“Fourth, as I have realized the Buddha Mind, the Ultimate Reality, I can make offerings of all precious kinds to all Tathagatas throughout the ten directions, and I can make the dreams of all sentient beings come true. No matter what dreams they have in mind, be it seeking a mate, an offspring, a long life, a Samadhi state, or the Great Nirvana – they shall get it if they pray for it.

“The Buddha now asks about the best means of attaining perfection, I believe it is in this order: purifying the faculty of hearing, quieting the mind, entering the stream of meditation, attaining the state of Samadhi, and realizing the ultimate state of Bodhi.

“Word Honored One, the Buddha Avalokitesvara praised my mastery of the best means and bestowed upon me His own title ‘Avalokitesvara’ (which means ‘He Who Hears the Cries of the World’). Thereafter, I am known everywhere as ‘the Bodhisattva Who Hears the Cries of the World’, because I can see and hear with absolutely perfect clarity in all the worlds throughout the ten directions.”

At this particular moment, on His lion seat, the World Honored One radiated beams of such magnificent light from His hands, His feet, as well as His forehead, that they extended far and beyond to infuse into the crowns of countless Tathagatas and Bodhisattvas throughout the ten directions. Simultaneously, all the Tathagatas sent back rays of splendid light to infuse into the Buddha’s crown, as well as the crowns of all great Bodhisattvas and Arhats in the assembly. Echoes of the Dharma teachings reverberated in all groves, ponds, and streams, while all those beams of light interlaced into magnificent nets, such an exceptional spectacle! Everyone in the assembly realized the Diamond Samadhi all at once! Right then, showers of lotus-flowers adorned with gems in various colors – some emerald, some gold, some ruby, some pearl – descended from the heavens, turning the whole space into one great expanse of precious rainbows. All mountains, rivers, and everything else in this Saha world, together with all other worlds as countless as dust motes throughout the ten directions, all vanished at the same time, merging into one Buddha-Land, where Dharma verses, chants and songs ring clear and true!

尔时。观世音菩萨。即从座起。顶礼佛足。而白佛言。世尊。忆念我昔。无数恒河沙劫。于时有佛。出现于世。名观世音。我于彼佛。发菩提心。彼佛教我从闻思修。入三摩地。初于闻中。入流亡所。所入既寂。动静二相。了然不生。如是渐增。闻所闻尽。尽闻不住。觉所觉空。空觉极圆。空所空灭。生灭既灭。寂灭现前。忽然超越世出世间。十方圆明。获二殊胜。一者。上合十方诸佛本妙觉心。与佛如来同一慈力。二者。下合十方一切六道众生。与诸众生。同一悲仰。世尊。由我供养观音如来。蒙彼如来。授我如幻闻熏闻修。金刚三昧。与佛如来。同慈力故。令我身成三十二应。入诸国土。世尊。若诸菩萨。入三摩地。进修无漏。胜解现圆。我现佛身。而为说法。令其解脱。若诸有学。寂静妙明。胜妙现圆。我于彼前。现独觉身。而为说法。令其解脱。若诸有学。断十二缘。缘断胜性。胜妙现圆。我于彼前。现缘觉身。而为说法。令其解脱。若诸有学。得四谛空。修道人灭。胜性现圆。我于彼前。现声闻身。而为说法。令其解脱。若诸众生。欲心明悟。不犯欲尘。欲身清净。我于彼前。现梵王身。而为说法。令其解脱。若诸众生。欲为天主。统领诸天。我于彼前。现帝释身。而为说法。令其成就。若诸众生。欲身自在。游行十方。我于彼前。现自在天身。而为说法。令其成就。若诸众生。欲身自在。飞行虚空。我于彼前。现大自在天身。而为说法。令其成就。若诸众生。爱统鬼神。救护国土。我于彼前。现天大将军身。而为说法。令其成就。若诸众生。爱统世界。保护众生。我于彼前。现四天王身。而为说法。令其成就。若诸众生。爱生天宫。驱使鬼神。我于彼前。现四天王太子身。而为说法。令其成就。若诸众生。乐为人主。我于彼前。现人王身。而为说法。令其成就。若诸众生。爱主族姓。世间推让。我于彼前。现长者身。而为说法。令其成就。若诸众生。爱谈名言。清净其居。我于彼前。现居士身。而为说法。令其成就。若诸众生。爱治国土。剖断邦邑。我于彼前。现宰官身。而为说法。令其成就。若诸众生。爱诸数术。摄卫自居。我于彼前。现婆罗门身。而为说法。令其成就。若有男子。好学出家。持诸戒律。我于彼前。现比丘身。而为说法。令其成就。若有女子。好学出家。持诸禁戒。我于彼前。现比丘尼身。而为说法。令其成就。若有男子。乐持五戒。我于彼前。现优婆塞身。而为说法。令其成就。若复女子。五戒自居。我于彼前。现优婆夷身。而为说法。令其成就。若有女人。内政立身。以修家国。我于彼前。现女主身。及国夫人。命妇大家。而为说法。令其成就。若有众生。不坏男根。我于彼前。现童男身。而为说法。令其成就。若有处女。爱乐处身。不求侵暴。我于彼前。现童女身。而

为说法。令其成就。若有诸天。乐出天伦。我现天身。而为说法。令其成就。若有诸龙。乐出龙伦。我现龙身。而为说法。令其成就。若有药叉。乐度本伦。我于彼前。现药叉身。而为说法。令其成就。若乾闥婆。乐脱其伦。我于彼前。现乾闥婆身。而为说法。令其成就。若阿修罗。乐脱其伦。我于彼前。现阿修罗身。而为说法。令其成就。若紧陀罗。乐脱其伦。我于彼前。现紧陀罗身。而为说法。令其成就。若摩呼罗伽。乐脱其伦。我于彼前。现摩呼罗伽身。而为说法。令其成就。若诸众生。乐人修人。我现人身。而为说法。令其成就。若诸非人。有形无形。有想无想。乐度其伦。我于彼前。皆现其身。而为说法。令其成就。是名妙净三十二应。入国土身。皆以三昧。闻熏闻修。无作妙力。自在成就。世尊。我复以此闻熏闻修。金刚三昧。无作妙力。与诸十方三世。六道一切众生。同悲仰故。令诸众生。于我身心。获十四种无畏功德。一者。由我不自观音。以观观者。令彼十方苦恼众生。观其音声。即得解脱。二者。知见旋复。令诸众生。设入大火。火不能烧。三者。观听旋复。令诸众生。大水所漂。水不能溺。四者。断灭妄想。心无杀害。令诸众生。入诸鬼国。鬼不能害。五者。熏闻成闻。六根销复。同于声听。能令众生。临当被害。刀段段坏。使其兵戈。犹如割水。亦如吹光。性无摇动。六者。闻熏精明。明遍法界。则诸幽暗。性不能全。能令众生。药叉罗刹。鸠槃荼鬼。及毗舍遮。富单那等。虽近其傍。目不能视。七者。音性圆销。观听返入。离诸尘妄。能令众生。禁系枷锁。所不能着。八者。灭音圆闻。遍生慈力。能令众生。经过险路。贼不能劫。九者。熏闻离尘。色所不劫。能令一切多淫众生。远离贪欲。十者。纯音无尘。根境圆融。无对所对。能令一切忿恨众生。离诸嗔恚。十一者。销尘旋明。法界身心。犹如琉璃。朗彻无碍。能令一切昏钝性障。诸阿颠迦。永离痴暗。十二者。融形复闻。不动道场。涉入世间。不坏世界。能遍十方。供养微尘诸佛如来。各各佛边。为法王子。能令法界无子众生。欲求男者。诞生福德智慧之男。十三者。六根圆通。明照无二。含十方界。立大圆镜。空如来藏。承顺十方微尘如来。秘密法门。受领无失。能令法界无子众生。欲求女者。诞生端正福德柔顺。众人爱敬。有相之女。十四者。此三千大千世界。百亿日月。现住世间诸法王子。有六十二恒河沙数。修法垂范。教化众生。随顺众生。方便智慧。各各不同。由我所得圆通本根。发妙耳门。然后身心微妙含容。遍周法界。能令众生持我名号。与彼共持。六十二恒河沙诸法王子。二人福德。正等无异。世尊。我一名号。与彼众多名号无异。由我修习。得真圆通。是名十四施无畏力。福备众生。世尊。我又获是圆通。修证

无上道故。又能善获。四不思议无作妙德。一者。由我初获。妙妙闻心。心精遗闻。见闻觉知。不能分隔。成一圆融。清净宝觉。故我能现众多妙容。能说无边秘密神咒。其中或现一首。三首五首。七首九首。十一首。如是乃至一百八首。千首万首。八万四千烁迦啰首。二臂四臂。六臂八臂。十臂十二臂。十四十六。十八二十。至二十四。如是乃至一百八臂。千臂万臂。八万四千母陀罗臂。二目三目。四目九目。如是乃至一百八目。千目万目。八万四千清净宝目。或慈或威。或定或慧。救护众生。得大自在。二者。由我闻思。脱出六尘。如声度垣。不能为碍。故我妙能现一一形。诵一一咒。其形其咒。能以无畏。施诸众生。是故。十方微尘国土。皆名我为。施无畏者。三者。由我修习。本妙圆通清净本根。所游世界。皆令众生。舍身珍宝。求我哀愍。四者。我得佛心。证于究竟。能以珍宝种种。供养十方如来。傍及法界六道众生。求妻得妻。求子得子。求三昧得三昧。求长寿得长寿。如是乃至求大涅槃得大涅槃。佛问圆通。我从耳门圆照三昧。缘心自在。因入流相。得三摩提。成就菩提。斯为第一。世尊。彼佛如来。叹我善得圆通法门。于大会中。授记我为。观世音号。由我观听十方圆明。故观音名。遍十方界。

尔时。世尊于狮子座。从其五体。同放宝光。远灌十方微尘如来。及法王子。诸菩萨顶。彼诸如来。亦于五体。同放宝光。从微尘方。来灌佛顶。并灌会中诸大菩萨。及阿罗汉。林木池沼。皆演法音。交光相罗。如宝丝网。是诸大众。得未曾有。一切普获金刚三昧。即时天雨百宝莲花。青黄赤白。间错纷糅。十方虚空。成七宝色。此娑婆界。大地山河。俱时不现。惟见十方微尘国土。合成一界。梵呗咏歌。自然数奏。

Chapter Six Section 3: The Bodhisattva Manjusri Sums It Up

So the Buddha said to Manjusri, "Now that these twenty-five great Bodhisattvas and Arhats have all shared the expedients that led them to their realization of

Bodhi. In reality no method is superior or inferior to the others. But which one is most suitable for Ananda to practice? Which one is the easiest for sentient beings to follow, so that they may continue on the Bodhisattva Path after my nirvana, until ultimately attaining Supreme Bodhi?"

Manjusri rose from his seat upon receiving the command, prostrated at the feet of the Buddha, then with great inspiration infused in him from the Buddha, he chanted the following verses:

*"By nature the Bodhi ocean is clear and perfect,
So wonderful and pure is this flawless Bodhi in essence.
But then objects appear within the primordial brightness,
Obscuring the fundamental purity and diminishing its luminance.
Therefore, in confusion and delusion, one-sided emptiness appears,
In which all imaginary worlds come into being.
As attachment and clinging grow solid, thoughts create continents
And the illusory thinker becomes living being.*

*This one-sided emptiness created within the great Bodhi
Is but a bubble in the great ocean.
Worldly realms and beings with outflows thus arise, as countless as dusts
In this relative emptiness.
When the bubble bursts, naturally the voidness disappears –
How could the three realms not vanish too?
Although Bodhi is the One Nature we return to,
There are many expedient Dharma-gateways that can bring us there.
Such as these sages here, none of them failed in making breakthrough and realizing perfect insight,
Either they used direct or indirect methods, tracing inward or outward, rapid or slow,
They all nonetheless attained Samadhi and realized Bodhi.*

*Visual objects and cognitive activities interact with each other
And thus become opaque dusts.
How could such a state of nontransparency guide you towards enlightenment?
Sounds, voices, languages and speeches mix together to express meanings,*

*With each confined to certain definition
Which is not all embracing –
How could they guide you towards enlightenment?
Odors are perceived through the nose,
Lacking either condition, no smelling would occur.
How could you rely on such inconstant occurrence for enlightenment?
Taste is not part of our true nature,
But merely perceived when flavor is present.
Since tasting is conditional and ever varied,
How could it be a reliable guide towards enlightenment?
Touch occurs only when there is object touched;
Without an object, no touch takes place.
Since touch is intermittent,
How could beings rely on its help to achieve perfection?
Mental defilements are inner objects of the mind,
And each of them has its own location.
Since they are not all embracing,
How could they serve as reliable guide to enlightenment?
The faculty of seeing indeed functions well,
Seeing things in front but not what lies behind.
Of four directions it can only see two at once,
How could it lead one to perfection?
Breath comes in and goes out, with a pause in-between;
How could an on-and-off act like that lead beings to breakthrough?
The tongue has no constant function either.
It senses flavors when flavors are present,
And it tastes nothing when flavors are absent.
How could it help leading beings to enlightenment?
Likewise, the body needs an object in order to touch object.
All embracing meditation is beyond the limitation of subject and object.
While body and conditions do not always meet,
How could this serve to achieve perfection?*

*The faculty of cognition gives rise to turbulent thoughts,
And clear understanding is nowhere to seek.*

Thinking and thoughts are impossible to eradicate,
How could intellect lead to enlightenment?
Eye-consciousness involves three components,
The eye, the sight, and the consciousness are dependent to each other.
How could something not independent be used as a means for enlightenment?
Ear-consciousness extends throughout the ten directions,
But it needs great cause from past practice to bring about such fruition.
Untrained beginners may not have such cause,
How could it lead them to perfection?
Meditating on the nose is an expedient means,
Serving only to control the mind for the moment by focusing it upon a single spot.
But the dwelling then becomes a confine,
How could it lead to breakthrough?
Preaching the Dharma plays upon sounds and words,
Awakening only those who have awakened by themselves.
Concepts and speeches never can go beyond the worldly streams and flows,
How could it ever guide beings to enlightenment?
Keeping the precepts regulates the body,
But never has any power over what goes beyond the body.
How could something that is not all-embracing
Guide beings towards perfection?
Transcendental powers are the effect of a former cause,
Having no relation to the discriminating consciousness.
The arising of cognition depends on objects,
How could it serve as reliable guidance to perfection?
Suppose you can instead meditate on the element of earth,
Which is solid and opaque.
But it belongs to the material world and lacks in spirituality.
How could it guide beings towards spiritual breakthrough?
Suppose you can contemplate the element of water,
Yet thoughts have no relation to reality.
'Thus is' can neither be felt nor seen.
How could water help to achieve perfection?
Suppose you can meditate on the element of fire,

*However, dislike of desire is far from complete renunciation.
So it is not an expedient suited for beginners.
How could fire become a means to attain enlightenment then?
Suppose you can meditate on the element of wind,
But movement and stillness are opposite to each other,
And Supreme Bodhi cannot come out of duality.
How could wind serve as a guide to perfection then?
Suppose you can also contemplate the element of space,
Yet dimness and dullness are not awareness,
And lacking awareness is not Bodhi.
How could space be used as a means to achieve perfection?
Suppose you can meditate on the element of consciousness,
But consciousness keeps changing and never stays one way;
Every notion is but delusion.
How could you rely on so fitful and restless a thing to attain enlightenment?
All practices are inconstant,
Thoughts come and go,
And karma is a flux.
How could the element of perception lead all beings to enlightenment?*

*I now most reverently present my reckoning to the World-Honored One,
Who came to this Saha world to bestow upon us the most essential teachings,
That the best means to attain complete purity is hearing.
All those who wish to realize the state of Samadhi
Surely may enter it through the way of hearing,
Thereby eradicating suffering and attaining total liberation.
How powerful is this supreme method proclaimed by Honorable Avalokitesvara,
The Bodhisattva of Compassion!*

*Throughout countless eons the Bodhisattva of Compassion
Enters Buddha-lands as numerous as the River Ganges' sands,
Extending His mastery of great ease, He bestows fearlessness upon all beings in
danger.
Most compassionate and powerful is the Bodhisattva Who Hears the Cries of the
World,
The seer of sounds, the purifier of sounds,*

*Who, as unfailing as ocean tides, keeps rescuing worldly beings who cry out for help,
Bringing them peace, helping them attain Nirvana in eternity!*

*Most reverently I declare to the Tathagata:
Exactly as Avalokitesvara said –
When one's mind dwells in quietude,
One can hear drumbeats from all ten directions simultaneously,
Meanwhile each drumbeat is distinct and definite.
Therefore the hearing faculty is truly complete and perfect!*

*The eyes cannot see through anything solid;
Neither can the mouth nor the nose.
Body only feels when there is contact.
Mind too, its thoughts are confused and chaotic.
Yet sounds can be heard nearby or from afar,
Even walls fail in blocking them.
None of the other five sense organs can be as perfect,
Only the faculty of hearing truly is the one for breaking through.
We can hear both sound and silence;
When sound is absent, hearing is still present.
Neither is hearing born of sound,
Nor does it die with silence.
Beyond creation and cessation,
Hearing truly is the everlasting one.
Even when in a dream,
Thinking process may stop yet hearing carries on.
The ear awareness goes beyond all thoughts,
Really superior to any other faculty of both mind and body.*

*Now in this Saha world,
All sorts of noises, opinions and arguments are voiced.
Living beings, who don't recognize their nature of hearing,
Are getting lost in the sounds.
Following the sounds they continue transmigrating,
Keeping themselves forever in bondage to the endless cycle of birth and death.*

*Even though Ananda was erudite and well-learned,
He couldn't prevent himself falling prey to a lewd scheme,
Exactly because he followed the sounds and got lost in them.*

*If he could've gone against the current,
He would have been able to avoid the mistake.*

Now, Ananda, listen closely!

Inspired by the almighty Power of the Buddha, I proclaim

The Vajra of Enlightenment –

*The inconceivable wisdom beyond the reach of mundane thinking,
The true and marvelous Samadhi that begets all Buddhas!*

You may have heard of all the esoteric Dharma-gateways

That numerous Buddhas have taught,

But if you cannot first eradicate your desires and stop your outflows,

The more you learn, the more mistakes you make.

The best way to realize your Buddha nature is to hear your own hearing!

Hearing external sounds is not true hearing,

For those sounds have names, relating to concepts of all sorts.

If you can turn your hearing inward, it is then freed from sounds,

And what is truly free cannot be named.

Return hearing back to its source,

And all six senses will thereby be freed.

What we see and hear are nothing but illusion,

All Three Realms are illusory flowers in the sky.

Once we turn the hearing inward,

All illusory objects vanish,

Awareness is completely purified, and Perfect Bodhi appears.

In such utter purity, the bright brilliance pervades all.

Embraced in this stillness and brightness is the great emptiness.

All worldly things now appear as illusions seen in dreams.

That young Matanga woman was but an apparition in a dream,

How could she really have any power to keep your body in hostage?

All of this is like a puppet show,

The puppet-master can make men and women move around by pulling on one string.

*Once the string is dropped though,
Everything returns to stillness,
And all is realized to be just illusion.
The same is with the six sense faculties,
Which came from one pure bright source before getting divided into six.
If one of them is redirected back to the source,
All six may cease to function separately,
All defilements are to vanish,
And the Perfect Bodhi will manifest.*

*Those who still have residue of defilement must carry on the study;
Those who have realized ultimate enlightenment are the Tathagatas already.*

*The Assembly and Ananda, turn your hearing inward!
Listen to your own true nature –
It is the Path to Supreme Bodhi!
It is the Way of attaining breakthrough to Perfect Enlightenment!
It is the method that countless Buddhas in the past had followed,
Leading them straight into the gate of Nirvana!
All Bodhisattvas in the present,
They too are entering perfect brightness through it!
And all practitioners in the future
Should rely on this teaching!
I myself also attained realization through this means,
Avalokitesvara was not the only one.
The Buddha has asked me to choose one expedient,
Most suitable for all beings to take refuge in,
Thereby getting liberated from samsara and attaining Nirvana through it.
So now I proclaim that the best of all methods
Is the one taught by Avalokitesvara,
The Great Bodhisattva of Compassion,
The Most Honorable Bodhisattva Who Hears the Cries of the World!
The other expedients used by other sages
May not be as workable for practitioners of different levels.*

I now bow to all the Buddhas and all the Dharma-treasures,

Which are the most inconceivable and far beyond the worldly stream.

May beings of the future

Be so blessed that they have unwavering faith

In this easy-to-follow means of attaining enlightenment.

It is the best method recommended for Ananda

And all beings in the Dharma ending-age.

Just practice through the faculty of hearing,

And it will bring the practitioner to perfect realization!

Surpassing all other expedients,

Surely it is the most reliable path to the true nature of mind!”

Having received such profound guidance, everyone in the assembly felt like someone who has gone too far away from home on business trips – it is time to go home, and now they know the road that will lead them home. A nun named Like Nature even realized Arhatship right on the spot. The entire assembly, including those who only recently have made the resolution to follow the Great Vehicle, to become Bodhisattvas and to attain perfect enlightenment, all now opened their Dharma-eye and discovered their inherent true mind.

於是如來，告文殊師利法王子。汝今觀此二十五無學諸大菩薩，及阿羅漢，各說最初成道方便，皆言修習真實圓通。彼等修行，實無優劣前後差別。我今欲令阿難開悟，二十五行誰當其根。兼我滅後，此界眾生，入菩薩乘求無上道，何方便門得易成就。

文殊師利法王子，奉佛慈旨，即從座起，頂禮佛足，承佛威神說偈對佛。

覺海性澄圓 圓澄覺元妙 元明照生所 所立照性亡 迷妄有虛空 依空立世界 想澄成國土 知覺乃眾生 空生大覺中

如海一漚發 有漏微塵國 皆依空所生 漚滅空本無 況復諸三有 歸元性無二 方便有多門 聖性無不通 順逆皆方便

初心入三昧 遲速不同倫 色想結成塵 精了不能徹 如何不明徹 於是獲圓通 音聲
雜語言 但伊名句味 一非含一切

云何獲圓通 香以合中知 離則元無有 不恆其所覺 云何獲圓通 味性非本然 要以
味時有 其覺不恆一 云何獲圓通

觸以所觸明 無所不明觸 合離性非定 云何獲圓通 法稱為內塵 憑塵必有所 能所
非遍涉 云何獲圓通 見性雖洞然

明前不明後 四維虧一半 云何獲圓通 鼻息出入通 現前無交氣 支離匪涉入 云何
獲圓通 舌非入無端 因味生覺了

味亡了無有 云何獲圓通 身與所觸同 各非圓覺觀 涯量不冥會 云何獲圓通 知根
雜亂思 湛了終無見 想念不可脫

云何獲圓通 識見雜三和 詰本稱非相 自體先無定 云何獲圓通 心聞洞十方 生於
大因力 初心不能入 云何獲圓通

鼻想本權機 祇令攝心住 住成心所住 云何獲圓通 說法弄音文 開悟先成者 名句
非無漏 云何獲圓通 持犯但束身

非身無所束 元非遍一切 云何獲圓通 神通本宿因 何關法分別 念緣非離物 云何
獲圓通 若以地性觀 堅礙非通達

有為非聖性 云何獲圓通 若以水性觀 想念非真實 如如非覺觀 云何獲圓通 若以
火性觀 厭有非真離 非初心方便

云何獲圓通 若以風性觀 動寂非無對 對非無上覺 云何獲圓通 若以空性觀 昏鈍
先非覺 無覺異菩提 云何獲圓通

若以識性觀 觀識非常住 存心乃虛妄 云何獲圓通 諸行是無常 念性元生滅 因果
今殊感 云何獲圓通 我今白世尊

佛出娑婆界 此方真教體 清淨在音聞 欲取三摩提 實以聞中入 離苦得解脫 良哉
觀世音 於恒沙劫中 入微塵佛國

得大自在力 無畏施眾生 妙音觀世音 梵音海潮音 救世悉安寧 出世獲常住 我今
啟如來 如觀音所說 譬如人靜居

十方俱擊鼓 十處一時聞 此則圓真實 目非觀障外 口鼻亦復然 身以合方知 心念紛無緒 隔垣聽音響 遐邇俱可聞

五根所不齊 是則通真實 音聲性動靜 聞中為有無 無聲號無聞 非實聞無性 聲無既無滅 聲有亦非生 生滅二圓離

是則常真實 縱令在夢想 不為不思無 覺觀出思惟 身心不能及 今此娑婆國 聲論得宣明 眾生迷本聞 循聲故流轉

阿難縱強記 不免落邪思 豈非隨所淪 旋流獲無妄 阿難汝諦聽 我承佛威力 宣說金剛王 如幻不思議 佛母真三昧

汝聞微塵佛 一切秘密門 欲漏不先除 畜聞成過誤 將聞持佛佛 何不自聞聞 聞非自然生 因聲有名字 旋聞與聲脫

能脫欲誰名 一根既返源 六根成解脫 見聞如幻翳 三界若空華 聞復翳根除 塵銷覺圓淨 淨極光通達 寂照含虛空

卻來觀世間 猶如夢中事 摩登伽在夢 誰能留汝形 如世巧幻師 幻作諸男女 雖見諸根動 要以一機抽 息機歸寂然

諸幻成無性 六根亦如是 元依一精明 分成六和合 一處成休復 六用皆不成 塵垢應念銷 成圓明淨妙 餘塵尚諸學

明極即如來 大眾及阿難 旋汝倒聞機 反聞聞自性 性成無上道 圓通實如是 此是微塵佛 一路涅槃門 過去諸如來

斯門已成就 現在諸菩薩 今各入圓明 未來修學人 當依如是法 我亦從中證 非唯觀世音 誠如佛世尊 詢我諸方便

以救諸末劫 求出世間人 成就涅槃心 觀世音為最 自餘諸方便 皆是佛威神 即事捨塵勞 非是長修學 淺深同說法

頂禮如來藏 無漏不思議 願加被未來 於此門無惑 方便易成就 堪以教阿難 及末劫沈淪 但以此根修 圓通超餘者 真實心如是

於是阿難及諸大眾。身心了然得大開示。觀佛菩提及大涅槃。猶如有人因事遠遊未得歸還。明了其家所歸道路。普會大眾天龍八部有學二乘。及諸一切新發心菩薩。其數凡有十恒河沙皆得本心。遠塵離垢獲法眼淨。性比丘尼聞說偈已成阿羅漢。無量眾生皆發無等等阿耨多羅三藐三菩提心。

Chapter Six Section 4:

Four Precepts for Acquiring the Purity of Mind, Body and Speech

The First Precept: Renouncing Sexual Desire

Ananda straightened his robes, placing his palms together and bowed. Now that he had realized the perfect path, he felt both joyfully and sorrowfully. For the sake of all beings of the future, he bowed and respectfully said to the Buddha, “The Most Compassionate World-Honored One, now I understand how to become a Buddha, and I can practice accordingly without any doubt. The Buddha often says that Bodhisattvas resolve to help others cross, even though they haven’t made the crossing themselves, which is different from Buddhas who have completed the crossing and therefore are totally capable of enlightening others. I have not completed the crossing, but I vow to bring along all beings who live in the Dharma ending age, as they will have become further and further distant from the Buddha and engulfed in distorted teachings from all kinds of false teachers as countless as the sand-grains of rivers. So I have to ask this – how can they establish a safe practice in order to keep themselves from demonic disturbances, stop themselves from retrogressing, and focus their minds on entering Samadhi?”

The Buddha praised Ananda before the whole assembly: “Excellent, Ananda! I will tell you exactly how to safeguard practitioners from sinking and drowning during the age of Dharma ending. Now listen carefully! You have often heard me speak of the three essential steps of spiritual practice: Precepts (disciplining the mind), Samadhi (the fruition from observance of precepts), and Wisdom (the fruition of perfect Samadhi). They are called the threefold study of ending outflows.

“Ananda, why do I define precepts as disciplining the mind? If beings in the six realms can rid their minds of sexual desire, they can free themselves from the endless cycles of death and rebirth. If one doesn’t get rid of sexual desire, one will forever be bound in earthly entanglements without transcendence, no matter how

much effort they put into Samadhi practice. Even those who are skillful in attaining Samadhi will surely fall into the realm of demons if they don't renounce sexual desire. At best they will be reborn as kings among demons, at intermediate levels they become pawns of demon hordes, or with further lower ranking they may become female demons. All these demons will tell their followers that they have attained perfect enlightenment. After my nirvana, during the Dharma ending age, such demons will sweep across the world like wildfire, disguising as enlightened masters while in fact misleading beings to wrong views and wrong roads deviating from the Bodhi Path.

"Therefore, when you introduce Samadhi to worldly people, you should first teach them to steer their minds clear of sexual desire. This is the foremost loud and clear precept established by all the Buddhas of the past.

"Ananda, practicing meditation without renouncing sexual activity is like cooking sands in the hope of making rice. Even after a hundred thousand eons of cooking, it will still be hot gravel only. Why? Because you're cooking with the wrong thing. Seeking the enlightenment of the Buddha with a lustful mind, whatever understanding you may come to will still be rooted in lust, which will keep you in bondage to the three lowly realms (hells, ghosts, and animals) destined for endless cycles of death and rebirth. How can you possibly realize the Tathagata's nirvana then?

"The only hope for you to attain the Bodhi of the Buddhas is to thoroughly eradicate sexual desire, from both physical level and mental level, until even the slightest stir completely cease, to the point where you no longer have anything to rid of. This is the Buddhas' teaching. Anything other than this must be coming from Mara (the king of demons)."

阿難整衣服。望大眾中合掌頂禮。心迹圓明悲欣交集。欲益未來諸眾生故。稽首白佛大悲世尊。我今已悟成佛法門。是中修行得無疑惑。常聞如來說如是言。自未得度先度人者菩薩發心。自覺已圓能覺他者如來應世。我雖未度

願度末劫一切眾生。世尊此諸眾生去佛漸遠。邪師說法如恒河沙。欲攝其心入三摩地。云何令其安立道場遠諸魔事。於菩提心得無退屈。

爾時世尊於大眾中稱讚阿難。善哉善哉。如汝所問。安立道場救護眾生末劫沈溺。汝今諦聽當為汝說。阿難大眾唯然奉教。

佛告阿難汝常聞我毘奈耶中。宣說修行三決定義。所謂攝心為戒因戒生定因定發慧。是則名為三無漏學。阿難云何攝心我名為戒。若諸世界六道眾生其心不婬。則不隨其生死相續。汝修三昧本出塵勞。婬心不除塵不可出。縱有多智禪定現前。如不斷婬必落魔道。上品魔王中品魔民下品魔女。彼等諸魔亦有徒眾。各各自謂成無上道。我滅度後末法之中。多此魔民熾盛世間。廣行貪婬為善知識。令諸眾生。落愛見坑失菩提路。汝教世人修三摩地先斷心婬。是名如來先佛世尊。第一決定清淨明誨。是故阿難若不斷婬修禪定者。如蒸沙石欲其成飯。經百千劫祇名熱沙。何以故此非飯本石沙成故。汝以婬身求佛妙果。縱得妙悟皆是婬根。根本成婬輪轉三途必不能出。如來涅槃何路修證。必使婬機身心俱斷斷性亦無。於佛菩提斯可希冀。如我此說名為佛說。不如此說即波旬說。

The Second Precept: No Killing

“Ananda, if beings in the six realms can stop killing, never even give rise to the idea of killing, they will stop being bound to the endless cycles of death and rebirth. If one continues to kill, or even just thinks of killing, then no matter how much effort they put into Samadhi practice, they will forever be kept in bondage to worldly entanglements. Even those who are skillful in entering Samadhi will surely fall into the realm of spirits upon rebirth if they don’t renounce all killing. The highest-ranking ones will be reborn as ghosts of great power, the middle ones as flying yaksas, and the lowest ones will become earth-bound raksasas. All these spirits will tell their followers that they have attained perfect enlightenment. After

my nirvana, during the Dharma ending age, such spirits will sweep across the world like wildfire, making the claim that eating meat would assist in traveling the Bodhi Path.

“Ananda, I instruct the bhiksus to eat meat only under five circumstances that do not compromise purity, and those meat are produced by my transcendental power, not from live animals. Brahmans live in a country so damp and hot that grains and veggies do not grow. It is out of great compassion and transcendental power I provide you with food that tastes like meat. However, after my nirvana, people eat the flesh of sentient beings and call themselves the disciples of Sakyamuni! You should know that these meat-eaters will definitely fall into the suffering ocean of samsara, even if they may gain a semblance of Samadhi, in the end they are just reborn as raksasas. Such people kill and devour each other and keep repeating the cycle ceaselessly, how could they ever get out of the Three Realms (the Desire Realm, the Form Realm, and the Formless Realm)? They are not disciples of the Buddha!

“Therefore, Ananda, you should teach worldly people who practice Samadhi not to kill. This is the second precept, most definitive and clear, established by all the Buddhas of the past. Practicing meditation without renouncing killing is like shouting with one’s own ears covered thus hoping no one else would hear. It is pointless trying to conceal what is already exposed.

“Bodhisattvas and monks with pure mind wouldn’t even step on the grass, let alone to uproot it. How could it be called compassionate if you feed on other beings’ blood and flesh? If monks refrain from wearing garments made of silk or boots made of leather and furs, and refrain from consuming dairy products, they will surely be liberated from this Saha World. After paying off their debts from previous lifetimes, they will be able to stop transmigrating in the Three Realms of existence (the Desire Realm, the Form Realm, and the Formless Realm). Why? Because by using animal products, one creates causes and thereby also effects. I can affirm that a person who refrains from taking advantage of other beings is someone who will gain true liberation. This is the Buddhas’ teaching. Anything other than this must be coming from Mara (the king of demons).”

阿難又諸世界六道眾生其心不殺。則不隨其生死相續。汝修三昧本出塵勞。殺心不除塵不可出。縱有多智禪定現前。如不斷殺必落神道。上品之人為大力鬼。中品即為飛行夜叉諸鬼帥等。下品尚為地行羅刹。彼諸鬼神亦有徒眾。各各自謂成無上道。我滅度後末法之中。多此神鬼熾盛世間。自言食肉得菩提路。阿難我令比丘食五淨肉。此肉皆我神力化生本無命根。汝婆羅門地多蒸濕。加以沙石草菜不生。我以大悲神力所加。因大慈悲假名為肉。汝得其味。奈何如來滅度之後。食眾生肉名為釋子。汝等當知是食肉人縱得心開似三摩地。皆大羅刹。報終必沈生死苦海非佛弟子。如是之人相殺相吞相食未已。云何是人得出三界。汝教世人修三摩地次斷殺生。是名如來先佛世尊。第二決定清淨明誨。是故阿難若不斷殺修禪定者。譬如有人自塞其耳。高聲大叫求人不聞。此等名為欲隱彌露。清淨比丘及諸菩薩。於岐路行不踏生草。況以手拔。云何大悲取諸眾生血肉充食。若諸比丘不服東方絲綿絹帛。及是此土靴履裘毳乳酪醍醐。如是比丘於世真脫。酬還宿債不遊三界。何以故服其身分皆為彼緣。如人食其地中百穀。足不離地必使身心。於諸眾生若身身分。身心二途不服不食。我說是人真解脫者。如我此說名為佛說。不如此說即波旬說。

The Third Precept: No Stealing

“Also, Ananda, if beings in the six realms can stop stealing, not even think of stealing, they will stop being bound to the endless cycles of samsara. If one continues to steal or even just gives rise to the thought of stealing, then no matter how much effort they put into Samadhi practice, they will forever be kept in bondage to worldly entanglements. Even those who are skillful in achieving Samadhi will surely fall into the evil realm if they don’t renounce all stealing. The higher-ranking ones will be reborn as energy-devouring spirits, the intermediate ones as evil spirits, and the lower ones as bedeviled men possessed by spirits. These beings will tell their followers that they have realized perfect awakening.

After my nirvana, during the Dharma ending age, such spirits will sweep across the world like wildfire, self-claiming as enlightened teachers to mislead the ignorant, instilling fears into their minds. Wherever they go, they destroy families and rob their believers of everything valuable.

“This is why I teach the bhiksus to make alms rounds, so that they can let go of greed and focus on the Bodhi Path. Without cooking for themselves, the monks lead the rest of their lives as transitory travelers in the three realms of existence so that they will not have to return again. How can those thieves wearing a monk’s robe as disguise, meanwhile committing all sorts of karmic deeds for personal gain, claim that they are preaching the Buddha Dharma? They even slander those fully ordained bhiksus, calling them followers of the Lesser Vehicle. Through this way they confuse and mislead countless beings, bringing them all to the realm of Unintermittent Hell.

“I affirm that after my nirvana if a monk lights a lamp before an image of the Buddha, and burns a section of his finger with it, or burns an incense stick on his body, in token of his unshakable resolve in practicing Samadhi, then all his karmic debts since the beginningless time are repaid, he is freed from samsara and forever free of outflows. Although he may not immediately attain Supreme Bodhi, his mind is firmly committed to the Dharma. Without these small sacrifices and renunciation, even if he realizes emptiness, he will still have to be reborn as human again in order to repay his debts from previous lives, just as I did when I had to eat horse-feed.

“Therefore, Ananda, when you introduce Samadhi to worldly people, you should teach them not to steal. This is the third precept, most definitive and clear, established by all the Buddhas of the past. Practicing meditation without renouncing stealing is like trying to fill a leaky vessel – the practitioner will never succeed, no matter how many eons he keeps on trying.

“I can affirm that a monk has truly realized Samadhi if he displays such qualities – that he owns nothing other than his robes and alms bowl, he shares his alms with hungry beings, he greets the assembly with joined palms, he takes scoldings and beatings as praise, he renounces his life by sharing his flesh and blood with other beings, and he never confuses beginners with the Buddha’s provisional teachings.

This is the true teaching of the Buddha. Anything otherwise must be coming from Mara (the king of demons)."

阿難又復世界六道眾生其心不偷。則不隨其生死相續。汝修三昧本出塵勞。偷心不除塵不可出。縱有多智禪定現前。如不斷偷必落邪道。上品精靈中品妖魅。下品邪人諸魅所著。彼等群邪亦有徒眾。各各自謂成無上道。我滅度後末法之中。多此妖邪熾盛世間。潛匿姦欺稱善知識。各自謂已得上人法。誑惑無識恐令失心。所過之處其家耗散。我教比丘循方乞食。令其捨貪成菩薩道。諸比丘等不自熟食。寄於殘生旅泊三界。示一往還去已無返。云何賊人假我衣服。裨販如來造種種業。皆言佛法却非出家。具戒比丘為小乘道。由是疑誤無量眾生墮無間獄。若我滅後其有比丘。發心決定修三摩提。能於如來形像之前。身然一燈燒一指節。及於身上爇一香炷。我說是人無始宿債一時酬畢。長挹世間永脫諸漏。雖未即明無上覺路。是人於法已決定心。若不為此捨身微因。縱成無為必還生人酬其宿債。如我馬麥正等無異。汝教世人修三摩地後斷偷盜。是名如來先佛世尊。第三決定清淨明誨。是故阿難若不斷偷修禪定者。譬如有人水灌漏卮欲求其滿。縱經塵劫終無平復。若諸比丘衣鉢之餘分寸不畜。乞食餘分施餓眾生。於大集會合掌禮眾。有人捶罵同於稱讚。必使身心二俱捐捨。身肉骨血與眾生共。不將如來不了義說。迴為已解以誤初學。佛印是人得真三昧。如我所說名為佛說。不如此說即波旬說。

The Fourth Precept: No False Claims

"Ananda, although some beings in the six realms may have refrained from killing, stealing and sexual desire, they will still fail to realize pure Samadhi if they make

false claims. They will only become demons of attachment and delusion and lose sight of their Tathagata seed. Craving for worldly fame, they will falsely claim that they have realized the states of srota-panna, sakrdagamin, anagamin, arhat, pratyeka-buddha, or the ten stages of Bodhisattva Path, in order to attract offerings and worshipping from believers.

“These people have no faith in the Dharma, and they have ruined their Buddha seed in such a fatal way as if cutting down a tala tree and letting it die. The Buddha predicts that their Dharma roots have had permanent damages and that they will never regain right views. They will sink into the three oceans of suffering and may never achieve Samadhi.

“It is my command that after my nirvana, in the Dharma ending age, all Bodhisattvas and Arhats will manifest in all appropriate forms to rescue beings from the cycle of samsara. They may appear as monks or nuns, laypersons, kings, ministers, young people, or even as prostitutes, widows, villains, thieves, butchers, peddlers, etc., in order to encourage people from all walks of life to practice the Buddha Dharma and to enter Samadhi. But in order to conceal the Buddha’s esoteric intent from beginners, they should never disclose their true identities as Bodhisattvas or Arhats. Only when they are about to die, they may secretly show some proof of their transcendental power, so as to enhance their disciples’ faith in the teachings. That’s why anyone who claims to be a Bodhisattva or Arhat must be telling an egregious lie to delude people.

“Therefore, Ananda, when you introduce Samadhi to worldly people, you should teach them not to make false claims. This is the fourth precept, most definitive and clear, established by all the Buddhas of the past.

“Practicing meditation without refraining from telling lies is like molding a piece of excrement into the shape of a sandalwood statue and expecting it to be fragrant. How can that be possible? I teach the bhiksus to cultivate a mind pure and straightforward, which is to serve as a temple for practice, and there must be nothing false in all manner of activities in everyday life.

“Making false claims about one’s attainment is like someone poor claiming to be a king, which only invites failures and troubles. Even further miserable should one claim the title of Dharma King! If the causal ground is corrupted to start with, the

fruits it bears will certainly be mistakes, and the quest for Buddha Bodhi will be as impossible as trying to bite one's own navel!

"If all bhiksus keep their mind as straight as a lute-string, be truthful under all circumstances, then they will never encounter demons when they enter Samadhi. I affirm such practitioners are surely to realize the Supreme Bodhi of Bodhisattva. This is the Buddha's teaching. Anything otherwise must be coming from Mara."

阿難如是世界六道眾生。雖則身心無殺盜婬。三行已圓若大妄語。即三摩提不得清淨。成愛見魔失如來種。所謂未得謂得未證言證。或求世間尊勝第一。謂前人言。我今已得須陀洹果。斯陀含果阿那含果。阿羅漢道辟支佛乘。十地地前諸位菩薩。求彼禮懺貪其供養。是一顛迦銷滅佛種。如人以刀斷多羅木。佛記是人永殞善根無復知見。沈三苦海不成三昧。我滅度後勅諸菩薩及阿羅漢。應身生彼末法之中。作種種形度諸輪轉。或作沙門白衣居士。人王宰官童男童女。如是乃至婬女寡婦姦偷屠販。與其同事稱歎佛乘。令其身心入三摩地。終不自言我真菩薩真阿羅漢。泄佛密因輕言未學。唯除命終陰有遺付。云何是人惑亂眾生成大妄語。汝教世人修三摩地。後復斷除諸大妄語。是名如來先佛世尊。第四決定清淨明誨。是故阿難若不斷其大妄語者。如刻人糞為栴檀形。欲求香氣無有是處。我教比丘直心道場。於四威儀一切行中尚無虛假。云何自稱得上人法。譬如窮人妄號帝王自取誅滅。況復法王如何妄竊。因地不直果招紆曲。求佛菩提如噬臍人。欲誰成就。若諸比丘心如直絃。一切真實入三摩提永無魔事。我印是人成就菩薩無上知覺。如我是說名為佛說不如此說即波旬說。

CHAPTER SEVEN – The Surangama Mantra

Chapter Seven Section 1: Cultivating a Safe Place for Entering Samadhi

“Ananda, you have asked about how to establish a safe practice in order to keep away from demonic disturbances and focus the mind. I am now expounding on the method of entering Samadhi. If you are aspiring to become a Bodhisattva, you must first follow the four precepts on purity (not committing sexual misconduct, not killing, not stealing, not making false claims). Then you will not give rise to greed, hatred and delusion. And you will not commit the four kinds of wrong speech – lying, gossiping, cursing, or flattering. You may not even pay attention to sights, sounds, flavors, tastes, touches, all senses and ideas. If your mind is as pure as glistening frost, it will not go astray like a tree growing twigs and leaves into all directions, then nothing demonic could take hold of you.

“For people who cannot get rid of their deep-set habits, you teach them to recite the Surangama Mantra (the mantra of ‘Great White Canopy’, meaning the mantra of supreme powers, spoken by the Buddha seated amidst the brightest light on a lotus-flower at the crown). For instance, in previous lifetimes you and the young Matanga woman had been entangled in deep-rooted affinities with each other, not for one lifetime but for many eons, yet upon hearing the Surangama Mantra her mind was freed forever from lust and now she is an Arhat, even though she had never undertaken spiritual practice. By the secret superpower of the mantra, she has even become one that needs no further instruction. All the Hearers in this assembly too can become Buddhas boarding the Greatest Vehicle, as effortless as scattering a handful of dust down the wind.

“In the Dharma ending age, people who wish to establish a place where they can practice safely away from demonic influences must first follow the precepts on purity. They should receive the precepts from a teacher or a Sangha that perfectly observes the precepts. After that, they put on clean clothes, light an incense in a quiet place, and then recite the Surangama Mantra for 108 times. Thus, they establish boundaries around the place for protecting their mind and practice.

“Practitioners should pray to all the Buddhas in the ten directions, for them to instill light of wisdom and compassion through the crown of each practitioner. In the Dharma ending age, monks, nuns and laities whose minds are freed of sexual desire and dedicated to upholding the Buddha’s precepts should also make vows to enter the Bodhisattva Path. If they bathe before practice and carry on practicing throughout day and night for twenty-one days without sleep, I will appear before them to bless each one by circling my hand over their crown, thus helping them become enlightened.”

Respectfully, Ananda said to the Buddha, “World-Honored One, since I have received the Buddha’s supreme instruction, my mind has awakened, and I myself know how to practice. But beings in the Dharma ending age will need detailed instructions about how to safeguard the boundaries of the place where they carry out practice.”

The Buddha said to Ananda, “Practitioners in the Dharma ending age can start with finding a strong white ox that feeds on the rich grasses and pure streams in the Himalayas. The dung of such an ox is particularly clean and pure. Then they can mix it with sandalwood incense and spread the mixture on the ground around the place. Manure from oxen living elsewhere will be too foul-smelling and unclean to be applied to a place reserved for awakening practice. Alternatively, practitioners can dig up yellow soil from about 5.5 feet under the ground on a plain, mix it with the powders of sandalwood incense, aloeswood incense, frankincense, saffron, basil, storax, birthwort, cloves, spikenard, and teak resin, then apply the mixture to the ground of the place, marking an octagonal altar about sixty-five feet across. A lotus flower made of gold, silver, copper or wood should be placed in the center of the altar. A bowl filled with dew collected in the eighth lunar month should be placed in the center of the flower. An abundance of lotus petals should be placed in the dew water. Then place eight circular mirrors around the flower bowl, with all mirrors facing outward. Then place sixteen lotus flowers in front of the mirrors, alternating with sixteen censers. Only aloeswood incense should be burned in these censers and no flames should be seen.

“Then practitioners should fill sixteen containers with the milk of white cows, together with sixteen dishes of fried cakes made from milk, and sixteen dishes of each of these offerings – raw sugar, butter cakes, rice gruel with milk, storax,

honeyed ginger, pure butter, filtered honey, all kinds of nuts, fruits, sweets and drinks, and place all these items in front of the sixteen lotus flowers and sixteen censers, as offerings to all the Buddhas and Mahasattvas.

“At mealtime and midnight, take a pint of honey, add in pure butter, and stir three times. Place a small burner in front of the altar, pour a decoction of storax over the burning charcoal to intensify its blaze, then toss the buttered honey into the hot burner, offering the fragrance of the smoke to all the Buddhas and Mahasattvas.

“Also, hang banners and flowers along the four sides of the whole worshipping area. As for the four inner barriers surrounding the altar, set up images of all the Buddhas and Bodhisattvas. The images of Buddha Vairocana, Buddha Sakyamuni, Bodhisattva Maitreya, Buddha Akshobhya, and Buddha Amitabha should be placed in the center on the wall facing south, with images of Avalokiteshvara (the Great Compassion Bodhisattva, the Bodhisattva Who Hears the Cries of the World) and Vajra-Treasury Bodhisattvas being placed alongside.

“On each side of the doorways, display the images of Lord Sakra, King Brahma, Ucchusma, Blue Durga, Kundali, Bhrukuti, the four Celestial Kings, and Vinayaka. Also, suspend eight mirrors in the space, directly facing the other mirrors already set up around the altar, so that there are infinite interreflection from the mirrors.

“During the first seven days, bow with utmost sincerity to the Buddhas, the Mahasattvas, and the Arhats of the ten directions. And recite the Surangama Mantra throughout day and night while circumambulating the altar, single-mindedly repeating the Mantra 108 times in each session. During the next seven days, focus the mind solely on the Four Great Vows of Bodhisattvas: (1) Beings are countless, but I vow to save them all. (2) Afflictions are limitless, but I vow to end them all. (3) Dharmas are innumerable, but I vow to acquire them all. (4) The Buddhas’ Way is most supreme; but I vow to realize it.

“During the third week, single-mindedly recite the Surangama Mantra throughout the twelve periods of day and night, then on the final day all the Buddhas from ten directions will appear at the same time. In the infinite interreflection of light, the Buddhas will instill their blessings through the crown of the practitioner.

“Cultivating Samadhi practice in such way, even in the Dharma ending age one can purify their body and mind perfectly. However, if the precept-instructor or any Bhiksu of the Sangha from which the practitioner received the precepts was not pure, then the practice will most likely fail to succeed.

“After the three weeks, sit upright and still for a hundred days. Those with deep and strong Dharma roots will remain sitting until attaining the stage of Srotapanna. Even if they do not reach the level of sage right away, they become certain they will realize Buddhahood without question. You have asked how to establish a place for Samadhi practice, and now you’ve got it.”

阿難汝問攝心。我今先說入三摩地。修學妙門求菩薩道。要先持此四種律儀。皎如冰霜。自不能生一切枝葉。心三口四生必無因。阿難如是四事若不失遺。心尚不緣色香味觸。一切魔事云何發生。若有宿習不能滅除。汝教是人一心誦我佛頂光明摩訶薩怛多般怛囉無上神呪。斯是如來無見頂相無為心佛從頂發輝坐寶蓮華所說心呪且汝宿世與摩登伽。歷劫因緣恩愛習氣。非是一生及與一劫。我一宣揚愛心永脫成阿羅漢。彼尚姪女無心修行。神力冥資速證無學。云何汝等在會聲聞。求最上乘決定成佛。譬如以塵揚于順風有何艱險。若有末世欲坐道場。先持比丘清淨禁戒。要當選擇戒清淨者。第一沙門以為其師。若其不遇真清淨僧。汝戒律儀必不成就。戒成已後著新淨衣然香閑居。誦此心佛所說神呪一百八遍。然後結界建立道場。求於十方現住國土無上如來。放大悲光來灌其頂。阿難如是末世清淨比丘。若比丘尼白衣檀越。心滅貪婬持佛淨戒。於道場中發菩薩願。出入澡浴六時行道。如是不寐經三七日。我自現身至其人前。摩頂安慰令其開悟。

阿難白佛言世尊。我蒙如來無上悲誨。心已開悟自知修證無學道成。末法修行建立道場云何結界。合佛世尊清淨軌則。

佛告阿難若末世人願立道場。先取雪山大力白牛。食其山中肥膩香草。此牛唯飲雪山清水其糞微細。可取其糞和合栴檀以泥其地。若非雪山其牛臭穢不堪塗地。別於平原穿去地皮五尺已下。取其黃土。和上栴檀沈水蘇合。薰陸

鬱金白膠青木。零陵甘松及雞舌香。以此十種細羅為粉。合土成泥以塗場地。方圓丈六為八角壇。壇心置一金銀銅木所造蓮華。華中安鉢。鉢中先盛八月露水。水中隨安所有華葉。取八圓鏡各安其方圍繞花鉢。鏡外建立十六蓮華。十六香鑪間花鋪設。莊嚴香鑪純燒沈水無令見火。取白牛乳置十六器。乳為煎餅并諸沙糖油餅乳糜。酥合蜜薑純酥純蜜。及諸菓子飲食葡萄石蜜種種上妙等食於蓮華外各各十六圍繞華外。以奉諸佛及大菩薩。每以食時。若在中夜取蜜半升用酥三合。壇前別安一小火鑪。以兜樓婆香煎取香水。沐浴其炭然令猛熾。投是酥蜜於炎爐內。燒令煙盡饗佛菩薩。令其四外遍懸幡華。於壇室中。四壁敷設十方如來。及諸菩薩所有形像。應於當陽張盧舍那。釋迦彌勒阿閼彌陀。諸大變化觀音形像。兼金剛藏安其左右。帝釋梵王烏芻瑟摩。并藍地迦諸軍荼利。與毘俱知四天王等頻那夜迦。張於門側左右安置。又取八鏡覆懸虛空。與壇場中所安之鏡方面相對。使其形影重重相涉。於初七日中。至誠頂禮十方如來。諸大菩薩及阿羅漢。恒於六時誦呪繞壇至心行道。一時常行一百八遍第二七中一向專心。發菩薩願心無間斷。我毘奈耶先有願教第三七中於十二時。一向持佛般怛羅呪至第四七日十方如來一時出現。鏡交光處承佛摩頂即於道場修三摩地。能令如是末世修學。身心明淨猶如瑠璃。阿難若此比丘本受戒師。及同會中十比丘等。其中有一不清淨者。如是道場多不成就。從三七後端坐安居。經一百日有利根者。不起于座得須陀洹。縱其身心聖果未成。決定自知成佛不謬。汝問道場建立如是。

Chapter Seven Section 2 (1): The Surangama Mantra

Ananda prostrated at the Buddha's feet and said, "Since I entered the monastic life, I have been indulging in the Buddha's affection and seeking after erudition, and as a result, I have not realized the unconditioned. That's why I was powerless to escape while being ensnared by the evil spell, even though my mind at that

time was fully aware. I had to rely on Manjusri Bodhisattva rescuing me with the Surangama Mantra imparted by the Buddha. Although I was greatly benefited by the powers of the Mantra, I have yet to hear it myself. Therefore, I sincerely hope the Buddha will so kindly proclaim the Mantra again out of the greatest compassion, for the sake of all the practitioners in this assembly, as well as all the future beings in samsara. May their body and mind be set free by the esoteric sounds of the Mantra.” Following suit, everyone in the great assembly bowed to the Buddha and attentively waited to hear the Buddha’s secret Mantra.

Just then, such magnificent light started radiating from the crown of the World-Honored One, as brilliant as countless precious diamonds gleaming together, and a splendid thousand-petal lotus flower manifested amidst the rays. At the center of the flower sat a Tathagata, with ten beams of bright light emanating from His crown, each beam composed of hundreds of gem-rays. And within each of those gem-rays were all the vajra-warriors throughout all universes, ten times as countless as the sand grains of the Ganges River, each upholding an almighty mountain or a vajra-pestle.

Gazing upward, everyone in the great assembly was awestruck and overwhelmed! With razor-sharp focus, they listened to the holy Mantra proclaimed by the Buddha:

The Sanskrit Version

Part I

Namaḥ sarva Buddha bodhi-satve-bhyaḥ
Namaḥ saptānāṃ samyak-saṃbuddha koṭīnāṃ sa-śrāvaka
saṃghānāṃ Namō loka arhattāṃ
Namaḥ srotāpannānāṃ
Namaḥ sakṛdāgāmināṃ.
Namaḥ anāgāmināṃ.
Namō loka samyag-gatānāṃ samyak-prati-pannānāṃ
Namō devaṛṣiṇāṃ
Namaḥ siddha-vidyā-dhāra-rṣiṇāṃ, śāpānugraha-samarthānāṃ.
Namō brahmaṇe. Namaḥ indrāya.
Namō bhagavate rudrāya umāpati-sahīyāya.

Namo bhagavate nārāyaṇāya,
lakṣmi pañca-mahā-mudrā namas-kṛtāya.
Namo bhagavate mahā-kālāya, tripura-nagara-vidrāpaṇa-karāya,
adhi-muktaka śmaśāna-vāsine, mātṛ-gaṇa namas-kṛtāya.
Namo bhagavate tathāgata kulāya.
Namo bhagavate padma kulāya.
Namo bhagavate vajra kulāya.
Namo bhagavate maṇi kulāya.
Namo bhagavate gaja-kulāya.
Namo bhagavate dr̥ḍha-śūra-sena-pra-haraṇa-rājāya, tathāgatāya
arhate samyak-saṃbuddhāya.
Namo bhagavate amitābhāya, tathāgatāya arhate samyaksaṃbuddhāya. Namō
bhagavate akṣobhyāya, tathāgatāya arhate
samyak-saṃbuddhāya. Namō bhagavate bhaiṣajya-guru-
vaiḍūrya-prabha-rājāya, tathāgatāya arhate samyaksaṃbuddhāya.
Namo bhagavate saṃpuṣpita-sālendira-rājāya,
tathāgatāya arhate samyak-saṃbuddhāya.
Namo bhagavate śākyamunaye,
tathāgatāya arhate samyak-saṃbuddhāya.
Namo bhagavate ratna-kusuma-ketu-rājāya,
tathāgatāya arhate samyak-saṃbuddhāya.
Teṣāṃ namas-kṛtvā imāṃ bhagavata stathāgatoṣṇīṣaṃ,
Sitātapatram namāparājitam pratyāṅgirāṃ. Sarva bhūta-graha
nigraha-karaṇīṃ.
Para vidyā cchedanīṃ.
Akālaṃ-mṛtyu pari-trāṇa-karīṃ.
Sarva bandhana mokṣaṇīṃ.
Sarva duṣṭa duḥ-svapna nivāraṇīṃ. Caturaśītīnāṃ graha
sahsrāṇāṃ vi-dhvaṃsana-karīṃ. Aṣṭā-viṃśatināṃ nakṣatrāṇāṃ
vi-dhvaṃsana-karīṃ. Sarva śatrū nivāraṇīṃ.
Ghoraṃ duḥ-svapnānāṃ ca nāśanīṃ.
Viśa śastra agni uttaraṇīṃ. Aparājitam mahā-ghoraṃ, Mahā-
balāṃ mahā-caṇḍāṃ mahā-dīptaṃ mahā-tejaṃ, Mahā-śvetāṃ
mahā-jvalaṃ mahā-balā pāṇḍara-vāsinī Ārya-tārā bhṛkuṭīṃ ceva
vijaya vajra-maleti vi-śrutāṃ, Padmaṃkaṃ vajra-jihva ca mālā-

cevāparājita, Vajrā daṇḍīm viśālā ca śanta vaideva-pūjitām,
Saumya-rūpaṃ mahā-śvetā,
Ārya-tārā mahā-bala aparā vjra śaṅkalā ceva, Vajra kaumāri
kulan-dharī,
Vajra hastā ca mahā-vidyā kām̐cana mālīkā,
Kusumbhā ratna ceva vairocanā kulāthadāṃ uṣṇīṣa, vi-jṛmbhamānā ca savajra
kanaka prabha locana, vajrā tuṇḍī ca śvetā ca
kamalākṣī śaśī-prabha, ityete mudra gaṇā, sarve rakṣaṃ
kurvantu mama sarva satvānāṃ ca.

Part II

Oṃ ṛṣi-gaṇa praśāstaya sarva
tathāgatoṣṇīṣāya hūṃ trūṃ.
Jambhana-kara hūṃ trūṃ.
Stambhana-kara hūṃ trūṃ.
Mohana-kara hūṃ trūṃ.
Mathana-kara hūṃ trūṃ.
Para-vidyā saṃ-bhakṣaṇa-kara hūṃ trūṃ.
Sarva duṣṭānāṃ stambhana-kara hūṃ trūṃ.
Sarva yakṣa rākṣasa grahāṇāṃ, vi-dhvaṃsana-kara hūṃ trūṃ.
Caturaśītīnāṃ graha sahasrāṇāṃ. vi- dhvaṃsana-kara hūṃ trūṃ.
Aṣṭā-viṃśatīnāṃ nakṣatrāṇāṃ pra-sādana-kara hūṃ trūṃ.
Aṣṭānāṃ mahā-grahāṇāṃ utsādana-kara hūṃ trūṃ.
Rakṣa rakṣa māṃ.
Bhagavan stathāgatoṣṇīṣa
sitātapatra mahā vajroṣṇīṣa,
mahā pratyaṅgire mahā sahasra-bhuje sahasra-śīrṣe. koṭī-śata
sahasra-netre, abhedya jvalitā-taṭaka, mahā-vjrodāra tṛ-bhuvana
maṇḍala.
Oṃ svastir bhavatu māṃ mama.

Part III

Rāja-bhayā cora-bhayā udaka-bhayā agni-bhayā, viṣa-bhayā
śastra-bhayā para-cakra-bhayā du-bhikṣa-bhayā, aśani- bhayā
akāla-mṛtyu-bhayā dharaṇī-bhūmi-kampā-bhayā ulkā-pātabhayā, rāja-daṇḍa-
bhayā suparṇi-bhayā nāga-bhayā vidyutbhayā. Deva-grahā nāga-grahā yakṣa-

grahā rākṣasa-grahā pretagrahā, piśāca-grahā bhūta-grahā kumbhaṇḍa-grahā
pūtana-grahā,

kaṭa-pūtana-grahā skanda-grahā apasmāra-grahā utmāda-grahā,
cchāya-grahā revati-grahā jamika-grahā kaṇṭha-kamini-grahā.

Ojāhāriṇyā garbhāhāriṇyā jātāhāriṇyā jīvitāhāriṇyā,
rudhirāhāriṇyā vasāhāriṇyā māṃsāhāriṇyā medāhāriṇyā,
majjāhāriṇyā vāntāhāriṇyā asucyāhāriṇyā ciccāhāriṇyā, teṣāṃ
sarveṣāṃ.

Sarva grahāṇāṃ vidyāṃ cchinda-yāmi kīla-yāmi. Pari-brajāka
kṛtāṃ vidyāṃ cchinda-yāmi kīla-yāmi. Ḍāka-ḍākinī kṛtāṃ
vidyāṃ cchinda-yāmi kīla-yāmi Mahā-paśupati rudra kṛtāṃ
vidyāṃ cchinda-yāmi kīla-yāmi. Nārāyaṇā paṃca mahā mudrā
kṛtāṃ vidyāṃ cchinda-yāmi kīla-yāmi Tatva garuḍa sahīyāya
kṛtāṃ vidyāṃ cchinda-yāmi kīla-yāmi Mahā-kāla mātṛgaṇa
sahīyāya kṛtāṃ vidyāṃ cchinda-yāmi kīla-yāmi. Kāpālika kṛtāṃ
vidyāṃ cchinda-yāmi kīla-yāmi.

Jayakarā madhukara sarvārtha-sādhaka kṛtāṃ,
vidyāṃ cchinda-yāmi kīla-yāmi

Catur-bhaginī bhratṛ-paṃcama sahīyāya kṛtāṃ,
vidyāṃ cchinda-yāmi kīla-yāmi.

Bhṛṅgi-riṭika nandi-keśvara gaṇapati sahīya kṛtāṃ,
vidyāṃ cchinda-yāmi kīla-yāmi.

Nagna-śramaṇa kṛtāṃ vidyāṃ cchinda-yāmi kīla-yāmi. Arhanta
kṛtāṃ vidyāṃ cchinda-yāmi kīla-yāmi.

Vīta-rāga kṛtāṃ vidyāṃ cchinda-yāmi kīla-yāmi.

Vajra-pāṇi guhyakādhīpati kṛtāṃ vidyāṃ cchinda-yāmi kīlayāmi.

Rakṣa rakṣa māṃ.

Part IV

Bhagavata stathāgatoṣīṣaṃ sitātapatram namo-stute.

Asitānalārka prabha-sphuṭa vikasitātapatre.

Jva jvala dhaka-khaka vidhaka-vidhaka dara dara vidara vidara,
cchinda cchinda bhinda bhinda, hūṃ hūṃ phaṭ! phaṭ! svāhā.

Hehe phaṭ. Amogha phaṭ. Apratihata phaṭ. Vara-prada phaṭ.

Asura vidrāpaka phaṭ. Sarva deve-bhyah phaṭ. Sarva nāge-bhyah

phaṭ Sarva yakṣe-bhyaḥ phaṭ. Sarva rākṣase-bhyaḥ phaṭ.
Sarva garuḍe-bhyaḥ phaṭ. Sarva gāndharve-bhyaḥ phaṭ.
Sarva asure-bhyaḥ phaṭ. Sarva kindare- bhyaḥ phaṭ.
Sarva mahorage- bhyaḥ phaṭ. Sarva manuṣe- bhyaḥ phaṭ.
Sarva amanuṣe- bhyaḥ phaṭ. Sarva bhūte- bhyaḥ phaṭ.
Sarva piśāce- bhyaḥ phaṭ. Sarva kumbhaṇḍe- bhyaḥ phaṭ. Sarva
pūtane- bhyaḥ phaṭ. Sarva kaṭa-pūtane- bhyaḥ phaṭ. Sarva durlaṅghite- bhyaḥ
phaṭ. Sarva duṣ-prekṣite- bhyaḥ phaṭ. Sarva
jvare- bhyaḥ phaṭ. Sarva apasmāre- bhyaḥ phaṭ.
Sarva śramaṇe- bhyaḥ phaṭ. Sarva tirthike- bhyaḥ phaṭ.
Sarva utmāde- bhyaḥ phaṭ. Sarva vidyā-rājācārye- bhyaḥ phaṭ.
Jayakarā madhukara sarvārtha-sādhake- bhyaḥ phaṭ.
Sarva vidyācārye- bhyaḥ phaṭ. Catur bhaginī- bhyaḥ phaṭ. Vajra
kaumārī kulan-dharī mahā-vidyā-rājabhyaḥ phaṭ. Mahā-
pratyaṅgire-bhyaḥ phaṭ. Vajra śaṅkalāya phaṭ. Mahā-
pratyaṅgira-rājāya phaṭ.
Mahā-kālāya mahā-mātṛ-gaṇa namaḥ-kṛtāya phaṭ. Vaisnavīye
phaṭ. Brahmanīye phaṭ. Agnīye phaṭ. Mahā-kālīye phaṭ. Kāla-
daṇḍīye phaṭ. Indrīye phaṭ. Raudrīye phaṭ. Cāmuṇḍīye phaṭ.
Kāla-rātrīye phaṭ.. Kāpālīye phaṭ. Adhi-muktaka śmaśāna
vāsinīye phaṭ.
Yeke-citta satva mama.

Part V

Duṣṭa-cittā pāpa-cittā raudra-cittā vi-dveṣa amaitra-cittā.
Utpāda-yanti kīla-yanti mantra-yanti japanti juhvanti. Ojāhārā
garbhāhārā rudhirāhārā vasāhārā, majjāhārā jātāhārā jīvitāhārā
malyāhārā, gandhāhārā puṣpāhārā phalāhārā sasyāhārā. Pāpacittā duṣṭa-cittā
raudra-cittā.
Yakṣa-graha rākṣasa-graha preta-graha piśāca-graha,
bhūta-graha kumbhaṇḍa-graha skanda-graha utmāda-graha,
cchāya-graha apasmāra-graha ḍāka-ḍākinī-graha, revati-graha
jamika-graha śakuni-graha mantra-nandika-graha, lamvikagraha hanu kaṇṭha-
pāṇi-graha.
Jvara ekāhikā dvaitīyakā straitīyakā catur-thakā. Nitya-jvarā

viṣama-jvarā vatikā paittikā,
 śleṣmikā san-nipatikā sarva-jvarā.
 Śirortti ardhavabhedaka arocaka,
 akṣi-rogaṃ nasa-rogaṃ mukha-rogaṃ hṛd-rogaṃ gala-grahaṃ,
 karnṇa-śūlaṃ danta-śūlaṃ hṛdaya-śūlaṃ marma- śūlaṃ, pārśvaśūlaṃ pṛṣṭha-
 śūlaṃ udara-śūlaṃ kaṇṭī-śūlaṃ, vasti-śūlaṃ ūruśūlaṃ jāṅgha-śūlaṃ hasta-śūlaṃ,
 pāda-śūlaṃ sarvāṅgapratyaṅga-śūlaṃ.
 Bhūta vetāḍa ḍāka-ḍākinī jvara.
 Dadru kāṇḍu kiṭibhalotavai sarpa-lohāliṅga,
 śūṣatra sagara viśa-yoga,
 agni udaka mara vaira kāntāra akālaṃ-mṛtyu.
 Traibuka trai-laṭaka vṛścika sarpa nakula,
 siṃgha vyāghra ṛkṣa tarakṣa mṛga,
 sva-para jīva teṣāṃ sarveṣāṃ.
 ṣitātapatram mahā-vjroṣṇīṣaṃ mahā-pratyaṅgiram. Yāvadvā-
 daśa yojanābhyantareṇa, sīmā-bandhaṃ karomi, diśā-bandhaṃ
 karomi, pāra-vidyā-bandhaṃ karomi, tejo-bandhaṃ karomi,
 hasta-bandhaṃ karomi , pāda-bandhaṃ karomi, sarvāṅgapratyaṅga-bandhaṃ
 karomi.
 Tadyathā: Oṃ anale anale viśade viśade vīra vjra-dhare, bandha
 bandhani, vajra-pāṇi phaṭ! hūṃ trūṃ phaṭ! svāhā. Namaḥ
 stathāgatāya sugatāya arhate samyak-saṃbuddhāya, siddhyantu
 mantra-pada svāhā

The Pinyin / Chinese Version

dì yī huì
第一會

ná mó sà dàn tuō sū qié duō yē ē là hē dì sān miǎo sān pú tuó xiě	sà dàn tuō
南無薩怛他蘇伽多耶阿囉訶帝三藐三菩陀寫	薩怛他
fó tuó jù zhī sè ní shān ná mó sà pó bó tuó bó dì sà duò pí bì	ná mó sà
佛陀俱胝瑟尼釤南無薩婆勃陀勃地薩跢鞞弊	南無薩
duō nán sān miǎo sān pú tuó jù zhī nán suō shě là pó jiā sēng qié nán	ná mó
多南三藐三菩陀俱知南娑舍囉婆迦僧伽喃	南無

lú jī ē luó hàn duō nán ná mó sū lú duō bō nuó nán nā mó suō jié lì tuó
盧雞阿羅漢踰喃 南無蘇盧多波那喃 南無娑羯唎陀
qié mí nán ná mó lú jī sān miǎo qié duō nán sān miǎo qié bō là dǐ bō duō
伽彌喃 南無盧雞三藐伽踰喃 三藐伽波囉底波多
nuó nán ná mó tí pó lí sè nǎn ná mó xī tuó yē pí dì yē tuó là lí sè nǎn
那喃 南無提婆離瑟赦 南無悉陀耶毗地耶陀囉離瑟赦
shě bō nú jiē là hē suō hē suō là mó tuō nán ná mó bá là hē mó ní ná
舍波奴揭囉訶娑訶娑囉摩他喃 南無跋囉訶摩泥 南
mó yīn tuó là yē ná mó pó qié pó dì lú tuó là yē wū mó bō dì suō xī
無因陀囉耶 南無婆伽婆帝 盧陀囉耶 烏摩般帝 娑醯
yè yē ná mó pó qié pó dì nuó là yě ná yē pán zhē mó hē sān mù tuó là
夜耶 南無婆伽婆帝 那囉野拏耶 槃遮摩訶三慕陀囉
ná mó xī jié lì duō yē ná mó pó qié pó dì mó hē jiā là yē dì lì bō lá
南無悉羯唎多耶 南無婆伽婆帝 摩訶迦羅耶 地唎般剌
nà qié là pí tuó là bō ná jiā là yē ē dì mù dì shī mó shě nuó ní pó xī
那伽囉 毗陀囉波拏迦囉耶 阿地目帝 尸摩舍那泥婆悉
ní mó dá lì qié ná ná mó xī jié lì duō yē ná mó pó qié pó dì duō tuō
泥 摩怛唎伽拏 南無悉羯唎多耶 南無婆伽婆帝 多他
qié duō jù là yē ná mó bō tóu mó jù là yē ná mó bá shé là jù là yē ná
伽踰俱囉耶 南無般頭摩俱囉耶 南無跋闍囉俱囉耶 南
mó mó ní jù là yē ná mó qié shé jù là yē ná mó pó qié pó dì dì lì chá
無摩尼俱囉耶 南無伽闍俱囉耶 南無婆伽婆帝 帝唎茶
shū là xī ná bō là hē là ná là shé yē duō tuō qié duō yē ná mó pó qié pó
輸囉西那 波囉訶囉拏囉闍耶 踰他伽多耶 南無婆伽婆
dì ná mó ē mí duō pó yē duō tuō qié duō yē ē là hē dì sān miǎo
帝 南無阿彌多婆耶 踰他伽多耶 阿囉訶帝 三藐
sān pú tuó yē ná mó pó qié pó dì ē chú pí yē duō tuō qié duō yē ē
三菩陀耶 南無婆伽婆帝 阿芻鞞耶 踰他伽多耶 阿
là hē dì sān miǎo sān pú tuó yē ná mó pó qié pó dì pí shā shé yē jù lú
囉訶帝 三藐三菩陀耶 南無婆伽婆帝 鞞沙闍耶俱盧
fèi zhù lì yē bō là pó là shé yē duō tuō qié duō yē ná mó pó qié pó dì
吠柱唎耶 波囉婆囉闍耶 踰他伽多耶 南無婆伽婆帝
sān bǔ shī bì duō sà lián nà là là shé yē duō tuō qié duō yē ē là hē dì
三補師毖多 薩憐捺囉刺闍耶 踰他伽多耶 阿囉訶帝
sān miǎo sān pú tuó yē ná mó pó qié pó dì shě jī yě mǔ nuó yè duō
三藐三菩陀耶 南無婆伽婆帝 舍雞野母那曳 踰
tuō qié duō yē ē là hē dì sān miǎo sān pú tuó yē ná mó pó qié pó dì
他伽多耶 阿囉訶帝 三藐三菩陀耶 南無婆伽婆帝
là dàn nà jī dū là shé yē duō tuō qié duō yē ē là hē dì sān miǎo sān pú
剌怛那雞都囉闍耶 踰他伽多耶 阿囉訶帝 三藐三菩

tuó yē dì piáo ná mó sà jié lì duō yì tán pó qié pó duō sà dàn tuō qié dū
 陀耶 帝瓢南無薩羯唎多 翳曇婆伽婆多 薩怛他伽都
 sè ní shān sà dàn duō bō dá lán ná mó ē pó là shì dān bō là dì yáng qí
 瑟尼釤 薩怛多般怛嚩 南無阿婆囉視耽 般囉帝揚岐
 là sà là pó bù duō jiē là hē ní jié là hē jiē jiā là hē ní bá là bì dì yē
 囉 薩囉婆部多揭囉訶 尼羯囉訶揭迦囉訶尼 跋囉毖地耶
 chì tuó nǐ ē jiā là mì lì zhù bō lì dàn là yē níng jiē lì sà là pó pán tuó
 叱陀你 阿迦囉密唎柱 般唎怛囉耶 儚揭唎 薩囉婆槃陀
 nuó mù chā ní sà là pó tù sè zhà tù xī fá bō nà nǐ fá là ní zhě dū là
 那目叉尼 薩囉婆突瑟吒 突悉乏般那你伐囉尼 赭都囉
 shī dì nán jié là hē suō hē sà là ruò shé pí duō bēng suō nà jié lì ē sè
 失帝南 羯囉訶娑訶薩囉若闍 毗多崩娑那羯唎 阿瑟
 zhà bīng shě dì nán nà chā chà dàn là ruò shé bō là sà tuó nà jié lì ē sè
 吒冰舍帝南 那叉刹怛囉若闍 波囉薩陀那羯唎 阿瑟
 zhà nán mó hē jié là hē ruò shé pí duō bēng sà nà jié lì sà pó shě dū lú
 吒南 摩訶羯囉訶若闍 毗多崩薩那羯唎 薩婆舍都嚩
 nǐ pó là ruò shé hū lán tù xī fá nán zhē nà shě ní bì shā shě xī dàn là
 你婆囉若闍 呼藍突悉乏難遮那舍尼 毖沙舍悉怛囉
 ē jí ní wū tuó jiā là ruò shé ē bō là shì duō jù là mó hē bō là zhàn chí
 阿吉尼烏陀迦囉若闍 阿般囉視多具囉 摩訶般囉戰持
 mó hē dié duō mó hē dì shé mó hē shuì duō shé pó là mó hē bá là pán
 摩訶疊多 摩訶帝舍 摩訶稅多闍婆囉 摩訶跋囉槃
 tuó là pó xī nǐ ē lì yē duō là pí lì jù zhī shì pó pí shé yē bá shé
 陀囉婆悉你 阿唎耶多囉 毗唎俱知 誓婆毗闍耶 跋闍
 là mó lǐ dǐ pí shě lú duō bó téng wǎng jiā bá shé là zhì hē nuó ē zhē
 囉摩禮底 毗舍嚩多 勃騰罔迦 跋闍囉制喝那阿遮
 mó là zhì pó bō là zhì duō bá shé là shàn chí pí shě là zhē shàn duō
 摩囉制婆般囉質多 跋闍囉擅持 毗舍囉遮 扇多
 shě pí tí pó bǔ shì duō sū mó lú bō mó hē shuì duō ē lì yē duō là
 舍鞞提婆補視多 蘇摩嚩波 摩訶稅多 阿唎耶多囉
 mó hē pó là ē bō là bá shé là shāng jié là zhì pó bá shé là jù mó lì jù
 摩訶婆囉阿般囉 跋闍囉商 羯囉制婆 跋闍囉俱摩唎 俱
 lán tuó lì bá shé là hē sà duō zhē pí dì yē qián zhē nuó mó lì jiā kù sū
 藍陀唎 跋闍囉喝薩多遮 毗地耶乾遮那摩唎迦 崛蘇
 mǔ pó jié là duō nuó pí lú zhē nà jù lì yē yè là tù sè ní shān pí zhē
 母婆羯囉跢那 鞞嚩遮那俱唎耶 夜囉菟瑟尼釤 毗折
 lán pó mó ní zhē bá shé là jiā nà jiā bō là pó lú shé nà bá shé là dùn zhì zhē
 藍婆摩尼遮 跋闍囉迦那迦波囉婆 嚩闍那跋闍囉頓稚遮

shuì duō zhē jiā mó là chà shē shī bō là pó yì dì yí dì mǔ tuó là jié
稅 多 遮 迦 摩 囉 剎 奢 尸 波 囉 婆 翳 帝 夷 帝 母 陀 囉 羯
ná suō pí là chàn jué fàn dū yìn tù nà mó mó xiě
拏 娑 鞞 囉 憊 掘 梵 都 印 菟 那 麼 麼 寫

dì èr huì
第二會

wū xìn lì sè jiē ná bō là shě xī duō sà dàn tuō qié dū sè ní shān hǔ
烏 訖 唎 瑟 揭 拏 般 剎 舍 悉 多 薩 旦 他 伽 都 瑟 尼 釤 虎
xìn dū lú yōng zhān pó nà hǔ xìn dū lú yōng xī dān pó nà hǔ xìn
訖 都 嚧 雍 瞻 婆 那 虎 訖 都 嚧 雍 悉 耽 婆 那 虎 訖
dū lú yōng bō là sè dì yē sān bō chā ná jié là hǔ xìn dū lú yōng sà
都 嚧 雍 波 囉 瑟 地 耶 三 般 叉 拏 羯 囉 虎 訖 都 嚧 雍 薩
pó yào chā hē là chà suō jiē là hē ruò shé pí téng bēng sà nà jié là hǔ xìn
婆 藥 叉 喝 囉 剎 娑 揭 囉 訶 若 闍 毗 騰 崩 薩 那 羯 囉 虎 訖
dū lú yōng zhě dū là shī dǐ nán jiē là hē suō hē sà là nán pí téng
都 嚧 雍 者 都 囉 尸 底 南 揭 囉 訶 娑 訶 薩 囉 南 毗 騰
bēng sà nà là hǔ xìn dū lú yōng là chā pó qié fàn sà dàn tuō qié dū
崩 薩 那 囉 虎 訖 都 嚧 雍 囉 叉 婆 伽 梵 薩 旦 他 伽 都
sè ní shān bō là diǎn shé jí lì mó hē suō hē sà là bó shù suō hē sà là
瑟 尼 釤 波 囉 點 闍 吉 唎 摩 訶 娑 訶 薩 囉 勃 樹 娑 訶 薩 囉
shì lì shā jù zhī suō hē sà ní dì lì ē bì tí shì pó lì duō zhà zhà yīng jiā
室 唎 沙 俱 知 娑 訶 薩 泥 帝 隸 阿 弊 提 視 婆 唎 多 吒 吒 嬰 迦
mó hē bá shé lú tuó là dì lì pú pó nà màn chá là wū xìn suō xī
摩 訶 跋 闍 嚧 陀 囉 帝 唎 菩 婆 那 曼 茶 囉 烏 訖 莎 悉
dì bó pó dū mó mó yìn tù nà mó mó xiě
帝 薄 婆 都 麼 麼 印 菟 那 麼 麼 寫

dì sān huì
第三會

là shé pó yè zhǔ là bá yè ē qí ní pó yè wū tuó jiā pó yè pí shā pó yè
囉 闍 婆 夜 主 囉 跋 夜 阿 祇 尼 婆 夜 烏 陀 迦 婆 夜 毗 沙 婆 夜
shě sà duō là pó yè pó là zhuó jié là pó yè tù sè chā pó yè ē shě nǐ
舍 薩 多 囉 婆 夜 婆 囉 斫 羯 囉 婆 夜 突 瑟 叉 婆 夜 阿 舍 你
pó yè ē jiā là mì lì zhù pó yè tuó là ní bù mí jiàn bō qié bō tuó pó yè
婆 夜 阿 迦 囉 密 唎 柱 婆 夜 陀 囉 尼 部 彌 劍 波 伽 波 陀 婆 夜
wū là jiā pó duō pó yè là shé tán chá pó yè nuó qié pó yè pí tiáo dàn pó
烏 囉 迦 婆 多 婆 夜 剎 闍 壇 茶 婆 夜 那 伽 婆 夜 毗 條 旦 婆
yè sū bō là ná pó yè yào chā jiē là hē là chā sī jiē là hē bì lì duō jiē
夜 蘇 波 囉 拏 婆 夜 藥 叉 揭 囉 訶 囉 叉 私 揭 囉 訶 畢 唎 多 揭

là hē pí shě zhē jiē là hē bù duō jiē là hē jiū pán chá jiē là hē bǔ dān
囉訶 毗舍遮揭囉訶 部多揭囉訶 鳩槃荼揭囉訶 補丹
nuó jiē là hē jiā zhà bǔ dān nà jiē là hē xī qián dù jiē là hē ē bō xī mó
那揭囉訶 迦吒補丹那揭囉訶 悉乾度揭囉訶 阿播悉摩
là jiē là hē wū tán mó tuó jiē là hē chē yè jiē là hē xī lì pó dì jiē là hē
囉揭囉訶 烏檀摩陀揭囉訶 車夜揭囉訶 醯唎婆帝揭囉訶
shè duō hē lì nán jiē pó hē lì nán lú dì là hē lì nán máng suō hē lì
社多訶唎南 揭婆訶唎南 嚧地囉訶唎南 忙娑訶唎
nán mí tuó hē lì nán mó shé hē lì nán shé duō hē lì nǚ shì bǐ duō hē
南 謎陀訶唎南 摩闍訶唎南 闍多訶唎女 視比多訶
lì nán pí duō hē lì nán pó duō hē lì nán ē shū zhē hē lì nǚ zhì duō
唎南 毗多訶唎南 婆多訶唎南 阿輸遮訶唎女 質多
hē lì nǚ dì shān sà pí shān sà pó jiē là hē nán pí tuó yè shé chēn tuó yè
訶唎女 帝釤薩鞞釤 薩婆揭囉訶南 毗陀耶闍瞋陀夜
mí jī là yè mí bō lì bá là zhě jiā qì lì dān pí tuó yè shé chēn tuó yè
彌 雞囉夜彌 波唎跋囉者迦訖唎擔 毗陀夜闍瞋陀夜
mí jī là yè mí chá yǎn ní qì lì dān pí tuó yè shé chēn tuó yè mí jī
彌 雞囉夜彌 茶演尼訖唎擔 毗陀夜闍瞋陀夜彌 雞
là yè mí mó hē bō shū bō dàn yè lú tuó là qì lì dān pí tuó yè shé chēn
囉夜彌 摩訶般輸般怛夜 嚧陀囉訖唎擔 毗陀夜闍瞋
tuó yè mí jī là yè mí nuó là yè ná qì lì dān pí tuó yè shé chēn tuó yè
陀夜彌 雞囉夜彌 那囉夜拏訖唎擔 毗陀夜闍瞋陀夜
mí jī là yè mí dàn duǒ qié lú chá xī qì lì dān pí tuó yè shé chēn tuó yè
彌 雞囉夜彌 怛埵伽嚧茶西訖唎擔 毗陀夜闍瞋陀夜
mí jī là yè mí mó hē jiā là mó dàn lì qié ná qì lì dān pí tuó yè shé
彌 雞囉夜彌 摩訶迦囉摩怛唎伽拏訖唎擔 毗陀夜闍
chēn tuó yè mí jī là yè mí jiā bō lì jiā qì lì dān pí tuó yè shé chēn tuó
瞋陀夜彌 雞囉夜彌 迦波唎迦訖唎擔 毗陀夜闍瞋陀
yè mí jī là yè mí shé yē jié là mó dù jié là sà pó là tuō suō dá nà qì lì
夜彌 雞囉夜彌 闍耶羯囉摩度羯囉 薩婆囉他娑達那訖唎
dān pí tuó yè shé chēn tuó yè mí jī là yè mí zhě duō là pó qí nǐ qì lì
擔 毗陀夜闍瞋陀夜彌 雞囉夜彌 赭咄囉婆耆你訖唎
dān pí tuó yè shé chēn tuó yè mí jī là yè mí pí lì yáng qì lì zhī nán
擔 毗陀夜闍瞋陀夜彌 雞囉夜彌 毗唎羊訖唎知 難
tuó jī shā là qié ná bō dì suǒ xī yè qì lì dān pí tuó yè shé chēn tuó yè mí
陀雞沙囉伽拏般帝 索醯夜訖唎擔 毗陀夜闍瞋陀夜彌
jī là yè mí nà jiē nà shě là pó ná qì lì dān pí tuó yè shé chēn tuó yè mí
雞囉夜彌 那揭那舍囉婆拏訖唎擔 毗陀夜闍瞋陀夜彌
jī là yè mí ē luó hàn qì lì dān pí tuó yè shé chēn tuó yè mí jī là
雞囉夜彌 阿羅漢訖唎擔 毗陀夜闍瞋陀夜彌 雞囉

yè mí pí duō là qié qì lì dān pí tuó yè shé chēn tuó yè mí jī là yè mí
夜彌 毗多囉伽訖唎擔 毗陀夜闍瞋陀夜彌 雞囉夜彌
bá shé là bō nǐ jù xī yè jù xī yè jiā dì bō dì qì lì dān pí tuó yè shé
跋闍囉波你 具醯夜具醯夜 迦地般帝訖唎擔 毗陀夜闍
chēn tuó yè mí jī là yè mí là chā wǎng pó qié fàn yìn tù nà mó mó
瞋陀夜彌 雞囉夜彌 囉叉罔 婆伽梵 印菟那麼麼

xiě
寫

dì sì huì 第四會

pó qié fàn sà dá duō bō dá là ná mó cuì dū dì ē xī duō nà là là jiā
婆伽梵 薩怛多般怛囉 南無粹都帝 阿悉多那囉刺迦
bō là pó xī pǔ zhà pí jiā sà dàn duō bō dì lì shí fó là shí fó là tuó là
波囉婆悉普吒 毗迦薩怛多鉢帝唎 什佛囉什佛囉 陀囉
tuó là pín tuó là pín tuó là chēn tuó chēn tuó hǔ xìn hǔ xìn pàn zhà
陀囉 頻陀囉頻陀囉 瞋陀瞋陀 虎𤙖 虎𤙖 泮吒
pàn zhà pàn zhà pàn zhà pàn zhà suō hē xī xī pàn ē móu jiā yē pàn ē
泮吒泮吒泮吒泮吒 娑訶 醯醯泮 阿牟迦耶泮 阿
bō là tí hē duō pàn pó là bō là tuó pàn ē sù là pí tuó là bō jiā pàn sà
波囉提訶多泮 婆囉波囉陀泮 阿素囉毗陀囉波迦泮 薩
pó tí pí bì pàn sà pó nà qié bì pàn sà pó yào chā bì pàn sà pó qián tà
婆提鞞弊泮 薩婆那伽弊泮 薩婆藥叉弊泮 薩婆乾闥
pó bì pàn sà pó bǔ dān nà bì pàn jiā zhā bǔ dān nà bì pàn sà pó tù láng
婆弊泮 薩婆補丹那弊泮 迦吒補丹那弊泮 薩婆突狼
zhǐ dì bì pàn sà pó tù sè bǐ lí qì sè dì bì pàn sà pó shí pó lí bì pàn sà
枳帝弊泮 薩婆突澀比嚩訖瑟帝弊泮 薩婆什婆嚩弊泮 薩
pó ē bō xī mó lí bì pàn sà pó shě là pó ná bì pàn sà pó dì dì jī bì pàn
婆阿播悉摩嚩弊泮 薩婆舍囉婆拏弊泮 薩婆地帝雞弊泮
sà pó dàn mó tuó jì bì pàn sà pó pí tuó yē là shì zhē lí bì pàn shé yè
薩婆怛摩陀繼弊泮 薩婆毗陀耶囉誓遮嚩弊泮 闍夜
jié là mó dù jié là sà pó là tuō suō tuó jī bì pàn pí dì yè zhē lì bì pàn
羯囉摩度羯囉 薩婆囉他娑陀雞弊泮 毗地夜遮唎弊泮
zhě dū là fù qí nǐ bì pàn bá shé là jù mó lì pí tuó yè là shì bì pàn mó
者都囉縛耆你弊泮 跋闍囉俱摩唎 毗陀夜囉誓弊泮 摩
hē bō là dīng yáng yì qí lì bì pàn bá shé là shāng jié là yè bō là zhàng qí
訶波囉丁羊义耆唎弊泮 跋闍囉商羯囉夜 波囉丈耆
là shé yē pàn mó hē jiā là yè mó hē mò dàn lì jiā ná ná mó suō jié lì
囉闍耶泮 摩訶迦囉夜 摩訶末怛唎迦拏 南無娑羯唎

duō yè pàn bì sè ná bì yè pàn bó là hē móu ní yè pàn ē qí ní yè pàn
多夜泮 毖瑟拏婢曳泮 勃囉訶牟尼曳泮 阿耆尼曳泮
mó hē jié lì yè pàn jié là tán chí yè pàn miè dàn lì yè pàn lào dàn lì
摩訶羯唎曳泮 羯囉檀遲曳泮 蔑但唎曳泮 勞但唎
yè pàn zhē wén chá yè pàn jié luó là dàn lì yè pàn jiā bō lì yè pàn ē
曳泮 遮文茶曳泮 羯邏囉怛唎曳泮 迦般唎曳泮 阿
dì mù zhì duō jiā shī mó shě nuó pó sī nǐ yè pàn yǎn jí zhì sà duǒ pó xiě
地目質多迦尸摩舍那 婆私你曳泮 演吉質 薩埵婆寫
mó mó yìn tù nà mó mó xiě
麼麼印菟那麼麼寫

dì wǔ huì
第五會

tù sè zhà zhì duō ē mò dàn lì zhì duō wū shé hē là qié pó hē là lú
突瑟吒質多 阿末怛唎質多 烏闍訶囉 伽婆訶囉 嚧
dì là hē là pó suō hē là mó shé hē là shé duō hē là shì bì duō hē là
地囉訶囉 娑娑訶囉 摩闍訶囉 闍多訶囉 視毖多訶囉
bá lüè yè hē là qián tuó hē là bù shǐ bō hē là pō là hē là pó xiě hē
跋略夜訶囉 乾陀訶囉 布史波訶囉 頗囉訶囉 婆寫訶
là bō bō zhì duō tù sè zhà zhì duō lào tuó là zhì duō yào chā jiē là hē
囉 般波質多 突瑟吒質多 勞陀囉質多 藥叉揭囉訶
là chà suō jiē là hē bì lì duō jiē là hē pí shě zhē jiē là hē bù duō jiē
囉刹娑揭囉訶 閉隸多揭囉訶 毗舍遮揭囉訶 部多揭
là hē jiū pán chá jiē là hē xī qián tuó jiē là hē wū dàn mó tuó jiē là hē
囉訶 鳩槃荼揭囉訶 悉乾陀揭囉訶 烏怛摩陀揭囉訶
chē yè jiē là hē ē bō sà mó là jiē là hē zhái qū gé chá qí ní jiē là hē
車夜揭囉訶 阿播薩摩囉揭囉訶 宅祛革茶耆尼揭囉訶
lì fó dì jiē là hē shé mí jiā jiē là hē shě jù ní jiē là hē mǔ tuó là nán
唎佛帝揭囉訶 闍彌迦揭囉訶 舍俱尼揭囉訶 姥陀囉難
dì jiā jiē là hē ē lán pó jiē là hē qián dù bō ní jiē là hē shí fá là yīn jiā
地迦揭囉訶 阿藍婆揭囉訶 乾度波尼揭囉訶 什伐囉堙迦
xī jiā zhuì dì yào jiā dá lì dì yào jiā zhě tù tuō jiā ní tí shí fá là bì
醯迦 墜帝藥迦 達隸帝藥迦 者突託迦 昵提什伐囉毖
shān mó shí fá là bó dǐ jiā bí dǐ jiā shì lì sè mì jiā suō nǐ bō dì jiā
釭摩什伐囉 薄底迦 鼻底迦 室隸瑟密迦 娑你般帝迦
sà pó shí fá là shì lú jí dì mò tuó pí dá lú zhì jiàn ē qǐ lú qián mù
薩婆什伐囉 室嚧吉帝 末陀鞞達嚧制劍 阿綺嚧鉗 目
qué lú qián jié lì tù lú qián jiē là hē jiē lán jié ná shū lán dàn duō shū
佉嚧鉗 羯唎突嚧鉗 揭囉訶揭藍 羯拏輸藍 憚多輸

lán qì lì yè shū lán mò mó shū lán bá lì shì pó shū lán bì lì sè zhà
藍 迄 唎 夜 輸 藍 末 麼 輸 藍 跋 唎 室 婆 輸 藍 毖 栗 瑟 吒
shū lán wū tuó là shū lán jié zhī shū lán bá xī dì shū lán wū lú shū lán
輸 藍 烏 陀 囉 輸 藍 羯 知 輸 藍 跋 悉 帝 輸 藍 鄔 嚧 輸 藍
cháng qié shū lán hē xī duō shū lán bá tuó shū lán suō fáng àng qié bō
常 伽 輸 藍 喝 悉 多 輸 藍 跋 陀 輸 藍 娑 房 盎 伽 般
là zhàng qié shū lán bù duō bì duō chá chá qí ní shí pó là tuó tù lú jiā
囉 丈 伽 輸 藍 部 多 毖 跢 茶 茶 耆 尼 什 婆 囉 陀 突 嚧 迦
jiàn dū lú jí zhī pó lù duō pí sà bō lú hē líng qié shū shā dàn là suō nà jié
建 咄 嚧 吉 知 婆 路 多 毗 薩 般 嚧 訶 凌 伽 輸 沙 但 囉 娑 那 羯
là pí shā yù jiā ē qí ní wū tuó jiā mò là pí là jiàn duò là ē jiā là
囉 毗 沙 喻 迦 阿 耆 尼 烏 陀 迦 末 囉 鞞 囉 建 跢 囉 阿 迦 囉
mì lì dū dà liǎn bù jiā dì lì là zhà bì lì sè zhì jiā sà pó nà jù là sì
密 唎 咄 怛 斂 部 迦 地 栗 刺 吒 毖 唎 瑟 質 迦 薩 婆 那 俱 囉 肆
yǐn qié bì jiē là lì yào chā dàn là chú mò là shì fèi dì shān suō pí shān xī
引 伽 弊 揭 囉 唎 藥 叉 怛 囉 芻 末 囉 視 吠 帝 鈇 娑 鞞 鈇 悉
dān duō bō dá là mó hē bá shé lú sè ní shān mó hē bō lài zhàng qí lán
怛 多 鉢 怛 囉 摩 訶 跋 闍 嚧 瑟 尼 鈇 摩 訶 般 賴 丈 耆 藍
yè bō tù tuó shě yù shé nuó biàn dá lì ná pí tuó yē pán tán jiā lú mí dì
夜 波 突 陀 舍 喻 闍 那 辯 怛 隸 拏 毗 陀 耶 槃 曇 迦 嚧 彌 帝
shū pán tán jiā lú mí bō là pí tuó pán tán jiā lú mí dā zhí tuō nān ē
殊 槃 曇 迦 嚧 彌 般 囉 毗 陀 槃 曇 迦 嚧 彌 跢 姪 他 喃 阿
nà lì pí shě tí pí là bá shé là tuó lì pán tuó pán tuó nǐ bá shé là
那 隸 毗 舍 提 鞞 囉 跋 闍 囉 陀 唎 槃 陀 槃 陀 你 跋 闍 囉
bàng ní pàn hǔ xìn dū lú yōng pàn suō pó hē
謗 尼 泮 虎 信 都 嚧 甕 泮 莎 婆 訶

阿難頂禮佛足而白佛言。自我出家侍佛橋愛。求多聞故未證無為。遭彼梵天
邪術所禁。心雖明了力不自由。賴遇文殊令我解脫。雖蒙如來佛頂神呪。冥
獲其力尚未親聞。唯願大慈重為宣說。悲救此會諸修行輩。末及當來在輪迴
者。承佛密音身意解脫。于時會中一切大眾普皆作禮。佇聞如來祕密章句。

爾時世尊從肉髻中涌百寶光。光中涌出千葉寶蓮。有化如來坐寶華中。頂放
十道百寶光明。一一光明皆遍示現十恒河沙金剛密跡。擎山持杵遍虛空界。
大眾仰觀畏愛兼抱。求佛侍怙一心聽佛無見頂相放光如來宣說神呪。

Chapter Seven Section 2 (2): The Inconceivable Powers of the Mantra

“Ananda, it is from the esoteric lines of this Mantra, with its profound energy emanated from the light atop the crown of the Buddha, that all the Buddhas throughout the ten directions come forth. By means of this Mantra, they subdue all the demons and heretics, and they realize the supreme, all-encompassing knowledge and wisdom.

“Sitting upon jewel-adorned lotus flowers, employing the inconceivable powers of this Mantra, all the Tathagatas in the ten directions respond to the needs of all beings, turning the Dharma wheel, and transmitting wisdom through the crowns of beings in all the worlds as countless as dust modes. They can also bestow predictions upon those who have yet to come to fruition in their practice. And they can rescue beings from all kinds of suffering – in the hells, as hungry ghosts, as animals, being blind, deaf or mute, from hatred, from separation, from unsatisfaction, from the raging fire of the five conditions, from accidents great or small, from misfortunes brought by theft, wars, authority, imprisonment, wind, fire, flood, hunger, thirst, or poverty.

“Relying on the inconceivable powers of this Mantra, all the Tathagatas can help good teachers throughout the ten directions, with all aspects of majestic comportment facilitating their work to perfection. They are chosen as Great Dharma Princes among countless Tathagatas, and by putting the essence of this Mantra into practice, they can gather and protect those with whom they have strong affinities or those of the Lesser Vehicle, ensuring that all these beings can remain fearless hearing the esoteric teachings.

“Sitting beneath the Bodhi trees, through reciting the essence of this Mantra, all the Tathagatas in the ten directions realize the Unsurpassable Enlightenment and enter the Perfect Nirvana. And through transmitting the essence of this Mantra, the Tathagatas in the ten directions pass on the Buddha Dharma, so that after

their nirvana the Dharma can continue to live on, and all those who are strictly upholding the precepts can attain perfect purity.

“If I were to continue expounding on all the virtues of this Supreme Mantra, I could carry on infinitely without repeating myself. This Mantra is also called ‘The Crown of The Tathagata’. All of you who are still learning and have not yet ended the cycle of death and rebirth, who have vowed with great sincerity to realize Samadhi, if you don’t uphold this Mantra, you will not be able to steer clear of demonic influences while sitting in meditation.

“Ananda, if anyone of any country in any world writes out this Mantra on birch bark, papyrus, tree leaves, white cloth, or whatever material available, puts it in a fragrant pouch, and keeps it in home or brings it along wherever they go, then even if they can neither recite nor memorize the Mantra, they will be safe from any poison or harm for the rest of their lives.

“Ananda, now I will tell you more about how this Mantra can rescue beings, help them become fearless and attain transcendent wisdom. After my nirvana, in the Dharma-ending Age, anyone who can recite this Mantra and teach others to recite will never get burned or drowned or be harmed by anything poisonous. Further, no evil spell cast by gods, dragons, ghosts or spirits of all sorts can have any power over them. All the myriad kinds of venomous substances in whatever forms, be it metals, herbs, insects, snakes, or vapors, anything at all, will all turn into honeydew if ingested by any person who recites this Mantra. No evil spirit or ghost can harbor malice on people who recite this Mantra. Vinayaka and all other ghost kings, as well as their retinues, will always safeguard and protect these people.

“Ananda, you should know that day and night this Mantra is attended by countless Vajra-Treasure-King Bodhisattvas, as well as their descendants and followers, whose number is eighty-four thousand ten billion trillion times the number of sands in the Ganges River. These Vajra Kings will always stay near the beings who recite this Mantra, protecting even those whose minds are scattered, not entering Samadhi, but only reciting the Mantra from memory with their mouths. Let alone those who are truly resolved to attain Bodhi! All the Vajra-Treasure-King Bodhisattvas will secretly, attentively spur the diligent practitioners on, speeding up their progress towards realization. In response, these practitioners

may suddenly become able to recall everything happened in countless past lifetimes and understand it all, thoroughly and completely, with no more doubts. From then on, until the last rebirth, they will never be born in lower realms where there are any kinds of hungry ghosts or evil spirits.

“Anyone who reads, recites, or copies this Mantra, wears it on their bodies, keeps it in their homes, or makes offerings to it, they will never be poor, lowly, or unhappy, throughout all future lifetimes. Even if these beings have not earned any merits themselves, the Buddhas in the ten directions will give them blessings, and because of that they will always be born where the Buddhas are present, throughout all future lifetimes. Their blessings are so great that they will get to stay close to the Buddhas, cultivating their spiritual practice with the teachings of the Buddhas, never being separated from the Buddhas.

“Therefore, this Mantra can help those who have broken precepts to regain purity, lead those who have not received precepts to receive them, spur those who have not been diligent on becoming diligent, enlighten those who are unwise, purify those who are impure, enable those who cannot follow a pure diet to become vegetarians easily.

“Ananda, once good people start upholding this Mantra, all their past violations of the precepts, whether grave or minor, will be erased. If in the past they have consumed alcohols, pungent plants or other impure foods, the Buddhas, Bodhisattvas, vajra deities, gods, immortals, ghosts, and spirits will not count it as transgression. Even if they wear dirty and tattered clothes, they are still considered pure in their mind, body and speech. Even if they do not set up an altar or a place specially for practice, or not follow the practice regimen, still their merits will be identical to those derived from proper practice, as long as they recite and uphold this Mantra. Even if they have committed the Five Most Heinous Sins (i.e., killing of father, killing of mother, killing of Arhat, causing a Buddha’s body to bleed, sabotage the harmony of a Sangha), or if they are monks or nuns who have violated the parajikas and should be expelled, as soon as they start reciting and upholding this Mantra, all their grave and heavy karma will be wiped clean, like a sand dune dispersed in a gale of wind, without any particle remaining.

“Ananda, for beings who have never repented all the major or minor sins they have committed in countless past lifetimes, if they read, recite, or copy this

Mantra, bringing it along wherever they go or keeping it in their homes, then all those accumulated karma will melt away like snow in hot water, and before long they will attain the state of Patient Endurance with no more arising of mental objects.

“Furthermore, for women who don’t have children and want to conceive, if they memorize and recite this Mantra sincerely, or wear it on their bodies, they will give birth to children blessed with fortune, virtue, and wisdom. Through reciting this Mantra, those who wish for longevity will have longevity, those who wish for accomplishment will have accomplishment. In the same way, people can acquire health, wealth, beauty, and strength. At the end of life, they will be reborn in whatever country in the ten directions as they wish, and they will surely not be reborn into poverty, inferiority, or deformity.

“Ananda, in the event that famine, plague, war, riot, disorder or calamity of any kind occurs in a district, a province, or the whole country, then this holy Mantra should be copied out and placed on all the city gates, as well as on temples or banners. All citizens of the country should come to welcome and worship the Mantra, sincerely make offerings to it, wear it on their bodies or place it in their homes. Then all the calamities and disasters will vanish.

“Ananda, anywhere and everywhere, as long as the people living there uphold this Mantra, the celestial dragons will be pleased, the weather will be clement, the agricultural harvests will be abundant, all the people will be peaceful and joyful, all ominous forces will be suppressed, no calamities will arise, and people will sleep well, without nightmares, not die untimely deaths, nor will they be shackled, fettered or imprisoned.

“Ananda, in this Saha world, there are eighty-four thousand inauspicious stars which may potentially bring about disasters, with twenty-eight among them being more forceful, and eight among them being the most powerful. They appear in various forms, indicating disasters or unexpected occurrences will be inflicted upon living beings. But wherever this Mantra exists, within a radius as far as eighty-four miles, no evil power will ever be able to enter, and all the calamities can be prevented.

“Therefore, the Tathagata has proclaimed this Mantra, in order to protect all beginners in the future, so that they can enter Samadhi with peaceful mind and

body, without any trouble or harm from any demon, ghost, spirit, enmity, or old karma. If in the assembly or in the future, anyone who is learning can establish the practice and uphold the precepts accordingly – suppose they have received the precepts from a Sangha master whose mind is truly pure, and suppose they have no doubts in mind while upholding the Mantra – then they will surely be able to attain spiritual awakening in their own bodies that were given to them by their parents. If not so, then the Tathagatas in the ten directions have been lying!”

阿難是佛頂光聚悉怛多般怛羅祕密伽陀微妙章句。出生十方一切諸佛。十方如來因此呪心。得成無上正遍知覺。十方如來執此呪心。降伏諸魔制諸外道。十方如來乘此呪心。坐寶蓮華應微塵國。十方如來含此呪心。於微塵國轉大法輪。十方如來持此呪心。能於十方摩頂授記。自果未成亦於十方蒙佛授記。十方如來依此呪心。能於十方拔濟群苦。所謂地獄餓鬼畜生盲聾瘖瘂。怨憎會苦愛別離苦。求不得苦五陰熾盛。大小諸橫同時解脫。賊難兵難王難獄難。風水火難飢渴貧窮應念銷散。十方如來隨此呪心。能於十方事善知識。四威儀中供養如意。恒沙如來會中推為大法王子。十方如來行此呪心。能於十方攝受親因。令諸小乘聞祕密藏不生驚怖。十方如來誦此呪心。成無上覺坐菩提樹入大涅槃。十方如來傳此呪心。於滅度後付佛法事究竟住持。嚴淨戒律悉得清淨。若我說是佛頂光聚般怛羅呪。從旦至暮音聲相連。字句中間亦不重疊。經恒沙劫終不能盡。亦說此呪名如來頂。汝等有學未盡輪迴。發心至誠趣向阿耨多羅三藐三菩提。不持此呪而坐道場。令其身心遠諸魔事無有是處。

阿難若諸世界隨所國土。所有眾生隨國所生。樺皮貝葉紙素白疊。書寫此呪貯於香囊。是人心惛未能誦憶。或帶身上或書宅中。當知是人盡其生年。一切諸毒所不能害。

阿難我今為汝更說此呪。救護世間得大無畏。成就眾生出世間智。若我滅後末世眾生。有能自誦若教他誦。當知如是誦持眾生。火不能燒水不能溺。大毒小毒所不能害。如是乃至龍天鬼神。精祇魔魅所有惡呪。皆不能著心得正受。一切呪咀魘蠱毒藥。金毒銀毒草木蟲蛇萬物毒氣。入此人口成甘露味。

一切惡星并諸鬼神殄毒心人。於如是人不能起惡。毘那夜迦諸惡鬼王并其眷屬。皆領深恩常加守護。阿難當知。是呪常有八萬四千那由他恒河沙俱胝金剛藏王菩薩種族。一一皆有諸金剛眾而為眷屬。設有眾生於散亂心。非三摩地心憶口持。是金剛王常隨從彼諸善男子。何況決定菩提心者。此諸金剛菩薩藏王。精心陰速發彼神識。是人應時心能記憶八萬四千恒河沙劫。周遍了知得無疑惑。從第一劫乃至後身生生不生。藥叉羅刹及富單那。迦吒富單那鳩槃荼。毘舍遮等并諸餓鬼。有形無形有想無想。如是惡處是善男子。若讀若誦若書若寫。若帶若藏諸色供養。劫劫不生貧窮下賤不可樂處。此諸眾生縱其自身不作福業。十方如來所有功德悉與此人。由是得於恒河沙阿僧祇不可說不可說劫。常與諸佛同生一處。無量功德如惡叉聚。同處熏修永無分散。是故能令破戒之人戒根清淨。未得戒者令其得戒。未精進者令得精進。無智慧者令得智慧。不清淨者速得清淨。不持齋戒自成齋戒。阿難是善男子持此呪時。設犯禁戒於未受時。持呪之後眾破戒罪。無問輕重一時銷滅。縱經飲酒食噉五辛種種不淨。一切諸佛菩薩金剛。天仙鬼神不將為過。設著不淨破弊衣服。一行一住悉同清淨。縱不作壇不入道場。亦不行道誦持此呪。還同入壇行道功德若造五逆無間重罪。及諸比丘比丘尼四棄八棄。誦此呪已如是重業。猶如猛風吹散沙聚。悉皆滅除更無毫髮。

阿難若有眾生。從無量無數劫來。所有一切輕重罪障。從前世來未及懺悔。若能讀誦書寫此呪身上帶持。若安住處莊宅園館。如是積業猶湯銷雪。不久皆得悟無生忍。

復次阿難若有女人。未生男女欲求生者。若能至心。憶念斯呪。或能身上帶此悉怛多鉢怛羅者。便生福德智慧男女。求長命者速得長命。欲求果報速圓滿者速得圓滿。身命色力亦復如是。命終之後隨願往生十方國土。必定不生邊地下賤。何況雜形。阿難若諸國土州縣聚落饑荒疫癘。或復刀兵賊難鬪諍。兼餘一切厄難之地。寫此神呪安城四門。并諸支提或脫闍上。令其國土所有眾生奉迎斯呪。禮拜恭敬一心供養。令其人民各各身佩。或各各安所居宅地。一切災厄悉皆銷滅。

阿難在在處處國土眾生隨有此呪。天龍歡喜風雨順時。五穀豐殷兆庶安樂。亦復能鎮一切惡星。隨方變怪災障不起人無橫夭。杻械枷鎖不著其身。晝夜安眠常無惡夢。阿難是娑婆界。有八萬四千災變惡星。二十八惡星而為上首。復有八大惡星以為其主。作種種形出現世時。能生眾生種種災異。有此

呪地悉皆銷滅。十二由旬成結界地。諸惡災祥永不能入。是故如來宣示此呪。於未來世保護初學。諸修行者入三摩提。身心泰然得大安隱。更無一切諸魔鬼神。及無始來冤橫宿殃。舊業陳債來相惱害。汝及眾中諸有學人。及未來世諸修行者。依我壇場如法持戒。所受戒主逢清淨僧。持此呪心不生疑悔。是善男子於此父母所生之身。不得心通。十方如來便為妄語。

Chapter Seven Section 2 (3): The Whole Assembly Making Vows

As soon as the World-Honored One finished speaking, countless Vajra Warriors in the assembly placed their palms together and bowed reverently to the Buddha: “With utmost sincerity we vow to protect all practitioners who cultivate Bodhi in accord with the Buddha’s teachings.” And the Brahma King, the Lord Sakra, as well as the Four Celestial Kings all bowed before the Buddha, speaking simultaneously, “If there are good people who study and practice accordingly, we vow to protect them with all our might and help them fulfill their wishes in their current lives.” Then innumerable ghost kings and ghost generals also placed their palms together and bowed before the Buddha, saying respectfully: “We too vow to protect these people and help them attain their Perfect Bodhi quickly.”

Furthermore, countless gods – such as the gods of the sun and moon, gods of rain, cloud, thunder and lightning, as well as the retinues of stars who patrol the whole world throughout the year, all prostrated at the Buddha’s feet and said reverently, “We also vow to protect all practitioners so that they may practice with peace of mind and without fear.”

Moreover, innumerable spirits of mountains, seas, and wind, all myriad creatures of land, water, and air, as well as spirits of the Formless Heavens, all simultaneously bowed before the Buddha and said, “Likewise, we will protect these practitioners to realize Bodhi without being obstructed by any demonic force.”

Then, the Vajra-Treasury-King Bodhisattvas, as measureless as eighty-four thousand million billion times the number of sand grains in the Ganges, all arose from their seats and prostrated at the Buddha's feet, vowing reverently: "World-Honored One, although we have long since attained Bodhi, we have chosen not to enter Nirvana but to uphold this Mantra and safeguard all those who are cultivating Samadhi during the time of the Dharma's ending. Whether they are sitting or walking, or even playing around with a scattered mind, we will nonetheless follow them and attend to them closely, so that even the demon kings or the gods of pleasure can never succeed in seducing them. And small-time ghosts and spirits will have to stay at least seventy miles away from these good people, except for those who are also resolved to joyfully practice meditation. World-Honored One, anyone who tries to intrude and disturb these good people, we will smash their skulls with our Vajra pestles, always making sure the good practitioners have their wishes fulfilled."

說是語已會中無量百千金剛一時佛前合掌頂禮而白佛言。如佛所說我當誠心。保護如是修菩提者。爾時梵王并天帝釋四天大王。亦於佛前同時頂禮而白佛言。審有如是修學善人。我當盡心至誠保護。令其一生所作如願。復有無量藥叉大將。諸羅刹王富單那王。鳩槃荼王毘舍遮王。頻那夜迦諸大鬼王及諸鬼帥。亦於佛前合掌頂禮。我亦誓願護持是人。令菩提心速得圓滿。復有無量日月天子。風師雨師雲師雷師并電伯等。年歲巡官諸星眷屬。亦於會中頂禮佛足而白佛言。我亦保護是修行人。安立道場得無所畏。復有無量山神海神。一切土地水陸空行萬物精祇。并風神王無色界天。於如來前同時稽首而白佛言。我亦保護是修行人。得成菩提永無魔事。爾時八萬四千那由他恒河沙俱胝金剛藏王菩薩。在大會中即從座起。頂禮佛足而白佛言。世尊如我等輩。所修功業久成菩提。不取涅槃常隨此呪。救護末世修三摩提正修行者。世尊如是修心求正定人。若在道場及餘經行。乃至散心遊戲聚落。我等徒眾常當隨從侍衛此人。縱令魔王大自在天。求其方便終不可得。諸小鬼神去此善人十由旬外。除彼發心樂修禪者。世尊如是惡魔若魔眷屬。欲來侵擾是善人者。我以寶杵殞碎其首猶如微塵。恒令此人所作如願。

CHAPTER EIGHT – The Worlds and the Beings

Chapter Eight Section 1: How Does the World of Illusion Come into Being?

Ananda stood up, bowed at the Buddha's feet, and spoke in reverence, "We have been so foolish that, rather than stopping the outflows of our minds, we're focusing on pursuing erudition! Now we feel so delighted and grateful that the Buddha's most compassionate instructions have steered us back to the proper way of cultivation! World-Honored One, for someone who has entered Samadhi but not yet attained Nirvana, what does the stage of 'Arid Wisdom' mean? What are the stages called Forty-four Minds? And what is the sequence of cultivation? At what stage does one enter the Ten Grounds? And what does it mean to reach the stage of Equivalent to Enlightenment Bodhisattva?" Having finished asking these questions, Ananda made a full prostration, and the whole assembly awaited with bated breath and utmost admiration for the Buddha's teaching.

The Buddha then praised Ananda – "Very good! Excellent! For the sake of this assembly as well as all practitioners of Samadhi and Mahayana in the time of the Dharma's ending, you have raised the questions about how an ordinary person could follow the supreme path of self-cultivation and transform themselves, stage by stage, until ultimately attaining the Great Nirvana. Now listen carefully, for I will expound on it." Ananda and all the others placed their palms together, with their minds empty and attentive, silently awaiting to receive the instructions.

The Buddha said, "Ananda, you should know that the wondrous nature of the mind is inherently perfect and illuminating, beyond names and forms, and fundamentally without worlds and beings. All phenomena arise because of delusion, and since there is coming to be, there is also ceasing to be. But even 'coming into being' and 'ceasing to be' are just delusions. Only when delusion ceases to be, can truth really be known. This is called the Supreme Bodhi of the

Tathagata, and also called the Great Nirvana, which indicate two stages of reversing the light.

“Ananda, now that you wish to cultivate the true Samadhi and to directly enter the Great Nirvana of the Tathagata, you should first identify the fundamental causes for the arising of all worlds and beings. When all phenomena cease to arise, the Tathagata’s true Samadhi will appear.

“Ananda, how does the phenomenon called ‘beings’ arise? The innermost nature of the mind is originally enlightened and wholesome. But when understanding is added to it, a false nature is created, from which deluded views come forth. Thus, from absolute nothingness all phenomena come into being. Both the subjective and the objective are based on nothing. All existence comes about in this way. There is no reliable ground whatsoever, for the existence of the worlds, as well as the beings who dwell in these worlds. It is unawareness of the inherent perfection that gives rise to delusion, so this delusion has no independent nature of its own, and it is not something that can be relied upon.

“You may wish to go back to the original true nature, but your wish is already a falseness to begin with. To seek the true mind with a false mind is not something that can be accomplished – you would end up getting something unreal, something that is neither arising nor abiding, something that is neither the mind nor dharmas. Such force becomes stronger and stronger, which gives rise to ideas, which brings about actions, which then creates karma. Similar karma attracts each other, coming to be and ceasing to be, going in full circles. This is how the distorted phenomenon of beings appears.

“Ananda, how does the phenomenon of worlds arise? The ever-increasing fragmentation of the mind gives rise to divisions and separations; therefore, boundaries are established. The cause is not an actual cause, and the basis is groundless. The world is based on nothing but a constant and ceaseless flux. Furthermore, the intermingle of the worlds of three time-periods and four directions results in the twelve categories of beings. In this world of thusness, one thing keeps leading to another – movement brings about sounds, sounds bring about forms, forms bring about smells, smells bring about touches, touches bring about flavors, flavors bring about dharmas. Because of the karma created by these six kinds of distortion and their revolving transformation throughout the

twelve categories, beings are bound to continuous cycle of death and rebirth, where they may be born from egg, or from womb, or from moisture, or via metamorphosis. They may be born with or without form, capable or incapable of cognition. Some may be born neither with form nor completely formless. Or some may be born neither fully capable of cognition nor completely lacking thought."

阿難即從座起。頂禮佛足而白佛言。我輩愚鈍好為多聞。於諸漏心未求出離。蒙佛慈誨得正熏修。身心快然獲大饒益。世尊如是修證佛三摩提未到涅槃。云何名為乾慧之地。四十四心。至何漸次得修行目。詣何方所名入地中。云何名為等覺菩薩。作是語已五體投地。大眾一心佇佛慈音瞪瞤瞻仰。

爾時世尊讚阿難言善哉善哉。汝等乃能普為大眾。及諸末世一切眾生。修三摩提求大乘者。從於凡夫終大涅槃。懸示無上正修行路。汝今諦聽當為汝說。阿難大眾合掌剝心默然受教。

佛言阿難當知。妙性圓明離諸名相。本來無有世界眾生。因妄有生因生有滅。生滅名妄滅妄名真。是稱如來無上菩提。及大涅槃二轉依號。阿難汝今欲修真三摩地。直詣如來大涅槃者。先當識此眾生世界二顛倒因。顛倒不生斯則如來真三摩地。阿難云何名為眾生顛倒。阿難由性明心性明圓故。因明發性性妄見生。從畢竟無成究竟有。此有所有非因所因。住所住相了無根本。本此無住。建立世界及諸眾生。迷本圓明是生虛妄。妄性無體非有所依。將欲復真欲真已非真真如性。非真求復宛成非相。非生非住非心非法。展轉發生生力發明。熏以成業同業相感。因有感業相滅相生。由是故有眾生顛倒。

阿難。云何名為世界顛倒。是有所有。分段妄生。因此界立。非因所因。无住所住。迁流不住。因此世成。三世四方。和合相涉。变化众生。成十二类。是故。世界因动有声。因声有色。因色有香。因香有触。因触有味。因味知法。六乱妄想成业性故。十二区分由此轮转。是故。世间声香味触。穷十二变。为一旋复。乘此轮转颠倒相故。是有世界。卵生胎生。湿生化生。有色无色。有想无想。若非有色。若非无色。若非有想。若非无想。

Chapter Eight Section 2: Twelve Categories of Beings

“Ananda, one of the twelve categories of beings comes into existence as a result of false thinking, which arises from distorted mentality, and then gets united with vital energy. Eighty-four thousand kinds of animals with a propensity for either flying or swimming, such as fish, birds, turtles, and snakes, are thus born from eggs, bound to the cycle of death and rebirth, and multiplying throughout the world.

“Another category of beings comes into existence as a result of impure thinking arisen from distorted desires and then united with procreative substance. Eighty-four thousand kinds of beings with a propensity for either standing vertical or horizontal, such as humans, beasts, dragons, and immortals, are thus born from wombs, bound to the cycle of death and rebirth, and transmigrating throughout the world.

“And then another category of beings comes into existence as a result of attachment, arisen from distorted penchants, and united with warmth. Eighty-four thousand kinds of beings with a propensity for either fluttering or wriggling, such as insects and invertebrates, are thus born in the presence of moisture, bound to the cycle of death and rebirth, and multiplying throughout the world.

“Further, another category of beings comes into existence as a result of transformation arisen from distorted craving for change, and then united with physical contact. Eighty-four thousand kinds of beings with a propensity for converting the old into something entirely new, such as certain metamorphic flying creatures, are thus born by metamorphosis, bound to the cycle of death and rebirth, and transmigrating throughout the world.

“Moreover, another category of beings comes into existence as a result of stagnation, arisen from mental obstruction and then united with attachment. Eighty-four thousand kinds of bioluminescent beings with a propensity for brilliance and illumination are thus born visible, of either auspicious or inauspicious nature, bound to the cycle of death and rebirth, and transmigrating throughout the world.

“And another category of beings comes into existence as a result of dispersion, which arises from doubts and then gets united with darkness. Eighty-four thousand kinds of beings with a propensity for obscurity are thus born invisible, abiding in emptiness or nothingness, still bound to the cycle of death and rebirth, and transmigrating throughout the world.

“And then another category of beings comes into existence as a result of illusory imaginings arisen from distorted shadows and united with memories. Eighty-four thousand kinds of beings with a propensity for clinging to seclusion and entanglement, such as spirits, ghosts, phantoms, and devious beings, are thus born with cognition yet without body, transmigrating throughout the world and bound to the cycle of death and rebirth.

“And another category of beings comes into existence as a result of obtuseness and slowness, arisen from mental insufficiency and then united with obstinacy. Eighty-four thousand kinds of beings with a propensity for dry cognitive function, such as dirt, wood, metal, or stone, are thus born without thought, still bound to the cycle of death and rebirth, and transmigrating throughout the world.

“Furthermore, another category of beings comes into existence as a result of overreliance and dependency, arisen from false identities and united with impurity and defilement. Eighty-four thousand kinds of beings with a propensity for symbiosis, such as sea anemones and the like that use shrimp as their eyes, are thus born with no self-sufficient forms, multiplying throughout the world and bound to the cycle of death and rebirth.

“And another category of beings comes into existence as a result of enticement and interaction, arisen from distorted natures, and commanded by mantras, spells, or curses. Eighty-four thousand kinds of beings with a propensity for reckoning and summoning are thus born, sometimes with forms or sometimes without forms, multiplying throughout the world and bound to the cycle of death and rebirth.

“Moreover, another category of beings comes into existence as a result of false unity, which arises from deception, and then gets united with difference. Eighty-four thousand kinds of beings with a propensity for interchange and substitution, such as wasps or other creatures that turn the offspring of a different species into

their own, are thus born and multiplying throughout the world, being bound to the cycle of death and rebirth.

“Further, another category of beings comes into existence as a result of malice and enmity, arisen from the karma of killing and united with monstrousness. Eighty-four thousand kinds of beings with a propensity for devouring one’s parents are thus born, transmigrating throughout the world, and bound to the cycle of death and rebirth, sometimes with a cognitive capacity, sometimes without a cognitive capacity, such as owls that hatch their young from dirt, or mirror-smashing birds that incubate toxic fruits, and the offspring then feed on their parents.

“The above-mentioned are the twelve categories of beings.”

阿難由因世界虛妄輪迴動顛倒故。和合氣成八萬四千飛沈亂想。如是故有卵羯邏藍流轉國土。魚鳥龜蛇其類充塞。

由因世界雜染輪迴欲顛倒故。和合滋成八萬四千橫豎亂想。如是故有胎邊菴曇流轉國土。人畜龍仙其類充塞。

由因世界執著輪迴趣顛倒故。和合軟成八萬四千翻覆亂想。如是故有濕相蔽尸流轉國土。含蠢蠕動其類充塞。

由因世界變易輪迴假顛倒故。和合觸成八萬四千新故亂想。如是故有化相羯南流轉國土。轉蛻飛行其類充塞。

由因世界留礙輪迴障顛倒故。和合著成八萬四千精耀亂想。如是故有色相羯南流轉國土。休咎精明其類充塞。

由因世界銷散輪迴惑顛倒故。和合暗成八萬四千陰隱亂想。如是故有無色羯南流轉國土。空散銷沈其類充塞。

由因世界罔象輪迴影顛倒故。和合憶成八萬四千潛結亂想。如是故有想相羯南流轉國土。神鬼精靈其類充塞。

由因世界愚鈍輪迴癡顛倒故。和合頑成八萬四千枯槁亂想。如是故有無想羯南流轉國土。精神化為土木金石其類充塞。

由因世界相待輪迴偽顛倒故。和合染成八萬四千因依亂想。如是故有非有色相成色羯南流轉國土。諸水母等以蝦為目其類充塞。

由因世界相引輪迴性顛倒故。和合呪成八萬四千呼召亂想。由是故有非無色相無色羯南流轉國土。呪咀厭生其類充塞。

由因世界合妄輪迴罔顛倒故。和合異成八萬四千迴互亂想。如是故有非有想相成想羯南流轉國土。彼菰盧等異質相成其類充塞。

由因世界怨害輪迴殺顛倒故。和合怪成八萬四千食父母想。如是故有非無想相無想羯南流轉國土。如土梟等附塊為兒。及破鏡鳥以毒樹果抱為其子。子成父母皆遭其食其類充塞。是名眾生十二種類。

Chapter Eight Section 3: Three Steps to Safeguard the Mind

Step One: Avoiding Pungent Food

“Ananda, all beings in each category are suffering from all twelve categories of mental distortions. In the same way that eye floaters may confuse true vision, disordered mental activities can completely obscure the True Mind. Since you wish to realize the Samadhi state of the Buddhas, you must gradually follow three steps in order to eradicate all the fundamental factors that cause mental distortion and delusion. Like cleansing a pot used to store poisonous honey, you must scour it with hot water mixed with the ashes of incense. Once the pot is clean, you can use it to store divine honey dew.

“So, what are the three gradual steps? The first is to eliminate all contributing factors that could make the problems worse. The second is to truly observe the precepts and cut out any wrongdoing. The third is to firmly seal off outflows.

“What are the contributing factors then? Ananda, in this world, the twelve categories of beings cannot sustain themselves without taking nourishment in one of these four ways – by chewing, by touching, by thinking, or by being aware. This is why the Buddha says that all beings must eat to live.

“Ananda, in order to live all beings must take good nourishment, and they may die from taking poison. Beings who wish to enter Samadhi should avoid eating pungent plants, either cooked or raw, which may arouse sexual desire or stir up bad temper. Otherwise, even if they can expound on the Twelve Divisions of the Pali Canon, all the gods will stay away from them because they smell so bad, while hungry ghosts will be around them all the time licking their lips for the pungent smell, and their blessings will become less and less in the presence of ghosts.

“When consumers of pungent food practice Samadhi, they will not be protected by the Bodhisattvas, gods, sages, and good spirits of the ten directions. Demon-kings will then seize the opportunity to disguise as Buddhas and to speak false Dharma, denouncing the precepts and praising lust, anger, and delusion. Such people will then become the retainers of demon-kings when they die, and once they have exhausted their blessings as demons, they will inevitably fall into the Unrelenting Hell. Therefore, Ananda, seekers of Bodhi must forever avoid eating the five pungent plants. This is the first step on the Path.”

Step Two: Upholding the Precepts

“Ananda, beings who wish to enter Samadhi must firmly uphold the precepts, completely rooting out sexual desire, alcohol and meat consumption, and cook food with fire rather than eating raw. Ananda, if practitioners do not put an end to sexuality and killing, it will be impossible for them to transcend the Three Realms (the realm of desire, the realm of form, and the realm of formless). They should regard sexual desire as a poisonous snake or a vengeful thief, gain total control of their bodies by observing the four or eight prohibitions, and master their own minds by following the Bodhisattvas’ regulations on purity.

“Through upholding the precepts, one will not commit killing, stealing or other wrongdoings, which in turn create karma that leads to endless cycles of suffering. Through cultivating Samadhi in the state of purity, one will naturally see the worlds of the ten directions with the physical body given by their parents, without relying on the celestial eye. They will see the Buddhas and hear the Dharma in person, receiving the sagely instructions, acquiring great transcendental powers, gaining clear knowledge of their past lives and traveling the ten directions without any difficulty or danger. This is the second step on the Path.”

Step Three: Sealing Off Outflows

“What is sealing off outflows? Ananda, through firmly observing the precepts, renouncing sexuality, and maintaining purity, a practitioner no longer has outflows in response to the external stimuli coming from the six sense-objects. As one stops chasing after the objects, their attention is reversed and redirected to the inner ONE source. Thus, their six faculties are no longer paired with the six objects, and therefore no longer functioning in six separate ways. Instead, now the six faculties become one unit. All the worlds of the ten directions become as clear and pure as a bright moon in crystal. Both the body and mind will then experience such perfect bliss, such purity and equality that bring about complete peace. The perfect wisdom of all the Tathagatas is now revealed. The practitioner thus attains the stage of Patience with No Arising, in which they will abide peacefully and progress successively through all the subsequent stages, until eventually they reach the state of Sage. This is the third step on the Path.”

阿難如是眾生一一類中。亦各各具十二顛倒。猶如捏目。亂花發生。顛倒妙圓真淨明心。具足如斯虛妄亂想。汝今修證佛三摩提。於是本因元所亂想。立三漸次方得除滅。如淨器中除去毒蜜。以諸湯水并雜灰香。洗滌其器後貯甘露云何名為三種漸次。一者修習。除其助因。二者真修。剷其正性。三者增進。違其現業。

云何助因。阿難如是世界十二類生。不能自全依四食住。所謂段食觸食思食識食。是故佛說一切眾生皆依食住。阿難一切眾生。食甘故生。食毒故死。是諸眾生求三摩提。當斷世間五種辛菜。是五種辛熟食發姪生啖增恚。如是世界食辛之人。縱能宣說十二部經。十方天仙嫌其臭穢咸皆遠離。諸餓鬼等因彼食次。舐其唇吻常與鬼住。福德日銷長無利益。是食辛人修三摩地。菩薩天仙十方善神不來守護。大力魔王得其方便。現作佛身來為說法。非毀禁戒讚姪怒癡。命終自為魔王眷屬。受魔福盡墮無間獄。阿難修菩提者永斷五辛。是則名為第一增進修行漸次。云何正性。

阿難如是眾生入三摩地。要先嚴持清淨戒律。永斷姪心不食酒肉。以火淨食無啖生氣。阿難是修行人。若不斷姪及與殺生出三界者無有是處。常觀姪欲猶如毒蛇如見怨賊。先持聲聞四棄八棄執身不動。後行菩薩清淨律儀執心不起。禁戒成就。則於世間。永無相生相殺之業。偷劫不行無相負累。亦於世間不還宿債。是清淨人修三摩地。父母肉身。不須天眼。自然觀見十方世界。覩佛聞法親奉聖旨。得大神通遊十方界。宿命清淨得無艱嶮。是則名為第二增進修行漸次。

云何現業。阿難如是清淨持禁戒人心無貪姪。於外六塵不多流逸。因不流逸旋元自歸。塵既不緣根無所偶。反流全一六用不行。十方國土皎然清淨。譬如琉璃內懸明月。身心快然妙圓平等獲大安隱。一切如來密圓淨妙皆現其中。是人即獲無生法忍。從是漸修隨所發行安立聖位。是則名為第三增進修行漸次。

Chapter Eight Section 4 (1): Stages of the Bodhisattva's Path

Ten Stages of Stabilizing the Mind

“Ananda, once a good practitioner has reached the state where his emotional love and desire have dried up, where his sense-faculties no longer pair up with sense-

objects, and the residues of his habitual tendencies no longer arise, now what is left in him is pure wisdom, with no emotional attachment and no mental obstruction. The nature of this wisdom is bright and perfect, illuminating the worlds of the ten directions. This state is named Dry Wisdom, where all habits of desire have dried up (purely with wisdom remaining), although they have not yet merged with the stream of the Tathagatas' Dharma.

"Dwelling on the center of this state, the practitioner enters the flow of wondrous perfection, where layers upon layers of wondrous perfection reveal themselves, while the practitioner constantly abides in unshakable faith, until all delusions are completely eliminated, and the Middle Way is truly realized. This is called 'The Stage of Residing in Faith'.

"This true faith gives rise to complete clarity, in which the three elements (aggregates, places and realms) are no longer obstacles, and the practitioner can clearly see all the habits that have been perpetuating the endless cycles of death and rebirth throughout countless eons, in the past as well as in the future, and the good practitioner can remember everything, forgetting none. It is called 'The Stage of Residing in Mindfulness'.

"Then the essence of the wondrous perfection brings about a transformation in the practitioner's mind, in which all the habits ever accumulated since the beginningless time have been transformed into a single essential clarity, and through which the practitioner gets to progress into true purity. This is called 'The Stage of Advancing Through Essential Clarity'.

"As this essential clarity becomes fully present, the mind purely functions with wisdom alone. It is called 'The Stage of Residing in Wisdom'.

"As this wisdom is firmly upheld, its light pervades everywhere with a constant stillness and profound majesty. This is called 'The Stage of Residing in Samadhi'.

"As this state of Samadhi becomes more and more illuminating, the essence of light penetrates deeper and deeper, the practitioner keeps advancing on the Path, without ever backsliding again. It is called 'The Stage of No Retrogression'.

"As the practitioner abides in this state of mind securely, without ever wandering

loss, his energy becomes connected with the energy of the Tathagatas of the ten directions. This is called 'The Stage of Protecting the Dharma'.

"While the light of enlightenment is being protected, the practitioner can use its wondrous power to reflect on the Buddhas' light of compassion and to calmly abide in the Buddhas' abode. It is as if two mirrors are facing each other with layer upon layer of light being reflected between them. This is called 'The Stage of Redirecting the Light Inward'.

"Through this interplay of light, the practitioner attains the eternal steadfastness and the unsurpassed purity of the Buddhas, abiding in the unconditioned and knowing no loss. It is called 'The Stage of Residing in Precepts'.

"Through this self-mastery in precepts, the practitioner may now freely traverse the ten directions as he pleases. This is called 'The Stage of Fulfilling Vows'.

阿難是善男子欲愛乾枯根境不偶。現前殘質不復續生。執心虛明純是智慧。慧性明圓瑩十方界。乾有其慧名乾慧地。欲習初乾未與如來法流水接。即以此心中中流入。圓妙開敷從真妙圓。重發真妙妙信常住。一切妄想滅盡無餘。中道純真名信心住。真信明了一切圓通。陰處界三不能為礙。如是乃至過去未來。無數劫中捨身受身。一切習氣皆現在前。是善男子皆能憶念。得無遺忘名念心住。妙圓純真真精發化。無始習氣通一精明。唯以精明進趣真淨名精進心。心精現前純以智慧名慧心住。執持智明周遍寂湛。寂妙常凝名定心住。定光發明明性深入。唯進無退名不退心。心進安然保持不失。十方如來氣分交接名護法心。覺明保持能以妙力。迴佛慈光向佛安住。猶如雙鏡光明相對。其中妙影重重相入名迴向心。心光密迴獲佛常凝。無上妙淨安住無為。得無遺失名戒心住。住戒自在能遊十方。所去隨願名願心住。

Ten Abodes of Dwelling in the Mind

“Ananda, now the good practitioner has used skillful expedients to cultivate the abovementioned ten states of mind, throughout which the essence of mind radiantly pervades, and the functions of the ten states of mind are perfectly integrated into one single-mindedness. This is called ‘The Abode of Resolve’.

“Light is therefore shining forth from the mind as if pure gold radiating from within a flawless crystal, and the good practitioner dwells on it as if he was leveling the ground. It is called ‘The Abode of Leveled Ground’.

“As the mind ground attains wisdom, it gives rise to a luminous understanding, and traversing the ten directions becomes free of restraint and obstruction. This is called ‘The Abode of Walking the Path’.

“Walking the Buddhas’ Path and resonating with the Buddhas’ Energy, the practitioner is like a rebirth seeker during the intermediate bardo state, where he is guided by a secret communication to penetrate the darkness, and at a moment of conception, entering the Tathagata’s lineage. It is called ‘The Abode of Noble Birth’.

“Residing in the womb of the Way and being the heir to Enlightenment, the practitioner has now acquired the attributes and expedients of the Awakened Ones, just like a mature fetus has all human features developed. This is called ‘The Abode of Acquiring Full Set of Expedients’.

“Now the practitioner has the outward appearance and the mental state of a Buddha. It is called ‘The Abode of the Proper State of Mind’.

“United with Buddhahood on both physical and mental levels, the practitioner grows day by day. This is called ‘The Abode of Irreversibility’.

“The practitioner now has the efficacy to manifest in ten forms, all of which have perfect spiritual attributes. It is called ‘The Abode of Pure Youth’.

“Completely developed now, it is time to leave the womb and officially become a child of the Buddha. This is called ‘The Abode of Dharma Prince’.

“Reaching adulthood, the Dharma Prince is now like a crown prince being anointed as the Ksatriya king’s heir, to whom the affairs of the state are entrusted. It is called ‘The Abode of Anointment’.”

阿難是善男子以真方便發此十心。心精發揮十用涉入。圓成一心名發心住。心中發明如淨瑠璃。內現精金。以前妙心履以成地名治地住。心地涉知俱得明了。遊履十方得無留礙名修行住。行與佛同受佛氣分。如中陰身自求父母。陰信冥通入如來種名生貴住。既遊道胎親奉覺胤。如胎已成人相不缺名方便具足住。容貌如佛心相亦同名正心住。身心合成日益增長名不退住。十身靈相一時具足名童真住。形成出胎親為佛子名法王子住。表以成人如國大王。以諸國事分委太子。彼剎利王世子長成。陳列灌頂名灌頂住。

Chapter Eight Section 4 (2): Ten Practices and Ten Dedications

Ten Practices

*“Ananda, now that the good practitioner has become the child of the Buddha and been endowed with all the immeasurable virtues of the Tathagatas, with total ease he responds to the needs of all beings throughout the ten directions. This stage is called ‘**The Practice of Joy**’.*

*“And he becomes skillful in serving and benefiting all beings, which is called ‘**The Practice of Good Deeds**’.*

*“And he becomes skillful in awakening themselves and enlightening others, without employing any violation or resistance, which is called ‘**The Practice Free of Anger**’.*

*“Then he undergoes various rebirths freely and equally, throughout endless time and limitless space, which is called ‘**The Practice of Inexhaustibility**’.*

*“For him the various Dharma doors are one single practice beyond error, and this stage is called ‘**The Practice Beyond Ignorance and Delusion**’.*

*“Although myriad differences manifest within the sameness, the good practitioner can perceive one identity among all the appearances, and this stage is called ‘**The Practice of Wholesome Manifestation**’.*

*“In the same way, the good practitioner can perceive the worlds of the ten directions in each and every dust mote throughout all space in the ten directions, and yet the dust motes and the worlds do not interfere with each other. This stage is called ‘**The Practice of Nonattachment**’.*

*“Every appearance is perceived as the foremost paramita, and this stage is called ‘**The Practice of Veneration**’.*

*“Once such perfect perception is attained, the good practitioner has acquired the perfect skills of all the Buddhas throughout the ten directions, and this stage is called ‘**The Practice of Wholesome Dharmas**’.*

*“Each and every one is pure and without outflows, being one unconditioned, fundamental essence of reality, which is thus called ‘**The Practice of Truth**’.”*

阿難是善男子成佛子已。具足無量如來妙德。十方隨順名歡喜行。善能利益一切眾生名饒益行。自覺覺他得無違拒名無嗔恨行。種類出生窮未來際。三世平等十方通達名無盡行。一切合同種種法門。得無差誤名離癡亂行。則於同中顯現群異。一一異相各各見同名善現行。如是乃至十方虛空滿足微塵。一一塵中現十方界。現塵現界不相留礙名無著行。種種現前咸是第一波羅蜜。

多名尊重行。如是圓融能成十方諸佛軌則名善法行。一一皆是清淨無漏。一真無為性本然故名真實行。

Ten Dedications

*“Ananda, now that the good practitioner who is replete with spiritual powers, who has attained Buddhahood and is completely pure and free from all obstacles and calamities, will be rescuing beings without the idea of rescuing. He simply dedicates the unconditioned mind to the path of Nirvana. This is the stage called **‘Dedication of Rescuing Without Attachment’**.”*

*“And the good practitioner renounces what should be renounced, leaving everything behind. This stage is called **‘Dedication of Being Indestructible’**.”*

*“And his inherent enlightenment is as clear as the enlightenment of the Buddhas. This stage is called **‘Dedication of Being Identical with All Buddhas’**.”*

*“Now with the essential truth being realized, the good practitioner stands on the same level of Buddhas. This stage is called **‘Dedication of Reaching All Places’**.”*

*“Now the worlds and Tathagatas are merged without any hindrance. This stage is called **‘Dedication of Inexhaustible Merit and Virtue’**.”*

*“Since the good practitioner is on the same level as the Buddhas, all the causes he generates along the way are perfectly pure, through which he radiates light going straight down the path to Nirvana. This stage is called **‘Dedication of Following the Identical Roots of Goodness’**.”*

*“With the roots of goodness well cultivated, all beings in the ten directions are realized as my own nature. With this nature perfectly realized, not a single being is excluded. This stage is called **‘Dedication of Following the Impartial Contemplation on All Beings’**.”*

*“Being one with all dharmas yet nonattached to all phenomena, the good practitioner is neither attached to oneness nor to separation. This stage is called **‘Dedication of the Suchness about All Phenomena’**.”*

“Once the good practitioner has truly realized the suchness of reality, he encounters no obstacles throughout the ten directions. This stage is called ‘Dedication of Boundless Liberation’.

“Then, when the virtue of true nature is perfectly realized, all limits of the Dharma Realm are eradicated. This stage is called ‘Dedication of the Boundlessness of the Dharma Realm’.”

阿難。是善男子滿足神通成佛事已。純潔精真遠諸留患。當度眾生滅除度相。迴無為心向涅槃路。名救護一切眾生離眾生相迴向。壞其可壞遠離諸離。名不壞迴向。本覺湛然覺齊佛覺。名等一切佛迴向。精真發明地如佛地。名至一切處迴向。世界如來互相涉入得無罣礙。名無盡功德藏迴向。於同佛地地中各各生清淨因。依因發揮取涅槃道。名隨順平等善根迴向。真根既成十方眾生皆我本性。性圓成就不失眾生。名隨順等觀一切眾生迴向。即一切法離一切相。唯即與離二無所著。名如相迴向。真得所如十方無礙。名無縛解脫迴向。性德圓成法界量滅。名法界無量迴向。

Chapter Eight Section 4 (3): Four Additional Practices, Ten Grounds, and the Name of the Discourse

Four Additional Practices

“Ananda, once the good practitioner has been through the previously mentioned forty-one stages and completely purified his mind, he then moves on to four wondrously perfect additional practices.

“First, the enlightenment of a Buddha and its functioning are about to become the norm of the good practitioner’s mind, which can be compared to the point where

*a piece of wood is about to ignite when it is drilled to generate fire. This is called **'The Practice of Kindling'**.*

*"Second, he continues on the path that the Buddhas have treaded, seemingly relying on it and yet not really relying on it, just like climbing a lofty mountain to the summit where his body is in the vast space while there is still a little ground beneath his feet. This is called **'The Practice of Summitting'**.*

*"Third, his mind and the Buddha are two but also one, thus he has truly realized the Middle Way. It is as if he's enduring something that can neither be repressed nor be expressed. This is called **'The Practice of Enduring'**.*

*"Fourth, as measurement and delineation are now gone, the good practitioner no longer makes distinctions between confusion and enlightenment or the Middle Way. This is called **'The Practice of Being the Foremost'**.*

Ten Grounds

*"Ananda, the good practitioner has fully realized the Great Bodhi, attained the same level of awakening as the Tathagatas, and all the way reached the state of the Buddha's mind. This stage is called **'The Ground of Happiness'**.*

*"Now all differences become identical, while the notion of identity ceases to be. This stage is called **'The Ground Free of Filth'**.*

*"In ultimate purity there is light. This stage is called **'The Ground of Emanating Light'**.*

*"In the brightest light there is full awakening. This stage is called **'The Ground of Blazing Wisdom'**.*

*"All identity and difference have become a thing of the past. This stage is called **'The Ground of Invincibility'**.*

*"The unconditioned suchness of True Reality has now revealed its pure nature. This stage is called **'The Ground of Manifestation'**.*

*"The farthest edges of True Reality have been reached. This stage is called **'The Ground of Traveling Far'**.*

*"The essence of this One Truth is called **'The Ground of Immovability'**.*

*“The function of this True Suchness is called ‘**The Ground of Skillful Wisdom**’.*

*“Ananda, at this point all Bodhisattvas have completed their cultivation and perfected their merit and virtue. This stage, where all practice is done, where the wonder of compassion encompasses the Sea of Nirvana, is called ‘**The Ground of the Dharma Cloud**’.*

“The Tathagatas reverse the course while the Bodhisattvas advance along the path and so both come across at the meeting point between awakening and practice. It is therefore called Equivalent Enlightenment. Ananda, the good practitioner has progressed from the stage of Dry Wisdom to the stage of Equivalent Enlightenment by drying up ignorance in the Vajra-mind, going through a total of twelve stages, including various levels, single or complex. Thus, he finally realizes Wondrous Awakening and Unsurpassed Way.

“At each of the levels and stages, with his Vajra-mind the good practitioner has been applying the Ten Profound Analogies to contemplate on the illusionary nature of everything. (Ten Profound Analogies – 1. All karma is like illusion. 2. All phenomena are like mirage. 3. All physical bodies are like the moon in water. 4. All wondrous forms are like flowers in air. 5. All wondrous sounds are like echoes in a valley. 6. All Buddha lands are like cities of the gandharvas. 7. All deeds of the Buddha are like dreams. 8. The Buddha body is like a reflection. 9. The Reward body is like a shadow. 10. The Dharma body is like a transformation.)

“And in Shamatha (peaceful abiding), the good practitioner uses the Tathagatas’ Vipashyana (special vision) to cultivate pure mind, gradually going deeper and deeper, bringing his pure practice to fulfillment.

“Ananda, all good practitioners have been relying on the three gradual steps (Samatha, Samapatti, Dhyana), before they can accomplish each of the fifty-five stages along the True Bodhi Path. Such contemplations are called proper contemplations; anything other than this is simply not proper.”

阿難是善男子盡是清淨四十一心。次成四種妙圓加行。即以佛覺用為己心。若出未出猶如鑽火。欲然其木名為煖地。又以己心成佛所履。若依非依如登

高山。身入虛空下有微礙。名為頂地。心佛二同善得中道。如忍事人非懷非出。名為忍地。數量銷滅迷覺中道。二無所目名世第一地。

阿難是善男子。於大菩提善得通達。覺通如來盡佛境界。名歡喜地。異性入同同性亦滅。名離垢地。淨極明生名發光地。明極覺滿名焰慧地。一切同異所不能至。名難勝地。無為真如性淨明露。名現前地。盡真如際名遠行地。一真如心名不動地。發真如用名善慧地。

阿難是諸菩薩從此已往。修習畢功功德圓滿。亦目此地名修習位。慈陰妙雲覆涅槃海名法雲地。如來逆流如是菩薩。順行而至覺際入交名為等覺。阿難從乾慧心至等覺已。是覺始獲金剛心中初乾慧地。如是重重單複十二。方盡妙覺成無上道。是種種地皆以金剛。觀察如幻十種深喻。奢摩他中。用諸如來毘婆舍那。清淨修證漸次深入。阿難如是皆以三增進故。善能成就五十五位真菩提路。作是觀者名為正觀。若他觀者名為邪觀。

The Name of the Discourse

Then the Dharma Prince Manjushri stood up in the midst of the assembly, bowed at the Buddha's feet and asked, "What should we name this Sutra? And how should all beings uphold and practice it?"

The Buddha said to Manjushri: "It is called 'The Sutra of the Supreme Seal of the White Canopy Mantra, Spoken Above the Crown of the Great Buddha, Representing the Pure and All-Encompassing Vision of the Tathagatas of the Ten Directions'. It may also be called 'The Sutra of Rescuing Ananda (the Buddha's relative) and Enlightening Nature (a Bhikshuni in the assembly)'. It may also be called 'The Tathagatas' Secret of Realizing the Ultimate Truth'. It may also be called 'The Sutra of the Most Expansive Teachings, the Wondrous Lotus King, and the Dharani Mantra – the Mother of All Buddhas'. It may also be called 'The Sutra Imparting the Foremost Surangama and the Myriad Practices of the Bodhisattvas'. You should all uphold it respectfully and practice accordingly."

爾時文殊師利法王子。在大眾中即從座起。頂禮佛足而白佛言。當何名是經。我及眾生云何奉持。佛告文殊師利。是經名大佛頂悉怛多般怛囉無上寶印十方如來清淨海眼。亦名救護親因度脫阿難。及此會中性比丘尼。得菩提心入遍知海。亦名如來密因修證了義。亦名大方廣妙蓮華王十方佛母陀羅尼呪。亦名灌頂章句諸菩薩萬行首楞嚴。汝當奉持。

Chapter Eight Section 5 (1): The Hells

As the Buddha finished speaking those words, Ananda and the great assembly instantly received the Tathagata's transmit of the secret seals, the precious Dharma imprints hidden in the Sutra titles, and immediately they realized Dhyana and made great advancements towards Sagehood. Now with increased understanding of the wondrous truth, their minds were sharply focused, empty of all deliberation and free of the six kinds of subtle afflictions that trouble a practitioner's mind in the three realms.

Ananda stood up, prostrated at the Buddha's feet, and with palms placed together, he said to the Buddha reverently, "The Almighty Bhagavan, your compassionate teachings have helped us break free of even the most subtle yet deep-seated delusions, enabling me to have such incredible bliss and delight in body and mind! World-Honored One, if this pure original Mind is all-pervading, that everything on the planet, from highlands and forests to the wriggling worms and the most minute life forms, all of them have it as their inherent reality, which is identical to the Buddha nature realized by all Tathagatas, then why are there still six paths of rebirth as hells, ghosts, animals, asuras, humans and gods? Do they exist naturally of their own accord, or do they come into existence due to living beings' habitual delusions?"

“World-Honored One, as we know that in the case of the Bhikshuni Precious Lotus-Fragrance, she indulged in lustful desire after vowing to follow the Bodhisattva Precepts, and recklessly she claimed that sexual acts cause no karmic retribution as they involve neither killing nor stealing. Right after saying that, her female organs burst into flame, and the raging fire spread through all her joints as she fell into the Unrelenting Hell.

“Also, there were the examples of King Virudhaka and Bhiksu Sunaksatra. The former exterminated the Gautama clan, while the latter falsely stated that all dharmas are empty. They both fell into the Unrelenting Hell alive.

“Do these hells have a fixed location? Or do they arise spontaneously as each individual generates their own karma and thereby suffers their private retribution? I sincerely request the Buddha to compassionately enlighten those of us who are still ignorant about this, so that all beings who observe the precepts can have the great fortune to hear the most truthful teaching and carefully avoid all errors. ”

The Buddha said to Ananda, “What an excellent question! It will indeed help all beings steer clear of wrong views. Now listen carefully as I expound on it.

“Ananda, fundamentally all beings have pure nature. However, because of their false views, they develop deluded habits, some of which are internal, others are external.

“The internal habits refer to living beings’ inner autonomic occurrences – all the false emotions triggered by desire and defilement. Such emotions accumulate and bring about fluids of craving. When one thinks of delicious food, one’s mouth waters. When one thinks of someone deceased, either with fondness or with anger, tears come to their eyes. When one longs for wealth, they feel craved and can’t wait to get rich. When one’s mind dwells on sexual conduct, their male or female organ naturally secretes fluid in response. Ananda, although the kinds of desire differ, the flows and secretions are the same. The nature of moisture is to go downward; therefore, with moisture one cannot ascend but has to fall. Such is called the Internal Aspect.

“The external habits are directed outward, such as aspirations and fantasies. When one aspires to become spiritually higher, it generates an uplifting energy.

When aspirational thoughts persist, they generate transcendental energies. That is why beings who uphold the precepts in their minds are light and clear in their bodies, and those who uphold mantras and mudras exude an air of confidence and resolution. If one aspires to be born in the heavens, one will dream of flying and ascending. If one is mindful of the Buddha-lands, one will see sacred realms appear to them privately, and they will serve the wise and skillful teachers wholeheartedly and think little of their own lives. Ananda, although aspirations differ, the lightness and ascension are the same. The nature of flying is to go upward; therefore, taking flight one will not sink – rather, they will gradually transcend. Such is called the External Aspect.

“Ananda, all beings in the worlds are caught up in endless cycles of births and deaths and repeats. Birth happens as they follow their habitual inclinations, while death results from currents of change. At the moment of death, as the body still remains somewhat warm, one sees all the good and evil they have ever done appear before them, and two habitual inclinations – aversion to death and attraction to life – are intermingled and experienced at the same time.

“If the mind has pure thoughts and no emotion, one will fly upward and certainly be born in the heavens. If meanwhile one also has blessings, wisdom, and unwavering faith to be born in one of the Pure Lands, then one’s mind will open and see the Buddhas of the ten directions, and naturally one will be born in a Pure Land corresponding with his/her wish.

“If the mind has mainly thoughts but also some emotion, then one will not fly too far and may become a flying immortal, or a ghost king, or sky-traveling-yaksha, or earth-traveling-rakshasa, all of which are able to roam the Heaven of Four Celestial Kings without obstruction. Among this type there may be some who have made wholesome vows to protect and uphold the Buddha Dharma, or to protect the precepts as well as precept-upholders, or to protect the mantras as well as mantra-upholders, or to protect the practice of meditation as well as the practitioners of Dhyana Samadhi, then such beings will have the opportunity to sit at the feet of the Tathagatas and become close disciples of the Buddhas.

“If the mind has both thoughts and emotions in equal proportion, one can neither fly nor fall, and will be born in the human realm, where brighter thoughts give rise to greater intelligence, and dim emotions bring about duller brilliance.

“If the mind has more emotion than thought, one enters the animal realm, where heavier emotions lead to being born as fur-bearing beasts, and lighter emotions lead to being born as feathery creatures.

“If seventy percent of one’s mental activity is emotion and thirty percent is thought, one falls beneath the wheel of water, which is bordering on the wheel of fire, where for hundreds of thousands of eons one will be hungry ghost and suffer from the blast of raging blaze, with nothing to eat or drink, and constantly gets burned or gets scalded by the hot steam.

“If ninety percent of one’s mental activity is emotion and ten percent is thought, one falls through the wheel of fire, entering a realm where wind and fire attack from both sides in a pincer manner. With lighter emotions, one may land on a hell where suffering is intermittent; with heavier emotions, one lands on a hell where suffering is unrelenting.

“If the mind is entirely ruled by emotion, one directly sinks into the Avici Hell. Moreover, if one has ever slandered the Mahayana teachings, or has spoken ill of the Buddhas’ precepts, or has falsely preached the Dharma, or has been greedy for the offerings made by the faithful, or has shamelessly accepted undeserved reverence from others, or has committed any of the five grave crimes and ten major offenses, then one will further sink into the Avici Hell throughout all ten directions.

“To sum up, one gets retribution exactly in accord with the evil karma one has created, and all beings who have created the same karma will share the same fate in one place.”

說是語已。即時阿難及諸大眾。得蒙如來開示密印般怛囉義。兼聞此經了義名目。頓悟禪那修進聖位。增上妙理心慮虛凝。斷除三界修心六品微細煩惱。即從座起頂禮佛足。合掌恭敬而白佛言。大威德世尊慈音無遮。善開眾生微細沈惑。令我今日身意快然得大饒益。世尊若此妙明真淨妙心本來遍圓。如是乃至大地草木。蠕動含靈本元真如。即是如來成佛真體。佛體真實。云何復有地獄餓鬼畜生修羅人天等道。世尊此道為復本來自有。為是眾

生妄習生起。世尊如寶蓮香比丘尼。持菩薩戒私行姪欲。妄言行姪非殺非偷無有業報。發是語已先於女根生大猛火。後於節節猛火燒然墮無間獄。瑠璃大王善星比丘。瑠璃為誅瞿曇族姓。善星妄說一切法空。生身陷入阿鼻地獄。此諸地獄為有定處為復自然。彼彼發業各各私受。唯垂大慈發開童蒙。令諸一切持戒眾生。聞決定義歡喜頂戴謹潔無犯。

佛告阿難快哉此問。令諸眾生不入邪見。汝今諦聽當為汝說。阿難一切眾生實本真淨。因彼妄見有妄習生。因此分開內分外分。阿難內分即是眾生分內。因諸愛染發起妄情。情積不休能生愛水。是故眾生心憶珍羞口中水出。心憶前人或[隣>憐]或恨目中淚盈。貪求財寶心發愛涎舉體光潤。心著行姪男女二根自然流液。阿難諸愛雖別流結是同。潤濕不昇自然從墜此名內分。

阿難外分即是眾生分外。因諸渴仰發明虛想。想積不休能生勝氣。是故眾生心持禁戒舉身輕清。心持呪印顧眄雄毅。心欲生天夢想飛舉。心存佛國聖境冥現。事善知識自輕身命。阿難諸想雖別輕舉是同。飛動不沈自然超越。此名外分。

阿難一切世間生死相續。生從順習死從變流。臨命終時未捨暖觸。一生善惡俱時頓現。死逆生順二習相交。純想即飛必生天上。若飛心中兼福兼慧及與淨願。自然心開見十方佛。一切淨土隨願往生。情少想多輕舉非遠。即為飛仙大力鬼王。飛行夜叉地行羅刹。遊於四天。所去無礙。其中若有善願善。心護持我法。或護禁戒隨持戒人。或護神呪隨持呪者。或護禪定保綏法忍。是等親住如來座下。情想均等不飛不墜生於人間。想明斯聰情幽斯鈍。情多想少流入橫生。重為毛群輕為羽族。七情三想沈下水輪。生於火際。受氣猛火身為餓鬼。常被焚燒水能害已。無食無飲經百千劫。九情一想下洞火輪。身入風火二交過地。輕生有間重生無間二種地獄。純情即沈入阿鼻獄。若沈心中有謗大乘。毀佛禁戒誑妄說法。虛貪信施濫膺恭敬五逆十重。更生十方阿鼻地獄。循造惡業雖則自招眾同分中兼有元地。

Chapter Eight Section 5 (2): Ten Causes and Six Retributions

“Ananda, all retributions are invoked by individual beings’ intentional acts – there are ten habitual causes resulting in six kinds of retribution.

“What are the ten causes? The first is the habit of intercourse driven by sexual desire. The friction of contact generates a tremendous inner fire, just like warmth arises when one rubs one’s palms together. The habits of desire and intercourse continue to set each other ablaze, resulting in the experiences of iron bed and copper pillar in the hells. That is why the Tathagatas of the ten directions name the act of lust ‘the fires of desire’. Bodhisattvas avoid sexual desire as they would avoid fiery pits.

“The second cause is the habit of greed, which gives rise to nonstop plotting and scheming when one craves for something. Such inner grasp and suction carry on, generating intense cold and solid ice, as if one inhaled cold air sharply through the mouth. The habits of greed and craving continue to work on each other, resulting in the experience of extreme cold in the hells, with ice babbling and cracking into shapes of blue, red, white lotuses and other icy effects. That is why the Tathagatas of the ten directions name the act of greed ‘the water of craving’. Bodhisattvas avoid greed as they would avoid the seas of pestilence.

“The third cause is the habit of arrogance, which gives rise to haughty feelings of superiority that lead to intimidation and power struggles. As the habit continues accelerating, here comes inner torrents and rapids generating restless waves of water, just like mouthwatering happens when a person works his tongue trying to taste flavors. The habits of arrogance and arrogant acts incite each other, resulting in the experiences of rivers of blood in the hells, as well as rivers of ashes, burning sands, seas of poison and the sensation of molten copper forced down one’s throat. That is why the Tathagatas of the ten directions name the act of arrogance ‘taking a drink of stupidity’. Bodhisattvas avoid arrogance as they would avoid drowning in huge deluge.

“The fourth cause is the habit of hatred, which leads to mutual defiance and confrontation. As it goes on nonstop, one’s heart becomes so insanely frenzied that the molten vapors turn into metal, bringing about the sensation of being

exposed to mountains of knives and iron cudgels, trees/wheels of swords, axes, halberds, spears and saws. It is like a harbored grudge eventually exploding into the impulse to kill. The habits of hatred and hateful acts incite each other, resulting in the experiences of being castrated, beheaded, pierced, beaten ... tortures of all sorts in the hells. That is why the Tathagatas of the ten directions name the acts of hatred 'sharp knives and swords'. Bodhisattvas avoid hatred as they would avoid massacre.

"The fifth cause is the habit of deception, which gives rise to enticing and manipulation. As the practice of entrapment keeps on, it feels as if one is being bound by ropes and thickets, or as in an overly irrigated field, the grasses and plants keep shooting up and overgrow. The habits of deception and manipulation perpetuate each another, resulting in the experiences of being handcuffed and fettered in the hells, along with being chained, whipped, clubbed, and so forth. That is why the Tathagatas of the ten directions name the acts of deception 'treacherous crooks and cunning thieves'. Bodhisattvas avoid deception as they would avoid jackals and wolves.

"The sixth cause is the habit of falsehood, which leads to mutual distrust. As it goes on further and further, one becomes more and more adept at cheating and feels as if being covered with dust, dirt, excrement, urine, and all other sorts of filth, and one's vision is obscured as if the dust keeps being stirred up by the wind. The habits of falsehood and cheating impel each other, resulting in the experiences of sinking, drowning, being tossed around, flying and falling, floating and eventually submerging. That is why the Tathagatas of the ten directions name fraudulence 'robbery and murder'. Bodhisattvas avoid fraud as they would avoid treading on venomous snakes.

"The seventh cause is the habit of resentment, which harbors enmity and vengeance, such as in an evil person's mind the malicious thinking of hurling rocks and gravels, of imprisoning in cages or urns, of bagging and beating. Such habits of resentment and vengeance incite each other, resulting in the experiences of being tossed, seized, struck, and stoned in the hells. That is why the Tathagatas of the ten directions name resentment and vengeance 'wrongful and harmful ghosts'. Bodhisattvas avoid resentment as they would avoid drinking poisonous liquor.

“The eighth cause is the habit of asserting wrong views, such as Satkāyadṛṣṭi (the idea that the self is in the body or possessed by the body), or wrong views regarding prohibitions, and wrong views concerning karma. Such views result from opposition and contradiction, which make one feel as if being escorted by officials to testify in the royal court, like one cannot avoid being scrutinized by someone passing in the opposite direction. The habits of holding and expressing wrong views feed on each other, resulting in the experiences in the hells as being questioned, interrogated, and subjected to tricks and pressures until all be exposed in public, while the youths who keep track of one’s good and bad deeds countering the offender’s excuses. That is why the Tathagatas of the ten directions name wrong views ‘pit-traps’. Bodhisattvas avoid wrong views as they would avoid standing on the edge of a steep ditch full of venom.

“The ninth cause is the habit of injustice that pairs with blaming and libeling, generating feelings of being crushed between boulders and mountains, or being grinded by millstones, plows or wheels, which are exactly the pains that injustice inflicts on people. The habits of such injustice and unjust acts reinforce each other, resulting in the experiences of being pressed, bludgeoned, pummeled, battered, squeezed, and strained in the hells, as well as being weighed and measured. That is why the Tathagatas of the ten directions name wrongful accusations ‘vicious tigers’. Bodhisattvas avoid injustice as they would avoid lightnings.

“The tenth cause is the habit of litigation that, because of evasion and concealment, inevitably leads to disputatious court proceedings, during which one feels as if everything being reflected in a mirror by lamp or candlelight, as if being exposed to direct sunlight with nowhere to hide the shadow. The habits of litigation and disputation are constantly at each other’s throats, drawing out the experiences in the hells as one’s past deeds being testified by evil companions, as if one’s accumulated karma being illumined and revealed. That is why the Tathagatas of the ten directions name concealment and obfuscation ‘shadowy villains’. Bodhisattvas avoid them as they would avoid a burden as heavy as carrying a mountain while treading on a sea.

“And why are there six kinds of retribution, Ananda? All beings create karma with their six consciousnesses, and then experience retribution through their six sense

faculties (seeing, hearing, smelling, tasting, touching, and cognition). What are the retributions then?

“The first is the retribution of seeing. At the time of death, one may see raging fire extend throughout the ten directions, and one’s spiritual consciousness will ascend and then fall, riding on a wisp of smoke while plummeting into the Unrelenting Hell. There, one of two things may occur: In one scenario, there is light, and all sorts of ferocious creatures are perceived, which makes one feel boundless fear; in the other scenario, there is total darkness and stillness, which causes one to feel boundless terror. Then the raging fire overwhelms the other five consciousnesses, creating the sounds of water and molten copper boiling in cauldrons, the smells of black smoke and purple fumes, the tastes of hot iron pellets and gruel, the touches of hot ashes and burning coals, and the cognition that the entire space is filled with sparks of fire and spurts of flame.

“The second is the retribution of hearing. At the time of death, one may hear gigantic waves roaring, inundating the whole world, and one’s spiritual consciousness will sink, riding the waves into the Unrelenting Hell. There, one of two things may occur: In one scenario, one can hear, and there are all sorts of noise causing one to feel confused and deranged; in the other scenario, one cannot hear, and the dead silence causes one to sink into oblivion. Then the roaring waves overwhelm one’s other five consciousnesses, creating the voices of scolding and accusing, the sights of thunders and noxious vapors, the sensation of breathing in rain and mist infested with poisonous organisms that swarm all over one’s body, the tastes of pus, blood, and all sorts of filth, the touches of feces and urine of animals and ghosts, and the cognition of lightning-strikes and ravaging hail.

“The third is the retribution of smelling. At the time of death, one may perceive toxic vapors permeating the air far and near, and one’s spiritual consciousness emerges from the earth and then falls into the Unrelenting Hell. There, one of two things may occur: In one scenario, one can smell, and by inhaling too much of the toxic vapors, one’s mind becomes distressed and deranged; in the other scenario, one has blockage in the faculty of smelling, and subsequently loses consciousness from suffocation. Then the vapors overwhelm one’s other five consciousnesses, causing one to feel like being interrogated and tortured, or to see flames and

torches, or to hear the cries of sinking and drowning in molten metal as well as boiling liquids, or to feel as if tasting rotten foods, or being ripped apart and putrefying into a mountain of flesh with countless open wounds fed upon by countless maggots, or to feel as if ashes, fumes, sands and gravels were flying through the air to shatter one's body.

"The fourth is the retribution of tasting. At the time of death, one may perceive a flaming iron net covering the entire world, and one's spiritual consciousness will fall into the net, suspended upside down before plummeting into the Unrelenting Hell. There, one of two things may occur: In one scenario, one inhales vapors, causing the body to freeze solid and then crack; in the other scenario, one exhales, giving rise to a raging fire that burns the body to a roast. With such tasting of flavors, as it passes through tongue-consciousness, one feels as if being forced to confess and suffer; as it passes through eye-consciousness, one feels like being burned by red-hot metals and stones; as it passes through ear-consciousness, one feels as if being stabbed with sharp blades; as it passes through nose-consciousness, the whole surrounding feels like being enclosed in a gigantic iron cage; as it passes through body-consciousness, one feels as if being pierced by arrows and darts; as it passes through mind-consciousness, it seems that flying pieces of hot iron are raining down from the sky.

"The fifth is the retribution of touching. At the time of death, one may perceive huge mountains closing in on all sides, leaving no escape. One's spiritual consciousness will then see an iron city teeming with fiery snakes, fiery dogs, tigers, wolves, lions, while ox-headed jailers and horse-headed rakshasas show up holding spears to drive one through the city gates into the Unrelenting Hell. There, one of two things may occur: In one scenario, one has the sensation of gathering that feels as if mountains coming together to totally crush one's body; in the other scenario, one has the sensation of separation that feels as if knives and swords slicing up one's organs. As this sense of touching passes through body-consciousness, one feels as if being struck, beaten, squashed, or pierced; as it passes through eye-consciousness, one feels like being engulfed in flames; as it passes through ear-consciousness, one hears cries of torment, as if coming from the road to hells, or at the gateway, or in the courtroom, or on the execution bench; as it passes through nose-consciousness, one feels suffocated, as if being confined, bagged, tied up and beaten; as it passes through tongue-consciousness,

one feels as if the tongue being plowed on, clamped up, cut off or chopped up; as it passes through mind-consciousness, one feels like falling, flying, being fried or roasted.

“The sixth is the retribution of thinking. At the time of death, one may perceive a ferocious wind tearing down the whole world, while one’s spiritual consciousness gets swept up into space before riding the air plummeting into the Unrelenting Hell. There, one of two things may occur: In one scenario, one is completely confused, feeling totally lost and racing about frantically; in the other scenario, one is not confused, but acutely aware of the endless frying and burning. When such deluded thinking combines with mind-consciousness, one feels confined to locations and places; when it combines with eye-consciousness, one feels as if being interrogated and judged; when it combines with ear-consciousness, one hears of rock clashing, or flooding, hailing, mud-sliding and the likes; when it combines with nose-consciousness, the act of breathing becomes like running a large fiery chariot, or a fiery ship, or a fiery jail; when it combines with tongue-consciousness, one involuntarily produces shouts, cries, and regretful sobs; when it combines with body-consciousness, one has to suffer expansion or shrinkage, as well as ten thousand deaths and rebirths within a single day, lying face-up or face-down.

“Ananda, these are the ten causes and six retributions of the hells. All of them are created by sentient beings’ confusion and delusion. If one creates evil karma engaging all six consciousnesses at the same time, one will enter the Avici Hell to endure limitless suffering for countless eons. If the six sense faculties create karma separately, each in individual state, one will enter one of the Eight Unrelenting Hells. If one commits killing, stealing, and sexual misconduct involving all the three creators of karma – body, speech, and mind – one will enter one of the Eighteen Hells. If one commits two of the three major sins – for instance, killing and stealing – without involving all three creators of karma, one will enter one of the Thirty-Six Hells. If one commits one of the three major sins with only one of the three creators of karma getting involved, one will enter one of the One Hundred and Eight Hells.

“Therefore, all beings create their own karma with their individual acts, and beings with the same karmas fall into the same hells. All hells are created by delusion and have no independent existence.”

阿難此等皆是彼諸眾生自業所感。造十習因受六交報。云何十因。阿難一者姪習交接。發於相磨研磨不休。如是故有大猛火光於中發動。如人以手自相磨觸暖相現前。二習相然故有鐵床銅柱諸事。是故十方一切如來。色目行姪同名欲火。菩薩見欲如避火坑。

二者貪習交計。發於相吸吸攬不止。如是故有積寒堅冰於中凍冽。如人以口吸縮風氣有冷觸生。二習相凌故有吒吒波波囉囉。青赤白蓮寒冰等事。是故十方一切如來。色目多求同名貪水。菩薩見貪如避瘴海。

三者慢習交凌。發於相恃馳流不息。如是故有騰逸奔波積波為水。如人口舌自相綿味因而水發。二習相鼓故有血河灰河熱沙毒海融銅灌吞諸事。是故十方一切如來。色目我慢名飲癡水。菩薩見慢如避巨溺。

四者嗔習交衝。發於相忤忤結不息。心熱發火鑄氣為金。如是故有刀山鐵橛劍樹劍輪斧鉞鎗鋸。如人銜冤殺氣飛動。二習相擊故有宮割斬斫剝刺撻擊諸事。是故十方一切如來。色目嗔恚名利刀劍。菩薩見嗔如避誅戮。

五者詐習交誘。發於相調引起不住。如是故有繩木絞校。如水浸田草木生長。二習相延故有杻械枷鎖鞭杖撻棒諸事。是故十方一切如來。色目姦偽同名讒賊。菩薩見詐如畏豺狼。

六者誑習交欺。發於相調誣調不止。飛心造姦如是故有塵土屎尿穢污不淨。如塵隨風各無所見。二習相加故有沒溺騰擲飛墜漂淪諸事。是故十方一切如來。色目欺誑。同名劫殺。菩薩見誑如踐蛇虺。

七者怨習交嫌發于銜恨。如是故有飛石投礮。匣貯車檻甕盛囊撲。如陰毒人懷抱畜惡。二習相吞故有投擲擒捉擊射撮諸事。是故十方一切如來。色目怨家名違害鬼。菩薩見怨如飲鴆酒。

八者見習交明。如薩迦耶見戒禁取邪悟諸業。發於違拒出生相返。如是故有王使主吏證執文藉。如行路人來往相見。二習相交故有勘問權詐考訊推鞠察訪披究照明善惡童子手執文簿辭辯諸事。是故十方一切如來。色目惡見同名見坑。菩薩見諸虛妄。遍執如入毒壑。

九者枉習交加發於誣謗。如是故有合山合石碾礮耕磨。如讒賊人逼枉良善。二習相排故有押捺撻按蹙漉衝度諸事。是故十方一切如來。色目怨謗同名讒虎。菩薩見枉如遭霹靂。

十者訟習交誼發於藏覆。如是故有鑒見照燭。如於日中不能藏影。故有惡友業鏡火珠披露宿業對驗諸事。是故十方一切如來。色目覆藏同名陰賊。菩薩觀覆如戴高山覆於巨海。云何六報。阿難。一切眾生六識造業。所招惡報從六根出。云何惡報從六根出。一者見報招引惡果。此見業交則臨終時。先見猛火滿十方界。亡者神識飛墜乘煙。入無間獄發明二相。

一者明見。則能遍見種種惡物生無量畏。二者暗見。寂然不見生無量恐。如是見火。燒聽能為鑊湯洋銅。燒息能為黑烟紫焰。燒味能為焦丸鐵糜。燒觸能為熱灰爐炭。燒心能生星火迸灑煽鼓空界。

二者聞報招引惡果。此聞業交則臨終時。先見波濤沒溺天地。亡者神識降注乘流。入無間獄發明二相。一者開聽。聽種種鬧精神愁亂。二者閉聽。寂無所聞幽魄沈沒。如是聞波。注聞則能為責為詰。注見則能為雷為吼為惡毒氣。注息則能為雨為霧。灑諸毒虫周滿身體。注味則能為膿為血種種雜穢。注觸則能為畜為鬼為屎為尿。注意則能為電為雹摧碎心魄。

三者嗅報招引惡果。此嗅業交則臨終時。先見毒氣充塞遠近。亡者神識從地涌出。入無間獄發明二相。一者通聞。被諸惡氣薰極心擾。二者塞聞。氣掩不通悶絕於地。如是嗅氣衝息則能為質為履。衝見則能為火為炬。衝聽則能為沒為溺為洋為沸。衝味則能為餒為爽。衝觸則能為綻為爛為大肉山。有百千眼無量食。衝思則能為灰為瘴。為飛砂礮擊碎身體。

四者味報招引惡果。此味業交則臨終時。先見鐵網猛炎熾烈周覆世界。亡者神識下透挂網倒懸其頭。入無間獄發明二相。一者吸氣。結成寒冰凍裂身肉。二者吐氣。飛為猛火焦爛骨髓。如是嘗味。歷嘗則能為承為忍。歷見則能為然金石。歷聽則能為利兵刃。歷息則能為大鐵籠彌覆國土。歷觸則能為弓為箭為弩為射。歷思則能為飛熱鐵從空雨下。

五者觸報招引惡果。此觸業交則臨終時。先見大山四面來合無復出路。亡者神識見大鐵城。火蛇火狗虎狼師子。牛頭獄卒馬頭羅刹。手執槍稍驅入城門。向無間獄發明二相。一者合觸合山逼體骨肉血潰。二者離觸。刀劍觸身心肝屠裂。如是合觸。歷觸則能為道為觀為廳為案。歷見則能為燒為熬。歷聽則能為撞為擊為刺為射。歷息則能為括為袋為拷為縛。歷嘗則能為耕為鉗為斬為截。歷思則能為墜為飛為煎為炙。

六者思報。招引惡果。此思業交則臨終時。先見惡風吹壞國土。亡者神識被吹上空旋落乘風。墮無間獄發明二相。一者不覺。迷極則荒奔走不息。二者不迷。覺知則苦無量煎燒痛深難忍。如是邪思。結思則能為方為所。結見則能為鑒為證。結聽則能為大合石。為冰為霜為土為霧。結息則能為大火車火船火檻。結嘗則能為大叫喚為悔為泣。結觸則能為大為小。為一日中萬生萬死為偃為仰。

阿難是名地獄十因六果。皆是眾生迷妄所造。若諸眾生惡業圓造。入阿鼻獄受無量苦經無量劫。六根各造及彼所作兼境兼根。是人則入八無間獄。身口意三作殺盜淫。是人則入十八地獄。三業不兼中間或為一殺一盜。是人則入三十六地獄。見見一根單犯一業。是人則入一百八地獄。由是眾生別作別造。於世界中入同分地。妄想發生非本來有。

Chapter Eight Section 6: The Ghosts

“Ananda, for the beings who fell into the hells because of violating the precepts, slandering the Buddha’s teachings, or other various kinds of offenses, after having been burned in the inferno for eons, they will then be reborn as ghosts.

“If originally it was greed for material possessions that led one to commit offenses, once the time in hell is up, one will become a shape-shifting ghost that attaches to whatever object one comes across.

“If originally it was craving for lust that led one to commit offenses, then once the time in hell is up, one will become a drought ghost that assumes the form of wind.

“If originally it was indulgence in deception that led one to commit offenses, once the time in hell is up, one will become a sorcery ghost that assumes the form of animal.

“If originally it was hatred that led one to commit offenses, once the time in hell is up, one will become a hex-poison ghost that assumes the form of poisonous insect.

“If originally it was deep-seated enmity that led one to commit offenses, once the time in hell is up, one will become a pestilence ghost that assumes the form of plague.

“If originally it was arrogance that led one to commit offenses, once the time in hell is up, one will become a hungry ghost that assumes the form of restless energy.

“If originally it was slandering that led one to commit offenses, once the time in hell is up, one will become a paralysis ghost that assumes the form of gloomy energy.

“If originally it was indulgence in conspiracy theories or the sort that led one to commit offenses, once the time in hell is up, one will become an elf ghost that assumes the form of perverse energy.

“If originally it was profiting from fraudulence that led one to commit offenses, once the time in hell is up, one will become a servant ghost controlled by spells.

“If originally it was attachment to groups and gangs that led one to commit offenses, once the time in hell is up, one will become a messenger ghost that possesses mediums or wizards.

“Ananda, what made these beings fall into the hells are totally emotions. After their karmic fires have exhausted, they rise up to become ghosts. All of it, however, is created by delusion. If only one could realize Bodhi, one would see only wondrous, perfect brightness and nothing else.”

復次阿難是諸眾生非破律儀。犯菩薩戒毀佛涅槃。諸餘雜業歷劫燒然。後還罪畢受諸鬼形。若於本因。貪物為罪是人罪畢。遇物成形名為魅鬼。貪色為罪是人罪畢。遇風成形名為魅鬼。貪惑為罪是人罪畢。遇畜成形名為魅鬼。貪恨為罪是人罪畢。遇蟲成形名蠱毒鬼。貪憶為罪是人罪畢。遇衰成形名為癘鬼。貪傲為罪是人罪畢。遇氣成形名為餓鬼。貪罔為罪是人罪畢。遇幽為形名為魘鬼。貪明為罪是人罪畢。遇精為形名魍魎鬼。貪成為罪是人罪畢。遇明為形名役使鬼。貪黨為罪是人罪畢。遇人為形名傳送鬼。阿難是人皆以純情墜落。業火燒乾上出為鬼。此等皆是自妄想業之所招引。若悟菩提則妙圓明本無所有。

Chapter Eight Section 7: The Animals

“Ananda, once ghosts have exhausted their karma as ghost, their mind are finally void of emotions and thoughts, and now it’s time for them to come into this world to repay their debts so as to settle the enmity their original creditors hold against them. And thus, they are born as animals to repay their debts incurred in previous lives.

“Usually a shape-shifting ghost will be reborn as a species of owl, once the material object it was attached to disintegrates and its retribution is finished.

“And a drought ghost will usually be reborn as one of those creatures that are generally considered inauspicious, once the wind subsides and its retribution is finished.

“A sorcery ghost will usually be reborn as a species of fox, once the animal it possessed dies and its retribution is finished.

“A hex-poison ghost will usually be reborn as a venomous species, once the poisonous insect it assumed the form of dies and its retribution is finished.

“And a pestilence ghost will usually be reborn as a species of parasite, once the plague it assumed the form of dies out and its retribution is finished.

“While a hungry ghost will usually be reborn as a species of animal used for food, once the energy it assumed the form of is exhausted and its retribution is finished.

“A paralysis ghost will usually be reborn as a species of animal used for clothing or service, once the gloomy energy it assumed the form of is exhausted and its retribution is finished.

“An elf ghost will usually be reborn as a species of migratory creature, once the perverse energy it assumed the form of is exhausted and its retribution is finished.

“While a servant ghost will usually be reborn as a species of creatures that are generally considered auspicious, once the spells that controlled it are exhausted, and its retribution is finished.

“And a messenger ghost will usually be reborn as a domestic animal or a pet, once the medium or wizard it possessed has died and its retribution is finished.

“Ananda, all this is because one’s karmic fire as ghost has died out, and one is now reborn as animal to further repay the debts incurred during past lifetimes. It is, again, created by false and deluded thinking. If only one could realize Bodhi, one would see that these retributions are fundamentally unreal.

“Such as Bhikṣuṇi Lotus-Fragrance, Heavenly King Viruḍhaka, and Bhikṣu Sunakṣatra, all these three you mentioned previously, whose evil karmas were all created by themselves alone. It did not fall down from the heavens, nor did it emerge from the earth, nor was it imposed on them by anyone else. Their own delusions give rise to it, and they themselves must undergo the retributions. It is merely a cohesion of illusions and delusions manifested in the Bodhi.”

復次阿難鬼業既盡。則情與想二俱成空。方於世間。與元負人怨對相值。身為畜生酬其宿債。物怪之鬼物銷報盡。生於世間多為梟類。風魅之鬼風銷報

盡。生於世間多為咎徵一切異類。畜魅之鬼畜死報盡。生於世間多為狐類。蟲蠱之鬼蟲滅報盡。生於世間多為毒類。衰癘之鬼衰窮報盡。生於世間多為蛔類。受氣之鬼氣銷報盡。生於世間多為食類。綿幽之鬼幽銷報盡。生於世間多為服類。和精之鬼和銷報盡。生於世間多為應類。明靈之鬼明滅報盡。生於世間多為休徵一切諸類。依人之鬼人亡報盡。生於世間多於循類。阿難是等皆以業火乾枯。酬其宿債傍為畜生。此等亦皆自虛妄業之所招引。若悟菩提。則此妄緣本無所有。如汝所言寶蓮香等。及瑠璃王善星比丘。如是惡業本自發明。非從天降亦非地出。亦非人與。自妄所招還自來受。菩提心中皆為浮妄虛想凝結。

Chapter Eight Section 8: The Humans

“Furthermore, Ananda, if as an animal one pays back more than what it owed, then one will be reborn as a human to straighten out the balance. After that, if one has accumulated enough blessings and merit, one can retain a human rebirth to further pay for other karma. If one lacks blessings, though, one will fall back into an animal rebirth to pay the balance.

“Ananda, for debts involving money, material goods, or services, once it is paid back, the debt gets resolved. But if during the process there were killing and devouring involved, then the cycle of abuse and vengeance may go on for countless eons, with both parties taking turns to get the upper hand or lower one. The wheel of karma may never stop turning, until the creditor and debtor finally learn to practice Shamatha (peaceful abiding), or until a Buddha appears in the world.

“Now you should understand that when owls or the likes have paid their debts and regained human rebirth, they will be reborn as the stubborn and headstrong type, while inauspicious creatures will be born deformed, foxes and the likes will be born

foolish, venomous species will be born as the vicious type, parasites will be born to a lowly position, animals used for food will be born as the weak and dependent type, animals used for clothing or services will be born as laborers, migratory birds or the likes will be born as the literary type, and auspicious creatures will be born intelligent, while domestic pets will be born as the sophisticated type.

“Ananda, all such people are pitiful because they came from the Three Low Realms (hell, ghost, and animal), after they paid off their debts and regained human rebirth. Since time without beginning, they had been engaging in wrongful livelihoods, taking turns killing and being killed. And if they do not encounter the Tathagata, nor do they hear the Proper Dharma, they will be repeating the wearisome cycle of samsara indefinitely.”

復次阿難從是畜生酬償先債。若彼酬者分越所酬。此等眾生還復為人返徵其剩。如彼有力兼有福德。則於人中不捨人身酬還彼力。若無福者還為畜生償彼餘直。阿難當知若用錢物。或役其力償足自停。如於中間殺彼身命或食其肉。如是乃至經微塵劫。相食相誅猶如轉輪。互為高下無有休息。除奢摩他及佛出世不可停寢。汝今應知彼梟倫者酬足復形。生人道中參合頑類。彼咎徵者酬足復形。生人道中參合愚類。彼狐倫者酬足復形。生人道中參於佷類。彼毒倫者酬足復形。生人道中參合庸類。彼蛔倫者酬足復形。生人道中參合微類。彼食倫者酬足復形。生人道中參合柔類。彼服倫者酬足復形。生人道中參合勞類。彼應倫者酬足復形。生人道中參於文類。彼休徵者酬足復形。生人道中參合明類。彼諸循倫酬足復形。生人道中參於達類。阿難是等皆以宿債畢酬復形人道。皆無始來業計顛倒相生相殺。不遇如來不聞正法。於塵勞中法爾輪轉。此輩名為可憐愍者。

Chapter Eight Section 9: The Ascetics

“Moreover, Ananda, there are beings who do not follow proper Path of Enlightenment to cultivate Samadhi, instead they follow their delusional pursuit of immortality, by retreating to mountains or forests, attempting to perpetuate their physical existence through some special ways. These are called Ascetics, and there are ten kinds of them.

“One of them devotes themselves to follow a diet of medicinal potions, and once they have perfected the practice, they are known as earth-bound ascetics. Another kind sticks to a diet of medicinal herbs, and once they have perfected the practice, they are known as flying ascetics. Another kind tries to fortify themselves through the use of metal and stone, and once they have perfected the alchemy, they are known as roaming ascetics. Another kind constantly fortifies themselves through either movement or stillness, and once they have perfected their energy, they are known as space-traveling ascetics. Another kind fortifies themselves through using the flow of saliva, and once they have perfected its essence, they are known as heaven-traveling ascetics.

“And one of them fortifies themselves through absorbing the essence of the sun and moon, and once they have perfected the inhalation, they are known as all-rounded ascetics. Another kind devotes themselves to reciting mantras and observing precepts, and once they have perfected the skills, they are known as ascetics of the Path. Another kind constantly fortifies themselves through mind control, and once they have mastered the mind, they are known as illuminating ascetics. Another kind fortifies themselves through internal union of energies, and once they have perfected the practice, they are known as ascetics of essence. And then the last kind devotes themselves to inner transformation, and once they have perfected their realization, they are known as ascetics of the ultimate.

“Ananda, these beings do not follow the proper path to train their minds. Instead, they attain longevity through deviants and may live for thousands of years, retreating to deep mountains or remote islands, cutting themselves off from the human realm. However, because they do not cultivate Samadhi and never stop the turning wheel of delusions, they are still bound to the cycle of samsara. And once their hard-earned rewards are spent, they must die and return to the six realms.”

阿難復有從人不依正覺修三摩地。別修妄念。存想固形遊於山林。人不及處有十仙種。阿難彼諸眾生。堅固服餌而不休息。食道圓成名地行仙。堅固草木而不休息。藥道圓成名飛行仙。堅固金石而不休息。化道圓成名遊行仙。堅固動止而不休息。氣精圓成名空行仙。堅固津液而不休息。潤德圓成名天行仙。堅固精色而不休息。吸粹圓成名通行仙。堅固呪禁而不休息。術法圓成名道行仙。堅固思念而不休息。思憶圓成名照行仙。堅固交遘而不休息。感應圓成名精行仙。堅固變化而不休息。覺悟圓成名絕行仙。阿難是等皆於人中鍊心不循正覺。別得生理壽千萬歲。休止深山或大海島絕於人境。斯亦輪迴妄想流轉不修三昧。報盡還來散入諸趣。

Chapter Eight Section 10: The Gods (of the Six Heavens of Desire)

“Ananda, there are people in this world who do not seek the eternal state, and they cannot yet renounce spousal attachment, but their minds no longer go after sexuality, and therefore they have certain purity and radiance about them. When their life ends, they will ascend to the Heaven of the Four Kings next to the sun and moon.

“And some people have only slight desire for their spouses but have yet to attain complete purity. When their life ends, they will go beyond the sun and moon and become gods in the Heaven of Trayastrimsa (the Heaven of the Thirty-Three), which is at the summit of Mount Sumeru.

“And some others may briefly get sexually involved from time to time but never dwell on it afterwards. In the human realm they are more unmoved than active. When their life ends, they will abide in the upper space beyond the reach of

sunlight and moonlight. Thus, emitting their own light, they become gods in the Heaven of Suyama.

“And some others remain quiet and still all the time, except when they are intruded and stimulated by contact. When their life ends, they ascend to an ethereal state isolated from all the lower realms, beyond the reach of the three catastrophes (fire, water, and wind) that are doomed to occur at the end of a kalpa. Thus, they become gods in the Heaven of Tushita.

“And some others have no desire whatsoever but only cater to the needs of their spouses, and during the act it is to them as flavorless as chewing wax. When their life ends, they ascend to a realm of transcendence and become gods in the Heaven of Nirmanarataya.

“Then there are those whose mental state is total clarity and transcendence, without engaging in worldly thoughts while performing worldly things. When their life ends, they rise above all the lower heavens and become gods in the Heaven of Paranirmitavasavartina (the Heaven of Deriving Pleasure from What Others Create).

“Ananda, although these gods have transcended physical lust, there are still traces of desire remaining in their minds. Therefore, they are born into these six heavens, which, together with other levels of existence mentioned so far, all belong to the Realm of Desire.”

阿難諸世間人不求常住。未能捨諸妻妾恩愛。於邪淫中心不流逸澄瑩生明。命終之後隣於日月。如是一類名四天王天。於己妻房淫愛微薄。於淨居時不得全味。命終之後超日月明居人間頂。如是一類名忉利天。逢欲暫交去無思憶。於人間世動少靜多。命終之後於虛空中朗然安住。日月光明上照不及。是諸人等自有光明。如是一類名須焰摩天。一切時靜。有應觸來未能違戾。命終之後上昇精微。不接下界諸人天境。乃至劫壞三災不及。如是一類名兜率陀天。我無欲心應汝行事。於橫陳時味如嚼蠟。命終之後生越化地。如是一類名樂變化天。無世間心同世行事。於行事交了然超越。命終之後遍能出

超化無化境。如是一類名他化自在天。阿難如是六天。形雖出動心跡尚交。自此已還名為欲界。

CHAPTER NINE – The Heavens Beyond Desire

Chapter Nine Section 1: The First Dhyana

“Ananda, if practitioners in the world do not practice meditation, they will not develop wisdom. But if they can at least control their bodies and refrain from sexual desires, at all times steering their minds clear of impure thoughts, then they will not remain in the realm of desire and may be born as Brahma’s retinue in the Heaven of Brahma Retinue.

“For practitioners who have eradicated the habits of desire, their minds are now truly free, and they take delight in following the precepts, at all times practicing the virtue of purity. Thus, they will be born in the Heaven of Brahma Ministers.

“For practitioners who have perfectly mastered their body, mind, and deportment, who have attained complete purity and clarity, they will become Brahma lords governing their Brahma retinues in the Heaven of Great Brahma King.

“Ananda, beings at these three superior levels are not subject to affliction anymore. Although they have not yet cultivated Proper Samadhi, their minds are pure enough that all outflows are stilled. Such a state is called the First Dhyana.”

阿難世間一切所修心人。不假禪那無有智慧。但能執身不行婬慾。若行若坐想念俱無。愛染不生無留欲界是人應念身為梵侶。如是一類名梵眾天。欲習既除離欲心現。於諸律儀愛樂隨順。是人應時能行梵德。如是一類名梵輔天。身心妙圓威儀不缺。清淨禁戒加以明悟。是人應時能統梵眾為大梵王。如是一類名大梵天。阿難此三勝流。一切苦惱所不能逼。雖非正修真三摩地。清淨心中諸漏不動名為初禪。

Chapter Nine Section 2: The Second Dhyana

“Ananda, above the Brahma Heavens there are gods governing the Brahmas. Those gods have perfected their practice of purity; hence their minds are lucid and unmoving, with lights emitting from the deep tranquility. Thus, they abide in the Heaven of New Light.

“And further up there are gods whose lights illumine and reflect upon each other, generating a web of light throughout the ten directions, and its dazzling brilliance turns everything into crystal. Thus is the Heaven of All-Permeating Light.

“And then there are gods who have perfected their light and have mastered the skillful means of teaching; hence they are able to transmit and transform the purity into boundless applications. Thus is the Heaven of Conveying Light.

“Ananda, in these three superior heavens, all beings are free of worry and distress. Although they have not yet cultivated Proper Samadhi, their minds are pure to the point where all outflows are subdued. Such a state is called the Second Dhyana.”

阿難其次梵天。統攝梵人圓滿梵行。澄心不動寂湛生光。如是一類名少光天。光光相然照耀無盡。映十方界遍成瑠璃。如是一類名無量光天。吸持圓光成就教體。發化清淨應用無盡。如是一類名光音天。阿難此三勝流。一切憂愁所不能逼。雖非正修真三摩地。清淨心中龜漏已伏名為二禪。

Chapter Nine Section 3: The Third Dhyana

“Ananda, there are gods who have perfected light into a wondrous medium of communication, who then go on to explore its wonder until they arrive at the bliss of stillness. These are the beings in the Heaven of New Purity.

“And further up there are gods who have perfected the state of emptiness into a boundless state of being, where they have total lightness and tranquility in their bodies and minds, which eventually lead them to the bliss of stillness. These are the gods in the Heaven of Infinite Purity.

“And then there are gods whose bodies, minds, and surrounding worlds have all become perfectly pure, and this perfect purity is a superior abode where they can return to and take rest in the bliss of stillness. Such are the gods in the Heaven of All-Pervasive Purity.

“Ananda, in these three superior heavens, all beings abide in perfect harmony and infinite bliss, with their bodies at ease and minds in peace. Although they have not yet cultivated Proper Samadhi, their minds are so stable and secure that they experience complete bliss. Such a state is called the Third Dhyana.”

阿難如是天人。圓光成音披音露妙。發成精行通寂滅樂。如是一類名少淨天。淨空現前引發無際。身心輕安成寂滅樂。如是一類名無量淨天。世界身心一切圓淨。淨德成就勝託現前歸寂滅樂。如是一類名遍淨天。阿難此三勝流具大隨順。身心安隱得無量樂。雖非正得真三摩地。安隱心中歡喜畢具名為三禪。

Chapter Nine Section 4: The Fourth Dhyana

“Furthermore, Ananda, there are gods whose bodies and minds are no longer subject to impulsion, compulsion, and oppression – internal and external forces of all kinds, because they have ceased to create the causes for such afflictions. And they realize that even the bliss of the heavens is not permanent, that it will eventually come to decay. Thus, they renounce both suffering and bliss simultaneously. All kinds of coarse and weighty mental attributes vanish instantaneously, the essence of pure blessings appears. Such beings are in the Heaven of Blessings Created.

“Further up there are gods whose renunciation of mental attributes is so complete that they gain a superior understanding and perfect purity. In this state of unimpeded bliss, they experience a wondrous ease and harmony that extends to the boundless future. Such beings are in the Heaven of Blessings Cherished.

“And further up, the path divides into two. One is called the Heaven of All Fruition, which is for the gods who previously have been able to generate infinite pure light, who have perfected their blessing and merit, and whose cultivation and verification are well secured. The other is called the Heaven of No Thought, which is for the gods who previously have been so intensely focusing on renunciation of both suffering and bliss, that their practice of renunciation has been unrelentingly intensified to such a total completion that their bodies and minds become extinct, and for five hundred eons their cognition remains as deathly still as cold ashes. Since their practice is based on birth and nonbirth, they are unable to uncover the

true nature which neither comes into being nor ceases to be. Therefore, during the first half of their dwelling, they undergo cessation; during the second half, however, they come into being again.

“Ananda, in these four superior heavens, all beings are no longer moved by any worldly affliction or bliss. Although it is not yet truly the unconditioned state of Non-Moving – since they still have the notion of attainment – their spiritual practice is nonetheless advanced and perfected. This is called the Fourth Dhyana.”

阿難次復天人。不遍身心苦因已盡。樂非常住久必壞生。苦樂二心俱時頓捨。麤重相滅淨福性生。如是一類名福生天。捨心圓融勝解清淨。福無遮中得妙隨順窮未來際。如是一類名福愛天。阿難從是天中有二岐路。若於先心無量淨光。福德圓明修證而住。如是一類名廣果天。若於先心雙厭苦樂。精研捨心相續不斷。圓窮捨道身心俱滅。心慮灰凝經五百劫。是人既以生滅為因。不能發明不生滅性。初半劫滅後半劫生。如是一類名無想天。阿難此四勝流一切世間。諸苦樂境所不能動。雖非無為真不動地。有所得心功用純熟名為四禪。

Chapter Nine Section 5: The Heavens of No Return

“Ananda, within the Fourth Dhyana, there are five Heavens of No Return. The gods in these heavens have completely cut off the nine categories/stages of habitual bondage in the lower realms. With suffering and bliss vanished completely, they will never regress to any lower level of existence. These gods dwell in total harmony and peace, since they all have achieved the same level of renunciation.

“Ananda, for those who have ended both suffering and bliss, who are no longer subject to contradiction and contention, they dwell in the Heaven of No Affliction. For those who have been solely focusing on renunciation, disengaging themselves from any investigation and involvement to the point where even the basis for suffering and bliss is gone, they dwell in the Heaven of Beyond Heat.

“For those who have attained such perfectly clear vision that all worlds in the ten directions appear to them so utterly free of defilement, they dwell in the Heaven of Pure Vision. For those who have realized their essence of seeing to the extent where they are able to unimpededly manifest or transform anything at will, they dwell in the Heaven of Clear Manifestation. For those who have culminated their contemplation on the myriad layers of the nature of form, who have reached the state of boundlessness, they dwell in the Heaven of Form Penetrated/Exhausted.

“Ananda, the kings of the lower heavens in the Four Dhyanas can only hear with admiration about the Heavens of No Return, with no way to get to know the beings (in the Heavens of No Return) or even see them, just like ordinary people of the world cannot see Arhats who keep up their practice in sacred places deep in the mountains.

“Ananda, all beings in these eighteen heavens remain solitary and free from entanglements. But they are not yet rid of the burden of forms. Thus are all the levels of existence in the Realm of Form.”

阿難此中復有五不還天。於下界中九品習氣俱時滅盡。苦樂雙亡下無卜居。故於捨心眾同分中安立居處。阿難苦樂兩滅鬪心不交。如是一類名無煩天。機括獨行研交無地。如是一類名無熱天。十方世界妙見圓澄。更無塵象一切沈垢。如是一類名善見天。精見現前陶鑄無礙。如是一類名善現天。究竟群幾窮色性性入無邊際。如是一類名色究竟天。

阿難此不還天。彼諸四禪四位天王。獨有欽聞不能知見。如今世間曠野深山聖道場地。皆阿羅漢所住持故。世間麤人所不能見。阿難是十八天獨行無交未盡形累。自此已還名為色界。

Chapter Nine Section 6: The Four Heavens of Formlessness

“Ananda, again the path divides at the summit of the Realm of Form. For those who have realized their wisdom through renunciation, once their light of wisdom is brought forth to fullness, they transcend the worldly realms, attain Arhatship, and eventually get on board the Vehicle of the Bodhisattvas and become Great Arhats Who Have Turned Their Minds Around.

“For those who have been focusing on total renunciation and rejection, they come to the point where they see their bodies as obstacles and therefore, they obliterate it and vanish into emptiness, thus they become gods on the Heaven of Empty Space.

“For those who have eradicated all obstacles to the extent where only their storehouse-consciousness and half of the extremely subtle residues of the manas (the seventh consciousness) remain, they become gods on the Heaven of Boundless Consciousness.

“For those who have eradicated form, space, as well as consciousness, there is utter stillness throughout the ten directions, with neither coming nor going. Thus are the beings on the Heaven of Nothing Remaining.

“Then there are gods whose storehouse-consciousness is totally unmoving, and within such utter stillness they exhaustively investigate its endlessness, and nonetheless they put an end to what is endless. Now it is as though existing yet meanwhile not really existing; it seems to have disappeared, yet meanwhile not really disappeared. Thus are the gods on the Heaven of neither Thought nor Nonthought.

“These gods have exhaustively delved into emptiness without realizing its true nature, and now they reach the end of their sagehood extended from the Heavens of No Return, and they become lesser Arhats who do not turn their minds around.

Other gods from the Heaven of No Thought or from other heretic heavens, who have exhaustively contemplated emptiness without turning around, will eventually fall back into samsara again, since they are confused and not free of outflows.

“Ananda, the gods in these heavens are just ordinary beings receiving karmic rewards from their past lives. Once the rewards are spent, they must enter rebirth again. The kings of these heavens, however, are Bodhisattvas deep in Samadhi, who are making gradual progress towards the upper levels of Sagehood.

“Ananda, in these Four Heavens of Formlessness, all physical and mental activities cease; there is no more karmic retribution of form, only concentration is present. Therefore, these four heavens are called the Realm of Formlessness.

“In these heavens, all beings have not fully realized the wondrous enlightened mind. It is their accumulated delusions that bring about the illusory existence of the Three Realms (Desire, Form, and Formlessness). Beings in these realms follow along their individual delusions, getting drown in the seven destinies, together with other beings who are compelled by similar karmic forces.”

復次阿難從是有頂色邊際中。其間復有二種岐路。若於捨心發明智慧。慧光圓通便出塵界。成阿羅漢入菩薩乘。如是一類名為迴心大阿羅漢。若在捨心捨厭成就。覺身為礙銷礙入空。如是一類名為空處。諸礙既銷無礙無滅。其中唯留阿賴耶識。全於末那半分微細。如是一類名為識處。空色既亡識心都滅。十方寂然迥無攸往。如是一類名無所有處。識性不動以滅窮研。於無盡中發宣盡性。如存不存若盡非盡。如是一類名為非想非非想處。此等窮空不盡空理。從不還天聖道窮者。如是一類名不迴心鈍阿羅漢。若從無想諸外道天窮空不歸。迷漏無聞。便入輪轉。阿難是諸天上各各天人。則是凡夫業果酬答盡入輪。彼之天王即是菩薩。遊三摩提漸次增進。迴向聖倫所修行路。阿難。是四空天身心滅盡。定性現前無業果色。從此逮終名無色界。此皆不了妙覺明心。積妄發生妄有三界。中間妄隨七趣沈溺。補特伽羅各從其類。

Chapter Nine Section 7: The Asuras

“Furthermore, Ananda, in the Three Realms there are four categories of asuras.

“Some asuras are among ghosts. They devote their strength to protect the Dharma, and they have certain supernatural power to penetrate emptiness as well as to live in the space. These asuras are born from eggs and belong to the destiny of ghosts.

“Some asuras are among humans. They have fallen from the heavens for lacking merit and are now to dwell beneath the sun and the moon. These asuras are born from wombs and belong to the destiny of humans.

“Some asuras are among gods. They have world-commanding powers and fearlessness, and they are eager to contend with Lord Brahma, God Sakra, and the Four Heavenly Kings. These asuras come into being by metamorphosis and belong to the destiny of gods.

“Ananda, there is also another baser kind of asuras. They are born in deepwater caves that lie on the seafloor. By day they emerge to roam in the space, and at night they return to their deepwater abodes. These asuras come into being in the presence of moisture and belong to the destiny of animals.”

復次阿難是三界中復有四種阿修羅類。若於鬼道以護法力成通入空。此阿修羅從卵而生。鬼趣所攝。若於天中降德貶墜。其所卜居隣於日月。此阿修羅從胎而出。人趣所攝。有修羅王執持世界力洞無畏。能與梵王及天帝釋四天爭權。此阿修羅因變化有天趣所攝。阿難別有一分下劣修羅。生大海心沈水穴口。旦遊虛空暮歸水宿。此阿修羅因濕氣有畜生趣攝。

Chapter Nine Section 8: All Are the Result of Karma

“Ananda, such are the seven destinies – hells, ghosts, animals, humans, ascetics, gods, and asuras. All of them are embroiled in conditioned existence because of confusion and deluded thinking of all sorts. Their delusions lead them to rebirth and retribution. Within the wondrous perfection of the unconditioned mind, however, these destinies are all just like the mirages of flowers in the sky, empty of any inherent nature; that they are vain and illusory, without any root or source.

“Ananda, all these beings in the seven destinies are bound to endless cycles of death and rebirth, since they do not recognize their fundamental unconditioned mind. For countless kalpas, they do not attain true purity, because they indulge in killing, stealing, and sexual activities. Those who break these three precepts will be born into the destiny of ghosts or the likes. Those who are free of these three karmas will be born in the destiny of gods or the likes. Since beings tend to alternate between committing bad karma and committing good karma, they are bound to the cycle of death and rebirth in samsara.

“If only these beings could enter the wonderful Samadhi, they would be able to abide in a wondrous and everlasting stillness, where duality disappears – there is neither existence nor nonexistence, neither presence nor absence. Since killing, stealing, and sexuality are not even existent in that state – that the practitioners have gone beyond anything conditional – how could they possibly commit any actual deeds?

“Ananda, anyone who has not put an end to the three intentional acts (killing, stealing, and lust) creates their own individual karma. Although everyone receives their own retribution, beings may receive collective retribution together in certain definite place. Those intentional acts all arise from delusion, without any fixed source for tracing back precisely.

“For practitioners who wish to realize Bodhi, you should advise them that eradicating the three deluded acts is definitely necessary, otherwise they will

merely gain certain conditioned functions in the mundane world, even if they develop some supernatural powers. Without extinguishing the habits of killing, stealing, and sexual activities, they will eventually fall into the path of demons. Even if they mentally want to stop those acts, as long as they are still committing them, they will only end up adding self-deception to it and making the case even worse.

“The Tathagata says that such beings are truly pitiful. One’s delusion is solely responsible for one’s own falseness – it is not the fault of Bodhi; do not blame your true nature. What has just been spoken is proper teaching; to teach otherwise is the speech of demon-kings.”

阿難如是地獄餓鬼畜生人及神仙。天洎修羅精研七趣。皆是昏沈諸有為想。妄想受生妄想隨業。於妙圓明無作本心。皆如空花元無所有。但一虛妄更無根緒。阿難此等眾生。不識本心受此輪迴。經無量劫不得真淨。皆由隨順殺盜婬故。反此三種又則出生無殺盜婬。有名鬼倫無名天趣。有無相傾起輪迴性。若得妙發三摩提者則妙常寂。有無二無無二亦滅。尚無不殺不偷不婬。云何更隨殺盜婬事。阿難不斷三業各各有私。因各各私眾私同分。非無定處自妄發生。生妄無因無可尋究。汝曷修行欲得菩提要除三惑。不盡三惑縱得神通。皆是世間有為功用。習氣不滅落於魔道。雖欲除妄倍加虛偽。如來說為可哀憐者。汝妄自造非菩提咎。作是說者名為正說。若他說者即魔王說。

Chapter Nine Section 9 – (1): Fifty Demonic States of Mind (1)

At that time, the Buddha was about to leave the Dharma seat, as He rose from the Lion's Throne and placed His hand on a table nearby, which was wrought of the seven precious gems. But then, He turned His body, which was the color of purple-golden mountains, and as He leaned back again, He said to Ananda and everyone else in the great assembly: "All of you – including those who still need instruction, and those who are Solitary Sages (who are Enlightened by Conditions), as well as those who are Hearers of the Teachings – all of you have turned your minds (away from the Lesser Vehicle) by dedicating yourselves to attaining Supreme Bodhi, the unsurpassable, most wondrous enlightenment. Although I have taught you the way to practice, you have yet to realize the subtle demonic states that can come about once you start cultivating Shamatha-Vipashyana (calm-abiding and contemplative insight).

"If you are not able to recognize a demonic state when it appears, it is because you haven't properly purified your mind and therefore fall into the grip of wrong views. Demons may arise from your own skandhas or from the heavens. Or you may be possessed by spirits or ghosts. If your mind is not clear enough, you will mistake a burglar for your own child. Or you may feel complacent about some slight accomplishment, just like that Unlearned Bhikshu who reached only the level of the Fourth Dhyana yet claiming that he had realized sagehood. In the heaven when his reward came to an end and the signs of decay appeared, he began to slander Arhatship and consequently fell into the Unrelenting Hell. Now you should all listen carefully while I explain this matter in detail."

Delightfully, Ananda and those in the assembly who still needed to learn all stood up and prostrated, before readying themselves to receive the Buddha's compassionate teaching.

The Buddha said to Ananda and the whole assembly: "You should know that although the twelve classes of beings in this world all have outflows, they nonetheless also immanently have perfect Buddha nature, which is fundamentally no different from all the Buddhas of the ten directions. However, because of delusion and confusion, one gives rise to emotional clinging, and the omnipresence of attachment brings about all-pervasive space, and eventually

worlds come into being as a result of such ceaseless processes. Thus, in the ten directions, all lands as numerous as dust motes, and beings that have outflows, are all created out of confusion, strong-mindedness, and fundamentally – deluded thinking.

“You should know that in your mind the empty space created is just like a wisp of cloud flecking the infinitely vast scope of your mind, while the worlds in that empty space are even much less significant. If anyone of you returns to the source and discovers the true reality, all the space throughout the ten directions will cease to be. How could the worlds within the space not be obliterated as well?

“When you cultivate Dhyana and enter Samadhi by abiding in a state of perfect purity, the essence of your mind merges with the minds of the Bodhisattvas of the ten directions, as well as with the minds of all the great Arhats who are free of outflows. The demon kings, ghosts, spirits, and lesser gods see their palaces suddenly collapse without apparent reason, with the lands shaking, and creatures everywhere become frightened and restless, while ordinary people in their deep stupor just remain oblivious about these occurrences.

“All the demonic beings have five kinds of supernatural powers, except the freedom from outflows, since they are still deeply attached to worldly toils. How could they watch their palaces destroyed by your meditation without objection? That is why the spirits, ghosts, celestial demons, and goblins will come to disturb you in your Samadhi. However, although they are extremely furious, they are ultimately fettered by worldly strains, while you are in such a wondrous state of enlightenment. Therefore, they can do you no more harm than a wind can blow at a light, or a knife can cut at the water. You are like boiling water, while they are like solid ice doomed to melt in the presence of heat.

“Despite their supernatural powers, the demons are just like guests paying you a brief visit, and they can only try to cause trouble through your mind, which is the host of the five skandhas. Only when the host is befuddled can the guests succeed in their troublemaking. If you remain fully awake and aware in your meditation, free of delusion, whatever they do cannot affect you. As the five skandhas dissolve, you enter the light of enlightenment, and light surely overcomes darkness. Since the demons have to rely on dark energy, they will be destroyed if

they get near your light. How could they dare to linger and disrupt your Samadhi then?

“But if you’re not fully awake and aware, and be confused by the skandhas, then Ananda, you would definitely fall into the traps and turn into a demon yourself. Your encounter with the Matanga woman was just a minor incident, for she was only capable of casting a spell on you and trying to make you violate the Buddha’s precepts. Because your mind was pure, in the end you broke only one of the eighty thousand rules of conduct, not all was lost. If the demons had succeeded in completely destroying your precious Dharma-body, however, you would have become like the family of a prime minister who is suddenly removed from his post. The family will be uprooted and exiled, with no one coming to their rescue.”

即時如來將罷法座。於師子床攬七寶机。迴紫金山再來凭倚。普告大眾及阿難言。汝等有學緣覺聲聞。今日迴心趣大菩提無上妙覺。吾今已說真修行法。汝猶未識修奢摩他毘婆舍那微細魔事。魔境現前汝不能識。洗心非正落於邪見。或汝陰魔或復天魔。或著鬼神或遭魑魅。心中不明認賊為子。又復於中得少為足。如第四禪無聞比丘妄言證聖。天報已畢衰相現前。謗阿羅漢身遭後有。墮阿鼻獄。汝應諦聽吾今為汝仔細分別。阿難起立并其會中同有學者。歡喜頂禮伏聽慈誨。

佛告阿難及諸大眾。汝等當知有漏世界十二類生。本覺妙明覺圓心體。與十方佛無二無別。由汝妄想迷理為咎癡愛發生。生發遍迷故有空性。化迷不息有世界生。則此十方微塵國土非無漏者。皆是迷頑妄想安立。當知虛空生汝心內。猶如片雲點太清裏。況諸世界在虛空耶。汝等一人發真歸元。此十方空皆悉銷殞。云何空中所有國土而不振裂。汝輩修禪飾三摩地。十方菩薩及諸無漏大阿羅漢。心精通[忽-心+目]當處湛然。一切魔王及與鬼神諸凡夫天。見其宮殿無故崩裂。大地振坼水陸飛騰。無不驚懼。凡夫昏暗不覺遷訛。彼等咸得五種神通唯除漏盡。戀此塵勞。如何令汝摧裂其處。是故神鬼及諸天魔魍魎妖精。於三昧時僉來惱汝。然彼諸魔雖有大怒。彼塵勞內汝妙覺中。如風吹光如刀斷水了不相觸。汝如沸浪彼如堅冰。煖氣漸隣不日銷殞。徒恃

神力但為其客。成就破亂。由汝心中五陰主人。主人若迷客得其便。當處禪那覺悟無惑。則彼魔事無奈汝何。陰銷入明則彼群邪咸受幽氣。明能破暗近自銷殞。如何敢留擾亂禪定。若不明悟被陰所迷。則汝阿難必為魔子成就魔人。如摩登伽殊為眇劣。彼雖呪汝破佛律儀。八萬行中祇毀一戒。心清淨故尚未淪溺。此乃墮汝寶覺全身。如宰臣家忽逢籍沒。宛轉零落無可哀救。

Chapter Nine Section 9 – (2): Fifty Demonic States of Mind (2)

“Ananda, when you sit in the Bodhimanda (a sacred place and position of awakening), your thoughts come to a halt, there is nothing on the mind, only the essential awareness remains. This state of total clarity will stay the same whether you are in movement or stillness, whether you remember something or forget about everything. When you abide in this state and enter Samadhi, you are like someone with perfect vision finding themselves in total darkness, whose essential nature is perfectly pure yet whose mind is not (yet) illumined. This region is the skandha of forms. If the mind’s vision becomes clear, the ten directions will become an open expanse, and there will be no more darkness. This is the end of the form skandha. The practitioner will then transcend the turbidity of time. The cause of this form skandha, as long as one contemplates it, one will eventually realize that solid delusions are its basis.

“At this point, as one intently investigates the wondrous awareness, one may suddenly realize that the four elements of the body are not interwoven, and therefore one becomes able to transcend physical obstructions. This state is called ‘the essential awareness merging into the surroundings’, which is merely a temporary state in the course of practice. It is not an indication of sagehood. As long as one does not see oneself as a sage, it is a good state. If one considers oneself as a sage, however, one will become vulnerable to a host of demonic influences.

“Further, Ananda, as the mind continues to investigate the wondrous awareness, the mind’s eye may see inside one’s own body, and suddenly one becomes able to extract intestinal worms from one’s own body, with the body remaining intact and the worms unharmed. This state is called ‘the essential awareness going deep into the body’, which is merely a temporary state in the course of diligent practice. It is not an indication of sagehood. As long as one does not see oneself as a sage, it is a good state. If one considers oneself as a sage, however, one will become vulnerable to a host of demonic influences.

“Further, as one uses their mind to investigate both inside and outside intently, one’s spirit, mortal form, will, essence, and vital energies may take turns to be host and guest, without affecting one’s body. Suddenly, one may hear the sounds of Dharma teaching in midair, or esoteric truths being proclaimed throughout the ten directions. This state is called ‘the essence and spirit alternately separating and uniting’, which is merely a temporary state in the course of cultivating wholesome seeds. It is not an indication of sagehood. As long as one does not see oneself as a sage, it is a good state. If one considers oneself as a sage, however, one will become vulnerable to a host of demonic influences.

“Further, as the mind becomes clear and open, a bright light from within shines forth, imbuing everything throughout the ten directions with the fine color of Jambunada gold, transforming all species of beings into Tathagatas. Suddenly, one sees Vairocana Buddha seated upon a throne of celestial light, surrounded by a thousand Buddhas seated on lotus flowers, who simultaneously appear in a hundred million lands. This state is called ‘the mind and spirit imbued with spiritual awareness illuminating all worlds’, which is merely a temporary state. It is not an indication of sagehood. As long as one does not see oneself as a sage, it is a good state. If one considers oneself as a sage, however, one will become vulnerable to a host of demonic influences.

“Further, as the mind carries on investigating and observing the wondrous light, one can get to the point where self-restraint is needed in order to prevent it from overbrimming. Suddenly, all space throughout the ten directions may take on the colors of seven or hundred precious gems, with blues, yellows, reds and whites perfectly manifested, simultaneously pervading the whole space without impeding one another. This state is called ‘restraining the mind and keeping a rein on it’,

which is merely a temporary state. It is not an indication of sagehood. As long as one does not see oneself as a sage, it is a good state. If one considers oneself as a sage, however, one will become vulnerable to a host of demonic influences.

“Further, as one focuses the mind on the pure light unwaveringly, one may suddenly be able to see things in a dark room at night as if it were in broad daylight, with nothing hidden by the darkness. This state is called ‘refining the mind and purifying the vision to the point where one can see in the dark’, which is merely a temporary state. It is not an indication of sagehood. As long as one does not see oneself as a sage, it is a good state. If one considers oneself as a sage, however, one will become vulnerable to a host of demonic influences.

“Further, when the mind perfectly merges with emptiness, there is no division between what is external and what is internal, and one’s four limbs may suddenly become like grass or wood devoid of sensation, feeling nothing even if burned by fire or stabbed with a knife, not even feeling the heat from the fire, and the knife cutting the flesh would be like whittling a piece of wood. This state is called ‘merging the six senses and blending the four elements into pure singlemindedness’, which is merely a temporary state. It is not an indication of sagehood. As long as one does not see oneself as a sage, it is a good state. If one considers oneself as a sage, however, one will become vulnerable to a host of demonic influences.

“Further, once the mind attains ultimate purity, one may suddenly see the whole earth, with all the mountains and rivers throughout the ten directions being transformed into Buddha-lands replete with precious gems and suffused with bright light. Also, one may see innumerable Buddhas, Tathagatas, and magnificent palaces filling out the whole space. With no obstructions whatsoever, one sees the hells below and the heavens above. This state is called ‘gradually transforming pleasant and unpleasant thoughts with day-by-day contemplation’, which is not an indication of sagehood. As long as one does not see oneself as a sage, it is a good state. If one considers oneself as a sage, however, one will become vulnerable to a host of demonic influences.

“Further, as one uses the mind to explore deep and far, one may in the middle of the night suddenly see marketplaces and kiosks, streets and back alleys, relatives and friends, and may hear their conversations. This state is called ‘flying outward

after extreme suppression and seeing all those obscured from view', which is not an indication of sagehood. As long as one does not see oneself as a sage, it is a good state. If one considers oneself as a sage, however, one will become vulnerable to a host of demonic influences.

"Further, as one extends the mental investigation to the utmost point, one may see oneself take on the form of a Dharma teacher, who undergoes various transformations in short intervals with no apparent reasons. This state is called 'being possessed by a nightmare-ghost, a mountain sprite, or a celestial demon, because of wicked mentality', where the practitioner may suddenly start preaching Dharma truths out of the blue. It is not an indication of sagehood. As long as one does not see oneself as a sage, these demonic activities will be curbed. If one considers oneself as a sage, however, one will become vulnerable to a host of demonic influences.

"Ananda, these ten Dhyana states may manifest when one's skandha of forms interacts with one's meditation. Practitioners who are confused by these occurrences cannot properly evaluate themselves, as they fail to recognize the falsehood in these circumstances; therefore, they faultily claim that they have reached the Sagehood, which will cause them to fall into the Unrelenting Hells.

"You all must carry on this teaching after the Tathagata's Nirvana, imparting it to all beings in the Dharma Ending Age. Never let the celestial demons have their way. Protect all practitioners and support them until they realize the Supreme Way."

阿難當知汝坐道場。銷落諸念其念若盡。則諸離念一切精明。動靜不移憶忘如一。當住此處入三摩提。如明目人處大幽暗。精性妙淨心未發光。此則名為色陰區宇。若目明朗十方洞開。無復幽黯名色陰盡。是人則能超越劫濁。觀其所由堅固妄想以為其本。

阿難當在此中精研妙明四大不織。少選之間身能出礙。此名精明流溢前境。斯但功用暫得如是。非為聖證不作聖心名善境界。若作聖解即受群邪。

阿難復以此心精研妙明其身內徹。是人忽然於其身內拾出蟻蛭。身相宛然亦無傷毀。此名精明流溢形體。斯但精行暫得如是。非為聖證不作聖心名善境界。若作聖解即受群邪。

又以此心內外精研。其時魂魄意志精神。除執受身餘皆涉入。若為賓主。忽於空中聞說法聲。或聞十方同敷密義。此名精魂遞相離合。成就善種暫得如是。非為聖證不作聖心名善境界。若作聖解即受群邪。

又以此心澄露皎徹內光發明。十方遍作閻浮檀色。一切種類化為如來。于時忽然見毘盧遮那踞天光臺。千佛圍繞百億國土。及與蓮華俱時出現。此名心魂靈悟所染。心光研明照諸世界。暫得如是非為聖證。不作聖心名善境界。若作聖解即受群邪。

又以此心精研妙明觀察不停。抑按降伏制止超越。於時忽然十方虛空。成七寶色或百寶色。同時遍滿不相留礙。青黃赤白各各純現。此名抑按功力踰分。暫得如是非為聖證。不作聖心名善境界。若作聖解即受群邪。

又以此心研究澄徹精光不亂。忽於夜合在暗室內。見種種物不殊白晝。而暗室物亦不除滅。此名心細密澄其見所視洞幽。暫得如是非為聖證。不作聖心名善境界。若作聖解即受群邪。

又以此心圓入虛融。四肢忽然同於草木。火燒刀斫曾無所覺。又則火光不能燒熱。縱割其肉猶如削木。此名塵併排四大性一向入純。暫得如是非為聖證。不作聖心名善境界。若作聖解即受群邪。

又以此心成就清淨。淨心功極忽見大地。十方山河皆成佛國。具足七寶光明遍滿。又見恒沙諸佛如來。遍滿空界樓殿華麗。下見地獄上觀天宮得無障礙。此名欣厭凝想日深想久化成。非為聖證不作聖心名善境界。若作聖解即受群邪。

又以此心研究深遠。忽於中夜遙見遠方。市井街巷親族眷屬或聞其語。此名迫心逼極飛出故多隔見。非為聖證不作聖心名善境界。若作聖解即受群邪。

又以此心研究精極。見善知識形體變移。少選無端種種遷改。此名邪心含受魑魅。或遭天魔入其心腹。無端說法通達妙義。非為聖證不作聖心魔事銷歇。若作聖解即受群邪。

阿難如是十種禪那現境。皆是色陰用心交互故現斯事。眾生頑迷不自忖量。逢此因緣迷不自識謂言登聖。大妄語成墮無間獄。汝等當依如來滅後。於未法中宣示斯義。無令天魔得其方便。保持覆護成無上道。

Chapter Nine Section 9 – (3): Fifty Demonic States of Mind (3)

“Ananda, while cultivating Samadhi and Samatha (calming the mind by focusing on the breath), the good practitioner who has put an end to the skandha of forms may see the mind of the Buddhas as if seeing an image in a clear mirror, yet there is no way for him to make use of it. He feels as though being paralyzed. His hands and feet are intact and his seeing and hearing are unimpaired, yet his mind seems taken over by some deviant influence that makes him unable to move. This is the region called ‘sense-perception skandha’.

“Once the paralysis subsides, his mind can then leave the body and look back to see his own face; the mind can freely go or stay as it pleases. With no more hindrance, this is the end of the sense-perception skandha. Through contemplating what gives rise to the perception and realizing that illusion and delusion are its very source, the practitioner can now transcend the turbidity of perception.

“Ananda, during this process, the good practitioner may acquire a brilliant inner light, as a result of excessive internal restraint. He may suddenly give rise to such a boundless sense of sorrow that even aphids appear to him like newborn babies, that he may feel overwhelmed with pity and burst into tears without knowing it. This is called ‘excessive restraint in practice’. If he understands that it is not an indication of sagehood, then it’s not a big deal, and it will eventually disappear by itself, as long as he remains clearheaded and unbaffled. But if he considers himself a sage, then a demon of sadness may get into the heart of his mind, making him

feel constantly so sad and break into tears whenever he sees someone. Having lost the ability to cultivate properly, he will certainly fall.

“Moreover, Ananda, in the process, the good practitioner may see the skandha of forms disintegrate and see the skandha of sense-perception display. He can feel an overwhelming gratitude for the sublime vision. Instantly, he gives rise to boundless courage and dauntless aspiration, and he resolves to attain what all Buddhas have attained, proclaiming that one may in a single thought transcend what others normally need three asamkhyā-kalpas to accomplish. This is called ‘excessive eagerness to excel’. If he understands that it is not an indication of sagehood, then it’s not a big deal, and it will eventually disappear by itself, as long as he remains clearheaded and unbaffled. But if he considers himself a sage, then a demon of insanity may get into the heart of his mind, making him boast about himself to everyone he meets. His arrogance can grow to such unlimited extent that he becomes even condescending to the Buddhas, let alone other people. Having lost the ability to cultivate properly, he will certainly fall.

“Further, in the process, as the good practitioner sees the form skandha disintegrate and the sense-perception skandha appear, he may find nothing further ahead for him to accomplish, while his previous state has been lost. Thus, with a weakened wisdom power he enters a desolate state where there is nothing to anticipate. In his mind, deep thirst and longing may arise, thrusting him to indulge at all times in memories that linger on, which tends to be mistaken for diligence and progress. This is called ‘working on the mind without wisdom and losing one’s way’. If he understands that it is not an indication of sagehood, then it’s not a big deal. But if he considers himself a sage, then a demon of memory may get into the heart of his mind, taking hold of it and suspending it in one place day and night. Having lost the ability to cultivate properly, he will certainly fall.

“Moreover, in the process, as the good practitioner sees the form skandha disintegrate and the sense-perception skandha appear, he may have his wisdom developed much more strongly than his Samādhi and therefore gets lost in aggressiveness. Assuming superiority, he may even suspect himself as Vairocana Buddha already and feels complacent about whatever he has achieved. This is called ‘exerting the mind but straying from constant examination and indulging in notions and views’. If he understands that it is not an indication of sagehood, then

it's not a big deal. But if he considers himself a sage, then a demon of inferiority may get into the heart of his mind, making him self-proclaim that he has attained the ultimate truth whenever he sees someone. Having lost the ability to cultivate properly, he will certainly fall.

“Further, in the process, as the good practitioner sees the form skandha disintegrate and the sense-perception skandha appear, he may feel that he cannot advance to a new state, yet the prior state of mind has already been lost. Examining the two ends, he senses that he is in great danger and suddenly plunges into bottomless distress, feeling as if being on a hot iron bed or drinking poison. He may even wish not to go on living and constantly ask people to help him die so as to be released sooner. This is called ‘losing expedients in cultivation’. If he understands that it is not an indication of sagehood, then it's not a big deal. But if he considers himself a sage, then a demon of chronic depression may get into the heart of his mind, making him take up knives or swords to slash his own flesh, happily killing himself. Or driven by the chronic depression, he may escape to the wilderness so as to avoid seeing people. Having lost the ability to cultivate properly, he will certainly fall.

“Moreover, in the process, as the good practitioner sees the form skandha disintegrate and the sense-perception skandha appear, he may get to abide in a state of purity and tranquility, and suddenly a feeling of boundless joy may arise from within, so blissful that he cannot contain it. This is called ‘experiencing such lightness and ease while lacking the wisdom for self-control’. If he understands that it is not an indication of sagehood, then it's not a big deal. But if he considers himself a sage, then a demon that indulges in pleasure may get into the heart of his mind, making him burst into laughing whenever he sees someone, or dive into singing and dancing in the streets. He will self-proclaim that he has attained ultimate liberation. Having lost the ability to cultivate properly, he will certainly fall.

“Further, in the process, as the good practitioner sees the form skandha disintegrate and the sense-perception skandha appear, he may think to himself that it is good enough, and suddenly a full spectrum of unfounded senses of self-complacency arises from within all at once, where he feels prideful about his status, considering himself equal or superior to those who are above, or seeing

himself as enlightened already, or thinking himself only inferior to the very best, or even starting to look down on the Tathagatas of the ten directions, not to mention the sages of lower levels such as the Voice-Hearers and the Lone-Awakeners. This is called 'viewing oneself as superior and lacking the wisdom for self-correction'. If he understands that it is not an indication of sagehood, then it's not a big deal. But if he considers himself a sage, then a demon of outrageous arrogance may get into the heart of his mind. He will then refuse to bow to stupas or even destroy sutras and sculptures of the Buddhas, saying that the sculptures are nothing but metals, clay, or wood, that the sutras are nothing but tree-leaves or cloth, that only his own physical body is real, eternal, and deserving reverence, that it's absurd to do the opposite. Some people will believe in what he says and follow suit to destroy the images and discard the pieces. The beings who are misled by the doubts he raises will fall into the Unrelenting Hell. Having lost the ability to cultivate properly, he will certainly fall as well.

"Moreover, in the process, as the good practitioner sees the form skandha disintegrate and the sense-perception skandha appear, he may further perfect his already refined understanding and attain a state where everything is as he wishes, where he may suddenly experience unbounded lightness and ease in his mind, and he may begin to tell himself that he has become a sage with great mastery over himself. This is called 'acquiring clarity and purity through wisdom'. If he understands that it is not an indication of sagehood, then it's not a big deal. But if he considers himself a sage, then a demon that indulges in purity and lightness may get into the heart of his mind, making him feel self-complacent and no longer in need of self-improvement. Most likely he will end up becoming an Unlearned Bhikshu, who misleads people with wrong views and consequently to fall into the Unrelenting Hell. Having lost the ability to cultivate properly, he will certainly fall.

"Further, in the process, as the good practitioner sees the form skandha disintegrate and the sense-perception skandha appear, he may get certain illusory understanding within the clarity, and thus suddenly deviate towards the view of utter nonexistence, denying cause and effect, and taking all as empty. The fixation on emptiness is so strong that it gives rise to the belief in eternal nonexistence. This is called 'losing the state of Samadhi due to losing sight of right view'. If he understands that it is not an indication of sagehood, then it's not a big deal. But if he considers himself a sage, then a demon of emptiness may get into the heart of

his mind. He will then make false statements such as ‘observing the precepts is Small Vehicle Practice, or that ‘it is unnecessary for Bodhisattvas who have realized emptiness to keep the precepts’. Most likely he will end up consuming alcohol, eating meat, and committing sexual misdeeds in the presence of his followers, who are controlled by his demonic power and therefore never doubt or question him. After being possessed by the demon for a long time, he may even start feeding on excrement and urine, saying that they are as empty as meat and wine. Not only he is violating the Buddha’s precepts, but he is also misleading people to commit sins. Having lost the ability to cultivate properly, he will certainly fall.

“Moreover, in the process, as the good practitioner sees the form skandha disintegrate and the sense-perception skandha appear, he may enjoy the illusory state of clarity too much that it deeply infiltrates his mind and cores, and suddenly it gives rise to boundless craving, which may go as extreme as becoming insane lust. This is called ‘lacking the wisdom to control oneself and veering off into all kinds of desire’. If he understands that it is not an indication of sagehood, then it’s not a big deal. But if he considers himself a sage, a demon of desire may get into the heart of his mind, propelling him to constantly proclaim that lust is the Bodhi Path. He will tell his lay followers to indiscriminately engage in sexual acts, calling those who follow suit his Dharma inheritors. Due to the rampant influences of spirits and ghosts in the Dharma Ending Age, he will be able to attract a huge following of ignorant and credulous people. But once the demon becomes weary and leaves his body, his power and charisma will then vanish, and he will find himself entangled in all kinds of legal troubles for misleading beings into the Unrelenting Hell. Having lost the ability to cultivate properly, he will certainly fall.

“Ananda! The above-mentioned ten states that may occur in Dhyana are all due to the interaction between the sense-perception skandha and the practitioner's exhaustive mental exertion. For practitioners who are confused and without proper self-evaluation, they will fail to recognize them as delusion while encountering these circumstances. They will make the claim that they have attained sagehood and thus commit a great lie, which will cause them to fall into the Unrelenting Hell.

“You all must pass on the Tathagata’s teachings after my nirvana and transmit them to beings in the Dharma Ending Age, helping all beings awaken to the teachings’ true essence. Do not let the demons have their way. Protect the practitioners and support them until they realize the Supreme Way.”

阿难！彼善男子修三摩提，奢摩他中色阴尽者，见诸佛心，如明镜中显现其像。若有所得，而未能用，犹如魔人，手足宛然，见闻不惑，心触客邪而不能动。此则名为受阴区宇。若魔咎歇，其心离身，反观其面，去住自由，无复留碍，名受阴尽。是人则能超越见浊，观其所由，虚明妄想以为其本。

阿难！彼善男子，当在此中得大光耀，其心发明，内抑过分，忽于其处发无穷悲。如是乃至观见蚊虻犹如赤子，心生怜愍，不觉流泪。此名功用，抑摧过越，悟则无咎，非为圣证，觉了不迷，久自消歇。若作圣解，则有悲魔，入其心腑，见人则悲，啼泣无限。失于正受，当从沦坠。

阿难！又彼定中诸善男子，见色阴消，受阴明白，胜相现前，感激过分，忽于其中生无限勇，其心猛利，志齐诸佛，谓三僧祇一念能越。此名功用，陵率过越，悟则无咎，非为圣证，觉了不迷，久自消歇。若作圣解，则有狂魔，入其心腑，见人则夸，我慢无比，其心乃至上不见佛，下不见人。失于正受，当从沦坠。

又彼定中诸善男子，见色阴消，受阴明白，前无新证，归失故居，智力衰微，入中隳地，迥无所见，心中忽然生大枯渴，于一切时沉忆不散，将此以为勤精进相。此名修心无慧自失，悟则无咎，非为圣证。若作圣解，则有忆魔，入其心腑，旦夕撮心，悬在一处。失于正受，当从沦坠。

又彼定中诸善男子，见色阴消，受阴明白，慧力过定，失于猛利，以诸胜性，怀于心中，自心已疑是卢舍那，得少为足。此名用心亡失恒审，溺于知见，悟则无咎，非为圣证。若作圣解，则有下劣易知足魔，入其心腑，见人自言；我得无上第一义谛。失于正受，当从沦坠。

又彼定中诸善男子，见色阴消，受阴明白，所证未获，故心已亡，历览二际，自生艰险，于心忽然生无尽忧，如坐铁床，如饮毒药，心不欲活，常求于人，令害其命，早取解脱。此名修行失于方便，悟则无咎，非为圣证。若作圣解，则有一分常忧愁魔，入其心腑。手执刀剑自割其肉，欣其舍寿；或常忧愁，走入山林，不耐见人。失于正受，当从沦坠。

又彼定中诸善男子，见色阴消，受阴明白，处清净中，心安隐后，忽然自有无限喜生，心中欢悦不能自止。此名轻安，无慧自禁，悟则无咎，非为圣证。若作圣解，则有一分好喜乐魔，入其心腑，见人则笑，于衢路傍自歌自舞，自谓已得无碍解脱。失于正受，当从沦坠。

又彼定中诸善男子，见色阴消，受阴明白，自谓已足，忽有无端大我慢起，如是乃至慢与过慢，及慢过慢，或增上慢，或卑劣慢，一时俱发，心中尚轻十方如来，何况下位声闻缘觉。此名见胜无慧自救，悟则无咎，非为圣证。若作圣解，则有一分大我慢魔，入其心腑，不礼塔庙，摧毁经像。谓檀越言：此是金铜或是土木，经是树叶或是毡华，肉身真常，不自恭敬，却崇土木，实为颠倒。其深信者，从其毁碎，埋弃地中。疑误众生入无间狱，失于正受，当从沦坠。

又彼定中诸善男子，见色阴消，受阴明白，于精明中，圆悟精理，得大随顺，其心忽生无量轻安，已言成圣，得大自在。此名因慧获诸轻清，悟则无咎，非为圣证。若作圣解，则有一分好轻清魔，入其心腑，自谓满足，更不求进。此等多作无闻比丘，疑误众生堕阿鼻狱。失于正受，当从沦坠。

又彼定中诸善男子，见色阴消，受阴明白，于明悟中，得虚明性。其中忽然归向永灭，拨无因果，一向入空，空心现前，乃至心生长断灭解。【此名定心沉没，失于照应】，悟则无咎，非为圣证。若作圣解，则有空魔，入其心腑，乃谤持戒名为小乘，菩萨悟空有何持犯？其人常于信心檀越饮酒啖肉，广行淫秽。因魔力故，摄其前人不生疑谤。鬼心久入，或食屎尿与酒肉等，一种俱空。破佛律仪，误入人罪。失于正受，当从沦坠。

又彼定中诸善男子，见色阴消，受阴明白，味其虚明，深入心骨，其心忽有无限爱生，爱极发狂，便为贪欲。此名定境安顺入心，无慧自持，误入诸欲。悟则无咎，非为圣证。若作圣解，则有欲魔，入其心腑，一向说欲为菩提道，化诸白衣平等行欲。其行淫者，名持法子。鬼神力故，于末世中，摄

其凡愚其数至百，如是乃至一百二百，或五六百，多满千万。魔心生厌，离其身体，威德既无，陷于王难。疑误众生入无间狱。失于正受，当从沦坠。阿难！如是十种禅那现境，皆是受阴用心交互，故现斯事。众生顽迷，不自忖量，逢此因缘，迷不自识，谓言登圣。大妄语成，堕无间狱。汝等亦当将如来语，于我灭后，传示末法，遍令众生开悟斯义，无令天魔得其方便，保持覆护，成无上道。

Chapter Nine Section 9 – (4): Fifty Demonic States of Mind (4)

“Ananda, as the good practitioner who is cultivating Samadhi has put an end to the sense-perception skandha, although his outflows have not yet come to an end, his mind will be able to leave his body like a bird escaping from a cage. Although he still has a human body, he can ascend through the sixty levels of a Bodhisattva and attain a spiritual body, which can roam freely at will. It is like someone talking in his sleep can utter clear, intelligible words that make total sense to listeners who are awake, although he is not aware of himself doing it. This is called the region of the cognition skandha. If there is no more thinking in his mind and all superfluous notions vanish, his enlightened mind will be spotless, perfectly reflecting all the births and deaths of all beings from beginning to end. It is called the end of the cognition skandha. He can then transcend the turbidity of affliction. Contemplating the cause of it all, one sees that the interflows of deluded thoughts are its source.

“Ananda, after the sense-perception skandha is gone, the good practitioner has perfect concentration and clarity, in which he is free from any negative mental state. Within the Samadhi, he may give rise to a craving for an even more perfect illumination, so he fervently works on further intensifying his focus and sharpening his skills. Then, seizing this long-awaited opportunity, a demon from the heavens

will descend on someone to possess that person, using him as a mouthpiece to expound his own theories. Without realizing that he's been possessed, that person will come to the whereabouts of the practitioner who seeks to sharpen skills, claiming that he has attained ultimate Nirvana, and setting up an altar to preach the demon's methods.

"Based on what appeals to you, a demon may manifest accordingly to tempt you – either as a Bhikshu, a Shakra, a laywoman, or a Bhikshuni; or he may emit light while in a dark room. The practitioner then be fooled into thinking that the demon-possessed person is a Bodhisattva, and therefore starts following his teaching, be swayed into breaking the Buddha's precepts and engaging in all sorts of indulgence. The possessed person is usually fond of predicting future events, either calamitous or auspicious, announcing the birth of a Tathagata somewhere in the world, or speaking of apocalypse fires or wars to frighten people into panickily squandering their financial means. This demon is a freaky ghost who has turned into a demon in its old age to disturb practitioners. Once it has become weary of the game, it will abandon the person it possessed, and subsequently the followers and the 'teacher' will get into trouble with the law. You all should be vigilant about this and steer clear of the unfortunate cycle of transmigration; otherwise, if you become confused, you will fall into the Unrelenting Hell."

阿难！彼善男子修三摩提受阴尽者，虽未漏尽，心离其形，如鸟出笼，已能成就，从是凡身上历菩萨六十圣位，得意生身，随往无碍。譬如有人熟寐寤言，是人虽则无别所知，其言已成音韵伦次，令不寐者咸悟其语，此则名为想阴区宇。若动念尽，浮想消除，于觉明心，如去尘垢。一伦生死，首尾圆照，名想阴尽。是人则能超烦恼浊，观其所由，融通妄想以为其本。

阿难！彼善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱圆明，锐其精思，贪求善巧。尔时天魔，候得其便，飞精附人，口说经法。其人不自觉是其魔着，自言谓得无上涅槃，来彼求巧善男子处，敷座说法。其形斯须或作比丘，令彼人见，或为帝释，或为妇女，或比丘尼。或寝暗室，身有光

明。是人愚迷，惑为菩萨，信其教化，摇荡其心，破佛律仪，潜行贪欲。口中好言灾祥变异，或言如来某处出世。或言劫火，或说刀兵，恐怖于人，令其家资无故耗散。此名怪鬼，年老成魔，恼乱是人，厌足心生，去彼人体，弟子与师俱陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。

Chapter Nine Section 9 – (5): Fifty Demonic States of Mind (5)

“Further, Ananda, after the sense-perception skandha is gone, while being in the Samadhi with perfect clarity and without any negative mental state, the good practitioner may give rise to a craving for roaming freely about, so he fervidly sets forth his concentrated thinking to seek for adventure.

“Then, seizing this long-awaited opportunity, a demon from the heavens will descend on someone to possess that person, using him as a mouthpiece to expound his own theories. Without realizing that he’s been possessed, that person will come to the whereabouts of the good practitioner who craves to roam, claiming that he has attained ultimate Nirvana, and setting up an altar to preach the demon’s methods. His own appearance will not change, but he may cause his audience to suddenly see themselves sitting on jeweled lotus-flowers, and their entire bodies transformed into purple-golden light. Everyone will feel that they have acquired something unprecedented.

“The practitioner then be fooled into thinking that the demon-possessed person is a Bodhisattva. Lust and disorder will enter his mind, causing him to break the Buddha’s precepts and engaging in all sorts of indulgence.

“The possessed person may announce that Buddhas are born into this world, that somewhere someone is the manifestation of a certain Buddha, or of a particular Bodhisattva who has come to transcend worldly people. Witnessing this, people

give rise to fervent admiration, their wrong views become wildly overgrown, and their Seeds of Wisdom are destroyed.

“This demon is a drought ghost who has turned into a demon in its old age to disturb practitioners. Once it has become weary of the game, it will abandon the person it possessed, and subsequently the followers and the ‘teacher’ will get into trouble with the law.

“You all should be vigilant about this and steer clear of the unfortunate cycle of transmigration; otherwise, if you become confused, you will fall into the Unrelenting Hell.”

阿难！又善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱游荡，飞其精思，贪求经历。尔时天魔，候得其便，飞精附人，口说经法。其人亦不觉知魔着，亦言自得无上涅槃，来彼求游善男子处，敷座说法。自形无变，其听法者，忽见自身坐宝莲华，全体化成紫金光聚；一众听人，各各如是，得未曾有。是人愚迷，惑为菩萨，淫逸其心，破佛律仪，潜行贪欲。口中好言诸佛应世，某处某人当是某佛化身来此，某人即是某菩萨等来化人间。其人见故，心生渴仰，邪见密兴，种智消灭。此名魑鬼，年老成魔，恼乱是人，厌足心生，去彼人体，弟子与师俱陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。

Chapter Nine Section 9 – (6): Fifty Demonic States of Mind (6)

“Further, after the sense-perception skandha is gone, while being in the Samadhi with perfect clarity and without any worries, the good practitioner may give rise to

a craving for spiritual unity, so he fervidly refines his mind to the subtlest level to seek for merging his mind with all the sages.

“And so, seizing this long-awaited opportunity, a demon from the heavens will descend on someone to possess that person, using him as a mouthpiece to expound his own theories. Without realizing that he’s been possessed, that person will come to the whereabouts of the good practitioner who craves for unity, claiming that he has attained ultimate Nirvana, and setting up an altar to preach the demon’s methods. He will not cause any external changes to himself or his audience, but he will make them start experiencing ‘mental transformation’ even before hearing the teaching, by enabling them either to recall their past lives, or to read other people’s minds, or to see the hells, or to know all the good and evil occurrences in the human realm. Or he may enable them to speak in verses spontaneously or to recite sutras effortlessly. Everyone will rejoice in their newly acquired capabilities.

“The practitioner then be fooled into thinking that the demon-possessed person is a Bodhisattva. Obsession and attachment will enter his mind, causing him to break the Buddha’s precepts and engaging in all sorts of indulgence.

“The possessed person will ardently preach that which Buddhas are greater and which are lesser, which Buddhas are senior and which are junior, which Buddhas are true and which are false, which Buddhas are male and which are female, and will say the same of Bodhisattvas. Hearing this, people get brainwashed, easily carried away by deviant ideas.

“This demon is an animal-possessing ghost who has turned into a demon in its old age to disturb practitioners. Once it has become weary of the game, it will abandon the person it possessed, and subsequently the followers and the ‘teacher’ will get into trouble with the law.

“You all should be vigilant about this and steer clear of the unfortunate cycle of transmigration; otherwise, if you become confused, you will fall into the Unrelenting Hell.”

又善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱绵[恣-心+日]，澄其精思，贪求契合。尔时天魔，候得其便，飞精附人，口说经法。其人实不觉知魔着，亦言自得无上涅槃，来彼求合善男子处，敷座说法。其形及彼听法之人，外无迁变，令其听者，未闻法前，心自开悟，念念移易。或得宿命，或有他心，或见地狱，或知人间好恶诸事，或口说偈，或自诵经。各各欢娱，得未曾有。是人愚迷，惑为菩萨，绵爱其心，破佛律仪，潜行贪欲。口中好言：佛有大小，某佛先佛，某佛后佛，其中亦有真佛假佛，男佛女佛，菩萨亦然。其人见故，洗涤本心，易入邪悟。此名魅鬼，年老成魔，恼乱是人，厌足心生，去彼人体，弟子与师俱陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。

Chapter Nine Section 9 – (7): Fifty Demonic States of Mind (7)

“Further, after the sense-perception skandha is gone, while being in the Samadhi with perfect clarity and without any mental distress, the good practitioner may give rise to a longing for the ultimate knowledge about the origin of all, so he begins investigating the nature of things and their changes from start to end. Fervidly, he analyzes everything thoroughly to refine his understanding.

“Seizing this long-awaited opportunity, a demon from the heavens will descend on someone to possess that person, using him as a mouthpiece to expound his own theories. Without realizing that he’s been possessed, that person will come to the whereabouts of the good practitioner who craves for knowledge of the origin, claiming that he has attained ultimate Nirvana, and setting up an altar to preach the demon’s methods. With a formidable power in his presence, he will subdue his audience into compliance even before he utters anything. Then he will say to them, ‘This physical body of mine is the Buddha’s Dharma-body, manifesting both Nirvana and Bodhi. This Dharma-body has been passed down from fathers to sons

in perpetual succession. Where you are right now is the land of the Buddha; the pure dwellings and golden features are nowhere else to find.'

"Accepting his words faithfully, people forget about everything else; offering up their lives to him devotedly, they believe that they have obtained something unprecedented. They are all fooled into thinking that the demon-possessed person is a Bodhisattva. As they follow his lead, they break the Buddha's precepts and engaging in all sorts of indulgence.

"The possessed person will ardently preach that the eyes, ears, nose, and tongue are the Pure Land, and that the male and female genital organs are the exact locus for attaining Bodhi and Nirvana. Ignorant people are swayed by such filth.

"This demon is a poison ghost or nightmare ghost who has turned into a demon in its old age to disturb practitioners. Once it has become weary of the game, it will abandon the person it possessed, and subsequently the followers and the 'teacher' will get into trouble with the law.

"You all should be vigilant about this and steer clear of the unfortunate cycle of transmigration; otherwise, if you become confused, you will fall into the Unrelenting Hell."

又善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱根本，穷览物化性之终始，精爽其心，贪求辨析。尔时天魔，候得其便，飞精附人，口说经法。其人先不觉知魔着，亦言自得无上涅槃，来彼求元善男子处，敷座说法。身有威神，摧伏求者，令其座下，虽未闻法，自然心伏。是诸人等，将佛涅槃、菩提法身，即是现前我肉身上，父父子子递代相生，即是法身常住不绝。都指现在即为佛国，无别净居及金色相。其人信受，亡失先心，身命归依，得未曾有。是等愚迷，惑为菩萨，推究其心，破佛律仪，潜行贪欲。口中好言，眼耳鼻舌皆为净土，男女二根即是菩提涅槃真处。彼无知者，信是秽言。此名蛊毒、魔胜恶鬼，年老成魔，恼乱是人，厌足心生，去彼人体，弟子与师俱陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。

Chapter Nine Section 9 – (8): Fifty Demonic States of Mind (8)

“Further, after the sense-perception skandha is gone, while being in the Samadhi with perfect clarity and without any mental distress, the good practitioner may give rise to a longing for psychic knowledge of distant happenings, so he concentrates all his mental streams into an intense investigation. Fervidly, he seeks for imperceptible responses from afar.

“Seizing this long-awaited opportunity, a demon from the heavens will descend on someone to possess that person, using him as a mouthpiece to expound his own theories. Without realizing that he’s been possessed, that person will come to the whereabouts of the good practitioner who seeks for psychic responses, claiming that he has attained ultimate Nirvana, and setting up an altar to preach the demon’s methods. He will briefly appear to be hundred-year-old or even thousand-year-old, and his listeners will give rise to such a strong devotion to him that they are eager to serve him, to make the Four Kinds of Offerings (nourishment, clothing, bedding, and medicine) to him, and never become weary, let alone parting with him. He can make everyone in the audience believe that he’s been their good teacher and wise mentor since past lifetimes. They grow more and more adhered – as if glued – to his teachings, believing that they have obtained something unprecedented.

“The practitioner is then fooled into thinking that the demon-possessed person is a Bodhisattva. Sticking around him, inevitably he is led to break the Buddha’s precepts and to engage in all sorts of indulgence.

“The possessed ‘teacher’ will ardently proclaim that in a past life he had enlightened this person and that person, who back then were his wife, sibling, or such and such, and that now he has come to their rescue again, in order to bring all people together and return to a certain world to make offerings to a certain

Buddha. Or he may speak of a Heaven of Brilliant Light, where a certain Buddha presides, where all the Tathagatas take repose. Ignorant people will believe his words and forget all about the original, proper Dharma.

“This demon is a plague ghost who has turned into a demon in its old age to disturb practitioners. Once it becomes weary of the game, it will abandon the person it possessed, and subsequently the followers and the ‘teacher’ will get into trouble with the law.

“You all must be vigilant about this and steer clear of the unfortunate cycle of transmigration; otherwise, if you become confused, you will fall into the Unrelenting Hell.”

又善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱悬应，周流精研，贪求冥感。尔时天魔，候得其便，飞精附人，口说经法。其人元不觉知魔着，亦言自得无上涅槃，来彼求应善男子处，敷座说法。能令听众，暂见其身如百千岁，心生爱染，不能舍离；身为奴仆，四事供养，不觉疲劳。各各令其座下人心，知是先师本善知识，别生法爱，粘如胶漆，得未曾有。是人愚迷，惑为菩萨，亲近其心，破佛律仪，潜行贪欲。口中好言：我于前世，于某生中，先度某人，当时是我妻妾兄弟，今来相度，与汝相随，归某世界，供养某佛。或言别有大光明天，佛于中住，一切如来所休居地。彼无知者，信是虚诞，遗失本心。此名疔鬼，年老成魔，恼乱是人，厌足心生，去彼人体，弟子与师俱陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。

Chapter Nine Section 9 – (9): Fifty Demonic States of Mind (9)

“Further, after the sense-perception skandha is gone, while being in the Samadhi with perfect clarity and without any mental distress, the good practitioner may give rise to a craving for deeper and deeper absorption, so he restrains himself to extremes, tirelessly exercising self-control and fervidly seeking stillness in quietude and seclusion.

“Seizing this long-awaited opportunity, a demon from the heavens will descend on someone to possess that person, using him as a mouthpiece to expound his own theories. Without realizing that he’s been possessed, that person will come to the whereabouts of the good practitioner who seeks deeper concentration and absorption, claiming that he has attained ultimate Nirvana, and setting up an altar to preach the demon’s methods. He will cause his listeners to think that they know their karma from past lifetimes. Or he may say to one follower: ‘Although you are not dead yet, you have already become an animal.’ Then he instructs another follower to step on the former’s ‘tail’ from behind, and instantly the former becomes unable to stand up. Thus, the whole audience will fall for him. Also, he is able to immediately discern what people are thinking. He will set up extremely rigorous ascetic practices that go far beyond the Buddha’s precepts. He will slander Bhikshus, scold his followers, expose people’s private affairs and subject them to ridicule and contempt. He will take pleasure in foretelling disasters or twists of fate, and every time it will turn out to be precise.

“This demon is an all-powerful ghost who has turned into a demon in its old age to disturb practitioners. Once it has become weary of the game, it will abandon the person it possessed, and subsequently the followers and the ‘teacher’ will get into trouble with the law.

“You must be vigilant about this and steer clear of the unfortunate cycle of transmigration; otherwise, if you become confused, you will fall into the Unrelenting Hell.”

又善男子受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱深入，克己辛勤，乐处阴寂，贪求静谧。尔时天魔，候得其便，飞精附人，口说经法。其人本不觉知魔着，亦言自得无上涅槃，来彼求阴善男子处，敷座说法。令其听人各知本业，或于其处，语一人言：“汝今未死，已作畜生。”敕使一人，于后蹋尾，顿令其人起不能得，于是一众倾心钦伏。有人起心，已知其肇。佛律仪外，重加精苦，诽谤比丘，骂詈徒众，讪露人事，不避讥嫌。口中好言未然祸福，及至其时，毫发无失。此大力鬼，年老成魔，恼乱是人，厌足心生，去彼人体，弟子与师俱陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。

Chapter Nine Section 9 – (10): Fifty Demonic States of Mind (10)

“Further, after the sense-perception skandha is gone, while being in the Samadhi with perfect clarity and without mental distress, the good practitioner may come to crave for special insight. And so, through toiling at exhaustive investigation, he fervidly seeks to know past lives.

“Seizing this long-awaited opportunity, a demon from the heavens will descend on someone to possess that person, using him as a mouthpiece to expound his own theories. Without realizing that he’s been possessed, that person will come to the whereabouts of the good practitioner who craves for special insight, claiming that he has attained ultimate Nirvana, and setting up an altar to preach the demon’s methods.

“Then, inexplicably, the possessed person will make known to his audience his possession of a large pearl, or the demon that possesses him may transform himself into an animal that carries the pearl in its mouth, or other jewels, or bamboo tallies or talismans, peculiar objects of all sorts. The animal may give them to someone and anyone who accepts will be possessed by the demon. Or he

may bury the objects in the ground and fool his listeners into believing that the place is illuminated by a 'bright moon pearl', so that everyone in the audience believes that they have experienced something unprecedented.

"The possessed person may eat only medicinal herbs, not partaking in any fine food. Or sometimes he may eat only one sesame seed and one grain of wheat a day, but still appears robust, which is of course sustained by the demon power. He will slander Bhikshus, scold his followers, and subject people to ridicule. He takes pleasure in talking about hidden treasures in other places or the secret whereabouts of the sages in the ten directions, and those who follow him often have eccentric encounters.

"This demon is a spirit of a mountain, or of a forest, or of a moated city, or of a river, who has turned into a demon in its old age. He may publicly advocate sexual conduct to sabotage the Buddha's precepts, and privately also indulge in the Five Desires (wealth, sex, fame, food, and sleep; or objects of all sorts that please the eyes, ears, nose, tongue, and body) together with his followers.

"Or he may appear to be rigorous and diligent, sticking to a diet of vegetation, although he will not exert himself to fixed practice and cultivation. And he takes pleasure in disturbing practitioners, but once he becomes weary of the deed, he will stop possessing the person, and subsequently the followers and the 'teacher' will get into trouble with the law.

"You all should be vigilant about this and steer clear of the unfortunate cycle of transmigration; otherwise, if you become confused, you will fall into the Unrelenting Hell."

又善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱知见，勤苦研寻，贪求宿命。尔时天魔，候得其便，飞精附人，口说经法。其人殊不觉知魔着，亦言自得无上涅槃，来彼求知善男子处，敷座说法。是人无端于说法处，得大宝珠。其魔或时化为畜生，口衔其珠及杂珍宝，简册符牍，诸奇异物，先授彼人，后着其体。或诱听人，藏于地下，有明月珠照耀其处；是诸

听者，得未曾有。多食药草，不餐嘉馔，或时日餐一麻一麦，其形肥充，魔力持故。诽谤比丘，骂詈徒众，不避讥嫌。口中好言，他方宝藏，十方圣贤潜匿之处。随其后者，往往见有奇异之人。此名山林，土地城隍、川岳鬼神，年老成魔，或有宣淫，破佛戒律，与承事者潜行五欲；或有精进，纯食草木，无定行事。恼乱是人，厌足心生，去彼人体；弟子与师俱陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。

Chapter Nine Section 9 – (11): Fifty Demonic States of Mind (11)

“Further, after the sense-perception skandha is gone, while being in the Samadhi with perfect clarity and without any mental distress, the good practitioner may give rise to a longing for supernatural powers and transformations, so he starts investigating how the transformations come about and fervidly desires to possess the powers.

“Seizing this long-awaited opportunity, a demon from the heavens will descend on someone to possess that person, using him as a mouthpiece to expound his own theories. Without realizing that he’s been possessed, that person will come to the whereabouts of the good practitioner who seeks for supernatural powers, claiming that he has attained ultimate Nirvana, and setting up an altar to preach the demon’s methods.

“Holding fire in his hands, this possessed person may distribute flame atop each listener’s head. The flames can rise to several feet high, yet no one will feel hot or get burned. Or he may walk on water as if on dry land, or sit still in midair, or enter with ease into a jar or a bag. Or he may pass through closed windows or walls without obstruction. He may only lose his composure when being attacked by weapons.

“Wearing the clothing of a layman, receiving bows from Bhikshus, he self-proclaims to be a Buddha. He slanders the practice of Dhyana and the keeping of precepts. He scolds his followers, exposes their private affairs and subject them to ridicule and contempt.

“He often speaks of supernatural powers and self-mastery. And he may enable people to have glimpses of Buddha-lands, although of course those are unreal and created only by the demon’s power to delude people. Instead of condemning lewd acts, he praises lustful indulgence of all sorts and use them to transmit his teachings.

“This demon may be a goblin of heaven and earth, or of mountain, or of sea, or of wind, or of river, or of dirt, or of grass-and-tree, that has evolved over eons; or a goblin of dragon, or an ascetic master reborn as a goblin or possessed by a goblin because his body does not decay in time, a goblin who then turns into a demon in its old age to disturb practitioners. Once it has become weary of the game, it will abandon the person it possessed, and subsequently the followers and the ‘teacher’ will get into trouble with the law.

“You all should be vigilant about this and steer clear of the unfortunate cycle of transmigration; otherwise, if you become confused, you will fall into the Unrelenting Hell.”

又善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱神通种种变化，研究化元，贪取神力。尔时天魔，候得其便，飞精附人，口说经法。其人诚不觉知魔着，亦言自得无上涅槃，来彼求通善男子处，敷座说法。是人或复手执火光，手撮其光，分于所听四众头上；是诸听人，顶上火光皆长数尺，亦无热性，曾不焚烧。或水上行，如履平地。或于空中安坐不动，或入瓶内，或处囊中。越牖透垣，曾无障碍。唯于刀兵不得自在。自言是佛，身着白衣，受比丘礼，诽谤禅律，骂詈徒众，讪露人事，不避讥嫌。口中常说神通自在，或复令人旁见佛土。鬼力惑人，非有真实。赞叹行淫，不毁粗行，将诸猥媾以为传法。此名天地大力、山精、海精、风精、河精、土精，

一切草木积劫精魅；或复龙魅，或寿终仙再活为魅；或仙期终，计年应死，其形不化，他怪所附，年老成魔。恼乱是人，厌足心生，去彼人体，弟子与师俱陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。

Chapter Nine Section 9 – (12): Fifty Demonic States of Mind (12)

“Further, after the sense-perception skandha is gone, while being in the Samadhi with perfect clarity and without any mental distress, the good practitioner may crave for entering cessation, so he starts investigating the nature of mental transformation, fervidly seeking the profound depths of emptiness.

“Seizing this long-awaited opportunity, a demon from the heavens will descend on someone to possess that person, using him as a mouthpiece to expound his own theories. Without realizing that he’s been possessed, that person will come to the whereabouts of the good practitioner who seeks vacuity, claiming that he has attained ultimate Nirvana, and setting up an altar to preach the demon’s methods.

“In the midst of the preaching, he may suddenly make his body disappear, and no one in the audience can see him; then out of nowhere, he reappears again. He has total mastery over his appearing and disappearing. He can also make his body as transparent as crystal. Or he may emit the fragrance of sandalwood through his hands or feet. Or he may turn his feces and urine into sweet rock candy.

“He slanders the precepts and slights the monastics. He often says that there is no cause and no effect, that there is no afterlife, that there is no rebirth, that there is no distinction between sages and ordinary beings. Although he can enter a state of empty stillness at will, he covertly indulges in acts of greed and desire. People who are subjected to his lusts will also adopt the views of nihilism and abandon the teaching of cause and effect.

“This demon was originally a vital energy generated by an eclipse of the sun or moon, then incubated into precious metal or gemstone like gold or jade, or some rare medicinal fungus or herb, or special creature like unicorn, phoenix, tortoise or crane. Having passed tens of thousands of years without dying, it became a spirit to be reborn into this world. And then it turned into a demon in its old age to disturb practitioners. Once it has become weary of the game, it will abandon the person it possessed, and subsequently the followers and the ‘teacher’ will get into trouble with the law.

“You all should be vigilant about this and steer clear of the unfortunate cycle of transmigration; otherwise, if you become confused, you will fall into the Unrelenting Hell.”

又善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱入灭，研究化性，贪求深空。尔时天魔，候得其便，飞精附人，口说经法。其人终不觉知魔着，亦言自得无上涅槃，来彼求空善男子处，敷座说法。于大众内，其形忽空，众无所见；还从虚空突然而出，存没自在。或现其身洞如琉璃，或垂手足作栴檀气，或大小便如厚石蜜。诽谤戒律，轻贱出家。口中常说无因无果，一死永灭，无复后身，及诸凡圣。虽得空寂，潜行贪欲。受其欲者，亦得空心，拨无因果。此名日月薄蚀精气，金玉芝草，麟凤龟鹤，经千万年，不死为灵，出生国土，年老成魔。恼乱是人，厌足心生，去彼人体，弟子与师多陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。

Chapter Nine Section 9 – (13): Fifty Demonic States of Mind (13)

“Further, after the sense-perception skandha is gone, while being in the Samadhi with perfect clarity and without any mental distress, the good practitioner may give rise to a craving for immortality, so he labors to investigate the subtleties related to it. He hopes not only to stop the physical death and rebirth, but also to instantly cease the coming and going of mental activities, so that he can perpetually sustain in a state of subtlety.

“Seizing this long-awaited opportunity, a demon from the heavens will descend on someone to possess that person, using him as a mouthpiece to expound his own theories. Without realizing that he’s been possessed, that person will come to the whereabouts of the good practitioner who seeks immortality, claiming that he has attained ultimate Nirvana, and setting up an altar to preach the demon’s methods.

“He often speaks of his capability to travel unhindered over ten thousand miles in the blink of an eye. He can also bring back objects from wherever he travels to. Or he may tell someone to walk from one end of a room to the other end – a distance that usually takes only a few steps – yet no matter how fast that person walks, he would never get to cross the room. Therefore, people mistake him for a Buddha and believe in whatever he says. He will then often tell them that all beings throughout the ten directions are his children, that all Buddhas and all worlds come from him, that he is the original Buddha, and that he obtained this status naturally, with no cultivation needed.

“This demon may be a retinue of the king of the Heaven of Deriving Pleasure from What Others Create, perhaps the goddess Camunda, or the demoness Pishacha from the Heaven of the Four Kings, who hasn’t made the resolve to cultivate Bodhi Mind. It has come to take advantage of the good practitioner’s vulnerable clarity and devour his vitality. Sometimes, instead of relying on the possessed person to act as a teacher, the demon may directly appear before the practitioner, taking the form of a Vajra Spirit and claiming to grant him immortality. Or it may appear in the form of a beautiful woman to seduce the practitioner into a frenzy of lust that will completely deplete his vitality in less than a year. The people around him will not understand what happens to him, only hearing him gabbling to himself in

the language of ghosts. Most likely he will get into trouble with the law, but he will die from depletion even before the legal punishment comes. Thus is the demon's way of disturbing a practitioner to the point of death.

"You all should be vigilant about this and steer clear of the unfortunate cycle of transmigration; otherwise, if you become confused, you will fall into the Unrelenting Hell.

"Ananda, in the Dharma-ending Age, these ten kinds of demons may infiltrate the monastic communities that practice in accord with my Dharma. They may either possess other people or they may appear in their own bodies, but they will all claim that they have already attained the state of All-knowing. They will praise sexual desire and break the Buddha's precepts. Those wicked demonic teachers that I previously described will transmit their teachings through licentious activities, and then their demonic disciples will pass it on. In these ways, within nine lifetimes or up to hundred lifetimes, such wicked demons gradually undermine genuine practitioners' minds until totally sabotage them, and turn the practitioners into their retinues, which has completely gone against the true practitioners' original aspirations. Eventually the practitioners are bound to become demons themselves, lose all their right views, and fall into the Unrelenting Hell.

"Now, you'd better not enter the nirvana of the Arhats. Even when you have reached the level beyond study, you should still nevertheless hold fast to your vows to be reborn during the Dharma Ending Age. Give rise to great compassion. Rescue beings who are true believers. Do not let them become possessed by demons. Help them attain proper knowledge and right views. The Buddha has been rescuing you from the cycle of death and rebirth. Abiding by the Buddha's words, you will be repaying the Buddha's kindness.

"Ananda! The above-mentioned ten states that may occur in Dhyana are all due to the interaction between the cognition skandha and the practitioner's mental exertion. For practitioners who are confused and without proper self-evaluation, they will fail to recognize them as delusion while encountering these circumstances. They will make the claim that they have attained sagehood and thus commit a great lie, which will cause them to fall into the Unrelenting Hell.

“After my Nirvana, you all must pass on the Tathagata’s teachings and transmit them to beings in the Dharma Ending Age, helping all beings to awaken to the teachings’ true essence. Do not let the demons have their way. Protect the practitioners and support them until they realize the Supreme Way.”

又善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱长寿，辛苦研几，贪求永岁，弃分段生，顿希变易，细相常住。尔时天魔，候得其便，飞精附人，口说经法。其人竟不觉知魔着，亦言自得无上涅槃，来彼求生善男子处，敷座说法。好言他方往还无滞，或经万里，瞬息再来，皆于彼方取得其物。或于一处，在一宅中，数步之间，令其从东诣至西壁；是人急行，累年不到，因此心信，疑佛现前。口中常说：十方众生皆是吾子，我生诸佛，我出世界，我是元佛，出世自然，不因修得。此名住世自在天魔，使其眷属，如遮文茶，及四天王毗舍童子，未发心者，利其虚明，食彼精气。或不因师，其修行人亲自观见，称执金刚，与汝长命。现美女身，盛行贪欲，未逾年岁，肝脑枯竭。口兼独言，听若妖魅。前人未详，多陷王难，未及遇刑，先已乾死。恼乱彼人，以至殒殒。汝当先觉，不入轮回；迷惑不知，堕无间狱。

阿难当知，是十种魔，于末世时，在我法中，出家修道，或附人体，或自现形，皆言已成正遍知觉。赞叹淫欲，破佛律仪，先恶魔师与魔弟子，淫淫相传。如是邪精，魅其心腑，近则九生，多逾百世，令真修行总为魔眷。命终之后，必为魔民，失正遍知，堕无间狱。

汝今未须先取寂灭，纵得无学，留愿入彼末法之中，起大慈悲，救度正心，深信众生，令不着魔，得正知见。我今度汝已出生死，汝遵佛语，名报佛恩。

阿难！如是十种禅那现境，皆是想阴用心交互，故现斯事。众生顽迷，不自忖量，逢此因缘，迷不自识，谓言登圣。大妄语成，堕无间狱。汝等必须将如来语，于我灭后，传示末法，遍令众生开悟斯义，无令天魔得其方便，保持覆护，成无上道。

CHAPTER TEN – Other Demonic States, the Skandhas, and the Final Instructions

Chapter Ten Section 1 (1): The First of Ten Wrong Paths – Two Fallacies That Deny Causation

“Ananda, once the good practitioner has put an end to the cognition skandha in the cultivation of Samadhi, he is free of random dreaming and idle thinking. His mind remains aware and clear whether awake or asleep, being as empty and still as a cloudless sky, devoid of any coarse cognitive occupation or impression. All phenomena in the world – the lands, the mountains, the rivers, and everything else – are merely reflections in his clear mental mirror, appearing with no adherence, received and reflected neutrally, and then disappearing with no trace left behind. All old habitual mental patterns vanish, only the true Essence of Mind remains.

“Within this Essence, the source of coming to be and ceasing to be is revealed; and the twelve categories of living beings in the ten directions are seen clearly. Although he is not yet able to discern the causal thread of each individual life, he can see the common origin they share, which is like a shimmering phantom, subtle yet teeming with vibrations; the ultimate pivotal point where the sense faculties and sense objects meet. This is the region of the mental formation skandha.

“Once the nature of this shimmering vibration returns to its original clarity, all karmic habits become still, as if waves subsiding to water calm and clear. This is the end of the mental formation skandha. The practitioner can then transcend the turbidity of living beings. Contemplating the cause of it all, one sees that subtle and obscure mental distortions are its source.

“Ananda, you should know that when the good practitioner has acquired proper knowledge in the cultivation of Shamatha, his mind is firm, clear and in the right

state, where none of the ten kinds of celestial demons can disturb him. Now he may thoroughly investigate the origin of all categories of living beings, and once the origin is revealed, contemplate the cause of this subtle, clear, and constant movement. But if he begins to speculate on the all-encompassing origin, he could fall into either one of the two wrong views that deny causation:

“First, he sees no cause for the beginning. Why is that? Since he has completely unplugged the power source of cognitive arising, now he can, by means of the perfect efficacy of the eye faculty, see that all living beings are caught up in the continuity of transmigration during the past eighty thousand eons, along with the flux of karma; yet he cannot see beyond those eighty thousand eons. Therefore, he speculates that eighty thousand eons ago all beings in the worlds throughout the ten directions have come into being without any cause. With such speculation, he loses the ground of proper, universal wisdom, takes the wrong path, and becomes confused about the nature of Bodhi.

“Second, he sees no cause for the ending. Why is that? Observing the origins of all beings, he sees that humans give birth to humans, birds bring about birds, crows are black, swans are white, humans and gods walk upright, animals walk on four legs, whiteness comes not from being washed, and blackness does not come from getting dyed – for the past eighty thousand eons there have been no changes to these facts; therefore the same must hold true to the present moment too. Then he goes on speculating: ‘I have never seen Bodhi, how can I know there is such a thing as the attainment of Bodhi? I can only conclude that all the phenomena in this world today came from nowhere.’

“With such speculations, he loses the ground of proper, universal wisdom, takes a wrong path, and becomes confused about the nature of Bodhi. This is the first wrong path – the two fallacies that deny causation.”

阿难！彼善男子，修三摩地，想阴尽者，是人平常梦想消灭，寤寐恒一，觉明虚静，犹如晴空，无复粗重前尘影事。观诸世间大地山河，如镜鉴明，来

无所黏，过无踪迹，虚受照应，了罔陈习，唯一精真。生灭根元从此披露，见诸十方十二众生，毕殚其类，虽未通其各命由绪，见同生基，犹如野马，熠熠清扰，为浮根尘究竟枢穴，此则名为行阴区宇。若此清扰熠熠元性，性入元澄，一澄元习，如波澜灭，化为澄水，名行阴尽。是人则能超众生浊，观其所由，幽隐妄想以为其本。

阿难当知，是得正知奢摩他中诸善男子，凝明正心，十类天魔不得其便，方得精研，穷生类本。于本类中生元露者，观彼幽清圆扰动元，于圆元中起计度者，是人堕入二无因论。一者、是人见本无因。何以故？是人既得生机全破，乘于眼根八百功德，见八万劫所有众生业流湾环，死此生彼，只见众生轮回其处，八万劫外，冥无所观。便作是解，此等世间十方众生，八万劫来，无因自有。由此计度，亡正遍知，堕落外道，惑菩提性。二者、是人见末无因。何以故？是人于生既见其根，知人生人，悟鸟生鸟。乌从来黑，鹄从来白；人天本竖，畜生本横；白非洗成，黑非染造。从八万劫无复改移。今尽此形，亦复如是。而我本来不见菩提，云何更有成菩提事？当知今日一切物象，皆本无因。由此计度，亡正遍知，堕落外道，惑菩提性。是则名为第一外道，立无因论。

Chapter Ten Section 1 (2): The Second of Ten Wrong Paths – Four Fallacies About Universal Permanence

“Ananda, when a good practitioner’s mind is firm, clear, and proper in the cultivation of Samadhi, no demon can disturb him. He may then thoroughly investigate the origin of all categories of living beings, and he may observe the cause of its subtle, clear, and constant movement. But if he begins to speculate on the all-pervasive constancy, he could fall into one of the four wrong views about universal permanence:

“First wrong view – as he thoroughly investigates his mind and its experiences, he may come to the conclusion that they are all causeless. Because through his cultivation he sees that while all living beings in the ten directions undergoing ceaseless cycles of death and rebirth in the past twenty thousand eons, their minds and the minds’ experiences have not been lost. Therefore, he speculates that the mind and its experiences are perpetual.

“Second wrong view – as he thoroughly investigates the origins of the four primary elements, he may come to the conclusion that they are constant in nature. Because through his cultivation he sees that while all living beings in the ten directions undergoing ceaseless cycles of death and rebirth in the past forty thousand eons, there has been no alteration in the primary elements of their substances. Therefore, he speculates that the nature of the elements is permanent.

“Third wrong view – as he thoroughly investigates the sixth consciousness, the 7th consciousness, and the 8th consciousness (the storehouse consciousness), he may come to the conclusion that their nature is permanent. Because through his cultivation he sees that while all living beings in the ten directions undergoing ceaseless cycles of death and rebirth in the past eighty thousand eons, the original nature of their consciousness has been remaining the same. Therefore, he speculates that the nature of consciousness is permanent.

“Fourth wrong view – since he has put an end to the cognition skandha, he figures that there is no more coming into being or ceasing to be, that all the ebb and flow, rise and fall, have come to a permanent halt. Therefore, he speculates that this state of cessation is permanent.

“With such speculations, he loses the ground of proper, universal wisdom, takes a wrong path, and becomes confused about the nature of Bodhi. This is the second wrong path – the four fallacies about universal permanence.”

阿难！是三摩中诸善男子，凝明正心，魔不得便，穷生类本，观彼幽清常扰动元，于圆常中起计度者，是人堕入四遍常论。一者、是人穷心境性，二处无因。修习能知，二万劫中十方众生所有生灭，咸皆循环，不曾散失，计以为常。二者、是人穷四大元，四性常住。修习能知，四万劫中十方众生所有生灭，咸皆体恒，不曾散失，计以为常。三者、是人穷尽六根，末那执受，心意识中本元由处，性常恒故。修习能知，八万劫中一切众生循环不失，本来常住，穷不失性，计以为常。四者、是人既尽想元，生理更无流止运转。生灭想心今已永灭，理中自然成不生灭，因心所度，计以为常。由此计常，亡正遍知，堕落外道，惑菩提性。是则名为第二外道，立圆常论。

Chapter Ten Section 1 (3): The Third of Ten Wrong Paths – Four Fallacies on Partial Impermanence and Partial Permanence

“Further, when a good practitioner’s mind is firm, clear, and proper in the cultivation of Samadhi, no demon can disturb him. He may then thoroughly investigate the origin of all categories of living beings, and he may contemplate the source of its subtle, clear, and constant movement. But if he begins to speculate on the self and others, he could fall into one of the four wrong views about partial impermanence and partial permanence:

“First, as he observes the wondrously bright mind pervading all the worlds throughout the ten directions, he may come to the conclusion that its profound clarity is the ultimate spiritual self, which is unmoving, illuminating, and pervading the ten directions, and within which all beings go through birth and death by themselves. Therefore, he speculates that the nature of his mind is permanent, while the beings within it are impermanent.

“Second, instead of observing his own mind, he may contemplate the countless worlds throughout the ten directions and regard those that are in the eon of

declining as impermanent, while those that are not in the eon of decay as permanent.

“Third, he may focus the observation on his own mind, finding it to be refined and subtle, like the finest dust motes floating and swirling in the ten directions with an unchanging nature, and yet it is exactly this mind causing his body to be or not to be. He may then speculate that the indestructible aspect of his mind to be his permanent nature, while the destructible aspect of him, which is subject to death and rebirth, to be impermanent.

“Fourth, knowing that the cognition skandha has ended, while the mental formation skandha is still flowing, he may then speculate that the constant flux is permanent, while the skandhas of form, perception, and cognition are impermanent, since they have ceased functioning.

“With such speculations, he loses the ground of proper, universal wisdom, takes a wrong path, and becomes confused about the nature of Bodhi. This is the third wrong path – the four fallacies on partial impermanence and partial permanence.”

又三摩中诸善男子，坚凝正心，魔不得便，穷生类本，观彼幽清常扰动元，于自他中起计度者，是人坠入四颠倒见，一分无常，一分常论。一者、是人观妙明心遍十方界，湛然以为究竟神我。从是则计，我遍十方，凝明不动，一切众生于我心中自生自死。则我心性，名之为常；彼生灭者，真无常性。二者、是不观其心，遍观十方恒沙国土。见劫坏处，名为究竟无常种性；劫不坏处，名究竟常。三者、是人别观我心，精细微密，犹如微尘流转十方，性无移改，能令此身即生即灭。其不坏性，名我性常；一切死生从我流出，名无常性。四者、是人知想阴尽，见行阴流。行阴常流，计为常性；色受想等，今已灭尽，名无常性。由此计度，一分无常，一分常故，堕落外道，惑菩提性。是则名为第三外道，一分常论。

Chapter Ten Section 1 (4): The Fourth of Ten Wrong Paths – Four Fallacies on Finiteness and Infinity

“Further, when the good practitioner’s mind is firm, clear, and proper in the cultivation of Samadhi, no demon can disturb him. He may then thoroughly investigate the origin of all categories of living beings, and he may contemplate the source of its subtle, clear, and constant movement. But if he begins to speculate about the existence of distinctions, he could fall into one of the four wrong views about finiteness and infinity:

“First, as he sees that the origin of life continues to flow and function without ceasing, he may come to the conclusion that the past and the future are finite, while the continuity of the mind is infinite.

“Second, as in his Samadhi he is able to see living beings up to eighty thousand eons back into the past, and cannot see or hear anything earlier than that, so he regards the expanse of time where nothing is heard or seen as infinite, while the expanse of time where he can see beings as finite.

“Third, he regards his own pervasive awareness as infinite and the awarenesses of all other people, who appear within his awareness, as finite, since he cannot perceive the nature of their awarenesses.

“Fourth, as he tries his best to put an end to the mental formation skandha, based on what he has figured along the mental pathways, he speculates that in each and every individual being, half of their being is living, while the other half is dead. Therefore, he comes to the conclusion that everything in the world is half finite and half infinite.

“With such speculations about the finite and the infinite, he takes a wrong path and becomes confused about the nature of Bodhi. This is the fourth wrong path, constituted by four fallacies on finiteness and infinity.”

又三摩中诸善男子，坚凝正心，魔不得便。穷生类本，观彼幽清常扰动元，于分位中生计度者，是人坠入四有边论。一者、是人心计生元，流用不息。计过未者，名为有边；计相续心，名为无边。二者、是人观八万劫，则见众生，八万劫前，寂无闻见。无闻见处，名为无边；有众生处，名为有边。三者、是人计我遍知，得无边性。彼一切人，现我知中，我曾不知彼之知性，名彼不得无边之心，但有边性。四者、是人穷行阴空，以其所见，心路筹度，一切众生一身之中，计其咸皆半生半灭；明其世界一切所有，一半有边，一半无边。由此计度，有边无边，堕落外道，惑菩提性，是则名为第四外道，立有边论。

Chapter Ten Section 1 (5): The Fifth of Ten Wrong Paths – Four Fallacies on Existence and Nonexistence

“Further, when the good practitioner’s mind is firm, clear, and proper in the cultivation of Samadhi, no demon can disturb him. He may then thoroughly investigate the origin of all categories of living beings, and he may contemplate the source of its subtle, clear, and constant movement. But if he begins to speculate about knowledge and viewpoints, he could fall into one of the four wrong fallacies involving speculations on existence and nonexistence:

“First, as he observes the source of all the fluctuations within the mental formation skandha, when he sees movement and flows, he calls it ‘change’; when he sees continuous patterns, he calls it ‘constancy’; when he can see something, he calls it ‘production’; when he can see nothing, he calls it ‘destruction’; when there is unbroken continuity in a flux, he calls it ‘increasing’; when there is interruption in the continuity of a flux, he calls it ‘decreasing’; when he sees the arising of all things, he calls it ‘existence’; when he sees the perishing of all things, he calls it ‘non-existence’. Thus, he observes everything in light of mental formations, which lead to variety of views. If a seeker of Dharma comes to ask him

about it, he will say, 'I am both being alive and being dead, both existing and non-existing, both increasing and diminishing.' At all times he speaks in such a confusing way, leaving people speechless.

"Second, he may look into his own mind intently, finding everything to be found nowhere, and thus realizing non-existence. When someone comes to ask him anything, he replies with only one word – 'No'. He will say nothing other than 'No'.

"Third, he may look into his own mind intently, finding everything to be found there, and thus realizing existence. When someone comes to ask him anything, he replies with only one word – 'Yes'. He will say nothing other than 'Yes'.

"Fourth, when looking into his own mind, he may sometimes see existence and sometimes see nonexistence. Because of this ramification of experience, his mind is scattered and confused. If someone comes to ask him anything, he will say, 'Existence is nonexistence. Within nonexistence there isn't existence.' All is sophistry that cannot withstand careful examination.

"With such sophistic, empty speculations, he takes a wrong path and becomes confused about the nature of Bodhi. This is the fifth wrong path, constituted by four fallacies on immortality."

又三摩中诸善男子，坚凝正心，魔不得便。穷生类本，观彼幽清常扰动元，于知见中，生计度者，是人坠入四种颠倒不死矫乱，遍计虚论。一者、是人观变化元。见迁流处，名之为变；见相续处，名之为恒。见所见处，名之为生；不见见处，名之为灭。相续之因，性不断处，名之为增；正相续中，中所离处，名之为减。各各生处，名之为有；互互亡处，名之为无。以理都观，用心别见。有求法人来问其义，答言：我今亦生亦灭，亦有亦无，亦增亦减。于一切时，皆乱其语，令彼前人遗失章句。二者、是人谛观其心，互互无处，因无得证。有人来问，唯答一字，但言其无。除无之余，无所言说。三者、是人谛观其心，各各有处，因有得证。有人来问，唯答一字，但言其是，除是之余，无所言说。四者、是人有无俱见，其境枝故，其心亦乱。有人来问，答言：亦有即是亦无，亦无之中不是亦有。一切矫乱，无容

穷诘。由此计度，矫乱虚无，墮落外道，惑菩提性。是则名为第五外道，四颠倒性不死矫乱，遍计虚论。

Chapter Ten Section 1 (6): The Sixth of Ten Wrong Paths - Speculating that Five Aggregates Exist After Death

“Further, when the good practitioner’s mind is firm, clear, and proper in the cultivation of Samadhi, no demon can disturb him. He may then thoroughly investigate the origin of all categories of living beings, and he may contemplate the source of its subtle, clear, and constant movement. But if he begins to speculate about the endless flux, he could fall into the distorted belief that forms exist after death.

“He may get strongly attached to his own body, saying that form is his true self. Or he may regard himself as perfectly encompassing all worlds, saying that his true self contains all forms. Or he may regard the existence of all perceived objects as a correspondence to his perceiving them, saying that all forms depend on him. Or he may regard the existence of himself as a continuity corresponding to the constant flux of mental formations, saying that he is a part of form. All of these are illogical speculations, suggesting that form carries on after death. Cycling through it, he can come up with sixteen scenarios, and he may further speculate that afflictions always be afflictions, that Bodhi always be Bodhi, and that the two exist side by side without ever coming into contact with each other.

“With such speculations about the existence of forms after death, he takes a wrong path and becomes confused about the nature of Bodhi. This is the sixth wrong path, constituted by the wrongheaded theories on the existence of the attributes of five skandhas after death.”

又三摩中诸善男子，坚凝正心，魔不得便。穷生类本，观彼幽清常扰动元，于无尽流生计度者，是人坠入死后有相，发心颠倒。或自固身，云色是我；或见我圆含遍国土，云我有色；或彼前缘随我回复，云色属我；或复我依行中相续，云我在色。皆计度言，死后有相，如是循环，有十六相。从此或计，毕竟烦恼，毕竟菩提，两性并驱，各不相触。由此计度，死后有故，堕落外道，惑菩提性。是则名为第六外道，立五阴中死后有相，心颠倒论。

Chapter Ten Section 1 (7): The Seventh of Ten Wrong Paths - Speculating that No Aggregates Exist After Death

“Further, when the good practitioner’s mind is firm, clear, and proper in the cultivation of Samadhi, no demon can disturb him. He may then thoroughly investigate the origin of all categories of living beings, and he may contemplate the source of its subtle, clear, and constant movement. But if he begins to speculate about the skandhas of form, sense-perception, and cognition, all of which have already ended in his Samadhi, he could fall into the distorted belief that skandhas do not exist after death.

“As he sees in his Samadhi that his form skandha no longer functions, it seems as if his physical body is existing without a cause. Seeing that his cognition skandha is gone too, it seems as if his mind has nothing to connect to. Seeing that his sense-perception skandha has ceased to function, it seems as if his sense faculties have no involvements with the objects perceived. With the skandhas of form, sense-perception, and cognition being vanished, even though there are still other skandhas, he is just the same as a blade of grass or a piece of wood, without feeling and thinking. If those skandhas do not exist even now, how can there be any attributes of the skandhas after death? Therefore, after investigation and examination, he speculates that after death there is no form. Cycling through his speculation, he can come up with eight instances of the nonexistence of form, and

he may further speculate that nirvana and causation are all empty, that they are empty names, which ultimately mean nothing.

“With such speculations about the nonexistence of forms after death, he takes a wrong path and becomes confused about the nature of Bodhi. This is the seventh wrong path, constituted by the wrongheaded theories on the nonexistence of the attributes of five skandhas after death.”

又三摩中诸善男子，坚凝正心，魔不得便。穷生类本，观彼幽清常扰动元。于先除灭色受想中生计度者，是人坠入死后无相，发心颠倒。见其色灭，形无所因；观其想灭，心无所系；知其受灭，无复连缀。阴性销散，纵有生理，而无受想，与草木同。此质现前犹不可得，死后云何更有诸相？因之勘校，死后相无，如是循环，有八无相。从此或计涅槃因果一切皆空，徒有名字，究竟断灭。由此计度，死后无故，堕落外道，惑菩提性。是则名为第七外道，立五阴中死后无相，心颠倒论。

Chapter Ten Section 1 (8): The Eighth of Ten Wrong Paths - Speculations on Both Existence and Nonexistence

“Further, when the good practitioner’s mind is firm, clear, and proper in the cultivation of Samadhi, no demon can disturb him. He may then thoroughly investigate the origin of all categories of living beings, and he may contemplate the source of its subtle, clear, and constant movement. In his current state of Samadhi, the mental formation skandha remains, while the skandhas of sense-perception and cognition have ended, so he may begin to speculate that there is

both existence and nonexistence. By contradicting himself, he could fall into the wrongheaded theories that deny both existence and nonexistence after death.

“Through form, sense-perception, and cognition, he sees that existence is not really existence. Within the flux of mental formations, he sees that nonexistence is not really nonexistence. Cycling through the speculations and exhaustively exploring the skandhas, he comes up with eight instances that deny both existence and nonexistence. He can apply this speculation to just any case, saying that after death neither existence nor nonexistence really exists. Further, while speculating that all mental formations are constantly changing and deceptive in their nature, he has a sort of breakthrough in his ‘insight’, leading him to a negation of both existence and nonexistence, and an indetermination on what is real and what is not real.

“With such speculations that deny both existence and nonexistence after death, he cannot see into the future and has nothing to say about it. Thus he takes a wrong path and becomes confused about the nature of Bodhi. This is the eighth wrong path, constituted by the wrongheaded theories on both existence and nonexistence in the realm of five skandhas after death.”

又三摩中诸善男子，坚凝正心，魔不得便。穷生类本，观彼幽清常扰动元，于行存中，兼受想灭，双计有无，自体相破，是人坠入死后俱非，起颠倒论。色受想中，见有非有；行迁流内，观无不无。如是循环，穷尽阴界，八俱非相，随得一缘，皆言死后有相无相。又计诸行，性迁讹故，心发通悟，有无俱非，虚实失措。由此计度，死后俱非，后际昏瞢，无可道故，墮落外道，惑菩提性。是则名为第八外道，立五阴中死后俱非，心颠倒论。

Chapter Ten Section 1 (9): The Ninth of Ten Wrong Paths - Speculations on the Cessation of Existence After Death

“Further, when the good practitioner’s mind is firm, clear, and proper in the cultivation of Samadhi, no demon can disturb him. He may then thoroughly investigate the origin of all categories of living beings, and he may contemplate the source of its subtle, clear, and constant movement. But if he begins to speculate that there is no individual existence after death, he could fall into one of the seven wrongheaded speculations on the cessation of existence:

“He may speculate that there is cessation of existence when the body ceases to exist, or that there is cessation of existence when desire has ended, or that there is cessation of existence when suffering has ended, or that there is cessation of existence when bliss has reached its ultimate point, or that there is cessation of existence when renunciation has reached an ultimate point. Cycling through these speculations, he exhaustively investigates each of these seven areas and sees that they have already ceased to be right here and now, and that they will not come into being again.

“With such speculations that assert the cessation of existence after death, he takes a wrong path and becomes confused about the nature of Bodhi. This is the ninth wrong path, constituted by the wrongheaded theories asserting that in the realm of five skandhas, existence ceases after death.”

又三摩中诸善男子，坚凝正心，魔不得便。穷生类本，观彼幽清常扰动元，于后后无，生计度者，是人坠入七断灭论。或计身灭，或欲尽灭，或苦尽灭，或极乐灭，或极舍灭。如是循环，穷尽七际，现前消灭，灭已无复。由此计度，死后断灭，堕落外道，惑菩提性。是则名为第九外道，立五阴中死后断灭，心颠倒论。

Chapter Ten Section 1 (10): The tenth of Ten Wrong Paths - Speculations on Existence After Death

“Further, when the good practitioner’s mind is firm, clear, and proper in the cultivation of Samadhi, no demon can disturb him. He may then thoroughly investigate the origin of all categories of living beings, and he may contemplate the source of its subtle, clear, and constant movement. But if he begins to speculate that there is existence after death, he could fall into one of the five speculations concerning Nirvana:

“He may regard the heavens of the Realm of Desire as where he can make the ultimate transformation, because he sees their extensive radiance and longs for it. Or he may speculate that the First Dhyana is where he can enter Nirvana, because in it he is able to maintain a carefree nature. Or he may speculate that the Second Dhyana is where he can enter Nirvana, because in it his mind is without suffering. Or he may speculate that the Third Dhyana is where he can enter Nirvana, because in it he experiences extreme bliss. Or he may speculate that the Fourth Dhyana is where he can enter Nirvana, because in it both suffering and bliss are transcended, and one is no longer bound to the cycle of transmigration.

“These heavens are all subject to outflows, yet in his confusion he mistakes them for unconditioned states. And because these five states are serene and tranquil, he mistakes them for supreme refuges of perfect purity. Cycling through these speculations, he comes to the conclusion that those five states are where Ultimate Nirvana can be found.

“With such speculations on five possible places for Nirvana to manifest, he takes a wrong path and becomes confused about the nature of Bodhi. This is the tenth wrong path, constituted by the wrongheaded theories speculating that in the realm of the five skandhas, Nirvana could be found in five heavens.”

“Ananda! The above ten wildly mistaken interpretations of Dhyana are all due to the interaction between the mental formation skandha and the practitioner’s mental exertion. For practitioners who are confused and without proper self-evaluation, they will mistake the confusion for realization while encountering

these circumstances. They will make the claim that they have attained sagehood and thus commit a great lie, which will cause them to fall into the Unrelenting Hell.

“After my Nirvana, you all must pass on the Tathagata’s teachings and transmit them to beings in the Dharma Ending Age, helping all beings to awaken to the teachings’ true essence, so that their own demonic views will not arise and lead them into grave offenses. Protect the Dharma and dispel wrong views. Inspire practitioners until they are awakened in both body and mind to the true teachings, lest they stray off the Supreme Path and stay content with only insignificant attainments. You must all become greatly enlightened leaders and pure guide-lights.”

又三摩中诸善男子，坚凝正心，魔不得便。穷生类本，观彼幽清常扰动元，于后有生计度者，是人坠入五涅槃论。或以欲界，为正转依，观见圆明，生爱慕故。或以初禅，性无忧故；或以二禅，心无苦故；或以三禅，极悦随故；或以四禅，苦乐二亡，不受轮回，生灭性故。迷有漏天，作无为解；五处安隐，为胜净依；如是循环，五处究竟。由此计度，五现涅槃，堕落外道，惑菩提性。是则名为第十外道，立五阴中五现涅槃，心颠倒论。

阿难！如是十种禅那狂解，皆是行阴用心交互，故现斯悟。众生顽迷，不自忖量，逢此现前，以迷为解，自言登圣，大妄语成，堕无间狱。汝等必须将如来语，于我灭后传示末法，遍令众生觉了斯义，无令心魔自起深孽，保持覆护，消息邪见。教其身心开觉真义，于无上道，不遭歧歧。勿令心祈得少为足，作大觉王，清净标指。

Chapter Ten Section 2 (1): The First of Ten Wrong States – Believing That There Is Attainment

“Ananda, when the good practitioner has, in the cultivation of Samadhi, put an end to the skandha of mental formations, he sees that those subtle yet lively vibrating resonances, which are the shared foundation from which all life come forth, which have been the deep and imperceptible links and nodes that hold together the intricate net of his retributive karma accumulated over past lifetimes, are suddenly obliterated and thus the interaction is interrupted. He is now on the verge of realizing a great dawning in the sky of Nirvana, as if the rooster gazing at the first light appearing in the eastern sky after he has done the crowing. His six sense faculties are all quiescent, no more racing about, with everything inside and outside merging into a profound clarity. Entering without entering, the observer and the observed are one.

“Thus, without being drawn into any of them, he reaches a deep understanding of how the twelve categories of beings throughout the ten directions are born into their various categories. His consciousness has now become one with the worlds throughout the ten directions. The great dawning in the sky remains, and what was heretofore obscure is now revealed. This is the region of the consciousness skandha.

“He has attained unity with the categories of beings, but if they beckon him, he does not follow them. He has eliminated the distinctions of the six faculties and succeeded in uniting and opening them. The functions of his faculties of seeing and hearing are now interchangeable, performing separately or together, with complete clarity. All the worlds in the ten directions, as well as his own body and mind, are crystal clear inside and out. This is the end of the consciousness skandha. He can now transcend the turbidity of lifespans. Contemplating how the consciousness skandha arises in the first place, he sees that the deluded mental activities about existence or nonexistence are its source.

“Ananda, you should know that the good practitioner, after having completely emptied the mental formation skandha and returned the consciousness skandha to its source, he has now ended both coming to be and ceasing to be, although he has not perfectly realized the subtle wonder of Nirvana. At this point, he can make

his sense faculties unite or open, separately or jointly. His consciousness is connected to all the categories of beings in the ten directions, as though he and they become one body, as though he is now able to enter the perfect source of it all. But if he thereby concludes that what he is returning to is the true and permanent cause of everything, that he has realized the ultimate truth, then he falls into the mistaken notion about what serves as the cause and what comes as the effect. Kapila and his Sankhya philosophy (which sees the universe in a dualistic way, as being comprised of two things – consciousness and nature, and that one should return to the so-called ‘the truth of the Unmanifest’) will become his companion. Confused about the Bodhi of the Buddhas, the practitioner wanders off from the Path of the Buddhas’ Right Knowledge and Proper Views.

“This is the first wrong state, where the practitioner has something in mind to achieve and attain, which therefore leads him to stray far away from perfect enlightenment, to turn his back on the City of Nirvana, and ultimately to sow the seeds of being reborn as a follower of wrong paths.

阿难！彼善男子修三摩地行阴尽者，诸世间性，幽清扰动同分生机，倏然隳裂沉细纲纽。补特伽罗酬业深脉，感应悬绝。于涅槃天，将大明悟，如鸡后鸣，瞻顾东方，已有精色。六根虚静，无复驰逸，内外湛明，入无所入。深达十方十二种类受命元由，观由执元，诸类不召。于十方界已获其同，精色不沉，发现幽秘，此则名为识阴区宇。若于群召，已获同中，消磨六门，合开成就，见闻通邻，互用清净。十方世界及与身心，如吠琉璃，内外明彻，名识阴尽。是人则能超越命浊，观其所由，罔象虚无颠倒妄想以为其本。

阿难当知，是善男子，穷诸行空，于识还元，已灭生灭，而于寂灭精妙未圆。能令己身，根隔合开，亦与十方诸类通觉，觉知通[忽-心+日]，能入圆元。若于所归立真常因，生胜解者，是人则堕因所因执，娑毗伽罗所归冥谛，成其伴侣。迷佛菩提，亡失知见。是名第一，立所得心，成所归果。违远圆通，背涅槃城，生外道种。

Chapter Ten Section 2 (2): The Second of Ten Wrong States – Believing That the Self Has Special Ability

“Ananda, now the good practitioner has completely emptied the skandha of mental formations and put an end to arising and ceasing, but he has not perfectly realized the subtle wonder of Nirvana. If at this point he regards what he is returning to as his own body, if he sees that all the twelve categories of beings throughout the space as being created from his body, and if he takes that as he has realized the ultimate truth, then he falls into the mistaken notion of believing that he has a special ability that no one else has. Maheshvara, who appears in a boundless body, will become his companion. Confused about the Bodhi of the Buddhas, he wanders off from the Path of the Buddhas’ Right Knowledge and Proper Views.

“This is the second wrong state, where the practitioner believes that he has a special ability, which leads him to stray far away from perfect enlightenment, to turn his back on the City of Nirvana, and ultimately to sow the seeds of being reborn as a god of great arrogance, who considers the self as all-pervading and perfect.”

阿难！又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。若于所归，览为自体，尽虚空界十二类内所有众生，皆我身中一类流出，生胜解者。是人则堕能非能执，摩醯首罗现无边身，成其伴侣，迷佛菩提，亡失知见。是名第二，立能为心，成能事果。违远圆通，背涅槃城，生大慢天。我遍圆种。

Chapter Ten Section 2 (3): The Third of Ten Wrong States – Believing That There Is Permanent Abode

“Again, the good practitioner has now completely emptied the skandha of mental formations and put an end to mental arising and ceasing, but he has not perfectly realized the subtle wonder of Nirvana. If at this point, he regards what he is returning to as a permanent abiding, then he may mistake it for a place where his body and mind, as well as all things in the ten directions come forth, then he may further mistakenly regard this place where everything comes forth as a truly permanent body that is not subject to birth and annihilation. Since he himself is actually still subject to death and rebirth, it is premature for him to speculate that he is now abiding in permanence. And by being confused about non-arising, he also becomes confused about arising and perishing, and gradually he becomes content to abide in total confusion, even interpreting it as the ultimate truth.

“Thus, he falls into the wrong view of taking the consciousness skandha as permanent and taking the god Ishvara as his companion. Confused about the Bodhi of the Buddhas, he wanders off from the Path of the Buddhas’ Right Knowledge and Proper Views.

“This is the third wrong state, where the practitioner believes that there is a permanent abode where he comes from, which leads him to stray far away from perfect enlightenment, to turn his back on the City of Nirvana, and ultimately to sow the seeds of being reborn in a place that he wrongly regards as being perfect.”

又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。若于所归，有所归依，自疑身心，从彼流出，十方虚空咸其生起。即于都起，所宣流地，作真常身，无生灭解。在生灭中，早计常住，既惑不生，亦迷生灭，安住沉迷，生胜解者。是人则堕常非常执，计自在天成其伴侣，迷佛菩提，亡失知见。是名第三，立因依心，成妄计果。违远圆通，背涅槃城，生倒圆种。

Chapter Ten Section 2 (4): The Fourth of Ten Wrong States – Believing That There Is Universal Awareness

“Again, the good practitioner has completely emptied the skandha of mental formations and put an end to mental arising and ceasing, but he has not perfectly realized the subtle wonder of Nirvana. Now based on his awareness about the consciousness being all-pervading, if he comes forth a theory that all plants in the ten directions are sentient beings not different from humans, that plants can be reborn as humans, that humans can be reborn as plants throughout the ten directions, and that he regards this belief of universal awareness as the ultimate truth, then he makes the mistake of speculating that what is not aware has awareness, and thus Vasishtha and Sainika, who insist that everything has awareness, become his companions. Confused about the Bodhi of the Buddhas, he wanders off from the Path of the Buddhas’ Right Knowledge and Proper Views.

“This is the fourth wrong state, where the practitioner believes that there is universal awareness and comes up with a deluded conclusion, which leads him to stray far away from perfect enlightenment, to turn his back on the City of Nirvana, and ultimately to sow the seeds of being reborn with distorted awareness.”

又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。若于所知，知遍圆故，因知立解，十方草木皆称有情，与人无异，草木为人，人死还成十方草树。无择遍知，生胜解者。是人则堕知无知执，婆吒、霰尼执一切觉，成其伴侣。迷佛菩提，亡失知见。是名第四，计圆知心，成虚谬果。违远圆通，背涅槃城，生倒知种。

Chapter Ten Section 2 (5): The Fifth of Ten Wrong States – Worshipping the Elements

“Again, the good practitioner has completely emptied the skandha of mental formations and put an end to mental arising and ceasing, but he has not perfectly realized the subtle wonder of Nirvana. Now regarding the perfect interfusion of his sense faculties, if he comes forth a theory that all things arise from them and their interchangeable functioning, and if it further leads him to long for the light of fire, to relish the purity of water, to revel in the flow of wind, and to observe the formations of the earth with admiration, and if he even regards these four elements as the fundamental cause and as everlasting, then he makes the mistake of speculating that the four elements give rise to everything while in fact they do not. And as a result, Kashyapa and the Brahmans, who seek to escape death and rebirth by worshipping fire and water with diligence and asceticism, become his companions. Confused about the Bodhi of the Buddhas, he wanders off from the Path of the Buddhas’ Right Knowledge and Proper Views.

“This is the fifth wrong state, where the practitioner speculates that the elements are the fundamental cause of the existence of everything, and thus mistakes them for objects of worshipping and reverence, which leads him to stray far away from perfect enlightenment, to turn his back on the City of Nirvana, and ultimately to sow the seeds of being reborn with distorted beliefs.”

又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。若于圆融，根互用中，已得随顺，便于圆化一切发生，求火光明，乐水清静，爱风周流，观尘成就，各各崇事；以此群尘发作本因，立常住解。是人则堕生无生执，诸迦叶波并婆罗门，勤心役身，事火崇水，求出生死，成其伴侣。迷佛菩提，亡失知见。是名第五，计着崇事，迷心从物，立妄求因，求妄冀果。违远圆通，背涅槃城，生颠化种。

Chapter Ten Section 2 (6): The Sixth of Ten Wrong States – Believing that The Basis of Consciousness Is a Void

“Again, the good practitioner has completely emptied the skandha of mental formations and put an end to mental arising and ceasing, but he has not perfectly realized the subtle wonder of Nirvana. Regarding the perfect illumination of his consciousness, if he speculates that there is a void within it, if he denies the myriad transformations and takes their permanent cessation as his refuge, and if he believes that such understanding is the ultimate truth, then he makes the mistake of taking what is not a permanent abiding place to be a refuge. And as a result, those who dwell in the void of the Heaven of neither Thought nor Nonthought become his companions. Confused about the Bodhi of the Buddhas, he wanders off from the Path of the Buddhas’ Right Knowledge and Proper Views.

“This is the sixth wrong state, where the practitioner speculates that the basis of his consciousness is a void, in which everything has ceased to be. Such speculation leads him to stray far away from perfect enlightenment, to turn his back on the City of Nirvana, and ultimately to sow the seeds of being reborn into a state of cessation.”

又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。若于圆明，计明中虚，非灭群化，以永灭依为所归依，生胜解者。是人则堕归无归执，无想天中诸舜若多，成其伴侣。迷佛菩提，亡失知见。是名第六，圆虚无心，成空亡果；违远圆通，背涅槃城，生断灭种。

Chapter Ten Section 2 (7): The Seventh of Ten Wrong States – Pursuing Immortality of the Body

“Again, the good practitioner has completely emptied the skandha of mental formations and put an end to mental arising and ceasing, but he has not perfectly realized the subtle wonder of Nirvana. Now, in addition to the perfect permanence of his consciousness, if he attempts to make his body immortal as well, hoping for his body to achieve the same refined, perfect, and never-ending state as his consciousness, and concluding that such pursuit is the ultimate truth, then he makes the mistake of craving for something unattainable. And as a result, those who seek long life, such as Asita, become his companion. Confused about the Bodhi of the Buddhas, he wanders off from the Path of the Buddhas’ Right Knowledge and Proper Views.

“This is the seventh wrong state, where the practitioner, being attached to the life-source, falsely tries to fortify the body in order to achieve immortality. Such pursuit leads him to stray far away from perfect enlightenment, to turn his back on the City of Nirvana, and to sow the seeds of being reborn into lengthening delusion.”

又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。若于圆常，固身常住，同于精圆，长不倾逝，生胜解者。是人则堕贪非贪执。诸阿斯陀求长命者，成其伴侣。迷佛菩提，亡失知见。是名第七，执着命元，立固妄因，趣长劳果。违远圆通，背涅槃城，生妄延种。

Chapter Ten Section 2 (8): The Eighth of Ten Wrong States – Indulging in Worldly Enjoyments

“Again, the good practitioner has completely emptied the skandha of mental formations and put an end to mental arising and ceasing, but he has not perfectly realized the subtle wonder of Nirvana. Now, observing the interconnectedness of all lives, he starts clinging to his worldly passions, fearing that it will all come to an end. So he transforms himself to be seated in a lotus palace teeming with the seven treasures and beautiful women, in which he allows his mind to indulge and speculate it as the ultimate truth. Thus, he makes the mistake of taking what is not genuine as genuine and the lord of celestial demons becomes his companion. Confused about the Bodhi of the Buddhas, he wanders off from the Path of the Buddhas’ Right Knowledge and Proper Views.

“This is the eighth wrong state, where the practitioner gives rise to deviant thoughts and as a result, starts fervently indulging in worldly passions, which leads him to stray far away from perfect enlightenment, to turn his back on the City of Nirvana, and to sow the seeds of being reborn as a celestial demon.”

又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。观命互通，却留尘劳，恐其销尽；便于此际坐莲华宫，广化七珍，多增宝媛，恣纵其心，生胜解者。是人则堕真无真执，吒枳、迦罗，成其伴侣，迷佛菩提，亡失知见。是名第八，发邪思因，立炽尘果。违远圆通，背涅槃城，生天魔种。

Chapter Ten Section 2 (9): The Ninth of Ten Wrong States – Dwelling in the State of Arhat

“Further, the good practitioner has completely emptied the skandha of mental formations and put an end to mental arising and ceasing, but he has not perfectly realized the subtle wonder of Nirvana. Now in his discernment about all categories of life, he starts to distinguish between the fine and the coarse, as well as to determine what is true and what is false, seeking only the interplay of cause and effect, and turning his back on the Way of Purity. In the practice of seeing suffering, eliminating accumulation, realizing cessation, and cultivating the Way, once he comes to abiding in cessation, he stops and makes no further progress. He even speculates cessation as the ultimate truth. Thus, he makes the mistake of becoming a Hearer with Fixed Nature. Unlearned and arrogant practitioners become his companions. Confused about the Bodhi of the Buddhas, he wanders off from the Path of the Buddhas’ Right Knowledge and Proper Views.

“This is the ninth wrong state, where the practitioner perfects the responsive essence of the mind and realizes the fruition of cessation. Instead of advancing towards perfect enlightenment, he proceeds in the opposite direction and turns his back on the City of Nirvana, thus sowing the seeds in his continuity as an Arhat with restricted emptiness.”

又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。于命明中，分别精粗，疏决真伪，因果相酬，唯求感应，背清净道，所谓见苦、断集、证灭、修道，居灭已休，更不前进，生胜解者；是人则堕定性声闻，诸无闻僧增上慢者，成其伴侣。迷佛菩提，亡失知见。是名第九，圆精应心，成趣寂果。违远圆通，背涅槃城，生缠空种。

Chapter Ten Section 2 (10): The Tenth of Ten Wrong States – Dwelling in the State of Solitary Sage

“Further, the good practitioner has completely emptied the skandha of mental formations and put an end to mental arising and ceasing, but he has not perfectly realized the subtle wonder of Nirvana. Now in his investigation about the perfect and pure enlightenment, if he comes to the conclusion that the deep wonder is Nirvana and ceases to make progress, believing that he has thus realized the ultimate truth, then he makes the mistake of becoming a Solitary Sage with Fixed Nature. His companions will be Solitary Sages, including those enlightened by Conditions and those enlightened on their own. Confused about the Bodhi of the Buddhas, he wanders off from the Path of the Buddhas’ Right Knowledge and Proper Views.

“This is the tenth wrong state, where the practitioner perfects the awareness of the mind and realizes the fruition of clarity and brightness. Instead of advancing towards perfect enlightenment, he proceeds in the opposite direction and turns his back on the City of Nirvana, thus sowing the seeds in his continuity as a Solitary Sage with all-pervading yet imperfect illumination.”

“Ananda! The above ten states of Dhyana are all due to confusion occurred along the way that leads the practitioner to believe that he has attained complete realization while in fact he has not. All these states are the result of interactions between the consciousness skandha and the practitioner’s mental exertion. For practitioners who are confused and without proper self-evaluation, when encountering these circumstances, they will choose based on likings or habits to abide in their personally preferred state and suppose it to be the ultimate refuge in peace. They will make the claim that they have fulfilled the Supreme Bodhi and thus commit a great lie, which will lead them onto wrong paths and, once the karma is exhausted, to fall into the Unrelenting Hell. As for the Hearers and the Solitary Sages, the consequence is that they will make no further progress on the Path.

“You all must devote yourselves to the Path of the Tathagatas, and after my Nirvana, transmit the Dharma to beings in the Dharma Ending Age, helping all beings to awaken to the teachings’ true essence. Do not allow the demons of

views to lead anyone fall into their own mental pits. Offer protection, comfort and refuge to all practitioners. Dispel wrong views. Lead them to enter the Buddha's Wisdom and Vision with both body and mind. Help them stay on the Path from the beginning to the end and never go astray. It is through this Dharma-door that countless Tathagatas have opened their minds and attained the Ultimate Way.

"Once the consciousness skandha has come to an end, all your sense faculties will function interchangeably, through which you may attain Vajra Dry Wisdom (one of the Bodhisattva Levels). In that perfect, illuminating and refined state of mind, where your mind becomes like pure crystal containing a precious moon, you will transcend all the stages of the Bodhisattva Path – the Ten Stages of Faith, the Ten Abodes, the Ten Practices, the Ten Transferences, the Four Additional Practices, the Vajra-like Ten Grounds, and the Equivalent of Perfect Enlightenment. Finally, you enter the Tathagatas' sea of wondrous magnificence and attain the State of Bodhi, which is the state of non-attainment.

"These are the subtle demonic states discerned by all Buddhas of the past, all the World-Honored Ones, when they practiced Shamatha-Vipashyana (calm abiding and deep insight). If you can clearly recognize a demonic state when it occurs and cleanse your mind of filth, you will not fall into deviant views. The demons of the skandhas will eventually be eradicated, the celestial demons will be obliterated, the mighty spirits will flee, and ghosts of all sorts will no longer dare to show up. You will proceed all the way to realize Bodhi without weariness, progressing from lower levels until reaching Great Nirvana, without ever becoming confused or discouraged.

"If dull-witted beings in the Dharma Ending Age fail to understand Dhyana correctly or fail to explain the Dharma correctly, yet they take delight in practicing Samadhi, then you should devote yourselves to exhort them to uphold the Surangama Mantra, lest they fall into wrong views. If they cannot memorize and recite it, as long as they have it written and placed in the meditation halls or carry it with them, then no demon can disturb them.

"To sum up, you must hold all the teachings by the Tathagatas of the ten directions in the greatest reverence!"

又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。若于圆融，清净觉明，发研深妙，即立涅槃，而不前进，生胜解者。是人则堕定性辟支，诸缘独伦，不回心者，成其伴侣。迷佛菩提，亡失知见。是名第十，圆觉[忽-心+日]心，成湛明果。违远圆通，背涅槃城，生觉圆明不化圆种。

阿难！如是十种禅那，中途成狂，因依迷惑，于未足中，生满足证。皆是识阴用心交互，故生斯位。众生顽迷，不自忖量，逢此现前，各以所爱先习迷，心而自休息，将为毕竟所归宁地。自言满足无上菩提，大妄语成。外道邪魔，所感业终，堕无间狱；声闻缘觉，不成增进。汝等存心秉如来道，将此法门，于我灭后，传示末世，普令众生觉了斯义。无令见魔自作沉孽，保绥哀救，消息邪缘。令其身心入佛知见，从始成就，不遭歧路。如是法门，先过去世恒沙劫中微尘如来，乘此心开，得无上道。

识阴若尽，则汝现前诸根互用。从互用中，能入菩萨金刚干慧，圆明精心于中发化，如净琉璃内含宝月。如是乃超十信、十住、十行、十回向、四加行心，菩萨所行金刚十地、等觉圆明。入于如来妙庄严海，圆满菩提，归无所得。

此是过去先佛世尊奢摩他中，毗婆舍那，觉明分析微细魔事。魔境现前，汝能谄识，心垢洗除，不落邪见。阴魔销灭，天魔摧碎，大力鬼神褫魄逃逝，魑魅魍魉无复出生。直至菩提，无诸少乏。下劣增进，于大涅槃心不迷闷。若诸末世愚钝众生，未识禅那，不知说法，乐修三昧。汝恐同邪，一心劝令，持我佛顶陀罗尼咒。若未能诵，写于禅堂，或带身上，一切诸魔所不能动。汝当恭钦，十方如来究竟修进，最后垂范。

Chapter Ten Section 3: The Five Skandhas Arise from Delusion

In the great assembly, having heard the Buddha's teachings, with every word carefully retained and none ever forgotten, Ananda arose from his seat, bowed reverently to the Buddha and said, "The Buddha has told us that the manifestation

of the five skandhas are five kinds of delusion coming from our own thinking minds. We have never before heard of such detailed explanation as the Tathagata has just given. Now, here are some other questions – are the five skandhas obliterated at the same time or in sequence? If in sequence, what are the defining boundaries for all five layers? We only hope that the most compassionate Tathagata will further enlighten our minds and purify our vision through further teachings, so that we may serve as guiding light for future beings in the Dharma Ending Age.”

The Buddha said to Ananda, “The true nature of mind is fundamentally awakened and perfectly pure, in which there are no birth, no death, no defilement, nor even emptiness. Everything arises out of delusion. From this originally awakened and true essence, delusion gives rise and thus brings about the world of perceived objects, just like Yajnadatta taking the reflection in the mirror as his own head. The delusion was originally without any cause, but people set up causes and conditions in their deluded thinking, and then, becoming confused about the causes and conditions they assert that things have independent existence. Even the nature of empty space arises from illusion. The notions of causes and conditions and independence are all speculations generated by the deluded minds of living beings.

“Ananda, if you know where delusion comes from, you may speak of its causes and conditions; but if delusion basically has no source, there is no such thing as its causes and conditions. Let alone the case in which people, while knowing nothing of causes and conditions, speculate that all phenomena arise on their own. Therefore, the Tathagata has explained to you that the fundamental cause for the five skandhas to come into being is the same, which is delusion.

“Your body came into being initially because of a thought on the part of your parents, but if your own mind had no thought as well, you would not have been born. It is through mental activities that life is perpetuated. As I have said before: when one thinks of the taste of vinegar, one’s mouth waters; when one thinks of the edge of a cliff, one’s feet tingle. Since there is neither cliff nor vinegar in presence, if there were no connection between your body and false thoughts, how could your mouth start watering at the mere mention of vinegar? Therefore, you

should know that the body you have now is the outcome of false thinking. This is the first kind of delusion, which generates the illusion of solidity.

“As said before, the mere thought of a high cliff can cause your body to actually feel the unease. Therefore, sense-perception caused by delusion can affect physical body. That’s why at present you go after what is favorable and turn away from what is unpleasant. The pendulum of these two compulsions is the second kind of delusion, which brings about the illusion of sense-perception.

“And so, your thoughts and concerns are controlling your physical body. But your body is not related to your thoughts, how come it follows the thoughts’ command? When thoughts arise in the mind, the body responds accordingly to grasp at all kinds of objects about which the thoughts are thinking. This applies to both thinking and dreaming – when one is awake, the mind thinks; when one is asleep, the mind dreams. As your mind gives rise to a thought, it brings about a delusion. This is the third kind of delusion, which is constituted of the interconnectedness between mind and body.

“Such processes never cease; they progress incessantly and imperceptibly, such as the subtle growth of your fingernails or your hair, or the declining of your vitality and the wrinkling of your skin, which continue all the time, yet you never be aware of them. Ananda, if they are not part of you, why does your body undergo these changes? If they are truly part of you, why aren’t you aware of them? It’s because your mental formation skandha is characterized by uninterrupted succession of thoughts. This is the fourth kind of delusion, which is constituted of subtle and hidden mental activities.

“And if you could attain an unmoving, permanent state of complete mental clarity, then your body would not experience seeing, hearing, awareness or knowing; if truly there were such thing as perfectly pure clarity, it would not contain any traces of habitual delusions. How does it explain, then, that sometimes you have totally forgotten something unusual seen in the past, but later when you suddenly see it again, you find that the memory of it has been perfectly intact, never ever disappeared? How do we reckon the fact that, in the so-called pure and unmoving clarity, there are actually endless flotillas of mental impressions permeating? (That although we may have forgotten something, every bit of memory about it is actually stored in our eighth consciousness.)

“Ananda, you should know that this state of clarity is not the true mind. It is like fast flowing stream that appears to be still on the surface – you do not perceive the flow, but there is nevertheless a current underneath. If it’s not because there is source of thinking in your consciousness, how could you be subject to habitual delusions? If you do not unite your six sense faculties so as to make them interchangeable, the deluded mental activities will never come to an end. That is why at present your seeing, hearing, awareness, and knowing are still strung together by subtle habits. Within this false state of clarity, both existence and nonexistence are illusory. This is the fifth kind of delusion, which is constituted of extremely subtle and imperceptible mental activities.

“Thus, Ananda, the five skandhas arise from five kinds of delusions.

“Also, you asked about the scope and extent of each skandha. Form and emptiness are the defining boundaries of the form skandha. Contact and separation are the defining boundaries of the sense-perception skandha. Remembering and forgetting are the defining boundaries of the cognition skandha. Ceasing and arising are the defining boundaries of the mental formation skandha. Entering the state of deep clarity and being in the state of deep clarity are the defining boundaries of the consciousness skandha.

“In successive layers, these five skandhas keep arising due to consciousness, and ceasing with the elimination of form. On the level of principle, awakening can be sudden, and all obscurations may be cleared altogether. In terms of practice though, obstructions do not vanish all at once, but in sequence. I have explained this before through the example of untying the knots in the Karpasa scarf. What is it about that you do not understand and have to ask again?

“You should thoroughly untie your mental knots about the origin of delusions and then transmit this teaching to all future practitioners in the Dharma-ending Age, leading them to recognize the falseness of their thinking, to deeply detest their own delusions, and to learn of Nirvana so that they may no longer cling to the three realms.”

阿难即从座起，闻佛示诲，顶礼钦奉，忆持无失。于大众中，重复白佛：如佛所言，五阴相中，五种虚妄为本想心。我等平常未蒙如来微细开示。又此五阴，为并销除，为次第尽？如是五重，诣何为界？惟愿如来，发宣大慈，为此大众清明心目，以为末世一切众生，作将来眼。

佛告阿难：精真妙明，本觉圆净，非留生死及诸尘垢，乃至虚空，皆因妄想之所生起。斯元本觉妙明精真，妄以发生诸器世间，如演若多迷头认影。妄元无因，于妄想中，立因缘性；迷因缘者，称为自然。彼虚空性犹实幻生；因缘自然，皆是众生妄心计度。阿难！知妄所起，说妄因缘；若妄元无，说妄因缘元无所有。何况不知，推自然者？是故如来与汝发明，五阴本因，同是妄想。

汝体先因父母想生，汝心非想，则不能来，想中传命。如我先言：心想醋味，口中涎生；心想登高，足心酸起。悬崖不有，醋物未来，汝体必非虚妄通伦，口水如何因谈醋出？是故当知，汝现色身，名为坚固第一妄想。

即此所说，临高想心，能令汝形，真受酸涩。由因受生，能动色体；汝今现前顺益违损，二现驱驰，名为虚明第二妄想。

由汝念虑，使汝色身。身非念伦，汝身何因随念所使，种种取像，心生形取，与念相应。寤即想心，寐为诸梦，则汝想念，摇动妄情，名为融通第三妄想。

化理不住，运运密移，甲长发生，气销容皱，日夜相代，曾无觉悟。阿难！此若非汝，云何体迁？如必是真，汝何无觉？则汝诸行念念不停，名为幽隐第四妄想。

又汝精明湛不摇处，名恒常者，于身不出见闻觉知；若实精真，不容习妄。何因汝等曾于昔年睹一奇物，经历年岁忆忘俱无；于后忽然覆睹前异，记忆宛然，曾不遗失？则此精了湛不摇中，念念受薰，有何筹算？阿难当知，此湛非真，如急流水，望如恬静；流急不见，非是无流。若非想元，宁受妄习？非汝六根互用合开，此之妄想无时得灭。故汝现在，见闻觉知，中串习几。则湛了内，罔象虚无，第五颠倒微细精想。

阿难！是五受阴，五妄想成。

汝今欲知因界浅深，唯色与空，是色边际；唯触及离，是受边际；唯记与忘，是想边际；唯灭与生，是行边际；湛入合湛，归识边际。此五阴元，重叠生起，生因识有，灭从色除。理则顿悟，乘悟并消；事非顿除，因次第尽。我已示汝劫波巾结，何所不明，再此询问？汝应将此妄想根元，心得开通，传示将来末法之中诸修行者，令识虚妄，深厌自生，知有涅槃，不恋三界。

Chapter Ten Section 4: Final Instructions on the Merit of Teaching the Surangama Dharma

“Ananda, suppose a person were able to gather all the precious things available in all ten directions in the space and make offerings with them to as many Buddhas as there are particles in the universe, never idling any moment without reverently serving the Buddhas – do you think this person would accrue many blessings from such offerings?”

Ananda replied, “The space is infinite; all the treasures in it are boundless. Once, someone gave the Buddha seven coins and was reborn as a Wheel-Turning Sacred King. Now, if someone were to offer to all the Buddhas with all the treasures throughout the Buddha-lands in the infinite space, the scope of such offering could never be imagined even if pondering for endless eons, how could the blessings he would receive ever be conceivable then?”

The Buddha told Ananda, “All the Buddhas, all the Tathagatas, never speak falsely. Now further imagine someone who has committed the Four Grave Offenses and the Ten Parajikas, who would then have to pass through all the Avichi Hells in this world as well as in all the other worlds throughout the ten directions, and yet if in the Dharma-ending Age he could for a mere moment explain this sutra to beings who have never learned about it, all his sins and obstacles would vanish, and all the hells would be transformed into lands of bliss. And the blessings he would receive would exceed by millions of billions of times

the blessings accrued by the previous person who makes inconceivable offerings. The surpass would be so great that no calculations or analogies could cover it.

“Ananda, even if I try for endless kalpas I could never fully convey all the benefits that beings would gain from reciting this Sutra and upholding the mantra. Just follow this teaching and cultivate accordingly, and you will directly realize Bodhi with no more demonic obstructions.”

Now that the Buddha had finished speaking this Sutra, all the Bhikshus, Bhikshunis, laymen, laywomen, and the gods, humans, and asuras from all the worlds, as well as all the Bodhisattvas, Arhats, and Solitary Sages in other directions, together with ascetic masters, ghosts and spirits who had made the initial resolve to attain Bodhi – all of them were filled with great joy, and before departing they all bowed in deepest reverence.

阿难！若复有人，遍满十方所有虚空盈满七宝，持以奉上微尘诸佛，承事供养，心无虚度。于意云何，是人以此施佛因缘，得福多否？阿难答言：虚空无尽，珍宝无边。昔有众生，施佛七钱，舍身犹获转轮王位。况复现前，虚空既穷，佛土充遍，皆施珍宝？穷劫思议，尚不能及，是福云何更有边际？

佛告阿难：诸佛如来语无虚妄。若复有人身具四重、十波罗夷，瞬息即经，此方他方阿鼻地狱，乃至穷尽十方无间，靡不经历。能以一念，将此法门，于末劫中开示未学，是人罪障应念消灭，变其所受地狱苦因成安乐国。得福超越前之施人百倍、千倍、千万亿倍，如是乃至算数譬喻所不能及。

阿难！若有众生，能诵此经，能持此咒，如我广说，穷劫不尽。依我教言，如教行道，直成菩提，无复魔业。

佛说此经已，比丘、比丘尼、优婆塞、优婆夷，一切世间、天、人、阿修罗，及诸他方菩萨、二乘、圣仙童子，并初发心大力鬼神，皆大欢喜，作礼而去。
