

法 海 譯 叢

THE MAJOR BUDDHIST CANON

(7)



新道園譯經院

Neo-carefree Garden Buddhist Canon Translation Institute

The Major Buddhist Canon (7)

筠州黃蘗山斷際禪師

傳心法要

The Essentials of the Transmittance of the Mind

Delivered by
Master Huang-Buo

Annotated Bilingual-Juxtaposed Edition

英漢對照本

Translated and Annotated by

Ven. Cheng Kuan

53rd-Generation Acharya of Shingon Sect
42nd-Generation Lineage Patriarchate Successor
of both Hua-Yen Sect and Sole-Cognizance Sect

高野山真言宗第五十三世阿闍梨
賢首宗兼慈恩宗第四十二世法脈傳人

釋成觀法師 英譯

新逍遙園譯經院

The Essentials of the Transmittance of the Mind

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Printed in Taipei, Taiwan

Distributing Centers:

1. Neo-carefree Garden Buddhist Canon Translation Institute & Mahavairocana Temple

No. 15, Alley 6, Lane 4, Fu-Hsing Rd., Wenshan District

Taipei City 11691, Taiwan

Ph.: (02) 2934-7281 Fax: (02) 2930-1919

Website: www.abtemple.org

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10515 N. Latson Rd., Howell, MI 48855, USA

Ph.: (517) 545-7559 Fax: (517) 545-7558

Website: www.abtemple.org

ISBN 978-986-89833-3-5

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Part I

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The Essentials of the Transmittance of the Mind

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英譯者前言

黃蘗禪師是本書的原作者(或應說是「說法者」)；他是中國禪宗六祖大師的第四代法裔。他也是臨濟宗開祖，臨濟義玄禪師的師父。臨濟宗是六祖大師以下所衍化出的六大宗派之一(所謂「一華開五葉」)。臨濟宗自從創立以後，自古以來，在中國、日本、韓國一直都是禪宗六大派中最昌盛的一支，直至今日。因此，黃蘗大師是在整個禪宗史上最富盛名的人物之一。更重要的是，黃蘗大師於禪法的教示是最富原創性，最簡捷、直接，且最富於清晰、透徹的啓發、開覺之作，而且他不太會有深奧難解、迷語一般、模稜兩可的“文字遊戲式”之對話及“啞劇”——這些尤其盛行於末世的禪宗語錄或公案情節。

這部聖書，傳心法要，是我決定要翻譯成英文的第一本書。但結果在我的出版進度表中，它卻變成彷彿是“最後”出版的一部。其原因主要是因為黃蘗大師是我最重要的“法上的恩人”之一：三十五年前當我初發心學佛時，深受其恩。那時，我雖已經從研讀其他經書而獲得很多益處，但這部傳心法要卻是第一部開了我的心眼，因而大大啓發我的書，我也因此而得於菩提道上獲致最正、至高的修行之入處。故此書對我

而言，是如此重要而且親切至極，因此我一直覺得將它譯成英文是我的責任；更有進者，我還認為我應將之譯成一部優美的作品，以期完全能匹配上大師原作的種種稀有美好的品質。然而那麼一來，此翻譯的工作就變成一件極其可畏、難能之事；因為原作的語句及風格，由於是寫於約1200年前（約當公元850年左右），因此其言辭多半賦以十分優雅細緻的古典中國文言文，尤以在敘述部分為然。此外，它可能是出之當時流暢的方言（因為唐初是中國文學、藝術、各種學術及佛學最為盛大綻放的黃金時代），所以傳心法要中的對話，即使是日常俚俗言詞，也都有如當時的小說中一樣，十分生動、活潑、愉悅、動人，而且還常十分幽默、詼諧。這一切種種特色及優點，反造成譯者的極大困難：如何能將它譯為滿意的作品？

因此自1999年開筆翻譯後，十七年來，我所作的，主要就是竭盡我最大的努力要將譯文儘量的「忠於原作」，其作法為：當原作的文體風格是文雅的，或文辭是莊嚴典雅、或者是輕快、詼諧、愉悅的，我就竭力用當下我所能想到的英文中相應的文辭，而令譯文也能顯露這些特質之一斑。

如今漫長的十七年歲月已逝，經過六次重大修訂之後，我終於能覺得有點心安，而且不致太不好意思地

呈現我此長期努力的結果於大眾之前，藉以一表我對我最敬愛的大師最深的敬意於萬一，同時也以此願令全世界更多的人，從今起，得以受黃蘗大師之永恆、甚深無上微妙的教示所觸及、啓發、與開覺。

現在，請容我簡單陳述一下我個人過去在研讀這部聖作時的重大體驗，以期令讀者諸君更進一步理解，此書之出版，之所以長期“呼之欲出”而未能的最根本原因。

35年前(1981)某夜，我初發心學佛時，在德州·登屯鎮(Denton, Texas)，夜讀黃蘗大師的傳心法要至卷下宛陵錄某處，心下頓然明了，大法喜七日七夜不散，憂慮偕忘，惺惺朗朗；人盡不知：白天照常去上課、寫論文；晚上照常去餐館打工。到了第七日，我明白地覺得此大法喜，其勢力已開始漸漸降低，即將銷亡，但我一點都不驚慌，也沒有捨不得讓它走，因為我對這安樂的感受，一點也沒有生出貪愛。因此我只觀察、照見，冷靜地看著它逐漸縮小、抽退，直至完全離去。於其中間，我絲毫未起任何惋惜或懊喪，也從未想阻止它離去，或想辦法儘量延長留滯它（心中只記住要這樣：走了就讓它走吧！）。因為在此之前，我已經從古代善知識處學得一些有關的正知見，而且如是訓練我自己在這類狀況中，如何面對，如何

自處；而這一點對於一般修行人而言，卻是極關緊要的事，也是必須如是知、如是學、如是修，如是降伏其心；否則處置失當，很可能會演變成進退失據的「魔事」之困境。因此，我可說是極其輕易地、絲毫不著痕跡地、進出了我這一生中最震動心弦的一刻。

從那以後，我便不可思議地，於諸所學，皆能得深信解，且於顯密性相、宗門教下，亦皆漸能了了，於心契會。自彼時以來，即常思欲譯此寶典，以報答黃蘗大師之深恩於萬一，並以利益有緣眾生。今得譯出，欣慶無量。

並願以此英譯功德，回向黃蘗大師慈悲開示恩德，令他法樂增上，速得作佛，度化十方無量有情；並願此無上心地法門，得以廣宣流布，開悟全球無量眾生，永不斷絕。

釋成觀識於台北大毘盧寺

2016,12,10

The English Translator's Foreword

Ch'an Master Huang-Buo, the author (or rather, the divulgator) of this sacred book, was the fourth-generation Dharma-Descendant of the preeminent Sixth Patriarch Huei-Neng of Chinese Ch'an Buddhism. He was also the teacher of Ch'an Master Lin-Ji (臨濟禪師), the founder and the First Patriarch of Lin-Ji Sect (臨濟宗, pronounced as "lin-sai syu" in Japanese), which has since become the most popular and most powerful sect among the six Ch'an Sects that flourished soon afterwards down to this day, both in China, Japan and Korea. Hence, Master Huang-Buo is one of the most prominent figures in the entire history of Ch'an Buddhism. And more importantly, his teaching in Ch'an is the most original, succinct, straightforward, lucidly enlightening, and not given to "word play" of abstruse, enigmatic, equivocal dialogues or pantomimes, as was prevalent in many Ch'an discourses or "Kong-an" episodes. Hence it makes the reading a most enjoyable experience.

This sacred book, *The Essentials of the Transmittance of the Mind*, is the first one that I determined to translate

from Chinese into English; but it turned out to be almost the “latest” one in my previously scheduled list for publishing. It is mainly due to the fact that Master Huang-Buo is one of the most significant “benefactor” of mine, when I first aspired to practice Buddhism seriously 35 years ago (in 1981). At that time although I had already acquired many benefits from the study of other Sutras and the like, this book was by far the first one that had opened up my Mind’s Eye and inspired me tremendously, which had set me on the most right and prestigious track of practice for Bodhi. This book is so important and endearing to me that I have always felt it my duty to translate it into English; besides, I felt that I should endeavor to render my translation so fine that it would be totally worthy of the singular virtues of the original work. But then it turned out to be an extremely formidable job, for the language and style of the original work, being written about 1200 years ago (circa 850 AD), was mostly couched in highly sophisticated classical literary Chinese, especially in the narration portions, and otherwise it was in a very flowing vernacular of that age (early Tang Dynasty, one of the most efflorescent Golden Ages of the Chinese arts, literature, academic learnings and Buddhist studies), which is sometimes vivid and humorous, but

always vivacious and touching, especially in the dialogue parts. All of these have posed as tremendous difficulties for a satisfactory rendition. And so, from 1999, throughout the 17 years that followed, I have tried my level best to render this translation as closely “faithful” to the original work as I possibly can—“faithful” meaning: when the original style or diction is literary and urbane, or when the diction is archaic or sophisticated, I have tried my best to make the translated version reveal its original traits by the closest English counterparts which were available to me at that time. And now, seventeen years came to pass; after six serious revisions, I have finally felt unashamed and ready to present the result of my long-protracted endeavor to the public, as my deepest tribute to my most revered Master, in the wish that more people around the world from now on could be touched, inspired, and enlightened by the everlasting fantastic teaching of this singularly Great Master of all times.

And now, please bear with me, I would like to recount briefly my momentous experience in studying this sacred work, so that I would be somewhat justified in the procrastination of publishing this work.

One night thirty-five years ago, in 1981, at Denton,

Texas, when I first aspired to practice Buddhism seriously, I read the Chinese version of *The Essentials of the Transmittance of the Mind*, well into the wee hours of the morning. When I came to a certain section in Part 2 of the book, *The Wan-Lin Analects*, all of a sudden, it dawned upon me so luminously that I became translucently perspicacious in the Mind, which resulted in a tremendous ecstasy that was to persist through the ensuing seven days and seven nights incessantly without any distraction or dispersion. And in that memorable period of time, all my worldly cares and worries were cleanly forgotten, with the mind lucidly scintillating. And it was kept thus without the knowledge of anyone else. On the seventh day, however, I felt vividly that the “ecstasy” was starting to wane and dwindle away; but I was not at all alarmed, nor did I feel reluctant to let it go, for I did not grow attached to that euphoric sensation at all. And so I contemplated and perceived calmly and coolly the unimaginable Ecstatic Sensation tapering, receding and making its departure, without any remorse or chagrin, or trying to “detain” or “prolong” it, or making it linger on as long as possible. For by that time I had already learned the knowledge and disciplined myself to confront that kind of situation in this way, which is very essentially critical for

a practitioner to learn and put to practice decidedly in the nick of the time, otherwise it might evolve into a difficult situation of Cul-de-sac called “the Maraic Act”. And so I sort of “emerged” lightly out of that “galvanic” moments in my life.

Thenceforward, by dint of what I had obtained from that sacred book, I was able to acquire quite profound faith and comprehension in whatever I studied or practiced, and particularly in the spheres of either *Exotericism* or *Esotericism* (*Explicit* or *Implicit* Teachings), either *Essencism* or *Morphism*, either *Edifying* or *Enlightening Sects*, I could get most of the entire pictures of them lucidly in my mind, insofar as to tally and conjoin with the most significant parts. That is why this is the very first Sacred Book to which I am beholden mostly profoundly. And ever since that time, I have always desired to translate this Holy Writ, so as to repay in my way the great Beneficence that Master Huang-Buo has bestowed upon me; and, in the meantime, to make contribution to and benefit infinite Sentient-kinds with it. Now that I have finished translating it, I am not ashamed to say that I do rejoice for it with infinite triumph.

Incidentally, I would also like to dedicate the merit of

this translation towards my most revered Master Huang-Buo for his merciful divulgation on the supremely profound Dharma for me and for everybody; and I would desire that this supreme *Dharmic Portal of Mental Terra* could be promulgated extensively all over the world, thereby to render infinite Multibeings enlightened forever and ever without discontinuity.

Cheng Kuan
At MV Temple, Taipei,
12/10/2016

筠州黃蘗山斷際禪師

傳心法要

(卷上)

Part I

The Essentials of the Transmittance of the Mind

Delivered by
Master Huang-Buo

Translated by
Ven. Cheng Kuan
釋成觀法師 英譯

新逍遙園譯經院

序

PREFACE

[0-1]

有大禪師，法諱希運，住洪州高安縣黃蘗山鷲峰下，乃曹溪六祖之嫡孫，西堂百丈之法姪。

There was a great *Ch'an Master*, in the Dharma-name of His-Yun, living under the Eagle Peak of Huang-Buo Mountain¹ at Kao-An County in Hong State. He is the direct second-generation descent of the Sixth Patriarch of Tsao-Hsi, and the disciple of the Venerable Bai-Jang.²

[0-2]

獨佩最上乘離文字之印，唯傳一心，更無別法，心體亦空，萬緣俱寂，如大日輪昇虛空中，光明照耀，淨無纖埃。

-
1. **Huang-Buo Mountain:** located in Fu-kien Province, 47 km west of Fu-Ching County, also know as South Mountain. It is famous for a profuse product of a tree called *huang-buo*, whose bark can be used for medicine and dyestuff; hence the mountain is named after its product. 黃蘗山
 2. **the Sixth Patriarch . . . and Bai-Jang:** Both are famous Ch'an Masters in Tang Dynasty. "Tsao-Hsi," the county's name where the temple of the Sixth Patriarch of Ch'an Sect, Huei-Neng was located. "Bai-Jang," a great Ch'an Master after Master Huei-Neng. 六祖...百丈

This Master is the only person that is endowed with the *Sacred Cachet* of the *Supreme Yana*³ which is beyond the reach of languages and letters; and he inherits and transmits solely the teaching of the *One Mind*, which divulges that there is no other Dharma truer than the *One Mind*; whereas, the Entity of the Mind is also realized as *vacuous*; and all the Circumstantial Factors are revealed to be in Surcease, which state can be likened to the Great Solar Orb ascending in the firmament, shining resplendently, and so purified as to be without a speck of dust.

[0-3]

證之者無新舊、無淺深；說之者不立義解，不立宗主，不開戶牖，直下便是，運念即乖，然後爲本佛。

Those who have attested it are totally of equal standing, so that there are no disparities in status between either the new or the old, either the profound or the shallow. Those who wish to expound this doctrine would not attempt to postulate any Tenetal Explications, nor to institute any School or Sectarian Theme, nor to create an artificial Portal or Casement for easier viewing. This particular Realization is meant to be acquired straight-

3. **the Supreme Yana:** I.e., the unsurpassable teaching of Ch'an School. 最上乘

way at the direct perception; any maneuvering of Cogitation will be diverting. Thenceforth one could fulfil the *Aboriginal Buddha* within oneself.

[0-4]

故其言簡，其理直，其道峻，其行孤。四方學徒望山而趨，睹相而悟，往來海眾常千餘人。

Therefore in Master Huang-Buo's teaching, the diction is terse, the doctrine is straight, the way is austere, and the practice is singular. Students from all over the land have repaired to that mountain respectfully, and after perceiving the Reality for themselves have become enlightened; the multitudes of people coming and going were usually well above one thousand.

[0-5]

予會昌二年廉於鍾陵，自山迎至州，憩龍興寺，旦夕問道。大中二年廉于宛陵，復去禮迎至所部，安居開元寺，旦夕受法，退而紀之，十得一二，佩爲心印，不敢發揚。

I became the Governor of the State of Jong-Lin in the second Royal Calendric Year of Huei-Chang. At that time, I invited the Master to come out of the mountain to my State, and stay at Long-Hsing Temple. During

that time, I would often enquire of the Master about *the Route of Bodhi* day and night. Later, when I became the Governor of Wan-Lin in the second Royal-Calendric Year of Da-Jong, once more I went to invite the Master to my official domain, and accommodated the Master at Kai-Yuan Temple. This time also, I received instructions of *the Dharma* all day long. After the instructions, I put down the Master's teachings in writing, of which I could fully comprehend but very scanty fractions, about one-tenth or two thereof, which, however, I have kept in me as my *Mental Cachet* which heretofore I have not been emboldened to divulge to others.

[0-6]

今恐入神精義不聞於未來，遂出之，授門下僧太舟法建，歸舊山之廣唐寺，問長老法眾，與往日常所親聞，同異何如也。時唐大中十一年十月初八日序。

However, recently for fear that the divine teaching of the Master would become unknown in the future, I accorded it to one of the Master's *Bhiksu*⁴ disciples, Fa-Jien of Tai-Jou, to take it to Guang-Tang Temple of the old Mountain, so as to inquire the Elders and other people who were wont to hear the Dharma from the Master

4. *Bhiksu*: I.e., an ordained Buddhist monk or priest. 僧，比丘僧

in person, for them to see if there be any discrepancy between my transcribing and what they used to hear from the Master—Prefaced on the 8th day of October, the 11th Royal Calendric Year of Da-Jong.

傳心法要 (卷上)

The Essentials of the Transmittance of the Mind

高野山真言宗五十三世阿闍梨、華嚴宗(賢首宗)兼
法相宗(慈恩宗)四十二世法脈傳人釋成觀法師 英譯
Translated from Chinese into English by Venerable Cheng Kuan,
53rd Generation Acarya of Shingon Sect; 42nd Generation Lineage
Succeder of both Hua-Yen Sect and Dharmic Morphism Sect
(1947-)

Segment 1

[I:1-1]

師謂休曰：「諸佛與一切眾生，唯是一心，更無別法。此心無始已來，不曾生不曾滅，不青不黃，無形無相，不屬有無，不計新舊，非長非短，非大非小，超過一切限量名言蹤跡對待。」

The Master spoke to me: “The Buddhas and all the *Multibeings*¹ pertain to nothing but *One-Mind*; apart from this *One-Mind*, there are no other Dharmas. Ever since *Time Incipienceless*,² this Mind³ has never been

-
1. *Multibeings*: I.e., animate beings, who are still under endless Transmigrational Reincarnations. 眾生
 2. *Time Incipienceless*: I.e., time immemorial. 無始
 3. *Mind*: In Buddhism, usually the word “Mind” does not mean the brains,

subject to *Nascence-Demise*;⁴ it is neither green nor yellow; without form and shape; not subsumed to *Beingness* or *Nihility*; not to be postulated as old or new; neither long nor short; neither large nor small—as such, it is beyond all the vestiges and relativities of limitable Nomenclatures and Locutions.

[I:1-2]

「當體便是，動念即乖，猶如虛空，無有邊際，不可測度，唯此一心即是佛，佛與眾生更無別異。」

“That is to say, it is right here in its very Entelechy.⁵ To deliberate on it is to go astray. Just like the Ethereal Space, it is without bounds or borders and beyond all measurements. This *One and Only Mind* is the Buddha; and Buddhas and all *Multibeings* are far from disparate in this respect.

nor does the word “Heart” mean the physical organ. Both Mind and Heart, being the same character in Chinese, signify the spiritual entity of a living being, which is considered as the Primal Mover of everything, either within or without. Hence the Mind is not only the thinker, motivator, commander, and designer, but also the “feeler,” “recipient,” and the “ultimate enjoyer” of everything done or achieved, be it good or bad, sad or glad, thick or thin, life or death—the Mind would be the “Final Reaper.”
心

4. *Nascence-Demise*: Life and Death; i.e., Transmigration or Reincarnation. 生死(生滅)

5. *Entelechy*: the essential body, or ultimate essence of things. 體

[I:1-3]

「但是眾生著相外求，求之轉失，使佛覓佛，將心捉心，窮劫盡形終不能得，不知息念妄慮，佛自現前。」

“And yet *Multibeings* should all adhere to External Appearances and seek without; nevertheless, the more they seek for it, the more they tend to miss it. It is similar to making the Buddha seek for Buddha’s Enlightenment, or goading the Mind to capture the Mind itself. Thus, even to the very last day of their lives, or to the end of countless *Kalpas’ time*,⁶ they are still unable to obtain what they have yearned for. It has never dawned upon them that simply by putting an end to their own *Cogitations* and forsaking all *Speculations*, their own *Buddha Nature* is to manifest *Itself* of its own accord.

[I:1-4]

「此心即是佛，佛即是眾生；爲眾生時，此心不減，爲諸佛時，此心不添，乃至六度萬行河沙功德，本自具足，不假修添，遇緣即施，緣息即寂；若不決定信此是佛，而欲著相修行以求功用，皆是妄想，與道相乖。」

“This Mind *is* Buddha; Buddhas are *Multibeings*; when incarnated as ordinary *Multibeings*, this Mind would not decrease in quality in any way; whilst manifesting

6. *Kalpas’ time*: eons or ages of time. 劫

as Buddhas, it would not increase, either. Moreover, all the *Six Paramitas*⁷ and the Ten-thousand *Prosecutions*,⁸ together with Ganges-sand number of Meritorious Virtues—all of these have always been fully endowed in the Mind from the *Incipience*,⁹ and are not to be increased in number through practice; yet when occasions call for them, they will manifest to deal out their functions; whereas when the occasions cease to be, the functionings are to go to repose as well. If one is not decidedly convinced that this *is* the Buddha, and still desire to practice by means of adhering to *Appearances* in view of seeking *Merits* and *Utilities*, what one attempts to do is actually nothing but illusive thinking, and it is hence at wide variance with *the Bodhi Route*.

[I:1-5]

「此心即是佛，更無別佛，亦無別心。此心明淨猶如虛空，無一點相貌，舉心動念，即乖法體，即爲著相，無始已來無著相佛：修六度萬行欲求成佛，即是

7. *Six Paramitas*: “*Paramita*” means deliverance, i.e., the deliverance of multibeings to the Other Shore. The Six Paramitas are the predominant ways of practice for Mahayana practitioners, esp. for the Pusas. These consist of 1) Bestowal Paramita (檀波羅蜜), 2) Precept Paramita (戒波羅蜜), 3) Forbearance Paramita (忍波羅蜜), 4) Assiduity Paramita (精進波羅蜜), 5) Dhyana Paramita (禪波羅蜜), and 6) Prajna Paramita (般若波羅蜜). 六度，六波羅蜜

8. *Prosecutions*: Practicing Deeds, or Cultivations. 行

9. *Incipience*: beginning. 始

次第；無始已來無次第佛，但悟一心，更無少法可得，此即真佛，佛與眾生一心無異。」

“The Mind is the Buddha; there is no other Buddha than this, and neither is there other Mind besides this. This Mind is as limpid and purified as the *Ethereal Space*, which is without a modicum of form or appearance. The very moment when one lifts up one’s heart or bestirs one’s thinking, one is at once running athwart the *Dharmic Noumenon*,¹⁰ and is thereby attached to *Appearances*. And yet ever since *Time Incipienceless*, there has never been an ‘*Appearance-attached Buddha*.’ If one practices the *Six Deliverances*¹¹ together with Ten-thousand Prosecutions with a view to attaining Buddhahood—one is merely following Sequential Orderliness. Nevertheless, never have there been Sequentially-Orderly-made Buddhas since *Time Incipienceless*.¹² The way of Buddhahood lies merely in the Enlightenment of the *One Mind*; apart from this, there is not even one iota of Dharma to be obtained. This

10. ***Dharmic Noumenon***: *Noumenon*, same as Entelechy, the essential body of thing. *Dharmic Noumenon* here refers to the ultimate body of the Mind, which is constituted by pure Dharmas, hence it is called *Dharmic Noumenon*. 法體

11. ***Six Deliverances***: I.e., the Six Paramitas, the six kinds of Mahayana practices that are meant to deliver Multibeings to the other shore. 六度

12. ***Incipienceless***: too long ago to determine a spot for its beginning insofar that it seems to be without a beginning, hence; beginningless. 無始

is the Veracious¹³ Buddha; but still the Buddha and all *Multibeings* are of *One-Mind* without any Disparities.

[I:1-6]

「猶如虛空無雜無壞，如大日輪照四天下，日升之時，明徧天下，虛空不曾明；日沒之時，暗徧天下，虛空不曾暗；明暗之境自相陵奪；虛空之性，廓然不變。佛及眾生心亦如此。若觀佛作清淨光明解脫之相，觀眾生作垢濁暗昧生死之相，作此解者，歷河沙劫終不得菩提，爲著相故。唯此一心，更無微塵許法可得。」

“The Mind is as unadulterated and unvitiated as the *Ethereal Space*. It can be compared to the Grand Solar Orb, which irradiates throughout the *Quadri-continents*¹⁴ under the heavens. When it rises, its Brightness permeates all over the worlds, and yet the *Ethereal Space* itself is never any brighter for it. As the Sun goes down, Darkness will permeate all the worlds; and yet the *Ethereal Space* does not turn dark on that account, either. It is simply due to the fact that the Brightness and the Darkness would encroach upon each other and then substitute each for the other, whilst the Essence

13. **Veracious**: truthful. 真實

14. **Quadri-continents**: the Four Continents; i.e., the Deity-prevailing Continent (East)(東勝神洲), the Jambu Continent (South)(南瞻部洲), the Bovine Commodities Continent (West)(西牛貨洲), and the Kuru Continent (North)(北俱盧洲). 四天下，四大洲

of the *Ethereal Space* stays as vast and constant as ever it was. It is exactly the same with the Minds of Buddhas and those of *Multibeings*. If one views the Buddha as purified, radiant and liberated, whereas one would view *Multibeings* as vitiated, turbid, gloomy and of Nascence-Demise—with such Comprehension, even though one is to practice throughout Ganges-sand number of Kalpas, one is not to attain *Bodhi*, and it is all due to his *Appearance-Adherence*. There is nothing else but this *One Mind*; aside from this, there is no more Dharma as exiguous as a speck of Minute Molecule to be obtained.

[I:1-7]

「即心是佛；如今學道人，不悟此心體，便於心上生心，向外求佛，著相修行，皆是惡法，非菩提道。」

“This Mind *is* the Buddha. Nowadays, the practitioners of *Bodhi*, without being enlightened on the *Noumenon* of this Mind, should generate Minds on top of the Mind; on account of that, they are inclined to seek Buddha outwardly, and would practice by adhering to *Appearances*. All these are Sinister Dharmas, rather than the *Bodhian Way*.

[I:1-8]

「供養十方諸佛，不如供養一個無心道人，何故？無心者無一切心也。如如之體，內如木石不動不搖，外如虛空不塞不礙；無能所，無方所，無相貌，無得失；趨者不敢入此法，恐落空無棲泊處，故望崖而退。」

“To make offerings to Buddhas of ten directions is not so worthy as to make offerings to a practitioner *free of Mind*. Wherefore is it so? For being free of one’s own Mind is to be free of Minds of any sort; hence, to this person the *Noumenon of Thus-Thusness*¹⁵ has already been manifested; so that internally, he is as intact and impregnable as a boulder or a piece of log; externally, to him it is entirely *uncongested* and *unimpeded* as the *Ethereal Space*, which is without *the Performer* or *the Performed*,¹⁶ devoid of directions and locations, free from Looks and *Appearances*, and destitute of Gains and Losses. Go-seekers would never dare to set foot

15. *Noumenon of Thus-Thusness*: “Thusness” is the abbreviated expression for Veracious Thusness (眞如), which is the ultimate Truthful State of the Mind or Reality of all things. And the repetition of “Thus” in “Thus-Thusness” denotes that the Noumenon of the Mind or Bodhi is in the state of “Thusness” both internally and externally—hence, the internal Dharmas are in the State of Thusness, and the external Dharma is also in the State of Thusness: the Internal Thusness and the External Thusness (the Thus-Thusness) could therefore be used to depict the state of the Noumenon. 如如之體

16. *the Performer or the Performed*: the “doer” or the “done” (that which is done). 能所

upon this Dharma, for fear of precipitating into *Nihilism* or want of a Perching or Mooring Spot, so much so that they would behold the Precipice in awe only to beat a drum of retreat.

[I:1-9]

「例皆廣求知見；所以求知見者如毛，悟道者如角。文殊當理，普賢當行；理者真空無礙之理，行者離相無盡之行。觀音當大慈，勢至當大智，維摩者淨名也；淨者性也，名者相也，性相不異，故號淨名。諸大菩薩所表者，人皆有之，不離一心，悟之即是。今學道人，不向自心中悟，乃於心外著相取境，皆與道背。」

“Customarily, most people would seek for all sorts of information and opinions. As a consequence, the Information and Opinion Seekers are as innumerable as a Bull’s Hairs, whereas Truth-enlightened practitioners are as few as the Bull’s Horns. Manjusri Pusa¹⁷ personifies the Tenet-Truth, whilst Universal-Virtue Pusa¹⁸

17. **Manjusri Pusa:** a great Pusa renowned for his Great Wisdom, often addressed epithetically as “the Great-Wisdom Manjusri.” “Manjusri,” Sansk., meaning wondrous auspice. 文殊菩薩

18. **Universal-Virtue Pusa:** Sansk.: *Samantabhadra Bodhisattva-mahasattva*, who along with *Manjusri*, Kuan-Yin (Sansk.: *Avalokitesvara*), and Terra-Treasure (*Ksitigarbha*), constitute the Four Great Pusas in Mahayana Buddhism. Each of them represents a significant attribute or feature in the constitution of the consummate Pusa-hood: with Universal-Virtue Pusa standing for Great Deed, Manjusri Pusa for Great Wisdom, Kuan-Yin Pusa for Great Compassion, and Terra-Treasure Pusa for Great Vow. And so in daily practice or liturgy, they are usually referred to invoked as “the

stands for Cultivation. The ‘Tenet’ here denotes the unimpeded truth of the Veracious Vacuity. The ‘Cultivation’ here denotes the inexhaustible Appearance-free Prosecutions. Kuan-Yin¹⁹ embodies Great Compassion, and Power-Advent²⁰ signifies Great Wisdom; whereas Vimalakirti²¹ signifies ‘Purified Name.’ The ‘Purification’ here suggests the state of *Essence*, while the ‘Name’ refers to *Appearances*: this practitioner has attained the state of *Non-disparity* with *Essence* and *Appearances*; hence he is entitled to the name of ‘Purified Name’ (Vimalakirti). Nevertheless, the qualities that the Great Pusas manifest can be found in all of us; furthermore, those same qualities are not *extrinsic* to

Great-Deed Universal-Virtue Pusa, the Great-Wisdom Manjusri Pusa, the Great-Compassion Kuan-Yin Pusa, the Great-Vow Terra-Treasure Pusa.”
普賢菩薩

19. **Kuan-Yin:** Sanskrit: *Avalokiteshvara*; also called Kuan Shi-Yin. This is one of the Four Great Pusas in Mahayana. He is also the most popular Pusa amongst the Four, usually in the manifestation of the female form, so as to convey his most prominent feature of Compassion. Cf. “Universal-Virtue Pusa.” 觀音菩薩
20. **Power-Advent:** Sanskrit: *Maha-sthama-prapta*, meaning attaining great power or sway (得大勢), for he could effulge all Multibeings with his radiance to enable them to depart from the Three Faring-hoods (三塗). He is even more popularly called Great-Sway-Advent Pusa (大勢至), on account that when he walks, all the Universes in ten directions would vibrate thereby. With Kuan-Yin Pusa, he constitutes the other Flank Master for Amitabha Buddha, and all three of them together are called The Three Holy Ones of the Western Universe (西方三聖). 勢至菩薩, 大勢至菩薩
21. **Vimalakirti:** a Great Pusa in the manifestation of a lay practitioners. 維摩詰(淨名)

our own *One-Mind*: if thou canst but perceive it, there it is! *Bodhi* Practitioners of today, instead of enlightening towards their own Mind, should often *adhere to Appearances* and appropriate objects *extraneous* of the Mind. All these are adverse to Bodhi.

[I:1-10]

「恆河沙者，佛說是沙。諸佛菩薩、釋梵諸天步履而過，沙亦不喜；牛羊蟲蟻踐踏而行，沙亦不怒；珍寶馨香，沙亦不貪；糞尿臭穢，沙亦不惡。此心即無心之心，離一切相，眾生諸佛更無差別；但能無心，便是究竟；學道人若不直下無心，累劫修行終不成道，被三乘功行拘繫，不得解脫。」

“As for ‘the sands in the Ganges,’ the Buddhas also pronounce that they *are* sands without discord. When Buddhas, Pusas, Brahmins or Devas tread and walk over these same Sands, the Sands would not rejoice over their treadings; when cows, lambs, ants and insects crawl across them, the Sands would not resent their crawlings, either. Sands do not covet for pearls, gems, or precious incenses; nor do they detest feces, urines, or any other odorous filth. A Mind like the Sands is *the Mindless Mind*, utterly detached from all Appearances; and to a person endowed with such a Mind, there would be no more Disparities between

Multibeings and Buddhas. If one can but be *devoid of Minds*, one is reaching the Ultimacy.²² If a *Bodhi* learner could not embody ‘*Mindlessness*’ straightway, he is never to attain *Bodhi* even throughout innumerable *Kalpas*’ practice, for he is so apprehended and incarcerated by the meritorious endeavors of the *Tri-yanas*²³ that he could not render himself liberated.

[I:1-11]

「然證此心有遲疾：有聞法一念便得無心者；有至十信、十住、十行、十迴向乃得無心者；有至十地乃得無心者。長短得無心乃住，更無可修可證，實無所得，真實不虛；一念而得，與十地而得者，功用恰齊，更無深淺，祇是歷劫枉受辛勤耳。」

“Yet the Attestation²⁴ of such a *Mind* varies in time for different people: on hearing the Dharma, some people could attain *Mindlessness* instantaneously; while some others could attain it only after their fulfillment of the *Tenth Faithhood*, or the *Tenth Inhabitation-hood*, or the *Tenth Prosecution-hood*, or the *Tenth Dedication-hood* in Pusa-hood. In the meanwhile some could not possibly be devoid of *Minds* until they get to the stage of

22. **Ultimacy**: the quality or state of being ultimate (the final perfect state).
究竟

23. **Tri-yanas**: Cf. footnote 95, p. 75. 三乘

24. **Attestation**: I.e., realization or fulfillment 證

the *Tenth Terra-hood*.²⁵ Regardless if one gets to these states sooner or later, it is assured that only after the attainment of *Mindlessness* can one be really settled in repose; thenceforth, there would be no more to cultivate, no more to realize—verily, there is nothing to obtain in reality, which is truthful without vainness. That which is attained at the Incipient Stage in an instant and that which is obtained at the *Tenth Terra-hood* are totally on a par, wherein neither of them is any profounder or shallower than the other in terms of Merits and Utility. It can only be said that those who have failed to attain it much sooner have lost nothing other than undergoing multi-kalpas of hardships in vain.

[I:1-12]

「造惡造善皆是著相：著相造惡枉受輪迴；著相造善枉受勞苦，總不如言下便自認取本法：此法即心，心外無法；此心即法，法外無心。心自無心，亦無無心者；將心無心，心卻成有。默契而已，絕諸思議。故曰：『言語道斷，心行處滅。』」

“Trying to do good or to do evil is nothing but adhering to Appearances. Doing evil by adhering to Appearances only makes one suffer from the unnecessary Trans-

25. the *Tenth Faithhood* . . . the *Tenth Terra-hood*: These five categories are the hierarchical statuses and attainments in Mahayana Pusa-hood. 十信……十地

migrations;²⁶ doing good by adhering to Appearances simply causes one to undergo the arduous exertions superfluously. There is nothing better than to recognize and espouse this Innate Dharma: This Dharma is the Mind; and in extraneity to the Mind, there would be no Dharma at all. Similarly, the Mind is the Dharma; in extraneity to the Dharma, there would be no Mind. The Mind *per se* is by nature devoid of all Minds: Yet there is no one that is able to subject one's Mind to Mindlessness; for if one would attempt to deplete one's Mind of all Minds, it would turn out that a variety of Minds would come into being. The sole way is but to *conjoin speechlessly* with it, completely destitute of all Deliberations²⁷ and Discourses. Hence it would be just as the adage goes: '*Herein, all Moduses of Speeches are faltered,*²⁸ *and all Mentations*²⁹ *abolished.*'

[I:1-13]

「此心是本源清淨佛，人皆有之，蠢動含靈與諸佛菩薩，一體不異，只爲妄想分別，造種種業果，本佛上實

26. **Transmigration:** Births and Deaths, i.e., Cyclic Reincarnations; the Sansk. word for this is *Samsara*. 輪迴

27. **Deliberation:** thinking. 思惟，想

28. ***all Moduses of Speeches are faltered:*** I.e., within this sphere, the use of speech is ineffectual or impracticable: this area is beyond the reach of words or language. 言語道斷

29. ***Mentations:*** mental movements or activities. 心行

無一物，虛通寂靜，明妙安樂而已，深自悟入，直下便是，圓滿具足，更無所欠，縱使三祇精進修行，歷諸地位，及一念證時，祇證元來自佛，向上更不添得一物，卻觀歷劫功用，總是夢中妄爲，故如來云：『我於阿耨菩提實無所得；若有所得，然燈佛則不與我授記。』又云：『是法平等無有高下，是名菩提。』」

“This Mind is the Fountainhead of pure Buddha, with which everyone is endowed as his own. Even all the wriggling Cognizance-embodied Beings³⁰ possess exactly the same *Noumenon* as the Buddhas and Pusas. It is only due to Illusive Thinkings and Differentiations that cause one to perpetrate myriad Karmas³¹ which result in a myriad of Karmic Fructifications;³² yet in reality, besides everybody's own *Indigenous Buddha Nature*, there is really nothing else. The *Indigenous Buddha* is *vacuous*, unhindered, silent and serene, nothing but translucent, wondrously peaceful and felicitous. If one could perceive oneself profoundly enough, it is right within oneself. It is consummate and all-inclusive, not in want of anything. Even if a person would

30. **Cognizance-embodied Beings:** all the creatures endowed with Cognizances (or Soul). 含靈

31. **Karma:** Sanskrit; originally meaning “working,” “doing,” and “operation.” In one word, anything done, either visible or invisible, is considered as a Karma; for instance, the mental working is called “Mental Karma.” 業

32. **Karmic Fructifications:** Karmic Fruitions. 業果

practice sedulously for *Three Asamkhyā Kalpas*,³³ going through all the stages and positions of accomplishments, when he has eventually come to the Ultimate Enlightenment, all that he would have attained would be nothing but his own *Indigenous Buddha*; if ever he would attempt to go a step upward from that point, there would not be anything more to be acquired further. At that point, when he would look in retrospect, all the endeavors and hardships in the past *Kalpas*, would be similar to vain deeds in the Dreams. Therefore the Thus-Adventist³⁴ says: ‘In *Anuttara-Bodhi*,³⁵ I really had nothing to my acquisition. If I had actually obtained anything at all, Lamp-Lighting Buddha³⁶ would not have conferred upon me the Prognosticative Ordination³⁷ that I was to become Buddha in the fu-

33. *Three Asamkhyā Kalpas*: three innumerable Kalpas; eons of time. 三祇・三大阿僧祇劫

34. **Thus-Adventist**: Sanskrit: *Tathagata*. This is also one of the Ten Holy Epithets of the Buddha, meaning: the “Thus-Comer,” or “Thus-come One.” “Thus,” in the manner of the Truthful Way as well as on account of the Multibeings’ Karmic Occasions. “Adventist,” the One (i.e., the Buddha) who manifests Himself to come (advent) to this afflicted world for the salvage of the Multibeings, due to Compassion. 如來

35. *Anuttara-Bodhi*: the Supreme Enlightenment. 阿耨菩提

36. **Lamp-Lighting Buddha**: a Buddha in the past, who was one of Shakyamuni Buddha’s Root Teachers. 然燈佛

37. **Prognosticative Ordination**: a Buddha’s solemn and formal prophesy and promise to someone about his candidacy for the attainment of Buddhahood in the future, usually with the details as to the date, the Appellation of the Buddha, his family, his important disciples, and the duration of his Dharmas. 授記

ture.’ The Buddha also remarks in the Sutra:³⁸ ‘In this Dharma, everything is ultimately equal, without the Differentiation of being either high or low; thus it is named *Bodhi*.’”

[I:1-14]

「即此本源清淨心，與眾生諸佛、世界山河，有相無相，徧十方界，一切平等，無彼我相，此本源清淨心，常自圓明徧照，世人不悟，祇認見聞覺知爲心，爲見聞覺知所覆，所以不睹精明本體；但直下無心，本體自現，如大日輪昇於虛空，徧照十方更無障礙。」

“To this Original Pure Mind, everything is equal: all the Multibeings and Buddhas, all the worlds, the mountains and rivers, and all the objects with or without visible Forms—in fine, all things in the worlds of ten directions are in equality; to this Mind everything is devoid of the differentiating appearance of either Thee or Me, Thine or Mine. This Original Pure Mind is ever consummate, all-illuminating by itself. And yet people of the world cannot perceive it, and instead, they only come to take the Seeing, Hearing, Feeling, and Cognizing for the Mind; for they are so hoodwinked by Seeing, Hearing, Feeling, and Cognizing, that they are unable to perceive the pristine, scintillating Innate Nou-

38. the Sutra: I.e., *The Diamond Sutra*. (指「金剛經」)

menon. If they could but *concur* with ‘*Mindlessness*’ straightway, the Indigenous Innate Noumenon is to manifest itself directly; it is just as the Great Solar Orb arises in the firmament to illuminate throughout the ten directions without any *Impediments* or Hindrances whatsoever.

[I:1-15]

「故學道人唯認見聞覺知，施爲動作，空卻見聞覺知，即心路絕無入處。但於見聞覺知處認本心；然本心不屬見聞覺知，亦不離見聞覺知；但莫於見聞覺知上起見解，亦莫於見聞覺知上動念，亦莫離見聞覺知覓心，亦莫捨見聞覺知取法：不即不離，不住不著，縱橫自在，無非道場。」

“Therefore, if a *Bodhi* learner would only take Seeings, Hearings, Feelings and Cognizings, as well as all other external implementations and actions, at their face value—whence he would endeavor to render all the Seeings, Hearings, Feelings, and Cognizings *vacuous*; and if such aim is attained, his Mental Route is to be blocked up, consequently the access of *Bodhi Route* is to be denied him. Hence the sole way to follow is but to perceive the *Innate Mind* right *in* the Seeing, Hearing, Feeling, and Cognizing themselves; yet it should be noted that the *Innate Mind* is not subsumed to either

the Seeing, or Hearing, or Feeling or Cognizing; nor does it exist apart from Seeing, Hearing, Feeling, and Cognizing. Hence, it is simply not to nurture *Opinionated Comprehensions* based on Seeing, Hearing, Feeling, or Cognizing; nor to incite Cogitation with Seeing, Hearing, Feeling and Cognizing; nor to seek for the Mind apart from the Seeing, Hearing, Feeling, and Cognizing; nor yet to refrain from all Seeings, Hearings, Feelings and Cognizings, so as to appropriate any Dharma. It is just neither to grow *attached* to, nor to get *detached* from it; neither to *reside* in, nor to *adhere* to it—Thus can one fare far and wide, so freely with Masterful Ease that wherever one sojourns, it is to become a *Bodhian Sanctuary* unexclusively.

[I:1-16]

「世人聞道諸佛皆傳心法，將謂心上別有一法可證可取，遂將心覓法；不知心即是法，法即是心。不可將心更求於心，歷千萬劫終無得日，不如當下無心，便是本法。」

“When worldly people hear that all the Buddhas have transmitted the *Dharma of the Mind*, they are apt to take it to mean that apart from the *Mind per se* there is another *Dharma* called ‘the Dharma of the Mind’ which could be *attested* and *appropriated* separately.

In consequence, they would begin to employ their own Minds to seek the *Dharma*, without knowing that ‘**the Mind is the Dharma**,’ and that ‘**the Dharma is the Mind**.’ Hence it would be to no avail that one would employ *a Mind* to seek for *the Mind*; for one could never get at *the Mind* even throughout thousands and millions of *Kalpas* of time. Rather, it is never better to *concur with* ‘*Mindlessness*’ straightway, which is just the *Native Dharma*.

[I:1-17]

「如力士迷額內珠，向外求覓，周行十方終不能得，智者指之，當時自見本珠如故。故學道人迷自本心，不認為佛，遂向外求覓，起功用行，依次第證，歷劫勤求，永不成道；不如當下無心，決定知一切法本無所有，亦無所得，無依無住，無能無所，不動妄念，便證菩提；及證道時，祇證本心佛，歷劫功用，並是虛修；如力士得珠時，祇得本額珠，不關向外求覓之力；故佛言：『我於阿耨菩提實無所得』，恐人不信，故引五眼所見，五語所言，真實不虛，是第一義諦。」

“It can be compared to a Herculean Titan, who used to have a Pearl on his forehead, but somehow his mind became so perplexed that he thought that he had lost his pearl, whereupon he began to search for it at the outside. After having travelled all over the ten direc-

tions, he was still unable to retrieve it. One day when a Man of Wisdom pointed it out to him, instantly he saw for himself that his *Indigenous Pearl* was sitting right where it used to be. Hence, if a *Bodhi* learner should be so befuddled as to miss his own *Indigenous Mind*³⁹ through Ignorance, that he could not recognize it to be the real Buddha, whence he sets out to seek outwardly, and to generate all kinds of Prosecutions of Exertions and Efficacies, relying on the Sequential Orderliness for Attestation; thus albeit he is to search assiduously throughout *Innumerable Kalpas*, he is still not to attain *Bodhi*. Contrarily, it would be much better to concur with ‘*Mindlessness*’ straightway, and to recognize decidedly that all Dharmas have not been in existence from Origin, hence there is nothing to be obtained, either; so that he would become *unattached* and *unresiding*, realizing that there is neither *the Performer* nor *the Performed*; so that eventually he would never effectuate any *Illusive Thinking*; forthwith he shall attest *Bodhi*. However when *Bodhi* is thus *attested*, it is nothing but the Buddha of the *Indigenous Mind* that is being *attested*, while all the Merits and Efficacies done in the past Kalpas are proved to be nothing but superfluous acts. It is exactly the same with the Herculean

39. *Indigenous Mind*: I.e., inherent Mind, same as the Original Nature. 本心

Titan, when he has eventually ‘recovered’ his Pearl, it was nothing but his own *Original Pearl* that he has retrieved, and the ‘Recovery’ itself has absolutely nothing to do with the long-time Exertions of External Searchings. Therefore, the Buddha remarks: ‘In actuality, I have obtained nothing out of *Anuttara-Bodhi*.’ For fear that some people would not believe in what He says, the Buddha exemplifies His Import by referring to the Perceptions of the *Five Eyes*,⁴⁰ as well as by the Pronouncements of the *Five Dicta*,⁴¹ so as to evince that it is veracious and unvain, and that it is *the First-Purport Tenet*.”

40. **Five Eyes:** I.e., Naked Eyes (肉眼), Celestial Eyes (天眼), Sagacious Eyes (慧眼), Dharmic Eyes (法眼), and Buddhaic Eyes (佛眼): These are the well-known Five Eyes of the Buddha, which connote the idea that the Buddha would never “abandon” any Multibeings of any status until they have eventually reached the Ultimate Enlightenment. 五眼

41. **Five Dicta:** There are Five Dicta of the Buddha; that is, the True Dictum (真語), the Veracious Dictum (實語), the Thus Dictum (如語), the Undeceiving Dictum (不誑語), and the Unvaried Dictum (不異語). 五語

Segment 2

[I:2-1]

「學道人莫疑，四大爲身，四大無我，我亦無主，故知此身無我亦無主，五陰爲心，五陰無我亦無主，故知此心無我亦無主；六根六塵六識和合生滅亦復如是。十八界既空，一切皆空，唯有本心蕩然清淨。」

“The Bodhi learner should not nurture any Doubt as to the truth that albeit the Body is composed of the *Four Elements*,⁴² the Four Elements are *egoless*, and that the Ego is also *ownerless*. Hence it is to be recognized that this Body is both *egoless* and *ownerless*. In the same manner, albeit the *Five Aggregates*⁴³ constitute the Mind, and yet the Five Aggregates themselves are *egoless* and *ownerless*. Hence it follows that the *Mind* is *egoless* and *ownerless*, either. Such is the same with the *Six Sensoria*,⁴⁴ the *Six Dusts*,⁴⁵ and the *Six Cognizances*,⁴⁶ together with their respective Congruous

42. **Four Elements:** Earth, Water, Fire, and Air. 四大

43. **Five Aggregates:** Matter, Sensation, Deliberation, Kinesis, and Cognizance; fused together, they constitute the body and mind of a Multibeing, with Matter being the corporal body, and the other four being the functions of the Mind. 五陰，五蘊

44. **Six Sensoria:** I.e., the six sense organs: Eye, Ear, Nose, Tongue, Corpus, and Mind. 六根

45. **Six Dusts:** Matter, Sound, Aroma, Flavor, Tactility, and Dharma; for these can make the Mind dusty, hence. 六塵

46. **Six Cognizances:** This consists of Visual Cognizance, Audio Cogni-

Amalgamations, *Generations* and *Expirations*—all of these are equally *egoless* and *ownerless*. Consequently, as the *Eighteen Domains*⁴⁷ are *vacuous*, so all things are *vacuous*—only the *Innate Mind* is to stay free, unhampered and pure.

[I:2-2]

「有識食，有智食。四大之身，飢瘡爲患，隨順給養，不生貪著，謂之智食；恣情取味，妄生分別，唯求適口，不生厭離，謂之識食。」

“There are two kinds of Victuals: the *Victuals of Cognizance*⁴⁸ and the *Victuals of Wisdom*. This body of ours, constituted by the Four Elements, is constantly annoyed by the Festering Hunger. If one would nurse the body by providing food for it in accordance with one’s capabilities and circumstances, without forming any Attachment, it can be called the *Victuals of Wisdom*.

zance, Nasal Cognizance, Gustatory Cognizance, Corporal (or Tactile) Cognizance, and Deliberational Cognizance. The Cognizances as a whole would be the Mind; the individual Cognizances are the Mind’s various functionings. 六識

47. **the Eighteen Domains**: These consist of the Six Senses, the Six Dusts and the Six Cognizances. 十八界

48. **Cognizance**: the main body of the Mind, similar to the Psyche, as the functioning mental faculty and the repertory of all Karmas and memories. It could be analyzed and subdivided into eight compartments: Visual Cognizance, Audio-Cognizance, Nasal Cognizance, Lingual Cognizance, Corporal Cognizance, Deliberative Cognizance, *Mana* Cognizance, and *Alaya* Cognizance. 識

However, if one indulges oneself in wanton savory, while nurturing *Illusive Differentiations*, seeking merely for palatabilities endlessly and unsatiably without any notion of Abstinence, such is called the *Victuals of Cognizance*.

[I:2-3]

「聲聞者，因聲得悟，故謂之聲聞：但不了自心，於聲教上起解，或因神通，或因瑞相，言語運動，聞有菩提涅槃，三僧祇劫修成佛道，皆屬聲聞道，謂之聲聞佛。唯直下頓了自心本來是佛，無一法可得，無一行可修，此是無上道，此是真如佛。」

“An *Auricularist*,⁴⁹ strictly speaking, is one who becomes enlightened by directly hearing the Holy Voice of the Buddha’s Teaching in person; therefore, such a person is called an *Auricularist*. However, generally speaking, it would mean that anyone who is unable to *perceive* his own *Mind* for himself, and should acquire Comprehension through the Buddha’s Vocal Instructions, or by relying on certain Supernal Powers, or miraculous Auspicious Phenomena, or any such kind of speeches and movements—in sum, if one hears of the Doctrine that there is *Nirvana*⁵⁰ or even *Bodhi* to be ob-

49. *Auricularist*: the Hinayana practitioner. 聲聞

50. *Nirvana*: Sansk., extermination, indicating the extermination of all pains

tained, and that through the *Three Asamkhya Kalpas*,⁵¹ one will be able to accomplish Buddhahood—all of these teachings would fall under the head of the *Auricularistic Modus*,⁵² and, consequently, its accomplishment is to be called the *Auricularistic Buddha*. The only true *Modus* it is for one to *perceive straightway* and directly that *one's own Mind has always been the Buddha*, and that *in reality* there is not even one Dharma to be obtained, nor even one single Deed to be cultivated on—and this is *the Supreme Modus*; such is the Buddha of *Veracious Thusness*.⁵³

[I:2-4]

「學道人祇怕一念有，即與道隔矣。念念無相，念念無爲，即是佛。學道人若欲得成佛，一切佛法總不用學，唯學無求、無著：無求即心不生，無著即心不滅，不生不滅即是佛。」

or sufferings, esp. the sufferings of Reincarnations. 涅槃

51. *Three Asamkhya Kalpas*: three innumerable eons of time. 三僧祇劫

52. *Modus*: Way; sometimes this is the equivalent of Bodhi. 道

53. *Veracious Thusness*: another term for “Buddha Nature” or “Original Nature.” For Buddha Nature is “truthful in this way,” i.e., of its own accord, for no one made it “truthful,” and no one ever could; nor could anyone make it false; it has remained in “*such* a state of Truthfulness” (*Thusness*) without being actually defiled since the incipience of time. And this Buddha Nature (Veracious Thusness) of all Multibeings is of exactly the same quality, be it of an animal, a mortal human, or a Pusa—for their “Veracity” is ever thus equal, thus pure, and thus unadulterated by external phenomenal defilements; hence it is called “Veracious Thusness” (the state of being “Truthfully Thus”). 眞如

“The most dreadful thing for a *Bodhi* learner to do is to entertain the idea of *Possessiveness*, be it for one mere instant; for such an idea is to preclude the learner from *Bodhi*. If one could live up to *Appearancelessness* from moment to moment; and if one could live up to *Non-implementation* from moment to moment—such *is* the Buddha. If a *Bodhi* learner is desirous of attaining Buddhahood, he would not have to study all the Dharmas except for the learning of *Non-pursuit* and *Non-attachment*⁵⁴—for *Non-pursuit* is to enlighten him on the *Non-nascence*⁵⁵ of Minds; and *Non-attachment* is to enlighten him on *Non-demise* of Minds. And *Non-nascence* coupled with *Non-demise* is the Buddha.

[I:2-5]

「八萬四千法門，對八萬四千煩惱，祇是教化接引門；本無一切法；離即是法，知離者是佛，但離一切煩惱，是無法可得。」

54. *Non-attachment*: no avarice. 無貪

55. *Non-nascence*: “No birth”; nothing has actually come into being, for everything is just like a phenomenon viewed in a dream, with phantasmal appearance, but totally ungraspable; hence, all Phenomena are un-nascent. This is one of the paramount states of Enlightenment, which enables one to penetrate the superficial illusions in all phenomena, and come to the ultimate perception of the Reality of all Beings and all Existents in its purest Quintessence, which lies intact at the back of all the transient phenomena, ever remaining pristine, untouched, unmoved, unaltered and unvitiated, and yet, in the meanwhile, ever encompassing, sustaining and synthetically integrated with these phenomena. 無生

“The eighty-four thousand *Dharmic Portals*⁵⁶ are directed towards the curing of the eighty-four thousand *Annoyances*; yet these are simply *Inducing Inculcations*—for fundamentally speaking, all Dharmas are *unexisting*: *Detachment* alone *is* the Dharma. *One who knows how to detach oneself is Buddha*. Apart from ***detaching oneself from all Annoyances***, there is not a single Dharma to be obtained.”

56. *Dharmic Portal*: I.e., the approach or means to the Dharma, which serves as a gate, or entrance, to the Truthful Way or Enlightenment. 法門

Segment 3

[I:3-1]

「學道人若欲得知要訣，但莫於心上著一物。言佛眞法身猶如虛空，此是喻法身即虛空，虛空即法身。常人謂法身徧虛空處，虛空中含容法身——不知法身即虛空，虛空即法身也。」

“If the *Bodhi* learner desires to know the Essential Key, the simplest way for him to do is never to *attach* a single thing to his mind. The adage that the Buddha’s real *Dharmic Corpus*⁵⁷ could be likened to the *Ethereal Space*⁵⁸ is a metaphor for the truth that the *Dharmic Corpus* is the Ethereal Space, and that the Ethereal Space is the *Dharmic Corpus*. Although people frequently say that the *Dharmic Corpus* permeates all over the Ethereal Space, and that the Ethereal Space encompasses the *Dharmic Corpus*; yet little do they know the fact that the *Dharmic Corpus* *is* the Ethereal Space; and that the Ethereal Space, *Dharmic Corpus*.

[I:3-2]

「若定言有虛空，虛空不是法身；若定言有法身，法

57. *Dharmic Corpus*: the Body of Dharma, i.e. the purified Body of an Enlightened person, which is constituted by pure Dharmas. 法身

58. *Ethereal Space*: I.e., the sky. 虛空

身不是虛空；但莫作虛空解，虛空即法身；莫作法身解，法身即虛空；虛空與法身無異相；佛與眾生無異相；生死與涅槃無異相；煩惱與菩提無異相——離一切相即是佛。」

“If one would assert doggedly that there is such a substantial thing as the *Ethereal Space*, then this kind of *Ethereal Space* could never be the *Dharmic Corpus*. Furthermore, if one would assert definitely that there is the substantial *Dharmic Corpus*, then this *Dharmic Corpus* would never be tantamount to the *Ethereal Space*. However, insofar as one would not superficially conceive the *Ethereal Space* by its appearance, the *Ethereal Space* is the *Dharmic Corpus*; conversely, insofar as one would not superficially conceive the *Dharmic Corpus* as it manifests itself to be, *Dharmic Corpus* is the *Ethereal Space*: for the *Ethereal Space* and the *Dharmic Corpus* are not *in disparity*; Buddha and Multibeings are *nondisparate*; *Transiency* and *Nirvana* are *nondisparate*; *Annoyances* and *Bodhi* are *nondisparate*—to be free from all *Appearances* is to be Buddha.

[I:3-3]

「凡夫取境，道人取心；心境雙忘，乃是眞法。忘境猶易，忘心至難。人不敢忘心，恐落空無撈摸處，不

知空本無空，唯一眞法界耳。」

“The Common Plebeians⁵⁹ usually would appropriate Ambiences;⁶⁰ while *Bodhi* practitioners would appropriate the Minds. When one could be oblivious of both the Ambiences and the Minds, such would be the true Dharma. However it is much easier to be oblivious of the Ambience than of the Minds. Usually people would not dare to try to be oblivious of the Mind, for fear of falling into *Vacuity*, which for them would be a pit *unsalvageable* and *unretrievable*. Little do they cognize that *Vacuity*⁶¹ has never been *vacuous*—for everything is but of *One True Dharmic Sphere*.

[I:3-4]

「此靈覺性，無始已來，與虛空同壽，未曾生未曾滅，未曾有未曾無，未曾穢未曾淨，未曾喧未曾寂，

59. **Common Plebeians**: ordinary unenlightened people. 凡夫

60. **Ambiences**: external phenomena. 境

61. **Vacuity**: Sanskrit: *Sunyata*, meaning emptiness, a highly specialized term in Buddhism. Specifically, it signifies that nothing has an independent, “Ego-nature” or “Ego-appearance” of its own, for everything is constituted from various amalgamated parts, and these parts are inter-dependent and inter-related to form an “apparent whole,” which does not stay intact even for a very short duration, and which is subject to the law of Inconstancy; hence it undergoes changes, even from instant to instant. Therefore, its ultimate Ego-nature is ungraspable and unobtainable. For the Ego-appearances of things are thus unobtainable, it is then said that the Ego-nature of all Beings is “Vacuous.” And so the term Vacuity is used to denote such state of being. 空

未曾少未曾老；無方所無內外，無數量無形相，無色象無音聲；不可覓不可求，不可以智慧識，不可以言語取，不可以境物會，不可以功用到：諸佛菩薩與一切蠢動含靈，同此大涅槃性。」

“This Epiphanic Consciousness of ours, since Time Incipienceless, has been endowed with a lifespan as perduring as the Ethereal Space; hence it is *unengendered* and *unexpired*; it never came into *Being*, nor did it ever go into *Nihility*; it has never been *vitiating*, nor ever *purified*; it has never been clamorous, nor ever silent; it has never been young, nor has it ever been old; it is without location and also without interior or exterior; it is totally beyond quantities, and also without shapes or looks; it is colorless and appearanceless, and is also devoid of sound or voices; it cannot be sought for and cannot be pursued after; it cannot be cognized by any intelligence, nor can it be appropriated through languages; it cannot be construed through Ambiences or Objects, nor can it be fulfilled by dint of *Exertions* and *Efficacies*—all the Buddhas and Pusas as well as all the wriggling, stirring, Cognizance-embodied Beings,⁶² all of whom are endowed with this identical Great Nirvanaic Essence.

62. **Cognizance-embodied Beings**: Cf. footnote 30 on p.23. 含靈

[I:3-5]

「性即是心，心即是佛，佛即是法；一念離真，皆爲妄想：不可以心更求於心，不可以佛更求於佛，不可以法更求於法；故學道人直下無心，默契而已；擬心即差；以心傳心，此爲正見，慎勿向外逐境，認境爲心，是認賊爲子。」

“The *Quintessence*⁶³ is the *Mind*; the *Mind* is the Buddha; and the Buddha is the Dharma. When one’s Mind deviates from the Truth, even if simply momentarily, it would all be reduced to nothing but Illusory Thinking. Do not ever employ the Mind to seek for the Mind; nor to make the Buddha seek for Buddha; nor to make the Dharma seek for Dharmas. Hence, what a *Bodhi* learner should do is nothing but *to intermingle straightway with Mindlessness speechlessly*. To make speculations by the use of the Mind is to go amiss. *To transmit the Mind from one to another* is the Right View. Take heed not to pursue the Ambiences outwardly, nor to take the Ambiences for one’s own Mind—it would be the same as to mistake a Thief for one’s own Son.

[I:3-6]

「爲有貪瞋癡，即立戒定慧。本無煩惱，焉有菩提？」

63. *Quintessence*: the intrinsic nature. 性、自性、本性

故祖師云：『佛說一切法，爲除一切心；我無一切心，何用一切法？』本源清淨佛上，更不著一物。譬如虛空，雖以無量珍寶莊嚴，終不能住；佛性同虛空，雖以無量功德智慧莊嚴，終不能住，但迷本性，轉不見耳。」

“It is only due to the existence of Avarice, Aversion and Inanity that Precept, Dhyana and Prajna are instituted. Nevertheless, in actuality Annoyances have never come into being, whence comes Bodhi? Accordingly the Patriarch remarked: “The purpose that the Buddha divulges all the Dharmas is simply to help us get rid of all the Minds. Thus if I do not have all the Minds, what use would I have for all the Dharmas?” Hence unto the original immaculate Buddha Nature, there would be nothing necessary to be attached. It can be compared to the Ethereal Space, to which even if innumerable jewelries are hoarded for its embellishment, the jewelries could not be adhered to it at all. The Buddha Nature is similar to the Ethereal Space: even if one tries to embellish it with innumerable Meritorious Virtues and Wisdom, they still could not be adhered to Buddha Nature—it would simply render one deviated from the Original Nature, which would only leave one farther from the perception of it.

[I:3-7]

「所謂心地法門，萬法皆依此心建立，遇境即有，無境即無，不可於淨性上轉作境解：所言定慧鑑用歷歷寂寂惺惺見聞覺知，皆是境上作解，暫爲中下根人說即得，若欲親證，皆不可作如此見解：盡是境法，有沒處，沒於『有』地——但於一切法不作有無見，即見法也。」

The so-called “Dharmic Portal of Mental Terra”⁶⁴ signifies that all the Dharmas are instituted on the basis of this Mind. And these Dharmas will come into being when the Mind encounters the Ambiences; but when the Ambiences are not in existence, these Dharmas will also vanish. One should not take the Purified Essence of the Mind for an Ambience, either. The commonly accredited illumination and application of *Dhyanaic Prajna* to create perspicaciously clear, placidly tranquil, and translucently conscious effects upon our Viewing, Hearing, Feeling, and Cognition—all these executions, however, are nothing but fabricating comprehensions on the basis of Ambiences: this might as well be tentatively applied to edifying people of middle or lower calibres. However, if one is desirous of attesting *Bodhi* for oneself, it would not do to harbor such opinions,

64. **Mental Terra:** Terra, ground. The Mind is viewed as ground or earth, wherefrom everything grows. 心地

for these are all but Ambient Dharmas, which will eventually be subjected to submergence, insofar as to submerge unto the Terra of Beingness. Whoever could abstain himself from the view of taking the Dharmas for either *Beingness* or *Non-beingness*, is assuredly to perceive the *Dharma*.”

Segment 4

[I:4-1]

九月一日師謂休曰：「自達摩大師到中國，唯說一心，唯傳一法；以佛傳佛，不說餘佛；以法傳法，不說餘法；法即不可說之法，佛即不可取之佛，乃是本源清淨心也——唯此一事實，餘二則非真。般若爲慧，此慧即無相本心也。」

On September the first, the Master imparted to me [Pei-Hsiou], “Since Master Bodhidharma⁶⁵ came to China, he instructed solely the Dharma of *One-Mind*, and transmitted only *One-Dharma*. He conducted it in such a fashion as one Buddha transmitting to another Buddha directly, without involving other Buddhas; and he transmitted the Dharma solely by means of this Dharma, without referring to any other Dharmas. The Dharma here is the *Ineffable Dharma*; while the Buddha here is the *unappropriable Buddha*; and these would connote nothing but the *Aboriginal Purified Mind*—this and only this is the Truthful; otherwise it would be all untrue. *Prajna* signifies Wisdom, and this kind of Wisdom is the *Appearanceless Innate Mind*.

65. **Master Bodhidharma**: the First Patriarch of the Chinese Ch’an Sect, who came from India to promulgate the Dharma. 達摩大師

[I:4-2]

「凡夫不趣道，唯恣六情，乃行六道。學道人一念計生死，即落魔道；一念起諸見，即落外道；見有生，趣其滅，即落聲聞道；不見有生，唯見有滅，即落緣覺道；法本不生，今亦無滅，不起二見，不厭不忻，一切諸法唯是一心，然後乃爲佛乘也。」

The Common Plebeians would not advance toward *Bodhi*; the only thing they would do is to indulge themselves in the *Six Desires*,⁶⁶ which is the cause for their roving within the *Six Domains*.⁶⁷ As for the *Bodhi* practitioners, if they speculate on *Nascence and Demise* only momentarily, they shall degenerate into the *Maraic Modus*.⁶⁸ If, on the other hand, they nurture some inappropriate views, they shall degenerate into the Modus of *External Wayist*. Furthermore, if they take the Phenomena of Life as *real*, and seek for their

66. *Six Desires*: the Desires based on the cupidity of Eye, Ear, Nose, Tongue, Body, and Mind. 六情，六欲

67. *Six Domains*: I.e., the Deva-hood (Celestials), Human-hood, Asura-hood, Purgatory-hood, Starving Ghost-hood, and Animal-hood. The Six Domains are the localities of Reincarnation, where Multibeings are subject to incessant agony and afflictions of Birth and Death and living, and where there is little joy or happiness or serenity to be found, if any—but teemed with commotions, disturbances, annoyances, anxieties, frustrations and devastations. The liberation out of such pains could be found in none throughout the whole wide world but in the most rational unsuperstitious serene peaceful equal indiscriminating compassionate Wisdom of the Buddha. 六道

68. *Maraic Modus*: the Way of *Mara*, Evil-doer. 魔道

Extermination, they shall degenerate into *the Auricularistic Modus*. If, to the contrary, they do not view the Phenomena of Life as *real*, while merely viewing Termination as *real*, they shall then degenerate into the *Modus of Causality-enlightenist*.⁶⁹ All the Dharmas were not *engendered*, hence they would not to go into *Extinction*. If the practitioners would not nurture any *Dichotomous Views*: neither become *repugnant* nor *infatuated* towards anything, and could perceive that *all the Dharmas are nothing but One-Mind*—this and this alone is *the Buddha-Yana*.

[I:4-3]

「凡夫皆逐境生心，心遂忻厭；若欲無境，當忘其心：心忘即境空，境空即心滅。若不忘心，而但除境，境不可除，祇益紛擾。故萬法爲心，心亦不可得，復何求哉？」

“The Common Plebeians usually beget Minds⁷⁰ in pursuit of Ambiences; as a result, they will grow either infatuated or repugnant toward the *Ambiences*. If one desires to stay free from Ambiences, one must *oblivate*⁷¹ one’s own Mind. When the Mind is oblivated,

69. *Causality-enlightenist*: I.e., *Pratyeka-buddha*, who becomes enlightened through the practice on the contemplation of Causalities, or Etio-factors.
緣覺

70. *beget Minds*: to have ideas. 生心

71. *oblivate*: forget. 忘

the Ambiences will become *vacuous*;⁷² and when the Ambiences become *vacuous*, the *Minds* will be *terminated*. However, if one would not attempt to *oblivate* one's Mind internally, but would only endeavor to abolish the external Ambiences, one would find out that the external Ambiences are unabolishable; and such attempt would do nothing but to enhance confusions and disturbances. Therefore, you are given to understand that *all the Dharmas are nothing but the Mind*; yet even the Mind *per se* is unobtainable. If that be the case, what would one still keep seeking for?

[I:4-4]

「學般若人，不見有一法可得，絕意三乘，唯一真實，不可證得；謂我能證能得，皆增上慢人；法華會上拂衣而去者，皆斯徒也。故佛言：『我於菩提實無所得』，默契而已。」

“A *Prajna* learner would not perceive that there is any Dharma for him to obtain. Hence, he is free from the Intent for the obtainment of the *Three Yanas*; for, to him there is only *One True Yana*, which, however, is unobtainable by Attestation. Anyone who professes that he is capable of attesting or obtaining any Dharma,

72. *vacuous*: empty, or devoid of entity or self-attribute. 空的

is assuredly a person with Ameliorating Arrogance.⁷³ The disciples who took their leave in displeasure from the congregation of the *Dharmic Lotus*⁷⁴ were people of this mold. Therefore, the Buddha said: “In truth, I had obtained nothing in *Bodhi*.” What He did was simply to *conjoin* with it mutely.

[I:4-5]

「凡人臨欲終時，但觀五蘊皆空，四大無我，真心無相，不去不來：生時性亦不來，死時性亦不去；湛然圓寂，心境一如——但能如是直下頓了，不爲三世所拘繫，便是出世人也。」

“When one is at one’s moribund time, one should but contemplate that the *Five Aggregates*⁷⁵ are all *vacuous*, the *Four Elements*⁷⁶ *egoless*,⁷⁷ and the Veracious Mind devoid of any Appearance, *uncoming* and *undeparting*: that is, the Essence did not come when one was born,

73. **a person with Ameliorating Arrogance:** a person becoming arrogant, due to his practice. “Ameliorating Arrogance” refers to the Arrogance arisen from complacency and conceitedness in one’s progress or advance in practice. 增上慢人

74. **the congregation of the *Dharmic Lotus*:** the Dharma meeting when the Buddha divulged the famous *The Lotus Sutra*. 法華會上

75. ***Five Aggregates*:** the five groups of things which constitute our body and mind, namely, *Matter*, *Sensation*, *Deliberation*, *Psycho-Maneuvering*, and *Cognizance*. 五蘊

76. ***Four Elements*:** Earth, Water, Fire, and Air. 四大

77. ***egoless*:** The Entity that owns, does not undergo any changes, does not perish and is independent of other factors. 無我

nor does it depart when one dies. It is crystallinely translucent, consummately serene; furthermore, the Mind and all the Ambiences are of *One-Thusness*—if only one can *apperceive* this directly and instantaneously,⁷⁸ without being apprehended and incarcerated by the *Tri-tempora*,⁷⁹ thereupon one is bound to make oneself an *Ultra-mundane* individual.⁸⁰

[I:4-6]

「切不得有分毫趣向：若見善相，諸佛來迎，及種種現前，亦無心隨去；若見惡相，種種現前，亦無心怖畏——但自忘心，同於法界，便得自在，此即是要節也。」

“Therewithal, at one’s deathbed, one should not entertain any intended destination in mind: if ever one sees some Auspicious Phenomena, such as Buddhas coming to take one along, or all and sundry visions swimming into one’s ken, one would do well not to have a mind to go along with them. On the contrary, if some ominous phenomena come to the fore, one would not become apprehensive of them, either—one should but *oblivate one’s Mind*, and become *One with the Dharmic Sphere*,

78. **apperceive this directly and instantaneously**: I.e. to be enlightened instantaneously. 直下頓了

79. **Tri-tempora**: The Three Times; I.e., the Past, the Present, and the Future. 三世

80. **an Ultra-mundane individual**: one who transcends or overcomes the mundane qualities. 出世人

one shall be liberated and free. This is the most crucial point.”

Segment 5

[I:5-1]

十月八日師謂休曰：「言『化城』者，二乘及十地、等覺、妙覺，皆是權立接引之教，並爲化城；言『寶所』者，乃真心本佛自性之寶，此寶不屬情量，不可建立，無佛無眾生，無能無所，何處有城？若問『此既是化城，何處爲寶所？』寶所不可指，指即有方所，非眞寶所也，故云『在近』而已；不可定量言之，但當體會契之即是。」

On October the eighth, the Master told me [Pei-Hsiou], “In the Sutra the so-called ‘*Metamorphosed Citadel*’⁸¹ signifies that all the doctrines of *the Duo-yanas*⁸² and the *Ten-Terraships* of *Pusa-hood*, together with the *Equi-Enlightenment-hood* and the *Wondrous-Enlightenment-hood*,⁸³ in fact, are all simply Expediently-instituted, Initiatory Teachings; hence all of these teachings fall under the head of *Metamorphosed Citadels*. Besides, the so-called ‘Treasure-site’ in the Sutra connotes

81. *Metamorphosed Citadel*: The citadels manifested by the Buddha in *The Lotus Sutra*, symbolize the Expedient Teachings of the Buddha, to prepare practitioners for the profound ultimate teaching. 化城

82. *Duo-yanas*: the Two Yanas; i.e., the Auricularist and Causality-enlightenist. 二乘

83. *the Equi-Enlightenment-hood and the Wondrous-Enlightenment-hood*: These two Bodhisattvahoods are the ones above the Tenth Terraship, and are the topmost levels of Bodhisattvahood, where all Bodhisattvas inhabit prior to Buddhahood. 等覺及妙覺

the Treasure of the True Mind, Indigenous Buddha, and Innate Essence.⁸⁴ And this Treasure is not subsumed to either Sentiment or *Calculation*, hence it is *unconstructible*; wherein there are neither Buddhas nor Multibeings to be found; there is neither *the Performer* nor *the Performed*—consequently, one would ask, ‘where might this Metamorphosed Citadel be?’ Furthermore, if you enquire: ‘Since this is the Metamorphosed Citadel, then where would the Treasure-site lie?’ The Treasure-site is beyond pinpointing; if it could be pinpointed, it would have a direction and location; if so, that would not be the ‘real’ Treasure-site; hence, it is simply identified as ‘close by’ in the Sutra; it could not be denoted by means of definite measurements; it could only be conjoined by *intermingling* with it straightway.

[I:5-2]

「言『闡提』者，信不具也。一切六道眾生，乃至二乘，不信有佛果，皆謂之『斷善根闡提』；菩薩者深信有佛法，不見有大乘小乘，佛與眾生同一法性，乃謂之『善根闡提』。」

“The term ‘*Ichchantika*’ signifies the want of faith. All the Multibeings in the *Six Domains*, including the

84. **Innate Essence**: one’s own inherent Essence; i.e., Original Nature. 自性; 本性

Duo-yanaists, who could not believe in the Fruition of Buddhahood is called ‘the *Ichchantikas* devoid of Virtuous Radices’; whereas the *Pusas*, who are deeply convinced in Buddhaic Dharma, do not make differentiations between *Mahayana* and *Hinayana*, but are convinced that Buddhas and Multibeings are of the identical *Dharmic Essence*—such *Pusas* are entitled ‘the *Ichchantikas* endowed with Virtuous Radices.’

[I:5-3]

「大抵因聲教而悟者，謂之聲聞；觀因緣而悟者，謂之緣覺，若不向自心中悟，雖至成佛，亦謂之聲聞佛。」

“Generally speaking, the practitioners who become enlightened through the Buddha’s ‘Vocal Instructions’ are called Auricularists; those who acquire enlightenment through the Perception of *Causal Factors*⁸⁵ are called Causality-enlightenist—Nevertheless, if one could not get enlightened in the direction of one’s own *Mind*, notwithstanding the eventual attainment of Buddhahood, one is still to be entitled an ‘Auricularistic Buddha’.

85. *Causal Factors*: I.e., the Cause and all the circumstantial factors involved in the production of a given result; also called *Causal Constituents*. 因緣

[I:5-4]

「學道人多於教法上悟，不於心法上悟，雖歷劫修行，終不是本佛；若不於心悟，乃至於教法上悟，即輕心重教，遂成逐塊，忘於本心故；但契本心，不用求法，心即法也。」

“Most *Bodhi* learners endeavor to get enlightened in Doctrinal Dharmas, rather than in the Mental Dharma; as a result, albeit throughout innumerable Kalpas’ practice, what they may accomplish would not be the Native Buddha. If one does not get enlightened in one’s own *Mind*, and should try to get enlightened in Doctrinal Dharmas, one would be esteeming the Doctrines, while depreciating the *Mind*; as a result, it would simply amount to the pursuit of External Dirt, whilst obviating the *Original Mind*. Hence, if one can but conjoin with one’s *Original Mind*, one would not need to seek Dharmas—for the Mind *is* the Dharma.

[I:5-5]

「凡人多爲境礙心、事礙理，常欲逃境以安心，屏事以存理；不知乃是心礙境，理礙事。但令心空境自空，但令理寂事自寂，勿倒用心也。」

“Common Plebeians tend to deem External Circumstances as running against one’s Mind, and Facts as

running against Tenets; hence, they would often wish to flee the Circumstances so as to quiet their Mind; or they would reject the Facts so as to preserve Tenets. Little do they know that it is their own Mind that is running against Circumstances, rather than the other way round; it is their own Theorizations that are running against Matters, rather than the other way round. Inasmuch as one could make one's Mind *vacuous*, the Circumstances would also become *vacuous* of their own accord; inasmuch as one could perceive the Tenets as *quiescent*, the Facts would also become *quiescent* of their own accord. Hence, employ not thy Mind in the *perverse* way.

[I:5-6]

「凡人多不肯空心，恐落於空；不知自心本空。愚人除事不除心，智者除心不除事。菩薩心如虛空，一切俱捨，所作福德皆不貪著。」

“Most people would not be willing to make their Minds *vacuous*, for fear of falling into *Vacuity*; yet they are unaware that our Minds have always been *vacuous*. Inane people would endeavor to get rid of Circumstances rather than trying to do away with their own Minds; the wise would simply do away with their own Minds rather than getting rid of Circumstances. The Mind

of the *Pusa* is akin to the Ethereal Space, for, like the Ethereal Space, he could relinquish everything, insofar that he would not grow attached to any Blissful Merits which he has acquired.

[I:5-7]

「然捨有三等：內外身心一切俱捨，猶如虛空，無所取著，然後隨方應物，能所皆忘，是爲大捨；若一邊行道布德，一邊旋捨，無希望心，是爲中捨；若廣修眾善，有所希望，聞法知空，遂乃不著，是爲小捨。」

“However, there are three levels of Relinquishments: Firstly, when one relinquishes both the external and the internal, both the Body and the Mind, so that one becomes like the Ethereal Space, which is devoid of any Appropriation⁸⁶ or Attachment; whence he could respond to the need of calls from Multibeings anywhere, yet still be *oblivious* of either *the Performer* or *the Performed*—such is called *the Great Relinquishment*. Secondly, if on the one hand, one would practice on *Bodhi* and dealing out Benevolence to people, and on the other hand, one would relinquish all the merits along the way, without ever expecting anything in return—such is called *the Medium Relinquishment*. Thirdly, if

86. **Appropriation**: taking; acquisition. 取

someone cultivates on a wide range of Virtues, in the hope of getting something in return, and he would not relinquish such Attachments until he is exposed to the Dharma whereby he becomes cognizant of the truth of *Vacuity*—such is called *the Minor Relinquishment*.

[I:5-8]

「大捨如火燭在前，更無迷悟；中捨如火燭在傍，或明或暗；小捨如火燭在後，不見坑穽。」

“*The Great Relinquishment* can be compared to that someone walking in the dark and *holding a Torch in front of himself*, so that he would no more deviate from the way to Enlightenment. *The Medium Relinquishment* is likened to one *walking with a Torch at one’s side*, hence the way in front would appear sometimes bright and sometimes dark. *The Minor Relinquishment* is likened to one *advancing with a torch at one’s back*, so that one is unable to make out dips or traps in front of oneself.

[I:5-9]

「故菩薩心如虛空，一切俱捨；過去心不可得，是過去捨；現在心不可得，是現在捨；未來心不可得，是未來捨——所謂三世俱捨。」

“Hence the *Pusa*’s Mind is akin to the Ethereal Space, with everything entirely relinquished: when his perception is that ‘*the Past Mind is unobtainable*’ it would result in his *Relinquishment of the Past*; when his perception that ‘*the Present Mind is unobtainable*’ it would result in his *Relinquishment of the Present*; when his perception is that ‘*the Future Mind is unobtainable*’ it would result in his *Relinquishment of the Future*—this is called the Total Relinquishment of the Tri-tempora.⁸⁷

[I:5-10]

「自如來付法迦葉已來，以心印心，心心不異：印著空，即印不成文；印著物，即印不成法；故以心印心，心心不異，能印所印俱難契會，故得者少——然心即無心，得即無得。」

“Ever since the *Thus-Adventist* consigned the Dharma to Mahakasyapa,⁸⁸ all the Patriarchs throughout generations have always *verified* the Mind with the Mind, wherein *the Mind verified* and *the Mind verifying* have never been in disparity: provided that the Verification

87. **Tri-tempora**: Cf. footnote 79 on page 50. 三世

88. **Mahakasyapa**: one of the Buddha’s ten great disciples, reputed for his ascetic practice, which has won him the honored epithet of “the Paragon of Dhuta (Ascetic Cultivation)” (頭陀第一). He was appointed by the Buddha to succeed to the Thus-Adventist’s “Repertory of Ortho-dharmic Eye” (正法眼藏) and became the First Patriarch of Ch’an Sect. 迦葉，大迦葉，摩訶迦葉

reveals an attachment to Vacuity, *the Verified* would fail to produce Effectual Imprints; if the Verification is attached to objects, *the Verified* could not be realized in Dharma. Hence, to verify the Mind with the Mind, thereby to exhibit the Former Mind is not disparate from the Latter Mind; on that account, either *the Verifier* or *the Verified* has been so hard for people to *conjoin* and *merge* thereinto. That is exactly why the Acquirers of this Dharma have been so rare.—Nevertheless, the ‘Mind’ here signifies nothing but ‘Non-mindedness,’ and the so-called ‘Acquisition’ signifies ‘Non-aquisition.’

[I:5-11]

「佛有三身，法身說自性虛通法，報身說一切清淨法，化身說六度萬行法。法身說法，不可以言語音聲形相文字而求，無所說、無所證，自性虛通而已，故曰：『無法可說，是名說法。』」

The Buddha is endowed with *Three Corpora*.⁸⁹ *The Dharmic Corpus* divulges solely the Dharma of Quint-essential Vacuous Thorough Non-hindrance; *the Re-quitall Corpus* divulges all the Dharmas of Purification; *the Avataric Corpus* divulges the Six Paramitas in con-

89. *Three Corpora*: I.e., the Dharmic Corpus, the Requitall Corpus, and the Avataric Corpus. 三身

junction with Ten-thousand Deeds. The Dharmas that *the Dharmic Corpus* divulges could not be sought after by means of either speech or sound, shape or looks, even letters or writings—for there is nothing *imparted* and nothing to be *attested*: what is imparted is simply the Quintessential Vacuous Thorough Non-hindrane. That is why it is said that the so-called ‘Divulgence of the Dharma’ signifies that in reality there is no Dharma to be divulged.

[I:5-12]

「報身、化身皆隨機感現，所說法亦隨事應根以爲攝化，皆非眞法，故曰：『報化非眞佛，亦非說法者。』」

“Both the *Requital* and the *Avataric Corpora* of the Buddha signify Their own manifestations in response to Occasions, and the Dharmas They divulge entirely comply with the various Incidents and the Radices of the people in question, so as to induce and edify Multibeings. Therefore such Dharmas are not ‘Veracious Dharmas.’⁹⁰ That is why it has been remarked that neither the *Requital* nor the *Avataric Corpus* is the Veracious Buddha, nor are They the Veracious Dharma-Divulgers.

90. **Veracious Dharmas:** Ultimate Truthful Dharma. 眞實法

[I:5-13]

「所言『同是一精明，分爲六和合』：一精明者，一心也；六和合者，六根也。此六根各與塵合：眼與色合，耳與聲合，鼻與香合，舌與味合，身與觸合，意與法合，中間生六識爲十八界；若了十八界無所有，束六和合爲一精明，一精明者即心也。學道人皆知此，但不能免作一精明六和合解，遂被法縛，不契本心。」

“As it is said in the Sutra: ‘The original One Identical *Sophisticated Limpid Essence*⁹¹ is thus divided and departmentalized into *Six Congruous Amalgamations*.⁹²’ The ‘One Identical *Sophisticated Limpid Essence*’ here refers to the One Mind; while the ‘*Six Congruous Amalgamations*’ denote the *Six Sensoria*. These *Six Sensoria*, in turn, would come to *amalgamate* with the *Six Dusts* respectively; thus the Eye would *amalgamate* with Color; the Ear would amalgamate with Sound; the Nose would *amalgamate* with Odor; the Tongue would *amalgamate* with Taste; the Body would *amalgamate* with Tactility; and the Mind would *amalgamate* with Dharma. And the process of the *Amalgamation* gives rise to the *Six Cognizances*. These Six Cognizances, together with the Six Sensoria and Six Dusts

91. *Sophisticated Limpid Essence*: I.e., the Veracious Thusness, or the Original Nature. 精明

92. *Six Congruous Amalgamations*: I.e., the Six Sensoria, or Six Senses. 六和合

would constitute the *Eighteen Domains*. Notwithstanding, if one could realize that actually the Eighteen Domains are *Nihil*, the *Six Congruous Amalgamations* are to be bundled up back into *One Sophisticated Limpid Essence* once again; and this *One Sophisticated Limpid Essence* **is** the Mind. Although most *Bodhi* learners have knowledge of this, yet they are still inclined to construe the *One Sophisticated Limpid Essence* and *Six Congruous Amalgamations* as disparate, so that they are prone to be *ligated* by Dharmas. As a result, they are unable to conjoin with their own Native Mind.

[I:5-14]

「如來現世，欲說一乘眞法，則眾生不信興謗，沒於苦海；若都不說，則墮慳貪，不爲眾生，溥捨妙道；遂設方便說有三乘；乘有大小，得有淺深，皆非本法，故云『唯有一乘道，餘二則非眞』，然終未能顯一心法，故召迦葉同法座，別付一心，離言說法；此一枝法令別行，若能契悟者，便至佛地矣。」

“The purpose of the Thus-Adventist’s *Manifestation* in this world was to divulge the Veracious Dharma of *One-Yana*. And yet for fear that Multibeings might not have faith and would be given to calumnation,⁹³ wherefore they would be submerged in the Sea of Af-

93. **Calumnation:** slander. 謗，誹謗

fliction. However, if the Buddha would not divulge any Dharma at all, He would incur the blame of *Avarice* and *Penury*, and failing to deal out the Wondrous *Bodhi* for the behoof of Multibeings. The Buddha then contrived an Expedite Means to impart *the Dharmas of Three Yanas*, which comprise Large, Medium, and Small Vehicles, with their respective Attainments of being *profound*, *mediocre*, and *shallow*. However, apparently all these three Doctrines are not *Indigenous Dharmas*; therefore, it is said [in the Sutra]: ‘There is but *One-Yana Modus*; the other Two Yanas are not veracious.’ Howbeit, in these Teachings, the ultimate *One-Mind Dharma* has not been manifested; hence, in another convocation the Buddha beckoned Mahakasyapa to come nigh and share with Him the selfsame Dharma-Seat at the Altar, thence to consign to him the *One-Mind Dharma* exclusively, which in essence is *the Impartation of the Dharma without recourse to Words*. And the Buddha ordained that this particular Stem of Teaching was to be transmitted discretely apart from other Teachings. Anyone who could conjoin to be enlightened upon it shall reach the *Buddhaic Terra*⁹⁴ presently.”

94. *the Buddhaic Terra*: the enlightened state of the Buddha. 佛地

Segment 6

[I:6-1a]

問：「如何是道？如何修行？」

師云：「道是何物，汝欲修行？」

問：「諸方宗師相承，參禪學道如何？」

師云：「引接鈍根人語，未可依憑。」

云：「此既是引接鈍根人語，未審接上根人，復說何法？」

師云：「若是上根人，何處更就人？覓他自己尚不可得，何況更別有法當情？不見教中云法法何狀。」

Query: “What is the *Bodhian Way*? And how to practice it?”

The Master replied: “What do you mean by the *Bodhian Way* that you desire to practice?”

Query: “What would you think about the Cultivation on Bodhi by practicing meditation, which almost all the masters everywhere have been doing following the succession of their own Lineages?”

The Master responded: “Those are the Words for *inducing* the Blunt-Radix people, and as such those teachings could not be really relied upon.”

Query: “If those were merely the Words for *inducing*

Blunt-Radix people, may I ask, what Dharma would be divulged for ushering Upper-Radix people?”

The Master rejoined: “If one is truly an Upper-Radix person, *why should he still be seeking anything from others at all?* Furthermore, it would be even *unobtainable* if he were to seek the Dharma within himself, let alone appropriating Extrinsic Dharmas from others to fit in his own case. It has never been heard that in the Buddha’s Teaching there is any depiction on the Appearances of sundry diverse Dharmas.”

[I:6-1b]

云：「若如此，則都不要求覓也。」

師云：「若與麼，則省心力。」

云：「如是，則渾成斷滅，不可是無也。」

師云：「阿誰教他無？他是阿誰，你擬覓他？」

云：「既不許覓，何故又言莫斷他？」

師云：「若不覓即便休，誰教你斷？你見目前虛空，作麼生斷他？」

The Practitioner remarked: “If that be so, then would it mean to say that we would not need to seek for anything at all?”

The Master rejoined: “If that be so, then the Mental Energy could be saved.”

Retort: “If that be so, the Dharma might go into Extinction. But Buddha’s Dharma cannot preach Extinction as Nihilists do, can it?”

The Master’s response: “Who would be the one that could *make it extinct*? Besides, *what* would it be that you desire to seek after?”

Retort: “If one is not allowed to seek for it, what then would be the reason that in the Dharma it always adjures the practitioner not to suffer it to go *extinct*?”

The Master’s reply: “If one does quit seeking, it would be *settled* for everything right there!—besides, who would it be that could instruct you to render it *extinct*? Now, do you perceive the Ethereal Space right in front of you? How in the world could you render it *extinct*?”

[I:6-1c]

云：「此法可得便同虛空否？」

師云：「虛空早晚向你道有同有異，我暫如此說，你便向這裏生解。」

云：「應是不與人生解耶？」

師云：「我不曾障你，要且解屬於情，情生則智隔。」

云：「向者裏莫生情是否？」

師云：「若不生情，阿誰道是？」

Query: “Would this Dharma *per se* be the same as the Ethereal Space?”

The Master’s response: “The so-called ‘Ethereal Space’ which I refer to you in the morning and in the evening would assume different meanings in their particular contexts. I simply put it in this way by way of speaking, and you should take it verbatim and seek for the Explications thereof.”

Retort: “Then the Words are not meant to convey any meaning for us to understand?”

The Master’s response: “I did not exactly prohibit you from doing that; nevertheless, the yearning for Explication belongs to the sphere of *Sentiment*—Yet whenever *Sentiments* arise, *Wisdom* is blocked away.”

Query: “In this regard, one should be totally destitute of any Sentiment, is that it?”

The Master’s response: “If everybody were to be totally devoid of Sentiments, who might it be here right now that could answer you ‘Yes’ or ‘No’?”

[I:6-2]

問：「纔向和尚處發言，爲什麼便道話墮？」

師云：「汝自是不解語人，有什麼墮負？」

Query: “When I was just beginning to say something to your Mastership, but I had not finished it yet, at that point, why was it that your Mastership immediately remarked that *my words* were *at fault*?”

The Master rejoined: “It is only that you are that type of people that could not comprehend Words; apart from that, what *Faults* could *Words* themselves have after all?”

[I:6-3a]

問：「向來如許多言說，皆是抵敵語，都未曾有實法指示於人。」

師云：「實法無顛倒；汝今問處自生顛倒，覓什麼實法？」

云：「既是問處自生顛倒，和尚答處如何？」

師云：「你且將物照面看，莫管他人。」又云：「祇如箇痴狗相似，見物動處便吠，風吹草木也不別。」

Query: “There have been a lot of talkings since the beginning of our dialogue, and yet, I fear, they were mostly words of either Defiance or Repudiation, inso-much as there seemed to be no Real Dharma to direct the learner.”

The Master’s response: “In the Real Dharma there are no Perversions; and yet all your questions are packed

with Perversions. How could you expect to seek Real Dharma by *Perverse Queries*?”

Rebutting: “If my queries are full of Perversions, how about Your Mastership’s answers?”

The Master’s rejoinder: “What you need to do is simply take a mirror and get a reflection of your own looks—mind not about others.”

The Master remarked again, “It can be likened to a mad dog, which barks at anything that moves, and it would even bark at grasses or trees being moved by wind, without making any distinctions whatsoever.”

[I:6-3b]

又云：「我此禪宗，從上相承已來，不曾教人求知求解，只云學道，早是接引之詞；然道亦不可學，情存學解，卻成迷道。道無方所，名大乘心；此心不在內外中間，實無方所；第一不得作知解，只是說汝如今情量盡處爲道；情量若盡，心無方所。此道天真，本無名字，只爲世人不識，迷在情中，所以諸佛出來，說破此事，恐汝諸人不了，權立道名，不可守名而生解，故云得魚忘筌，身心自然達道識心，達本源故，號爲沙門。沙門果者，息慮而成，不從學得，汝如今將心求心，傍他家舍，祇擬學取，有什麼得時？」

The Master said again, “In this Ch’an Sect of mine, ever since the incipient succession of the Progenitors, it has never been engaged in instructing people to seek for Knowledge or Explications. No sooner had one said ‘I want to learn *Bodhi*,’ than that utterance has already been reduced into a jargon pertaining to *Inducing Inculcation*. However, *Bodhi* is not to be *learned*; if one nurtures the Sentiment and Understanding about *learning Bodhi*, one would, quite contrarily, become distracted from *Bodhi*. *Bodhi* is not located at any locus or direction, actually it is named *the Mahayanaic Mind*. This Mind does not dwell either inside, or outside, or in between; in reality, it is devoid of any locality. The first important thing is that one should not seek Knowledge and Explications. It only means to point out that if you could but deplete yourself of all Sentiments and Sense of Measurements, right at that instant, that state of Mind is *Bodhi*. When all the Sentiments and Measurements have been depleted, the Mind would be Devoid of Locality. This *Bodhi* is intrinsically truthful, devoid of a Name from the Origin. However, it is only because people could not recognize it, so that they get lost in their own *Sentiments*, hence the Buddhas emerge to divulge this matter; however, for fear that you are unable to apprehend it, the Buddhas

expediently denominate it *Bodhi*. Therefore one should not persist on the Nomenclature and generate a variety of Explications for it. Hence, it is just as the adage goes, ‘When the Fish is caught, the Fishing Basket is due to be forsaken and forgotten.’ Thus both the Body and Mind are naturally led up to *Bodhi*, whereby one shall take cognizance of one’s Mind, and the Fountain-head is reached: such a practitioner could then be entitled a *Sramana*. Therewithal, the *Fruition of Sramana* only comes by *quieting all Deliberations*, rather than by *Erudition*. Now what thou hast been doing is simply *driving thy Mind to seek for Minds*, which could be likened to *putting up thyself at the side of some other’s house for lodge*—since all that you are desirous of doing is *simply learning some stuff from others*. If that be the case, when would be the time that you can really get at the Attainment?”

[I:6-3c]

「古人心利，纔聞一言，便乃絕學，所以喚作『絕學無爲閒道人』。今時人只欲得多知多解，廣求文義，喚作修行，不知多知多解，翻成壅塞：唯知多與兒酥乳喫，消與不消都總不知，三乘學道人皆是此樣，盡名食不消者。所謂知解不消，皆爲毒藥，盡向生滅中取，真如之中都無此事；故云：『我王庫內無如

是刀』；從前所有一切解處，盡須摒卻令空，更無分別，即是空如來藏。如來藏者，更無纖塵可有，即是破有法王出現世間；亦云『我於然燈佛所無少法可得』。此語只爲空你情量知解，但銷鎔表裏情盡，都無依執，是無事人。」

“People in olden times were acute in the Mind, so that no sooner had they heard a word of Holy Teaching, than they would cease all Learnings. Hence, they came to earn the epithet of ‘the leisurely practitioners of Bodhi who quit all Learnings and all Doings’. Whereas, people nowadays merely wish to acquire more Information and more Explications, and for that purpose, they set out to seek all over the world for Explications to fit in the contexts of Scriptures, and they should be so emboldened as to call such Deeds as *Practicing*. Little do they know that too much Information and too many Explications would simply cause jammings and blockings: It can be compared to someone who only knows that it would be nutritious for babies to feed on cheese, and so he keeps feeding them cheese, disregarding if the babies are capable of digesting it or not. What the Tri-yana Bodhi Learners do are exactly like this; therefore all of them can be denominated ‘Ill Digesters’. That is why it has been said that when Information and Explications are undigested, they become

poisons. It is mainly because those practitioners merely wish to obtain Dharmas from Transient Phenomena; and yet, in the Veracious Thusness, there are no such things. Hence, it is said in the Sutra: ‘In my Royal Storage, there is no such Sword.’ Consequently, right now all the previously procured Explications should be entirely expelled and flung out to the extent of reaching Vacuity; henceforward there should be no more *Differentiations*, thus it would turn out to be the *Vacuous Tathagata-Repertory*. In the *Tathagata-Repertory*, there is *not a speck of Dust to be obtained*, and this is the Beinghood-Demolishing Dharma King emerging upon the face of the world. This also explains what the Buddha said: ‘When I was at Lamp-Lighting Buddha’s premises, I perceived that there was not an iota of Dharma to be obtained.’ Nevertheless, these words simply serve to tell you to turn all the measurable Sentiments, Knowledge, and Explications that you have into *Vacuity*. Insofar as you could deplete all your *Sentiments*, Measurement, Knowledge and Explications by completely thawing down and dissolving them inwardly and out, to the extent of being utterly *Non-reliant* and *Tenacity-free*, thence could you dub yourself a ‘Carefree Person.’

[I:6-3d]

「三乘教網，祇是應機之藥，隨宜所說，臨時施設，各各不同，但能了知，即不被惑。第一不得於一機一教邊守文作解，何以如此？實無有定法如來可說；我此宗門不論此事，但知息心即休，更不用思前慮後。」

The myriad Doctrines of the *Tri-yanas*⁹⁵ are nothing but medicines for particular diseases, opportunely prescribed for people in accordance with their situations. Hence, they are all instituted extempore, with each one of them discrete from the other. However, if one could apprehend its Animus, one would not be bewildered. First of all, with regard to a certain Teaching for a particular occasion, one should not adhere to the Words and try to derive Explications therefrom. Wherefore is it so? For there are no *definitive Dharmas* that the Buddha divulges. Hence, in this Sect of mine, we do not discourse on such things. Rather, what we do know is simply to *cease the Minds*, whereby everything would be put to rest in peace. Henceforth we would have no more use for either Premeditations in advance or Worriments afterwards.

95. **Tri-yanas:** “*yana*,” Sanskrit, meaning vehicle. The Buddha Dharma comprises three *Yanas*, for they are capable of delivering Multibeings to the Other Shore of *Bodhi* or *Nirvana*. The Tri-yanas are: the *Hinayana* (Minor Vehicle), the *Pusa-yana* (Major Vehicle), and the *Buddha-yana* (Supreme Vehicle). 三乘

[I:6-3e]

問：「從上來皆云『即心是佛』，未審即那個心是佛？」

師云：「你有幾個心？」

云：「爲復即凡心是佛？即聖心是佛？」

師云：「你何處有凡聖心耶？」

云：「即今三乘中說有凡聖，和尚何得言無？」

師云：「三乘中分明向你道：凡聖心是妄；你今不解，反執爲有，將空作實，豈不是妄？妄故迷心。汝但除卻凡情聖境，心外更無別佛；祖師西來，直指一切人全體是佛，汝今不識，執凡執聖，向外馳騁，還自迷心，所以向汝道『即心是佛』。一念情生即墮異趣，無始已來不異今日，無有異法，故名成等正覺。」

Query: “Ever since the Primogenitors, it has always been said that *this Mind is the Buddha*. But I wonder which of the *Minds* is the Buddha.”

Master’s rejoinder: “How many *Minds* do you have?”

Query: “Would it be that the *Mundane Mind* is the Buddha, or that the *Saintly Mind* is the Buddha?”

Master’s rejoinder: “Where could your *Saintly Mind* and *Mundane Mind* be installed?”

Query: “In the *Tri-yana* Teachings passed down up to now, it all divulges that there are *the Mundane* and *the*

Saintly; how could Your Mastership say that there are none?"

Master's response: "In the *Tri-yana* Teachings it tells you distinctly that the Minds of Mundanity-Saintliness are *delusive*; but now instead of comprehending its import, you should obstinately take them for *real*. If you take something *vacuous* for *real*, would it be not delusive? Due to Delusions, one is to become perplexed about the Mind. If you could but eradicate all the Distinctions between Mundane Sentiments and Saintly Sphere, there would be no other Buddha apart from your own *Mind*. The Great Patriarch came here all the way from the West, simply with a view to pointing out to us that all people *are* Buddhas. Now as you totally miss the point, it is small wonder that you should be adhered to either the Mundane or the Saintly, whereby you have been galloping your Mind outwards, to the extent that you are totally missing your own Mind. And it is exactly for this reason that I imparted to you that *This Mind is the Buddha*. When you beget a Sentiment even momentarily, it would be Karma enough for you to degenerate into other Realms of Frequentation. The Mind, ever since Time Incipienceless, has never been in disparity from what it is today. Nor have there been Dharmas disparate. Hence the Realization of this

Wisdom is called the attainment of the *Supreme Enlightenment*.”

[I:6-3f]

云：「和尚所言『即』者，是何道理？」

師云：「覓什麼道理？纔有道理，便即心異。」

云：「前言『無始已來不異今日』，此理如何？」

師云：「祇爲覓故，汝自異他；汝若不覓，何處有異？」

云：「既是不異，何更用說『即』？」

師云：「汝若不認凡聖，阿誰向你道『即』？『即』若不即，『心』亦不心，可中『心、即』俱忘，阿你更擬向何處覓去？」

Query: “What is the reason for using the word ‘*This*’ in Your Mastership’s remarks that ‘*This Mind is the Buddha*’?”

Master’s response: “What is the use in looking for *Reasons*? No sooner had you got into *reasoning*, than your Mind becomes in disparity.”

Query: “But Your Mastership just said ‘ever since Time Incipienceless, this Mind has never been disparate.’ What would be the *reason* for saying so?”

Master: “It is simply because of the fact that you seek outwardly which renders it *disparate*; if ever you could

do without Seeking at all, whence come Disparities?”

Query: “If the Mind had never been disparate, what would be the use of designating it as ‘This Mind’?”

Master’s response: “If you would not discriminate between Mundanity and Sanctity, who would venture to impart ‘This’ to you? Once you come to the realization that ‘*This*’ **is not** ‘*This*,’ nor is *the ‘Mind’ the ‘Mind*,’ instantaneously, both the ‘Mind’ and the ‘This’ would be reduced into oblivion. Under such circumstances, which direction would you still be heading for your Seekings?”

[I:6-4a]

問：「妄能障自心，未審而今以何遣妄？」

師云：「起妄遣妄亦成妄；妄本無根，祇因分別而有；你但於凡聖兩處情盡，自然無妄，更擬若爲遣他？都不得有纖毫依執，名爲『我捨兩臂，必當得佛』」

Query: “Since *Delusions* can be obstructive to one’s Minds; may I ask: how should one expel *Delusions*?”

Master’s response: “To expel *Delusions* after nurturing them would only end up in incurring more *Delusions*. The so-called *Delusions* are not endowed with any substantial Roots; they all come into being through one’s own Differentiations. If you could but eradicate all

Sentiments for both Mundanity and Sanctity, you would naturally get to the state of *Delusion-free*. If that be so, what would you need to expel them for? Hence, if one would never foster a slight speck of Reliance in or Adherence to anything, one would be reaching this metaphoric state: ‘If I do sincerely forsake both my Arms, I am bound to attain Buddhahood.’⁹⁶”

[I:6-4b]

云：「既無依執，當何相承？」

師云：「以心傳心。」

云：「若心相傳，云何言心亦無？」

師云：「不得一法，名爲傳心；若了此心，即是無心無法。」

云：「若無心無法，云何名傳？」

師云：「汝聞道『傳心』，將謂有可得也？所以祖師云：『認得心性時，可說不思議；了了無所得，得時不說知。』此事若教汝會，何堪也？」

Query: “If it were totally devoid of Reliances and Adherences whatsoever, how would the Dharma be transmitted and succeeded to?”

Master’s response: “It is *to be transmitted from one*

96. *If I do sincerely forsake both my Arms, I am bound to attain Buddhahood:*

This is a partial quote of an allegory narrated in *The Lotus Sutra*. “Both my Arms” here connotes the Attachments to both ends or duality.

Mind to another.”

Query: “If it is the Minds that do the *Transmittance* and *Succession*, why is it still said that even the Mind is *in-existent*?”

Master’s response: “‘*No acquisition of one single Dharma*’ is called *the Transmittance of the Mind*. If one could apperceive this Mind, it would be realized thereupon that there is neither the Mind nor the Dharma.”

Query: “If there is neither the Mind nor the Dharma, how could it be still termed ‘*Transmittance*’?”

Master’s reply: “When you hear about ‘*the Transmittance of the Mind*,’ do you take it to mean that there is something to be obtained therefrom? That is exactly why the Patriarch said: ‘When one has taken cognizance of the Mind and Essence, one would then be entitled to the state of Inconceivability, wherein one is translucently conscious, and destitute of any Obtainment. On the attainment of this state, one would not profess to own any knowledge, either.’ If one would attempt to enlighten you for upon this, how could one endure that incurs?”

[I:6-5]

問：「祇如目前虛空，可不是境？豈無指境見心乎？」

師云：「什麼心教汝向境上見？設汝見得，只是箇照境底心；如人以鏡照面，縱然得見眉目分明，元來祇是影像，何關汝事？」

云：「若不因照，何時得見？」

師云「若也涉因，常須假物，有什麼了時？汝不見他向汝道：『撒手似君無一物，徒勞謾說數千般！』」

云：「他若識了，照亦無物耶？」

師云：「若是無物，更何用照？你莫開眼竊語去。」

Query: “The sky in front of us right now, for instance, would it be not an Ambience? If so, is there no way to perceive the Mind through pointing at the Ambience?”

Master’s response: “What kind of Mind would it be to make you think that you could perceive *it* in the Ambiences? Providing that you do perceive it in that way, what you actually perceive is nothing but the Mind’s reflection on the Ambiences. It can be likened to someone viewing his own Visage in a Mirror; even though he could see the Eyes and Eyebrows distinctly in the Mirror, it is nothing but a Reflected Image—what would the Image have to do with you as a real person?”

Query: “Without using the way of Reflection, when could one perceive one’s own Visage?”

Master's response: "If you should always have to rely on External Objects in practice, when could it take you to your ultimate goal? Meanwhile, can you not see that your Reflected Image in the mirror is talking to you:

'When *I* spread out both my arms and hands, *I* will look exactly like *you* in the fact of my holding nothing! To perceive the Real Image, it would be futile for one to enunciate thousands of arguments.'

Query: "At the time when one has attained Realization, would the Reflections be showing Nothing on that account?"

Master's response: "If the Image be Nothing, what purpose would it serve to view the Mirror for? Don't you keep talking Somniloquies with your eyes wide-open."

[I:6-6]

上堂云：「百種多知，不如無求最第一也。道人是無事人，實無許多般心，亦無道理可說；無事散去。」

The Master ascended the seat at the Altar and said, "Compared with the acquisition of multifarious erudition, *Non-seeking* is by far the most supreme. The *Bodhi-man* is a person free from all affairs, for he is virtually devoid of all sorts of Minds, nor does he have

much Truth and Tenet to impart. If you have no other business over here right now, you might as well retire and go your separate ways.”

[I:6-7a]

問：「如何是世諦？」

師云：「說葛藤作什麼？本來清淨，何假言說問答？但無一切心，即名無漏智。汝每日行住坐臥，一切言語，但莫著有爲法：出言瞬目，盡同無漏。」

Query: “What is meant by ‘*the Worldly Tenet*’?”

The Master replied: “Why asking about the Entangling Vines? Everything has always been pure and clean from the Origin; what good can speeches and query-responses do to it? If you could but get rid of all your *Minds*, that would be termed the *Impervious Wisdom*.⁹⁷ In your daily life, in all your Walkings, Standings, Sittings and Reclinings,⁹⁸ as well as in all your speeches, if you could but stay *unattached* to the worldly *Implemental Dharmas*,⁹⁹ it would end up that all your Utter-

97. **Impervious Wisdom**: “Impervious,” unleaking, unfailing, immaculate; said of the Wisdom that the Buddha teaches. 無漏智

98. **Walkings, Standings, Sittings, and Reclinings**: These are called the Four Dignified Carriages for Buddhist practitioners, as it signifies that a practitioner should always be consciously in commendable propriety in all of their behaviors at any time. 行住坐臥

99. **Implemental Dharmas**: the Dharmas of the mundane nature, which is utilitarian and transient; therefore they are within the bound of Na-

ances and even the Blinkings of your eye would all turn out to be exactly like *Impervious Dharmas*.¹⁰⁰

[I:6-7b]

「如今末法向去，多是學禪道者，皆著一切聲色，何不與我心心同虛空去，如枯木石頭去，如寒灰死火去，方有少分相應。若不如是，他日盡被閻老子拷你在。」

“Now the time has turned toward the *Era of Fini-dharma*¹⁰¹ when most *Ch’an Bodhi* learners are adhered to Sound and Color. Hence, why not ye all come along with me in practicing by intermingling your Minds with the Ethereal Space from moment to moment, with your whole being reduced to a chunk of desiccated wood, or an immotive rock, or to some frigid embers in a died-away fire—so much so that you might be entitled to some scanty Correspondence with Bodhi. Otherwise,

science-Demise (Life and Death), or Reincarnation. 有爲法

100. *Impervious Dharmas*: the Dharmas that have reached purification, so that they are impervious to Defilements or Annoyances, such as the Wisdom of the Buddha, Great Pusas, and Arhats, or the Holy Precepts, Samadhis and Anuttara-Samyak-Sambodhi. 無漏法

101. *Era of Fini-dharma*: the last phase of the Buddha Dharma. There are three phases of the Dharma; viz.: 1) *Ortho-dharma*(正法), which lasts for 1000 years; 2) *Quasi-dharma*(像法), which also lasts for 1000 years; 3) *Fini-dharma*(末法), which will last for 10000 years, and thereafter there will be no Dharma in the world until the next Buddha (Maitreya Buddha) emerges, which will happen 5,670,000,000 years from now. Right now (2014) we are in the 2558th year after the Buddha’s birth, which would place us in the first 500 years of the *Fini-dharma Era*. 末法

sometime in the future,¹⁰² you might still be subjected to being handcuffed and fettered by Old Yama¹⁰³ himself.

[I:6-7c]

「你但離卻有無諸法，心如日輪，常在虛空，光明自然不照而照；不是省力底事——到此之時，無棲泊處，即是行諸佛行，便是『應無所住而生其心』，此是你清淨法身，名爲阿耨菩提；若不會此意，縱你學得多知，勤苦修行，草衣木食，不識自心，盡名邪行，定作天魔眷屬；如此修行，當復何益？」

“If you could but refrain definitely from all the Dhar-mas of either *Beingness* or *Non-beingness*, and keep your Mind exactly like the Solar Orb ever situated in the Space, with its Radiance illuminating everything naturally, without endeavoring to do so. Nevertheless this is no energy-saving matter. On one’s arrival at this juncture, one would be confronting a point where there is neither Perch nor Moor for one. Yet such is the cultivation of *Buddhas’ Deeds*. This is exactly like what is divulged in the Sutra: ‘One should not adhere to anything, and yet one must perforce generate the

102. **sometime in the future:** I.e., if remained unenlightened and unliberated. 他日

103. **Old Yama:** the King of the Underworld (or Hell). 閻羅王

Mind in the meantime.’ And this would be none other than your own *Purified Dharmic Corpus*, which is also termed *Anuttara-Samyak-Sambodhi*. Without realizing this meaning, albeit you have learned and acquired an abundance of knowledge, and even practiced assiduously and ascetically, to the point of garbing merely an attire of grass leaves and ingesting simply raw plants—with all sorts of practices but the Recognition of your own Mind, those kinds of practice would result in nothing but *Devious Deeds*, which would assuredly render one become a Cohort of the Celestial Mara. What good would this kind of practice do?

[I:6-7d]

「誌公云：『佛本是自心作，那得向文字中求？』饒你學得三賢、四果、十地滿心，也祇是在凡聖內坐。不見道：『諸行無常，是生滅法』，『勢力盡，箭還墜，招得來生不如意，爭似無爲實相門，一超直入如來地？』爲你不是與麼人，須要向古人建化門廣學知解。」

“Master Bao-Je once said: ‘Buddhahood should be fulfilled in one’s own Mind; how can it be sought for in written words?’ Hence even though one has learned to acquire the *Three Sage-hoods*, *Four Fruition-hoods*, or the Consummation of the *Tenth Terra-hoods*, one would still remain installed within the periphery of making

Distinctions between the Commonality and Sanctity. Haven't you heard about this: 'All the *Kineses* are transitory; for they are all subsumed to *the Dharma of Nascence-Demise*,' which is similar to Archery: 'After an arrow is shot, it is carried by the momentum; but when the momentum is spent, the arrow is bound to precipitate to the ground. Instead of courting for erudition and ending up with undesirable outcomes for the next life, why not practice the *Portal of Unimplemental Reality*, which is to enable one to transcend straightway into the *Realm of Thus-Adventist*?' Nevertheless, as you are not a person of such Caliber, you would feel it necessary for you to learn ample Knowledge and Explications from the Phantasmal Edifications of ancient Masters.

[I:6-7e]

「誌公云：『不逢出世明師，枉服大乘法藥』。你如今一切時中，行住坐臥，但學無心，久久須實得；爲你力量小，不能頓超；但得三年五年，或十年，須得箇入頭處，自然會去。爲汝不能如是，須要將心學禪、學道，佛法有什麼交涉？故云『如來所說，皆爲化人』，如將黃葉爲金，止小兒啼，決定不實，若有實得，非我宗門下客；且與你本體有甚交涉？故經云：『實無少法可得，名爲阿耨菩提』。若也會得此意，方知『佛道魔道俱錯』，本來清淨，皎皎地，無

方圓、無大小，無長短等相，無漏無爲，無迷無悟，『了了見，無一物；亦無人，亦無佛，大千沙界海中漚，一切聖賢如電拂』，一切不如心真實；法身從古至今，與佛祖一般，何處欠少一毫毛？既會如是意，大須努力，盡今生去；出息不保入息。」

“Master Bao-Je said: ‘If one could not come upon a Good Guru¹⁰⁴ of *Ultra-mundanity*, it would be in futility for one to ingest all the Dharmic Medicines of Mahayana.’ Henceforth, at all time of your daily life now, either in your Walking, Standing, Sitting or Reclining, if you could but commit yourself to the learning of *Mindlessness* relentlessly for a considerable period of time, you should be able to attain substantially for certain. It is owing to your Feebleness in strength that keeps you from transcending instantaneously; however, if only you would give it a hard try for three years, or five years, or even ten years, you should be able to get to an Access, whereupon you shall *converge* with it. Nevertheless, if you are even not equal to this, and should come to strain your Mind for the Learning of Ch’an or that of Bodhi—what would these Learnings have to do with *Buddha Dharma* after all? Hence it is said: ‘The Doctrines that the Thus-Adventist has in-

104. **Good Guru**: a good mentor endowed with sagacity, good virtue, and good method. 明師、善知識

culcated are all for *Metamorphosed Personages*.' It is similar to making believe that a sheet of Yellow Leaf were of real Gold, thereby to coax a baby out of crying; yet the Pretended Gold is definitely unreal. Hence if anyone would persist in maintaining that there is Real Acquisition in the Pretension, he shall not be worthy of a practitioner in my Lineage. What is more, be it Real Acquisition, what would it have to do with your *Native Noumenon*? Hence in the Sutra it says: 'There is not an iota of Dharma to be obtained in Reality; such a state is termed *Anuttara-Bodhi*.' Had you comprehended such Import, you would come to the cognition that 'both the *Buddhaic Way* and the *Mara's Way* are equally in the fault' For everything is purified from the Provenience, which is limpid and bright, devoid of the Appearances of either square or round, either large or small, either long or short; it is purely *impervious* and *unimplemental*, free from *Aberrations* and *Enlightenment*; hence, 'it renders the perception of everything distinct and perspicacious, yet utterly with nothing in the perception, neither Man nor Buddha; and in such perspicacious perception, all the Ganges-sand number of *Mega-thousand Worlds* are likened to Froths in the Sea, and the Emergences and Departures of all the Saints and Sages bear resemblance to a whisk of Light-

ening.’ Nothing else is so real as the Mind. One’s *Dharmic Corpus*, ever since the olden times up to the present moment, has always been the same as those of the Buddhas’ or the Patriarchs’—in comparison with theirs, would there be anything in the lack with ours, even by the exiguous amount of a filament of hair? Now that you have apprehended this purport, it would behoove you to exert yourselves immensely, even to the end of this life for it; for in our Breathings, an *Exhalation* of ours could not warrant an ensuing *Inhalation* to follow suit.”

[I:6-8]

問：「六祖不會經書，何得傳衣爲祖？秀上座是五百人首座，爲教授師，講得三十二本經論，云何不傳衣？」
師云：「爲他有心，是有爲法，所修所證，將爲是也，所以五祖付六祖；六祖當時祇是默契得密授如來甚深意，所以付法與他。汝不見道：

法本法無法，無法法亦法；

今付無法時，法法何曾法？

若會此意，方名出家兒，方好修行。若不信，云何明上座走來大庾嶺頭尋六祖，六祖便問：『汝來求何事？爲求衣？爲求法？』明上座云『不爲衣來，但爲法來。』六祖云：『汝且暫時斂念，善惡都莫思

量』，明乃稟語。六祖云：『不思善、不思惡，正當與麼時，還我明上座父母未生時面目來。』明於言下忽然默契，便禮拜云：『如人飲水，冷暖自知；某甲在五祖會中，枉用三十年功夫，今日方省前非。』六祖云：『如是。』到此之時，方知祖師西來，直指人心，見性成佛，不在言說。豈不見阿難問迦葉云：『世尊傳金襴外，別傳何物？』迦葉召『阿難』，阿難應：『諾。』迦葉云：『倒卻門前剎竿著。』此便是祖師之標榜也，甚深。阿難三十年爲侍者，祇爲多聞智慧，被佛訶云：『汝千日學慧，不如一日學道；若不學道，滴水難消。』」

Query: “As the Sixth Patriarch of Ch’an Sect could not read the Sūtras, how could he be entitled to the Consignment of the *Dharma and Cassock* to become Patriarch? Meanwhile, the topmost Priest, Master Shen Hsiou, was at the head of five hundred priests, and as a Sūtra instructor, he was capable of explicating on the Thirty-two Genres of *Sūtras* and *Tractates*. Why was it that he did not get the Consignment of *Dharma-Cassock*?”

The Master’s response: “It is simply because of the fact that he still ‘*fostered a Mind*,’ which subjected him to falling under the rubric of the *Implemental Dharma*, whereunto all of his Practice and Realization would be directed. Hence the Fifth Patriarch entrusted the *Dhar-*

ma-Cassock to the Sixth Patriarch rather than to Shen Hsiou—meanwhile, the Sixth Patriarch simply *conjoined mutely* with the profound esoterically-conferred Purports of the Thus-Adventist. That was why the Dharma was consigned to him. Haven't you ever heard of this *Gatha*?¹⁰⁵

The so-called Dharma is that all Dharmas are Dharmas, yet Non-dharmas either;

The Dharma of Non-dharma can also be Dharma.

Even as I am consigning the Dharma of Dharmalessness to you now,

Have all the Dharmas and Dharmas ever turned out to be Dharmas?

Only when one could comprehend this Import, could one be entitled to a *real Home-renouncer*,¹⁰⁶ whereby one would be able to practice well. If you still hold misgivings on this issue, then let me ask you this: why was it that when the chasing priest Huei-Ming arrived at Da-Yue Hill in pursuit of the Sixth Patriarch, the Patriarch asked him, 'What have you come for? For the Cassock, or for the Dharma?' Huei-Ming said, 'I

105. this *Gatha*: This is a Dharma-Consigning Gatha of a previous Patriarch. (傳法偈)

106. *Home-renouncer*: I.e., one who has renounced the Secular Home to become a Buddhist monk. 出家兒 (出家人)

am not come for the Cassock, but for the Dharma.’ The Patriarch said, ‘Then you may as well withhold all your thinkings for the time being, without deliberating on either Virtue or Vice.’ Thereupon Huei-Ming complied with what he was bid. Then the Sixth Patriarch remarked: ‘Deliberate neither on Virtue, nor on Vice, and right at that very instant, here is to be restored to thee, Head Priest Huei-Ming, thy *Original Visage*¹⁰⁷ which has always been thy own even before thou wert begotten by his parents.’ At these words, Huei-Ming instantaneously *conjoined with* it reticently, thence he made prostrations to the Patriarch and remarked, ‘It is just as when someone imbibes of water: one would be the only person that would know exactly how warm or cold that water is. I have been in the Assemblage of the Fifth Patriarch, only to find that for thirty years I have exerted myself in futility. I could not apprehend where my faults lay until now.’ The Sixth Patriarch said, ‘So be it.’ Heretofore, we are confirmed that the Purport for which the First Patriarch of Ch’an Sect came from the West to this country is nothing but *to point directly to one’s Mind*, so that one can *witness the Original Nature* to become *Buddha*; and all these are to be done *beyond words*. Haven’t you heard about the incident

107. *Original Visage*: This is a very well-known term in Ch’an Buddhism, which stands for the Original Nature, or Buddha Nature. 本來面目

wherein Venerable Ananda asked Master Kasyapa, ‘Besides the gold-embroidered *Cassock*, what else did *the World-Venerated One* consign to your Mastership?’

Kasyapa then called to him, ‘Ananda!’

Ananda replied immediately, ‘Yes, Venerable.’

Then Kasyapa told him, ‘Go ahead and chop down the Dharma-Banner Post in front of the Monastery!’

This is exactly one of the exemplary teachings of the Patriarchs, which is of utmost profundity. Ananda attended on the Buddha for thirty years; only due to his inclination for knowledge and erudition, he was castigated by the Buddha, ‘Albeit thou hast learned for the command of *knowledge* even for as long as one thousand days, it would be much better to apply yourself to the practice of Bodhi for only one single day. Furthermore, without *practicing* on Bodhi, it would be hard for one to digest even one drop of water from believers’ donation!’”

傳心法要

(卷下)

黃蘗斷際禪師

宛陵錄

Part II

The Wan-Lin Analects

Delivered by

Master Huang-Buo

Translated by

Ven. Cheng Kuan

釋成觀法師 英譯

新逍遙園譯經院

傳心法要 (卷下)

黃蘗斷際禪師宛陵錄

The Wan-Lin Analects

高野山真言宗五十三世阿闍梨、華嚴宗(賢首宗)兼
法相宗(慈恩宗)四十二世法脈傳人釋成觀法師 英譯
Translated from Chinese into English by Venerable Cheng Kuan,
53rd Generation Acarya of Shingon Sect; 42nd Generation Lineage
Succeder of both Hua-Yen Sect and Dharmic Morphism Sect
(1947-)

Segment 1

[II:1-1]

裴相公問師曰：「山中四五百人，幾人得和尚法？」

師云：「得者莫測其數，何故？道在心悟，豈在言說？言說祇是化童蒙耳。」

His Excellency Pei asked the Master, “Amongst the four or five hundred disciples here at the monastery in this mountain, how many of them have attained Your Mastership’s Dharma?”

The Master replied, “The number of those who have attained it are uncountable. Why is it so? For *Bodhi* resides in the enlightenment of the Mind, rather than in

words. Words are but utilized to inculcate the benighted¹ puerile novice.”

[II:1-2]

問：「如何是佛？」

師云：「即心是佛，無心是道：但無生心動念，有無、長短、彼我、能所等心，心本是佛，佛本是心，心如虛空。所以云『佛眞法身猶如虛空』，不用別求，有求皆苦。設使恆沙劫行六度萬行，得佛菩提，亦非究竟；何以故？爲屬因緣造作故；因緣若盡，還歸無常。所以云『報化非眞佛，亦非說法者。』但識自心，無我無人，本來是佛。」

Pei asked, “What is Buddha?”

The Master said, “The Mind *is* Buddha; Mindlessness *is* *Bodhi*. If one could but do away with the Minds of Mind-procreating and Cogitation-inciting, of Beingness or Non-beingness, of the long or short, of Alter or Ego, of the Performer or the Performed, and what not—the Mind has always been Buddha in origin, and Buddha has always been the Mind, which can be likened to the Ethereal Space. Hence it has been said: ‘The veracious Dharmic Corpus of the Buddha is akin to the Ethereal Space.’ There is no need to seek else where, for all Seekings are *afflictive*. Even though one had fin-

1. **benighted**: beclouded or obscured by ignorance. 蒙，萌

ished practicing the *Six Deliverances* and *Ten-thousand Deeds* throughout Ganges-sand number of Kalpas to result in the eventual obtainment of Buddhaic Bodhi, it would still not be of Ultimacy. Wherefore is it so? For it is subsumed to the Fabrication of *Causal Factors*: when those Causal Factors are exhausted, everything will be given way to *Inconstancy*. Hence it has been said: ‘Neither the Requitil Corpus nor the Avataric Corpus of the Buddha is the *Veracious Buddha*; nor are they the *Veracious Divulger of the Dharma*.’ If you could but take cognizance of your own Mind, and be devoid of Ego or Alter, you shall come to the realization that it has always been Buddha from the origin.”

[II:1-3]

問：「聖人無心即是佛，凡夫無心，莫沈空寂否？」

師云：「法無凡聖，亦無沈寂，法本不有，莫作無見，法本不無，莫作有見；有之與無，盡是情見，猶如幻翳；所以云：『見聞如幻翳，知覺乃眾生。』祖師門中只論息機忘見，所以忘機則佛道隆，分別則魔軍熾。」

Query: “Undoubtedly for the Holy Ones, to be devoid of the Mind, is the Buddha; however for the Commonalty, if they are devoid of Mind, would they not run the risk of submerging themselves into the *Barren Quies-*

*cence of Vacuity?*²”

The Master replied, “The Dharma is devoid of the *Appearances* of either Sanctity or Commonality, nor is it endowed with the *Appearance* of Submerged Quiescence. For Dharmas have always been *Nonbeing*, hence, do not concoct any *View of Nihility* about it. But still, Dharmas have always been *Not-nonbeing*, either; hence concoct no *View of Constant Beingness* about it, either. Both *Beingness* and *Non-beingness* are nothing but Opinionated Sentiments,³ which bear resemblance to *Phantasmal Visual Cataracts*.⁴ Hence it is said in the Sutra: ‘All the Perceptions and Auditions are like *Phantasmal Visual Cataracts*; and Cognizances and Sensations would engender nothing but Multibeings.’ Within the Portal⁵ of the Patriarchs, the sole subject to converse about would be to repose from current *Con-*

2. **Barren Quiescence of Vacuity:** the state of profound quietude of the mind reached by *Samadhi*, usu. with the Hinayana practitioners, wherein the Quietude or Quiescence is so extreme that it would render the Mind inactive to the point of dormancy, and so it would become “barren,” unable to generate or produce any Meritorious Virtues or Wisdom (as the fertile soil would do), insofar that, at the most, it can merely enable the practitioner to inhabit in the Euphoric state of *Samadhi*. Hence, this type of self-complacent and self-indulgent *Samadhi* is repudiated by the Buddha and great patriarchs. 沈空寂(沈空滯寂)

3. **Opinionated Sentiments:** I.e., egoistic opinions and sentiments. 情見

4. **Phantasmal Visual Cataracts:** a morbid vision caused by one’s fancy or illusive thinkings, like hallucination. 幻翳

5. **Portal:** approach of practice, or the gate of Enlightenment. 門(法門)

*tingencies*⁶ and to be oblivious of all *Opinionations*. That is why it has been remarked that if Buddhist practitioners are able to oblivate current *Contingencies*, the Buddhaic Way will be flourishing; conversely, if they are prone to differentiate, the sway of the Maraic Troops will be fervently rampant.”

[II:1-4a]

問：「心既本來是佛，還修六度萬行否？」

師云：「悟在於心，非關六度萬行；六度萬行盡是化門接物度生邊事——設使菩提、真如、實際、解脫、法身，直至十地、四果聖位，盡是度門，非關佛心：心即是佛。所以一切諸度門中，佛心第一，但無生死煩惱等心，即不用菩提等法；所以道：『佛說一切法，度我一切心；我無一切心，何用一切法？』」

Query: “Since the Mind has always been Buddha, does one still need to practice on the *Six Deliverances* together with the *Ten-thousand Meritorious Deeds*?”

The Master’s reply: “Enlightenment resides in the Mind; it has nothing to do with the *Six Deliverances* and the *Ten-thousand Deeds*; both the Six Deliverances and Ten-thousand Deeds fall under the head of the Edifying Portal for inducing and ushering people into

6. *Contingencies*: I.e., unexpected and indefinite occurrences or incidences.
機(機緣)

the Dharma—It may be said that even Bodhi, *Veracious Thusness*, Reality, Liberation, and the *Dharmic Corpus*, or the *Ten Holy Terra-hoods* in Mahayana, or the sacred statues of the *Four Fruitions* in Hinayana—all of these are but Means of Edification, without anything to do with the Buddhaic Mind: The Mind *is* the Buddha; therefore, in all the Means of Edification, only the Buddhaic Mind is paramount. Insofar as one could do away with Minds of *Nascence-Demise*, Annoyances, and the like, one would not be in need of Bodhi or any other Dharmas. Hence it is said: ‘The purpose that the Buddha divulged all kinds of Dharmas is simply to deliver me out of all sorts of Minds. If I am destitute of any kinds of Minds, what would I need all kinds of Dharmas for?’”

[II:1-4b]

「從佛至祖，並不論別事，唯論一心，亦云一乘。所以十方諦求，更無餘乘。『此眾無枝葉，唯有諸真實』。所以此意難信；達摩來此土，至梁魏二國，只有可大師一人密信自心，言下便會即心是佛，身心俱無，是名大道；大道本來平等，所以深信含生同一真性，心性不異，即性即心，心不異性，名之爲祖。所以云：『認得心性時，可說不思議。』」

Right from the Buddha to all the Patriarchs, they are concerned about nothing else but the *One Mind*, which is also called the *One-Yana*. Consequently, even if one would earnestly seek far and wide in ten directions, one would not be able to find any other real Yanas than this. ‘In this *One-Yana*, there are no delusive ramifications, but only the true and real.’ That is why this Purport is so hard to believe in. When Patriarch Bodhidharma came to this country, sojourning between the two warlord states of Liang and Wei, only to find Master Huei-Ko alone was endowed with the Esoteric Belief in the Doctrine of the *Intrinsic Mind*. Hence, on hearing the words of the Patriarch, he was instantaneously enlightened that *this Mind is the Buddha*, to the extent that both the Body and the Mind became inexistent; such is termed the Grand Way. The Grand Way has always been in equality; hence, he was profoundly convinced that all the Cognizance-embodied Beings were of the same one Veracious Essence. And the Mind and the Essence were indisparate. The Essence is the Mind; and the Mind is not disparate from the Essence. Such enlightenment is termed Patriarchate. Hence it has been said: ‘Only when one has taken cognizance of the Mind and the Essence, can one be entitled to the state of Inconceivability and Ineffability.’”

[II:1-5a]

問：「佛度眾生否？」

師云：「實無眾生如來度者。我尚不可得，非我何可得？佛與眾生皆不可得。」

云：「現有三十二相及度眾生，何得言無？」

師云：「『凡所有相皆是虛妄，若見諸相非相，即見如來』，佛與眾生盡是汝作妄見，只爲不識本心，謾作見解，纔作佛見，便被佛障；作眾生見，被眾生障，作凡作聖，作淨作穢等見，盡成其障，障汝心故，總成輪轉。猶如獼猴，放一捉一，無有歇期。」

Query: “Does Buddha save Multibeings or not?”

Master’s reply: “In reality there are no Multibeings that the Thus-Adventist saves, for even Ego is unobtainable, how could Non-ego be obtainable? Neither Buddhas nor Multibeings are obtainable.”

Query: “But now there really are the Thirty-two Auspicious Features of the Buddha, as well as Buddha’s deliverance of the Multibeings, how could they be said to be *nihil*?”

Master’s reply: “‘All Appearances are nothing but Vacuous Delusions; if one could perceive that all the Appearances are Non-appearances, one is perceiving

the Thus-Adventist.⁷ The so-called Buddhas and Multibeings are nothing but *Delusive Visions* you manufacture for yourself. It is simply because you do not take cognizance of your own Innate Mind, that you come to make up the Delusive Views and Understandings. No sooner had you made a View of Buddha, than you were hampered in your practice by the Buddha you view; when you make the View of Multibeings, you shall be hampered in your practice by the Multibeings. Either making the View of Commonality or Sanctity, making the View of Purification or Defilement—all of these Views will eventually become hindrances, for they will be blocking up your Mind, which will result in your Transmigration. It is similar to keeping monkeys: if you release one of them while capturing another, the task will become an endless ado.

[II:1-5b]

「一等是學，直須無學。無凡無聖，無淨無垢，無大無小，無漏無爲，『如是一心中，方便勤莊嚴。』聽汝學得三乘十二分教，一切見解總須捨卻；所以『除去所有，唯置一床，寢疾而臥』，祇是不起諸見，無一法可得，不被法障，透脫三界凡聖境域，始得名爲

7. 'All Appearances . . . perceiving the Thus-Adventist': This is a quotation from *The Diamond Prajna-paramita Sutra*. 凡所有相皆是虛妄，若見諸相非相，即見如來〔金剛經語〕

出世佛。」

“Although all kinds of practices are called Cultivations, the most straightforward way would be Non-cultivation, wherein there are neither Commonalty nor Sanctity, neither Purification nor Defilement, neither largeness nor smallness—everything is intrinsically *impervious* and *unimplemental*. ‘Thus shalt thou exert thyself assiduously for thy own Mind’s Grandeur by all Expedite Means.’ Albeit you have previously learned to acquire the knowledge of all *the Twelve Genres of Sutras*⁸ in the Tri-yana Dharmas, together with all and sundry other Views and Comprehensions that you have accumulated—all of these should be abjured altogether. That is what is meant by Vimalakirti in the *Sutra* that he ‘gets rid of *Everything*, leaving only *One Bed* in the room, upon which to repose for his ostensible Ailments.’ The only true way is simply not to generate any Views; for there is not even one shred of Dharma to be obtained—thus one would not be hampered by any Dharma, thereby to be completely *liberated* beyond all the *Secular* and *Sacred* spheres in the Three

8. *the Twelve Genres of Sutras*: same as the *Twelve Genres of Holy Scriptures*; i.e., the twelve kinds of styles of the Sutras by which the Buddha preached the doctrines, such as prose, rimed verse, biographical accounts, discourses, etc. 十二分教，十二分經

Realms.⁹ Thus accomplished, could one be rightly entitled to an Ultra-mundane Buddha.

[II:1-5c]

「所以云『稽首如空無所依』，出過外道。心既不異，法亦不異；心既無法，法亦無爲：萬法盡由心變，所以『我心空故諸法空，千品萬類悉皆同』，盡十方空界同一心體，心本不異，法亦不異，祇爲汝見解不同，所以差別。『譬如諸天，共寶器食，隨其福德，飯色有異。』十方諸佛實無少法可得，名爲阿耨菩提；只是一心，實無異相，亦無光彩，亦無勝負：無勝故無佛相，無負故無眾生相。」

“Therefore it is said in the *Sutra* that we should pay homage to the One who has reached the state of *vacuity-like* and utterly *unreliant* state, which surpasses all the External Wayists.¹⁰ As the Mind is not in disparity, so the Dharma is not in disparity, either. As the Mind is *unimplemental*, so the Dharma is *unimplemental* as well. As all the Dharmas are metamorphosed by the Mind; hence, ‘when my Mind is *vacuous*, all the

9. **the Three Realms:** I.e., the *Desire Realm*, the *Material Realm* and the *Immaterial Realm*. These are the spheres where the beings who still stay within Transmigration (or *Samsara*) dwell, the Desire Realm being the lowest one, and the Material and Immaterial being higher ones, on account of their accomplishment in *Dhyana* and the higher degree of their minds and body as a result of their *Dhyana*. 三界

10. **External Wayists:** people of other beliefs, who seek outwardly for Truth. 外道

Dharmas are to be *vacuous* as a result. Diverse genera and multifarious species of Beings are thoroughly identical;’ all the Realms and Ethereal Space in ten directions are of the same One Mental Noumenon. The Mind has never been disparate, hence the Dharmas are never disparate. It is simply due to the Divergence of your Opinionations that give rise to all the Disaffinities. ‘For instance, when Celestial Beings eat out of the same precious bowl, the flavor of their food could be different pursuant to their respective Blissful Virtues.’ To the Buddhas in ten directions there is actually not even a modicum of Dharma to be obtained, which is termed the *Anuttara-Bodhi*. There is nothing else but *One Mind*, without any diverse Appearances—devoid of Glory, neither is there Superiority nor Inferiority. As there is utterly no Superiority, there would be no Buddhaic Appearances; as there is no Inferiority, there would be no Multibeing Appearances.”

[II:1-5d]

云：「心既無相，豈得全無三十二相八十種好化度眾生耶？」

師云：「三十二相屬相；『凡所有相皆是虛妄』；八十種好屬色；『若以色見我，是人行邪道，不能見如來。』」

Query: “Inasmuch as the Mind is *appearanceless*, how could it be that there are utterly no *Thirty-two Auspicious Features*¹¹ and the *Eighty Virtuous Aspects*¹² of which the Buddha manifests for the deliverance of Multibeings?”

Master’s reply: “The *Thirty-two Auspicious Features* pertain to *Appearance*; however, as the *Sutra* says: ‘All the Appearances are vain and delusive.’¹³ Whereas, the *Eighty Virtuous Aspects* pertain to *Matter*;¹⁴ and again, as pointed out in the *Sutra*: ‘If someone perceives me through *Matter*, what this person practices is merely the *Devious Way*, hence he would not be able to perceive the Thus-Adventist.’”

[II:1-6]

問：「佛性與眾生性，爲同爲別？」

師云：「性無同異；若約三乘教，即說有佛性有眾生性，遂有三乘因果，即有同異。若約佛乘，及祖師相

11. *Thirty-two Auspicious Features*: the physical features which the Buddha has been endowed with through His multi-lifetime practice on the Dharma, such as the Perception-defying Crown Feature (無見頂相), which cannot be described by anyone. 三十二相

12. *Eighty Virtuous Aspects*: I.e., “Eighty Fair Aspects.” Like the Thirty-two Features, these are also the majestic physical features of the Buddha, only these are somewhat lesser in importance. 八十種好

13. **All the Appearances are vain and delusive**: a famous quotation from *The Diamond Sutra*. 凡所有相皆是虛妄

14. **Matter**: ①physical or tangible stuff; ②form or material, said of the corporal body of Multibeings. ①色；②色身

傳，即不說如是事，惟指一心，非同非異，非因非果；所以云：『唯此一乘道，無二亦無三，除佛方便說。』」

Query: “With regard to Buddha Nature and the Multi-beings’ Nature, are they identical or disparate?”

The Master’s reply: “There is neither *Identity* nor *Disparity* in terms of Essence. According to the Tri-yana Doctrines, there would be Buddha Nature and Multibeings’ Nature; consequently, there would be the Causes and Fruitions of *Tri-yanas*; thus, there would be *Affinities* and *Disparities*. However, if we are to expound in terms of *Buddha-Yana* and the Teachings transmitted by the Patriarchs, we shall not discourse on such matters; for we would simply direct our attention towards the *One-Mind*, which is neither *identical* nor *disparate*, neither *causal* nor *fruitional*. Accordingly it is said in the *Sutra*: ‘Only this *One-Yana Modus* is ultimately truthful; hence, neither are there *Two Yanas*, nor *Three*, save for the Buddha’s *Expedient Inculcation*.’”

[II:1-7a]

問：「無邊身菩薩爲什麼不見如來頂相？」

師云：「實無可見。何以故？無邊身菩薩便是如來，不應更見：祇教你不作佛見，不落佛邊；不作眾生

見，不落眾生邊；不作有見，不落有邊；不作無見，不落無邊；不作凡見，不落凡邊；不作聖見，不落聖邊——但無諸見，即是無邊身；若有見處即名外道；外道者樂於諸見；菩薩於諸見而不動。」

Query: “Why is it that even *Boundless-Corpus* Pusa could not perceive the Crown of the Thus-Adventist’s head?”

The Master’s reply: “It is because that there is nothing more to be seen. Why is it so? For *Boundless-Corpus* Pusa is himself a Thus-Adventist; therefore it would be unfitting that he could do it: This would only mean to tell you that if you would not conceive the Buddha-View, you would not fall under the side of the Buddhas; that if you would not conceive the Multibeing-View, you would not fall under the side of Multibeings; that if you would not conceive the Beingness-View, you would not fall under the side of Beingness; that if you would not conceive the Non-beingness-View, you would not fall under the side of Nonbeingness; that if you would not conceive the Views on Secularity, you would not fall under the side of the Secular; and that if you would not conceive the View of Sacredness, you would not fall under the side of the Sacred—if one could do away with all and sun-

dry Views, one would become boundless in the *Corpus*. On the other hand, if one should maintain that there is literally *something* to be perceived, one shall be named an External Wayist,¹⁵ who tends to take pleasure in all kinds of Views; whereas Pusas stay unmoved by any kind of Views.

[II:1-7b]

「如來者即諸法如義。所以云：『彌勒亦如也，眾聖賢亦如也。』如即無生，如即無滅，如即無見，如即無聞。如來頂即是圓見，亦無圓見，故不落圓邊，所以佛身無爲，不墮諸數，權以虛空爲喻，圓同太虛，無欠無餘。等閑無事，莫彊辯他境，辯著便成識。所以云：『圓成沈識海，流轉若飄蓬。』」

“By *Thus-Adventist* it connotes that all Dharmas are of *Thusness*. Therefore it is said: ‘Maitreya¹⁶ is also of *Thusness*; all the Saints and Sages are also of *Thusness*.’ *Thusness* signifies *Unnascence*; *Thusness* signifies *Nondemise*; *Thusness* is Non-perception; *Thusness* is Non-audition. The Crown of the *Thus-Adventist* connotes the Consummate View, and yet it is devoid of consummate viewing as well; for this reason, it would

15. **External Wayist**: Cf. footnote 10, p. 109. 外道

16. **Maitreya**: the next Buddha to come, who is to become Buddha after 5,670,000,000 years from now. 彌勒

not fall under the side of Consummateness. Hence, the Buddha's Corpus is *unimplemental*, so that it would not fall under any genre. That is also why His Corpus is expediently compared to the Ethereal Space, which is as consummate as the Empyrean Vacuity, without anything in the lack or anything in surplus. We as commonplace people, even if in leisure, need not strain ourselves to dispute about the state of Accomplishments beyond our own capacity. No sooner had we started arguing, than we would be transforming our argumentations into our *Cognizances*. That is why it is said: 'Once the Consummate Essence is submerged into the Ocean of Cognizances, it would be drifted in Transmigration like floating rushes.'

[II:1-7c]

「祇道：我知也，學得也，契悟也，解脫也，有道理也。彊處即如意，弱處即不如意；似者箇見解有什麼用處？我向汝道：等閒無事，莫謾用心；不用求真，唯須息見。所以內見外見俱錯；佛道魔道俱惡。所以文殊暫起二見，貶向二鐵圍山。文殊即實智，普賢即權智。權實相對治，究竟亦無權實，唯是一心；心且不佛不眾生，無有異見；纔有佛見，便作眾生見，有見無見，常見斷見，便成二鐵圍山，被見障故。」

“Some people would profess, ‘I know it,’ or ‘I have learned and acquired it,’ or ‘I am enlightened,’ or ‘I am liberated,’ or ‘I am conversant with the Tenet’ and so forth. For these people, when they are on the upper hand of their peers, they are exultant and complacent; but when they are reduced to inferior status, they become dejected. If so, what good could all those Views of their acquisition do them? Mark my words: *in your daily life, employ not your Mind casually or randomly. You need not seek for the Truth, simply terminate all Views.* That is what you need to do. For this reason, both the Intrinsic View and the Extrinsic View are equally faulty; both the Buddhaic Way and the Mara-ic Way are equally pernicious. That was why when Manjusri Pusa momentarily nurtured the Dichotomous Views, he was instantly expatriated into the Twin Iron-clad Mountains. Manjusri represents Substantial Wisdom; while Universal-Virtue Pusa represents Expedient Wisdom. On the surface, the Substantial and the Expedient counteract and compensate each other; yet ultimately speaking, there is neither the Substantial nor the Expedient—There is but One-Mind, which is neither of Buddha nor of Multibeing, devoid of any Divergent Views. As soon as one fosters Buddhaic Views, it would instantly develop into Multibeingly Views.

Thus, they would immediately give rise to both the View of *Beingness* and the View of *Nonbeingness*, both the View of *Permanency* and the View of *Nihilism*—whence the Twin Iron-clad Mountains¹⁷ would come into formation; for the Mind would thus be hindered by these mountainous Views.

[II:1-7d]

「祖師直指：一切眾生本心本體本來是佛，不假修成，不屬漸次，不是明暗：不是明，故無明；不是暗，故無暗——所以『無無明，亦無無明盡』。入我此宗門，切須在意：如此見得，名之爲法；見法故，名之爲佛；佛法俱無，名之爲僧，喚作無爲僧，亦名一體三寶。『夫求法者，不著佛求，不著法求，不著眾求』——應無所求。不著佛求，故無佛；不著法求，故無法；不著眾求，故無僧。」

“The Patriarch has pointed out directly that the *Noumenon* of the Native Mind of all Multibeings have always been Buddhas; it does not rely on *Practice* for attainment; nor is it subsumed to Gradualized Stages; nor is it bright or dark: not being bright, it is devoid of Brightness; not being dark, it is devoid of Darkness—and so it is divulged in the *Sutra*: ‘It is devoid of Inan-

17. **Twin Iron-clad Mountains:** the two mountains which are engirdled by iron surround the outside of the Underworld. 二鐵圍山

ity,¹⁸ as well as devoid of the Termination of Inanity.’ If you mean to make ingress into the threshold of this Lineage of mine, you need to take heed that such perception is called the *Dharma*; one who is able to perceive the Dharma is called *Buddha*; without either the Buddha or the Dharma would be called *Samgha*, and such Samgha is denominated *Unimplemental Samgha*, also named *the Triple Gems*¹⁹ in *One Corpus*. ‘Those who wish to seek the Dharma should do it in this wise: *seek it without being attached to the Buddha, seek it without being attached to the Dharma, and seek it without being attached to the Samgha*’—in fact, it behooves one to seek nothing. If one is not to seek by being attached to the Buddha, there would be no Buddha; if not to seek by being attached to the Dharma, there would be no Dharma; if not to seek by being attached to the Samgha, there would be no Samgha.”

[II:1-8]

問：「和尚見今說法，何得言無僧亦無法？」

師云：「汝若見有法可說，即是『以音聲求我』，若見有我，即是處所，法亦無法。法即是心，所以祖師

18. **Inanity**: ignorance, or stupidity; benightedness. 無明; 愚癡

19. **Triple Gems**: I.e., the *Buddha*, the *Dharma* and the *Samgha*; as these three are the most precious in the whole world, just like gems, which are treasured by people, hence. 三寶

云：『付此心法時，法法何曾法？無法無本心，始解心心法。』實無一法可得，名坐道場，道場者祇是不起諸見，悟法本空，喚作空如來藏；『本來無一物，何處有塵埃？』若得此中意，逍遙何所論！」

Query: “Right at this moment, we are seeing with our very eyes that Your Mastership is expounding the Dharma; if so, how could it be said that there is neither Samgha²⁰ nor Dharma?”

The Master’s reply: “If you should take it to be that there are Dharmas to be expounded, you would be ‘attempting to seek *Me* in the Voice,’ as the *Sutra* puts it. And if you should take it to be that there is a Real Ego in the Buddha, you would be assigning the Buddha to a definite Locale; hence the Dharma would be *undharmic*, either; but rather, Dharma *is* the Mind; consequently, the Patriarch said:

Albeit I am imparting this Mental Dharma to thee
When have all and sundry Dharmas turned into
‘Dharmas’?

20. **Samgha**: Sanskrit, meaning the Buddhist Order, or a group of ordained monks and nuns collectively. Although the word *Samgha* in its origin may mean an Assembly of either clerical or lay people, yet it has been traditionally used to refer to a group of priests exclusively; hence, please take note: it would be very inappropriate for a group of lay Buddhists to call themselves “a Samgha,” which would involve a transgression of the Precepts; viz., “professing oneself as an ordained priest without really being so.” 僧，僧伽

Only when one perceives there being neither
Dharma nor Native Mind,
Could one apprehend the Mind and the Dharma of
Mind.

In reality there is not one single Dharma to be obtained, and such a state is called ‘Sitting in Meditation at the Bodhi-site.’ The so-called ‘Bodhi-site’ simply signifies: ‘Never generate any Views, so as to be enlightened in the Original Vacuity of all Dharmas,’ which is also called *the Tathagata-Repertory of Vacuity*. Hence the Patriarch says in the Gatha: ‘Since there has never been a thing in Origin, whence come all the Dusts and Dirt?’ If one could but apprehend the import herein, one would be able to saunter carefree beyond a doubt.”

[II:1-9]

問：「『本來無一物』，無物便是否？」

師云：「無亦不是，菩提無是處，亦無無知解。」

Query: “As the Patriarch put it, ‘There has never been a thing in Origin,’ was it meant to be *Nothingness*?”

The Master’s reply: “It would not be *Nothingness*; for though Bodhi is devoid of a Locale, it is also devoid of Non-cognition and Non-comprehension.”

[II:1-10a]

問：「何者是佛？」

師云：「汝心是佛，佛即是心，心佛不異故，故云：『即心即佛』，若離於心，別更無佛。」

云：「若自心是佛，祖師西來如何傳授？」

師云：「祖師西來，唯傳心佛，直指汝等心本來是佛，心心不異，故名爲祖。若直下見此意，即頓超三乘一切諸位，本來是佛，不假修成。」

Query: “What is Buddha?”

The Master's reply: “Your *Mind* is Buddha, and Buddha is the *Mind*, for the Mind and Buddha are not disparate. Hence it is said: ‘This Mind *per se* *is* the Buddha.’ Apart from the *Mind*, there would be no other Buddha.”

Query: “If one's own *Mind* is Buddha, what was the Dharma that the First Patriarch came all the way from the West to divulge?”

The Master said, “The Patriarch came all the way from the West only to impart ‘*the Buddha in the Mind*,’ which means to point directly out to us that the Mind of ours has always been Buddha, and that one Mind is not disparate from another: hence the attainment of such state would be termed Patriarchate. If one could per-

ceive straightway the Import herein, he shall surpass all hierarchical statuses in *Tri-yanas* instantaneously, unto the Realization that one has always been Buddha from Origin, which is not to be accomplished by mere practice.”

[II:1-10b]

云：「若如此，十方諸佛出世，說於何法？」

師云：「十方諸佛出世，祇共說一心法，所以佛密付與摩訶大迦葉。此一心法體，盡虛空，徧法界，名為諸佛理。論這個法，豈是汝於言句上解得他？亦不是於一機一境上見得他。此意唯是默契得。這一門名為無為法門，若欲會得，但知無心，忽悟即得；若用心擬學取，即轉遠去。若無歧路心，一切取捨心，心如木石，始有學道分。」

Query: “If that be true, what Dharmas would the Buddhas in ten directions divulge when they emerge in the worlds?”

The Master’s reply: “When all the Buddhas in ten directions emerge, they actually divulge in common the *Dharma of One-Mind*. Hence the Buddha consigned this Dharma esoterically to Mahakasyapa. The *Noumenon* of this *One-Mind Dharma* could pervade throughout the confines of the Ethereal Space and permeate all over the Dharmic Spheres; thus it is designated the

Tenet of all Buddhas. As concerns this Dharma, how would it be possible for you to acquire the Apprehension of it by means of verbal dictions? Nor yet would it be possible for you to perceive it on any particular Occasion or in any a specific Ambience. Its Import could only be acquired through *Reticent Conjoint*. This particular approach is called *the Portal of Non-implementation*. Should you be desirous of apprehending it, and if only you could take cognizance of *Mindlessness*, in due time, you shall be enlightened spontaneously—that would be the way how you are going to attain it. If, however, you would rather exert your Mind, endeavoring to learn and grasp it, to the contrary, you would only be driving it simply farther away from you. If you could be free from Divergent Minds, and also be devoid of any Mind of *Appropriation* and *Rejection*, and maintain your Mind as firm and calm as a piece of log or rock, you might as well be eligible for Bodhi Learning.”

[II:1-10c]

云：「如今現有種種妄念，何以言無？」

師云：「妄本無體，即是汝心所起。汝若識心是佛，心本無妄，那得起心更認於妄？汝若不生心動念，自然無妄。所以云：『心生則種種法生，心滅則種種法滅。』」

Query: “Right at this moment I am aware that I do have a variety of Delusive Cogitations in my mind; hence, how could Your Mastership say that they are in-existent?”

The Master’s reply: “The *Delusions* have never had a Substantial Entity; they are all generated by your own Mind. If you could recognize that *the Mind is Buddha*, then you could perceive that actually the Mind itself has never had any Delusion. If that be so, how could the Mind generate yet another Mind to recognize the Delusiveness of that former Mind? If you would not incite your Mind to conjure up any Cogitations, it would naturally remain *delusionless*. Hence it has been said in the *Sutra*: ‘When the Mind is generated, all and sundry Dharmas would come into being; when the Mind terminates, all and sundry Dharmas would rest in peace.’”

[II:1-10d]

云：「今正妄念起時，佛在何處？」

師云：「汝今覺妄起時，覺正是佛。可中若無妄念，佛亦無。何故如此？爲汝起心作佛見，便謂有佛可成；作眾生見，便謂有眾生可度。起心動念總是汝見處，若無一切見，佛有何處所？如文殊纔起佛見，便貶向二鐵圍山。」

Query: “Right at this moment, when various Delusive Cogitations keep rising in my Mind, where could *my* Buddha be?”

The Master’s reply: “Right at this instant when you become *aware* of the arising of Delusions, that ***Awareness per se is*** Buddha. Yet provided that in your Mind now there are absolutely no Delusions whatsoever, there would be no Buddha, either. Why is it so? It is simply because if you evoke a Notion to form a Buddha-View, you would then assert that there is *Buddha-hood to be attained*; if you evoke a Notion to form a Multibeing-View, you would then assert that there are *Multibeings to be delivered*. Both the provocation of the Minds and the evocation of the Ideation are nothing but the outcome of your own Views. If you could be free from all sorts of Views, why should the Buddha be located anywhere? Take for an instance, no sooner had Manjusri Pusa evoked the Buddha-View, than he was expatriated into the Twin Iron-clad Mountains.”

[II:1-10e]

云：「今正悟時，佛在何處？」

師云：「問從何來？覺從何起？語默動靜，一切聲色盡是佛事——何處覓佛？不可更頭上安頭，嘴上加嘴；但莫生異見：山是山，水是水，僧是僧，俗是俗——山

河大地，日月星辰，總不出汝心，三千世界都來是汝箇自己，何處有許多般？——心外無法，滿目青山，虛空世界，皎皎地無絲髮許與汝作見解；所以一切聲色是佛之慧目。法不孤起，仗境方生；爲物之故，有其多智。終日說，何曾說？終日聞，何曾聞？所以釋迦四十九年說，未曾說著一字。」

Query: “If, on the other hand, someone is on the point of being enlightened, at such moment, to this person, where would the Buddha be?”

The Master replied, “Just tell me, where exactly did this Inquiry of yours issue from? Where did that *Consciousness* of yours occur? All the Speeches and Silence, Actions and Quietude, as well as all Sounds and Colors are nothing but Buddhaic Employments—If so, where would you still intend to find Buddha? Install not another head atop the existing one, nor add another mouth to the one in existence. The only thing you need to do is simply not to formulate Divergent Views about anything: for the mountains have always been mountains, the rivers have always been rivers; the Samgha, Samgha; and the Secular, Secular—all the mountains, rivers and the earth, as well as the sun, the moon, and the stars—all of these have never fared out of the domain of your own Mind: in fine, even the Three-thou-

sand Cosmoses have always been nothing but thyself—how could there be so many Diversities in actuality? In extraneity to the *Mind*, there is not any Dharma. All the verdant hills sprawling in full view of your ken, as well as the Firmament above and all the world around—all of these are quite clear and clean, without even the room of a hair's breadth that would allow for your Opinionations and Explications. Hence, all the Sounds and Colors are the Noetic Eye²¹ of Buddha. Dharmas could not come into being by itself alone; it should rely on all kinds of Circumstances to take shape. It is solely for the behoof of Multibeings that the Buddha comes to manifest his multifarious Wisdoms. Yet, even though the Buddha would inculcate all day long, what would He have actually imparted? Likewise, even though the disciples listen all day long, what would they have actually heard? For that reason, it was said that although Shakyamuni²² Buddha has divulged for forty-nine years, He did not impart even *one word*.”

21. **Noetic Eye:** the Eye of Wisdom. “Noetic,” of Noesis, the highest form of Wisdom of the Buddha and Pusas. 慧目

22. **Shakyamuni:** Sanskrit, *Sakyamuni*, meaning “quiescent, reticent and capable of Benevolence” (寂默能仁). This is the Buddha of our Universe. 釋迦牟尼

[II:1-10f]

云：「若如此，何處是菩提？」

師云：「菩提無是處；佛亦不得菩提；眾生亦不失菩提：不可以身得，不可以心求，『一切眾生即菩提相。』」

Query: “If that be true, where would Bodhi be?”

The Master replied, “Bodhi would not have a Residence—even the **Buddha would not obtain Bodhi; nor would Multibeings ever lose it, either.** *It could not be obtained by physical body, nor could it be sought after with the Mind;* for all the Multibeings are the Appearances manifested by Bodhi.”

[II:1-10g]

云：「如何發菩提心？」

師云：「菩提無所得，你今但發無所得心，決定不得一法，即菩提心。菩提無住處，是故無有得者。故云：『我於然燈佛所，無有少法可得，佛即與我授記。』明知一切眾生本是菩提，不應更得菩提。汝今聞發菩提心，將謂一箇心學取佛去，唯擬作佛，任你三祇劫修，亦祇得箇報化佛，與你本源真性佛有何交涉？故云：『外求有相佛，與汝不相似。』」

Query: “**How to generate the Bodhi-Heart?**”

The Master replied, “**Bodhi signifies ‘Nothing obtained’**: hence if you could but generate the *Mind of Non-obtainment*,²³ and become resolute in not-obtaining even one single Dharma—such is the state of *Generating the Bodhi-Heart*. Bodhi does not occupy a specific Residence; therefore, no one could obtain it at any spot. Hence, it is said in the Sutra: ‘In the past, when I was at Lamp-Lighting Buddha’s Premises, I perceived that there was not even a modicum of Dharma obtainable; forthwith the Buddha conferred on me the Prognosticative Ordination²⁴ for Buddhahood.’ If one knows for certain that all Multibeings have always been of Bodhi, it would not make any sense that one still needs to *acquire* Bodhi. Now that you have just heard about the *Generation of the Bodhi-Heart*, if you take it to mean for one to learn and obtain Buddhahood with such a ‘Heart,’ with a view to becoming Buddha, in this case, granting that you would have practiced in this wise for as long as *Three Asamkhyā Kalpas*, the ac-

23. *Non-obtainment*: This is the most predominant doctrine in Mahayana Buddhism. It states that, ultimately speaking, nothing could be grasped and taken as one’s own, either external or internal objects, and even including one’s own body and mind—for none of these have ever been under one’s control; hence, no one can ever claim to be the Owner of anything, for everything, either mental or physical, is ever fleeting, transient, ephemeral and illusive. If one is able to perceive this profound Mahayana Doctrine of Non-obtainment, one would cease grasping anything, and would thereby render oneself liberated and enlightened. 無所得

24. *Prognosticative Ordination*: Cf. footnote 37, p. 24. 授記

complishments you are to make would be nothing but a Buddha of *Requital Incarnation* or *Avataric Incarnation*—what would these have anything to do with your Original-Nature Buddha of Veracious Quintessence? Hence it is said: ‘If thou seekst outwardly for the Buddha of Phenomenal Appearances, the Buddha thus found would be far dissimilar to thy own.’”

[III:1-11]

問：「本既是佛，那得更有四生六道種種形貌不同？」

師云：「諸佛體圓，更無增減，流入六道，處處皆圓，萬類之中，箇箇是佛。譬如一團水銀，分散諸處，顆顆皆圓，若不分時，祇是一塊；此一即一切，一切即一；種種形貌喻如屋舍：捨驢屋入人屋，捨人身至天身，乃至聲聞、緣覺、菩薩、佛屋，皆是汝取捨處，所以有別——本源之性何得有別？」

Query: “If all Multibeings have always been Buddhas, how could there still be the *Four Nativities*²⁵ and the *Six Domains* with their sundry shapes and looks which are so very diversified one from the other?”

The Master’s reply: “The *Corpora* of all the Buddhas are ultimately consummate, without the need for any increase or decrease; consequently when they emanate

25. *Four Nativities*: four kinds of births, i.e., Egg-begotten, Womb-begotten, Moisture-begotten, and Transformation-begotten. 四生

into the Six Domains, wherever they betake themselves, they always manifest the forms of Consummate Essence. Hence, in the midst of millions of species of beings, Buddha is omnipresent through each and every one of His Manifestation. This could be compared to a clod of mercury: when it breaks apart and spreads everywhere, each and every tiny clod would be as round in shape as before; when they were not separated, they were just one big round lump of Mercury. This might help to explicate that ‘One is All; All is One.’ Furthermore, the diverse physiques of Multibeings could be compared to the houses or Abodes they live in, thus: some Multibeings could in due time replace their Asinine Abodes with the Abodes of Humans; whereas some others might move from their Abodes of Humanity unto those of Deity-kind; still others would take the Abodes of Auricularists, Causality-enlightenists, Pussas, or even Buddhas. However, what you actually take or leave behind are merely the Corporeal-Houses. And it is only due to your Taking or Leaving that makes them look different—how could there be any difference in their Original Nature?”

[II:1-12]

問：「諸佛如何行大慈悲，爲眾生說法？」

師云：「佛慈悲者，無緣故，名大慈悲。慈者不見有佛可成；悲者不見有眾生可度。其所說法，無說無示；其聽法者，無聞無得。譬如幻士爲幻人說法。者箇法，若爲道：『我從善知識言下領得，會也、悟也』；者箇慈悲，若爲汝起心動念學得他見解，不是自悟本心，究竟無益。」

Query: “How do the Buddhas execute their Great Benevolence and Compassion to divulge the Dharma to Multibeings?”

The Master's reply: “The Benevolence and Compassion of Buddhas are free from any Stipulations; that is why it is called the Great Benevolence-Compassion. Benevolence means the Perception that there is no Buddhahood to be attained; Compassion means the Perception that there are no Multibeings to be saved. The Dharma that they divulge is that ultimately there are neither Divulgations nor Evincements; whereas, to the Auditors of the Dharma, ultimately there is neither Audition nor Acquisition. It can be compared to a *Magic Master*, who preaches the Dharma to the Man of his conjuration. It is just as someone says to me, ‘These Dharmas are exactly the same as what I have heard from a Good Guru, whereby I have acquired Comprehension, Realization, and Enlightenment, etc.,’ in

addition, it is just like this Benevolence-Compassion, when you say it is something that you have acquired on inciting your Heart and motivating your Thinking to learn others' Opinions and Explications, rather than by realizing your own Innate Mind—eventually, all of it would be utterly to no avail.”

[II:1-13]

問：「何者是精進？」

師云：「身心不起，是名第一牢彊精進。纔起心向外求者，名爲歌利王愛遊獵去；心不外遊，即是忍辱仙人；身心俱無，即是佛道。」

Query: “What is meant by Assiduity?”

The Master's reply: “It would mean: bestir neither the body nor the Mind; such is called the supremely firm and forceful Assiduity. No sooner had one bestirred one's Mind to seek outwardly, it would be termed ‘*King Kali²⁶ takes great pleasure in roving and hunting sprees.*’ If one would not indulge one's Mind to roam away, one could be entitled to a Sage of Forbearance. If one has realized the state that both the Body and Mind are *vacuous*, one would be realizing the Buddhaic Bodhi.”

26. **King Kali:** The Sanskrit name in full is *Kaliraja*, an Indian despotic king in the Buddha's past life. 歌利王

[II:1-14]

問：「若無心，行此道得否？」

師云：「無心便是行此道，更說什麼得與不得？且如瞥起一念便是境，若無一念，便是境忘，心自滅，無復可追尋。」

Query: “If one practices it with *Mindlessness*, would one be able to obtain Bodhi?”

The Master’s reply: “To maintain *Mindlessness* is practicing Bodhi; if so, why would one still need to inquire about Obtainment or otherwise? Furthermore, if one incidentally and unexpectedly conceives an Ideation, even only momentarily, this Ideation is to become an Ambience. If you could completely do without any single Ideation, you would be able to be *oblivious* of any such Ambience, which would result in the complete *Surcease* of all your Minds, insofar that they would be no longer pursuable or retrievable.”

[II:1-15]

問：「如何是出三界？」

師云：「善惡都莫思量，當處便出三界。如來出世爲破三有，若無一切心，三界亦非有。如一微塵破爲百分，九十九分是無，一分是有，摩訶衍不能勝出；百分俱無，摩訶衍始能勝出。」

Query: “How to transcend the *Three Realms*?”

The Master replied, “*If you could but cease cogitating on either the Virtue or the Vice, right at that very instant you are transcending the Three Realms.* The purpose that the Thus-Adventist emerged upon the world is to render the *Three Being-hoods* abolished. If one could do away with any Mind, the *Three Realms* would no longer be in existence. This could be likened to a Minute Molecule being split into one hundred parts, out of which ninety-nine parts is Nihility, while one-hundredth part of which still remains Beingness. Mahayana would not be able to transcend something which still comprises of *one-hundredth Beingness*—Mahayana could transcend it only if it is *one hundred percent Nothingness.*”

Segment 2

[II:2-1]

上堂云：「即心是佛，上至諸佛，下至蠢動含靈，皆有佛性，同一心體。所以達摩從西天來，唯傳一心法，直指一切眾生本來是佛，不假修行。但如今識取自心，見自本性，更莫別求。」

The Master ascended the Dharmas Seat and said, “This *Mind per se* is Buddha. All beings, up from the Buddhas down to the wriggling, stirring, Cognizance-embodied *Beings*, are endowed with *Buddha Nature*; and they are all of the same *Mental Noumenon*. Consequently, Patriarch Bodhidharma came here from the West to impart only the *One-Mind Dharma*, which points out directly to us that all *Multibeings* have always been Buddhas in origin, and that Buddhahood is not attained by ostensible practices. To attain it, one should but *take cognizance of* one’s own *Mind* straightway, and perceive one’s own *Original Nature*, and pursue not elsewhere.

[II:2-2]

「云何識自心？即如今言語者正是汝心；若不言語，又不作用，心體如虛空相似，無有相貌，亦無方所，

亦不一向是無，有而不可見故。祖師云：『真性心地藏，無頭亦無尾，應緣而化物，方便呼爲智。』若不應緣之時，不可言其有無；正應之時，亦無蹤跡。既知如此，如今但向無中棲泊，即是行諸佛路。經云：『應無所住而生其心』。」

“As for the question, ‘How to *take cognizance of one’s own Mind?*’ The answer would be ‘*that which is speaking right at this moment is your Mind.*’ If one is not engaged in talking, or actuate any function in any way, *the Mind* is similar to *the Ethereal Space*, devoid of any looks, appearances, or a specific location; neither is it utterly of *Nothingness*, for though it is of Beingness, it is invisible by the human naked eye. The Patriarch said, ‘The Real Essence is the Repertory of the Mental Terra. It is devoid of a head, also without a tail. When responding to circumstances for the Edification of people, it is expediently termed Wisdom!’ However, when it is not responding to any circumstance, it cannot be termed either Being or Non-being. Whereas while it is responding, it would simply execute it without leaving any vestige. Since we are cognizant that it is in such a state, now we need but perch and anchor ourselves unto *Nothingness*; thus we would be prosecuting *the Buddhas’ Way*. As the Sutra says, ‘One should not reside in anything, while generating *the Mind.*’

[II:2-3]

「一切眾生輪迴生死者，意緣走作，心於六道不停，致使受種種苦。淨名云：『難化之人，心如猿猴。』故以若干種法制禦其心，然後調伏。所以『心生種種法生，心滅種種法滅』；故知一切諸法皆由心造，乃至人、天、地獄、六道、修羅，盡由心造。」

“The reason why all Multibeings keep on transmigrating in *Nascence-Demise* is because their Mind is constantly reaching out in pursuit, roving and fabricating. Their Minds are thus galloping within the Six Domains incessantly, thereby to be afflicted with all kinds of Sufferings. *The Sutra of Purified Name* says, ‘The people who are hardest to edify are those endowed with a monkeyish *Mind*.’ Hence the Buddha needs to employ a variety of means to keep their Mind in harness and reign, thence to bring it under subjugation. Hence it is also said in the Sutra, ‘*When the Mind is generated, all and sundry Dharmas would be generated in its wake; when the Mind is surceased, all and sundry Dharmas would rest in Surcease.*’ Accordingly, we are given to understand that **all the Dharmas are fabricated by the Mind, even Humanity, Celestial, Purgatory, the Six Domains, and Asuras²⁷ are all fabricated by the**

27. *Asuras*: a genre of Celestial Beings, who enjoy very good Well-beings, but are highly belligerent due to jealousy and anger, and so they are con-

Mind.

[II:2-4]

「如今但學無心，頓息諸緣，莫生妄想分別，無人無我，無貪瞋，無憎愛，無勝負，但除卻如許多種妄想，性自本來清淨，即是修行菩提法佛等。若不會此意，縱你廣學，勤苦修行，木食草衣，不識自心，皆名邪行，盡作天魔外道水陸諸神。如此修行，當復何益？」

“Now you need but learn the way of *Mindlessness*: by stopping short all Extraneous Contingencies, eliciting no *Illusions* or *Differentiations*, maintaining the state of Alterlessness, Egolessness, Avaricelessness, Aversionlessness, Hatelessness and Lovelessness, as well as Winninglessness and Losslessness. If only you could get rid of all such *Delusions*, you would come to realize that the Quintessence itself has always been pure and clean from the origin. In so doing, you are equal to practicing *the Bodhi of Dharmic Buddha*. If you could not apprehend this Import, even though you might endeavor to acquire Knowledge extensively, and perform ascetic practice sedulously by eating nothing but plants and garbing yourself merely in leaves of grass—for all the ascetic hardships, if without *recognizing one's own*

stantly at war with other Celestial Beings on that account. 阿修羅，修羅

Mind, one would still be designated as practicing *Devious Acts*. As a result, such practitioners would all be reincarnated as *Celestial*, *Maras*,²⁸ *External Wayists*, or Terrestrial and Marine *Deities*. What good would such practices do to one?

[II:2-5]

「誌公云：『本體是自心作，那得文字中求？』如今但識自心，息卻思惟，妄想塵勞自然不生。淨名云：『唯置一床，寢疾而臥。』心不起也；如今臥疾，攀緣都息，妄想歇滅，即是菩提。如今若心裏紛紛不定，任你學到三乘四果十地諸位，合殺祇向凡聖中坐。諸行盡歸無常，勢力皆有盡期：猶如箭射於空，力盡還墜，卻歸生死輪迴，如斯修行，不解佛意，虛受辛苦，豈非大錯？」

“Master Bao-Je once said, ‘The Innate Noumenon is to be fulfilled in one’s own Mind; how could it be sought after and procured from written Words?’ **Now you simply need to take Cognizance of your own Mind, cease all the Deliberations, as a consequence, all the Illusions and Mundane Cares would cease rising.** *The Sutra of Purified Name* says: ‘He [Vimalakirti Pusa]

28. *Mara*: in Sanskrit, an Evildoer or Destroyer of Good; originally, a demonic celestial being, who usually becomes jealous when he describes people practicing the Truthful Way, and so he would not hesitate to throw all kinds of impediments in their way. 魔

removed all the Furniture in the room, leaving only one Bed, upon which he lay himself down ostensibly for his malady.’ That would mean not to bestir the Mind, just as when a person falls ill, he would fain lie on bed, with all the *Out-reaching Questings* put to rest—when all Illusions are quieted and extinguished, that state would be *Bodhi*. Right now if your Mind is at topsy-turvy turbulence, even though you might have learned the way to attain the holy status of *Four Fruitions* or the *Ten Holy Terra-hoods* in the *Tri-yanas*, you would simply be entitled to being installed in the midst of prosaic sainthoods. However, all Kineses are subject to *Inconstancy*, and their force and momentum would eventually come to an end. This is akin to an arrow shot into the sky: when its velocity is expent, the arrow will precipitate back to the ground. Therefore, the afore-said practitioners’ acquired states of accomplishments would most likely relapse and degenerate into *Transmigrational*²⁹ *Nascence-Demise*. This kind of practice, devoid of the comprehension of Buddha’s Purport, would simply subject one to suffering and toiling in vain—would this be not a great mistake?

29. *Transmigrational*: of Transmigration. “Transmigration” signifies re-incarnation, or *Samsara*. As Multibeings who are still in *Samsara* would rove from one Realm to another amongst the Six Realms; hence. 輪迴的

[II:2-6]

「誌公云：『未逢出世名師，枉服大乘法藥』。如今但一切時中行住坐臥，但學無心，亦無分別，亦無依倚，亦無住著，終日任運騰騰，如痴人相似，世人盡不識你，你亦不用教人識不識，心如頑石頭，都無縫罅，一切法透汝心不入，兀然無著，如此始有少分相應，透得三界境過，名爲佛出世。」

“Master Bao-Je said, ‘If one could not come upon a Good Guru of Liberation, one might take all the Dharmaic Medicines of Mahayana in vain.’ Right now you need but learn *Mindlessness* at all times, during your Walking, Standing, Sitting, and Reclining, without any *Differentiation* whatsoever, also without Reliance upon anything, and without Attachments or Adherences, either. And all day long you would simply let everything go its own way, and act accordingly and exuberantly. And you would look as if you were a foolish person, without anybody in the world recognizing what you actually are; also you would have no need to make them either recognize you or otherwise. Your Mind should be like a senseless boulder without a crevice, so that no *Dharma* could penetrate or infiltrate into your Mind: thus would you stand tall and erect by yourself without any Attachments. And thus would you be en-

dowed with some Correspondence with *Bodhi*, whereby you could transcend all the phenomena in the Three Realms—this would be termed ‘A Buddha is born.’

[II:2-7]

「不漏心相名爲無漏智，不作人天業，不作地獄業，不起一切心，諸緣盡不生，即此身心是自由人，不是一向不生，祇是隨意而生。經云：『菩薩有意生身』是也。忽若未會無心，著相而作者，皆屬魔業，乃至作淨土佛事，並皆成業，乃名佛障，障汝心故，被因果管束，去住無自由分。」

“The state of the *Impervious Mind* is called the *Impervious Wisdom*, wherein you would neither perform Human-Celestial Karmas, nor perpetrate Purgatorial Karmas, nor even bestir any Mind, insofar that no Out-reaching Questings would arise in you. Thus, right at such moment, this same Body and Mind would turn into a Free Man. For such a man, it would not mean that he would get rid of *Reincarnation* altogether for good; it would only mean that he would be able to reincarnate the way as he wishes to. Hence the Sutra says: ‘The Pusa is endowed with *Ideation-engendered Corpus*.’ However, if a person is still not enlightened on *Mindlessness*, and if he still practices by adhering

to *Appearances*, all that he undertakes would become nothing but *Maraic Karmas*. Even all of his endeavors for Pure Land or other Buddhist undertakings would turn out to be *Karmas*, which would be denominated *Hindrance for Buddhahood*, for it will hinder his Mind. As a result, he would be incarcerated by *Causalities*, deprived of the freedom of either staying in this world or leaving it.

[II:2-8]

「所以菩提等法，本不是有；如來所說，皆是化人；猶如黃葉爲金，權止小兒啼故，實無有法名阿耨菩提。」

“Therefore, *Bodhi* and all the other *Dharmas* were in-existent in origin. What the Buddha has divulged is solely for the edification of people. It is similar to make believe a yellow leaf to be real Gold, whereby to coax an infant from crying tentatively; hence, in reality there is not one *Dharma* to be called the *Supreme Bodhi*.³⁰

30. *the Supreme Bodhi*: I.e., *Anuttara-Samyak-Sambodhi*. As this term has a very specific significance, both in its linguistic import and as the final goal of all Buddhist cultivations, in the Chinese translation of the Sutras, it is frequently preserved in the original Sanskrit transliteration, alongside with the translation of the meaning into Chinese; i.e., “the Supreme right equal Enlightenment,” shortened as “*the Supreme Enlightenment*,” or “*the Supreme Bodhi*.” 阿耨菩提，無上菩提

[II:2-9]

「如今既會此意，何用區區，但隨緣消舊業，更莫造新殃，心裏明明，所以舊時見解總須捨卻。淨名云：『除去所有』；法華云：『二十年中常令除糞』，祇是除去心中作見解處。又云：『蠲除戲論之糞』，所以如來藏本自空寂，並不停留一法。故經云：『諸佛國土亦復皆空』。

“Now that you have already comprehended this Import, why should you still go by *the Exiguous Way*? You should but try to cleanse your ancient *Karmas* when circumstances turn up, and in the meanwhile you would never create new Calamities any more. And your *Mind* would always be translucently limpid. Accordingly, all your *Opinionations* and *Conceptions* of olden times should be forsaken. That is exactly what is meant by ‘Get rid of everything in the chamber’ in *The Sutra of Purified Name*. *The Sutra of Dharmic Lotus* says: ‘In the course of twenty years, he was always made to dispose of excrements.’ This would simply mean to dispose of all of his *Opinionations* and *Conceptions*. Elsewhere in the same Sutra it is also divulged: ‘to discard the Excrements of *Playful Discourses*.’ For the *Thus-Adventist Repertory*³¹ itself has always been

31. *Thus-Adventist Repertory*: the Treasure of the Thus-Adventist, wherein all the Virtues and Wisdom of the Buddha are stored; also called the

Vacuous and *Quiescent*, without detaining or retaining even one single Dharma. Hence the Sutra says: ‘All the Buddhaic Cosmoses³² are also vacuous.’

[II:2-10]

「若言佛道是修學而得，如此見解全無交涉，或作一機一境，揚眉動目，祇對相當，便道契會也，得證悟禪理也。忽逢一人不解，便道都無所知。對他若得道理，心中便歡喜；若被他折伏不如他，便即心懷惆悵。如此心意學禪，有何交涉？任汝會得少許道理，祇得箇心所法，禪道總沒交涉。所以達摩面壁，都不令人有見處，故云：『忘機是佛道，分別是魔境。』」

“If one asseverates that Buddhaic Bodhi is acquired through *Learnings and Practice*, such views are utterly irrelevant. Sometimes during the encounter with a certain case or a certain Phenomenon, they might happen to gather a little *Comprehension* from the mere actions of their Masters, such as the raising of the eyebrows, or the rolling of the eyeballs—and they should thus come to profess that they have been *enlightened*, or that they have comprehended the *Tenets of Ch'an*. Whereupon

Buddha Nature, with which all Multibeings are endowed, as equally as all Buddhas. 如來藏

32. **Buddhaic Cosmoses:** I.e., Buddhaic Universes. 佛土，佛國土

if they incidentally come across somebody who fails to catch what they try to communicate, they would determine that this person is downright ignorant. In their discourses with others, if they could prevail over the other party by their eloquence, they would become exultant for it; on the other hand, had they been repudiated or proved to be less worthy than the other party, they would become chagrined and dejected. If anyone tries to practice Ch'an in such a fashion, what relevance would it have to do with Ch'an? Notwithstanding your comprehension of a few *Tenets*, all that you could have procured would simply be some *Mental Adjuncts*,³³ which are utterly impertinent with the Way of Ch'an at any rate. Hence, Master Bodhidharma manifested to face a blank wall in his meditation, so as to keep one from forming any Ideation about him or his Dharma at all. Hence it is said: 'To be oblivious of the Circumstances is the Buddhaic Bodhi; to make Differentiations is of the Maraic State.'

[II:2-11]

「此性縱汝迷時亦不失，悟時亦不得：天真自性，本

33. *Mental Adjuncts*: all the Mental Action produced by the Mind, such as Virtues, Vices, Annoyances, etc. There are fifty-one of them, according to *The Treatise on the Portal of Mahayanic Centi-dharmic Apprehension* (大乘百法明門論). 心所法

無迷悟。盡十方虛空界，元來是我一心體，縱汝動用造作，豈離虛空？虛空本來無大無小，無漏無爲，無迷無悟；『了了見，無一物，亦無人，亦無佛』，絕纖毫的量，是無依倚，無粘綴，一道清流，是自性無生法忍。何有擬議？眞佛無口，不解說法；眞聽無耳，其誰聞乎？珍重。」

“As concerns this *Original Nature*, even during the time when you are *deviated*, it is still not lost to you; on the other hand, when you become *enlightened*, you do not attain it as newly acquired. In this *Intrinsically True Essence*, there has never been *Deviation* or *Enlightenment*. The *Ethereal Space* throughout the ten directions has always been the *Noumenon* of my *One-Mind* from the origin. For all your Maneuverings, Applications, Fabrications and Executions, could you ever get yourself beyond the circumference of the *Space*? The *Ethereal Space* has never been large or small; it is at once *impervious* and *unimplemental*; it is devoid of either *Deviation* or *Enlightenment*. By dint of the *Original Nature*, one could perceive distinctly and perspicaciously, yet there is nothing perceived: for in that perception, there is neither people nor Buddha; it is entirely destitute of any measurable quantity as meager as a gossamer. Such is the state of *Non-reliance*, without adhering to anything or being patched up by anything

else—it is a clear stream of *Mono-route*, which constitutes the *Forbearance of Non-nascence*³⁴ of the Original Nature. How could anyone take issue with this at all? The real Buddha is mouthless, nor does He comprehend the divulgence of any Dharma. The real Audition is not by way of the ear; hence, *who* would be the Auditor? Hence, fare thee well and cherish thyselfes.”

34. ***Forbearance of Non-nascence***: “Non-nascence,” the wisdom of Buddhas or Great Pusas, which can enable one to see through the illusive appearances of all “Nascences,” i.e., life or beingness, so as to reach the transcendental knowledge that nothing has really come into existence—for everything, either tangible or intangible, is merely an illusive image, without a substantial entity. And one would be liberated from all Phenomena through this Transcendental Insight. However, this Perception and Insight is very hard to embrace (or forbear) for ordinary people, but as the practitioner has already acquired a staunch power in the sustenance of this particular Wisdom to keep it from relapsing or retrogression, such a state of steadfast wisdom is called “the Forbearance of Non-nascence.” 無生法忍、無生忍

Segment 3

[II:3-1]

師本是閩中人，幼於本州黃蘗山出家。額間隆起如珠，音辭朗潤，志意冲澹。後遊天台，逢一僧如舊識，乃同行，屬澗水暴漲，師倚杖而止；其僧率師同過。師云：『請兄先過。』其僧即浮笠於水上便過。師云：『我卻共箇稍子作隊，悔不一棒打殺。』

The Master was originally from Fu-Jien Province. When young, he *renounced the Secular Home to join the Samgha*³⁵ at Huang-Buo Mountain in this State. Upon his brows there was a swelling which looked like a pearl. His voice and speeches were lucid and resonant. His mind and aspiration were both profound and

35. *renounced the Secular Home to join the Samgha*: I.e., to become an ordained monk (*Bhiksu*). Prior to the ordination for a *Bhiksu*, one needs to renounce one's secular home, as well as all one's secular pursuits and employments. In other words, one can no longer work at any worldly jobs, or earn money, salary, or profits, either from work or investments of any kind. That is to say that one should depart from the greed for money and worldly comfort, and cease all the worldly engagement altogether, to be eligible for the *Bhiksuhood*, or *Bhiksunihood*. And this is not just for the qualification of Ordination *per se* only: it should be all the more gingerly guarded by any *Bhiksu* or *Bhiksuni* throughout their life; it would be deemed a breach in the Vow if violated. If one would still like to lead a life like a layman, why take the trouble to become a monk—nobody ever forces you to do it; it is out of your own wish and will to do so; and so, if you really want to do it, then do it in the genuine way, rather than in such a pretentious way as to compromise Buddha Dharma and create very vile Karma for yourself, as well as vitiate the good image for Buddhism and Buddhist Samgha. 出家

tranquil. Afterwards, during his trip to Tien-Tai Mountain, he came across a monk who appeared to be an old acquaintance of his. Thereupon they went together in company. At one point, the water of the ravine flooded suddenly, and so the Master stopped, leaning upon his walking stick. The other monk beckoned the Master to traverse the river together. The Master said, "After you." Thereupon, that monk threw his straw hat on the stream and then embarked on the hat which was floating upon the water, and in no time he traversed the river. The Master then said, "Little had I known that I was in company with a Little Boatman. I regret that I did not beat him to death with this stick at one stroke!"

[II:3-2]

有僧辭歸宗。宗云：「往甚處去？」云：「諸方學五味禪去。」宗云：「諸方有五味禪，我這裏祇是一味禪。」云：「如何是一味禪？」宗便打。僧云：「會也，會也。」宗云：「道，道。」僧擬開口，宗又打。其僧後到師處。師問：「甚麼處來？」云：「歸宗來。」師云：「歸宗有何言句？」僧遂舉前話。師乃上堂舉此因緣云：「馬大師出八十四人善知識，問著箇箇扃澆澆地，祇有歸宗較些子。」

A certain monk was taking leave of Master Guei-Dz-

ong.³⁶ Master Guei-Dzong asked, “Where are you heading?”

The monk replied, “I am going everywhere to learn the *Five Flavors of Ch’an*.” Master Guei-Dzong said, “They have Five Flavors of Ch’an, while here I have only *One-Flavor Ch’an*.”

The monk asked, “What would the *One-Flavor Ch’an* be?” Thereupon, Master Guei-Dzong hit the monk. The monk then said, “Oh, I understand, I understand!”

Master Guei-Dzong said, “Then say it, say it!” When the monk was on the point of talking, Master Guei-Dzong hit him again.

Later on this monk came to Master Huang-Buo. The Master asked this monk, “Where did you come from?”

The monk replied, “From Master Guei-Dzong’s.”

The Master asked, “What words or speeches did Guei-Dzong impart to you?”

The monk then referred to the previous dialogues. Thereupon the Master ascended the Dharma-Seat and took that monk’s incidents as an example and imparted

36. **Master Guei-Dzong**: full epithet: Guei-Dzong Che-Chang (歸宗智常, C.820), a celebrated Ch’an master in Tang Dynasty. Master Guei-Dzong is a Dharma Heir of Master Ma-Dzu Dao-Yi (馬祖道一). 歸宗禪師

to the congregation, “By dint of the instruction of Master Ma-Dzu,³⁷ eighty-four people have become Good Gurus. However, when they are inquired of a profound question, each and every one of them would be uncontrollably beissing themselves soakingly wet, except for Guei-Dzong who alone was somewhat better.”

[II:3-3]

師在鹽官會裏，大中帝爲沙彌，師於佛殿上禮佛，沙彌云：「『不著佛求，不著法求，不著眾求』，長老禮拜，當何所求？」師云：「『不著佛求，不著法求，不著眾求』，常禮如是事。」沙彌云：「用禮何爲？」師便掌。沙彌云：「太麤生。」師云：「這是什麼所在？說麤說細。」隨後又掌，沙彌便走。

Once the Master was at the congregation in Yen-Kuan City. Da-Chong-Di was a *Sramanera*³⁸ at that time. When the Master was paying homage to the Buddha by making prostrations at the shrine hall, the Sramanera announced, “‘Seek not by being attached to the Buddhas; seek not by being attached to the Dharma; and seek not by being attached to the Samgha,’³⁹ if so, what

37. **Master Ma-Dzu** (709-788): a great Ch’an master in Tang Dynasty. He is the Dharma Heir of Master Nan-Yue Huai-Rang(南嶽懷讓). His full epithet is Ma-Dzu Dao-Yi(馬祖道一), also called Master Ma(馬大師), on account that his secular family name is Ma(馬). 馬祖大師(馬大師)

38. **Sramanera**: Sanskrit, a male Buddhist novice for priesthood. 沙彌

39. The Sramanera is quoting the speech that the Master used to teach.

would it be that Your Eldership were seeking when you prostrated away?” The Master replied, ““Seek not by being attached to the Buddhas; seek not by being attached to the Dharma; and seek not by being attached to the Samgha’; accordingly, I always pay homage to such Tenet.” The Sramanera said, “But what could prostration do for that?” The Master then hit him with the palm. The Sramanera said, “That was too rough of you, Sir.” The Master said, “What kind of place do you take this to be for you to say either *rough* or *fine*?” Forthwith the Master struck again, and the Sramanera took to his heels.

[II:3-4]

師行腳時到南泉。一日齋時，捧鉢向南泉位上坐。南泉下來見，便問：「長老什麼年中行道？」師云：「威音王已前。」南泉云：「猶是王老師孫在。」師便下去。

師一日出次，南泉云：「如許大身材，戴箇些子大笠。」師云：「三千大千世界總在裏許。」南泉云：「王老師咏。」師戴笠便行。

Once when the Master was making a Practicing Journey,⁴⁰ he arrived at Master Nan-Chuan’s temple. One

40. **Practicing Journey:** In Ch’an Sect, the practitioners frequently would go on a “Dharma Pilgrimage” to other temples looking for personal instruc-

day at meal time, the Master brought his own Alms-bowl with him to Master Nan-Chuan's seat and seated himself on it.⁴¹ When Nan-Chuan emerged and saw it, he asked, "What year did your Eldership become ordained as a priest?"⁴²

The Master answered, "Prior to Wei-Yin-Wang Buddha."⁴³

Nan-Chuan then remarked, "Then this person is still the grandson of Teacher Wang."⁴⁴ The Master then descended from the seat.

One day when the Master was leaving for some place, Master Nan-Chuan said, "Such a huge bulk of constitution should be covered by so tiny a bamboo hat." The Master said, "The *Three-thousand Mega-thousand Cosmoses*⁴⁵ are all in here."

tions from great masters or gurus for enlightenment. This kind of travel is called Practicing Journey. 行腳

41. The seat is the Abbot's seat.

42. Nan-Chuan, a disciple of Ma-Dzu, is older than Master Huang-Buo by one generation. Therefore, he must be elder than Huang-Buo in monkhood.

43. **Wei-Yin-Wang Buddha:** This is a Buddha billions of eons ago. 威音王佛

44. **grandson of Teacher Wang:** This connotes "Then you are still my grandson." 王老師孫

45. **Three-thousand Mega-thousand Cosmoses:** I.e., Three-thousand Mega-thousand Universes. See footnote 109 on p. 219. 三千大千世界

Nan-Chuan cried out, “What a gourmand Teacher Wang!”⁴⁶ Thence the Master put on the hat and left.

[II:3-5]

師一日在茶堂內坐，南泉下來，問：「定慧等學，明見佛性，此理如何？」師云：「十二時中不依倚一物。」泉云：「莫便是長老見處麼？」師云：「不敢。」泉云：「漿水錢且置，草鞋錢教什麼人還？」師便休。後漚山舉此因緣問仰山：「莫是黃蘗搆他南泉不得麼？」仰山云：「不然。須知黃蘗有陷虎之機。」漚山云：「子見處得與麼長？」

One day when the Master was sitting in the tea hall, Master Nan-Chuan came in and asked, “How about the Doctrine of ‘practicing *Dhyana* and *Wisdom* balancedly, thereby to perceive the *Buddha Nature* lucidly’?”

The master replied, “Never rely on any one single stuff throughout the twenty-four hours of the day.” Nan-Chuan asked, “Would this be Your Eldership’s consummate view?”

The master answered, “I would not make so bold as to

46. **What a gourmand Teacher Wang:** What Nan-Chuan connotes is that how gluttonous (greedy) Huang-Buo is to take all the Cosmoses within his body. And the epithet “Teacher Wang” implies to ridicule that Huang-Buo is still like a secular person, who is full of Greediness. 王老師咄！

do that.”⁴⁷ Master Nan-Chuan then said, “If so, not to speak of the expenditure of the drinks and food, who is going to pay for the expenses of your straw-shoes?”⁴⁸ The master was reticent.

Afterwards when Master Wei-Shan brought this up to inquire of Master Yang-Shan by saying, “Was it that Master Huang-Buo could not get the upper hand of Nan-Chuan?”

Master Yang-Shan said, “Not so. You are given to know that Master Huang-Buo is endowed with the tactics of entrapping tigers.” Wei-Shan then asked, “Would your view be also as good as his?”

[II:3-6]

一日普請。泉問：「什麼處去？」師云：「擇菜去。」泉云：「將什麼擇？」師豎起刀子。泉云：「只解作賓，不解作主。」師扣三下。

一日五人新到，同時相看，一人不禮拜，以手畫一圓相而立。師云：「還知道好隻獵犬麼？」

云：「尋羚羊氣來。」

47. **I would not make so bold as to do that:** This is meant to be a humble reply of admission. 不敢

48. **the expenses of your straw-shoes:** The expenses refer to what is spent on the trip to learn Dharma everywhere. What Nan Chuan means here is that if Huang-Buo has already achieved the level of Non-Reliance, then why did he still take so much trouble to go about everywhere? 草鞋錢

師云：「羚羊無氣，汝向什麼處尋？」

云：「尋羚羊蹤來。」

師云：「羚羊無蹤，汝向什麼處尋？」

云：「尋羚羊跡來。」

師云：「羚羊無跡，汝向什麼處尋？」

云：「與麼則死羚羊也。」

師便休。

來日陞座退，問：「昨日尋羚羊僧出來。」其僧便出。

師云：「老僧昨日後頭未有語在，作麼生？」其僧無語。

師云：「將謂是本色衲僧；元來祇是義學沙門。」

One day there was a General Summons for daily chores in the field. Master Nan-Chuan asked, “Where are you going?”

The Master replied, “To pluck some vegetables.”

Nan-Chuan asked, “What would you use to pluck with?”

The Master then raised and showed a knife to him. Master Nan-Chuan said, “This shows you simply know how to be a Guest, without knowing how to be a Host.” The Master then struck the ground three times.⁴⁹

One day five newcomers arrived. They all saw the Master. One of them did not make prostrations to the Master to show his homage, simply drawing a circle

49. **struck the ground three times:** I.e., with the knife. 扣三下

with one hand, while standing there.

The Master asked, “Would you know what is a good hunting dog?”

He said, “That which can smell and track down the *Scent* of an Antelope.”

The master said, “If the Antelope did not leave any *Scent*, how are you going to follow?”

The monk said, “Perceive and follow the *Trace* of the Antelope.”

The master asked, “If the Antelope did not leave a *Trace* behind him, how are you going to follow?”

The monk replied, “Perceive and follow the *Vestige* of the Antelope.”

The master asked, “If the Antelope is devoid of any *Vestige*, then how are you going to follow?”

The monk said, “Then that must be a dead Antelope.”

The Master then quit talking.

The following day, after the Abbot had preached in the hall, the Master pronounced, “The monk that followed the Antelope yesterday, come forward.” The monk

then stepped out.

The master asked, “Yesterday I did not say anything at the end of the dialogue; what would you make of it?”

The monk remained reticent.

The master then said, “I took you to be a genuine Ch’an monk; yet you should turn out to be only a Dogma-learning *Sramana*.⁵⁰”

[II:3-7]

師曾散眾在洪州開元寺。裴相公一日入寺行次，見壁畫，乃問寺主：「這畫是什麼？」

寺主云：「畫高僧。」

相公云：「形影在這裏，高僧在什麼處？」寺主無對。

相公云：「此間莫有禪僧麼？」

寺主云：「有一人。」

相公遂請師相見。乃舉前話問師。

師召云：「裴休。」

休應：「諾。」

師云：「在什麼處？」

相公於言下有省。乃再請師開堂。

Once the Master dismissed the congregation after ser-

50. a **Dogma-learning *Sramana***: Because this monk appears arrogant and takes things on the face value. If he replies to the Master at the end by saying: “Maybe it is no Antelope at all,” or “I might just as well quit following,” that may redeem him from his faults. 義學沙門

mons at Kai-Yuan Temple in Hong State. One day when the Prime Minister, Pei-Hsiou, came into the temple, he saw a mural painting, and asked the Temple Director, "What is this painting?"

The Director answered, "It is a painting of a pontiff."

Prime Minister Pei asked, "Now that the shape and shadow of the person is over here, where would the pontiff be?"

The Director could not come up with an answer.

The Prime Minister said, "Would there be a Ch'an monk here?"

The Director said, "There is one."

Prime Minister Pei then requested to meet the Master. Thereupon the Prime Minister brought up the previous dialogues to enquire of the Master.

The Master suddenly hailed, "Pei-Hsiou!"

The Prime Minister replied, "Yes, Sir."

The Master asked, "Where were you?"

Whereupon, Prime Minister Pei *attained some Insight*. Thereupon he requested the Master to make more public teachings.

[II:3-8]

上堂云：「汝等諸人盡是噇酒糟漢，與麼行腳，笑殺他人。總似與麼容易，何處更有今日？汝還知大唐國裏無禪師麼？」

時有僧問：「祇如諸方見今出世，匡徒領眾，爲什麼卻道無禪師？」

師云：「不道無禪，祇道無師。」

後漚山舉此因緣問仰山云：「意作麼生？」

仰山云：「鵝王擇乳，素非鴨類。」

漚山云：「此實難辨。」

The Master ascended the Dharma-Seat and said, “You people here are all gluttons of wine lees!⁵¹ Such kind of *Practice-Journeys* that you are making would only make people laugh to death. It always seems to you a rather easy affair. Where else could you have another Occasion like this today? Would you ever know that there is no Ch’an Master in the entire Tang Empire?”

At that juncture a monk asked, “However, we can definitely see that there are quite a few Masters emerging everywhere recently, regulating disciples and leading people in practice. Why would you say that there are no Ch’an Masters?”

51. **gluttons of wine lees**: those who ingest greedily (gluttons) on “wine lees” (dregs sieved out in the process of wine making, connoting the Dharmas of poorest quality). 噇酒糟漢

The Master said, “I am not saying that there is no *Ch’an*; simply saying that there is no *Master*.”

Afterwards, Master Wei-Shan brought this up to inquire of Master Yang-Shan, saying, “What did he mean by that?”

Yang-Shan said, “The Milk that the Goose King chooses to drink of⁵² is usually not *for* the species of Ducks.”⁵³

Wei-Shan said, “It is really hard to distinguish.”

[II:3-9]

裴相一日托一尊佛於師前胡跪云：「師請安名。」

師召云：「裴休。」

休應：「諾。」

師云：「與汝安名竟。」

相公便禮拜。

相公一日上詩一章；師接得便坐卻，乃問：「會麼？」

相公云：「不會。」

師云：「與麼不會，猶較些子。若形紙墨，何有吾宗？」

52. **The Milk that the Goose King chooses to drink of:** Geese King refers to practitioner of superb quality and the Milk refers to the *Milk of Dharma*; i.e. the Dharma. 鵝王擇乳

53. **the species of Ducks:** The Duck refers to people who are satisfied greatly with lower level of Dharma. 素非鴨類

詩曰：自從大士傳心印 額有圓珠七尺身
掛錫十年棲蜀水 浮杯今日度漳濱
千徒龍象隨高步 萬里香花結勝因
願欲事師爲弟子 不知將法付何人

師答曰：

心如大海無邊際 口吐紅蓮養病身
雖有一雙無事手 不曾祇揖等閑人」

One day Prime Minister Pei held a statue of Buddha in front of the Master and said, "Please name it for me."

The Master hailed loudly, "Pei-Hsiou!"

The Prime Minister replied, "Yes, Sir."

The Master said, "I have already finished naming it for you."

The Prime Minister then prostrated.

One day the Prime Minister presented a poem of his own composition to the Master. After receiving it, the Master took a seat and set the poem aside, and then asked, "Would you understand?"

The Prime Minister said, "No, I couldn't."

The Master said, "Why not? You are still somewhat lagging behind: If it were to be expressed by ink and paper, how could my Lineage be existent?"

Pei's poem read:

Ever since the Mighty Master⁵⁴ received the Transmission of *Mental Cachet*,

There grew upon his brows a Pearl, and his statue was seven feet tall.

He preached for ten years upon the River of Shu; Recently he crossed the River Chang by a floating cup.

A thousand disciples of high standing are following his lofty steps,

And he has traveled ten thousand miles to initiate Supreme Causes of Bodhi for people.

I yearn to become his disciple and to serve him as Master,

And yet I little know to whom he would impart his Dharma.

The Master responded to the poem by saying:

The Mind of a practitioner is as capacious as the ocean without bounds,

From his mouth he issues forth Red Lotus to nurse and heal the ailing body.

He would keep both his hands at leisure,

54. **Mighty Master:** another term for a Great Pusa, who has attained the Holy Pusahood, usually the Ten Terraships. 大士

For he would never employ them to greet and socialize with mediocrities.

Segment 4

[II:4-1a]

「夫學道者，先須屏卻雜學諸緣，決定不求，決定不著。聞甚深法，恰似清風屈耳，瞥然而過，更不追尋，是爲甚深，入如來禪，離生禪想。」

“A *Bodhi learner* should first of all shield and ward off all the Extraneous Factors and miscellaneous Learnings, be resolved not to seek anything, and be resolved not to be attached to anything. When he is exposed to some extremely profound Dharma, it would be like a gust of cool breeze brushing past the ear, only to pass by and die away in a twinkling, and neither is he to sniff its traces for the pursuit of it—such is called the state of *Extreme Profundity*: It also signifies to make ingress into the *Thus-Adventistic Ch'an*,⁵⁵ without forming the *Conception of Ch'an*.

[II:4-1b]

「從上祖師唯傳一心，更無二法。指心是佛，頓超等妙二覺之表，決定不流至第二念，始似入我宗門。如斯之法，汝取次人到這裏擬作麼生學？所以道：擬心時，被擬心魔縛；非擬心時，又被非擬心魔縛；非非

55. *the Thus-Adventistic Ch'an*: According to *The Lankavatara Sutra*, this is the highest level of Ch'an. 如來禪

擬心時，又被非非擬心魔縛。魔非外來，出自你心，唯有無神通菩薩足跡不可尋。」

“Ever since the primordial times what the Patriarchs have transmitted is only the *Dharma of One-Mind*; apart from this, there are no other Dharmas. They have pointed out that the Mind *is* the Buddha, and this even would enable one to surpass instantaneously the status of *Equi-Enlightenment*⁵⁶ and *Wondrous Enlightenment*,⁵⁷ and that the Mind of the Practitioner is so firmly resolute that any of his *Cogitations* would never elapse and emanate into a second *Cogitation*. Only those who are capable of such practice would be likely to enter the threshold of my Lineage. Such a Dharma—how could Cliché Mimickers like you intend to learn of it here? As I say, when you internally incite an *Intention*, you would be entangled by Mara of Intentions; when you would not incite any *Intention*, you would then turn out to be entangled by Mara of Unintentions. Furthermore, when you do not make *Unintentions*, you would in turn be entangled by Mara of Non-unintentions. In reality, the Maras do not come from without, they come from within your own Mind. Only the Pusas who are with-

56. *Equi-Enlightenment*: the stage of Bodhisattvaship above the Tenth Terra, almost equal to Buddhahood, hence. 等覺

57. *Wondrous Enlightenment*: the stage of Bodhisattvaship above Equi-Bodhi, and it is also the very last stage of all Bodhisattvaships, which is like the candidacy of Buddhahood, soon to succeed the Buddha. 妙覺

out *Supernal Powers* could not be traced by their footprints.

[II:4-1c]

「若以一切時中，心有常見，即是常見外道；若觀一切法空，作空見者，即是斷見外道。所以『三界唯心，萬法唯識』此猶是對外道、邪見人說，若說法身以爲極果，此對三賢十聖人言。故佛斷二愚：一者微細所知愚，二者極微細所知愚。佛既如是，更說什麼等妙二覺來？」

“If a practitioner embraces the *View of Constancy* at all time in twenty-four hours of the day, he would be an *External Wayist of Constant Views*. If, on the other hand, someone Visualizes all dharmas as *vacuous*, and take everything by the *View of Vacuity*, he would be a *Nihilistic External Wayist*. Hence it is said: ‘In the Three Realms, there is nothing but the Mind; in all Dharmas, there are nothing but the Cognizances.’ Nevertheless, this is directed towards *External Wayists* and *Devious Viewers*. As for the divulgation that the *Dharmic Corpus* is the Consummate Fruition, this is directed towards people of the *Three Virtuous Standings* and *Ten Sacred Statutes*. Hence, they assert, the Buddha Himself also practiced on the extirpation of two kinds of *Inanities*: firstly, the Subtle-fine Inanities in Compre-

hension; secondly, the Extremely Subtle-fine Inanities in Comprehension. If even the Buddha Himself still needs to practice these, how would it be possible for Him to divulge the doctrines of Equi-Enlightenment and Wondrous Enlightenment?

[II:4-1d]

「所以一切人但欲向明，不欲向闇；但欲求悟，不受煩惱無明，便道『佛是覺，眾生是妄』，若作如是見解，百劫千生輪迴六道，更無斷絕。何以故？爲謗諸佛本源自性故。他分明向你道：佛且不明，眾生且不闇，法無明闇故；佛且不彊，眾生且不弱，法無彊弱故；佛且不智，眾生且不愚，法無愚智故。」

“Therefore all people are inclined towards Brightness, while repulsive of Darkness; inclined towards Enlightenment, while repulsive of *Worriments* and *Nescience*⁵⁸—for these people, they would assert that ‘Buddha is of Enlightenment, but Multibeings are of Delusion.’ If anyone who fosters such Views, he shall transmigrate in the midst of the *Six Domains*⁵⁹ for thousands of lives in hundreds of Kalpas, without cessation or termination. Why would it be so? For he has calum-

58. *Nescience*: I.e. Ignorance. Cf. footnote 104, p. 217. 無明

59. *Six Domains*: I.e. The Celestial, Human, Asura, Hell, Hungry Ghost, and Animals. Cf. footnote 67, p. 46. 六道

niated the Quintessential Source of all Buddhas.⁶⁰ The Buddha has most distinctly divulged to thee that even Buddhas are not *Brightened*, nor the Multibeings *Darkened*; for Dharmas are neither *Bright* nor *Dark*. He has also stated that neither the Buddha is Strong, nor the Multibeings Weak; for there is neither Strength nor Weakness in the Dharma. He has further pronounced that neither the Buddha is Wise, nor the Multibeings Stupid; for there is neither Wisdom nor Stupidity in the Dharma.

[II:4-1e]

「是你出頭總道解禪，開著口便病發，不說本，只說末；不說迷，只說悟；不說體，只說用——總無你話論處：他一切法且本不有，今亦不無：緣起不有，緣滅不無；本亦不有，本非本故；心亦不心，心非心故；相亦非相，相非相故。所以道：『無法無本心，始解心心法』。法即非法，非法即法；無法無非法，故是心心法。」

“It is all due to the fact that you would always try to stand out of the line and declare that you understand what Ch’an is, so that no sooner had you opened your mouth to make an utterance, than your Malady would soon break out. For you never talk about the *Origin*,

60. the **Quintessential Source of all Buddhas**: I.e. The Self-Nature or Intrinsic Nature. 諸佛本源自性

but merely about the *Terminus*; you never discourse on *Aberration*, but merely on *Enlightenment*; you never speak of *Entity*, but merely of *Application*—Nevertheless, there is nothing that you can ever discourse about: since all Dharmas have originally been *un-being*, and so at present they are *un-nil*, either: it is on account that the Dharmas arise from the Aggregation of Factors, hence they are *un-being*; that their Termination result from the Dispersion of Factors, hence they are *un-nil*. Furthermore, the *Origin* is also *un-being*, for the so-called *Origin* is actually *Non-origin*; likewise, the *Mind* is not the real *Mind* either, for the so-called *Mind* is actually *Non-mind*; *Appearances* are not *Appearances*, for the so-called *Appearances* are actually *Non-appearances*. Hence it is said: ‘Not until one follows the Import of *Nil-dharma* and *Nil-origin Mind*, could one be able to comprehend the *Mind* and the *Mental Adjuncts*.’⁶¹ The Dharma is Non-dharma; the Non-dharma is the Dharma—for there are neither Dharmas nor Non-dharmas; hence, everything are subsumed to either *the Mind* or *the Mental-Adjunct* Dharmas.

[II:4-1f]

「忽然瞥起一念，了知如幻如化，即流入過去佛。過

61. *Mental Adjuncts*: Cf. footnote 33, p. 147. 心法，心所有法，心所

去佛且不有，未來佛且不無，又且不喚作未來佛；現在念念不住，不喚作現在佛。佛若起時，即不擬他是覺是迷、是善是惡，輒不得執滯他、斷絕他。如一念瞥起，千重關鎖鎖不得，萬丈繩索索他不住。既若如是，爭合便擬滅他、止他？分明向你道爾燄識，你作麼生擬斷他？喻如陽燄，你道近，十方世界求不可得。始道遠，看時祇在目前。你擬趁他，他又轉遠去；你始避他，他又來逐你。取又不得，捨又不得，既若如此，故知一切法性自爾，即不用愁他、慮他。」

“All of a sudden, when there sweeps across your mind an Ideation, which you immediately perceive and apprehend it to be *Phantasm-like* and *Conjuration-like*, all of these would flow and commingle with Buddhas in the past. Nevertheless, even *Past Buddhas* are *un-being* at present, and *Future Buddhas* would not be *nihil*; and they even could not be called *Future Buddhas*, either: for *the Present Moment* would not stay from one instant to another; hence they could not be called ‘*Present Buddhas*.’ During your meditation, when a Buddha’s image should arise in you, you are not to make Differentiations on it, trying to decipher whether it be Enlightening or Distracting Phenomenon, good or evil; nor would you try to take hold of and detain it, or try to eliminate it immediately. For whenever there arises in your mind a certain Ideation of a sudden,

you could not possibly have it locked up even with one thousand padlocks, nor could you tie it up with a rope ten thousand yard long. If it be so, why should you still try to smother it and put an end to it? Since it has been distinctly divulged to you that it is called *Mirageful Cognizance*, why in the world should you attempt to eradicate it? Since it is likened to a Mirage, therefore when you take it to be nigh at hand, you could not get hold of it by pursuing after it all over the Cosmoses in ten directions. However, when you descry it to appear in quite a distance, but at another look, it would seem to be right in front of you. Once more, if you endeavor to grasp it, it would take off to a distance again; yet when you try to evade it, it would revert its course to chase you. Ideations are thus neither *obtainable* nor *forsakeable*. If it be so, we would know accordingly that the nature of all dharmas are naturally so inclined; hence you would not need to fret about it, nor brood over it.

[II:4-1g]

「如言：前念是凡，後念是聖，如手翻覆一般。此是三乘教之極也。據我禪宗中，前念且不是凡，後念且不是聖；前念不是佛，後念不是眾生。所以一切色是佛色，一切聲是佛聲。舉著一理，一切理皆然；見一事，見一切事；見一心，見一切心；見一道，見一切

道：一切處無不是道。見一塵，十方世界山河大地皆然；見一滴水，即見十方世界一切性水。又，見一切法，即見一切心。」

“As the saying goes that albeit one’s preceding Cogitation could be of the *Secular*, the ensuing Cogitation might turn to be of the *Sacrosanct*, and that the alteration from *Secularity* to *Sacrosanctity* could be just like the turning of one’s palm. This is exactly the culmination of the Tri-yana Doctrines. Nevertheless, according to the teaching of our Ch’an Lineage, neither the Preceding Cogitation is actually *Secular*, nor the Ensuing one *Sacrosanct*; neither the Preceding Cogitation is of *Buddha*, nor the Ensuing one of *Multibeings*. Thus all the Matters are of *Buddhaic Matters*, and all the Sounds are of *Buddhaic Voices*. If a *Tenet* is cited, *all Tenets* are cited. Perceiving *one Fact* is perceiving *all Facts*; perceiving *one Mind* is perceiving *all Minds*; perceiving *one Truth* is perceiving *all Truths*; hence, anywhere you turn there is nothing but *Truth*. Viewing one particle of Dust is viewing all the mountains, rivers, and land in all the worlds in ten direction, which turn out to be identical with this Dust; to see a drop of Water is to see the Essence of Water in all the worlds in ten directions. Therewithal, to perceive all the *Dharmas* is to perceive all the *Minds*.

[II:4-1h]

「一切法本空，心即不無，不無即妙有；有亦不有，不有即有，即真空妙有。既若如是，十方世界，不出我之一心；一切微塵國土，不出我之一念。若然，說什麼內之與外？」

“All the Dharmas have been *vacuous*; yet the Mind is *un-nihil*. The *Non-nihility* is the *Wondrous Beingness*. *Beingness* is also *un-being*, and *Non-beingness* is *Beingness*. Thus, it becomes the so-called ‘*Veracious Vacuity coinciding with Wondrous Beingness*.’ If that be so, all the worlds in ten directions never lie outside the bound of this *One-Mind* of mine; all the myriad minute-molecule number of Cosmoses do not go beyond the periphery of this *One-Cogitation* of mine. If this be so, what significance would it make to distinguish between the External and the Internal?

[II:4-1i]

「如蜜性甜，一切蜜皆然，不可道這箇蜜甜，餘底苦也。何處有與麼事？所以道：虛空無內外，法性自爾；虛空無中間，法性自爾。故眾生即佛，佛即眾生；佛與眾生，元同一體；生死涅槃，有爲無爲，元同一體。世間出世間，乃至六道四生，山河大地，有性無性，亦同一體。言『同』者，名相亦空；有亦

空，無亦空，盡恆沙世界，元是一空。既若如此，何處有佛度眾生？何處有眾生受佛度？何故如此？萬法之性自爾故。若作自然見，即落自然外道。若作『無我、無我所』見，墮在三賢十聖位中。」

“For instance, knowing the nature of honey is sweet, we would know that all honeys are sweet. It would not hold good to say that this honey is sweet, while all the rest is bitter—where in the world could this kind of thing happen? Therefore it is said that there is no distinction of Interior or Exterior with the Ethereal Space, for the *Nature of Dharmas* is inclined to be *thus* of its own accord. Furthermore, there is not a locality called Middle with the Ethereal Space, either; for the *Nature of Dharmas* is *thus* of its own accord. Hence, Multibeings *are* Buddhas, and Buddhas *are* Multibeings: for Buddhas and Multibeings have always been of one identical *Noumenon*.⁶² *Transiency* and *Nirvana*, *Implementation* and *Non-implementation* are of one identical *Noumenon*. *Mundanity* and *Ultra-mundanity*, even the *Six Domains*, the *Four Nativities*, the mountains, rivers and the Terra Firma, the Beingness and Non-beingness—all of these are of one identical *Noumenon*. However, the so-called ‘*identity*’ here is also a nomenclature which is *vacuous* in Essence: *Beingness* is *vac-*

62. *Noumenon*: substantiality. 體

uous; *Non-beingness* is also *vacuous*; all the myriads of worlds as innumerable as the Ganges' sands have always been of *One Vacuity*. If it be so, where could there be a Buddha delivering Multibeings, and where could there be any Multibeing delivered by Buddha? Wherefore is it so? For the *Nature of all Dharmas* is thus inclined of its own accord. Nevertheless, if one would take it to be *Naturalness*, one would degenerate into a *Naturalistic Externalist*.⁶³ On the other hand, if one takes it to be *Egolessness* and *Possessionlessness*, one would fall under the heading of the *Three-Sage Placements* and *Ten Sacred Terra-hoods*.

[II:4-1j]

「你如今云何將一尺一寸，便擬量度虛空？他分明向汝道：『法法不相到』，法自寂故，當處自住，當處自真。以身空故名法空，以心空故名性空。身心總空，故名法性空。乃至千途異說，皆不離你之本心：如今說菩提、涅槃、真如、佛性、二乘、菩薩者，皆指葉爲黃金，拳掌之說；若也展手之時，一切大眾若天若人，皆見掌中都無一物。所以道：『本來無一

63. *Naturalistic-Externalist*: “Naturalist” signifies one who believes that enlightenment would come of itself (“naturally”), without the need of any effort or practice. This is refuted by the Buddha as a Devious View. An “Externalist” is one who seeks outwardly, such as in an external god or any other factor, for enlightenment. Both of these Devious Views combined together would result in an even more faulty conviction called “the Naturalistic-Externalist Views.” 自然外道

物，何處有塵埃？』本既無物，三際本無所有，故學道人單刀直入，須見這箇意始得。」

“And now how could you attempt to use a ruler of merely one foot or one inch in length to get the entire measurement of the Ethereal Space? The Buddha has quite distinctly divulged unto thee that *one dharma does not evolve into another one*, for Dharmas are *quiescent* by their very nature; it abides by itself right in its own place, and it is intrinsically *true* by its own virtue. As the physical body is *vacuous*, it is termed *Dharmic Vacuity*. As the Mind is *vacuous*, it is termed *Quintessential Vacuity*. Moreover, as both the body and the Mind are subsumed to *Vacuity*, it is termed the *Vacuity of Dharmic Essence*. Even thousands of ways of diverse discourses could not get beyond your own *Original Mind*. Right now the Tenets of Bodhi, Nirvana, *Veracious Thusness* and Buddha Nature, or even the *Duo-yanas* and Pusahood—all of these teachings serve the same purpose as making believe ‘*a tree leaf to be a leaf of gold*,’ or ‘*altering the shape of one’s hand by extending a fist into a palm*.’ When the Fist is unfolded, all the *Multitudes* such as Celestials or Humans could see that there is actually ‘*not a thing in the palm*.’ That is exactly why the Patriarch said: ‘Since there has never been a Thing, where could the Dust and

Dirt gathered be?’⁶⁴ As there has never been a Thing, the *Three Temporal Confines*⁶⁵ have been *Nihil*. Therefore a Bodhi learner must perforce cut straightway into the gist at one single stroke so as to get at the *Purport*; otherwise, it would never work.

[II:4-1k]

「故達摩大師從西天來至此土，經多少國土，祇覓得可大師一人，密傳心印，印你本心。以心印法，以法印心。心既如此，法亦如此：同真際，等法性。法性空中，誰是授記人？誰是成佛人？誰是得法人？他分明向你道：『菩提者，不可以身得，身無相故；不可以心得，心無相故；不可以性得，性即便是本源自性天真佛故。』不可以佛更得佛，不可以無相更得無相；不可以空更得空；不可以道更得道：本無所得，無得亦不可得。所以道『無一法可得』。祇教你了取本心，當下了時，不得了相；無了無不了相，亦不可得。如此之法，得者即得，得者不自覺知，不得者亦不自覺知。如此之法，從上已來，有幾人得知，所以道：『天下忘己者有幾人？』」

“For that reason, by the time when Master Bodhidharma arrived in this land from the West, he had already

64. **Since there has . . . gathered be?:** a Gatha quoted from *The Dharmic Treasure Altar-Sutra of the Sixth Patriarch*. [出自六祖壇經]

65. **the Three Temporal Confines:** I.e. the three spheres of time: the past, the present and the future. 三際

passed through numerous countries, only to find none but Master Huei-Ko as prospective worthy descent. The Patriarch then transmitted to him the *Cachet of the Mind*⁶⁶ in secret, thereby to attest the *Innate Mind*. Thenceforward one is to *attest Dharmas with this Innate Mind*, and conversely, to *attest the Mind by those Dharmas*. Since the state of the Mind has always been in the state of *Thusness*, the Dharma would also be in the like state of *Thusness*: both of them would coincide within the *Bounds of Veracity*, and they would be equitable in *Dharmic Essence*. Thus, in the *Vacuity of Dharmic Essence*, who could become the Conferrer of *Prognosticative Ordination*? And who could be the one that becomes Buddha? And who would the Dharma-Acquirer be? The Patriarch has distinctly divulged unto thee: ‘The so-called Bodhi could not be obtained with the Corporeal Body, for the body is *Appearanceless*; nor could it be obtained with the *Mind*, for the Mind is also *Appearanceless*; nor could it be obtained with *Essence*, for Essence is the Provenance Fountainhead of Intrinsic Native Genuine Buddha.’ Therefore, it would not stand to reason for a Buddha still to attain Buddhahood; nor for *Non-appearance* to acquire some other *Non-appearances*; nor for *Vacuity* to appropriate

66. *Cachet of the Mind*: the Holy Seal of the Mental Dharma. 心印

other *Vacuities*; nor for *Bodhi* yet to procure *Bodhi*: There has never been anything to be *obtained*; and the *Unobtainability* is also *unobtainable*. Hence it is said in the *Sutra*: ‘*There is not even an iota of Dharma to be obtained.*’ This means only to urge you to *apperceive your own Innate Mind*; yet right at the instant of *Apperception*, there is no *Appearance of Apperception* to be seized, either. Even neither the *Appearance of Apperceptionlessness* nor *Non-apperceptionlessness* is obtainable. In such a *Dharma*, the *Acquirer* could simply acquire it; and yet the true *Acquirer* even would not feel and cognize that he has any *Acquisition* at all. Likewise, when he has not acquired any single thing, nor would he feel and cognize that he has not made any such *Acquisition*. Ever since olden times, how many people have apprehended such *Dharma*? Hence it is said: ‘How many people in all the worlds under heaven could achieve *Self-oblivion*?’

[II:4-11]

「如今於一機一境、一經一教、一世一時、一名一字，六根門前領得，與機關木人何別？忽有一人出來，不於一名一相上作解者，我說此人盡十方世界覓這個人不可得，以無第二人故，繼於祖位，亦云釋種，無雜純一。故言『王若成佛時，王子亦隨出家』。此

意大難知，祇教你莫覓，覓便失卻，如痴人山上叫一聲，響從谷出，便走下山趁。及尋覓不得，又叫一聲，山上響又應，亦走上山上趁。如是千生萬劫，祇是尋聲逐響人、虛生浪死漢。汝若無聲即無響；涅槃者，無聞、無知、無聲，絕迹絕蹤，若得如是，稍與祖師隣房也。」

“Right now even though you could obtain the Dharma by the use of your *Six Senses* through one Occasion or one Ambience, from one Scripture or one Tenet, in the space of one life or in an instant, via one name or one epithet—how would these *Executions* of yours be any dissimilar to the acts of a Wooden Robot? If perchance there emerges an individual, who would not attempt to make explications for any Nomenclature or an Appearance, I would say that he would not be able to find another person just like him all over the worlds in ten directions—for there would be no second person like him. Such a person would be capable of succeeding to the Patriarchate, and could be called the *Stock of Shakya*,⁶⁷ pure and unadulterated. Therefore it is said: ‘When the King has attained Buddhahood, thereupon the princes would also *renounce their Secular Homes* to follow him.’ The import of this is too

67. *the Stock of Shakya*: the Dharmic heir or descendant of the Buddha (*Shakya* being the secular surname of the Buddha). 釋種

abstruse to cognize. In one word, it simply admonishes you against *Seeking*; if you do seek for it, it shall be lost to you. It could be compared to this: when a simpleton utters a cry atop the mountain, an Echo would ring amidst the valleys; on hearing the Echo, that nit-wit would go down the mountain to give chase to the Echo to find out its origin. Failing in this, he would utter another cry, and this time the Echo would come from the mountain top, this man would then ascend the mountain to give chase to the Echo's origin again. In this fashion, throughout thousands of lives and myriads of Kalpas, *this man has been nothing but a Sound-pursuer or Echo-chaser; thus he has turned out to be one who has been born and died in vain.* Apparently, if you would not utter any Sound, there would be no Echoes. The so-called *Nirvana* is devoid of Hearing, Knowing and Sound, trackless and traceless. If you could but comprehend thus, you might accommodate yourself somewhat adjacent to the Chamber of the Patriarchs."

Segment 5

[II:5-1]

問：「『如王庫藏內，都無如是刀』，伏願誨示。」

師云：「『王庫藏』者，即虛空性也，能攝十方虛空世界，皆總不出你心；亦謂之虛空藏菩薩。你若道是有是無，非有非無，總成羊角；羊角者，即你求覓者也。」

Query: “As it is divulged in the Sutra: ‘As for the Treasure-House of the King, there is no such kind of Sword.’ Please instruct me with regard to this.”

The Master said, “The so-called ‘the Treasure-House of the King’ signifies the *Essence of Ethereal Space*,⁶⁸ which is capable of incorporating all the *Firmament* and Worlds in ten directions; yet all of these are not anything beyond your Mind, which is also called Ethereal-Repertory Pusa.⁶⁹ With respect to these, if you conceive them to be either *Being* or *Nihil*, either *Non-being* or *Non-nihil*, such Conceptions would always turn out to be something of a *Lamb’s Horn*.⁷⁰ The

68. **the *Essence of Ethereal Space***: I.e. the Firmament, the sky. 虛空性

69. **Ethereal-Repertory Pusa**: a Bodhisattva so named. 虛空藏菩薩

70. **a *Lamb’s Horn***: a metaphor for ridiculing playful, superfluous, and redundant verbal arguments, at once meaningless and leading nowhere. Hence, it also means something trivial, illusive or futile endeavors, just like *arguing about the state of a lamb’s horn*. It could also mean something having a mere name without any real substance. 羊角

so-called Lamb's Horn is something that you are in pursuit of."

[II:5-2]

問：「王庫藏中有真刀否？」

師云：「此亦是羊角。」

云：「若王庫藏中本無真刀，何故云『王子持王庫中真刀出至異國』？何獨言無？」

師云：「『持刀出』者，此喻如來使者。你若言王子持王庫中真刀出去者，庫中應空去也。本源虛空性，不可被異人將去，是什麼語？設你有者，皆名羊角。」

Query again: "Is there any Real Sword in the King's Treasure-House at all?"

The Master answered, "If there be one, it is also *a Lamb's Horn*."

Query: "If there have never been Real Swords in the King's Treasure-House, why is it said: 'The Prince took hold of the Real Sword from the King's Treasure-House and departed for alien lands'? Why was it that your Mastership would say that there has never been a Sword?"

The Master's reply: "The so-called 'took hold of the Sword and departed' is a metaphor for becoming *the Emissary of the Buddha*. If you would asseverate that

the Prince did actually take a Real Sword and went thence, then the Treasure-House should go empty. It is out of the question that the Original Provenance's Essence is of *Vacuity*; hence it could not be seized and carried away by an outsider at all. What is meant by this? It would simply mean that if you are in possession of anything, whatever you claim to possess would all be dubbed as *a Lamb's Horn*.”

[II:5-3]

問：「迦葉受佛心印，得爲傳語人否？」

師云：「是。」

云：「若是傳語人，應不離得羊角。」

師云：「迦葉自領得本心，所以不是羊角。若以領得如來心，見如來意，見如來色相者，即屬如來使，爲傳語人。所以阿難爲侍者二十年，但見如來色相，所以被佛訶云：唯觀救世者，不能離得羊角。」

Query: “Since Mahakasyapa had acquired the *Mental Cachet* of the Buddha,⁷¹ would he be eligible for being the *Transmitter of the Holy Dicta*?”

The Master said, “Yes.”

Query:’ “If he was the Dictum-Transmitter, it follows

71. the *Mental Cachet of the Buddha*: a metaphor for the most significant part of Buddha's teachings; it is like the official Seal of a king which is used to mean official approval, or the highest authority, hence. 佛心印

that what he had acquired would also amount to *a Lamb's Horn*, wouldn't it?"

The Master said, "What Mahakasyapa has obtained is his own *Innate Mind*; therefore it is not *a Lamb's Horn*. If one has already apprehended the Thus-Adventist's Mind, and thereby has apperceived the Purport of the Thus-Adventist, as well as perceived the Physical Appearances of the Thus-Adventist—he would be the *Thus-Adventist's Emissary*, which would entitle him to the *Transmitter of Buddha's Dicta*. That is the reason why albeit Ananda had served as Buddha's Attendant for twenty years, what he perceived was nothing but the Physical Appearances of the Thus-Adventist; hence, he was reproved by the Buddha thus: 'One who simply views the Appearances of the Savior could get nothing but *a Lamb's Horn*.'"

[II:5-4]

問：「文殊執劍於瞿曇前者，如何？1」

師云：「『五百菩薩得宿命智，見過去生業障』：

『五百』者即你五陰身是——以見此夙命障故，求佛求菩薩涅槃。所以文殊將『智解劍』害此有見佛心故，故言『你善害』。」

云：「何者是劍？」

師云：「解心是劍。」

云：「解心既是劍，斷此有見佛心，祇如能斷見心何能除得？」

師云：「還將你無分別智，斷此有見分別心。」

云：「如作有見，有求佛心，將無分別智劍斷，爭奈有智劍在何？」

師云：「若無分別智，害有見無見，無分別智亦不可得。」

云：「不可以智更斷智，不可以劍更斷劍。」

師云：「劍自害劍，劍劍相害，即劍亦不可得。智自害智，智智相害，即智亦不可得：母子俱喪亦復如是。」

Query: “What is meant by ‘Manjusri’s⁷² holding a sword in front of Gautama’?⁷³”

The Master replied, “As the saying goes: ‘When the five hundred Pusas have acquired the *Supernal Preterite Wisdom*,⁷⁴ they could perceive the *Karmic Impediments*⁷⁵ in their previous lives.’ Here ‘the five hundred Pusas’ refers to the *Five-Aggregate* corporeal body of yours: Due to the perception of these *Karmic Impediments* from past lives, the Multibeings with Five-Aggregate bodies would implore Buddhas or Pusas for the

72. **Manjusri**: Cf. footnote 17, p.17 文殊

73. **Gautama**: the family name of the Buddha 瞿曇

74. ***Supernal Preterite Wisdom***: “Preterite,” past. The Supernal Wisdom which enables one to know all about the events of one’s own or others’ past lifetimes. 宿命智

75. ***Karmic Impediments***: the impediments resulted from one’s past Karmas to stand in the way of one’s virtuous deeds or the pursuits of wisdom, happiness, and wellbeing. 業障

attainment of Nirvana. Hence, when Manjusri wielded his Sword of Wisdom to *dispatch* of the *Intent* for the perception of Buddha, he was commended by the Buddha as ‘being good at *dispatching*.’”

Query: “What is meant by the Sword?”

The Master said, “The *Desire for Explication* is the Sword.”

Query: “If the *Desire for Explication* is the Sword, which can destroy the wish for viewing the Buddha, how are we going to get rid of the Mind that views itself as Destroyer, and who is capable of dealing out such Destructions?”

The Master said, “Then you still need to employ your *Wisdom of Non-Differentiation* to annihilate this *Differentiating Mind of Beingness*. ”

Query: “When we nurture the Concept of Beingness, or foster the Aspiration for the pursuit of Buddhahood, we could slay it with the Sword of *Undifferentiating Wisdom*. However, after the *Slaughter*, what are we going to do with the Sword of Wisdom that survives everything else?”

The Master said, “By the time when your *Undifferentiating Wisdom* has actually *dispatched* of both the

Views of *Beingness* and *Non-beingness*, then **this *Undifferentiating Wisdom* itself would also be rendered *unobtainable*.**”

Query: “Would you mean to say that we could not *destroy Wisdom with Wisdom itself*, any more than we could *destroy a Sword with the Sword itself*?”

The Master Said, “What I mean is that one Sword can destroy another Sword by its own virtue; hence after all Swords have in due time destroyed one another, no Swords would be *obtainable*. Likewise, one Wisdom could slay another Wisdom by its own virtue; after all Wisdoms have slain one another, no Wisdoms would be *obtainable* any longer. Hence, it would be something like both Mother and Child are slain at the same time.”

[II:5-5]

問：「如何是見性？」

師云：「性即是見，見即是性，不可以性更見性；聞即是性，不可以性更聞性。祇你作性見，能聞、能見性，便有一異法生。他分明道：『所可見者，不可更見。』你云何頭上更著頭？他分明道：『如盤中散珠，大者大圓，小者小圓，各各不相知，各各不相礙』：起時不言『我起』，滅時不言『我滅』。所以四生六道未有不如時。且眾生不見佛，佛不見眾生；

四果不見四向，四向不見四果；三賢十聖不見等妙二覺，等妙二覺不見三賢十聖；乃至水不見火，火不見水；地不見風，風不見地；眾生不入法界，佛不出法界——所以法性無去來，無能所見。既如此，因什麼道：『我見、我聞』，『於善知識處得契悟』，『善知識與我說法』，『諸佛出世與眾生說法』？迦旃延祇爲以生滅心傳實相法，被淨名呵責。分明道：『一切法本來無縛』，何用解他？『本來不染』，何用淨他？故云實相如是，豈可說乎？汝今祇成是非心，染淨心，學得一知一解，遶天下行，見人便擬定當取，誰有心眼，誰彊誰弱。若也如此，天地懸殊，更說什麼見性？」

Query: “What is meant by *Perceiving the Innate Essence*?”

The Master said, “The Essence *is* Perception, and Perception *is* Essence; therefore, you could not employ Essence to perceive Essence. Hearing *is* Essence; you could not employ Essence to hear Essence. Due to the fact that once you nurture the View of Essence, which you suppose to be capable of hearing or perceiving Essence, there would be a *Divergent Dharma* coming into being. It is distinctly stated: ‘That which can be *perceived* would not be able to *perceive*.’ Why should you place an extra head atop an existing one? It is also

clearly divulged: ‘Just like some pearls lying dispersed in a pan, the big ones are big in size and round in shape, and the smaller ones are smaller but also round. Yet each one of these Pearls would not *know* the other, and each would not *hinder* the other’: Each and every one of them, when they come into being, they would not proclaim, ‘I am coming into being,’ and when they come to an end, they would not proclaim, ‘I am coming to an end,’ either. Hence, all Multibeings of the *Four Nativities* in the *Six Domains* have never come or departed untimely. Furthermore, Multibeings never descry Buddhas, and Buddhas never descry Multibeings, either. The *Four Fruitioners* of Hinayana never descry the *Four Fruitioners-to-be*. The *Three Sage-hoods* and the *Ten Sacred Terra-hoods* never descry the States of *Equi-Enlightenment* and *Wondrous Enlightenment*, and these Two Enlightenists never descry either the *Three Sage-hoods Stages* or the *Ten Sacred Terra-hoods*. In the like manner, Water never describes Fire, and Fire never describes Water, either. Soil never describes Wind, and Wind never describes Soil, either. Multibeings never enter *Dharmic Spheres*, and Buddhas never depart from *Dharmic Spheres*. Accordingly, the *Essence of Dharmas* neither comes nor departs, and there is neither the *Perceiver* nor the *Perceived*. If it be thus, on

what account would one say, ‘I have perceived’ or ‘I have heard,’ or ‘I have ingressed into Enlightenment at a certain Good Guru’s place,’ or ‘That Good Guru has divulged the Dharma to me,’ or ‘The Buddhas emerged in the world to divulge the Dharma to Multibeings’—why would one say all these? When Katyayana⁷⁶ expounded the *Dharma of Reality* by means of a *Transient Mind*, he was reproved by Vimalakirti on this account. It is expressly divulged unto you that: Since all the Dharmas have never been *entrammeled*, why should you need to *release* them? Since all the Dharmas have never been *defiled*, why should you need to *purify* them? Hence it is said that Reality is in the state of *Thusness*. If it be so, would there still be room for Speeches? And right now what you have attained is nothing but ‘*the Mind of Right-and-Wrong*,’ and ‘*the Mind of Defilement-and-Purgation*.’ And with the accouterment of such a modicum of Knowledge and such a modicum of Understanding, you should grow so bold as to swagger around the world, and whenever you come upon some people, you would endeavor to pass a judgment on them to decide who has acquired the *Mental Eye*, and which is the stronger or the weaker. If you

76. **Katyayana**: one of the ten Great disciples of the Buddha, reputed for his eloquence in debate, for which he has won an honored epithet of “the Paragon of Disputation” (論議第一). 迦旃延

should do this, the distance between you and Bodhi would be as far apart and disparate from each other as the heaven is from the earth. Should you be like this, what would it avail to talk about *Perceiving the Innate Essence*?”

[II:5-6]

問：「既言『性即見，見即性』，祇如性自無障礙，無劑限，云何隔物即不見？又於虛空中，近即見，遠即不見者，如何？」

師云：「此是你妄生異見。若言隔物不見，無物言見，便謂性有隔礙者，全無交涉：性且非見非不見，法亦非見非不見：若見性人，何處不是我之本性？所以六道四生、山河大地，總是我之性淨明體。故云：『見色便見心，色心不異故。』祇爲取相作見聞覺知，去卻前物始擬得見者，即墮二乘人中依通見解也。虛空中近則見，遠則不見，此是外道中收。分明道：『非內亦非外，非近亦非遠』，近而不可見者，萬物之性也。近尙不可見，更道遠而不可見，有什麼意旨？」

Query: “If it is said, ‘*Essence is Perception; Perception, Essence*’; it is evident that *Essence* itself should be *hindranceless* and *boundless*, why is it that when blocked by something, we are unable to see through? Besides, in an open space, we can discern a thing when

it is close by, but if it is too far away we would be unable to do that. How would you make of this?”

The Master said, “This is simply because you illu-
sively foster *Divergent Views*. If you say that ‘when
blocked by something, it becomes invisible’ and that
‘when unblocked by anything it is visible’; so that you
conclude that *Essence* is *Blockable*; such statement
is totally irrelevant. For *Essence* is neither *Percep-
tion* nor *Non-perception*; likewise Dharma is neither
Perception nor *Non-perception*. To an Essence-Per-
ceiver,⁷⁷ would there be anything that is not his *In-
nate Essence*? Hence, the *Six Domains* and the *Four
Nativities*, the mountains, rivers, and the earth, are all
the innately pure, translucent Noumenon of my Innate
Essence. And so it is said: ‘To Perceive *Matter* is to
perceive the *Mind*, for *Matter* and *Mind* are *indispa-
rate*.’ It is simply due to one’s taking *Appearances* for
real *Vision*, *Audition*, *Sensation* and *Cognition*, that one
would maintain that not until getting rid of the Block-
ing Barriers in front, could one begin to *View*; such
people would all fall under the heading of the *Duo-ya-
naists* who tend to view and interpret things by means
of *Supernal Powers*. Whereas another of your previous

77. **Essence-Perceiver:** one who is enlightened on the Native Essence (or
Original Nature) or the perception of it. 見性人

statements that in the open space, when a thing is close by, it is visible; otherwise it would be invisible. Such thinking comes within the periphery of *External Wayists*. For it is distinctly stated in the Sutra: ‘The Dharma is neither within nor without; neither close, nor far.’ It is the Nature of things that when we get too close to them, they would become imperceptible. If they even could be imperceptible when they are quite close to us, then what sense would it make to say that they are imperceptible because they lie far away?”

[II:5-7]

問：「學人不會，和尚如何指示？」

師云：「我無一物，從來不曾將一物與人。你無始已來，祇爲被人指示，覓契覓會，此可不是弟子與師俱陷王難？你但知：一念不受，即是無受身；一念不想，即是無想身；決定不遷流造作，即是無行身；莫思量、卜度、分別，即是無識身。你如今纔別起一念，即入十二因緣，無明緣行，亦因亦果；乃至老死，亦因亦果。故善財童子一百一十處求善知識，祇向十二因緣中求，最後見彌勒，彌勒卻指見文殊：文殊者，即汝本地無明。若心心別異、向外求善知識者，一念纔生即滅，纔滅又生，所以汝等比丘，亦生亦老亦病亦死，酬因答果已來，即五聚之生滅；五聚者，五陰也。一念不起，即十八界空；即身便是菩提

華果，即心便是靈智，亦云靈臺。若有所住者，即身爲死屍，亦云守死屍鬼。」

Query: “With regard to this, I am still not realizing. Would you kindly give me some more instructions upon this?”

The Master said, “I do not possess anything of my own, and I have never accorded anything to anybody. Since *Time Incipienceless*, being instructed by others, you have been seeking for Intermingling and Conjoint; wouldn’t this be similar to something like both the Disciple and the Master are being entangled in an official Litigious Calamity⁷⁸? Henceforth you should but realize that if you could renounce all the *Sensations* even only momentarily, at that very instant it would be the manifestation of your truthful *Non-sensation Corpus*;⁷⁹ if you could but cease *cogitating* even only momentarily, at that instant it would be the manifestation of your truthful *Non-cogitation Corpus*; if you could be resolved on no more *Kinetic Perpetrations*,⁸⁰ it would be the manifestation of your *Non-kinesis Corpus*. If

78. **official Litigious Calamity**: I.e., being involved with law suits in which one is accused or arraigned, either justly or unjustly, for some crimes by the authorities, and is about to be condemned and prosecuted or executed.
王難

79. **Corpus**: I.e. entity or body. 身

80. **Kinetic Perpetrations**: transient illusive doings. 遷流造作

you could but cease *deliberating, conjecturing* and *differentiating*, it would bring forth the manifestation of your *Non-cognizance Corpus*. But now no sooner had you *conceived an Ideation*, than you would enter into the sphere of the *Twelve Causal Factors*.⁸¹ that is, you would be passing from the First Factor of ‘with *Inanity*’⁸² as the Primal Cause, it would result in the effect of *Kinesis*,⁸³ which would then serve both as Cause and as Effect simultaneously, down to the Last Factor of ‘*Senility and Demise*,’⁸⁴ which would also serve both as Cause and as Effect simultaneously. Hence, albeit *Virtuous-Wealth the Lad*⁸⁵ has already besought instructions from Good Mentors at one hundred and ten places, what he has actually done was nothing but pursuits made within the sphere of the *Twelve Causal*

81. **Twelve Causal Factors**: also called the *Twelve Causality Nexuses*, which comprise: Nescience, Kinesis, Cognizance, Nomenclature-Matter, Six Ingressions, Tactility, Sensation, Attachment, Appropriation, Possession, Nascence, and a conglomerations of Senility-Demise, Worriments, Woes, Afflictions and Vexations. Due to the Primal Cause of Inanity, all Multibeings are subject to the endless cycle of these twelve Factors, which would give rise to the interminable Transmigrations, and there is no escape, unless one practices the Buddha Dharma thereby to break the Link. 十二因緣

82. **Inanity**: Cf. footnote 18 on p. 118. 無明

83. **Kinesis**: movements or transient movements, which are fleeting, ephemeral, short-lived, highly-inconstant and mutable, said of either mental or physical ones. 行

84. **Senility and Demise**: I.e. Old Age and Death. 老死

85. **Virtuous-Wealth the Lad**: a Pusa’s name in *The Sutra of Floral Grandeur*. 善財童子

Factors. In the end when he was able to meet Maitreya Pusa, however, Maitreya simply suggested him to see Manjusri Pusa instead. Here the ‘Manjusri Pusa’ connotes none other than your own *Indigenous Ignorance*! If you would be always at variance with yourself from Mind to Mind, so as to employ yourself in beseeching Good Mentors externally, what it could serve you would only be that no sooner had an *Ideation* been begotten in your mind, than it would expire instantly; and immediately after this *Ideation* has passed away, another one would emerge. No wonder it follows that you Bhiksus here should succumb to *Nativity*, *Senility*, *Malady* and *Decease*.⁸⁶ Ever since the time when you were subjected to the recycling Remunerations of the revolving *Causes and Effects*, it has evolved into the Generations and Expirations of the *Five Aggregates*. The *Five Aggregates* here refer to the *Five Umbrages*.⁸⁷ Nevertheless, once you could cease generating any single *Cogitation* in your own Mind, the *Eighteen Domains* would suddenly become virtually *vacuous* to you, and then right in this corporeal body of yours is

86. *Nativity, Senility, Malady and Decease*: These are the Four Afflictions (Duhkha) in the mundane world, and it is for the elimination of these Afflictions for all Multibeings that the Buddha renounced his kingship and the secular home in pursuit of Enlightenment. 生老病死

87. *Umbrages*: I.e. shades or shadows, so named in that the Five Aggregates would tend to shroud or becloud the Sensibility of the Mind. 陰

the *Efflorescence and Fructification of Bodhi*, and right in this Mind of yours is the *Epiphanic Wisdom*, which is also called the *Epiphanic Altar*. But if you would still *reside* in anything at all, forthwith your physical body would be reduced to a Carcass, and you would be also called ‘*a Carcass-watching Ghost*.’”

[II:5-8]

問：「淨名默然，文殊讚歎云：『是真入不二法門』，如何？」

師云：「不二法門即你本心也。說與不說，即有起滅，無言說時，無所顯示，故文殊讚歎。」

云：「淨名不說，聲有斷滅否？」

師云：「語即默，默即語，語默不二，故云聲之實性亦無斷滅，文殊本聞亦無斷滅。所以如來常說，未曾有不說時。如來說即是法，法即是說，法說不二故，乃至報化二身、菩薩聲聞、山河大地、水鳥樹林，一時說法。所以語亦說，默亦說，終日說而未嘗說，既若如是，但以默爲本。」

Query: “When Vimalakirti kept reticent, Manjusri Pusa extolled him in exclamation, ‘Soothly this is the veracious Ingress into the *Dharmic Portal of Non-dichotomy*!’ How would this sound to Your Mastership?”

The Master replied, “The so-called *Dharmic Portal*

of Non-dichotomy is none other than your own *Native Mind*. Either Talking or Non-talking would result in Generations-Expirations in one's Mind. Whereas *Speechlessness* transcends any *Manifestation*. That is the reason why Manjusri exalted Vimalakirti."

Query: "If Vimalakirti would never talk, would his voice be subjected to *Nihilistic Extinction*?"⁸⁸

The Master said, "Speech is Silence, and Silence, speech: Speech and Silence are *undichotomous*;⁸⁹ consequently it is said that the Quintessence of Sound would not be reduced to *Nihilistic Extinction*; neither would the *Quintessence* of Manjusri's Innate Audition be reduced to *Nihilistic Extinction*. Hence, the Thus-Adventist has been constantly divulging, which does not refrain from divulgation momentarily. The Thus-Adventist's Divulgence is the Dharma, and the Dharma is the Divulgence: the Dharma and the Divulgence are *undichotomous*, insofar that even the Buddha's *Requital Corpus* and *Avataric Corpus*, as well as those of the Pusas and Auricularists, or even the mountains, rivers and earth, and the birds and woods—all of

88. *Nihilistic Extinction*: a nefarious view which professes that all Beings will be reduced to Nothingness when they die or are destroyed. 斷滅

89. *Undichotomous*: not divided into two conflicting parts; not dualized. 不二

them have joined in the *Divulgence of the Dharma* in a body. Hence, in the Speech there is *Divulgence*; in Silence there is *Divulgence* as well. The Buddha's *Divulgence* is maintained unintermittently all day long; howbeit, nothing has ever been divulged. If that be so, Silence is still the *Fundament* of it all.

[II:5-9]

問：「『聲聞人藏形於三界，不能藏於菩提』者，如何？」
 師云：「形者，質也。聲聞人但能斷三界見修，已離煩惱，不能藏於菩提，故還被魔王於菩提中捉得：於林中宴坐，還成微細見菩提心也。菩薩人已於三界、菩提，決定不捨不取：不取故，七大中覓他不得；不捨故，外魔亦覓他不得。汝但擬著一法，印子早成也：印著有，即六道四生文出；印著空，即無相文現。如今但知決定不印一切物，此印爲虛空，不一不二；空本不空，印本不有：十方虛空世界諸佛出世，如見電光一般；觀一切蠢動含靈，如響一般；見十方微塵國土，恰似海中一滴水相似；聞一切甚深法，如幻如化——心心不異，法法不異，乃至千經萬論祇爲你之一心：若能不取一切相，故言『如是一心中，方便勤莊嚴』。」

Query: "As the saying goes: 'The Auricularists are able to conceal their corporal forms in the Three Realms, yet they are unable to conceal themselves in Bodhi.' What

would you make of this?”

The Master said, “The word *Forms* means *Attributes*. The Auricularist could only annihilate the *Conceptual* and *Cultivational Annoyances* pertaining to the Three Realms, for they have already departed from *Annoyances*. But they still could not conceal and mingle themselves in Bodhi; therefore, they will still be detected and apprehended by the Maraic King within Bodhi. This would connote that when Auricularists sit in meditation in the woods, they still *nurture very sophisticated Mental Views* about Bodhi. As for Pusas, they are already very firmly resolute that they would neither *abnegate* nor *appropriate* whether the *Three Realms* or Bodhi. Due to their *Inappropriation*, no one would be able to locate their whereabouts in the *Seven Elements*. And due to their *Unabnegation*, even External Maras would also fail to locate their whereabouts. Once you have formed the intention of attaching yourself to any single Dharma, the ‘Impression’ would have been carved: When the *Impression* is attached to *Beingness*, the Images of the *Six Domains* and the *Four Nativities* would come into being. On the other hand, if the *Impression* is attached to *Vacuity*, then the impressed Image of *Appearancelessness* would manifest itself. Right now the only thing you need to know is

but to be resolute on not making any Impressions upon anything; and this kind of *Impression* is like the Ethereal Space, which is neither *unified* nor *dichotomized*.⁹⁰ For the *Space* is not *vacuous*, and *Impressions* have never been from the origin. You should contemplate the Emergence⁹¹ of Buddhas in all the worlds in ten directions across the infinite Ethereal Space as similar to perceiving Lightening in a flash; and you should also contemplate all the wriggling, writhing Cognizance-endowed Creatures⁹² as similar to Echoes in the canyons; you should also contemplate all the minute-molecule number of Cosmose in ten directions akin to a drop of water in the ocean; and when you hear of *the most profound Dharmas*, you should view them *as akin to Conjurations or Phantasmata*—For there are no *Disparities* from one Mind to another; nor are there *Disparities* from one Dharma to another—Even thousands of Sutras and millions of Tractates are produced for none but this *One-Mind* of yours: Inasmuch as you would not *seize any Appearances*, you would be eligible to make such pronouncement: ‘Thus in this *One-*

90. *dichotomized*: separated into two opposing parts; e.g., good and evil; right and wrong, etc. 二;二分

91. **Emergence**: Appearance, said of the Buddhas’ coming to be born in all the worlds in ten directions. (諸佛)出世・出現

92. **the wriggling, writhing Cognizance-endowed Creatures**: I.e., all beings with Cognizances, including worms which, being without feet, move by wriggling or writhing. 蠢動含靈

Mind of mine, by dint of various Expediencies, would I majestify⁹³ myself sedulously.'

[II:5-10]

問：「如『我昔爲歌利王割截身體』，如何？」

師云：「仙人者，即是你心。歌利王，好求也；不守王位謂之貪利。如今學人不積功累德，見者便擬學，與歌利王何別？如見色時，壞卻仙人眼；聞聲時，壞卻仙人耳，乃至覺、知時，亦復如是，喚作節節支解。」

云：「祇如仙人忍時，不合更有節節支解：不可一心忍，一心不忍也。」

師云：「你作無生見，忍辱解，無求解，總是傷損。」

云：「仙人被割時，還知痛否？」又云：「此中無受者，是誰受痛？」

師云：「你既不痛，出頭來覓箇什麼?!」

Query: “In the Sutra it says: ‘In the past, [when I was a Forbearant Sage,⁹⁴] I was incised and dismembered in the body by King Kali.’⁹⁵ What would be the import of

93. **majestify**: to embellish and make magnificently beautiful. To get to the outcome of Majestification would of course entail all the preparatory procedures, such as cleaning and removing all the impurities (bad Karmas) at the outset. And so metaphorically it comes to mean to make betterments or improvements for Multibeings by leading them to practice the Dharma, so as to increase their true Well-beings (the “embellishments” with Buddhaic Merits). 莊嚴

94. **Forbearant Sage**: a practitioner practicing on Forbearance, which is very close to the Greek stoicism in ignoring the physical and spiritual pains or sufferings. 忍辱仙人

95. **King Kali**: Cf. footnote 26 on page 133. 歌利王

this?”

The Master said, “The Sage here connotes nothing but your own Mind, and King Kali signifies a person delighted in pursuits. If a King does not keep the duties of his throne, he is most likely an avaricious person. The learners nowadays, like the King, would not try to accumulate their Meritorious Virtues; instead, they merely wish to learn and acquire anything they set their eyes on—what would be the difference between such practitioners and King Kali? For instance, when they perceive any Matters, their Sagely Eye would be vitiated thereby; when they hear any Sound, their Sagely Ear would be vitiated thereby; in the like manner, when they come to apprehend or cognize anything, their Sagely Minds would be vitiated. This could be designated metaphorically as ‘being dismembered from limb to limb, and joint to joint.’”

Query: “If the Sage has actually acquired the state of *Forbearance*, he should not still have the sensation of ‘being dismembered from joint to joint’; otherwise, he should not be called a Forbearant Sage. In other words, the Forbearant Sage, if he be one, he should not be *forbearant* at the start, and then becomes *unforbearant* at the next moment in feeling his being dismembered. Wouldn’t that be so?”

The Master replied, “Even though you could apply the *View of Non-nascence*, or the explication of *Forbearance* or *Non-pursuit* to the case, when the harm is being done, it is still a harm and damage.”

Query: “At the moment while the Sage was being mutilated, did he feel the pain or not?”

Query again: “If there was no Recipient of the pain, who would be the one that took the pain?”

The Master said, “Since you yourself did not take any of the pain, what would it be that you stepped out of the line to seek for?!”

[II:5-11]

問：「然燈佛授記，爲在五百歲中，五百歲外？」

師云：「五百歲中不得授記。所言授記者，你本決定不忘，不失有爲，不取菩提，但以了世非世，亦不出五百歲外別得授記，亦不於五百歲中得授記。」

云：「了世三際相不可得已否？」

師云：「無一法可得。」

云：「何故言頻經五百世，前後極時長？」

師云：「五百世長遠，當知猶是仙人，故然燈授記時，實無少法可得。」

Query: “When Lamp-Lighting Buddha conferred upon Shakyamuni the *Prognosticative Ordination*,⁹⁶ was it

96. *Prognosticative Ordination*: Cf. footnote 37, p. 24. 授記

done within the five-hundred-lifetime Sage-hood or afterwards?”

The Master said, “Nobody could be conferred the *Prognosticative Ordination* within a period of five hundred lifetimes. **The so-called *Prognosticative Ordination* would only mean that you yourself have already been firmly resolute in the Dharma without oblivion, and without *relinquishing Mundanity*, nor would you *appropriate Bodhi*.** However, due to the apperception on both *Mundanity* and *Ultra-mundanity*, you shall obtain the *Prognosticative Ordination* no later than the five-hundred-lifetime period, nor shall you obtain it within that period, either.”

Query: “If one has already apperceived the *Unobtainability* of the *Three Temporal Confines*,⁹⁷ could one obtain the *Prognosticative Ordination*?”

The Master said: “Not one single Dharma is to be *obtained*.”

Query: “Then why is it said that the Buddha had lived several periods of five-hundred lifetimes recurrently, each of which was extremely far and long?”⁹⁸

97. *Three Temporal Confines*: I.e., the “Three Times,” the past, present and future. 三際

98. **Buddha had lived . . . extremely far and long**: This refers to the event

The Master answered, “The reason why the five-hundred-lifetime period is said to be far and long means to tell you that you are given to understand that during that period the Buddha had remained a Sage of Extraneous Practice for a protracted long time, and it also implies that by the time when Lamp-Lighting Buddha conferred upon him the Prognosticative Ordination, he had already come to the Realization that in reality there was not a modicum of Dharma to be obtained.”

[II:5-12]

問：「教中云：『銷我億劫顛倒想，不歷僧祇獲法身』者，如何？」

師云：「若以三無數劫修行，有所證得者，盡恆河沙劫不得；若於一剎那中獲得法身，直了見性者，猶是三乘教之極談也。何以故？以見法身可獲故，皆屬不了義教中收。」

Query: “In the *Sutra*, it is said: ‘[The Buddha] empowered me to eliminate the eons-long *Perverse Thinkings*, whereby it did not take me *Asamkhyā Kalpas*’ *Time* to obtain my *Dharmic Corpus*.’ How would you interpret this?”

stated in the *Sutra* that the Buddha said that in the past, when he was still a Sage of Extraneous Practice he was conferred the Prognosticative Ordination by the Buddha at that time, prophesizing that he would attain Buddhahood “after the five-hundred-year period.” 頻經五百世，前後極時長

The Master said, “If a person who after Three Innumerable Kalpas’ practice would be able to attest and acquire something, he is not to obtain anything throughout Ganges-sand number of Kalpas. Nevertheless, if one could acquire one’s *Dharmic Corpus* in an Instant, thereby to *perceive one’s Quintessence* through Direct Realization, this still pertains to the culminating Credo of the Tri-yana Doctrines. Wherefore would it be so? For if one takes the *Dharmic Corpus* to be *acquirable*, it would still fall under the head of *Unultimate Tenet*.”

[II:5-13]

問：「見法頓了者，見祖師意否？」

師云：「祖師心出虛空外。」

云：「有限劑否？」

師云：「有無限劑，此皆數量對待之法，祖師云：『且非有限量，非無限量，非非有無限量，以絕待故。』你如今學者，未能出得三乘教外，爭喚作禪師？分明向汝道：一等學禪，莫取次、妄生異見；如人飲水，冷暖自知。一行一住一剎那間，念念不異。若不如是，不免輪迴。」

Query: “If one has acquired *Instantaneous Enlightenment* through the Perception of the Dharma, would one be able to perceive the Import of the Patriarchs?”

The Master replied, “The Minds of the Patriarchs are

beyond the bounds of Ethereal Space.”

Query: “Is there a limit to it, too?”

The Master answered, “Limited or unlimited, these are nothing but *Antithetical Dharmas* of numbers and quantities. The Patriarch has already remarked: ‘It is neither limited nor limitless, nor yet un-limitless; for it is beyond any Contrasts.’ Now as a learner, if you could not stride beyond the confines of *Tri-yanas*, how could you be entitled to a Ch’an Master? It has been distinctly divulged to you: Thou shalt learn Ch’an *equal-mindedly*, imitating no clichés nor vainly procreating Divergent Views. Such practice could be compared to the drinking of a glass of Water, wherein it is only the Drinker that would know exactly how Cold or how Warm the Water is. In each of your deportment of Walking or Standing, wherein even for a *Ksana*’s time,⁹⁹ you should not be *divergent* in your mind from one *instant* to another; otherwise, you shall not be exempted from Transmigration.”

[II:5-14]

問：「佛身無爲，不墮諸數，何故佛身舍利八斛四斗？」

99. *Ksana*: Sanskrit, a very short instant. There are 60 Ksanas in one snapping of the fingers, and 900 Nascences and Demises in one single Ksana.
刹那

師云：「你作如是見，祇見假舍利，不見真舍利。」

云：「舍利爲是本有？爲復功勳？」

師云：「非是本有，亦非功勳。」

云：「若非本有，又非功勳，何故如來舍利，唯鍊唯精，金骨常存。」

師乃呵云：「你作如此見解，爭喚作學禪人？你見虛空曾有骨否？諸佛心同太虛，覓什麼骨？」

云：「如今見有舍利，此是何法？」

師云：「此從你妄想心生，即見舍利。」

云：「和尚還有舍利否？請將出來看。」

師云：「真舍利難見；你但以十指撮盡妙高峯爲微塵，即見真舍利。」

Query: “Since the Buddha’s *Corpus* is *unimplemental*, without falling under any *Hierarchical Placements*, why were the *Sariras*¹⁰⁰ of Buddha’s *Corpus* still measured to be eighty liters and four pecks in total?”

The Master said, “If you should foster such a View, what you can see are simply spurious *Sariras*, rather than veracious *Sariras*.”

Query: “Did *Sariras* come from Intrinsic Nature, or Meritorious Virtues?”

The Master replied, “They neither came from Intrinsic

100. *Sarira*: the relics of the Buddha after cremation, which is famed for being undecayable and indestructible. 佛舍利

Nature, nor from Meritorious Virtues.”

Query: “If they came neither from Intrinsic Nature, nor from Meritorious Virtues, why is it that the Thus-Adventist’s *Sariras* could be so refined and so sophisticatedly pure that they look like Golden Bones which could last forever?”

The Master reproved, “If you nurture such a View and Understanding, how could you be called a Ch’an practitioner? Now take a look at the *Ethereal Space*, are there any bones in there? The Minds of all the Buddhas are like unbounded expansive *Empyrean*; what bones are you looking for therein?”

Query: “But now we do see there are *Sariras*; what Dharma may that be?”

The Master said, “These are engendered from your Delusive Mind, whereby you could perceive *Sariras*.”

Query: “Would *Your Upadhyayaship*¹⁰¹ have some *Sariras*? Do show them to us, please.”

101. *Upadhyaya*: the Sanskrit’s name for teacher or guru. It is beneath *Acarya*, and can be used as a general term for a teacher of Sutra, Vinaya, or Ch’an. It is also often used as an apostrophe for Veneration; that is, when a younger monk or a monk of inferior status address to an older or superior monk, or an abbot of temple, he could call him *Upadhyaya* (or *Ho-Shang* in Chinese), without referring to the person’s name, for showing his respect towards the elder one that he is speaking to. And such usage is a very formal and solemn one. 和尚

The Master said, “The veracious *Sariras* are hard to perceive: if only you could smash *Mount Sumeru*¹⁰² into minute-molecule dusts with those ten fingers of yours, you shall perceive the veracious *Sariras*.”

[II:5-15]

「夫參禪學道，須得一切處不生心，祇論忘機即佛道隆，分別即魔軍盛；畢竟無毛頭許少法可得。」

“To be engrossed in Ch’an contemplation for the pursuit of Bodhi, it entails that one should not *engender* any Mind at any locus. If practitioners could be *oblivious of all External Occasions*, the Buddhaic Way will flourish; if, on the contrary, they are subjected to *Differentiations*, the Maraic Troops¹⁰³ will be prevailing rampantly. Ultimately speaking, there is not a hair-tip modicum of Dharma to be obtained.”

[II:5-16]

問：「祖傳法付與何人？」

師云：「無法與人。」

云：「云何二祖請師安心？」

師云：「你若道有，二祖即合覓得心；覓心不可得故，

102. **Mount Sumeru**: Mount Sumeru is recorded in the Sutra as the highest mountain in this world. 妙高峯，須彌山

103. **Maraic Troops**: the troops or horde dispatched or led by Mara himself to disturb or sabotage others’ practice. 魔軍

所以道：『與你安心竟』。若有所得，全歸生滅。」

Query: “To whom did the Patriarch transmit the Dharma for consignment?”

The Master said, “No Dharma was ever consigned to anyone.”

Query: “If that be so, wherefore did the Second Patriarch beseech the Master to pacify his Mind?”

The Master replied, “If you postulate that there are actually Dharmas to be obtained, it would follow that the Second Patriarch should have located his Mind. As the mind was nowhere to be found, the Patriarch declared, ‘I have already finished pacifying thy Mind for thee.’ If one should find anything *obtainable*, it shall all be subject to *Generation-Expiration*.”

[II:5-17a]

問：「佛窮得無明否？」

師云：「無明即是一切諸佛得道之處；所以緣起是道場：所見一塵一色便合無邊理性，舉足下足不離道場。道場者，無所得也。我向你道，祇無所得名為坐道場。」

Query: “Has the Buddha completely eradicated his *Ne-*

science?”¹⁰⁴

The Master said, “*Nescience* is just the Locus where all Buddhas have attained Bodhi. Hence, Causality Geneses are the *Bodhi-site*,¹⁰⁵ wherein even a grain of Dust or a jot of Matter perceived is to be in congruence with¹⁰⁶ the infinite Essence of Truth, and wherein all the physical bearings of the practitioner even in the lifting of his foot, or the descending of it, would not infringe the bound of the *Bodhi-site*. The so-called *Bodhi-site* signifies ‘*the place where Nothing is to be obtained.*’ Hence I would point it out very plainly to you that nothing but this *Unobtainableness* would entitle a practitioner to the epithet of one ‘*sitting in meditation in the Bodhi-site.*’”

[II:5-17b]

云：「無明者，爲明爲暗？」

師云：「非明非暗，明暗是代謝之法。——無明且不明，亦不暗；不明祇是本明，不明不暗——祇這一句子，亂卻天下人眼，所以道：『假使滿世間，皆如舍利弗，盡思共度量，不能測佛智。』其無礙慧，出

104. *Nescience*: I.e. Ignorance or Benightedness. Literally, lightlessness; that is, without light of Wisdom in the mind. 無明

105. *Bodhi-site*: the locality where Buddhas meditated and became enlightened. 道場

106. *in congruence with*: I.e., at one with, corresponding with, or in tune with. 合，相應

過虛空，無你語論處。釋迦量等三千大千世界，忽有一菩薩出來一跨，跨卻三千大千世界，不出普賢一毛孔。你如今把什麼本領擬學他？」

云：「既是學不得，爲什麼道『歸源性無二，方便有多門』，如之何？」

師云：「『歸源性無二』者，無明實性即諸佛性；『方便有多門』者，聲聞人見無明生，見無明滅；緣覺人但見無明滅，不見無明生，念念證寂滅；諸佛見眾生終日生而無生，終日滅而無滅；無生無滅即大乘果。所以道『果滿菩提圓，華開世界起。』舉足即佛，下足即眾生；諸佛兩足尊者，即理足、事足，眾生足、生死足，一切等足，足故不求。

是你如今念念學佛，即嫌著眾生；若嫌著眾生，即是謗他十方諸佛。所以佛出世來，執除糞器，蠲除戲論之糞，祇教你除卻從來學心、見心；除得盡，即不墮戲論，亦云搬糞出。祇教你不生心：心若不生，自然成大智者，決定不分別佛與眾生，一切盡不分別，始得入我曹溪門下。故自古先聖云：『少行我法門』，所以『無行』爲我法門：祇是一心門，一切人到這裏盡不敢入；不道全無，祇是少人得——得者即是佛。珍重。」

Query: “Is *Nescience* bright or dark?”

The Master said, “It is neither bright nor dark, for Brightness and Darkness are all *transitory, inter-substituting* Dharmas. *Nescience* is neither *unbright* nor

undark: ‘unbright,’ due to its being Inherently Bright. The mere utterance of ‘neither unbright nor undark’ would be sufficient to befuddle all the people’s eyes in the whole world. Hence, it is said in the Sutra:¹⁰⁷ ‘Even though all the world might be full of people as wise as Sariputra,¹⁰⁸ and all of them would convene together to ponder and deliberate *en masse*, they would still be unable to fathom or conjecture the profundity of Buddha’s Wisdom.’ The Buddha’s *Hindranceless Wisdom* is beyond the bounds of the *Ethereal Space*, which leaves you no room to make discourse thereon. The corporeal size of Shakyamuni could be equal to the *Three-thousand Mega-thousand Universes*;¹⁰⁹ however, all of a sudden, there emerges a Pusa, who in one single straddle of his legs, could stride clear across the *Three-thousand Mega-thousand Cosmoses*¹¹⁰—notwithstanding, this immense straddle still could not traverse beyond

107. **the Sutra**: I.e., *The Lotus Sutra* (法華經).

108. **Sariputra**: the leading one of the Buddha’s Ten Greatest Disciples, reputed for his Wisdom, and so is epitheted as “First in Wisdom.” 舍利弗

109. **Three-thousand Mega-thousand Universes**: I.e. a Buddhaic Universe, consisting of 100 billion solar systems. This would include: a) One Mini-thousand Cosmoses (i.e., a universe, consisting of 1000 solar systems); b) One Medi-thousand Cosmoses (consisting of 1000 Mini-thousand Cosmoses); c) One Mega-thousand Cosmoses (consisting of 1000 Medi-thousand Cosmoses). Hence, altogether they are called the Three Thousand Mega-thousand Universes. (“Universe,” meaning one solar system, not just the planet Earth.) 三千大千世界

110. **Three-thousand Mega-thousand Cosmoses**: I.e., Three-thousand Mega-thousand Universes. 三千大千世界

the circumference of a Capillary Pore in Universal-Virtue Pusa's physique. Now, what *tour de force* are you endowed with so as to embolden yourself to emulate him?"

Query: "If it were unlearnable, why is it said: 'When one reaches the Fountainhead, the Essence therein is Undichotomous; hence there should be multitudinous *Expedite Portals* to access to it'—How would this fit in?"

The Master said, "The dictum, 'There are no Dichotomous Ways for one to reach the Fountainhead' would signify that **the *Real Essence of Nescience is the Quintessence of Buddhas***. And the dictum 'in Expediency¹¹¹ the *Portals* could be multitudinous' would signify that the Auricularists would perceive the *Generation* of Nescience and perceive the *Expiration* of

111. **Expediency**: The Sanskrit word for this term is "*Upayakausalya*," meaning "the Superb Wisdom for the contrivance of expedite and facile means," which actually is a wisdom of very high echelon, attained by Holy Pusas of the Eighth Terraship, and which is of extraordinary help to their task of delivering Multibeings. However, since this English word "expediency" carries with it a negative connotation of "unscrupulousness" or "the doing or consideration of what is of selfish use or advantage rather than of what is right or just" and "self-interest"; and so this term is, more often than not, miscomprehended or misused and even abused by many readers of Sutras, or even by Buddhist practitioners. Therefore, this translator, if possible, usually would use "Expedite Means" instead to prevent the undesirable misunderstanding brought about by the implicit connotation of the word "expediency." 方便

Nescience; whereas the Causality-enlightenists would perceive only the *Expiration* of Nescience without the perception of its *Generation*; therefore they would strive to attain *Serene Surcease*¹¹² from instant to instant. Nevertheless, the Buddhas perceive that Multi-beings are *born devoid of Nascence* each day, and *die devoid of Demise* each day. **And the Non-nascence and Non-demise**¹¹³ **would be the paramount Mahayanic Fructification.** Hence it is said, ‘When the Fructification of the Truthful Way is thus fulfilled, Bodhi is perfectly consummated; when Blossoms are in full bloom, the Worlds are to emerge.’ Thus, on the *Lifting Up* of one’s foot, one would become Buddha; on the *Setting Down* of one’s foot, one would turn to be Multibeing. One of the Holy Epithets of the Buddha as *the Holy Duo-consummate One*¹¹⁴ would signify the ultimate Fulfillment in both *Theorems* and *Tasks*, or the Fulfillments for both Multibeings and Transiency—in fine, everything is equally fulfilled, and being thus fulfilled, there would be no more *Pursuits*.

112. *Serene Surcease*: I.e., *Nirvana*, in which all Annoyances are terminated (surceased), hence it is a state of perfect serenity. 寂滅

113. *Non-nascence and Non-demise*: I.e. the state of being *unborn* and *undying*. 無生無滅

114. *the Holy Duo-Consummate One*: I.e., the Buddha. This is a Holy Epithets of the Buddha, meaning that He is the One who has achieved consummately in both “Bliss” and “Virtue,” that is, Wisdom and Compassion. 兩足尊

“Now as you are practicing Buddha Dharma from moment to moment, wherein you, in a sense, are nurturing a repugnance toward *Multibeings*. If you are repugnant against *Multibeings*, it would amount to stigmatizing Buddhas in ten directions. That is why when the Buddha emerges in this world, He brings with him an ‘Feces Disposer,’ therewith to remove and discard all the ‘Excrements of *Playful Discourses*’¹¹⁵ This is only meant to prompt you to discard your long-standing cherished *Intention for Learning* and the *Intention for Perception*.¹¹⁶ If you could discard all of these completely, you would not render yourself degenerated into *Playful Discourses*. This is also called ‘the Removal of the Excrements.’ However, all of these would mean nothing but to admonish you from *Procreating the Mind*. Without *Procreating the Minds*, one would naturally become a man of Great Wisdom, who is resolute on never making *Differentiations* between Buddhas and Multibeings, and even never making any *Differentiations* about anything at all. Only thus could one gain admission

115. **Excrements of *Playful Discourses*:** This refers to the teaching in *The Dharma Lotus Sutra*: “In the duration of twenty years, the elder instructed the young man to dispose of excrements.” 戲論之糞

116. **to discard your . . . *Intention for Learning* and the *Intention for Perception*:** This signifies to pacify and repose the mind completely by means of ceasing all external pursuits. 除卻 . . . 學心、見心

into this *Tsao-Hsi*¹¹⁷ *Dharmic Portal* of mine. Hence, the Holy Ones in olden times imparted: ‘To perform as less as possible is the Essential of my Dharma.’ In consequence, *Non-performance* has become my *Dharmic Portal*, which in essence is nothing but the *Portal of One-Mind*. Up to this point, most people would not make so bold as to make ingress into it. I am not saying that there are none at all, but only that there have been very few who have gained this: the Acquirer will be Buddha. Cherish thyself and fare thee well.

[II:5-17c]

問：「如何得不落階級？」

師云：「終日喫飯，未曾咬著一粒米；終日行，未曾踏著一片地；與麼時，無人我等相，終日不離一切事，不被諸境惑，方名自在人。念念不見一切相，莫認前後三際：前際無去，今際無住，後際無來，安然端坐，任運不拘，方名解脫。努力努力！此門中千人萬人祇得三箇五箇，若不將爲事，受殃有日在。故云：『著力今生須了卻，誰能累劫受餘殃！』」

Query: “how to avoid falling under the head of *Hierarchical Placements*?”

The Master said, “In each day, when you could ingest

117. *Tsao-Hsi*: the locale of the temple of the Sixth Patriarch of Ch’an School. 曹溪

the meals without ever chewing on a grain of rice; when you could walk all day long, without ever treading on any tract of land—at those very moments, you shall be free from the *Appearances of Ego or Alter*,¹¹⁸ and the like. Thus, albeit *undetached* from any affair, you could be still free from being perplexed by Circumstances, whence you could be entitled a *Liberated Man*. Perceive no *Appearance* from moment to moment; nor take the *Three Temporal Confines* for real, for the *Past Confine* is devoid of Departing, the *Present Confine* is devoid of Staying, and the *Future Confine* is devoid of Coming forth. Thus could you sit in meditation composedly, giving a free rein to the operation of everything *unmanipulatedly*. Only such a state could be entitled *Emancipation*. Henceforward, work harder and harder, for within the *Portal* of this Lineage there are only as few as three or five people out of thousands and millions that could actually get to the Attainment. Without taking it seriously, there shall be a time when calamities will befall thee. Hence it was said: ‘*Whatever effort it may entail, it behooves one to make an*

118. *Appearances of Ego or Alter*: *Ego-Appearance*: the *Notion* that one inherently has about one’s Self—his Self-Looks, Self-Identity, and his sense of Self-existence, that is, the feeling that he is alive and he has got a “life.” *Alter-Appearance*: as opposed to one’s Self, the sense of the looks, appearance, existence and life of other people, and its difference from oneself, is called Alter-Appearance. 我相或人相

end to it once for all in this lifetime; for who can endure any longer the multi-kalpa interminable cataclysms?’’

[II:5-18]

師於唐大中年中，終於本山，宣宗敕謚斷際禪師，塔曰廣業。

The Master passed away at his Home Temple in Huang-Buo Mountain at the time of Emperor Shuen-Dzong's reign. Emperor Shuen-Dzong conferred upon him the Posthumous Epithet of "Ch'an Master the Confine-Eliminator (Duan-Jee)" and denominated his *Relic Stupa* with the Epithet of "Tower of Capacious Execution (Kuang-Yeh)."

黃蘗斷際禪師傳心法要、 宛陵錄終

——英譯初稿1999/3/10於台北大毘盧寺
初校2000/6/23於美國遍照寺
二校2005/8/22於美國遍照寺
三校2006/2/2於台北大毘盧寺
四校2008/4/29於美國遍照寺
五校2012/2/10於台北大毘盧寺
六校2016/12/6於台北大毘盧寺

—End of *Wan Lin Analects*

Translated on 3/10/1999 at MVT, Taipei,
Taiwan

1st Revision on 6/23/2000 at ABT,
Michigan, USA

2nd Revision on 8/22/2005 at ABT,

3rd Revision on 2/2/2006 at MVT,

4th Revision on 4/29/2008 at ABT,

5th Revision on 2/10/2012 at MVT

6th Revision on 12/6/2016 at MVT

回 向 偈

願消三障諸煩惱
願得智慧真明了
普願罪障悉消除
世世常行菩薩道

The Dedicatory Gatha

I wish to abolish the Three Impediments,
And to obtain Wisdom, thereby to achieve
mental perspicuity.
I also wish people universally to diminish and
exterminate all their Sinful Impediments,
And all of us to practice the Pusa's Way in all our
future Lives to come.

英譯者

釋成觀法師簡歷

1.現任：

- ◆台灣大毘盧寺及美國遍照寺住持

2.佛學經歷：

- ◆1988年於紐約莊嚴寺依天台宗第四十五代傳人^上顯^下明老和尚座下披剃出家
- ◆漢傳東密（印、中、日）三國傳燈・高野山真言宗第五十三世阿闍梨(1996-)
- ◆華嚴宗兼唯識宗第四十二世法脈傳人(2010-)
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- ◆法華譯主
- ◆美國德州閉關三年(1984-87)

3.生平與學歷：

- ◆1947年出生於台灣省台北市
- ◆1972年畢業於台灣師範大學英語系
- ◆1977考取五所研究所（台大、師大、輔仁、淡江、文化），後入台大外文研究所攻讀
- ◆1979申請到美國三大學之獎學金，後入德州TCU英研所為全額獎學金研究員(Fellowship)

- ◆1980參加校際英詩創作比賽第二名(得獎作品名「暴風雨夜」，係三百多行長詩)
- ◆1982於TCU修完學分，寫完論文，提出未果，尋閉關而放棄

4. 經 歷：

- ◆(台北石牌)美國海軍醫院器材保養組夜班班長(1969-72)
- ◆國防部光華電台新聞官、編譯小組小組長(1974-76)
- ◆屏東大同國中、台北光仁中學、中山女高英文教師(1976-78)
- ◆休士頓「華商報」專欄作家兼駐達拉斯特派員(1980-82)
- ◆中國青年寫作協會會員(1966-68)
- ◆師大「英語系學會」監事(Supervisor)、「讀書會」主持人、英語系足球隊隊員；英文小說創作比賽第二名、英詩朗誦比賽第二名(1968-72)
- ◆師大附中「文園社」社長、附中足球校隊、附中合唱團員、附中口琴班團員、附中英語會話班班長

5. 著作與翻譯：

◆中文著述：

楞伽經義貫、
楞嚴經義貫(上、下)、

心經系列、
大乘百法明門論今註、
因明入正理論義貫、
唯識三十論頌義貫、
觀所緣緣論義貫、
八識規矩頌義貫、
六離合釋法式義貫、
北美開示錄(一、二)、
地藏法門系列、
禪之甘露(漢譯本)、
我的學密歷程等中文著作共十七種

◆英文譯著：

The Sutra of 42 Chapters (英譯四十二章經)，
The Diamond Sutra (英譯金剛經)，
The Heart Sutra (英譯心經)，
The Altar Sutra (英譯六祖壇經)，
The Consummate Enlightenment Sutra (英譯圓覺經)，
The Sutra of Terra-Treasure (英譯地藏經)，
The Lotus Sutra of Wondrous Dharma (英譯妙法蓮華經)，
The Essentials of the Transmittance of the Mind (英譯傳心法要)，

The Sweet Dews of Ch'an (禪之甘露) ,

Three Contemplations toward Buddha Nature (佛性三
參) ,

Tapping the Inconceivable (入不思議處)等英文譯著共
十一種

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1. Currently:

Abbot of Americana Buddhist Temple (Michigan) and Mahavairocana Temple (Taiwan), 1991–

2. Experience in Buddhism:

- Became ordained Buddhist Monk in 1988, under Master Hsien-Ming (45th-Generation Patriarchate Holder of Tien-Tai Sect)
- The 53rd-Generation Acharya of Shingon Sect, Koyashan, Japan (1996–)
- The 42nd-Generation Lineage Successor of both Hua-Yen and Sole-cognizance Sects (2010–)
- Commentator of *The Suraingama Sutra*, et al.
- Translator of *The Lotus Sutra*, et al.
- 3-year Buddhist Retreat in Dallas, Texas (1984-1987)

3. Birth and Education:

- Born 1947 in Taipei, Taiwan

- Graduated from English Dept. of Taiwan Normal University
- Passed the Entrance Exams of 5 Graduate School in Taiwan, and studied in Taiwan Univ. (1977–1978)
- University Fellowship at Graduate School of English Dept., Texas Christian University (1979–1982)

4. Occupations & c.:

- High-school English Teacher (1976-1978)
- Columnist and Special Correspondent at Dallas for The Chinese Business News in Houston (1980-1982)
- Membership of Chinese Youth Writers Association (1966-1968)
- 2nd place at English Poetry Writing Contest at TCU (the awarded work, “The Tempestuous Night,” a 300-line poem, 1980)
- Supervisor of English Dept. Assoc., Leader of Reading Club, Soccer team player, 2nd place of English Poetry Reciting Contest (1968-1972)
- Chairman of Creative Writing Club, School Soccer team player, Chorus member, Harmonica Team member, Leader of English Conversation Club [in high school]

5. Publications of Writing and Translation:

■ Chinese:

A Commentary on The Lankavatara Sutra;

A Commentary on Suraingama Sutra (2 vols);

A Series of Commentaries on Heart Sutra;

The Treatise on the Portal of Mahayanic Centi-dharmic Apprehension;

Logicism in Buddhism—A Commentary on The Tractate on the Right Truth through the Comprehension of Causality Logicism;

A Commentary on The Thirty-Gatha Tractate on Sole-Cognizancism;

A Commentary on the Tractate upon the Contemplation on the Factors Adhered to;

A Commentary on The Gatha for the Operating Patterns of the Eight Cognizances; A Series of Commentaries on Terra-Treasure Pusa's Dharmic Portal;

The Metamorphic Vestiges in America: a Collection of Speeches on Buddhism (2 vols);

The Sweet Dews of Ch'an; and

My Progress In Learning Esoteric Buddhism, 17 items in all.

■ English:

The Sutra of 42 Chapters, The Diamond Sutra,

The Heart Sutra, The Altar Sutra, The Sutra of Consummate

*Enlightenment,
The Sutra of Terra-Treasure,
The Lotus Sutra of Wondrous Dharma,
The Essentials of the Transmittance of the Mind,
The Sweet Dews of Ch'an,
Three Contemplations toward Buddha Nature, and
Tapping the Inconceivable, 11 items in all.*

Glossary

A Brief Compilation of the Buddhist Terms Used in
This Sutra and Some General Terms Used in Others

佛法名相詞彙

A

Acharya: Sanskrit, *Acarya*, originally meaning a close Mentor or Guru; later it has evolved into a highly prestigious title referring exclusively either to the three Head-Masters in a Priest Ordination Ritual, or an Ordained Lineage Master in Shingon Sect. 阿闍黎(眞言宗傳法師)

Adherence: When an Attachment grows so strong that it becomes a dogged Tenacity, it is called Adherence. 守; 執、著

Advent: coming. 來

Affliction: suffering or pain. 苦

Aggregates, the: I.e., the Penta-aggregates; specifically, Matter, Sensation, Conception, Kinesis, and Cognizance. These five Aggregates altogether would constitute the body and mind of Multibeings. 蘊

All Appearances are nothing but Illusive Vanities; if one could perceive that all the Appearances are Non-appearances, one is perceiving the Thus-Adventist: This is a quotation from *The Diamond Prajna-paramita Sutra*. 凡所有相皆是虛妄，若見諸相非相，即見如來〔金剛經語〕

All the Appearances are vain and delusive: a famous quotation from *The Diamond Sutra*. 凡所有相皆是虛妄

All the Multibeings: I.e., all living beings. 色類(一切眾生)

Alter-appearance: I.e., the Views about other persons individually (singular number) from the self-centered standpoint. 人相

Ambiences: external phenomena. 境

Ameliorating Arrogance: the Arrogance arisen from complacency and con-

ceitedness in one's progress or advance in practice. 增上慢

Amitabha: Sanskrit, meaning infinite light or infinite lifespan. This is a Buddha in the West Universe. 阿彌陀佛

an aberrant person: a person who wanders away from the Truthful Way, or, to be specific here, from his own Original Nature. And so this term denotes all commonplace people, or the Multitudes. 迷人

Ananda: the Buddha's cousin and youngest disciple, as well as one of the ten great disciples, reputed for his knowledgeableness, which won him the Epithet of "the Paragon of Knowledgeableness." (多聞第一) Ananda later became the Buddha's attendant when the Buddha became advanced in age. 阿難

Animal: The characteristic of Animalhood is Inanity (stupidity). 畜牲

Animus of Cognizance: I.e., the Alaya Cognizance, which provides the underlying vitality (Animus) for Multibeings, hence. 神識

Annoyances: Annoyances include all the impure factors in our mind that can stir or becloud our mind to make it unquiet, disordered, vexed and obscure, from which we constantly suffer. 煩惱

Anuttara Bodhi: the Supreme Enlightenment. 阿耨菩提

Anuttara-samyak-sambodhi: Sansk., *Anuttara*, supreme, unequaled; *samyak*, the most right and most equal; *sambodhi*, right enlightenment—linked altogether, the whole word means: the most right, equal, Supreme Enlightenment. This is the Ultimate Enlightenment attained by the Buddha, as distinguished from the enlightenments realized by others, in that the Enlightenment realized by the Pusa is not yet the highest, hence, not *supreme*; that which realized by the Auricularist and the Causality-enlightenist is not the most *equal* (for they still perceive all Beings as unequal), and that the Enlightenment of practitioners of External-Wayists (i.e., other religions' followers, who seek without for their own liberation) is not the *right* enlightenment. Only the Enlightenment attained by the Buddha is the most right, most equal, most supreme, hence *Anuttara-samyak-sambodhi*. As this term has a very specific significance, both in its linguistic import and as the final goal of all Buddhist cultivations, in the Chinese translation of the Sstras, it is frequently preserved in the original Sanskrit transliteration, alongside with the translation of the meaning into Chinese; i.e., "the Supreme right equal Enlightenment," shortened as "the Supreme Enlightenment," or "the *Supreme Bodhi*." 阿耨多羅三藐三菩提

Appearances of Ego or Alter: *Ego-Appearance*: the *Notion* that one inherently has about one's Self—his Self-Looks, Self-Identity, and his sense of Self-existence, that is, the feeling that he is alive and he has got a “life.” *Alter-Appearance*: as opposed to one's Self, the sense of the looks, appearance, existence and life of other people, and its difference from oneself, is called Alter-Appearance. 我相或人相

apperceive this directly and instantaneously: I.e. to be enlightened instantaneously. 直下頓了

apprehend: to grasp; seize. 取

Appropriation: taking; acquisition. 取

Appropriations or Repulsions: I.e., takings or rejections. 取捨

Arhat: Arhat is the the Holy Man that has realized the fourth stage of Holy Fruition in Hinayanaism, also the highest attestation, which enables an Arhat to attain Nirvana and be liberated from further Reincarnations in this lifetime. 羅漢、阿羅漢

Arhathood: the Fourth Consummation (or Fruition) of Hinayanaic Sanctitude, also the highest attestation, which enables an *Arhat* to attain *Nirvana* and be liberated from further Reincarnations in the Three Realms. 阿羅漢道(四果)

Asamkhyas: Sansk., innumerable, countless; said to be about trillions of trillions. 阿僧祇

Asuras: a genre of Celestial Beings, who enjoy very good Well-beings, but are highly belligerent due to jealousy and anger, and so they are constantly at war with other Celestial Beings on that account. 阿修羅

Attachment and Aversion: I.e., Greed and Anger. 愛憎

Attestation: I.e., realization or fulfillment 證

Audio Sensorium: I.e., the hearing organ. 耳根

Auricularism: the Buddha's Teachings for the Hinayana practitioners who acquire the way of practice mainly by means of hearing the words of the Holy Teachings from the Buddha; hence they are called *Auricularists* (“Sound-Hearer”), and the Teaching and their particular way of practice are called Auricularism (“Sound-Hearing Teachings”) 聲聞

Auricularist: The Hinayana Practitioner, who acquires the Buddha's instructions entirely through “Hearing,” hence. 聲聞

Avatars: I.e., metamorphosed incarnation, which Buddhas or Great Pusas

would usually assume to their convenience in delivering the Multibeings. (By the way, in comparison, this feature of Buddhas and Pusas is so different from that of the Greek gods, who would transform themselves, more often than not, for the mere gratification of their illicit personal desires, and usually that of the carnal lust. Cf., Ovid's *The Metamorphosis*.) 化身

Aversion: anger, resentment, or detestation; one of the Three Venoms (Avarice, Aversion, and Inanity). 瞋

B

Barren Quiescence of Vacuity: the state of profound quietude of the mind reached by *Samadhi*, usu. with the Hinayana practitioners, wherein the Quietude or Quiescence is so extreme that it would render the Mind inactive to the point of dormancy, and so it would become “barren,” unable to generate or produce any Meritorious Virtues or Wisdom (as the fertile soil would do), insofar that, at the most, it can merely enable the practitioner to inhabit in the Euphoric state of *Samadhi*. Hence, this type of self-complacent and self-indulgent *Samadhi* is repudiated by the Buddha and great patriarchs. 沈空寂(沈空滯寂)

became intermingled with: acquired perfect comprehension and was in complete unison with the Dharma. 契會

beget Minds: to have ideas. 生心

Beinghoods: Existencehoods. There are Three Beinghoods (三有), also called Three Realms (三界): 1) the Desire Beinghood (欲有); 2) the Material Beinghood (色有); 3) the Immaterial Beinghood (無色有). 有

Benevolence, Compassion, Felicity, and Renunciation: These are the Four Boundless Minds. 慈悲喜捨(四無量心)

benighted: beclouded or obscured by ignorance. 萌，蒙

Bestowal: Donation, as the first item of the Six Deliverances (Six Paramitas), it is one of the most important practices for a Pusa, or Mahayanaic Practitioners in general, for it signifies the will to benefit other people, the very central animus of Mahayanaic Altruism. 施，布施

Bhiksu: Sansk., an ordained Buddhist monk, who has formally received the 250 Precepts of *Bhiksuship* conferred by three High Priests, in con-

junction with the witness of seven other High Priests (altogether called the Ten Gurus) in an ordination ceremony combined with initiation, which traditionally comprises a retreat of thirty-two-day intensive discipline. 比丘

Bhiksuni: Sanks., an ordained Buddhist nun, who has formally received the 348 Precepts of *Bhiksuniship* conferred by the Ten Gurus, etc., as above. 比丘尼

Blisses: Same as Well-beings or Merits. 福

Bodhi: Sanskrit, Enlightenment; Way of Liberation. 菩提, 道

Bodhi-heart: a vow or high aspiration to pursue the Supreme Enlightenment (Bodhi). The Bodhi-heart is indispensable in practicing Buddhism. 菩提心

Bodhi-site: The locality where Buddhas meditated and became enlightened. 道場

Bodhian Fruitions: the fruitions of *Bodhi*. 道果

Bodhian Sanctuary: a sacred recluse for the practice on Bodhi. 道場

Bondage of Dharma, the: I.e., to be bound by Dharma, rather than get liberations by means of Dharma. 法縛

Buddhaic Terra, the: the enlightened state of the Buddha. 佛地

Buddhaic Cosmoses: I.e., Buddhaic Universes. 佛土, 佛國土

Buddhaic Universe: A Buddhaic Universe comprises ten billion Solar Systems, among which this Solar System of ours is merely a tiny one of them, wherein our Mother Earth, in turn, appears almost like a imperceptible insignificant exiguous dot, far from being the Center of the whole Cosmos as averred in some other religions. The Buddhist view of the Cosmos is that it is infinitively immense, which is in perfect keeping of the most recent finding of astronomy. Imagine that this concept of the Cosmos was divulged more than 2500 years ago when there was no telescope of any kind, and yet the Buddha was able to perceive this cosmic truth with His eye of wisdom! This also bespeaks why the Teaching of the Buddha is able to transcend the pompous narrow-minded ego-centricity, the self-glorifying vanity, and the pitiable ignorance of the general Earthlings, because He is endowed with the most superb wisdom and “the Biggest Heart” that man has ever seen. 佛世界, 佛土

C

Calumniation: slander. 謗, 誹謗

Cassock: an ordained Buddhist priest's robe. 袈裟

Causal Constituents: The Cause is the major and direct determinant; the Constituent is the minor, or subordinate one; hence, an indirect influence. Usually, Causes are internal determinants, and Constituents are external ones. 因緣

Causal Factors: I.e., the Cause and all the circumstantial factors involved in the production of a given result; also called *Causal Constituents*; see above. 因緣

Causality-enlightenist: I.e., *Pratyeka-buddha*, who becomes enlightened through the practice on the contemplation of Causalities, or Etio-factors. 緣覺

Causality-Enlightenment: the Enlightenment as attained by the *Pratyeka-buddha* through the practice and realization in the Twelve-Causality Nexuses. 緣覺

Cogitation or Ideation: I.e., illusive thinking or notion. 念

Cognizance: The main body of the Mind, similar to the Psyche, as the functioning mental faculty and the repertory of all Karmas and memories. It could be analyzed and subdivided into eight compartments: Visual Cognizance, Audio-Cognizance, Nasal Cognizance, Lingual Cognizance, Corporal Cognizance, Deliberative Cognizance, *Mana* Cognizance, and *Alaya* Cognizance. 識

Cognizance-embodied beings: All the creatures endowed with Cognizances (or Soul). 含靈

Color, Sound, Odor, Flavor, Tactility, and Dharma: These are the Six Dusts, for they would tend to envelop or even shroud our Mind and make it benighted. 色、聲、香、味、觸、法〔此爲六塵〕

Common Plebeians: Ordinary unenlightened people. 凡夫

congregation of the *Dharmic Lotus*, the: the Dharma meeting when the Buddha divulged the famous *The Lotus Sutra*. 法華會上

Consummate Nirvana, the: I.e., the Ultimate Nirvana manifested by the Buddhas, as opposed to the Unultimate Nirvana performed by the Auralists. 圓寂

Contingencies: I.e., unexpected and indefinite occurrences or incidences. 機 (機緣)

Corporeal, Oral and Mental Karmas: These are called the Three Karmas collectively. 身口意業

Corpus: I.e. entity or body. 身

cultivation: same as practice. 修、修行

D

Deliberation: thinking. 想、思惟

Deliberative Mind, the: I.e., the Mind of illusive thinking. 分別心

Deva: a Heavenly being 天、天人

Devious Views: These are the views held by External-Wayists or wayward people with unorthodox creeds, especially those in contradiction to the Truth of Causality which tends to lead to Nihilistic Extinction; for instance, as they aver, there are no truth in Causality whatsoever, for Good Deeds do not as assumed bring forth Good Results; or, after death, there is nothing hereafter. Such Views are deemed “devious,” because they would mislead people and prevent them from practice; as a result, people could never obtain Liberation or Enlightenment. Hence, such Views are considered as the most pernicious to a *Bodhi* practitioner. And so the Buddha did time and again exhort all Buddhists to keep a distance from those Views as well as from the holders and propagators of such Views, whereby one could be free from the unnecessary impediments or entanglements on the path toward *Bodhi*. 邪見

Deviousness: unrightness, incorrectness, or impropriety; deviating; departing from the truth, with an undertone of slyness or wickedness. 邪

Dharma: Sanskrit, meaning law, or doctrine, or teachings. It can also mean “thing” or “being” which could include everything and anything in the world or beyond the world, either animate or inanimate, physical or spiritual, tangible or intangible. But when used to denote Buddha’s doctrines or teachings, it is usually capitalized; otherwise, it will be in lowercase letters. 法

dharma: This word with the first letter in lower case (dharma) stands for “all beings,” or anything in existence; whereas “Dharma” with a capital-

ized first letter usually stands for Buddha Dharma, or Buddha's Doctrines. 法

Dharma King: I.e., the Buddha, who has gained Masterful Ease (自在) in all Dharmas. 法王

Dharma of Non-differentiation: Since all Dharmas, in essence, are of "Mono-appearance" or "Uni-appearance," (一相) the Wisdom of Non-differentiation is in perfect keeping with the Reality of Dharmas; hence, the Dharma of Non-differentiation pertains to the Ultimate Dharma. 無分別法

Dharma Prince: I.e., the *Pusa*. As the *Pusa*, being the "Son" and heir to the Buddha's Dharma, is duly called a Dharma Prince, for the Buddha is the Dharma King. Besides, since Manjusri is prominently noted for the Dharma of *Prajna* (Wisdom), which is one of the most potent element in *Bodhi*, he has won for himself the preeminent Epithet of Dharma Prince. 法王子

Dharmas of Implementations: I.e., all the mundane things or beings, for the fact that they are the outcome and effect of all sorts of "workings" (implementations). 有爲法

Dharmas of Non-implementation: I.e., the Ultramundane Dharmas, or the Dharmas that can lead to Ultimate Liberation. "Implementation" means all kinds of illusory employments or undertakings of the worldly people. 無爲法

Dharmic Cachet: the "Seal" for Dharma, applied as an approval after verification for its correctness, orthodoxy and veracity. 法印

Dharmic Corpus: the Body of Dharma, I.e. the purified Body of an Enlightened person, which is constituted by pure Dharmas. 法身

Dharmic Noumenon: *Noumenon*, same as Entelechy, the essential body of thing. *Dharmic Noumenon* here refers to the ultimate body of the Mind, which is constituted by pure Dharmas, hence it is called *Dharmic Noumenon*. 法體

Dharmic Portal: I.e., the approach or means to the Dharma, which serves as a gate, or entrance, to the Truthful Way or Enlightenment. 法門

Dharmic Repertory: the treasure storehouse of Dharma. 法藏

Dharmic Spheres: There are ten Dharmic Spheres (abbreviated as "D.S." below); namely, the D.S. of Celestials, the D.S. of Humanity, the D.S. of Asura, the D.S. of Purgatory, the D.S. of Starving Ghost, the D.S. of

Animal, the D.S., of Auricularist, the D.S. of Causality-Enlightenist, the D.S. of Pusa, and the D.S. of Buddhas. 法界

Dhyana: Sansk. Generally *Dhyana* is used to denote all kinds (or any kind) of achievement in meditation, and so it can include *Samatha*, *Vipasyana*, and *Samadhi*. But when it is used in a more limited or specific sense, it means the middle way between *Samatha* and *Vipasyana*, in that *Samatha* being too “torpid,” and *Vipasyana* being too “levitating.” 禪、禪那、禪定

Dhyana Paramita: The fifth of the Six Paramitas. *Dhyana:* Sansk., meaning stasis, or composure. The crowning accomplishment in the practice of *Dhyana Paramita* is the realization of *Samadhi*. 禪波羅蜜(禪定波羅蜜)

Diamond: the hardest material in the world, symbolizing the Transcendental Wisdom that can break all the bad Karmas and impediments while the diamond itself will not break. 金剛

Diamond Sutra, The: one of the most important and popular Sutras in the Major Vehicle teaching (Mahayana). 金剛經

dichotomized: separated into two opposing parts; e.g., good and evil; right and wrong, etc. 二 ; 二分

Dignified Deportment: dignified or decorous behavior and carriage, as a requisite for a Buddhist priest. 威儀

Disportive Discourses: a playful talk which has nothing to do with truthful practice, merely a play of words, which, according to Buddha, is the fundamental flaw of an worldly philosophies and External Wayisms (i.e., other religions), on account that they do not deal with their own internal problems, but ever run and hustle outward for external gripings and gainings. 戲論

Doctrinal Impediment: the impediment that can hinder one in gaining the knowledge, comprehension and insight of Buddha Dharma. 法障

Domains, the: I.e., the Eighteen Domains, which consist of the Six Senses, the Six Dusts and the Six Cognizances. 界

Duo-appearances, the: I.e., the two extremes, or two contrasting and conflicting attributes or forces which are different in outlooks as well, such as Virtue and Vice, Right and Wrong, Beauty and Ugliness, and so on. 二相

Dual Nirvanas: I.e., the *Residual Nirvana* and the *Unresidual Nirvana*. 二種

涅槃

Duo-Consummate Holy One, the: I.e., the Buddha. This is a Holy Epithets of the Buddha, meaning that He is the One who has achieved consummately in both “Bliss” and “Virtue,” that is, Wisdom and Compassion. 兩足尊

Duo-yanaist: the Two Yanaists; i.e., the Auricularist and Causality-enlightenist. 二乘人

Duo-yanas: the Two Yanas; i.e., the Auricularist and Causality-enlightenist. 二乘

dwell: same as “reside,” a very crucial key word in *The Diamond Sutra*, as well as in all the Buddhist practice, especially in Ch’an (or Zen) Buddhism. It means the Attachment or Tenacity in possessing and holding onto something, especially in showing the indolence to “move on.” This is exactly the sentiment that we would hold with respect to the “house” we dwell in (both the material house and the “corporeal house,” i.e., the physical body), which we would cling steadfast to, grow attached to, and would not let go of easily, not even when the “lease” is expired. 住

E

Edification: teaching. 教; 化、教化

edify: to teach by preaching or some other way. 化(度化); 教化

Ego, Alter, Multibeings, and Lifespan: These are the well-known Four Appearances, which have also been divulged in *The Diamond Prajna Paramita Sutra*, but with some variations. 我、人、眾生、壽者

Ego-appearance: I.e., Egoistic Views. 我相

Ego-appearance, Alter-appearance, Multibeing-appearance, and Lifespan-appearance: These are the so-called Quadruple Appearances, the fundamental Attachments which would stand in one’s way to Wisdom, Nirvana, and Enlightenment. 我相、人相、眾生相、壽者相〔此為四相〕

Egoistic Arrogance, Devious Arrogance, and Ameliorating Arrogance: These are the Three Arrogances (三慢). 我慢、邪慢、增上慢

Egoistic Opinionativeness: the opinionativeness derived from egoistic views, especially those for self-interest. 我見

egoless: The Entity that owns, does not undergo any changes, does not perish and is independent of other factors. 無我

Eighteen Domains, the: These are the Twelve Localities plus the Six Cognizances (Visual Cognizance, Audio Cognizance, Nasal Cognizance, Gustative Cognizance, Tactile Cognizance, and Deliberative Cognizance). 十八界

Eighth Cognizance, the: I.e., the Alaya Cognizance. This is the most important and substantial body of all Cognizances. Out of this Cognizance all other Cognizances grow and develop. 第八識

Eighty Fair Aspects: like the Thirty-two Features, these are also the majestic physical features of the Buddha, only these are somewhat lesser in importance. 八十種好

Eighty Virtuous Aspects: Cf. “Eighty Fair Aspects.” 八十種好

Emancipating: I.e., liberating. Liberation signifies *Nirvana*. 解脫

Emergence: appearance, said of the Buddhas’ coming to be born in all the worlds in ten directions. (諸佛)出世，出現

emergence or submergence: I.e., the beginning or the conclusion. 出沒；出入

Entelechy: the essential body, or ultimate essence of things. 體

Epiphanic Enlightenment: I.e., instantaneous enlightenment. 頓悟

Epiphanic Radiance: “Epiphany,” denotes instant and inspirational Enlightenment. When such Enlightenment occurs, there would be radiance emitting out of the body and the mind; hence, Epiphanic Radiance. 靈光

Equi-Enlightenment: the stage of Bodhisattvaship above the Tenth Terra, almost equal to Buddhahood, hence. 等覺

Equi-Enlightenment-hood and the Wondrous-Enlightenment-hood, the: These two Bodhisattvahoods are the ones above the Tenth Terraship, and are the topmost levels of Bodhisattvahood, where all Bodhisattvas inhabit prior to Buddhahood. 等覺及妙覺

Equitability: equalness. 等(平等)

Equitable Mind: I.e., the Mind to treat all Beings equally well. 心平(心轉)；平等心

Era of Fini-dharma: the last phase of the Buddha Dharma. There are three phases of the Dharma; viz.: 1) *Ortho-dharma*(正法), which lasts for

1000 years; 2) *Quasi-dharma*(像法), which also lasts for 1000 years; 3) *Fini-dharma*(末法), which will last for 10000 years, and thereafter there will be no Dharma in the world until the next Buddha (Maitreya Buddha) emerges, which will happen 5,670,000,000 years from now. Right now (2014) we are in the 2558th year after the Buddha's birth, which would place us in the first 500 years of the *Fini-dharma Era*.
末法

Essence-Perceiver: one who is enlightened on the Native Essence (or Original Nature) or the perception of it. 見性人

Essence of Ethereal Space, the: I.e. the Firmament, the sky. 虛空性

Ethereal Blossoms: Flowers in the Sky; i.e., something illusive, resulting from delusive visions due to some “visual ailments.” 空花

Ethereal-Repertory Pusa: a Bodhisattva so named. 虛空藏菩薩

Ethereal Space: I.e., the sky. 虛空

Ethereal Vacuity: the sky or space; same as the Ethereal Space, for the sky is nothing but an expansive tract of vacuous space. 虛空

Etio-factor: I.e., Causal Factor. 因緣

Excrements of Playful Discourses: This refers to the teaching in *The Dharma Lotus Sutra*: “In the duration of twenty years, the elder instructed the young man to dispose of excrements.” 戲論之糞

Expediency: The Sanskrit word for this term is “*Upayakaushalya*,” meaning “the Superb Wisdom for the contrivance of expedite and facile means,” which actually is a wisdom of very high echelon, attained by Holy *Pusas* of the Eighth Terraship, and which is of extraordinary help to their task of delivering Multibeings. However, since this English word “expediency” carries with it a negative connotation of “unscrupulousness” or “the doing or consideration of what is of selfish use or advantage rather than of what is right or just” and “self-interest”; and so this term is, more often than not, miscomprehended or misused and even abused by many readers of Sutras, or even by Buddhist practitioners. Therefore, this translator, if possible, usually would use “Expedite Means” instead to prevent the undesirable misunderstanding brought about by the implicit connotation of the word “expediency.”
方便

Expedite Means: I.e., expediences, or conveniences; commonly translated as “**Expediency**,” which would easily incur misunderstanding of

being unscrupulous. However, since the English word “expediency” carries a negative nuance or connotation of “the doing or consideration of what is of selfish use or advantage, rather than what is right or just,” and so this term is, more often than not, misunderstood and misused and even abused by many readers of Sutras or even Buddhist practitioners; therefore, this translator has deliberately evaded using the easily misleading “Expediency,” by substituting it with “Expedite Means.” 方便

Exterior Phenomena: all the things and beings outside of ourselves. 諸相(外相); 外境

External Wayists: people of other beliefs, who seek outwardly for Truth. 外道

Extinction: the abolition or dissolution of sufferings, or elimination of Annoyances. 滅

Extinction of Nescience, the: the total abolition of ignorance, due to the power of practicing Buddha’s Wisdom. 無明盡

Eye, Ear, Nose, Tongue, Corpus, and Mind: These are the Six Radices (Roots), for they are the roots out of which all our senses, perceptions and deliberations are derived. 眼、耳、鼻、舌、身、意〔此爲六根〕

F

Factual Impediment: the impediment that can hinder one in the practice of Buddha Dharma. 事障

feel altruistically jubilant: I.e., to feel happy for others’ good fortune, success, virtue, or accomplishment in anything; also termed “Altruistic Jubilation.” This is a great virtue in a Buddhist, and should be practiced and cultivated by all *Bodhi* practitioners or *Pusahood* aspirants. The antonym of Altruistic Jubilation is Jealousy, which is a great bane for a Buddhist practitioner, in that it would destroy Compassion. 隨喜

Final Physique: the last Retributive Corporal Body of the *Arhat* Holy Men, who, after this lifetime, is to ingress into *Nirvana*, and would not be reborn in the Three Realms 最後身

Finis-dharma: the last phase of the Buddha Dharma. There are three phases of the Dharma; viz.: 1) *Ortho-dharma*(正法), which lasts for 1000 years; 2) *Quasi-dharma*(像法), which also lasts for 1000 years; 3)

Finī-dharma (末法), which will last for 10000 years, and thereafter there will be no Dharma in the world until the next Buddha (Maitreya Buddha) emerges, which will happen 5,670,000,000 years from now. Right now (2014) we are in the 2558th year after the Buddha's birth, which would place us in the first 500 years of the *Finī-dharma Era*. 末法

First Five Cognizances, the: the Cognizances of Eye, Ear, Nose, Tongue, and Body. 前五識

First Principium, the: or the **First Purport**, or **First Tenet**; the Ultimate Buddha Dharma. 第一義、第一義諦

Five Aggregates: the Five groups of things which constitute our body and mind, namely, Matter, Sensation, Deliberation, Psycho-Maneuvering, and Cognizance. 五蘊

Five Desires: the desires for Wealth, Sex, Fame, Food, and Sleep; or the desire for Matter, Sound, Smell, Flavor, Contact, and Dharma. These are the objects of desires that Multibeings in the Desire Realm crave for. 五欲

Five Dicta: There are Five Dicta of the Buddha; that is, the True Dictum (眞語), the Veracious Dictum (實語), the Thus Dictum (如語), the Undeceiving Dictum (不誑語), and the Unvaried Dictum (不異語). 五語

Five Eyes: I.e., Naked Eyes (肉眼), Celestial Eyes (天眼), Sagacious Eyes (慧眼), Dharmic Eyes (法眼), and Buddhaic Eyes (佛眼): These are the well-known Five Eyes of the Buddha, which connote the idea that the Buddha would never “abandon” any Multibeings of any status until they have eventually reached the Ultimate Enlightenment. 五眼

Five Realms: the Six Realms, with Asurahood included in the Celestialhood. 五道

Five Umbrages: same as the **Five Aggregates**, or **Penta-aggregates**, including Matter, Sensation, Deliberation, Kinesis, and Cognizance. “Umbrage” comes from Latin, meaning shade or shadow. For the Aggregates can “shroud” the Native Mind in total darkness, hence they are also called Umbrages. 五陰，五蘊，五眾

Forbearance of Non-nascence: “Non-nascence,” the wisdom of Buddhas or *Great Pusas*, which can enable one to see through the illusive appearances of all “Nascences,” i.e., life or beingness, so as to reach the transcendental knowledge that nothing has really come into existence—for

everything, either tangible or intangible, is merely an illusive image, without a substantial entity. And one would be liberated from all Phenomena through this Transcendental Insight. However, this Perception and Insight is very hard to embrace (or forbear) for ordinary people, but as the practitioner has already acquired a staunch power in the sustenance of this particular Wisdom to keep it from relapsing or retrogression, such a state of steadfast wisdom is called “the Forbearance of Non-nascence.” 無生法忍、無生忍

Forbearant Sage: a practitioner practicing on Forbearance, which is very close to the Greek stoicism in ignoring the physical and spiritual pains or sufferings. 忍辱仙人

Four Dignified Deportments: I.e., Walking, Standing, Sitting and Reclining. In the Buddha's Precepts, it requires the members of the Samgha (ordained monks and nuns) to behave with dignity in their daily miens, which are supposed to elicit reverence and faith in lay Buddhists. 四威儀

Four Elements: Earth, Water, Fire, and Air. 四大

Four Grand Vows: These are the general vows that all Pusas are supposed to make for the attainment of the Supreme Bodhi (Enlightenment). 四弘誓願; 四大願

Four Nativities: four kinds of births, i.e., Egg-begotten, Womb-begotten, Moisture-begotten, and Transformation-begotten. 四生

Fructification of Arhat Modus, the: the Fourth Consummation of Hinayanaic Sanctitude. 阿羅漢道

Fructificative Retributions: When Retribution comes to the stage of fruition, it is called Fructificative Retribution. 果報

Fruition: the consummated stage. 果

G

Gatha: Sanskrit. a verse, usually composed of a quatrain (a four-line stanza), but it can be more than four lines. In Sanskrit, the Gatha used to be rhymed, but it is mostly unrhymed in the Chinese versions, due to the disaffinities in the two languages which result in the difficulty in translation. 偈, 偈陀, 伽陀, 偈頌

Gautama: the family name of the Buddha 瞿曇

generate Bodhi-Heart: to be aspired to quest and practice for the attainment of Bodhi. 發菩提心

Generation and Expiration: the same as *Nascence and Demise*, or Life and Death. 生滅

gluttons of wine lees: those who ingest greedily (gluttons) on “wine lees” (dregs sieved out in the process of wine making, connoting the Dharma of poorest quality). 嗜酒糟漢

go into Surcease: I.e., go into Nirvana. Nirvana, Sanskrit, termination, meaning the termination of all Annoyances and Transmigrations. 滅，入滅

Good Guru: A good mentor endowed with sagacity, good virtue, and good method. 明師、善知識

Good Mentor: a popular courteous addressing formality in Buddhism, especially in the Ch’an tradition, used to show high respect to the person or people addressed. 善知識

H

Holy Duo-Consummate One, the: I.e., the Buddha. This is a Holy Epithets of the Buddha, meaning that He is the One who has achieved consummately in both “Bliss” and “Virtue,” that is, Wisdom and Compassion. 兩足尊

Holy Emergence: I.e., the Buddha’s coming to this world. (佛)出世；出現

Holy Epithet: the Holy Name of the Buddha. 聖號

Holy Terra: I.e., the various stages of Attestation (Realization) in Buddha Dharma. 聖地(聖位)

Home-renouncer: I.e., one who has renounced the Secular Home to become a Buddhist monk. 出家兒(出家人)

Home-stayers and Home-renouncers: I.e., the laity and ecclesiastic (clergy). 在家人及出家人

Huang-Buo Mountain: located in Fu-kien Province, 47 km west of Fu-Ching County, also know as South Mountain. It is famous for a profuse product of a tree called huang-buo, whose bark can be used for medicine and dyestuff; hence the mountain is named after its product. 黃蘗山

I

I, as your disciple: a courteous way of speech when talking to a Master by referring to oneself as “disciple.” 弟子

Immobility: the state of unmovedness; unmovableness; impregnability. 不動

immotive: unmoved; impregnable. 不動

impervious: nonleaking. This denotes that the consummate Wisdom of the Buddha is flawless to the degree that there is no defect at all therein, which state could be compared to a fine vessel without any crack or leaking hole in it. 無漏

Impervious Dharmas: The Dharmas that have reached purification, so that they are impervious to Defilements or Annoyances, such as the Wisdom of the Buddha, Great Pusas, and Arhats, or the Holy Precepts, Samadhis and Anuttara-Samyak-Sambodhi. 無漏法

Impervious Wisdom: “Impervious,” unleaking, unailing, immaculate; said of the Wisdom that the Buddha teaches. 無漏智

Imperviousness: the antonym of Perviousness; i.e., the quality of being invulnerable to Annoyances and Vitiations. This is the fulfilled state of Holy Men and Buddhas. 無漏

Implemental Acts: deeds of transient, ephemeral nature. 有爲行

Implemental Dharmas: The Dharmas of the mundane nature, which is utilitarian and transient; therefore they are within the bound of Nascence-Demise (Life and Death), or Reincarnation. 有爲法

implementality: that which is of utilitarian or materialistic nature, and so is within the bound of Nascence-Demise or Transmigration. This is opposed to Dharmas of *nonimplemental* nature, which are beyond Transmigration and are subsumed to the nature of Nirvana or Bodhi. 有爲

Implementation: working; execution. 行; 有爲

impregnable: unmovable or unmoved; indestructible. 不動

in congruence with: I.e., at one with, corresponding with, or in tune with. 合，相應

in congruence with the contingencies: acting according to situations. 隨緣

Inaction: doing nothing. 無作

Inanity: ignorance, or stupidity; benightedness. 無明; 愚癡

Incipience: Beginning. 始

Incipientless: too long ago to determine a spot for its beginning insofar that it seems to be without a beginning, hence; beginningless. 無始

Indigenous Mind: I.e., inherent Mind, same as the Original Nature. 本心

ineffably inconceivable: that which is beyond words and thoughts. 不可思議

Innate Entity, the: I.e., the substantial entity of the Original Nature. 本體

Innate Essence: one's own inherent Essence; i.e., Original Nature. 自性; 本性

Instantaneous Doctrines, the: I.e., the teaching of the Ch'an Denomination. 頓教(頓悟之教)

Instantaneous Integration: I.e., to be integrated with the Truthful Way instantly. 頓契

inter-substitution: one substitutes for another incessantly. 代謝; 互代

Iron-clad Mountain: mountain covered on the surface by iron. 鐵圍山

K

Kalpa: Sanskrit, aeons of ages, a very long long time. 劫、劫波

Kalpas' time: eons or ages of time. 劫

Karma: Sanskrit; originally meaning "working," "doing," and "operation." In one word, anything done, either visible or invisible, is considered as a Karma; for instance, the mental working is called "Mental Karma." 業

Karmic: the adjective form of Karma. 業的

Karmic Factors: All the elements or factors involved in the formation or execution of a Karma are called the Karmic Factors of this Karma. 業緣、業因緣

Karmic Fructifications: Karmic Fruitions. 業果

Karmic Impediments: The impediments resulted from one's past Karmas to stand in the way of one's virtuous deeds or the pursuits of wisdom, happiness, and wellbeing. 業障

Katyayana: One of the ten Great disciples of the Buddha, reputed for his eloquence in debate, for which he has won an honored epithet of "the

Paragon of Disputation” (論議第一). 迦旃延

Kinesis: movements or transient movements, which are fleeting, ephemeral, short-lived, highly-inconstant and mutable, said of either mental or physical ones. 行

Kinetic Implementation: the movement and transiency of all beings. 諸行

Kinetic Perpetrations: Transient illusive doings. 遷流造作

King Kali: The Sanskrit name in full is *Kaliraja*, an Indian despotic king in the Buddha's past life. 歌利王

King of Dharma: I.e. the Buddha, for He has achieved Mastery in all Dharmas, whereby He can deliver Multibeings with facility. 法王

Ksana: Sanskrit, a very short instant. There are 60 Ksanas in one snapping of the fingers, and 900 Nascences and Demises in one single Ksana. 剎那

Kuan-Shi-Yin: Sanskrit: *Avalokiteshvara*, meaning contemplating on the Sounds of the World, or Mastery in Contemplation (觀自在). He is also called “Kuan-Shi-Yin,” or more popularly, “**Kuan-Yin**,” in brief. This is one of the Four *Great Pusas* in Mahayana Buddhism (Terra-Treasure 地藏, Kuan-Shi-Yin 觀音, Manjusri 文殊, and Universal Virtue 普賢). He is also the most popular *Pusa* amongst the Four, usually in the manifestation of a female form, thereby to convey his most prominent feature of Compassion. 觀世音

Kuan-Yin: Sanskrit: *Avalokiteshvara*; also called Kuan Shi-Yin. This is one of the Four Great Pusas in Mahayana. He is also the most popular *Pusa* amongst the Four, usually in the manifestation of the female form, so as to convey his most prominent feature of Compassion. Cf. “Universal-Virtue *Pusa*.” 觀音菩薩

L

Lamb's Horn, a: a metaphor for ridiculing playful, superfluous, and redundant verbal arguments, at once meaningless and leading nowhere. Hence, it also means something trivial, illusive or futile endeavors, just like *arguing about the state of a lamb's horn*. It could also mean something having a mere name without any real substance. 羊角

Lamp-Lighting Buddha: a Buddha in the past, who was one of Shakyamuni Buddha's Root Teachers. 然燈佛

Lankavatara Sutra, The: the most important Sutra in both Ch'an and Sole-Cognizance Denominations. Also this Sutra is acknowledgedly one of the most abstruse Sutras in the Buddhist Canon. 楞伽經

Lateral View: I.e., Side View, or Extremist Views. 邊見

Liberation: Liberation in Buddhism always means *Nirvana*. 解脫

Life and Death: This implies reincarnations; i.e., the source of afflictions. 生死

lost his way back to his Original Home: "his Original Home": i.e., his Native Mind. 迷失本家

Lotus: a symbol for the power and state to keep pure and uncontaminated in the midst of Defiled Surroundings. The color "Red" symbolizes fire, light and vitality. 蓮; 蓮花

M

Mahakasyapa: One of the Buddha's ten great disciples, reputed for his ascetic practice, which has won him the honored epithet of "the Paragon of Dhuta (Ascetic Cultivation)" (頭陀第一). He was appointed by the Buddha to succeed to the Thus-Adventist's "*Repertory of Ortho-dharmic Eye*" (正法眼藏) and became the First Patriarch of Ch'an Sect. 迦葉, 大迦葉, 摩訶迦葉

Mahā-pusa: Great Pusa, i.e., Pusa in a higher echelon of attainment. 大菩薩

Maitreya: the next Buddha to come, who is to become Buddha after 5,670,000,000 years from now. 彌勒

Majestic Kalpa, the: An enormously big chunk of time is called a "Mega Kalpa," which is given a proper name for the whole period. For instance, in the past, there was the Majestic Kalpa (莊嚴劫), during which time there were one thousand Buddhas manifesting themselves in this Universe and became Buddhas. At present, the Kalpa is called the Virtuous Kalpa (賢劫), during which there are also one thousand Buddhas, among whom only four of them have emerged so far. The rest of the 996 Buddhas will come in the future successively, and the next Buddha to come after Shakyamuni will be Maitreya Buddha, who will be born here about 5,670,000,000 years from now, as clearly prophesied in the Sutras. 莊嚴劫

majestify: to embellish and make magnificently beautiful. To get to the

outcome of Majestification would of course entail all the preparatory procedures, such as cleaning and removing all the impurities (bad Kar-mas) at the outset. And so metaphorically it comes to mean to make betterments or improvements for Multibeings by leading them to practice the Dharma, so as to increase their true Well-beings (the “embellishments” with Buddhaic Merits). 莊嚴

Major Vehicle: I.e., the Vehicle of Mahayana, which can accommodate a great number of people (that is, benefiting numerous people), as opposed to Hinayana, which generally aims at Self-deliverance as the final goal, benefiting none other than the practitioner himself—once with his goal achieved, he would never come back again, leaving all the unenlightened beings to be on their own. 大乘

Manjusri Pusa: a great Pusa renowned for his great wisdom, often addressed epithetically as “the Great-Wisdom Manjusri.” “Manjusri,” Sansk., meaning wondrous auspice. 文殊菩薩

Mara: in Sanskrit, an Evildoer or Destroyer of Good; originally, a demonic celestial being, who usually becomes jealous when he describes people practicing the Truthful Way, and so he would not hesitate to throw all kinds of impediments in their way. 魔

Maraic Modus: the Way of *Mara*, Evil-doer. 魔道

Maraic Troops: the troops or horde dispatched or led by Mara himself to disturb or sabotage others’ practice. 魔軍

Masterful Supernal Power: unrestricted supernatural power. 自在神通

Master Bodhidharma: The First Patriarch of the Chinese Ch’an Sect, who came from India to promulgate the Dharma. 達摩大師

Master Guei-Dzong: Full epithet: Guei-Dzong Che-Chang (歸宗智常, C.820), a celebrated Ch’an master in Tang Dynasty. Master Guei-Dzong is a Dharma Heir of Master Ma-Dzu Dao-Yi(馬祖道一). 歸宗禪師

Master Ma-Dzu (709-788): a great Ch’an master in Tang Dynasty. He is the Dharma Heir of Master Nan-Yue Huai-Rang(南嶽懷讓). His full epithet is Ma-Dzu Dao-Yi(馬祖道一), also called Master Ma(馬大師), on account that his secular family name is Ma(馬). 馬祖大師(馬大師)

Matter: ① physical or tangible stuff; ② form or material, said of the corporal body of Multibeings. ①色；②色身

Mega-thousand Universes: Short for the Three-thousand Mega-thousand

Universes. 大千界

Mendicancy: Buddhist monks' begging or alms-collecting. 乞食

Mental Adjuncts: all the Mental Action produced by the Mind, such as Virtues, Vices, Annoyances, etc. There are fifty-one of them, according to *The Treatise on the Portal of Mahayanic Centi-dharmic Apprehension* (大乘百法明門論). 心所法

Mental Cachet of the Buddha, the: a metaphor for the most significant part of Buddha's teachings; it is like the official Seal of a king which is used to mean official approval, or the highest authority, hence. 佛心印

Mental Terra: *Terra*, ground. The Mind is viewed as ground or earth, wherefrom everything grows. 心地

Mentation: mental movement or activity. 心行

Metamorphic Men: men coming into being by the Buddha's transformational power. 化人

metamorphose: to transform, as by magic or Supernal Power. 化, 變化, 變出

Metamorphosed Citadel: The citadels manifested by the Buddha in *The Lotus Sutra*, symbolize the Expedient Teachings of the Buddha, to prepare practitioners for the profound ultimate teaching. 化城

Metamorphoses: transformations of the physical body by Supernal Power. 化、變化

Mighty Master: Another term for a Great Pusa, who has attained the Holy Pusahood, usually the Ten Terraships. 大士

Milk that the Geese King chooses to drink of, The: Geese King refers to practitioner of superb quality and the Milk refers to the Milk of Dharma; i.e. the Dharma. 鵝王擇乳

Mind: In Buddhism, usually the word "Mind" does not mean the brains, nor does the word "Heart" mean the physical organ. Both Mind and Heart, being the same character in Chinese, signify the spiritual entity of a living being, which is considered as the Primal Mover of everything, either within or without. Hence the Mind is not only the thinker, motivator, commander, and designer, but also the "feeler," "recipient," and the "ultimate enjoyer" of everything done or achieved, be it good or bad, sad or glad, thick or thin, life or death—the Mind would be the "Final Reaper." 心

Minor Vehicle: I.e., Hinayana. 小乘

misgivings: doubts. 疑、疑悔

Modus: the Way; sometimes this is the equivalent of *Bodhi*. 道

Moduses for Ultramundanity: the Ways to transcend to worldly to reach the Ultrawordly (Ultramundane), i.e., to realize Liberation. 出世間道

Moduses of Speeches are faltered, all: I.e., within this sphere, the use of speech is ineffectual or impracticable: this area is beyond the reach of words or language. 言語道斷

Mount Sumeru: Mount Sumeru is recorded in the Sutra as the highest mountain in this world. 妙高峯、須彌山

Multibeings: All living beings, either collectively or individually, are called “Multibeings” in Buddhism, in that they are subjected to “multiple Be- inghoods” (Reincarnations) until they achieve Liberation of *Nirvana* or the *Supreme Bodhi* (Enlightenment). Hence, “Multibeings” include not only people (human beings), but also the Beings in five other Domains; viz., the Celestial, *Asura*, Starving Ghost, Purgatory and Animal. Together with Humanity, they are called the Six Domains(六道) which constitute the realm of Transmigration or *Samsara* (Rein- carnation). [NB. Up to now, the Chinese terms of “眾生” and “有情” have both been popularly translated as “sentient beings” without dis- tinctions. But actually “sentient beings” should only be the translation for “有情,” which this translator translates as “Sentient-kind,” and “眾 生” is translated as “Multibeings.”] 眾生

Multibeings: I.e., animate beings, who are still under endless Transmigra- tional Reincarnations. 眾生

Mundanity: I.e., worldliness, which is subject to Transiency. 世間、俗

N

Nascence and Demise: *n.* Birth and Death; i.e., endless Reincarnations, or transmigration, or *Samsara*. This is for animate beings. For inanimate beings, it is called Generation and Expiration. 生死

Nascence-Demise: Life and Death; i.e., Transmigration, Reincarnation or *Samsara*. 生死(生滅)

Nativity, Senility, Malady and Decease: These are the Four Afflictions

(*Dukkha*) in the mundane world, and it is for the elimination of these Afflictions for all Multibeings that the Buddha renounced his kingship and the secular home in pursuit of Enlightenment. 生老病死

Native Essence: also called Original Nature. 性(本性)

Naturalistic-Externalist: “Naturalist” signifies one who believes that enlightenment would come of itself (“naturally”), without the need of any effort or practice. This is refuted by the Buddha as a Devious View. An “Externalist” is one who seeks outwardly, such as in an external god or any other factor, for enlightenment. Both of these Devious Views combined together would result in an even more faulty conviction called “the Naturalistic-Externalist Views.” 自然外道

neither *Advents* nor *Departures*: neither coming nor going; neither Nascence nor Demise; neither births nor deaths. 不來不去

Nescience: I.e. Ignorance or Benightedness. Literally, “lightlessness”; that is, without light of Wisdom in the mind. 無明

Nihilistic Extinction: a nefarious view which professes that all Beings will be reduced to Nothingness when they die or are destroyed. 斷滅

Nihilistic Nothingness: the philosophical theory that everything will dissolve into nothingness when a living being dies, with absolutely nothing remained. (There are ample exemplars of these in Greek philosophy, such as the Atomism, the Mechanism, and Sophism, to name but a few. In modern western philosophy, materialism, pragmatism, and logical pragmatism all propagate in the Nihilistic vein.) This is the so-called “Extinctive View,” or the Nihilistic View, which is the exact opposite of the Constant View. This view is even more heinous than the Constant View, for if everything were to go into nothing (extinction), then why should anyone bother to practice? However, the Constant View has the same misleading power as the Extinctive View does: if everything (for instance, the Soul) would remain always the same, no matter how hard you try to improve yourself, you would not be able to get it altered or improved in terms of Purification, then why should you bother to practice? Therefore, these two views are the worst obstacles for a True-Way Cultivator, for they would preclude the necessity and effort for practices, and as such they must be avoided by all means at the outset. 無(即斷滅論); 斷滅空

Nirvana: Sansk., extermination, indicating the extermination of all pains or sufferings, esp. the sufferings of Reincarnations. 涅槃

Noeses: the plural form of *Noesis*, which is the highest wisdom of Buddha and great Pusas. 智、佛智(複數)

Noesis: the highest Wisdom of Buddhas or high-status Pusas. This term originally came from Greek, was first used in Platonism to mean the highest kind of knowledge or knowledge of eternal forms or ideas, and later used in Husserl to denote something else. From now on, this term will be employed to denote the Consummate Wisdom of Buddha or other Enlightened Holy Men. 智・佛智(最高之無漏智)(單數)

Noetic: adjective form of Noesis, the highest wisdom of Buddhas. 智的

Noetic Eye: the Eye of Wisdom. “Noetic,” of Noesis, the highest form of Wisdom of the Buddha and Pusas. 慧目

Noetic Wisdom: same as Noesis. Noesis: the highest Wisdom of Buddhas or Pusas in the highest echelon. This term originally came from Greek, and was first used in Platonism to mean the highest kind of knowledge or knowledge of eternal forms or ideas, and later used in Husserl to denote something else. From now on, this term will be employed to denote the Consummate Wisdom of Buddha or other Enlightened Holy Men. 智慧・佛智慧

Non-attachment: no avarice. 無貪

Non-deliberation: not thinking. 無念; 無想

Non-nascence: “No birth”; nothing has actually come into being, for everything is just like a phenomenon viewed in a dream, with phantasmal appearance, but totally ungraspable; hence, all Phenomena are un-nascent. This is one of the paramount states of Enlightenment, which enables one to penetrate the superficial illusions in all phenomena, and come to the ultimate perception of the Reality of all Beings and all Existents in its purest Quintessence, which lies intact at the back of all the transient phenomena, ever remaining pristine, untouched, unmoved, unaltered and unvitiated, and yet, in the meanwhile, ever encompassing, sustaining and synthetically integrated with these phenomena. 無生

Non-nascence and Non-demise: I.e. the state of being *unborn* and *undying*. 無生無滅

Non-obtainment: This is the most predominant doctrine in Mahayana Buddhism. It states that, ultimately speaking, nothing could be grasped and taken as one’s own, either external or internal objects, and even

including one's own body and mind—for none of these have ever been under one's control; hence, no one can ever claim to be the Owner of anything, for everything, either mental or physical, is ever fleeting, transient, ephemeral and illusive. If one is able to perceive this profound Mahayana Doctrine of Non-obtainment, one would cease grasping anything, and would thereby render oneself liberated and enlightened. 無所得

Non-recollecting: not recalling or remembering. 無憶

Non-retrogression: I.e., freedom from retreat or relapse in practice. 不退轉

Non-appearance: I.e., transcending all Appearances. 無相；非相

Noumenal Entity: the fundamental “body.” 體、本體

Noumenon: a philosophical term, meaning the substantial body or entity of a Being, either animate or inanimate. 體、本體

Noumenon: substantiality. 體

Noumenon of Thus-Thusness: “Thusness” is the abbreviated expression for Veracious Thusness (眞如), which is the ultimate Truthful State of the Mind or Reality of all things. And the repetition of “Thus” in “Thus-Thusness” denotes that the Noumenon of the Mind or Bodhi is in the state of “thusness” both internally and externally—hence, the internal Dharmanas are in the State of Thusness, and the external Dharma is also in the State of Thusness: the Internal Thusness and the External Thusness (the Thus-Thusness) could therefore be used to depict the state of the Noumenon. 如如之體

O

oblivate: forget. 忘

Obtuse Propensity: same as Blunt Propensity: i.e., people of dull mentality or low capabilities, as opposed to Acute Propensity. 鈍根

official Litigious Calamity: I.e., being involved with law suits in which one is accused or arraigned, either justly or unjustly, for some crimes by the authorities, and is about to be condemned and prosecuted or executed. 王難

Old Yama: The King of the Underworld (or Hell). 閻羅王

One Truthfulness: This implies the Original Nature, for it is the one and the

only that is truthful, hence. 一真; 一實、一道

Opinionated Sentiments: I.e., egoistic, opinions and sentiments. 情見

Oppositions: the opposed state of the “subject” and “object.” 對

Original Visage: This is a very well-known term in Ch’an Buddhism, which stands for the Original Nature, or Buddha Nature. 本來面目

Originality: I.e., the Original Nature. 本(即本性也)

Ortho-dharma: I.e., Orthodox Dharma, or the Right Dharma of the Buddha (*ortho-*, the prefix for “orthodox,” right). The Orthodox Dharma of Shakyamuni Buddha lasts for 1000 years. 正法

P

Paramita: Sanskrit, “to the Other Shore.” This means metaphorically that by means of Buddha’s Transcendental Wisdom, all people (or beings) can traverse the River of Annoyances and Afflictions to “the Other Shore” of *Nirvana* or Enlightenment. There are *Six Paramitas*: *Dana Paramita*, *Sila* (or *Precept*) *Paramita*, *Ksanti* (or *Forbearance*) *Paramita*, *Virya* (or *Assiduity*) *Paramita*, *Dhyana Paramita*, and *Prajna* (or *Wisdom*) *Paramita*. 波羅蜜多

Penta-aggregates, the: I.e., the Five Aggregates. They are Matter, Sensation, Deliberation, Kinesis, and Cognizance; fused together, they constitute the body and mind of a Multibeing, with Matter being the corporal body, and the other four being the functions of the Mind. 五蘊

Performer or the Performed, the: The “doer” or the “done” (that which is done). 能所(能作、所作)

person with Ameliorating Arrogance, a: A person becoming arrogant, due to his practice. “Ameliorating Arrogance” refers to the Arrogance arisen from complacency and conceitedness in one’s progress or advance in practice. 增上慢人

Perviousness: “Pervious” originally means “leaking,” or penetrable; thus here Perviousness signifies the quality of being vulnerable to Annoyances and Vitiations (corruption), which is the usual state of ordinary Multibeings. 漏, 有漏

Phantasmal Visual Cataracts: A morbid vision caused by one’s fancy or

illusive thinkings, like hallucination. 幻翳

Plebeians, the: Commonplace worldly people. 凡夫

Portal: Approach of practice, or the gate of Enlightenment. 門(法門)

Power-Advent: Sanskrit: *Maha-sthama-prapta*, meaning attaining great power or sway (得大勢), for he could effulge all Multibeings with his radiance to enable them to depart from the Three Faring-hoods (三塗). He is even more popularly called Great-Sway-Advent Pusa (大勢至), on account that when he walks, all the Universes in ten directions would vibrate thereby. With Kuan-Yin Pusa, he constitutes the other Flank Master for Amitabha Buddha, and all three of them together are called The Three Holy Ones of the Western Universe (西方三聖). 勢至菩薩, 大勢至菩薩

Practicing Journey: In Ch'an Sect, the practitioners frequently would go on a "Dharma Pilgrimage" to other temples looking for personal instructions from great masters or gurus for enlightenment. This kind of travel is called Practicing Journey. 行腳

Practitioner: a name for lay people who live in the temple to practice. 行者

Prajna: Sanskrit: Transcendental Wisdom taught by the Buddha which can cure the *Three Venoms* (Avarice, Detestation, and Inanity), so as to attain the Supreme Enlightenment. This Wisdom is totally different from the worldly intelligence or cleverness which can do nothing about reducing bad Karmas or the Three Venoms. *Prajna* is also an *Ultra-mundane Wisdom*, as opposed to the *Mundane Wisdom* (Worldly Wisdom). 般若

Prajna-paramita: "*Prajna*," Sanskrit, the Buddhist transcendental wisdom, which could enable one to transcend or surpass all impurities and sufferings. "*Paramita*," Sanskrit, to the other shore; i.e., this particular transcendental wisdom could enable one to traverse the Sea of Sufferings to the other shore of *Nirvana*. 般若波羅蜜多

Prajnaic: adjective form of *Prajna*, Sanskrit, meaning Transcendental Wisdom. 般若

Pratyeka-buddha, Pratyeka-buddhahood: Sansk., Causality-enlightenist, one who practices on the *Tenet of Causality* and thereby attains enlightenment, especially one who does so on one's own, or in an era when there is no Buddha and no Buddha Dharma in the world; hence such a practitioner is also called a "Sole-enlightenist," or "Lone-en-

lightenist”(獨覺). 辟支佛

Pratyeka-buddhism: the Doctrines for the practitioners of Causality-Enlightenment. The predominant way of practice for these people is to contemplate on Causality, or the Twelve Causal Factors (十二因緣), or the Twelve Nexuses of Causality (十二鉤鎖). 辟支佛

Precept, Stasis, and Wisdom: These are the Three Sacred Learnings. 戒定慧

Procreations and Perishments: I.e., Births and Deaths, or Transmigration (*Samsara*). 生滅、生死

profound Dharmic Sphere: I.e., the consummate State (or Sphere) fulfilled by Enlightenment. 甚深法界

Prognosticative Ordination: a Buddha's solemn and formal prophesy and promise to someone about his candidacy for the attainment of Buddhahood in the future, usually with the details as to the date, the Appellation of the Buddha, his family, his important disciples, and the duration of his Dharmas. 授記

Proper Cogitation: right thinking. 正念

Propriety: correctness. 正

Prosecutions: Practicing Deeds, or Cultivations. 行

pulpit: In Buddhism, the lecturer is supposed to sit in meditation posture rather than stand on the platform, which is the practice of secular or worldly speakers. But nowadays many Buddhist lecturers stand while speaking, which is a great mistake, as well as 'Mis-Dharmic,' which means that it is at odds with the teaching of Buddha Dharma. 座(法座)

Purely One Straightforward Mindedness: the uncrooked, undevious mind. 一直心

Purified Name: I.e., *Vimalakirti*, a Great Pusa in the manifestation of a lay practitioners. 淨名(維摩詰)

Pusa: the Chinese transliteration of the Sanskrit word "*Bodhisattva*," a Holy Man in Buddhism, next in rank to Buddha. This word is a Chinese transliteration in the abbreviated form, or it can also be said to be the Chinese version of the original Sanskrit word, which looks much more involved and hard to pronounce. It is adopted by this translator for the facility of its spelling and pronunciation in the hope of popularizing Mahayana as it has been done in China. 菩薩

Pusaic Modus: the Way of Pusas (“modus,” way). 菩薩道

Pusa-mahasattvas: I.e., great *Bodhisattvas*. *Maha* means great in Sanskrit. “*Pusa*,” the Chinese abbreviated transliteration of the Sanskrit word “*Bodhisattva*,” meaning: one who seeks the fulfillment of *Ultimate Bodhi*, or Enlightenment; next in rank to Buddha among all practitioners. “*Pusa-mahasattva*,” means great *Bodhisattva*. 菩薩摩訶薩

Q

Quadri-continents: the Four Continents; i.e., the Deity-prevailing Continent (East)(東勝神洲), the Jambu Continent (South)(南瞻部洲), the Bovine Commodities Continent (West)(西牛貨洲), and the Kuru Continent (North)(北俱盧洲). 四天下，四大洲

Quadruple Appearances, the: an important Doctrine as divulged by the Buddha in many Sutras, such as *The Diamond Sutra*; they are: the Ego-Appearance, the Alter-Appearance, the Multibeing-Appearance, and the Lifespan-Appearance. Please refer to the text of *The Diamond Sutra*. 四相

Quasi-dharma: I.e., Similar Dharma. There are three phases for Shakyamuni Buddha’s Dharma as divulged in the Sutras: 1) *the Ortho-dharma* (正法), or the Right Dharma, which lasts for one thousand years after the *Nirvana* of Shakyamuni Buddha; 2) *the Quasi-dharma* (像法): the period of Buddha Dharma which immediately follows the Ortho-dharma, and which looks like the Ortho-dharma but is only seemingly so; hence it is a degenerated or corrupted version of the Ortho-dharma, which last for 1000 years; 3) *the Fini-dharma* (末法): the final stage of the Buddha Dharma which tapers off and becomes tenuous, and would finally terminate after lingering for sometime; this period of Shakyamuni Buddha’s Dharma lasts for 10000 years. 像法

Quintessence: the intrinsic nature. 性、自性、本性

Quintessence of Bodhi: Quintessence, the purest essence. *Bodhi*, Sanskrit, meaning enlightenment. 菩提自性

Quintessence of Constancy, the: The Mind of the Original Nature is not subject to Inconstancy or Transiency, and it is free from all Vitiations as well, hence. 常性；無常自性

Quintessential Source of all Buddhas, the: I.e. The Self-Nature or Intrinsic

Nature. 諸佛本源自性

R

Realization: same as Enlightenment. 悟

Reciprocal Causality: the inter-relationship between Causes and Effects. 相因〔相互爲因〕

renounce the Worldly Home: I.e., to become a monk. 出家

renounce the Secular Home to join the Samgha: I.e., to become an ordained monk (*Bhikṣu*). Prior to the ordination for a *Bhikṣu*, one needs to renounce one's secular home, as well as all one's secular pursuits and employments. In other words, one can no longer work at any worldly jobs, or earn money, salary, or profits, either from work or investments of any kind. That is to say that one should depart from the greed for money and worldly comfort, and cease all the worldly engagement altogether, to be eligible for the *Bhikṣu*hood, or *Bhikṣu*nthood. And this is not just for the qualification of Ordination per se only: it should be all the more gingerly guarded by any *Bhikṣu* or *Bhikṣu*n throughout their life; it would be deemed a breach in the Vow if violated. If one would still like to lead a life like a layman, why take the trouble to become a monk—nobody ever forces you to do it; it is out of your own wish and will to do so; and so, if you really want to do it, then do it in the genuine way, rather than in such a pretentious way as to compromise Buddha Dharma and create very vile Karma for yourself, as well as vitiate the good image for Buddhism and Buddhist Samgha. 出家

Repertory of Orthodox Dharmic-Eye: another term for “the Supreme Dharma.” 正法眼藏

Residing Sustenance: I.e., to reside and sustain the Right Dharma, said of the function and duty of the ordained Samgha. 住持

Retributions: Retribution, or Karmic Retribution, is another key concept, alongside of “Karmic Attraction,” in the Law of Causality, or Cause and Effect, or simply Causality. There is no gainsaying, owing to the Law of Causality, that a certain Cause is bound to result in a certain Effect or Effects; and, conversely, that certain Effects must have been derived from some given corresponding Causes—no Effect is without

a Cause. And so, herein there may be profundity, but there is absolutely no mystery whatsoever in this, for it is simply the nature of all Beings, and anyone with moderate intelligence and some common sense would not fail to comprehend and agree with it. Consequently, in the light of Buddhaic wisdom, everything in the world is subject to this Law of Causality, be it good or bad, virtuous or vicious, wise or foolish, rich or poor—all of them are encompassed in the domain of Causality; and so far as the Sentient-kind are concerned, the Cause is their *Karma* (deed), which is responsible for your weal or woe. And so if you do a deed of good or bad (Cause), as a corollary there is to be a Retribution (Effect) of some sort returned to you, regardless of how much time it is going to take to get it fulfilled, or “matured” in Buddhist term; that is, sooner or later, in some form or some way, you are going to reap what you have sowed, without fail—This is the Law of Causality, and no one could ever dominate, manipulate, or tamper with it, not even any deity or divine being or even Buddha: it is totally fair and impartial to the utmost degree to everyone and everything: anything you’ve got right now is just the outcome of your own working (or deeds), either in this life or in previous ones. So far as the Law of Causality goes, it would pass no judgment or make any discrimination on anyone or anything, nor does it ever have any elect people or favorite things that could be exempted from the government or observance of this Law. Thus, it is so disinterested, rational, reasonable, and in good keeping with the true scientific spirit and method of any ages that it turns out to render Buddhism totally devoid of the irrational domineering dogmatism and unreasonable blind faith based on mythology and superstition in most other religions, and enable all Buddhists to be readily redeemed from national, racial, or ethnic Self-conceit, Arrogance, illusive Superiority, narrow-mindedness and prejudice commonly seen in other religions, which, in turn, throughout world history, has come to beget unremitting intolerance and all kinds of cruel acts, including persecutions and wars, even amongst their own faiths, let alone towards other beliefs. And so under such objective analysis, one would not be amazed to observe that, during this exceedingly turbulent times, how in the world Buddhists alone could manage to stay out of the turmoil of strife and slaughter on account of “Belief,” or “Faith,” while everybody is busy killing everybody else, to vindicate the justice of their own “one true god”—don’t Buddhists care about

such holy issue at all? Well, the answer would be: As the Buddhist believes in the Law of Causality, which is the sole one that determines everything universally, and in this sense, there would be no god truer than this, and there would be no justice fairer than this; and this is the reason why Buddhist could live peacefully and kind-heartedly and un-aggressively with other people throughout history. Hence, it would be wonderful if all the people in the world could learn and practice what the Buddha taught—that would be the true blessing for all mankind, and there would be true “peace on earth,” as has never been before. 報：果報；業報

Right Apprehensive Perceptions: correct knowledge and understanding. 正知見

Right Contemplations: correct ideas, notions, and thinkings. 正念、正觀

Right Dharma, the: I.e., the orthodox Dharma. 正法

S

Sacerdotal: I.e., priests, or monks and nuns collectively. 僧（出家人，含男女眾）

Sacred Moduses, the: the Buddha’s Holy Ways or Means for the attainment of abolishing all sufferings. 道，聖道

Sacred Status: the fulfilled holy state of either a Pusa or Buddha. 聖位

Sacred Truths, the: I.e., the Four Sacred Truths of Minor Vehicle. 聖諦

Sacrosanct Causation (or Holy Causation): I.e., the deeds that will provide for the Cause of one’s advancement in Bodhi. 聖因

Sagacious Eye: I.e., the Eye of Wisdom. 慧眼

Sagacity: the wisdom of Holy Men and Sages, or Pusas, which is of lower scale compared with the Buddha’s Noesis. 慧

Samadhi: the accomplished state of practicing *Dhyana*, or meditation, in which the practitioner achieves a very fine balance between Stasis and *Prajna*. 三昧、三摩地、定

Samgha: Sanskrit, meaning the Buddhist Order, or a group of ordained monks and nuns collectively. Although the word *Samgha* in its origin may mean an Assembly of either clerical or lay people, yet it has been traditionally used to refer to a group of priests exclusively;

hence, please take note: *it would be very inappropriate for a group of lay Buddhists to call themselves “a Samgha,” which would involve a transgression of the Precepts; viz., “professing oneself as an ordained priest without really being so.”* 僧・僧伽

sanctum: a sacred place or quiet private room for meditation. 靜室；禪房

Sariputra: the leading one of the Buddha's Ten Greatest Disciples, reputed for his wisdom, and so is epitheted as “First in Wisdom.” 舍利弗

Sarira: the relics of the Buddha after cremation, which is famed for being undecayable and indestructible. 佛舍利

Senility and Demise: I.e. Old Age and Death. 老死

Sensation: the reactions or perceptions following the stimuli from without. 受

Senses, the: I.e., the five senses. 諸根(五根); 根

Sensoria: *pl.* of *Sensorium*, sense organ. There are Six Sensoria. 諸根

Sentient-kind: same as Multibeings. 有情

Sentiments: emotions. 情

Serene Surcease: *n.* I.e., *Nirvana*, in which all Annoyances are terminated (surceased), hence it is a state of perfect serenity. 寂滅

Serene-Surcease: *adj., n.* Sanskrit: *Nirvana*, wherein all Births and Deaths, as well as all the worries accompanied with them, are terminated; hence so named. In the Chinese translation of Sutras, this translated term (“Serene Surcease”) is far more popular than the transliteration of the Sanskrit word (“*Nirvana*”)—insofar that most Chinese people are familiar with the term “Serene Surcease,” but very few people know about “*Nirvana*,” or what it means. 寂滅

Shakya: Sanskrit: *Sakya*, originally, the tribal name of Buddha's ethnic group. It means “capable of benevolence” in Sanskrit. 釋迦(種族)

Shakya-Devanam: the name of the Celestial King of the Thirty-third Heaven. 帝釋

Shakya Pusa: I.e., Shakyamuni Buddha Himself in his past lives when He was still practicing as a Pusa; hence, so called. 釋迦菩薩

Shakyamuni: Sanskrit, *Sakyamuni*, meaning “quiescent, reticent and capable of Benevolence” (寂默能仁). This is the Buddha of our Universe. 釋迦牟尼

Shingon Sect: the Esoteric Teaching of Buddha, originally transmitted from

India to China in Tang Dynasty, and then from China to Japan; hence this sect is the Right Esoteric Dharma in Buddha's Orthodox Teachings. 眞言宗(俗稱東密,爲唐密傳入日本者)

since Time Incipientless: same as “since time immemorial.” 自無始來

Six Cognizances: This consists of Visual Cognizance, Audio Cognizance, Nasal Cognizance, Gustatory Cognizance, Corporal (or Tactile) Cognizance, and Deliberational Cognizance. The Cognizances as a whole would be the Mind; the individual Cognizances are the Mind's various functionings. 六識

Six Congruous Amalgamations: I.e., the Six Sensoria, or Six Senses. 六和合

Six Deliverences: I.e., the Six Paramitas, the six kinds of Mahayana practices that are meant to deliver Multibeings to the other shore. 六度

Six Desires: The Desires based on the cupidity of Eye, Ear, Nose, Tongue, Body, and Mind. 六情・六欲

Six Domains: I.e., the Deva-hood (Celestials), human-hood, Asura-hood, Purgatory-hood, Starving Ghost-hood, and Animal-hood. The Six Domains are the localities of Reincarnation, where Multibeings are subject to incessant agony and afflictions of Birth and Death and living, and where there is little joy or happiness or serenity to be found, if any—but teemed with commotions, disturbances, annoyances, anxieties, frustrations and devastations. The liberation out of such pains could be found in none throughout the whole wide world but in the most rational unsuperstitious serene peaceful equal indiscriminating compassionate Wisdom of the Buddha. 六道

Six Domains: I.e. The Celestial, Human, Asura, Hell, Hungry Ghost, and Animals. 六道

Six Dusts: Matter, Sound, Aroma, Flavor, Tactility, and Dharma; for these can make the Mind dusty, hence. 六塵

Six Frequentations: the same as the Six Domains (Celestial, Humanity, Asura, Purgatory, Starving-ghost, and Animal). Since the Six Domains are the locales that all Multibeings frequent and roam therein since time immemorial before they gain Liberation through Enlightenment; hence they are termed the Six Frequentations. 六趣

Six Paramitas: “*Paramita*” means deliverance, i.e., the deliverance of multibeings to the Other Shore. The Six *Paramitas* are the predominant

ways of practice for Mahayana practitioners, esp. for the *Pusas*. These consist of 1) Bestowal *Paramita* (檀波羅蜜), 2) Precept *Paramita* (戒波羅蜜), 3) Forbearance *Paramita* (忍波羅蜜), 4) Assiduity *Paramita* (精進波羅蜜), 5) *Dhyana Paramita* (禪波羅蜜), and 6) *Prajna Paramita* (般若波羅蜜). 六度, 六波羅蜜

Six Sensoria: I.e., the six sense organs: Eye, Ear, Nose, Tongue, Corpus, and Mind. 六根

Six Supernalities: same as the Six Supernal Powers, which are acquired by the Holy Men when they become enlightened: 1) the Celestial-Eye Supernality; 2) the Celestial-Ear Supernality; 3) the Alter-mind Supernality; 4) the Divine-ped Supernality; 5) the Preterite-lifetime Supernality; 6) the Perviousness-depletion Supernality. 六神通

Sixth Cognizance, the: I.e., the Deliberational Cognizance. 第六識

Sixth Patriarch . . . and Bai-Jang, the: Both are famous Ch'an Masters in Tang Dynasty. "Tsao-Hsi," the county's name where the temple of the Sixth Patriarch of Ch'an Sect, Huei-Neng was located. "Bai-Jang," a great Ch'an Master after Master Huei-Neng. 六祖...百丈

Skeptic Snares: unwholesome doubts on Buddha, Dharma, or Samgha, since skepticism are like snares that could put one under bondage from which there is no release 疑網

Sophisticated Limpid Essence: I.e., the Veracious Thusness, or the Original Nature. 精明

species of Ducks, the: The Duck refers to people who are satisfied greatly with lower level of Dharma. 素非鴨類

spontaneously: artlessly; undesignedly 自然

Sramana: Sansk., originally, one who practices diligently to exterminate Greed, Anger, and Inanity; in later use, denoting, specif., the ordained monks or nuns in Buddhism. 沙門

Sramanera: Sanskrit, a male Buddhist novice for priesthood. 沙彌

Stasis: The Sanskrit word for Stasis is *Dhyana*. *Dhyana* in Buddhism is achieved by means of meditation, which is done in sitting in the lotus posture (cross-legged), and through the special techniques of Contemplation (i.e., *Vipasyana*) taught by the Buddha. And its outcome can bring miraculous transformations both in the mind and the body. 定

Stock: Essence; Seed. 種

Stock of Shakyas, the: the Dharmic heir or descendent of the Buddha (Shakyas being the secular surname of the Buddha). 釋種

Stupa: Sanskrit, a Buddhist pagoda, usually built in honor of Buddhas, Purasas, or pontiffs, in which their physical relics are kept both for commemoration and for posterity to worship. 塔; 窣堵波

Stupa-Temple: *Stupa*, Sansk., a tower, usually housing a *Sarira* (Holy Relic) of the Buddha, for people's worship. A *Stupa-Temple* is a temple comprises mainly the building of a *Stupa*. And this was also the most ancient form of the temple. 塔寺

subject to undergoing Samsara pointlessly: I.e., to suffer Samsara (or Transmigration) for nothing. 枉受輪迴; 虛受輪迴

Subjugation and Mollification: "Subjugation" means the subjugation of one's Mind by abolishing the Ego and Egoistic mentality and acts. "Mollification" means the softening of one's Mind by removing all the hard and rough "stuffs," black Karmas, and all kinds of obdurate mental impediments, so that the Mind could become supple and malleable for one to become a *Bodhian Vessel*. 調柔

Substantiality, the: meaning the substance of the Mind, or the Native Mind. 體; 本體

Sumeru: Sanskrit, the highest mountain of this Sahā World. 須彌山

Supernal Preterite Wisdom: "Preterite," past. The Supernal Wisdom which enables one to know all about the events of one's own or others' past lifetimes. 宿命智

Supernality: I.e., Supernatural Power. 神力

Supreme Apprehensive Perceptions: I.e., the highest knowledge and understanding of the Buddha. 無上知見

Supreme Bodhi, the: I.e., *Anuttara-samyak-sambodhi*, meaning "the Supreme right equal Enlightenment," shortened as "the Supreme Enlightenment," or "the Supreme Bodhi." 無上菩提, 阿耨菩提

Supreme Grand Nirvana, the: the Nirvana as fulfilled by the Buddha. 無上大涅槃

Supreme Modus: "Modus," way, or the way of practice. The Supreme Modus, hence, is the way of practice that could lead to the *Supreme Bodhi*. 無上道

the Supreme Yana: I.e., the unsurpassable teaching of Ch'an School. 最上乘

Surcease: a shortened form for “Serene Surcease” (*Nirvana*) 滅度

Surcease Deliverance: same as Serene Surcease; another Chinese translation for *Nirvana*. 滅度

Sutra: Sanskrit, Buddhist Holy Scripture. 修多羅、經

T

Tactility: perception through contact or touch. 觸

take Cognizance of: recognize. 識;知

Ten Holy Epithets, the: I.e., Thus-Adventist(如來), Offering-Meritor(應供), Ortho-Omniscient One(正遍知), Luminance-Implementation Consummator(明行足), Dexterous Departure(善逝), World-Comprehender(世間解), Supreme Master(無上士), Taming-Reining Lord(調御丈夫), Celestial-Terrestrial Guru(天人師), and Buddha World-Venerated One(佛世尊). These Ten Holy Epithets of the Buddha depict the Meritorious Virtues that the Buddha has attained from His practice throughout innumerable Kalpas. 十號, 如來十號

Ten Puissances, the: the ten Supernal Powers of Wisdom of the Buddha, such as “the Power of Wisdom in knowing all Multibeings’ Karmic Causes and Effects,” “the Power of Wisdom in knowing all the occurrences in the Three Times without hindrances,” etc. 十力

Ten Virtues: 1) no killing, 2) no larceny, 3) no devious coition, 4) no deceptive speech, 5) no double-tongued speech, 6) no foulmouthed language, 7) no meaningless talk, 8) no avarice, 9) no anger, 10) no devious views. 十善

Tenth Faithhood, the Tenth Inhabitation-hood, the Tenth Prosecution-hood, the Tenth Dedication-hood, and the Tenth Terra-hood, the: These five categories are the hierarchical statuses and attainments in Mahayana Pusa-hood. 十信、十住、十行、十回向、十地

Termination Deliverance: same as Surcease Deliverance; i.e., *Nirvana* 滅度

Terra: ground; earth; it also connotes the fundamental, substantial “body of the mind,” where all the Merits can grow. This is a profoundly significant metaphor in Buddhism, which is also called the “Mental Terra,” symbolizing that the Mind, like the Earth, is spacious and cultivatable. 地, 心地

the Capacitator and the Capacitated: I.e., the Doer and the Done, or the one that is capable of doing something, and that which is done by the former. 能所

the Other Shore: While “This Shore” symbolizes the domain fraught with Annoyances and Vexations, Nascence and Demise, Reincarnations and Transmigrations, and all kinds of Defilements and Impurities; the Other Shore refers to the sphere devoid of Annoyances and Vexations, Nascence-Demise, Transmigrations and all the other worldly woes and anguishes; hence, the Other Shore, in other words, is the state of *Nirvana* and *Bodhi*, which is attainable by practicing Buddha Dharma. 彼岸

the Terminated: I.e., the Annoyances, or Reincarnations as a whole. 寂滅、所滅

the Terminator: I.e., the practitioner who executes the Termination, or Sur-cease. 寂滅者、能滅

Thirty-two Auspicious Features: The physical features which the Buddha has been endowed with through His multi-lifetime practice on the Dharma, such as the Perception-defying Crown Feature (無見頂相), which cannot be descried by anyone. 三十二相

Three asamkhya Kalpas: three innumerable Kalpas; eons of time. 三祇、三大阿僧祇劫

Three Corpora: I.e., the Dharmic corpus, the Requitual Corpus, and the Avatatic Corpus. 三身

Three Impediments, the: the Karmic Impediments, Annoyant Impediments, and Retributory Impediments. 三障

Three Karmas: There are three kinds of Karmas: Bodily Karma, Verbal Karma, and Mental Karma. All these Karmas will bring their own Retribution to the “performer,” be it desirable or otherwise, without fail. 三業

Three Realms, the: I.e., the *Desire Realm*, the *Material Realm* and the *Immaterial Realm*. These are the spheres where the beings who still stay within Transmigration (or *Samsara*) dwell, the Desire Realm being the lowest one, and the Material and Immaterial being higher ones, on account of their accomplishment in Dhyana and the higher degree of their minds and body as a result of their Dhyana. 三界

Three Tempora: the Three Times; I.e., the Past, the Present, and the Future.

三世

Three Temporal Confines, the: I.e. the “Three Times,” or, the three spheres of time: the past, the present and the future. 三際

three thousand Dignified Carriages and eighty thousand Meticulous De-meanors: These refer to the rules of conduct for all ordained monks and nuns as decreed in all the Sutras of Precept by the Buddha. 三千威儀八萬細行

Three Thousand Mega-thousand Universes: I.e. a Buddhaic Universe, consisting of 100 billion solar systems. This would include: a) One Mini-thousand Cosmoses (i.e., a universe, consisting of 1000 solar systems); b) One Medi-thousand Cosmoses (consisting of 1000 Mini-thousand Cosmoses); c) One Mega-thousand Cosmoses (consisting of 1000 Medi-thousand Cosmoses). Hence, altogether they are called the Three Thousand Mega-thousand Universes. (“Universe,” meaning one solar system, not just the planet Earth.) 三千大千世界

Three Times, the: I.e., the past, the present and the future. 三世

Three Venoms: the Three Poisons; i.e., Avarice, Aversion, and Inanity (or Attachment, Detestation, and Ignorance); so named, on account of their nature being so toxic as would poison our mind. 三毒

Three Vile Realms: The Realms of Purgatory, Starving Ghost, and Animal. These Realms are “vile” because the Multibeings therein suffer all the time. 三惡道

Three Vile Routes: This is the same as the Three Vile Realms, but with the difference that “Vile Routes” depict the heinous paths or ways that these Multibeings traverse or follow, which will eventually lead them to the Vile Realm; whereas “Vile Realms” denote the ill domain or circumferences in which they dwell in bondage or rove blindly and aimlessly due to Karmic Retribution. 三惡道、三塗

Thus-Adventist, the: Sanskrit: *Tathagata*. This is also one of the Ten Holy Epithets of the Buddha, meaning: the “Thus-Comer,” or “Thus-come One.” “*Thus*,” in the manner of the Truthful Way as well as on account of the Multibeings’ Karmic Occasions. “*Adventist*,” the One (i.e., the Buddha) who manifests Himself to come (*advent*) to this afflicted world for the salvage of the Multibeings, due to Compassion. 如來

Thus-Adventistic Ch’an, the: According to The Lankavatara Sutra, this is the highest level of Ch’an. 如來禪

Thus-Adventist Repertory: the Treasure of the Thus-Adventist, wherein all the Virtues and Wisdom of the Buddha are stored; also called the Buddha Nature, with which all Multibeings are endowed, as equally as all Buddhas. 如來藏

Thus-thusness: I.e., the Veracious Thusness; same as the Original Nature. Thusness” signifies the consummate state of Buddhahood. The use of the doublet in this term refers to both the internal and the external state of “thusness.” Specifically, it means the perfect Enlightenment that both the *interior* (mind-body-speech) and the *exterior* (the surrounding external objects and living Beings) are in the quality of “thusness”; hence this is called the state of “Thus-thusness.” (Cf. Chinese *Ju-Ju*, 如如.) 如如

Time Incipientless: I.e., time immemorial. 無始

transcend: to surpass or get across. 度 • 超越

transcend Plebeianhood: to overcome the state of Commonplaceness. 超凡

Transmigration: Births and Deaths, i.e., Cyclic Reincarnations; the Sansk. word for this is *Samsara*. 輪迴

Transmigrational: of Transmigration. “Transmigration” signifies re-incarnation, or *Samsara*. As Multibeings who are still in *Samsara* would rove from one Realm to another amongst the Six Realms; hence. 輪迴的

Tri-Canon: The three congeries or repertories of Buddhist Scriptures; i.e., the Repertory of Sutras (經藏), the Repertory of Precepts (律藏), and the Repertory of Tractates (論藏). The complete collection of the Tri-Canon, called *The Great Repertory of Sutras*, comprises a total of 97 great tomes. 三藏

Tri-tempora: I.e., the Three Times: the Present, Past and Future. 三世

Tri-yanas: “*Yana*,” Sanskrit, meaning vehicle. The Buddha Dharma comprises three Yanas, for they are capable of delivering Multibeings to the Other Shore of *Bodhi* or *Nirvana*. The *Tri-yanas* are: the Hinayana (Minor Vehicle), the *Pusa-yana* (Major Vehicle), and the *Buddha-yana* (Supreme Vehicle). 三乘

Triple Gems, the: I.e., the *Buddha*, the *Dharma* and the *Samgha*; as these three are the most precious in the whole world, just like gems, which are treasured by people, hence. 三寶

Triple Karmas, the: same as the Three Karmas; i.e., the Physical Karma, the

Oral Karma, and the Mental Karma. 三業

Truthful Way, the: I.e., the way for Bodhi, or Enlightenment. 道

Tsao-Hsi: the locale of the temple of the Sixth Patriarch of Ch'an School. 曹溪

Twelve Causal Factors: also called the *Twelve Causality Nexuses*, which comprise: Nescience, Kinesis, Cognizance, Nomenclature-Matter, Six Ingressions, Tactility, Sensation, Attachment, Appropriation, Possession, Nascence, and a conglomerations of Senility-Demise, Worriments, Woes, Afflictions and Vexations. Due to the Primal Cause of Inanity, all Multibeings are subject to the endless cycle of these twelve Factors, which would give rise to the interminable Transmigrations, and there is no escape, unless one practices the Buddha Dharma thereby to break the Link. 十二因緣

Twelve Genres of Sutras, the: same as the *Twelve Genres of Holy Scriptures*; i.e., the twelve kinds of styles of the Sutras by which the Buddha preached the doctrines, such as prose, rimed verse, biographical accounts, discourses, etc. 十二分經，十二分教

Twelve Localities, the: These are the Six Sensoria (Eye, Ear, Nose, Tongue, Corpus, and Mind) plus the Six Dusts (Color, Sound, Odor, Flavor, Tactility, and Dharma). 十二處

Twenty-five Existents, the: These are the 25 kinds of Beinghoods in the Three Realms, including 14 of them in the Desire Realm (Purgatorial Ext., Animal Ext., Starving-Ghost Ext., Asura Ext., 4 Humanities in the Four Continents, and 6 kinds of lower Celestials), 7 of them in the Material Realm (the higher heavens for Plebeians), and 4 in the Immaterial Realms (the highest heavens for Plebeians). 二十五有

Twin Iron-clad Mountains: the two mountains which are engirdled by iron surround the outside of the Underworld. 二鐵圍山

U

Ultimacy: the quality or state of being ultimate (the final perfect state). 究竟 [Webst. III]

Ultimate Dharma: As opposed to the Expedient Dharma, this is the final, definitive, consummate Dharma, leading to the *Ultimate Bodhi* (the *Supreme Bodhi*). 究竟法

Ultimate Nirvana: also termed the *Unresidual-Unreliant Nirvana* (無餘依涅槃), which is the *Nirvana* attested by the Buddha, as opposed to the *Residual-Reliant Nirvana* (有餘依涅槃) realized by the Auricularists (Hinayanaists). 究竟涅槃

Ultraism: extremism; the extremist's view. 兩頭(即二邊見); 外道

Ultra-mundane individual, an: one who transcends or overcomes the mundane qualities. 出世人

Umbrages: I.e. shades or shadows, so named in that the Five Aggregates would tend to shroud or becloud the Sensibility of the Mind. 陰

unbegotten and unperishing: I.e., beyond Life and Death, transcending Reincarnation, or Transmigration. "Unbegotten and unperishing" is one of the most important Tenets or Concepts in Ch'an Buddhism. 不生不滅

Undichotomized: not divided into two conflicting parts; not dualized. 不二

Undichotomized Dharma: I.e., the Ultimate Truth is supposed to be only One, and so it cannot be dichotomized. 不二之法

Undichotomous: not divided into two conflicting parts; not dualized. 不二

Undichotomous Dharma: I.e., the Ultimate Truth is supposed to be only One, and so it cannot be dichotomized. 不二法

Undichotomous Tenet: "Undichotomized," not divided into two. "Tenet," Truth. As Truth is supposed to be One, and not to be divided; therefore, it is the One Truth, hence. 不二義

undivorced: not separated from. 不離

un-exiting and un-entering: uncoming and unleaving. 不出不入

Uni-appearance: One Appearance, i.e., to perceive or contemplate all Dhar-mas being ultimately of one Appearance or outlook without discrimination. 一相

Un-implimental Dharmas: I.e., the Ultramundane Dharmas, or the Dharmas that can lead to Ultimate Liberation. "Implementation" means all kinds of illusory employments or undertakings of the worldly people. 無爲法

Universal-Virtue Pusa: Sansk.: *Samantabhadra Bodhisattva-mahasattva*, who along with *Manjusri*, Kuan-Yin (Sansk.: *Avalokitesvara*), and Terra-Treasure (*Ksitigarbha*), constitute the Four Great Pusas in Mahayana Buddhism. Each of them represents a significant attribute or

feature in the constitution of the consummate Pusa-hood: with Universal-Virtue Pusa standing for Great Deed, Manjusri Pusa for Great Wisdom, Kuan-Yin Pusa for Great Compassion, and Terra-Treasure Pusa for Great Vow. And so in daily practice or liturgy, they are usually referred to invoked as “the Great-Deed Universal-Virtue Pusa, the Great-Wisdom Manjusri Pusa, the Great-Compassion Kuan-Yin Pusa, the Great-Vow Terra-Treasure Pusa.” 普賢菩薩

Unremnant Nirvana: the Nirvana as attained by Buddhas and Pusas, which is consummate, leaving no Impurified Habitudes of Annoyances, as opposed to the Remnant Nirvana of Arhats or general Hinayanaists. 無餘涅槃

Upadhyaya: the Sanskrit's name for teacher or guru. It is beneath *Acarya*, and can be used as a general term for a teacher of Sutra, Vinaya, or Ch'an. It is also often used as an apostrophe for Veneration; that is, when a younger monk or a monk of inferior status address to an older or superior monk, or an abbot of temple, he could call him *Upadhyaya* (or *Ho-Shang* in Chinese), without referring to the person's name, for showing his respect towards the elder one that he is speaking to. And such usage is a very formal and solemn one. 和尚

V

Vacuity: Sanskrit: *Sunyata*, meaning emptiness, a highly specialized term in Buddhism. Specifically, it signifies that nothing has an independent, “Ego-nature” or “Ego-appearance” of its own, for everything is constituted from various amalgamated parts, and these parts are inter-dependent and inter-related to form an “apparent whole,” which does not stay intact even for a very short duration, and which is subject to the law of Inconstancy; hence it undergoes changes, even from instant to instant. Therefore, its ultimate Ego-nature is ungraspable and unobtainable. For the Ego-appearances of things are thus unobtainable, it is then said that the Ego-nature of all Beings is “Vacuous.” And so the term *Vacuity* is used to denote such state of being. 空

Vacuity, Appearancelessness, and Non-implementation: These are the Three Liberation Portals. 空、無相、無作

vacuous: empty, or devoid of entity or self-attribute. 空的

Venoms: I.e., the Three Venoms: Avarice, Aversion and Inanity; for these

three are most poisonous to our mind, hence. 毒

Veracious: truthful. 實性; 真實

Veracious Dharmas: Ultimate Truthful Dharma; i.e., the Dharma of *One Buddha-Yana*. 真實法

Veracious Modus: the Truthful Way. 實道

Veracious Thusness: another term for “Buddha Nature” or “Original Nature.” For Buddha Nature is “truthful in this way,” i.e., of its own accord, for no one made it “truthful,” and no one ever could; nor could anyone make it false; it has remained in “*such* a state of Truthfulness” (*Thusness*) without being actually defiled since the incipience of time. And this Buddha Nature (Veracious Thusness) of all Multibeings is of exactly the same quality, be it of an animal, a mortal human, or a Pusa—for their “Veracity” is ever thus equal, thus pure, and thus unadulterated by external phenomenal defilements; hence it is called “Veracious Thusness” (the state of being “Truthfully Thus”). 真如

Vexations: Although Vexation is a kind of Annoyance, it is stronger in force than general Annoyances. But both of them are impediments to the peace of the mind, and pose as an obstacle to *Samadhi*. 惱

Vile Domains: the three Realms of Beings, consisting of the Purgatoryhood, the Starving Ghosthood, and the Animalhood, in which there are mostly Afflictions with scarce or no joy, and so the state of their existence is highly undesirable and detestable, hence they are called “vile.” 惡道

Vile Era of Penta-Turbidities, the: Cf. “Penta-Turbidities.” 五濁惡世

Vile Realms, the: I.e., the Three Vile Realms: Purgatory, Starving Ghost, and Animal. 惡道

Vile Wayfaringhood: same as the Vile Realm, which comprising the Three Vile Realms; i.e., Purgatoryhood, Starving Ghosthood, and Animalhood. As these three are the most common frequents of all Multibeings—all Multibeings seem to be always “faring” amongst all these three Realms incessantly, just like a “wayfarer,” hence. 惡趣

Vimalakirti: a Pusa in Buddha’s time, who manifested as a lay practitioner. 維摩詰

Virtuous Kalpa: an enormously long span of time collectively. The past Kalpa was called the Majestic Kalpa (莊嚴劫), wherein there were one thousand Buddhas born in this Universe. The present Kalpa is called the Virtuous Kalpa, wherein there will be also one thousand

Buddhas born in this Universe. Heretofore there were already four Buddhas born in this Kalpa—they are Krakucchanda Buddha, Kanakamuni Buddha, Kasyapa Buddha, and Shakyamuni Buddha. The next Buddha following Shakyamuni Buddha will be Maitreya Buddha, who will become Buddha 5,670,000,000 years from now. The future Kalpa is called the Stellar Kalpa, wherein there will also be one thousand Buddhas to be born in this Universe. 賢劫

Virtuous Men: Those who have formally taken the Three Refuges and at least Five Precepts are deemed virtuous persons in that they have truthfully departed from the vile worldly ways of killing, stealing, inappropriate coition (sexual intercourse), prevarication (lying), and intoxicant ingesting. Besides, the Buddha used to address the congregants in general as “Virtuous Men and Virtuous Women.” 善男子

Virtuous Radices: Radices, roots, *pl.* of *radix*, that which can effect all merits to live and grow. There are Five Virtuous Radices: Faith Radix(信根), Diligence Radix(進根), Deliberation Radix(念根), Stasis Radix(定根), and Wisdom Radix(慧根). They are called “Radices,” because all the Virtues are engendered out of these fundamental Good Roots (Radices), just as the life of a plant depends on its roots for nourishment and stability. 善根

Virtuous-Wealth the Lad: a Pusa’s name in *The Sutra of Flora Grandeur*. 善財童子

W

Walkings, Standings, Sittings, and Reclinings: These are called the Four Dignified Carriages for Buddhist practitioners, as it signifies that a practitioner should always be consciously in commendable propriety in all of their behaviors at any time. 行住坐臥

Weal-making: I.e., the cultivation of Merits, such as by donation, or charity work, or making offerings to the Triple Gems, etc. 修福

Wei-Yin-Wang Buddha: This is a Buddha ages ago. 威音王佛

Wisdom: I.e., Prajna, or Transcendental Wisdom, as opposed to Worldly Wisdom. 慧; 智慧

with Dignified Carriage: I.e., in accordance with Buddhist etiquette. 具威儀; 威儀

Wondrous Enlightenment: The stage of Bodhisattvaship above Equi-Bodhi, and it is also the very last stage of all Bodhisattvaships, which is like the candidacy of Buddhahood, soon to succeed the Buddha. 妙覺

World-Venerated One, the: Sanskrit: *Bhagavam*. This is one of the Ten Holy Epithets of the Buddha, meaning: one who is venerated by all the worlds, or worshipped universally, on account of his unconditioned Compassion and unparalleled Wisdom. 世尊

wriggling, writhing Cognizance-endowed Creatures, the: I.e., all beings with Cognizances, including worms which, being without feet, move by wriggling or writhing. 蠢動含靈

Y

Your World-Veneration: a title used in addressing to the Buddha, its meaning being the same as the World-Venerated One 世尊

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國家圖書館出版品預行編目(CIP)資料

傳心法要 = The Essentials of the Transmittance of the
Mind / 釋成觀法師英譯. --初版. --臺北市：
新逍遙園譯經院，2019.08

面；公分，--(The Major Buddhist Canon; 7)
英漢對照

ISBN 978-986-89833-3-5 (平裝)

1. 禪宗 2. 佛教說法

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The Essentials of the Transmittance of the Mind

英譯者：釋成觀法師

出版者：新逍遙園譯經院

倡印者：大毘盧寺(台灣)・遍照寺(美國)

贈送處：台灣：新逍遙園譯經院、大毘盧寺

11691台北市文山區福興路4巷6弄15號

Tel: (02)2934-7281 · Fax: (02)2930-1919

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免費下載網址：www.abtemple.org

承印者：東豪印刷事業有限公司

版次：佛曆2563年(2019年8月)佛歡喜日紀念初版

敬印一千冊

國際書碼：ISBN 978-986-89833-3-5

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