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圆觉经抉隐

Unveiling the Hidden Meaning of the Sūtra of Perfect Enlightenment

如是我闻，一时婆伽婆，入于神通大光明藏，三昧正受，一切如来光严住持。	Thus have I heard: At one time, the Bhagavān entered the samādhi of proper reception in the great light treasury of spiritual powers, upheld by the radiance and adornment of all Tathāgatas.
是诸众生，清净觉地，身心寂灭，平等本际，圆满十方，不二随顺，于不二境，现诸净土，与大菩萨摩诃萨十万人俱，其名曰：文殊师利菩萨，普贤菩萨，普眼菩萨，金刚藏菩萨，弥勒菩萨，清净慧菩萨，威德自在菩萨，辩音菩萨，净诸业障菩萨，普觉菩萨，圆觉菩萨，贤善首菩萨等而为上首，与诸眷属，皆入三昧，同住如来平等法会。	This is the ground of pure enlightenment of all sentient beings: body and mind are quiescent, the original nature is equal, and it perfectly pervades the ten directions. In accord with nonduality, within the realm of nonduality, he manifested Pure Lands. He was together with one hundred thousand great bodhisattva mahāsattvas. Foremost among them were Mañjuśrī Bodhisattva, Samantabhadra Bodhisattva, Universal-Eye Bodhisattva, Vajragarbha Bodhisattva, Maitreya Bodhisattva, Pure-Wisdom Bodhisattva, Sovereign-Might-and-Virtue Bodhisattva, Eloquent-Sound Bodhisattva, Purifying-All-Karmic-Obstacles Bodhisattva, Universal-Enlightenment Bodhisattva, Perfect-Enlightenment Bodhisattva, Worthy-Good-Head Bodhisattva, and others. All, together with their retinues, entered samādhi and dwelt in the Tathāgata's assembly of equal Dharma.
佛说法四十九年，只说圆觉二字，但始终无法说圆，因圆觉无相，乃生佛平等共具之心德，非可言说。	The Buddha taught the Dharma for forty-nine years and spoke only of the two Chinese characters yuanjue (　), translated as "perfect enlightenment." Yet it can never be fully conveyed in words, for perfect enlightenment is without characteristics; it is the virtue of mind equally possessed by Buddhas and sentient beings and cannot be expressed in words.
觉是本性，圆乃德义，性非觉不显，觉非修不圆，圆不圆，在汝自己，不在佛，不在法，何况文字？惟依文释义，用资印证，如镜照鉴，考证自己觉地如何，遂假名圆觉。	Enlightenment is intrinsic nature, while "perfect" conveys virtue. Without enlightenment, nature does not manifest; without cultivation, enlightenment is not perfected. Whether it is perfect or not lies with you yourself, not with the Buddha, not with the Dharma, and much less with words. We can only rely on words to explain meaning and use them as aids to verification, as one uses a mirror for reflection, examining the

	condition of one's own ground of enlightenment. Thus it is provisionally called perfect enlightenment.
圆觉者，一总持法门也，由此总一切法，持无量义，妙用恒沙，无不从此流出，所以达体启用也，故曰大陀罗尼门，名曰圆觉。觉相无相，此相乃指觉体，亦即如实知自心之体相，至打成一片时，方名曰圆。但必以起照为用，至事障断，则烦恼尽，理障断，所知尽，人法两空，乃证圆觉。	Perfect enlightenment is a dhāraṇī Dharma gate. Through it, all dharmas are gathered together and immeasurable meanings are retained; its wondrous functions are as countless as the sands of the Ganges, and nothing fails to flow from it. Thus, upon realizing the essence, one activates its function. It is therefore called the great dhāraṇī gate, named perfect enlightenment. The characteristic of enlightenment is no characteristic; this "characteristic" refers to the essence of enlightenment—that is, knowing the essential characteristics of one's own mind as they truly are. Only when one becomes continuous and undivided is it called perfect. Yet one must use illuminating awareness as its function. When the obstructions of phenomena are cut off, afflictions are exhausted; when the obstructions of principle are cut off, what is knowable is exhausted. When self and dharmas are both empty, one realizes perfect enlightenment.
如是我闻，可知经文只是助我耳根知识而已，我则随文而思，思即入于修，非可分为三截也。此以信为主，凡十一善法，五十五位修证，无不以信为母。	From "Thus have I heard," we may know that the sūtra's words merely assist the knowledge of my ear faculty. I then contemplate in accordance with the words, and contemplation itself enters into cultivation; these cannot be divided into three separate stages. Here faith is primary. Among the eleven wholesome dharmas and the fifty-five stages of cultivation and realization, none is without faith as its mother.
以思与闻相合，即是修，修至相印者为契，契名修多罗，梵言契合，即符合也。上与佛心相符，下与自心相合，要皆出于圆觉自然流露，不期而合者也。	When contemplation accords with hearing, that is cultivation. When cultivation reaches mutual confirmation, it is called accord; accord is called sūtra. In Sanskrit, it means agreement or conformity. Above, it accords with the Buddha's mind; below, it accords with one's own mind. All of this is the natural outflow of perfect enlightenment, an accord that arises without being sought.
情以生文，文以合义，内印诸心，故由文字般若，开实相般若，借经以印照，然而徒闻无益也。昔阿难于无量	Feeling gives rise to language, and language accords with meaning; inwardly it confirms the minds of all beings. Therefore, through the prajñā

劫前，与佛同闻佛法，佛成就而阿难仍为侍者，佛已涅而阿难尚未明心，则多闻不修之害也。	of words, one opens the prajñā of true reality, using the sūtra as a means of confirmation and illumination. Yet hearing alone is of no benefit. In former times, Ānanda heard the Buddha-Dharma together with the Buddha innumerable kalpas ago. The Buddha attained realization, while Ānanda remained an attendant; after the Buddha had entered nirvāṇa, Ānanda had still not realized the mind. This shows the harm of extensive learning without cultivation.
凡读此经，心当圆观。云何圆观？如一了一切了，一中一切中，三乘即一乘等，破一切差别之相，会入不二，是曰圆观。天台权立空假中，其实三观即一观，若有止观，即非止观，谓有圆觉，即非圆觉，毕竟无有少法可得。	Whenever you read this sūtra, contemplate with a comprehensive mind. What is comprehensive contemplation? It is that when one is understood, all are understood; when one is penetrated, all are penetrated; the three vehicles are precisely the one vehicle; and so forth. It demolishes all appearances of distinction and enters nonduality—this is called comprehensive contemplation. Tiantai provisionally establishes emptiness, provisional existence, and the middle; yet in truth the three contemplations are one contemplation. If there is stopping and contemplation, then it is not stopping and contemplation; if one posits perfect enlightenment, then it is not perfect enlightenment. Ultimately, not even the slightest dharma can be obtained.
未证三昧，不可与语圆觉。未见实相，不可与证圆觉，入不二门，通世出世，不惊不怖，庶可融通经义。非法有高下分别也，人有利钝，领会各不同耳。	Before realizing samādhi, one cannot be spoken to about perfect enlightenment. Before seeing true reality, one cannot be said to realize perfect enlightenment. Only upon entering the gate of nonduality, penetrating both worldly and supramundane matters, and remaining neither startled nor afraid, may one perhaps comprehend the meaning of this sūtra. It is not that the Dharma itself has distinctions of high and low; people differ in sharpness and dullness of faculties, and their understanding accordingly differs.
凡读一经，必先明此经立场与宗旨。此经以悟后正修，直指心要，顿超觉地为宗，乃观心最简明切要法门，由理证事，知全行圆，一圆顿大乘了义之经，如来为最上乘者说，亦惟上根人不惊不怖。	Whenever one reads a sūtra, one must first understand its standpoint and central principle. This sūtra takes as its principle true cultivation after awakening, direct pointing to the essential mind, and sudden transcendence to the ground of enlightenment. It is the simplest, clearest, and most essential Dharma gate for contemplating the mind. It realizes phenomena through principle, knowing

	that complete practice is perfect; it is a sūtra of the complete and sudden Mahāyāna, of definitive meaning. The Tathāgata taught it for those of the highest vehicle, and only those of superior faculties are neither startled nor afraid.
此经处处照顾后末世众生之修圆顿大乘者，从知未来众生，未尝无大根器人，非凡夫境界所可测，慎勿轻彼后学，或自暴自弃也。	Throughout, this sūtra takes care of those sentient beings in the latter age who cultivate the complete and sudden Mahāyāna. From this we know that future sentient beings will not lack persons of great capacity; this is not something that ordinary beings can fathom. Take care not to disparage later students or abandon yourselves in despair.
此经分三大段，一明悟因地法行，二修持方法，三除诸禅病，于理则反复阐明，释疑唯恐其不周，于法则逐门指示，说病唯恐其不详，慈悲广大，不可思议，非具有善根福德因缘者，无福闻此经也。	This sūtra is divided into three major sections: first, it clarifies the Dharma practices at the causal stage of awakening; second, it explains methods of cultivation; third, it removes the various illnesses of Chan. In regard to principle, it explains repeatedly, resolving doubts for fear that its treatment may be incomplete. In regard to Dharma, it instructs each gate in turn, describing illnesses for fear that its account may lack detail. Its compassion is vast and inconceivable. Those without roots of goodness, merit, virtue, and conditions do not have the good fortune to hear this sūtra.
贤善首云者，正表此经之至德，读此经时，应先读末卷，谓是经名为顿教大乘，顿机众生，从此开悟，又名大方广圆觉陀罗尼，亦名修多罗了义，秘密王三昧，如来决定境界等，故惟如来能尽宣说，为十方菩萨之所皈依，十二部经清净眼目云云，是经之立场与宗旨，已尽宣说矣。	The term “Worthy-Good-Head” precisely represents the supreme virtue of this sūtra. When reading it, one should first read the final fascicle. It says that this sūtra is named the sudden-teaching Mahāyāna, through which sentient beings of sudden capacity awaken; it is also called the Great Vaipulya Perfect-Enlightenment Dhāraṇī, the Sūtra of Definitive Meaning, the King of Secret Samādhi, the Tathāgata’s decisive realm, and so forth. Thus only the Tathāgata can proclaim it fully. It is the refuge of bodhisattvas in the ten directions and the pure eye of the twelve divisions of scripture. In these statements, the standpoint and central principle of this sūtra have already been fully proclaimed.
觉性本无方圆之相，名为圆者，非方圆之义，以体无不遍曰大，法无不周曰方，用无不俱曰广，又无有一法先之，唯此先于诸法，如虚空无尽，故大，法为规范，依义立名，故方，由体起用，从用得名，义在广博多闻，故广，合大方广之总德曰圆觉。	The nature of enlightenment originally has neither square nor round characteristics. Its being called “perfect” does not mean roundness in the ordinary sense. Because its essence pervades without exception, it is called great; because its dharmas

	encompass without exception, it is called extensive; because its functions are complete without exception, it is called broad. Moreover, no dharma precedes it; it alone precedes all dharmas. Like boundless space, it is therefore great. Dharma means a norm; a name is established according to this meaning, and so it is extensive. Function arises from essence, and it receives its name from function; its meaning is broad erudition, and so it is broad. The total virtue of great, extensive, and broad is called perfect enlightenment.
觉性本无方圆，觉时未尝生，不觉未尝灭，体无边涯，绝诸分量，过去无始，未来无终，但有隐显之别，姑以隐为不觉，显则为觉，由体起用而大方广之圆觉显焉。	The nature of enlightenment originally has neither square nor round form. When enlightenment occurs, it has never arisen; when there is non-enlightenment, it has never ceased. Its essence has no boundary and transcends all measures. It has no beginning in the past and no end in the future; there is only the distinction between concealment and manifestation. Provisionally, concealment is called non-enlightenment and manifestation is called enlightenment. When function arises from essence, the perfect enlightenment of great, extensive, and broad is revealed.
圆觉之初显曰开始觉佛光，证此如来大光明藏陀罗尼心法时，如黎明微显白光，即非昏夜，自然增进，永无退转，至如日方中，便成大觉，但不可从文字会得，须就自性反观，由经义以反证诸心，上契中道，下合机宜，是名修多罗。	The first manifestation of perfect enlightenment is called the initial awakening, the Buddha’s light. When one realizes this Tathāgata dhāraṇī mind-Dharma of the great light treasury, it is like the faint appearance of white light at dawn: it is no longer the dark of night. It naturally increases and never regresses; when it becomes like the sun at midday, one attains great enlightenment. Yet this cannot be understood from words. One must turn the contemplation back upon one’s own nature, use the meaning of the sūtra to verify the various states of mind, accord above with the middle way, and accord below with the capacities of beings. This is called sūtra.
了义者，决定辞也，佛随人而施，方便说者为不了义，佛如实说法，称性而谈，是第一了义，于此极究竟处，无所谓两可，不假方便，亦无渐次，故云了义，其实了亦属义，义即非了，说了义者，名而已矣。	“Definitive meaning” is a decisive expression. The Buddha teaches according to persons; teachings spoken as expedient means are not definitive. When the Buddha teaches the Dharma as it truly is and speaks in accordance with intrinsic nature, this is the foremost definitive meaning. At this ultimate point, there is no room for equivocation; no

	expedient means are assumed, nor are there gradual stages. Therefore it is called definitive meaning. Yet “definitive” itself is still a matter of meaning, and meaning is not definitive. To speak of definitive meaning is merely to apply a name.
经，常道也，以文字般若言，经乃贯义，契义，法义，约实相般若言，经乃众生具足之佛性，圣凡不二之毗卢遮那也，经固由佛说，经已先佛而有，佛固由经出，经必因佛而明，经义若二，其实则一也。	Sūtra means the constant path. In terms of the prajñā of words, a sūtra has the meanings of threading together, according, and Dharma. In terms of the prajñā of true reality, a sūtra is the Buddha-nature complete in sentient beings, the Vairocana in whom sages and ordinary beings are nondual. Sūtras are indeed spoken by the Buddha, yet the sūtra existed before the Buddha; the Buddha indeed emerges from the sūtra, yet the sūtra is made clear through the Buddha. Though Buddha and sūtra may seem two, in truth they are one.
此经与他经特异处，即开首先表不二，佛与众生，同入于神通光明藏三昧正受，光严住持，清净觉地，原来佛与众生，身心本际是寂灭平等，取相而言，似有所别，而相即非相，觉体无异，随体圆遍，圆满十方，其体也；不二随顺，于不二境，现诸净土，其用也。极言生佛平等，直入不二门，非证实相者，乌足以语此。	What especially distinguishes this sūtra from other sūtras is that, from its opening, it reveals nonduality. The Buddha and sentient beings together enter the samādhi of proper reception in the treasury of luminous spiritual powers, upheld by radiance and adornment, on the ground of pure enlightenment. Originally, the fundamental nature of body and mind in Buddhas and sentient beings is equally quiescent and extinguished. Speaking in terms of appearances, there seems to be distinction, but appearances are not appearances; the essence of enlightenment is no different. According to its essence, it pervades completely and fulfills the ten directions—this is its essence. In accordance with nonduality, it manifests all Pure Lands within the realm of nonduality—this is its function. It speaks in the strongest terms of the equality of sentient beings and Buddhas, directly entering the gate of nonduality. How could one who has not realized true reality be fit to speak of this?
入者，证也，藏即宝藏，是诸佛众生同具之本源，名法性土，又名常寂光土，惟众生迷暗，有光不能明，有神无由通，即不名入。入者，非出入也。谓智与理冥，楞严经能入圆元，即证入之谓也，但非三昧正受即无由证入。	To enter means to realize. “Treasury” means treasure store: the original source equally possessed by all Buddhas and sentient beings. It is called the land of dharmatā and also the Land of Eternal Quiescent Light. Sentient beings alone are deluded and obscured; though they have light, they

	cannot illuminate, and though they have spiritual powers, these cannot function. Thus it cannot be called entering. Entering does not mean coming in or going out. It means that wisdom and principle become indistinguishable. The Śūraṅgama Sūtra speaks of being able to enter the perfect source; this means realization and entry. Yet without the proper reception of samādhi, there is no means of realization and entry.
三昧，华言正定，正受。正受者，不受也，言不受一切受，名为正受，如见境而惑，随缘而移，受所缘境，入于颠倒，非正受也，此因不定故。若得三昧正定，自不摇惑，不受一切，并不受亦不受，名三昧正受，此即尘沙德用，发于神通大光明藏，根本不失不坏，永远住持，故曰光严住持。	Samādhi is translated into Chinese as proper concentration and proper reception. Proper reception means non-reception: not receiving any reception is called proper reception. If, on seeing an object, one becomes deluded; if one shifts with conditions, receives the object of one's conditions, and enters inversion, that is not proper reception. This is because one lacks concentration. If one attains the proper concentration of samādhi, one naturally is not shaken or deluded, receives nothing at all, and does not even receive non-reception. This is called the proper reception of samādhi. It is precisely the function and virtue as numerous as dust and sand, issuing from the great light treasury of spiritual powers. The root is never lost or destroyed and is upheld forever; therefore it is called being upheld by radiance and adornment.
神通者，有译为神变，非世之幻变所化，用以惑众之神通也，乃大光明藏之妙用，虽一切诸佛之所自证，亦一切众生之所同具，故是平等法会。又一念不起时，毕竟清净不动，无佛无众，故曰平等本际，惟随缘而兴，染净不二，故曰随顺。	Spiritual powers are sometimes translated as miraculous transformations, but they are not the worldly conjuring transformations used to delude the multitude. They are the wondrous function of the great light treasury. Though they are directly realized by all Buddhas, they are also equally possessed by all sentient beings; hence this is an assembly of equal Dharma. Moreover, when not a single thought arises, there is ultimate purity and stillness, with neither Buddha nor sentient beings; therefore it is called the equal fundamental nature. Yet when it arises in accordance with conditions, defilement and purity are nondual; therefore it is called accordance.
此经之妙，在直捷顿超，非渐教之分断无明者可比，如知是空华，即无轮转等句，知是即无，何等力量，刹那间放下万缘，立可顿超十地，真百千万劫难遭遇之微妙法也。	The wonder of this sūtra lies in its directness and sudden transcendence, beyond comparison with gradual teachings that divide ignorance into stages of severance. In such phrases as "if one knows

	these are flowers in empty space, there is immediately no cyclic turning," knowing is itself immediate absence. What power this has! In an instant one lets go of the myriad conditions and can immediately transcend the ten bhūmis. It is truly a subtle and wondrous Dharma, difficult to encounter even in hundreds of thousands of millions of kalpas.
上根人参证圆觉，由理观顿悟，中下根人，则由对治而入，同一不可废修。理观时，观即是事，事修时，何当离理，故知理事不二，惟先后之间，必假方便。	Those of superior faculties investigate and realize perfect enlightenment through sudden awakening by contemplation of principle. Those of middling and lesser faculties enter through antidotal practice. Yet in either case cultivation cannot be dispensed with. When contemplating principle, contemplation itself is phenomena; when cultivating phenomena, how could one depart from principle? Thus we know that principle and phenomena are nondual, though, in their sequence, expedient means are necessary.
佛说法必先破有，说一切俱非，然后再翻有，说一切俱是，使人不执非，不执是，翻身透过此关，有无俱遣，得大自在。	When the Buddha teaches the Dharma, he must first demolish existence, declaring that all is not; then he reverses this existence, declaring that all is. This prevents people from clinging to not-being or to being. Turning themselves around and passing through this barrier, they relinquish both existence and nonexistence and attain great freedom.
圆觉经为入佛最有办法之经，如弥勒分，佛层层开示，先断轮回根本，知二障，辨五性，发愿虔修，乃至成佛，切于事修，无不周备，故读金刚经，不如读此经之为易彻了，愿世人多读圆觉经也。	The Sūtra of Perfect Enlightenment is the most effective sūtra for entering Buddhahood. For example, in the Maitreya chapter, the Buddha gives instruction layer upon layer: first cutting off the root of cyclic existence, then knowing the two obstructions, discerning the five natures, arousing vows, and cultivating reverently until Buddhahood is attained. Nothing necessary for practical cultivation is lacking. Therefore, compared with reading the Diamond Sūtra, reading this sūtra makes thorough understanding easier. May people everywhere read the Sūtra of Perfect Enlightenment more often.
佛未说法前，先入三昧，极言一切须未开口前会得，会则不必说，不会则讲经听经，亦属无用，今正不得已耳。	Before teaching the Dharma, the Buddha first entered samādhi, strongly indicating that everything must be understood before one opens one's mouth. If one understands, there is no need

	to speak; if one does not understand, lecturing on sūtras and listening to sūtras are also useless. What is being done now is only out of necessity.
此经言修，则有三门，曰顿修渐修圆修是也，亦随各人根器而转。	When this sūtra speaks of cultivation, it sets forth three gates: sudden cultivation, gradual cultivation, and perfect cultivation. These also vary according to each person's capacity.
此经为圆教妙宗，以因地圆，果地亦圆，无分先后，花果同时，以莲华喻法，如妙法莲华经者。	This sūtra is the wondrous principle of the perfect teaching. Because the causal stage is perfect, the stage of fruition is also perfect; there is no division into before and after. Flower and fruit occur simultaneously, and the Dharma is likened to the lotus flower, as in the Lotus Sūtra of the Wonderful Dharma.
摩诃萨，此言大也，上再加大字，乃言大中之大，惟文殊等法身圆明大士，其德足以当之。	Mahāsattva means "great being." The additional word "great" before it signifies the greatest among the great. Only great beings such as Mañjuśrī, whose Dharma bodies are perfectly luminous, have virtue sufficient to bear this designation.
佛说法时，非定在圆觉会上布圆音也，正无一会不圆音，亦无一会非定中说法也，如焚妙香，人人普薰，闻而不知为何香者有之矣，受薰则无异也，惟病鼻者退席。	When the Buddha teaches the Dharma, it is not that he speaks the perfect sound only at the assembly of perfect enlightenment. Indeed, there is no assembly in which the sound is not perfect, nor is there any assembly in which the Dharma is not taught in samādhi. It is like burning exquisite incense: everyone is pervaded by its fragrance, though some may smell it without knowing what incense it is. Yet there is no difference in receiving its fragrance; only those with diseased noses leave the assembly.

根本无明云者，非实有一无明为根本也，因一切妄作颠倒，皆依无明而缘起，潜伏根内，似为有根，无明非实有体，幻起幻灭，觉即顿空，凡夫迷之，二乘畏之，菩萨知之，圣人通之，今下手处，宜参之思之，如妄认无明为实有体者，且拿将来。	What is called fundamental ignorance is not that there is some ignorance that truly exists as a root. Rather, because all deluded actions and inverted views arise dependently upon ignorance, which lies latent within the faculties, it seems to have a root. Ignorance has no real substance; it illusorily arises and illusorily ceases, and upon awakening it is suddenly empty. Ordinary beings are deluded by it; those of the two vehicles fear it; bodhisattvas know it; sages penetrate it. At the point of beginning practice, one should investigate and reflect upon it. If one mistakenly takes ignorance to have a real substance, then bring it forth.
言皆言同，即表生佛平等，如幻三昧者，言了达于幻，一切境不受，得三昧大用是名正受，总之闻佛说圆觉者，必自证后，乃能悟入，十万人俱，则不仅十二大士矣。	That all speak the same indicates the equality of sentient beings and Buddhas. As for illusory samādhi, it means thoroughly understanding illusion, not being affected by any circumstance, and attaining the great functioning of samādhi; this is called proper receptivity. In short, whoever hears the Buddha teach perfect enlightenment must first realize it personally before being able to awaken to and enter it. If one hundred thousand people are all included, then it is not limited to the twelve great bodhisattvas.
世尊说圆觉，十二大菩萨，同入三昧正定，人每误为定中说法，只见世尊与诸菩萨，同在定中，无声无息，除此十三位外，咸皆不闻不知云，如此议论，宁非可笑。	When the World-Honored One taught perfect enlightenment, the twelve great bodhisattvas all entered the proper concentration of samādhi. People often mistakenly suppose that the Dharma was taught while in concentration. They see only that the World-Honored One and the bodhisattvas were all in samādhi, silent and motionless, and say that, apart from these thirteen persons, no one else heard or knew. Is such an argument not laughable?

经中明说与诸眷属皆入三昧同住如来平等法会，则不仅佛与菩萨可知，所言入定者，非木石无知，不见不闻之为定也，必证三昧后，断无明惑，入于不二平等之会，方不被情见所缚。	The sūtra clearly states that he and all his retinue entered samādhi and dwelt together in the Tathāgata's equal Dharma assembly. Thus, it was not only the Buddha and bodhisattvas who knew. Those said to enter concentration are not like insentient wood or stone, seeing and hearing nothing. Only after realizing samādhi, cutting off the delusions of ignorance, and entering the assembly of nondual equality can one avoid being bound by emotional views.
然后通佛所说，互为印证，固不取言说，亦不废言说，非显何种神秘也。又当此法会时，诸众既入三昧平等正受，佛又何必再加告示乎，惟证入有深浅之不同，必予决定，方可流布。	One then comprehends what the Buddha taught, and they mutually confirm one another. One neither clings to speech nor discards speech; this does not reveal any sort of mystery. Moreover, when the assembly had entered the equal proper receptivity of samādhi, why would the Buddha need to make a further announcement? Yet realizations differ in depth; a definitive confirmation must be given before the teaching may be disseminated.
此经在当时是决定，冀其由此深入，在未来是流布，冀后来得有皈依，听者必先有底子，了则自了，不了则虽细加开示，亦复茫然，法华会上，五千退席，岂定以出座为退席耶。	For those of that time, this sūtra was a definitive teaching, in the hope that they would thereby penetrate more deeply. For the future, it was to be disseminated, in the hope that later people might have something in which to take refuge. Those who listen must first have a foundation: those who understand, understand for themselves; those who do not understand remain bewildered even if detailed instruction is given. At the Lotus Dharma assembly, five thousand withdrew. Surely withdrawal from one's seat alone does not necessarily constitute withdrawing from the assembly?
凡闻法惊怖，强分高下，以情见测佛旨者，皆退席也，凡学佛而不明根本，不参心地，徒执文字，从考据求者，皆退席也。退席即是盲哑，简言之，背觉合尘，于佛于觉，了无关系耳。定有定相，鬼眼亦见之，小乘定是也，若大乘定，虽天眼亦不能见，惟同证三昧者可见，不能见者，即是退席。	All who are frightened upon hearing the Dharma, forcibly distinguish high from low, and measure the Buddha's intent by emotional views have withdrawn from the assembly. All who study Buddhism without understanding the root, without investigating the mind-ground, who merely cling to words and seek through textual criticism, have withdrawn from the assembly. To withdraw from the assembly is to be blind and mute; in brief, it is to turn away from awakening and join with dust. Such people have no relation at all to the Buddha

	or to awakening. Concentration has signs of concentration, which even the eyes of ghosts can see; this is the concentration of the Lesser Vehicle. But Mahāyāna concentration cannot be seen even by heavenly eyes; only those who have equally realized samādhi can see it. Those who cannot see it have withdrawn from the assembly.
十二菩萨，以文殊为首，根本不能离般若，先悟得根本智，是为正因，悟后方入正修分，故次为普贤，所以表行也，前为知，此为行，合之即知行合一。但法眼不开，惑根不断，宜普照洞明，故次普眼。	Of the twelve bodhisattvas, Mañjuśrī is first. The root cannot be separated from prajñā: one must first awaken to fundamental wisdom, which is the proper cause. Only after awakening does one enter the Section on Right Cultivation. Therefore Samantabhadra comes next, representing practice. The former is knowing; this is practice. Together, they are the unity of knowledge and practice. Yet if the dharma eye is unopened and the root of delusion unsevered, one should illuminate all universally and see through clearly; therefore Universal Eye comes next.
由体起用而大之，金刚宝藏之体方露，故次金刚藏。惟破相归性，色空不二，根本智仍随识而转，破识即是转智，明相即可见性，故次弥勒。及至性相融通，入于不二，自然断惑证真，慧目清净，故次清净慧。	As function arises from essence and expands greatly, the essence of the vajra treasury is then revealed; therefore Vajragarbha comes next. Yet only by breaking through appearances and returning to intrinsic nature, with form and emptiness nondual, can fundamental wisdom, which still turns along with consciousness, be transformed. To break through consciousness is precisely to transform consciousness into wisdom; when appearances are understood, intrinsic nature can be seen. Therefore Maitreya comes next. When intrinsic nature and appearances interpenetrate and one enters nonduality, delusion is naturally cut off and truth realized, while the eye of wisdom becomes pure; therefore Pure Wisdom comes next.
由此法轮无尽，入于微妙，得大自在，威德无上，故次威德自在。惟至微者音，难辨者微，三种微妙法门，或止观，或禅那，先后应有所择，或单修，或齐修，根器各有不同，不当其机，难期精进，故次辨音。	From this, the Dharma wheel is inexhaustible; one enters the subtle and wondrous, attains great freedom, and possesses unsurpassed majesty and virtue. Therefore Majestic Virtue and Freedom comes next. Yet what is most subtle is sound, and what is difficult to distinguish is the subtle. Among the three subtle and wondrous Dharma gates—whether calming and contemplation or dhyāna—one should choose according to what is appropriate, whether to cultivate one alone or

	cultivate them together. Faculties differ from person to person; if a practice does not suit one's capacity, diligent progress can hardly be expected. Therefore Discerning Sounds comes next.
因文殊而明般若之体，因普贤至辨音而起般若之用，根本已明，大事已辨，然而业障未除，欲期障尽明现，应彻了妄相缘起之根，我相为业障之祖，一破一切破，一净一切净，故此净诸业障。	Through Mañjuśrī, the essence of prajñā is clarified; from Samantabhadra through Discerning Sounds, the function of prajñā is brought forth. Once the root is clear and the great matter has been discerned, karmic obstacles nevertheless remain unremoved. If one wishes for the obstacles to be exhausted and luminosity to appear, one should thoroughly understand the root of the dependent arising of deluded appearances. The view of self is the ancestor of karmic obstacles: when one is broken, all are broken; when one is purified, all are purified. Therefore Purifying All Karmic Obstacles comes next.
我见虽空，尚未空空，微细之我，乃系于法，法见未净，不名普觉，故次普觉。及至人法双忘，方入三昧大光明藏，一身清净，多身至多世界，一一清净，通百千世界，十方遍满，乃名圆觉，故次圆觉。	Although the view of self is empty, emptiness itself has not yet been emptied. The subtle self is connected to dharmas; when the view of dharmas is not yet purified, it cannot be called universal awakening. Therefore Universal Awakening comes next. When both self and dharmas are forgotten, one then enters the great light treasury of samādhi. One body is pure, and many bodies, extending to countless worlds, are each and every one pure; penetrating hundreds of thousands of worlds and pervading the ten directions, this is called perfect enlightenment. Therefore Perfect Enlightenment comes next.
如是正因正修，入于正觉，盛德巍巍，亚于佛位，贤位中首，故次贤善首。菩萨名号，本以表法，此则合于修行过程，十二菩萨，合德为一，亦表其至德而已。	In this way, through proper cause and proper cultivation, one enters proper awakening. With lofty and magnificent virtue, one approaches the Buddha's rank and is first among the ranks of the worthy; therefore Worthy Good Leader comes next. The names of bodhisattvas originally express the Dharma. Here, they accord with the process of cultivation. The twelve bodhisattvas unite their virtues as one, thereby simply expressing their consummate virtues.
此经于理证事修，无不周备，约有二门，一曰顿悟于理，文殊而为上首，一曰修证于事，普贤而为上首，上首者，众之首领也。初分为接上上根人，观理而修，悟	This sūtra is complete in both realization of principle and practical cultivation. Broadly speaking, it has two gates: first, sudden awakening

理即得事证也，后十分为接中根人，未显法身者对治而修，开无量方便门，实则全理即事，全事即理，无分别也。	to principle, with Mañjuśrī as chief; second, practical cultivation and realization, with Samantabhadra as chief. A chief is the leader of the assembly. The first division is for those of the highest capacities, who cultivate by contemplating principle; awakening to principle immediately brings practical realization. The latter ten divisions are for those of middling capacities, whose dharmakāya has not yet manifested; they cultivate through counteracting afflictions and are opened to immeasurable gates of skillful means. In truth, the whole of principle is practice, and the whole of practice is principle; there is no distinction.
【修多罗】　契合之意，契机契理故名契经。	Sūtra　It means “in accord”: because it accords with capacities and with principle, it is called a sūtra.
【　宾】　国名，在北印度。	Kashmir　The name of a country in northern India.
【佛陀多罗】　精通三藏为三藏法师，于唐长寿二年来中国。	Buddhamitra　One proficient in the three baskets is called a Tripiṭaka Master. He came to China in the second year of Changshou in the Tang dynasty.
【译】　此经在神都白马寺译，两卷为法师口授他人笔录者。	Translation　This sūtra was translated at White Horse Monastery in the Divine Capital. In two fascicles, it was orally dictated by the master and recorded in writing by others.
【婆伽婆】　佛也，言最清净觉，自觉觉他。觉，满义。	Bhagavān　The Buddha. It means the supremely pure awakened one, awakened oneself and awakening others. “Awakening” carries the meaning of fulfillment.
【光严】　重重交光，照耀炳著。	Radiant Adornment　Light interpenetrates layer upon layer, shining brilliantly and manifestly.
【住】　安住永绝攀缘。	Abiding　To abide securely, forever free from grasping after conditions.
【持】　任持勿失。	Upholding　To sustain and maintain without loss.
【不二随顺】　随顺不二也。	Following Nonduality　To accord with nonduality.
【入】　证入也，息诸分别，智与理冥曰入。	Entering　To enter through realization: when all discriminations cease and wisdom merges indistinguishably with principle, this is called entering.

【三昧】　正定正受也，不受一切外缘曰正受，不惑则定矣。	Samādhi　Proper concentration and proper receptivity. Not being affected by any external condition is called proper receptivity; when one is free of delusion, there is concentration.
【摩诃萨】　大也，如发大心、修大行、证大道，此指地上菩萨言。	Mahāsattva　Great. Such as arousing the great resolve, cultivating great conduct, and realizing the great Way. Here it refers to bodhisattvas on the bhūmis.
【上首】　领首也。	Chief　The leader.
【眷属】　主伴会合之众，同见同行者。	Retinue　The assembly in which principal and companions come together—those who share the same view and practice.
【平等法会】　此言法性之会，无我无人，故言平等。	Equal Dharma Assembly　This refers to an assembly of dharmatā, where there is neither self nor person; therefore it is called equal.

文殊师利菩萨

Mañjuśrī Bodhisattva

于是文殊师利菩萨在大众中，即从座起，顶礼佛足，右绕三匝，长跪叉手，而白佛言：大悲世尊，愿为此会诸来法众，说于如来本起清净，因地法行，及说菩萨于大乘中发清净心，远离诸病，能使未来末世众生求大乘者，不堕邪见。	Then Mañjuśrī Bodhisattva, in the midst of the assembly, rose from his seat, bowed with his head at the Buddha's feet, circumambulated him three times to the right, knelt upright with palms joined, and addressed the Buddha: "Greatly Compassionate World-Honored One, may you explain to the Dharma assembly gathered here the Tathāgata's originally arisen purity, the practices at the causal ground, and how bodhisattvas may give rise to a pure mind within the Mahāyāna and remain free from all hindrances, so that sentient beings in the degenerate age to come who seek the Mahāyāna will not fall into wrong views."
作是语已，五体投地，如是三请，终而复始。尔时世尊告文殊师利菩萨言：善哉善哉，善男子，汝等乃能为诸菩萨，咨询如来因地法行，及为末世一切众生求大乘者，得正住持，不堕邪见，汝今谛听，当为汝说。时文殊师利菩萨奉教欢喜，及诸大众默然而听。	Having spoken thus, he prostrated himself fully on the ground. In this way he made the request three times, repeating it from beginning to end. Then the World-Honored One said to Mañjuśrī Bodhisattva: "Excellent, excellent, good man. You are able to inquire on behalf of the bodhisattvas into the Tathāgata's practices at the causal ground, and on behalf of all sentient beings in the degenerate age to come who seek the Mahāyāna, so that they may

	attain right abiding and uphold it without falling into wrong views. Listen carefully now, and I shall explain it to you.” Mañjuśrī Bodhisattva joyfully received the instruction, and the entire assembly listened silently.
善男子，无上法王，有大陀罗尼门，名为圆觉，流出一切清净真如，菩提涅　及波罗蜜，教授菩萨，一切如来本起因地，皆依圆照清净觉相，永断无明，方成佛道。	“Good man, the unsurpassed Dharma King has a great dhāraṇī gateway called Perfect Enlightenment. From it flow all pure suchness, bodhi, nirvāṇa, and pāramitās. It instructs bodhisattvas. All Tathāgatas, in their originally arisen causal ground, rely on the perfect illumination of the pure aspect of awakening, forever cut off ignorance, and only then accomplish the Buddha Way.”
云何无明，善男子，一切众生从无始来，种种颠倒，犹如迷人，四方易处，妄认四大为自身相，六尘缘影为自心相。譬彼病目，见空中华及第二月。善男子，空实无华，病者妄执，由妄执故，非唯惑此虚空自性，亦复迷彼实华生处，由此妄有轮转生死，故名无明。	“What is ignorance? Good man, from beginningless time all sentient beings have been subject to various inverted views. They are like a lost person who mistakes the four directions, taking the four great elements mistakenly as the characteristics of their own body, and the conditioned shadows of the six sense objects as the characteristics of their own mind. It is like a person with diseased eyes who sees flowers in empty space and a second moon. Good man, there are in fact no flowers in empty space, but the diseased person falsely clings to them. Because of this false clinging, such a person is not only deluded about the nature of empty space, but also confused about where real flowers grow. Thus there falsely arises the cycle of birth and death; this is called ignorance.”
善男子，此无明者，非实有体。如梦中人，梦时非无，及至于醒，了无所得。如众空华，灭于虚空，不可说言有定灭处。何以故，无生处故。一切众生于无生中，妄见生灭，是故说名轮转生死。	“Good man, this ignorance has no real substance. It is like a person in a dream: while dreaming, the dream is not absent; but upon awakening, nothing at all can be found. It is like flowers in empty space: when they vanish into empty space, one cannot say that they have a fixed place of extinction. Why? Because they have no place of arising. All sentient beings, amid what is unborn, falsely perceive arising and ceasing. Therefore it is called the cycle of birth and death.”
善男子，如来因地修圆觉者，知是空华，即无轮转，亦无身心受彼生死，非作故无，本性无故。彼知觉者，犹	“Good man, when Tathāgatas cultivate Perfect Enlightenment at the causal ground, they know these to be flowers in empty space. Then there is

如虚空，知虚空者，即空华相，亦不可说无知觉性，有无俱遣，是则名为净觉随顺。	no cycle of birth and death, nor is there any body or mind that undergoes that birth and death. It is not that birth and death are absent because they have been made absent; they are absent because they are absent in their own nature. That which knows and awakens is like empty space. To know empty space is itself the appearance of flowers in empty space. Yet one also cannot say that there is no nature of knowing and awakening. When both being and nonbeing are relinquished, this is called accordance with pure awakening.”
何以故，虚空性故，常不动故，如来藏中无起灭故，无知见故，如法界性，究竟圆满遍十方故，是则名为因地法行。菩萨因此于大乘中，发清净心，末世众生，依此修行，不堕邪见。	“Why? Because it has the nature of empty space and is ever unmoving; because within the Tathāgata-garbha there is no arising or ceasing, and no knower or known; because, like the nature of the dharma realm, it is ultimately complete and pervades the ten directions. This is called practice at the causal ground. Because of this, bodhisattvas may give rise to a pure mind within the Mahāyāna, and sentient beings in the degenerate age to come who cultivate accordingly will not fall into wrong views.”
尔时世尊欲重宣此义，而说偈言：	Then the World-Honored One, wishing to restate this meaning, spoke in verse:
文殊汝当知，一切诸如来，	“Mañjuśrī, you should know: all Tathāgatas,
从于本因地，皆以智慧觉，	At their original causal ground, all use wisdom-awareness
了达于无明，知彼如空华，	To comprehend ignorance and know it as flowers in empty space.
即能免流转，又如梦中人，	Thus they can escape cyclic wandering. It is also like a person in a dream:
醒时不可得，觉者如虚空，	Upon awakening, the dream cannot be found. The awakened one is like empty space,
平等不动转，觉遍十方界，	Equal and unmoving; awakening pervades the realms of the ten directions.
即得成佛道，众幻灭无处，	Thus one accomplishes the Buddha Way. The many illusions vanish without a place of vanishing;
成道亦无得，本性圆满故，	Even accomplishment of the Way entails no attainment, because intrinsic nature is complete.

菩萨于此中，能发菩提心，	Bodhisattvas, within this, are able to give rise to bodhicitta;
末世诸众生，修此免邪见。	Sentient beings in the degenerate age to come who cultivate this are free from wrong views.”
文殊问意，为全经纲领，计分三段，一问如何明悟因地法行，故曰愿为说于如来本起因地法行，二问如何是发心修持，故曰于大乘中发清净心，三问如何除诸禅病，故曰远离诸病，使末世众生不堕邪见，只此数语，已将圆觉经义大纲提出，为全经清净眼目。	The import of Mañjuśrī’s question forms the outline of the entire sūtra and may be divided into three parts. First, he asks how to awaken to and understand the practices at the causal ground: hence, “May you explain the Tathāgata’s originally arisen practices at the causal ground.” Second, he asks how one gives rise to the resolve and cultivates it: hence, “give rise to a pure mind within the Mahāyāna.” Third, he asks how to remove the various diseases of Chan: hence, “remain free from all hindrances,” so that sentient beings in the degenerate age to come do not fall into wrong views. These few phrases already present the main outline of the meaning of the Sūtra of Perfect Enlightenment; they are the pure eye of the entire sūtra.
人身难得，此生能闻正法，由此启发觉慧，了达本性，此一大事因缘，永离三界，于一生关系之巨，任何重要急事，难与比拟，其机缘之不易得，正如大海中落一细针，入海访求，宁有把握？今不期而得，其喜可知，此或可仿其万一。	Human birth is difficult to obtain. In this life, one can hear the true Dharma, thereby awaken wisdom, and comprehend one’s intrinsic nature. This great causal condition enables one to leave the three realms forever. Its importance in a single lifetime is so immense that no urgent or important worldly matter can compare with it. Such an opportunity is as difficult to obtain as searching in the ocean for a fine needle that has fallen into it—could one be certain of finding it? Yet now one obtains it without having expected it; the joy is self-evident. Perhaps this may approximate even a ten-thousandth part of it.
故必郑重将事，五体投地，如是三请，终而复始也，后人轻法，即是于自己不痛切，用功何由得入。谛听者，恒审专一之意，万缘放下，一门深入而听也。	Therefore one must treat the matter with utmost solemnity, prostrate oneself fully, and make the request three times, repeating it from beginning to end. Later people take the Dharma lightly; this means that they are not deeply earnest about themselves. How then can their practice gain entry? “Listen carefully” means to examine constantly and attend single-mindedly: set aside all myriad conditions, enter deeply through one gateway, and listen.

佛言，无上法王，有大陀罗尼门，名为圆觉，此法王，不可专指于佛，一气贯句到方成佛道止，既云永断无明，方成佛道，其非对佛，可知佛与佛毋庸说法，亦毋庸再成佛。	The Buddha said, “The unsurpassed Dharma King has a great dhāraṇī gateway called Perfect Enlightenment.” This Dharma King cannot refer exclusively to the Buddha. The sentence runs continuously until “only then accomplish the Buddha Way.” Since it says, “forever cut off ignorance, and only then accomplish the Buddha Way,” it is clearly not addressed to Buddhas. Buddhas need not be taught the Dharma, nor need they become Buddhas again.
所说者，只对众生，开山第一句，说此无上法王，虽佛全得其用，称为无上法王，而众生亦未失其用，法王仍在，宝藏未启，非谓无宝，一知即启，证入圆觉。荷泽禅师云，知之一字，众妙之门。	What is spoken of is directed only to sentient beings. The opening sentence speaks of this unsurpassed Dharma King. Although the Buddha fully employs it and is therefore called the unsurpassed Dharma King, sentient beings have not lost its function either. The Dharma King remains present; the treasury has not been opened. This does not mean that the treasure is absent. Once one knows it, it opens, and one realizes and enters Perfect Enlightenment. Chan Master Heze said, “The single word ‘knowing’ is the gateway to all wonders.”
虽名曰门，实无内外，惟染净诸法之所自出，遂名曰门。最初因地，皆依圆照清净觉相，是修行门一个总办法，不如是，不能永断无明也，无明一断，自然一切清净真如菩提涅　及波罗蜜，悉皆流出矣。	Although it is called a gateway, there is in truth neither inside nor outside. Yet since all defiled and pure dharmas issue forth from it, it is called a gateway. At the initial causal ground, all rely on the perfect illumination of the pure aspect of awakening. This is the general method of the gateway of practice. Without it, one cannot forever cut off ignorance. Once ignorance is cut off, all pure suchness, bodhi, nirvāṇa, and pāramitās naturally flow forth.
圆照者，无功用之照也，照即能照，觉相为所照，能所双忘，方名圆照清净，若有能所，无明未断，不名成佛，此法佛佛道同，无佛不尔，故名皆依，自觉觉他，故名教授菩萨，言此会无二乘人可闻法要，惟菩萨可教授，可领受，不与二乘共也，又名不共法。行者切勿把自己与佛分为两个，应知一切皆如也，经云通达无我法者，是名菩萨。	Perfect illumination is illumination without contrivance. Illumination is the illuminator, while the aspect of awakening is what is illuminated. Only when both subject and object are forgotten is it called perfect, pure illumination. If subject and object remain, ignorance has not been cut off, and this cannot be called Buddhahood. This Dharma is the common path of all Buddhas; no Buddha is otherwise. Therefore the text says that all rely upon it. Since one awakens oneself and awakens others, it says that it instructs bodhisattvas. This means that there are no practitioners of the two vehicles

	in this assembly who can hear this essential Dharma; only bodhisattvas can be instructed and receive it. It is not shared with the two vehicles, and is therefore also called an unshared Dharma. Practitioners must not divide themselves and the Buddha into two. They should know that all is thus. The sūtra says, “Those who comprehend the dharma of no-self are called bodhisattvas.”
说无明一段，最为简明畅达，计分五段：一说无明相貌，二说无明非有实体，无生处故，三说破无明之最简捷法，四说本来无无明，五说无明不必定指为无。惟无明与清净，名虽有二，觉则不二，常不动故，究竟圆满十方故，似此步步脱卸，破无明于不知不觉，真妙难思议矣。	The section on ignorance is especially concise, clear, and fluent. It may be divided into five parts: first, it describes the appearance of ignorance; second, it explains that ignorance has no substantial entity, because it has no place of arising; third, it explains the most direct method of breaking through ignorance; fourth, it explains that there has originally been no ignorance; fifth, it explains that ignorance need not be defined as sheer nonexistence. Although ignorance and purity have two names, awakening is not dual. It is ever unmoving and ultimately complete throughout the ten directions. In this way, layer by layer, attachments are shed, and ignorance is broken through without one even noticing it. Truly, its wonder is inconceivable.
一、说无明相貌者，以迷人为喻，虽颠倒至四方易处，人却不曾有异，如醉汉，正醉时，不得谓为非人也，及至醒时，了无变更，了无增益，故本体则不变，颠倒则不无，其因地在一执我，认四大假合之体为身，根尘缘合之影为心，二者皆幻，生灭无常。	First, in describing the appearance of ignorance, it uses a lost person as an analogy. Though such a person is so confused as to mistake the four directions, the person has not thereby become different. It is like a drunkard: while drunk, one cannot say that he is not a human being. When he sobers up, there is no change and no addition whatever. Thus the fundamental substance does not change, though inverted views are not absent. Their causal ground lies in clinging to a self: taking the provisional composite of the four great elements as the body, and the shadows produced by the conjunction of faculties and objects as the mind. Both are illusory, arising and ceasing, and impermanent.
如珠四照，随境而现青黄，青黄忽现忽灭，无从执实，愚者忘珠，执青黄之幻色以为珠。又譬彼病目，翳眼观空，见空中华，不独以空华为实，并忘自眼病翳，辗转妄取生死轮转，故以无明为父母而念念生死为子也。	It is like a jewel that reflects in all four directions, appearing blue or yellow according to its surroundings. Blue and yellow suddenly appear and vanish, and cannot be grasped as real. The foolish forget the jewel and take the illusory colors

	of blue and yellow to be the jewel itself. Again, it is like a person with diseased eyes who sees flowers in empty space because a film obscures the eyes. Such a person not only takes the flowers in empty space to be real, but also forgets the diseased film over the eyes. Thus, in successive turns, one falsely grasps at the cycle of birth and death. Ignorance is therefore taken as the father, and the birth and death arising thought after thought as the child.
二、无明非有实体者，极言有则必有体相，既不可捉摸取舍，其非有实体可知，如人有梦，梦中非无，及至于醒，了无所得，明明于无生中妄见生灭，只此虚空幻化之见，亦是无中生有，就妄见故说有，就实论故说无，今名曰妄，则实，实非有，以无生处故。	Second, that ignorance has no substantial entity is emphatically shown as follows: if something exists, it must have a form and substance. Since ignorance cannot be grasped, seized, or discarded, it is clear that it has no substantial entity. It is like a person having a dream: the dream is not absent while one is dreaming, but upon awakening nothing at all is obtained. Clearly, amid what is unborn, one falsely sees arising and ceasing. This view of illusory transformation within empty space is itself a case of producing something from nothing. Speaking in terms of false perception, one says that it exists; speaking in terms of reality, one says that it does not. Now it is called false, yet in reality it does not exist, because it has no place of arising.
三、破无明之简捷法者，在一知字，知即一切都了，顿出生死，更无他法，修行人第一求了生死，不知生死之母是无明，无明之母是执幻，执幻之母是无慧，无慧即失照，失照即不知。	Third, the direct method for breaking through ignorance lies in the single word “knowing.” To know is to understand everything completely, to emerge suddenly from birth and death, with no other Dharma required. The first aim of practitioners is to transcend birth and death, yet they do not know that the mother of birth and death is ignorance, the mother of ignorance is clinging to illusion, the mother of clinging to illusion is lack of wisdom, and lack of wisdom is the loss of illumination. Loss of illumination is not knowing.
此一知字，乃理解事证后之智知，非世间小慧之了知也，故密宗以般若为佛母，又心经言成佛成菩萨，无不依般若而波罗蜜，舍此而能成佛者，即是魔说，此为正因。	This word “knowing” is the wisdom-knowing that comes after understanding, practice, and realization; it is not the limited knowing of worldly cleverness. Therefore Esoteric Buddhism calls prajñā the mother of Buddhas, and the Heart Sūtra says that no Buddha or bodhisattva fails to rely upon prajñā in crossing to the other shore. Whoever claims that one can become a Buddha

	apart from this is speaking the words of Māra. This is the right cause.
四、说本来无无明者，是在已证知之后：一知万法皆如空华，无明安在。二知空华虚妄，不枉取执，即无轮转。三知身心两空，生死亦幻，无作无受，故无无明。四知无明本性非有，不必定取功用作为起观行照，方得身心空无，即不起照证空，或正颠倒时，其本性元来空寂，即色即空，智者见之，自彻了也。	Fourth, to say that there has originally been no ignorance refers to after one has realized knowing. First, once one knows that all phenomena are like flowers in empty space, where can ignorance be? Second, once one knows that flowers in empty space are false, one no longer grasps at them in vain, and there is no cyclic wandering. Third, once one knows that body and mind are both empty, and that birth and death are also illusory, there is neither action nor undergoing; therefore there is no ignorance. Fourth, once one knows that ignorance is nonexistent in its own nature, there is no need to insist upon deliberately undertaking contemplative illumination before body and mind can become empty. Even without arousing illumination to realize emptiness, or even while one is in the midst of inverted views, its intrinsic nature has always been empty and quiescent: form is itself emptiness. The wise see this and thoroughly comprehend it for themselves.
五、说无明非无与清净不二者，谓无明幻影以及假名依幻说觉，幻自非无，但此无明与清净，名为二物，实自一体。	Fifth, to say that ignorance is not nonexistent and that it is nondual with purity means that the illusory appearance called ignorance, as well as the provisional name of awakening spoken of in dependence upon illusion, are not simply absent as illusions. Yet ignorance and purity, though named as two things, are in fact one substance.
譬如鸣钟，声闻百里者，此钟也，若以手按之，再击则声哑，亦同此钟也，声虽有别，钟不有二，去手则又然远送，声闻百里矣，故无明乃暂时声哑，于钟毕竟无损。	For example, when a bell rings, its sound can be heard a hundred li away; it is this bell. If one presses it with one’s hand and strikes it again, its sound is muffled; it is still this same bell. Though the sounds differ, the bell is not two. Remove the hand, and again it rings resonantly into the distance, its sound heard a hundred li away. Thus ignorance is only a temporarily muffled sound; it does the bell no ultimate harm.
无明清净二者，同一如来藏所自出，性既虚空不动，无起灭，无知见，又复谁起谁灭，何有能见能知，毕竟不可得，无明亦然，再心境两空，情器交彻，普该一切，遍满十方，如来藏性，本来如斯，不须减旧添新，灭惑生智，方名究竟也。	Ignorance and purity both issue from the same Tathāgata-garbha. Since its nature is like empty space and unmoving, without arising or ceasing, without knower or known, who then arises and who ceases? Where could there be one who sees or

	knows? Ultimately, these cannot be found; ignorance is likewise so. Further, when mind and objects are both empty, and sentient beings and their environment interpenetrate thoroughly, encompassing all and pervading the ten directions, the nature of the Tathāgata-garbha is originally thus. There is no need to diminish what is old or add what is new, extinguish delusion and generate wisdom, before it may be called ultimate.
所言如法界性者，通于一切，即致知格物之意也，知此则山河大地，无一处能离我之如来藏性，即我之藏性遍满法界耳。	What is meant by “like the nature of the dharma realm” is that it extends through everything; this is the meaning of investigating things in order to extend knowledge. Knowing this, one realizes that not a single place among mountains, rivers, and the great earth can be separate from the nature of my Tathāgata-garbha; that is, this treasury-nature of mine pervades the dharma realm.
此分关系最巨，上上根人闻于耳，即已彻悟，一知字，已全包括信愿行证在内，正不必另起何种功用矣，但三根普被，于钝根人，亦当顾及，不得不开诸大士之启请，用以嘉惠后学，其实圆觉意义，圆觉相貌，由因达果，佛于此分内，宣说净尽！没些子矣！故当圆观，勿被经转可也。	This section is of the greatest importance. Those of the highest capacities may hear it and immediately awaken thoroughly. The single word “knowing” already fully encompasses faith, vows, practice, and realization; there is truly no need to devise any separate contrivance. Yet it universally embraces practitioners of all three capacities, and those of dull faculties must also be considered. Therefore the requests of the great bodhisattvas could not but be opened forth, for the benefit of later students. In fact, the meaning of Perfect Enlightenment, the aspect of Perfect Enlightenment, and the progression from cause to fruition have all been completely expounded by the Buddha in this section, leaving not the slightest remainder. Therefore one should contemplate it perfectly and completely; do not allow oneself to be turned about by the sūtra.
佛说梦中人，醒时不可得，又说觉者如虚空，明示平等不二，愚人定欲分梦觉为二，若与说不二法，彼又实指梦觉为一，不知非一非异，何可执实，故真见实相者，见一切是幻，见一切法是幻，见觉亦是幻想，无能觉，无所觉，无说者，无闻者，故曰如来无所说，即此无所说，正是觉实相。	The Buddha speaks of people in dreams, who cannot be found when awake; he also says that the awakened are like empty space, clearly indicating equality and nonduality. Foolish people insist on dividing dreaming and waking into two. If one teaches them the Dharma of nonduality, they instead take dreaming and waking to be truly one. They do not know that they are neither one nor different; how then can they be grasped as real?

	Therefore, one who truly sees the real characteristics sees that everything is illusory, sees that all dharmas are illusory, and sees that awakening, too, is an illusion. There is no one who can awaken, nothing awakened to, no speaker, and no hearer. Thus it is said that the Tathāgata has nothing to teach. This very having nothing to teach is precisely awakening to the real characteristics.
皆依圆照清净觉相句，是修证根本法门，无法不尔，无佛不尔，非如此不能永断无明，此即是本起因地，与心经两依字同义。	The phrase “all rely on the perfectly illuminating, pure characteristic of awakening” is the fundamental dharma gate of cultivation and realization. There is no dharma that is not so, and no Buddha that is not so. Without this, ignorance cannot be forever cut off. This is the original causal ground, and it has the same meaning as the two occurrences of yi ( ), “rely on,” in the Heart Sūtra.
说无明起因，最为简捷，无非认妄，而认妄之因，只一迷字，惟有开智慧一法门，全经重一知字，知则幻灭，幻灭则证真，妙用尽备于斯。	The explanation of the cause of ignorance is most concise: it is nothing other than taking the deluded for real. The cause of taking the deluded for real lies only in the single word “delusion.” The sole dharma gate is to open wisdom. Throughout the sūtra, the emphasis is on the single word “know”: when one knows, illusion vanishes; when illusion vanishes, one realizes the true. All wondrous functioning is fully contained herein.
自如来因地修圆觉者，至本性无故六句，最有力量，为顿根人断生死无上法门，每日至少转念数十次，使之熟极时，随处引文而照，随照而寂，即钝根人，能不惊不怖，时时体念者，亦可顿超一僧　劫也。	From “When the Tathāgata cultivated perfect enlightenment at the causal ground” through the six clauses ending with “because intrinsic nature is without [inherent existence],” these passages are most powerful. They are the unsurpassed dharma gate for practitioners of sharp faculties to cut off birth and death. Each day, turn them over in the mind at least several dozen times. Once they become thoroughly familiar, wherever one is, bring forth the passage and contemplate it; as one contemplates, one becomes quiescent. Even practitioners of dull faculties may suddenly transcend an asaṃkhyeya kalpa if they are not alarmed or afraid and constantly embody and recollect these teachings.
亦不可说无知觉性句，此觉性，非对治幻觉之觉，以对治之觉，其觉亦幻，此觉乃不生灭之常性也，故下云无起灭知见故，此句救活偏空断灭人不少。	The phrase “nor can one speak of a nature that is unaware yet aware” must also be understood. This nature of awakening is not an awareness that

	counteracts illusory awareness, for the awareness that counteracts it is itself illusory. This awakening is the eternal nature that neither arises nor ceases. Therefore, the text below says, “because there are no views of arising and ceasing.” This sentence has saved many people who have fallen into biased emptiness and annihilationism.
如法界性，究竟圆满遍十方故句内，如字，究竟字，正表了义义，即是十二部经清净眼目。	Within the phrase “like the nature of the dharma realm, ultimately perfect and complete, pervading the ten directions,” the words “like” and “ultimately” precisely indicate the definitive meaning. This is the pure eye of the twelve divisions of the Buddhist canon.
不堕邪见句，表舍此即是邪见，非为正因，终不得发大乘清净心也。	The phrase “not falling into heterodox views” indicates that abandoning this is itself a heterodox view. It is not the correct cause, and one will ultimately be unable to arouse the pure mind of the Mahāyāna.
此分佛已将圆觉说完，顿根人，即已了达毕业，毋庸再启，惟方便未来及中下根者。下更以修法示之，试观上文佛告文殊而称善男子等，一等字，即包括在会同证悟者不少，岂止十二位哉。	In this section, the Buddha has already finished expounding perfect enlightenment. Practitioners of sharp faculties have thereby fully understood and completed their course; there is no need to ask further. The teaching continues only as an expedient for those in future times and for those of middling or lesser faculties. Below, it further demonstrates methods of practice. Consider how, in the preceding passage, the Buddha addresses Mañjuśrī as “good man,” followed by “and so forth”: the words “and so forth” include many among the assembly who likewise realized awakening. Surely there were far more than merely twelve.
【右绕】　向右转绕，以右为顺也。	[Circumambulate to the right] Turn and circumambulate to the right, for the right is considered the proper direction.
【三匝】　三圈也，表三宝三德等义。	[Three circumambulations] This means three circuits, signifying such meanings as the Three Jewels and the three virtues.
【末世】　末法时代，即今之世。	[Latter age] The age of the decline of the Dharma—that is, the present age.
【堕】　落也。	[Fall] This means to drop or fall.

【五体】　四肢及头也。	[Five parts of the body] The four limbs and the head.
【咨询】　请问也。	[Inquire] This means to ask.
【谛】　息心细审。	[Carefully] Settle the mind and examine closely.
【陀罗尼】　总持意，总一切法持无量义。	[Dhāraṇī] This means total retention: encompassing all dharmas and retaining their immeasurable meanings.
【涅　】　寂灭义，谓觉性既圆，无法不寂也。	[Nirvāṇa] This means quiescent cessation: once the nature of awakening is perfected, there is no dharma that is not quiescent.
【菩提】　空净大觉义，有五：一发心，二伏心，三明心，四出到，五无上。	[Bodhi] This means the great awakening of emptiness and purity. It has five stages: first, arousing the resolve; second, subduing the mind; third, illuminating the mind; fourth, going forth and arriving; fifth, unsurpassed awakening.
【俱遣】　言皆不取也。	[Both relinquished] This means that neither is taken up.

普贤菩萨

Samantabhadra Bodhisattva

于是普贤菩萨在大众中，即从座起，顶礼佛足，右绕三匝，长跪叉手，而白佛言：大悲世尊，愿为此会诸菩萨众，及为末世一切众生，修大乘者，闻此圆觉清净境界，云何修行。	Then Samantabhadra Bodhisattva, in the midst of the assembly, rose from his seat, prostrated himself at the Buddha's feet, circumambulated him three times to the right, knelt upright with palms joined, and addressed the Buddha: "World-Honored One of Great Compassion, we pray that for the bodhisattvas in this assembly, and for all sentient beings in the degenerate age who cultivate the Mahāyāna, having heard of this pure realm of perfect enlightenment, you will explain how they should practice."
世尊，若彼众生知如幻者，身心亦幻，云何以幻还修于幻，若诸幻性一切尽灭，则无有心，谁为修行，云何复说修行如幻。若诸众生，本不修行，于生死中常居幻化，曾不了知如幻境界，令妄想心云何解脱。	"World-Honored One, if those sentient beings know that things are like illusions, and body and mind are likewise illusory, how can they use illusion to cultivate illusion? If the nature of all illusions is entirely extinguished, then there is no mind. Who, then, practices? And how can one still speak of practicing like an illusion? If sentient beings do not

	practice from the outset, they constantly abide amid the illusions of birth and death. Having never understood the realm that is like illusion, how can their deluded minds be liberated?”
愿为末世一切众生，作何方便渐次修习，令诸众生永离诸幻。作是语已，五体投地，如是三请，终而复始。尔时世尊告普贤菩萨言：善哉善哉，善男子，汝等乃能为诸菩萨及末世众生，修习菩萨如幻三昧，方便渐次，令诸众生得离诸幻，汝今谛听，当为汝说。时普贤菩萨奉教欢喜，及诸大众默然而听。	“We pray that for all sentient beings in the degenerate age you will explain what expedient means and gradual stages of practice they should adopt, so that they may forever leave all illusions behind.” Having spoken thus, he prostrated himself with all five limbs on the ground. He made this threefold request, repeating it from beginning to end. Then the World-Honored One said to Samantabhadra Bodhisattva: “Excellent, excellent, good son. You are able to ask on behalf of the bodhisattvas and sentient beings in the degenerate age about the expedient means and gradual stages for cultivating the bodhisattvas’ samādhi of like-illusion, so that sentient beings may leave all illusions behind. Listen carefully now, and I shall explain it for you.” Samantabhadra Bodhisattva joyfully received the teaching, and the entire assembly listened silently.
善男子，一切众生，种种幻化，皆生如来圆觉妙心。犹如空华，从空而有，幻华虽灭，空性不坏。众生幻心，还依幻灭，诸幻尽灭，觉心不动，依幻说觉，亦名为幻，若说有觉，犹未离幻，说无觉者，亦复如是，是故幻灭，名为不动。	“Good son, all the various illusory transformations of sentient beings arise from the Tathāgata’s wondrous mind of perfect enlightenment. They are like flowers in empty space, which appear because of space. Though the illusory flowers vanish, the nature of space is not destroyed. The illusory minds of sentient beings likewise cease in dependence upon illusion. When all illusions are utterly extinguished, the awakened mind does not move. To speak of awakening in dependence upon illusion is also called illusion. If one says that there is awakening, one has not yet left illusion; if one says that there is no awakening, it is likewise so. Therefore, the extinction of illusion is called immovability.”
善男子，一切菩萨，及末世众生，应当远离一切幻化虚妄境界。由坚执持远离心故，心如幻者，亦复远离，远离为幻，亦复远离，离远离幻，亦复远离，得无所离，即除诸幻。	“Good son, all bodhisattvas and sentient beings in the degenerate age should leave far behind all illusory and delusive states. Because they firmly maintain the mind of leaving them behind, the mind that is like illusion must likewise be left behind. The leaving behind that is itself an illusion must likewise be left behind. The leaving behind of

	that illusory leaving behind must likewise be left behind. When there is nothing left to leave behind, all illusions are thereby removed.”
譬如钻火，两木相因，火出木尽，灰飞烟灭，以幻修幻，亦复如是，诸幻虽尽，不入断灭。善男子，知幻即离，不作方便，离幻即觉，亦无渐次，一切菩萨及末世众生，依此修行，如是乃能永离诸幻。	“It is like making fire by drilling wood: the two pieces of wood depend on each other; when fire arises, the wood is consumed, and ashes fly away as smoke vanishes. To use illusion to cultivate illusion is likewise so. Though all illusions are exhausted, one does not fall into annihilation. Good son, knowing illusion is itself liberation from it; no expedient means are required. Liberation from illusion is itself awakening; there are no gradual stages. All bodhisattvas and sentient beings in the degenerate age should practice accordingly. Only thus can they forever leave all illusions behind.”
尔时世尊欲重宣此义，而说偈言：	Then the World-Honored One, wishing to restate this meaning, spoke these verses:
普贤汝当知，一切诸众生，	Samantabhadra, you should know: all sentient beings,
无始幻无明，皆从诸如来，	with their beginningless illusory ignorance, all arise from the Tathāgatas’,
圆觉心建立，犹如虚空华，	mind of perfect enlightenment, like flowers in empty space,
依空而有相，空华若复灭，	which take form in dependence upon space. When the flowers in empty space vanish,
虚空本不动，幻从诸觉生，	space itself has never moved. Illusion arises from awakening;
幻灭觉圆满，觉心不动故，	when illusion is extinguished, awakening is complete, for the awakened mind does not move.
若彼诸菩萨，及末世众生，	Therefore, all those bodhisattvas and sentient beings
常应远离幻，诸幻悉皆离，	in the degenerate age should always leave illusion behind; all illusions must be relinquished,
如木中生火，木尽火还灭。	as fire arises from wood, and when the wood is consumed, the fire too is extinguished.
觉则无渐次，方便亦如是。	Awakening has no gradual stages; expedient means are likewise so.

普贤问意有二：（一）佛对文殊所说，系上上顿根人，一闻即悟，但中根不会，不应以空说空，以幻修幻矣，既幻性尽灭，则是无心，又复谁为修行，谁知是幻，而谁又能修证是幻耶；（二）众生既不修行，常居生死幻化之中，则此幻境妄心，云何能解脱乎，此皆代表众生启问也。	Samantabhadra's inquiry has two points: (1) What the Buddha taught Mañjuśrī was intended for those of the highest capacity, who awaken immediately upon hearing it. But those of middling capacity do not understand: one should not use emptiness to speak of emptiness, or illusion to cultivate illusion. Once the nature of illusion is entirely extinguished, there is no mind; who then practices, who knows that it is illusion, and who can cultivate and realize that it is illusion? (2) Since sentient beings do not practice and constantly dwell amid the illusions of birth and death, how can their deluded minds in this illusory realm be liberated? These questions are asked on behalf of sentient beings.
如幻三昧者，言通达实相，了知身心皆幻，本觉真如，不变不动，如镜受影，影有来去，镜体不动，故名三昧正受。	The samādhi of like-illusion means penetrating the true reality and clearly knowing that body and mind are all illusory, while original awakening and suchness are unchanging and unmoving. It is like a mirror receiving reflections: the reflections come and go, but the mirror itself does not move. Therefore it is called samādhi, right receptivity.
佛开首说一句，一切众生种种幻化，皆生如来圆觉妙心，即言一切幻化，皆从圆觉妙心自生，圆觉妙心者，常性也，不有常性，何来幻化，不有洪水，何来波涛，从知水波不二，觉幻亦不二矣，不可实执为二，由此幻心，还依幻	The Buddha begins with the statement, "All the various illusory transformations of sentient beings arise from the Tathāgata's wondrous mind of perfect enlightenment." This means that all illusions arise spontaneously from the wondrous mind of perfect enlightenment. The wondrous mind of perfect enlightenment is enduring nature. Without this enduring nature, whence could illusions arise? Without a great expanse of water, whence could waves arise? From knowing that water and waves are nondual, one knows that awakening and illusion are likewise nondual and must not be grasped as truly two. Thus this illusory mind also ceases in dependence upon illusion.

灭，诸幻尽灭，觉心不动，再进而觉幻之幻，亦名为幻，所自称为有觉无觉，仍在幻中，是故觉不觉都是幻，幻故可灭，而圆觉性，则无变动也。	When all illusions are entirely extinguished, the awakened mind does not move. Going further, even the awakening of illusion is itself illusion and is also called illusion. Whatever is claimed to be awakening or non-awakening still remains within illusion. Therefore both awakening and non-awakening are illusions. Illusion can thus be extinguished, but the nature of perfect enlightenment remains unchanged and unmoving.
幻觉者，依幻说觉之觉也，非真体之觉也，对治于幻，此觉仍是幻心，故亦名幻，以仍在生灭地，非不生不灭之真觉，是以识心尽而常性始露。	Illusory awakening is the awakening spoken of in dependence upon illusion; it is not the awakening of the true essence. It counteracts illusion, yet this awakening still belongs to the illusory mind and is therefore also called illusion. Since it remains within arising and ceasing, it is not the true awakening that neither arises nor ceases. Thus only when the discriminating mind is exhausted does enduring nature begin to reveal itself.
应当二字，乃郑重劝诫之辞，所谓如来决定境界，不应稍有犹豫也。	The two Chinese characters “should” are a solemn exhortation: this is the Tathāgata’s definitive realm, and there should not be the slightest hesitation.
离幻之法有四：一离幻境，二离幻心，三离离幻之心，四遣离离之离。即是一离妄，二离觉，三遣离，四遣遣，至此离无所离，遣无所遣，斯名幻灭清净，譬如火焚木，木尽尚有火，火尽尚有灰，灰尽尚有烟，必至烟亦灭尽，方是焚尽，然而空气居中，俨然不动，若谓常性真觉亦灭，则入于断灭矣。	There are four methods of leaving illusion: first, leave illusory objects; second, leave the illusory mind; third, leave the mind that leaves illusion; fourth, discard the leaving behind of that leaving behind. That is, first leave delusion; second, leave awakening; third, discard leaving behind; fourth, discard that discarding. When one reaches the point where there is nothing to leave behind and nothing to discard, this is called the pure extinction of illusion. It is like fire burning wood: when the wood is consumed, fire still remains; when the fire is gone, ashes still remain; when the ashes are gone, smoke still remains. Only when even the smoke has entirely vanished is it completely burned away. Yet the air in which this occurs remains unmoved. If one were to say that enduring nature and true awakening are also extinguished, one would fall into annihilationism.
众生情见，每从分别成为二见，入于修行，复有垢净二见，牢不可破，转成为病，譬如牟尼宝珠，上有尘垢，自宜去之，以垢与珠，为是二物，有体相可分合者。若珠照物，现种种色，此色正是秽垢，试问如何去法。	Sentient beings’ emotional views commonly produce dualistic views through discrimination. When they enter practice, they again form the dualistic views of defilement and purity; these

	become deeply entrenched and instead turn into an illness. For example, if a wish-fulfilling jewel has dust upon it, the dust should naturally be removed, for the dust and the jewel are two things, with forms and characteristics that can be separated or joined. But if the jewel reflects objects and displays various colors, these colors are precisely the defilements. How, then, should they be removed?
常住宝性者，珠也，幻心所显之垢者，珠中所映之色也，此垢与珠上之尘垢不同，非有体相，非可分合，非可拂拭而去之。故去珠垢，在一拂字，去心垢，在一知字，全部经义，关键在此一字。	The ever-abiding precious nature is the jewel, while the defilements manifested by the illusory mind are the colors reflected within the jewel. These defilements differ from dust upon the jewel: they have no form or characteristics, cannot be separated or joined, and cannot be wiped away. Thus, to remove dust from a jewel depends on the single act of wiping; to remove defilement from the mind depends on the single word “knowing.” The key to the meaning of the entire sūtra lies in this one word.
文殊分中，知是空华，即无轮转，此分中知幻即离，不作方便，离幻即觉，亦无渐次，两知字，遥遥相对，不是二法，此知字，包括一切信愿行证功夫，非到证知，不能了知。	In the section on Mañjuśrī, it says, “Know that they are flowers in empty space, and there will be no further round of rebirth.” In this section, it says, “Knowing illusion is itself liberation from it; no expedient means are required. Liberation from illusion is itself awakening; there are no gradual stages.” These two occurrences of zhi ( ), “knowing,” correspond to each other from afar; they are not two different dharmas. This knowing includes all the work of faith, vows, practice, and realization. Unless one attains realized knowing, one cannot truly know.
凡一切经，等于物品清单，某物何类，某物何性，一一开明，但必见物后，同时对照，方可决定如是。故曰修多罗了义经，行者应先明心地，启发般若，以心印境，以经印心，了知一切是幻，此即是去垢无上简捷法门，故曰在一知字。众生正苦在不自知耳。又知有三：曰解知，行知，证知，此知字乃觉之证知也。	All sūtras are like lists describing objects: what kind of thing something is, and what its nature is, are set forth one by one. Yet only upon seeing the object and comparing it with the description can one determine that it is indeed so. Therefore, with regard to the definitive-meaning sūtras, practitioners should first understand the mind-ground and awaken prajñā. They should seal circumstances with the mind and seal the mind with the sūtras, clearly knowing that all is illusion. This is the unsurpassed, direct, and expedient dharma gate for removing defilement; hence the emphasis on the single word “knowing.” Sentient

	beings suffer precisely because they do not know for themselves. There are also three kinds of knowing: conceptual understanding, knowing through practice, and knowing through realization. The knowing meant here is awakened knowing through realization.
珠上尘垢，非一拂可净，必假种种方便，有迟速难易渐次之分，至于心垢，只要了知是幻可矣，知即是灭，如珠中之影，知其虚妄不实即可矣，不必定取无影方为净也。	The dust on a jewel cannot be removed with a single wipe; it necessarily requires various expedient means, and there are gradual distinctions of slowness and speed, difficulty and ease. But as for the defilements of the mind, it is enough simply to know that they are illusory. Knowing is itself their extinction. Like reflections in a jewel, it is enough to know that they are empty and unreal; one need not insist that only the absence of reflections constitutes purity.
盖有影固无损于珠，无影亦无益于珠，觉性虽起无明，于觉性丝毫无损，惟在知与不知，知之谓知之，不知谓不知，无有多知少知或半知者，既无多少之别，则其无方便无渐次可知，故曰知幻即离，不作方便，离幻即觉，亦无渐次。如此微妙法门，一语破的，诚天地间之至文，几身修到而闻正法，福德因缘，宁可思议哉。	For reflections do no harm to the jewel, and their absence confers no benefit upon it. Though ignorance arises in awakened nature, it causes not the slightest harm to awakened nature. The only matter is knowing or not knowing: know what one knows, and acknowledge what one does not know. There is no knowing more, knowing less, or knowing halfway. Since there is no distinction of more or less, it is evident that there are no expedient means or gradual stages. Hence it is said, “Knowing illusion is itself liberation from it; no expedient means are required. Liberation from illusion is itself awakening; there are no gradual stages.” This is such a subtle and wondrous dharma gate; with a single statement it strikes directly at the point. It is truly among the finest writings under heaven. That one may cultivate for many lifetimes and then hear the true Dharma—such merit and conditions of affinity are beyond conception.
或问曰：知幻即离，谨闻命矣，然吾知幻后，有时幻仍现前，打扫不去，则又未尝能离矣，又奈何？曰：此习气也，我再申论之。	Someone may ask: “I have respectfully heard the teaching that knowing illusion is itself liberation from it. Yet after I know that it is illusion, the illusion sometimes still appears before me, and I cannot sweep it away. Thus I have not actually been able to leave it. What then?” The answer is: “This is habitual tendency. Let me explain further.”

珠上尘垢，尚有体相，拂拭之法，为假方便渐次，以是二物故，垢之来也，有所自也，其去也，亦可见也，且垢去后，无因不易再染矣，此则不然，无明之起，不见其生处，以无生处故，无明之灭，不见其灭处，以本不生即无灭故，但随去即又随来，非同珠垢，除下尚有垢在可比也。	The dust on a jewel still has form and characteristics. The method of wiping it away is a provisional expedient involving gradual stages, because dust and jewel are two things. Its coming has a source, its going can be seen, and after it is removed, without a cause it is not easily stained again. But this case is different. When ignorance arises, its place of arising cannot be seen; because it has no place of arising, when ignorance ceases, its place of cessation cannot be seen. Since it was originally unborn, it has no cessation. It goes along with one’s removal of it and comes again along with it. This is unlike the dust on a jewel, where after some has been removed there may still be dust remaining.
行者应先知其根本，如知一切是幻，自不坚固执持，逐渐松下，惟习惯养成，非旦夕可除，其力未充故，譬如病人昏迷而苏，虽已觉苏，自尚无力起行，虽无力起行，决不再入昏迷也，汝今知幻而习气常来，于习气正来时，汝之	Practitioners should first know the root. Once they know that all is illusion, they will no longer cling to it firmly, and their grasping will gradually relax. Yet habits formed over time cannot be removed in a day or a night, because one’s strength is not yet sufficient. It is like a sick person recovering from a stupor: although awake, they still lack the strength to rise and walk; yet though unable to rise and walk, they will certainly not fall back into the stupor. You now know illusion, but habitual tendencies still arise. When those habitual tendencies are arising, has your
知幻觉性，曾有所退失否，如无退失，此即根本已得，习气未除，只要常常凛觉，时时提照，则般若力强，习气方可扫荡。	awakened nature that knows illusion ever receded or been lost? If it has not receded or been lost, then you have already attained the root. Though habitual tendencies have not yet been eliminated, you need only remain constantly alert and continuously bring awareness to bear. Then the power of prajñā will grow strong, and habitual tendencies can be swept away.
此经但言根本，以根本故，不假方便，以习气故，遂立渐次，经云，理属顿悟，事属渐除，然为方便初修人说，至已彻悟人，一点即破，理事双融，一了百了。	This sūtra speaks only of the root: because it is the root, no expedient means are needed. But because of habitual tendencies, gradual stages are established. The sūtra says, “In principle, awakening is sudden; in phenomena, removal is gradual.” This is spoken as an expedient for beginners. For one who has already awakened thoroughly, a single point breaks through it: principle and phenomena

	interpenetrate, and one realization resolves a hundred matters.
此一知字，已尽六度万行之妙，非劣慧者所知，汝但先问根本知不知，暂莫管习气净不净，只要知，知后除习气，方有办法，由办法中，日长圣胎，了诸法性，力量一日大一日，习气自然一日少一日，入于不觉之化境矣。	This one word, “knowing,” fully contains the marvel of the six perfections and myriad practices; it is not understood by those of inferior wisdom. You need only first ask whether you know the root; for now, do not concern yourself with whether habitual tendencies are pure or impure. So long as you know, there will be a way to remove habitual tendencies afterward. Through that method, day by day the noble embryo matures; one understands the nature of all dharmas; one’s strength grows greater each day, and habitual tendencies naturally lessen each day, until one enters the transformed realm of non-awareness.
离幻即觉云者，极言无明与觉不两立也，如室内皆暗，开灯即明，明与暗不两立也，若谓明有次第，无明可一分一分破者，乃渐教分断无明法，非了义经也。	The saying “liberation from illusion is itself awakening” emphatically declares that ignorance and awakening cannot coexist. If a room is completely dark, lighting a lamp immediately makes it bright; brightness and darkness cannot coexist. To say that brightness has gradual stages and that ignorance can be broken away bit by bit is the gradual teaching of partially severing ignorance; it is not a definitive-meaning sūtra.
儒家说有，释氏说空，有者有仁义，非并贪欲而有之，空者空幻境，非并道德而空之，儒家立善不立恶，尚在对待中，释氏一切不立，一切不废，故以一幻字了之。	Confucianism speaks of existence; Buddhism speaks of emptiness. In speaking of existence, Confucianism affirms benevolence and righteousness, not the coexistence of greed and desire. In speaking of emptiness, Buddhism empties illusory states, not morality along with them. Confucianism establishes good and does not establish evil, and thus remains within duality. Buddhism establishes nothing and abandons nothing; therefore it resolves all with the single word “illusion.”
应当二字，乃郑重劝诫，言决定如是，除离幻外，别无他法也，惟应则尚有应与不应之相对，行者当知此病后用药法，若知本来不病，原本是幻，无应不应离不离也。	The two Chinese characters “should” are a solemn exhortation, declaring that this is decisively so: apart from leaving illusion behind, there is no other method. Yet “should” still implies the opposition between what should and should not be. Practitioners should understand that this is medicine applied after knowing the illness. If one knows that there was originally no illness, that it

	was originally illusion, then there is no should or should not, no leaving or not leaving.
文殊言悟理，不可定执谓非事修，惟做前一段功夫，使大事先明也，普贤说事修，又何尝废理，悟后尚有一如丧考妣在，所以除习气也，文殊实是开门第一关，开门时，绝无方便商量，开门后，一切整理打扫，必假方便，佛告普贤一总法门曰，知幻即离，离幻即觉，以下九菩萨所问者，皆本此两句去做。	When Mañjuśrī speaks of awakening to principle, one must not fixedly maintain that there is no need for practice in phenomena. He is speaking only of the first stage of the work: the Great Matter must first be made clear. When Samantabhadra speaks of practical cultivation, how could he ever discard principle? After awakening, one must still apply oneself as though mourning one's parents; this is how habitual tendencies are removed. Mañjuśrī is truly the first gateway to be opened. At the time of opening the gate, there is absolutely no room for expedient means; after it has been opened, all the arranging and clearing away necessarily depends on expedient means. The Buddha gave Samantabhadra a comprehensive Dharma gate, saying: "Knowing illusion, one is thereby free of it; freed from illusion, one is thereby awakened." The questions asked by the nine bodhisattvas below are all practiced on the basis of these two sentences.
如是乃能等字，亦决定辞也，以众生病在自疑不决耳，故曰如来决定境界。	Words such as "thus can" are also terms of certainty. Sentient beings' ailment lies only in their doubting themselves and being unable to decide; hence it is called the Tathāgata's realm of certainty.
此分修法，只是起慧观，即是照见五蕴皆空，以五蕴包括根尘能所一切在内，故是圆顿修法。	The practice taught in this section consists simply in arousing wisdom-contemplation: that is, seeing that the five aggregates are all empty. Since the five aggregates encompass everything, including the sense faculties and objects, subject and object, this is a perfect and sudden practice.
【钻】　以物钻木取火也。	[Drill] Using an object to bore into wood and make fire.
【幻】　虚妄之影。	[Illusion] A false and unreal image.
【断灭】　即死执之偏空也，误为一切不可得即一切虚无，今之厌世自杀一流者是。	[Annihilation] This is the biased emptiness of clinging to death: mistakenly taking the unobtainability of all things to mean that everything is sheer nothingness. Those today who are weary of the world and commit suicide are examples of this.
【建立】　所自生也。	[Establishment] That which arises of itself.

普眼菩萨

Universal-Eye Bodhisattva

于是普眼菩萨在大众中，即从座起，顶礼佛足，右绕三匝，长跪叉手，而白佛言：大悲世尊，愿为此会诸菩萨众，及为末世一切众生，演说菩萨修行渐次，云何思惟，云何住持，众生未悟，作何方便，普令开悟。	Then Universal-Eye Bodhisattva, in the midst of the assembly, rose from his seat, bowed with his head at the Buddha's feet, circumambulated him three times to the right, knelt upright with palms joined, and addressed the Buddha: "World-Honored One of Great Compassion, may you expound for the bodhisattvas in this assembly, and for all sentient beings in the latter age, the gradual stages of bodhisattva practice: how they should contemplate, how they should abide and uphold, and what skillful means sentient beings who have not yet awakened should employ, so that all may be brought to awakening."
世尊，若彼众生无正方便，及正思惟，闻佛如来说此三昧，心生迷闷，即于圆觉不能悟入，愿与慈悲，为我等辈及末世众生，假说方便。作是语已，五体投地，如是三请，终而复始。	"World-Honored One, if those sentient beings lack proper skillful means and proper contemplation, then, upon hearing the Tathāgata expound this samādhi, their minds will become confused and troubled. They will then be unable to awaken to and enter perfect enlightenment. We pray that, out of compassion for us and for sentient beings in the latter age, you will provisionally expound skillful means." Having spoken thus, he prostrated himself fully on the ground. He made this request three times, repeating it from beginning to end.
尔时，世尊告普眼菩萨言：善哉善哉，善男子，汝等乃能为诸菩萨及末世众生，问于如来修行渐次，思惟住持，乃至假说种种方便，汝今谛听，当为汝说。时普眼菩萨奉教欢喜，及诸大众默然而听。	At that time, the World-Honored One said to Universal-Eye Bodhisattva: "Excellent, excellent, good man! For the sake of the bodhisattvas and sentient beings in the latter age, you are able to ask the Tathāgata about the gradual stages of practice, contemplation, abiding and upholding, and even the provisional exposition of various skillful means. Listen carefully now, and I shall explain them for you." Universal-Eye Bodhisattva joyfully received the teaching, and the entire assembly silently listened.
善男子，彼新学菩萨，及末世众生，欲求如来净圆觉心，应当正念远离诸幻，先依如来奢摩他行，坚持禁戒。安处徒众，宴坐静室，恒作是念，我今此身，四大	"Good man, novice bodhisattvas and sentient beings in the latter age who wish to seek the Tathāgata's pure mind of perfect enlightenment should maintain right mindfulness and abandon all

和合，所谓发毛爪齿，皮肉筋骨，髓脑垢色，皆归于地。	illusions. First, they should rely on the Tathāgata's practice of śamatha and uphold the precepts firmly. They should settle among companions, sit peacefully in a quiet room, and constantly contemplate thus: 'This body of mine is a conjunction of the four great elements. Hair, body hair, nails, teeth, skin, flesh, sinews, bones, marrow, brains, and impurities all return to earth.'
唾涕脓血，津液涎沫，痰泪精气，大小便利，皆归于水。暖气归火。动转当风。	"Spittle, mucus, pus, blood, bodily fluids, saliva, phlegm, tears, semen, urine, and feces all return to water. Warmth returns to fire. Movement returns to wind."
四大各离，今者妄身，当在何处，即知此身，毕竟无体，和合为相，实同幻化，四缘假合，妄有六根，六根四大，中外合成，妄有缘气，于中积聚，似有缘相，假名为心。善男子，此虚妄心，若无六尘，则不能有，四大分解，无尘可得，于中缘尘，各归散灭，毕竟无有缘心可见。	"When the four great elements separate, where then can this illusory body be found? One then knows that this body ultimately has no substance. Its appearance is merely a conjunction, truly no different from an illusion. Through the provisional conjunction of four conditions, the six sense faculties falsely arise. The six sense faculties and four great elements, inward and outward, combine to produce a falsely arising conditioned energy. Within it, conditions and sense objects accumulate, seeming to form the appearance of conditions; this is provisionally called mind. Good man, without the six sense objects, this deluded mind cannot exist. When the four great elements disperse, no sense objects can be found. The conditions and objects to which it relates each disperse and perish; ultimately, no conditioning mind can be seen."
善男子，彼之众生，幻身灭故，幻心亦灭，幻心灭故，幻尘亦灭，幻尘灭故，幻灭亦灭，幻灭灭故，非幻不灭，譬如磨镜，垢尽明现。善男子，当知身心，皆为幻垢，垢相永灭，十方清净。	"Good man, when sentient beings' illusory bodies perish, their illusory minds also perish. When illusory minds perish, illusory sense objects also perish. When illusory sense objects perish, the cessation of illusion also perishes. When the cessation of illusion perishes, that which is not illusory does not perish. It is like polishing a mirror: when the grime is gone, brightness appears. Good man, know that body and mind are both illusory grime. When the appearance of grime is forever extinguished, the ten directions are pure."
善男子，譬如清净摩尼宝珠，映于五色，随方各现，诸愚痴者，见彼摩尼，实有五色。善男子，圆觉净性，现于身心，随类各应，彼愚痴者，说净圆觉，实有如是身	"Good man, it is like a pure maṇi jewel reflecting the five colors, each appearing according to its direction. The foolish see that maṇi jewel as truly

心自相，亦复如是，由此不能远于幻化。是故我说身心幻垢，对离幻垢，说名菩萨，垢尽对除，即无对垢及说名者。	possessing five colors. Good man, the pure nature of perfect enlightenment manifests through body and mind and responds according to each kind. The foolish then say that pure perfect enlightenment truly possesses such inherent characteristics of body and mind. Thus they are unable to depart from illusion. Therefore, I say that body and mind are illusory grime; in contrast to departing from illusory grime, one is called a bodhisattva. When grime is exhausted and its opposite removed, there is neither grime to oppose nor anyone who is so named.”
善男子，此菩萨及末世众生，证得诸幻灭影像故，尔时便得无方清净，无边虚空觉所显发。	“Good man, when these bodhisattvas and sentient beings in the latter age realize that all illusory images have ceased, they then attain purity without direction, and boundless space is revealed through awakening.”
觉圆明故，显心清净，心清净故，见尘清净，见清净故，眼根清净，根清净故，眼识清净，识清净故，闻尘清净，闻清净故，耳根清净，根清净故，耳识清净，识清净故，觉尘清净，如是乃至鼻舌身意，亦复如是。	“Because awakening is perfectly luminous, the mind appears pure. Because the mind is pure, the objects of seeing are pure. Because the objects of seeing are pure, the eye faculty is pure. Because the faculty is pure, eye consciousness is pure. Because consciousness is pure, the objects of hearing are pure. Because the objects of hearing are pure, the ear faculty is pure. Because the faculty is pure, ear consciousness is pure. Because consciousness is pure, the objects of awareness are pure. So it is, up to the nose, tongue, body, and mind; they too are likewise.”
善男子，根清净故，色尘清净，色清净故，声尘清净，香味触法，亦复如是。善男子，六尘清净故，地大清净，地清净故，水大清净，火大风大，亦复如是。	“Good man, because the faculties are pure, form is pure. Because form is pure, sound is pure. Smells, tastes, tangibles, and dharmas are likewise. Good man, because the six sense objects are pure, the earth element is pure. Because earth is pure, the water element is pure. Fire and wind are likewise.”
善男子，四大清净故，十二处十八界，二十五有清净，彼清净故，十力，四无所畏，四无碍智，佛十八不共法，三十七助道品清净，如是乃至八万四千陀罗尼门，一切清净。	“Good man, because the four great elements are pure, the twelve sense bases, the eighteen realms, and the twenty-five states of existence are pure. Because they are pure, the ten powers, four fearlessnesses, four unobstructed wisdoms, the Buddha’s eighteen distinctive qualities, and the thirty-seven factors conducive to awakening are

	pure. So it is, up to the eighty-four thousand dhāraṇī gates: all are pure.”
善男子，一切实相性清净故，一身清净，一身清净故，多身清净，多身清净故，如是乃至十方众生圆觉清净。善男子，一世界清净故，多世界清净，多世界清净故，如是乃至尽于虚空，圆裹三世，一切平等清净不动。	“Good man, because the nature of all true characteristics is pure, one body is pure. Because one body is pure, many bodies are pure. Because many bodies are pure, so too, up to all sentient beings in the ten directions, perfect enlightenment is pure. Good man, because one world is pure, many worlds are pure. Because many worlds are pure, so too, up to the ends of space, encompassing the three times, all is equally pure and unmoving.”
善男子，虚空如是平等不动，当知觉性平等不动。四大不动故，当知觉性平等不动。如是乃至八万四千陀罗尼门平等不动，当知觉性平等不动。	“Good man, since space is thus equal and unmoving, know that the nature of awakening is equal and unmoving. Since the four great elements are unmoving, know that the nature of awakening is equal and unmoving. So too, up to the eighty-four thousand dhāraṇī gates, which are equal and unmoving: know that the nature of awakening is equal and unmoving.”
善男子，觉性遍满清净不动圆无际故，当知六根遍满法界，根遍满故，当知六尘遍满法界，尘遍满故，当知四大遍满法界，如是乃至陀罗尼门遍满法界。	“Good man, because the wondrous nature of awakening pervades all, is pure, unmoving, perfect, and without limit, know that the six sense faculties pervade the dharma realm. Because the faculties pervade all, know that the six sense objects pervade the dharma realm. Because the sense objects pervade all, know that the four great elements pervade the dharma realm. So it is, up to the dhāraṇī gates, which pervade the dharma realm.”
善男子，由彼妙觉性遍满故，根性尘性无坏无杂，根尘无坏故，如是乃至陀罗尼门无坏无杂。如百千灯光照一室，其光遍满无坏无杂。	“Good man, because that wondrous awakened nature pervades all, the nature of the faculties and the nature of the sense objects are neither destroyed nor confused. Since faculties and sense objects are not destroyed, so too, up to the dhāraṇī gates, they are neither destroyed nor confused. It is like the light of hundreds of thousands of lamps illuminating one room: their light fills it completely, yet is neither destroyed nor confused.”

善男子，觉成就故，当知菩萨不与法缚，不求法脱，不厌生死，不爱涅　，不敬持戒，不憎毁禁，不重久习，不轻初学。何以故，一切觉故。譬如眼光晓了前境，其光圆满，得无憎爱。何以故，光体无二，无憎爱故。	“Good man, because awakening is fulfilled, know that bodhisattvas are not bound by dharmas and do not seek liberation from dharmas. They do not loathe birth and death or delight in nirvāṇa; they do not revere those who uphold precepts or despise those who violate them; they do not esteem long-practiced habits or slight beginners. Why? Because all is awakening. It is like the light of the eyes clearly discerning objects before them: the light is complete and has neither hatred nor love. Why? Because the substance of light is not two, and therefore has neither hatred nor love.”
善男子，此菩萨及末世众生，修习此心得成就者，于此无修亦无成就。圆觉普照，寂灭无二，于中百千万亿阿僧　不可说恒河沙诸佛世界，犹如空华，乱起乱灭，不即不离，无缚无脱。始知众生本来成佛，生死涅　，犹如昨梦。	“Good man, when these bodhisattvas and sentient beings in the latter age cultivate this mind to fulfillment, there is therein neither cultivation nor fulfillment. Perfect enlightenment shines universally, and quiescence and cessation are nondual. Within it, hundreds of thousands of millions of asaṃkhyeyas of inexpressible Ganges-sand Buddha worlds arise and perish in disorder like flowers in empty space. They are neither identical nor separate; there is neither bondage nor liberation. Only then do they know that sentient beings have originally been Buddhas, and that birth and death and nirvāṇa are like yesterday’s dream.”
善男子，如昨梦故，当知生死及与涅　，无起无灭，无来无去。其所证者，无得无失，无取无舍。其能证者，无作无止，无任无灭。于此证中，无能无所，毕竟无证，亦无证者，一切法性平等不坏。善男子，彼诸菩萨如是修行，如是渐次，如是思惟，如是住持，如是方便，如是开悟，求如是法，亦不迷闷。	“Good man, because they are like yesterday’s dream, know that birth and death and nirvāṇa have neither arising nor cessation, neither coming nor going. What is realized has neither gain nor loss, neither grasping nor relinquishing. The one who realizes has neither doing nor stopping, neither allowing nor extinguishing. Within this realization there is neither subject nor object. Ultimately there is no realization and no one who realizes. The nature of all dharmas is equal and indestructible. Good man, the bodhisattvas thus cultivate, thus proceed gradually, thus contemplate, thus abide and uphold, thus employ skillful means, and thus awaken. In seeking such Dharma, they do not become confused and troubled.”
尔时世尊欲重宣此义，而说偈言：	At that time, wishing to restate this meaning, the World-Honored One spoke in verse:
普眼汝当知，一切诸众生，	“Universal Eye, you should know:

身心皆如幻，身相属四大，	All sentient beings' bodies and minds are like illusions; the bodily form belongs to the four great elements,
心性归六尘，四大体各离，	And the nature of mind depends on the six sense objects. When the substances of the four great elements each separate,
谁为和合者，如是渐修行，	Who is there to make their conjunction? Thus cultivate gradually;
一切悉清净，不动遍法界，	All becomes wholly pure, unmoving, and pervading the dharma realm.
无作止任灭，亦无能证者，	There is neither doing, stopping, allowing, nor extinguishing, nor is there anyone who realizes.
一切佛世界，犹如虚空华，	All Buddha worlds are like flowers in empty space;
三世悉平等，毕竟无来去，	The three times are all equal; ultimately there is no coming or going.
初发心菩萨，及末世众生，	Bodhisattvas who first arouse the resolve, and sentient beings in the latter age,
欲求入佛道，应如是修习。	Who wish to enter the Buddha Way should cultivate in this manner."
普眼问意，在求法眼洞明，盖法眼不明，不能入正方便及正思维，闻佛说三昧，心生迷闷，不能悟圆觉境界，前所闻者为理，理虽顿悟，事属渐修，但如何而可观照真妄，起思慧耶，又如何而可安住胜境，得大把持，起修慧耶，又众生未悟，果如何方便之而可使之一体开悟成佛耶，此普眼启问之总意也。	The intent of Universal Eye's question was to seek a thoroughly clear dharma eye. Without clarity of the dharma eye, one cannot enter proper skillful means or proper contemplation. Upon hearing the Buddha explain samādhi, one's mind becomes confused and troubled, and one cannot awaken to the realm of perfect enlightenment. What had previously been heard concerned principle. Although principle may be suddenly awakened to, phenomena belong to gradual cultivation. But how can one contemplate the true and the false, giving rise to contemplative wisdom? How can one abide securely in the supreme state, gain firm mastery, and give rise to the wisdom of cultivation? And how may sentient beings who have not awakened be skillfully guided so that they may all awaken as one and become Buddhas? This is the overall intent of Universal Eye's question.
佛开首即云，修行渐次，乃属假说种种方便，新学指入手伊始时，别无他法，只一正念离幻为起行之本。正念非是无念，无虚妄分别念也，若无虚妄分别，即是离	The Buddha begins by saying that the gradual stages of practice are merely a provisional exposition of various skillful means. "Novice

幻，此无定法，故曰方便。言起慧照破彼幻境，心境双空，成就净觉，以下言正念法。	students" refers to those at the very beginning. There is no other method: maintaining right mindfulness and departing from illusion is the foundation for beginning practice. Right mindfulness is not no thought; it is freedom from false discriminating thoughts. To be free of false discrimination is to depart from illusion. Since there is no fixed method, it is called a skillful means. One should employ the light of wisdom to break through the realm of illusion; when mind and objects are both empty, pure awakening is fulfilled. What follows explains the method of right mindfulness.
甲、先依如来奢摩他行，即止也，因地为止，果地为定，止于湛寂之地，摄心于一，再观一归何处，而摄一得定之法，禅净密各有法门，兹从略。	A. First rely on the Tathāgata's practice of śamatha, that is, cessation. At the causal stage it is cessation; at the fruition stage it is samādhi. One rests in profound quiescence, gathers the mind into one, and then contemplates where that one returns. Methods of gathering the one and attaining samādhi exist in Chan, Pure Land, and Esoteric Buddhism; here they are only briefly mentioned.
乙、坚持禁戒，禁戒为药，用以除病，众生大病，在不能束缚身心，自生虚妄摇惑，故必以威仪范之，世人执规矩整肃以为威仪，其义未广，不知清净自在，方是威仪，否则不动之木偶，皆名自在大士可乎。	B. Firmly uphold the precepts. Precepts are medicine, used to cure illness. Sentient beings' great illness lies in their inability to restrain body and mind, whereby false agitation and confusion arise of themselves. Therefore, decorum must provide a model. Worldly people take orderly rules and solemn conduct to be decorum, but this meaning is not broad enough. They do not know that purity and ease are true decorum. Otherwise, would motionless wooden puppets all be called great beings of freedom?
禁戒云者，对症施药也，如其人好动，则以静对治，好固执，则以活泼对治，使入自在净空之境，无能戒，无所戒，心自摄归于一，戒品虽多，统分三聚，一摄律仪，二摄善法，三摄众生，内具戒体，外全戒相，坚持勿失，用助精进。	What are called precepts are medicine prescribed according to the illness. If a person is excessively restless, stillness is used to counteract it; if one is overly stubborn, liveliness is used to counteract it. Thus one enters the realm of free and pure emptiness, where there is no one who observes precepts and no precepts to be observed, and the mind naturally gathers and returns to oneness. Though the categories of precepts are many, they are broadly divided into three collections: first, the collection of rules of discipline; second, the collection of wholesome dharmas; and third, the

	collection of benefiting sentient beings. Inwardly, they contain the essence of precepts; outwardly, they fully express their forms. Uphold them firmly and do not lose them; use them to support diligent practice.
丙、安处徒众，此指同见同行人也，凡疑谤人不可与共，不可勉强之，他山之助，不可少也。	C. Settle among companions. This refers to people who share the same understanding and practice. One should not associate with those who doubt or slander, nor should one force them. Assistance from others is indispensable.
丁、宴坐静室，此静室有二义，一房舍也，取其外缘少，免其扰乱也，二但有徒众，即非清静矣，惟同见同行人，必不扰我，且可助我昏沉不起。则知静室者，即我自性中之空净室也，心闲则境寂，少欲则心安，诸缘既空，心室自静。	D. Sit peacefully in a quiet room. “Quiet room” has two meanings. First, it means a dwelling with few external conditions, so that disturbances may be avoided. Second, where there are companions, it is not outwardly quiet; yet those who share the same understanding and practice will certainly not disturb me and may help prevent me from sinking into drowsiness. Thus we know that the quiet room is the empty and pure chamber within one’s own intrinsic nature. When the mind is at leisure, circumstances are still; when desires are few, the mind is at peace. Once all conditions are empty, the chamber of the mind is naturally quiet.
具上各缘，方可一意寻参，恒作是念矣，恒者，一切时一切处也，参即遍观。前为止，此为观，其次第如下：	Once these conditions are present, one may single-mindedly investigate and constantly contemplate thus. “Constantly” means at all times and in all places; investigation means observing everywhere. The preceding was cessation; this is contemplation. The sequence is as follows:
子、观自身只四大和合，幻化非实。	1. Contemplate that one’s own body is merely a conjunction of the four great elements, illusory and not real.
丑、观自心只六根缘妄，假名为心。	2. Contemplate that one’s own mind is merely the six sense faculties relating to deluded conditions, provisionally named mind.
寅、观身心皆幻，一一幻灭，而常性非幻，不假缘生，不假缘灭，常在不变故，又此性如牟尼珠，随类显色，愚者谓珠有色，不知心之缘起，正如珠上所映之色，与圆觉无关，愚者定谓圆觉必特具一自相也。	3. Contemplate that body and mind are both illusions, and that each illusion ceases; yet the ever-abiding nature is not illusory. It neither arises dependently nor ceases dependently, but is ever present and unchanging. This nature is also like a maṇi jewel, displaying colors according to the kinds of things reflected in it. The foolish suppose that

	the jewel possesses colors, not knowing that the arising of mind through conditions is like colors reflected upon the jewel and has nothing to do with perfect enlightenment. The foolish therefore insist that perfect enlightenment must possess a particular inherent characteristic of its own.
卯、观垢如珠上之色，了达本无，即是垢除，所谓知幻即离也。	Mao: Contemplate defilement as color on a pearl; understand that it is originally nonexistent, and the defilement is thereby removed. This is what is meant by “knowing illusion is itself release from it.”
辰、观所谓垢者，只是假名，并能说之名，与所对之垢，亦皆不有，证得一切幻，则知毕竟无影像可得。	Chen: Contemplate the so-called defilement as merely a provisional name. The name that can be spoken and the defilement to which it refers are likewise nonexistent. When one realizes that all is illusion, one knows that ultimately no images can be obtained.
经此种种慧观，便得十方清净，言一切处清净也，以觉所显发也，即由体起用也。由显心清净句，一气直下至求如是法，亦不迷闷止，洋洋大文，层层开释，无非点明本来二字。	Through these various wisdom-contemplations, one attains purity in the ten directions—that is, purity everywhere. This is revealed through awakening; it is function arising from the essence. From the phrase “revealing the purity of mind” straight through to “seeking such a Dharma” and “not falling into bewilderment,” the expansive text unfolds layer upon layer, all to clarify the two Chinese characters “originally so.”
众生本来成佛，是佛开第一妙门，发前人之所未发。佛教与其他宗教立场不同，根本即在此。	Sentient beings are originally Buddhas. Here the Buddha opens the first wondrous gate, revealing what those before him had not revealed. This is the fundamental point on which Buddhism differs from other religions.

故佛教不得全以宗教目之，其他宗教，每欲人尊彼，而佛教独教人尊自，谓自己是佛，一切众生皆是佛，心佛众生，三无差别，惟论本来，同是成佛，但众生心不清净，觉性未能圆明。如心清净，则六根六尘六识十八界清净。	Therefore, Buddhism cannot be regarded wholly as a religion. Other religions generally seek to have people revere something other than themselves, whereas Buddhism alone teaches people to revere themselves, saying that they themselves are Buddhas and that all sentient beings are Buddhas. Mind, Buddha, and sentient beings are without distinction. Speaking only of what is original, all alike are Buddhas; but sentient beings' minds are impure, and their awakened nature has not yet become perfectly clear. If the mind is pure, then the six sense faculties, six sense objects, six consciousnesses, and eighteen realms are pure.
知系本体不动故，于是四大二十五有清净；知系本体不动故，于是一切法，如十力四无所畏，乃至八万四千陀罗尼门，亦一体清净；知系本体不动故，于是一身多身，乃至十方众生，同此清净，知系本体不动故，于是一世界多世	Knowing that the fundamental essence is unmoving, one knows that the four elements and the twenty-five modes of existence are pure. Knowing that the fundamental essence is unmoving, one knows that all dharmas—the ten powers, four fearlessnesses, and even the eighty-four thousand dhāraṇī gates—are also pure as one essence. Knowing that the fundamental essence is unmoving, one knows that one body and many bodies, and even sentient beings in the ten directions, share this purity. Knowing that the fundamental essence is unmoving, one knows that one world and many
界清净，乃至尽虚空圆裹三世，一切清净，知系本体不动故，和合假有故，无自性故，平等故，则此觉性遍满法界，清净不动，圆无边际。	worlds are pure; indeed, throughout empty space, encompassing the three divisions of time, all is pure. Knowing that the fundamental essence is unmoving, that things exist provisionally through combination, that they have no self-nature, and that they are equal, one knows that this awakened nature pervades the dharma realm, is pure and unmoving, and is perfectly without boundary.
当知无坏无杂，以觉性无坏无杂故，一切皆无坏无杂，以无坏无杂故，觉性即是本来成就，既本来成就，则本来解脱，用不著法，所以无缚无脱，不必再求，用不着了，所以无生死，无涅　，不必再生憎爱。	You should know that there is neither destruction nor admixture. Because awakened nature has neither destruction nor admixture, all things likewise have neither destruction nor admixture. Since there is neither destruction nor admixture, awakened nature is originally accomplished; and since it is originally accomplished, it is originally liberated. There is no need for dharmas, and so there is neither bondage nor liberation. There is no need to seek further, and so there is neither birth

	and death nor nirvāṇa. Nor need one further give rise to aversion or attachment.
持戒毁禁，两无自性，不起敬憎，初学久习，一体平等，相不可得，何来分别，何以故，一切觉故，觉成就故，不入比量故，同虚空故，由此空观，层层推知，众生修习此心，使成圆觉，正同一场戏幕，本无能修所修，能成所成	Keeping the precepts and violating prohibitions both lack self-nature; therefore, do not give rise to reverence or aversion. Beginners and longtime practitioners are equally one; appearances cannot be obtained, so whence comes discrimination? Why? Because all is awakening, and awakening is accomplished; it does not fall within inferential comparison and is like empty space. From this contemplation of emptiness, one infers layer by layer that sentient beings cultivate this mind so that it becomes perfect enlightenment. It is precisely like a theatrical performance: originally there is no one who cultivates and nothing cultivated, no one who accomplishes and nothing accomplished.
，未修前与已修后，未成就与已成就，其圆觉寂照，体无二致，若有圆缺，即有坏杂，一人如是，一切皆如是，恒沙佛世界，莫不如是，犹如空华，乱起乱灭，不是说无起灭，不是说无缚脱，不是说无生死涅　，由四大乃至八万	Before cultivation and after cultivation, before accomplishment and after accomplishment, its perfect enlightenment—quiescent and illuminating—has no difference in essence. If there were completeness or deficiency, there would be destruction or admixture. As it is for one person, so it is for all; throughout Buddha worlds as numerous as the sands of the Ganges, none is otherwise. They are like flowers in empty space, arising and ceasing chaotically. This is not to say that there is no arising and ceasing, nor that there is no bondage and liberation, nor that there is no birth and death or nirvāṇa. From the four elements to the eighty-four
四千陀罗尼，尽属虚相，不即不离，以不即故非有，以不离故非无，众生不即圆觉，亦不离圆觉，正同一梦，梦中非无，梦醒不有，以如梦故，毕竟无起灭，来去，得失，取舍，作止任灭故，亦无能证所证故，并且决定如是，顿	thousand dhāraṇīs, all belong to illusory appearances. They are neither identical with nor separate from it: because they are not identical with it, they are not existent; because they are not separate from it, they are not nonexistent. Sentient beings are not identical with perfect enlightenment, yet neither are they separate from perfect enlightenment. It is exactly like a dream: in the dream, things are not absent; upon waking, they are not there. Because it is like a dream, ultimately there is no arising or ceasing, coming or going, gain or loss, taking or discarding, action or cessation, or even anyone who realizes or anything realized. And this is decisively so, whether one practices suddenly

修也罢，渐修也罢，思维住持方便开悟也罢，总之一切法性，平等不坏，尽管翻来复去，终不疑二，故无迷闷，何以故，一切觉故，是名普眼。	or gradually, or contemplates, maintains, employs skillful means, or awakens. In sum, the nature of all dharmas is equal and indestructible. However one turns it over and over, one ultimately does not doubt its nonduality; thus there is no bewilderment. Why? Because all is awakening. This is called the Universal Eye.
此文由浅入深，佛先使以止观行，将心打成一片，恒念身心两幻，皆为幻垢，逼出非幻不灭之常性，以镜为喻，垢尽明现，清净体露，归到垢相永灭，十方清净，此二句，为下文之总领，反复铺陈如何灭垢法。	This passage proceeds from the shallow to the profound. The Buddha first has practitioners undertake the practices of calming and contemplation, making the mind continuous and undivided. They constantly contemplate body and mind as both illusory, as illusory defilements, thereby bringing forth the permanent nature that is neither illusion nor destruction. Using a mirror as an analogy: when the defilement is exhausted, brightness appears; the pure essence is revealed. It returns to the permanent extinction of the appearance of defilement and to purity in the ten directions. These two phrases lead the passage that follows, which repeatedly sets forth methods for eliminating defilement.
相者，一切身心诸相也，根尘诸法，十方法界，本体清净，徒因心垢妄执，局碍而不通耳，故次说不能远于幻化之由，其惟证得诸幻，为入清净之根，知幻则影灭，觉明则照净，显发者，妙用起也，由近及远，由内及外，根尘识	“Appearances” refers to all appearances of body and mind. The sense faculties and objects, all dharmas, and the dharma realm in the ten directions are pure in their fundamental essence; it is only because of the mind’s defiled deluded attachments that they become confined, obstructed, and unable to penetrate. Thus it next explains why one cannot remain distant from illusion: only realizing all illusions is the root for entering purity. When one knows illusion, its images vanish; when awakening becomes clear, its illumination is pure. “Revealed” means that wondrous functioning arises. Proceeding from near to far and from within to without, the faculties, objects, consciousnesses, and
十八界法清净，智由识起，无智亦无得，诸法清净，于是通乎三世，一身多身，一世界多世界，一切平等清净不动，横竖总结一句，无非归到本来二字，言本来觉性成就，是不动，是遍满，是无坏无杂。	eighteen realms are pure. Wisdom arises from consciousness; where there is no wisdom, there is also no attainment. All dharmas are pure, and thus this penetrates the three divisions of time: one body and many bodies, one world and many worlds, all equally pure and unmoving. Vertically and horizontally, the summary is nothing other

	than a return to the two Chinese characters “originally so”: the original accomplishment of awakened nature, which is unmoving, all-pervading, without destruction, and without admixture.
更由四大之不动，八万四千法门之不动，用以反显觉性之遍满，以觉性遍满法界故，更显根尘四大万法之亦遍满法界，所谓体用不离，互摄互入，一切处皆是也，至此方是觉成就，方同佛境，无可不可，自然不与法缚，不爱涅	Further, through the immovability of the four elements and of the eighty-four thousand dharma gates, the all-pervasiveness of awakened nature is brought out by contrast. Because awakened nature pervades the dharma realm, the sense faculties and objects, the four elements, and the myriad dharmas are likewise shown to pervade the dharma realm. This is what is meant by essence and function being inseparable, mutually containing and entering one another: they are present everywhere. Only at this point is awakening accomplished and equivalent to the Buddha’s realm. There is no fixed acceptance or rejection; naturally, one is not bound by dharmas, does not delight in nirvāṇa,
不敬持戒等，何以故，憎爱已断，一切觉故，并且觉亦不着，觉同幻故，既本体圆照寂灭，有何修与成就之可言，从知恒沙诸佛世界，无非一幻化之戏场，不过一乱起灭而已。	and does not revere such things as keeping the precepts. Why? Because aversion and attachment have been cut off, and all is awakening. Moreover, one is not attached even to awakening, for awakening itself is like illusion. Since the fundamental essence perfectly illumines and is quiescently extinguished, what cultivation or accomplishment can there be to speak of? Thus one knows that Buddha worlds as numerous as the sands of the Ganges are nothing but an illusory theater, merely a chaotic arising and ceasing.
以不可执有，故曰不即，不可谓无，故曰不离，始知众生本来成佛，此两句，将佛一大事因缘，全盘托出，千言万语，佛只要众生明白自己本来成佛，谁教你入梦不醒，醒则一切正如昨梦，从始知两字上参悟，神情之妙，不可思议，毕竟二字，力大无比，毕竟无有少法可得，何以故，一切法性，平等不坏故。	Because it cannot be grasped as existent, it is said to be “not identical with”; because it cannot be called nonexistent, it is said to be “not separate from.” Only then does one know that sentient beings are originally Buddhas. These two phrases fully disclose the Buddha’s one great cause and condition. In all his thousands of words, the Buddha seeks only to make sentient beings understand that they are originally Buddhas. Who has taught you to enter a dream and not awaken? Once awake, all is just like yesterday’s dream. Contemplate deeply the marvelous import of the words “only then does one know”; it is

	inconceivable. The two Chinese characters “ultimately” possess immeasurable force: ultimately, not even the smallest dharma can be obtained. Why? Because the nature of all dharmas is equal and indestructible.
最后佛说如是二字，接连七个如是，言亦不过如是而已，但如是亦不可得，若死执有个如是者，即道一句看。	Finally, the Buddha speaks the words “thus it is,” repeating them seven times in succession, meaning that it is no more than thus. Yet even this “thus it is” cannot be obtained. If one rigidly clings to there being a “thus it is,” then speak a word about it and see.
此文由空幻身而幻心，再空幻觉而幻空，层层开释，步步引进，使人入于圆觉而不迷闷，不迷闷者，即是清净也	This passage begins with the emptiness and illusoriness of the body, then the illusoriness of the mind, then the emptiness and illusoriness of awakening, and finally the illusoriness of emptiness. It explains layer by layer and guides step by step, enabling people to enter perfect enlightenment without bewilderment. Not being bewildered is itself purity.
【髓】　骨髓。	[Marrow] Bone marrow.
【摩尼宝珠】　至莹净之珠。	[Maṇi jewel] An utterly lustrous and pure jewel.
【　】　同映照也。	[Ying] It means to illuminate alike.
【除】　离也。	[Remove] To depart from.
【裹】　圆遍也。	[Guo] It means to be complete and all-pervading.
【无际】　无边也。	[Without boundary] Boundless.
【杂】　间也。	[Admixture] Intermingling.
【缚】　缠也。	[Bondage] Entanglement.
【憎】　厌恶也。	[Aversion] Dislike.
【阿僧　】　无量数也。	[Asaṃkhyeya] An innumerable number.

金刚藏菩萨

Vajragarbha Bodhisattva

于是金刚藏菩萨在大众中，即从座起，顶礼佛足，右绕三匝，长跪叉手，而白佛言：大悲世尊，善为一切诸菩萨众，宣扬如来圆觉清净大陀罗尼，因地法行渐次方	Then Vajragarbha Bodhisattva, in the midst of the assembly, rose from his seat, bowed with his head at the Buddha’s feet, circumambulated him three times to the right, knelt upright with palms joined,

便，与诸众生，开发蒙昧，在会法众，承佛慈诲，幻翳朗然，慧目清净。	and addressed the Buddha: “World-Honored One of great compassion, you have skillfully proclaimed to all the bodhisattvas the Tathāgata’s great dhāraṇī of pure perfect enlightenment, the gradual expedient methods of practice at the causal stage, thereby opening up the ignorance of all sentient beings. The Dharma assembly here, receiving the Buddha’s compassionate instruction, has seen the illusory cataract clearly dispelled and the eye of wisdom purified.”
世尊，若诸众生本来成佛，何故复有一切无明。若诸无明众生本有，何因缘故，如来复说本来成佛。十方异生本成佛道，后起无明，一切如来，何时复生一切烦恼。	“World-Honored One, if all sentient beings are originally Buddhas, why is there again all this ignorance? If sentient beings inherently possess ignorance, for what causes and conditions does the Tathāgata again say that they are originally Buddhas? If ordinary beings throughout the ten directions originally accomplished the Buddha Way and later gave rise to ignorance, when will all Tathāgatas again give rise to all afflictions?”
惟愿不舍无遮大慈，为诸菩萨开秘密藏，及为末世一切众生，得闻如是修多罗教，了义法门，永断疑悔。作是语已，五体投地，如是三请，终而复始。	“May you, without abandoning your impartial great compassion, open the treasury of secrets for all bodhisattvas and enable all sentient beings in the final age who hear such sūtra teachings and Dharma gates of definitive meaning to cut off doubt and regret forever.” Having spoken thus, he prostrated himself with all five limbs on the ground. In this manner he made his threefold request, again and again.
尔时世尊告金刚藏菩萨言：善哉善哉，善男子，汝等乃能为诸菩萨及末世众生，问于如来甚深秘密究竟方便，是诸菩萨最上教诲，了义大乘，能使十方修学菩萨，及诸末世一切众生，得决定信，永断疑悔，汝今谛听，当为汝说。时金刚藏菩萨奉教欢喜，及诸大众默然而听。	Then the World-Honored One said to Vajragarbha Bodhisattva: “Excellent, excellent, good man. You are able to ask the Tathāgata on behalf of all bodhisattvas and sentient beings in the final age about the profound, secret, ultimate expedient means. This is the supreme instruction for bodhisattvas, the Mahāyāna of definitive meaning. It can enable bodhisattvas practicing throughout the ten directions, as well as all sentient beings in the final age, to gain resolute faith and cut off doubt and regret forever. Listen carefully now, and I shall explain it to you.” Vajragarbha Bodhisattva joyfully received the instruction, and the entire assembly listened silently.

善男子，一切世界，始终生灭，前后有无，聚散起止，念念相续，循环往复，种种取舍，皆是轮回。未出轮回，而辨圆觉，彼圆觉性即同流转，若免轮回，无有是处。	“Good man, in all worlds, beginning and end, arising and ceasing, before and after, existence and nonexistence, gathering and dispersing, arising and stopping, the continuous succession of thought after thought, cyclical repetition, and all kinds of grasping and rejecting are all saṃsāra. If one has not emerged from saṃsāra yet seeks to discern perfect enlightenment, that perfect-enlightenment nature itself will seem to flow and turn with saṃsāra. To escape saṃsāra in this way is impossible.”
譬如动目，能摇湛水，又如定眼，犹回转火，云驶月运，舟行岸移，亦复如是。善男子，诸旋未息，彼物先住，尚不可得，何况轮转生死垢心，曾未清净，观佛圆觉而不旋复，是故汝等，便生三惑。	“It is like moving one’s eyes and thereby seeming to set clear water in motion; or like fixing one’s gaze and still seeing a circle of fire turn. Clouds race, the moon seems to move; a boat travels, and the shore seems to shift. It is also like this. Good man, when the various rotations have not ceased, one cannot even find that the objects before one are still. How much less, when the defiled mind of revolving birth and death has never been purified, can one contemplate the Buddha’s perfect enlightenment without making it revolve in turn. Therefore, you give rise to these three delusions.”
善男子，譬如幻翳，妄见空华，幻翳若除，不可说言此翳已灭，何时更起一切诸翳。何以故，翳华二法，非相待故，亦如空华灭于空时，不可说言虚空何时更空华。	“Good man, it is like an illusory cataract that falsely makes one see flowers in empty space. Once the illusory cataract is removed, one cannot say, ‘Now that this cataract has ceased, when will all such cataracts arise again?’ Why? Because the cataract and the flowers are not mutually dependent. It is also like flowers in empty space vanishing in space: one cannot say, ‘When will empty space again produce flowers in empty space?’”
何以故，空本无华，非起灭故，生死涅　，同于起灭，妙觉圆照，离于华翳。善男子，当知虚空非是暂有，亦非暂无，况复如来圆觉随顺，而为虚空平等本性。	“Why? Because empty space originally has no flowers; they neither arise nor cease. Birth and death and nirvāṇa alike belong to arising and ceasing, whereas the wondrous awakening that perfectly illumines is free from flowers and cataracts. Good man, you should know that empty space is neither temporarily existent nor temporarily nonexistent. How much less can the Tathāgata’s perfect enlightenment, which accords with and is the equal intrinsic nature of empty space, be so regarded?”

善男子，如销金矿，金非销有，既已成金，不重为矿，经无穷时，金性不坏，不应说言本非成就，如来圆觉，亦复如是。善男子，一切如来妙圆觉心，本无菩提及与涅　，亦无成佛及不成佛，无妄轮回及非轮回。	“Good man, it is like refining gold ore: gold does not come into being through refining. Once it has become gold, it does not become ore again. Though endless ages pass, the nature of gold is not destroyed. One should not say that it was not originally complete. The Tathāgata’s perfect enlightenment is likewise. Good man, the wondrous mind of perfect enlightenment of all Tathāgatas originally has neither bodhi nor nirvāṇa, neither becoming a Buddha nor not becoming a Buddha, neither deluded saṃsāra nor non-saṃsāra.”
善男子，但诸声闻所圆境界，身心语言皆悉断灭，终不能至彼之亲证，所现涅　。何况能以有思惟心，测度如来圆觉境界，如取萤火烧须弥山终不能著，以轮回心生轮回见，入于如来大寂灭海，终不能至。	“Good man, even the perfected realm of the śrāvakas, in which body, mind, and speech are all extinguished, can never attain the personally realized nirvāṇa that appears there. How much less can one use a mind that thinks and deliberates to measure the realm of the Tathāgata’s perfect enlightenment. It is like trying to burn Mount Sumeru with the light of a firefly: one will never ignite it. To give rise to views of saṃsāra with a saṃsāric mind and seek to enter the Tathāgata’s great ocean of quiescent extinction is ultimately impossible.”
是故我说一切菩萨及末世众生，先断无始轮回根本。善男子，有作思惟从有心起，皆是六尘妄想缘气，非实心体，已如空华。用此思惟辨于佛境，犹如空华复结空果，辗转妄想，无有是处。善男子，虚妄浮心，多诸巧见，不能成就圆觉方便，如是分别，非为正问。	“Therefore I say that all bodhisattvas and sentient beings in the final age must first sever the root of beginningless saṃsāra. All thought and deliberation that is contrived arises from a conditioned mind; it is nothing but the breath of deluded thought conditioned by the six sense objects, not the substance of the true mind. It is already like flowers in empty space. To use such thought to discern the Buddha’s realm is like seeking to form fruit from flowers in empty space. Deluded thoughts multiply in succession; this is impossible. Good man, the floating mind of falsity abounds in clever views and cannot accomplish the expedient means of perfect enlightenment. Such discrimination is not a proper question.”
尔时世尊欲重宣此义，而说偈言：	Then the World-Honored One, wishing to restate this meaning, spoke in verse:
金刚藏当知，如来寂灭性，	“Vajragarbha, you should know: the Tathāgata’s nature of quiescent extinction,”

未曾有终始，若以轮回心，	“Has never had beginning or end. If one uses a saṃsāric mind,”
思惟即旋复，但至轮回际，	“Thought itself turns again; one reaches only the limits of saṃsāra,”
不能入佛海，譬如销金矿，	“And cannot enter the Buddha’s ocean. It is like refining gold ore:”
金非销故有，虽复本来金，	“Gold does not exist because of refining. Although it is originally gold,”
终以销成就，一成真金体，	“It is only through refining that it is brought to completion. Once the substance of true gold is formed,”
不复重为矿，生死与涅　，	“It does not again become ore. Birth and death and nirvāṇa,”
凡夫及诸佛，同为空华相，	“Ordinary beings and all Buddhas, are alike appearances of flowers in empty space.”
思惟犹幻化，何况诘虚妄，	“Thought itself is still like an illusion; how much less should one question what is false.”
若能了此心，然后求圆觉。	“Only when you understand this mind may you then seek perfect enlightenment.”
金刚藏问意，以为成佛因地法行，及顿渐二门，既闻命矣，但既云众生本来成佛，何故复起无明耶？既众生本有无明，佛何故又说本成佛耶？又十方众生，本来成佛，后起无明，如是，一切诸佛，亦当再起无明矣，然则何时复生一切烦恼耶？佛与众生，同本无生，无生之中，若同妄起，则佛与众生，义又何别，故起此三惑而问也。	The intent of Vajragarbha’s question was this: he had already heard of the practices at the causal stage for attaining Buddhahood, as well as the two gates of sudden and gradual attainment. Yet, if sentient beings are originally Buddhas, why do they again give rise to ignorance? If sentient beings inherently possess ignorance, why does the Buddha again say that they are originally Buddhas? Further, if sentient beings throughout the ten directions were originally Buddhas and later gave rise to ignorance, then all Buddhas should likewise again give rise to ignorance. If so, when would all afflictions arise again? Buddhas and sentient beings are alike originally unborn. If, within the unborn, both alike give rise to delusion, what distinction in meaning remains between Buddhas and sentient beings? Therefore, he gave rise to these three delusions and asked this question.
此问关系信上究竟决定，此中秘妙，义却甚深，非方便开示，无由明悟，佛故许之。	This question concerns ultimate certainty in faith. Its hidden subtleties are exceedingly profound; without an expedient explanation, there would be

	no way to awaken to them clearly. Therefore, the Buddha granted the request.
佛先破其三惑，谓情器各界众生，一切不离分别，如始终是非生灭前后有无聚散起止等，在情界念念相续，在器界往复循环，无一非依妄建立，皆是轮回，以轮回见，辨此圆觉，连圆觉亦同流转矣，因轮回心亦从圆觉所自出，譬	The Buddha first refutes these three delusions. He says that sentient beings in the realms of sentient life and material objects never depart from discrimination: beginning and end, right and wrong, arising and ceasing, before and after, existence and nonexistence, gathering and dispersing, arising and stopping, and so forth. In the sentient realm, thoughts continue one after another; in the material realm, there is cyclical coming and going. Nothing is not established in reliance on delusion; all is saṃsāra. To discern this perfect enlightenment through saṃsāric views makes even perfect enlightenment seem to turn and flow, because the saṃsāric mind itself also arises from perfect enlightenment. This is illustrated by dreaming of real objects.
如梦见实物，物亦是梦，又如云动时，当作月动，舟行时，当作岸移，云与舟之动，既是生死轮垢，曾未清净，反疑月岸不动之圆觉，亦同此轮转垢秽，此由于根本未明，故先破之。	Such objects, too, are a dream. It is also like taking the moon to move when clouds move, or taking the shore to shift when a boat travels. The movement of clouds and boats is itself the defilement of the wheel of birth and death, which has never been purified; yet one instead doubts that the perfect enlightenment, still like the moon and the shore, is likewise subject to the defilement of this revolving motion. This is because the fundamental principle has not been understood, and so it is first refuted.
次言由此幻翳，妄见空华，非有实体，幻翳若除，不可说言何时再起幻翳，何以故，幻翳与空华，非属相联对待，翳不与华合，华不随翳生，因翳而立妄见，非华实生，二法各不相知，正如空华，灭于空时，不可说言虚空何时更起空华。	Next, he says that because of this illusory cataract, one falsely sees flowers in empty space; they have no real substance. Once the illusory cataract is removed, one cannot say when it will arise again. Why? The illusory cataract and flowers in empty space are not things joined together in mutual dependence. The cataract does not join with the flowers, nor do the flowers arise in accordance with the cataract. Deluded seeing is posited because of the cataract; the flowers do not actually arise. The two phenomena do not know one another. It is precisely like flowers in empty space vanishing in space: one cannot say when empty space will again give rise to such flowers.

何以故，空本无华，非起灭故，今此妙觉圆照，离于华翳，原本不动，如月如岸，而无明生死涅　，不过一幻起幻灭，一迷一悟，究与觉性何关，既以虚空而论，属于世法，以暂有暂无之物，尚不随华起灭，何况湛寂真常之圆觉	Why? Empty space originally has no flowers, and so flowers neither arise nor cease. This wondrous awakening that perfectly illumines is now free from flowers and cataracts and is originally unmoving, like the moon and the shore. Ignorance, birth and death, and nirvāṇa are no more than the arising and ceasing of an illusion—a single delusion and a single awakening. What relation do they ultimately have to the nature of awakening? Even empty space, considered as a worldly dharma, does not arise or cease with flowers, though it is spoken of in terms of temporary existence and nonexistence. How much less can perfect enlightenment, serene, quiescent, eternally abiding, and equal in its intrinsic nature, do so?
，本性平等乎，是故果位既不再迷，成佛决不再起无明，众生本来成佛者，如金矿，不得谓为非金，而金杂于砂，不能起用，但砂非本合于金，金亦非销熔而始得，以金本有故，既已成金，开悟成佛，决不重入为矿，经无穷时，金性不变，不应说言如来圆觉本非成就，必待修而后得，与得而再妄等谬见也。	Therefore, once one has reached the fruition stage, one does not again become deluded; having become a Buddha, one certainly does not again give rise to ignorance. That sentient beings are originally Buddhas is like gold ore: it cannot be said not to be gold. Yet gold is mixed with sand and cannot function. The sand was not originally united with the gold, nor is gold first obtained through smelting, for gold is inherently present. Once it has become gold—once one has awakened and become a Buddha—one certainly does not again enter the state of ore. Though endless ages pass, gold's nature does not change. One should not maintain the mistaken view that the Tathāgata's perfect enlightenment was not originally complete and must await cultivation to be attained, or that after attaining it one again becomes deluded.
次言一切如来妙圆觉心，是本来成就，就说不到菩提涅　，成佛不成佛，轮回非轮回矣，然以声闻境界，未入亲证，法见未除，落于断灭，尚不明此旨，何况众生劣见，以小如萤火之有思维我见心，测度大如须弥之圆觉境耶，故以轮回心生轮回见，入如来大寂灭海，终不能至。	Next, he says that the wondrous mind of perfect enlightenment of all Tathāgatas is originally complete. Thus there is no basis even for speaking of bodhi or nirvāṇa, becoming a Buddha or not becoming a Buddha, saṃsāra or non-saṃsāra. Yet those in the realm of the śrāvakas, who have not entered personal realization, have not eliminated views of dharmas, and fall into annihilationism, still do not understand this principle. How much less can sentient beings with inferior views, using a self-attached mind of thought and deliberation as small as a firefly, measure the realm of perfect

	enlightenment as vast as Mount Sumeru? Therefore, with a saṃsāric mind they give rise to saṃsāric views, and though they seek to enter the Tathāgata's great ocean of quiescent extinction, they can never reach it.
再次佛说此有思维心，都是六尘妄想缘气，非实心体，要用虚妄心，冀有所成就，正同空华求结空果，辗转成妄，徒增巧见，决不能成就圆觉方便也。	The Buddha further says that this mind of thought and deliberation consists entirely of the conditioned breath of deluded thoughts arising from the six sense objects; it is not the substance of the true mind. To use a false mind in the hope of accomplishing something is precisely like seeking to form fruit from flowers in empty space. Delusion only multiplies in succession, adding useless clever views in vain; one can never accomplish the expedient means of perfect enlightenment.
再次说到本题决定办法，谓妄见分别，终无实益，只有先断无始轮回根本，即是以智破妄，明心见性，亲证圆觉，即无退转，若以分别心，立此三惑，即属邪见，非为正问，总之此惑，即修后之所知障。	He further states the decisive method relevant to the main subject: deluded views and discrimination ultimately bring no real benefit. One must first sever the root of beginningless saṃsāra—that is, use wisdom to dispel delusion, realize the mind and see one's true nature, and personally realize perfect enlightenment. Then there is no regression. If one establishes these three delusions with a discriminating mind, they are erroneous views, not a proper question. In sum, this delusion is the cognitive obstruction that arises after practice.
此分正破所知障，以未明金刚藏本体，每起种种妄虑，粗者我见，细者法见，近世人未证圆觉，妄评是非，考据比量，自增我慢，即是此病，盖于将明未明之时，白雪之白，与白鸟之白，似同实异，最易淆乱，此修行中一大关键，不可不知，今当先知本来，再求深入，故偈云，若能了此心，然后求圆觉，无非除所知障耳。	This section directly refutes the cognitive obstruction. Because Vajragarbha's fundamental nature has not been understood, all kinds of deluded anxieties arise: coarser ones are views of self, while subtler ones are views of dharmas. People today who have not realized perfect enlightenment rashly judge right and wrong, engage in textual verification and inference, and increase their own arrogance; this is precisely this illness. At the point between understanding and not understanding, the whiteness of snow and the whiteness of a white bird may appear the same yet are in fact different, and confusion is easiest. This is a major critical point in cultivation and must be understood. One must first know the original nature and then seek deeper penetration. Therefore the verse says, "Only when you understand this mind may you then seek perfect

	enlightenment.” This is nothing other than removing the cognitive obstruction.
此分内疑悔二字，应注意，疑因修而起，悔因疑而生，皆不定之法，极言其惑也，凡修至中途，忽起所知，由自己知见不正而起疑，又无善知识为之决定而生悔，非求佛开示秘密，不能破此迷闷，故曰无遮大悲。	The two Chinese characters “doubt and regret” in this section require attention. Doubt arises through practice, and regret is born from doubt; both are unstable dharmas, which strongly emphasizes the depth of this delusion. Whenever practitioners reach the middle of their course and suddenly give rise to cognitive views, doubt arises from their own incorrect understanding and views. When there is no good spiritual teacher to give them certainty, regret arises. Unless they seek the Buddha’s revelation of the secret teaching, they cannot dispel this bewilderment and oppression. Hence the phrase “impartial great compassion.”
佛正答时，不先破其三惑，只说轮回之根在于何处，即尔自生疑悔之根也，以颠倒妄心，未出轮回，用糊涂眼，辨于圆觉，是自心取自心，非幻而亦幻，反使圆觉性亦随之而糊涂流转，如云与月，舟与岸，谁动谁止，转难分别，其终不能出此轮回也矣，此破其疑悔之根也。	When the Buddha gives his direct answer, he does not first refute the three delusions. He merely explains where the root of saṃsāra lies: it is precisely the root from which you yourself give rise to doubt and regret. With an inverted and deluded mind that has not emerged from saṃsāra, and with confused eyes, one seeks to discern perfect enlightenment. It is the mind taking its own mind—though not an illusion, it becomes an illusion. It instead makes the nature of perfect enlightenment itself seem to turn and flow in confusion. Like clouds and the moon, a boat and the shore, which moves and which remains still becomes ever harder to distinguish. In the end, one cannot emerge from this saṃsāra. This refutes the root of doubt and regret.
中段文最重要，只说本来不有，只是无明为因，幻想为果，文内如空本无华，非起灭故，金非销有，金性不坏等句，显如来圆觉，本来成就，无杂无坏，有何菩提涅　轮回非轮回诸妄见耶？但二乘断见，凡夫常见，如何能测，正同萤火烧须弥，空华求空果矣。	The middle passage is most important. It says only that there was originally no such thing; ignorance is merely the cause, and fantasy the result. Statements such as “empty space originally has no flowers, and so they neither arise nor cease,” “gold does not exist because of refining,” and “the nature of gold is not destroyed” reveal that the Tathāgata’s perfect enlightenment is originally complete, without admixture or decay. How could there be such deluded views as bodhi, nirvāṇa, saṃsāra, or non-saṃsāra? Yet how could the annihilationist views of the two vehicles or the eternalist views of ordinary beings measure this? It is exactly like

	trying to burn Mount Sumeru with a firefly or seeking fruit from flowers in empty space.
次说不应辗转妄想，徒增巧见，成为邪问，只有先断无始无明，则三惑不破自破，此遮说法也，惟钝根人未必能了，当代答曰，众生本来成佛，是言其体，无明是幻垢，体本不坏，垢则不无，体不因垢而坏，明则依旧，以本来不动故，此圣凡之别也。	Next, it says that one should not indulge in successive deluded thoughts, vainly adding clever views and thereby turning them into misguided questions. One need only first cut off beginningless ignorance; then, even without deliberately destroying them, the three delusions will destroy themselves. This is a teaching by way of exclusion. Yet people of dull faculties may not necessarily understand it. The present reply says: sentient beings are originally Buddhas—this refers to their essence. Ignorance is like illusory grime: the essence is fundamentally indestructible, though the grime is not nonexistent. The essence is not damaged by the grime, and its luminosity remains as before, because it has been unmoving from the very beginning. This is the distinction between sages and ordinary beings.
此经但说平等本际，就根本说，故一切众生皆是佛，非关无明之有无也，至于佛，则金已出矿，不重为矿，断不致再起无明，尔今所问，是以有思维心，妄测如来境界，故非正问，此表说法也。	This sūtra speaks only of the equal original ground, speaking from the fundamental standpoint. Therefore, all sentient beings are Buddhas; it is not a matter of whether ignorance is present or absent. As for a Buddha, gold has already been extracted from the ore and will not become ore again; therefore, ignorance will certainly not arise again. Your present question uses a mind of conceptual thought to vainly speculate about the Tathāgata’s realm, and is therefore not a proper question. This is an affirmative teaching.
【翳】　眼病也。	[Speck] An eye disease.
【蒙昧】　昏朦也。	[Obscurity] Dimness and indistinctness.
【遮】　障碍也。	[Obstruct] To hinder.
【悔】　不定之惑也。	[Hesitation] Uncertain delusion.
【销】　熔化也。	[Melt] To liquefy.
【须弥山】　妙高山也，山顶为忉利天，四腰为四天王天。	[Mount Sumeru] Also called Mount Meru or Mount Sumeru. At its summit is the Heaven of the Thirty-Three; on its four slopes are the heavens of the Four Heavenly Kings.

弥勒菩萨

Maitreya Bodhisattva

于是弥勒菩萨在大众中，即从座起，顶礼佛足，右绕三匝，长跪叉手，而白佛言：大悲世尊，广为菩萨开秘密藏，令诸大众深悟轮回，分别邪正，能施末世一切众生，无畏道眼，于大涅　，生决定信，无复重随轮转境界，起循环见。	Then Maitreya Bodhisattva, amid the assembly, rose from his seat, bowed at the Buddha's feet, circumambulated him three times to the right, knelt upright with palms joined, and addressed the Buddha: "Greatly Compassionate World-Honored One, you have extensively opened the treasury of profound secrets for the bodhisattvas, enabling the entire assembly deeply to understand saṃsāra, distinguish the false from the true, bestow upon all sentient beings in the final age the fearless Dharma eye, give rise to resolute faith in great nirvāṇa, and no longer follow the revolving states of transmigration or give rise to views of cyclical recurrence."
世尊，若诸菩萨及末世众生，欲游如来大寂灭海，云何当断轮回根本，于诸轮回有几种性，修佛菩提，几等差别，回入尘劳，当设几种教化方便，度诸众生。	"World-Honored One, if bodhisattvas and sentient beings in the final age wish to enter the Tathāgata's great ocean of quiescence, how should they cut off the root of saṃsāra? How many kinds of dispositions are there within saṃsāra? In cultivating the Buddha's bodhi, how many distinctions of level are there? When returning to the dusts and labors to transform sentient beings, how many skillful means of teaching should be established?"
惟愿不舍救世大悲，令诸修行一切菩萨，及末世众生，慧目肃清，照曜心镜，圆悟如来无上知见。作是语已，五体投地，如是三请，终而复始。	"We only pray that, without relinquishing your great compassion to save the world, you will enable all bodhisattvas who cultivate the path, as well as sentient beings in the final age, to purify their eyes of wisdom, illuminate the mirror of their minds, and perfectly awaken to the Tathāgata's unsurpassed knowledge and vision." Having spoken thus, he prostrated with all five parts of his body touching the ground. He made this threefold request, ending and beginning again.
尔时，世尊告弥勒菩萨言：善哉善哉，善男子，汝等乃能为诸菩萨及末世众生，请问如来深奥秘密微妙之义，令诸菩萨洁清慧目，及令一切末世众生，永断轮回，心悟实相，具无生忍，汝今谛听，当为汝说。时弥勒菩萨奉教欢喜，及诸大众默然而听。	At that time, the World-Honored One said to Maitreya Bodhisattva: "Excellent, excellent, good man! You and the others are able to ask the Tathāgata about these profound, secret, and subtle meanings for the sake of the bodhisattvas and sentient beings in the final age. This will purify the

	eyes of wisdom of the bodhisattvas and enable all sentient beings in the final age forever to cut off saṃsāra, awaken in mind to true reality, and possess the forbearance of the unborn. Listen carefully now, and I shall explain it to you.” Maitreya Bodhisattva gladly received the teaching, and the entire assembly listened silently.
善男子，一切众生从无始际，由有种种恩爱贪欲，故有轮回。若诸世界一切种性，卵生、胎生、湿生、化生，皆因淫欲而正性命。当知轮回，爱为根本，由有诸欲助发爱性，是故能令生死相续。	“Good man, from beginningless time, all sentient beings have undergone saṃsāra because they have had various forms of affection, attachment, and craving. Whatever their mode of birth in all worlds—egg-born, womb-born, moisture-born, or transformation-born—all establish their life and nature through sexual desire. You should know that attachment is the root of saṃsāra. Because the various desires assist in arousing the nature of attachment, birth and death continue without interruption.”
欲因爱生，命因欲有，众生爱命，还依欲本，爱欲为因，爱命为果，由于欲境，起诸违顺，境背爱心而生憎嫉，造种种业，是故复生地狱饿鬼。	“Desire arises from attachment, and life exists because of desire. Sentient beings cherish life and, in turn, rely upon desire as its root. Attachment and desire are the cause; cherishing life is the result. In relation to objects of desire, they give rise to favorable and adverse responses. When circumstances oppose their attached minds, aversion and jealousy arise, and they create various karmas. Therefore, they are again born as hell beings and hungry ghosts.”
知欲可厌，爱厌业道，舍恶乐善，复现天人，又知诸爱可厌恶故，弃爱乐舍，还滋爱本，便现有为增上善果，皆轮回故，不成圣道。是故众生欲脱生死，免诸轮回，先断贪欲，及除爱渴。	“Knowing desire to be detestable, they become attached to rejecting evil courses of action, abandon evil, and delight in good; thus they are again born among humans and devas. Further, knowing the various attachments to be detestable, they cast aside attachment and delight in renunciation, yet thereby nourish the root of attachment. They then manifest the superior wholesome results of conditioned existence. All this belongs to saṃsāra and does not constitute the sacred path. Therefore, if sentient beings wish to transcend birth and death and escape all saṃsāra, they must first cut off craving and desire and eliminate the thirst of attachment.”

善男子，菩萨变化示现世间，非爱为本，但以慈悲令彼舍爱，假诸贪欲而入生死。若诸末世一切众生，能舍诸欲及除憎爱，永断轮回，勤求如来圆觉境界，于清净心便得开悟。	“Good man, bodhisattvas manifest transformations in the world not on the basis of attachment, but through compassion, so that others may relinquish attachment. They provisionally employ craving and desire to enter birth and death. If all sentient beings in the final age can abandon all desires and eliminate hatred and attachment, they will forever cut off saṃsāra. If they diligently seek the Tathāgata’s realm of perfect enlightenment, they will awaken through the pure mind.”
善男子，一切众生由本贪欲，发挥无明，显出五性差别不等，依二种障而现深浅。云何二障，一者理障，碍正知见，二者事障，续诸生死。	“Good man, all sentient beings develop ignorance through their underlying craving and desire, which reveals five unequal and distinct dispositions. Their depth and shallowness appear in dependence upon two kinds of obstruction. What are these two obstructions? First, the obstruction of principle, which hinders right view; second, the obstruction of phenomena, which perpetuates birth and death.”
云何五性，善男子，若此二障未得断灭，名未成佛，若诸众生永舍贪欲，先除事障未断理障，但能悟入声闻缘觉，未能显住菩萨境界。	“What are the five dispositions? Good man, if these two obstructions have not been eliminated, one is said not to have become a Buddha. If sentient beings forever abandon craving and desire, first eliminating the obstruction of phenomena but not cutting off the obstruction of principle, they can only awaken to the states of śrāvakas and pratyekabuddhas; they cannot manifest or abide in the bodhisattva realm.”
善男子，若诸末世一切众生，欲泛如来大圆觉海，先当发愿勤断二障，二障已伏，即能悟入菩萨境界，若事理障已永断灭，即入如来微妙圆觉，满足菩萨及大涅　。	“Good man, if all sentient beings in the final age wish to sail upon the Tathāgata’s great ocean of perfect enlightenment, they must first make vows and diligently cut off the two obstructions. Once these two obstructions have been subdued, they can awaken to the bodhisattva realm. Once the obstructions of principle and phenomena have been forever eliminated, they enter the Tathāgata’s subtle perfect enlightenment and fulfill both the bodhisattva path and great nirvāṇa.”
善男子，一切众生皆证圆觉，逢善知识，依彼所作因地法行，尔时修习，便有顿渐。若遇如来无上菩提正修行路，根无大小，皆成佛果。若诸众生虽求善友，遇邪见者未得正悟，是则名为外道种性，邪师过谬，非众生咎，是名众生五性差别。	“Good man, all sentient beings realize perfect enlightenment. Upon encountering a good spiritual friend, they practice according to the Dharma practices of the causal stage taught by that teacher; at that time, their cultivation may be sudden or gradual. If they encounter the Tathāgata’s

	unsurpassed path of correct practice toward bodhi, there is no distinction between greater and lesser faculties: all attain Buddhahood. If sentient beings seek good spiritual friends but encounter those of wrong view and fail to attain correct awakening, this is called the disposition of non-Buddhist paths. The error lies with the mistaken teacher, not with sentient beings. These are called the five distinct dispositions of sentient beings.”
善男子，菩萨唯以大悲方便，入诸世间，开发未悟，乃至示现种种形相，逆顺境界，与其同事，化令成佛，皆依无始清净愿力。若诸末世一切众生，于大圆觉起增上心，当发菩萨清净大愿，应作是言，愿我今者住佛圆觉，求善知识，莫值外道，及与二乘。依愿修行，渐断诸障，障尽愿满，便登解脱清净法殿，证大圆觉妙庄严域。	“Good man, bodhisattvas enter the various worlds solely through skillful means of great compassion, opening and guiding those who have not awakened. They even manifest various forms and favorable or adverse circumstances, engaging in the same activities as sentient beings in order to transform them and bring them to Buddhahood. All this relies upon their beginningless pure power of vows. If all sentient beings in the final age give rise to an earnest resolve for great perfect enlightenment, they should make the bodhisattva’s pure great vow and say: ‘May I now abide in the Buddha’s perfect enlightenment, seek good spiritual friends, and never encounter non-Buddhist paths or the two vehicles. Practicing according to this vow, I shall gradually cut off all obstructions. When the obstructions are exhausted and my vows fulfilled, I shall ascend to the pure Dharma hall of liberation and realize the wondrously adorned realm of great perfect enlightenment.’”
尔时世尊欲重宣此义，而说偈言：	At that time, wishing to restate this meaning, the World-Honored One spoke these verses:
弥勒汝当知，一切诸众生，	“Maitreya, you should know:
不得大解脱，皆由贪欲故，	All sentient beings fail to attain great liberation because of craving and desire;
堕落于生死，若能断憎爱，	They fall into birth and death. If they can cut off hatred and attachment,
及与贪嗔痴，不因差别性，	As well as greed, anger, and ignorance, then, regardless of their differing dispositions,
皆得成佛道，二障永销灭，	All may attain the Buddha Way. When the two obstructions are forever extinguished,

求师得正悟，随顺菩萨愿，	They seek a teacher and attain correct awakening, in accordance with the bodhisattvas' vows.
依止大涅　，十方诸菩萨，	Relying on great nirvāṇa,
皆以大悲愿，示现入生死，	The bodhisattvas of the ten directions all manifest entry into birth and death through their vows of great compassion.
现在修行者，及末世众生，	Those who practice now, and sentient beings in the final age,
勤断诸爱见，便归大圆觉。	Need only diligently cut off all attachments and views, and they will return to great perfect enlightenment."
弥勒问意，谓似此决定境界，消诸迷惑，开无畏道眼，得大决定，诚为希有，但此无上知见，系圆悟如来境界，欲使慧目清净，如何先断轮回根本，虽轮回诸相，无取无舍，而各各根性不同，究有几种性别，从假入空，修佛菩提，有几种法门差别，又菩萨如何而可入于尘劳，教化众生，应设几种方便法门，方不落小悲爱见，故须问也。	The import of Maitreya's question is this: such a state of certainty dispels all delusion, opens the fearless Dharma eye, and brings great certainty; it is indeed rare. Yet this unsurpassed knowledge and vision depends upon perfectly awakening to the Tathāgata's realm. If one wishes to purify the eye of wisdom, how does one first cut off the root of saṃsāra? Although, with respect to the various appearances of saṃsāra, there is neither grasping nor rejection, dispositions nevertheless differ. How many kinds of disposition are there? In entering emptiness through provisional existence and cultivating the Buddha's bodhi, how many distinct Dharma gates are there? And how may bodhisattvas enter the dusts and labors to teach sentient beings? How many expedient Dharma gates should they establish so as not to fall into the view of the lesser compassion of attachment? Thus this question had to be asked.
佛首答以轮回根本，即是恩爱贪欲，胎卵湿化四生，莫不外缘淫欲，内启爱性而立性命，欲因爱生，因也，命因欲有，果也。由于欲境，分有顺逆，因顺逆而立爱憎，造种种业，是故复生三恶道，以为果报，一也。	The Buddha first answered that the root of saṃsāra is affection, attachment, greed, and desire. Among the four modes of birth—womb, egg, moisture, and transformation—none is without the external condition of sexual desire and the inward arousal of the nature of attachment, through which life is established. Desire arises from attachment: this is the cause. Life exists because of desire: this is the result. With respect to objects of desire, favorable and adverse responses arise. From favorable and adverse responses, attachment and aversion are established, and various karmas are

	created. Therefore, one is again born in the three lower realms as karmic retribution. This is the first case.
及明善恶，知欲之可厌，爱善而厌恶，取于十善，乐造善果，是故复生人天，以为果报，二也。	He also explained good and evil: knowing desire to be detestable, one loves good and rejects evil, takes up the ten wholesome deeds, and delights in creating wholesome results. Therefore, one is again born among humans and devas as karmic retribution. This is the second case.
及至修行，知虽爱取于善，尚非究竟，以此爱取，亦由爱本所滋生，亦当弃之，入于四禅，不知此亦尚非究竟，以不离有为增上善果故，三也。此三种不论胜劣，皆属轮回，不成圣道，是故众生欲了生死，免轮回，不独应断粗分贪欲，并应除细分爱渴。以爱渴乃法执之微细习气，亦生死之根。	When one reaches the stage of cultivation, one knows that even attachment to wholesome attainment is not ultimate. Since this attachment also grows from the root of attachment, it too must be abandoned. One enters the four dhyānas but does not know that these are still not ultimate, because they do not depart from the superior wholesome results of conditioned existence. This is the third case. These three types, whether superior or inferior, all belong to saṃsāra and do not constitute the sacred path. Therefore, if sentient beings wish to transcend birth and death and escape saṃsāra, they should not only cut off coarse craving and desire, but also eliminate the subtle thirst of attachment. For the thirst of attachment is the subtle habitual tendency of attachment to dharmas and is also the root of birth and death.
佛再伸说，菩萨变化而为众生，系度众慈悲，欲教化众生，令彼舍爱，自己则非爱为本，不过假诸贪欲，入于生死，游戏三昧，若一切众生，能舍憎爱诸欲，便得开悟，证得清净心，永断轮回矣。读者且道，菩萨发心度生，是不是微细爱渴，曰是，虽然不可无此事，不必有此心，切不可着意，经云，如是度尽无量众生，实无有众生得灭度者	The Buddha further explained that bodhisattvas transform themselves into sentient beings out of compassion in order to liberate the many. Wishing to teach sentient beings and enable them to relinquish attachment, they themselves do not act on the basis of attachment; they merely provisionally employ craving and desire to enter birth and death, abiding in the samādhi of play. If all sentient beings can abandon the various desires of aversion and attachment, they will awaken, realize the pure mind, and forever cut off saṃsāra. Readers, tell me: when bodhisattvas arouse the resolve to liberate sentient beings, is this a subtle thirst of attachment? The answer is yes. Yet although this activity cannot be absent, the corresponding mind need not be present. One must never become attached to it. The sūtra says: “Thus, although I liberate immeasurable sentient

	beings, in truth there are no sentient beings who attain liberation.”
再次说众生因贪欲无明，显出五性差别，总不离二障，一者理障，碍正知见，入变易生死；二者事障，起诸染心，入分段生死。云何五性：	It is further explained that, because of craving, desire, and ignorance, sentient beings manifest the five distinct dispositions, all of which do not depart from the two obstructions. First is the obstruction of principle, which hinders right view and leads into transformational birth and death. Second is the obstruction of phenomena, which gives rise to various defiled mental states and leads into segmented birth and death. What are the five dispositions?
一者凡夫性，言二障未断，名未成觉者。	First is the disposition of ordinary beings: when the two obstructions have not been cut off, one is called someone who has not attained awakening.
二者二乘性，言事障已断，而法见之理障未除，但能悟入声闻缘觉，非菩萨境界也。	Second is the disposition of the two vehicles: the obstruction of phenomena has been eliminated, but the obstruction of principle—the view of dharmas—has not been removed. Such persons can only awaken to the states of śrāvakas and pratyekabuddhas; this is not the bodhisattva realm.
三者菩萨性，言能发大愿，伏此二障，悟入菩萨境界，再进而永断二障根本，即证入佛位。	Third is the bodhisattva disposition: one can make great vows, subdue these two obstructions, and awaken to the bodhisattva realm. Advancing further, one forever cuts off the roots of the two obstructions and thereby realizes the Buddha stage.
四者不定性，经谓一切众生，皆证圆觉，译文似误，此言已证知一切众生皆具足圆觉性而未启发也，若逢善知识而皈依之，依彼所示修行法门，便有顿渐之别，如得无上菩提之正修行路，则根无大小，早晚毕竟成佛。	Fourth is the indeterminate disposition. The sūtra says that all sentient beings realize perfect enlightenment; the wording of the Chinese sūtra translation seems mistaken. This means that all sentient beings are already known to possess the nature of perfect enlightenment, though it has not yet been brought forth. If they encounter and take refuge in a good spiritual friend, then cultivate according to the Dharma gate that person teaches, there will be distinctions of sudden and gradual. If they obtain the correct path of practice toward unsurpassed bodhi, there is no distinction between greater and lesser faculties: sooner or later, they will certainly attain Buddhahood.

五者阐提性，或外道性，言自己虽勤求圣道，但遇邪师，未得正悟，此邪师之过，非众生咎也。	Fifth is the icchantika disposition, or the disposition of non-Buddhist paths. Although such persons diligently seek the sacred path, they encounter mistaken teachers and do not attain correct awakening. This is the fault of the mistaken teacher, not of sentient beings.
此谓五性差别，只就性上说，与前分说轮回，用意微有不同。	These are called the five distinct dispositions. They are explained only in terms of disposition, and the intention differs slightly from the preceding division of saṃsāra.
总之众生因缘不同，遂有差别，菩萨以大悲愿力，入诸世间，示现种种形相，或顺或逆，或布施爱语，或利行同事，无非开发未悟，化令成佛，惟有时亦生厌倦，当提起无始清净愿力，以为策励，行忍辱精进波罗蜜也。	In sum, because sentient beings have different causes and conditions, distinctions arise. Through the power of their great compassionate vows, bodhisattvas enter the various worlds and manifest many forms, sometimes favorable and sometimes adverse. Whether through giving, loving speech, beneficial conduct, or engaging in the same activities, they do nothing but open and guide the unawakened and transform them into Buddhas. Yet at times they may also grow weary. Then they should raise up their beginningless pure power of vows as encouragement and practice the pāramitās of patience and diligence.
再次说末世一切众生求圆觉者，当发增上大愿，应自念言，我今求证圆觉，决定不趣二乘外道，但求善知识，依愿修行，具足悲智，渐断诸障，得大解脱，登妙庄严域，佛设种种法门，无非使众生自度，而自度之总诀，曰勤断爱见而已。	It is further said that all sentient beings in the final age who seek perfect enlightenment should make an earnest great vow. They should say to themselves: “I now seek to realize perfect enlightenment. I shall certainly not turn toward the two vehicles or non-Buddhist paths, but seek only good spiritual friends. Practicing according to my vow, fully endowed with compassion and wisdom, I shall gradually cut off all obstructions, attain great liberation, and ascend to the wondrously adorned realm.” The Buddha established various Dharma gates solely to enable sentient beings to liberate themselves. The essential instruction for self-liberation is simply to diligently cut off attachment and views.
【无畏】　决定无疑意。	[Fearless] Means resolute and without doubt.
【循环】　往复流转也。	[Cyclical recurrence] Means repeatedly revolving back and forth.
【海】　广大包容义。	[Ocean] Conveys vastness and inclusiveness.

【照曜】　光明也。	[Illuminate] Means light.
【奥】　幽远也。	[Profound] Means hidden and distant.
【相续】　连续不断也。	[Continue] Means unceasing continuity.
【违】　逆也。	[Adverse] Means contrary.
【厌】　厌恶也。	[Detestable] Means loathsome.
【泛】　游戏自也。	[Sail] Means to roam freely.
【顿渐】　迟速利钝之义。	[Sudden and gradual] Refers to slowness and swiftness, or sharpness and dullness of faculties.
【谬】　误也。	[Error] Means mistake.
【咎】　过也。	[Fault] Means blame.
【同事】　四摄之一也，即布施爱语利行同事。	[Engaging in the same activities] Is one of the four means of embracing sentient beings: giving, loving speech, beneficial conduct, and engaging in the same activities.
【值】　遇也。	[Encounter] Means to meet.
【域】　地也，意境也。	[Realm] Means a place or a state of mind.

清净慧菩萨

Bodhisattva Pure Wisdom

于是清净慧菩萨在大众中，即从座起，顶礼佛足，右绕三匝，长跪叉手，而白佛言：大悲世尊，为我等辈，广说如是不思议事。本所不见，本所不闻，我等今者蒙佛善诱，身心泰然，得大饶益。	Then Pure-Wisdom Bodhisattva, in the midst of the assembly, rose from his seat, bowed at the Buddha's feet, circumambulated him three times to the right, knelt upright with palms joined, and addressed the Buddha: "World-Honored One of Great Compassion, you have extensively explained to us such inconceivable matters. We have never before seen or heard them. Now, through the Buddha's skillful guidance, our bodies and minds are at ease, and we have received great benefit."
愿为诸来一切法众，重宣法王圆满觉性。一切众生及诸菩萨如来世尊，所证所得，云何差别。令末世众生闻此圣教，随顺开悟，渐次能入。作是语已，五体投地，如是三请，终而复始。	"May you again proclaim, for all those in the Dharma assembly to come, the perfect awakened nature of the Dharma King. What distinctions are there between the realizations and attainments of all sentient beings, bodhisattvas, and Tathāgatas, World-Honored Ones? Thus may sentient beings in the Dharma-ending age hear this sacred teaching,

	accord with it and awaken, and gradually be able to enter it." Having spoken thus, he prostrated himself fully on the ground and made this request three times, each time repeating it from beginning to end.
尔时，世尊告清净慧菩萨言：善哉善哉，善男子，汝等乃能为末世众生，请问如来渐次差别，汝今谛听，当为汝说。时清净慧菩萨奉教欢喜，及诸大众默然而听。	At that time, the World-Honored One said to Pure-Wisdom Bodhisattva: "Excellent, excellent, good man. You are able to ask the Tathāgata, on behalf of sentient beings in the Dharma-ending age, about the gradual distinctions. Listen carefully now, and I shall explain it to you." Pure-Wisdom Bodhisattva gladly received the teaching, and he and the whole assembly listened silently.
善男子，圆觉自性，非性性有，循诸性起，无取无证，于实相中，实无菩萨及诸众生。何以故，菩萨众生皆是幻化，幻化灭故，无取证者。譬如眼根，不自见眼，性自平等，无平等者。	"Good man, the intrinsic nature of perfect enlightenment is not a nature, yet natures exist in dependence upon it. Following the arising of all natures, there is neither grasping nor realization. Within true reality, there are in truth no bodhisattvas and no sentient beings. Why is this? Bodhisattvas and sentient beings are all illusory transformations. When illusory transformations cease, there is no one who grasps or realizes. It is like the eye faculty, which cannot see itself: its nature is inherently equal, and there is no one who establishes equality."
众生迷倒，未能除灭一切幻化，于灭未灭，妄功用中，便显差别。若得如来寂灭随顺，实无寂灭及寂灭者。善男子，一切众生从无始来，由妄想我及爱我者，曾不自知念念生灭，故起憎爱，耽著五欲。	"Sentient beings, deluded and inverted, have not yet eliminated all illusory transformations. Amid what has and has not been extinguished, they mistakenly apply effort and thereby manifest distinctions. If they attain accordance with the Tathāgata's quiescent cessation, there is in truth no quiescent cessation and no one who quiescently ceases. Good man, from beginningless time, all sentient beings have clung to the imagined self and cherished the self. Never knowing that thoughts arise and perish moment after moment, they give rise to aversion and attachment and indulge in the five desires."
若遇善友，教令开悟净圆觉性，发明起灭，即知此生，性自劳虑。若复有人劳虑永断，得法界净，即彼净解为自障碍，故于圆觉而不自在，此名凡夫随顺觉性。	"If they encounter a good spiritual friend who teaches and enables them to awaken to the pure, perfect nature of enlightenment, then, discerning arising and ceasing, they know that this life is by nature toil and anxiety. If someone's toil and

	anxiety are forever cut off and that person attains the purity of the dharma realm, the understanding of that purity itself becomes an obstacle. Therefore, such a person is not free within perfect enlightenment. This is called an ordinary being's accordance with the nature of enlightenment."
善男子，一切菩萨见解为碍，虽断解碍，犹住见觉，觉碍为碍而不自在，此名菩萨未入地者随顺觉性。善男子，有照有觉，俱名障碍，是故菩萨常觉不住，照与照者，同时寂灭。	"Good man, for all bodhisattvas, understanding and views are obstacles. Though they may cut off the obstacle of understanding, they still abide in the awareness of views. Awareness itself becomes an obstacle, and they are not free. This is called the accordance with the nature of enlightenment of bodhisattvas who have not yet entered the bhūmis. Good man, wherever there is illumination or awareness, both are called obstacles. Therefore bodhisattvas constantly awaken without abiding; illumination and that which illuminates simultaneously fall into quiescent cessation."
譬如有人自断其首，首已断故，无能断者，则以碍心自灭诸碍，碍已断灭，无灭碍者。修多罗教，如标月指，若复见月，了知所标毕竟非月。一切如来种种言说开示菩萨，亦复如是，此名菩萨已入地者随顺觉性。	"It is like someone who cuts off his own head. Once the head has been cut off, there is no one capable of cutting. Thus, with the mind of obstruction, one extinguishes all obstructions; once the obstructions have been cut off and extinguished, there is no one who extinguishes obstructions. The teachings of the sūtras are like a finger pointing at the moon. If one sees the moon, one knows that what pointed to it was ultimately not the moon. So too are the Tathāgatas' various verbal teachings and instructions to bodhisattvas. This is called the accordance with the nature of enlightenment of bodhisattvas who have entered the bhūmis."
善男子，一切障碍，即究竟觉。得念失念，无非解脱。成法破法，皆名涅　。智慧愚痴，通为般若。菩萨外道所成就法，同是菩提。无明真如无异境界，诸戒定慧及淫怒痴，俱是梵行。众生国土，同一法性。地狱天宫，皆为净土。有性无性，齐成佛道。一切烦恼，毕竟解脱。法界海慧，照了诸相，犹如虚空，此名如来随顺觉性。	"Good man, all obstacles are ultimate enlightenment. Whether thoughts are present or absent, nothing is other than liberation. Establishing dharmas and destroying dharmas are both called nirvāṇa. Wisdom and ignorance alike are prajñā. The attainments of bodhisattvas and non-Buddhist practitioners are equally bodhi. Ignorance and suchness are not different realms. Precepts, samādhi, and wisdom, as well as lust, anger, and ignorance, are all pure conduct. Sentient beings and lands share one dharma nature. Hell realms and heavenly palaces are all Pure Lands. Those with Buddha-nature and those without it

	alike attain the Buddha Way. All afflictions are ultimately liberation. The oceanic wisdom of the dharma realm illuminates and comprehends all appearances, like empty space. This is called the Tathāgata's accordance with the nature of enlightenment."
善男子，但诸菩萨及末世众生，居一切时不起妄念，于诸妄心亦不息灭，住妄想境不加了知，于无了知，不辩真实。彼诸众生闻是法门，信解受持不生惊畏，是则名为随顺觉性。善男子，汝等当知，如是众生已曾供养百千万亿恒河沙诸佛及大菩萨，植众德本，佛说是人，名为成就一切种智。	"Good man, all bodhisattvas and sentient beings in the Dharma-ending age need only, at all times, refrain from giving rise to deluded thoughts; yet, with regard to deluded mind, do not seek to extinguish it. Dwelling amid the realm of delusion, do not superimpose any further knowing. In the absence of such knowing, do not discern what is the ultimate reality. When sentient beings hear this dharma gate, have faith in it, understand it, receive and uphold it, and do not give rise to alarm or fear, this is called accordance with the nature of enlightenment. Good man, you should know that such sentient beings have already made offerings to hundreds of thousands of millions of Ganges-sands of Buddhas and great bodhisattvas and planted roots of manifold virtue. The Buddha says that such people are called accomplished in the wisdom of all aspects."
尔时世尊欲重宣此义，而说偈言：	At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:
清净慧当知，圆满菩提性，	Pure Wisdom, you should know: the nature of perfect bodhi,
无取亦无证，无菩萨众生，	Has neither grasping nor realization, neither bodhisattvas nor sentient beings.
觉与未觉时，渐次有差别，	Between awakening and not yet awakening, there are gradual distinctions.
众生为解碍，菩萨未离觉，	For sentient beings, understanding is an obstacle; bodhisattvas have not yet left awareness behind.
入地永寂灭，不住一切相，	Those who enter the bhūmis are forever quiescent and do not abide in any appearances.
大觉悉圆满，名为遍随顺，	Great awakening is wholly complete; this is called universal accordance.
末世诸众生，心不生虚妄，	For sentient beings in the Dharma-ending age, let the mind give rise to no delusion.

佛说如是人，现世即菩萨，	The Buddha says that such a person is, in this very life, a bodhisattva.
供养恒沙佛，功德已圆满，	Having made offerings to Buddhas as numerous as Ganges sands, that person’s merit and virtue are complete.
虽有多方便，皆名随顺智。	Though there are many skillful means, all are called wisdom of accordance.”
清净慧问意，谓如是不思议事，本所不见不闻，故有细惑，今蒙一一开示，诸疑已尽，身心泰然，得大安稳矣，但由凡夫至佛位，因地既异，则果地圆成，自有差别，应如何圆满证觉，请佛重为宣说，使皆随顺悟入也。	The import of Pure Wisdom’s question is this: such inconceivable matters had never before been seen or heard, and therefore subtle doubts remained. Now that each has been explained, all doubts have been exhausted; body and mind are at ease and have gained great peace and security. Yet from ordinary beings to the state of Buddhahood, the causal grounds differ, and thus the perfection of fruition must also have distinctions. How, then, should one perfectly realize awakening? He asks the Buddha to explain it again, so that all may accord with it, awaken, and enter it.
佛首答云，圆觉自性，非性性有，是言圆觉性者，非关前五性轮回差别之性，乃本来具有之性，惟不守自性，随诸五性而起，所谓法身流五道，觉性随差别而转也，譬如火，是圆觉自性，火之忽而烛照，忽而焚如，忽而烹煮，差	The Buddha first replies: “The intrinsic nature of perfect enlightenment is not a nature, yet natures exist in dependence upon it.” This means that the nature of perfect enlightenment is not the nature of the preceding five destinies and their differing rounds of rebirth; rather, it is the nature originally inherent. Yet, because it does not remain fixed in its own nature, it arises in accordance with the five destinies. Thus it is said that the dharmakāya flows through the five paths, while awakened nature turns in accordance with distinctions. It is like fire, which is the intrinsic nature of perfect enlightenment: at one moment it gives light, at another it burns, and at another it cooks; its manifestations differ.
别不等，而火之本体圆觉，随缘而转，用虽差别，体则不动，就不动不变之实相而言，火虽现种种幻化，实无取证与取证者，因此无菩萨无众生，何以故，因皆幻化故。	Though its functions differ, the essence of fire as perfect enlightenment does not move, but turns in accordance with conditions. Speaking from the true reality that is unmoving and unchanging, although fire manifests various illusory transformations, there is in truth neither grasping and realization nor one who grasps and realizes. Therefore there

	are no bodhisattvas and no sentient beings. Why? Because all are illusory transformations.
幻化若灭，毕竟无取证者矣，况菩萨众生，相对假名，名皆空故，本体平等，无平等者。只因众生颠倒，执幻为实，应除者未除，应灭者未灭，妄计功用而显差别。圭峰大师云，七地已还，皆是梦中修道，必圆明证悟，始知烦恼本无，所谓能断之智慧功用，与所断之无明，同属虚妄，如梦中以药治病得痊，醒后药病两空，故言功用亦妄也。	When illusory transformations cease, there is ultimately no one who grasps or realizes. How much less are bodhisattvas and sentient beings anything more than provisional names established in contrast to one another? Since the names are empty, the original essence is equal, and there is no one who establishes equality. It is only because sentient beings are inverted and take illusion as real that what should be removed has not been removed, what should be extinguished has not been extinguished, and distinctions appear through the mistaken calculation of effort. Master Guifeng said: “Up to and including the seventh bhūmi, all cultivation of the Way is cultivation in a dream. Only upon perfect, luminous realization does one know that afflictions were originally nonexistent.” Thus the wisdom and effort that can cut off, and the ignorance that is cut off, both belong to delusion. It is like curing an illness with medicine in a dream: upon awakening, both medicine and illness are empty. Therefore even effort is said to be deluded.
次说若得如来寂灭，则随顺矣，随言相应，顺言无乖，与体既合，实无寂灭及寂灭者，盖明一切如来同证此本来寂灭之理，与根本随顺相应，则能所双空，以心本无生，不见有寂灭之法，与能寂灭之我，更有何物，灭之令寂，此极言根本不可得，从何处妄分差别，今言差别性者，亦不得已而依妄假说，下列分论如次：	Next it says that if one attains the Tathāgata’s quiescent cessation, one accords with it. “Accord” means to be in harmony; “follow” means to be without conflict. Since one is united with the essence, there is in truth no quiescent cessation and no one who quiescently ceases. This clarifies that all Tathāgatas alike realize this principle of original quiescent cessation and accord with the fundamental accordance. Thus both subject and object are empty. Since mind is originally unborn, one does not see any dharma of quiescent cessation or any self that can quiescently cease. What, then, could remain to be extinguished and made quiescent? This strongly states that the fundamental ground cannot be obtained. From where, then, could one falsely distinguish differences? The distinctions now spoken of are merely provisionally explained in reliance upon delusion. The following is a separate discussion in sequence:

一、凡夫　一切众生，从无始来，执我妄想而滋我爱，不觉其念念生灭，分别憎爱，贪着五欲，五欲者，财、色、食、名、睡也，长此沉沦，永不脱难，若遇善知识，教令开悟，施以闻薰，彼则觉性发明而成内薰，始知一生无刻	I. Ordinary beings: From beginningless time, all sentient beings have clung to the imagined self, thereby fostering self-love. Unaware that their thoughts arise and perish moment by moment, they discriminate between aversion and attachment and greedily cling to the five desires—wealth, sex, food, fame, and sleep. In this way they long remain submerged and can never escape suffering. If they encounter a good spiritual friend who teaches and enables them to awaken, imparting the influence of hearing the Dharma, their awakened nature becomes manifest and turns into inner cultivation. Only then do they begin to realize how continuously they have been deluded throughout life.
不在迷时，妄想起灭，自性空处劳虑，倘能劳虑永断，心无妄作，则法界自然清净，惟云清净，尚有此净解，净解系缚，不名究竟，亦自成障，因作意于觉，故非自在，此凡夫之觉境也。	Deluded thoughts arise and cease; in the emptiness of intrinsic nature, there is toil and anxiety. If one can forever cut off toil and anxiety, so that the mind no longer acts deludedly, the dharma realm naturally becomes pure. Yet merely speaking of purity still leaves an understanding of purity. This understanding of purity binds one and is not ultimate; it itself becomes an obstacle. Because one intentionally attends to awakening, one is not free. This is the state of awakening of ordinary beings.
二、未入地菩萨　一切菩萨，觉知前之净解为碍，而欲断之，此觉复成为见，觉见为碍，致不自在，亦非究竟，此未入地菩萨之觉境也。	II. Bodhisattvas who have not entered the bhūmis: All bodhisattvas recognize that the preceding understanding of purity is an obstacle and seek to cut it off. But this awareness again becomes a view; awareness of the view becomes an obstacle and results in a lack of freedom. This too is not ultimate. This is the state of awakening of bodhisattvas who have not entered the bhūmis.
三、已入地菩萨　凡有照有觉，都是法障，故菩萨常觉不住，此言时时在觉，不再着意于觉照，能所既空，无照与照者，以皆同时空灭故，盖根已断，更无能断所断，如人自断其首，首已断故，无能断者，而佛说法，如标指月，	III. Bodhisattvas who have entered the bhūmis: Wherever there is illumination or awareness, these are all dharma-obstacles. Therefore bodhisattvas constantly awaken without abiding. This means that they remain awake at every moment and no longer deliberately attend to awareness or illumination. Since subject and object are empty, there is neither illumination nor one who illuminates, for both simultaneously become empty and cease. The root has been cut off, so there is no longer one who can cut off or anything to be cut

	off. It is like someone who cuts off his own head: once the head has been cut off, there is no one capable of cutting. The Buddha's teaching is like a finger pointing to the moon.
意在标外，若复见月，则知所标，毕竟非月，如来一切开示，无非言诠显理，亦同此无著，毕竟无说无闻，此已入地菩萨之觉境也。	Its meaning lies beyond the pointing finger. If one sees the moon, one knows that what pointed to it was ultimately not the moon. All the Tathāgata's teachings are nothing but verbal expressions that reveal principle; they are likewise free from attachment. Ultimately, there is neither teaching nor hearing. This is the state of awakening of bodhisattvas who have entered the bhūmis.
四、如来　至如来境界，乃究竟地，智明圆觉，了无分别，以常寂不动故，一切都无所谓，无对待，平等本际，无诸相，诸法空相。	IV. The Tathāgata: At the Tathāgata's level, which is the ultimate ground, wisdom brightly realizes perfect enlightenment and is utterly without discrimination. Because it is ever quiescent and unmoving, nothing can be spoken of as existing; there is no duality, the fundamental limit is equal, there are no appearances, and all dharmas have the characteristic of emptiness.
根本既明，知一切障碍，亦究竟觉；知得念失念，无非解脱；知成破一如，皆名涅　；知愚慧假立，通为般若；知菩萨外道，无邪无正，同是菩提；知无明真如，本一境界；知戒定慧与淫怒痴，俱是梵行；知众生国土，同一法性，地狱天宫，皆为净土。	Once the fundamental ground is clear, one knows that all obstacles are also ultimate enlightenment; that whether thoughts are present or absent, nothing is other than liberation; that establishing and destroying are one suchness, both called nirvāṇa; that ignorance and wisdom are provisionally established and alike are prajñā; that bodhisattvas and non-Buddhist practitioners, without wrong or right, alike are bodhi; that ignorance and suchness are originally one realm; that precepts, samādhi, and wisdom, together with lust, anger, and ignorance, are all pure conduct; and that sentient beings and lands share one dharma nature, while hells and heavenly palaces are all Pure Lands.
以诸法无相，犹如虚空，识性既空，烦恼何缚，毕竟解脱，以毕竟解脱故，不问其有性之三乘性人，无性之阐提性人，一齐成佛，并且非造作而成，毕竟本来成就，无凡夫，无菩萨，无如来，本际平等，此如来之觉境也。（观此若无惊怖者，其人即是已成就者）	Since all dharmas are without appearances, like empty space, and the nature of consciousness is empty, how could afflictions bind one? They are ultimately liberation. Because they are ultimately liberation, whether persons of the three vehicles possess Buddha-nature or icchantikas lack Buddha-nature, all alike become Buddhas. Moreover, they do not become so through fabrication; they are

	ultimately accomplished from the very beginning. There are no ordinary beings, no bodhisattvas, and no Tathāgatas; at the fundamental limit, all are equal. This is the Tathāgata's state of awakening. (If one is not alarmed or afraid upon seeing this, that person is already accomplished.)
五、总结　诸菩萨及末世众生，但应如佛所教如下：	V. Summary: All bodhisattvas and sentient beings in the Dharma-ending age should simply follow the Buddha's teaching as follows:
（一）于一切时一切处，不起妄念，即不攀缘外境而起分别。	(1) At all times and in all places, do not give rise to deluded thoughts; that is, do not cling to external circumstances and generate discriminations.
（二）于妄心忽起时，亦不制止，只是不理，这不理，正是一念觉转，便销于无形，若加制止，冀求息灭，等于妄上加妄，如欲止响而反扬声也。	(2) When deluded mind suddenly arises, do not restrain it either; simply do not attend to it. This not attending to it is precisely the turning of a single thought into awakening, and it then vanishes without trace. If one tries to restrain it and hopes to extinguish it, that is adding delusion upon delusion, like trying to stop an echo by raising one's voice instead.
(三）于妄想境，不加了知，因一加了知，即入比量分别，现量迷矣。经云：非幻成幻是也。但此系已证圆觉者，方能照顾，知心体本自圆明本觉，何必知上加知。古德诗云：欲除烦恼重增病，趋向真如亦是邪。即此意也。	(3) Dwelling amid the realm of deluded thoughts, do not add further knowing. For once further knowing is added, one enters inferential discrimination and loses direct perception. The sūtra says, "What is not illusion becomes illusion." But only those who have realized perfect enlightenment can maintain this awareness, knowing that the substance of mind is originally perfect, luminous, and innately awakened. Why add knowing upon knowing? An ancient worthy wrote: "Seeking to remove afflictions only adds to the illness; moving toward suchness is also wrong." This is precisely the meaning.
(四）于无了知不辨真实，无了知者，无能知也，能知既无，不必再分辨真实也，言真实者，是分别所得之果，能知既寂，真实即知，既真实即知，谁知真实，不必再加辨别，是在不惑后任之自然而已。	(4) In the absence of such knowing, do not discern what is ultimate reality. "The absence of such knowing" means that there is no knower. Once the knower is absent, there is no need to distinguish reality further. What is called reality is the result obtained through discrimination. Once the knower is quiescent, reality itself is knowing; since reality itself is knowing, who is there to know reality? There is no need to add further discrimination.

	After delusion has ceased, one simply lets things take their natural course.
（五）闻是法门，能不惊怪疑怖者，正是决定信解，决定受持，体达分明，坦然合道，此真觉性相貌，无可不可，故曰，虽有多方便，皆名随顺智。	(5) Those who, on hearing this Dharma gate, are not startled, astonished, doubtful, or afraid have resolute faith and understanding; they resolutely uphold it, clearly penetrate its essence, and are calmly in accord with the Way. This is the true appearance of awakened nature: nothing is judged either acceptable or unacceptable. Therefore it is said, “Although there are many skillful means, all are called accordant wisdom.”
再次，佛说此等人即是佛，已成就一切种智，非过去生供养无量恒沙诸佛菩萨，植众德本者，不能如是，行者当知，此是果地证得后之境，故曰现世即菩萨，能辨于此，即是慧目清净。	Again, the Buddha says that such people are themselves Buddhas, having already accomplished the Buddha’s wisdom of all aspects. Without having made offerings to immeasurable Buddhas and bodhisattvas as numerous as the sands of the Ganges in past lives, and planted the roots of many virtues, one could not be thus. Practitioners should know that this is the state attained after realization at the fruition stage. Therefore it is said, “In this present life, one is a bodhisattva.” To discern this is for the wisdom-eye to be pure.
此分说由凡夫至佛位，言本体则丝毫不二，本无圣凡之别，但迷悟不同，约迷而说，遂有深浅，觉性和之随顺，便有种种差别，然一切关系全是性上事，离心地法，实无从辨，菩萨岂有外相可表现者哉？今之学者，每多方人之病，曰某也佛，某也魔，不知慧目未开，诸见未净，故不能平心静气耳。	This section explains the progression from ordinary beings to Buddhahood. In terms of the fundamental essence, there is not the slightest duality; originally, there is no distinction between sages and ordinary beings. Yet because delusion and awakening differ, degrees of depth and shallowness are spoken of in relation to delusion. The awakened nature and the ways of according with it therefore have various distinctions. Nevertheless, all such relationships concern intrinsic nature; apart from the Dharma of the mind-ground, there is truly no way to distinguish them. How could bodhisattvas have outward marks by which they could be displayed? Students nowadays often find fault with others in various ways, saying that one person is a Buddha and another a demon. They do not realize that their wisdom-eye has not yet opened and their various views have not yet been purified; thus they cannot remain impartial and calm.
【循】　随也。	[Following] To accord with.

【耽】　爱取也。	[Attachment] To love and grasp.
【五欲】　财、色、食、名、睡五种贪欲。	[The Five Desires] The five kinds of craving for wealth, sex, food, fame, and sleep.
【劳虑】　烦恼。	[Worrisome Thoughts] Afflictions.
【标】　指示。	[Indicate] To point out.
【梵行】　戒体也。	[Brahma Conduct] The essence of the precepts.
【植】　下种栽植也。	[Plant] To sow and cultivate.
【一切种智】　佛智也。	[Wisdom of All Aspects] The Buddha's wisdom.
【入地】　登地菩萨。	[Entering the Bhūmis] Bodhisattvas who have ascended to the bhūmis.

威德自在菩萨

Bodhisattva of Majestic Virtue and Sovereign Freedom

于是威德自在菩萨在大众中，即从座起，顶礼佛足，右绕三匝，长跪叉手，而白佛言：大悲世尊，广为我等分别如是随顺觉性，令诸菩萨觉心光明，承佛圆音，不因修习而得善利。	Then Sovereign-Might-and-Virtue Bodhisattva rose from his seat amid the assembly, prostrated himself at the Buddha's feet, circumambulated him three times to the right, knelt upright with palms joined, and addressed the Buddha: "World-Honored One of great compassion, you have extensively elucidated for us this accordance with the nature of enlightenment, enabling the minds of the bodhisattvas to shine with light. By receiving the Buddha's perfect voice, we obtain great benefit without depending on cultivation."
世尊，譬如大城，外有四门，随方来者非止一路，一切菩萨庄严佛国及成菩提，非一方便。唯愿世尊广为我等，宣说一切方便渐次，并修行人总有几种，令此会菩萨，及末世众生求大乘者，速得开悟，游戏如来大寂灭海。	"World-Honored One, it is like a great city with four gates: those who come from different directions do not enter by only one road. Likewise, for all bodhisattvas to adorn Buddha-lands and attain bodhi, there is more than one skillful means. We only pray that the World-Honored One will extensively explain for us all the successive stages of skillful means, and how many kinds there are in the practice of cultivators, so that the bodhisattvas in this assembly and sentient beings of the degenerate age who seek the Mahāyāna may swiftly awaken and freely sport in the Tathāgata's great ocean of quiescent extinction."

作是语已，五体投地，如是三请，终而复始。尔时世尊告威德自在菩萨言：善哉善哉，善男子，汝等乃能为诸菩萨及末世众生，问于如来如是方便，汝今谛听，当为汝说。时威德自在菩萨奉教欢喜，及诸大众默然而听。	Having spoken thus, he prostrated himself with all five parts of his body touching the ground. He made this threefold request, ending and beginning again. Then the World-Honored One said to Sovereign-Might-and-Virtue Bodhisattva: “Excellent, excellent, good man. You are able to ask the Tathāgata about such skillful means for the sake of the bodhisattvas and sentient beings of the degenerate age. Listen carefully now, and I shall explain them to you.” The Sovereign-Might-and-Virtue Bodhisattva joyfully received the teaching, and the whole assembly listened silently.
善男子，无上妙觉，遍诸十方，出生如来与一切法，同体平等，于诸修行实无有二，方便随顺其数无量，圆摄所归，循性差别，当有三种。	“Good man, unsurpassed wondrous enlightenment pervades the ten directions. It gives rise to the Tathāgatas and all dharmas and is equal in a single essence. In all forms of cultivation, there is truly no duality. The skillful means of accordance are innumerable; yet, when comprehensively gathered according to the differing capacities of beings, they are of three kinds.”
善男子，若诸菩萨悟净圆觉，以净觉心，取静为行，由澄诸念，觉识烦动，静慧发生，身心客尘从此永灭，便能内发寂静轻安。由寂静故，十方世界诸如来心，于中显现，如镜中像，此方便者，名奢摩他。	“Good man, when bodhisattvas awaken to pure perfect enlightenment, they take stillness as their practice with the mind of pure enlightenment. By quieting all thoughts, they become aware of the restless agitation of discriminating consciousness. Still wisdom then arises, and the adventitious defilements of body and mind are forever extinguished. They thereby inwardly develop the ease of quiescence. Because of this quiescence, the minds of the Tathāgatas of the ten directions appear within it, like images in a mirror. This skillful means is called śamatha.”
善男子，若诸菩萨悟净圆觉，以净觉心，知觉心性及与根尘，皆因幻化，即起诸幻以除幻者，变化诸幻而开幻众，由起幻故，便能内发大悲轻安，一切菩萨从此起行，渐次增进。彼观幻者非同幻故，非同幻观，皆是幻故，幻相永离，是诸菩萨所圆妙行，如土长苗，此方便者，名三摩钵提。	“Good man, when bodhisattvas awaken to pure perfect enlightenment, they know with the mind of pure enlightenment that the nature of mind, the faculties, and their objects all arise through illusion. They then employ illusory means to eliminate those who are deluded, transforming various illusions in order to awaken illusory beings. Because they arouse such illusory activity, they inwardly develop the ease of great compassion. All bodhisattvas begin their practice from this and advance step by step. Yet the one who contemplates illusion is not the same as illusion; and the contemplation that is

	not the same as illusion is itself also illusory. When illusory appearances are forever relinquished, this is the complete and wondrous practice of bodhisattvas. It is like seedlings growing from soil. This skillful means is called samāpatti.”
善男子，若诸菩萨悟净圆觉，以净觉心，不取幻化及诸净相，了知身心皆为挂碍，无知觉明，不依诸碍，永得超过碍无碍境，受用世界及与身心。相在尘域，如器中　，声出于外，烦恼涅　不相留碍，便能内发寂灭轻安，妙觉随顺寂灭境界，自他身心所不能及，众生寿命皆为浮想，此方便者，名为禅那。	“Good man, when bodhisattvas awaken to pure perfect enlightenment, they do not grasp illusions or any appearances of purity. They clearly know that body and mind are all hindrances. In the luminosity of non-knowing and non-awareness, they do not rely on any hindrance and forever transcend the states of hindrance and non-hindrance. They make use of worlds, bodies, and minds while dwelling amid the realm of dust. It is like the ringing of a vessel: its sound issues outward. Afflictions and nirvāṇa do not obstruct one another. They thereby inwardly develop the ease of quiescent extinction. Wondrous enlightenment accords with the realm of quiescent extinction, beyond the reach of one’s own or others’ bodies and minds. The lives of sentient beings are all floating thoughts. This skillful means is called dhyāna.”
善男子，此三法门，皆是圆觉亲近随顺，十方如来因此成佛，十方菩萨种种方便，一切同异，皆依如是三种事业，若得圆证，即成圆觉。善男子，假使有人修于圣道，教化成就百千万亿阿罗汉辟支佛果，不如有人闻此圆觉无碍法门，一刹那顷随顺修习。	“Good man, these three dharma gates are all intimate forms of accordance with perfect enlightenment. The Tathāgatas of the ten directions attained Buddhahood through them, and the various skillful means of the bodhisattvas of the ten directions, whether alike or different, all depend upon these three modes of practice. If they are perfectly realized, one attains perfect enlightenment. Good man, suppose someone cultivated the noble path and taught and brought to fruition hundreds of thousands of millions of arhats and pratyekabuddhas. This would not equal someone hearing this unobstructed dharma gate of perfect enlightenment and practicing in accordance with it for a single instant.”
尔时世尊欲重宣此义，而说偈言：	Then the World-Honored One, wishing to restate this meaning, spoke these verses:
威德汝当知，无上大觉心，	Majestic Virtue, you should know: the mind of unsurpassed great enlightenment,

本际无二相，随顺诸方便，	At its primal source has no dual appearances. Its skillful means of accordance,
其数即无量，如来总开示，	Are indeed innumerable; yet the Tathāgata’s comprehensive teaching
便有三种类，寂静奢摩他，	Sets forth three kinds: quiescent śamatha,
如镜照诸像，如幻三摩提，	Like a mirror reflecting all images; illusory samāpatti,
如苗渐增长，禅那唯寂灭，	Like seedlings gradually growing; and dhyāna, solely quiescent extinction,
如彼器中　，三种妙法门，	Like the ringing within a vessel. These three wondrous dharma gates
皆是觉随顺，十方诸如来，	Are all accords with enlightenment. The Tathāgatas of the ten directions
及诸大菩萨，因此得成道，	And all great bodhisattvas attain the Way through them.
三事圆证故，名究竟涅　。	Because these three are perfectly realized, this is called ultimate nirvāṇa.
威德问意，谓承佛圆音，如是随顺觉性，令闻者觉心顿得光明，不因修习，已得善利，况勤而行之乎，但众生根器不一，如何使行人渐次而入，开大方便门也。	The intent of Majestic Virtue’s question was this: by receiving the Buddha’s perfect voice and thus according with the nature of enlightenment, listeners’ minds of enlightenment may immediately become luminous and they may already obtain great benefit without cultivation. How much more so if they diligently practice it! Yet beings differ in their capacities; how can practitioners enter gradually and open the great gate of skillful means?
佛首说无上妙觉，本十方诸佛之所同修同证，本属平等，所谓断除贪爱，智悲双运，一切菩萨，无不如斯，此意无二，但众生根各不同，随顺方便，数属无量，惟总摄约有三门，所谓止观禅定是也。	The Buddha first explains that unsurpassed wondrous enlightenment is what all Buddhas throughout the ten directions cultivate and realize alike. It is originally equal: namely, eliminating craving and attachment, and bringing wisdom and compassion into joint operation. All bodhisattvas are thus, and in this intent there is no duality. Yet beings differ in capacity, and so the skillful means of accordance are innumerable. When gathered comprehensively, however, they may be summarized as three gates: calming, contemplation, and meditative absorption.

一、菩萨悟得成佛正因，在先了悟净圆觉性，取静法对治乱动之习，由静而澄清，诸念不起，心合乎静，自见分别觉识，烦劳动扰诸相，此见乃是慧发觉识，由静而发，显现身心客尘，无非虚幻，知幻即离，客尘永灭，自然境空	I. When bodhisattvas realize the correct cause for attaining Buddhahood, they must first awaken to the pure nature of perfect enlightenment. They take the dharma of stillness to counter the habitual tendency toward chaotic movement. Through stillness, they become clear and settled; no thoughts arise, and the mind accords with stillness. They then see the various appearances of discriminating consciousness and agitated disturbance. This seeing is the arising of wisdom that awakens to consciousness. From stillness it arises, revealing that the adventitious defilements of body and mind are entirely illusory. To know illusion is to be free of it; the adventitious defilements are forever extinguished, and naturally the realm becomes empty.
心闲，清虚寂静，喧尘永息，调畅静安，此名寂静轻安，与十方诸佛相通，如镜光无垢，显现诸像，不再迷糊，此方便者，名奢摩他，华言止，定也，寂静之定相，于染净等境，心皆不妄缘也。	The mind is at ease—pure, open, and tranquil. The clamor of dust forever ceases, and one is harmonized, at peace, and still. This is called the ease of quiescence. One communicates with all Buddhas of the ten directions, like a mirror's light free of defilement that reveals all images, without further confusion. This skillful means is called śamatha, rendered in Chinese as "calming," or meditative stability. It is the characteristic of quiescent meditative stability: amid such states as defilement and purity, the mind does not falsely cling to conditions.
二、诸菩萨悟净圆觉，以净觉心，觉知心性根尘，皆因幻化，仍当以幻除幻，即以幻智灭幻无明也，由此随机利他，说法开示，观尘劳幻众，本亦清净，非障非蔽，开明本来，而起幻用，自发同体大悲轻安，由此渐进，至于佛果	II. Bodhisattvas awaken to pure perfect enlightenment and know with the mind of pure enlightenment that the nature of mind, the faculties, and their objects all arise through illusion. They must still use illusion to dispel illusion—that is, use illusory wisdom to extinguish illusory ignorance. Accordingly, in response to beings' capacities, they benefit others by expounding the Dharma and giving instruction. They contemplate illusory beings amid the toil of worldly dust and see that they too are originally pure, neither obstructed nor obscured. Clarifying the original nature, they arouse illusory functioning and naturally develop the ease of great compassion of a single essence. From this they gradually advance until reaching Buddhahood.

，菩萨于妙行圆时，幻相永离，所言幻相者，即所观能观诸相也，知所观者是幻境，能观之智，疑若非幻矣，不知能观之智亦幻，能所两幻，皆当弃之，如土长苗，待米谷收成，苗土俱弃，此方便者，名三摩钵提，华言观，慧也，起大用等持，至于胜位，成妙观察智等是也。	When bodhisattvas bring wondrous practice to perfection, illusory appearances are forever relinquished. The illusory appearances spoken of are the appearances of both the contemplated object and the contemplating subject. One knows that what is contemplated is an illusory realm, while the wisdom that contemplates it may seem not to be illusory. Yet one does not know that the wisdom which contemplates is also illusory. Both subject and object are illusory and must both be relinquished. It is like soil growing seedlings: when the rice and grain have been harvested, both seedlings and soil are discarded. This skillful means is called samāpatti, rendered in Chinese as “contemplation,” or wisdom. It is the samādhi of arousing great functioning; reaching the supreme stage, one accomplishes, among other attainments, the wisdom of wondrous observation.
三、诸菩萨悟净圆觉，了知身心，皆为挂碍，即幻化之观，寂静之相，同属幻法，不必取之，于无知觉，亦已明达，言已得无知觉之明妙。	III. Bodhisattvas awaken to pure perfect enlightenment and clearly know that body and mind are all hindrances. Thus, contemplation of illusion and the appearance of quiescence are both dharmas of illusion and need not be grasped. Even in non-knowing and non-awareness, they have already attained clear understanding; that is, they have attained the wondrous luminosity of non-knowing and non-awareness.
以身触曰觉，心缘曰知，由此分别而障正见，曰无知觉，明达此义，曰无知觉明，不言知而言明者，因知字或引起分别，近于功用，尚存能所，此但书曰明，正显露灵妙之体，上无顶，下无底，无中边内外东西，言空寂似太虚，	Contact through the body is called awareness; mental apprehension is called knowing. Such discrimination obstructs right view. Hence it is called non-knowing and non-awareness. To understand this meaning clearly is called the luminosity of non-knowing and non-awareness. It says “luminosity” rather than “knowing” because the word “knowing” may give rise to discrimination and suggest function, leaving subject and object still present. Here it is simply called luminosity, directly revealing the numinous and wondrous essence: above it has no summit, below it has no bottom, and it has neither middle nor boundaries, inside nor outside, east nor west. To call it empty and quiescent is like speaking of vast space,
言相用不从缘起，言知见异于分别，言顽痴异于木石，觉不同醒悟之初，明不同日月之类，若谓有寂静空无，	while its appearances and functions do not arise dependently. Its knowing and seeing differ from

已落于邪小，故于知见明觉，互泯互存，概称曰明。	discrimination; its non-sentient dullness differs from wood and stone. Its awareness differs from initial awakening, and its luminosity differs from the sun and moon. If one says there is quiescent emptiness, one has already fallen into a mistaken lesser view. Therefore, knowing, seeing, luminosity, and awareness mutually dissolve and mutually remain; collectively, they are called luminosity.
直超碍无碍境，即自己之身心受用世界，相处尘域，不异寻常，如器之鸣，声闻于外，其声　然，何碍于器，何碍于声，未尝离器，亦未尝离声，超脱自在，烦恼无以损，涅　无以加，两不留碍，故不取幻化，幻化即寂，不取静相，静相即灭，非故寂之灭之，亦非息动而寂，生灭而灭也，乃本体元来寂灭，故曰内发。	One directly transcends the states of hindrance and non-hindrance. One's own body and mind and one's use of the world dwell amid the dusty realm without differing from the ordinary. It is like the ringing of a vessel: its sound is heard outside, resounding clearly. What obstruction is there to the vessel? What obstruction is there to the sound? The sound has never left the vessel, nor has it ever left the sound. One is free and transcendent. Afflictions cannot diminish it, and nirvāṇa cannot add to it; neither remains as an obstruction. Therefore, one does not grasp illusion: illusion is itself quiescent. One does not grasp the appearance of stillness: the appearance of stillness is itself extinguished. It is not that one deliberately makes them quiescent or extinguishes them, nor that stillness comes from ceasing movement or extinction comes from arising and ceasing. Rather, the original essence is fundamentally quiescently extinct; hence it is said that this arises inwardly.
至所谓妙觉随顺境界，亦是寂灭，非自己心智所能造作，余人外识所可见，故曰自他身心皆所不及。	As for the realm with which wondrous enlightenment accords, it too is quiescent extinction. It cannot be fabricated by one's own mind and wisdom or seen by the external consciousness of others. Hence it is said to be beyond the reach of one's own and others' bodies and minds.
众生寿命，同一幻想浮云，了无留碍，故曰轻安，此方便者名曰禅那，华言静虑，静则不动，虑非无记，灵虚自在，不落断灭，非上上根人，不能顿超，盖前二尚不离法，有法固碍，非法亦碍，永超碍无碍境，则人法双空，入于大寂灭海，此佛法最究竟处，蔑以加矣。	The lives of sentient beings are all like floating clouds in a single fantasy, without any remaining obstruction; hence it is called ease. This skillful means is called dhyāna, rendered in Chinese as "quiet contemplation." Quiet means unmoving; contemplation is not blank unconsciousness. It is numinous, empty, and free, without falling into annihilation. Unless one has the highest faculties, one cannot transcend directly in a sudden leap. The

	first two methods still do not depart from dharmas: having dharmas is an obstruction, but not having dharmas is also an obstruction. To forever transcend the states of hindrance and non-hindrance is for both person and dharmas to be empty, entering the great ocean of quiescent extinction. This is the most ultimate point of the Buddhadharma; nothing can be added to it.
次说此三法门，乃求证圆觉者，最亲切法门，十方如来，皆由是证得，十方菩萨不论门之异同，亦无不依此三门证入，于何时圆证，即何时成就圆觉，此中功德，宁可思议。	Next, it explains that these three dharma gates are the most immediate gates for those seeking to realize perfect enlightenment. The Tathāgatas of the ten directions all realized it by means of them. The bodhisattvas of the ten directions, regardless of differences or similarities among their gates, likewise all rely on these three gates to enter realization. Whenever they achieve perfect realization, at that very time they accomplish perfect enlightenment. How could the merit and virtue involved possibly be conceived?
功德较量，即以圣道教化百千万亿果地罗汉，不如有人闻此圆觉无碍法门，一刹那时之修习。由此可知究竟与不究竟，取相与求心，不可以道理计矣，故舍般若一门，心地一法，自证一道，而能成佛者，无有是处。今之赖法求师，忘却自性威德，而求自在者，直是魔见魔行，定非佛子。	In comparing merits, even teaching and bringing to fruition hundreds of thousands of millions of arhats at the fruition stage by means of the noble path does not equal someone’s hearing this unobstructed dharma gate of perfect enlightenment and practicing it for a single instant. From this we may know that the ultimate and the nonultimate, grasping at appearances and seeking the mind, cannot be measured by reasoning. Therefore, apart from the single gate of prajñā and the single dharma of the mind-ground, there is no possibility that one may realize the Way for oneself and attain Buddhahood. Those today who rely on dharmas and seek teachers, forgetting the majestic virtue of their own nature while seeking freedom, hold demonic views and engage in demonic practices; they are certainly not children of the Buddha.
此分第一段说修法，本无二致，徒因根器不同，方便不一，总约不过三门。第二段说止，言第一下手处，不外息此狂心，取静为对治，所以证得大圆镜智之体。第三段说观，起大悲方便之用，所以证得妙观察智平等性智之成就。	The first section of this division explains that methods of practice are fundamentally not twofold. It is only because capacities differ that skillful means vary, though in summary they do not exceed three gates. The second section explains calming: at the first point of entry, it is nothing other than stilling this wild mind and taking stillness

	as the remedy, thereby realizing the essence of great perfect mirror wisdom. The third section explains contemplation: it arouses the functioning of great-compassionate skillful means, thereby accomplishing the wisdom of wondrous observation and the wisdom of equality.
第四段说禅那，正表体用一如，证得法界体性智，转九识为按摩罗也，此言白净。第五段总结。但此工夫，在修时却是千山万水，然而成就间只一刹那，如何成就，曰悟净圆觉后，入正修而已，然于未修证人，安足与语此。	The fourth section explains dhyāna, precisely expressing that essence and function are suchness, and realizing the wisdom of the dharma realm's essential nature, transforming the ninth consciousness into amalavijñāna. This refers to pristine purity. The fifth section is the conclusion. Yet this work, while being cultivated, seems like crossing a thousand mountains and ten thousand rivers; when accomplishment comes, it occurs in only a single instant. How is it accomplished? After awakening to pure perfect enlightenment, one simply enters correct cultivation. But how could one speak of this to those who have not cultivated and realized it?
【圆音】　佛说法曰圆音，言应机而施，人人皆可领悟，法音无不圆满也。	[Perfect Voice] The Buddha's teaching of the Dharma is called the perfect voice: it is bestowed in response to capacities, so that everyone may comprehend it, and no Dharma sound is incomplete.
【佛国】　觉性也。	[Buddha-land] The nature of enlightenment.
【游戏】　方便自在也。	[Sporting] Freedom in skillful means.
【摄】　收也。	[Gather] To collect.
【客尘】　暂时之尘劳污染也，与尘域同意。	[Adventitious defilements] The temporary contamination of worldly dust and toil; synonymous with the dusty realm.
【奢摩他】　止也，寂静义。	[Śamatha] Calming; it means quiescence.
【三摩钵提】　观也，又云等至于等持之中，能至胜位也。	[Samāpatti] Contemplation; also called attainment of equality. Within meditative equipoise, one can reach the supreme stage.
【　】　金器所出之音也。	[Huáng] The sound produced by a metal vessel.
【禅那】　由静虑而得定慧，即禅定也。	[Dhyāna] Through meditative contemplation one attains samādhi and wisdom; this is dhyāna.
【阿罗汉】　指声闻。	[Arhat] Refers to a śrāvaka.

【辟支佛】　指缘觉。	[Pratyekabuddha] Refers to a pratyekabuddha.

辨音菩萨

Bodhisattva Who Discerns Sounds

于是辨音菩萨在大众中，即从座起，顶礼佛足，右绕三匝，长跪叉手，而白佛言：大悲世尊，如是法门，甚为希有。世尊，此诸方便，一切菩萨于圆觉门，有几修习，愿为大众及末世众生，方便开示，令悟实相。	Then Eloquent-Sound Bodhisattva, in the midst of the assembly, rose from his seat, bowed at the Buddha's feet, circumambulated him three times to the right, knelt upright with palms joined, and addressed the Buddha: "World-Honored One of Great Compassion, this Dharma gate is exceedingly rare. World-Honored One, how many ways of cultivation are there, within the gate of perfect enlightenment, through these skillful means for all bodhisattvas? We pray that you will expediently explain them for the assembly and for sentient beings in the latter age, enabling them to awaken to the true reality."
作是语已，五体投地，如是三请，终而复始。尔时，世尊告辨音菩萨言：善哉善哉，善男子，汝等乃能为诸大众及末世众生，问于如来如是修习，汝今谛听，当为汝说。时辨音菩萨奉教欢喜，及诸大众默然而听。	Having spoken thus, he prostrated himself fully to the ground. In this way he made the request three times, repeating it from beginning to end. Then the World-Honored One said to Eloquent-Sound Bodhisattva: "Excellent, excellent, good man. You are able to ask the Tathāgata about such practices on behalf of the great assembly and sentient beings in the latter age. Listen carefully, and I shall explain them to you." Eloquent-Sound Bodhisattva joyfully received the teaching, and the entire assembly listened silently.
善男子，一切如来圆觉清净，本无修习及修习者，一切菩萨及末世众生，依于未觉幻力修习，尔时便有二十五种清净定轮。	Good man, the perfect enlightenment of all Tathāgatas is pure; originally, there is neither cultivation nor one who cultivates. Yet all bodhisattvas and sentient beings in the latter age cultivate in reliance on the illusory power of non-awakening. Thus, there are twenty-five kinds of pure meditative wheels.

若诸菩萨唯取极静，由静力故，永断烦恼，究竟成就，不起于座，便入涅　，此菩萨者，名单修奢摩他。	If bodhisattvas seek only utmost stillness and, through the power of stillness, forever sever afflictions and attain ultimate accomplishment, so that without rising from their seats they enter nirvāṇa, such bodhisattvas are said to cultivate śamatha alone.
若诸菩萨唯观如幻，以佛力故变化世界，种种作用，备行菩萨清净妙行，于陀罗尼，不失寂念及诸静慧，此菩萨者，名单修三摩钵提。	If bodhisattvas contemplate only the illusory, and through the Buddha’s power transform worlds and perform various functions, fully practicing the pure and wondrous conduct of bodhisattvas, while in dhāraṇī never losing tranquil mindfulness and the various wisdoms of stillness, such bodhisattvas are said to cultivate samāpatti alone.
若诸菩萨唯灭诸幻，不取作用，独断烦恼，烦恼断尽，便证实相，此菩萨者名单修禅那。	If bodhisattvas only extinguish all illusions, undertake no activity, and independently sever afflictions, then, when afflictions are wholly cut off, realize true reality, such bodhisattvas are said to cultivate dhyāna alone.
若诸菩萨先取至静，以静慧心，照诸幻者，便于是中，起菩萨行，此菩萨者，名先修奢摩他，后修三摩钵提。	If bodhisattvas first seek utmost stillness and then, with the wisdom of stillness, illumine all illusions, thereby undertaking bodhisattva conduct, such bodhisattvas are said first to cultivate śamatha and afterward samāpatti.
若诸菩萨以静慧故，证至静性，便断烦恼，永出生死，此菩萨者，名先修奢摩他，后修禅那。	If bodhisattvas, through the wisdom of stillness, realize the nature of utmost stillness, thereby sever afflictions and forever transcend birth and death, such bodhisattvas are said first to cultivate śamatha and afterward dhyāna.
若诸菩萨以寂静慧，复现幻力，种种变化，度诸众生，后断烦恼，而入寂灭，此菩萨者，名先修奢摩他，中修三摩钵提，后修禅那。	If bodhisattvas, with the wisdom of tranquility, further manifest illusory power and various transformations to liberate sentient beings, and afterward sever afflictions and enter quiescent extinction, such bodhisattvas are said first to cultivate śamatha, then samāpatti, and afterward dhyāna.
若诸菩萨以至静力，断烦恼已，后起菩萨清净妙行，度诸众生，此菩萨者，名先修著摩他，中修禅那，后修三摩钵提。	If bodhisattvas, through the power of utmost stillness, first sever afflictions and afterward undertake the pure and wondrous conduct of bodhisattvas to liberate sentient beings, such bodhisattvas are said first to cultivate śamatha, then dhyāna, and afterward samāpatti.

若诸菩萨以至静力，心断烦恼，复度众生，建立世界，此菩萨者，名先修奢摩他，齐修三摩钵提禅那。	If bodhisattvas, through the power of utmost stillness, sever the afflictions of mind, further liberate sentient beings, and establish worlds, such bodhisattvas are said first to cultivate śamatha and simultaneously cultivate samāpatti and dhyāna.
若诸菩萨以至静力，资发变化，后断烦恼，此菩萨者，名齐修奢摩他，三摩钵提，后修禅那。	If bodhisattvas, through the power of utmost stillness, support and give rise to transformations, and afterward sever afflictions, such bodhisattvas are said to cultivate śamatha and samāpatti simultaneously, and afterward cultivate dhyāna.
若诸菩萨以至静力，用资寂灭，后起作用，变化世界，此菩萨者，名齐修奢摩他禅那，后修三摩钵提。	If bodhisattvas, through the power of utmost stillness, employ it to support quiescent extinction, and afterward undertake activity to transform worlds, such bodhisattvas are said to cultivate śamatha and dhyāna simultaneously, and afterward cultivate samāpatti.
若诸菩萨以变化力，种种随顺，而取至静，此菩萨者，名先修三摩钵提，后修奢摩他。	If bodhisattvas, through the power of transformation and various responsive adaptations, seek utmost stillness, such bodhisattvas are said first to cultivate samāpatti and afterward śamatha.
若诸菩萨以变化力，种种境界，而取寂灭，此菩萨者，名先修三摩钵提，后修禅那。	If bodhisattvas, through the power of transformation and various states, seek quiescent extinction, such bodhisattvas are said first to cultivate samāpatti and afterward dhyāna.
若诸菩萨以变化力，而作佛事，安住寂静，而断烦恼，此菩萨者，名先修三摩钵提，中修奢摩他，后修禅那。	If bodhisattvas, through the power of transformation, perform the Buddha’s work, abide in tranquility, and sever afflictions, such bodhisattvas are said first to cultivate samāpatti, then śamatha, and afterward dhyāna.
若诸菩萨以变化力，无碍作用，断烦恼故，安住至静，此菩萨者，名先修三摩钵提，中修禅那，后修奢摩他。	If bodhisattvas, through the power of transformation and unobstructed activity, sever afflictions and therefore abide in utmost stillness, such bodhisattvas are said first to cultivate samāpatti, then dhyāna, and afterward śamatha.
若诸菩萨以变化力，方便作用，至静寂灭，二俱随顺，此菩萨者，名先修三摩钵提，齐修奢摩他禅那。	If bodhisattvas, through the power of transformation and skillful activity, accord equally with utmost stillness and quiescent extinction, such bodhisattvas are said first to cultivate samāpatti and simultaneously cultivate śamatha and dhyāna.

若诸菩萨以变化力，种种起用，资于至静，后断烦恼，此菩萨者，名齐修三摩钵提奢摩他，后修禅那。	If bodhisattvas, through the power of transformation, initiate various functions that support utmost stillness, and afterward sever afflictions, such bodhisattvas are said to cultivate samāpatti and śamatha simultaneously, and afterward cultivate dhyāna.
若诸菩萨以变化力，资于寂灭，后住清净，无作静虑，此菩萨者，名齐修三摩钵提禅那，后修奢摩他。	If bodhisattvas, through the power of transformation, support quiescent extinction and afterward abide in pure, effortless meditative contemplation, such bodhisattvas are said to cultivate samāpatti and dhyāna simultaneously, and afterward cultivate śamatha.
若诸菩萨以寂灭力，而起至静，住于清净，此菩萨者，名先修禅那，后修奢摩他。	If bodhisattvas, through the power of quiescent extinction, give rise to utmost stillness and abide in purity, such bodhisattvas are said first to cultivate dhyāna and afterward śamatha.
若诸菩萨以寂灭力，而起作用，于一切境，寂用随顺，此菩萨者，名先修禅那，后修三摩钵提。	If bodhisattvas, through the power of quiescent extinction, undertake activity and, in all circumstances, harmonize quiescence and activity, such bodhisattvas are said first to cultivate dhyāna and afterward samāpatti.
若诸菩萨以寂灭力，种种自性，安于静虑，而起变化，此菩萨者，名先修禅那，中修奢摩他，后修三摩钵提。	If bodhisattvas, through the power of quiescent extinction, abide in meditative contemplation amid the various inherent natures and give rise to transformations, such bodhisattvas are said first to cultivate dhyāna, then śamatha, and afterward samāpatti.
若诸菩萨以寂灭力，无作自性，起于作用，清净境界，归于静虑，此菩萨者，名先修禅那，中修三摩钵提，后修奢摩他。	If bodhisattvas, through the power of quiescent extinction and the nature of non-doing, undertake activity, return from pure states to meditative contemplation, such bodhisattvas are said first to cultivate dhyāna, then samāpatti, and afterward śamatha.
若诸菩萨以寂灭力，种种清净，而住静虑，起于变化，此菩萨者，名先修禅那，齐修奢摩他三摩钵提。	If bodhisattvas, through the power of quiescent extinction, abide in meditative contemplation amid various purities and give rise to transformations, such bodhisattvas are said first to cultivate dhyāna and simultaneously cultivate śamatha and samāpatti.
若诸菩萨以寂灭力，资于至静，而起变化，此菩萨者，名齐修禅那奢摩他，后修三摩钵提。	If bodhisattvas, through the power of quiescent extinction, support utmost stillness and give rise to

	transformations, such bodhisattvas are said to cultivate dhyāna and śamatha simultaneously, and afterward cultivate samāpatti.
若诸菩萨以寂灭力，资于变化，而起至静，清明境慧，此菩萨者，名齐修禅那三摩钵提，后修奢摩他。	If bodhisattvas, through the power of quiescent extinction, support transformation and give rise to utmost stillness and lucid wisdom of states, such bodhisattvas are said to cultivate dhyāna and samāpatti simultaneously, and afterward cultivate śamatha.
若诸菩萨以圆觉慧，圆合一切，于诸性相，无离觉性，此菩萨者，名为圆修三种自性，清净随顺。	If bodhisattvas, through the wisdom of perfect enlightenment, perfectly unite everything, and among all natures and appearances never depart from the nature of awakening, such bodhisattvas are said to cultivate perfectly the three kinds of inherent nature, in pure accordance.
善男子，是名菩萨二十五轮，一切菩萨修行如是。若诸菩萨及末世众生，依此轮者，当持梵行，寂静思惟，求哀忏悔，经三七日，于二十五轮各安标记，至心求哀，随手结取，依结开示，便知顿渐。一念疑悔，即不成就。	Good man, these are called the twenty-five wheels of bodhisattvas. All bodhisattvas practice in this way. If bodhisattvas and sentient beings in the latter age rely on these wheels, they should uphold pure conduct, contemplate in tranquility, and earnestly repent for twenty-one days. They should then place a marker on each of the twenty-five wheels, pray with utmost sincerity, and draw one at random. According to the wheel drawn, they will receive instruction and thus know whether their practice is sudden or gradual. Should a single thought of doubt or regret arise, accomplishment will not be attained.
尔时世尊欲重宣此义，而说偈言：	Then the World-Honored One, wishing to restate this meaning, spoke these verses:
辨音汝当知，一切诸菩萨，	Bianyin, you should know:
无碍清净慧，皆依禅定生，	All bodhisattvas' unobstructed, pure wisdom
所谓奢摩他，三摩提禅那，	Arises in dependence upon meditation—
三法顿渐修，有二十五种，	Namely, śamatha, samāpatti, and dhyāna.
十方诸如来，三世修行者，	These three dharmas, cultivated suddenly or gradually,
无不因此法，而得成菩提，	Have twenty-five forms.
唯除顿觉人，并法不随顺，	All Tathāgatas throughout the ten directions,

一切诸菩萨，及末世众生，	And practitioners of the three times,
常当持此轮，随顺勤修习，	Without exception attain bodhi through these dharmas,
依佛大悲力，不久证涅　。	Except those of sudden awakening and those not in accord with the Dharma. All bodhisattvas and sentient beings in the latter age should always uphold these wheels and diligently cultivate in accordance with them. Relying on the Buddha's great compassionate power, they will soon realize nirvāṇa.
辨音问意，谓如是法门，甚为希有，第不知有几种修习，单修乎，齐修乎，抑有定法乎，应如何方便再赐开示，令彼一一开悟见实相耶。	The intent of Bianyin's question was this: Such a Dharma gate is exceedingly rare, but he did not know how many kinds of practice there were—whether one should cultivate a single method, cultivate them simultaneously, or whether there was some fixed method. How should one be given further skillful instruction, so that each person might awaken and see true reality?
佛首说，论根本原无能修所修，以本体即圆觉清净故，但未觉者，不可不对症下药，即依幻修幻，幻力修习，假定二十五轮。轮为轮宝，有催转义，催除惑业，转入正智，约用言，不离方便之轮，约体言，本具清净之体，故曰清净定轮，此定，非核定义，亦非决定义，乃随缘方便以为究竟也。	The Buddha first explained that, fundamentally, there is originally neither one who cultivates nor what is cultivated, because the fundamental essence is itself pure perfect enlightenment. Yet those who are not awakened cannot dispense with remedies suited to their condition. Thus, one uses illusion to cultivate illusion and cultivates through illusory power, provisionally positing twenty-five wheels. A wheel is a wheel-treasure, bearing the meaning of impelling and turning: it impels the removal of delusion and karma and turns one toward right wisdom. Speaking in terms of function, it is inseparable from the wheel of skillful means; speaking in terms of essence, it is inherently endowed with a pure essence. Hence they are called pure meditative wheels. This meditation is neither a rigid definition nor a determinate definition; it is a skillful means adapted to conditions and treated as ultimate.
清净者，二十五轮所依之体也，既是清净，何事再修，故知是体，所言修者，除习气耳，此三法中，不拘何法，皆可得止。此二十五种中，任修何种，皆可究竟，故曰定，轮替而修，故曰轮，以修少分即少证，齐修即齐证，无不断惑证真也。	"Pure" refers to the essence upon which the twenty-five wheels rely. Since it is pure, what need is there to cultivate further? Thus we know that it is the essence; what is called cultivation merely removes habitual tendencies. Among these three

	methods, one may attain cessation through any one of them. Among these twenty-five kinds, whichever one is cultivated may lead to ultimate attainment; hence they are called “meditative.” Because they are cultivated in rotation, they are called “wheels.” Cultivating one portion brings realization of one portion, while cultivating them simultaneously brings simultaneous realization; none fails to sever delusion and realize the truth.
此二十五轮，正不得已而方便说耳，若有人通达了义，一即三，三即一，文虽单分，义则全具，以止中有观，观又不离乎禅定，而禅定又全具止观也，愚人每分为三，智者定知为一，止义即全二十五轮义也。	These twenty-five wheels are merely an expedient teaching offered out of necessity. If someone understands the definitive meaning, one is three and three are one. Though the text distinguishes them separately, their meaning is complete in each: contemplation is present within cessation; contemplation does not depart from meditation; and meditation completely contains both cessation and contemplation. The foolish divide them into three, whereas the wise certainly know them to be one. The meaning of cessation fully encompasses the meaning of all twenty-five wheels.
诸仁今日所修之心中心法，正属齐修圆证，以上座时修奢摩他，下座观照即三摩钵提，而依般若扫荡一切，悟无所得，直证心源，此即禅那，以仗佛力故，修证较速，不必定取此二十五轮也，惟此二十五轮即可反显二十五种根性，证入各各不同，姑就经义一一论之，若依天台三观修，得此更有依据，不可不明。	The Heart-of-Heart Dharma that you are cultivating today belongs precisely to simultaneous cultivation and perfect realization. During meditation sessions, you cultivate śamatha; off the meditation cushion, contemplation is samāpatti; and, relying on prajñā to sweep away everything, you awaken to nothing whatsoever to be attained and directly realize the source of mind—this is dhyāna. Because it relies on the Buddha’s power, cultivation and realization are relatively swift; it is not necessary to adopt any particular one of these twenty-five wheels. Yet these twenty-five wheels reveal, conversely, twenty-five kinds of faculties, each with a different mode of realization. Let us provisionally discuss them one by one according to the sūtra’s meaning. If one practices according to the Tiantai three contemplations, this provides an even firmer basis. This must be clearly understood.
一、单修奢摩他　由止修入，即单修空观，取极静力，成就觉慧，永断烦恼者。	1. Cultivating śamatha alone: Entering through the cultivation of cessation—namely, cultivating only the contemplation of emptiness—one takes up the power of utmost stillness, accomplishes awakened wisdom, and forever severs afflictions.

二、单修三摩钵提　由观修入，即单修假观，观一切皆假，成就清净妙行者。	2. Cultivating samāpatti alone: Entering through the cultivation of contemplation—namely, cultivating only the contemplation of provisional existence—one contemplates all things as provisional and accomplishes pure and wondrous conduct.
三、单修禅那　由禅定修入，即单修中观，唯灭诸幻，不取作用，直断烦恼者。	3. Cultivating dhyāna alone: Entering through the cultivation of meditative concentration—namely, cultivating only the middle contemplation—one merely extinguishes all illusions, undertakes no activity, and directly severs afflictions.
四、先修止后修观　由至静心起妙观之用以成就者，即空假复修。	4. First cultivating cessation and then contemplation: Accomplishment comes through bringing forth the function of wondrous contemplation from the mind of utmost stillness; this is the successive cultivation of emptiness and provisional existence.
五、先修止后修禅　由至静心证至静性，永断二种生死成就者，即空中复修。	5. First cultivating cessation and then dhyāna: Through the mind of utmost stillness, one realizes the nature of utmost stillness and accomplishes the permanent transcendence of the two kinds of birth and death; this is the successive cultivation of emptiness and the middle.
六、先修止中修观后修禅　由静慧力下手，起妙用度生，再了生死者，即空假中俱修。	6. First cultivating cessation, then contemplation, and afterward dhyāna: Beginning with the power of still wisdom, one gives rise to wondrous functioning to liberate sentient beings and then transcends birth and death; this is the joint cultivation of emptiness, provisional existence, and the middle.
七、先修止中修禅后修观　由静慧力证清净妙行，再度众生者，即空中假具修。	7. First cultivating cessation, then dhyāna, and afterward contemplation: Through the power of still wisdom, one realizes pure and wondrous conduct and then liberates sentient beings; this is the complete cultivation of emptiness, the middle, and provisional existence.
八、先修止齐修观与禅　由至静力起，同时断烦恼度生者，即空融于假中而齐修。	8. First cultivating cessation and simultaneously cultivating contemplation and dhyāna: Through the power of utmost stillness, one simultaneously severs afflictions and liberates sentient beings; this is the simultaneous cultivation in which emptiness merges with provisional existence and the middle.

九、止观齐修后修禅　由至静起大用，体用双修复断生死者，即空假融中而修。	9. Cultivating cessation and contemplation simultaneously, then cultivating dhyāna: From utmost stillness one gives rise to great functioning; one cultivates essence and function together and further severs birth and death. This is cultivation in which emptiness and provisional existence merge with the middle.
十、止禅齐修后修观　由至静力入寂灭境，再起幻用者，即假中融于空而修。	10. First Cultivate Cessation and Meditation Together, Then Cultivate Contemplation: Enter the realm of quiescent cessation through the power of utmost stillness, then give rise to illusory functioning. This is to cultivate by merging provisionality and the Middle into emptiness.
十一、先修观后修止　由慧修而得定者，即中空复修。	11. First Cultivate Contemplation, Then Cessation: Attain meditative stability through wisdom cultivation; this is then to cultivate emptiness again within the Middle.
十二、先修观后修禅　由慧观而证寂灭者，即中假复修。	12. First Cultivate Contemplation, Then Meditation: Realize quiescent cessation through wisdom contemplation; this is then to cultivate provisionality again within the Middle.
十三、先修观中修止后修禅　由慧观妙用，作诸幻事，安住寂静而断烦恼者，即中空假具修。	13. First Cultivate Contemplation, Cultivate Cessation in the Middle, Then Cultivate Meditation: Through the wondrous functioning of wisdom contemplation, perform various illusory activities; abiding in quiescence and cutting off afflictions. This is the complete cultivation of the Middle, emptiness, and provisionality.
十四、先修观中修禅后修止　由慧力起无碍作用，断烦恼故，安住至静者，即中假空具修。自十五以下皆融通而修矣。	14. First Cultivate Contemplation, Cultivate Meditation in the Middle, Then Cultivate Cessation: Through the power of wisdom, give rise to unobstructed functioning; having cut off afflictions, abide in utmost stillness. From the fifteenth onward, all are cultivated through integration.
十五、先修观齐修止禅　由慧力起无碍作用，同时证得至静寂灭者。	15. First Cultivate Contemplation, While Cultivating Cessation and Meditation Together: Through the power of wisdom, give rise to unobstructed functioning and simultaneously realize utmost stillness and quiescent cessation.
十六、齐修止观后修禅　由以慧力资于至静，后断烦恼者。	16. Cultivate Cessation and Contemplation Together, Then Cultivate Meditation: Use the power

	of wisdom to support utmost stillness, then cut off afflictions.
十七、齐修禅观后修止　由以慧力直证寂灭。后住清净无作地者。	17. Cultivate Meditation and Contemplation Together, Then Cultivate Cessation: Directly realize quiescent cessation through the power of wisdom, then abide in the ground of purity and non-contrivance.
十八、先修禅后修止　由寂灭力起至静者。	18. First Cultivate Meditation, Then Cessation: Through the power of quiescent cessation, give rise to utmost stillness.
十九、先修禅后修观　由寂灭力起诸作用，于一切境寂用随顺者。	19. First Cultivate Meditation, Then Contemplation: Through the power of quiescent cessation, give rise to all forms of functioning; amid all circumstances, quiescence and functioning respond in harmony.
二十、先修禅中修止后修观　由寂灭力安住至静而起慧用者。	20. First Cultivate Meditation, Cultivate Cessation in the Middle, Then Cultivate Contemplation: Through the power of quiescent cessation, abide in utmost stillness and give rise to wisdom-functioning.
二十一、先修禅中修观后修止　由寂灭无作自性，起于作用清净境界，归入至静者。	21. First Cultivate Meditation, Cultivate Contemplation in the Middle, Then Cultivate Cessation: From the uncontrived nature of quiescent cessation, give rise to the realm of pure functioning, then return to utmost stillness.
二十二、先修禅齐修止观　由寂灭力种种清净，乃住至静而起幻用者。	22. First Cultivate Meditation, While Cultivating Cessation and Contemplation Together: Through the power of quiescent cessation and various forms of purity, abide in utmost stillness and give rise to illusory functioning.
二十三、齐修禅止后修观　由寂灭力资于至静，乃起幻用者。	23. Cultivate Meditation and Cessation Together, Then Cultivate Contemplation: Through the power of quiescent cessation, support utmost stillness, and then give rise to illusory functioning.
二十四、齐修禅观后修止　由寂灭力资于幻用，乃入至静者。	24. Cultivate Meditation and Contemplation Together, Then Cultivate Cessation: Through the power of quiescent cessation, support illusory functioning, and then enter utmost stillness.
二十五、圆修三种自性清净　由圆觉慧，圆合一切，于诸性相，无离觉性者，即圆修三观随顺。	25. Perfectly Cultivating the Three Forms of Intrinsic Purity: Through the wisdom of perfect enlightenment, perfectly unite all things. Since, with respect to all natures and appearances, one does

	not depart from awakened nature, this is the perfect cultivation of the three contemplations in accordance with it.
此二十五轮正属假定，随机而顺，为未觉者说，与威德分已悟圆觉者不同，谛闲法师用天台三观判此二十五轮，至为精密，谓轮轮必有当机之人。	These twenty-five rounds are properly provisional classifications, adapted to beings' capacities and explained for those who have not awakened; they differ from the section on the Merits and Virtues, which concerns those who have already awakened to perfect enlightenment. Dharma Master Dixian's classification of these twenty-five rounds by means of the Tiantai three contemplations is extremely precise: he said that in every round there must be a person for whom it is appropriate.
凡从寂静下手者，必是空观，从幻化下手者，必是假观，从不取下手者，必是中观，修圆观者，以悟净圆觉下手，观观皆圆云云，旨哉斯言。行者勿因此而又生高下之见，以单修齐修皆属方便，实则轮轮皆圆，一空一切空，一假一切假，一中一切中，一切即一，一即一切，菩萨修行如是。	Anyone who begins with quiescence necessarily practices the contemplation of emptiness; anyone who begins with illusory transformation necessarily practices the contemplation of provisionality; anyone who begins with non-grasping necessarily practices the contemplation of the Middle. Those who cultivate perfect contemplation begin by awakening to pure, perfect enlightenment; every contemplation is perfect, and so forth. How profound these words are! Practitioners should not therefore give rise to views of superiority and inferiority. Whether cultivated singly or jointly, these are all expedient means. In reality, every round is perfect: when one emptiness is realized, all is empty; when one provisionality is realized, all is provisional; when one Middle is realized, all is Middle. All is one, and one is all. This is how bodhisattvas practice.
次说结取方法，三七日感应相通，取一自决，不可疑悔，疑从贪起，妄分胜劣，不知二十五门，门门可达究竟处，在未入门前为凡，入门至究竟处为圣，圣凡何别，惟凡夫在因位，名曰因地，圣人在果位，名曰果德，成佛不成佛	Next, it explains the method of making one's selection. After twenty-one days, when a responsive connection is established, choose one and decide firmly; do not doubt or regret. Doubt arises from greed and falsely discriminates superior from inferior. One does not know that each of the twenty-five gates can lead to the ultimate destination. Before entering a gate, one is ordinary; having entered a gate and reached the ultimate destination, one is a sage. What difference is there between sage and ordinary being? Ordinary beings are at the causal stage, called the causal ground; sages are at the stage of fruition,

	called the virtue of fruition. Whether one becomes a Buddha or not does not depend on the Buddha.
，不在佛，不在法，不在僧，乃在自修，修贵实行，不贵多闻，如佛与阿难，无量劫前，同为听法人，及成佛时，阿难尚为侍者，则是求多闻，不求精进之误也。	It does not depend on the Dharma or the Saṅgha, but on one's own cultivation. What is important in cultivation is actual practice, not extensive learning. The Buddha and Ānanda, for example, were both hearers of the Dharma countless kalpas ago; yet when the Buddha attained Buddhahood, Ānanda was still his attendant. This was the error of seeking extensive learning rather than diligence.
当持梵行寂静思维者，即修戒定慧也，此摄心之初步功夫也。首言戒者，非戒不能定也，是以戒行为第一，能摄心于一即是戒，至了达心性相貌，是具足戒，入不二，是具足戒，以不戒戒，不受法缚为正受，是具足戒，戒为入德之门，非仅守威仪以为戒也，故唯顿觉人，无须受此，并法亦不随顺，言虽正法亦舍之矣。	To uphold Brahma conduct, remain serene, and reflect is to cultivate precepts, samādhi, and wisdom. This is the initial work of gathering in the mind. Precepts are mentioned first because without precepts there can be no meditative stability. Thus, conduct in accord with the precepts comes first. To gather the mind into one is itself precept. When one thoroughly understands the characteristics of the mind-nature, one fully possesses the precepts; to enter nonduality is to fully possess the precepts; to take non-precept as precept, and to receive rightly by not being bound by dharmas, is to fully possess the precepts. Precepts are the gateway to entering virtue; they do not merely mean observing deportment as precepts. Therefore, only those of sudden awakening need not receive these; they do not accord even with dharmas, for it is said that even the true Dharma must be relinquished.
【断】　除也。	[Cut off]: eliminate.
【资】　助也。	[Support]: assist.
【梵行】　戒也。	[Brahma conduct]: precepts.
【寂静】　定也。	[Quiescence]: samādhi.
【思惟】　慧也。	[Reflection]: wisdom.
【标记】　书名也。	[Marker]: a book title.
【结取】　择取也。	[Making one's selection]: choosing.

净诸业障菩萨

Bodhisattva Who Purifies All Karmic Obstacles

于是净诸业障菩萨在大众中，即从座起，顶礼佛足，右绕三匝，长跪叉手，而白佛言：大悲世尊，为我等辈广说如是不思议事，一切如来因地行相，令诸大众得未曾有，睹见调御，历恒沙劫勤苦境界，一切功用，犹如一念，我等菩萨深自庆慰。	Then Purifying-All-Karmic-Obstacles Bodhisattva, in the midst of the assembly, rose from his seat, paid homage at the Buddha's feet, circumambulated him three times to the right, knelt upright with palms joined, and addressed the Buddha: "Compassionate World-Honored One, you have extensively explained to us such inconceivable matters—the practices undertaken by all Tathāgatas at the causal stage—granting this whole assembly what it has never before received. We behold the Tamer, and see that the hardships of countless kalpas and all their exertions are as though a single thought. We bodhisattvas rejoice deeply and take comfort in this."
世尊，若此觉心本性清净，因何染污，使诸众生迷闷不入，唯愿如来广为我等，开悟法性，令此大众及末世众生，作将来眼。作是语已，五体投地，如是三请，终而复始。	"World-Honored One, if the intrinsic nature of this awakened mind is originally pure, why is it defiled, causing sentient beings to be confused and unable to enter? We only pray that the Tathāgata will explain the nature of dharmas extensively for us, enlightening this assembly and sentient beings of later ages, so that it may serve as their future eye." Having spoken thus, he prostrated himself with all five parts of his body touching the ground. He made this request three times, repeating it from beginning to end.
尔时，世尊告净诸业障菩萨言：善哉善哉，善男子，汝等乃能为诸大众及末世众生，咨问如来如是方便，汝今谛听，当为汝说。时净诸业障菩萨奉教欢喜，及诸大众默然而听。	At that time, the World-Honored One said to Purifying-All-Karmic-Obstacles Bodhisattva: "Excellent, excellent, good man! You are able to ask the Tathāgata about such skillful means for the sake of this assembly and sentient beings of later ages. Listen carefully now, and I shall explain it to you." Then Purifying-All-Karmic-Obstacles Bodhisattva joyfully accepted the teaching, and the entire assembly listened silently.
善男子，一切众生从无始来，妄想执有我人众生，及与寿命，认四颠倒为实我体，由此便生憎爱二境，于虚妄体重执虚妄，二妄相依，生妄业道。有妄业故，妄见流转，厌流转者，妄见涅　，由此不能入清净觉。	"Good man, from beginningless time, all sentient beings have falsely imagined and clung to a self, a person, sentient beings, and a life span. Taking the four inverted views to be their real self-essence, they give rise to the two objects of aversion and

	attachment. Upon a false basis, they further cling to falsity; these two falsities depend upon one another and give rise to the path of false karma. Because there is false karma, they falsely perceive transmigration. Those who tire of transmigration falsely perceive nirvāṇa. For this reason, they cannot enter pure awakening.”
非觉违拒诸能入者，有诸能入，非觉入故，是故动念及与息念，皆归迷闷。何以故，由有无始本起无明，为己主宰，一切众生生无慧目，身心等性，皆是无明，譬如有人不自断命。是故当知，有爱我者，我与随顺，非随顺者，便生憎怨，为憎爱心，养无明故，相续求道，皆不成就。	“It is not that awakening bars those able to enter it. Yet if there is someone able to enter, it is not awakening that enters. Therefore, whether thoughts arise or cease, all returns to confusion. Why? Because beginningless fundamental ignorance has arisen and is taken as one’s master. All sentient beings are born without the eye of wisdom; the nature of body and mind alike is ignorance. It is like someone who cannot cut off his own life. Therefore, know that those who love self also comply with what accords with self, while toward what does not accord with self they give rise to aversion and resentment. Because the mind of aversion and attachment nourishes ignorance, their continued seeking of the Way can never succeed.”
善男子，云何我相，谓诸众生心所证者。善男子，譬如有人，百骸调适，忽忘我身，四肢弦缓，摄养乖方，微加针艾，即知有我，是故证取方现我体。善男子，其心乃至证于如来，毕竟了知清净涅　，皆是我相。	“Good man, what is the mark of self? It is what sentient beings’ minds take as realized. Good man, it is like someone whose hundred limbs are well regulated and who suddenly forgets his body. But when the four limbs become slack and their care and nourishment go awry, even a slight application of needle or moxa lets him know that there is a self. Thus, the self-essence appears only when something is apprehended as realized. Good man, even if the mind realizes the Tathāgata and fully knows pure nirvāṇa, this is still the mark of self.”
善男子，云何人相，谓诸众生心悟证者。善男子，悟有我者，不复认我，所悟非我，悟亦如是，悟已超过一切证者，悉为人相。善男子，其心乃至圆悟涅　，俱是我者，心存少悟，备殚证理，皆名人相。	“Good man, what is the mark of person? It is what sentient beings’ minds awaken to and realize. Good man, one who awakens to there being a self no longer identifies with that self; what is awakened to is not self, and awakening itself is likewise so. Even when awakening has transcended all realizers, this is entirely the mark of person. Good man, even if the mind has perfectly awakened to nirvāṇa and all this is still taken as self, if the mind retains even a slight awakening, though it has exhaustively

	realized principle, it is all called the mark of person.”
善男子，云何众生相，谓诸众生心自证悟所不及者。善男子，譬如有人作如是言，我是众生，则知彼人说众生者，非我非彼。云何非我，我是众生，则非是我，云何非彼，我是众生，非彼我故。	“Good man, what is the mark of sentient beings? It is what sentient beings’ minds cannot reach through their own realization and awakening. Good man, suppose someone says, ‘I am a sentient being.’ Then know that the person who speaks of sentient beings is neither self nor other. Why is it not self? Since I am a sentient being, it is not self. Why is it not other? Since I am a sentient being, it is not the other self.”
善男子，但诸众生了证了悟，皆为我人，而我人相所不及者，存有所了，名众生相。善男子，云何寿命相，谓诸众生心照清净觉所了者，一切业智所不自见，犹如命根。善男子，若心照见一切觉者，皆为尘垢，觉所觉者，不离尘故。如汤销冰，无别有冰，知冰销者，存我觉我，亦复如是。	“Good man, whatever sentient beings understand, realize, or awaken to is a mark of self or person. What the marks of self and person cannot reach, yet is retained as something understood, is called the mark of sentient beings. Good man, what is the mark of life span? It is what sentient beings’ minds apprehend through illuminating pure awakening: all karmic knowledge that does not see itself, like the life faculty. Good man, if the mind illuminates and sees all awakenings, they are all defilements. That which awakens and that which is awakened to do not depart from defilement. It is like hot water melting ice: no separate ice remains. To know that the ice has melted while retaining a self that awakens to itself is likewise so.”
善男子，末世众生不了四相，虽经多劫勤苦修道，但名有为，终不能成一切圣果。是故名为正法末世。何以故，认一切我为涅　故，有证有悟名成就故。譬如有人认贼为子，其家财宝终不成就。	“Good man, sentient beings of later ages who do not understand the four marks may diligently cultivate the Way through many kalpas, yet theirs is only conditioned practice; in the end, they cannot attain any of the fruits of the noble ones. Therefore, this is called the latter age of the true Dharma. Why? Because they take every self to be nirvāṇa, and call having realization and awakening accomplishment. It is like someone who mistakes a thief for his son: his household wealth can never be secure.”
何以故，有我爱者亦爱涅　，伏我爱根为涅　相，有憎我者亦憎生死，不知爱者真生死故，别憎生死名不解脱，云何当知法不解脱。	“Why is this so? Those who love self also love nirvāṇa, taking the suppression of the root of self-love as the mark of nirvāṇa. Those who hate self also hate birth and death, not knowing that attachment itself is true birth and death. To set birth and death apart as something hated is called

	not being liberated. How, then, can one know the Dharma of non-liberation?”
善男子，彼末世众生习菩提者，以己微证为自清净，犹未能尽我相根本，若复有人赞叹彼法，即生欢喜，便欲济度，若复诽谤彼所得者，便生嗔恨，则知我相坚固执持，潜伏藏识，游戏诸根，曾不间断。	“Good man, sentient beings of later ages who cultivate bodhi take their own slight realization as their personal purity, yet they have still not exhausted the fundamental root of the mark of self. If someone praises their Dharma, they become joyful and immediately wish to liberate others. If someone slanders what they have attained, they become angry and resentful. Then know that the mark of self is firmly and tenaciously held, lying hidden in the storehouse consciousness and playing through the sense faculties without ever ceasing.”
善男子，彼修道者不除我相，是故不能入清净觉。善男子，若知我空，无毁我者，有我说法，我未断故，众生寿命，亦复如是。善男子，末世众生说病为法，是故名为可怜愍者，虽勤精进，增益诸病，是故不能入清净觉。	“Good man, practitioners who do not remove the mark of self cannot enter pure awakening. Good man, if one knows that self is empty, there is no one who can destroy that self. Yet if there is a self that expounds the Dharma, then self has not been cut off; the marks of sentient beings and life span are likewise so. Good man, sentient beings of later ages take illness as Dharma; therefore, they are called pitiable. Though they diligently strive, they only increase their illnesses. Therefore, they cannot enter pure awakening.”
善男子，末世众生不了四相，以如来解及所行处，为自修行，终不成就。或有众生未得谓得，未证谓证，见胜进者心生嫉妒，由彼众生未断我爱，是故不能入清净觉。	“Good man, sentient beings of later ages who do not understand the four marks take the Tathāgata’s understanding and sphere of practice as their own cultivation, and in the end they do not succeed. Some sentient beings claim attainment when they have not attained, and claim realization when they have not realized. Seeing those who make superior progress, they become jealous. Because such sentient beings have not cut off self-love, they cannot enter pure awakening.”
善男子，末世众生希望成道，无令求悟，唯益多闻，增长我见，但当精勤降伏烦恼，起大勇猛，未得令得，未断令断，贪嗔爱慢，谄曲嫉妒，对境不生，彼我恩爱，一切寂灭。佛说是人渐次成就，求善知识，不堕邪见，若于所求别生憎爱，则不能入清净觉海。	“Good man, sentient beings of later ages who hope to realize the Way must not seek awakening; they should only increase their learning, thereby increasing their view of self. They should diligently subdue afflictions, arouse great courage and vigor, make the unattained attained and the uncut cut off, so that greed, anger, attachment, pride, flattery, crookedness, and jealousy do not arise in

	response to circumstances, and all attachment to self and other, gratitude and affection, is stilled. The Buddha says that such a person gradually attains accomplishment. Seek a good spiritual friend and do not fall into wrong views. If, regarding what one seeks, one gives rise to separate aversion and attachment, one cannot enter the ocean of pure awakening.”
尔时世尊欲重宣此义，而说偈言：	At that time, wishing to restate this meaning, the World-Honored One spoke these verses:
净业汝当知，一切诸众生，	Purifier of Karma, you should know:
皆由执我爱，无始妄流转，	All sentient beings,
未除四种相，不得成菩提，	Because they cling to self-love, falsely transmigrate from beginningless time.
爱憎生于心，谄曲存诸念，	Without removing the four kinds of marks, they cannot attain bodhi.
是故多迷闷，不能入觉城，	Attachment and aversion arise in the mind; flattery and crookedness remain in their thoughts.
若能归悟刹，先去贪嗔痴，	Therefore, they are much confused and cannot enter the city of awakening.
法爱不存心，渐次可成就，	If they can return to the realm of awakening, they must first remove greed, anger, and ignorance.
我身本不有，憎爱何由生，	When attachment to dharmas does not remain in the mind, they may gradually attain accomplishment.
此人求善友，终不堕邪见，	My body is originally nonexistent; how could aversion and attachment arise?
所求别生心，究竟非成就。	Such a person seeks a good friend and will never fall into wrong views. If a separate mind arises regarding what is sought, there can ultimately be no accomplishment.
净诸业障问意，在悟后正修，经云犹如一念，正表悟境，此分已在第九分，可知业障一门，必经过彻悟后，明白根源，于能除业障时，方入正修分，亦必先破无明而除障方有切实办法也，否则纵尽心力，只是盲修瞎练。	The intention behind Purifier of Karmic Obstructions’ question concerns right cultivation after awakening. The sūtra says, “as though a single thought,” which precisely indicates the state of awakening. This section has already appeared in the ninth section. Thus, with respect to karmic obstacles, one must first undergo thorough awakening and understand their root source; only

	when one is able to eliminate karmic obstacles does one enter the section on right cultivation. One must also first break through ignorance and remove obstacles before there can be a practical method. Otherwise, even if one exhausts one's whole strength, it is merely blind cultivation and aimless practice.
业有多种，随类而现，如三途之恶业，人天之善业，色界天之不动业，二乘之无漏业，菩萨之二边业，虽有深浅大小不一，但同此成障，迷闷不入，中下根人，不知业之缘起，都由我相，因我相而立四相，法相虽多，法性则一，以业障皆法性上事，诸障若净，则眼目清净，但如何而可使诸障净耶，此净业请问意也。	Karma has many kinds and appears according to its categories: the evil karma of the three lower realms, the wholesome karma of the human and deva realms, the immovable karma of the form-realm heavens, the undefiled karma of the two vehicles, and the karma of the bodhisattvas' two extremes. Though these differ in depth, shallowness, magnitude, and smallness, all alike become obstacles, causing confusion and preventing entry. Practitioners of middling and lesser faculties do not know the dependent arising of karma: it all comes from the mark of self. From the mark of self arise the four marks. Though dharma marks are many, dharma-nature is one. Since karmic obstacles are all matters within dharma-nature, when all obstacles are purified, the eye becomes pure. But how can all obstacles be purified? This is the intent of the question concerning purification of karma.
佛首先开示谓众生之所以不能入清净觉者，原由四相为之障，此我人众生寿者，名四相，实非我体，而妄执为有，成四颠倒，由虚妄体，起虚妄用，二妄相成，立诸妄业，或憎或爱，妄见流转，及至于觉，厌恶欲离，贪著涅　，此亦妄也，以仍未离生灭四相故。	The Buddha first explains that the reason sentient beings cannot enter pure awakening is that the four marks obstruct them. These are the marks of self, person, sentient beings, and life span. They are not truly the essence of self, yet people falsely cling to them as existent, thereby forming the four inverted views. From a false basis arise false functions; the two falsities mutually reinforce one another and establish all kinds of false karma. Whether one feels aversion or attachment, one falsely perceives transmigration; and when one reaches awakening, one detests transmigration, wishes to leave it, and clings greedily to nirvāṇa. This too is false, because one has still not left behind the four marks of arising and ceasing.
其不能证入清净觉者，由无始无明为己主宰，自无慧目，动念息念，无一非迷，但与本体真觉，丝毫无关，非可违拒使之不入，而能觉入者，亦非信解行证之功，	The reason one cannot realize and enter pure awakening is that beginningless ignorance is taken as one's master, and one naturally lacks the eye of

以觉体非有出入故，觉性俨然不动故，众生既以无明为主宰，则身	wisdom. Whether thoughts arise or cease, there is nothing that is not confusion; this has not the slightest connection with the true awakening of the fundamental essence. It is not that awakening can bar one from entering, nor is the ability to enter awakening an achievement of faith, understanding, practice, and realization, for the essence of awakening neither enters nor exits, and the nature of awakening stands solemnly unmoving. Once sentient beings take ignorance as their master, their body is nothing but ignorance.
心无一而非无明，坚固执持，终不肯舍，顺逆憎爱，无非滋养无明，助之有力，无明既相续不断，求道何能成就，此其所以为障也。	Their mind too is nothing but ignorance. They cling firmly and tenaciously, never willing to let go. Whether circumstances accord with them or oppose them, whether through aversion or attachment, they do nothing but nourish ignorance and strengthen it. Since ignorance continues without interruption, how can seeking the Way succeed? This is why it becomes an obstacle.
次说四相。	Next, the four marks are explained.
一曰我相，人初不知有我，如百骸调适，忽忘我身，又如睡着无梦时，皆若无我，及有感触，微加针艾，则知有我，以心有所感觉证取也，即其人于修行证果时，自己能知所证者，为清净涅　，此亦是我相，盖一能字，已尽我相矣。	First is the mark of self. At first, people do not know that there is a self. When the hundred limbs are well regulated, one may suddenly forget one's body; likewise, when asleep without dreams, it is as though there were no self. But when one receives a sensation—even a slight application of needle or moxa—one knows that there is a self, because the mind has felt and apprehended something. Similarly, when a practitioner realizes a fruition and knows what has been realized to be pure nirvāṇa, this too is the mark of self. The single word "able" fully reveals the mark of self.
二曰人相，谓众生心悟后，悟所证者，若指对方，即立人相，又离一切我，即是人相，纵其人心已圆悟涅　，备殚证理，殚者尽也，虽尽一切理，尚未尽所证者，仍是人相，盖一所字，已尽人相矣。	Second is the mark of person. After a sentient being's mind awakens, what it awakens to and realizes—if it is set in opposition to another—establishes the mark of person. Even being apart from all self is the mark of person. Though one's mind may have perfectly awakened to nirvāṇa and exhaustively realized all principle—"exhaustively" meaning completely—though one has fully understood all principle, what is realized has not yet been exhausted; this is still the mark of person.

	The single word “what” fully reveals the mark of person.
三曰众生相，言心自证悟所不及者，非彼非我，超出人我之外，心仍未妄有所了者，名曰众生相。	Third is the mark of sentient beings. It refers to that which the mind cannot reach through its own realization and awakening: neither other nor self, beyond the distinction of person and self. If the mind still retains something it falsely understands, this is called the mark of sentient beings.
四曰寿命相，此言相续不断之义，自觉一切业智所不自见，执如寿命。此四相总名曰执我而已。	Fourth is the mark of life span. This refers to continuity without interruption: one awakens to all karmic knowledge that does not see itself and clings to it as a life span. These four marks are collectively nothing more than attachment to self.
次总说若心照见一切觉者，无非是相，无非尘垢，由有此心，见前诸觉，能觉所觉，不离尘故，譬如水是本体性，因妄成冰，以智慧热汤销之，汤销冰尽，水性独存，智妄具尽，无有知者，若有微细觉在智在，便是不尽。	Next, it is explained in general that if the mind illuminates and sees all awakenings, they are all merely marks and all defilements. Because such a mind exists, it sees the preceding awakenings; the one who awakens and that which is awakened to do not depart from defilement. It is like water, which is the fundamental nature, becoming ice through delusion. When the hot water of wisdom melts it, the hot water and ice are both gone, and only the nature of water remains. When wisdom and delusion are both exhausted, there is no knower. If even a subtle awareness remains that takes wisdom to exist, it has not been fully exhausted.
次说不能入清净觉之因，一谓末世众生，不了四相，未明根源，虽肯修道，虽勤苦修道，虽经无量劫勤苦修道，终在有为四相中流转，不能成一切圣果，因修道以证涅　为极果，不知有此涅　见，即有能证悟之我，所证悟之道，均未离我，妄名成就，即非涅　。	Next, the reasons for being unable to enter pure awakening are explained. First, sentient beings of later ages do not understand the four marks and have not clarified their root source. Though willing to cultivate the Way, though diligently and arduously cultivating it, though cultivating it diligently through immeasurable kalpas, they ultimately continue to revolve within the conditioned four marks and cannot attain any of the fruits of the noble ones. This is because they cultivate the Way with realization of nirvāṇa as the ultimate fruition, not knowing that once there is a view of nirvāṇa, there is a self that realizes and awakens, and a path that is realized and awakened to. None of these has departed from self. To call this accomplishment falsely is not nirvāṇa.

譬如有人，认贼为子，真伪不辨，善恶不分，因爱涅槃，即是爱我，爱根潜伏于内矣。	It is like someone who mistakes a thief for his son: unable to distinguish true from false or good from evil, he takes attachment to nirvāṇa itself to be attachment to self, while the root of attachment lies hidden within.
又如生死，亦因爱我而憎，爱根亦潜伏于内矣，今取为涅槃相而不自知，一切处，皆受法缚，末世众生，仅明法身边事，虽得微证，了知根尘假合，觉性湛寂，而法见未尽，设遇诸境，粗相或易抵抗，若遇微细，则不觉移转矣，	Again, birth and death likewise arise from attachment to self and aversion; the root of attachment also lies hidden within. Yet one takes this to be the mark of nirvāṇa without realizing it. Everywhere, one remains bound by dharmas. Sentient beings in the Dharma-ending age understand only peripheral matters concerning the dharmakāya. Although they gain slight realization and understand that the sense faculties and their objects are provisionally compounded, and that awakened nature is clear and still, their dharma-view has not been exhausted. When they encounter circumstances, they may easily resist coarse appearances; but when they encounter subtle ones, they are turned by them without realizing it.
如人或赞许其法，生大欢喜，便欲济度，人或诽谤彼所得者，便生嗔恨，可知我相坚执潜伏根内未断，虽修正法，正同末世，虽欲求证，反又取相，故曰正法末世，即正法而又末世者，则末世未尝不可正法矣，是在取相与不取相，无关正法与末世也。	For example, if someone praises their Dharma, they become greatly delighted and wish to liberate that person. If someone slanders what they have attained, they become angry and resentful. This shows that their tenacious attachment to the mark of self still lies hidden at the root and has not been severed. Although they cultivate the true Dharma, they are exactly like those in the Dharma-ending age. Although they seek realization, they instead grasp at marks. Thus it is called the Dharma-ending age within the true Dharma. If one is in the Dharma-ending age while cultivating the true Dharma, then the Dharma-ending age need not be devoid of the true Dharma. It depends on whether one grasps at marks or does not grasp at marks; it has nothing to do with the true Dharma or the Dharma-ending age.

修道不除我相，决不能证入净境，是故二字，决绝之词，无可通融之意，次谓众生说法为病，以未离于法，即成为病，若知我空，则亦不见有毁我者，我亦无此说者，若知有毁我而我又有所说，此则仍未断我，我相未断，四相全在，虽勤精进，反增诸病，是故不能入清净觉。	One who cultivates the Way without removing the mark of self can never enter the realm of purity. The Chinese expression shigu (　), “therefore,” is categorical and allows no compromise. Next, it is said that teaching the Dharma to sentient beings becomes an illness: because one has not yet become free of dharmas, they become an illness. If one knows that the self is empty, one does not see anyone who reviles oneself, nor is there an I who teaches. If one knows that there is someone who reviles oneself and that one has something to teach, then the self has still not been severed. If the mark of self has not been severed, all four marks remain. Though one diligently strives forward, one instead increases all manner of illnesses. Therefore, one cannot enter pure enlightenment.
次谓众生未了四相，乃欲以如来了义正解为修行，终不成就。盖我见横生，无非分别，以有人我得失故，未得于理，自谓已得，未证于智，自谓已证，心增上慢，成为大妄，若见他人胜进，便生嫉妒，根本皆由我爱未断，是故不能入清净觉。	Next, it is said that sentient beings who have not understood the four marks may wish to take the Tathāgata’s definitive and correct understanding as their practice, yet will never attain accomplishment. For the rampant arising of views of self is nothing but discrimination. Because there are notions of self and others, gain and loss, they have not attained principle yet claim to have attained it; they have not realized wisdom yet claim to have realized it. Their minds give rise to overweening arrogance, becoming a great falsehood. If they see others making superior progress, they become jealous. At root, all this is due to attachment to self not having been severed. Therefore, they cannot enter pure enlightenment.
次说末世众生，希望成道，不求内悟于心，惟欲多闻增慧，不知徒增我见，于事无益，但当精勤除伏烦恼，起大勇猛，未得令得，未断令断，于诸境前来，不起贪嗔爱慢谄曲嫉妒等病，自他恩爱，一齐寂灭，如是入于正轨，渐可成就。	Next, it is said that sentient beings in the Dharma-ending age hope to realize the Way, yet do not seek inward awakening in the mind. They only wish to hear much and increase their wisdom, not knowing that this merely increases their views of self and brings no benefit in actual circumstances. They should simply apply themselves diligently to removing and subduing afflictions, arouse great courage and vigor, cause what has not been attained to be attained, and cause what has not been severed to be severed. When all circumstances arise before them, they should not give rise to such illnesses as greed, anger,

	attachment, arrogance, flattery, crookedness, and jealousy. Affectionate attachments to self and others should all be extinguished at once. By entering this proper course, they may gradually attain accomplishment.
但须求善知识以为导师，方不堕于邪见，若别有所求，仍不离憎爱，则终不能入清净觉海。但当二字，亦决绝了当之词，海乃汪洋无际义，大自在游戏之地，总之业障粗细，惟存我相，虽臻等觉，亦有余习，不名为净，必理事双融，人法两空，乃称净业。	One must seek a good spiritual friend as a guide; only then will one not fall into erroneous views. If one seeks anything else and still does not depart from aversion and attachment, one will ultimately be unable to enter the ocean of pure enlightenment. The two Chinese characters “simply should” are likewise categorical and unequivocal. “Ocean” means vast and boundless—the realm of the great ease of spontaneous play. In sum, whether karmic obstacles are coarse or subtle, so long as the mark of self remains, even one who has reached equal enlightenment still has residual habitual tendencies and cannot be called pure. Only when principle and phenomena fully interpenetrate, and both self and phenomena are empty, can this be called pure karma.
【调御】　指佛。	Tamer　Refers to the Buddha.
【养】　滋长也。	Nourish　To foster and increase.
【相续】　无明与憎爱互薰不断也。	Continuity　Ignorance and aversion and attachment mutually condition one another without ceasing.
【骸】　骨节。	Bone　The joints of the bones.
【弦】　急也。	Tense　Urgent.
【缓】　慢也。	Slow　Sluggish.
【摄养】　调伏。	Nurture and Restrain　To tame and subdue.
【乖方】　不合宜也。	Improper　Not appropriate.
【殚】　尽也。	Exhaust　To bring to an end.
【诽谤】　腹诽口谤也。	Slander　To malign in one’s heart and revile with one’s mouth.
【愍】　同悯。	[Compassion] Same as “compassion.”
【谄】　取媚也。	Flattery　To curry favor.
【曲】　不平直也。	Crookedness　Not upright or straight.

【嫉妒】　忌刻也，修行中最下之劣性。	Jealousy　Envious resentment; the most inferior and base disposition in cultivation.

普觉菩萨

Universal Enlightenment Bodhisattva

于是普觉菩萨在大众中，即从座起，顶礼佛足，右绕三匝，长跪叉手，而白佛言：大悲世尊，快说禅病，令诸大众得未曾有，心意荡然，获大安隐。	Then Universal-Enlightenment Bodhisattva, in the midst of the assembly, rose from his seat, bowed his head at the Buddha's feet, circumambulated him three times to the right, knelt upright with palms joined, and addressed the Buddha: "Greatly Compassionate World-Honored One, you have well explained the ailments of Chan, enabling the whole assembly to attain what they had never before attained, their minds utterly freed, and to gain great peace and security."
世尊，末世众生去佛渐远，贤圣隐伏，邪法增炽，使诸众生求何等人，依何等法，行何等行，除去何病，云何发心，令彼群盲不堕邪见。作是语已，五体投地，如是三请，终而复始。	"World-Honored One, sentient beings in the degenerate age are ever farther removed from the Buddha; worthy sages remain hidden, while deviant teachings grow ever more prevalent. What kind of people should sentient beings seek? Upon what Dharma should they rely? What practices should they undertake? What ailments should they eliminate? How should they arouse their resolve, so that those multitudes of blind ones will not fall into wrong views?" Having spoken thus, he prostrated himself fully to the ground. He asked three times in this manner, each time beginning again after he had finished.
尔时，世尊告普觉菩萨言：善哉善哉，善男子，汝等乃能咨问如来如是修行，能施末世一切众生，无畏道眼，令彼众生得成圣道，汝今谛听，当为汝说。时普觉菩萨奉教欢喜，及诸大众默然而听。	At that time, the World-Honored One said to Universal-Enlightenment Bodhisattva: "Excellent, excellent, good man! You are able to ask the Tathāgata about such cultivation and thereby bestow upon all sentient beings in the degenerate age the fearless Dharma eye, enabling them to accomplish the noble path. Listen carefully now, and I shall explain it for you." Then Universal-Enlightenment Bodhisattva joyfully received the teaching, and the entire assembly listened silently.
善男子，末世众生将发大心，求善知识欲修行者，当求一切正知见人。心不住相，不著声闻缘觉境界，虽现尘	"Good man, when sentient beings in the degenerate age who are about to arouse the great resolve wish to seek a good spiritual friend and

劳，心恒清净，示有诸过，赞叹梵行，不令众生入不律仪，求如是人，即得成就阿耨多罗三藐三菩提。	cultivate practice, they should seek those who possess right view in every respect. Their minds do not abide in appearances, nor are they attached to the realms of śrāvakas and pratyekabuddhas. Though they manifest amid worldly afflictions, their minds remain ever pure. Though they display various faults, they praise pure conduct and do not lead sentient beings into conduct contrary to the precepts. Whoever seeks such a person will attain anuttarā-samyak-saṃbodhi.”
末世众生见如是人，应当供养，不惜身命。彼善知识四威仪中，常现清净，乃至示现种种过患，心无骄慢，况复抟财妻子眷属。若善男子，于彼善友不起恶念，即能究竟成就正觉，心华发明，照十万刹。	“When sentient beings in the degenerate age encounter such a person, they should make offerings to them without begrudging even their bodies or lives. In the four deportments, such a good spiritual friend constantly manifests purity. Even if they display various faults, one should harbor no arrogance in one’s mind—how much less should one begrudge wealth, wives, children, or dependents. If a good man does not give rise to an evil thought toward such a good friend, he will ultimately accomplish perfect enlightenment; the flower of his mind will blossom in radiance, illuminating a hundred thousand Buddha lands.”
善男子，彼善知识所证妙法，应离四病，云何四病，一者作病，若复有人作如是言，我于本心作种种行，欲求圆觉，彼圆觉性非作得故，说名为病。	“Good man, the wondrous Dharma realized by such a good spiritual friend must be free from four ailments. What are these four? The first is the ailment of contrivance. If someone says, ‘Within my original mind, I perform all manner of practices in seeking perfect enlightenment,’ this is called an ailment, because the nature of perfect enlightenment cannot be attained through contrivance.”
二者任病，若复有人作如是言，我等今者不断生死，不求涅　，涅　生死无起灭念，任彼一切随诸法性，欲求圆觉，彼圆觉性非任有故，说名为病。	“The second is the ailment of letting things take their course. If someone says, ‘We now neither cut off birth and death nor seek nirvāṇa. Since nirvāṇa and birth and death give rise to no thoughts of arising or ceasing, let everything follow the natures of dharmas; in this way we seek perfect enlightenment,’ this is called an ailment, because the nature of perfect enlightenment is not present through mere letting things take their course.”
三者止病，若复有人作如是言，我今自心永息诸念，得一切性寂然平等，欲求圆觉，彼圆觉性非止合故，说名	“The third is the ailment of cessation. If someone says, ‘I shall now forever still all thoughts in my own

为病。四者灭病，若复有人作如是言，我今永断一切烦恼，身心毕竟空无所有，何况根尘虚妄境界，一切永寂，欲求圆觉，彼圆觉性非寂相故，说名为病。离四病者，则知清净，作是观者，名为正观，若他观者，名为邪观。	mind, thereby attaining the quiescent equality of all natures, and seek perfect enlightenment,' this is called an ailment, because the nature of perfect enlightenment is not attained through cessation. The fourth is the ailment of extinction. If someone says, 'I shall now forever cut off all afflictions; body and mind are ultimately empty, with nothing whatsoever. How much more so are the illusory realms of sense faculties and objects! When all is eternally quiescent, I shall seek perfect enlightenment,' this is called an ailment, because the nature of perfect enlightenment is not characterized by quiescence. Those free of these four ailments know purity. Such contemplation is called right contemplation; any other contemplation is called wrong contemplation."
善男子，末世众生欲修行者，应当尽命供养善友，事善知识，彼善知识欲来亲近，应断骄慢，若复远离，应断嗔恨，现逆顺境，犹如虚空，了知身心毕竟平等，与诸众生同体无异，如是修行，方入圆觉。	"Good man, sentient beings in the degenerate age who wish to cultivate should devote their whole lives to making offerings to good friends and serving good spiritual teachers. If such a good spiritual teacher wishes to draw near, they should abandon arrogance. If the teacher withdraws, they should abandon anger. Whether favorable or adverse circumstances arise, they should regard them as empty space, clearly knowing that body and mind are ultimately equal and no different in essence from all sentient beings. Only by cultivating in this way may they enter perfect enlightenment."
善男子，末世众生不得成道，由有无始自他憎爱，一切种子，故未解脱，若复有人观彼怨家，如己父母，心无有二，即除诸病。于诸法中自他憎爱，亦复如是。善男子，末世众生欲求圆觉，应当发心作如是言，尽于虚空一切众生，我皆令入究竟圆觉，于圆觉中无取觉者，除彼我人一切诸相，如是发心，不堕邪见。	"Good man, sentient beings in the degenerate age fail to accomplish the Way because, from beginningless time, they have had seeds of aversion and attachment toward self and others, and thus have not yet attained liberation. If one regards one's enemies as one's own parents, with no distinction in one's mind, one thereby eliminates all ailments. The same applies to attachment and aversion toward self and others among all dharmas. Good man, sentient beings in the degenerate age who wish to seek perfect enlightenment should arouse this resolve: 'As long as space endures, for all sentient beings, I shall enable them all to enter ultimate perfect enlightenment. Yet within perfect enlightenment there is no one who attains enlightenment.'

	Eliminating all appearances of self and person, one who arouses such a resolve does not fall into wrong views.”
尔时世尊欲重宣此义，而说偈言：	At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:
普觉汝当知，末世诸众生，	Pujue, you should know: sentient beings in the degenerate age,
欲求善知识，应当求正见，	Who wish to seek a good spiritual friend should seek one of right view.
心远二乘者，法中除四病，	Their minds should remain distant from the two vehicles; within the Dharma, eliminate the four ailments:
谓作止任灭，亲近无骄慢，	Contrivance, cessation, letting things take their course, and extinction. When drawing near, be without arrogance;
远离无嗔恨，见种种境界，	When separated, be without anger. When encountering all manner of circumstances,
心当生希有，还如佛出世，	Let the mind give rise to rare and wondrous reverence, as though the Buddha had appeared in the world.
不犯非律仪，戒根永清净，	Do not violate conduct contrary to the precepts; the root of precepts will remain forever pure.
度一切众生，究竟入圆觉，	Liberate all sentient beings, enabling them ultimately to enter perfect enlightenment.
无彼我人相，当依正智慧，	Without appearances of self or person, rely upon right wisdom,
便得超邪见，证觉般涅　。	And you will transcend wrong views and realize enlightened parinirvāṇa.
普觉问意，谓一切理证事修，即闻命矣，但修时不无禅病，因修至精进时，所知障自然发生，如何而可使心意荡然无着，得大安稳乎。末世众生，离佛既远，邪恶增多，欲发心不堕邪见者，应求何等人，依何等法，除何等病乎？明此三法，是为道眼，由此道眼而成圣道，是真法施，佛故许之也。	The import of Pujue’s question is this: the principles to be realized and the practices to be cultivated have already been heard and received as instruction. Yet in cultivation, Chan ailments are not absent. When practice reaches a stage of vigor, the obstruction of knowledge naturally arises. How can one make the mind utterly free and unattached, thereby attaining great peace and security? Sentient beings in the degenerate age are far removed from the Buddha, and deviant evils have increased. If they wish to arouse the resolve

	without falling into wrong views, what kind of people should they seek, what Dharma should they rely upon, and what ailments should they eliminate? To understand these three is to possess the Dharma eye; through this Dharma eye one accomplishes the noble path. This is true Dharma giving, and therefore the Buddha permits the question.
佛首说发大心以为正因，求真善知识以为正缘，但所谓正知见人者，必其人自己能心不住相，不著二乘滞寂之境，所谓宁在地狱终不发二乘心也。	The Buddha first explains that arousing the great resolve is the proper cause, and seeking a true good spiritual friend is the proper condition. But one called a person of right view must himself be able to let the mind abide in no appearances and remain unattached to the stagnant quiescent realm of the two vehicles. As it is said, one would rather remain in hell than give rise to the mind of the two vehicles.
且其人必具足方便法门，不独方便，并得善巧方便，虽现尘劳，视若贪嗔，或谋富贵，示有妻子，但心恒清净，不离菩提，因彼动作，实有所为，故作方便，实非贪嗔。华严经云，菩萨在家与妻子，俱未曾舍离菩提之心是也。	Moreover, such a person must fully possess skillful means—not merely expedient means, but skillful expedient means. Though manifesting amid worldly afflictions, appearing perhaps to be greedy or angry, or to scheme for wealth and status, or to have a wife and children, the mind remains ever pure and never departs from bodhi. Since such actions truly have a purpose, they are undertaken as skillful means and are not truly greed or anger. The Avataṃsaka Sūtra says that bodhisattvas living at home with wives and children have never abandoned the mind of bodhi.
世人执取有相，妄测高深，见果而不明因，则大误矣。	Worldly people cling to appearances and presumptuously assess depths and heights. Seeing the result without understanding its cause is a grave error indeed.
至方便度众，则或故示有过，如入诸淫舍等等，为欲引度有过众生，先与同事，以摄其心，再谋教授，独于梵行戒律，仍伸赞叹，但于无过众生，决不引入不律仪，宁自承过，不误他人，如鸠摩罗什法师，自承破戒，而不劝人效之，盖人我两空，毁誉不计，虽坏行而不著见，不同世见，方为善知识。	When using skillful means to liberate beings, one may intentionally display faults, such as entering houses of prostitution and the like, in order to guide and liberate sentient beings who have such faults. One first joins them in their activities to gather in their minds, then seeks to instruct them. Yet one continues to praise pure conduct and the precepts; one never leads faultless sentient beings into conduct contrary to the precepts. One would rather bear the blame oneself than mislead others.

	Thus Dharma Master Kumārajīva acknowledged that he had broken the precepts, but did not urge others to imitate him. Since self and others are both empty, he did not reckon with praise or blame. Though his conduct seemed flawed, he was not attached to views. Such a person differs from worldly opinion and is a good spiritual friend.
求如是人，方可使我证入无上菩提，见如是人，应当不惜身命而供养之，今则不但不供养，且从而疑谤之，更阻他人亲近之路，此无他，自己无眼以识之耳，故能识善知识者，其人道眼亦已不凡矣。	Only by seeking such a person can one realize unsurpassed bodhi. Upon seeing such a person, one should make offerings without begrudging body or life. Nowadays, however, people not only fail to make offerings, but instead doubt and slander such a person, even obstructing others from drawing near. This is because they themselves lack the eye to recognize one. Therefore, one who can recognize a good spiritual friend already possesses no ordinary Dharma eye.
次说彼善知识者，于行住坐卧四威仪中，所作所为，或顺或逆，皆得自在，而我对之，勿因其清净行而加恭敬，亦勿因其过患行而疑谤骄慢，盖菩萨权化，顺逆莫测，当尊之如佛不二，但依法不依行，于我有益，则恒敬之，如夜	Next, it explains that such a good spiritual friend, in the four deportments of walking, standing, sitting, and lying down, is free and at ease in all that he does, whether favorable or adverse. In response, we should neither show him reverence merely because his conduct appears pure nor become suspicious, slanderous, or arrogant because his conduct appears faulty. The manifestations of bodhisattvas through skillful means, whether favorable or adverse, cannot be fathomed. We should honor them no differently from the Buddha, yet rely upon the Dharma rather than outward conduct. If they benefit us, we should always revere them. It is like traveling at night
行险道，恶人执炬，不得以恶故不取其照，此师资之难也，若怕疑谤，便立人我，难以度众矣，故应不惜身命而为供养，况复自贪饮食财帛妻子眷属，而不伸供养耶？善男子，于彼善友能无骄慢而生善意，则善友自来亲近，得益无量，即能究竟成就大觉，光明无量，照十方国，无所障碍矣。	on a dangerous road: if an evil person holds a torch, one must not refuse its light because he is evil. This is the difficulty in the relationship between teacher and student. If one fears suspicion and slander, one establishes self and others and finds it difficult to liberate beings. Therefore, one should make offerings without begrudging body or life; how much more should one make offerings rather than selfishly cling to food, wealth, wives, children, and dependents? If a good man can hold no arrogance toward such a good friend and give rise to wholesome intentions, the good friend will naturally draw near. The benefits will be

	immeasurable; one will ultimately accomplish great enlightenment, with boundless light illuminating the lands of the ten directions without obstruction.
次说彼善知识者，所证妙法，若有心病，即不堪为师，心病无量，要不外乎自是，由自是而生四病。云何四病：	Next, it explains that if the wondrous Dharma realized by such a good spiritual friend contains an ailment of mind, that person is unfit to be a teacher. Mental ailments are countless, but all arise from self-approval, and from self-approval arise the four ailments. What are the four?
一者作病，即生心造作也，彼自谓我当著意勤求，种种作为，如造塔修庙，供养佛僧，止息山林，讲经持咒，以为功德，如此证圆觉云云，执此专见，便成大病，彼不知圆觉自性，本体圆明，不因造作而契，毋庸兴心求益，只歇心处，即合圆觉，觉即妄尽，妄尽性自开明，今特意造作，故名为病。	The first is the ailment of contrivance, namely, deliberately producing activity in the mind. Such a person thinks, “I must diligently seek with focused effort and undertake all manner of activities—building stupas and monasteries, making offerings to Buddhas and monastics, withdrawing into mountain forests, lecturing on sūtras, and upholding mantras—in the belief that these are merit and virtue. In this way I shall realize perfect enlightenment.” Clinging to this exclusive view becomes a great ailment. Such a person does not know that the self-nature of perfect enlightenment is originally complete and luminous, and is not realized through contrivance. There is no need to stir up the mind in pursuit of further benefit. Wherever the mind comes to rest, one accords with perfect enlightenment. With enlightenment, delusion is exhausted; when delusion is exhausted, the nature naturally opens in clarity. To engage in deliberate contrivance is therefore called an ailment.
二者任病，即任意浮沉也，彼自谓涅　生死，既是本寂，何必修求，正不必厌恶而求断，亦不必忻慕而勤求，大可随诸法性，一任自然，便是圆觉云云，执此偏见，放任为病，彼不知圆觉性，本体虽寂，非放任所可证得，在未证正觉以前，尚是幻力幻见，未悟以前，正属迷人，如亦善恶不分，无记偏空，则身心放纵，常居幻化，故名为病。	The second is the ailment of letting things take their course, namely, drifting and sinking at will. Such a person thinks, “Since nirvāṇa and birth and death are originally quiescent, why need one cultivate or seek? There is no need to loathe them and seek to cut them off, nor to delight in them and diligently pursue them. One may simply follow the natures of dharmas and let everything take its natural course; this is perfect enlightenment.” Clinging to this biased view, such permissiveness becomes an ailment. Such a person does not know that although the nature of perfect enlightenment is fundamentally quiescent, it cannot be realized through letting things take their course. Before

	realizing right enlightenment, one remains within illusory powers and illusory views; before awakening, one is still a deluded person. If one no longer distinguishes good from evil and falls into an indeterminate biased emptiness, body and mind become unrestrained and remain constantly in illusion. This is called an ailment.
三者止病，即止息忘情也，彼自谓烦恼颠倒，起由心念，我若无心止念，不立诸相，妄自无起，故当永息诸念，性自寂然平等，妄止即圆觉矣云云，执此断见，便成为病，彼不知圆觉性，本体灵明，非无非有，非合非止，故前云，于诸妄心，亦不息灭也，若压止令息，正违觉性，故名为病。	The third is the ailment of cessation, namely, stilling thoughts and suppressing feelings. Such a person thinks, “Afflictions and inverted views arise from thoughts. If I become mindless and stop thoughts, establishing no appearances, delusion will naturally not arise. Therefore I should forever still all thoughts; my nature will naturally become quiescent and equal. Once delusion is stopped, that is perfect enlightenment.” Clinging to this annihilationist view becomes an ailment. Such a person does not know that the nature of perfect enlightenment is inherently numinous and lucid, neither nonexistent nor existent, neither attained through union nor through cessation. Therefore it was previously said: with regard to deluded mind, do not seek to extinguish it. If one forcibly suppresses it into stillness, one directly contravenes the nature of enlightenment. This is called an ailment.
四者灭病，即灭除心境也，彼自谓身心毕竟无所有，身心为烦恼之本，欲断烦恼，先断身心，诸相皆泯，一切永寂，则觉性之寂相自现云云，执此灭见，便成为病，彼不知圆觉者，非动非静，灵明之体，无实无虚，若住于寂，住即非寂，与理相乖，何能契合，故不可执为实有一寂相而妄求之也，故名为病。	The fourth is the ailment of extinction, namely, eliminating mind and objects. Such a person thinks, “Body and mind are ultimately devoid of anything. Since body and mind are the root of afflictions, if one wishes to cut off afflictions, one must first cut off body and mind. When all appearances are obliterated and everything is eternally quiescent, the quiescent aspect of the enlightened nature will naturally appear.” Clinging to this view of extinction becomes an ailment. Such a person does not know that perfect enlightenment is neither movement nor stillness. Its numinous and luminous essence is neither real nor unreal. If one abides in quiescence, that abiding is itself not quiescence and contradicts principle; how could one accord with it? Therefore, one must not cling to a truly existent appearance of quiescence and seek it vainly. This is called an ailment.

总之，作病者，因误解前文幻观中菩萨起行度生等句，遂偏于作用而得病；任病者，因误解前文中圆觉清净本无修习句，遂偏于放任而得病；止病者，因误解前文中静观，取静为行及澄诸念句，遂偏于止息而得病；灭病者，因误解前文中寂观皆云寂灭及断烦恼句，遂偏于止灭而得病，故曰四病。	In sum, those afflicted by contrivance misunderstand such earlier statements in the contemplation of illusion as the bodhisattva's arousing practices to liberate beings, and thus become biased toward activity. Those afflicted by letting things take their course misunderstand the earlier statement that perfect enlightenment is originally pure and has no cultivation, and thus become biased toward permissiveness. Those afflicted by cessation misunderstand earlier statements in the contemplation of stillness, such as taking stillness as practice and clarifying all thoughts, and thus become biased toward stopping. Those afflicted by extinction misunderstand earlier statements in the contemplation of quiescence, which all speak of quiescent extinction and cutting off afflictions, and thus become biased toward cessation and extinction. These are therefore called the four ailments.
行人先将前四病内自体察，有一于此，即名为病，离则清净矣。	Practitioners should first examine themselves inwardly for these four ailments. If even one is present, it is called an ailment; when they are free of them, they are pure.
此四病，皆起于所知障，在已用功之后，不依教为绳墨，不依师为皈止，天然外道，自意造作，或先由作病而转入他病，或得少为足，但贪单省，执一为圆，此病之起因也，若能不偏执四门，通达无滞，知四门者，法而非病，即非病矣。	These four maladies all arise from the cognitive hindrance. After one has applied oneself to practice, if one does not take the teachings as one's standard or rely on a teacher as one's refuge, one naturally falls into a non-Buddhist path and acts according to one's own ideas. One may first fall into the malady of contrivance and then turn to another malady; or, content with a little attainment, one may merely cling to a single insight and take it to be complete. These are the causes of these maladies. If one does not cling one-sidedly to the four approaches, but comprehends them without obstruction, then one knows that the four approaches are dharmas, not maladies, and they are no longer maladies.

作不着于作，任运在力充之后，习气自应息灭，用法而不执法，其病自除，非可并法而取也，如是慧解，即是正观，如别生见解，欲离四病，并除四法，名为邪观。又观于师者，无此四病，方为我师，既得师已，我之自修，亦当如是，故不必定分师与己也。	Act without becoming attached to acting. Spontaneous functioning comes only after one's strength has been fully developed. Habitual tendencies will then naturally cease. Use the methods without clinging to the methods, and the malady will disappear of itself; it cannot be eliminated by discarding the methods altogether. Such understanding through wisdom is right contemplation. If one gives rise to separate views and wishes to depart from the four maladies by also eliminating the four methods, this is called wrong contemplation. Furthermore, in considering a teacher, only one who is free of these four maladies may be my teacher. Having found such a teacher, my own cultivation should likewise be so; therefore, there need not be a fixed distinction between teacher and oneself.
次说供养善知识之法，如善友肯来亲近，勿因其来教而轻之，自生骄慢，如善友疏我亲彼，则因缘契合有早晚，勿因其远我而恨之，观此顺逆二境，犹如虚空，身心二相，毕竟平等，当起同体大悲，自他不二，则嗔心自息，如此修行，则可以屈节事师，忘躯弘道而亲证圆觉矣。	Next is the method of making offerings to a good spiritual friend. If a good friend is willing to come near and instruct you, do not belittle them because they have come to teach you, thereby giving rise to arrogance and pride. If a good friend is distant from you but close to another, recognize that the coming together of causes and conditions may occur sooner or later; do not resent them for being distant from you. Regard these two circumstances, favorable and adverse, as like empty space. The two appearances of body and mind are ultimately equal. Give rise to the great compassion of shared identity, and see self and other as nondual; then anger will naturally cease. Practicing in this way, one can humbly serve one's teacher, forget one's own body in propagating the Way, and directly realize perfect enlightenment.
次说末世众生，不得成道，仍由无始自他憎爱种子，尚未解脱，故当于人则冤亲平等视之，于法则不二随顺视之，并发大心，作是念言，尽于虚空一切众生，我皆令入究竟圆觉，众生无尽，我愿无尽，而圆觉者，无分人我，无取	Next, it is said that sentient beings in the latter age cannot realize the Way because the seeds of beginningless aversion and attachment toward self and others have not yet been liberated. Therefore, one should regard enemies and friends among people with equal regard; with respect to dharmas, one should regard them as nondual and accord with them. One should also arouse a great resolve and think: "Throughout empty space, I shall lead all sentient beings into ultimate perfect

	enlightenment. As sentient beings are inexhaustible, so are my vows inexhaustible.” Yet in perfect enlightenment there is no distinction between self and others, nor is there anyone who grasps at awakening.
觉者，遂无人我四相，如是发大心，则小见自然不立，所谓执住等病，皆由小见而起，心大则广无所系，故大心乃无我之妙诀，亦不堕邪见之妙法，邪见者，偏小执住而已，有一于此，即不普遍，佛说至此，圆觉之精义尽矣。	Thus, there are no four marks of self and others. When one arouses such a great resolve, petty views naturally find no footing. The maladies of clinging and abiding all arise from petty views. When the mind is great, it is vast and free from all attachment. Therefore, the great resolve is the wondrous key to selflessness and also the wondrous method for not falling into wrong views. Wrong views are nothing more than partial, narrow clinging and abiding. If there is even one such view, one is not all-embracing. When the Buddha had spoken to this point, the essential meaning of perfect enlightenment was complete.
【荡然】　扫荡清净也。	Swept clean　To cleanse by sweeping away.
【隐伏】　虽有而人不见也。	Concealed　Existing, though unseen by others.
【炽】　盛也。	Blazing　Flourishing.
【抟】　取食。	Tuán　To take food.

圆觉菩萨

Perfect Enlightenment Bodhisattva

于是圆觉菩萨在大众中，即从座起，顶礼佛足，右绕三匝，长跪叉手，而白佛言：大悲世尊，为我等辈，广说净觉种种方便，令末世众生有大增益，世尊，我等今者已得开悟，若佛灭后，末世众生未得悟者，云何安居，修此圆觉清净境界，此圆觉中三种净观，以何为首，惟愿大悲，为诸大众及末世众生施大饶益。	Then Perfect-Enlightenment Bodhisattva rose from his seat amid the assembly, bowed with his head at the Buddha’s feet, circumambulated him three times to the right, knelt upright with palms joined, and addressed the Buddha: “Greatly Compassionate World-Honored One, you have extensively explained for us various skillful means of pure enlightenment, bringing great benefit to sentient beings in the degenerate age. World-Honored One, we have now attained awakening; but after the Buddha’s passing, how should sentient beings in the degenerate age who have not attained awakening undertake the retreat and cultivate this pure realm of perfect enlightenment? Among the three pure contemplations within this

	perfect enlightenment, which should be taken up first? We pray that, in your great compassion, you will bestow great benefit upon this assembly and sentient beings in the degenerate age.”
作是语已，五体投地，如是三请，终而复始。尔时世尊告圆觉菩萨言：善哉善哉，善男子，汝等乃能问于如来如是方便，以大饶益施诸众生，汝今谛听，当为汝说。时圆觉菩萨奉教欢喜，及诸大众默然而听。	Having spoken thus, he prostrated himself with all five limbs on the ground. He made this request three times, repeating it from beginning to end. Then the World-Honored One said to Perfect-Enlightenment Bodhisattva: “Excellent, excellent, good man! You are able to ask the Tathāgata about such skillful means, thereby bestowing great benefit upon sentient beings. Listen carefully, and I shall explain them to you.” The Perfect-Enlightenment Bodhisattva respectfully received the teaching with joy, and the entire assembly listened silently.
善男子，一切众生，若佛住世，若佛灭后，若法末时，有诸众生具大乘性，信佛秘密大圆觉心。欲修行者，若在伽蓝安处徒众，有缘事故随分思察，如我已说。若复无有他事因缘，即建道场，当立期限。	“Good man, whether the Buddha is in the world, after the Buddha has passed into extinction, or in the age of decline of the Dharma, if sentient beings possess the Mahāyāna disposition and have faith in the Buddha’s secret mind of great perfect enlightenment, then those who wish to cultivate should, if they dwell in a monastery among a community of practitioners and have circumstances or duties to attend to, examine these matters according to their capacity, as I have already explained. If they have no other circumstances or duties, they should establish a place of practice and set a fixed period.”
若立长期，百二十日，中期百日，下期八十日，安置净居。若佛现在，当正思惟，若佛灭后，施设形像，心存目想，生正忆念，还同如来常住之日。	“For a long period, set one hundred and twenty days; for a medium period, one hundred days; and for a short period, eighty days. Establish oneself in a pure dwelling. If the Buddha is present, one should contemplate correctly; if the Buddha has passed into extinction, one should set up an image, hold it in mind and before one’s eyes, and give rise to right recollection, as though the Tathāgata were still constantly present.”
悬诸幡华，经三七日，稽首十方诸佛名字，求哀忏悔，遇善境界，得心轻安，过三七日，一向摄念。若经夏首三月安居，当为清净菩萨止住，心离声闻，不假徒众。	“Hang banners and flower canopies. For three periods of seven days, bow in homage while reciting the names of the Buddhas of the ten directions, seek their compassion, and repent. When favorable states arise and the mind becomes

	light and at ease, after the three periods of seven days, gather the thoughts wholly into one. If the beginning of the three-month summer retreat is reached, then, for the sake of pure bodhisattvas, abide in retreat, keeping the mind apart from the śrāvaka vehicle and without dependence on a community of followers.”
至安居日，即于佛前作如是言，我比丘比丘尼，优婆塞优婆夷某甲，踞菩萨乘，修寂灭行，同入清净实相住持，以大圆觉为我伽蓝，身心安居平等性智，涅　自性无系属故，今我敬请，不依声闻，当与十方如来，及大菩萨，三月安居，为修菩萨无上妙觉大因缘故，不系徒众。	“On the day the retreat begins, before the Buddha make this declaration: ‘I, bhikṣu, bhikṣuṇī, upāsaka, or upāsikā, named so-and-so, rely upon the bodhisattva vehicle and cultivate the practice of quiescence. Together, we enter and uphold the pure true reality. Taking great perfect enlightenment as my monastery, I let body and mind abide peacefully in the wisdom of equality. Since the self-nature of nirvāṇa is without attachment or dependence, I now respectfully request that, without relying on the śrāvaka vehicle, I may undertake a three-month retreat together with the Tathāgatas of the ten directions and the great bodhisattvas, in order to cultivate the supreme and wondrous awakening of bodhisattvas as a great causal condition, without being bound to a community of followers.’”
善男子，此名菩萨示现安居，过三期日，随往无碍。善男子，若彼末世修行众生，求菩萨道入三期者，非彼所闻一切境界，终不可取。	“Good man, this is called a bodhisattva’s manifesting a retreat. When the chosen retreat period has ended, one may go wherever one wishes without hindrance. Good man, if sentient beings cultivating in the degenerate age seek the bodhisattva path and enter into one of these three periods, they must never grasp at any state that does not accord with the teaching they have heard.”
善男子，若诸众生修奢摩他，先取至静，不起思念，静极便觉。如是初静，从于一身至一世界，觉亦如是。	“Good man, if sentient beings cultivate śamatha, they should first attain utmost stillness and allow no thoughts to arise. At the extreme of stillness, awareness arises. This initial stillness extends from one’s own body to an entire world; awareness extends likewise.”
善男子，若觉遍满一世界者，一世界中有一众生起一念者，皆悉能知，百千世界亦复如是，非彼所闻一切境界，终不可取。	“Good man, if awareness pervades an entire world, then whenever a single sentient being in that world gives rise to one thought, one can know it all. The same is true of a hundred thousand worlds. Yet

	one must never grasp at any state that does not accord with the teaching one has heard.”
善男子，若诸众生修三摩钵提，先当忆想十方如来十方世界一切菩萨，依种种门，渐次修行勤苦三昧，广发大愿，自薰成种，非彼所闻一切境界，终不可取。	“Good man, if sentient beings cultivate samāpatti, they should first recollect and contemplate the Tathāgatas of the ten directions, their worlds, and all bodhisattvas. Relying on various gateways, they cultivate samādhi gradually and diligently through hardship, extensively arouse great vows, and permeate themselves so that these become seeds. Yet they must never grasp at any state that does not accord with the teaching they have heard.”
善男子，若诸众生修于禅那，先取数门，心中了知生住灭念，分齐头数，如是周遍四威仪中，分别念数无不了知，渐次增进，乃至得知百千世界一滴之雨，犹如目睹所受用物，非彼所闻一切境界，终不可取。	“Good man, if sentient beings cultivate dhyāna, they should first take up the gateway of counting. They clearly know in their minds the arising, abiding, and ceasing of thoughts, distinguishing their boundaries and counting them. Thus, throughout the four postures of walking, standing, sitting, and lying down, they discriminate and know the number of thoughts without fail. They gradually advance until they can know a single drop of rain in a hundred thousand worlds as plainly as an object seen before their eyes and used by their hands. Yet they must never grasp at any state that does not accord with the teaching they have heard.”
是名三观初首方便，若诸众生遍修三种，勤行精进，即名如来出现于世。若后末世钝根众生，心欲求道不得成就，由昔业障，当勤忏悔，常起希望，先断憎爱嫉妒谄曲，求胜上心。三种净观随学一事，此观不得，复习彼观，心不放舍，渐次求证。	“These are called the initial skillful means of the three contemplations. If sentient beings cultivate all three extensively and practice diligently, this is called the Tathāgata appearing in the world. If, in the latter degenerate age, sentient beings of dull faculties wish to seek the Way but cannot attain accomplishment because of former karmic obstacles, they should diligently repent, constantly arouse aspiration, first cut off hatred, attachment, jealousy, flattery, and crookedness, and seek a higher resolve. Among the three pure contemplations, they may practice whichever one they choose. If they do not attain this contemplation, they should again practice the other; without letting the mind abandon the effort, they should gradually seek realization.”
尔时世尊欲重宣此义，而说偈言：	At that time, wishing to restate this meaning, the World-Honored One spoke these verses:

圆觉汝当知，一切诸众生，	“Perfect Enlightenment, you should know: all sentient beings,”
欲求无上道，先当结三期，	“Who wish to seek the unsurpassed Way should first choose one of the three retreat periods,”
忏悔无始业，经于三七日，	“And repent of beginningless karma for three periods of seven days.”
然后正思惟，非彼所闻境，	“Then they should contemplate correctly; states that do not accord with the teaching they have heard,”
毕竟不可取，奢摩他至静，	“Must never be grasped at. Śamatha is utmost stillness;”
三摩正忆持，禅那明数门，	“Samāpatti is right recollection and sustaining; dhyāna clearly knows the gateway of counting.”
是名三净观，若能勤修习，	“These are called the three pure contemplations. If one can cultivate them diligently,”
是名佛出世，钝根未成者，	“This is called the Buddha appearing in the world. Those of dull faculties who have not yet attained accomplishment”
常当勤心忏，无始一切罪，	“Should always repent diligently of all beginningless offenses.”
诸障若消灭，佛境便现前。	“If all obstacles are eliminated, the realm of Buddha will appear before them.”
圆觉问意，谓佛说至此，种种方便，至矣尽矣，吾辈今得修佛，已得开悟，进修自易，若佛灭后，末世众生，未得悟者，见诸净观法门，不知所择，究从何法先下手加行乎？若无决定，则心无安处矣，愿再赐广大开示，以臻圆满。	The intent of Perfect Enlightenment’s question was this: by this point, the Buddha had explained all manner of skillful means fully and completely. We have now cultivated the Buddha’s teaching and attained awakening, so further cultivation is easy for us. But after the Buddha’s passing, sentient beings in the degenerate age who have not attained awakening will see these pure-contemplation Dharma gates and not know which to choose. From which method should they first begin their preliminary practice? Without a definite decision, their minds will have no place of rest. He therefore wished for a further broad explanation to bring the matter to completion.
佛首说无所谓正法像法末法，众生具大乘性者，皆可修入，先正信佛所已说之秘密大圆觉心，种种修法，随机思察自己之根性，于无他事因缘时，即可设立道场，约	The Buddha first explains that there is no fixed distinction of the true Dharma age, semblance Dharma age, and Dharma-ending age: all sentient

会伴侣，立一期限，克志加功，长期百二十日，中期百日，下期	beings possessing the Mahāyāna disposition may enter cultivation. They should first have right faith in the secret mind of great perfect enlightenment already taught by the Buddha and, among the various methods of practice, examine their own faculties according to circumstances. When there are no other circumstances or duties, they may establish a place of practice, arrange companions, set a period, and devote themselves diligently to the work: the long period is one hundred and twenty days, the middle period one hundred days, and the short period—
八十日，就事因缘，择定一期，于其时，身心内外净洁，如佛在时，当正思维，若在佛灭后，则立形像，同一心想目存，生正忆念，如佛常住，引心入观，自性真身，与佛同一常住不灭，并庄严道场，悬诸幢幡，三七日内，稽首	—eighty days. According to the circumstances at hand, one chooses a fixed period. At that time, one should purify body and mind, inwardly and outwardly. If the Buddha were present, one should contemplate correctly; after the Buddha's passing, one should establish an image, hold it in mind and before one's eyes, and give rise to right recollection, as though the Buddha were constantly present. One thereby guides the mind into contemplation: the true body of one's self-nature and the Buddha alike are constantly present and undying. One should also adorn the place of practice and hang banners. During three periods of seven days, one bows in homage to
十方诸佛，恭敬称名，请佛赐加护持，为我证盟，我今悔过，往昔所造诸恶业，皆由无始贪嗔痴，从身语意之所生，我今一切皆忏悔，如是诚求，过三七日，自得身心泰然，感应道交，摄念归一，打成一片矣，此即善境界也。	the Buddhas of the ten directions, reverently recites their names, and requests the Buddha's blessing and protection as witness. "I now repent: all the evil karma I have created in the past arises from beginningless greed, anger, and ignorance and is produced through body, speech, and mind. I now repent of it all." By sincerely seeking in this way, after three periods of seven days one naturally finds body and mind peaceful and at ease. Through responsive communion with the Way, one gathers one's thoughts into unity and becomes continuous and undivided. This is a favorable state.
若其时适逢夏首自咨时，则不必定取声闻乘修法，拜住持和尚，和合徒众而行，可迳于佛前陈词，谓我某甲，求入如来地，修寂灭行，我今以心性为安居，不以形界为安居，故圆觉即我伽蓝，根尘无染，身心安居，所缘既寂，内	If that time happens to coincide with the beginning of the summer retreat, when one formally declares one's intention, there is no need to adopt the śrāvaka vehicle's method of practice—bowing to the abbot and undertaking the retreat in harmony with the community. One may directly declare

	before the Buddha: “I, so-and-so, seek to enter the ground of the Tathāgata and cultivate the practice of quiescence. I now take mind-nature as my retreat and do not take the realm of physical form as my retreat. Therefore perfect enlightenment is my monastery. The faculties and their objects are unstained, body and mind abide in retreat, and, since the objects of mental engagement are quiescent, inward
性平等，涅　自性，本无系属，于三月内，愿与十方如来及大菩萨，安居觉海，念念无间，不依声闻小法而求无上妙觉，故不系徒众云云，此名菩萨示现安居，若道场已满，而小乘夏限未终，亦不必定取小法继续再修，可随意他往而无碍矣，故末世修行人，求菩萨道者，非彼应闻之小乘境界，终不可取，以修证者异也。	nature is equal. The self-nature of nirvāṇa is originally without attachment or dependence. During these three months, I wish, together with the Tathāgatas of the ten directions and the great bodhisattvas, to abide in retreat within the ocean of awakening, with thought after thought uninterrupted. I do not rely on the lesser practices of the śrāvaka vehicle in seeking supreme wondrous awakening, and therefore am not bound to a community of followers.” This is called a bodhisattva’s manifesting a retreat. If the period of one’s place of practice has ended while the Lesser Vehicle’s summer-retreat period has not yet concluded, there is likewise no need to continue practicing its lesser methods; one may go elsewhere freely and without hindrance. Thus, practitioners in the degenerate age who seek the bodhisattva path must never grasp at Lesser Vehicle states, which are not what these practitioners are meant to hear, because their cultivation and realization differ.
次说众生修三观法，谓修止者，从观空入，亦如前之安居，先取至静，不起思念，至静极时，便圆觉显现，由一身觉，通至一世界，其中有一众生，起一念者，无不悉知，如是通至百千世界，无不遍知，但非彼所应闻之小乘境界，终不可取，以修证者异也。	Next, the Buddha explains sentient beings’ cultivation of the three contemplations. Those who cultivate cessation enter through contemplation of emptiness. As in the preceding retreat practice, they first attain utmost stillness and allow no thoughts to arise. When utmost stillness is reached, perfect enlightenment appears. Awareness extends from awareness of one’s own body to an entire world. If one sentient being within it gives rise to one thought, nothing is not fully known. So it extends through a hundred thousand worlds, all of which are known everywhere. Yet they must never grasp at Lesser Vehicle states, which are not what

	these practitioners are meant to hear, because their cultivation and realization differ.
若诸众生修观者，从幻观入，忆想十方如来，十方世界，一切菩萨，皆以大悲为本，种种法门，勤苦渐修，证得三昧，即起度生大用，前为证体，此为功用，自能薰习成种，广发大愿，但非彼所应闻之小乘境界，终不可取，以修证者异也。	If sentient beings cultivate contemplation, they enter through contemplating illusion. They recollect and contemplate the Tathāgatas of the ten directions, the worlds of the ten directions, and all bodhisattvas, all of whom take great compassion as their basis. Through various Dharma gates, they cultivate diligently and gradually through hardship, realize samādhi, and then give rise to the great functioning of liberating sentient beings. The former concerns realization of the essence; this concerns its function. They naturally cultivate and make it into a seed, extensively arousing great vows. Yet they must never grasp at Lesser Vehicle states, which are not what these practitioners are meant to hear, because their cultivation and realization differ.
若诸众生，修禅定者，从中观入，先取数门，此即数息六妙门等，调息静心，了了觉知，心中生住异灭等相，头头是道，由宴坐照觉起，乃至四威仪中，无不分明了知，渐进而通于百千世界，即一滴之雨，犹如目睹，其得受用如是，但非彼所应闻之小乘境界，终不可取，以修证者异也。	If sentient beings cultivate dhyāna, they enter through the middle contemplation. They first take up the gateway of counting, such as the Six Wonderful Dharma Gates of counting the breath. They regulate the breath and quiet the mind, clearly and distinctly knowing the characteristics of arising, abiding, changing, and ceasing within the mind. Every point is the Way. Beginning with the awareness of seated meditation, they extend this until, throughout the four postures, nothing is not clearly known. Gradually advancing, they penetrate a hundred thousand worlds, so that even a single drop of rain is as though seen before their eyes, and they receive such benefit. Yet they must never grasp at Lesser Vehicle states, which are not what these practitioners are meant to hear, because their cultivation and realization differ.
以上即为初修三观方便，若众生能一一遍修，勤行精进，是人即是现世如来，若末世钝根，所修不成，则由往昔业障所覆，此业障者，即憎爱嫉妒谄曲卑下诸心，当勤忏悔，希望断除，力图向上，于此三种净观，随学一事，此观不得，复习彼观，只要心不放逸，渐次深入，自得印证，所谓诸障若消灭，佛境便现前矣。	The foregoing are the skillful means for initially cultivating the three contemplations. If sentient beings can cultivate each of them fully and practice diligently, such a person is a Tathāgata appearing in the present world. If those of dull faculties in the degenerate age fail to accomplish what they cultivate, it is because they are covered by karmic obstacles from the past. These karmic obstacles are such states of mind as hatred, attachment,

	jealousy, flattery, crookedness, and inferiority. They should diligently repent and aspire to cut them off, striving to advance. Among these three pure contemplations, they may practice whichever one they choose. If they do not attain this contemplation, they should again practice the other. So long as the mind does not become lax, they will gradually deepen their practice and naturally gain verification of realization. As it is said, “If all obstacles are eliminated, the realm of Buddha will appear before them.”
此分表修行人，只要发心，即生定可成就，若信愿不坚，佛亦无法度之也。	This section shows that practitioners need only arouse the resolve, and they will certainly attain accomplishment in this very life. If faith and vows are not firm, even the Buddha has no way to liberate them.
除此三法，终不能成就大觉，凡多闻或解义者，徒取文字，终难证入。	Apart from these three methods, one can never accomplish great awakening. Those who have merely heard much or understood the meaning only grasp at words and will ultimately find it difficult to enter realization.
钝根人，先除粗分习气，而入门之初步。一憎爱二见，为自心最厚之根本障；二嫉妒，为对人之恶习；三谄曲，谄者心必浮活，行必卑劣，曲者心不平直，行则迂细，于人我见，计较深刻，必不能发大心，此习不除，则大门不开，欲求登堂入室，不亦难哉。	People of dull faculties should first remove their coarse habitual tendencies; this is the initial step of entering the gate. First, hatred and attachment are the deepest fundamental obstacles in one’s own mind. Second, jealousy is an evil habit in relation to others. Third, flattery and crookedness: one who is flattering must be frivolous and restless in mind and lowly in conduct; one who is crooked is not upright and straightforward in mind, and is circuitous and petty in conduct. Such a person is deeply calculating in views of self and others and certainly cannot arouse a great resolve. Unless these habits are removed, the great gate will not open. How difficult, then, it is to seek entry into the hall and inner chamber!
此观不成，更习他观者，言观空假中也，行者惟怕不观，观则无有不成，此即起用，故未修前，发心难，既修后，起大悲心难，发大悲心后，得方便难，惟有般若，可以大之圆之。故此分为圆觉菩萨说，无可再说矣，观止矣。	If this contemplation is not accomplished, one should cultivate another contemplation—that is, contemplate emptiness, provisional existence, and the middle. Practitioners need only fear not contemplating; once they contemplate, there is nothing that cannot be accomplished. This is the arising of function. Therefore, before practice,

	arousing the resolve is difficult; after beginning practice, arousing great compassion is difficult; and after arousing great compassion, obtaining skillful means is difficult. Only prajñā can make it great and complete. Thus this section was spoken for Perfect-Enlightenment Bodhisattva; there is nothing further to say. The explanation of contemplation ends here.
【饶】　富足也。	[Rao] means abundance.
【伽蓝】　道场也。	[Qielan] means a practice center.
【幡】　幢幡。	[Fan] means banners and streamers.
【华】　华幔。	[Hua] means floral canopies.
【摄念】　收万念归空寂也。	[Gathering the Thoughts] To gather the myriad thoughts and return them to empty quiescence.
【比丘】　和尚，乞士也。	[Bhikshu] A monk; a mendicant.
【比丘尼】　女尼也。	[Bhikshuni] A female monastic.
【优婆塞】　近事男亲近比丘者。	[Upāsaka] A male lay devotee who attends upon bhikshus.
【优婆夷】　近事女亲近女尼者，此四众皆名曰僧。僧者众也，非专指比丘也，小乘局于二众，大乘道俗俱沾，皆平等也。	[Upāsikā] A female lay devotee who attends upon female monastics. These four assemblies are all called the saṅgha. Saṅgha means an assembly; it does not refer exclusively to bhikshus. The Lesser Vehicle is limited to two assemblies, whereas in the Mahāyāna both monastics and laypeople are included, all equally.
【踞】　居处意。	[Ju] It means dwelling or residing.
【钝根】　泥于小法不合大乘法器者。	[Dull Faculties] Those attached to lesser teachings and unfit as vessels for the Mahāyāna Dharma.

贤善首菩萨

Mañjuśrī Bodhisattva

于是贤善首菩萨在大众中，即从座起，顶礼佛足，右绕三匝，长跪叉手，而白佛言：大悲世尊，广为我等及末世众生，开悟如是不思议事。	Then Worthy-Good-Head Bodhisattva, in the midst of the assembly, rose from his seat, bowed at the Buddha's feet, circumambulated him three times to the right, knelt upright with palms joined, and addressed the Buddha: "Greatly Compassionate

	World-Honored One, you have extensively awakened us and sentient beings of the latter age to such inconceivable matters.”
世尊，此大乘数，名字何等，云何奉持，众生修习得何功德，云何使我护持经人，流布此教，至于何地。作是语已，五体投地，如是三请，终而复始。尔时，世尊告贤善首菩萨言：善哉善哉，善男子，汝等乃能为诸菩萨及末世众生，问于如来如是经教，功德名字，汝今谛听，当为汝说。时贤善首菩萨奉教欢喜，及诸大众默然而听。	“World-Honored One, what is the name of this Great Vehicle teaching? How should it be upheld? What merit and virtue do sentient beings gain by practicing it? How should we protect those who uphold this sūtra and spread this teaching, and how far should it be disseminated?” Having spoken thus, he prostrated himself fully to the ground. He made this threefold request again and again. Then the World-Honored One said to Worthy-Good-Head Bodhisattva: “Excellent, excellent, good man. For the sake of all bodhisattvas and sentient beings of the latter age, you are able to ask the Tathāgata about the merit, virtue, and name of such a teaching. Listen carefully now, and I shall explain it to you.” Then Worthy-Good-Head Bodhisattva respectfully accepted the instruction with joy, and he and the entire assembly listened silently.
善男子，是经百千万亿恒沙诸佛所说，三世如来之所守护，十方菩萨之所皈依，十二部经清净眼目，是经名大方广圆觉陀罗尼，亦名修多罗了义，亦名秘密王三昧，亦名如来决定境界，亦名如来藏自性差别，汝当奉持。	“Good man, this sūtra has been expounded by as many Buddhas as grains of sand in hundreds of thousands of millions of Ganges rivers. It is protected by the Tathāgatas of the three times, relied upon by the bodhisattvas of the ten directions, and is the pure eye of the twelve divisions of the scriptures. This sūtra is called the Great Vaipulya Dhāraṇī of Perfect Enlightenment; it is also called the Sūtra of Definitive Meaning; it is also called the Samādhi King of Secrets; it is also called the Tathāgata’s Definitive Realm; and it is also called the Distinctions of the Tathāgata-Garbha’s Intrinsic Nature. You should uphold it.”
善男子，是经唯显如来境界，唯佛如来能尽宣说，若诸菩萨及末世众生，依此修行，渐次增进，至于佛地。善男子，是经名为顿教大乘，顿机众生从此开悟，亦摄渐修，一切群品。	“Good man, this sūtra reveals only the realm of the Tathāgata, which only Buddhas and Tathāgatas can fully expound. If bodhisattvas and sentient beings of the latter age practice in reliance on it, they will gradually advance until they reach the ground of Buddhahood. Good man, this sūtra is called the Great Vehicle of sudden teaching. Sentient beings of sudden capacity awaken through it, and it also embraces all beings who cultivate gradually.”

譬如大海，不让小流，乃至蚊虻及阿修罗，饮其水者，皆得充满。善男子，假使有人，纯以七宝积满三千大千世界以用布施，不如有人，闻此经名及一句义。	“It is like the great ocean, which does not reject even the smallest streams. Even mosquitoes, gnats, and asuras that drink its water are all filled. Good man, suppose someone filled a three-thousand-great-thousand world entirely with the seven treasures and gave them as alms. This would not equal hearing the name of this sūtra and the meaning of a single line.”
善男子，假使有人，教百恒河沙众生得阿罗汉果，不如有人，宣说此经分别半偈。善男子，若复有人，闻此经名信心不惑，当知是人，非于一佛二佛种诸福慧，如是乃至尽恒河沙一切佛所，种诸善根，闻此经教。汝善男子，当护末世修行者，无令恶魔及诸外道恼其身心，令生退屈。	“Good man, suppose someone taught sentient beings as numerous as one hundred Ganges rivers’ sands and enabled them to attain arhatship. This would not equal expounding half a verse of this sūtra. Good man, if someone hears the name of this sūtra and has faith without doubt, know that this person has planted roots of goodness and wisdom not merely before one or two Buddhas, but before all Buddhas as numerous as the sands of the Ganges, and has heard this teaching. You good men should protect practitioners in the latter age. Do not allow evil māras or non-Buddhist paths to trouble their bodies and minds and cause them to become discouraged.”
尔时会中有火首金刚，摧碎金刚，尼蓝婆金刚等，八万金刚，并其眷属，即从座起，顶礼佛足，右绕三匝，而白佛言：世尊，若后末世一切众生，有能持此决定大乘，我当守护如护眼目，乃至道场所修行处，我等金刚自领徒众，晨夕守护，令不退转，其家乃至永无灾障，疫病消灭，财宝丰足，常不乏少。	Then, in the assembly, Fire-Headed Vajra, Crushing Vajra, Nīlāmba Vajra, and others—eighty thousand vajras together with their retinues—rose from their seats, bowed at the Buddha’s feet, circumambulated him three times to the right, and addressed the Buddha: “World-Honored One, if any sentient being in the latter age can uphold this definitive Great Vehicle, I shall protect that person as I protect my own eyes. Wherever they cultivate, even at their place of practice, we vajras shall personally lead our followers in guarding them morning and evening, so that they will not regress. Their household shall forever be free of calamities and hindrances; epidemics and illnesses shall be eliminated; and they shall have abundant wealth and treasures, never lacking or impoverished.”
尔时大梵天王，二十八天王，并须弥山王，护国天王等，即从座起，顶礼佛足，右绕三匝，而白佛言：世尊，我亦守护是持经者，常令安隐，心不退转。	Then King Mahābrahmā, the twenty-eight heavenly kings, the king of Mount Sumeru, the guardian kings of the realm, and others rose from their seats, bowed at the Buddha’s feet, circumambulated him three times to the right, and addressed the Buddha: “World-Honored One, we

	too shall protect those who uphold this sūtra, always keeping them safe and secure, so that their minds do not regress.”
尔时有大力鬼王，名吉　荼，与十万鬼王，即从座起，顶礼佛足，右绕三匝，而白佛言：世尊，我亦守护是持经人，朝夕侍卫，令不退屈，其人所居一由旬内，若有鬼神侵其境界，我当使其碎如微尘。	Then there was a powerful king of ghosts named Kiṃbhāṇḍa. Together with one hundred thousand ghost kings, he rose from his seat, bowed at the Buddha’s feet, circumambulated him three times to the right, and addressed the Buddha: “World-Honored One, I too shall protect those who uphold this sūtra, serving as their guard morning and evening so that they do not become discouraged. Within one yojana of where such a person resides, if any ghosts or spirits invade that person’s domain, I shall cause them to be shattered into minute dust.”
佛说此经已，一切菩萨天龙鬼神八部眷属，及诸天王梵王等，一切大众，闻佛所说，皆大欢喜，信受奉行。	After the Buddha had spoken this sūtra, all the bodhisattvas, devas, dragons, ghosts, spirits, and their retinues of the eight classes, together with the heavenly kings, Brahmā kings, and the entire assembly, having heard what the Buddha said, rejoiced greatly, received it with faith, and put it into practice.
贤善首问意，谓如是不思议事，至此直已无可言说，但不废假名，使后人亦得依据奉持，功德性空，但护持流布，自不可少，无为不离有为，不住有为，斯真无为，功德名字，立亦无碍也，佛故许之。	The intent of Worthy Virtue Chief’s question was this: such inconceivable matters have now been directly indicated, and nothing further can be said. Yet provisional names are not to be discarded, so that later generations may likewise have something on which to rely and which they may uphold. Merit and virtue are empty in nature, but their protection, preservation, and dissemination cannot be dispensed with. The unconditioned does not depart from the conditioned, yet does not abide in the conditioned; this is true non-contrivance. Thus, there is no impediment in establishing names for merit and virtue, and the Buddha therefore granted the request.
佛首说一不空，谓如来无所说，此即是说，一说即是多说，一佛即是万亿恒沙佛，岂但佛而已哉，生佛平等，三世如来，无不同体，约文字经，则系释迦世尊所说，与余佛何关，约法身圆觉言，则凡具佛性者，皆同此守护，由菩	The Buddha first speaks of a single reality that is not empty, saying that the Tathāgata has nothing to say—yet this itself is speaking. One utterance is many utterances; one Buddha is as many Buddhas as the sands of countless Ganges rivers. Is this true of Buddhas alone? Sentient beings and Buddhas are equal, and the Tathāgatas of the three times

	are all of one essence. In terms of the written sūtra, it was spoken by the World-Honored One Śākyamuni—what connection would it have with other Buddhas? But in terms of the dharmakāya and perfect enlightenment, all who possess buddha-nature share in this protection.
萨成佛，由发心至觉位，因地法行，亦必依此为据，诸经十二部，穷源彻理，终不离此正法眼藏，向上直指，只一只眼，故曰清净眼目。	Bodhisattvas attain Buddhahood; from arousing the resolve through reaching the stage of enlightenment, their practices at the causal stage must also rely on this as their basis. Among the twelve divisions of the scriptures, when one traces the source to its end and penetrates principle, one never departs from this Treasury of the True Dharma Eye. In direct pointing upward, there is only this one eye; hence it is called the pure eye.
依体言，是经乃圆顿密藏，故曰大方广圆觉陀罗尼；依用言，是经为顿教大乘，契机了义，合圆觉三昧秘密之主，大日经称秘密主是也。	In terms of essence, this sūtra is the perfect, sudden, and secret treasury; hence it is called the Great Vaipulya Dhāraṇī of Perfect Enlightenment. In terms of function, it is the Great Vehicle of sudden teaching, of definitive meaning suited to the capacities of its recipients, and accords with the secret sovereign of the samādhi of perfect enlightenment. This is what the Mahāvairocana Sūtra calls the Secret Lord.
欲证如来地，其境界如何，惟此经决定之，欲证如来不变之藏，而起差别之用，亦惟此经了之，悟此即是奉持。	If one wishes to realize the ground of the Tathāgata, what is its realm like? Only this sūtra determines it. If one wishes to realize the Tathāgata's unchanging treasury and yet bring forth its differentiated function, only this sūtra makes it clear. To awaken to this is itself to uphold it.
是经乃证后相通相印之经，惟佛与佛，乃能证知，凡显种种无明贪爱之境，如来称性而谈，无不穷尽，若诸菩萨依此修行，渐至佛位，即末世众生，或非顿根者，亦无不摄受，如大海不让小流，下至蚊虻，饮此法水，无不解脱。	This sūtra concerns mutual correspondence and confirmation after realization; only Buddhas together with Buddhas can realize and know it. Whenever it reveals the various realms of ignorance, craving, and attachment, the Tathāgata speaks in accord with intrinsic nature, leaving nothing unexplained. If bodhisattvas practice in reliance on it, they gradually reach the Buddha stage. Even sentient beings of the latter age who may not be of sudden capacity are all embraced, just as the great ocean does not reject small

	streams: even mosquitoes and gnats that drink this Dharma-water are all liberated.
虽七宝布施一满三千大千世界，不如闻此经典一句义，虽教化百恒沙众生成罗汉果，不如宣说此经半偈，若复有人，得闻此经，信心不逆，当知是人已尽恒沙佛所种诸善根，不得更以初学论，说三大阿僧　劫也。	Although giving the seven treasures so as to fill one three-thousand-great-thousand world does not equal hearing the meaning of one line of this sūtra, and although teaching sentient beings as numerous as one hundred Ganges rivers' sands to attain arhatship does not equal expounding half a verse of this sūtra, if someone hears this sūtra and has faith without opposition, know that this person has already planted roots of goodness before Buddhas as numerous as the sands of the Ganges. Such a person can no longer be judged as a beginner, nor described in terms of three great asaṃkhyeya kalpas.
次说汝等善男子，当于末世时，护念此修行者，勿令魔扰及诸外道恼其身心也，言必示以正法，令其人勿起生死见而起魔障，或横生所知见而成外道，因地不正，果地无得，必至恼乱而自退屈，可知灵山一会，至今确然未散，今日圆觉道场客，正是当年会上人，勉旃。	Next it is said: "You good men should, in the latter age, protect and keep in mind these practitioners; do not allow māras or non-Buddhist paths to trouble their bodies and minds." This means that they must certainly be shown the right Dharma, so that they do not give rise to views of birth and death, thereby bringing forth māra-obstacles; or arbitrarily develop views based on what they know and become adherents of non-Buddhist paths. If the causal ground is not correct, nothing is attained at the fruition ground. Confusion and discouragement will inevitably follow. One may know, then, that the assembly at Vulture Peak has certainly not dispersed even now. Guests at today's Perfect Enlightenment practice center are precisely those who attended that assembly in former times. Take heart!
尔时便有无数金刚眷属同发心守护此修行人，此言金刚乃坚固义，具坚利明之三德，凡能持此决定大乘者，其人即已金刚成就，无灾障者，无五障也，无疫病者，无四相四病也，财宝丰足者，得道而肥也，常不乏少者，妙门无量	Then countless vajra retinues simultaneously aroused the resolve to protect these practitioners. Here, "vajra" means firmness and possesses the three virtues of firmness, sharpness, and luminosity. Whoever can uphold this definitive Great Vehicle has already achieved vajra accomplishment. To have no calamities or hindrances means to be free from the five hindrances; to have no epidemics or illnesses means to be free from the four marks and four diseases; to have abundant wealth and treasures means to become well nourished in the Way; and

	never to lack means that the wondrous gates are immeasurable.
也，永无退转，即是晨夕守护也，修行人既有诸佛菩萨之所护念，自得金刚力士为彼守护，不必定分人我耳，故下有大梵天，二十八天，扩国四天王，及十万大力鬼王等，同此发心也，如是圆满广大最胜之经，蒙佛开说，九界众生，有不皆大欢喜而信受奉行者乎。	Never to regress is itself the protection given morning and evening. Since practitioners are protected and kept in mind by Buddhas and bodhisattvas, they naturally receive the protection of vajra guardians. There is no need to make a fixed distinction between self and others. Thus, below there are King Mahābrahmā, the twenty-eight heavens, the Four Heavenly Kings who protect the realm, and one hundred thousand powerful ghost kings, all arousing this same resolve. When the Buddha expounds such a complete, vast, and supremely excellent sūtra, could any sentient beings in the nine realms fail to rejoice greatly, receive it with faith, and put it into practice?
信受不奉行，非真信受，以奉行即是信受也，信佛者此，受于佛者亦此，而我奉行者亦此，感应道交，是真信受奉行者，但此指何物乎，能离佛离经一反观乎，倘不明此物者，不名大欢喜也。	To receive with faith but not put into practice is not true receiving with faith, for putting it into practice is itself receiving with faith. What one trusts in as the Buddha is this; what one receives from the Buddha is also this; and what I put into practice is likewise this. When response and the Way commune, that is true receiving with faith and putting into practice. But what is this? Can one turn the light back and contemplate it apart from Buddha and sūtra? If one does not understand this thing, one cannot be said to rejoice greatly.
【流布】　传于后世也。	[Dissemination] To transmit it to future generations.
【眼目】　正法眼也。	[Eye] The eye of the true Dharma.
【蚊虻】　蚊虫也。	[Mosquitoes and Gnats] Mosquitoes and other small insects.
【偈】　梵文例以四名为一偈，言一行也，半偈即二句，为半行也，非另有四句偈也。	[Verse] In Sanskrit usage, four lines constitute one verse; that is, one stanza. A half-verse is two lines, or half a stanza. It does not mean that there is some other kind of four-line verse.
【尼蓝婆】　金刚名，其义未详。	[Nīlāmba] The name of a vajra; its meaning is unknown.
【吉　荼】　食人精血之鬼王。	[Kiṃbhāṇḍa] A king of ghosts that feeds on human vital essence and blood.

【一由旬】　十余里之广。	[One Yojana] A distance of somewhat more than ten li.

总抉

Ultimate Resolution

如来说法，所谓圆音者，谓说者应机而施，于法无不圆满周密，闻者无不心领神会，随机而启，得大明悟也。	When the Tathāgata expounds the Dharma, what is called the perfect voice means that the speaker teaches in accord with each listener's capacity; nothing in the Dharma is not complete and thorough, and every hearer understands it inwardly. Each is awakened according to their capacity and attains great illumination.
此经说法，系就最高处落墨，最究竟处下手，先说体，后说用，先言本来，谓众生本来是佛，本来不病，但无始来，不知何时染病。次言病状，次言治病法，再次言药病，以及求医方法，最后仍归到本来，令人证悟自己圆满觉性，如是如是。	This sūtra begins from the highest point and proceeds from the most ultimate ground. It first speaks of essence and then of function; first of the original nature—that sentient beings are originally Buddhas and originally have no illness, though from beginningless time they have somehow contracted illness. It then speaks of the symptoms of illness, the methods for treating it, the medicine and the illness, and the means of seeking a physician. Finally, it returns to the original nature, enabling people to realize their own perfect awakened nature. Such is its meaning.
初分婆伽婆入三昧正受，见众生清净觉地，本际同一平等圆满，了斯义者，有同见同行之十二上首菩萨，乃至十万人俱，同住如来平等法会，即此便是圆觉道场矣，正不必再启此一幕幻剧也。	At the outset, the Bhagavān enters samādhi and right absorption, seeing the pure ground of awakening of sentient beings: their original source is one, equal, and perfect. Those who understand this principle include twelve foremost bodhisattvas who share the same view and practice, as well as one hundred thousand others, all abiding together in the Tathāgata's equal Dharma assembly. This itself is the bodhimaṇḍa of perfect enlightenment; there would truly be no need to begin this further scene of illusory drama.
然而座中有未彻悟者，悟有深浅者，欲流布于后末世者，不得不再请伸说，说必再三启请，为重法故，于是二字，乃承上启下之词，开示种种法门，而各菩萨之咨询，亦随机而请，先后不紊，说者问者闻者，无不圆合，此其圆音欤?	Yet among those assembled were some who had not awakened thoroughly, and some whose awakening was deep or shallow; and the teaching was to be transmitted to the latter age of the final Dharma. Therefore they had to request further exposition, and the request had to be made

	repeatedly, out of reverence for the Dharma. The words “thereupon” link what precedes and follows: various dharma gates are revealed, and each bodhisattva asks in accordance with the occasion, in proper sequence. Speaker, questioners, and hearers all accord perfectly. Is this not the perfect voice?
文殊启请之旨，为修行法门，不外理悟事证，而成佛因地法行，从何下手，如何远离诸病，不堕邪见耶?	Mañjuśrī’s request concerns the dharma gate of practice. It extends no further than awakening at the level of principle and realization in actual practice: where should one begin in the causal-stage practices for attaining Buddhahood, and how may one remain far from all illnesses and avoid falling into wrong views?
佛谓无上法王，即是圆觉一切清净真如菩提涅　，皆由此而得波罗蜜，此法惟菩萨方可教授，非二乘所明。至于一切如来因地法行，无不依圆照清净觉相而断无明，无明断，方成佛。	The Buddha says that the unsurpassed Dharma King is perfect enlightenment: all pure suchness, bodhi, and nirvāṇa. Through this, all attain pāramitā. This Dharma may be taught only by bodhisattvas; it is not understood by the two vehicles. As for the causal-stage practices of all Tathāgatas, all rely on the perfect illumination of the marks of pure awakening to cut off ignorance. Only when ignorance is cut off does one become a Buddha.
所谓无明者，非实有体，众人执妄，认幻为真，故有轮转，此名无明，若要顿出生死迷梦，在一知字，知是空华，即无轮转，亦无身心受彼生死，非是故作造成，以本性元是空寂，本来不有，所以知觉如幻如虚空。	What is called ignorance has no real substance. People cling to delusion and take illusion for reality; therefore there is cyclic turning. This is called ignorance. If one wishes suddenly to emerge from the deluded dream of birth and death, it lies in the single word “know”: know that they are flowers in empty space, and there is no cyclic turning, nor is there a body or mind that undergoes that birth and death. This is not artificially made so; intrinsic nature is originally empty and quiescent, never inherently existent. Thus one knows that awareness is like illusion and like empty space.
但亦不可说无知觉性，有无都不著，斯是净觉随顺，以因地本同虚空故，不动故，无起灭知见故，究竟遍满故，末世众生，依此而修，则不堕邪见，此极言其未病前本来面目也。	Yet one must not say that awakened nature lacks knowing. Do not cling to either existence or nonexistence; this is conforming to pure awakening. Since at the causal stage it is originally like empty space, unmoving, without views of arising and ceasing, and ultimately all-pervading, sentient beings of the latter age who cultivate

	accordingly will not fall into wrong views. This speaks in the strongest terms of the Original Face before illness arose.
上上根人一闻于耳，即已彻悟，但中下根人，于正病时，应如何修乎？既知身心是幻，云何以幻还修于幻，幻性若尽，则无有心，谁为修行而永离诸幻，得解脱耶？此普贤问意也。	Those of the highest capacities awaken thoroughly as soon as they hear it. But how should those of middling and lesser capacities practice while the actual illness is present? Once they know that body and mind are illusory, how can they use illusion to cultivate illusion? If the nature of illusion is exhausted, there is no mind; who then practices, forever leaving all illusions and attaining liberation? This is the import of Samantabhadra's question.
佛谓一切原是幻，但种种幻化仍从如来圆觉妙心所自出，一切幻法，似有生灭来去，觉心始终不动，只要远离幻境，惟远离之念，亦是幻境，念上之念，无非是幻，要无所离，即除诸幻。	The Buddha says that all is originally illusion, yet the various transformations of illusion still arise from the Tathāgata's wondrous mind of perfect enlightenment. All illusory dharmas seem to arise and cease, come and go, but the awakened mind never moves from beginning to end. One need only leave behind the realm of illusion. Yet even the thought of leaving it behind is itself within the realm of illusion; every thought upon thought is no more than illusion. When there is nothing to leave behind, all illusions are thereby removed.
然而非断灭也，知幻即离，不作方便，离幻即觉，亦无渐次，这觉知，即非断灭，依此而修，乃能永离诸幻，此以觉慧破幻无明之法也，但幻又如何离法，如何下手，如何以事合理，普令圆证乎？此普眼问意也。	Yet this is not annihilation. Knowing illusion is itself departure from it; no expedient means need be contrived. Departing from illusion is awakening, and there are no gradual stages. This awakened knowing is not annihilation. To practice accordingly is to leave all illusions forever. This is the method of using awakened wisdom to dispel the ignorance of illusion. But how is illusion to be left behind in practice? How should one begin? How can principle and practice be brought into accord, so that all may realize perfect enlightenment? This is the import of Universal Eye's question.
佛谓如欲净圆觉心，应当正念，即是远离诸幻，先依奢摩他行，取静室，得良伴，存心思维，再起三摩钵提，观自身四大之幻，观自心缘影之幻，一切幻灭，而非幻不灭之常性显露，由体起用，先由对治入手，次入无所对，再入无能对，能所两空，幻心影灭，十方清净，根身器界，无不清净。	The Buddha says that, if one wishes to purify the mind of perfect enlightenment, one should maintain right mindfulness; this is to leave all illusions behind. First rely on the practice of śamatha: choose a quiet room, obtain good companions, settle the mind in contemplation. Then undertake samāpatti, contemplating the illusory nature of one's body as composed of the

	four elements, and the illusory nature of the reflections of objects in one's mind. When all illusions are extinguished, the enduring nature that is not illusory is revealed. Function arises from essence: first begin with antidotal practice, then enter the state in which there is nothing to counteract, and then the state in which there is no one who counteracts. Subject and object are both empty; the shadow of the illusory mind vanishes; the ten directions are pure; and the sense faculties, body, and material world are all pure.
诸法清静，是名实相，由此一身多身清净，一世多世清净。	All dharmas are pure and still; this is called the true aspect. From this, one body and many bodies are pure; one lifetime and many lifetimes are pure.
清净者，不动也，遍满也，以不动遍满故，即是无坏无杂，此是已成就者，已成就故，即不受一切法所拘，其光圆满，无憎无爱，亦无修与成就，恒沙佛世界，亦如空华之乱起灭耳。	Purity is unmoving and all-pervading. Because it is unmoving and all-pervading, it is without destruction or admixture. This is the state of one who has already attained realization. Having attained realization, one is no longer constrained by any dharma. One's light is perfect; there is neither aversion nor attachment, neither cultivation nor attainment. The Buddha worlds as numerous as the sands of the Ganges are likewise no more than flowers in empty space arising and ceasing in confusion.
层层打开，始知众生，本来成佛，生死涅　，犹如昨梦，既知是梦，则生死涅　，无起灭来去得失取舍等幻相矣，何以故，一切法性，平等不坏故。今言修者，亦不过如是如是而已，连说七个如是，意味深长，岂可言表。	As the layers are opened one by one, one comes to know that sentient beings have originally attained Buddhahood, and that birth and death and nirvāṇa are like last night's dream. Once one knows it is a dream, birth and death and nirvāṇa have no illusory appearances of arising or ceasing, coming or going, gain or loss, grasping or relinquishing. Why is this so? Because the nature of all dharmas is equal and indestructible. To speak now of cultivation is no more than this. The phrase "such is the case" is repeated seven times; its meaning is profound beyond expression.
然而众生本来成佛，何以复有无明耶？成佛而有无明者，即今一切如来，异日亦必再有无明矣，应如何启秘密藏，得决定信乎，此金刚藏之问意也。	Yet if sentient beings have originally attained Buddhahood, why is there again ignorance? If one can become a Buddha and still have ignorance, then all present Tathāgatas must also one day have ignorance again. How can the treasury of secrets be

	opened, so that one may attain decisive faith? This is the import of Vajragarbha's question.
佛言一切世界之始终生灭，众心之相续取舍，种种都是轮回，以轮回心辨别圆觉，连圆觉性亦同此轮转矣，如云驶月运，舟行岸移，不知谁止谁动。	The Buddha says that the beginnings and endings, arising and ceasing, of all worlds, and the continuing grasping and relinquishing of the minds of sentient beings, are all saṃsāra. If one uses a mind of saṃsāra to distinguish perfect enlightenment, then even the nature of perfect enlightenment becomes involved in that turning. It is like clouds racing and the moon seeming to move, or a boat traveling and the shore seeming to shift: one does not know what is still and what is moving.
汝心未净，以不净心，观佛圆觉，始终糊涂，故生此惑，不知空华虽生灭，空性无坏杂，无明之有无，与觉性无关，众生如金矿含砂，砂销金现，金本来有，不因销而有，不应说本非成就，及既成金，不再转矿，佛故不再起无明矣。	Your mind is not yet pure. With an impure mind, you contemplate the Buddha's perfect enlightenment and remain confused from beginning to end; hence this doubt arises. You do not know that, although flowers in empty space arise and cease, the nature of empty space is neither destroyed nor defiled. Whether ignorance exists or not has nothing to do with awakened nature. Sentient beings are like a gold mine containing sand: when the sand is removed, gold appears. Gold was originally there; it does not come into being through refining. One should not say that it was not originally accomplished; and once it has become gold, it does not revert to ore. Thus a Buddha does not again give rise to ignorance.
以声闻境，尚难测知此意，何况凡夫以思维心，测不可思议之圆觉乎？故惟先断轮回根本，开大智慧，则一切皆破，若以妄心分别，正同空华结空果，多诸巧见，无有是处。	Even those within the sphere of the śrāvakas find this meaning difficult to fathom; how much more so ordinary beings, using a discriminating mind, attempting to fathom inconceivable perfect enlightenment. Therefore one must first cut off the root of saṃsāra and open great wisdom; then all is penetrated. If one discriminates with a deluded mind, it is precisely like flowers in empty space bearing fruit in empty space. Such clever views can never be right.
非正问云，此极言圆觉本体不动，非关无明之有无也，然而销金之法究如何，欲断轮回，有几种性，修佛菩提，有几等差别，入世度生，究有几种方便，此无上知见，又如何圆悟，此弥勒请问意也。	The question is put as follows: the foregoing speaks in the strongest terms of the unmoving essence of perfect enlightenment, which is unrelated to whether ignorance exists or not. Yet what exactly is

	the method for refining gold? If one wishes to cut off saṃsāra, how many kinds of dispositions are there? In cultivating the Buddha's bodhi, how many levels of distinction are there? In entering the world to liberate sentient beings, how many expedient means are there? And how is this unsurpassed knowledge and vision to be perfectly realized? This is the import of Maitreya's question.
佛言一切众生轮回起病之因，只一爱字，由事爱入分段生死，理爱入变易生死，造此六道之业，及知爱不可有，弃爱乐舍，此亦是爱，皆非圣道。	The Buddha says that the sole cause of the illness of saṃsāra in all sentient beings is the single word "attachment." Attachment to phenomena leads to segmented birth and death; attachment to principle leads to transformational birth and death. One thereby creates karma of the six realms. Even knowing that attachment should not exist, and delighting in abandoning attachment, is itself attachment; none of this is the noble path.
至于菩萨，以度生大愿，故入生死，种种方便变化，非贪欲之生死也，末世众生，能舍一切欲爱，自能证清净觉，若论觉性，本无差别，以贪欲故，遂分五性：一凡夫性，二二乘性，三菩萨性，四不定性，五阐提性，如得善友，	As for bodhisattvas, they enter birth and death because of their great vows to liberate sentient beings; their various expedient transformations are not birth and death born of craving. Sentient beings of the latter age who can relinquish every desire and attachment will naturally realize pure awakening. As for awakened nature itself, there is fundamentally no distinction; but because of craving, five dispositions are provisionally distinguished: first, the disposition of ordinary beings; second, the disposition of the two vehicles; third, the bodhisattva disposition; fourth, the indeterminate disposition; and fifth, the icchantika disposition. If they encounter good spiritual friends,
得闻正法，根无大小，一体成佛，汝等当发大愿，愿住佛圆觉，求善知识，勿值外道，依愿修行则登大圆觉妙庄严域矣。此极言断爱见即断生死，但究竟如何断爱，还请重宣以明所证得之差别，令之渐入，此清净慧之问意也。	and hear the true Dharma, there is no distinction of greater or lesser capacities: all alike attain Buddhahood. You should arouse great vows, aspiring to abide in the Buddha's perfect enlightenment; seek good spiritual friends, do not encounter non-Buddhist paths, and practice in accordance with your vows. Then you will ascend to the wondrously adorned realm of great perfect enlightenment. This strongly emphasizes that cutting off attachment and views is cutting off birth and death. But exactly how is attachment to be cut off? The request is for a further explanation, clarifying the distinctions in realization so that

	practitioners may enter gradually. This is the import of Pure Wisdom's question.
佛言论圆觉性，本体不因五性而有差别，惟性随缘起，假分有五，于实相中，众生菩萨皆是幻化，只因众生迷倒，未除一切幻化，于妄功用中，显此差别耳，众生执我，妄取五欲：五欲者，财、色、食、名、睡也。	The Buddha says that, in terms of the nature of perfect enlightenment, its essence does not differ because of the five dispositions. Dispositions merely arise in dependence upon conditions, and are provisionally divided into five. Within the true aspect, sentient beings and bodhisattvas alike are illusory transformations. It is only because sentient beings are confused and have not removed all illusory transformations that these distinctions appear amid deluded efforts. Sentient beings cling to a self and falsely grasp the five desires: wealth, sensual beauty, food, fame, and sleep.
遇善友开示，即知此生，空自劳虑，此初觉之觉，虽是净解，亦自成障，故不自在，此凡夫之觉境也。菩萨既觉矣，尚有觉见，觉见为碍，亦不自在，此未入地菩萨之觉境也。	When they encounter a good spiritual friend who instructs them, they know that this life has been spent vainly in toil and worry. This first awakening to awakening, though a pure understanding, itself becomes an obstruction; therefore they are not free. This is the realm of awakening of ordinary beings. Bodhisattvas have awakened, yet still retain a view of awakening. That view is an obstacle, and they too are not free. This is the realm of awakening of bodhisattvas who have not entered the bhūmis.
及至明了，有觉有照，都是障碍，如能常觉不住，能照所照皆寂，如标指月，不复执指，诸碍已灭，此入地菩萨之觉境也。及至圆通不二，游戏自在，了无挂碍，等同虚空，此如来之觉境也。	When it is clearly understood that having awakening and having illumination are both obstacles, one can remain constantly awake without abiding anywhere; knower and known both become still. It is like pointing at the moon: one no longer clings to the finger. All obstructions having been extinguished, this is the realm of awakening of bodhisattvas who have entered the bhūmis. When perfect penetration is nondual, one moves freely in play, wholly without obstruction, equal to empty space. This is the realm of awakening of the Tathāgata.
汝等于一切时一切处，不起妄念，于妄念来时，亦不著意息灭，任运自然，不加分别，无分别，则无能知，所知自寂，真实如何，亦可不必再辨耳。	At all times and in all places, do not give rise to deluded thoughts. When deluded thoughts arise, do not deliberately seek to extinguish them. Let them function naturally, without discrimination. Without discrimination, there is no knower, and what is known becomes still of itself. As for what

	reality truly is, there is no need to make further distinctions.
闻此法门，能不惊怖，是真觉境，然此等人，已曾供养无量数佛，植众德本，可谓已成就一切种智者矣。此极言妄功用中，显此差别，但因缘不同，随方各异，所修之法，与能修之人，约有几种耶？尚求佛开示方便法，令速证入大圆觉海，此威德自在之问意也。	Those who hear this dharma gate and are not alarmed or afraid are in the realm of true awakening. Such people have already made offerings to countless Buddhas and planted roots of many virtues; they may be said already to have accomplished the wisdom of all aspects. This emphasizes that distinctions appear amid deluded efforts. Yet causes and conditions differ, and methods vary according to place. How many kinds are there among the practices cultivated and the people who cultivate them? The request is still for the Buddha to reveal expedient methods, enabling swift entry into the ocean of great perfect enlightenment. This is the import of Sovereign Virtue’s question.
佛谓一切法，同体平等，不论圣凡，修行法门，无非智悲双运，离相除见，实无有二。若言方便，种种随顺，数则无量，然必先明悟圆觉本性而后可修，即悟后正修是也。	The Buddha says that all dharmas are equal in one essence. Whether one is a sage or an ordinary being, dharma gates of cultivation are no more than the joint operation of wisdom and compassion, freedom from marks, and the removal of views; in truth there are not two. If one speaks of expedient means, the forms of adaptation are countless. Yet one must first awaken clearly to the intrinsic nature of perfect enlightenment before one can practice. This is precisely right cultivation after awakening.
约有三种：一者修止，由静极而发慧，念澄觉现，自觉种种尘扰烦动而灭之，内发寂静轻安，如镜明影现，内外交彻，所谓恒沙诸佛入我身，我身常入恒沙佛也；二者修观，诸菩萨以净觉心，知一切皆是幻化，即以幻除幻，开化	There are approximately three methods. First is cultivating cessation: from the utmost stillness wisdom arises; thoughts become clear and awakening appears. One becomes aware of the various disturbances and agitations of sensory objects and extinguishes them. Inner quietude and ease arise, like a bright mirror in which reflections appear; inward and outward interpenetrate completely. This is what is meant by saying that Buddha worlds as numerous as the sands of the Ganges enter my body, and my body constantly enters Buddha worlds as numerous as the sands of the Ganges. Second is cultivating contemplation: bodhisattvas, with the pure awakened mind, know that all is illusory transformation, and use illusion

	to remove illusion, thereby teaching and transforming
幻众，便能内发大悲轻安，而此幻观，随起随弃，如土生苗，苗生米谷，及有收获，苗土皆弃是也；三者修禅定，直证心田，了知身心皆为挂碍，内发明照，超然无碍，如金器之　然发音，不相留碍，便得寂灭轻安是也。	illusory sentient beings. Great compassion and ease then arise within. Yet this illusory contemplation is discarded as soon as it arises, like soil producing sprouts, sprouts producing rice and grain, and, once the harvest is gathered, both sprouts and soil being set aside. Third is cultivating dhyāna: directly realize the mind-ground and know that body and mind are both impediments. Inner luminous awareness arises, transcendent and unobstructed, like a golden vessel giving forth a ringing sound without mutual obstruction. One thereby attains the ease of quiescence and cessation.
此三法门，趣入圆觉，最为亲切，十方如来，及诸菩萨，无不依此修证矣，此言修行法之纲领，然此三门究如何修乎，应专修乎，齐修乎，抑有先后方便乎，请再开示，此辨音之问意也。	These three dharma gates are the most direct paths into perfect enlightenment. All Tathāgatas in the ten directions, and all bodhisattvas, rely on them for cultivation and realization. This states the essential outline of methods of practice. But how exactly are these three gates to be cultivated? Should one specialize in one, practice them together, or is there an expedient sequence? The request is for further instruction. This is the import of Bianyin’s question.
佛谓论本体，原无能修所修，惟依幻修幻，约有二十五种定轮，或单或齐，或先或后，或圆修三种。可至诚忏悔，求佛加持，将二十五轮各安标记，随心取一而修，以期专一。此三法，皆属禅定云，此根本已得，大事已明，但习气仍在，此一大关键，为悟后正修之门，习气即是业障，如何而可扫荡净尽耶？此净诸业障之问意也。	The Buddha said: With regard to ultimate reality, there is originally neither one who cultivates nor that which is cultivated. One merely relies on illusory cultivation to cultivate illusion. In terms of provisional existence, there are twenty-five kinds of meditative wheels: they may be practiced singly or together, earlier or later, or through the complete cultivation of the three contemplations. One may sincerely repent, pray for the Buddha’s blessing, mark each of the twenty-five wheels, and choose one at will to practice, in the hope of becoming single-minded. These three methods all pertain to meditative absorption. This fundamental point having been attained, and the great matter having been clarified, habitual tendencies nonetheless remain. This is the crucial key and the gateway to correct cultivation after awakening. Habitual tendencies are precisely karmic obstacles. How can

	they be completely swept away? This is the intent of the question about purifying karmic obstacles.
佛谓病根只在我人众生寿者四相，即微细之法见，仍属是我，如眼中有一粒砂子，即不名净，并且愈勤精进，愈增诸病，粗分之病为谄曲嫉妒，细分之病为妄起所知，故必断我相我见，使一切寂灭，方入清净觉海，但必求善知识云。	The Buddha said: The root of the illness lies solely in the four marks of self, person, sentient being, and life span. Even the subtle view of dharmas still belongs to the self. It is like a grain of sand in the eye: one cannot then be called pure. Moreover, the more diligently one strives, the more all these illnesses increase. The coarse forms of illness are flattery, deviousness, and jealousy; the subtle forms are the deluded arising of what one thinks one knows. Therefore, one must cut off the mark and view of self, so that everything becomes quiescent; only then does one enter the ocean of pure enlightenment. Yet one must seek a good spiritual friend.
此分说众生病根，深入骨髓，非以药治之不可，但多药又成为病矣，后末世只知修而不知修时所得之病，则将求何等人，修何等法，除何等病乎？此普觉问意也。	This section explains that the root of sentient beings' illness penetrates to the marrow and cannot be cured without medicine. Yet too much medicine itself becomes an illness. In the degenerate age to come, people will know only how to practice, but not the illnesses acquired through practice. What kind of person should they seek, what kind of Dharma should they practice, and what kinds of illness should they remove? This is the intent of Universal Enlightenment's question.
佛谓当求正知见人，所谓正知见者，在其人之意境则不在外相，伊虽游戏自在，示有诸过，却可方便度众，非具慧眼，不能认识，否则失之交臂矣。	The Buddha said: One should seek a person of right view. As for right view, it lies in that person's inner state, not in outward appearances. Though such a person may freely sport at ease and appear to have various faults, he can skillfully liberate sentient beings. Without the wisdom eye, one cannot recognize him; otherwise, one may pass him by at arm's length.
见如是人，当不惜身命以供养之，不可因其亲我而喜，疏我则怨也，能如是，则可接近得益，而善知识者，先应离作止任灭四病，以此四法，法而非病，在初不可不用，用之过当，则死执不化，复又转为病矣，末世众生，以憎爱二见未净，我相不除，不能解脱，故当发平等大悲心，愿度尽众生使皆成佛，而我不着度生之念，方不堕邪见矣。	Upon seeing such a person, one should not begrudge even one's life in making offerings to him. One must not rejoice because he is close to oneself, nor resent him when he is distant. If one can be thus, one may draw near and benefit. As for a good spiritual friend, he should first be free of the four illnesses of doing, stopping, letting be, and extinguishing. These four methods are methods, not illnesses; at the outset, they cannot be

	dispensed with. But if used to excess, one clings to them rigidly and cannot adapt, and they again become illnesses. Sentient beings in the degenerate age cannot be liberated because the two views of hatred and love have not been purified and the mark of self has not been removed. Therefore, they should arouse the impartial mind of great compassion, vowing to liberate all sentient beings and enable them all to become Buddhas. Yet I must not cling to the thought of liberating sentient beings; only then will I not fall into wrong views.
佛说至此，一切修法，可称周至。但修此三观之前，以何加行为先，使之圆修乎？此圆觉问意也。	Having spoken to this point, the Buddha's exposition of all methods of practice may be called complete and thorough. But before cultivating these three contemplations, what preliminary practices should come first, so that they may be cultivated in their entirety? This is the intent of Perfect Enlightenment's question.
佛谓此可克期决定以修成之，可自立限期，不必依小乘仪轨，自在修习，切不可执取小法，自得圆通，如所修不成，必因夙障。仍当忏悔，除憎爱嫉忌诸病，心不放舍，渐次求证。	The Buddha said: This can certainly be cultivated to accomplishment within a fixed period. One may set a time limit for oneself and practice freely, without having to rely on the rituals of the Lesser Vehicle. One must never cling to minor methods, but should naturally attain perfect penetration. If one's practice does not succeed, it must be because of past obstructions. One should still repent, eliminate such illnesses as hatred, love, jealousy, and envy, refrain from abandoning the resolve in one's heart, and gradually seek realization.
此极言欲求圆证，非痛切不可，此生决可成就，但不可取小乘境界，又不是废戒，至此理事双融，觉行已圆，无可再说矣，观止矣。然假名不可废也，若无名字，后末世众生将何依据而流布乎？此贤善首问意也。	This strongly emphasizes that, if one seeks complete realization, one cannot do without earnest and urgent effort. Accomplishment can definitely be attained in this very life. Yet one must not take the states of the Lesser Vehicle, nor does this mean abandoning the precepts. At this point, principle and phenomena interpenetrate, awakening and practice are complete, and there is nothing further to say. The exposition of the contemplations ends here. Yet provisional names cannot be discarded: without names, on what basis could sentient beings in the degenerate age to come transmit and disseminate these teachings? This is the intent of Virtuous Leader's question.

佛谓此经只与修证人道，为入如来地之决定者，非我佛一人所说，乃百千万亿恒河沙佛同此说也，三世如来，同此守护，同此眼目，惟佛与佛，乃能证知。	The Buddha said: This sūtra merely points out the path of cultivation and realization for those determined to enter the ground of the Tathāgata. It was not spoken by me, the Buddha, alone; rather, hundreds of thousands of millions of Ganges-sand Buddhas have all taught it in this way. The Tathāgatas of the three times all protect it in this way and regard it with the same eye. Only a Buddha together with a Buddha can fully realize and know it.
此法统摄群流，九界众生，无不摄受，功德较量，不可比拟，若有人信心不逆，虽在末世，其人福慧，已与佛等，故当守护之，以圆功德。佛说至此，一切魔众，尚发心供养，转入大慈，何以人而不如吉　荼乎。释义竟。	This Dharma embraces all streams and includes sentient beings of the nine realms without exception. Its merit and virtue cannot be compared with anything else. If someone's faith is unwavering, then even in the degenerate age, that person's blessings and wisdom are already equal to those of a Buddha. Therefore, it should be protected in order to perfect one's merit and virtue. When the Buddha had spoken to this point, even all the hosts of Māra aroused the resolve to make offerings and turned toward great compassion. How then could human beings be inferior to kumbhāṇḍas? The explanation is complete.
【整理者按】：此篇前原有“凡例”四条，兹附载于下：	[Editor's Note]: This essay originally had four “general principles” at its beginning, which are appended below:
一、此经系王骧陆居士第二次在印心精舍主讲，与初次讲法不同，抉取十二分精义而圆合之，故分十二分，最后复有一总抉，务使读者一目了然。凡经内隐义无不指示详尽，故名圆觉经抉隐。	1. This sūtra was Master Wang Xianglu's second series of lectures at Mind-Seal Vihara. It differs from his first exposition of the Dharma. He selected and integrated the essential meaning of the twelve sections, and therefore divided it into twelve sections, followed at the end by a general elucidation, so that readers might grasp it all at a glance. Every implicit meaning in the sūtra is explained in full detail; hence it is called Unlocking the Hidden Meaning of the Sūtra of Perfect Enlightenment.
二、读此经者务当注意圆观二字，不为自己情见所囿则可深入矣。	2. Those who read this sūtra must pay close attention to the two Chinese characters “perfect contemplation.” If they are not confined by their own feelings and views, they can penetrate deeply into it.

三、读此经前不必先看讲义，可先将经文读过，参自心所解者其义何若，然后再合参之，必于心地法证得不少。	3. Before reading this sūtra, there is no need to read the lecture notes first. One may first read through the sūtra text and investigate what meaning one's own mind understands; then one may study it alongside the lectures. One will surely gain considerable realization of the Dharma of the mind-ground.
四、本舍同人多半因修心中心法而明心地，由密入禅归证净土，皆我大愚法师慈悲法施之德。饮水思源，敢忘所自。谨将大师所作解脱歌附印于后。凡证圆觉者必大解脱，以圆觉精义尽在歌内，了义者自会得。	4. Most members of this vihara have realized the mind-ground through practicing the Heart-of-Heart Dharma. Entering Chan through Esoteric Buddhism and ultimately realizing the Pure Land, all do so through the compassionate gift of the Dharma bestowed by Patriarch Dayu. As one drinks water, one should remember its source; how could we dare forget where it came from? We respectfully append for publication at the end the Song of Liberation composed by the Master. Whoever realizes perfect enlightenment will surely attain great liberation, for the essential meaning of perfect enlightenment is fully contained in this song. Those who understand its definitive meaning will naturally comprehend it.