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THE MAJOR BUDDHIST CANON

(4)

The Major Buddhist Canon (4)

圓覺經

The Sutra of Consummate Enlightenment

(The Sutra of Great Right Capacious
Consummate Enlightenment of the Ultimate Tenet)

大方廣圓覺修多羅了義經

A Bilingual Edition with English Annotations

英漢對照本

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Vairocana Publishing Company, Ltd.

毘盧出版社 敬印

Americana Buddhist Temple, USA

Mahavairochana Temple, Taiwan

美國遍照寺 · 台灣大毘盧寺 發行

The Sutra of Consummate Enlightenment

First Edition, Copyright © 2009 by Vairocana Publishing Co.,
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Printed in Taipei, Taiwan

Distributing Centers:

Mahavairochana Temple

No.15, Alley 6, Lane 4, Fu-Hsing Rd., Wenshan District,
Taipei City 11691, Taiwan

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

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Website: www.abtemple.org

ISBN 978-957-9373-28-9

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The Translator's Foreword

This Sutra is one of the most unique Scriptures among the Mahayana Sutras. Generally speaking, there are two main branches, or two Pillars, in the Mahayana Teachings: one of them is called the School of Essenceism; the other, the School of Morphism. The former deals with the Noumenon or Entelechy (i.e., the Ontology, or the fundamental reality, or "Body") of all living beings, and as such, it is also called "Nature," or "Quintessence," or "Innate Nature," or "Buddha Nature," or "Veracious Thusness."

The second branch of Mahayana Buddhism, the School of Morphism, is more or less the counterpart of the Essence School; for instead of dealing with Nature or Reality and so on, it treats the subject close to that of Phenomenology, in that it surveys, delineates, classifies in great detail all aspects of phenomena, especially the mental ones and those which have great bearing on the practice of Buddhism, such as the Cause, Effect, Functioning, Arising, Transformation, Mutation and Expiration of a given Dharma, or a mental activity. And as such, the Buddhist Morphism has a close

affinity to the western Metaphysics and Psychology combined. Hence, it is evident that the Buddhist Morphism School could be very helpful both in the completeness of the Doctrine and in the individual practice on the Dharma. But somehow, during the evolution of Buddhism in China throughout history, the Morphism School became gradually neglected, and eventually it was reduced to all but an abstruse antiquity. Although there was some effort devoted to the “renaissance” of this school around the middle of the previous century, and there are more and more practitioners and scholars who have been paying attention to the study and exegesis of the Canonical Scriptures in this field, but much more effort would be required to make the superb knowledge of this particular school see the day of popularity as was seen in its heyday in the Tang Dynasty.

Now the present Sutra, The Sutra of Consummate Enlightenment, subsumes to the Essence School, and it is one of the most significant Sutras in Ch’an Buddhism. In the practice of Ch’an Buddhism, there are two great approaches: the Gradual Approach (or the Gradual Teaching, or Gradual School), and the Instantaneous Approach (or the Instantaneous Teaching, or Instantaneous School), the latter of which expatiates and em-

phasizes “Instantaneous Enlightenment,” which could be comprehended, for western readers’ convenience, through some partial affinities that it shares with such terms as “Spontaneous Insight,” or “Epiphany.” This Consummate Enlightenment Sutra falls under the heading of the Instantaneous School. But what makes this Sutra so unique and treasurable among all other Ch’an Buddhism Scriptures is that its predominant doctrine is not just “instantaneous,” but it is “**the most instantaneous of the instantaneous.**” In the sphere of the Instantaneous Teachings, there could be no others that could pose as its peer. For instance, in the Sutra the Buddha says:

Virtuous Man, true Awareness of the Phantasmata shall enable one to depart from them forthwith; hence, no other Dexterous Means need to be implemented for it. And on one’s Departure from Phantasmata, straightway would one become enlightened; hence, no Gradual Approaches would ever be in need, either. (p. 20, Scroll I: Segment 2)

This could be by far the grandest, the most valiant, and the most thoroughgoing “manifesto” of Instantaneous Tenet, and as such, throughout history, it has been highly esteemed and deferentially espoused by Ch’an practitioners. Besides this prominent feature

about Instantaneity, this Sutra also stresses on the absolute necessity of observing Precepts in the practice of meditation (or Ch'an) for the pursuit of Enlightenment, especially in the intensive practice in a Retreat; otherwise there will be impediments or even all sorts of adversities befalling the practitioner. And this is particularly important for present-day practitioners (who are called "latter-age Multibeings" in the Sutra), in that nowadays the situation of Buddhism, or that of religions in general, is in a "turbulent upheaval," and so all sorts of doctrines, or even Devious Teachings (as the Buddhas has foreseen and pointed out) are rampant all over the world. Consequently, there is no guarantee that what you are being exposed to and practicing is the Right Dharma (Orthodox Buddhism), unless it palpably and definitely embodies the Buddha's Precept in its system, without ever running athwart it in any case; otherwise, you might just waste your time and energy (and/or even money) in vain, to say the least; it is more likely that you would fall a victim to some outrageous loss or unknown malady or even possible derangement, due to your unwitting following of the Devious Teachings without the protection of the Buddha's Precept, which is the Cornerstone and a MUST for all practices in Buddhism—in epitome, without Buddha's Precept,

no practice or theory could be rightfully called authentic Buddhism: it is most likely a fake, or a hodgepodge with some tinge of Buddhism, which would not entitle it to the name of the Holy Teaching of the Buddha, nor would it be worth your while to risk your Dharmic Life for it.

The third salient feature of this Sutra is that although it takes Instantaneity as its major theme, it still incorporates a great body of Gradual Approaches, called Expedite Means, in the second half of the Sutra. They are the "Twenty-five Purified Stasis-Wheels," which teach Bodhi practitioners how to attain Enlightenment through systematic practice of meditation. This part of the Sutra is divulged by the Buddha in response to the imploration of Eloquent-Voice Pusa, due to his compassion on the latter-age Multibeings who are unable to attain Instantaneous Enlightenment. In consequence, we have a very solid measure available for us for the pursuit of the inconceivable holy goal.

On account of the magnificent features stated above and others more unmentioned, this Sutra could be a very enjoyable and rewarding reading for all readers, practitioners or otherwise. And finally, please allow me to take this opportunity to make a dedication for the

publication of this great Sutra: May the wisdom of the Buddha flourish and benefit all people on this planet, so that there would be truthful “peace on earth,” absolutely devoid of killings on any pretext, insofar that all man-made or god-involved disasters, or ignorance, enmity and tenacity of any kind, are to be banished totally from this world, wherein men and women could live happily together hereafter.

佛語諦實
決定不虛

—金剛持實讚

*The Words of Buddha are
ever truthful without fail.*

—Vajraic Maxim

圓覺經

**The Sutra of
Consummate Enlightenment**

大方廣圓覺修多羅了義經

**The Sutra of Great Right Capacious
Consummate Enlightenment of the Ultimate Tenet**

南無本師釋迦牟尼佛（合掌三稱）
Namo Root Guru Shakyamuni Buddha.

(Recite three times,
with your palms joined.)

開經偈

無上甚深微妙法
百千萬劫難遭遇
我今見聞得受持
願解如來真實義

The Sutra-opening Gatha

The supremely profound, wondrously sophisticated Dharma
Is hard to encounter in millions of Kalpas.
And now that I am able to hear, read, and uphold it,
I wish to comprehend the real import of the Thus-Adventist.

大方廣圓覺修多羅了義經

The Sutra of Great Right Capacious Consummate Enlightenment of the Ultimate Tenet

唐罽賓沙門佛陀多羅 漢譯

Translated from Sanskrit into Chinese by Sramana
Buddhatara of Kapisa¹ in Tang Dynasty (circa 700 AD)

高野山真言宗五十三世阿闍梨釋成觀法師 英譯

Translated from Chinese into English by Venerable Cheng
Kuan (1947-), 53rd Generation Acharya of Shingon Sect

卷上

SCROLL THE FIRST

Segment 1: Manjusri Pusa

[I:1a]

如是我聞：一時，婆伽婆入於神通大光明藏三昧正受，一切如來光嚴住持，是諸眾生清淨覺地，身心寂滅，平等本際，圓滿十方，不二隨順；於不二境現諸淨土，與大菩薩摩訶薩十萬人俱——其名曰：文殊師利菩薩、普賢菩薩、普眼菩薩、金剛藏菩薩、彌勒菩薩、清淨慧菩薩、威德自在菩薩、辯音菩薩、淨諸業障菩薩、普覺菩薩、圓覺菩薩、賢善首菩薩等而為上首，與諸眷屬皆入三昧，同住如來平等法會。

1. **Kapisa**: the ancient name for the area of today's Kashmir.

Thus have I heard: At one time, the *Bhagavat*² entered into the *Proper-Sensation Samadhi*³ of Supernal Great Effulgent Repertory, wherein all the Thus-Adventists⁴ were wont to reside and sustain radiantly and majestically, and which is also the Sublimate Enlightened *Terra*⁵ of all Multibeings.⁶ In this state, the Buddha was in Serene Surcease⁷ both in the body and in the mind, which was perfectly equitable with the Primal Periphery and immanent throughout ten directions, maintaining the Undichotomous Tenet,⁸ and yet in perfect Congruity with everything. And therein He

2. **Bhagavat**: Sanskrit, meaning “the World-Venerated One,” one of the *Ten Holy Epithets* of the Buddha.
3. **Proper-Sensation Samadhi**: Generally, this is the highest accomplishment in meditation. It incorporates Stasis (or *Samatha*, meditative tranquility) and Contemplative Wisdom (or *Vipasyana*) evenly. “Proper-Sensation” means not to be adhered to any sensation at all. Sometimes “Proper-Sensation” can be used as another name for *Samadhi*.
4. **Thus-Adventist**: Sanskrit: *Tathagata*, also one of the *Ten Holy Epithets* of the Buddha.
5. **Terra**: ground; earth; it implies the fundamental, substantial “body” of the mind, where all the Merits grow. This is a significant metaphor in Buddhism, also called “Mental Terra,” symbolizing that the Mind, like the Earth, is spacious and cultivatable.
6. **Multibeings**: All living beings, either collectively or individually, are called “Multibeings” in that they are subjected to multiple Reincarnations until they realize Liberation of Nirvana or the Supreme Bodhi (Enlightenment).
7. **Serene Surcease**: Sansk.: *Nirvana*, wherein all Births and Deaths, as well as all the worries accompanied with them, are terminated; hence so named.
8. **Undichotomous Tenet**: “Undichotomous,” not divided into two. “Tenet,” Truth. As Truth is supposed to be One, and not to be divided; therefore, it is the One Truth, hence.

manifested various Pure Lands under the Undichotomous Circumstances, where he was in company with one hundred thousand Great Pusas;⁹ namely, Manjusri Pusa,¹⁰ Universal-Virtue Pusa,¹¹ Universal-Eye Pusa, Vajra-Repertory Pusa, Maitreya Pusa, Purified-Wisdom Pusa, August-Virtue Mastery Pusa, Eloquent-Sound Pusa, Karma-Purgation Pusa, Universal-Enlightenment Pusa, Consummate Enlightenment Pusa, Virtue-Beneficence Paradigm Pusa, and the like, as the leading ones. All of them, together with their kindred Cohorts, entered into *Samadhi*, residing in the Equitable Dharma Congregation of the Thus-Adventists.

[I:1b]

於是文殊師利菩薩，在大眾中，即從座起，頂禮佛足，右繞三匝，長跪叉手而白佛言；「大悲世尊，願爲此會諸來法眾，說於如來本起清淨因地法行，及說菩薩於大乘中發清淨心，遠離諸病，能使未來末世眾

9. **Pusa**: the Chinese transliteration of the Sanskrit word “*Bodhisattva*,” a saint in Buddhism, next in rank to Buddha. This word is a Chinese transliteration in the abbreviated form, or it can also be said to be the Chinese version of the original word. It is adopted by this translator for the facility of its spelling and pronunciation.
10. **Manjusri Pusa**: a great Pusa renowned for his great wisdom, often addressed epithetically as “the Great-Wisdom Manjusri.” “Manjusri,” Sansk., meaning wondrous auspice.
11. **Universal-Virtue Pusa**: Sanskrit: *Samantabhadra*. He is one of the four leading Pusas in Mahayana Buddhism.

生求大乘者，不墮邪見。」作是語已，五體投地；如是三請，終而復始。

爾時世尊告文殊師利菩薩言：「善哉善哉。善男子，汝等乃能為諸菩薩，諮詢如來因地法行，及為末世一切眾生求大乘者，得正住持，不墮邪見。汝今諦聽，當為汝說。」時文殊師利菩薩奉教歡喜，及諸大眾默然而聽。

Thereupon, Manjusri Pusa arose in the midst of the Assemblage, prostrated himself at the Buddha's feet, perambulated clockwise thrice around the Buddha,¹² genuflected on both knees while joining his palms with the fingers interwoven, and addressed to the Buddha, "Great Merciful World-Venerated One,¹³ I would wish that Thou wouldst divulge to the Congregants here the Thus-Adventist's own Purified Dharmic Deeds at the Primordial Causal Terra,¹⁴ as well as impart to us how Pusas would be able to generate Purified Mind, and to depart from all sorts of Falla-

12. **perambulated...thrice around the Buddha**: Traditionally, to walk around someone for three rounds was considered as paying the highest homage to that person in ancient India.

13. **World-Venerated One**: one of the Ten Holy Epithets of the Buddha, meaning that He commands the reverence from all Beings."

14. **Primordial Causal Terra**: beginning stage in practice. Terra, ground, earth; for the beginning is viewed as the ground, or foundation, or earth, upon which some magnificent edifices are to be built, or some plants and fruits are to grow.

cies, so that the Multibeings in the future *fin de siècle*, who aspire to pursue the Major Vehicle,¹⁵ would not degenerate into Devious Views." At these words, he prostrated himself with the Five Members of his body prone to the ground,¹⁶ in supplication to the Buddha, and thus did he implore thrice in succession.

At that juncture, the World-Venerated One imparted to Manjusri Pusa, "It is very good, very good, indeed; Virtuous Man,¹⁷ it is only the like of thee that couldst inquire of the Thus-Adventist respecting His Dharmic Deeds at the Primordial Causal Terra on behalf of all Pusas, as well as of all the Multibeings, who aspire after the Major Vehicle, to be able to acquire *Correct Residing Sustenance*,¹⁸ without degenerating into Devious Views. Now hearken soothly, and I will divulge it to thee." On hearing these Holy Dicta, Manjusri Pusa was rejoiced, and he and all the other congregants gave ear in silence.

15. **Major Vehicle**: Sansk.: *Mahayana*—so named because it is capable of conveying or transporting more Multibeings, as opposed to the Minor Vehicle; i.e., *Hinayana*.

16. **prostrated . . . prone to the ground**: the highest form of reverence. The "Five Members" are: the forehead, two elbows, and two knees.

17. **Virtuous Man**: One who has formally taken the Three Refuges and at least Five Precepts is deemed a virtuous person in that he has truthfully departed from the vile worldly ways. The Buddha used to address his congregants as "Virtuous Men" and "Virtuous Women."

18. **Correct Residing Sustenance**: I.e., to reside in the Dharma and sustain the Dharma faultlessly.

[I:1c]

[I:1c-i] 「善男子，無上法王有大陀羅尼門，名為圓覺，流出一切清淨真如、菩提涅槃、及波羅密，教授菩薩；一切如來本起因地，皆依圓照清淨覺相，永斷無明，方成佛道。」

“Virtuous Man,” quoth the Buddha, “the Supreme King of Dharma¹⁹ hath a Great Dharanic Portal,²⁰ named the Consummate Enlightenment, whence there emanate spontaneously all the sublime Veracious-Thusness,²¹ *Bodhi*, *Nirvana*, and *Paramita*, whereby He hath heretofore instructed all Pusas. Whilst all the Thus-Adventists were still in their Primordial Causal Terra, they all relied on the Consummate Effulgence upon the Purified Aspect of Enlightenment, whence they were able to eliminate Inanity perpetually, so that they

19. **King of Dharma:** I.e. the Buddha, for He has achieved Mastery in all Dharmas, whereby He can deliver Multibeings with facility.

20. **Dharanic Portal:** the accesses or approaches (Portals) towards Bodhi by means of Comprehensive Sustenance Dharani of the Dharma.

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

were able to attain Buddhahood.

[I:1c-ii] 「云何無明？善男子，一切眾生從無始來，種種顛倒，猶如迷人四方易處，妄認四大為自身相，六塵緣影為自心相；譬彼病目，見空中華及第二月。善男子，空實無華，病者妄執；由妄執故，非唯惑此虛空自性，亦復迷彼實華生處；由此妄有輪轉生死，故名無明。」

“What doth Inanity signify? Virtuous Man, all the Multibeings, since Time Incipientless,²² have been subject to a variety of Perversions; whence they are rendered to be like aberrant people, who would transmigrate all over the places in four directions.²³ And they would illusively take the Four Elements for the Entity of their own physical body, and would take the Shadows of the Six Dusts²⁴ which they constantly reach and grasp as the Image of their own Mind. This could be compared to someone who, due to his Morbid Eyes, should descry either Blossoms in the Ethereal Space, or a Second Moon in the Firmament. Virtuous Man, in reality, there are no Blossoms in the Ethereal Space; it is simply owing to the Delusive Tenacity of the Morbid Eyes that renders it to appear so.

22. **since Time Incipientless:** same as “since time immemorial.”

23. **four directions:** East, South, West, and North.

24. **Six Dusts:** Matter, Sound, Aroma, Flavor, Tactility, and Dharma.

Furthermore, due to this selfsame Delusive Tenacity, not only is he perplexed at the Essence of the Ethereal Space, but he is falsely convinced of the Ethereal Space as being really the ‘Birthplace’ of the said Blossoms. As a consequence, the delusive Transmigration of Nascence and Demise²⁵ is brought into existence; hence it is termed as Inanity.²⁶

[I:1c-iii] 「善男子，此無明者，非實有體：如夢中人，夢時非無，及至於醒，了無所得。如眾空華滅於虛空，不可說言有定滅處。何以故？無生處故。一切眾生於無生中，妄見生滅，是故說名輪轉生死。」

“Virtuous Man, but this Inanity is not endowed with a Real Substantiality. It could be likened to the people perceived in one’s dream: those who appear in one’s dream were not entirely Nihil to one during the dream, and yet when one awakens, there is nothing to be obtained. Such a state resembles exactly the sundry Ethereal Blossoms which are descried and forthwith vanished in the sky; under such circumstances, one could not profess that there is a definite spot whereinto the Blossoms vanish. Wherefore is it so? For the Blossoms would not even have a Birthplace to begin with, let alone an Expiration Place. Neverthe-

25. **Nascence and Demise:** Life and Death; i.e. endless Reincarnations.

26. **Inanity:** ignorance, benightedness.

less, all the Multibeings should still delusively descry Nascences and Demises where there are actually no Nascences at all; thus they are reduced to the state named the Transmigrational²⁷ Nascence-Demise.

[I:1c-iv] 「善男子，如來因地修圓覺者，知是空華，即無輪轉，亦無身心受彼生死。非作故無，本性無故。彼知覺者，猶如虛空。知虛空者，即空華相。亦不可說無知覺性。有無俱遣，是則名為淨覺隨順。何以故？虛空性故；常不動故；如來藏中無起滅故；無知見故；如法界性，究竟圓滿遍十方故；是則名為因地法行。菩薩因此於大乘中，發清淨心。末世眾生依此修行，不墮邪見。」爾時世尊欲重宣此義，而說偈言：

“Virtuous Man, when one practices on the Thus-Adventist’s Consummate Enlightenment in the *Primordial Terra*, one shall comprehend that Nascences and Demises are nothing but Ethereal Blossoms,²⁸ and resultingly, to this practitioner, all Transmigrations shall then cease to be; and he shall also perceive that there are neither Body nor Mind to undergo such Nascences and Demises—Yet this is not due to any endeavor executed that could make it so, but simply owing to the

27. **Transmigrational:** of Transmigration. “Transmigration” signifies reincarnation, or *Samsara*. As Multibeings who are still in *Samsara* would rove from one Realm to another amongst the Six Realms; hence.

28. **Ethereal Blossoms:** Flowers in the Sky; i.e., something illusive, resulting from delusive visions due to some “visual ailments.”

Non-existence of the Quintessence. And that which could make such Perception and Consciousness is akin to the Ethereal Space²⁹ as well; that which could comprehend everything being like the Ethereal Space, yet again, is no more than another Ethereal-Blossomwise Phenomenon. However, one still could not aver that the Essence of Perception and Consciousness is altogether Nihil. It is only when both Existence and Non-existence are entirely dispelled³⁰ that it could come to be entitled as the state of *Congruity with Purified Enlightenment*. Wherefore is it so? For both Existence and Non-existence are of the Nature of Ethereal Space—both of which being always immotive; for within the Thus-Adventist Repertory,³¹ there is neither Nascence nor Demise, neither Comprehension nor Perception; for they are akin to the Quintessence of the Dharmic Spheres,³² which is ultimately consummate and immanently pervasive throughout the ten

29. **Ethereal Space:** the sky.

30. **dispelled:** be put into disuse.

31. **Thus-Adventist Repertory:** the Treasure of the Thus-Adventist, wherein all the Virtues and Wisdom of the Buddha are stored; also called the Buddha Nature, with which all Multibeings are endowed, as equally as all Buddhas.

32. **Dharmic Spheres:** There are ten Dharmic Spheres (abbreviated as “D.S.” below); namely, the D.S. of Celestials, the D.S. of Humanity, the D.S. of Asura, the D.S. of Purgatory, the D.S. of Starving Ghost, the D.S. of Animal, the D.S. of Auricularist, the D.S. of Causality-Enlightenist, the D.S. of Pusa, and the D.S. of Buddhas.

directions. Such a state comes to be termed as the *Dharmic Cultivation of the Primordial Terra*. Owing to this, the Pusa is able to generate the Purified Mind in the Major Vehicle. If the Multibeings in the *fin de siècle* could cultivate themselves in compliance with this, never shall they degenerate into any Devious Views.” At that juncture, The World-Venerated One, wishing to reiterate this import, divulged this *Gatha*:³³

文殊汝當知	一切諸如來
從於本因地	皆以智慧覺
了達於無明	知彼如空華
即能免流轉	又如夢中人
醒時不可得	覺者如虛空
平等不動轉	覺遍十方界
即得成佛道	眾幻滅無處
成道亦無得	本性圓滿故
菩薩於此中	能發菩提心
末世諸眾生	修此免邪見

Manjusri, it behooves thee to comprehend
That all the Thus-Adventists
Right from their Primal Causal Terra
By dint of their Noetic³⁴ Consciousness

33. *Gatha*: a four-line verse.

34. **Noetic:** adjective form of Noesis, the highest wisdom of Buddhas.

Have thoroughly comprehended Inanity,
Which they realize to be like Ethereal Blossoms,
Whence they could be free from Transmigrations.
It is also like the personages viewed in a dream,

Who are *unobtainable* when one awakens.
The Enlightening Faculty is exactly like the Ethereal Space,
For its being Equitable, Impregnable, and Immotive.
When one's Consciousness thus pervades all the Spheres in
ten directions,

Forthwith is one to attain Buddhahood.
There are no localities whereinto the Illusions vanish;
Nor is there anything obtained at the Fulfillment of Bodhi;
For the Original Nature has been consummate.

By virtue of this Dharma, all the Pusas
Are able to generate the Bodhi-heart³⁵
And all *fin de siècle* Multibeings, by cultivating on this,
Would be able to be exempted from Devious Views.

Segment 2: Universal-Virtue Pusa

[I:2a]

於是普賢菩薩在大眾中，即從座起，頂禮佛足，右繞三匝，長跪叉手而白佛言：「大悲世尊，願爲此會諸菩薩眾，及爲末世一切眾生修大乘者，聞此圓覺清淨境界，云何修行？世尊，若彼眾生知如幻者，身心亦幻，云何以幻還修於幻？若諸幻性一切盡滅，則無有心，誰爲修行？云何復說修行如幻？若諸眾生本不修行，於生死中常居幻化，曾不了知如幻境界，令妄想心云何解脫？願爲末世一切眾生，作何方便漸次修習，令諸眾生永離諸幻？」作是語已，五體投地；如是三請，終而復始。

Thereupon Universal-Virtue Pusa arose in the midst of the Assemblage, prostrated himself at the Buddha's feet, perambulated clockwise thrice around the Buddha, genuflected on both knees while joining his palms with the fingers interwoven, and addressed to the Buddha: "Great Merciful World-Venerated One, I would wish that Thou wouldst divulge for the Pusas in this Congregation, as well as for all the *fin-de-siècle* Multibeings who would cultivate on the Major Vehicle, how to practice this Purified State of Consummate Enlightenment that they have just heard. Thy World-Veneratedship, if the Multibeings have comprehended

35. **Bodhi-heart**: a vow or high aspiration to pursue the Supreme Enlightenment (*Bodhi*). The Bodhi-heart is indispensable in practicing Buddhism.

the Phantasmality of Dharmas,¹ and also have comprehended that the body and mind are equally Phantasmal, why would they still need to cultivate Phantasms with Phantasmic Dharmas? And by the time when all the Phantasmalities have come to expiration, the Mind would become Nil as well; if so, who would it be that could still do the Cultivation? Moreover, if that be so, wherefore would it be still necessary to discourse upon ‘*cultivating on the Phantasmic Dharma*’? On the other hand, if the Multibeings would never cultivate at all, assuredly they would keep on residing in the state of Phantasmal Transformations of Transient Nascence-Demise, to the extent that they would never come to the comprehension of the Reality of Phantasmal Phenomena. If that be so, by what means would they be able to enfranchise their Illusive Minds? I would wish that Thou wouldst divulge for the *fin-de-siècle* Multibeings how they should practice by degrees, by the use of the Expedite Means², so as to detach themselves from all *Phantasmata* perpetually.” At these words, he prostrated himself with the Five Members of his body prone to the ground, in supplica-

1. **Phantasmality of Dharma:** All dharmas are like a *Phantasm*, which is a key concept in this Sutra, as well as in most Mahayana Doctrines.

2. **Expedite Means:** commonly translated as “Expediency,” which would easily incur misunderstanding of being unscrupulous.

tion to the Buddha, and thus did he implore thrice in succession.

[I:2b]

爾時世尊告普賢菩薩言：「善哉善哉。善男子，汝等乃能為諸菩薩及末世眾生，修習菩薩如幻三昧，方便漸次，令諸眾生得離諸幻。汝今諦聽，當為汝說。」時普賢菩薩奉教歡喜，及諸大眾默然而聽。

At that juncture, the World-Venerated One imparted to Universal-Virtue Pusa, “It is very good, very good indeed, Virtuous Man; it is only the like of thee that couldst cultivate for the sake of other Pusas and latter-age Multibeings on the Pusaic Phantasmic *Samadhi* by Dexterous Graduality, thereby to enable Multibeings to depart from all Phantasms. Now hearken soothly, and I will divulge it for thee.” On hearing these Holy Dicta, Universal-Virtue Pusa was rejoiced, and he and all the other Congregants gave ear in silence.

[I:2c]

[I:2c-i] 「善男子，一切眾生種種幻化，皆生如來圓覺妙心，猶如空華，從空而有。幻華雖滅，空性不壞。眾生幻心，還依幻滅；諸幻盡滅，覺心不動。依幻說覺，亦名為幻；若說有覺，猶未離幻。說無覺者，亦復如是。是故幻滅，名為不動。」

“Virtuous Man, the multifarious Phantasmal Transformations of all the Multibeings are generated from the Wondrous Mind of their Thus-Adventistic Consummate Enlightenment. It can be compared to the Ethereal Blossoms, which come into being, as it were, out of the Space; and when the Phantasmal Blossoms vanish, the Essence of the Space would not go into deterioration along with the Blossoms. Thus, the *Phantasmal Minds* of Multibeings are to terminate along with the Phantasmata; yet when all and sundry of Phantasmata die away, the *Enlightened Mind* would still remain impregnable.³ Nevertheless, when this Enlightenment is maintained as an *Opposition* to Phantasm, such Enlightenment would still be reduced to a sort of Phantasm. If one professes that there *is* Enlightenment, it would only evince that one has not yet been entirely detached from Phantasm. On the other hand, if someone pronounces that there is no Enlightenment, he would be entangled in the same Phantasmal state as the former person. Consequently, only when all Phantasmata have come to expiration, could it be deemed as the state of *Impregnability*.

[I:2c-ii] 「善男子，一切菩薩及末世眾生，應當遠離一切幻化虛妄境界。由堅執持遠離心故，心如幻者，

3. **impregnable**: immovable or unmoved.

亦復遠離。『遠離』爲幻，亦復遠離。『離遠離』幻，亦復遠離。得無所離，即除諸幻。譬如鑽火，兩木相因，火出木盡，灰飛烟滅。以幻修幻，亦復如是：諸幻雖盡，不入斷滅。」

“Virtuous Man, all Pusas and latter-age Multibeings must perforce depart from the Phantasmal Transformations, and all Spurious Delusive Phenomena. If one is able to persist steadfastly in one’s Intent for Renunciation, in the meantime it behooves one to be aware that such an Intent is also *phantasmal*; hence it should also be renounced. Furthermore, the said Renunciation *per se*, in its turn, should be comprehended as a Phantasm as well; hence, it is also to be renounced. Therewithal, to *renounce a Renunciation* would still be a Phantasm; hence it is yet to be renounced as well. When it is done to the extent that there is nothing left to be renounced, at this juncture all the Phantasmata will have been completely abolished at length. And this could be compared to drilling wood for fire: By the use of two pieces of wood, each as the Reciprocal Cause for the other, the fire could then be produced; wherein the wood is to be incinerated; finally on the extinguished embers’ being blown away, the smoke would vanish into the thin air. It would be exactly the same with the cultivation on Phantasms by means of Phantasmic

Dharmas: albeit all Phantasmata are eliminated, one would not be subjected to Nihilistic Extinction.⁴

[I:2c-iii] 「善男子，知幻即離，不作方便。離幻即覺，亦無漸次。一切菩薩及末世眾生，依此修行，如是乃能永離諸幻。」爾時世尊欲重宣此義，而說偈言：

普賢汝當知	一切諸眾生
無始幻無明	皆從諸如來
圓覺心建立	猶如虛空華
依空而有相	空華若復滅
虛空本不動	幻從諸覺生
幻滅覺圓滿	覺心不動故
若彼諸菩薩	及末世眾生
常應遠離幻	諸幻悉皆離
如木中生火	木盡火還滅
覺則無漸次	方便亦如是

“Virtuous Man, true Awareness of the Phantasmata shall enable one to depart from them forthwith; hence no other Dexterous Means need to be implemented for it. And on one’s Departure from Phantasmata, straightway would one become enlightened; hence, no Gradual Approaches would ever be in need, either. If only all Pusas and latter-age Multibeings could cul-

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

tivate in compliance with this means, they would be able to detach themselves from all Phantasmata perpetually.” At that juncture, the World-Venerated One, wishing to reiterate this Import, divulged this *Gatha*:

Universal-Virtue, it behooves thee to comprehend
That ever since *Time Incipientless*,
The Phantasmal Inanity of all the Multibeings
Has been constituted out of their Consummate Enlightenment,

Which is akin to that of all the Thus-Adventists.
This could be likened to the Ethereal Blossoms,
Which rely on the Space for manifesting their Appearances.
However, when the Ethereal Blossoms vanish,

The Ethereal Space still remains unmoved as ever.
All Phantasmata arise from Perceptions,
And when these Phantasmata expire
The Perceptivity is to stay as consummate as ever,

For the Perceptive Mind is perpetually immotive.
If only all the Pusas and latter-age Multibeings
Could constantly be detached from all Phantasmata,
And when all Phantasms are renounced,

It would be like igniting fire in a block of wood:
When the wood is incinerated, the fire would also expire.
As Enlightenment *per se* is beyond Graduality,
So would it be the same with Dexterous Means.

Segment 3: Universal-Eye Pusa

[I:3a]

於是普眼菩薩在大眾中，即從座起，頂禮佛足，右繞三匝，長跪叉手而白佛言：「大悲世尊，願爲此會諸菩薩眾，及爲末世一切眾生，演說菩薩修行漸次、云何思惟、云何住持？眾生未悟，作何方便，普令開悟？世尊，若彼眾生無正方便、及正思惟，聞佛如來說此三昧，心生迷悶，即於圓覺不能悟入。願興慈悲，爲我等輩及末世眾生，假說方便。」作是語已，五體投地；如是三請，終而復始。

Thereupon, Universal-Eye Pusa arose in the midst of the Assemblage, prostrated himself at the Buddha's feet, perambulated clockwise thrice around the Buddha, genuflected on both knees while joining his palms with the fingers interwoven, and addressed to the Buddha, "Great Merciful World-Venerated One, I would wish that Thou wouldst enunciate for the Pusas in this assembly, as well as for all the latter-age Multibeings, how should a Pusa cultivate by Gradations, how to do Meditation, how to reside in and sustain the Dharma, and what Expedite Means should the Pusa institute so as to enlighten the unenlightened? Thy World-Veneratedship, if the Multibeings are destitute of the

Right Expedite Means and Right Contemplations,¹ on hearing the *Samadhi* that the Buddha has just divulged, they might become *perplexed* and *inhibited* in the mind; as a result they would not be able to be enlightened and make Ingression into the Consummate Enlightenment. Prithwee, for Compassion's sake, to divulge putatively the Expedite Means for people of our like, as well as for latter-age Multibeings." At these words, he prostrated himself with the Five Members of his body prone to the ground in supplication to the Buddha, and thus did he implore thrice in succession.

[I:3b]

爾時世尊告普眼菩薩言：「善哉善哉。善男子，汝等乃能爲諸菩薩及末世眾生，問於如來修行漸次、思惟住持，乃至假說種種方便。汝今諦聽，當爲汝說。」時普眼菩薩奉教歡喜，及諸大眾默然而聽。

At that juncture, the World-Venerated One imparted to Universal-Eye Pusa, "It is very good, very good, indeed; Virtuous Man, it is only the like of thee that couldst inquire of the Thus-Adventist, on behalf of all Pusas and latter-age Multibeings, respecting the Gradations of Practice, the right ways of Meditation, the Residence in and Sustenance of the Dharma, even

1. **Right Contemplations:** correct ideas, notions, and thinkings.

the Pseudo-divulgence² of various Dexterous Means. Now hearken soothly, and I will divulge it for thee.” On hearing these Holy Dicta, Universal-Eye Pusa was rejoiced, and he and all the other Congregants gave ear in silence.

[I:3c]

[I:3c-i] 「善男子，彼新學菩薩及末世眾生，欲求如來淨圓覺心，應當正念、遠離諸幻，先依如來奢摩他行，堅持禁戒，安處徒眾，宴坐靜室，恒作是念：『我今此身，四大和合。所謂髮毛爪齒、皮肉筋骨、髓腦垢色，皆歸於地；唾涕膿血、津液涎沫、痰淚精氣、大小便利，皆歸於水；暖氣歸火；動轉歸風。四大各離，今者妄身，當在何處？』即知此身畢竟無體，和合爲相，實同幻化。四緣假合，妄有六根。六根四大，中外合成，妄有緣氣於中積聚，似有緣相，假名爲心。」

“Virtuous Man,” quoth the Buddha, “if neophyte Pusas or latter-age Multibeings aspire to pursue the Mind of Sublimate Consummate Enlightenment of the Thus-Adventist, it behooves them to maintain Proper Cogitation³ and to detach themselves from all Phan-

2. **Pseudo-divulgence:** Since all words of man or even Divulgations of the Buddha are, ultimately speaking, tentative, fleeting and expedient for the occasion in question; therefore, they are called “pseudo,” for their lack of an unchanging, constant nature and entity.

3. **Proper Cogitation:** right thinking.

tasmata. In the first place, they should abide by the rules of *Samatha* practice of the Thus-Adventist, persevere staunchly on the Prohibitory Precepts, thence to ensconce all the adherents, so that they may sit in meditation composedly in a sanctum. At this juncture, they should constantly make such Cogitations: ‘This present body of mine is but a *Congruous Amalgam* of the Four Elements. And my currently so-called hair, nails, teeth, skin, flesh, tendons, bones, marrows, brains, and all the other Defiled Matters are to be consigned to the Element of Earth; as for my currently so-called spittle, snivel, pus, blood, fluid, phlegm, tear, sperm, urine and excrement, are to be all consigned to the Element of Water; and my currently so-called body temperature is to be consigned to the Element of Fire; whereas my present physical Movements and Revolutions are to be consigned to the Element of Wind. When the Four Elements are thus discretely detached, whither would this so-called Delusive Corpus of mine be? Consequently it behooves thee to know that this body of thine, ultimately speaking, is not endowed with a Substantial Entity of its own, for it merely takes on the *Congruous Amalgam* as its Appearance, which is no more than a Phantasmal Conjunction. Out of the Ostensible Amalgamations,

there arise the Illusive Six Sensory Organs. The Six Senses and the Four Elements would then come to constitute the interior and exterior of the body, and in between both of which, there would be certain illusive Adhering Animus seeming to assemble and accumulate themselves therein. Forthwith it would appear to manifest a pretentious functioning of Adhering, which is endued with the Pseudonym of ‘the Mind.’

[I:3c-ii] 「善男子，此虛妄心，若無六塵，則不能有；四大分解，無塵可得；於中緣塵，各歸散滅，畢竟無有緣心可見。」

“Virtuous Man, without the Six Dusts, this illusive and delusive Mind would not be in existence; therewithal, when the Four Elements are dissolved, there would no longer be any of the Dusts to be obtainable, and the Dusts adhered in the Mind are to disperse and vanish, one and all. Ultimately there would be no Adhering Mind to be perceivable, either.

[I:3c-iii] 「善男子。彼之眾生，幻身滅故，幻心亦滅；幻心滅故，幻塵亦滅；幻塵滅故，幻滅亦滅；幻滅滅故，非幻不滅；譬如磨鏡，垢盡明現。善男子，當知身心皆爲幻垢；垢相永滅，十方清淨。」

“Virtuous Man, to all of those Multibeings in meditative contemplation, when the Delusion concern-

ing the Phantasmal Body has come to termination, the Delusion on the Phantasmal Mind would also be terminated; and due to the termination of the Phantasmal Mind, the Phantasmal Dusts would also be terminated; due to the termination of the Phantasmal Dusts, the Phantasmal Terminations themselves would also be terminated; eventually, when all the Phantasmal Terminations have come to termination, the Non-phantasmal would remain *interminable*. This could be compared to the polishing of a Mirror: when all the tarnishes are cleansed away, the brilliance of the Mirror will manifest itself. Virtuous Man, thou oughtst to be aware that both the Body and the Mind are Phantasmal Tarnishes, and that when these Phantasmal Tarnishes come to termination perpetually, everything in ten directions is to manifest itself to thee as purified.

[I:3c-iv] 「善男子，譬如清淨摩尼寶珠，映於五色，隨方各現。諸愚癡者，見彼摩尼實有五色。善男子，圓覺淨性，現於身心，隨類各應；彼愚癡者，說淨圓覺實有如是身心自相，亦復如是——由此不能遠於幻化，是故我說身心幻垢；對離幻垢，說名菩薩——垢盡對除，即無對垢及說名者。」

“Virtuous Man, it is just like a pure *Mani Pearl*, which can reflect five colors, and manifest itself as a five-

colored jewel as viewed from all directions. When inane people behold it, they are convinced that the *Mani Pearl* is actually embodied with those five colors. Virtuous Man, the pure Essence of Consummate Enlightenment can also manifest itself in the mind or in the body in correspondence with the respective species of the beholder. Yet when inane people perceive it, they would assert that the Pure Consummate Enlightenment is actually embodied with such Body and Mind as the Appearances of its Entity. This assertion is as fallacious as that in the *Mani-Pearl* metaphor.

“Consequently, people could not detach themselves from Phantasmal Metamorphoses, which necessitates the Buddha to denominate the Body and Mind as Phantasmal Tarnishes. As opposed to those who are attached to their Phantasmal Tarnishes, those who are detached from the Phantasmal Tarnishes could be entitled as Pusas. Once the Tarnishes have been eliminated, the Oppositions⁴ would also be annulled, and so there would be neither the Tarnishes of Oppositions, nor the Denominator.⁵

4. **Oppositions:** the opposed state of the “subject” and “object.”

5. **Denominator:** the interpreter of things, who executes this function by assigning names for objects in question.

[I:3c-v] 「善男子，此菩薩及末世眾生，證得諸幻滅影像故，爾時便得無方清淨、無邊虛空，覺所顯發。覺圓明故，顯心清淨；心清淨故，見塵清淨；見清淨故，眼根清淨；根清淨故，眼識清淨；識清淨故，聞塵清淨；聞清淨故，耳根清淨；根清淨故，耳識清淨；識清淨故，覺塵清淨——如是乃至鼻、舌、身、意，亦復如是。」

“Virtuous Man, when these Pusas and other latter-age Multibeings have realized that all the Phantasmal Terminations are also Shadowy Images, right at that juncture, they would be able to attain the state of infinite Purification and boundless Ethereal Space, which is a manifestation of Bodhi. As Bodhi is fulfilled to its Consummate Luminescence, it will reveal the Mind as purified; as the Mind being purified, it will reveal the Perceived Dusts as purified; as the Perceived Dust being purified, the Visual Sensor will be revealed as purified; as the Visual Sensor being purified, the Visual Cognizance will be revealed as purified; as the Cognizances being purified, the Audio-Dust will be revealed as purified; as the Audio-Dust being purified, the Auditory Sensor will be revealed as purified; as the Auditory Sensor being purified, the Audio-Cognizance will be revealed as purified; as the Audio-Cognizance being purified, the Audited Dusts will be revealed as

purified. Such would be the same with Nose, Tongue, Body, and Mind.

[I:3c-vi] 「善男子，根清淨故，色塵清淨；色清淨故，聲塵清淨——香、味、觸、法，亦復如是。善男子，六塵清淨故，地大清淨；地清淨故，水大清淨——火大、風大，亦復如是。」

“Virtuous Man, as the *Visual Sensor*⁶ is purified, so will the *Material Dust*⁷ become purified. As the *Material Dust* is purified, so is *Audio-Dust*⁸ purified; whence *Aroma, Flavor, Tactility*,⁹ and *Dharma* are also to be purified in this wise. Virtuous Man, as all the *Six Dusts* are purified, so will the Earth Element be; as the Earth Element is purified, so will Water Element be; hence Fire Element and Wind Element are also to be purified in this wise.

[I:3c-vii] 「善男子，四大清淨故，十二處、十八界、二十五有清淨。彼清淨故，十力、四無所畏、四無礙智、佛十八不共法、三十七助道品清淨——如是乃至八萬四千陀羅尼門，一切清淨。」

“Virtuous Man, as the Four Elements are purified, so

6. *Visual Sensor*: I.e., the eye.

7. *Material Dust*: I.e., material objects with visible color and tangible form.

8. *Audio-Dust*: I.e., sound or voice.

9. *Tactility*: perception through contact or touch.

will the *Twelve Localities*,¹⁰ the *Eighteen Domains*,¹¹ and the *Twenty-five Existents*¹² be all purified. As these are all purified, so will the *Ten Puissances*,¹³ the *Four Intrepidities*,¹⁴ the *Four Unhindered Noeses*,¹⁵ the *Eighteen Exclusive Dharmas of the Buddha*,¹⁶ as well as the *Thirty-Seven Bodhi-Assisting Units*¹⁷ all become

10. **the Twelve Localities**: These are the Six Sensors (Eye, Ear, Nose, Tongue, Corpus, and Mind) plus the Six Dusts (Color, Sound, Odor, Flavor, Tactility, and Dharma).

11. **the Eighteen Domains**: These are the Twelve Localities plus the Six Cognizances (Visual Cognizance, Audio Cognizance, Nasal Cognizance, Gustative Cognizance, Tactile Cognizance, and Deliberative Cognizance).

12. **the Twenty-five Existents**: These are the 25 kinds of Being-hoods in the Three Realms, including 14 of them in the Desire Realm (Purgatorial Ext., Animal Ext., Starving-Ghost Ext., Asura Ext., 4 Humanities in the Four Continents, and 6 kinds of lower Celestials), 7 of them in the Material Realm (the higher heavens for Plebeians), and 4 in the Immaterial Realms (the highest heavens for Plebeians).

13. **the Ten Puissances**: the ten Supernal Powers of Wisdom of the Buddha, such as “the Power of Wisdom in knowing all Multibeings’ Karmic Causes and Effects,” “the Power of Wisdom in knowing all the occurrences in the Three Times without hindrances,” etc.

14. **the Four Intrepidities**: the Buddha’s merits in His divulgence of the Dharma: 1) Manifesting the Right Supreme Enlightenment intrepidly; 2) Manifesting the elimination of all Perviousness intrepidly; 3) Divulging the Bodhi-impeding Factors intrepidly; 4) Divulging the Affliction-transcending Dharmas intrepidly.

15. **the Four Unhindered Noeses**: the four highest Wisdoms (Noeses) of the Buddha: 1) Non-hindrances in the Dharma; 2) Non-hindrances in the Import; 3) Non-hindrances in Phraseologies; 4) Non-hindrances in the Willingness of Divulgence.

16. **the Eighteen Exclusive Dharmas of the Buddha**: Besides the Ten Puissances, these are more of the Buddha’s Supernal Power of Wisdom, and altogether there are eighteen of them. As it might get somewhat long-winded to enumerate them all, we might as well leave it here like this.

17. **the Thirty-seven Bodhi-Assisting Units**: I.e., the Four Contemplations,

purified; thus, insofar that even all the Eighty-four thousand *Dharanic Portals*¹⁸ are to become purified.

[I:3c-viii] 「善男子，一切實相性清淨故，一身清淨；一身清淨故，多身清淨；多身清淨故，如是乃至十方眾生圓覺清淨。」

“Virtuous Man, as all the Quintessence of Reality is purified, one’s own physical body is to become purified. As one’s individual body is purified, numerous people’s bodies are to become purified. As numerous people’s bodies are purified, thus insofar that even all the Multibeings in ten directions are to become purified in accordance with *Consummate Enlightenment*.

[I:3c-ix] 「善男子，一世界清淨故，多世界清淨；多世界清淨故，如是乃至盡於虛空、圓裹三世，一切平等清淨不動。」

“Virtuous Man, as one World is purified, numerous Worlds are to become purified. As numerous worlds are purified, thus insofar that even to the ultimate confines of Space and the entire peripheries of the *Three Tempora*¹⁹ are perfectly incorporated within the bound

the Four Right Assiduities, the Four Fulfilled Masteries, the Five Radices, the Five Puissances, the Seven Segments for Consciousness, and the Eight Holy Modi.

18. *Dharanic Portals*: cf. Footnote 20, p. 8.

19. *the Three Tempora*: the Three Times; i.e., the past, present, and future times.

of this *Consummate Enlightenment*, wherein everything, one and all, is *Equitable, Purified, and Immobile*.

[I:3c-x] 「善男子，虛空如是平等不動，當知覺性平等不動。四大不動故，當知覺性平等不動；如是乃至八萬四千陀羅尼門平等不動，當知覺性平等不動。」

“Virtuous Man, as the Ethereal Space is thus *equitable and immobile*, it should be known that the Essence of Enlightenment is *equitable and immobile*. As the Four Elements are *immobile*, it should be known that the Essence of Enlightenment is *equitable and immobile*; thus to the extent that even the Eighty-four thousand Dharanic Portals are *equitable and immobile* in the like manner. Hence it should be known that the Essence of Enlightenment is *equitable and immobile*.

[I:3c-xi] 「善男子，覺性徧滿、清淨不動、圓無際故，當知六根徧滿法界。根徧滿故，當知六塵徧滿法界；塵徧滿故，當知四大徧滿法界；如是乃至陀羅尼門徧滿法界。」

“Virtuous Man, as the Essence of Enlightenment is pervasive, immanent, purified, immobile, and consummately boundless without confines, it should be known that the *Six Sensors* are immanent throughout the *Dharmic Spheres*. As the Six Sensors are per-

vasively immanent, it should be known that the Six Dusts are immanent throughout the *Dharmic Spheres*. As the Dusts are pervasively immanent, it should be known that the Four Elements are immanent throughout the Dharmic Spheres. Thus to the extent that even the *Dharanic Portals* are immanent throughout the *Dharmic Spheres*.

[I:3c-xii] 「善男子，由彼妙覺性徧滿故，根性塵性無壞無雜。根塵無壞故，如是乃至陀羅尼門無壞無雜。如百千燈，光照一室，其光徧滿，無壞無雜。」

“Virtuous Man, as the Essence of *Wondrous Enlightenment* is pervasively immanent, the Essence of Sensors and the Essence of Dust are *unvitable* and *unadulterate*. As the Sensors and Dusts are *unvitable* and *unadulterate*, thus to the extent that even the *Dharanic Portals* are unvitable and unadulterate in the like manner. This could be likened to the illuminating of a room with hundreds and thousands of lamps: albeit each of the lights is permeating throughout the entire room, the several rays of the lamps would neither vitiate nor adulterate one another.

[I:3c-xiii] 「善男子，覺成就故，當知菩薩不與法縛、不求法脫，不厭生死、不愛涅槃，不敬持戒、不憎毀禁，不重久習、不輕初學。何以故？一切覺故。譬如

眼光曉了前境，其光圓滿，得無憎愛。何以故？光體無二，無憎愛故。」

“Virtuous Man, when Enlightenment is fulfilled, it should be known that the Pusa is not to be trammled by *dharmas*, nor is he ever to court for Liberation by *dharmas*; that he is not repugnant towards *Nascence-Demise*, nor is he attached to *Nirvana*; that he would not overly revere those who abide by Precepts, nor would he abhor those who violate the Preceptive Prohibitions; that he would not over-venerate veteran practitioners, nor would he disparage neophytes. Wherefore is it so? It is on account that everything is Enlightenment. It could be compared to the eyesight thus: albeit the Eyesight enables one to comprehend completely the Phenomena right in front, the Eyesight itself would never nurture any Attachment or Aversion towards the Phenomena observed. Wherefore is it so? For the *Noumenon*²⁰ of the Eyesight is undichotomous; hence, it is devoid of either Attachment or Aversion.

[I:3c-xiv] 「善男子，此菩薩及末世眾生，修習此心得成就者，於此無修，亦無成就；圓覺普照，寂滅無二——於中百千萬億阿僧祇不可說恒河沙諸佛世界，猶如空華，亂起亂滅，不即不離，無縛無脫——始知

20. *Noumenon*: a philosophical term, meaning substantial body.

眾生本來成佛，生死涅槃猶如昨夢。善男子，如昨夢故，當知生死及與涅槃，無起無滅，無來無去；其所證者，無得無失，無取無捨；其能證者，無作無止，無任無滅——於此證中，無能無所，畢竟無證，亦無證者：一切法性，平等不壞。」

“Virtuous Man, the Pusas and all other latter-age Multibeings who practice and cultivate on this Mind of *Consummate Enlightenment*, to the extent of gaining Attainment, they shall be perfectly aware that, in this respect, verily they have not done any Cultivation, nor have they gained any Attainment; whence they shall be able to irradiate immanently by virtue of their *Consummate Enlightenment*, so as to reach the *undichotomous* state of Serene Surcease, wherein they are to perceive one hundred thousand million billion ineffable *Asamkya* number of Ganges-sand Buddhas’ Universes arising haphazardly and thence to perish haphazardly, just like Ethereal Blossoms; hence, the Pusas would neither grow attached to nor detached from all of these; consequently there would be neither Entrallment nor Emancipation to the Pusas. Henceforth they shall come to the awareness that all Multi-beings have been Buddhas from the Provenance, and that both *Nascence-Demise* and *Nirvana* are akin to a dream in yestereve. Virtuous Man, as it is altogether

similar to a Yestereve’s Dream, it must perforce be known that *Nascence-Demise* and *Nirvana* are actually *unoccurring* and *unperishing*, *uncoming* and *unwending*; consequently that which has been attested is actually *ungained* and *unlost*, *unappropriated* and *unabnegated*; and that those who can achieve Attestations are actually *unexecuting* and *unrefraining*, *unindulging* and *unterminating*.²¹ As a result, in such an Attestation, there is neither the *Capacitator* nor the *Capacitated*;²² to the point that ultimately there is neither the *Attested* nor the *Attester*. Thus, all the Dharmic Essences are *equitable* and *unvitable*.

[I:3c-xv] 「善男子，彼諸菩薩如是修行、如是漸次、如是思惟、如是住持、如是方便、如是開悟：求如是法，亦不迷悶。爾時世尊欲重宣此義，而說偈言。

普眼汝當知	一切諸眾生
身心皆如幻	身相屬四大
心性歸六塵	四大體各離
誰爲和合者	如是漸修行
一切悉清淨	不動遍法界
無作止任滅	亦無能證者

21. *unindulging* and *unterminating*: This shows the way of the Golden Mean of the Buddha.

22. *the Capacitator . . . the Capacitated*: I.e., the Doer and the Done, or the one that is capable of doing something, and that which is done by the former.

一切佛世界 猶如虛空華
 三世悉平等 畢竟無來去
 初發心菩薩 及末世眾生
 欲求入佛道 應如是修習

“Virtuous Man, if the Pusas could but cultivate in this wise: by following such Gradual Approaches, contemplating in such a way, *residing and sustaining* in such a manner, taking such *Dexterous Means*, getting enlightened in this way, pursuing such Dharmas, henceforth, shall they be exempt from whatever *Perplexities and Inhibitions*.” At that juncture, the World-Venerated One, wishing to reiterate this Import, divulged this *Gatha*:

Universal-Eye, it behooves thee to comprehend
 That the Body and Mind of all Multibeings
 Bear resemblance to *Phantasmata*.
 The *Bodily Appearances* subsume to the Four Elements,

Whereas the *Mental Essence* pertains to the Six Dusts.
 When the *Substances* of the Four Elements are disintegrated
 severally,
 What is still to remain as a constituent of the *Congruous Amalgam*?

To cultivate by gradations in this manner

All shall be purified for one in the long run,

And the *Impregnability* is to permeate all the *Dharmic Spheres*,
 Wherein there are no *Executions, Refrainments, Indulgence, or Terminations*.

Nor will there be any *Attester*.

Thus do all the Buddhaic Universes
 Bear resemblance to *Ethereal Blossoms*;
 And the Three Tempora are to be all in equity;
 For, ultimately, there are neither *Advents* nor *Departures*.²³

If the incipiently-aspired Pusas
 As well as latter-age Multibeings
 Are desirous of gaining *Ingression* into Buddha Bodhi,
 It behooves them to cultivate themselves in this wise.

23. **neither Advents nor Departures:** neither coming nor going; neither Nascence nor Demise; neither births nor deaths.

Segment 4: Vajra-Repertory Pusa

[I:4a]

於是金剛藏菩薩在大眾中，即從座起，頂禮佛足，右繞三匝，長跪叉手而白佛言：「大悲世尊，善爲一切諸菩薩眾，宣揚如來圓覺清淨大陀羅尼，因地法行，漸次方便。與諸眾生開發蒙昧，在會法眾，承佛慈誨，幻翳朗然，慧目清淨。」

「世尊，若諸眾生本來成佛，何故復有一切無明？若諸無明，眾生本有，何因緣故，如來復說本來成佛？十方異生，本成佛道，後起無明；一切如來，何時復生一切煩惱？唯願不捨無遮大慈，爲諸菩薩開秘密藏，及爲末世一切眾生，得聞如是修多羅教、了義法門，永斷疑悔。」作是語已，五體投地；如是三請，終而復始。

Thereupon Vajra-Repertory Pusa arose in the midst of the Assemblage, prostrated himself at the Buddha's feet, perambulated clockwise thrice around the Buddha, genuflected on both knees while joining his palms with the fingers interwoven, and addressed to the Buddha: "Great Merciful World-Venerated One, as Thou hast expounded magnificently to all the Pusas on the Thus-Adventist's Purified Great Dharani of the *Consummate Enlightenment* with respect to Gradual-

ized Expedite Means for the Dharmic Cultivation in the *Primordial Causal Terra*, thenceforth the palling Inanity of the Congregants were unveiled; therewithal, owing to the Buddha's beneficent inculcations, the *Phantasmal Ophthalmo-cataracts*¹ in their Vision were removed, whereby they have gained the translucently Purified Eye of Wisdom.

"*Thy World-Veneratedship*, providing that all Multibeings have been Buddhas from the Provenance, wherefore are they still subjected to all the *Inanities*? Conversely, if the *Inanities* did pertain to the Multibeings from the Provenance, wherefore would the Thus-Adventist be still divulging that *Multibeings have been Buddhas from the Provenance*. Furthermore, providing that the Multibeings in ten directions had attained Buddhahood in the origin, but thenceforth somehow they came to nurture *Inanity*; by the same token, would there be any likelihood that all the current Buddhas be somehow reduced to the generation of Annoyances in their Holy Minds again? I would wish that Thou wouldst not abstain from Thy Indiscriminative All-encompassing Grand Beneficence, to disclose such *Esoteric Repertory* for all the Pusas, as well as for all the latter-age Multibeings, so that they would be able

1. *Phantasmal Ophthalmo-cataracts*: I.e., imaginary ailment in the eye.

to hear the *Ultimate Purport* of the Dharmic Portal of this Holy Sutra, so that they may eliminate all their Doubts and Misgivings permanently.” At these words, he prostrated himself with the Five Members of his body prone to the ground in supplication to the Buddha, and thus did he implore thrice in succession.

[I:4b]

爾時世尊告金剛藏菩薩言：「善哉善哉。善男子，汝等乃能為諸菩薩及末世眾生，問於如來甚深秘密究竟方便。是諸菩薩最上教誨、了義大乘，能使十方修學菩薩，及諸末世一切眾生，得決定信，永斷疑悔。汝今諦聽，當為汝說。」時金剛藏菩薩奉教歡喜，及諸大眾默然而聽。

At that juncture, the World-Venerated One imparted to Vajra-Repertory Pusa, “It is very good, very good, indeed; Virtuous Man, it is only the like of thee that couldst inquire of the Thus-Adventist on behalf of all Pusas and latter-age Multibeings respecting the most profound esoteric ultimate *Expedite Means*, which is the paramount instructions for Pusas, as well as the Ultimate Tenet in Mahayana, and which can enable all the practicing Pusas in ten directions and all latter-age Multibeings to acquire Confirmed Belief, thereby to eliminate all Doubts and Misgivings perpetually.

Now hearken soothly, and I will divulge it to thee.” On hearing these Holy Dicta, Vajra-Repertory Pusa was rejoiced, and he and all the other Congregants gave ear in silence.

[I:4c]

[I:4c-i] 「善男子，一切世界始終生滅、前後有無、聚散起止，念念相續，循環往復，種種取捨，皆是輪迴。未出輪迴而辨圓覺，彼圓覺性即同流轉；若免輪迴，無有是處。譬如動目，能搖湛水。又如定眼，由迴轉火。雲駛月運、舟行岸移，亦復如是。」

“Virtuous Man,” quoth the Buddha, “in all the worlds, wherein both the Beginnings and Endings, the Geneses and Expirations, both the Fronts and Rears, both the Being-hoods and Nihilities, the Conventions and Separations, the Arisings and Cessations—all of these occur continuously from moment to moment, going on cyclically round and round without end. And towards all of these, if one nurtures a mere ideation of *Appropriation* or *Abnegations*, it would result in nothing but his own Transmigration. When a person who is still within the bound of Transmigration essays to discern and identify the *Consummate Enlightenment*, whose Essence he professes to have succeeded in identifying, this person would still be reduced to the state of

Transmigration. Therewithal, it would be totally out of the question that he be freed from Transmigration by means of such discourses. For instance, when one rolls one's eyes around, it would appear to one that the serene water of a lake in view is being vibrated on that account. On the other hand, when one looks with fixed immotive eyes at a rotating *Flambeau*, a *Flaming Wheel* would thence appear to come into being. Again when the clouds in the sky are drifting by, it would appear to a viewer that it is the Moon that is charioting, rather than the clouds. When a boat is advancing in the river, it would appear to the passenger that the shores are retreating backwards. All these *Phenomena* are of the same nature.

[I:4c-ii] 「善男子，諸旋未息，彼物先住，尚不可得，何況輪轉生死垢心，曾未清淨，觀佛圓覺而不旋復？是故汝等便生三惑。」

“Virtuous Man, when the Motions or Rotations of your own body and mind would not come to a halt, it would be of no avail to wish for the external *Phenomena* to stand still. By the same token, when one is still subjected to the Transmigrational Rotations of *Nascence-Demise*, with one's defiled Mind unpurged, under such circumstances, if one attempts to contemplate

upon the *Consummate Enlightenment* of the Buddha, how could it be possible that it is not to fluctuate with the Transmigration wherein one is still bound? It is little wonder that one should engender the *Triple Perplexities*² on that account.

[I:4c-iii] 「善男子，譬如幻翳，妄見空華。幻翳若除，不可說言『此翳已滅，何時更起一切諸翳？』何以故？翳華二法，非相待故。亦如空華滅於空時，不可說言『虛空何時更起空華？』何以故？空本無華，非起滅故。生死涅槃，同於起滅。妙覺圓照，離於華翳。」

“Virtuous Man, it can be compared to someone who suffers from *Phantasmal Ophthalmocataract*,³ wherefore he would delusively descry *Ethereal Blossoms* in the Firmament. However, when the *Phantasmal Ophthalmocataract* is finally cured, it would be inappropriate still to raise such a query as to ‘When would some other *Phantasmal Ophthalmocataracts* take place again?’ Wherefore is it so? For the two separate and discrete names of *Ophthalmocataracts* and *Blossoms* are devoid of any inter-dependence for

2. *Triple Perplexities*: These include the Perplexity of Perception-Cogitation, the Perplexity of Inanity, and the Dust-like Perplexities.

3. *Phantasmal Ophthalmocataract*: I.e., an illusive vision derived from morbid Phantasm, rather than from a real physical visual problem. Cf. Footnote 1, p. 41.

occurrence at all. Such is exactly the same with the *Ethereal Blossoms*: when they come to expire in the Space, it is not befitting for one to pose such a question as: ‘When would the Ethereal Space still engender another *Ethereal Blossom*?’ Wherefore is it so? For the Ethereal Space has always been devoid of Blossoms from the provenance; hence the Blossoms are divested of either *Generation* or *Expiration*. Therewithal, both *Nascence-Demise* and *Nirvana* alike subsume to *Generation* and *Expiration*. It is only the Consummate Effulgence effected from the Wondrous Enlightenment that is completely detached from either the *Ophthalmocataractous Vision* or the *Ethereal Blossom*.

[I:4c-iv] 「善男子，當知虛空非是暫有，亦非暫無。況復如來圓覺隨順而為虛空平等本性。」

“Virtuous Man, thou art given to understand that even the Ethereal Space is neither of momentary Existence, nor would it be reduced to momentary Non-existence; not to mention that the Thus-Adventist, by His Consummate Enlightenment, being totally *in compliance with* the Equitable Essence of the Ethereal Space, would be relapsed into former impure state.

[I:4c-v] 「善男子，如銷金鑛，金非銷有；既已成金，

不重為鑛。經無窮時，金性不壞。不應說言本非成就。如來圓覺，亦復如是。」

“Virtuous Man, it is just like the annealing of Gold Ores: the Gold itself is not actually derived from the Annealing; yet once the refined state of Solid Gold has been achieved, it would never relapse into Crude Ore again, to the extent that even in the lapse of infinite time, the nature of the Solid Gold would still remain unvitiable. Nevertheless, it would not mean to say that the refined Solid Gold could be attained without Annealing at all. And this would be much the same with the Thus-Adventist’s *Consummate Enlightenment*.

[I:4c-vi] 「善男子，一切如來妙圓覺心，本無菩提及與涅槃，亦無成佛及不成佛，無妄輪迴及非輪迴。」

“Virtuous Man, in the provenience, never has there been *Bodhi* or *Nirvana* in the Mind of all the Thus-Adventists’ *Wondrous Consummate Enlightenment*; nor has there been the *Attainment* of Buddhahood, nor *Nonattainment* of Buddhahood; neither the delusive *Transmigration* nor *Non-transmigration*.

[I: 4c-vii] 「善男子，但諸聲聞所圓境界，身心語言皆悉斷滅，終不能至彼之親證所現涅槃。何況能以有思惟心，測度如來圓覺境界。如取螢火燒須彌山，終不

能著。以輪迴心，生輪迴見，入於如來大寂滅海，終不能至。是故我說一切菩薩及末世眾生，先斷無始輪迴根本。」

“Virtuous Man, as for the accomplished state of the *Auricularists*,⁴ once attained, their Body, Mind and Speech, are all to be reduced to *Nihilistic Extinction*; consequently they would never be able to attain the *Consummate Nirvana*⁵ as manifested by the Buddhas; let alone their wishing to speculate and fathom the Thus-Adventist’s state of *Consummate Enlightenment* by means of the *Deliberative Mind*.⁶ It is like attempting to incinerate Mount Sumeru by employing the fire of a glowworm, which anyhow, would never succeed in getting it ignited. Likewise, if one engenders Transmigrational Views from one’s Transmigrational Mind, whereby one wishes to make Ingress into the Great Ocean of the Thus-Adventist’s *Serene Surcease*, it would never be accessible. Therefore, as I have enunciated, what all Pusas and latter-age Multibeings should be engaged in doing, at the outset, is to eliminate the Fundamental Roots of Incipientless Transmi-

4. *Auricularists*: the Buddha’s disciples who obtain the Buddha’s Teachings chiefly through hearing; i.e., the Hinayanaists.

5. *the Consummate Nirvana*: I.e., the Ultimate Nirvana manifested by the Buddhas, as opposed to the Unultimate Nirvana performed by the Auricularists.

6. *the Deliberative Mind*: I.e., the Mind of illusive thinking.

gration.

[I: 4c-viii] 「善男子，有作思惟，從有心起，皆是六塵妄想緣氣，非實心體，已如空華。用此思惟辨於佛境，猶如空華復結空果，展轉妄想，無有是處。」

“Virtuous Man, the Contemplation of the *Implementality*⁷ is derived from Deliberative Minds, which, in sooth, is a sort of *Delusive Adhering Animus*⁸ relying on the Six Dusts; therefore, it is far from the genuine *Noumenon*⁹ of the Mind, for it actually bears resemblance to the Ethereal Blossom. If one applies such meditation to contemplation and make speculation on the Buddha’s Accomplished State, it would be akin to the observation that ‘the *Ethereal Blossoms* are yielding some *Ethereal Fruits*.’ This would amount to nothing but plunging from one Delusive Ponderation to another, which is far from anything good, and altogether to no avail.

7. *Implementality*: that which is of utilitarian or materialistic nature, and so is within the bound of Nascence-Demise or Transmigration. This is opposed to Dharmas of *nonimplemental* nature, which are beyond Transmigration and subsume to the nature of Nirvana or Bodhi.

8. *Delusive Adhering Animus*: “Animus,” breath or ‘Chi.’ Through some delusive thinking, one would feel some ‘Chi’ adhered in one’s body and mind by the gathering of the Six Dusts, which seems to become the substantial “Body” of one’s Self.

9. *Noumenon*: the substantial entity of a Being, either animated or non-animated. Cf. Footnote 20. p. 35.

[I: 4c-ix] 「善男子，虛妄浮心，多諸巧見，不能成就圓覺方便。如是分別，非爲正問。」爾時世尊欲重宣此義，而說偈言：

金剛藏當知	如來寂滅性
未曾有終始	若以輪迴心
思惟即旋復	但至輪迴際
不能入佛海	譬如銷金鑛
金非銷故有	雖復本來金
終以銷成就	一成真金體
不復重爲鑛	生死與涅槃
凡夫及諸佛	同爲空華相
思惟猶幻化	何況詰虛妄
若能了此心	然後求圓覺

“Virtuous Man, the Spurious Delusive Drifting Mind is teemed with plenteous cunning views, which could never come up with the Expedite Means for the Fulfillment of Consummate Enlightenment. Consequently, such query of thine as based on the Differentiation of this nature would not be deemed as Proper Inquiries.” At that juncture, the World-Venerated One, wishing to reiterate such Import, divulged this *Gatha*:

Vajra-Repertory, it behooves thee to comprehend
That in the Essence of the Thus-Adventist's *Serene Surcease*
There is neither Ending nor Beginning.
If one meditates with a *Transmigrational Mind*,

It would simply make one vacillate back and forth
Within the periphery of Transmigration,
Incapable of entering the *Buddhaic Ocean*.
It is like the annealing of Golden Ore:

Obviously, the gold is not begotten by the Annealing,
Which though simply utilized to aid in the recovery of the
Original Gold,
None the less, the Fulfillment is brought about through An-
nealing.
Once the real Solid Gold has been attained,

It would never regress back into Ore again.
Ultimately speaking, both Nascence-Demise and Nirvana,
Both Plebeian people and Buddhas—
All of them equally bear resemblance to *Ethereal Blossoms*.

As all *Cogitations* are similar to *Phantasmal Conjurations*,
To what avail would it still do to make inquiries into the *Spuri-
ous Illusions*?
Only if thou canst but fully apprehend this present *Mind* of
thine,
Thou art eligible for the pursuit after the *Consummate Enlight-
enment*.

Segment 5: Maitreya Pusa

[I:5a]

於是彌勒菩薩在大眾中，即從座起，頂禮佛足，右繞三匝，長跪叉手而白佛言：「大悲世尊，廣為菩薩開祕藏，令諸大眾深悟輪迴，分別邪正，能施末世一切眾生無畏道眼，於大涅槃生決定信，無復重隨輪轉境界，起循環見。」

「世尊，若諸菩薩及末世眾生，欲遊如來大寂滅海，云何當斷輪迴根本？於諸輪迴有幾種性？修佛菩提幾等差別？迴入塵勞，當設幾種教化方便，度諸眾生？唯願不捨救世大悲，令諸修行一切菩薩，及末世眾生，慧目肅清，照曜心鏡，圓悟如來無上知見。」作是語已，五體投地；如是三請，終而復始。

Thereupon, Maitreya Pusa arose in the midst of the Assemblage, prostrated himself at the Buddha's feet, perambulated clockwise thrice around the Buddha, genuflected on both knees while joining his palms with the fingers interwoven, and addressed to the Buddha, "Great Merciful World-Venerated One, as Thou hast revealed the *Esoteric Treasure* for all Pusas, the Congregants have gained profound enlightening insight upon *Transmigration*, and have been rendered capable of distinguishing *Iniquity* from *Orthodoxy*;

henceforth, they shall be able to bestow upon all latter-age Multibeings the *Intrepid Bodhian Eye*, hereby they are to be capacitated to generate Confirmed Belief on the *Grand Nirvana*, insofar that no longer shall they conform to the depraved state of *Transmigrational Rotation*, which is prone to give rise to all and sundry of *Cyclical Sophistries*.

"*Thy World-Veneratedship*, if the Pusas and latter-age Multibeings aspire to make a Journey to the Ocean of the Thus-Adventist's *Grand Serene Surcease*, what should they do to extirpate the Roots of Transmigration? How many kinds of Attributes are there for people in Transmigrations? How many Hierarchies are there in the Cultivation of Buddha Bodhi? When one *reverts to the Cares of Mundanity* from one's enlightened state, how many kinds of Expedite Means for Edification should one institute to deliver Multibeings? I would wish very much that Thou wouldst not refrain from Thy Great Mercy for the salvage of the world, so as to enable all the practicing Pusas and latter-age Multibeings to purge their *Eye of Wisdom* to purity, insofar that they could effulge radiantly upon their own *Mental Mirror*, and would be enlightened consummately on the Thus-Adventist's *Supreme Ap-*

prehensive Perceptions.¹” At these words, he prostrated himself with the Five Members of his body prone to the ground in supplication to the Buddha, and thus did he implore thrice in succession.

[I:5b]

爾時世尊告彌勒菩薩言：「善哉善哉。善男子，汝等乃能為諸菩薩及末世眾生，請問如來深奧祕密微妙之義，令諸菩薩潔清慧目，及令一切末世眾生，永斷輪迴，心悟實相，具無生忍。汝今諦聽，當為汝說。」時彌勒菩薩奉教歡喜，及諸大眾默然而聽。

At that juncture, the World-Venerated One imparted to Maitreya Pusa, “It is very good, very good, indeed; Virtuous Man, it is only the like of thee that couldst make such inquiries of the Thus-Adventist on behalf of all the Pusas and latter-age Multibeings respecting the profound occult esoteric sophisticated wondrous Import, so as to enable all the Pusas to purge their own *Eye of Wisdom* to purification, and all the latter-age Multibeings to terminate Transmigration perpetually, thereby to be enlightened on the state of *Reality* and to attain the *Forbearance of Non-nascence*.² Now hear-

1. *Supreme Apprehensive Perceptions*: I.e., the highest knowledge and understanding of the Buddha.
2. *Forbearance of Non-nascence*: “Non-nascence,” the wisdom of Buddhas or great Pusas, which can enable one to see through the illusive

ken soothly, and I will divulge it for thee.” On hearing these Holy Dicta, Maitreya Pusa was rejoiced, and he and all the other Congregants gave ear in silence.

[I:5c]

[I:5c-i] 「善男子，一切眾生從無始際，由有種種恩愛貪欲，故有輪迴。若諸世界一切種性，卵生、胎生、濕生、化生，皆因淫欲而正性命；當知輪迴，愛為根本：由有諸欲助發愛性，是故能令生死相續；欲因愛生，命因欲有；眾生愛命，還依欲本；愛欲為因，愛命為果：由於欲境起諸違順，境背愛心而生憎嫉，造種種業，是故復生地獄餓鬼。知欲可厭，愛厭業道，捨惡樂善，復現天人。又知諸愛可厭惡故，棄愛樂捨，還滋愛本，便現有為增上善果——皆輪迴故，不成聖道。是故眾生欲脫生死，免諸輪迴，先斷貪欲，及除愛渴。」

“Virtuous Man, ever since *Time Incipientless* of yore, all the Multibeings, due to all kinds of *Enamoring*

appearances of all “Nascences”; i.e., life or beingness, so as to reach the transcendental knowledge that nothing has really come into existence, for everything, either tangible or intangible, is merely illusive images, without a substantial entity. And one would be liberated from all Phenomena through this Transcendental Insight. However, this Perception and Insight is very hard to embrace (or forbear) for ordinary people, but as the practitioner has already acquired a staunch power in the sustenance of this particular Wisdom to keep it from relapsing or regression, such a state of steadfast wisdom is called “the Forbearance of Non-nascence.”

Attachments and Avaricious Desires, have brought about their own Transmigration. In all the worlds, for all genera of Multibeings, namely, the Egg-begotten, the Womb-begotten, the Moisture-begotten and the Transformation-begotten, they all procure their own *Vitality*³ through Carnal Desire. Hence, it should be known that Transmigration is founded on the basis of Lust. All kinds of Desires assist in developing the Disposition of Lust. Consequently *Nascence* and *Demise* are capacitated to continue interminably. Desires are begotten on account of Enamoredness; and Life, in turn, subsists itself upon Desires. The Multibeings' Lust for their own Lives, eventually speaking, falls back on Desires as its font: The Lust for Desires being the *Cause*, the Lust for Life becomes the *Effect*. Therewithal, the various *Circumstantial Desiderata*⁴ would bring about either favorable or unfavorable sensations for them. When the *Circumstance* contravenes one's Inclination of Lust, one would engender Resentment and Jealousy; whereby one would perpetrate all kinds of Karmas on that account. As a consequence, it would give rise to *Purgatory-hood* or *Starving Ghost-hood*. On the other hand, when one becomes aware

3. *Vitality*: the root of life.

4. *Circumstantial Desiderata*: "Circumstantial," external. "*Desiderata*," things desired.

that Desires are detestable, one would revert to the love for the *Karma-Detesting Modus*, insofar that one would start to abnegate Vices and appreciate Virtues. In consequence, the Celestial Realm or Human Realm shall be manifested to one. And due to their awareness that all Lust or Attachments are detestable, they would come to forsake Attachments and to enjoy the abnegation of it; nevertheless, oftentimes these would still relapse to replenish the Font of Attachment, which would result in the manifestation of Meritorious Fructescence of Implementality.⁵ For all of these are still subject to Transmigration, consequently, as such, they could not lead to the attainment of the Holy Bodhi. Therefore, the Multibeings, who wish to be liberated from Nascence-Demise, so as to be exempted from Transmigrations, at the very outset, would have to exterminate their Avaricious Desires as well as to extinguish the Thirst for Enamoredness.

[I:5c-ii] 「善男子，菩薩變化示現世間，非愛爲本，但以慈悲，令彼捨愛，假諸貪欲而入生死。」

“Virtuous Man, as to the Pusas who manifest themselves by Transformation upon the world, they do not do it on the basis of Attachment, but rather, it is for

5. *Implementality*: worldliness or mundanity.

Mercy's sake that they endeavor to help Multibeings renounce Attachments by manifesting their own *Ret-rogression into Nascence-Demise* through ostensible Avaricious Desires.

[I:5c-iii] 「若諸末世一切眾生，能捨諸欲及除憎愛，永斷輪迴，勤求如來圓覺境界，於清淨心便得開悟。」

“If latter-age Multibeings could abnegate Desires and eliminate Aversions and Attachments, thereby to terminate Transmigration perpetually, so as to pursue assiduously the Thus-Adventist's State of Consummate Enlightenment, they shall be enlightened upon their own *Purified Mind*.

[I:5c-iv] 「善男子，一切眾生，由本貪欲，發揮無明，顯出五性差別不等，依二種障而現深淺。云何二障？一者理障，礙正知見；二者事障，續諸生死。」

“Virtuous Man, all Multibeings, due to their original Avaricious Desires, would develop their benighted *Inanity*, which would, in turn, evolve into the manifestation of the distinctive *Five Propensities* amongst themselves. And these Propensities are further subdivided by Dual Impediments, which would lend various strata to them. What would the Dual Impediments

be? Firstly, the *Doctrinal Impediment*,⁶ which can obstruct Right Knowledge and Right Views; secondly, the *Factual Impediment*,⁷ which can render Nascence-Demise to persist indefinitely.

[I:5c-v] 「云何五性？善男子，若此二障未得斷滅，名未成佛。」

“What are the Five Propensities? Virtuous Man, firstly, when a practitioner has not yet eliminated either of the Dual Impediments, he would be named as ‘Buddha-yet-to-be.’

[I:5c-vi] 「若諸眾生永捨貪欲，先除事障，未斷理障，但能悟入聲聞、緣覺，未能顯住菩薩境界。」

“Secondly, the Multibeings who have abnegated Avaricious Desires permanently, and have abolished the Factual Impediments, but have not yet eradicated the *Doctrinal Impediments*, consequently, they could only be enlightened upon the Auricularist-hood or Causality-enlightenisthood, without being capable of residing confirmedly in the state of Pusahood.

[I:5c-vii] 「善男子，若諸末世一切眾生，欲泛如來大

6. *Doctrinal Impediment*: the impediment that can hinder one in gaining the knowledge, comprehension and insight of Buddha Dharma.

7. *Factual Impediment*: the impediment that can hinder one in the practice of Buddha Dharma.

圓覺海，先當發願勤斷二障；二障已伏，即能悟入菩薩境界。若事理障已永斷滅，即入如來微妙圓覺，滿足菩提及大涅槃。」

“Thirdly, Virtuous Man, if latter-age Multibeings wish to embark on a voyage upon the Ocean of the Thus-Adventist’s *Grand Consummate Enlightenment*, they must perforce, first of all, make a Vow and work assiduously for the abolition of their own Dual Impediments. And when they have succeeded in the subjugation of their Dual Impediments, they would be able to be enlightened for the ingress into the state of Pusahood. By the time when both the *Factual* and *Doctrinal Impediments* have been eradicated perpetually, forthwith would they be able to make Ingress into the wondrous sophisticated Consummate Enlightenment of the Thus-Adventist, whence they are to achieve consummate fulfillment on *Bodhi* as well as on the *Grand Nirvana*.

[I:5c-viii] 「善男子，一切眾生皆證圓覺，逢善知識，依彼所作因地法行，爾時修習，便有頓漸。若遇如來無上菩提正修行路，根無大小，皆成佛果。」

“Fourthly, Virtuous Man, all Multibeings should have been able to attest the *Consummate Enlightenment*. When they are able to come across a Good Guru, they

would be able to follow the Guru’s instructions on the Dharmic Cultivations for the *Primordial Causal Terra*. Under such circumstances, there would appear the divergences of *Instantaneity* or *Graduality* derived from the approaches of the teachings: if they are able to come upon the teaching of the Right Cultivative Modus of the Thus-Adventist’s Supreme Bodhi, all of them would be able to attain Buddhahood, regardless of the magnitudes of their Mental Calibers.

[I:5c-ix] 「若諸眾生雖求善友，遇邪見者，未得正悟，是則名爲外道種性；邪師過謬，非眾生咎。是名眾生五性差別。」

“Fifthly, whereas some Multibeings, notwithstanding their desire for meeting with a Good Compeer, they still run into people with Devious Views; as a result, they would be unable to achieve the Orthodox Enlightenment. These people would come to be termed as practitioners of External-wayist Propensity. However, it is all due to the failings and fallacies of the Devious Master, rather than the faults on the part of the Multibeings. These have been the distinctions of the Five Propensities.

[I:5c-x] 「善男子，菩薩唯以大悲方便，入諸世間開發未悟，乃至示現種種形相、逆順境界，與其同事，化

令成佛；皆依無始清淨願力。」

“Virtuous Man, what the Pusas usually engage themselves are in the main to make ingression into Mundanity by means of the Expedite Means out of their Great Compassion, so as to initiate and cultivate *the Unenlightened*; oftentimes they would even manifest themselves in various forms of incarnation, or display either favorable or adverse situations, wherein they would manifest themselves as people’s *Compeers* of Identical Pursuits, thence to influence and edify them till their attainment of Buddhahood. All these undertakings are executed by relying on their sublimated Votive Power originated since *Time Incipientless*.

[I:5c-xi] 「若諸末世一切眾生，於大圓覺起增上心，當發菩薩清淨大願。應作是言：『願我今者住佛圓覺，求善知識，莫值外道及與二乘。依願修行，漸斷諸障；障盡願滿，便登解脫清淨法殿，證大圓覺妙莊嚴域。』」爾時世尊欲重宣此義，而說偈言：

彌勒汝當知	一切諸眾生
不得大解脫	皆由貪欲故
墮落於生死	若能斷憎愛
及與貪瞋癡	不因差別性
皆得成佛道	二障永銷滅
求師得正悟	隨順菩薩願

依止大涅槃	十方諸菩薩
皆以大悲願	示現入生死
現在修行者	及末世眾生
勤斷諸愛見	便歸大圓覺

“If latter-age Multibeings have already generated the Mind for Ameliorative Advancement towards the Great Consummate Enlightenment, it behooves them to pledge the Pusa’s Purified Grand Vows, wherein they should avouch thus: ‘I, so and so, hereby do vow henceforth, in order to reside in the Consummate Enlightenment of the Buddha, to essay to seek *Good Gurus*, in the intent that I shall not encounter *External-wayists* and the *Duo-Yanaists*. And pursuant to these vows, I will comply to cultivate myself, so as to abolish all the Impediments by degrees, until their complete abolition, as well as the ultimate fulfillment of my Vow to its entirety, whence straightway would I ascend the *Purified Dharmic Palace of Liberation*, leading me to the Attestation on the Wondrous Splendorous Sphere of the Great Consummate Enlightenment.” At that juncture, the World-Venerated One, wishing to reiterate this Import, divulged this *Gatha*:

Maitreya, it behooves thee to comprehend
That the reason why all the Multibeings

Could not achieve the Grand Liberation
Is due to their Avaricious Lusts,

Wherefore they are degenerated into *Reincarnations*.

If they could dissever both Resentment and Attachment,
As well as Avarice, Aversion and Inanity,
Notwithstanding their divergencies in *Propensities*,

They shall all attain Buddhahood, one and all.

Apart from endeavoring to eliminate permanently the *Dual Impediments*,

They should also seek Good Gurus for their achievement of
the Right Enlightenment;

Therewithal, they shall also comply with the Vows of Pusahood,

And act in compliance with Grand Nirvana as well.

As for the Pusas in ten directions,
In pursuance of their Vows of Great Compassion
They are wont to manifest themselves in the midst of *Nascence-Demise*.

Respecting the Practitioners at present age

As well as the *fin-de-siècle* Multibeings,
If they could but work sedulously towards the eradication of
all Enamoring *Opinionatedness*,
They shall be reinstated in the *Grand Consummate Enlightenment*.

Segment 6: Purified-Wisdom Pusa

[I:6a]

於是清淨慧菩薩在大眾中，即從座起，頂禮佛足，右繞三匝，長跪叉手而白佛言：「大悲世尊，爲我等輩，廣說如是不思議事，本所不見，本所不聞。我等今者蒙佛善誘，身心泰然，得大饒益。願爲諸來一切法眾，重宣法王圓滿覺性，一切眾生及諸菩薩、如來世尊，所證所得，云何差別？令末世眾生，聞此聖教，隨順開悟，漸次能入。」作是語已，五體投地；如是三請，終而復始。

Thereupon Purified-Wisdom Pusa arose in the midst of the Assemblage, prostrated himself at the Buddha's feet, perambulated clockwise thrice around the Buddha, genuflected on both knees while joining his palms with the fingers interwoven, and addressed to the Buddha, "Great Merciful World-Venerated One, Thou hast already enunciated elaborately such inconceivable matters, which heretofore we have not been able either to descry, or to hear of. At present, owing to Buddha's Adroit Inducement, we are all feeling easefully composed both in the body and in the mind, and have been greatly benefited. And yet, I would wish Thee to impart once more, for the present Assemblage that

inasmuch as the Quintessence of the Dharma King's¹ Consummate Enlightenment is equally shared by all, whence come such diversities in the *Attestations* and *Attainments* amongst general Multibeings, Pusas, and the World-Venerated Thus-Adventists? Thy Holy Instruction now will enable latter-age Multibeings, on hearing it, to act in compliance with the Way of Enlightenment, whereinto they would be able to make Ingression by degrees." At these words, he prostrated himself with the Five Members of his body prone to the ground in supplication to the Buddha, and thus did he implore thrice in succession.

[I:6b]

爾時世尊告清淨慧菩薩言：「善哉善哉。善男子，汝等乃能為末世眾生，請問如來漸次差別。汝今諦聽，當為汝說。」時清淨慧菩薩奉教歡喜，及諸大眾默然而聽。

At that juncture, the World-Venerated One imparted to Purified-Wisdom Pusa, "It is very good, very good, indeed; Virtuous Man, it is only the like of thee that couldst make inquiries of the Thus-Adventist, on behalf of latter-age Multibeings, respecting the diversities

1. **the Dharma King:** I.e., the Buddha, who has attained full mastery over all Dharmas, hence.

in *Attainments* and *Sequential Gradualities of Ingression*. Now hearken soothly, and I will expound it to thee." On hearing these Holy Dicta, Purified-Wisdom Pusa was rejoiced, and he and the other Congregants gave ear in silence.

[I:6c]

[I:6c-i] 「善男子，圓覺自性，非性性有，循諸性起，無取無證，於實相中，實無菩薩及諸眾生。何以故？菩薩眾生皆是幻化；幻化滅故，無取證者。譬如眼根，不自見眼；性自平等，無平等者。眾生迷倒，未能除滅一切幻化，於滅未滅妄功用中，便顯差別——若得如來寂滅隨順，實無寂滅及寂滅者。」

"Virtuous Man," quoth the Buddha, "the Essence of the Consummate Enlightenment doth not subsume to the Nature of the Five Propensities, which, however, are equally embodied with the selfsame Essence; furthermore, it would manifest itself in compliance with the surrounding Contingencies. Therefore, it is devoid of either *Appropriation*² or *Attestation*.³ And so, as a corollary, within the *Reality* per se, there are neither Pusas nor Multibeings. Wherefore is it so? For Pusas

2. **Appropriation:** I.e., acquisition.

3. **Attestation:** I.e., realization or fulfillment.

and Multibeings are all *Phantasmal Conjurations*.⁴ Inasmuch as the Phantasmal Conjurations are to come to Expiration, there would be neither the *Appropriator* nor the *Attester*. It can be likened to the Visual Sensor, which could not look backward to see the Eye itself. For all the Quintessences are equitable of their own accord; which are not made equitable by any *Equitablizer*. And yet due to *Perplexity* and *Perversion*, Multibeings could not terminate and abolish the *Phantasmal Conjurations* for themselves. And so either in the Ultimate Termination, or in the process of Termination, they would usually undertake the Delusive Approaches, wherefrom all the Divergences would be brought about conspicuously. Nonetheless, if they ever come to comply with the *Serene Surcease* of the Thus-Adventist, it shall become manifest to them that, in reality, there is neither *the Terminated*⁵ nor the *Terminator*.⁶

[I:6c-ii] 「善男子，一切眾生從無始來，由妄想我，及愛我者，曾不自知念念生滅，故起憎愛，耽著五欲。若遇善友，教令開悟淨圓覺性，發明起滅，即知此生

4. *Phantasmal Conjurations*: illusive appearances, just like that which is conjured up by magic.

5. *the Terminated*: I.e., the Annoyances, or Reincarnations as a whole.

6. *the Terminator*: I.e., the practitioner who executes the Termination, or Surcease.

性自勞慮。若復有人，勞慮永斷，得法界淨；即彼淨解為自障礙，故於圓覺而不自在——此名凡夫隨順覺性。」

“Virtuous Man, all the Multibeings, ever since *Time Incipientless*, due to the Delusive Concept of an Ego, together with a delusive Ego-loving Entity, they have never become conscious of the said Ego’s succumbing to *Generation and Expiration*⁷ momentarily; in consequence, they would nurture Loves and Hates, thenceforth they become attached to and indulged in the Five Desires. However, if they could come upon a Good Compeer, who would instruct them to be enlightened on the Essence of Purified Consummate Enlightenment, whereby they could come to the perspicuous realization of the nature of *Nascence and Demise*. And in the wake of this realization, it would dawn upon them that throughout their lives heretofore they have been toiling and worrying for nothing. Apart from this, if someone else has already abolished all his Toils and Worries permanently, he is bound to attain the Purified State of the *Dharmic Sphere*. Nevertheless, if he should construe such Purification as *real*, conversely the Purification would turn out to be

7. *Generation and Expiration*: the same as *Nascence and Demise*, or Life and Death.

his Impediment instead, as a consequence of which he would be unable to achieve the *Mastery* in practicing the Consummate Enlightenment. And this would be termed as *the Plebeian's⁸ Compliancy with the Quintessence of Enlightenment*.

[I:6c-iii] 「善男子，一切菩薩見解爲礙；雖斷解礙，猶住見覺；覺礙爲礙而不自在——此名菩薩未入地者隨順覺性。」

“Virtuous Man, when Pusas have come to the realization that such *Construing* is to pose as an Impediment for them, they should strive to eradicate all those *Construing Impediments*, which they are to succeed in doing away with. Nevertheless, even though all the *Construing Impediments* have eventually come to eradication, it is likely that they might still hold onto the *Consciousness of Perception*; which Consciousness would, in due course, protrude to be an Impediment, preventing the practitioners from gaining the Masterful Ease in Enlightenment. And this is termed as the *Pusa's Compliancy with the Quintessence of Enlightenment* prior to his entrance into the Holy Terra-hood.

[I:6c-iv] 「善男子，有照、有覺，俱名障礙，是故菩薩常覺不住；照與照者，同時寂滅。譬如有人，自斷其

8. *Plebeian*: common people, who have not been enlightened.

首；首已斷故，無能斷者。則以礙心自滅諸礙；礙已斷滅，無滅礙者。修多羅教，如標月指；若復見月，了知所標畢竟非月；一切如來種種言說開示菩薩，亦復如是——此名菩薩已入地者隨順覺性。」

“Virtuous Man, to conceive both *Illumination* and *Consciousness* as real would eventually constitute an Impediment for one; for the purpose of avoiding it, the Pusa should maintain constant Consciousness without adhering to it. As a result, both the *Illuminator* and the *Illuminated* would subsume to *Serene Surcease* simultaneously. It can be likened to someone who has inflicted the decapitation on himself: for his head has already been severed asunder, there would be no longer anyone who could still execute any such severance on him again. Likewise, if someone utilizes his Consciousness on Impediments to eliminate all his Impediments, at the instant when the total elimination of all his Impediments is completed, the *Impediment-Eliminator* will also cease to be no more. All the Doctrines in Buddha's Sutras serve just like a *Finger pointing towards the Moon*, whereby when one has already perceived the Moon, one would realize that the Pointing Finger after all is not the Moon itself. By the same token, all the Thus-Adventist's multifarious Parlances for the edi-

fication and enlightenment of the Pusas bear resemblance to this. Such a state is termed as *the Pusa's Compliancy with the Enlightenmental Quintessence* pursuant to his acquisition of the ascension onto the Pusa's Holy Terra-hood.

[I:6c-v] 「善男子，一切障礙，即究竟覺；得念失念，無非解脫；成法破法，皆名涅槃；智慧愚癡，通爲般若；菩薩、外道所成就法，同是菩提；無明、眞如，無異境界；諸戒定慧及淫怒癡，俱是梵行；眾生國土，同一法性；地獄天宮，皆爲淨土；有性無性，齊成佛道；一切煩惱，畢竟解脫；法界海慧，照了諸相，猶如虛空——此名如來隨順覺性。」

“Virtuous Man, all Impediments *are* Ultimate Enlightenment; either the obtainment of Consciousness or the loss of Consciousness is nothing but Emancipation; both the Construction and the Destruction in the Dharma are denominated as *Nirvana*; both Wisdom and Inanity are equally *Prajna*. The Dharmas fulfilled either by Pusas or by *External-wayists* are commonly Bodhi. *Beclouded Inanity* and *Veracious-Thusness* are not of disparate states. Both *Precept-Stasis-Noesis* and *Coition-Anger-Inanity* are all *Brahmanic Deeds*.⁹ Multibeings and their physical worlds are of the same

9. *Brahmanic Deeds*: I.e., purified deeds.

Dharmic Essence. Both the Purgatory and the Celestial Palace are Pure Lands. The Multibeings either with *Buddhaic Propensity* or without it shall equally attain Buddhahood. Ultimately, all *Annoyances* shall be emancipated. If one employs the Oceanic Wisdom of the Dharmic Sphere to illuminate and comprehend all these Phenomena, it shall be revealed to one that they all bear resemblance to the Ethereal Space. And this state is termed as the *Thus-Adventist's Compliancy with the Quintessence of Enlightenment*.

[I:6c-vi] 「善男子，但諸菩薩及末世眾生，居一切時不起妄念，於諸妄心亦不息滅；住妄想境不加了知，於無了知不辨眞實；彼諸眾生聞是法門，信解受持，不生驚畏——是則名爲隨順覺性。」

“Virtuous Man, if the Pusas and latter-age Multibeings would not generate Delusive Notions in their mind at any time of the day at all, and if they would neither essay to cease nor to terminate the Delusive Minds, and neither would they endeavor to comprehend or realize the Delusive Phenomena in which they find themselves; furthermore, if they even would not attempt to differentiate the *Unconstruable Phenomena* for their veracity or falsity—only such Multibeings, on hearing this Dharmic Portal, are able to believe, comprehend,

espouse, and sustain it, without ever being terrified or appalled by the Tenets; such a state is called the *Compliancy with the Quintessence of Enlightenment*.

[I:6c-vii] 「善男子，汝等當知，如是眾生已曾供養百千萬億恒河沙諸佛、及大菩薩，植眾德本。佛說是人，名爲成就一切種智。」爾時世尊欲重宣此義，而說偈言：

清淨慧當知	圓滿菩提性
無取亦無證	無菩薩眾生
覺與未覺時	漸次有差別
眾生爲解礙	菩薩未離覺
入地永寂滅	不住一切相
大覺悉圓滿	名爲遍隨順
末世諸眾生	心不生虛妄
佛說如是人	現世即菩薩
供養恒沙佛	功德已圓滿
雖有多方便	皆名隨順智

“Virtuous Man, it behooves thee to understand that such Multibeings as afore-mentioned have already made Offerings to as many as one hundred thousand million billion Ganges-sand number of Buddhas and Great Pusas; whereby they have implanted numerous Virtuous Radices. Such people, according to the Bud-

dha, are to fulfill the *Omniscient Seminal Noesis*.¹⁰” At that juncture, the World-Venerated One, wishing to reiterate this import, divulged this *Gatha*:

Purified-Wisdom, it behooves thee to comprehend
That in the Quintessence of Consummate Bodhi,
There is neither *Appropriation* nor *Attestation*,
Neither Pusas nor Multibeings.

And yet between the state of the Enlightened and that of the Unenlightened

There are still Distinctions in terms of their Sequential order:
Most Multibeings are hindered by their Comprehensional Impediments;

Whereas Pusas still could not depart from Enlightenment Impediments,

Only after their Ingress into the Holy Terra-hood to be incorporated in eternal *Serene Surcease*,

Wherein they would not *reside* in any Phenomena,

And thence to realize the Great Consummate Enlightenment;
And such a state can be termed as *Universal Compliancy*.

If Latter-Age Multibeings, in their mind

They would not generate any Spurious Delusions,

The Buddha would pronounce that such people

Are genuine Pusas in their present life;

10. *the Omniscient Seminal Noesis*: the supreme Wisdom (Noesis) acquired by Buddhas, which is all-inclusive (Omniscient) and serve as the germinal source of all other wisdom (Seminal).

For they have already made Offerings to Ganges-sand Buddhas,
Whereby they have obtained consummate Meritorious Vir-
tues;

Hence the myriad Expedite Means of their manifestation
Are all derived from their Compliancy with Wisdom.

大方廣圓覺修多羅了義經卷上終

End of Scroll the First of *The Sutra of Great
Right Capacious Consummate Enlightenment
of the Ultimate Tenet.*

大方廣圓覺修多羅了義經

The Sutra of Great Right Capacious Consummate Enlightenment of the Ultimate Tenet

唐罽賓沙門佛陀多羅 漢譯

Translated from Sanskrit into Chinese by Sramana
Buddhatara of Kapisa¹ in Tang Dynasty (circa 700 AD)

高野山真言宗五十三世阿闍梨釋成觀法師 英譯

Translated from Chinese into English by Venerable Cheng
Kuan (1947-), 53rd Generation Acharya of Shingon Sect

卷下

SCROLL THE SECOND

Segment 1: August-Virtue Mastery Pusa

[II:1a]

於是威德自在菩薩在大眾中，即從座起，頂禮佛足，右繞三匝，長跪叉手而白佛言：「大悲世尊，廣爲我等分別如是隨順覺性，令諸菩薩覺心光明，承佛圓音，不因修習而得善利。」

「世尊，譬如大城，外有四門，隨方來者，非止一路；一切菩薩莊嚴佛國及成菩提，非一方便。唯願世尊廣爲我等，宣說一切方便漸次，并修行人總有幾種，令此會菩薩，及末世眾生求大乘者，速得開悟，

1. **Kapisa**: Cf. Footnote 1, p. 3.

遊戲如來大寂滅海。」作是語已，五體投地；如是三請，終而復始。

Thereupon August-Virtue Mastery Pusa arose in the midst of the Assemblage, prostrated himself at the Buddha's feet, perambulated clockwise thrice around the Buddha, genuflected on both knees while joining his palms with the fingers interwoven, and addressed to the Buddha, "Great Merciful World-Venerated One, Thou hast expatiated for us the distinctions on this Dharma of Compliancy with Enlightenmental Quintessence, whereby all the Pusas have been effulgently enlightened in the mind; therewithal, by dint of the power of the Buddha's Consummate Voice of instruction, we have acquired meritorious benefits, notwithstanding the want of practice on our part.

"Thy World-Veneratedship, it could be likened to a metropolis, which is equipped with four outer gateways, so that people from all directions could come into the city through various gates without the limitation of mere one. Likewise, for all the Pusas who aspire to *majestify the Buddha's World* as well as to attain the Holy Bodhi, there should not be merely one single Expedite Means available. Hence, I would wish Thy World-Veneratedship to expatiate elaborate-

ly for us all the Expedient Gradations, as well as how many kinds of practitioners there are; whereby the Pusas at the present Congregation here and the latter-age Multibeings with the aspiration for Mahayana could be enlightened expeditiously, whence they could make Disportive Merriments in the *Ocean of Great Serene Surcease* of the Thus-Adventist." At these words, he prostrated himself with the Five Members of his body prone to the ground in supplication to the Buddha, and thus did he implore thrice in succession.

[II:1b]

爾時世尊告威德自在菩薩言：「善哉善哉。善男子，汝等乃能為諸菩薩及末世眾生，問於如來如是方便。汝今諦聽，當為汝說。」時威德自在菩薩奉教歡喜，及諸大眾默然而聽。

At that juncture, the World-Venerated One imparted to August-Virtue Mastery Pusa, "It is very good, very good, indeed; Virtuous Man, it is only the like of thee that couldst inquire of the Thus-Adventist on behalf of all the Pusas and latter-age Multibeings respecting such Expedite Means. Now hearken soothly, and I will divulge it for thee." On hearing these Holy Dicta, August-Virtue Mastery Pusa was rejoiced, and he and the other Congregants gave ear in silence.

[II:1c]

[II:1c-i] 「善男子，無上妙覺，徧諸十方，出生如來與一切法，同體平等：於諸修行，實無有二；方便隨順，其數無量。圓攝所歸，循性差別，當有三種。」

“Virtuous Man, the Supreme Wondrous Enlightenment is immanent throughout ten directions, and it begets the Thus-Adventists and all the Dharmas, all of which are of the same *Noumenon*² and on equal footing with one another. As for ways of Cultivation, in sooth, they are all one and undichotomous; none the less, if to be in compliance with circumstances, the Expedite Means could become innumerable as well. Hence, to incorporate all of them completely, and then to assort them in accordance with their divergent properties, we could find that there are three Genres of them.

[II:1c-ii] 「善男子，若諸菩薩，悟淨圓覺，以淨覺心，取靜爲行。由澄諸念，覺識煩動，靜慧發生，身心客塵，從此永滅，便能內發寂靜輕安。由寂靜故，十方世界諸如來心，於中顯現，如鏡中像——此方便者，名奢摩他。」

“Virtuous Man, when the Pusas, having realized on the Purified Consummate Enlightenment, would em-

2. *Noumenon*: substantiality, or body.

ploy their Mind of Purified Enlightenment to undertake the *Cultivation of Placidity*; at that juncture, due to the elucidation on all the thinkings, they would come to perceive their Cognizances to be irritable and fluctuating: whence the Placid Wisdom would be engendered. Resultingly, all the *Visiting Dusts* in both the Body and the Mind, would henceforth be terminated perpetually, wherefrom the *Serene Buoyant Composure* would be engendered intrinsically. Due to this state of *Placidity*, the Minds of all the Thus-Adventists in ten directions would come to manifest themselves therein, which manifestation is similar to the images appearing in a Mirror. This Expedite Means is termed as *Samatha*.³

[II:1c-iii] 「善男子，若諸菩薩悟淨圓覺，以淨覺心，知覺心性及與根塵，皆因幻化，即起諸幻以除幻者：變化諸幻而開幻眾。由起幻故，便能內發大悲輕安。一切菩薩從此起行，漸次增進，彼觀幻者非同幻故，非同幻觀；皆是幻故，幻相永離。是諸菩薩所圓妙行，如土長苗——此方便者，名三摩鉢提。」

“Virtuous Man, if the Pusas, in the wake of their realization of the *Purified Consummate Enlightenment*, utilize the Purified Enlightened Mind, thereby to be-

3. *Samatha*: an achievement in meditation. Its original meaning is cessation, or the cessation of mental Annoyances.

come conscious that the nature of Mind, Sensors, and Dusts are all derived from *Phantasmal Conjurations*; forthwith they themselves could contrive various *Phantasms* for the eradication of those *Phantasmata*: they would even transform and conjure a variety of *Phantasmata* to edify the *Phantasmal Multitudes*. Owing to the endeavor in contriving *Phantasmata*, they would be able to generate the *Buoyant Composure* of Great Compassion. All Pusas usually take this as the starting point of their practice, whence they would be able to make enhancements and advancements by degrees. As the *Phantasm-Perceiver* is not reduced to the same as the *Phantasmata*, neither is it identical with the *Phantasm-Perceiving Wisdom*, for all of these subsume to *Phantasms*. As a consequence, for them, all the *Appearances of Phantasms* shall be detached perpetually. And this wondrous consummate Deed of the Pusas can be likened to the Soil whence Sprouts grow. Such Expedite Means is termed as *Samapatti*.⁴

4. *Samapatti*: Sansk., meaning Equi-advent. Another achievement in meditation, which is acquired by eliminating Somnolence (drowsiness) and Agitation. It is also regarded as an advanced form of *Samadhi*. But in the context here it tends more to mean the meditative state like *Vipasyana*, i.e., visualization or contemplation.

[II:1c-iv] 「善男子，若諸菩薩，悟淨圓覺，以淨覺心，不取幻化及諸靜相，了知身心皆爲罣礙，無知覺明，不依諸礙，永得超過礙、無礙境。受用世界及與身心，相在塵域，如器中錙，聲出於外。煩惱、涅槃不相留礙，便能內發寂滅輕安，妙覺隨順寂滅境界，自他身心所不能及；眾生、壽命，皆爲浮想——此方便者，名爲禪那。」

“Virtuous Man, if the Pusas who have realized the Purified Consummate Enlightenment, by the use of the Mind of Purified Enlightenment, abstain from appropriating *Phantasmal Conjurations* as well as the *Appearances of Serenity*, whereby they apprehend that both body and mind are *Fettering Impediments*; whence all their Delusive Sensual Perspicuities are done away with, insofar that they no longer rely on the *Impedimental Factors*, wherefrom they could transcend both the *Impedimental Phenomena* and the *Non-impedimental Phenomena* everlastingly. As a result, they could relish all the Worlds as well as the Body and Mind so well that even though their physical forms are in the midst of the Periphery of Mundane Dusts, all the which they could simultaneously transcend at that very instant. This bears the resemblance to the sounding of a musical instrument: although the chime does come from the Bell itself when played, it

can leave the Bell, as it were, to reach far and wide. By the same token, to these Pusas, neither *Annoyances* nor *Nirvana* could detain or impede them, whence they would be able to generate the *Buoyant Composure* of *Serene Surcease* inwardly, to comply with the *Serene Surcease* of Wondrous Enlightenment, which is totally beyond the access of either Body or Mind, Ego or Alter; and furthermore, herein, Multibeings and Lifespan would become mere *Drifting Speculations*. This Expedite Means is called *Dhyana*.⁵

[II:1c-v] 「善男子，此三法門，皆是圓覺親近隨順，十方如來因此成佛；十方菩薩種種方便，一切同異，皆依如是三種事業；若得圓證，即成圓覺。」

“Virtuous Man, these three Dharmic Portals are the intimate approaches to the *Compliancy with the Consummate Enlightenment*, whereby the Thus-Adventists in ten directions were able to attain Buddhahood. Albeit the myriad Dexterous Means executed by the Pusas in ten directions could be of multiple Similarities or Divergences; yet all of the Pusas still rely chiefly on these three Undertakings, which, if consummately ful-

5. *Dhyana*: Sansk. Generally *Dhyana* is used to denote all kinds (or any kind) of achievement in meditation, and so it can include *Samatha*, *Vipasyana*, and *Samadhi*. But when it is used in a more limited or specific sense, it means the middle way between *Samatha* and *Vipasyana*, in that *Samatha* being too “torpid,” and *Vipasyana* being too “levitating.”

filled, would result in the attainment of the Consummate Enlightenment.

[II:1c-vi] 「善男子，假使有人修於聖道，教化成就百千萬億阿羅漢、辟支佛果；不如有人聞此圓覺無礙法門，一剎那頃，隨順修習。」爾時世尊欲重宣此義，而說偈言：

威德汝當知	無上大覺心
本際無二相	隨順諸方便
其數即無量	如來總開示
便有三種類	寂靜奢摩他
如鏡照諸像	如幻三摩提
如苗漸增長	禪那唯寂滅
如彼器中鎗	三種妙法門
皆是覺隨順	十方諸如來
及諸大菩薩	因此得成道
三事圓證故	名究竟涅槃

“Virtuous Man, providing that someone cultivates himself on the Holy Bodhi, and in the meantime he has edified one hundred thousand billion people to attain either Arhathood or Pratyeka-buddhahood, merit-wise, he would still be much inferior to another one who, on hearing this Untrammelled Dharmic Portal of Consummate Enlightenment, is able to comply with it and put it into practice for merely as short a span as an

instant.” At that juncture, the World-Venerated One, wishing to reiterate this Import, divulged this *Gatha*:

August-Virtue, it behooves thee to comprehend
That to the Mind of Supreme Great Enlightenment,
The Primordial Periphery⁶ is devoid of Dual Appearances.⁷
Yet when in Compliance with the Dextrous Means

It could become countless in number.

According to the Thus-Adventist’s divulcation,
Upon the whole there are three Genera:
First of all, the *Placid Samatha*,

Which can render one’s mind similar to a Mirror for reflecting all images.

Secondly, the *Phantasmal Samadhi*,
Which is like Sprouts growing by degrees.
Thirdly, the *Dhyana* is solely for *Serene Surcease*,

Which resembles the Clang issuing out of the Bell.

These three Wondrous Dharmic Portals
Are all in compliance with Enlightenment,
Whereby all Buddhas in ten directions,

As well as all the Great Pusas,

Were capacitated to attain the *Truthful Bodhi*.
On fulfilling the consummate attestation of these three *Un-*

6. **Primordial Periphery**: the original state of Beingness.

7. **Dual Appearances**: all the contrasting and conflicting attributes, such as Virtue and Vice, Right and Wrong, Beauty and Ugliness, and so on.

dertakings,
One shall be entitled to attaining *Ultimate Nirvana*.

Segment 2: Eloquent-Voice Pusa

[II:2a]

於是辯音菩薩在大眾中，即從座起，頂禮佛足，右繞三匝，長跪叉手而白佛言：「大悲世尊，如是法門，甚為希有。世尊，此諸方便，一切菩薩於圓覺門，有幾修習？願為大眾及末世眾生，方便開示，令悟實相。」作是語已，五體投地；如是三請，終而復始。

Thereupon, Eloquent-Voice Pusa, arose in the midst of the Assemblage, prostrated himself at the Buddha's feet, perambulated clockwise thrice around the Buddha, genuflected on both knees while joining his palms with the fingers interwoven, and addressed to the Buddha, "Great Merciful World-Venerated One, such Dharmic Portal is extraordinarily rare. Thy World-Veneratedship, how many kinds of practices could there be in these *Expedite Means* for all the Pusas towards the goal of the Portal of Consummate Enlightenment? I would wish that Thou wouldst divulge expediently for all the Congregants here and latter-age Multibeings, thereby to render them enlightened upon the Aspect of Reality." At these words, he prostrated himself with the Five Members of his body prone to the ground in supplication to the Buddha, and thus did he implore thrice in succession.

[II:2b]

爾時世尊告辯音菩薩言：「善哉善哉。善男子，汝等乃能為諸大眾，及末世眾生，問於如來如是修習。汝今諦聽，當為汝說。」時辯音菩薩奉教歡喜，及諸大眾默然而聽。

At that juncture, the World-Venerated One imparted to Eloquent-Voice Pusa, "It is very good, very good indeed; Virtuous Man, it is only the like of thee that couldst inquire of the Thus-Adventist on behalf of the Congregants here and latter-age Multibeings respecting such practice. Now hearken soothly, and I will divulge it for thee." On hearing these Holy Dicta, Eloquent-Voice Pusa was rejoiced, and he and all the other Congregants gave ear in silence.

[II:2c]

[II:2c-i] 「善男子，一切如來圓覺清淨，本無修習及修習者。一切菩薩及末世眾生，依於未覺幻力修習，爾時便有二十五種清淨定輪。」

"Virtuous Man," quoth the Buddha, "The Consummate Enlightenment of all the Thus-Adventists is nothing but Purification, wherein there is neither *the Practiced* nor the *Practitioner*. None the less, when all the Pusas and latter-age Multibeings desire to prac-

tice by their *Phantasmic Power of Pre-enlightenment*, there would be the ‘*Twenty-five Purified Stasis-Wheels*’¹ available for them:

[II:2c-ii] 「若諸菩薩唯取極靜，由靜力故，永斷煩惱，究竟成就，不起於座，便入涅槃——此菩薩者，名單修奢摩他。」

“If the Pusas concentrate their practice solely upon Utmost Placidity, by virtue of the power of Placidity thus acquired, they would be able to eradicate all Annoyances perpetually; and they could also fulfill it to ultimacy, whereby they could make ingress into Nirvana straightway even without arising from their meditation seats. The practice of such Pusas is termed as the *Mono-practice on Samatha*.

[II:2c-iii] 「若諸菩薩唯觀如幻，以佛力故，變化世界種種作用，備行菩薩清淨妙行，於陀羅尼不失寂念，及諸靜慧——此菩薩者，名單修三摩鉢提。」

“If the Pusas concentrate their practice solely upon the Contemplation on *Phantasmal Similitudes*, and with the aid of the Buddha’s power, they shall be able to transform and conjure all kinds of worldly Functionings, to execute a variety of Pusa’s Purified Wondrous

1. *Twenty-five Purified Stasis-Wheels*: I.e., twenty-five ways of meditation for the fulfillment of higher *Samadhi*.

Deeds; and yet in the meanwhile they could still maintain the Serene Meditation on *Dharani* and the Placid Wisdom without losing them. The practice of such Pusas is termed as the *Mono-practice on Samapatti*.

[II:2c-iv] 「若諸菩薩唯滅諸幻，不取作用，獨斷煩惱；煩惱斷盡，便證實相——此菩薩者，名單修禪那。」

“If the Pusas concentrate their practice solely on the Termination of the Phantasmata, without resorting to other Functionings, for they would devote themselves exclusively to eradicating Annoyances, and when the Annoyances are entirely eradicated, they shall be able to attest the Reality. The practice of such Pusas is termed as the *Mono-practice on Dhyana*.

[II:2c-v] 「若諸菩薩先取至靜，以靜慧心照諸幻者，便於是中起菩薩行——此菩薩者，名先修奢摩他，後修三摩鉢提。」

“If the Pusas practice on the Utmost Placidity at the outset, and then by virtue of the Mind of Placid Wisdom, they shall illuminate on the Phantasmal Phenomena, whereby they would proceed to execute the Pusaic Undertakings. The practice of such Pusas is termed as the *Practice on Samatha with Ensuing Samapatti*.

[II:2c-vi] 「若諸菩薩以靜慧故，證至靜性，便斷煩惱，永出生死——此菩薩者，名先修奢摩他，後修禪那。」

“If the Pusas, by dint of their Placid Wisdom, after attesting the Essence of Utmost Placidity, succeed in eradicating all Annoyances, whereby they are able to transcend *Nascence-Demise* perpetually. The practice of such Pusas is termed as the *Practice on Samatha with Ensuing Dhyana*.

[II:2c-vii] 「若諸菩薩以寂靜慧，復現幻力，種種變化度諸眾生，後斷煩惱而入寂滅——此菩薩者，名先修奢摩他，中修三摩鉢提，後修禪那。」

“If the Pusas, by dint of their Placid Wisdom, manifest Phantasmic Powers to display a variety of Transformational Conjurations in order to salvage Multibeings; thenceforth, they would exterminate all their own Annoyances to make ingress into *Serene Surcease*. The practice of such Pusas is termed as the *Initial Samatha, Intermediary Samapatti, and Conclusive Dhyana*.

[II:2c-viii] 「若諸菩薩以至靜力，斷煩惱已，後起菩薩清淨妙行，度諸眾生——此菩薩者，名先修奢摩他，中修禪那，後修三摩鉢提。」

“If the Pusas, by dint of their power of Utmost Placidity, have eradicated all Annoyances; thenceforth they would proceed to execute the Pusaic Purified Wondrous Undertakings to salvage Multibeings. The practice of such Pusas is termed as the *Initial Samatha, Intermediary Dhyana, and Conclusive Samapatti*.

[II:2c-ix] 「若諸菩薩以至靜力，心斷煩惱，復度眾生，建立世界——此菩薩者，名先修奢摩他，齊修三摩鉢提、禪那。」

“If the Pusas, by dint of their power of Utmost Placidity, have eradicated all the Annoyances in their own mind; thenceforth they would proceed to salvage the Multibeings, so as to ensconce the World. The practice of such Pusas is termed as the *Initial Samatha, ensued by Simultaneous Samapatti and Dhyana*.

[II:2c-x] 「若諸菩薩以至靜力，資發變化，後斷煩惱——此菩薩者，名齊修奢摩他、三摩鉢提，後修禪那。」

“If the Pusas utilize their power of Utmost Placidity as a subsidy to the generation of Transformational Conjurations; thenceforth they would turn to eradicate all their own Annoyances. The practice of such Pusas is termed as the *Simultaneous Samatha with Samapatti, ensued by Dhyana*.

[II:2c-xi] 「若諸菩薩以至靜力，用資寂滅，後起作用，變化世界——此菩薩者，名齊修奢摩他、禪那，後修三摩鉢提。」

“If the Pusas utilize their power of Utmost Placidity to subsidize in *Serene Surcease*, thenceforth they would effectuate the Transformational Conjurations of Worlds; the practice of such Pusas is termed as *Simultaneous Samatha with Dhyana, ensued by Samapatti*.

[II:2c-xii] 「若諸菩薩以變化力，種種隨順而取至靜——此菩薩者，名先修三摩鉢提，後修奢摩他。」

“If the Pusas, by dint of their power of Transformational Conjurations, acquire the Utmost Placidity whilst in perfect compliance with various situations they find themselves in; the practice of such Pusas is termed as the *Initial Samapatti with ensuing Samatha*.

[II:2c-xiii] 「若諸菩薩以變化力，種種境界而取寂滅——此菩薩者，名先修三摩鉢提，後修禪那。」

“If the Pusas utilize their power of Transformational Conjurations to manifest a variety of situations, wherein they are to appropriate *Serene Surcease*; the practice of such Pusas is termed as the *Initial Samapatti with ensuing Dhyana*.

[II:2c-xiv] 「若諸菩薩以變化力而作佛事，安住寂靜而斷煩惱——此菩薩者，名先修三摩鉢提，中修奢摩他，後修禪那。」

“If the Pusas utilize the power of Transformational Conjurations to execute Buddhaic Undertakings, thenceforth they would ensconce themselves composedly in Placidity to eradicate all of their Annoyances; the practice of such Pusas is termed as the *Initial Samapatti, Intermediary Samatha, and Conclusive Dhyana*.

[II:2c-xv] 「若諸菩薩以變化力，無礙作用，斷煩惱故，安住至靜——此菩薩者，名先修三摩鉢提，中修禪那，後修奢摩他。」

“If the Pusas, by dint of their power of Transformational Conjurations to effectuate Untrammelled Functions for the eradication of all of their Annoyances, the practice of such Pusas is termed as the *Initial Samapatti, Intermediary Dhyana, and Conclusive Samatha*.

[II:2c-xvi] 「若諸菩薩以變化力，方便作用、至靜寂滅，二俱隨順——此菩薩者，名先修三摩鉢提，齊修奢摩他、禪那。」

“If the Pusas utilize the power of Transformational

Conjurations to effectuate Expedite Means, by which they are able to comply with both the Utmost Placidity and *Serene Surcease*; the practice of such Pusas is termed as the *Initial Samapatti, ensued by Simultaneous Samatha and Dhyana*.

[II:2c-xvii] 「若諸菩薩以變化力，種種起用，資於至靜，後斷煩惱——此菩薩者，名齊修三摩鉢提、奢摩他，後修禪那。」

“If the Pusas utilize the power of Transformational Conjurations to effectuate a variety of *Implementations*,² thereby to subsidize the generation of the Utmost Placidity, and thereupon to eradicate their Annoyances; the practice of such Pusas is termed as the *Initial Simultaneous Samapatti with Samatha, ensued by Dhyana*.

[II:2c-xviii] 「若諸菩薩以變化力，資於寂滅，後住清淨無作靜慮——此菩薩者，名齊修三摩鉢提、禪那，後修奢摩他。」

“If the Pusas utilize the power of Transformational Conjurations to subsidize *Serene Surcease*, thenceforth to reside in Purified Unimplemental Meditation; the practice of such Pusas is termed as the *Simultane-*

2. *Implementations*: I.e., tangible workings or executions.

ous Samapatti with Dhyana, ensued by Samatha.

[II:2c-xix] 「若諸菩薩以寂滅力，而起至靜，住於清淨——此菩薩者，名先修禪那，後修奢摩他。」

“If the Pusas, by virtue of their power of Serene Termination, generate the Utmost Placidity, thereby to reside in Purity; the practice of such Pusas is termed as the *Initial Dhyana ensued by Samatha*.

[II:2c-xx] 「若諸菩薩以寂滅力，而起作用，於一切境，寂用隨順——此菩薩者，名先修禪那，後修三摩鉢提。」

“If the Pusas utilize the power of Serene Surcease to generate Effectuations, thereby to comply with all Circumstances by the use of either Serenity or Effectuation; the practice of such Pusas is termed as the *Initial Dhyana ensued by Samapatti*.

[II:2c-xxi] 「若諸菩薩以寂滅力，種種自性，安於靜慮而起變化——此菩薩者，名先修禪那，中修奢摩他，後修三摩鉢提。」

“If the Pusas utilize the power derived from the multifarious properties of *Serene Surcease* to reside composedly in Serene Meditation, thereby to generate Transformational Conjurations; the practice of such

Pusas is termed as the *Initial Dhyana, Intermediary Samatha, and Conclusive Samapatti*.

[II:2c-xxii] 「若諸菩薩以寂滅力，無作自性，起於作用，清淨境界，歸於靜慮——此菩薩者，名先修禪那，中修三摩鉢提，後修奢摩他。」

“If the Pusas utilize the Unimplemental Quintessence derived from the power of *Serene Surcease* to effectuate the Functionings of the Purified States, whence to revert to Serene Meditation; the practice of such Pusas is termed as the *Initial Dhyana, Intermediary Samapatti, and Conclusive Samatha*.

[II:2c-xxiii] 「若諸菩薩以寂滅力，種種清淨，而住靜慮，起於變化——此菩薩者，名先修禪那，齊修奢摩他、三摩鉢提。」

“If the Pusas utilize the power of various Purgations derived from *Serene Termination* to reside in Serene Meditation, thence to generate Transformational Conjurations; the practice of such Pusas is termed as the *Initial Dhyana, ensued by Simultaneous Samatha with Samapatti*.

[II:2c-xxiv] 「若諸菩薩以寂滅力，資於至靜，而起變化——此菩薩者，名齊修禪那、奢摩他，後修三摩鉢提。」

“If the Pusas utilize their power of Serene Surcease to subsidize the Utmost Placidity, thenceforth to generate Transformational Conjurations; the practice of such Pusas is termed as the *Initial Simultaneous Dhyana with Samatha, Concluded by Samapatti*.

[II:2c-xxv] 「若諸菩薩以寂滅力，資於變化，而起至靜，清明境慧——此菩薩者，名齊修禪那、三摩鉢提，後修奢摩他。」

“If the Pusas utilize the power of Serene Surcease to subsidize the Transformational Conjurations, thenceforth to generate the Utmost Placid Phenomenal Wisdom of Translucent Luminosity; the practice of such Pusas is termed as the *Initial Simultaneous Dhyana with Samapatti, Concluded by Samatha*.

[II:2c-xxvi] 「若諸菩薩以圓覺慧，圓合一切，於諸性相，無離覺性——此菩薩者，名為圓修三種自性清淨隨順。」

“If the Pusas utilize the Wisdom of Consummate Enlightenment to incorporate everything in perfect congruity, without departing from the Essence of Enlightenment as concerns either Quintessence or Appearances; the practice of such Pusas is termed as the *Purified Compliancy with the Consummate Cultivation on the Triple Quintessences*.

[II:2c-xxvii] 「善男子，是名菩薩二十五輪，一切菩薩修行如是。若諸菩薩及末世眾生，依此輪者，當持梵行，寂靜思惟，求哀懺悔，經三七日。於二十五輪，各安標記，至心求哀，隨手結取，依結開示，便知頓漸。一念疑悔，即不成就。」爾時世尊欲重宣此義，而說偈言：

辯音汝當知	一切諸菩薩
無礙清淨慧	皆依禪定生
所謂奢摩他	三摩提禪那
三法頓漸修	有二十五種
十方諸如來	三世修行者
無不因此法	而得成菩提
唯除頓覺人	并法不隨順
一切諸菩薩	及末世眾生
常當持此輪	隨順勤修習
依佛大悲力	不久證涅槃

“Virtuous Man, these have been the *Twenty-five Wheels of Pusahood*, and thus do all Pusas cultivate themselves. If the Pusas and latter-age Multibeings desire to cultivate themselves by means of these Wheels, it behooves them to observe the Brahmanic Deeds,³ meditate serenely, repent their own Vile Karmas and supplicate for Expiations. And they shall do

3. **Brahmanic Deeds:** purified deeds, especially those involving abstinence from carnal lusts. Cf. Footnote 9, p. 73.

this for a space of threefold seven days. In the meanwhile, they could make a label for each of the Twenty-five Wheels: After having supplicated with utmost sincerity for Buddha’s mercy, they could select indiscriminately one of the labels, whereby they would know either the Instantaneous or the Gradual approach they should take to practice. Nevertheless, should they nurture any notion of Skepticism or Misgiving, even only momentarily, their endeavor would fail to requite them with any success.” At that juncture, the World-Venerated One, wishing to reiterate this Import, divulged this *Gatha*:

Eloquent-Voice, it behooves thee to comprehend
That the Unhindered Purified Wisdom
Of all and sundry of Pusas
Relies on Dhyanaic Stasis for its genesis;

Namely, first of all, *Samatha*,
Second and Third, *Samapatti* and *Dhyana*.
As approaches befitting Instantaneity and Graduality,
These three Dharmas could then evolve into Twenty-five Genres.

The Thus-Adventists in ten directions
As well as the Cultivators in the Three Tempora
All follow this Dharmic Means without exception
For the attainment of the Supreme Bodhi.

And so do all the Pusas at all times
As well as latter-age Multibeings;
With the exception of the *Epiphanically Enlightened*⁴ individuals,
And the ones incapable of complying with Dharmas.
Otherwise all the rest should uphold these Wheels constantly
And practice them deferentially and diligently.
By dint of the power of Buddha's Great Commiseration,
They are assuredly to attest Nirvana ere long."

4. *the Epiphanically Enlightened*: I.e., the instantaneously enlightened.

Segment 3: Karma-Impediment Purgation Pusa

[II:3a]

於是淨諸業障菩薩在大眾中，即從座起，頂禮佛足，右繞三匝，長跪叉手而白佛言：「大悲世尊，爲我等輩廣說如是不思議事，一切如來因地行相，令諸大眾得未曾有，覩見調御，歷恆沙劫勤苦境界，一切功用猶如一念：我等菩薩深自慶慰。」

Thereupon Karma-Impediment Purgation Pusa arose in the midst of the Assemblage, prostrated himself at the Buddha's feet, perambulated clockwise thrice around the Buddha, genuflected on both knees while joining his palms with the fingers interwoven, and addressed to the Buddha, "Great Merciful World-Venerated One, Thou hast divulged so elaborately on such inconceivable and ineffable matters concerning all the Thus-Adventists' Cultivatory Aspects in the Causal Terra, that all the present Congregants could hear all the unheard-of, and even perceive within a single instant all the *Grand Taming Master's*¹ assiduous and stoical practice, as well as all of His Exertive Executions throughout Ganges-sand Kalpas; hence we the Pusas here all deem ourselves immensely fortunate

1. *Taming Master*: I.e., the Buddha Himself. This is also one of the Ten Holy Epithets of the Buddha.

and profoundly blessed.

「世尊，若此覺心本性清淨，因何染污，使諸眾生迷悶不入？唯願如來廣爲我等，開悟法性，令此大眾及末世眾生，作將來眼。」作是語已，五體投地；如是三請，終而復始。

“Thy World-Veneratedship, if this Enlightened Mind of ours be pristine in its Innate Essence, how did it come to be vitiated, thereby to render all the Multibeings so *perplexed* and *inhibited* that they could not revert to it? I would wish Thee to divulge to us the Dharmic Essence, so as to enlighten us, and thereby to confer an *Eye for Futurity* on all the present Congregants as well as latter-age Multibeings.” At these words, he prostrated himself with the Five Members of his body prone to the ground in supplication to the Buddha, and thus did he implore thrice in succession.

[II:3b]

爾時世尊告淨諸業障菩薩言：「善哉善哉。善男子，汝等乃能爲諸大眾及末世眾生，諮問如來如是方便。汝今諦聽，當爲汝說。」時淨諸業障菩薩奉教歡喜，及諸大眾默然而聽。

At that juncture, the World-Venerated One imparted to Karma-Impediment Purgation Pusa, “It is very good,

very good indeed; Virtuous Man, it is only the like of thee that couldst inquire of the Thus-Adventist on behalf of all the Congregants and latter-age Multibeings, respecting such Expedite Means. Now hearken soothly, and I will divulge it for thee.” On hearing these Holy Dicta, Karma-Impediment Purgation Pusa was rejoiced, and he and all the other Congregants gave ear in silence.

[II:3c]

[II:3c-i] 「善男子，一切眾生從無始來，妄想執有我、人、眾生、及與壽命，認四顛倒爲實我體；由此便生憎愛二境，於虛妄體重執虛妄。二妄相依，生妄業道；有妄業故，妄見流轉；厭流轉者，妄見涅槃。由此不能入清淨覺——非覺違拒諸能入者；有諸能入，非覺入故，是故動念及與息念，皆歸迷悶。何以故？由有無始本起無明，爲己主宰。一切眾生，生無慧目，身心等性，皆是無明；譬如有人不自斷命。是故當知：有愛我者，我與隨順；非隨順者，便生憎怨——爲憎愛心養無明故，相續求道皆不成就。」

“Virtuous Man,” quoth the Buddha, “ever since *Time Incipientless*, due to Delusive Deliberations, all Multibeings tenaciously cling to the illusive Existence of Ego, Alter, Multibeings, and Lifespan;² therewithal,

2. **Ego, Alter, Multibeings, and Lifespan:** These are the well-known Four

they also take the *Four Perversions* for the Real Entity of their Ego, whence the *Dual Phenomena* of Detestation and Attachment are brought into existence. Thus, from the Delusive Noumenon they would derive even more Delusions. And these Duple Delusions, through inter-reliance upon each other, would, in turn, generate the Delusive Karmic Routes. Hence, due to such Delusive Karmas, they would be subject to falsely viewing Transmigrations as real. On the other hand, those who have learned to detest Transmigrations, would, to the contrary, delusively perceive *Nirvana* as real. Consequently, all of these people would not be able to make Ingression into the Purified Enlightenment. It is not because Purified Enlightenment itself would contravene and reject those who are desirous of Ingression; in fact, those who have actually made the Ingression have never felt that they did make the Ingression. For this reason, both the *Incitation* and *Cessation* of one's Cogitations would succumb to nothing but *Perplexity* and *Inhibition*. Wherefore is it so? For due to the *Fundamental Inanity* from Time Incipientless, which has acted as the Liege of one's Ego and has rendered all Multibeings devoid of the Eye of Wis-

Appearances, which have also been divulged in *The Diamond Prajna Paramita Sutra*, but with some variations.

dom inherently, so that the very nature of both their body and mind is reduced to nothing but Inanity. It can be likened to the fact that no one would like to terminate his own life. Therefore, when someone takes a fancy for Me, I would be inclined to comply with him. Contrarily, towards those who would not comply with Me, I would be inclined to nurture Aversion and Embitterment. And due to the fact that their minds of Aversion and Attachment tend at once to foster and enhance their Inanity, as a result, notwithstanding their relentless exertions in pursuance of the Holy Bodhi, they could never come to its realization.

[II:3c-ii] 「善男子，云何我相？謂諸眾生心所證者。善男子，譬如有人，百骸調適，忽忘我身；四支絃緩，攝養乖方，微加鍼艾，即知有我——是故證取方現我體。善男子，其心乃至證於如來，畢竟了知清淨涅槃，皆是我相。」

“Virtuous Man, what doth *Ego-Appearance* signify? It means the *Identity* attested and recognized by the Mind of the Multibeings. Virtuous Man, it could be compared to someone, who is physically so sound and fit that he tends to be oblivious of his own body. Thenceforth, one day when he fails to conform to the healthful regiment, his limbs become flaccid and

unfit. Whereupon, when a doctor applies some acupuncture needles or cauterizing moxa to him, he would become conscious of his own Self again. Hence, the Noumenon of Ego would not manifest itself until its being attested and appropriated. Virtuous Man, by means of such a Mind, even if one were able to attest to the selfsame Purified Nirvana as ultimately fulfilled by none but the Thus-Adventist Himself, it would still turn out to be nothing but the manifestation of one's Ego-Appearance.

[II:3c-iii] 「善男子，云何人相？謂諸眾生心悟證者。善男子，悟有我者，不復認我；所悟非我，悟亦如是。悟已超過一切證者，悉爲人相。善男子，其心乃至圓悟涅槃，俱是我者；心存少悟，備殫證理，皆名人相。」

“Virtuous Man, what doth *Alter-Appearance* signify? It refers to the Multibeings' Enlightenment upon the Attestation that they attained previously. Virtuous Man, if a practitioner has realized that it was nothing but Ego that he had attested, he would no longer own this Ego; for if *the Realized* is not the Real Ego, then the *Realizer* would not be, either. Hence, when one avers that through the enlightenment he has realized that he has surpassed all the afore-mentioned Attesta-

tions, it would turn out that what he has realized actually would be nothing but *Alter-Appearance*. Virtuous Man, under such circumstances, albeit his mind could realize Nirvana to consummation, it would still be none but his Ego that performs the Realization. In epitome, if one's mind should harbor the slightest notion of *Realization*, even if he has comprehensively assimilated all the Tenets in his *Attestation*, it would still be nothing more than *Alter-Appearance*.

[II:3c-iv] 「善男子，云何眾生相？謂諸眾生心自證悟所不及者。善男子，譬如有人作如是言：『我是眾生。』則知彼人說『眾生』者，非我、非彼。云何非我？我『是眾生』，則『非是我』。云何非彼？我『是眾生』，『非彼、我』故。善男子，但諸眾生了證、了悟，皆爲我、人。而我、人相所不及者，存有所了，名眾生相。」

“Virtuous Man, what doth Multibeing-Appearance signify? It refers to the state that is beyond the periphery of Attestation and Apprehension of the Multibeing's mind. Virtuous Man, for instance, if someone makes such a statement as ‘I am a Multibeing,’ then we would construe that what he means by ‘*Multibeing*’ would be neither Me nor Him. Wherefore is it ‘not Me’? For by his statement, ‘I am a Multibeing,’

it would denote that *I belong to Multibeings*; therefore *I am not Multibeings themselves*. Wherefore is it ‘not Him’? For in his statement, what he pronounces is that ‘*I am a Multibeing*,’ rather than ‘*He is a Multibeing*’; therefore, the said ‘Multibeing’ is neither *Me* nor *Him*; thence this ‘I’ should not mean ‘the Ego of Him’. Virtuous Man, simply put, it would only amount to that what those Multibeings have attested or realized are nothing but Ego-Appearance or Alter-Appearance. Therewithal, that which is beyond the reach of Ego Appearance or Alter Appearance, wherein when even a slight notion of Realization is still retained, be it ever so exiguous, it would still fall under the rubric of the *Multibeing Appearance*.

[II:3c-v] 「善男子，云何壽命相？謂諸眾生心照清淨覺所了者，一切業智所不自見，猶如命根。善男子，若心照見一切覺者，皆爲塵垢——覺、所覺者，不離塵故。如湯銷冰，無別有冰知冰銷者；存『我』覺『我』，亦復如是。」

“Virtuous Man, what doth Lifespan Appearance signify? It denotes that when the Multibeing’s mind is in the illuminating, purified state, whereby he could perceive more lucidly what had not been hitherto apprehended, which is beyond the Apperception of any

Karma-derived Wisdom, and which can be compared to the Vitality Radix. Virtuous Man, in this case, all that the mind could illuminate and perceive is nothing but the Dust Defilements; for neither *the Perceiver* nor *the Perceived* could be utterly divorced from Dusts. It can be likened to the melting of Ice by the use of Boiling Water: when the Ice has all been melted away, there would be no more Ice left to realize the fact that ‘all the Ice has been melted away.’ Likewise, when one entertains the notion of a *Perceiver-Ego* as well as that of *the Ego-Perceived*, it would simply amount to the same foregone conclusion.

[II:3c-vi] 「善男子，末世眾生不了四相，雖經多劫勤苦修道，但名有爲，終不能成一切聖果，是故名爲正法末世。何以故？認一切我爲涅槃故；有證有悟，名成就故。譬如有人認賊爲子，其家財寶終不成就。何以故？有我愛者，亦愛涅槃；伏我愛根爲涅槃相。有憎我者，亦憎生死；不知愛者真生死故，別憎生死，名不解脫。」

“Virtuous Man, if the latter-age Multibeings fail to construe the *Quadruple Appearances*,³ notwithstanding their sedulous stoical practice for Bodhi throughout innumerable Kalpas, what they might have

3. *Quadruple Appearances*: I.e., the Ego-appearance, Alter-appearance, Multibeing-appearance, and Lifespan-appearance.

achieved would only be tantamount to *Implemental Acts*,⁴ which would never enable them to attain any Sacred Fructescence. Consequently, that era is to be denominated as the Latter-Age of the *Ortho-dharma*.⁵ Wherefore is it so? For the Multibeings during that age would take cognizance of the *Ego* for *Nirvana*. Moreover, they would take Attestations and Realizations for Accomplishments. It is just like someone who adopts a Thief as his Son; as a result, the riches and wealth of his household are to dissipate away. Wherefore is it so? If anyone nurtures Enamoredness for the *Ego*, he would also nurture the same for *Nirvana*; hence he would mistake his Subjugation of the *Radix of Ego-Love* for the *Appearance of Nirvana*. Likewise, anyone who detests *Ego* would also detest *Nascence-Demise*. Yet little do they realize that it is just this Enamoredness *per se* that is the real *Nascence-Demise*. Therefore, by keeping their ‘Enamoredness’ intact, and simply singling out *Nascence-Demise* for their object of Detestation in particular, its outcome could only be termed as ‘*Non-liberation*’.

[II:3c-vii] 「云何當知法不解脫？善男子，彼末世眾生習菩提者，以己微證，爲自清淨，猶未能盡我相根

4. *Implemental Acts*: deeds of transient, ephemeral nature.

5. *Ortho-dharma*: the Right Dharma of the Buddha (ortho-, the prefix for orthodox).

本：若復有人讚歎彼法，即生歡喜，便欲濟度；若復誹謗彼所得者，便生瞋恨——則知我相堅固執持，潛伏藏識，遊戲諸根，曾不間斷。」

“Wherefore would we know that someone could not achieve Liberation by the Dharma he is practicing? Virtuous Man, for when a latter-age Multibeing practices for Bodhi, wherein he should consider the exiguous *Attestations* of his own for the final accomplishment of Self-purification, actually he has not yet eradicated his *Radix of Ego-Appearance*; as a result, when someone eulogizes the Dharma he is practicing, forthwith would he become so enraptured that he would fain salvage this person directly on that account. To the contrary, providing another person disparages what he has attained, straightway would he engender Resentment and Enmity towards him. Accordingly, we can comprehend that he is tenaciously persistent on the *Ego-Appearance*, which tends to submerge and have itself concealed deep in the recess of the *Repertorial Cognizance*,⁶ from whence it would emerge itself to disport amidst the Sensories from time to time incessantly.

6. *the Repertorial Cognizance*: I.e., the Eighth Cognizance, in Sanskrit it is called *Alaya Cognizance*, which is the storehouse of all the Karmas done by a person, or a Multibeing.

[II:3c-viii] 「善男子，彼修道者不除我相，是故不能入清淨覺。善男子，若知我空，無毀我者；有我說法，我未斷故；眾生、壽命，亦復如是。」

“Virtuous Man, if a Bodhi practitioner would not eradicate his own *Ego-Appearance*, he shall not gain ingress into the Purified Enlightenment. Virtuous Man, if it is realized that the *Ego* is actually *vacuous*, there would be no Calumniator of one’s *Ego*. However, if a person expounds the Dharma with an *Ego* of his own, it would only account for the fact that his *Ego* has not been eradicated yet. And it would follow that his *Multibeing* and *Lifespan Appearances* still remain in exactly the same state.

[II:3c-ix] 「善男子，末世眾生說病爲法，是故名爲可憐愍者。雖勤精進，增益諸病，是故不能入清淨覺。」

“Virtuous Man, latter-age Multibeings tend to mistake *Ailments* for Dharmas; hence, they are deemed pitiable people. For that reason, notwithstanding their sedulous exertions to get ahead, they shall attain nothing but the augmentation and aggravation of a wide variety of *Ailments*; in consequence, they could not make ingress into the Purified Enlightenment.

[II:3c-x] 「善男子，末世眾生不了四相，以如來解及所行處，爲自修行，終不成就。或有眾生未得謂得，未證謂證，見勝進者，心生嫉妒——由彼眾生未斷我愛，是故不能入清淨覺。」

“Virtuous Man, if latter-age Multibeings could not terminate the *Quadruple Appearances*, albeit they might embrace the Thus-Adventist’s Comprehension and Executions as their approach of Cultivations, they would still fall short of any Attainment whatsoever. Some of the said Multibeings might come to profess that they have made some Acquisitions or Attainments, whilst in actuality they have not made any single Acquisition or Attainment at all. Whereas some others would become jealous of others’ superior progress. The reason for all of these outcomes is simply that these Multibeings have not yet eradicated their *Ego-love*, as they are supposed to; in consequence they would not be able to make Ingression into the Purified Enlightenment.

[II:3c-xi] 「善男子，末世眾生希望成道，無令求悟，唯益多聞，增長我見。但當精勤，降伏煩惱，起大勇猛，未得令得、未斷令斷，貪瞋愛慢、諂曲嫉妬，對境不生；彼我恩愛，一切寂滅——佛說是人漸次成就；求善知識，不墮邪見。若於所求，別生憎愛，則不能入清淨覺海。」爾時世尊欲重宣此義，而說偈

言：

淨業汝當知	一切諸眾生
皆由執我愛	無始妄流轉
未除四種相	不得成菩提
愛憎生於心	諂曲存諸念
是故多迷悶	不能入覺城
若能歸悟剎	先去貪瞋癡
法愛不存心	漸次可成就
我身本不有	憎愛何由生
此人求善友	終不墮邪見
所求別生心	究竟非成就

“Virtuous Man, when latter-age Multibeings aspire to attain Bodhi, beware not to incite them to court for *Epiphanic Enlightenment*,⁷ and to pursue after the increase of mere erudition, which would simply enhance their *Egoistic Opinionativeness*.⁸ Rather, thou shouldst but make them practice assiduously so as to subjugate their own Annoyances; therewithal, make them generate immense *Valiant Vehemence*,⁹ so as to enable them to attain *the Unattained*, and to eradicate *the Uneradicated*; whereby in the face of External Phenomena,

7. *Epiphanic Enlightenment*: I.e., instantaneous enlightenment.

8. *Egoistic Opinionativeness*: the opinionativeness derived from egoistic views, especially those for self-interest.

9. *Valiant Vehemence*: also called Valorous Ferocity, which is Assiduity or Diligence in the utmost degree.

they are able to refrain from the generation of Avarice, Aversion, Attachment, Arrogance, Fawning Adulation, and Jealousy; furthermore, they will also be able to reduce all their fond Enamoredness towards one another to Serene Surcease. For such people, the Buddha pronounces that they are bound to make Attainments by degrees. Therewithal, if they could even seek and gain instructions from a Good Guru, never again shall they degenerate into any Devious Views. Nevertheless, if they engender any Aversion or Attachment to any of their pursuits, they shall be unable to make Ingression into the *Ocean of Purified Enlightenment*.” At that juncture, the World-Venerated One, wishing to reiterate this Import, divulged this *Gatha*:

Purified-Karma, it behooves thee to comprehend
That all and sundry of Multibeings,
Due to their Persistence in Ego-love,
Are subjected to Delusive Transmigration since *Time Incipientless*.

Without eradicating the Quadruple Appearances,
One would never be able to attain Bodhi.
'Tis owing to the engendrure of Attachment and Aversion in
the mind,
And Fawning Adulations fostered in the thinking,

That Multibeings are mostly *perplexed* and *inhibited*,

Wherefore they could not enter the Citadel of Enlightenment.
If they desire to be reinstalled in to the Realm of Enlightenment,
They should, in the first place, obliterate Avarice, Aversion, and Inanity;

Therewithal, if they foster not the Attachment to Dharma in the mind,

They are assuredly to gain attainments by degrees.
If this body of thine, hast never in sooth come into existence since the Provenance,
Wherefore could Avarice and Aversion be engendered therein?

When such a person could seek and find a Good Guru,
He shall never again degenerate into Devious Views.
But should he nurture any improper intent towards his Pursuit,
Never shall he gain Veracious Fulfillment to the end.

Segment 4: Universal-Enlightenment Pusa

[II:4a]

於是普覺菩薩在大眾中，即從座起，頂禮佛足，右繞三匝，長跪叉手而白佛言：「大悲世尊，快說禪病，令諸大眾得未曾有，心意蕩然，獲大安隱。世尊，末世眾生去佛漸遠，賢聖隱伏，邪法增熾。使諸眾生求何等人？依何等法？行何等行？除去何病？云何發心？令彼群盲不墮邪見。」作是語已，五體投地；如是三請，終而復始。

Thereupon, Universal-Enlightenment Pusa arose in the midst of the Assemblage, prostrated himself at the Buddha's feet, perambulated clockwise thrice around the Buddha, genuflected on both knees while joining his palms with the fingers interwoven, and addressed to the Buddha, "Great Merciful World-Venerated One, Thou hast enunciated triumphantly the *Dhyanaic Ailments*¹ to us, so that all the Congregants here could hear the hitherto unheard-of, thereby to become expansively translucent in the mind, as well as to acquire great Easeful Composure therefrom. Thy World-Veneratedship, as the latter-age Multibeings are to be farther away from the time of Buddha, and both saints

1. *Dhyanaic Ailments*: the diseases derived from incorrect or inappropriate methods, approaches, or attitudes in performing meditation.

and sages would go into retreat and concealment, as evil dharmas would be immensely augmenting and glowing glaringly. Under such circumstances, for the Multibeings who are bent on practice, what sort of Gurus should they seek? What Dharmas could they rely on? What Deeds should they cultivate? What Ailments should they eradicate? How should they generate the Mind? Therefore, the Sightless Multitudes could be exempted from degenerating into Devious Views.” At these words, he prostrated himself with the Five Members of his body prone to the ground in supplication to the Buddha, and thus did he implore thrice in succession.

[II:4b]

爾時世尊告普覺菩薩言：「善哉善哉。善男子，汝等乃能諮問如來如是修行，能施末世一切眾生無畏道眼，令彼眾生得成聖道。汝今諦聽，當為汝說。」時普覺菩薩奉教歡喜，及諸大眾默然而聽。

At that juncture, the World-Venerated One imparted to Universal-Enlightenment Pusa, “It is very good, very good indeed; Virtuous Man, it is only the like of thee that couldst inquire of the Thus-Adventist respecting such Cultivations, so that thou couldst bestow the *Intrepid Bodhian-Eye* on all latter-age Multibeings,

whereby they would be able to attain the Holy Bodhi. Now hearken soothly, and I will divulge it for thee.” On hearing these Holy Dicta, Universal-Enlightenment Pusa was rejoiced, and he and the other Congregants gave ear in silence.

[II:4c]

[II:4c-i] 「善男子，末世眾生將發大心，求善知識，欲修行者，當求一切正知見人，心不住相，不著聲聞緣覺境界。雖現塵勞，心恆清淨。示有諸過，讚歎梵行，不令眾生入不律儀。求如是人，即得成就阿耨多羅三藐三菩提。末世眾生見如是人，應當供養，不惜身命。彼善知識四威儀中，常現清淨。乃至示現種種過患，心無憍慢，況復搏財妻子眷屬。若善男子，於彼善友不起惡念，即能究竟成就正覺，心華發明，照十方刹。」

“Virtuous Man, when latter-age Multibeings, on generating Great Aspiration, are desirous of seeking a Good Guru for their own cultivation, it behooves them to seek one with *Right Apprehensive Perceptions*,² who does not adhere to Appearances in the mind, and is not attached to either the state of the *Auricularist* or that of *Causality-enlightenist*. Such a Guru as that, albeit he might manifest himself to be in the midst

2. *Right Apprehensive Perceptions*: correct knowledge and understanding.

of Mundane Cares, his mind is ever in purification. At times he might even manifest himself committing some failings, whence he would praise and extol the *Brahmanic Deeds*,³ so as to exhort Multibeings to refrain from *Unpreceptive Conducts*.⁴ If Multibeings could obtain the instructions from such a person, they shall attain *Anuttara-Samyak-Sambodhi*.⁵ Should latter-age Multibeings come upon such a person, it behooves them to make offerings to him, even without grudging their own physical bodies or lives. Such a Good Guru would in his *Four Dignified Deportments*⁶ constantly evince the Purified State; however, he might occasionally manifest various failings and shortcomings; for instance, sometimes he might seem to be attached to food, riches, spouse, progeny, or kindred. At such times, it would necessitate the learner to be totally divested of Pride or Arrogance in the mind. If a Virtuous Man would not harbor any ill notions

3. *Brahmanic Deeds*: purified conducts, especially those free from carnal desires. Cf. Footnote 3, p. 100.

4. *Unpreceptive Conducts*: the behaviors in violation of the Buddha's Precepts.

5. *Anuttara-Samyak-Sambodhi*: the supreme, most equitable, correct Enlightenment; i.e., the unparalleled Enlightenment of the Buddha.

6. *Four Dignified Deportments*: I.e., Walking, Standing, Sitting and Reclining. In the Buddha's Precepts, it requires the members of the Samgha (ordained monks and nuns) to behave with dignity in their daily miens, which are supposed to elicit reverence and faith in lay Buddhists.

towards such a Good Mentor, he is to attain the Right Enlightenment, whereby his *Mental Blossoms* are to effloresce in full bloom and glow in radiance, thence to irradiate all the Cosmoses in ten directions.

[II:4c-ii] 「善男子，彼善知識，所證妙法，應離四病。云何四病？」

一者作病。若復有人作如是言：『我於本心作種種行，欲求圓覺。』彼圓覺性非作得故，說名為病。

二者任病。若復有人作如是言：『我等今者不斷生死、不求涅槃；涅槃生死無起滅念，任彼一切隨諸法性，欲求圓覺。』彼圓覺性非任有故，說名為病。

三者止病。若復有人作如是言：『我今自心永息諸念，得一切性寂然平等，欲求圓覺。』彼圓覺性非止合故，說名為病。

四者滅病。若復有人作如是言：『我今永斷一切煩惱，身心畢竟空無所有，何況根塵虛妄境界，一切永寂，欲求圓覺。』彼圓覺性非寂相故，說名為病。

離四病者，則知清淨；作是觀者，名為正觀；若他觀者，名為邪觀。」

“Virtuous Man, the Wondrous Dharmas that a Good Guru has attested should be free from the *Four Maladies*. What would the *Four Maladies* be?”

“Firstly, the *Malady of Implementation*. If someone postulates thus: ‘I can implement a variety of Deeds upon my own *Innate Mind*, by virtue of which I could pursue the Consummate Enlightenment.’ However, as the Essence of the Consummate Enlightenment is *unprocurable* by Implementations, this approach would only turn out to be a *Malady*.

“Secondly, the *Malady of Sufferance*. If someone postulates thus: ‘Now for our practice, we need not eradicate *Nascence-Demise*, nor do we need to pursue *Nirvana*; since in the very *Nirvana* and *Nascence-Demise* it is totally destitute of even the mere Ideation of either *Genesis* or *Expiration*, hence we need but *suffer everything to follow its own course with the Dharmic Nature*; and thus do we aspire to pursue the Consummate Enlightenment.’ Nevertheless, as the Essence of the Consummate Enlightenment is *unprocurable* by *Sufferance*, this approach would only turn out to be a *Malady*.

“Thirdly, the *Malady of Cessation*. If someone postulates thus: ‘Now I am going to cease all the *Cogitations*⁷ in my mind perpetually, so as to obtain the Serene Equitability of all Dharmic Nature, whereby

7. *Cogitations*: thinkings; thoughts.

I am to pursue the Consummate Enlightenment.’ Nevertheless, as the Essence of the Consummate Enlightenment is not in congruence with *Cessation*, this approach would only turn out to be a *Malady*.

“Fourthly, the *Malady of Extinction*. If someone postulate thus: ‘Now I am going to annihilate all the Annoyances perpetually, so that my Body and Mind could reach the state of *Ultimate Nihilistic Nothingness*; for all the Sensors and Dusts, which are *spurious* and *delusive* in nature, should assuredly be put to extinction, and everything should be subjected to perpetual *Quiescence*; whereby I could pursue the Consummate Enlightenment.’ However, since the Essence of the Consummate Enlightenment is not of *Extinctive Quiescence*, this approach would only turn out to be a *Malady*.

“Only those who are free from the *Four Maladies* would be able to comprehend Purification. Anyone who makes contemplations in this way is making the Right Contemplation; otherwise, it would be termed as the *Devious Contemplation*.

[II:4c-iii] 「善男子，末世眾生欲修行者，應當盡命供養善友、事善知識。彼善知識欲來親近，應斷憍慢；若復遠離，應斷瞋恨；現逆順境，猶如虛空；了知身

心畢竟平等，與諸眾生同體無異——如是修行，方入圓覺。」

“Virtuous Man, latter-age Multibeings who wish to cultivate in the Buddhaic Way ought to make offerings to the Good Compeer devotedly, and attend on the Good Guru as much as they possibly could. When that Good Guru desires to befriend them, at that juncture, they should keep themselves from becoming proud or arrogant. If somehow he needs to depart from their place, they should keep themselves from turning resentful or embittered. They need to view the Circumstances, either favorable or unfavorable, as manifested by the Guru, to be akin to the Ethereal Space, and to comprehend that both body and mind are ultimately equitable—for all of you here and all Multibeings as well are of one and the same Noumenon without any Disparity whatsoever. Only if you could cultivate yourselves in this fashion, could you make Ingression into the *Consummate Enlightenment*.

[II:4c-iv] 「善男子，末世眾生不得成道，由有無始自他憎愛一切種子，故未解脫。若復有人，觀彼怨家，如己父母，心無有二，即除諸病。於諸法中，自他憎愛，亦復如是。」

“Virtuous Man, the reason why latter-age Multibe-

ings could not attain Bodhi is because they have germinated the *Seeds* of Attachment-Aversion towards themselves and others since *Time Incipientless*, hence they still remain unliberated. If ever a person could regard his foes as his own parents, without any disparate deliberations, he would be able to eliminate all the *Maladies*. And it would be the same with eliminating Aversions-Attachments towards *Alter* and *Ego* in all Circumstances.

[II:4c-v] 「善男子，末世眾生欲求圓覺，應當發心作如是言：『盡於虛空一切眾生，我皆令入究竟圓覺——於圓覺中，無取覺者，除彼我人一切諸相。』如是發心，不墮邪見。」爾時世尊欲重宣此義，而說偈言：

普覺汝當知	末世諸眾生
欲求善知識	應當求正見
心遠二乘者	法中除四病
謂作止任滅	親近無憍慢
遠離無瞋恨	見種種境界
心當生希有	還如佛出世
不犯非律儀	戒根永清淨
度一切眾生	究竟入圓覺
無彼我人相	當依正智慧
便得超邪見	證覺般涅槃

“Virtuous Man, when latter-age Multibeings aspire after the Consummate Enlightenment, they should generate the mind to avow thus: ‘I hereby vow to capacitate all the Multibeings throughout the Ethereal Space to make Ingress into the Ultimate Consummate Enlightenment; notwithstanding, in the meanwhile, I am aware that within this state of Universal Consummate Enlightenment, there is in sooth no *Appropriator* of the said Enlightenment. Thus, by means of this Cultivation, I resolve to eliminate the *Ego-Appearances*, *Alter-Appearances*, and all and sundry of other *Appearances*.’ If only they could generate such Mind in this vein, they shall never degenerate into any Devious View.” At that juncture, the World-Venerated One, wishing to reiterate this Import, divulged this *Gatha*:

Universal-Enlightenment, it behooves thee to comprehend
 That if latter-age Multibeings
 Desire to seek a Good Guru,
 They should seek someone with Right Views,

Who is detached from the Duo-Yanaism.
 And his Dharma must be free from the *Four Maladies*,
 To wit, *Implementation*, *Cessation*, *Sufferance*, and *Extinction*.
 When he befriends them, they should not become proud;

Should he happen to make departure from them, they must not grow embittered.

If they catch sight of some of his accomplished states,
 They should regard them as preciously rare,
 And even view him as Buddha incarnated.

They should not violate the *Preceptive Ordinance*,
 Thence to maintain their *Preceptive Roots* constantly purified.
 Above all, by vowing to salvage all Multibeings,
 With whom they shall enter the *Consummate Enlightenment* ultimately.

Harbor neither *Alter* nor *Ego Appearances*,
 And rely solely on Orthodox Wisdom,
 Thus are they warranted to transcend all *Devious Views*,
 And eventually to attest Enlightenment and the Grand Nirvana.

Segment 5: Consummate-Enlightenment Pusa

[II:5a]

於是圓覺菩薩在大眾中，即從座起，頂禮佛足，右繞三匝，長跪叉手而白佛言：「大悲世尊，為我等輩，廣說淨覺種種方便，令末世眾生有大增益。世尊，我等今者已得開悟，若佛滅後，末世眾生未得悟者，云何安居，修此圓覺清淨境界？此圓覺中三種淨觀，以何為首？唯願大悲，為諸大眾及末世眾生，施大饒益。」作是語已，五體投地；如是三請，終而復始。

Thereupon, Consummate-Enlightenment Pusa arose in the midst of the Assemblage, prostrated himself at the Buddha's feet, perambulated clockwise thrice around the Buddha, genuflected on both knees while joining his palms with the fingers interwoven, and addressed to the Buddha, "Great Merciful World-Venerated One, Thou hast divulged elaborately for us the divers *Expedite Means* for Purified Enlightenment, which would also enable latter-age Multibeings to acquire great Enhancements and Benefits. Thy World-Veneratedship, albeit we have been enlightened; yet after the Buddha's *Surcease*, how should the unenlightened latter-age Multibeings prosecute a *Sedate Inhabitation*¹ for the

1. *Sedate Inhabitation*: I.e., the three-month Buddhist retreat, usually taken place annually from April the fifteenth till July the fifteenth of the lunar calendar.

cultivation of this purified state of Consummate Enlightenment? Therewithal, amongst the *Three Purified Contemplations* for the Consummate Enlightenment, which one should be practiced first? Prithee, for Great Mercy's sake, to bestow great Incremental Benefits on the Congregants here as well as latter-age Multibeings." At these words, he prostrated himself with the Five Members of his body prone to the ground in supplication to the Buddha, and thus did he implore thrice in succession.

[II:5b]

爾時世尊告圓覺菩薩言：「善哉善哉。善男子，汝等乃能問於如來如是方便，以大饒益施諸眾生。汝今諦聽，當為汝說。」時圓覺菩薩奉教歡喜，及諸大眾默然而聽。

At that juncture, the World-Venerated One imparted to Consummate-Enlightenment Pusa, "It is very good, very good indeed; Virtuous Man, it is only the like of thee that couldst inquire of the Thus-Adventist respecting such *Expedite Means*, thereby to bestow great Incremental Benefits on all Multibeings. Now hearken soothly, and I will divulge it for thee." On hearing these Holy Dicta, Consummate-Enlightenment Pusa was rejoiced, and he and all the other Congregants

gave ear in silence.

[II:5c]

[II:5c-i] 「善男子，一切眾生，若佛住世、若佛滅後、若法末時，有諸眾生，具大乘性，信佛秘密大圓覺心，欲修行者，若在伽藍，安處徒眾；有緣事故，隨分思察，如我已說。若復無有他事因緣，即建道場，當立期限——若立長期，百二十日；中期百日；下期八十日——安置淨居。若佛現在，當正思惟；若佛滅後，施設形像，心存目想，生正憶念，還同如來常住之日。懸諸旛華，經三七日，稽首十方諸佛名字，求哀懺悔。遇善境界，得心輕安，過三七日，一向攝念。」

“Virtuous Man,” quoth the Buddha, “at the time either when the Buddha is still residing in the world, or after the Buddha’s *Surcease*, or in *Fini-dharma Eras*,² any Multibeings, who are endowed both with the *Propensity* of Mahayana, and with the Faith in the Buddha’s Esoteric Great Consummate Enlightenment, desire to cultivate themselves upon this, it behooves them to accommodate and ensconce their adherents in a *Samgharama*.³ If a person, due to some contingent affairs, is obliged to leave the Monastery by himself for

2. *Fini-dharma Eras*: the eras in which the Dharma is submerging and dying out.

3. *Samgharama*: a dwelling place for the Samgha, usually a temple.

some time, he ought to undertake meditative contemplations as often as he could while he is away, in exactly the same way as I have evinced above. For those who do not have other affairs or external contingencies to attend to, they ought to set up a *Bodhian Sanctuary*⁴ in the Monastery, and should avow the time frame for practice. For a Long-Term Practice, it can cover one hundred and twenty days; for a Medium Term, one hundred days; and for a Short Term, eighty days. And a Purified Sanctum should be arranged. If the Buddha is living currently, they should meditate properly upon the Holy One. After the Buddha’s *Surcease*, they should arrange and set up images or statues of the Buddha, which they are to meditate by regarding and contemplating mentally, thereby to generate the Proper Reminiscence on the Buddha in exactly the same manner as one used to do when the Thus-Adventist was residing in the world. They should also embellish the *Bodhian Sanctuary* with Buddha’s Banners and flowers. Thus, during the Threefold Seven Days, they should invoke the Buddhas in ten directions by prostrations and chanting their names, thereby to supplicate for Repentance and Expiation. If the practitioners could gain some desirable states derived from

4. *Bodhian Sanctuary*: a sacred recluse for the practice on Bodhi.

this practice, such as obtaining *Buoyant Composure*⁵ in the mind, at the end of this initial Threefold Seven Days, they could proceed to concentrate their practice on meditation alone.

[II:5c-ii] 「若經夏首三月安居，當為清淨菩薩止住，心離聲聞，不假徒眾。至安居日，即於佛前作如是言：『我比丘、比丘尼、優婆塞、優婆夷某甲，踞菩薩乘，修寂滅行，同入清淨實相住持，以大圓覺為我伽藍，身心安居平等性智，涅槃自性無繫屬故。今我敬請，不依聲聞，當與十方如來及大菩薩三月安居，為修菩薩無上妙覺大因緣故，不繫徒眾。』」

“If it happens to overlap with the Summertime’s Three-month Retreat,⁶ they should rather practice the Purified Pusaic *Sedate Inhabitation*, with their mind departing from the *Auricularism*, and without relying on the convention of an *Ecclesiastical Assemblage*.⁷ And on the initial day of the *Sedate Inhabitation*, they should make a pronouncement to this effect in front of the image of the Buddha: ‘We, the *Bhiksus*, *Bhiksunis*,

5. *Buoyant Composure*: the light and settled state of mind derived from good meditation.

6. **Summertime’s Three-month Retreat**: In Buddhism, traditionally, there is an annual retreat for all Samgha in summertime, from April 15 till July 15 of the Lunar Calendar. Cf. Footnote 1, p. 130.

7. *Ecclesiastical Assemblage*: I.e., the gathering of the entire Samgha of a particular temple.

Upasakas, and *Upasikas*, so and so, now in compliance with the *Pusa-yana*, are endeavoring to cultivate the *Deeds of Serene Surcease*, whereby we could all make Ingression into the *Residing Sustenance*⁸ of the Purified Reality. Hence, we hereby do take the Great Consummate Enlightenment as our Holy Sanctuary, so as to repose both our body and mind placidly on the *Noesis of Equitability*,⁹ for the *Quintessence*¹⁰ of Nirvana is ever without any Bondage or Appertinence.¹¹ Now we do invoke and supplicate to the Buddhas to deign us the boon for the exemption from relying on the Auricularistic Rites, whereby we may conduct the Three-month *Sedate Inhabitation*, as it were, together with the Thus-Adventists and Great Pusas in ten directions, so as to take advantage of this occasion for the furtherance of our cultivation on the Pusaic Supreme Wondrous Enlightenment; hence, at present we will not adhere to the Ecclesiastical Assemblage.’

[II:5c-iii] 「善男子，此名菩薩示現安居；過三期日，隨往無礙。善男子，若彼末世修行眾生，求菩薩道入

8. *Residing Sustenance*: I.e., to reside and sustain the Right Dharma, said of the function and duty of the ordained Samgha.

9. *Noesis of Equitability*: “Noesis,” wisdom. The wisdom of Equality is the most exalted wisdom of the Buddhas.

10. *Quintessence*: the intrinsic nature.

11. **Appertinence**: belonging, or being an attached part to something.

三期者，非彼所聞一切境界，終不可取。」

“Virtuous Man, such is termed the Pusaic manifestation in the observance of the *Sedate Inhabitation*. At the end of the three Avowed Time-frames of retreat, one can betake oneself anywhere without any restrictions.

“Virtuous Man, if the latter-age practicing Multibeings desire to pursue the Pusaic Modus by avowing any of the Three Time-frames, they should be fully conscious that, during their practice, any other phenomena or doctrines hitherto unheard of in the Buddha Dharma are definitely not to be adopted at any rate.¹²

[II:5c-iv] 「善男子，若諸眾生修奢摩他，先取至靜，不起思念，靜極便覺。如是初靜，從於一身至一世界，覺亦如是。善男子，若覺徧滿一世界者，一世界中有一眾生起一念者，皆悉能知。百千世界，亦復如是。非彼所聞一切境界，終不可取。」

12. **any other phenomena . . . at any rate:** I.e., with respect to any phenomena either happening inwardly to the practitioner, or confronting him outwardly, or any exotic doctrines or ideas of doubtful origin or intention (“unheard of in the Buddha Dharma”) that is unraveled to him in whatever way, during his meditation or out of it, the practitioner should not seize and take (“appropriate”) them; otherwise they might fall into the grip of the Mara or demonic deities. This is extremely important, so far as the practice for Bodhi is concerned.

“Virtuous Man, if latter-age Multibeings aspire to cultivate *Samatha*,¹³ at the outset, they should embark on the *Utmost Quiescence*, to the extent that they would not engender any *Cogitation* or *Ideation*.¹⁴ As soon as they have achieved *Quiescence* to the utmost, they would forthwith be able to attain Consciousness. This would be the *Initial Quiescence*. In the like manner, one would apply this Consciousness from oneself to the whole world. Virtuous Man, if a person’s Consciousness could pervade all over one World, he would be able to perceive the Genesis of a single *Ideation* in any one Multibeing’s mind in that particular world. This could also be prosecuted in as many as one hundred or even one thousand worlds. Nevertheless, any other phenomena or doctrines hitherto unheard of in the Buddha Dharma are definitely not to be adopted at any rate.

[II:5c-v] 「善男子，若諸眾生修三摩鉢提，先當憶想十方如來、十方世界一切菩薩，依種種門，漸次修行勤苦三昧，廣發大願，自熏成種。非彼所聞一切境界，終不可取。」

13. *Samatha*: Sanskrit, cessation, or quietude, meaning the cessation of annoyance in the mind, from which the quietude, or placidity of the mind is derived. This is the first stage of achievement in meditation that all practitioners need to acquire.

14. *Cogitation or Ideation*: I.e., illusive thinking or notion.

“Virtuous Man, on the other hand, if the Multibeings desire to cultivate on *Samapatti*,¹⁵ to begin with, they should reminisce and contemplate on the Thus-Adventists in ten directions, as well as on all the Pusas of all the Worlds in ten directions. They should practice various Dharmic Portals to cultivate on *Samadhi* by gradations assiduously and stoically. They should also generate Great Expansive Vows, whereby they could *fumigate*¹⁶ inwardly into the *Buddhaic Seeds* in themselves. However, any other phenomena or doctrines hitherto unheard of in Buddha Dharma are definitely not to be adopted at any rate.

[II:5c-vi] 「善男子，若諸眾生修於禪那，先取數門，心中了知生住滅念、分劑頭數。如是周徧四威儀中，分別念數，無不了知。漸次增進，乃至得知百千世界一滴之雨，猶如目覩所受用物。非彼所聞一切境界，終不可取。」

15. *Samapatti*: Sanskrit, Equi-advent, a high achievement in meditation. It can mean contemplation or visualization. After the acquisition of *Samatha*, the practitioner can aim at this second stage of achievement of *Samapatti* by practicing on various Contemplations or Visualizations. Cf. Footnote 3, p. 82.

16. *fumigate*: to expose something to the smoke of incense; i.e., to influence and change the odor (outlook) of something (such as a person's Karma) by exposing it to some good influence continuously (like the fuming of the incense), so as create a desirable transformation in it (making it smell good). This concept of “fumigation” is of critical significance throughout the whole doctrines of practice in the Buddha's Teaching.

“Virtuous Man, if Multibeings henceforth would advance to cultivate on *Dhyana*,¹⁷ they should employ the *Anapanaic Breath-Counting* approach at the outset; wherein they should be consciously aware of the momentary *Nascence, Sustenance and Expiration* of each and every individual Breath, as well as the Breaths' individual and overall outlook. Thus, at all times, even in all of the practitioners' *Four Dignified Departments*,¹⁸ they would still be able to discern the number of the Breaths with perfect lucidity. In this manner, they would make advancements by degrees, to the extent that they would even be able to apprehend clearly each individual drop of rain water in one hundred or one thousand worlds, in exactly the same way as they could look upon the objects of their own possession in this world. Nevertheless, any other phenomena or doctrines hitherto unheard of in Buddha Dharma are definitely not to be adopted at any rate.

[II:5c-vii] 「是名三觀初首方便。若諸眾生徧修三種，勤行精進，即名如來出現於世。」

17. *Dhyana*: This is the third stage of achievement in meditation, although *Dhyana* can also be used to mean the general achievement or method of meditation, which is the broadest sense of the word. Cf. Footnote 4, p. 84.

18. *Four Dignified Departments*: I.e., Walking, Standing, Sitting and Reclining. As a Buddhist practitioner, one's mien or carriage is supposed to be dignified, especially for a priest. Cf. Footnote 6, p. 122.

「若後末世鈍根眾生，心欲求道不得成就，由昔業障，當勤懺悔，常起希望。先斷憎愛、嫉妒、諂曲，求勝上心。三種淨觀隨學一事，此觀不得，復習彼觀；心不放捨，漸次求證。」爾時世尊欲重宣此義，而說偈言：

圓覺汝當知	一切諸眾生
欲求無上道	先當結三期
懺悔無始業	經於三七日
然後正思惟	非彼所聞境
畢竟不可取	奢摩他至靜
三摩正憶持	禪那明數門
是名三淨觀	若能勤修習
是名佛出世	鈍根未成者
常當勤心懺	無始一切罪
諸障若消滅	佛境便現前

“These have been the *Initial Expedite Means* for the *Three Contemplations*. If the Multibeings could cultivate on all of these Three Contemplations with Meticulous Assiduity, it would amount to being as significant as *the Emergence of the Thus-Adventist in the world*.

“When the Terminal Latter-age Multibeings with *Blunt Propensities*¹⁹ desire to pursue Bodhi, but without

19. *Blunt Propensities*: I.e., people of dull mentality or low capabilities.

any success, it is all due to their erstwhile Karmic Impediments. In this case, they should practice on Repentance and Expiation sedulously, as well as generate Aspiration constantly. Whereupon, they should endeavor to eliminate their Aversion, Attachment, Jealousy, Fawning Adulation, as well as the Intent to surpass or prevail over others. Subsequently, they could practice on any of the above-mentioned *Three Contemplations* pursuant to their own wish. If they still fail to make achievement in one of the Contemplations, they might as well proceed to practice on another one. Thus, simply without giving up on practice, they shall attain some *Attestations* by degrees.” At that juncture, the World-Venerated One, wishing to reiterate this Import, divulged this *Gatha*:

Consummate-Enlightenment, it behooves thee to comprehend
 That all the Multibeings who are
 Desirous of pursuing the Supreme Bodhi
 Should first avow the Three Time-frames for practice,
 And then repent of their own Karmas since *Time Incipientless*
 For a span of Threefold Seven Days.
 Thenceforth they could cultivate on the Right Meditation.
 Any doctrines heretofore unheard of in Buddha Dharmas
 Should by no means be adopted for cultivation.

For *Samatha* cultivation, they are to practice on the *Utmost Quiescence*;

As for *Samapatti*, it shall be the *Proper Reminiscence*;

And for *Dhyana*, the *Perspicuous Portal of Breath-Counting* would be most fitting.

These are termed as the *Three Purified Contemplations*.

If one could practice on these sedulously,

It would be in effect similar to the *Emergence* of Buddha upon the world.

As for the *Blunt-Propensity* people who could make no achievement in cultivations,

Oft shall they repent in the mind sedulously

Of all their Malefactions since *Time Incipientless*.

When all the *Impediments* are thus removed,

Anon to them shall the state of Buddhahood manifest itself.

Segment 6: Virtue-Beneficence Paradigm Pusa

[II:6a]

於是賢善首菩薩在大眾中，即從座起，頂禮佛足，右繞三匝，長跪叉手而白佛言：「大悲世尊，廣為我等及末世眾生，開悟如是不思議事。世尊，此大乘教，名字何等？云何奉持？眾生修習得何功德？云何使我護持經人？流布此教至於何地？」作是語已，五體投地。如是三請，終而復始。

Whereupon Virtue-Beneficence Paradigm Pusa arose in the midst of the Assemblage, prostrated himself at the Buddha's feet, perambulated clockwise thrice around the Buddha, genuflected on both knees while joining his palms with the fingers interwoven, and addressed to the Buddha, "Great Merciful World-Venerated One, Thou hast already divulged and enlightened us here as well as latter-age Multibeings on such inconceivable and ineffable matters. Thy World-Veneratedship, what would the title of this Mahayana Teaching be? How should it be espoused and upheld? If Multibeings practice on it, what Merits could they acquire therefrom? How should we protect the practitioners of this Sutra? Whither should we promulgate this Holy Doctrine?" At these words, he prostrated himself with the Five Members of his body prone to

the ground in supplication to the Buddha, and thus did he implore thrice in succession.

[II:6b]

爾時世尊告賢善首菩薩言：「善哉善哉。善男子，汝等乃能為諸菩薩及末世眾生，問於如來如是經教功德、名字。汝今諦聽，當為汝說。」時賢善首菩薩奉教歡喜，及諸大眾默然而聽。

At that juncture, the World-Venerated One imparted to Virtue-Beneficence Paradigm Pusa, “It is very good, very good, indeed; Virtuous Man, it is only the like of thee that couldst inquire of the Thus-Adventist on behalf of the Pusas and latter-age Multibeings respecting the Merits and Title of this Sutra. Now hearken soothly, and I will divulge it for thee.” On hearing these Holy Dicta, Virtue-Beneficence Paradigm Pusa was rejoiced, and he and all the other Congregants gave ear in silence.

[II:6c]

[II:6c-i] 「善男子，是經百千萬億恆河沙諸佛所說，三世如來之所守護，十方菩薩之所歸依，十二部經清淨眼目。是經名大方廣圓覺陀羅尼，亦名修多羅了義，亦名祕密王三昧，亦名如來決定境界，亦名如來藏自性差別，汝當奉持。」

“Virtuous Man,” quoth the Buddha, “This Sutra hath been divulged by one hundred thousand million billion Ganges-sand number of Buddhas. It is safeguarded by the Buddhas of the *Three Tempora*, and is the Refuge Sanctuary for all Pusas in ten directions. Therewithal, it is the Purified Eye for the *Twelve Genres of Sutras*. As such, this Sutra is entitled as *The Sutra of the Great Correct Capacious Consummate-Enlightenment Dharani*, also named *The Sutra of the Ultimate Tenet*, also named *The Samadhi of the Esoteric King*, also named *The Definitive Fulfilled State of the Thus-Adventist*, also named *The Quintessential Differentia of the Thus-Adventist Repertory*. By these names thou shouldst uphold the Sutra.

[II:6c-ii] 「善男子，是經唯顯如來境界，唯佛如來能盡宣說。若諸菩薩及末世眾生，依此修行，漸次增進，至於佛地。」

“Virtuous Man, what is disclosed here in this Sutra is entirely the fulfilled states of the Thus-Adventist; hence none but the Buddha Thus-Adventist Himself could enunciate it to the full. If Pusas and latter-age Multibeings cultivate thereon, they are to enhance and advance by degrees, to the extent that they may eventually reach the *Buddhaic Terra*.

[II:6c-iii] 「善男子，是經名為頓教大乘，頓機眾生，從此開悟。亦攝漸修一切群品；譬如大海，不讓小流，乃至蚊蟲及阿修羅，飲其水者，皆得充滿。」

“Virtuous Man, this Sutra is entitled as the *Instantaneous Teaching of Mahayana*, whereby Multibeings of Epiphanic Propensity are to be enlightened. None the less, it could also encompass the Gradual Cultivations for all echelons of Multibeings. It can be likened to the Great Ocean, which would not preclude the waters of streamlets; and all beings—down from mosquitoes and worms, up to Asuras—that come to imbibe of the water thereof, shall be gratified to the full.

[II:6c-iv] 「善男子，假使有人，純以七寶積滿三千大千世界，以用布施；不如有人，聞此經名及一句義。」

“Virtuous Man, providing that someone would make Bestowals by exclusively employing seven kinds of jewelries, which come to be as copious as would abound all the *Three-thousand Mega-thousand Worlds*; nevertheless, such merit of his, in comparison, would still be inferior to another one who simply hears of either the title or a mere sentence conveying the Tenet of this Holy Sutra.

[II:6c-v] 「善男子，假使有人教百恆河沙眾生得阿羅漢果；不如有人，宣說此經，分別半偈。」

“Virtuous Man, if someone has edified one hundred Ganges-sand number of Multibeings to the attainment of Arhathood, his merit is still much inferior to another one who promulgates this Sutra by explicating merely half a Gatha thereof.

[II:6c-vi] 「善男子，若復有人，聞此經名信心不惑，當知是人非於一佛二佛種諸福慧，如是乃至盡恆河沙一切佛所，種諸善根、聞此經教。」

“Virtuous Man, if someone, on hearing the title of this Sutra, engenders Belief without any Perplexities, thou art given to understand that this person has already implanted Weal and Wisdom not just under one or two Buddhas, but he has implanted his Virtuous Radices even at Ganges-sand number of Buddhas’ Premises, where he had already heard the Holy Teaching of this Sutra.

[II:6c-vii] 「汝善男子，當護末世是修行者，無令惡魔及諸外道，惱其身心，令生退屈。」

“Thou Virtuous Man, it behooves thee to protect the latter-age Practitioners of this Sutra from being exasperated either physically or mentally by vicious Maras

and External-wayists, so as to keep them from retrogression or wincing.”

[II:6c-viii] 爾時會中有火首金剛、摧碎金剛、尼藍婆金剛等八萬金剛，并其眷屬，即從座起，頂禮佛足，右繞三匝而白佛言：「世尊，若後末世一切眾生，有能持此決定大乘，我當守護，如護眼目，乃至道場所修行處，我等金剛自領徒眾，晨夕守護，令不退轉；其家乃至永無災障、疫病銷滅，財寶豐足，常不乏少。」

At that juncture, in the midst of the Congregants, there arose from the seats Flaming-Head Vajra, Granulation-Demolition Vajra, and Nirampa Vajra, together with eighty thousand Vajras and their Cohorts. All of them prostrated themselves at the Buddha's feet, perambulated clockwise thrice around the Buddha, and addressed to the Buddha, “Thy World-Veneratedship, if the latter-age Multibeings could sustain this Definitive Mahayanaic Doctrine, it is incumbent on us to safeguard and shield them as gingerly as we would protect our own eyes. Even for all their Bodhian Sanctuaries and Cultivation Sites, we Vajras would lead our own cohorts to keep vigil on them day and night, so as to keep them from Retrogression or Distraction. We would even preclude their abodes from all Calamities

and Impediments for ever; and any epidemic disease in their surroundings shall be exterminated. We shall even make them opulent and affluent in wealth and treasures, never in want or scarcity.”

[II:6c-ix] 爾時大梵王、二十八天王，并須彌山王、護國天王等，即從座起，頂禮佛足，右繞三匝而白佛言：「世尊，我亦守護是持經者，常令安隱，心不退轉。」

At that juncture, the Great-Brahman Celestial King, twenty-eight Celestial Kings, the King of Sumeru Mount, and State-Protector Celestial Kings arose from their seats, prostrated themselves at the Buddha's feet, perambulated clockwise thrice around the Buddha, and addressed to the Buddha, “Thy World-Veneratedship, we shall also guard and protect those who sustain this Holy Sutra, by rendering them secure and settled constantly, and keep them from harboring any Retrogression or Diversion in their mind.”

[II:6c-x] 爾時有大力鬼王名吉槃荼，與十萬鬼王，即從座起，頂禮佛足，右繞三匝而白佛言：「世尊，我亦守護是持經人，朝夕侍衛，令不退屈；其所居一由旬內，若有鬼神侵其境界，我當使其碎如微塵。」

At that juncture, a Puissant Ghost-King, named Kumbhanda, together with one hundred thousand

Ghost Kings, arose from the seats, prostrated themselves at the Buddha's feet, perambulated clockwise thrice around the Buddha, and said to the Buddha, "Thy World-Veneratedship, we shall also safeguard and shelter the Sustainers of this Sutra day and night, so as to keep them from Lapsing or Flinching. If any ghost or deity should transgress within one *Yojana* of their premises, we shall crush and pulverize them into granules as fine as molecular Dusts."

[II:6c-xi] 佛說此經已，一切菩薩天龍鬼神八部眷屬，及諸天王梵王等，一切大眾，聞佛所說，皆大歡喜，信受奉行。

After the Buddha has divulged this Sutra, all the Pusas, Celestial Beings, Dragons, Ghosts and Deities and *the Cohorts of Octo-Legions*, all the Celestial Kings and Celestial Brahman Kings, as well as all the other Congregants were rejoiced exultantly at what they have heard from the Buddha, which they all believed and espoused, and were to cultivate themselves thereupon deferentially.

大方廣圓覺修多羅了義經終

End of *The Sutra of Great Right Capacious Consummate Enlightenment of the Ultimate Tenet.*

1st English draft: 3/20/2001 at ABT,
Michigan, U. S. A.

1st revision: 5/11/2005.

2nd revision: 12/4/2008 at MVT, Taiwan.

回 向 偈

願消三障諸煩惱
願得智慧真明了
普願罪障悉消除
世世常行菩薩道

The Dedicatory Gatha

**I wish to abolish the Three Impediments,
And to obtain Wisdom, thereby to achieve
mental perspicuity.**

**I also wish people universally to diminish and
exterminate all their Sinful Impediments,
And all of us to practice the Pusa's Way in all
our future Lives to come.**

About the English Translator

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- Ordained 53rd Generation Acharya of Shingon Sect, Koyas-han, Japan (1996-)
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佛學經歷：

- ◆ 日本高野山真言宗第五十三世傳法灌頂阿闍梨（1996-）
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Publications 著作

A. English Writings 英文著作

- *The Sweet Dews of Ch'an.* (禪之甘露) Lectures on Ch'an meditation. 1st Ed., Torch of Wisdom Publ., Taipei, 1990; 2nd Ed., Vairocana Publ., Taipei, 1995; 3rd Rev. Ed., Vairocana Publ., Taipei, 2002; 4th Ed., 2005.
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B. Chinese Writings 中文著作

- 美國心戰綱領 (*The Strategic Principles of the U.S. Psychological Warfare*, U.S. Department of Defence.) A Chinese translation from English. Ministry of R.O.C., 1974.
- 說服：行爲科學實例分析 (*Persuasion: How Opinions and Attitude Are Influenced and Changed.*) A Chinese translation from English. Buffalo Publ., Taipei, 1979.
- 楞伽經義貫 (*A Commentary on Lankavatara Sutra.*) 1st Ed., Mahayana Vihara Publ., Taipei, 1990; 2nd Ed., Manjusri Lecture Hall, Kaohsiung, 1995; 3rd Ed., Vairocana Publ., Taipei, 2007.
- 三乘佛法指要 (*The Writings of Kalu Rinpoche.*) A Chinese translation from English. Mahayana Vihara Publ., Taipei, 1990.
- 心經系列 (*A Series of Commentaries on Heart Sutra.*) Vairocana Publ., Taipei, 1997; 2nd Ed., 2005.
- 北美開示錄(1)，原名北美化痕(1) (*The Metamorphic Vestiges in America: a Collection of Speeches on Buddhism.*) Vairocana Publ., Taipei, 2001.
- 北美開示錄(2)，原名北美化痕(2) (*The Metamorphic Vestiges in America: a Collection of Speeches on Buddhism.*) Vairocana Publ., Taipei, 2001.
- 大乘百法明門論今註 (*The Treatise on the Portal of Mahayanic Centi-dharmic Apprehension: a New Commentary.*) Vairocana Publ., Taipei, 2002.
- 佛教邏輯學——因明入正理論義貫 (*Logicism in Buddhism*)

- A Commentary on The Tractate on the Right Truth through the Comprehension of Causality Logicism.*) Vairocana Publ., Taipei, 2002.
- 大佛頂首楞嚴經義貫 (*A Commentary on The Surangama Sutra.*) Vairocana Publ., Taipei, 2006; 2nd Ed., 2007.
 - 唯識三十論頌義貫 (*A Commentary on The Thirty-Gatha Tractate on Sole-Cognizancism.*) Vairocana Publ., Taipei, 2007.
 - 觀所緣緣論義貫 (*A Commentary on The Tractate upon the Contemplation on the Factors Adhered to.*) Vairocana Publ., Taipei, 2007.
 - 八識規矩頌義貫 (*A Commentary on The Gatha for the Operating Patterns of the Eight Cognizances .*) Vairocana Publ., Taipei, 2008.

Formerly:

- Lecturer and Executive Secretary, Buddhist Association of Dallas, Texas. (1983-84)
- Three year's Buddhist Retreat (March, 1984 - May, 1987)
- Sutra Translator, Institute of Advanced Studies of World Religions, Brookstone, New York.
- President and Teacher, Lanka Buddhist Association, Dallas, Texas. (1987-88)
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- ◆ 台北·光仁中學(1976-77)、中山女高(1977-78)英文教師
- ◆ 國防部「光華電台」翻譯官、編譯小組小組長(1973-75)

Two Western Renditions of Sanskrit Compared

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Abhidhyā	1. Avarice 2. Greed 3. Attachment	貪；貪欲
Abhijñā	Supernal Power	神通
Ācārya	1. Acharya 2. Acarya	阿闍梨
Ādarśa-jñāna	Great Round-mirror Noesis	大圓鏡智
Akaniṣṭha	1. Akanistha 2. The Topmost Matterful Heaven	阿迦尼吒天； 色究竟天
Akuśalā-karma	Vile Karma	惡業；不善業
Ālaya	Alaya	阿賴耶
Ālaya-vijñāna	1. Alaya Cognizance 2. the Eighth Cognizance	1. 阿賴耶識 2. 第八識
Amitābha	Amitabha	無量光
Amitābha Buddha	Amitabha Buddha	阿彌陀佛
Anāgāmin	Anagamin	阿那含
Anāgāmi-phala	1. Anagamihood 2. Consummation of Anagamihood	阿那含果

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
	3. the Fruition of Anagamihood	
Ānāpāna	Anapana	安那般那；安般； 數息
Anāsrava	Imperviousness	無漏
Anātman; Nirātman	Egolessness	無我
Anātman-dharma	Dharma of Egolessness	無我法
Anavatapta	Lake Anavatapta	阿耨達池
Aṇḍaja-yoni	Egg-begotten	卵生
Aniketa	Un-residing	無住
Animitta	Appearancelessness	無相
Anitya	Impermanency	無常
Aṇu-raja(s)	Molecule(s)	微塵
Anuttara-samyak- saṃbodhi	1. Supreme Enlightenment 2. Supreme Bodhi 3. Supreme Right Equitable Enlightenment 4. Ultimate Enlightenment	阿耨多羅三藐三 菩提； 無上菩提； 無上正等正覺
Araṇā-samādhi	Noncontention Samadhi	無諍三昧
Āraṇya	Araṇya; serene	寂靜
Araṇya	Araṇya; hermitage	阿蘭那；阿蘭若

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Arhat	Arhat	阿羅漢
Arhat-phala	1. Arhathood 2. Consummation of Arhathood 3. Fourth Consummation	阿羅漢果
Arūpa-dhātu	the Immaterial Realm	無色界
Asaṃkhyā	Asaṃkhyā	阿僧祇
Asaṃskṛta	Non-implementation	無為
Asaṃskṛta-dharma	Dharma of Non-implementation	無為法
Āsrava	Perviousness	漏；煩惱
Asura	Asura	阿修羅
Asura-gati	Asura Realm	修羅道；修羅趣
Ātman	1. Ego 2. I; Me	我
Ātma-dṛṣṭi	Ego-view	我見
Aupapāduka-yoni	Transformation-begotten	化生
Avalokiteśvara	1. Kuan-Yin 2. Avalokiteshvara	觀音(菩薩)； 觀世音(菩薩)
Avidyā	1. Inanity 2. Ignorance	無明
Bahu-jana	Multibeings	群萌；群生；眾生
Bhadra kalpa	the Virtuous Kalpa	賢劫

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Bhagavāṃ, Bhagavat	1. the World-Venerated One 2. Bhagavam, Bhagavat	世尊；薄伽梵； 婆伽婆帝
Bhāvanā	Practice	修習
Bhikṣu	Bhikṣu	比丘
Bhikṣuṇī	Bhiksuni	比丘尼
Bhīṣma-garjita- svara-rāja	Wei-Yin-Wang Buddha	威音王(佛)
Bīja	Seed	種子
Bodhi	1. Bodhi 2. Enlightenment	菩提；覺
Bodhicitta	Bodhi-Heart	菩提心
Bodhidharma	Bodhidharma	菩提達磨；達磨
Bodhisattva	1. Pusa 2. Bodhisattva	菩薩 菩提薩埵
Bodhisattva-yāna	Pusa-Yana	菩薩乘(大乘)
Bodhivṛkṣa	Bodhi-tree	菩提樹
Brahmā, Brahman	Brahma, Brahman	梵，梵天，清淨
Buddha	Buddha	佛
Buddha-cakṣus	Buddhaic Eyes	佛眼
Buddha-dharma	1. Buddha-dharma 2. Buddhaic Dharma	佛法
Buddha-gotra	Buddha Nature	佛性；佛種性

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Buddha-jñāna	Buddhaic Noesis	佛智
Buddha-mārga	Buddhaic Way	佛道
Buddha-phala	Buddhahood	佛果
Bhūta-tathatā	Veracious-Thusness	眞如
Cakra-varti-rājan	Wheel-revolving Anointed King	轉輪聖王； 轉輪王
Cakṣur-vijñāna	1. Visual Cognizance 2. Cognizance of Eye	眼識
Catur-yoni	Four Nativities	四生
Catvāri ārya-satyāni	1. Four Sacred Truths 2. Four Holy Truths	四聖諦
Catvāri jñānāni	Quadruple Noeses	四智
Chanda	Desire	欲
Citta	1. Heart 2. Mind	心
Dāna	1. Bestowal 2. Donation	施；檀那
Dāna-pāramitā	Bestowal Paramita	施波羅蜜
Daśakuśala-karmāni	1. Ten Good Deeds 2. Ten Virtues	十善；十善業
Daśakuśala-karma- pathāni	1. Ten Evil Deeds 2. Ten Vile Deeds 3. Ten Vices	十惡；十惡業

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Deva	1. Heaven, Celestial 2. Celestial Being; Celestial Deity	1. 天 2. 天人
Deva-gati	Celestial Realm	天道；天趣
Deva-loka	Heaven, Celestial	天
Dharma	Dharma	法
Dharma-bhāṇaka	Dharma-master	法師
Dharma-cakra	Dharmic Wheel	法輪
Dharma-cakṣus	Dharmic Eyes	法眼
Dharma-dhātu	Dharmic Sphere	法界
Dharma-kāya	Dharmic Corpus	法身
Dharma-lakṣaṇa	Dharmic Appearance	法相
Dharmarakṣa	Dharmaraksa	竺法蘭
Dharmatā	1. Reality 2. Appearance of Reality	實相
Dhātu	1. Realm eg: Three Realms 2. Domain eg: 18 Domains 3. Sphere eg: Dharmic Sphere	界 (三界) (十八界) (法界)
Dhyāna	1. Dhyana 2. Ch'an 3. Stasis 4. Zen	禪；禪那 禪 定

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Dīpaṃkara Buddha	Lamp-Lighting Buddha	然燈佛
Divya-cakṣus	Celestial Eyes	天眼
Dr̥ṣṭi; Darśana	1. View 2. Apprehension	見；見解
Duḥkha	Affliction	苦
Duścāritāni	Vile Deeds	惡行
Dvātrimśan mahā- puruṣa-lakṣaṇāni	1. Thirty-two Auspicious Physical Appearances 2. Thirty-two Auspicious Appearances 3. Thirty-two Auspicious Features 4. Thirty-two Appearances	三十二大丈夫相； 三十二大人相； 三十二相
Dveṣa	1. Aversion 2. Destation	瞋；瞋恚
Eka-lakṣaṇa	Uni-appearance	一相
Eka-lakṣaṇa-samādhi	Uni-appearance Samadhi	一相三昧
Eka-vyūha-samādhi	Uni-execution Samadhi	一行三昧
Gandha-kāma	1. Desire for Smell 2. Desire for Aroma	香欲
Gaṅgā	Ganges (River)	恆河
Gaṅgā-nadī-vāluka	Gangesful-sand	恆河沙
Garbha	Repertory; Treasure	藏；寶藏

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Gāthā	Gatha; Verse	偈
Ghrāṇa-vijñāna	1. Nasal Cognizance 2. Cognizance of Nose	鼻識
Guṇa	1. Merit 2. Meritorious Virtue	功德；求那
Guṇa	Dust	塵
Haritakī	Haritaki	訶梨勒；訶子
Hīnayāna	1. Hinayana 2. Minor Vehicle	小乘
Icchantika	Icchantika	一闍提
Indriya	Root	根
Iryā-pathāḥ	Dignified Carriages	威儀
Jambū-dvīpa	Yen-fu-ti (World)	閻浮提；瞻部洲
Jarāyuja-yoni	Womb-begotten	胎生
Jāta, Jāti	1. Nascence (Birth) 2. Genesis	生
Jāti-maraṇa	1. Nascence and Demise 2. Birth and Death	生死
Jetavana	Jetavana Park	祇樹給孤獨園
Jihvā-vijñāna	1. Gustatory Cognizance 2. Cognizance of Tongue	舌識

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Jīvita	Lifespan	壽命
Kali-rāja	King Kali	歌利王
Kalpa	Kalpa	劫；劫波
Kalyāṇamitra	1. Good Guru 2. Good Mentor	善知識
Kāma	Desire	欲；愛
Kāma-dhātu	the Desire Realm	欲界
Karma	Karma	業
Karmāvaraṇa	Karmic Impediment	業障
Karuṇā	Compassion	悲
Kaṣāya	Cassock	袈裟
Kasyāpa	Kasyapa	迦葉
Kāśyapamātāṅga	Kasyapamatanga	迦葉摩騰
Kāuṇḍinya	Kaundinya	僑陳如
Kāya	1. Body 2. Corpus	身
Kāya-lakṣaṇa	Physical Appearance	身相
Kāya-vijñāna	1. Corporal Cognizance 2. Cognizance of Body	身識
Kleśa	Annoyance	煩惱；惑
Kṛtyānuṣṭhāna-jñāna	Task-Accomplishing Noesis	成所作智

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Kṣānti	Forbearance	忍；羸提
Kṣānti-pāramitā	Forbearance Paramita	忍波羅蜜
Kṣānti-vādi-ṛṣi	Forbearant Sage	忍辱仙人
Kula-duhitri, Kula-dhītā	virtuous woman	善女人
Kula-putra	virtuous man	善男子
Kumārajīva	Kumarajiva	鳩摩羅什
Kuśala	Virtue	善
Kuśalā dharmāḥ	Good Dharmas	善法
Kuśalā-karma	Good Karma	善業
Kuśala-mūla	1. Virtuous Root 2. Good Root	善根
Lakṣaṇa	1. Appearance 2. Feature	相
Laṅkāvatāra Sūtra	Lankavatara Sutra	楞伽經
Laukika	1. Worldly 2. mundane	世俗；凡俗
Lobha	1. Avarice 2. Attachment	貪；貪欲
Loka	the mundane World	世間
Loka-dhātu	World	世界
Lokottara	Ultra-mundane	出世間
Lokottara-jñāna	Ultra-mundane Wisdom	出世間智

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Mahā	1. Maha 2. Grand; Great; Mega	大；摩訶
Mahā-kalpa	Mega Kalpa	大劫
Mahā-kāśyapa	Mahakasyapa	大迦葉
Mahā-parinirvāṇa	Supreme Grand Nirvana	佛滅；大般涅槃； 無上大涅槃
Mahāsāhasra- lokadhātu	Mega-thousand Worlds	大千世界
Mahā-sattva	Mahasattva	摩訶薩埵；摩訶薩
Mahā-sthāma-prāpta	1. Puissance-Advent 2. Mahasthamaprapta	大勢至(菩薩)
Mahāyāna	1. Mahayana 2. Major Vehicle	大乘
Maitrī, Maitrya	Benevolence	慈
Maitreya	Maitreya	慈氏；彌勒(菩薩)
Mama-kāra	1. Mine 2. Ajunct of mine	我所
Māṃsa-cakṣus	Naked Eyes	肉眼
Manas	Manas	意；思量
Manas-vijñāna	1. Manas Cognizance 2. the Seventh Cognizance	1. 末那識 2. 第七識
Mañjuśrī	Manjusri	文殊師利(菩薩)
Mano-vijñāna	1. Deliberational Cognizance	1. 意識

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
	2. the Sixth Cognizance	2. 第六識
Mantrāyana	Shingon Sect	真言宗
Manuṣya	1. Mankind 2. Human being	人
Manuṣya-gati	Humanity Realm	人道；人趣
Māra	Mara	魔
Maraṇa	1. Demise 2. Death	死
Mārga	1. Route; Way 2. Truthful Way	道
Moha	1. Inanity 2. Ignorance	癡；愚癡
Mṛgadāva	Mrgadava	鹿野苑
Mūḍha	1. Inanity 2. Ignorance	癡；愚癡
Muditā	Jubilance	喜
Naraka	1. Hell 2. Purgatory	地獄
Naraka-gati	1. Hell Realm 2. Purgatory Realm	地獄道；地獄趣
Nayuta	Nayuta	那由他
Nigha	Sinful Karma	罪業
Nirmāṇa-kāya	1. Metamorphosic Corpus	化身；應身

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
	2. Transformational Incarnation 3. Avatar 4. Avataric Corpus	
Nirodha	Surcease	滅(諦)
Nirodha-samāpatti	1. Extinctive Stasis 2. Annihilative Stasis	滅盡定
Nirupadhi-śeṣa- nirvāṇa	Unremnant Nirvana	無餘涅槃
Nirvāṇa	1. Serene Surcease 2. Serene Termination 3. Termination	滅度；涅槃； 寂滅
Nitya; śāśvata	1. Permanency 2. Constancy	常
Pañcābhijñā	Five Supernal Powers	五通；五神通
Pañca kāmāḥ	Five Desires	五欲
Pañca veramaṇī	Five Precepts	五戒
Pañcaskandha	1. Penta-aggregates 2. Five Aggregates 3. Five Umbrages	五蘊；五陰
Pañca vijñānāni	the First Five Cognizances	前五識；五識
Pañcendriyāṇi	1. Five Virtuous Roots 2. Five Good Roots	五根；五善根
Pāramitā	1. Paramita 2. Deliverance	度；波羅蜜(多)

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Pātra	Alms Bowl	鉢
Pātra-cīvara	Cassock and Alms Bowl	衣鉢
Phala	1. Fruition 2. Consummation	果
Piṇḍa-grāha	Uni-amalgamated Holism	一合相
Prajñā	1. Prajna 2. Noesis 3. Transcendental Wisdom	般若 智 智慧
Prājñā-cakṣus	1. Eye of Wisdom 2. Sagacious Eyes	慧眼
Prajñā-pāramitā	Wisdom Paramita	般若波羅蜜
Prajñendriya	Wisdom Root	慧根
Prakṛti	1. Essence 2. Quintessence 3. Nature 4. Attribute	性；自性
Prāp; Prāpta	Obtainment	得
Pratigha	1. Aversion 2. Destation	瞋
Pratyavekṣaṇā-jñāna	Wondrous-Discernment Noesis	妙觀察智
Pratyeka-Buddha	Causality-enlightenist	緣覺
Pratyeka-buddha- yāna	Causality-enlightenist Yana	緣覺乘

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Pravrajyā	Renouncing the Worldly Home	出家
Preta	1. Starving Ghost 2. Starving Ghost-kind	餓鬼
Preta-gati	1. Starving Ghost Realm 2. Starving Ghost-hood	餓鬼道；餓鬼趣
Puṇya	1. Merit 2. Bliss 3. Well-being	福
Puṇya-kṣetra	Meritorious Field	福田
Puruṣa-damyā-sārathi	the Taming Master	調御丈夫
Pūrva-nivāsānumṛti-jñāna	Supernal Wisdom of Providence	宿命智
Rāga	1. Avarice 2. Attachment	貪；貪欲
Rāga, Dveṣa, Moha	Avarice, Aversion (or Detestation), Inanity	貪瞋癡
Rajas	Desire	欲
Rasa-kāma	1. Desire for Taste 2. Desire for Flavor	味欲
Rṣi	Sage	仙人
Rūpa	1. Matter 2. Form 3. Material	色
Rūpa-dhātu	1. Material Realm	色界

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
	2. Matterful Domain	
Rūpa-kāma	1. Desire for Forms 2. Desire for Matter	色欲
Rūpa-kāya	Physical Body	色身
Śabda-kāma	Desire for Sound	聲欲
Ṣaḍ abhijñā	Six Supernal Powers	六通；六神通
Saddharma-vipralopa	1. <i>fin de siècle</i> 2. latter-age	末世；末法
Ṣaḍ-indriyāṇi	1. Six Roots 2. Six Sensors	六根
Ṣaḍ-pāramitā	1. Six Paramitas 2. Six Deliverances	六波羅蜜；六度
Ṣaḍ-vijñāna	Six Cognizances	六識
Sakradāgāmin	Sakradagamin	斯陀含
Sakradāgāmi-phala	1. Sakradagamihood 2. Consummation of Sakradagamihood	斯陀含果
Śākyamuni	1. Sakyamuni 2. Shakyamuni	釋迦牟尼(佛)
Samādhi	1. Samadhi 2. Dhyanic Stasis 3. Stasis	1. 三摩地；三昧 2. 禪定 3. 定
Samādhīndriya	1. Tranquility Root 2. Stasis Root	定根

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Samantabhadra	1. Samantabhadra 2. Universal-Virtue	普賢(菩薩)
Samāpatti	Samapatti	三摩鉢提
Samatā-jñāna	Equitability Noesis	平等性智
Śamatha	Samatha	奢摩他；止
Sam̐bhoga-kāya	Retributional Corpus	報身
Sam̐gha	Samgha	僧伽；僧
Sam̐ghārāma	Samgharama	僧伽藍；伽藍
Sam̐jñā	Conception	想
Samsāra	1. Transmigration 2. Reincarnation 3. Samsara	輪迴；生死
Sam̐skāra	Kinesis	行(蘊)
Sam̐skṛta	Implementation	有爲
Sam̐skṛta-dharma	Dharma of Implementations	有爲法
Samsvedaja-yoni	Moisture-begotten	濕生
Samudaya	Assemblage	集(諦)
Sapta ratnāni	seven kinds of jewelries	七寶
Śāriputra	Sariputra	舍利弗、舍利子
Śārīra	Relics	舍利
Sarvajña	1. Omniscient Wisdom 2. Omniscient Noesis	一切智

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Śāstā Deva- manuṣyaṇaṃ	Guru for All Celestials and Terrestrials	天人師
Sattva	Multibeings	眾生；有情
Satya-vāda	Veracious Saying	實語
Śīla	Precept	戒；尸羅
Śīla-pāramitā	Precept Paramita	戒波羅蜜
Skandha	Aggregate	蘊
Smṛti	1. Deliberation 2. Ideation	念
Smṛtīndriya	Deliberation Root	念根
Soha	Soha	娑婆
Sopadhi-śeṣa-nirvāṇa	Remnant Nirvana	有餘涅槃
Spraṣṭavya-kāma	1. Tactile Desire 2. Desire for Touch	觸欲
Śraddhā	Belief; Faith	信
Śraddhendriya	Faith Root	信根
Sramāna	Sramana	沙門
Śrāmaṇera	Sramanera	沙彌
Śrāmaṇerikā	Sramanerika	沙彌尼
Śrāvaka	1. Auricularist 2. Sravaka	聲聞
Śrāvaka-yāna	Auricular Yana	聲聞乘

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Śrāvastī	1. Sravasti 2. Shravasti	舍衛國
Srota-āpanna	1. Srota-apanna 2. First Fruitioner	須陀洹
Srota-āpanna-phala	1. Srota-apannahood 2. Consummation of Srota-apannahood	須陀洹果
Śrotra-vijñāna	1. Audio Cognizance 2. Cognizance of Ear	耳識
Stūpa	1. Stupa 2. Pagoda	塔；窣堵波
Subhūti	Subhuti	須菩提
Sukhāvātī	1. the Elysian World 2. the West Elysian World	極樂世界
Sumeru	Sumeru	須彌(山)
Śūnya	1. Vacuous 2. Empty 3. Sunya	空；虛；舜若
Śūnyatā	1. Vacuity 2. Sunyata	空性；舜若多
Sūtra	Sutra	經；修多羅
Svabhāva	1. Quintessence 2. Intrinsic Essence	自性
Tathā	Thusness	如

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Tathāgata	1. Thus-Adventist 2. Tathagata 3. Ju-lai	如來
Tīrthaka	1. External Wayer 2. Externalist	外道
Tiryagyoni	Animal	畜生
Tiryagyoni-gati	Animal Realm	畜生道；畜生趣
Trayaḥ kāyāḥ	Triple Corpuses	三身
Trayo-dhvanaḥ	1. Three Tempora 2. Three Times	三世；三際
Tri-loka	Three Realms	三界
Trīṇi-karmāṇi	Three Karmas	三業
Trīṇi piṭakāni	Tri-canon	三藏
Trīṇi yānāni	Tri-Yanas	三乘
Tri-ratna	Triple Gems	三寶
Tri-sāhasra-mahā- sāhasra-loka-dhātu	Three Thousand Mega- thousand Worlds	三千大千世界
Tri-śaraṇa-gamana	Three Refuges	三皈依
Uccheda	Nihilistic Extinction	斷滅
Uccheda-dṛṣṭi	View of Nihilistic Extinction	斷滅見
Uccheda-lakṣaṇa	Nihilistically Extinctive Appearances	斷滅相

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Upāsaka	Upasaka	優婆塞；清信士
Upāsikā	Upasika	優婆夷；清信女
Upāya	1. Expedite Means 2. Dexterous Means; Dexterity	方便
Upekṣā	Abnegation	捨
Utpāda-nirodha	Genesis and Perishment	生滅
Uttara	Ultimate	究竟
Vaiśāli	Vaisali	毘舍離；吠舍釐
Vajra	Dimond	金剛；伐闍羅
Varṣa; Varṣās; Varṣāvasāna	1. Sedate Inhabitation 2. Summertime's Three-month Retreat	安居；夏安居
Vedanā	1. Perception 2. Sensation	受
Vijñāna	1. Cognizance 2. Concioussness	識
Vikurvaṇa	1. Supernal Transformation 2. Supernal Metamorphosis	神變
Vimalakīrti	1. Vimalakirti 2. Purified-Appellation	維摩詰(菩薩)； 淨名
Vimokṣa; Vimukti; Mukti	1. Liberation 2. Emancipation	解脫

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Vipāka	1. Retribution 2. Retributional Desert	果報
Vipaśyanā	1. Vipasyana 2. Contemplation 3. Visualization	毘婆舍那；觀
Vīrya	1. assiduity 2. sedulity 3. industry 4. diligence	精進；進
Vīrya-pāramitā	Assiduity Paramita	精進波羅蜜
Vīryendriya	1. Assiduity Root 2. Diligence Root	精進根
Vyākaraṇa	Prognosticative Ordination Conferral	授記；記別
Vyūha kalpa	Majestic Kalpa	莊嚴劫
Yāna	Yana	乘
Yojana	Yojana	由旬；踰繕那

Glossary

佛法名相詞彙

A

abstemious: able to abstain or refrain from, or be liberated from Desires (specif., the Five Desires: the Desires for Wealth, Sex, Fame, Food, and Sleep). 離欲

Adherence: When an Attachment grows so strong that it becomes a dogged Tenacity, it is called Adherence. 執、著

Advent: coming. 來

Afflictional Sea of Life and Death, the: Reincarnation is viewed as full of afflictions without end; hence it is likened to a Sea of Sufferings, huge and boundless and full of perils. 生死苦海

Aggregates, the: I.e., the Penta-aggregates; specifically, Matter, Sensation, Conception, Kinesis, and Cognizance. These five Aggregates altogether would constitute the body and mind of Multibeings. 蘊

All the Multibeings: I.e., all living beings. 一切眾生

Alter-appearance: I.e., the Views about other persons individually (singular number) from the self-centered standpoint. 人相

ambulate around: a formality of behavior to show high reverence to a great master. 繞

ambulations: I.e., walking meditation, as one of the highest form of showing respect to elders or holy people. 經行

an aberrant person: a person who wanders away from the Truthful Way, or, to be specific here, from his own Original Nature. And so this term denotes all commonplace people, or the Multitudes. 迷人

Animal: The characteristic of Animal-hood is Inanity (stupidity). 畜生

Anuttara-Samyak-Sambodhi: the supreme, most equitable, correct Enlightenment; I.e., the unparalleled Enlightenment of the Buddha. 阿耨多羅三藐三菩提

Anuttara-samyak-sambodhi Heart: Sanskrit, meaning the “Heart for the Supreme Right Equitable Enlightenment.” “Heart,” here means Aspiration. This phrase can also be abbreviated as: the Great Bodhi Heart. 阿耨多羅三藐三菩提心

any other phenomena or doctrines heretofore unheard of in the Buddha Dharma are definitely not to be adopted at any rate: I.e., with respect to any phenomena either happening inwardly to the practitioner, or confronting him outwardly, or any exotic doctrines or ideas of doubtful origin or intention (“unheard of in the Buddha Dharma”) that is unraveled to him in whatever way, during his meditation or out of it, the practitioner should not seize and take (“appropriate”) them; otherwise they might fall into the grip of the Mara or demonic deities. This is extremely important, so far as the practice for Bodhi is concerned. 非彼所聞一切境界終不可取

Appertinence: belonging, or being an attached part to something. 繫屬

Appropriation: taking; acquisition. 取

Appropriations or Repulsions: takings or rejections. 取捨

Aranyaic: from Sanskrit “*Aranya*,” meaning forest; hence, hermitage. 阿蘭那(阿練若)

Arcane: esoteric, secret. 密

Arcanum, the: the secret precious thing. 密藏

Asamkhyas: innumerable, countless; said to be about trillions of trillions. 阿僧祇

Asuras: a genre of Celestial Beings, who enjoy very good Well-beings; but they are highly belligerent due to jealousy and anger, and so they are constantly at war with other Celestial Beings on that account. 阿修羅

attain the Truthful Way: I.e., to be enlightened. 證道

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

Audio-Dust: I.e., sound or voice. 聞塵

Auricularists: I.e., the Hinayanaists, who acquire the Buddha’s in-

structions chiefly through “Hearing”, hence. 聲聞

B

Bestowal: Donation, as the first item of the Six Deliverances (Six Paramitas), it is one of the most important practices for a Pusa, or Mahayanaic Practitioners in general, for it signifies the will to benefit other people, the very central animus of Mahayanaic Altruism. 施、布施

Bhagavam, Bhagavat: Sanskrit, meaning “the World-Venerated One,” one of the *Ten Holy Epithets* of the Buddha. 薄伽梵

Bhiksu: an ordained Buddhist monk. 比丘

Bhiksuni: an ordained Buddhist nun. 比丘尼

Blunt Propensities: I.e., people of dull mentality or low capabilities. 鈍根

Bodhi: Sanskrit, Enlightenment. 菩提

Bodhian Sanctuary: a sacred recluse for the practice on Bodhi. 道場

Bodhi-heart: a vow or high aspiration to pursue the Supreme Enlightenment (Bodhi). The Bodhi-heart is indispensable in practicing Buddhism. 菩提心

Bodhi-Site: the place where one practices for the attainment of Bodhi (Enlightenment). 道場

Bondage of Dharma, the: I.e., to be bound by Dharma, rather than get liberations by means of Dharma. 法縛

Brahmanic Deeds: purified deeds, especially those involving abstinence from carnal lusts. 梵行

Buddhaic Terra, the: the enlightened state of the Buddha. 佛地

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

Buoyant Composure: the light and settled state of mind derived from good meditation. 輕安

C

Capacious-Equitable Sutras, the: I.e., Sutras of the Major Vehicle. 方廣經

carnal lust: I.e., sexual desire. 淫欲

Cassock: an ordained Buddhist priest’s robe. 袈裟

Causal Constituents: The Cause is the major and direct determinant; the Constituent is the minor, or subordinate one; hence, an indirect influence. Usually, Causes are internal determinants, and Constituents are external ones. 因緣

Cessation-Contemplation: two of the most important techniques in meditation. Cessation means to cease mental Annoyance so as to make it tranquil. Contemplation means after Cessation is attained, one can go a step further to practice Visualization on the basis of the tranquility gained by Cessation. 止觀

Chicaneries: deceptions. 誑、欺誑

Circumstantial Desiderata: “Circumstantial,” external. “*Desiderata*,” things desired. 境欲

Cogitation or Ideation: I.e., illusive thinking or notion. 念

Cogitations: thinkings; thoughts. 念

Common Plebeians: ordinary unenlightened people. 凡夫

Confrontational Manifestation of Serene Surcease, the: I.e., the Serene Surcease (Nirvana) manifests itself right in front of the practitioner. 寂滅現前

Consummate Attestation: I.e., ultimate fulfillment. 圓證

Consummate Nirvana, the: I.e., the Ultimate Nirvana manifested by the Buddhas, as opposed to the Unultimate Nirvana performed by the Auricularists. 圓寂

Contingency: external agent. 緣

Correct Residing Sustenance: I.e., to reside in the Dharma and sustain the Dharma faultlessly. 正住持

cultivation: same as practice. 修、修行

D

darkened domicile of Annoyances, the: I.e., the Mind, which is constantly darkened by all sorts of Annoyances. 煩惱暗室

Deliberative Mind, the: I.e., the Mind of illusive thinking. 分別心

Delusive Adhering Animus: “Animus,” breath or ‘Chi.’ Through some delusive thinking, one would feel some ‘Chi’ adhered in one’s body and mind by the gathering of the Six Dusts, which seems to become the substantial “Body” of one’s Self. 妄有緣氣

Denominator: the interpreter of things, who executes this function by assigning names for objects in question. 說名者

Detriments: harms, I.e., the intention to do harm to or kill others. 害

Deviousness: crookedness. 邪

Dexterity: deft means. 善巧

Dexterous Means: good, deft, skillful methods in teaching and practicing, derived from great wisdom of Good Gurus. 善巧方便

Dharanic Portal: the accesses or approaches (Portals) towards Bodhi by means of Comprehensive Sustenance Dharani of the Dharma. 陀羅尼門

Dharma: Sanskrit, meaning law, or doctrine, or teachings. It can also mean “thing” or “being” which could include everything and anything in the world or beyond the world, either animated or inanimate, physical or spiritual, tangible or intangible. But when used to denote Buddha’s doctrines or teachings, it is usually capitalized; otherwise, it will be in lowercase letters. 法

dharma: This word with the first letter in lower case (dharma) stands for “all beings,” or anything in existence; whereas “Dharma” with a capitalized first letter usually stands for Buddha Dharma, or Buddha’s Doctrines. 法

Dharma King, the: I.e., the Buddha, who has attained full mastery over all Dharmas, hence. 法王

Dharmas of Implementations: I.e., all the mundane things or beings, for the fact that they are the outcome and effect of all sorts of “workings” (implementations). 有爲法

Dharmas of Non-implementation: I.e., the Ultramundane Dharmas, or the Dharmas that can lead to Ultimate Liberation. “Implementation” means all kinds of illusory employments or undertakings of the worldly people. 無爲法

Dharmic Appearance: This refers to Attachment to the Buddhist Doctrines. 法相

Dharmic Corpus, the: the “Body” that is purely constituted by Dharma, and it can be attained only through Enlightenment. 法身

Dharmic Noumenon, the: I.e., the “main body” of Dharma. 法體

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

Dharmic Spheres: There are ten Dharmic Spheres (abbreviated as “D.S.” below); namely, the D.S. of Celestials, the D.S. of Humanity, the D.S. of Asura, the D.S. of Purgatory, the D.S. of Starving Ghost, the D.S. of Animal, the D.S., of Auricularist, the D.S. of Causality-Enlightenist, the D.S. of Pusa, and the D.S. of Buddhas. 法界

Dhyana: Sansk. Generally *Dhyana* is used to denote all kinds (or any kind) of achievement in meditation, and so it can include *Samatha*, *Vipasyana*, and *Samadhi*. But when it is used in a more limited or specific sense, it means the middle way between *Samatha* and *Vipasyana*, in that *Samatha* being too “torpid,” and *Vipasyana* being too “levitating.” 禪、禪那

Dhyanaic Ailments: the diseases derived from incorrect or inappropriate methods, approaches, or attitudes in performing meditation. 禪病

Dhyanaic Sitting: I.e., sitting meditation. 禪坐

Dhyanaic Stasis: same as *Samadhi*. 禪定

Dhyanaic Stasis for Liberation: I.e., Liberation gained through *Samadhi* (Dhyanaic Stasis). 禪定解脫

Diamond: the hardest material in the world, symbolizing the Transcendental Wisdom that can break all the bad Karmas and impediments while the diamond itself will not break. 金剛

Diamond Sutra, The: one of the most important and popular Sutras in

- the Major Vehicle teaching (Mahayana). 金剛經
- dichotomized:** separated into two opposing parts; e.g., good and evil; right and wrong, etc. 二分
- dispelled:** be put into disuse. 遣、遣除
- Disportive Samadhi:** When one is so good at Samadhi that one could enjoy doing it and treat it like entertainment; in this case, the Samadhi to that individual is called Disportive Samadhi. 遊戲三昧
- Doctrinal Impediment:** the impediment that can hinder one in gaining the knowledge, comprehension and insight of Buddha Dharma. 法障
- Doctrinal Supernality:** a Supernal Power that manifests itself in the thorough understanding and comprehension of the Dharma, as well as the ability to expound its purports. 法通
- Domains, the:** I.e., the Eighteen Domains, which consist of the Six Senses, the Six Dusts and the Six Cognizances. 界
- Dual Appearances:** all the contrasting and conflicting attributes, such as Virtue and Vice, Right and Wrong, Beauty and Ugliness, and so on. 二相
- Dual Consummations:** This denotes both Merits and Wisdom of the Buddha have been consummately realized. This is also a Meritorious Epithet for the Buddha. 兩足
- Dual-Yanaist:** the Two Yanaists; I.e., the Auricularist and Causality-enlightenist. 二乘
- dwell:** same as “reside,” a very crucial key word in *The Diamond Sutra*, as well as in all the Buddhist practice, especially in Ch’an (or Zen) Buddhism. It means the Attachment or Tenacity in possessing and holding onto something, especially in showing the indolence to “move on.” This is exactly the sentiment that we would hold with respect to the “house” we dwell in (both the material house and the “corporeal house,” I.e., the physical body), which we would cling steadfast to, grow attached to, and would not let go of easily, not even when the “lease” is expired. 住

E

- Ecclesiastical Assemblage:** I.e., the gathering of the entire Samgha of a particular temple. 僧眾
- Edification:** teaching. 化、教化
- Edificational:** of teaching. 教化
- edify:** to teach by preaching or some other way. 教化
- Eighteen Domains, the:** These are the Twelve Localities plus the Six Cognizances (Visual Cognizance, Audio Cognizance, Nasal Cognizance, Gustative Cognizance, Tactile Cognizance, and Deliberative Cognizance). 十八界
- Eighteen Exclusive Dharmas of the Buddha, the:** Besides the Ten Puissances, these are more of the Buddha’s Supernal Power of Wisdom, and altogether there are eighteen of them. As it might get somewhat long-winded to enumerate them all, we might as well leave it here like this. 十八不共法
- Eighth Cognizance, the:** I.e., the Alaya Cognizance. This is the most important and substantial body of all Cognizances. Out of this Cognizance all other Cognizances grow and develop. 八識
- Egg-begotten, Womb-begotten, Moisture-begotten, and Transformation-begotten, the:** Collectively these are called the Four Nativities. 卵生、胎生、濕生、化生
- Ego, Alter, Multibeings, and Lifespan:** These are the well-known Four Appearances, which have also been divulged in *The Diamond Prajna Paramita Sutra*, but with some variations. 我、人、眾生、壽者
- Ego-appearance:** I.e., Egoistic Views. 我相
- Ego-appearance, Alter-appearance, Multibeing-appearance, and Lifespan-appearance:** These are the so-called Quadruple Appearances, the fundamental Attachments which would stand in one’s way to Wisdom, Nirvana, and Enlightenment. 我相、人相、眾生相、壽者相
- Egoistic Opinionativeness:** the opinionativeness derived from egoistic views, especially those for self-interest. 我見

- emergence or submergence:** I.e., the beginning or the conclusion. 出入
- Emergence:** appearance, said of the Buddhas' or Pusas' coming to be born in this world. 現、出現
- Epiphanic Enlightenment:** I.e., instantaneous enlightenment. 頓悟
- Epiphantically Enlightened, the:** I.e., the instantaneously enlightened. 頓悟
- Equitability Noesis:** the Wisdom to discern that all Multibeings are ultimately equal. 平等性智
- Equitability:** equalness. 平等
- Equitable Mind:** I.e., the Mind to treat all Beings equally well. 平等心
- Equity:** I.e., Equality. 平等
- Ethereal Blossoms:** Flowers in the Sky; I.e., something illusive, resulting from delusive visions due to some "visual ailments." 空花
- Ethereal Space, the:** I.e., the sky. 虛空
- Expedite Dexterity:** convenient and helpful means, usually derived from Pusa's Impervious Wisdom. 方便善巧
- Expedite Means:** commonly translated as "Expediency," which would easily incur misunderstanding of being unscrupulous. 方便
- Exterior Phenomena:** all the things and beings outside of ourselves. 外境
- External-wayists:** people of other beliefs, who seek outwardly for Truth. 外道

F

- Factual Impediment:** the impediment that can hinder one in the practice of Buddha Dharma. 事障
- fin de siècle:** French, end of the century (or age), or the later-age. 末世
- First Five Cognizances, the:** the Cognizances of Eye, Ear, Nose, Tongue, and Body. 前五識
- First Purport, the:** the highest Tenet of Buddha Dharma. 第一義、第一義諦

- Five Contumacious Sins, the:** These include Killing one's own father, Killing one's own mother, Killing an Arhat, Bleeding a Buddha in the attempt of killing Him, and effecting Dissension among Samgha (the Order). These are the most egregious sins in Buddhism, much more atrocious than the Four Vital Prohibitions. 五逆罪
- Five Umbrages:** same as the Penta-aggregates, for the Aggregates can "shroud" the Native Mind in total darkness, hence. (*Umbrage*, from Latin, meaning shadow.) 五陰
- Forbearance of Non-nascence:** "Non-nascence," the wisdom of Buddhas or great Pusas, which can enable one to see through the illusive appearances of all "Nascences"; I.e., life or beingness, so as to reach the transcendental knowledge that nothing has really come into existence, for everything, either tangible or intangible, is merely illusive images, without a substantial entity. And one would be liberated from all Phenomena through this Transcendental Insight. However, this Perception and Insight is very hard to embrace (or forbear) for ordinary people, but as the practitioner has already acquired a staunch power in the sustenance of this particular Wisdom to keep it from relapsing or regression, such a state of steadfast wisdom is called "the Forbearance of Non-nascence." 無生忍、無生法忍
- Forbearant Sage:** a practitioner practicing on Forbearance, which is very close to the Greek stoicism in ignoring the physical and spiritual pains or sufferings. 忍辱仙人
- Four Assemblages:** the disciples of the Buddha, both sacerdotal (I.e., Bhiksu and Bhiksuni) and secular (I.e., Upasaka and Upasika), altogether they are called the Disciples of the Four Assemblages. 四眾
- Four Diagonal Directions, the:** I.e., Northeast, Southeast, Northwest, and Southwest. 四維
- Four Dignified Deportments:** I.e., Walking, Standing, Sitting and Reclining. In the Buddha's Precepts, it requires the members of the Samgha (ordained monks and nuns) to behave with dignity in their daily miens, which are supposed to elicit reverence and faith in lay Buddhists. 四威儀

four directions: East, South, West, and North. 四方

Four Grand Vows: These are the general vows that all Pusas are supposed to make for the attainment of the Supreme Bodhi (Enlightenment). 四大願、四弘誓願

Four Intrepidities, the: the Buddha's merits in His divulgence of the Dharma: 1) Manifesting the Right Supreme Enlightenment intrepidly; 2) Manifesting the elimination of all Perviousness intrepidly; 3) Divulging the Bodhi-impeding Factors intrepidly; 4) Divulging the Affliction-transcending Dharmas intrepidly. 四無畏

Four Vital Prohibitions, the: I.e., Killing, Stealing, Inappropriate Sex, and Lying. The violation of these four Precepts will cost the perpetrator the loss of their Life of Wisdom, and the degeneration into Vile Realms in their future reincarnations; therefore these wrongdoings are called "vital." 四重禁

Four Unhindered Noeses, the: the four highest Wisdoms (Noeses) of the Buddha: 1) Non-hindrance in the Dharma; 2) Non-hindrance in the Import; 3) Non-hindrance in Phraseologies; 4) Non-hindrance in the Willingness of Divulgence. 四無礙智

Fruition: the consummated stage. 果

fumigate: to expose something to the smoke of incense; I.e., to influence and change the odor (outlook) of something (such as a person's Karma) by exposing it to some good influence continuously (like the fuming of the incense), so as create a desirable transformation in it (making it smell good). This concept of "fumigation" is of critical significance throughout the whole doctrines of practice in the Buddha's Teaching. 薰

G

Gate of Deliberation, the: I.e., the Sixth Cognizance. 意門

Gatha: Sanskrit. A verse, usually composed of a quatrain (a four-line stanza), but it can be more than four lines. In Sanskrit, the Gatha used to be rhymed, but it is mostly unrhymed in the Chinese versions. 偈、偈頌

generate Bodhi-Heart: to be aspired to quest and practice for the attainment of Bodhi. 發菩提心

Generation and Expiration: the same as *Nascence and Demise*, or Life and Death. 生滅

Good Mentor: a popular courteous addressing formality in Buddhism, especially in the Ch'an tradition, used to show high respect to the person or people addressed. 善知識

Grand Bhiksus: Bhiksu, an ordained Buddhist monk. Grand Bhik-sus, referring exclusively to Arhats, the Hinayanaist Saints of the highest status. 大比丘

Grand Enterprise, the: I.e., the pursuit of the Supreme Bodhi. 大事

Grand Stasis: I.e., the Constant Stasis, which is the Samadhi as fulfilled by the Buddha. 大定

H

Holy Emergence: I.e., the Buddha's coming to this world. 出現

I

Ichchantica: an unbeliever; one whose Virtuous Roots and Buddha-seed are exterminated. 一闍提

Immobility: the state of unmovedness; unmovableness; impregnability. 不動

Imperviousness: the antonym of Perviousness; I.e., the quality of being invulnerable to Annoyances and Vitiations. This is the fulfilled state of Saints and Buddhas. 無漏

implementality: that which is of utilitarian or materialistic nature, and so is within the bound of Nascence-Demise or Transmigration. This is opposed to Dharmas of *nonimplemental* nature, which are beyond Transmigration and subsume to the nature of Nirvana or Bodhi. 有爲

Implemental Acts: deeds of transient, ephemeral nature. 有爲行

Implementation: working; execution. 有爲

- impregnable:** unmovable or unmoved; indestructible. 不動
- in congruence with:** I.e., at one with, corresponding with, or in tune with. 和
- Inaction:** doing nothing. 無作
- Inanity:** ignorance; benightedness. 愚癡
- Incipience:** the beginning stage. 初、始
- Incipientless:** too long ago to determine a spot for its beginning insofar that it seems to be without a beginning, hence; beginningless. 無始
- Inconstant Mind:** The Mind is vagarious and whimsical, and it is apt to change from instant to instant, hence. 無常心
- Indigenous Mind:** I.e., inherent Mind, same as the Original Nature. 本心
- ineffably inconceivable:** that which is beyond words and thoughts. 不可思議
- Innate Entity, the:** I.e., the substantial entity of the Original Nature. 本體
- Innate Essence:** one's own inherent Essence; I.e., Original Nature. 本性
- inter-substitution:** one substitutes for another incessantly. 嬗遞、互代

J

- Ju-lai:** the Chinese translation (or rendition) of the Sanskrit Tathagata, meaning: the Thus-Adventist (Thus-Come). 如來

K

- Kalpa:** Sanskrit, aeons of ages. 劫
- Kalpa's Fire, the:** It is said in the Sutras that at the end of a Mega-Kalpa, there will be a sequence of three great catastrophes: fires, deluge, and wind.
- Kapisa:** the ancient name for the area of today's Kashmir. 罽賓
- Karma:** Sanskrit; originally meaning "working," "doing," and "operation." In one word, anything done, either visible or invisible, is considered as a Karma; for instance, the mental working is called

- “Mental Karma.” 業
- Karmic:** the adjective form of Karma. 業的
- King of Dharma:** I.e. the Buddha, for He has achieved Mastery in all Dharmas, whereby He can deliver Multibeings with facility. 法王
- Ksana:** Sanskrit, a very short instant. There are 60 Ksanas in one snapping of the fingers, and 900 Nascences and Demises in one single Ksana. 剎那
- Kuan-Yin:** Sanskrit: *Avalokiteshvara* ; the most popular Pusa in Mahayana. 觀音

L

- Lankavatara Sutra, The:** the most important Sutra in both Ch'an and Sole-Cognizance Sects. Also this Sutra is acknowledgedly one of the most abstruse Sutras in the Buddhist Canon. 楞伽經
- Last Cycle of five hundred years, the:** According to the Sutras, there are five cycles of 500 years, totally 2500 years, during which time Buddhism flourishes and declines gradually. 後五百歲
- Lateral View:** I.e., Side View, or Extremist Views. 邊見
- Life and Death:** This implies reincarnations; I.e., the source of afflictions. 生死
- Lifespan-appearance:** I.e., the Attachment to life or longevity, as concerns oneself, others, or all Beings in general. 壽者相
- Lotus:** a symbol for the power and state to keep pure and uncontaminated in the midst of Defiled Surroundings. The color "Red" symbolizes fire, light and vitality. 蓮花

M

- majestify:** to embellish and make magnificently beautiful. To get to the outcome of Majestification would of course entail all the preparatory procedures, such as cleaning and removing all the impurities (bad Karmas) at the outset. And so metaphorically it comes to mean to make betterments or improvements for Multibeings

by leading them to practice the Dharma, so as to increase their true Well-beings (the “embellishments” with Buddhaic Merits). 莊嚴

Major Imports, the: the essential meanings; the most important points in the Tenets, or doctrines. 要義

Major Vehicle: I.e., the Vehicle of *Mahayana*, which can accommodate a great number of people (that is, benefiting numerous people), as opposed to *Hinayana*, which generally aims at Self-deliverance as the final goal, benefiting none other than the practitioner himself—once with his goal achieved, he would never come back again, leaving all the unenlightened beings to be on their own. 大乘

Manjusri Pusa: a great Pusa renowned for his great wisdom, often addressed epithetically as “the Great-Wisdom Manjusri.” “Manjusri,” Sansk., meaning wondrous auspice. 文殊師利菩薩

Mara: a demonic celestial being, who usually becomes jealous when he describes people practicing the Truthful Way, and so he would not hesitate to throw all kinds of impediments in their way. 魔

Marine Water: This implies an area boundless and hard to traverse. 海水

Material Dust: I.e., material objects with visible color and tangible form. 色塵

Matter: I.e., physical or tangible stuff. 色

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

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

Minor Dharmas: I.e., the doctrines of *Hinayana* and other Worldly teachings, or Externalist doctrines (that is, the teachings of other

religions). 小法

misgivings: doubts. 疑、疑悔

Motivities: things that are in movement. 動

Mount Sumeru: the highest mountain in this Soha-world. 須彌山

Multibeing-appearance: I.e., the View about other people conceived collectively (plural number) from the subjective self-centered standpoint. 眾生相

Multibeings: All living beings, either collectively or individually, are called “Multibeings” in that they are subjected to multiple Reincarnations until they realize Liberation of Nirvana or the Supreme Bodhi (Enlightenment). This term includes not just people (mankind), but also the Beings in five other Realms; viz., the Celestial, Asura, Starving Ghost, Purgatory and Animals. Together with Humanity, they are called the Six Realms which constitute the Realm of Transmigration or Samsara (Reincarnation). 眾生

Mundanity: I.e., worldliness, which is subject to Transiency. 世間、俗

N

Nascence and Demise: Birth and Death; i.e. endless Reincarnations. This is for animated beings. For inanimate beings, it is called Generation and Expiration. 生死

Nascence-Demise: Births and Deaths; I.e., Transmigration, or Samsara. 生死

Native Essence: also called Original Nature. 本性

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

- nayuta:** Sanskrit: one million, or ten million. 那由他
- neither Advents nor Departures:** neither coming nor going; neither Nascence nor Demise; neither births nor deaths. 不來不去
- Nescience:** unbrightness; without light; Ignorance. 無明、無知
- Nihilistic Extinction:** a nefarious view which professes that all Beings will be reduced to Nothingness when they die or are destroyed. 斷滅
- Nihilistic Nothingness:** the philosophical theory that everything will dissolve into nothingness when a living being dies, with absolutely nothing remained. (There are ample exemplars of these in Greek philosophy, such as the Atomism, the Mechanism, and Sophism, to name but a few. In modern western philosophy, materialism, pragmatism, and logical pragmatism all propagate in the Nihilistic vein.) This is the so-called “Extinctive View,” or the Nihilistic View, which is the exact opposite of the Constant View. This view is even more heinous than the Constant View, for if everything were to go into nothing (extinction), then why should anyone bother to practice? However, the Constant View has the same misleading power as the Extinctive View does: if everything (for instance, the Soul) would remain always the same, no matter how hard you try to improve yourself, you would not be able to get it altered or improved in terms of Purification, then why should you bother to practice? Therefore, these two views are the worst obstacles for a True-Way Cultivator, for they would preclude the necessity and effort for practices, and as such they must be avoided by all means at the outset. 斷滅空
- Nil-Noeses:** I.e., without Noesis (wisdom) at all. 無智
- Noeses:** the plural form of *Noesis*, which is the highest wisdom of Buddha and great Pusas. 智、佛智(複數)
- Noesis:** the highest Wisdom of Buddhas or high-status Pusas. This term originally came from Greek, was first used in Platonism to mean the highest kind of knowledge or knowledge of eternal forms or ideas, and later used in Husserl to denote something else. From now on, this term will be employed to denote the Consummate Wisdom of Buddha or other Enlightened saints. 智、佛智(單數)

- Noesis of Equitability:** “Noesis,” wisdom. The wisdom of Equality is the most exalted wisdom of the Buddhas. 平等性智
- Noetic:** adjective form of Noesis, the highest wisdom of Buddhas. 智的
- Nonappearance:** I.e., transcending all Appearances. 無相
- Non-attachment:** no avarice. 無貪
- Non-deliberation:** not thinking. 無想
- Non-nascence:** “No birth”; nothing has actually come into being, for everything is just like a phenomenon viewed in a dream, with phantasmal appearance, but totally ungraspable; hence, all Phenomena are un-nascent. 無生
- Non-recollecting:** not recalling or remembering. 無憶
- Noumenal Entity:** the fundamental “body.” 體、本體
- Noumenon:** a philosophical term, meaning the substantial body or entity of a Being, either animated or non-animated. 體、本體

O

- Omniscient Seminal Noesis, the:** the supreme Wisdom (Noesis) acquired by Buddhas, which is all-inclusive (Omniscient) and serve as the germinal source of all other wisdom (Seminal). 一切種智
- One Sole Entity:** a unitary whole. 一體
- One Truthfulness:** This implies the Original Nature, for it is the one and the only that is truthful, hence. 一實、一道
- Oppositions:** the opposed state of the “subject” and “object.” 對
- Ortho-dharma:** the Right Dharma of the Buddha (ortho-, the prefix for orthodox). 正法

P

- Paramita:** Sanskrit, “to the Other Shore.” This means metaphorically that by means of Buddha’s Transcendental Wisdom, all people (or beings) can traverse the River of Annoyances and Afflictions to

- “the Other Shore” of Nirvana or Enlightenment. 波羅蜜多
- pass into Surcease:** I.e., go into Nirvana. Nirvana, Sanskrit, termination, meaning the termination of all Annoyances and Transmigrations. 入涅槃
- Penta-aggregates, the:** I.e., the Five Aggregates: Matter, Sensation, Conception, Implementation (Kinesis), and Cognizance. Each of these is an aggregation of its own constituents. 五蘊
- Penuriousness:** extreme stinginess. 吝、慳
- Perambulated clockwise thrice around the Buddha:** Traditionally, to walk around someone for three rounds was considered as paying the highest homage to that person in ancient India. 右繞三匝
- Performer...the Performed, the:** the Practitioner (Performer) and the Dharmas that he practices (the Performed). 能作、所作
- Peril:** danger. 危
- Perviousness:** Pervious originally means leaking, or penetrable; thus here Perviousness signifies the quality of being vulnerable to Annoyances and Vitiations (corruption). This is the state of ordinary Multibeings. 漏
- Phantasmal Conjuration:** illusive appearances, just like that which is conjured up by magic. 幻化
- Phantasmal Ophthalmic-cataract:** an illusive vision or imaginary ailment in the eye, derived from morbid Phantasm, rather than from a real physical visual problem. 幻翳
- Phantasmality of Dharma:** All dharmas are like a *Phantasm*, which is a key concept in this Sutra, as well as in most Mahayana Doctrines. 如幻法性
- Plebeian:** a commonplace person; implying one who has not been enlightened. 凡、凡夫
- Plebeians, the:** commonplace worldly people. 凡夫
- Portal:** approach of practice, or the gate of Enlightenment. 門
- Phantasmal Cataracts:** I.e., imaginary ailment in the eye. 幻翳
- Practicing Outlooks:** I.e., the way that practices are done. 行相
- Practitioner:** a name for lay people who live in the temple to practice. 行者

- Prajna:** Sanskrit: Transcendental Wisdom taught by the Buddha which can cure the Three Venoms (Avarice, Detestation, and Inanity), so as to attain the Supreme Enlightenment. This Wisdom is totally different from the worldly intelligence or cleverness which can do nothing about reducing bad Karmas or the Three Venoms. Prajna is also an Ultra-mundane Wisdom, as opposed to the Mundane Wisdom (Worldly Wisdom). 般若
- Prajnaic:** adjective form of *Prajna*, Sanskrit, meaning Transcendental Wisdom. 般若
- Precept, Stasis, and Wisdom:** These are the Three Sacred Learnings. 戒定慧
- Primordial Causal Terra:** beginning stage in practice. Terra, ground, earth; for the beginning is viewed as the ground, or foundation, or earth, upon which some magnificent edifices are to be built, or some plants and fruits are to grow. 因地
- Primordial Periphery:** the original state of Beingness. 本際
- Procreations and Perishments:** I.e., Births and Deaths, or *Samsara* (Transmigration). 生滅、生死
- profound Dharmic Sphere:** I.e., the consummate State (or Sphere) fulfilled by Enlightenment. 甚深法界
- Prognosticative Ordination:** a Buddha's solemn and formal prophesy and promise to someone about his candidacy for the attainment of Buddhahood in the future, usually with the details as to the date, the Appellation of the Buddha, his family, his important disciples, and the duration of his Dharmas. 授記
- Proper Cogitation:** right thinking. 正念
- Proper Sensation:** another name for Samadhi; for in Samadhi, no Sensation whatsoever is seized or attached to, such a state is called the Proper Sensation. 正受
- Proper-Sensation Samadhi:** Generally, this is the highest accomplishment in meditation. It incorporates Stasis (or *Samatha*, meditative tranquility) and Contemplative Wisdom (or *Vipasyana*) evenly. “Proper-Sensation” means not to be adhered to any sensation at all. Sometimes “Proper-Sensation” can be used as another name for *Samadhi*. 三昧正受

Propriety: correctness. 正

prostrate oneself with the Five Members of one's body prone to the ground: the highest form of reverence. The "Five Members" are: the forehead, two elbows, and two knees. 五體投地

Pseudo-divulcation: Since all words of man or even Divulgations of the Buddha are, ultimately speaking, tentative, fleeting and expedient for the occasion in question; therefore, they are called "pseudo," for their lack of a unchanging, constant nature and entity. 假說

Pseudonyms: In reality, all names are artificial; and so in the name per se there is actually no substantiality to be acquired. Although a name is used to stand for an entity of a thing or a being, yet the name is still not the entity itself; at best, it can only be utilized to denote or direct us toward the entity in question. 假名

Purified Belief: I.e., unadulterated faith, which is not contaminated by skepticism, self-interest, or other unnamed motives. 淨信

Pusa-mahasattvas: I.e., great *Bodhisattvas*. *Maha* means great in Sanskrit. 菩薩摩訶薩

Pusa: the Chinese transliteration of the Sanskrit word "*Bodhisattva*," a saint in Buddhism, next in rank to Buddha. This word is a Chinese transliteration in the abbreviated form, or it can also be said to be the Chinese version of the original word. It is adopted by this translator for the facility of its spelling and pronunciation. 菩薩

Q

Quadruple Appearances, the: an important Doctrine as divulged by the Buddha in many Sutras, such as *The Diamond Sutra*; they are: the Ego-appearance, the Alter-appearance, the Multibeing-appearance, and the Lifespan-appearance. Please refer to the text of *The Diamond Sutra*. 四相

Quintessence: the intrinsic nature. 自性、本性

Quintessence of Bodhi: Quintessence, the purest essence. *Bodhi*, Sanskrit, meaning enlightenment. 菩提自性

Quintessence of Constancy, the: The Mind of the Original Nature is not subject to Inconstancy or Transiency, and it is free from all Vitiations as well, hence. 無常自性

R

Realization: same as Enlightenment. 悟

Reciprocal Causality: the inter-relationship between Causes and Effects. 相因

renounce the Worldly Home: I.e., to become a monk. 出家

Repertorial Cognizance, the: I.e., the Eighth Cognizance, in Sanskrit it is called *Alaya Cognizance*, which is the storehouse of all the Karmas done by a person, or a Multibeing. 藏識

Residing Sustenance: I.e., to reside and sustain the Right Dharma, said of the function and duty of the ordained Samgha. 住持

Right Apprehensive Perceptions: correct knowledge and understanding. 正知見

Right Contemplations: correct ideas, notions, and thinkings. 正念、正觀

Right Dharma, the: I.e., the orthodox Dharma. 正法

S

Sacred Status: the fulfilled holy state of either a Pusa or Buddha. 聖位

Sacred Truths, the: I.e., the Four Sacred Truths of Minor Vehicle. 聖諦

Sagacious Eye: I.e., the Eye of Wisdom. 慧眼

Sagacity: the wisdom of Saints and Sages, or Pusas, which is of lower scale compared with the Buddha's Noesis. 慧

Samapatti: Sansk., meaning Equi-advent. A high achievement in meditation, which is acquired by eliminating Somnolence (drowsiness) and Agitation. It is also regarded as an advanced form of *Samadhi*. But in the context here it tends more to mean the meditative state like *Vipasyana*, I.e., visualization or contemplation. 三摩鉢底

Samatha: Sanskrit, meaning cessation, or quietude. This denotes the cessation of annoyance in the mind, from which the quietude, or placidity of the mind is derived. This is the first stage of achievement in meditation that all practitioners need to acquire. 奢摩他

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

Samgharama: a dwelling place for the Samgha, usually a temple. 僧伽藍

Sariputra: one of the Buddha’s Ten Great Disciples, famous for his Wisdom. 舍利弗

Sedate Inhabitation: I.e., the three-month Buddhist retreat, usually taken place annually from April the fifteenth till July the fifteenth of the lunar calendar. 安居

Seminal Noesis: the seed of wisdom; the wisdom that is the origin, or genetic source of all wisdoms. This refers to the wisdom of Budhas, Pusas, and other Saints. 種智

Senses, the: I.e., the five senses. 根

Sentient-kind: same as Multibeings. 有情

Sentiments: emotions. 情

Serene Surcease: Sansk.: *Nirvana*, wherein all Births and Deaths, as well as all the worries accompanied with them, are terminated; hence so named. In the Chinese translation of Sutras, this translated term (Serene Surcease) is much more used than the transliteration of the Sanskrit word (*Nirvana*). 寂滅

Seventh Cognizance, the: I.e., the Manas Cognizance, which is the basis of Egotism. 七識

Shingon Sect: the Esoteric Teaching of Buddha, originally transmitted from India to China in Tang Dynasty, and then from China to

Japan; hence this sect is the Right Esoteric Dharma in Buddha’s Orthodox Teachings. 真言宗

since Time Incipientless: same as “since time immemorial.” 自無始來

Six Cognizances: This consists of Visual Cognizance, Audio Cognizance, Nasal Cognizance, Gustatory Cognizance, Corporal (or Tactile) Cognizance, and Deliberational Cognizance. The Cognizances as a whole would be the Mind; the individual Cognizances are the Mind’s various functionings. 六識

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

Six Heavens of Desires, the: In the Heavenly Realm of Desire, there are Six levels of Heavens, and because the Celestial Beings in each of these levels enjoy very exquisite things of desire, much more so than that which is enjoyed by Terrestrial Beings (Worldly Beings); therefore, they are called the Six Heavens of Desires. 六欲天

Sixth Cognizance, the: I.e., the Deliberational Cognizance. 第六識

Sramana: Sanskrit, a priest or monk. Sramana originally means: one who practices diligently to get rid of the Three Venoms. 沙門

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

Stasis: The Sanskrit word for Stasis is *Dhyana*. *Dhyana* in Buddhism is achieved by means of meditation, which is done in sitting in the lotus posture (cross-legged), and through the special techniques of Contemplation (I.e., Vipasyana) taught by the Buddha. And its outcome can bring miraculous transformations both in the mind and the body. 定

Strayed: same as aberrant. 迷

stupa: Sanskrit, a Buddhist pagoda, usually built in honor of a Buddha, Pusa, or high priest, in which their physical relics are kept both for commemoration and for posterity to worship. 塔、窣堵波

subject to undergoing Samsara pointlessly: I.e., to suffer Samsara (or Transmigration) for nothing. 虛受輪迴

Substantiality, the: meaning the substance of the Mind, or the Native Mind. 本體

Sumeru: Sanskrit, the highest mountain of this Soha World; here it symbolizes something hard to overcome. 須彌

Summertime's Three-month Retreat: In Buddhism, traditionally, there is an annual retreat for all Samgha in summertime, from April 15 till July 15 of the Lunar Calendar. 夏三月安居

Supreme Apprehensive Perceptions: I.e., the highest knowledge and understanding of the Buddha. 無上知見

Supreme Bodhi, the: I.e., the attainment of Buddhahood. 無上菩提

Supreme Grand Nirvana, the: the Nirvana as fulfilled by the Buddha. 無上大涅槃

Sutra: Sanskrit, Buddhist Holy Scripture. 修多羅、經

T

Tactility: perception through contact or touch. 觸

take Cognizance of: recognize. 知

Taming Master: I.e., the Buddha. This is one of the Ten Holy Epithets of the Buddha. Cf. next item. 調御丈夫

Task-Accomplishing Noesis: the Wisdom that can carry out and bring into fulfillment of whatever is to be done. This is one of the Four Buddhaic Noeses. 成所作智

Ten Puissances, the: the ten Supernal Powers of Wisdom of the Buddha, such as “the Power of Wisdom in knowing all Multibeings' Karmic Causes and Effects,” “the Power of Wisdom in knowing all the occurrences in the Three Times without hindrances,” etc. 十力

Terra: ground; earth; it implies the fundamental, substantial “body” of the mind, where all the Meirts grow. This is a significant metaphor in Buddhism, also called “Mental Terra,” symbolizing that the Mind, like the Earth, is spacious and cultivatable.

the Capacitator and the Capacitated: I.e., the Doer and the Done, or the one that is capable of doing something, and that which is done by the former. 能所

the Terminated: I.e., the Annoyances, or Reincarnations as a whole. 寂滅、所滅

the Terminator: I.e., the practitioner who executes the Termination, or Surcease. 寂滅者、能滅

Thirty-seven Bodhi-Assisting Units, the: I.e., the Four Contemplations, the Four Right Assiduities, the Four Fulfilled Masteries, the Five Radices, the Five Puissances, the Seven Consciousness, and the Eight Holy Modi. 三十七助道品

Thirty-two Auspicious Physical Features: The Buddha, through ages and ages of practice, has acquired some very extraordinary physical Features, which are deemed as very auspicious, such as the sign on the breast, the ear-lobes, which extend as long as to the shoulders, etc. These Features are auspicious in that if one contemplates in meditation on any of them, one could accumulate very good merits in the Karma through such meditation. 三十二相

Three Impediments, the: the Karmic Impediments, Annoyant Impediments, and Retributional Impediments. 三障

Three Karmas, the: the Physical Karma, the Oral Karma, and the Mental Karma. 三業

Three Perplexities: These include the Perplexity of Perception-Cogitation, the Perplexity of Inanity, and the Dust-like Perplexities. 三惑

Three Tempora, the: the Three Times; i.e., the past, present, and future times. 三世

Three Temporal Confines: I.e., the Three Times: the past, present, and future. 三際

Three Venoms, the: Avarice, Aversion, and Inanity (or Attachment, Detestation, and Ignorance). 三毒

Thus-Adventist, the: Sanskrit: *Tathagata*. This is also one of the Ten Holy Epithets of the Buddha, meaning: the “Thus-Comer,” or “Thus-come one,” in some other translations. “*Thus*,” in the manner of the Truthful Way as well as of the Sentient-kind's Karmic Occasions. “*Comer*,” one (the Buddha) who manifests Himself in this afflicted world (*Advent*) to salvage the Multibeings, due to compassion. 如來

Thus-Adventist Repertory: the Treasure of the Thus-Adventist, wherein all the Virtues and Wisdom of the Buddha are stored;

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

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

transmute: to transform or alter the quality completely. 轉

Triple Karmas, the: same as the Three Karmas; I.e., the Physical Karma, the Oral Karma, and the Mental Karma. 三業

Tri-Yanaists, the: the Pusa, Auricularist, and the Causality-enlightenist. The Pusa is of the Major Yana, the Causality-enlightenist is of the Medium Yana, and the Auricularist is of the Minor Yana. 三乘

Truthful Way, the: I.e., the way for Bodhi, or Enlightenment. 道

Twelve Genres of Sutras, the: the twelve kinds of styles of the Sutras by which the Buddha preached the doctrines. 十二分經

Twelve Localities, the: These are the Six Sensors (Eye, Ear, Nose, Tongue, Corpus, and Mind) plus the Six Dusts (Color, Sound, Odor, Flavor, Tactility, and Dharma). 十二處

Twenty-five Existents, the: These are the 25 kinds of Being-hoods in the Three Realms, including 14 of them in the Desire Realm (Purgatorial Ext., Animal Ext., Starving-Ghost Ext., Asura Ext., 4 Humanities in the Four Continents, and 6 kinds of lower Celestials), 7 of them in the Material Realm (the higher heavens for Plebeians), and 4 in the Immaterial Realms (the highest heavens for Plebeians). 二十五有

Twenty-five Purified Stasis-Wheels: I.e., twenty-five ways of meditation for the fulfillment of higher *Samadhi*. 二十五清淨定輪

U

Ultraism: extremism; the extremist’s view. 外道

unbegotten and unperishing: I.e., beyond Life and Death, transcending Reincarnation, or Transmigration. “Unbegotten and unperishing” is one of the most important Tenets or Concepts in Ch’an

Buddhism. 不生不滅

Unbiased Learning of Stasis-Wisdom: I.e., to practice Stasis and Wisdom equally and evenly. 定慧等學

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

Undichotomous Dharma: I.e., the Ultimate Truth is supposed to be only One, and so it cannot be dichotomized. 不二法

Undichotomous Tenet: “Undichotomized,” not divided into two. “Tenet,” Truth. As Truth is supposed to be One, and not to be divided; therefore, it is the One Truth, hence. 不二義

undivorced: not separated from. 不離

Universal-Virtue Pusa: Sanskrit: Samantabhadra . He is one of the four leading Pusas in Mahayana Buddhism. 普賢菩薩

unparalleled: I.e., unrivaled; without a match; supreme. 無比

Unpreceptive Conducts: the behaviors in violation of the Buddha’s Precepts. 不律儀

unvitiated and unattached: uncontaminated and uncorrupted. 無壞無著

Upasaka: Sanskrit, a Buddhist male lay practitioner who has officially taken the Five-Precept Vows in a ceremony presided by a qualified Bhiksu in a shrine hall. 優婆塞

Upasika: Sanskrit, a Buddhist female lay practitioner who has officially taken the Five-Precept Vows in a ceremony presided by a qualified Bhiksu in a shrine hall. 優婆夷

upright: I.e., without deceptions and crookedness of any kind. 正直

V

Vajra: Sanskrit; the original meaning is diamond, which is the hardest mineral in the world; hence it stands for hardness, steadfastness and impregnability. 金剛、伐折羅

Valiant Vehemence: also called Valorous Ferocity, which is Assiduity or Diligence in the utmost degree. 勇猛

Venoms: I.e., the Three Venoms: Avarice, Aversion and Inanity; for

these three are most poisonous to our mind, hence. 毒

Veracious: truthful. 真實

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

Vile Realms, the: I.e., the Three Vile Realms: Purgatory, Starving Ghost, and Animal. 惡道

Virtuous Man: One who has formally taken the Three Refuges and at least Five Precepts is deemed a virtuous person in that he has truthfully departed from the vile worldly ways. The Buddha used to address his congregants as “Virtuous Men” and “Virtuous Women.” 善男子

Virtuous Root: that which can effect all merits to live and grow. There are Five Virtuous Roots: Faith Root, Diligence Root, Deliberation Root, Stasis Root, and Wisdom Root. They are called “roots,” because all the Virtues are engendered out of these fundamental Good Roots, just as the life of a plant depends on its roots for nourishment and stability. 善根

Visual Sensor: I.e., the eye. 眼根

Vitality: the root of life. 命根

W

Wheel-revolving Anointed King: In Hindu folklore, a mighty emperor who ruled a vast kingdom with beneficence, rather than by force, and who was loved and respected universally—such a great sovereign or benign ruler was called a Wheel-revolving Anointed King. 轉輪聖王

Wisdom: I.e., Prajna, or Transcendental Wisdom, as opposed to Worldly Wisdom. 智慧

with Dignified Carriage: I.e., according to Buddhist etiquette. 威儀

without raising a single Notion: without conceiving any thought. 不動一念

World-Venerated One, the: Sanskrit: *Bhagavam*. One of the Ten Holy Epithets of the Buddha, meaning: one who is venerated by all the worlds, or worshipped universally. 世尊

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圓覺經 = The Sutra of Consummate

Enlightenment / 釋成觀英譯. --初版. --

臺北市 : 崑盧出版 : 大崑盧寺發行, 2009.

03

面; 公分, (The Major Buddhist

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ISBN 978-957-9373-28-9(平裝)

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發行者：大毘盧寺(台灣)·遍照寺(美國)

出版者：毘盧出版社

登記處：行政院新聞局局版台業字第5259號

贈送處：(1)台灣·大毘盧寺

台北市11691文山區福興路4巷6弄15號

Tel: (02)2934-7281 · Fax: (02)2930-1919

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承印者：田園城市文化事業有限公司

版次：佛曆2553年(2009年3月)觀音聖誕初版敬印二千冊

國際書碼：ISBN 978-957-9373-28-9

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