

《成佛之道》偈頌

**THE WAY TO BUDDHAHOOD
VERSES**

INSTRUCTIONS FROM A
MODERN CHINESE MASTER

印順導師

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CONTENTS

PART I: THE PRELIMINARIES	5
第一章 歸敬三寶 1: TAKING REFUGE IN THE THREE TREASURES	6
Seeking Refuge	6
Seeking Refuge In Things Of This World.....	6
Seeking Refuge In Things Beyond This World	6
Real Refuge: The Three Treasures	7
<i>Praise For The Three Treasures.....</i>	<i>7</i>
<i>The Virtues In Principle And In Practice.....</i>	<i>8</i>
Taking Refuge	8
The Benefits Of Taking Refuge	9
The Essence Of Taking Refuge.....	9
第二章 聞法趣入 2: ATTENDING TO THE DHARMA TO ENTER THE PATH.....	10
The Benefits Of Hearing	10
The Ways To Listen	10
Entering The Path.....	11
The Method: Associating With Good And Knowledgeable People	11
The Requirements	11
<i>Avoiding The Eight Obstacles.....</i>	<i>11</i>
<i>Attaining A Human Form.....</i>	<i>11</i>
The Goal: The Mutually Dependent Three Levels Of Motivation	12
PART II: THE DIVISIONS OF THE TEACHINGS	13
第三章 五乘共法 3: THE DHARMA COMMON TO THE FIVE VEHICLES.....	14
Right Livelihood	14
Right Views	14
The Existence Of Good And Evil	14
The Existence Of Karma (Actions) And Consequences	15
The Existence Of Past And Future Lives	15
The Existence Of Ordinary People And Sages.....	15
The Existence Of The Five Destinies	16
<i>The Three Evil Destinies</i>	<i>16</i>
<i>The Two Good Paths.....</i>	<i>16</i>
The Origin Of Suffering And Bliss	17

The Importance Of Doing Good	17
Right Practice: The Threefold Fortunate Karma.....	17
The Fortunate Karma Of Giving.....	17
The Fortunate Karma Of Ethics	18
<i>The Five Precepts</i>	18
<i>The Eight-Branched Fasting Precepts</i>	18
<i>The Ten Good Precepts</i>	19
The Fortunate Karma Of Meditation	19
<i>Two Perspectives On Achieving The Four Dhyānas</i>	19
<i>The Four Formless States</i>	20
<i>The Four Infinite States</i>	20
Ranking The Three Fortunate Karmas In Order Of Importance.....	20
The Practice Of Recollection	20
<i>The Six Recollections</i>	20
<i>Right Recollection Of Maitreya Buddha</i>	20
第四章 三乘共法 4: THE DHARMA COMMON TO THE THREE VEHICLES.....	21
Resolving To Renounce.....	21
Practitioners Of The Dharma Common To The Three Vehicles	21
The Diversity Of Śrāvaka Practitioners.....	21
The Four Noble Truths And Dependent Origination	22
The Truth Of Suffering	22
<i>The Eight Sufferings</i>	22
<i>The Five Aggregates</i>	22
<i>The Six Sense Organs And The Six Consciousnesses</i>	22
<i>The Six Elements</i>	23
The Truth Of Accumulation	23
<i>Karma</i>	23
<i>The Three Evil Roots</i>	23
<i>Dependent Origination</i>	24
The Truth Of Extinction.....	24
The Truth Of The Way	24
The Practice Of The Way: The Three Studies And The Eightfold Right Path Interwoven .	25
The Three Studies.....	25
<i>The Study Of The Precepts</i>	25
<i>The Study Of Meditation</i>	26
<i>The Study Of Wisdom</i>	26
The Eightfold Right Path.....	27
<i>Right Understanding Of Dependent Origination</i>	27

The Way to Buddhahood Verses

<i>Right Understanding Of The Four Noble Truths</i>	27
<i>Right Thought</i>	27
<i>Right Speech, Right Action, And Right Livelihood</i>	28
<i>Right Diligence</i>	28
<i>Right Mindfulness And Right Concentration</i>	28
The Results Of Practicing The Way Of The Two Vehicles	28
The Fruition Of The Śrāvaka's Practice	29
<i>The First Fruition: Śrotaāpanna</i>	29
<i>The Second And Third Fruition: Sakṛdāgamin And Anāgamin</i>	29
<i>The Fourth Fruition: Arhatship</i>	29
<i>Pratyeka Buddhahood</i>	30
第五章 大乘不共法 5: THE DISTINCTIVE DHARMA OF THE GREAT VEHICLE	31
Resolving To Attain Bodhi	31
From The Śrāvaka Vehicle To The Bodhisattva Vehicle	31
Ways To Enter The Great Vehicle	31
<i>Entering Through Compassion</i>	31
<i>Entering Through The Three Virtues</i>	31
<i>Entering Through The Other Vehicles</i>	31
<i>Entering Through The Teachings</i>	32
Buddha Nature	32
The Bodhisattva	32
The Basis For The Practice Of The Bodhisattva Way	33
The Three Gates Of The Great Vehicle	33
The Three Cumulative Precepts	33
The Practice Of The Bodhisattva Way	33
The Six Pārāmitas	34
<i>The Pārāmita Of Giving</i>	34
<i>The Pārāmita Of Precepts</i>	34
<i>The Pārāmita Of Patience</i>	35
<i>Comments On The First Three Pārāmitas</i>	35
<i>The Pārāmita Of Diligence</i>	36
<i>General Comments On The Final Two Pārāmitas</i>	37
<i>Dhyāna Pārāmita</i>	37
<i>Prajñāpārāmita</i>	39
<i>Skillful Means to Attain Direct Realization</i>	41
<i>The Three Different Systems of Thought</i>	42
<i>The Integration of the Different Systems of Thought</i>	44
The Four All-Embracing Virtues	44

The Way to Buddhahood Verses

The Results Of Practicing The Bodhisattva Way	44
The Stages Of The Bodhisattva Way	45
<i>The Ten Minds</i>	45
<i>The Thirty Stages</i>	45
<i>The Ten Grounds</i>	45
<i>The Duration Of The Bodhisattva Way</i>	46
The Attainment Of Buddhahood	47
<i>The Three Bodies Of A Buddha</i>	47
<i>The Ultimate One Vehicle: Universal Buddhahood</i>	48

PART I:
THE PRELIMINARIES

第一章 歸敬三寶

1: TAKING REFUGE IN THE THREE TREASURES

SEEKING REFUGE

- 1 有海無邊際 世間多憂苦 流轉起還沒 何處是依怙
The Sea of Existence has no boundaries,
The world is full of worry and suffering,
Flowing and turning, rising and falling,
Is there no place of refuge and support?

SEEKING REFUGE IN THINGS OF THIS WORLD

- 2 積聚皆銷散 崇高必墮落 合會要當離 有生無不死
“Accumulations of wealth and riches can be lost,
Those with fame and high status can fall,
Those who are together may be scattered,
Those who are born must die.”
國家治還亂 器界成復毀 世間諸可樂 無事可依怙
The well-governed state will fall into chaos,
The world once formed faces destruction;
Of the pleasures and certainties of life,
None can be relied upon.

SEEKING REFUGE IN THINGS BEYOND THIS WORLD

- 3 鬼神好凶殺 欲天耽諸欲 獨梵依慢住 亦非歸依處
Ghosts and spirits delight in violent murder,
The desirous divine beings are addicted to various cravings,
The Brahma dwells on arrogance;
None of them are a place of refuge.

REAL REFUGE: THE THREE TREASURES

- 4 歸依處處求 求之遍十方 究竟歸依處 三寶最吉祥
People seeking refuge everywhere,
Seeking refuge in all the ten directions,
Finally realize that the ultimate place of refuge
Is to be found in the most auspicious Three Treasures.

Praise For The Three Treasures

Praise for the Virtues of the Buddha

- 5 正法以爲身 淨慧以爲命 智月朗秋空 禮佛兩足尊
The true Dharma is the body of the Buddha.
His life is pure wisdom,
Like the bright moon shining through the autumn sky;
Therefore, we should worship the Honored One of Two Perfections.
- 6 三世佛無量 十方佛亦爾 悲願來濁世 禮佛釋迦文
Buddhas of the three periods are innumerable,
Buddhas of the ten directions are also countless.
Having come to this impure world because of his compassionate vow,
Śākyamuni Buddha is deserving of our worship.
- 7 智圓悲無極 斷障無餘習 三德等究竟 方便示差別
His wisdom is perfect, his compassion infinite.
Overcoming all obstructions, he is totally without remnants of habit.
These three virtues are equal and ultimate for all Buddhas,
But for the sake of skillful means, there are differences.

Praise for the Virtues of the Dharma

- 8 丘井空聚落 朽故寂無人 彼岸林泉樂 禮法離欲尊
The empty well is old and in ruins;
The empty village is quiet and without people;
The far shore is forested and has flowing springs.
The Dharma, honorable and beyond desires, compels our worship.

- 9 正法妙難思 善淨常安樂 依古仙人道 能入於涅槃
The true Dharma is wonderful and inconceivable,
It is excellent, pure, permanent, and joyful.
If one follows the way of the ancient immortals,
One can attain Nirvāṇa.

Praise for the Virtues of the Saṅgha

- 10 依法以攝僧 和樂淨爲本 事和或理和 禮僧眾中尊
To bring together the Saṅgha, the Buddha relied upon the Dharma,
And harmony, joy, and purity were its foundation.
With harmony in practical matters and harmony in principles,
The Saṅgha, most highly honored among assemblies, compels our worship.
- 11 敬僧莫呵僧 亦莫衡量僧 隨佛修行者 住持正法城
One should respect the members of the Saṅgha,
And not scold them or judge them.
For they follow the Buddha as practitioners,
And maintain the true Dharma like a fortress.

The Virtues In Principle And In Practice

- 12 三寶真實德 無漏性清淨 化世真亦俗 佛法得長存
The real virtue of the Three Treasures,
Is faultless and pure in nature.
To transform the world, we should rely on both the real and the worldly virtues.
In this way, the Buddha Dharma can exist forever.

TAKING REFUGE

- 13 自誓盡形壽 歸依佛法僧 至心修供養 時念諸勝利
“All my life I vow
To take refuge in the Buddha, Dharma, and Saṅgha,
With utmost sincerity to make offerings,
And to be mindful of all the extraordinary benefits.”

THE BENEFITS OF TAKING REFUGE

- 14 此歸依最尊 此歸依最勝 不由餘歸依 得樂得安隱
Taking refuge in this way
Is most highly honored and supreme.
Taking refuge in other things will not
Provide bliss and security.

THE ESSENCE OF TAKING REFUGE

- 15 所說歸依者 信願以爲體 歸彼及向彼 依彼得救濟
The aforementioned taking of refuge is,
In essence, the faithful vow;
Turning toward and following the Three Treasures,
Relying on them, people will be helped and saved.
- 16 若人自歸命 自力自依止 是人則能契 歸依真實義
If one vows to devote one's life to them,
Through self-reliance and self-cultivation,
One can be unified with
The real meaning of taking refuge.

第二章 聞法趣入

2: ATTENDING TO THE DHARMA

TO ENTER THE PATH

THE BENEFITS OF HEARING

- 17 由聞知諸法 由聞遮眾惡 由聞斷無義 由聞得涅槃
By hearing one knows all dharmas;
By hearing one can halt the advance of all evils;
By hearing one can end meaningless matters;
By hearing one can attain Nirvāṇa.

THE WAYS TO LISTEN

- 18 如器受於水 如地植於種 應離三種失 諦聽善思念
Like a vessel to hold water,
Like a seed to be planted in the ground,
One should avoid the three mistakes
By listening attentively, thoughtfully, and mindfully.
- 19 病想醫藥想 殷重療治想 隨聞如說行 佛說法如鏡
Think of oneself as being sick, in need of a doctor and medicine;
Thinking of the need to be treated intensively,
One should follow what one has learned and practice it.
The Buddha has said that the Dharma is like a mirror.

ENTERING THE PATH

THE METHOD: ASSOCIATING WITH GOOD AND KNOWLEDGABLE PEOPLE

- 20 趣入正法者 應親近善士 證教達實性 悲愍巧爲說
One who follows the true Dharma
Should associate with benevolent people.
Such people, knowing the true nature of the Dharma,
Have the virtues of realization and teaching,
As well as great compassion and eloquence.
- 21 觀德莫觀失 隨順莫違逆 佛說滿梵行 學者應尊敬
Observing their virtues and not their shortcomings,
One should follow their advice without resisting.
The Buddha has said this lofty conduct is complete.
Good people should be respected by those who learn from them.

THE REQUIREMENTS

Avoiding The Eight Obstacles

- 22 離彼三途苦 不生長壽天 佛世生中國 根具離邪見
In order to listen to the Buddha Dharma, one must:
Avoid the three evil destinies,
Avoid being born in the Longevity Heavens;
Be born in a Buddha age and in the central countries;
Have healthy sense organs and be without deviant views.

Attaining A Human Form

- 23 生死流轉中 人身最難得 憶梵行勤勇 三事勝諸天
In the cycles of transmigration through birth and death,
It is hardest to become human.
The human abilities to recall, to have pure conduct, diligence and courage
Are superior to those of the various divine beings.

- 24 難得今已得 精勤修法行 莫使入寶山 垂手歎空歸
It is hard to become human, but having become human
One should vigorously practice the Dharma.
Do not waste time; this is like entering the mountain of treasure
And returning empty-handed and with regret.

THE GOAL: THE MUTUALLY DEPENDENT THREE LEVELS OF MOTIVATION

- 25 聞法而發心 隨機成差別 下求增上生 現樂後亦樂
So, after hearing the Dharma, one should vow to practice it.
But because of people's different capacities,
The Dharma may appear differently to each of them.
- 26 中發出離心 涅槃解脫樂 最上菩提心 悲智究竟樂
People of the lower grade want to have better future lives
And happiness in the present and in the future.
People of the middle grade vow to leave the three realms
And to enjoy the bliss of liberation in Nirvāṇa.
People of the upper grade vow to attain bodhi
With great compassion, wisdom, and ultimate bliss.
- 27 依下能起上 依上能攝下 隨機五三異 歸極唯一大
On the lower levels, upper levels can be built;
But the higher levels include the lower ones.
Because of people's various capacities, the Five and the Three Vehicles are different.
But to return to the ultimate, there is only one Great Vehicle.
- 28 不滯於中下 亦不棄中下 圓攝向佛乘 不謗於正法
So one should not become stuck at the middle or the lower levels,
Nor should one abandon them.
One should completely include them while progressing toward the Buddha
Vehicle
And not slander the true Dharma.

PART II:
THE DIVISIONS OF THE TEACHINGS

第三章 五乘共法

3: THE DHARMA COMMON TO THE FIVE VEHICLES

- 29 正信歸依者 應修於正見 及修於正命 勝進不爲難
One who has the right faith and has taken refuge in the Three Treasures
Should cultivate right views
And practice right livelihood;
Then it will not be difficult to make superior progress.

RIGHT LIVELIHOOD

RIGHT VIEWS

- 30 所說正見者 人生之正觀
The aforementioned right views
Are the correct understanding of life.

THE EXISTENCE OF GOOD AND EVIL

- 31 心淨或不淨 利他或損他 善行不善行 佛子應諦察
Whether one's mind is pure or defiled,
Whether one's deeds are beneficial or harmful to others,
Whether one's actions are good or evil,
Buddhists should observe these questions carefully.

THE EXISTENCE OF KARMA (ACTIONS) AND CONSEQUENCES

- 32 有報必由業 微小轉廣大 能引或能滿 決定或不定
Karma can definitely lead to retribution or reward.
Karma can change from small to large,
Can guide or complete the stages to fruition,
Is both determined and undetermined,
現生或後報 諸業不失壞
And can bring retribution or reward now, in the next life, or in the more distant future.
No karma will be destroyed before retribution comes.

THE EXISTENCE OF PAST AND FUTURE LIVES

- 33 隨業報善惡 五趣常流轉 隨重或隨習 或復隨憶念
According to karma, good or bad results arise
In the constant transmigrations through the five destinies.
Results may be caused by serious karma, one's daily habits,
Or the thoughts of one's dying moments.
由業往後有 薪盡火相傳
The power of karma leads to future rebirths
Like the flames that continue to burn the wood.

THE EXISTENCE OF ORDINARY PEOPLE AND SAGES

- 34 生死常相續 聖者得解脫 愚智縛脫異 深信勿疑惑
Although birth and death continue among sentient beings,
The sages can find emancipation.
The difference between ignorance and wisdom,
One leading to bondage, the other to emancipation,
Should be believed deeply and without doubt.

THE EXISTENCE OF THE FIVE DESTINIES

- 35 流轉五趣中 身心多苦迫
Circulating within the five destinies,
The body and mind sustain much suffering.

The Three Evil Destinies

- 36 大地獄極熱 近邊遍遊歷 八寒及孤獨 是諸苦中極
The great extremely hot hells,
The peripheral hells all of which one must pass through,
The eight frigid hells and the solitary hells:
These are the worst places for suffering beings.
- 37 旁生種種異 吞噉驅使苦
There are all different kinds of animals
But all experience similar sufferings: being preyed upon or being enslaved.
- 38 餓鬼常饑渴 不淨以爲食
Hungry ghosts always feel hungry and thirsty
And they use filth as food.
- 39 悉由三不善 惡行之所感
The evil destinies come from the unwholesome roots
That lead to evil deeds and their retribution.

The Two Good Paths

- 40 人中苦樂雜 升沈之樞紐 人本誤鬼本 習俗謬相沿
Humans, vexed with suffering and happiness,
Are the pivot of ascent and descent.
Humans are the true pivots, not ghosts;
But this traditional misconception about ghosts still lingers.
- 41 天趣初欲界 色及無色界 身勝壽亦勝 樂勝定亦勝
The first of the heavens is the realm of desire
Followed by the realms of form and formlessness.
Divine beings are physically superior and have the longest lives;
Their joy and their concentration are also superior.

THE ORIGIN OF SUFFERING AND BLISS

- 42 諸苦由惡業 樂由善業集 苦樂隨業盡 修善宜積極
All suffering comes from bad karma,
And all bliss from the accumulation of good karma.
Suffering and bliss stop with the ending of karma,
So we should cultivate good karma diligently.

THE IMPORTANCE OF DOING GOOD

- 43 若時能行善 而未作善業 一旦苦果臨 爾時復何爲
If one has the ability to do good
But has not built up good karma,
And suddenly bitter retribution arises,
Then what good can be done?

RIGHT PRACTICE: THE THREEFOLD FORTUNATE KARMA

- 44 求人而得人 修天不生天 勤修三福行 願生佛陀前
Having wished to become human and having become human,
One should cultivate the Dharma of the Divine Vehicle without wanting to be a
divine being.
Also, one should cultivate the threefold fortunate karma diligently
And vow to be born when the Buddha is present.

THE FORTUNATE KARMA OF GIVING

- 45 依資具得樂 依施得資具 故佛爲眾生 先讚布施福
Humans depend on the basic necessities of life to obtain happiness,
But these necessities are derived from previous charities.
Thus, for sentient beings, the Buddha
Always praises first the good fortune of giving.

- 46 施以捨以利 由悲由敬別 心田事不同 功德分勝劣
One should give willingly and in ways that are beneficial to others,
Having compassion or respect in different circumstances.
There are differences in attitudes, in the fields of good fortune, and in the substances given,
And accordingly there are differences in the levels of merit.
- 47 施應如法施 勿隨至怖報 求報及習先 希天要名等
One should give in a proper way
And not from social pressure, from fear, or from indebtedness;
One should not expect rewards or merely follow family traditions,
Nor should one ask for divine good fortune or for fame.

THE FORTUNATE KARMA OF ETHICS

- 48 克己以利他 堅忍持淨戒
In order to control oneself for the benefit of others,
One has to be determined and patient in keeping the pure precepts.
- 49 以己度他情 莫殺莫行杖 勿盜勿邪淫 勿作虛誑語
Use one's own feelings to measure those of others.
One should not kill or harm others,
Should not steal or engage in improper sexual conduct,
And should not make false statements.
飲酒敗眾德 佛子應受持
Because drinking can destroy all virtues,
Buddhists should also keep the precept of not drinking.

The Five Precepts

- 50 五戒盡形壽 眾福之所歸
To one who keeps the five precepts for life,
All good fortune will come.

The Eight-Branched Fasting Precepts

- 51 加行日夜戒 隨順出離者
For additional practice, there are the one full-day precepts
That follow the lifestyle of the practitioners who have given up lay life.

The Ten Good Precepts

- 52 不殺盜邪淫 不妄語兩舌 不惡口綺語 離貪瞋邪見
The ten good precepts are no killing, no stealing, no improper sexual conduct,
No lying, no backbiting,
No evil words or frivolous talk,
No greedy desires, anger, or deviant views.
諸善之根本 佛說十善業 人天善所依 三乘聖法立
The foundation of all good karma
Is these ten good deeds as explained by the Buddha.
These are the foundation for the good karma of divine and human beings,
Upon which the sacred Dharma of the Three Vehicles is established.

THE FORTUNATE KARMA OF MEDITATION

- 53 欲樂不可著 散亂多眾苦 依慈住淨戒 修定最爲樂
One should not be attached to sensual pleasures.
One should not be scattered and confused, for this brings all kinds of suffering.
One should be kind and persistent in keeping the pure precepts
And have conviction that practicing meditation is most blissful.
- 54 調攝於三事 心一境名定 漸離於分別 苦樂次第盡
Practicing meditation means to regulate and concentrate on three things.
To have one's mind focused in one state is called concentration.
Suffering and pleasure will successively cease.

Two Perspectives On Achieving The Four Dhyānas

- 55 四禪四空處 慈等四無量 佛說諸定法 次第而修習
The four dhyānas, the four formless states,
And the four infinite states,
Methods of meditation of concentration taught by the Buddha,
Should be practiced step by step.

The Four Formless States

The Four Infinite States

RANKING THE THREE FORTUNATE KARMAS

IN ORDER OF IMPORTANCE

- 56 布施多雜染 禪定向獨善 依人向佛道 戒行爲宗要
Acts of charity are often impure.
Practicing meditation may lead only to self-benefit.
To aim for Buddhahood while still being a human being,
Keeping the precepts is therefore the most important element.

THE PRACTICE OF RECOLLECTION

- 57 心性怯畏者 佛說應修念 繫念佛法僧 戒施天功德
For those whose minds are timid and fearful
The Buddha taught the practice of the six recollections:
Being mindful of the Buddha, the Dharma, the Saṅgha,
The merits gained both by giving and by keeping the precepts,
And the possibility of being reborn in heaven,
如入光明聚 陰暗一時失
Is like entering the convergence of light;
Darkness will instantly disappear.

The Six Recollections

Right Recollection Of Maitreya Buddha

- 58 正念彌勒尊 求生彼淨土 法門最希有 近易普及故
To have right recollection of Maitreya Buddha
And vow to be born in his Pure Land –
This method is most precious and rare.
It is very close, easily attainable, and open to all.
見佛時聞法 何憂於退墮
If one sees a Buddha and always the Dharma,
Why should one worry about future regression?

第四章 三乘共法

4: THE DHARMA COMMON TO THE THREE VEHICLES

RESOLVING TO RENOUNCE

- 59 一切行無常 說諸受皆苦 緣此生厭離 向於解脫道
All conditioned things are impermanent;
So, says the Buddha, all sensations lead to suffering.
Because of this, one may grow weary, renounce the world,
And go toward the way of liberation.

PRACTITIONERS OF THE DHARMA COMMON TO THE THREE VEHICLES

- 60 隨機立三乘 正化於聲聞
Because such people have different capacities, the Buddha established Three Vehicles.
The main group for instruction and guidance, however, was the śrāvakas.

THE DIVERSITY OF ŚRĀVAKA PRACTITIONERS

- 61 解脫道遠離 苦樂之二邊
The way of liberation should be far away from
The two extremes of asceticism and pleasure seeking.
順攝樂行者 在家修法行
The Buddha, to accommodate those who wanted to have pleasure,
Allowed laypeople to remain at home to practice the Dharma;
順攝苦行者 出家作沙門
And, to accommodate ascetics,
He allowed them to leave home to be śramaṇas.
- 62 此或樂獨住 或樂人間住
They may prefer to live by themselves alone
Or to live among people.
- 63 或是隨信行 或是隨法行
Their behavior may follow their belief
Or their behavior may follow their understanding.

- 64 雖復種種性 同修出離行
Although they have different characters,
They can cultivate the renunciation of the world in similar ways.

THE FOUR NOBLE TRUTHS AND DEPENDENT ORIGINATION

- 65 佛說解脫道 四諦與緣起 甚深諸佛法 由是而顯示
The way of liberation as taught by the Buddha
Is the Four Truths and dependent origination.
All the profound Buddha Dharmas
Are evidenced by these.
- 66 苦集與滅道 是謂四聖諦
Suffering, accumulation, extinction, and the Way
Are called the Four Noble Truths.

THE TRUTH OF SUFFERING

- 67 苦者求不得 怨會愛別離 生老與病死 總由五蘊聚
Suffering arises from not getting what one desires,
From associating with those who one dislikes and parting with those one loves,
From being born, becoming old, getting sick, and dying,
Which all come from the union of the aggregates.

The Eight Sufferings

The Five Aggregates

- 68 所謂五蘊者 色受想行識 取識處處住 染著不能離
These five aggregates are
Forms, sensations, perceptions, mental formations, and consciousness.
Grasping consciousness, which exists everywhere,
Is contaminated and cannot be disentangled.

The Six Sense Organs And The Six Consciousnesses

- 69 此復由六處 取境而生識
This also can be illustrated by the six sense organs,
Which, grasping external conditions, produce consciousness.

The Six Elements

- 70 或六界和合 世間苦唯爾
Or by the union of the six elements.
The suffering of the world derives from all these.

THE TRUTH OF ACCUMULATION

- 71 苦生由業集 業集復由惑 發業與潤生 緣會感苦果
Suffering comes from the accumulation of karma.
Accumulation of karma comes from confusion,
Which can be triggered or nurtured by afflictions.
Encountering the right conditions will bring about the fruit of suffering.

Karma

- 72 業有身語意 善惡及不動 業滅如種習 百千劫不失
Karma consists of the physical, verbal, and mental,
As well as the good, the bad, and the neutral.
The extinction of karma can be compared to seeds or perfuming;
No karma will be lost in hundreds and thousands of kalpas.
隨業感生死 不出於三界
Sentient beings, experiencing birth and death in accordance with their karma,
Cannot escape from the three realms.

The Three Evil Roots

- 73 煩惱貪瞋癡 不善之根本 癡如醉如迷 瞋重貪過深
The afflictions: desire, anger, and ignorance
Are the roots of all evils.
Ignorance is like being drunk and confused,
The fault of anger is serious and that of greed is deep.
- 74 佛攝諸煩惱 見愛慢無明 我我所攝故 死生永相續
The Buddha, to include all the afflictions, points to
Self-centered views, self-love, ignorance, and arrogance.
Because of the attachment to "I and mine",
Birth and death will always continue.

Dependent Origination

- 75 苦集相鉤纏 死生從緣起 佛說十二支 如城如果樹
Suffering and accumulation become entangled with one another.
Death and birth arise from dependent origination
Which has twelve links, as taught by the Buddha.
They are like a castle or a fruit tree.
- 76 無明之所覆 愛結之所繫 有識身相續 相續而不已
Cloaked in ignorance,
Bound by the knots of desire,
The body with consciousness continues,
Ceaselessly continues.
- 77 緣識有名色 從是有六處 根境相涉觸 從觸生於受
Originating in consciousness there is name and form.
From these come the six sense organs.
The meeting of faculties and objects forms contact.
From contact comes sensation.
緣受起於愛 愛增則名取 因是集後有 生老死相隨
Through sensation arises desire.
Increasing desire becomes clinging.
Therefore they accumulate to form existence in the future,
And birth, aging, and death all follow.

THE TRUTH OF EXTINCTION

- 78 滅應滅於惑 惑滅則苦滅 解脫於癡愛 現證寂滅樂
To stop birth and death, confusion should be eliminated.
When it is extinguished, suffering ceases.
Being liberated from ignorance and desire,
One immediately realizes the bliss of stillness and extinction.

THE TRUTH OF THE WAY

- 79 能滅苦集者 唯有一乘道 三學八正道 能入於涅槃
That which can eliminate suffering and accumulation
Is only the way of the One Vehicle.
The three studies and the eightfold right path
Can lead to Nirvāṇa.

THE PRACTICE OF THE WAY:

THE THREE STUDIES AND THE EIGHTFOLD RIGHT PATH INTERWOVEN

THE THREE STUDIES

- 80 初增上尸羅 心地淨增上 護心令不犯 別別得解脫
First, the superior śīla,
With the power of a pure mind
Can protect the mind from committing offenses
And each precept, by itself, is liberating.

The Study Of The Precepts

- 81 出家戒類五 沙彌沙彌尼
The five and eight precepts for the laity
Are as described before.
- 82 比丘比丘尼 及式叉摩那
The precepts for monastics are grouped into five:
Śramaṇera, śramaṇerikā, Bhikṣu, bhikṣunī, and śikṣamaṇa.
- 83 於中具足戒 戒法之最勝 殷重所受得 護持莫失壞
Among these, the full precepts
Are the truly superior.
Receive these solemnly,
Guard them carefully, and do not lose or spoil them.
- 84 極重戒有四 殺人不與取 淫行大妄語 破失沙門性
Violation of the four most serious precepts –
Killing people, taking what is not given,
Having sex, and telling serious lies –
Will destroy the nature of the śramaṇa.
- 85 餘戒輕或重 犯者勿覆藏 出罪還清淨 不悔得安樂
The remaining precepts range from light to serious.
One should not conceal it if one violates a precept.
After repentance, one can resume purity
With joy and without regret.
- 86 能持於淨戒 三業咸清淨
One who can keep the pure precepts
Will purify the threefold karma.

- 87 密護於根門 飲食知節量 勤修寤瑜伽 依正知而住
Closely guard the gates of the senses;
Control the consumption of food and drink;
Diligently practice wakeful yoga,
And live with right knowledge.
- 88 知足心遠離 順於解脫乘
Be content and detached
So as to follow the vehicle of liberation.
- 89 此能淨尸羅 亦是定方便
All these can purify śīla
And be skillful means for achieving concentration.

The Study Of Meditation

- 90 進修於定學 離五欲五蓋
To further the study of meditation
One should stay away from the five desires and the five hindrances.
- 91 不淨及持息 是名二甘露
Contemplation of impurity and controlled breathing
Are called the two ambrosias.
- 92 依此而攝心 攝心得正定 能發真慧者 佛說有七依
Following these to collect the mind,
One can attain right concentration.
The development of true wisdom
Comes from the seven dependable concentrations taught by the Buddha.

The Study Of Wisdom

- 93 增上慧學者 即出世正見
The study of superior wisdom is
Right understanding that transcends this world.
- 94 佛爲阿難說 緣起義甚深 此有故彼有 此生故彼生
The Buddha told Ānanda that
The meaning of dependent origination is profound:
When this exists, that exists;
When this arises, that arises.
無常空無我 惟世俗假有
Everything is impermanent and has no self,
Having only worldly conventional existence.

THE EIGHTFOLD RIGHT PATH

Right Understanding Of Dependent Origination

- 95 此無故彼無 此滅故彼滅 緣起空寂性 義倍復甚深
When this does not exist, that does not exist;
When this ceases, that ceases.
The empty and calm nature of dependent origination
Has an even more profound meaning.
- 96 此是佛所說 緣起中道義 不著有無見 正見得解脫
Such was taught by the Buddha:
Dependent origination from the perspective of the Middle Way
Is not attached to the view of either existence or nonexistence.
One can be liberated with such right understanding.

Right Understanding Of The Four Noble Truths

- 97 又復正見者 即是四諦慧
Right understanding also means
Insight into the Four Truths.
如實知四諦 應斷及應修 惑苦滅應證 由滅得涅槃
Knowing the Four Noble Truths as they are,
One should sever accumulation and practice the Way,
And should realize the extinction of the pain of confusion,
For from extinction one realizes Nirvāṇa.

Using The Worldly To Enter The World-Transcending

- 98 先得法住智 後得涅槃智 依俗契真實 正觀法如是
First attain the wisdom that abides in the Dharma,
Then attain the wisdom that comes from Nirvāṇa.
Following conventional truth to align oneself with reality
Is the way of right understanding.

Right Thought

- 99 正思向於厭 向離欲及滅
Right thought leads to renunciation,
To the abandonment of desire, and to extinction.

Right Speech, Right Action, And Right Livelihood

- 100 正語業及命 淨戒以爲性
Right speech, action, and livelihood
Have pure precepts as their basic nature.
- 101 始則直其見 次則淨其行 足目兩相成 能達於彼岸
Start with upright views,
Follow through with pure conduct.
These in cooperation, like the eyes and the legs,
Can bring one to the other shore.

Right Diligence

- 102 正勤遍策發 由念得正定 依定起證慧 慧成得解脫
Right diligence can generally propel
One from mindfulness to right concentration.
Relying on concentration, the realization of wisdom arises;
Having attained wisdom, one becomes emancipated.

Right Mindfulness And Right Concentration

- 103 佛說諸道品 總集三十七 道同隨機異 或是淺深別
All the grades of the Way as taught by the Buddha
Are grouped into thirty-seven.
The Way is the same, the presentations vary according to people's capacities,
Or they differ in the level of difficulty.

THE RESULTS OF PRACTICING THE WAY OF THE TWO VEHICLES

- 104 此是聖所行 此是聖所證 三乘諸聖者 一味涅槃城
These are practices by the sages
And are realized by them.
The sages of the Three Vehicles
Experience the same emancipation and enter the city of Nirvāṇa.
- 105 通論解脫道 經於種熟脫 修證有遲速 非由利鈍別
Generally, along the way to emancipation,
One has to go through the planting, maturing, and liberating stages.
Realization from one's practice may be attained quickly or slowly,
But this does not depend on one's level of intelligence.

THE FRUITION OF THE ŚRĀVAKA'S PRACTICE

The First Fruition: Śrotaāpanna

- 106 見此正法者 初名須陀洹 三結斷無餘 無量生死息
One who truly understands the true Dharma,
Is initially called śrotaāpanna.
The three bonds are completely cut,
And endless births and deaths are ended.

The Second And Third Fruition: Sakṛdāgamin And Anāgamin

- 107 二名斯陀含 進薄修斷惑
The second is called sakṛdāgamin.
Confusion is reduced through further practice.
- 108 三名阿那含 離欲不復還
The third is called anāgamin.
The realm of desire has been left behind; there is no returning.

The Fourth Fruition: Arhatship

- 109 斷惑究竟者 名曰阿羅漢 畢故不造新 生死更無緣
One who completely cuts off all confusion
Is called an arhat.
Previous karma is ended, and new karma is not created;
Nor is any condition for rebirth and death provided.
- 110 此或慧解脫 或是俱解脫 六通及三明 世間上福田
They may be liberated by their wisdom
Or be liberated completely.
Having the six supernatural powers and three insights,
The arhats are the superb fields of good fortune in the world.
- 111 明淨恒不動 如日處晴空 一切世間行 不染如蓮華
Clear, pure, and always unmoving,
They are like the sun in the clear sky.
All their actions on earth
Are undefiled, like lotus flowers.

Pratyeka Buddhahood

112 或不由他覺 從於遠離生 名辟支迦佛 合說爲二乘

Those who are enlightened without teachers

And who live far away

Are called pratyekabuddhas.

Together with the śrāvakas, they are called the Two Vehicles.

第五章 大乘不共法

5: THE DISTINCTIVE DHARMA

OF THE GREAT VEHICLE

RESOLVING TO ATTAIN BODHI

- 113 恥有所不知 恥有所不能 恥有所不淨 迴入於大乘
Ashamed for not knowing,
Ashamed for not being able,
Ashamed for not being totally pure,
The arhats should turn to and enter the Great Vehicle.

FROM THE ŚRĀVAKA VEHICLE TO THE BODHISATTVA VEHICLE

WAYS TO ENTER THE GREAT VEHICLE

- 114 不忍聖教衰 不忍眾生苦 緣起大悲心 趣入於大乘
Not tolerating the decline of the noble teachings,
Not tolerating the suffering of sentient beings,
Through the arising of great compassion,
Enter into the Great Vehicle.

Entering Through Compassion

Entering Through The Three Virtues

- 115 或以信願入 或智或悲入
Some enter with the faithful vow;
Some enter with wisdom, some with compassion.

Entering Through The Other Vehicles

- 116 或依聲聞入 或天或人入
Some enter as śrāvakas;
Some enter as divine beings, some as humans.

Entering through the Śrāvaka Vehicle

Entering through the Divine Vehicle

Entering through the Human Vehicle

Entering Through The Teachings

- 117 趣入大乘者 直入或迴入 相應諸教法 實說方便說
Those who enter into the Great Vehicle
Do so either directly or indirectly.
The corresponding teachings
Are the real teaching and the skillful teaching.

BUDDHA NATURE

- 118 眾生有佛性 理性亦行性 初以習成性 次依性成習
Sentient beings have Buddha nature,
Which encompasses absolute nature (the fundamental principle)
And functional nature (the phenomenal developments).
Initially, relying on practice, they develop this nature.
以是待修習 一切佛皆成
Then, relying on this nature, they become more practiced.
Only through practice can all become buddhas.

THE BODHISATTVA

- 119 發心名菩薩 眾生之上首 世出世功德 悉由菩薩有
Having made the resolution, one can be called a bodhisattva
Who presides over all sentient beings.
The worldly and world-transcending virtues
All come from the bodhisattvas.

THE BASIS FOR THE PRACTICE OF THE BODHISATTVA WAY

- 120 菩薩之所乘 菩提心相應 慈悲爲上首 空慧是方便
The vehicle of the bodhisattvas
Corresponds with bodhi mind,
Is guided by kindness and compassion,
And has the wisdom that comes from emptiness as its skillful means.
依此三要門 善修一切行 一切行皆入 成佛之一乘
Enter by these three important gates,
And cultivate all practices skillfully,
For they all lead to the One Vehicle to become a Buddha.

THE THREE GATES OF THE GREAT VEHICLE

THE THREE CUMULATIVE PRECEPTS

- 121 菩薩之學處 十善行爲本 攝爲三聚戒 七眾所通行
The bodhisattvas' "places of learning",
Having the ten good deeds as their foundation,
Are included in the three cumulative precepts,
Which all the seven classes of disciples can keep.
- 122 退失菩提心 嫉慳與瞋慢 障於利他行 違失大乘戒
Withdrawal and loss of bodhi mind,
Jealousy, stinginess, anger, and arrogance
Obstruct the acts of benevolence
And violate the precepts of the Great Vehicle.

THE PRACTICE OF THE BODHISATTVA WAY

- 123 總攝菩提道 六度與四攝 漸入於諸地 圓滿佛功德
Altogether, the bodhisattva way includes
The six transcendences and the four all-embracing virtues.
By entering the different grounds gradually,
One makes complete the virtues of a buddha.

THE SIX PĀRĀMITAS

The Pārāmita Of Giving

- 124 身及諸受用 三世一切善 爲利諸眾生 無惜而行施
For the benefit of all sentient beings,
The body, all usable things,
And all good dharmas of the three periods,
Should not be saved but should be given away.
- 125 下士爲己施 中士解脫施 利他一切施 是則名大士
Lower people give for the sake of themselves.
Middle people give for their own liberation.
Those who give all for the benefit of others
Are called great people.
- 126 財法無畏施 難施殷勤施 聞施心歡喜 勝於寂滅樂
The giving of wealth, dharma, and fearlessness
Is difficult but should be sympathetic and sincere.
The joy that comes from hearing of the need to give
Is superior to the happiness of Nirvāṇa.
- 127 或有不應施 自他及所爲
Something should not be given
If you are unable, others are unreasonable, or requests are invalid.
- 128 施以捨心勝 常修於意樂
The resolution to renounce is the superior aspect of bestowing,
So one should always practice this mental joy.
- 129 三輪處處著 是施名世間 三輪空相應 出世波羅蜜
When attached to the three wheels,
Giving is described as worldly.
Giving that is not connected to the three wheels
Is called the world-transcending pārāmita.

The Pārāmita Of Precepts

- 130 戒斷於損他 普施無所畏
Keeping the precepts puts an end to the injury of others
And gives rise to universal fearlessness.

- 131 失戒眾患本 惡趣亦貧困
Breaking the precepts is the root of all problems
Such as evil destinies and poverty.
持戒三善本 增上決定勝 爲他淨尸羅 則入於大乘
Keeping the precepts is the root of threefold goodness:
A better future, decidedly superior fruit,
And – by keeping the pure precepts for the benefit of others –
Entrance to the Great Vehicle.
- 132 受持淨戒者 如護於浮囊 不輕於毀犯 持犯俱不著
Those who accept and keep the pure precepts
Should guard them as if they were a life preserver.
They should not look down on those who break them
Or be obsessed with keeping or breaking them.

The Pārāmita Of Patience

- 133 攝護於眾生 菩薩修忍度 耐怨安受苦 及諦察法忍
To embrace and protect sentient beings,
Bodhisattvas practice the transcendence of patience,
Tolerating hateful insults, calmly accepting suffering,
And carefully observing the Dharma.
- 134 瞋他有何益 自他增憂苦 瞋火燒善根 忍則五德具
What benefit is there is being angry at others?
It increases the sorrow and suffering of oneself and others.
The fire of anger burns up the roots of goodness
While patience encompasses the five virtues.

Comments On The First Three Pārāmitas

- 135 施戒及安忍 多爲在家說 廣聚福資糧 是佛色身因
The transcendence of giving, precepts, and patience,
Mostly taught to the laity,
Are the provisions for accumulating vast blessings
And the cause for a physical body like that of a Buddha.

The Pārāmita Of Diligence

- 136 佛說精進度 福智之資糧 無厭心如海 力盡而不止
The transcendence of diligence as taught by the Buddha is
The provision necessary for the attainment of blessings and wisdom.
One's mind should be insatiable, as vast as the ocean;
Even when one's strength is exhausted, one's mind should never stop.

The Obstructions and the Ways to Overcome Them

- 137 推延著世樂 自輕心怯弱
The obstructions are procrastination, attachment to worldly pleasures,
Self-disparagement and timidity.

Taming the Mind Not to Retreat

- 138 滿果亦難行 久處於生死 資糧廣無邊 練心勿退屈
Because of the difficulty of achieving buddhahood,
The long period of births and deaths,
And the vast provisions needed,
One must train the mind not to retreat or give up.

Taking the Easy Paths

- 139 怯弱下劣者 希求易行道
Those who are timid and inferior,
Wish to have an easy path to practice.
- 140 佛有勝方便 攝護於初心
The Buddha has special skillful means
To embrace and protect these beginners.
- 141 於中殊勝者 往生極樂土 彌陀佛力持 不退於菩提
Of these, one of the most special
Is to be reborn in the Most Blissful Land.
Blessed by the power of Amitābha Buddha,
They will not retreat from attaining enlightenment.
- 142 不捨現法樂 而向於菩提 藥師大悲願 東方現淨土
For those who cannot renounce worldly pleasures
But wish to attain enlightenment,
The Medicine Buddha vowed compassionately
To provide a Pure Land in the east.

The Four Powers

- 143 勝解堅固力 歡喜休息力 能修於四力 精進不爲難
Superior understanding, strong will,
Joy and rest are the four powers.
If one cultivates them,
One can easily be diligent.

General Comments On The Final Two Pārāmitas

- 144 三乘諸勝德 悉由定慧生
All the superior virtues of the Three Vehicles
Come from concentration and wisdom.
- 145 修習止觀者 應先修習止 止成觀乃成 次第法如是
Those who practice cessation and contemplation
Should first practice putting the scattered mind to rest,
When cessation is achieved, contemplation is also achieved.
This rule of practice is the proper sequence.

Dhyāna Pārāmita

- 146 依住堪能性 能成所作事
Relying on the abiding mind can produce the ability
Both to undertake and to accomplish what needs to be done.

The Five Faults and Eight Cutting Actions

- 147 由滅五過失 勤修八斷行
Right concentration comes from extinguishing the five faults
By diligently practicing the eight cutting actions.
- 148 懈怠爲定障 信勤等對治
Laziness, the barrier to concentration,
Can be counteracted with faith, diligence, aspiration, and tranquility.
- 149 正念曾習緣 令心不餘散 明記不忘念 安住而明顯
Right mindfulness of the object to which one has become accustomed
Can keep the mind from being scattered.
Remembering clearly by not losing mindfulness,
The object of focus abides calmly and is revealed clearly.

- 150 聖說是所緣 能淨惑障者 或順於正理 能向於出離
The objects of mindfulness taught by the sages
Are able to purify the mind of illusions,
To correspond with the truth,
And to lead to renunciation.
- 151 大乘多修習 念佛與念息
In the Great Vehicle, most people practice
Mindfulness of a buddha and mindfulness of breathing.
- 152 念佛由意念 真佛非像佛 觀相而持心 善識於方便
Mindfulness of a buddha comes from focusing the mind
On a real buddha, not on a statue of a buddha.
To settle the mind by contemplating the form of a buddha
One should be familiar with various skillful means.
- 153 念息數隨止 非風非喘氣
Mindfulness of breathing includes counting, following, and stopping.
The breathing should not be blustery or gasping, nor should one feel the breathing.
- 154 覺了沈與掉 正知不散亂
Realizing the presence of stupor or restlessness,
With right knowledge, stop the mind from being scattered.
- 155 爲斷而作行 切勿隨彼轉
To eliminate such problems and take action,
One should not follow or be influenced by them.
- 156 滅時正直行 斷於功行失
When these problems have been overcome, simply practice straightforwardly,
And thus avoid the mistake of using too much effort.

The Nine Abiding Minds

- 157 內住亦續住 安住復近住
Inward abiding and continuous abiding,
Calm abiding and abiding nearby,
調順及寂靜 次最極寂靜
Harmonized abiding and quietude,
Followed by supreme quietude,
專注於一趣 等持無作行
Single-pointed concentration,
And maintaining equanimity without action –
聖說止方便 不越九住心
These methods of cessation, taught by the sages,
Are the nine stages of mental abiding.
- 158 若得輕安樂 是名止成就
If one attains wonderful light bliss in practice,
This can be called the achievement of cessation.

The Achievement of Concentration

- 159 明顯無分別 及妙輕安樂 是道內外共 由觀成差別
In concentration clarity, non-differentiation,
And a wonderful light bliss
Can be attained by Buddhists and non-Buddhists;
But concentration differs in terms of the wisdom that comes from contemplation.

Prajñāpāramita

- 160 般若波羅蜜 最尊最第一 解脫之所依 諸佛所從出
The Prajñāpāramita
Is nobly superior,
Because all liberation relies on it
And all buddhas come from it.
- 161 現證由修得 修復由思聞 善友及多聞 實為慧所依
The direct realization of enlightenment comes from practice,
And practice comes from thinking and learning.
Virtuous friends and further learning
Are to be relied on for the development of wisdom.

- 162 般若本無二 隨機行有別 般若諸經論 於此最親切
Prajñā is fundamentally nondual;
However, the practice varies because of people's different capacities.
The sūtras and treatises on prajñā
Are the closest guides for the practitioners of prajñā.

The Contemplation of the Two Truths

- 163 諸佛依二諦 爲眾生說法 依俗得真諦 依真得解脫
All buddhas, following the two truths,
Teach sentient beings the Dharma.
Following the conventional truth, one can attain the ultimate truth;
Following the ultimate truth, one can attain liberation.
- 164 世俗假施設 名言識所識 名假受法假 正倒善分別
Everything that is conventionally established in the world
Can be recognized by "name and speech" consciousness.
Names, perceptions, and things are conventional,
But the conventionally true and false should be skillfully differentiated.
- 165 自性如何有 是觀順勝義
How does inherent nature exist?
This can be discovered by wisdom in accord with the ultimate truth.
- 166 苦因於惑業 業惑由分別 分別由戲論 戲論依空滅
Suffering comes from confusion and karma,
Which come from discrimination.
Discrimination evolves from meaningless elaboration:
Meaningless elaboration can be eliminated by the contemplation of emptiness.

The Contemplation of Twofold Emptiness

- 167 諸法因緣生 緣生無性空 空故不生滅 常住寂靜相
All things arise from causes and conditions.
What arises conditionally is empty, without an inherent nature.
Being empty, all things are neither born nor extinct,
But are always in perfect stillness.
- 168 法不自他生 不共不無因 觀是法空性 一切本不生
A thing cannot arise by itself or through another;
It cannot arise from the two together or without cause.
Contemplating the empty nature of things
One can know that no thing has ever arisen.

The Contemplation of Things Being Empty

The Contemplation of the Self Being Empty

- 169 我不即是蘊 亦復非離蘊 不屬不相在 是故知無我
The self is neither identical to the five aggregates
Nor is it separate from the aggregates.
They do not belong to or coexist with each other.
For these reasons it is known that there is no self
- 170 若無有我者 何得有我所 諸法性尚空 何況於彼我
If there is no self, no "I",
How can there be a "mine"?
The nature of all things is empty,
So of course the self is too!

Synthesizing the Emptiness of Things and the Emptiness of the Self

Skillful Means to Attain Direct Realization

- 171 惑業由分別 分別由於心 心復依於身 是故先觀身
Karma and confusion stem from discrimination.
Discrimination comes from the mind,
And the mind depends on the body.
Therefore, contemplate the body first.

Contemplating the Body to Attain Direct Realization

Contemplating the Nonexistence of "I and mine" to Attain Direct Realization

- 172 無我無我所 內外一切離 盡息諸分別 是為契真實
Knowing there is no "I" or "mine",
Dissociating from everything, internal and external,
Extinguishing all discrimination,
One is in accord with reality!

Correctly Understanding Nondiscrimination to Attain Direct Realization

- 173 真實無分別 勿流於邪計 修習中觀行 無自性分別
Real nondiscrimination
Should not lead to erroneous schemes.
The meditation on the mean
Is to be done without the discrimination of inherent nature.
- 174 以無性正見 觀察及安住 止觀互相應 善入於寂滅
Relying on the right understanding of emptiness,
Investigate and dwell in tranquility.
With cessation and contemplation complementing each other,
One can skillfully enter calmness and extinction.

Following the Sequence of Cessation and Contemplation to Attain Direct Realization

- 175 善哉真般若 善哉真解脫 依無等聖智 圓滿諸功德
Excellent is the true prajñā!
Excellent is the true liberation!
Following this unparalleled and holy wisdom,
One can perfectly complete all virtues.

The Three Different Systems of Thought

- 176 法性本無二 隨機說成異 了義不了義 智者善抉擇
The nature of the Dharma has never been dual
But is presented differently under different conditions.
Whether a system of thought reveals the whole truth or not,
Wise people should skillfully make their own decision.

The Empty Nature Mere Name System

- 177 諸法從緣起 緣起無性空 空故從緣起 一切法成立
All things arise from conditions.
Dependent origination has no inherent nature and is empty.
Because it is empty, it has to arise in accordance with conditions.
Thus are all things established.
現空中道義 如上之所說
The meaning of the Middle Way in both existence and emptiness
Has been discussed above.

The False Imagination Mere Consciousness System

- 178 一切法無性 善入者能入 或五事不具 佛復解深密
All things are without an inherent nature.
Those who skillfully understand will be able to understand this.
But for those who have not accomplished the five deeds,
The Buddha repeatedly explained the *Samdhinirmocana Sūtra*.
- 179 或是無自性 或是自相有
Either there is no inherent nature
Or there is inherent nature.
- 180 緣起自相有 即虛妄分別 依識立緣起 因果善成立
Dependent origination that has inherent existence
Is baseless discrimination.
Based on consciousness, dependent origination can be established
And then cause and effect can be well founded.
- 181 心外法非有 心識理非無 達無境唯識 能入於真實
Things outside the mind are nonexistent,
And the mind's consciousness is not, in principle, nonexistent.
Realizing that false external objects are manifested through mere consciousness,
One can enter reality.

The Truly Eternal Mere Mind System

- 182 或以生滅法 縛脫難可立 畏於無我句 佛又方便攝
Some cannot think that the law of arising and extinction
Cannot be the foundation of being bound and being liberated
Because they are afraid of the phrase "the nonexistence of the self."
Therefore, the Buddha again embraced them with skillful means.
- 183 甚深如來藏 是善不善因
The profound Tathāgatagarbha
Is the bases of good and evil.
- 184 無始習所熏 名爲阿賴耶 由此有生死 及涅槃證得
Being permeated by residual habits from beginningless time,
Tathāgatagarbha is called ālaya.
From it there is birth and death
And the realization of Nirvāṇa.

- 185 佛說法空性 以爲如來藏 真如無差別 勿濫外道見
The Buddha taught that the empty nature of things
Is Tathāgatagarbha.
True suchness is undifferentiated,
And should not be mixed with non-Buddhist views.

The Integration of the Different Systems of Thought

- 186 方便轉轉勝 法空性無二 智者善貫攝 一道一清淨
With every transformation, these skillful means become more admirable
While the empty nature of things remains non-dual.
The wise should skillfully integrate them
As one pure Way.

THE FOUR ALL-EMBRACING VIRTUES

- 187 成熟眾生道 佛說以四攝 布施及愛語 利行與同事
The way to ripen all sentient beings
Is through the four all-embracing virtues taught by the Buddha:
Giving, affectionate speech,
Beneficial conduct, and working together.

THE RESULTS OF PRACTICING THE BODHISATTVA WAY

- 188 初修菩提心 習行十善業 成就心不退 入於大乘道
One should initially cultivate the bodhi mind
And then practice the ten good deeds.
When bodhi mind is firmly set,
One can enter the way of the Great Vehicle.

THE STAGES OF THE BODHISATTVA WAY

The Ten Minds

The Thirty Stages

- 189 以諸勝解行 廣集二資糧 經一無數劫 證入於聖位
Relying on various superior understanding and practices,
And richly accumulating the two provisions,
After one countless kalpa
One can enter the level of sages.

The Ten Grounds

- 190 初住極喜地 生諸如來家 斷除三種結 施德最增勝
Upon entering the first ground, that of extreme joy,
A bodhisattva is born into the Tathāgata's family.
Having cut the three bonds,
Such a bodhisattva has the supreme virtue of giving.
- 191 戒德滿清淨 名爲離垢地
The bodhisattva, by keeping the precepts complete and pure,
Enters the undefiled ground.
- 192 發光地忍勝 慧火除諸冥
At the radiant ground, a bodhisattva with superior patience
Attains the wisdom that eliminates all darkness.
- 193 進滿修覺分 燄慧見無餘
Completely diligent in cultivating the branches of enlightenment,
The bodhisattva enter the ground of blazing wisdom,
In which the view of the self completely disappears.
- 194 難勝靜慮勝 善達諸諦理
Upon entering the ground that is difficult to overcome, with superior
concentration
The bodhisattva can skillfully understand all the principles of the truth.

- 195 第六現前地 慧勝住滅定 佛法皆現見 緣起真實性
The sixth ground is the ground of manifestation.
The bodhisattva with superior wisdom
And in the concentration of complete extinction
Will see, with clarity, all Buddha Dharmas
And the true nature of dependent origination.
常寂常悲念 勝出於二乘
Such constant stillness and compassionate mindfulness
Surpasses that of the Two Vehicles.
- 196 遠行於滅定 念念能起入 方便度熾然 二僧祇劫滿
At the ground that goes far, in the concentration of complete extinction,
Each thought can alternate between being in and out of concentration;
The transcendence of skillful means is like a strong fire
That ends the second countless kalpa.
- 197 進入不動地 無相無功用 盡斷三界惑 大願極清淨
Entering the motionless ground,
Without form and without effort,
The bodhisattva cuts off all confusion of the three realms.
Such a bodhisattva's great vows are extremely pure.
以如幻三昧 三有普現身
Through illusory Samādhi
The bodhisattva appears in different forms throughout the three realms.
- 198 善慧無礙解 圓淨一切力
At the ground of good wisdom, with unhindered understanding,
The bodhisattva completes and purifies all powers.
- 199 第十法雲地 諸佛光灌頂 智增澍法雨 長善如大雲
At the tenth ground, that of the Dharma cloud,
All buddhas shower light upon the bodhisattva's head.
With increased wisdom, and pouring the rain of the Dharma,
Like a great cloud the bodhisattva helps the good grow.

The Duration Of The Bodhisattva Way

- 200 菩薩所修道 三祇歷十地 頓入與漸入 隨機有差別
The way cultivated by the bodhisattva
Passes through three countless kalpas and ten grounds.
Whether bodhisattvas become buddhas suddenly or gradually
Depends on their different capacities.

THE ATTAINMENT OF BUDDHAHOOD

- 201 三僧祇劫滿 登於妙覺地
When three countless kalpas are completed,
The bodhisattva ascends to the ground of wonderful enlightenment.

The Three Bodies Of A Buddha

- 202 佛身最寂滅 平等無分別 如彼摩尼珠 妙用利群生
The body of a buddha is of utmost stillness and extinction,
Impartial and without discrimination.
Like a maṇi pearl,
It has wonderful effects that benefit all sentient beings.
- 203 法性所流身 念念現一切 佛事菩薩事 二乘眾生事
In the body that flows out of the nature of things,
Everything appears moment after moment:
The phenomena of buddhas, of bodhisattvas,
Of the Two Vehicles, of all sentient beings,
三世盡十方 依正悉無礙 於一現一切 一切入於一
Of the three periods of time, and of all the ten directions.
The dependent and the direct consequences coexist without conflict.
From one, everything appears
And everything enters into one.
- 204 十力四無畏 十八不共法 大悲三不護 妙智佛功德
The ten powers, the fourfold fearlessness,
The eighteen distinctive characteristics,
Great compassion, the threefold karma that needs no guarding,
And wonderful wisdom are the virtues of buddhas.
- 205 佛住於淨土 十八事圓滿 與諸菩薩眾 受用於法樂
A buddha, abiding in a Pure Land,
Has eighteen perfections, and,
Together with all bodhisattvas,
Enjoys the bliss of the Dharma.
- 206 諸法真實義 及證真實慧 無變異差別 是故無別乘
The true meaning of all the Dharma
And the wisdom that realizes the truth
Are unchanging and undifferentiated.
Therefore, there is no other Vehicle.

- 207 佛得不動身 悲願化三有 示淨或示穢 咸令入涅槃
The buddha, having attained the motionless body
And having compassionately vowed to save the beings of the three realms,
Appears in pure or defiled lands
To enable all to enter Nirvāṇa.
- 208 爲除眾疲乏 化作可愛城 終示真實相 故唯一佛乘
In order to relieve people's exhaustion,
A lovely city is magically created.
Eventually the true form is revealed.
Therefore, there is only on Buddha Vehicle.

The Ultimate One Vehicle: Universal Buddhahood

- 209 一切諸善法 同歸於佛道 所有眾生類 究竟得成佛
All good Dharmas
Lead toward the Buddha Way.
Therefore, all sentient beings
Can ultimately become buddhas.