

# 圓覺經

## Complete Enlightenment Sutra

由 謝宏其 (台灣) 翻譯成白話中文和英文  
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# 序

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佛是已經覺悟宇宙人生真相的大覺悟者，後世想追求覺悟的修行者若能追隨佛的教導，最後也終將成佛。佛的教導從口頭傳播，到用梵文記錄下來，一直到被翻譯成中國文言文，已經經過了二千多年。這些佛經對想學佛的修行人來說，是佛為眾生留下的珍貴寶藏。

在經過中文長時間的演變後，漢傳佛經已經逐漸難以被現代使用中文的人所閱讀和理解，外國人也無緣從佛經中得到關於宇宙人生的智慧。因為這個原因，所以有白話佛經和其他語言的佛經出現；而想將佛法翻譯成正確而可被理解的白話中文和英文，並不是件簡單的事。

為了使佛法能被正確的理解和弘傳，筆者花費數年的時間，將重要的漢傳佛經翻譯成白話中文和英文。筆者明白如果曲解了佛法，必須負相對的責任，因此在翻譯時總是非常謹慎。為了確保讀者不會因翻譯者片面的理解和語言轉換，而誤解佛所宣說佛法的原意，筆者在翻譯時採用了以下這些方法：

1. 尊重文言文經典，不擅自加入自己的解釋或忽略難

以翻譯的原文。

2. 以句子為單位，逐字逐句翻譯。為了使文意更為完整，根據前後文而加入有些文言文所缺少的主詞、受詞、連接詞或將句子的位置做適當的調整；通常如果需要加上原文所沒有的詞句，在翻譯時會用括號括起來，以便和原文直譯有所區分，並且附有原文可以和翻譯做對照。
3. 在艱澀難以理解的地方，用括號加上編者的注釋，並標明是編者的注釋。
4. 增加自己在佛法上的修行和對佛法的理解，並加強自己理解文言文的能力。

# FOREWORD

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Buddha was a great enlightened person who had been enlightened to the truth of the universe and life. In the later time, if the practitioners who wish to seek Enlightenment follow Buddha's teaching, then they also will be able to become Buddha ultimately. From oral spreading to being recorded by Sanskrit and then being translated into ancient Chinese, Buddha's teaching has lasted more than two thousand years. For the practitioners who wish to become a Buddha, these Buddhist Sutras are precious treasures that Buddha left for all beings.

After the long time changes of Chinese, Mahayana Sutras have gradually become hard to be read and realized by those who use Chinese in modern time. Foreigners also lack the opportunity to attain the wisdom of the universe and life from these Sutras. For this reason, there are the Sutras in oral Chinese and other languages. And it is not an easy thing to correctly translate these Buddhist doctrines into realizable oral Chinese and English.

In order to make Buddhist doctrines can be correctly realized and spread, I spent several years to translate some important Mahayana Buddhist Sutras into oral Chinese and English. I know that I would take the responsibility of cause and effect if I misinterpret the Buddhist doctrines, therefore I was very careful when I was translating. In order to be sure that some translator's one-sided realization and language translation will not make readers to misunderstand the original doctrines that Buddha preached, I followed these rules when I was translating:

1. Respect the ancient Chinese Sutras. Do not unauthorizedly put in my own explanations and ignore the original texts which are hard to be translated.
2. Consider one sentence to be a unit and translate word by word, sentence by sentence. In order to make the expressions of the texts more complete, according to the front text and back text, add subjects, objects, conjunctions that lack in some ancient Chinese sentences or adjust the order of words (or clauses, phrases). If there are the words that are not used in original texts, they are usually be bracketed in order to distinguish them from the direct translations of original texts. And there are original texts that can make the translations be collated.

3. In the parts that are incomprehensible and hard to be understand, bracket the explanations added by editor and remind readers that they are the explanations of editor.
  
4. Improve my own practice and realization in Buddhism and increase my ability of realizing ancient Chinese.

# 導言

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圓覺經的主要內容是在說明獲得佛圓滿覺悟的方法，包括在見解上和實際修行上想要得到覺悟應該具備的條件。如果能徹底的了解和實踐這個圓覺法門，最終可以達到佛的境界。

一般認為本經文言文版本是北印度罽賓國的佛陀多羅從梵文翻譯而成，也有人認為譯者是羅睺曇犍。

雖然在考證上有疑點，但此經確實對中國各個佛教宗派產生了巨大的影響，可見歷代佛教大德均認可經文是佛親口所說；所以不需對此經內容產生懷疑。

# INTRODUCTION

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The main content of Complete Enlightenment Sutra is to explain the way to attain Buddha's complete Enlightenment, including the conditions of concepts and practices that people should have when they wish to attain Enlightenment. If there is someone who can thoroughly realize and accomplish this Complete Enlightenment Way, he will reach Buddha's state ultimately.

It is generally considered that the ancient Chinese translation of this Sutra was translated from Sanskrit by Buddhatrata, who was from Kapisa country in northern India. And there are some other people consider that the translator is 羅睺曇犍.

Although there are some debates in textual criticism, but this Sutra really made huge influence on the various Chinese Buddhist sect. Therefore we know the Buddhist masters in history all admit this Sutra was preached by Buddha. So, it is not necessary to doubt the doctrines of this Sutra.



# 經文

## TEXT

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◎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。

### 一、文殊章

我是這樣聽說的：在那個時候，佛進入神通大光明藏的禪定中，(這禪定)是一切佛光明莊嚴而安住保持(的境界)，是所有眾生清淨覺性的境界，身和心都已經不存在，(一切事物)平等的處在本性之中，圓滿的遍佈十方，隨順著一切平等(的本性)，而在一切平等的境界中顯現淨土。

### Chapter 1 : Manjusri

I heard it like this: At one time, Buddha entered the meditation of great supernatural bright Buddhahood. The Samadhi is the state that all Buddhas brightly dignifiedly focus on and retain and is the state of all beings' pure Enlightenment. (In the Samadhi,) body and mind were extinguished; everything was equally in the Nature and

completely filled ten directions of the universe; everything was compliant with the non-dual state and pure lands appeared in this non-dual state.

◎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。辨音菩薩。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。

佛和十萬個大菩薩在一起，他們的名字是以文殊師利菩薩、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、辨音菩薩、淨諸業障菩薩、普覺菩薩、圓覺菩薩、賢善首菩薩為資深的菩薩。(他們)和他們的修行同伴都進入了禪定，一起安住在佛平等說法的集會之中。

Buddha was with one hundred thousand great Bodhisattvas. The leaders' names are Bodhisattva Manjusri, Bodhisattva Samantabhadra, Bodhisattva Universal-eyes, Bodhisattva Vajragarbha, Bodhisattva Maitreya, Bodhisattva Pure-wisdom, Bodhisattva Free-powerful-virtue, Bodhisattva Discern-sound, Bodhisattva Purify-karmas, Bodhisattva Universal-enlightenment, Bodhisattva Complete-enlightenment, Bodhisattva Virtuous-chief. They and their companies all entered meditation and focused on the

gathering that Buddha equally preached to everyone.

◎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。願為此會諸來法眾。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。

於是，文殊師利菩薩在眾人之中，從座位中起身，(用頭)向佛的腳頂禮，右繞佛三圈，跪著合掌對佛說：「慈悲的佛啊！希望您能為參加這個集會的求法眾生，解釋您在成佛前所修原本清淨的修行(法門)。並且解說菩薩(如何)在大乘中生出清淨心，遠離各種有缺陷的修行。讓在未來末法時期尋求大乘法門的眾生，不會落入錯誤的觀念。」(文殊師利菩薩)說完後，將頭和四肢著地禮拜，像這樣從頭到尾反覆向佛請求三次。

Then, in the multitude, Bodhisattva Manjusri stood up from the seat, worshipped Buddha's feet with his head, went around Buddha clockwise three times, knelt down, put his palms together, and said to Buddha, "Merciful Buddha! For the beings who come to this gathering to seek doctrine, wish Buddha preach the originally pure Way that Buddha practiced before Buddha became a Buddha. And preach that how a Bodhisattva generate pure mind in large Vehicle and keep away from defective practices. The preaching can

make the beings who practice large Vehicle in the era that Buddhism is going to extinguish not to have wrong views.” After (Bodhisattva Manjusri) said that, he worshipped Buddha with his head and four extremities touching the ground. He requested three times repeatedly from the beginning to the end.

◎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。

那個時候，佛對文殊師利菩薩說：「很好！很好！善男子，你們能為這些菩薩們詢問佛在成佛前的修行法門，並且為了讓末法時期中一切求大乘的眾生，能得到正確安住保持(的方法)，不會落入錯誤的觀念。你現在仔細的聽，我將為你解說。」那時文殊師利菩薩歡喜的接受(佛的)教誨，眾人都靜靜的聽(佛說法)。

At that time, Buddha said to Bodhisattva Manjusri, “Very good! Very good! Good man, you can ask Buddha the Way that Buddha practiced before Buddha became a Buddha for Bodhisattvas and make the beings who practice large Vehicle in the era that Buddhism is going to extinguish to correctly focus on the Way and not to have wrong views. Listen carefully now. I

will expound it for you!” At that time, Bodhisattva Manjusri happily accepted Buddha’s preaching. The multitude also listened quietly.

◎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。

「善男子，佛有個大法門叫做圓覺，(從中)流出一切清淨、真如、菩提、涅槃和波羅蜜，(以此)教導菩薩們。一切佛在成佛前(所修的法)，都是圓滿的觀照這個清淨的覺性，永遠斷除無明，然後才成就佛道。

“Good man, Buddhas have a great practicing way named ‘complete Enlightenment’. It generates purity, Reality, Bodhi, Nirvana, and Paramitas and Buddhas teach Bodhisattvas by this way. The way that all Buddhas practice before they become Buddhas is to completely observe this pure Enlightenment, cut off ignorance forever, and then they are able to become Buddhas.

◎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。譬彼病目見空中花及第二月。

什麼是無明？

善男子，一切眾生從久遠久遠的過去以來，(心中)有各種錯誤的觀念，好像迷路的人把東西南北搞錯方向，錯誤的認為是由四種元素組成自己的身體，六塵由因緣結合而構成自己的心；就好像生病的眼睛，看到空中的花和第二個月亮。

What is ignorance?

Good man, from long long ago to now, all beings have reverse views like that a man who get lost is confused about four directions; they wrongly consider that their bodies are made of Four Elements (earth, water, fire, wind) and their minds are composed by the conditions of six objects (that six sense-organs perceive). It is like ill eyes see that there are flowers in the empty space or that there is the second moon.

◎善男子。空實無花。病者妄執。由妄執故。非唯惑此虛空自性。亦復迷彼實花生處。由此妄有輪轉生死。故名無明。

善男子，虛空中真的沒有花，是眼睛生病的人錯誤的執著(於知覺)。由於錯誤的執著(在知覺中)，不但迷惑於虛空的自性，同時也迷惑於產生那些花的地方(是真實存在的)。由於這些錯誤的真實存在(的觀念)，(所以)在輪迴中生生死死，因此稱為無明。

Good man, actually, there are not flowers in the empty space, but the man who has ill eyes wrongly attaches to them. Because of the wrong attachment, the man is not only confused about the Nature of the empty space, but also confused about that the flowers actually exist in the empty space. Because of the wrong view of the existence, people are born and dead repeatedly. This is named 'ignorance'.

◎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。如眾空花。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。

善男子，這個無明，並非真的有形體，就像一個在做夢的人，做夢時(的事物)並非不存在，但到了醒過來(之後)，什麼也得不到。就像那些虛空中的花，消失在虛空中，不能說(它們)有個消失的地方。為什麼？因為沒有產生(這些花)的地方。眾生在不生不滅(的虛空)中，錯誤的看到生起和消失，所以稱之為在輪迴中生死。

Good man, the ignorance is not with real form. It is like a man dreams a dream; everything exists in the dream, but when he wakes up, nothing can be attained. It is like empty flowers extinguish in the empty space and we cannot say that there is a certain place that the flowers extinguish at. Why? Because there is not any place that the flowers

appear at. All beings wrongly see appearing and extinguishing in the state that everything does not exist, therefore it is names 'being born and dead repeatedly'.

◎善男子。如來因地。修圓覺者。知是空花。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。即空花相。亦不可說無知覺性。有無俱遣。是則名為淨覺隨順。

善男子，那些修習佛在成佛之前所修圓覺法門的人，(因為)知道那些花是不真實的，就不再輪迴，也沒有身和心去接受生與死。並非修行才(讓身心和輪迴)不存在，(它們的)本性本來就不存在。那些知覺和虛空一樣，而察覺虛空的那個知覺，還是和空花一樣(的虛幻)，但是並不能說(察覺虛空的)知覺不存在；同時否定存在和不存在，就稱之為隨順眾生所說的清淨覺性。

Good man, when those who practice complete Enlightenment before they become Buddhas realize the flowers are unreal, they will not be reborn in the cycle of birth-and-death again and they will also have no body and mind to be born and dead; the reason for that is not because of their practicing and is because the Nature (of their body and mind) does not exist originally. Consciousness is like emptiness and the consciousness that perceives emptiness is also as unreal as the empty flowers. But we cannot say that



the consciousness does not exist. To be beyond existence and non-existence is named 'pure Enlightenment in compliance with worldly thoughts'.

◎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。

為什麼？因為虛空的本性如此，(因為覺性)永恆不動，因為在如來藏中沒有生起和消滅，也沒有觀念見解，就像一切事物的本性，究竟圓滿，遍佈在宇宙十方，這就稱為(佛)在成佛之前的修行法門。菩薩因為這個(法門)，在大乘中，生出清淨心。末法時期的眾生，依這個(法門)修行，不會落入錯誤的觀念。

Why? Because of the Nature of emptiness. Because the Enlightenment is permanently unmoved. Because there are not appearing and extinguishing and are not any view in Buddhahood. Because it is like the Nature of everything that completely fills ten directions of the universe. This is named 'the practice before becoming a Buddha'. According to this practicing way, Bodhisattvas generate pure mind in large Vehicle. If the beings in the era that Buddhism is going to extinguish practice by this way, then

they will not have wrong views.”

◎爾時世尊。欲重宣此義。而說偈言。

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 知彼如空花 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

那時，佛想要重複解說這段話的意義，便用詩偈說：「文殊菩薩，你應該要知道，所有的佛，在成佛之前的修行，都是用智慧的覺性來了解無明，知道無明就像空中的花，就可以免除(生死的)輪迴。又像做夢的人醒來之後，是無法獲得(夢中的事物)的。覺性就像是虛空，平等而不動。當這個覺性遍滿宇宙十方一切世界，就能成佛，而那些夢幻(的事物)並沒有消失的地方，成佛時什麼也沒有得到，因為(一切事物的)本性原來就很圓滿。菩薩能在這個法門之中，生出菩提心，末法時期的眾生修這個法門就能避免錯誤的觀念。

At that time, Buddha wanted to preach the doctrine again, therefore he said by poem, “Bodhisattva Manjusri, you should know, all Buddhas, before they become Buddhas, realize ignorance by the wisdom of Enlightenment. After

they know that the ignorance is like the flowers in empty space, they can avoid being born and dead repeatedly. It is also like a man dreams a dream; when he wakes up, he attains nothing. The Enlightenment is like the empty space; it equals to everything and it is unmoved. When the Enlightenment fills ten directions of the universe, people will become Buddhas. There is not a place that the illusion extinguishes at and the one who becomes a Buddha attains nothing because the Nature is originally complete. Bodhisattvas can generate the wishes of becoming a Buddha by this doctrine and if the beings in the era that Buddhism is going to extinguish practice this doctrine, they can avoid having wrong views.”

◎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。願為此會諸菩薩眾。及為末世一切眾生修大乘者。聞此圓覺清淨境界。云何修行。

## 二、普賢章

於是，普賢菩薩在眾人之中，從座位中起身，(用頭)向佛的腳頂禮，右繞佛三圈，跪著合掌對佛說：「慈悲的佛啊！希望佛能為參加這個集會的菩薩們和為末法時期修大乘的眾生(說明)，在聽到這個圓覺的清淨境界後，要如何修行？

## Chapter 2 : Samantabhadra

Then, in the multitude, Bodhisattva Samantabhadra stood up from the seat, worshipped Buddha's feet with his head, went around Buddha clockwise three times, knelt down, put his palms together, and said to Buddha, "Merciful Buddha! For the Bodhisattvas in this gathering and the beings who practice large Vehicle in the era that Buddhism is going to extinguish, wish Buddha preach that how a man practice after he heard about this pure state of complete Enlightenment.

◎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。誰為修行。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。願為末世一切眾生。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。

佛陀，如果那些眾生知道一切(事物)都是虛幻的，那(他們的)身心也是虛幻的，如何用虛幻(的身心)來修習虛幻(的事物)呢？如果所有的虛幻都被消除了，則心也不存在了，那麼是誰在修行？為什麼又說修行是虛幻的？如果眾生不修行，在生死輪迴的虛幻中生活，從來不知道(自己生活的)境界是虛幻的，那如何讓他們(存有)妄想的心得到解脫？希望佛為末法時期的一切眾生(解說)，要用什麼方便

的法門，依次序逐漸修行，讓眾生能永遠離開虛幻？」(普賢菩薩)說完後，將頭和四肢著地禮拜，像這樣從頭到尾反覆向佛請求三次。

Buddha, if there are beings who realize that everything is like illusion, then their bodies and minds are also like illusion, then how can they practice illusory ways by illusory mind? And if all illusions are extinguished, then there is no mind, then who can practice? Why did Buddha say that practicing is like illusion? If beings originally do not need to practice, then they are born and dead during illusions and they have never realize that everything is like illusion, then how can they make their mind that is with false thoughts to get relief? For the beings in the era that Buddhism is going to extinguish, wish Buddha preach that by what kind of expedient way they can gradually and orderly practice to keep away from illusions forever?” After (Bodhisattva Samantabhadra) said that, he worshipped Buddha with his head and four extremities touching the ground. He requested three times repeatedly from the beginning to the end.

◎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。

那個時候，佛對普賢菩薩說：「很好！很好！善男子，你們能為菩薩們和末法時期的眾生，(詢問如何)修習菩薩的如幻禪定，和依次序逐漸修行的方便法門，讓眾生能遠離虛幻。你現在仔細的聽，我將為你解說。」那時，普賢菩薩歡喜的接受(佛的)教誨，眾人都靜靜的聽(佛說法)。

At that time, Buddha said to Bodhisattva Samantabhadra, “Very good! Very good! Good man, for Bodhisattvas and the beings in the era that Buddhism is going to extinguish, you asked that how to practice Bodhisattvas’ Illusion Samadhi and (asked) the expedient way of gradually and orderly practice to make the beings keep away from illusions. Listen carefully now. I will expound it for you!” At that time, Bodhisattva Samantabhadra happily accepted Buddha’s preaching. The multitude also listened quietly.

◎善男子。一切眾生。種種幻化。皆生如來圓覺妙心。猶如空花從空而有。幻花雖滅。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。

「善男子，一切眾生的各種虛幻事物都是由佛的圓覺妙心產生的，就好像空中的花，是存在於虛空中的；虛幻

的花雖然消失了，而虛空的本性卻不會被破壞。眾生虛幻的心，會跟著虛幻消失，一切虛幻(的事物)都消失了，覺悟的心卻如如不動。依賴虛幻(的事物)來說明覺悟，仍然稱之為虛幻。如果認為有覺悟存在，仍然還沒有離開虛幻。如果認為沒有覺悟存在，也同樣沒有離開虛幻。所以虛幻(事物)的消失，稱之為不動。

“Good man, all illusory things of beings are generated from Buddha’s wonderful completely enlightened mind; they are like that the empty flowers exist from emptiness. Although the illusory flowers are extinguished, the emptiness will not be ruined. Beings’ illusory mind will extinguish with illusions and when all illusions are extinguished, the enlightened mind is unmoved. To explain Enlightenment by illusion is also named illusion. If there are people who say that Enlightenment exists, then they have not kept away from illusions. It is the same to say that Enlightenment does not exist. Therefore, the extinguishment of illusions is named ‘unmoved’

◎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。亦復遠離。遠離為幻。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。灰飛煙滅。以幻修幻。亦復如是。諸幻雖盡。不入斷滅。

善男子，一切菩薩和末法時期的眾生，應該遠離一切虛幻所構成的虛妄境界。因為堅定的保持遠離(虛幻)的心，心就像虛幻，也應該遠離。遠離虛幻這件事，也應該遠離，遠離「遠離虛幻」這件事，也同樣應該要遠離。於是就能得到「沒有事物可遠離」(的境界)，這時就消除了所有的虛幻。好像(有人要)用木頭鑽木取火，兩根木頭互相摩擦生熱，火燒起來後，木頭也被燒光了，灰燼飛離，煙也消失。用虛幻(的心)來修習(消除)虛幻，也一樣如此；所有的虛幻都消除了，卻不是「一切事物都不存在」(的境界)。

Good man, Bodhisattvas and the beings in the era that Buddhism is going to extinguish should keep away from all illusory and unreal state. Because they insist on keeping away from illusory state, therefore they will keep away from illusory mind. And they will also keep away from 'keeping away from illusions'. And they will also keep away from 'keeping away from keeping away from illusions'. Then they will attain that there is nothing can be kept away, and thus they have removed all illusions. It is like that people friction woods and make fire. Two woods chafe each other and after the fire comes out, all the woods will be burnt out and the ash and smoke will be extinguished. To practice illusory ways by illusory mind is also the same. But when all illusions are extinguished, the state will not be 'everything does not exist'.



◎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。

善男子，(如果)能知道(一切事物都是)虛幻，便離開了(虛幻)，不必使用各種方便法門；離開了虛幻就是覺悟，也沒有依照次序逐漸修習(的過程)。一切菩薩和末法時期的眾生，按照這樣來修行，才能永遠離開虛幻。

Good man, after people realize that everything is illusory, they will keep away from illusions at once; they did not need to practice expedient way. When they keep away from all illusions, they are enlightened and there was not the gradually and orderly practice. If all Bodhisattvas and the beings in the era that Buddhism is going to extinguish practice by this doctrine, then they can keep away from illusions forever.”

◎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 猶如虛空花 依空而有相  
空花若復滅 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

那時，佛想要重複解說這段話的意義，便用詩偈說：「普賢菩薩，你應該要知道，一切眾生從久遠久遠的過去以來的虛幻無明，都是由諸佛的圓覺心所產生的，就像是空中的花，是在空中而產生了存在的(假)相；空中的花如果消失，虛空的本性(還是)如如不動。虛幻是從覺性當中產生的，虛幻消失了，覺性(還是一樣)圓滿，因為覺心是如如不動的。一切菩薩和末法時期的眾生，應該要遠離虛幻。所有的虛幻都遠離，就像鑽木取火，木頭燒完了，火也會熄滅。(這樣的)覺悟沒有依次序逐漸修習(的過程)，方便的法門也一樣。」

At that time, Buddha wanted to preach the doctrine again, therefore he said by poem, “Bodhisattva Samantabhadra, you should know, all beings’ illusory ignorance, (which exists) from long long ago to now, is made from Buddhas’ completely enlightened mind. It is like empty flowers exist from emptiness. When the empty flowers are extinguished, the emptiness is still unmoved. Illusions arise from the Nature of Enlightenment; when illusions are extinguished, the Enlightenment is complete because the enlightened mind is unmoved. Bodhisattvas and the beings in the era that Buddhism is going to extinguish should keep away from illusions. To keep away from all illusions is like that people friction woods and make a fire. When the woods are burnt out, the fire will be

extinguished. There was not the gradually and orderly practice for Enlightenment. The expedient way was the same.”

◎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。願為此會諸菩薩眾及為末世一切眾生。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。

### 三、普眼章

於是，普眼菩薩在眾人之中，從座位中起身，(用頭)向佛的腳頂禮，右繞佛三圈，跪著合掌對佛說：「慈悲的佛啊！希望您能為參加這個集會的菩薩們，和在末法時期的一切眾生說明在菩薩依次序逐漸的修行時要如何思考？應該如何安住保持(在方法上)？眾生還沒開悟，要用什麼方便法門讓他們都能開悟？

### Chapter 3 : Universal-eyes

Then, in the multitude, Bodhisattva Universal-eyes stood up from the seat, worshipped Buddha's feet with his head, went around Buddha clockwise three times, knelt down, put his palms together, and said to Buddha, “Merciful Buddha! For the Bodhisattvas in this gathering and the beings in the era that Buddhism is going to extinguish, wish Buddha preach that, in Bodhisattvas' gradually and orderly

practice, how should they think? How should they focus on and practice? If there are beings who are not enlightened, then what expedient ways the Bodhisattvas should teach to make these beings enlightened?

◎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。則於圓覺。不能悟入。願興慈悲。為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。

佛陀，如果眾生沒有正確的方便法門和正確的思考方式，聽佛說這樣的禪定境界，心中會迷惑納悶，對圓覺(的境界)就沒辦法領悟。希望佛大發慈悲，替我們這些人和末法時期的眾生，假借言說而說明這些方便法門。」(普眼菩薩)說完後，將頭和四肢著地禮拜，像這樣從頭到尾反覆向佛請求三次。

Buddha, if beings do not have correct expedient ways and correct thoughts, then, after they heard Buddha preach this Samadhi, they will generate confusion in their mind and not be able to attain complete Enlightenment. Wish Buddha be merciful and expediently preach expedient ways for us and the beings in the era that Buddhism is going to extinguish.” After (Bodhisattva Universal-eyes) said that, he worshipped Buddha with his head and four extremities touching the ground. He requested three times repeatedly

from the beginning to the end.

◎爾時世尊。告普眼菩薩言。善哉善哉。善男子。汝等乃能為諸菩薩及末世眾生。問於如來修行漸次。思惟住持。乃至假說種種方便。汝今諦聽。當為汝說。時普眼菩薩奉教歡喜。及諸大眾默然而聽。

那個時候，佛對普眼菩薩說：「很好！很好！善男子，你們能為這些菩薩和末法時期的眾生，詢問佛如何依次序逐漸的修行，如何思考和安住保持(在方法中)，乃至於假借言說來說明的種種方便法門，你現在仔細的聽，我將為你解說。」那時普眼菩薩歡喜的接受(佛的)教誨，眾人都靜靜的聽(佛說法)。

At that time, Buddha said to Bodhisattva Universal-eyes, “Very good! Very good! Good man, for Bodhisattvas and the beings in the era that Buddhism is going to extinguish, you asked Buddha that, in the gradual and orderly practice, how should they think, focus on, and practice and even asked the various expedient ways that should be preached expediently. Listen carefully now. I will expound it for you!” At that time, Bodhisattva Universal-eyes happily accepted Buddha’s preaching. The multitude also listened quietly.

◎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。

「善男子，那些新入菩薩階位的菩薩，和末法時期的眾生，想要求取佛清淨的圓覺心，應該正確的觀察念頭，遠離那些虛幻(的事物)。先修習佛(所教導)的奢摩他，堅定的持守戒律，安心的與僧侶或眾人相處，然後在安靜的房間中靜靜坐著，持續的這樣想：「我現在的這個身體，是由(地水火風)四種元素所組成的。頭髮、毛、指甲、牙齒、皮膚、肌肉、筋、骨頭、骨髓、腦、體垢，和各種有形的器官，都是歸由「地」這種元素(所構成的)；口水、鼻涕、膿、血液、津液、口沫、痰、眼淚、精氣、大便、小便都是歸由「水」這種元素(所構成的)；身體的體溫是歸由「火」這種元素(所構成的)；身體的動作和循環都是歸由「風」這種元素(所構成的)。四種元素各自(獨立)分離後，這個虛妄的身體在哪裏？

“Good man, if there are new Bodhisattvas and the beings in the era that Buddhism is going to extinguish who want to attain Buddha’s pure complete enlightened mind, then they should be mindful to their thoughts and keep away from illusions. Foremost, they should practice Samatha that Buddha taught, insist to keep precepts, peacefully stay

with monks or multitude, quietly sit and meditate in a quiet room, and keep on thinking, ‘Now, my body is made up by Four Elements (earth, water, fire, wind). The hairs, nails, teeth, skin, flesh, tendons, bones, marrows, brain, skin dirt, and organs are made up by the element ‘earth’; the saliva, snivel, pus, blood, lymph, phlegm, tear, sperm, excrement, and pee are made up by the element ‘water’; the energy are made up by the element ‘fire’; the circulation and movement are made up by the element ‘wind’. If the Four Elements separate, then where is my unreal body?’

◎即知此身畢竟無體。和合為相。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。假名為心。

於是知道這個身體到最後並不存在，只是(由四種元素)集合在一起而有了(身體的)形相，其實就像是從虛幻中變化出來的。四種元素假借因緣而組合在一起，而產生了虛妄的六種感覺器官。這六種感覺器官跟身體外面的四種元素合在一起，虛妄的(各種)緣在其中累積(發展)。這些(虛妄的)緣好像真的存在，假借一個名字叫做心。

Then, they will realize that their bodies do not exist ultimately; their bodies are the assembly (of Four Elements) and are the same as illusions. And because the Four Elements get together by conditions, therefore there are six

sense-organs falsely. When the (inside) six sense-organs and the (outside) Four Elements get together and there are conditions accumulating between them falsely, it seems that these conditions really exist; we name it 'mind' expediently.

◎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。

善男子，這個虛妄的心，如果沒有六塵，是無法存在的，而當(構成萬物的)四種元素一一分開之後，六塵並不存在；(如果)因緣和六塵各自分散而消失，最後並無法找到一個因為因緣而存在的心。

Good man, if the six objects (that six sense-organs perceive) do not exist, then the illusory mind is not able to exist. When Four Elements separate, all objects do not exist actually; and when these conditional objects inside our bodies also separate individually, then ultimately, there is not a conditional mind which can be found.

◎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，(修習此法的)那些眾生，因為虛幻的身體消失，所以虛幻的心也消失；因為虛幻的心消失，所以虛幻



的六塵也消失；因為虛幻的六塵消失了，所以「虛幻消失」這件事也消失。而「虛幻消失」這件事消失之後，不是虛幻的東西並不會消失。就好像擦去鏡子(上的污垢)，污垢擦掉後，清楚(的影像)就現出來。

Good man, because these beings' illusory bodies extinguish, their illusory minds also extinguish; because their illusory minds extinguish, the illusory objects (that the sense-organs perceive) also extinguish; because these illusory objects extinguish, the illusory 'extinguishment of illusions' also extinguish; when the illusory 'extinguishment of illusions' extinguish, the thing that is not illusory does not extinguish. It is like that someone cleans a dirty mirror; when defilements are removed, the images will appear.

◎善男子。當知身心皆為幻垢。垢相永滅。十方清淨。

善男子，你應當知道，身體和心都是虛幻的污垢，當「污垢」這個概念永遠消失後，宇宙十方(的一切事物)就是清淨的。

Good man, you should know, our bodies and minds are illusory defilements. When the concept of defilements extinguish forever, everything in ten directions of the universe will be pure.

◎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，就好像清淨的摩尼寶珠，反射出五彩的顏色隨著不同的方向而顯現；而那些愚癡的人，以為這個摩尼寶珠真的有五彩的顏色。

Good man, it is like that a pure mani-jewel reflexes five kinds of colors according to the directions we see it and ignorant people think that the colors of the mani-jewel really exist.

◎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。垢盡對治。即無對垢及說名者。

善男子，圓覺的清淨本性顯現在身體和心上，是依靠各種不同的事物而出現。而那些愚癡的人，認為清淨的圓覺是真實存在的，身體和心也是像這樣存在著。因為如此，他們不能夠遠離虛幻。所以我說身體和心都是虛幻的污垢。(修習)遠離虛幻污垢(的人)，就叫做菩薩。修習消除污垢(的方法)，而(把污垢)完全消除，就沒有「消除污垢」和「(為污垢)命名」的人存在。

Good man, the pure Nature of complete Enlightenment

manifests in our bodies and minds according to the various characters of things themselves and ignorant people say that the pure complete Enlightenment really exists and our bodies and minds also exist like that. Because of the view, beings cannot keep away from illusions. For this reason, I said that our bodies and minds are illusory defilements. Those who practice to keep away from illusory defilements are named ‘Bodhisattvas’. When the illusory defilements is removed by practice, then the practice to remove defilements and the people who can name the ‘illusory defilements’ will not exist.

◎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。

善男子，這些菩薩和末法時期的眾生，因為證得一切虛幻(事物)都消失的境界，那時就能得到宇宙十方一切都清淨(的境界)。(廣大到)沒有邊際的虛空，都是覺性的顯現。因為覺性圓滿明亮，心的清淨就顯現出來；因為心清淨，眼睛所見的一切事物也就清淨；因為眼睛所見(的一切事物)清淨，所以眼睛這個器官也就清淨；因為(眼睛)這個器官清淨，所以眼睛所產生的視覺也就清淨，因為視覺清

淨，所以耳朵所聽到的一切事物也就清淨，因為耳朵所聽(的一切事物)清淨，所以耳朵這個器官清淨，因為(耳朵)這個器官清淨，所以耳朵所產生的聽覺也就清淨，因為聽覺清淨，所以(六根)所感覺的一切事物也就清淨。像這樣，一直到鼻子、舌頭、身體、意識也同樣如此。

Good man, when Bodhisattvas and the beings in the era that Buddhism is going to extinguish prove the state that all illusions extinguish, at that time, they will attain the state that everything in ten directions of the universe is pure and everything in the unlimited empty space is the manifestation of Enlightenment. Because the Enlightenment is complete and bright, mind is pure. Because mind is pure, the objects that eyes perceive are pure; because the objects that eyes perceive are pure, eyes are pure; because eyes are pure, the consciousness of seeing is pure; because the consciousness of seeing is pure, the objects that ears perceive are pure; because the objects that ears perceive are pure, ears are pure; because ears are pure, the consciousness of hearing is pure; because the consciousness of hearing is pure, all objects perceived by sense-organs are pure. Nose, tongue, body, and mind are also like that.

◎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，因為感覺器官清淨，所以眼睛看到的一切事物也就清淨；因為眼睛看到的一切事物清淨，耳朵聽到的一切事物也就清淨。香味、味道、觸覺、法，也同樣如此。

Good man, because the sense-organs are pure, the objects that eyes perceive (editor: sight) are pure; because the objects that eyes perceive are pure, the objects that the ears perceive are pure (editor: sound). The smell, taste, touch, and idea are also like that.

◎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。

善男子，因為六塵清淨，所以「地」這種元素也就清淨，因為「地」這種元素清淨，所以「水」這種元素也就清淨，「火」和「風」這二種元素也同樣如此。

Good man, because the six objects (that sense-organs perceive) are pure, the element 'earth' is pure; because the element 'earth' is pure, the element 'water' is pure. The element 'fire' and the element 'wind' are also like that.

◎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。

善男子，因為四種元素清淨，所以六根和六塵，加上(六根所生的)六識，以及二十五種存在的生命形態也就清淨。因為這些事物都清淨，所以佛的十種智慧的力量，佛的四種勇敢不畏懼的特質，佛的四種沒有障礙的智慧，佛和眾生不同的十八種特質，以及三十七種幫助修行者得道的方法也就清淨。像這樣，一直到八萬四千種成佛的法門，也就清淨。

Good man, because Four Elements are pure, six sense-organs, the six objects (that sense-organs perceive), the six consciousnesses (made by six sense-organs), and twenty-five kinds of existent beings are pure; because they are pure, Buddhas' ten kinds of powers in wisdom, Buddhas' four kinds of fearless characters, Buddhas' four kinds of non-obstructive wisdoms, Buddhas' eighteen kinds of characters that are different from other beings, and the thirty-seven kinds of ways that can help the beings to attain Enlightenment are pure. Like that, the eighty-four thousand kinds of practicing ways are also pure.

◎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。

善男子，因為一切(事物的)真實本性清淨，所以整個身體也就清淨。因為整個身體清淨，所以其他(眾生)的身

體也就清淨。因為其他(眾生)的身體清淨，像這樣一直到宇宙十方眾生都像圓覺一樣清淨。

Good man, because the real Nature is pure, (our own) body is pure; because (our own) body is pure, all bodies are pure; because all bodies are pure, all beings in ten directions of the universe are pure like the complete Enlightenment.

◎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。

善男子，因為整個世界清淨，其他世界也就清淨。因為其他世界清淨，像這樣一直到整個宇宙太空，包括過去、現在、未來，一切(事物)都平等，清淨而不動。

Good man, because one world is pure, all worlds are pure; because all worlds are pure, the whole universe, including the past, now, and the future is equal, pure, and unmoving.

◎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。

善男子，整個宇宙太空像這樣平等不動，應該知道覺性平等不動。因為四種元素不動，應該知道覺性平等不

動。像這樣一直到八萬四千種法門平等不動，應該知道覺性平等不動。

Good man, because the whole universe is equal and unmoving, you should know that the Enlightenment is equal and unmoving. Because the Four Elements are equal and unmoving, you should know that the Enlightenment is equal and unmoving. Like that, because the eighty-four thousand kinds of practicing ways are equal and unmoving, you should know that the Enlightenment is equal and unmoving.

◎善男子。覺性遍滿。清淨不動。圓無際故。當知六根遍滿法界。根遍滿故。當知六塵遍滿法界。塵遍滿故。當知四大遍滿法界。如是乃至陀羅尼門遍滿法界。

善男子，因為覺性遍滿(宇宙)，清淨而不動，圓滿而沒有邊際，(所以)應該知道六根也遍滿宇宙，因為六根遍滿宇宙，(所以)應該知道六塵也遍滿宇宙，因為六塵遍滿宇宙，(所以)應該知道四種元素也遍滿宇宙。像這樣，一直到所有的法門也遍滿宇宙。

Good man, because the Enlightenment fills everywhere, is pure and unmoving, complete and limitless, you should know that six sense-organs fill the universe. Because six sense-organs fill the universe, you should know that the six objects (that the six sense-organs perceive) fill the universe.



Because the six objects (that the six sense-organs perceive) fill the universe, you should know that the Four Elements fill the universe. Like that, even all practicing ways also fill the universe.

◎善男子。由彼妙覺性遍滿故。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。其光遍滿。無壞無雜。

善男子，由於這奇妙的覺性遍滿(宇宙)，所以六根和六塵的本性不會變異，不混雜(其他事物)。因為六根和六塵(不會變異，)不混雜(其他事物)。像這樣一直到所有法門也都不會變異，不混雜(其他事物)。像是一百盞、一千盞燈的光照亮一個房間，這些光遍滿(房間)，不會變異，也不混雜(其他事物)。

Good man, because the wonderful Enlightenment fills the universe, the Nature of six sense-organs and the Nature of the six objects (that sense-organs perceive) do not change and do not mix other things. Because the Nature of six sense-organs and the Nature of the six objects (that sense-organs perceive) do not change and do not mix other things, like that, the practicing ways do not change and do not mix other things. It is like that when the light of a hundred or a thousand lamps lights up a room, the light of these lamps will fill the room completely, and the light do

not change and do not mix other things.

◎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。

善男子，因為(菩薩)已經成就了覺悟，應該知道菩薩不會被方法束縛住，也不求靠方法而得解脫；不討厭生死(輪迴)，也不喜愛涅槃；不敬重持戒(的人)，也不厭惡破戒(的人)；不敬重修行很久(的人)，也不輕視初學佛(的人)。為什麼？一切(事物)都是覺性，就像眼睛因為光而能看到(眼睛)前面的外境，光(的本性)是圓滿的，所以得到沒有厭惡、喜愛(的境界)。為什麼？因為光的本體平等不二，沒有厭惡和喜愛(的分別)。

Good man, because Bodhisattvas have achieved the Enlightenment, you should know, Bodhisattvas are not bonded by ways (dharma) and do not seek ways to get relief. They do not hate birth-and-death and do not like Nirvana. They do not respect the people who keep precepts, and do not hate the people who violate precepts. They do not respect the people who have practiced Buddhism for a long time and do not look down upon the people who just begin to practice Buddhism. Why? Because everything is Enlightenment. It is like that the eyes perceive the light in front of the eyes

themselves; because the Nature of the light is complete, therefore there are not 'dislike' and 'like'. Why? Because the Nature of the light is non-dual, and therefore there are not the distinguishments of 'dislike' and 'like' in it.

◎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。不可說。阿僧祇。恆河沙。諸佛世界。猶如空花。亂起亂滅。不即不離。無縛無脫。始知眾生本來成佛。生死涅槃猶如昨夢。

善男子，這些菩薩和末法時期的眾生，修習這個(圓覺)心而得到成就的人，並沒有修行，也沒有得到成就。圓滿的覺悟普遍的照耀，涅槃(境界)中一切平等。在這個(覺悟)之中，一百、一千、一萬、一億、阿僧祇、不可說、恆河沙的諸佛世界，就像是虛空中的花，混亂的生起，混亂的消失。沒有接近(什麼)，也沒有遠離(什麼)；沒有束縛，也沒有解脫。(那時)才知道眾生本來就是佛，生死(輪迴)和涅槃，就像是昨天的夢境。

Good man, the Bodhisattvas and the beings in the era that Buddhism is going to extinguish who practice for the (complete Enlightenment) mind and who (finally) attain achievement have never practiced and achieved anything. The complete Enlightenment equally lights up everything and everything is equal in Nirvana. In complete

Enlightenment, one hundred, thousand, million, billion, Asamkhya, undescrivable, the number of the sands in Ganges River of Buddhalands are like empty flowers. They chaotically appear and chaotically extinguish, they approach nothing and keep away from nothing, and there are nothing being bonded and nothing getting relief. Then, people will know that all beings are Buddhas originally and that birth-and-death and Nirvana are like yesterday's dream.

◎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。

善男子，因為(生死輪迴和涅槃)像是昨天的夢，應當知道，生死(輪迴)和涅槃沒有生起，也沒有消失；沒有來，也沒有去；所證得的(境界)，沒有得到什麼，也沒有失去什麼；沒有執取什麼，也沒有捨棄什麼。證得圓覺的那個人，沒有刻意造作(的修行)，沒有(思想的)停止，沒有(放任一切)隨意自然，也沒有(一切事物)完全的消失。在證得的圓覺中，沒有能證得(圓覺的那個人)，也沒有所證得(的境界)；最後，並沒有修證這件事，也沒有修證的人；一切事物的本性平等而不變異。

Good man, because they are like yesterday's dream, you should know, the birth-and-death and Nirvana do not appear

and do not extinguish, do not come and do not go. The state that these beings prove is not ‘attaining anything’ and ‘losing anything’, is not ‘taking anything’ and ‘abandoning anything’. Those people who can prove the state do not practice intentionally, do not stop all thoughts, do not naturally let anything be, and do not make everything extinguished. In the state they prove, there is not the one who proves it, and there is not the thing that can be proved. Ultimately, there is no proving and no one who can prove. The Nature of everything is equal and unchangeable.

◎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。

善男子，這些菩薩像這樣修行，像這樣依次序逐漸的修行，像這樣思考，像這樣安住保持(在方法中)，像這樣修習方便的法門，像這樣開悟，追求這樣的方法，就不會迷惑納悶。

Good man, the Bodhisattvas who practice like that, practice gradual and orderly ways like that, think like that, focus on and keep like that, practice expedient ways like that, be enlightened like that, and seek ways like that will not be confused.”

◎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 誰為和合者  
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 一切佛世界 猶如虛空花  
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

那時，佛想要重複解說這段話的意義，便用詩偈說：「普眼菩薩，你應當要知道，一切眾生的身體和心都像是虛幻。身體是由四種元素(組合而成)，心歸由六塵(來顯現)；當四種元素各自分離，是誰把他們組合(而構成眾生)呢？像這樣逐漸的修行，一切事物都是清淨的，如如不動而遍滿整個宇宙。沒有刻意造作(的修行)，沒有(放任一切)隨意自然，沒有(思想的)停止，也沒有(一切事物)完全的消失；也沒有修行證佛道的人。一切的佛世界，就像是虛空中的花。過去、現在、未來都是平等的，到最後並沒有來也沒有去。剛剛發菩提心的菩薩和末法時期的眾生，想要進入佛道，應該像這樣修行。」

At that time, Buddha wanted to preach the doctrine again, therefore he said by poem, “Bodhisattva Universal-eyes, you should know, the bodies and minds of all beings are like illusions. Body is made up by Four Elements and mind is the manifestation of six objects (that six sense-organs perceive). When Four Elements separate,

who can make body and mind get together? If you gradually practice like that, then everything will be pure, be unmoving, and fill the whole universe; there will not be the practicing of ‘practicing intentionally, stopping thinking, naturally letting anything be, and making everything extinguished’ and there will not be the one who can prove Enlightenment. All Buddhalands are like empty flowers; the past, now, and the future are equal, and ultimately, nothing comes and nothing goes. If the Bodhisattvas who have just generated the mind (of becoming a Buddha) and the beings in the era that Buddhism is going to extinguish wish to become a Buddha, then they should practice like that.”

◎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。善為一切諸菩薩眾。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。

#### 四、金剛藏章

於是，金剛藏菩薩在眾人之中，從座位中起身，(用頭)向佛的腳頂禮，右繞佛三圈，跪著合掌對佛說：「慈悲的佛啊！您善於替所有的菩薩解說圓覺的清淨大法門，以及佛在成佛前所修，依照次序逐漸修行的方便法，幫助眾生解開愚昧。在這個集會的求法大眾，接受了佛慈悲的教誨

後，虛幻的眼翳病變得清晰明亮許多，(能看見)智慧的眼睛也變清淨了。」

#### Chapter 4 : Vajragarbha

Then, in the multitude, Bodhisattva Vajragarbha stood up from the seat, worshipped Buddha's feet with his head, went around Buddha clockwise three times, knelt down, put his palms together, and said to Buddha, "Merciful Buddha! You are good at preaching Bodhisattvas the pure great way of complete Enlightenment that Buddhas practice before they become Buddhas and (preaching Bodhisattvas) the gradual, orderly, and expedient way; you help beings to remove their ignorance. By Buddha's kind teaching, the illusory hazes of the ill eyes of the beings in this gathering become clear and their eyes, which can see wisdom, become pure.

◎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。

佛陀，如果眾生本來就是佛，為什麼又有這一切無明呢？如果這些無明是眾生本來就有的，由於什麼因緣(佛陀)又說眾生本來就是佛？(如果)宇宙十方的眾生本來已經成佛，後來無明才生起，(那麼)一切的佛在什麼時候會再生起一切的煩惱？



Buddha, if all beings are Buddhas originally, then why is there ignorance? If all beings have ignorance originally, then, by what cause and condition Buddha said that all beings are Buddhas originally? If the beings of ten directions are Buddhas originally and afterward the ignorance arises, then when will all Buddhas get annoyance again?

◎唯願不捨無遮大慈。為諸菩薩開祕密藏。及為末世一切眾生。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。

希望(佛陀)不要捨棄沒有障礙的大慈悲心，為菩薩們開啟隱藏的秘密，並且讓末法時期的一切眾生能聽到這些在經典之中解釋究竟義理的法門，永遠斷除(他們的)懷疑和後悔。」(金剛藏菩薩)說完後，將頭和四肢著地禮拜，像這樣從頭到尾反覆向佛請求三次。

Wish Buddha do not give up the unlimited great kindness, show the hidden secret to Bodhisattvas, and make the beings in the era that Buddhism is going to extinguish to hear the sutra which explain the ultimate doctrine and make them to remove doubt and regret forever.” After (Bodhisattva Vajragarbha) said that, he worshipped Buddha with his head and four extremities touching the ground. He requested three times repeatedly from the beginning to the

end.

◎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。問於如來甚深祕密究竟方便。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。

那個時候，佛對金剛藏菩薩說：「很好！很好！善男子，你們能為這些菩薩們和末法時期的眾生，(向佛)詢問這個深奧的、秘密的、究竟的方便法門，(這法門)是對菩薩最高的教誨，是解釋究竟義理的大乘(法門)，能讓宇宙十方修行(學佛)的菩薩和末法時期所有的眾生得到絕對的信心，永遠斷除懷疑和後悔。你現在仔細的聽，我將為你解說。」那時，金剛藏菩薩歡喜的接受(佛的)教誨，眾人都靜靜的聽(佛說法)。

At that time, Buddha said to Bodhisattva Vajragarbha, “Very good! Very good! Good man, for Bodhisattvas and the beings in the era that Buddhism is going to extinguish, you asked Buddha the profound, secret, and ultimate expedient ways. These expedient ways are the highest teaching for Bodhisattvas, which fully explains the ultimate doctrine of large Vehicle. They can make the Bodhisattvas in ten directions and the beings in the era that Buddhism is going to extinguish get the absolute confidence and remove

doubt and regret forever. Listen carefully now. I will expound it for you.” At that time, Bodhisattva Vajragarbhā happily accepted Buddha’s preaching. The multitude also listened quietly.

◎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。猶迴轉火。雲駛月運。舟行岸移。亦復如是。

「善男子，世界上(一切事物)的開始和結束，生起和消失，前和後，存在和不存在，聚集和分散，起動和停止，念頭和念頭互相連續，終而復始，去了又回來，各種不同的取捨(分別)，都是在輪迴之中。還沒離開輪迴而要分辨圓覺，這樣的圓覺和(輪迴的)流轉變化一樣，想要(因此而)避免輪迴，是沒有這種事的。就好像用移動的眼睛看水，平靜的水(好像)會搖動；又好像不動的眼睛，看到旋轉的火圈一樣；雲如果在動，月亮(好像)也在移動；船在行駛時，河岸(好像)也在移動；這些狀況，也是如此。

“Good man, in our world, the thoughts of beginning and ending, appearing and extinguishing, earliness and lateness, existence and non-existence, gathering and scattering, start and stop are continuous, go forth and back repeatedly and be taken or be abandoned variously. They are all (happened)

in the cycle of birth-and-death. If people have not gotten out of the cycle of birth-and-death and talk about the complete Enlightenment, then the so-called complete Enlightenment will be changeable like the cycle of birth-and-death; it is impossible to avoid birth-and-death by these thoughts. For example: (When we look at the water) by moving eyes, the calm water seems shaking. It is also like that the unmoving eyes see a circular fire (when the fire goes around). It is the same as that when the clouds are moving, (it seems like that) the moon is also moving and when the boat is moving, (it seems like that) the banks are also moving.

◎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。

善男子，移動的狀況如果還沒停下來，想要讓那些(被認為在移動的)物體不動，都沒有辦法，何況在生死輪迴、充滿污垢的心尚未清淨時，去看佛的圓覺，而不再移動呢？因為如此，你們就會生出(你問的)三種疑惑。

Good man, if we did not stop this movement, then it is impossible to see unmoving things. Not to mention that we—by defiled mind, which has not been purified in the cycle of birth-and-death—want to see

Buddha's complete Enlightenment and to see things unmoving. That is the reason why you generate the three confusing questions.

◎善男子。譬如幻翳。妄見空花。幻翳若除。不可說言。此翳已滅。何時更起一切諸翳。何以故。翳花二法非相待故。亦如空花滅於空時。不可說言虛空何時更起空花。何以故。空本無花。非起滅故。生死涅槃同於起滅。妙覺圓照離於花翳。

善男子，譬如(眼睛得到)虛幻般的眼翳病，錯誤的看見空中的花，如果這個虛幻的眼翳病好了，並不能因此說這個虛幻的眼翳已經消失了，什麼時候(如虛幻般的)眼翳會再生出來？為什麼？因為虛幻的眼翳以及空中的花(跟虛空)並非獨立相對(的二種事物)；又像當虛空中的花在虛空中消失時，並不能問說虛空之中什麼時候會再生出花來。為什麼？虛空之中本來就沒有花，沒有(花)生出，也沒有(花)消失。生死涅槃和(花)生出、(花)消失是一樣的，奇妙圓滿的覺悟遠離花和眼翳。

Good man, for example: The illusory ill eyes wrongly see that there are flowers in the empty space; if the illusory ill is cured, we should not ask that since the illusory ill extinguished, when we will get the illusory ill again. Why? Because the ill and the flowers do not exist against emptiness. It is like that when these empty flowers extinguish, we

should not ask that when will these empty flowers appear again after they have extinguished in the empty space. Why? Because there originally are not real flowers in the empty space, therefore there is nothing appeared and extinguished. Birth-and-death and Nirvana are the same as the appearing and extinguishing. The wonderful Enlightenment completely shines everything and far away from the (illusory) flowers and ill eyes.

◎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。

善男子，你應該要知道，虛空並不是暫時存在，也不是暫時不存在。佛隨順一切的圓覺，就是虛空(一切)平等的本性。

Good man, you should know, the emptiness does not temporarily exist and also does not temporarily non-exist. Not to mention that Buddha's complete Enlightenment, which is in compliance with worldly thoughts, is the same as the equal Nature of emptiness.

◎善男子。如銷金礦。金非銷有。既已成金。不重為礦。經無窮時。金性不壞。不應說言本非成就。如來圓覺。亦復如是。

善男子，就像從金礦中提煉金，金並不是因為提煉才存在的；既然已經成為金，就不會再重新成為金礦。經過再久的時間，金的本性也不會被破壞；不應該說原本(的金)和提煉完成後(的金)不一樣。佛圓滿的覺性也是這樣。

Good man, it is like that people refine gold minerals. The gold exists not according to refinement and once the gold minerals have become gold, they will not return to be minerals. The Nature of gold will not be ruined after immeasurable time has passed. You should not say that the gold (in the minerals) is not gold originally. So does Buddha's complete Enlightenment.

◎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。

善男子，在一切佛奇妙的圓覺心中，本來並沒有覺悟和涅槃，也沒有成佛和不成佛，沒有虛妄的輪迴和不輪迴。

Good man, in all Buddhas' wonderful complete enlightened mind, there are originally not Enlightenment and Nirvana, and also not 'becoming Buddha' or 'not becoming Buddha', not to mention that 'being in the cycle of birth-and-death' or 'not being in the cycle of birth-and-death'.

◎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。

善男子，雖然聲聞所證的境界，身心語言都已經不存在，(他們)卻不能到達他們親自證悟而顯現的涅槃(境界)，何況是用有思惟的心去猜測佛的圓覺境界。就像是拿螢火蟲的火要燒掉須彌山，最終必定點不著火；用還在輪迴中的心生出還在輪迴中的見解，而想進入佛的無餘涅槃海中，最終必定無法到達。所以我說一切的菩薩和末法時期的眾生，要先切斷從久遠久遠的過去以來造成輪迴的根本原因。

Good man, in the state that Sravakas attained, although the body, mind, and speech are all extinguished, the Sravakas will not be able to reach the Nirvana that they proved by themselves. Not to mention that people—by their mind, which is with false thoughts—calculate and guess Buddha's complete Enlightenment. It is like someone want to burn down the Sumeru Mountain by the fire of a firefly's light and he will finally fail to set the fire. If there is someone



who give rise to the view of the cycle of birth-and-death by the mind of the cycle of birth-and-death and want to enter Buddha's great sea of Nirvana, he finally will fail. Therefore I said that all Bodhisattvas and the beings in the era that Buddhism is going to extinguish should firstly cut off the source of the cycle of birth-and-death, which is there from long long ago to now.

◎善男子。有作思惟從有心起。皆是六塵妄想緣氣。非實心體。已如空花。用此思惟辨於佛境。猶如空花復結空果。展轉妄想。無有是處。

善男子，刻意造作的思惟，是因為有心(的活動)而產生的，全部都是六塵和妄想藉因緣而產生，並不是心真實的本性，就像虛空中的花一樣。用這樣的思惟去分辨佛的境界，就像虛幻的花，結出虛幻的果實，反覆的想來想去都是虛妄(的思惟)，沒有對的地方。

Good man, intentional thoughts arise from the action of our mind. They are the conditions of six objects (that six-sense organs perceive) and illusory thoughts, not the real Nature of mind, and they are like flowers in empty space. To think by these thoughts and distinguish the state of Buddhas is like that empty flowers cause illusory fruits. These thoughts make you continuously and repeatedly think falsely and there is nothing correct.

◎善男子。虛妄浮心。多諸巧見。不能成就圓覺方便。如是分別。非為正問。

善男子，虛妄而浮動的心，總是有那些取巧的見解，沒有辦法依方便法門成就圓滿的覺悟。像你這樣來分別(佛的境界)，並不是正確的提問。

Good man, there are many tricky views in our illusory wafted mind. They cannot make people to achieve complete Enlightenment expediently. To distinguish things like that will not make correct questions.”

◎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  
譬如銷金礦 金非銷故有 雖復本來金 終以銷  
成就 一成真金體 不復重為礦 生死與涅槃  
凡夫及諸佛 同為空花相 思惟猶幻化 何況諸  
虛妄 若能了此心 然後求圓覺

那時，佛想要重複解說這段話的意義，便用詩偈說：「金剛藏菩薩，你應該要知道，佛涅槃(真實)的本性，沒有開始和結束；如果用在輪迴中的心去思惟(這個本性)，還是重複的(在輪迴中)；只能達到輪迴中的境界，沒有辦

法進入佛的境界。譬如提煉金礦，金不是因為提煉才存在的；雖然本來就是金，但是還是要提煉才能成就。一但變成真的純金，就不會再重新成為金礦了。生死和涅槃，凡夫和諸佛，都像是虛空中的花。連思惟都是虛幻的了，何況那些虛妄(的事物)。如果能明白心(的本性)，然後才能尋求圓滿的覺性。」

At that time, Buddha wanted to preach the doctrine again, therefore he said by poem, “Bodhisattva Vajragarbha, you should know, the Nature of Buddha’s Nirvana does not have beginning and end. If you think it by the mind of the cycle of birth-and-death, then you will go around repeatedly, you can just reach the state in the cycle of birth-and-death, and you cannot enter the sea of Buddha’s Nirvana. It is like that people refine gold minerals. The gold exists not according to refinement. Although the gold minerals originally are gold, they still need to be refined to become gold. And after they become real gold, they will not return to be minerals. Birth-and-death and Nirvana, common people and Buddha are all like empty flowers. Even thoughts are illusory, not to mention other false things. If you can completely realize mind, then you can seek the complete Enlightenment.

◎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。廣為菩薩開祕密藏。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。

## 五、彌勒章

於是，彌勒菩薩在眾人之中，從座位中起身，(用頭)向佛的腳頂禮，右繞佛三圈，跪著合掌對佛說：「慈悲的佛啊！您為菩薩們打開了隱藏的秘密，讓大家深深的對輪迴有所體悟，並能分辨邪法和正法。您可以給末法時期一切眾生無畏的觀道之眼，(讓眾生)對無餘涅槃生出絕對的信心，不會再隨著輪迴的境界而生出反反覆覆的見解。」

## Chapter 5 : Maitreya

Then, in the multitude, Bodhisattva Maitreya stood up from the seat, worshipped Buddha's feet with his head, went around Buddha clockwise three times, knelt down, put his palms together, and said to Buddha, "Merciful Buddha! You showed the secret treasure to Bodhisattvas and made the multitude deeply enlightened to the cycle of birth-and-death and realize what are right ways or wrong ways. You gave the beings in the era that Buddhism is going to extinguish fearless eyes to observe doctrines, made these beings be confident about (that they can attain) no-remained Nirvana absolutely, and made these beings not to repeatedly be born and dead in the cycle of birth-and-death and not to give rise

to repeated (wrong) views.

◎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。照耀心鏡。圓悟如來無上知見。作是語已。五體投地。如是三請。終而復始。

佛陀，如果菩薩和末法時期的眾生，想悠遊在佛無餘涅槃之海中，應該如何切斷造成輪迴的根本原因？在輪迴之中(的眾生)有那些種類？修行佛的覺悟之法時，有幾種差別？(菩薩)再次回到塵世之中，應該用那些方便法來教化眾生，讓眾生得到解脫？希望佛陀不要捨棄拯救世人的大慈悲心，讓正在修行的一切菩薩和末法時期的眾生，智慧之眼能清晰明朗，心中的鏡子能清楚的照耀著，並且能圓滿的覺悟佛最高的見解。」(彌勒菩薩)說完後，將頭和四肢著地禮拜，像這樣從頭到尾反覆向佛請求三次。

Buddha! If there are Bodhisattvas and the beings in the era that Buddhism is going to extinguish who want to travel Buddha's great sea of Nirvana, then how should they do to cut off the source of the cycle of birth-and-death? How many categories (of beings) are there in the cycle of birth-and-death? How many kinds of differences are there in practicing Buddha's Enlightenment? If a Bodhisattva

returns to the cycle of birth-and-death, what expedient ways should he preach to make the beings get relief? Wish Buddha not to give up the great compassion of rescuing beings, make the wisdom eyes of all practicing Bodhisattvas and the beings in the era that Buddhism is going to extinguish be clear, make the mirror of their mind shine, and make these people completely be Enlightened to Buddha's highest view.” After (Bodhisattva Maitreya) said that, he worshipped Buddha with his head and four extremities touching the ground. He requested three times repeatedly from the beginning to the end.

◎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。

那個時候，佛對彌勒菩薩說：「很好！很好！善男子，你們能為這些菩薩們和末法時期的眾生，(向佛)詢問佛深奧的、秘密的、微妙的教義，好讓這些菩薩們能把智慧之眼擦亮，並讓一切末法時期的眾生，永遠切斷輪迴，心能覺悟到事物真實的本性，具備對無生無滅之法的認識。你現在仔細的聽，我將為你解說。」那時，彌勒菩薩歡喜的接受(佛的)教誨，眾人都靜靜的聽(佛說法)。

At that time, Buddha said to Bodhisattva Maitreya, “Very good! Very good! Good man, for Bodhisattvas and the beings in the era that Buddhism is going to extinguish, you ask Buddha the profound, secret, subtle, and wonderful doctrine to make the Bodhisattvas clear their wisdom eyes, make the beings in the era that Buddhism is going to extinguish cut off the cycle of birth-and-death forever, and make their mind be enlightened to the Reality and attain the Forbearance of non-existence. Listen carefully now. I will expound it for you.” At that time, Bodhisattva Maitreya happily accepted Buddha’s preaching. The multitude also listened quietly.

◎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。

「善男子，一切的眾生從久遠久遠的過去以來，因為有各種的喜愛和貪欲，所以就有了輪迴；各個世界一切種

類的眾生：(不論是)卵生的、胎生的、濕生的、化生的，都因為有淫慾而產生了生命；所以你應該要知道，輪迴是以喜愛為根本原因。由於有了欲望，幫助引發喜愛，所以能讓生和死連續不斷。欲望是因為喜愛而產生的，生命則是因為欲望而存在。眾生喜愛(自己的)生命，又回頭依賴欲望為根本；喜愛和欲望是因，喜愛(自己的)生命是果。因為有欲望，就產生了各種逆境和順境；(如果)與喜愛的心相對，就產生了厭惡和嫉妒，而造作各種的業，所以生在地獄道和餓鬼道。因為知道欲望令人厭惡，所以喜愛修行遠離(因欲望而生的)惡業，捨棄惡業而喜歡善業，所以投生在天道和入道。又因為知道各種的喜愛令人厭惡，於是捨棄喜愛並樂於(修習)捨棄(喜愛)，卻回頭增加了喜愛(編:因為喜愛修習「捨棄喜愛」)，所以就產生有為的增上善果。這些都是輪迴，沒有辦法達到(佛教中)聖人的階位。因此眾生想脫離生死，避免輪迴，(就要)先切斷貪欲和去除對喜愛的渴求。

“Good man, from long long ago to now, because all beings have various kinds of ‘likes’ and desires, therefore there is the cycle of birth-and-death. All kinds of beings in the universe—no matter they are born from egg, born from womb, born by moisture, or born by transformation—have life because of sex desire,. You should know, ‘like’ is the source of the cycle of birth-and-death. Because there are desires making beings to generate ‘like’, therefore they can make beings be born and dead repeatedly. Desires appear



because of ‘likes’, lives exist because of desires, and ‘beings like their own lives’ back depend on desires to be the source. ‘Likes’ and desires are the causes of the cycle of birth-and-death and to like lives is the effect of the cycle of birth-and-death. Be due to desires, there are the satisfactory states and opposite states and if there are beings who are opposite ‘like’, then ‘dislike’ appears and it (makes beings to) make bad karmas; therefore the beings will be born in hell and hungry spirit Realms. If there are beings who realize that desires are dislikable, then they like to practice keeping away from bad karma (made by desires), then they abandon the bad behavior (caused by desires) and like to make the good karmas (caused by keeping away from desires), and then the beings will be born in heaven and human Realms. And because they realize that ‘likes’ are dislikable, they abandon ‘likes’ and happiness but oppositely increase their ‘likes’ (because they like to practice abandoning ‘likes’), and then these practices will cause worldly good effects. All of these behaviors are in the cycle of birth-and-death. They will not make the beings to become saints. So, if there are beings who want to get relief from birth-and-death and avoid the cycle of birth-and-death, they should firstly cut off desire and remove ‘like’.

◎善男子。菩薩變化示現世間。非愛為本。但以慈悲令彼

捨愛。假諸貪欲而入生死。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。

善男子，菩薩利用變化(的方法)，示現在世間，並不是以喜愛做為根本原因，他們用慈悲讓眾生捨棄喜愛，假借各種貪欲，而進入生死(的輪迴)之中。如果末法時期的一切眾生，能捨棄欲望，去除厭惡和喜愛，永遠的切斷輪迴，精進的追求佛圓覺的境界，就能在清淨心中開悟。

Good man, the manifestation of the Bodhisattvas who appear in the world by transformation does not originate from ‘like’—they even make beings abandon ‘like’—they return to the Realms of birth-and-death by desires. If the being in the era that Buddhism is going to extinguish can abandon all desires, remove ‘dislike’ and ‘like’, cut off the cycle of birth-and-death, and diligently seek the state of Buddha’s complete Enlightenment, then they will be enlightened with their pure and clear mind.

◎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。

善男子，一切的眾生由於有貪欲，造成無明的發展而顯現五種不同的差別；(眾生)依照二種障礙而產生深淺不

同(的境界)。哪二種障礙？第一種是道理的障礙，障礙正確的見解；第二種是實際修行的障礙，它使生死連續不斷。

Good man, all beings generate ignorance due to desires, and then there are five kinds of differences (among the beings); there are different levels because of two kinds of obstacles. What are the two obstacles? One is the obstacle of realizing, which obscures correct views; the other is the obstacle of practicing, which makes our birth-and-death continue.

◎云何五性。善男子。若此二障未得斷滅。名未成佛。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。

有哪五種(不同的差別)？

善男子，如果這二種障礙都還沒切斷消失叫做「尚未成佛」。如果有眾生永遠捨棄了貪欲，(那他)已經先去除了實際修行的障礙，但還沒有消除道理的障礙。(他)能覺悟到「聲聞或緣覺」的境界，但不能顯現、安住在菩薩的境界。

What are the five kinds of differences?

Good man, if beings' two kinds of obstacles have not been cut off and extinguished, then the beings are named 'not become Buddhas yet'. If there are beings who have

abandoned desires forever—have removed the obstacle of practicing but have not cut off the obstacle of realizing yet—then they can be enlightened to the state of Sravaks or Pratyekabuddhas, but they cannot manifest and focus on the state of Bodhisattvas.

◎善男子。若諸末世一切眾生。欲泛如來大圓覺海。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。

善男子，如果末法時期的眾生想要悠遊在佛的大圓覺之海，要先發願，並精進的切斷這二種障礙。(如果)這兩種障礙已經降伏(編:但尚未消失)，就可以覺悟到「菩薩」的境界。如果實際修行的障礙和道理的障礙已經永遠切斷消失，就進入「佛」微妙的圓覺，圓滿得到菩提和無餘涅槃。

Good man, if there are beings in the era that Buddhism is going to extinguish who want to travel the sea of Buddha's great complete Enlightenment, then firstly they should generate the wish (of becoming a Buddha) and diligently cut off two kinds of obstacles. When the two kinds of obstacles are subdued (not extinguished yet), they will be enlightened to the state of Bodhisattvas. If both the obstacle of practicing and realizing are cut off and extinguished forever, then they will enter Buddha's wonderful complete

Enlightenment and completely attain Bodhi and no-remained Nirvana.

◎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。若諸眾生雖求善友。遇邪見者。未得正悟。是則名為外道種性。邪師過謬。非眾生咎。是名眾生五性差別。

善男子，一切的眾生都可以證得圓滿的覺悟(而成佛)。(如果)遇到指導成佛之法的人，依照他所教導的佛在未成佛時所修的法門修行，這時候的修行就有突然一次(的覺悟)和逐漸(覺悟)(的分別)。如果遇到佛最高覺悟的正確修行法門，不論(他的)根器是大乘或小乘，都能成就佛的果位。如果有眾生雖然尋找指導成佛之法的人，(但是)卻遇到見解錯誤的人，沒有得到正確的覺悟，這時就叫做「外道」。是那個見解錯誤之導師的過錯，不是眾生的過錯。這些(境界)就叫做眾生五種差別。

Good man, all beings can prove complete Enlightenment. When they meet the people who can instruct them to become Buddhas and practice the way that Buddhas practiced before they become Buddhas, at that time, the practice are divided into sudden enlightening and gradual enlightening. If they meet the correct practicing way of Buddha's highest Enlightenment, no matter what capacities

(editor: large Vehicle or small Vehicle) they are, they are able to become Buddhas. If there are beings who seek for the people who can instruct them Buddhism but they meet the people who have wrong views, then they will not attain the correct Enlightenment; these beings are named ‘in the category of other doctrines’. It is the fault of the instructors who have wrong views, not the fault of these beings. These are ‘five kinds of differences among beings’.

◎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。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。

善男子，菩薩用大慈悲的方便之法進入世間，使尚未覺悟的人開始修行。甚至於示現各種形相，各種逆境和順境，和他們共同生活，教化他們成佛。(這些菩薩)都是依賴久遠久遠的過去以來(他們自己所發)清淨誓願的力量。如果末法時期的眾生，對於廣大圓滿的覺悟升起增進追求的心，應該要發菩薩(所發)清淨的大誓願，應該像這樣說：「希望我現在安住在佛的圓覺中，尋找指導成佛之法的人，不要遇到外道和聲聞、緣覺(的導師)。」然後依照這個誓願修行，逐漸切斷各種障礙。等障礙消失，誓願就會實現，就登上解脫的清淨的佛法殿堂，證得大圓覺奇妙莊

嚴的境界。

Good man, Bodhisattvas return to the world by the expedient ways of great compassion and in order to enlighten the beings who are not enlightened, they even manifest with various different features, make satisfactory or opposite states, and live together with those beings in order to make the beings become Buddhas; these Bodhisattvas do this by the power of their pure and clear wishes that are generated from long long ago. If there are beings in the era that Buddhism is going to extinguish who generate the thought of seeking progress in attaining the great complete Enlightenment, then they should give rise to Bodhisattvas' pure great wish and should say like this, 'Now, I am in Buddha's complete Enlightenment and seeking for the people who can instruct the way of Enlightenment, wish I will not meet the instructors who are in the categories of other doctrines or in small Vehicle.' And they should practice according to the wish and gradually cut off obstacles. After the obstacles are extinguished, their wishes will be accomplished and they will enter the pure dharma palace of relieving and prove the wonderful dignified state of great complete Enlightenment."

◎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 二障永消滅 求師得  
正悟 隨順菩提願 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

那時，佛想要重複解說這段話的意義，便用詩偈說：「彌勒菩薩，你應該要知道，一切眾生不能得到解脫，都是因為有貪欲，而落入生死之中。如果能切斷厭惡和喜愛，以及貪、瞋、癡，不管在(眾生五種)差別中的哪一類，都可以成佛，二種障礙永遠消失。如果尋找導師，想得到正確的覺悟，就要隨順追求覺悟的誓願，以無餘涅槃為依歸；宇宙十方的菩薩都是依照慈悲的誓願，示現而進入生死(輪迴)中。現在正在修行的人，和末法時期的眾生，(如果能)精進的切斷各種喜愛，就可以回歸到廣大圓滿的覺悟中。」

At that time, Buddha wanted to preach the doctrine again, therefore he said by poem, “Bodhisattva Maitreya, you should know, all beings cannot get great relief because of desires; and therefore they fall in the realms of birth-and-death. If they can cut off ‘dislike’, ‘like’, greed, anger, and ignorance, then all of them can become Buddhas — no matter what kind of difference (among their capacities) — and then they will extinguish the two kinds of obstacles



forever. If there are people who seek for instructors (to teach them) to attain correct Enlightenment, they should be compliant with Bodhisattva's wishes and depend on no-remained Nirvana (to be their destination). All Bodhisattvas in ten directions of the universe manifest in the realms of birth-and-death by their great compassionate wishes. Those who are practicing now and the beings in the era that Buddhism is going to extinguish should diligently cut off all kinds of 'likes' and then they will be able to return to great complete Enlightenment.

◎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。為我等輩。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。願為一切諸來法眾。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。

## 六、清淨慧章

於是，清淨慧菩薩在眾人之中，從座位中起身，(用頭)向佛的腳頂禮，右繞佛三圈，跪著合掌對佛說：「慈悲的佛啊！(你)為我們這些人，解說這樣不可思議的事情，(我們)從不曾看過，從不曾聽過。(我們)現在有幸受到佛耐心的教導，身心舒適，得到很大的利益。希望您為將來所有修行佛法的眾生，重新解說在佛圓滿的覺性中，一切眾

生、菩薩們、和佛所證、所得(的境界)，有什麼差別？讓末法時期的眾生，在聽到這個神聖的教導後，能隨順(這個教導)而開悟，依次序逐漸修行而進入(佛的境界)。」(清淨慧菩薩)說完後，將頭和四肢著地禮拜，像這樣從頭到尾反覆向佛請求三次。

## Chapter 6 : Pure-wisdom

Then, in the multitude, Bodhisattva Pure-wisdom stood up from the seat, worshipped Buddha's feet with his head, went around Buddha clockwise three times, knelt down, put his palms together, and said to Buddha, "Merciful Buddha! You expounded to us the unimaginable things; those are what we have never seen and have never heard. Now, we have received Buddha's careful and patient teaching, therefore our bodies and minds are satisfied and we attain great benefits. Wish Buddha, for all beings who practice Buddhism, expound again that, in Buddha's complete Enlightenment, what the differences are among the states that all beings, Bodhisattvas, and Buddha prove and attain? It can make the beings in the era that Buddhism is going to extinguish become compliantly enlightened after hearing the saint doctrine and (make the beings) be able to gradually and orderly enter Buddha's state." After (Bodhisattva Pure-wisdom) said that, he worshipped Buddha with his head and four extremities touching the ground. He requested three times repeatedly from the beginning to the end.

◎爾時世尊。告清淨慧菩薩言。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。

那個時候，佛對清淨慧菩薩說：「很好！很好！善男子，你們能為菩薩們和末法時期的眾生，(向佛)詢問佛依次序逐漸修行(的境界)有什麼差別。你現在仔細的聽，我將為你解說。」那時清淨慧菩薩歡喜的接受(佛的)教誨，眾人都靜靜的聽(佛說法)。

At that time, Buddha said to Bodhisattva Pure-wisdom, “Very good! Very good! Good man, for the Bodhisattvas and the beings in the era that Buddhism is going to extinguish, you asked the differences of gradual and orderly practice to become a Buddha. Listen carefully now. I will expound it for you!” At that time, Bodhisattva Pure-wisdom happily accepted Buddha’s preaching. The multitude also listened quietly.

◎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。

「善男子，圓覺的自性，並不是像(眾生所說的)自性那樣存在的自性，而是依照(一切事物的)自性而顯現，(所

以)修行(圓覺)和證得(圓覺)並不存在。在實相中，實際上並沒有菩薩和眾生。

“Good man, the Nature of complete Enlightenment is not like the nature (that ordinary beings think) and does not exist (like any nature). It manifests from the natures of all things in the world and therefore the practicing and proving of this complete Enlightenment do not exist. In Reality, there actually are not Bodhisattvas and beings.

◎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。

為什麼？因為菩薩和眾生都是虛幻的。虛幻滅了之後，就沒有修行和證得(各種境界)的人，就像眼睛不能自己看見自己一樣；(因為)一切自性都是平等的，(所以)就沒有(被認為是)平等的事物了。眾生迷惑顛倒，沒辦法去除一切的虛幻，在「已經去除虛幻」和「尚未去除虛幻」虛妄分別之中，就顯現出差別。如果得到隨順眾生所說佛的涅槃(境界)，事實上並沒有涅槃和入涅槃的人。

Why? Because Bodhisattvas and beings are illusions. If all illusions are extinguished, there are not the beings who practice or prove Enlightenment. It is like that our eyes

cannot see our eyes themselves. The natures of all things are equal, therefore there are no things that can be equal. But beings are confused and have reverse views and they have not removed all illusions yet. Therefore, the different states appear in the distinguishment of that whether the illusions are extinguished or 'not extinguished'. If there is someone who attains Buddha's Nirvana in compliance with worldly thoughts, then he will realize that there is no Nirvana and not anyone who attains Nirvana.

◎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。

善男子，一切的眾生從久遠久遠的過去以來，因為錯誤的認為有「我」和喜愛(這個)「我」，不知道每個念頭都是生出後就消失了，所以產生了厭惡和喜愛，執著在五種欲望之中。如果他們能遇到指導成佛之友的朋友，教他們開始覺悟清淨的圓覺自性，發現了解到(念頭的)生出和消失，然後就明白這些(念頭的)生出，本質就是煩惱；如果又有人，永遠斷除了煩惱，得到一切事物都清淨(的境界)，就因為這個「清淨」的見解，成為自己的障礙，所以對自己的覺悟不能感到自在，這樣(的境界)，稱為凡夫的隨順(眾生所說)的覺悟。

Good man, from long long ago to now, all beings wrongly consider that ‘I’ exist and attach to the ‘I’; they do not understand that all thoughts extinguish just after they appear, therefore they give rise to ‘dislike’ and ‘like’ and attach to five kinds of desires. If they meet the friends who can instruct them to be enlightened to the pure complete Enlightenment and realize the appearing and extinguishing (of thoughts), then they will understand that the appearing (of thoughts) is annoyance. And if there are people who have cut off annoyance forever and attain the state of that the whole universe is pure, then because of the understanding of ‘pure’, the obstacle appears to hinder their practice and they will not feel free and easy in their enlightenment. This is named ‘ordinary person’s enlightenment’.

◎善男子。一切菩薩見解為礙。雖斷解礙。猶住見覺。覺礙為礙而不自在。此名菩薩未入地者隨順覺性。

善男子，一切的菩薩，都是被「(對佛法的)知見和理解」所障礙。雖然(有些菩薩)已消除了「(對佛法的)理解」的障礙，但還執著在「(覺悟的)知見」。因為被「覺悟(的知見)」障礙，所以沒辦法感到自在。這樣(的境界)，稱為還沒進入菩薩(十個)階位的菩薩，隨順(眾生所說)的覺悟。

Good man, all Bodhisattvas are hindered by realizations

and views. Although some of them have cut off the obstacles of realizations, they still attach to the view of enlightenment. Because the obstacle of 'the view of enlightenment' hinders their practice, therefore they will not feel free and easy. This is named 'the enlightenment of the Bodhisattvas who have not entered Bodhisattva's ten levels'.

◎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。

善男子，如果還有觀照有覺悟，都稱為障礙。所以菩薩在覺悟(的境界)中，卻不執著(於覺不覺悟)；觀照(念頭)和觀照(念頭)的人，同時都不存在。就像有人自己砍斷自己的頭，因為頭已經斷了，就沒有能(自己)砍斷頭的那個人了。用有障礙的心消滅各種障礙，等障礙完全切斷消滅了，消滅障礙的人也不存在了。經典的教導就像指向月亮的指頭，如果看到月亮，就會知道(指向月亮的)指頭終究不是月亮。一切佛用各種借言語而說的法教導菩薩，也是像這樣。這樣(的境界)，稱為已經進入菩薩(十個)階位的菩薩，隨順(眾生所說)的覺悟。

Good man, if there are insight and enlightenment, we still call them obstacle. Therefore, although Bodhisattvas

are always in the state of enlightenment but they do not attach to it; both the insight and the person who insights are extinguished at the same time. It is like that there is someone who cut his own head; because the person is dead, therefore the one who can cut previously does not exist anymore. So, if there is someone who extinguishes obstacles by hindered mind, then, because all the obstacles have been extinguished (including the hindered mind), the person who extinguishes obstacles does not exist (at the same time). The teachings of Sutras are like the finger that points the moon. If people see where the moon is, then they know that the finger which can point is not the moon ultimately. All Buddha's (doctrines preached by) various speeches for Bodhisattvas are also like that. This is named 'the enlightenment of Bodhisattvas who have entered Bodhisattva's ten levels'.

◎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。智慧愚癡通為般若。菩薩外道所成就法同是菩提。無明真如無異境界。諸戒定慧及淫怒癡俱是梵行。眾生國土同一法性。地獄天宮皆為淨土。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。

善男子，一切的障礙就是究竟的覺悟；保持(觀照)念頭和失去(觀照)念頭，無非都是解脫；成就佛法和與佛法



相牴觸，都稱為涅槃；智慧和愚癡，通通是般若；菩薩和外道所成就的境界，同樣都是覺悟；無明和真如，是相同的境界；戒定慧和貪瞋癡，都是清淨的修行；眾生和佛世界，是同一個本性；地獄和天宮，都是淨土；有佛性和沒有佛性，一起成就佛道；一切的煩惱就是究竟的解脫；用一切(平等)的智慧去觀察所有的形相(和概念)，(這些形相和概念)就如同虛空一樣。這樣(的境界)，稱為佛的隨順(眾生所說)的覺悟。

Good man, all obstacles are ultimate Enlightenment; to be mindful and to lose one's mindfulness are both reliefs of birth-and-death; to achieve Dharma and to fail in practicing Dharma are both named Nirvana; wisdom and ignorance are both prajna (wisdom); the Way that Bodhisattvas and non-Buddhists achieve are both Bodhi; ignorance and Reality are not different states; precepts, meditations, wisdom and lust, anger, ignorance are all pure practicing; beings and Buddhalands are in the same Nature; the hell and the heaven are both pure lands; both those who are with Buddha nature and those who are without Buddha nature will become Buddhas; all annoyances are reliefs of birth-and-death ultimately; suppose someone uses the wisdom of the universe to observe all forms, then all forms are like emptiness; this is named 'Buddha's Enlightenment'.

◎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。不辨真實。彼諸眾生。聞是法門。信解受持。不生驚畏。是則名為隨順覺性。

善男子，如果有菩薩和末法時期的眾生，在任何時候，不生起虛妄的念頭，對虛妄的心也不去消除；安住在有妄想的境界中，不去了解知覺，在不去了解知覺的時候，不去分辨(什麼是)真實。(如果)這些眾生在聽到這個法門後，能相信、了解、接受、修持這個法門，不會驚訝或恐懼，這樣就稱為隨順(眾生所說)的覺悟。

Good man, suppose there are Bodhisattvas and the beings in the era that Buddhism is going to extinguish who do not give rise to wrong thoughts at any time; they also do not extinguish their illusory minds; when they are in the state of wrong thoughts, they do not aware of it; In the state that they do not aware of, they do not distinguish what the Reality is. If there are beings who hear this way, who can believe, realize, accept, and practice it, and who are not astonished and afraid about it, then this is named ‘Enlightenment in compliance with worldly thoughts’.

◎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。佛說是人名為成就一切種智。

善男子，你們應該知道，像這樣的眾生，曾經供養百

千萬億恆河沙的佛和大菩薩，種了各種的善根，佛說這些人稱為成就了一切種智。

Good man, you should know, these beings have ever offered to a hundred, a thousand, ten thousand, a hundred million, the number of all sands in Ganges River of Buddhas and great Bodhisattvas and (have ever) cultivated many good roots of merit (beside them). Buddha say that these beings named ‘achieving the wisdom of knowing everything in the universe’.”

◎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      眾生為解礙  
菩薩未離覺      入地永寂滅      不住一切相      大覺悉  
圓滿      名為遍隨順      末世諸眾生      心不生虛妄  
佛說如是人      現世即菩薩      供養恆沙佛      功德已  
圓滿      雖有多方便      皆名隨順智

那時，佛想要重複解說這段話的意義，便用詩偈說：「清淨慧菩薩，你應該要知道，在圓滿的覺悟中，沒有修行也沒有證悟，沒有菩薩和眾生。在還有「覺悟」和「尚未覺悟」(的分別)時，依次序逐漸修行(的境界)，就有不同的差別。眾生被「(對法的)理解」所障礙，菩薩還沒遠離覺悟(和未覺悟)(的分別)。進入菩薩(十地)的階位後，一切

(事物)都不存在，也不會執著在一切的形相和概念了。廣大的覺悟中一切(事物)都圓滿，稱為普遍的隨順(事物的本性)。(如果)末法時期的眾生，心中不產生虛妄(的念頭)，佛說像這樣的人，現在世就是菩薩。(他曾經)供養過恆河沙那麼多的佛，功德已經圓滿了；雖然還有(修習)各種方便的法門，但是都能稱之為隨順(眾生所說)的智慧。

At that time, Buddha wanted to preach the doctrine again, therefore he said by poem, “Bodhisattva Pure-wisdom, you should know, in the complete Enlightenment, there are no practicing and the attainment (of Enlightenment) and there are not Bodhisattvas and beings. Only (when someone is) in the state of the distinguishment among being enlightened and not being enlightened, there are the differences among the states of gradual and orderly practice. Beings are hindered by the state of realization. Bodhisattvas have not been apart from the view of Enlightenment. If a Bodhisattva has entered the state of Bodhisattva’s ten levels, then everything is extinguished forever and he will not attach to all forms (and concepts). In the great Enlightenment, everything is complete. This is named ‘to be compliant with everything’. If the minds of the beings in the era that Buddhism is going to extinguish do not give rise to illusory thoughts, then Buddha will say that these beings are Bodhisattvas in their present lives. They have offered offerings to the Buddhas as many as the sands in Ganges

River and their merits have been completed. Although they practice expedient ways, these are all named ‘wisdom in compliance with worldly thoughts’.”

◎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。廣為我等。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。

### 七、威德自在章

於是，威德自在菩薩在眾人之中，從座位中起身，(用頭)向佛的腳頂禮，右繞佛三圈，跪著合掌對佛說：「慈悲的佛啊！(您)為我們解釋這些隨順(眾生所說而解釋)的覺性，讓菩薩覺悟的心發出光明。在聽到佛圓滿的(說法)聲音後，不必經過修行，就得到很大的利益。

### Chapter 7 : Free-powerful-virtue

Then, in the multitude, Bodhisattva Free-powerful-virtue stood up from the seat, worshipped Buddha’s feet with his head, went around Buddha clockwise three times, knelt down, put his palms together, and said to Buddha, “Merciful Buddha! You expounded these compliant enlightenments to us and made Bodhisattvas’ minds bright. By Buddha’s complete voice, we attained great benefits without practicing.

◎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。廣為我等。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。遊戲如來大寂滅海。作是語已。五體投地。如是三請。終而復始。

佛陀，就像大城外有四個門，各個方向來的人想進城，並非只有一條路；一切菩薩(想要)莊嚴佛的世界和成佛，也並非只有一種方便法。希望佛為我們解說所有依次序逐漸修行的方便(法門)，和修行(這些方便法門)的人總共有幾種？讓在這個集會菩薩和末法時期修行大乘的眾生，能很快的開悟，悠遊在佛廣大的涅槃之海。」(威德自在菩薩)說完後，將頭和四肢著地禮拜，像這樣從頭到尾反複向佛請求三次。

Buddha, for example, there are four gates in a city. People from various directions do not only have one way to enter the city. And there is not only one expedient way for all Bodhisattvas to dignify Buddhalands and become Buddhas. Wish Buddha preach all gradual and orderly expedient ways to us and preach that how many kinds of practitioner there are and then make the Bodhisattvas in this gathering and the beings who practice large Vehicle in the era that Buddhism is going to extinguish to be enlightened soon and to play in Buddha's great Nirvanic sea." After

(Bodhisattva Free-powerful-virtue) said that, he worshipped Buddha with his head and four extremities touching the ground. He requested three times repeatedly from the beginning to the end.

◎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。

那個時候，佛對威德自在菩薩說：「很好！很好！善男子，你們能為菩薩們和末法時期的眾生，(向佛)詢問成佛的方便(法門)。你現在仔細的聽，我將為你解說。」那時，威德自在菩薩歡喜的接受(佛的)教誨，眾人都靜靜的聽(佛說法)。

At that time, Buddha said to Bodhisattva Free-powerful-virtue, “Very good! Very good! Good man, for Bodhisattvas and the beings in the era that Buddhism is going to extinguish, you ask Buddha the expedient ways. Listen carefully now. I will expound it for you.” At that time, Bodhisattva Freely-powerful-virtue happily accepted Buddha’s preaching. The multitude also listened quietly.

◎善男子。無上妙覺遍諸十方。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。

「善男子，最高的微妙覺性遍佈宇宙十方，產生的佛和一切事物，是同一個本體而平等的。在修行(法門)上沒有第二種。(如果說到)隨順(眾生所說)的方便法門，數量有無數種。完整的歸納，依照性質的差別，應該有三種。

“Good man, the highest wonderful Enlightenment is full of ten directions of the universe. It generates Buddhas and all things that are equal with the same nature. About how to practice (to attain it), there is not the second way. If (we talk) about the expedient ways, there are immeasurable ways. If we completely classify these ways by their different characters, there are three kinds of ways.

◎善男子。若諸菩薩悟淨圓覺。以淨覺心。取靜為行。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。

善男子，如果菩薩們(先)了悟清淨圓滿的覺性，用清淨的覺悟之心，以求取平靜做為修行，因為澄清了各種念頭，就能察覺意識的擾動，於是發生平靜的智慧，如同作客的身和心從此永遠消滅，就能在內產生(因)寂靜(而發生)的舒適。因為寂靜，宇宙十方所有佛的心在其中顯現，就像鏡子中的影像一樣。這個方便法門稱為奢摩他。



Good man, suppose there are Bodhisattvas who have been enlightened to the pure complete Enlightenment; they practice to be calm with the mind of pure Enlightenment; because they have purified their thoughts, they can perceive that the consciousness is flowing and then the wisdom of calmness will arise. Their bodies and minds, which are like guests, will extinguish forever and they will be able to feel the comfort of calmness inside. Because of the calmness, the minds of the Buddhas in the worlds of ten directions will appear inside like the reflecting images of a mirror. This expedient way is named ‘samatha’.

◎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。

善男子，如果菩薩們(先)了悟清淨圓滿的覺性，用清淨的覺悟之心去察覺心性、六根和六塵都是虛幻的，於是使用各種虛幻(的觀想)來消除(所有的)虛幻，(並藉著)變化各種虛幻的事物來開導虛幻的眾生。因為生起虛幻(的觀想)，就能在內產生(因)慈悲心(而發生)的舒適。一切的菩薩從這個地方開始修行，依次序逐漸進步，(了悟到)觀想虛幻的人和虛幻並不相同，而和這些虛幻不相同的觀想，

也是虛幻的，於是虛幻的形相(和概念)就永遠離開了。這種菩薩們所修的微妙法門，就像從土地中長出幼苗。這個方便法門稱為三摩鉢提。

Good man, suppose there are Bodhisattvas who have been enlightened to the pure complete Enlightenment; with the mind of pure Enlightenment, they perceive that the nature of mind, the sense-organs and the objects (that sense-organs perceive) are all illusions, and then they generate illusions in order to remove illusions and transform illusions to enlighten illusory beings. Because they generate illusion, they will be able to feel the comfort of great compassion inside. These Bodhisattvas begin to practice from the way and gradually make progresses. Then, because the one who observes the illusions is not the same as these illusions and because the observer that is not the same as these illusions also is illusion, therefore all the illusions will be able to be kept apart from them forever. This wonderful practice that Bodhisattvas achieve is like a sprout growing from the earth. This expedient way is named ‘samapatti’.

◎善男子。若諸菩薩悟淨圓覺。以淨覺心。不取幻化及諸靜相。了知身心皆為罣礙。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。如器中鐘。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。眾生壽命皆為浮想。

此方便者名為禪那。

善男子，如果菩薩們(先)了悟清淨圓滿的覺悟，用清淨的覺悟之心，不去求取虛幻和平靜，(而是)明白了解身和心都是障礙，並沒有(因)知覺(而產生)的悟境，不去依賴這些障礙，永遠超越了障礙和沒有障礙的境界、(超越了)(我們)所能知覺的世界和身心。(各種)形相(和概念)在六塵(所構成)的宇宙之中，就像容器之中的鐘，鐘聲會傳到容器外。因為煩惱和涅槃都不會成為障礙，就能在內產生(因)一切消失(而發生)的舒適。這個微妙的覺悟是隨順(眾生所說)的涅槃境界。自己和別人的身和心都無法到達，眾生的生命都是浮動的妄想而已。這個方便法門稱為禪那。

Good man, suppose there are Bodhisattvas who have been enlightened to the pure complete Enlightenment; with the mind of pure Enlightenment, they do not practice with illusions or calmness but (practice to) realize that body and mind are obstacles and there is not Enlightenment that can be perceived; they are not compliant with these obstacles; then, they will be able to exceed the states of obstacle and non-obstacle, exceed the world we perceived, and exceed body and mind. Form (and concept) in our world will be like a bell in a container; the sound can come out (from the container). Because both annoyances and Nirvana will not become obstacles, therefore, the Bodhisattvas will be able to feel the comfort of extinguishment inside. The wonderful

Enlightenment in compliance worldly thoughts is the state of Nirvana. It is a state that their and others' bodies and minds will not be able to reach and being's life will be just a imaginary thought. This expedient way is named 'dhyana'.

◎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。

善男子，這三個法門都是隨順(眾生所說)接近圓覺(的方法)。宇宙十方的佛都因這(三個法門)而成佛。宇宙十方的菩薩一切相同的、不相同的(各種)方便法，都是依照這三種修行法門(而產生的)。如果能完全證得，就能成就圓覺。

Good man, the three ways are the ways to near the complete Enlightenment in compliance with worldly thoughts. The Buddhas of ten directions become Buddhas because of these ways. The various expedient ways of the Bodhisattvas of ten directions — no matter the same or different — are based on the three practicing ways. If people can completely prove them, then they will attain complete Enlightenment.

◎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。

善男子，如果有人修習神聖的(成佛之)道，教導了百千萬億(眾生)成就阿羅漢、辟支佛果，比不上有人聽到這個沒有障礙的圓覺法門後，在一剎那間隨順(所聽到的內容)修行。

Good man, if there are people who practice the way to become a Buddha and teach a hundred, a thousand, ten thousand, a hundred million people to achieve Arhat or Pratyekabuddha, then it is not better than that people hear these unhindered complete Enlightenment ways and practice it compliantly at the moment (they heard it).”

◎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

那時，佛想要重複解說這段話的意義，便用詩偈說：「威德自在菩薩，你應該要知道，最高的大覺悟心，本性沒有第二種相；而隨順(眾生所說)的各種方便(的修行方

法)，它們就有無數個(方法)。在佛開示(的方法)中，可分為三種：求取平靜的奢摩他，就像用鏡子映照各種事物；(觀想一切事物都)有如虛幻的三摩鉢提，就像(植物的)幼苗逐漸長高；禪那是(修行)(一切事物都)不存在，就像(放在)容器之中的鐘。這三種微妙的法門，都是隨順(眾生所說)的覺悟(法門)。宇宙十方的佛和大菩薩，都是因這(三種法門)而成就佛道。如果能完全證得這三種修行(境界)，就稱為無餘涅槃。」

At that time, Buddha wanted to preach the doctrine again, therefore he said by poem, “Bodhisattva Free-powerful-Virtue, you should know, the highest great enlightened mind originally does not have the second nature. If we talk about the expedience in compliance with worldly thoughts, then the amount of the ways is immeasurable. There are three categories (of practicing ways) in all Buddha’s preaching. The calm samatha is like a mirror reflecting images; the illusory samapatti is like a sprout gradually growing; the extinguished dhyana is like a bell in a container. The three wonderful ways all are the ways for Enlightenment in compliance with worldly thoughts. The Buddhas of ten directions and great Bodhisattvas become Buddhas because of these ways. To completely prove the three ways is named ‘ultimate Nirvana’.”

◎於是辨音菩薩。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。

## 八、辨音章

於是，辨音菩薩在眾人之中，從座位中起身，(用頭)向佛的腳頂禮，右繞佛三圈，跪著合掌對佛說：「慈悲的佛啊！像(佛所說)這樣的法門實在是很稀有啊。佛陀，(上述)那些方便法中，一切菩薩(要進入)圓覺之門，有幾種方法(可供)修行？希望(佛)為大眾和末法時期的眾生開示(這些)方便法，讓他們能覺悟到實相。」(辨音菩薩)說完後，將頭和四肢著地禮拜，像這樣從頭到尾反復向佛請求三次。

## Chapter 8 : Discern-sound

Then, in the multitude, Bodhisattva Discern-sound stood up from the seat, worshipped Buddha's feet with his head, went around Buddha clockwise three times, knelt down, put his palms together, and said to Buddha, "Merciful Buddha! These practicing ways are very rare. Buddha, about these expedient ways, how many kinds of practicing are there when all Bodhisattvas practice complete Enlightenment? Wish Buddha expediently preach the doctrine to the multitude and the being in the era that

Buddhism is going to extinguish and make them become enlightened to Reality.” After (Bodhisattva Discern-sound) said that, he worshipped Buddha with his head and four extremities touching the ground. He requested three times repeatedly from the beginning to the end.

◎爾時世尊。告辨音菩薩言。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。時辨音菩薩奉教歡喜。及諸大眾默然而聽。

那個時候，佛對辨音菩薩說：「很好！很好！善男子，你們能為大眾和末法時期的眾生，向佛詢問這些修行(的方法)，你現在仔細的聽，我將為你解說。」那時，辨音菩薩歡喜的接受(佛的)教誨，眾人都靜靜的聽(佛說法)。

At that time, Buddha said to Bodhisattva Discern-sound, “Very good! Very good! Good man, for the multitude and the beings in the era that Buddhism is going to extinguish, you ask Buddha the practicing ways. Listen carefully now. I will expound it for you!” At that time, Bodhisattva Discern-sound happily accepted Buddha’s preaching. The multitude also listened quietly.

◎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。



「善男子，一切佛圓滿的覺悟是清淨的，本來沒有修行和修行的人，一切的菩薩和末法時期的眾生，依照尚未覺悟的虛幻之力修行，那時就有二十五種清淨的輪替組合。」

“Good man, according to all Buddhas’ pure complete Enlightenment, there are not practicing and practitioners. When all Bodhisattvas and the being in the era that Buddhism is going to extinguish practice by their illusory behaviors at the time they have not been enlightened yet, there will be twenty-five kinds of pure ways by turns.

◎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。

如果菩薩們只是求取絕對的平靜，因為平靜的力量，永遠切斷了煩惱，成就究竟(的佛道)，不必從座位中起身，就(能)進入涅槃，這些菩薩稱為單修奢摩他。(1)

If there are Bodhisattvas who only practice to be calm to the extreme; because of the power of calmness, they cut off all annoyances forever and ultimately attain achievement. It is not necessary (for them) to rise up from their cushions and then they are able to enter Nirvana. These Bodhisattvas are named ‘only practicing samatha’.(1)

◎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。

如果菩薩們只是觀想(一切事物都是)虛幻，藉著佛的力量，轉變這個(虛幻)世界各種事物的功用，完整的修習菩薩(所修)清淨微妙的修行。在修行中不失去禪定和(因)平靜(而產生)的智慧。這些菩薩稱為單修三摩鉢提。(2)

If there are Bodhisattvas who only contemplate that everything is illusion; by the power of Buddhas, they transform various functions of the things in the universe, completely practice Bodhisattva's pure wonderful practice, and do not lose meditations and the wisdoms of calmness in the practicing way. These Bodhisattvas are named 'only practicing samapatti'.(2)

◎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。

如果菩薩們只是消滅各種虛幻，不轉變一切事物的功用，只是切斷煩惱。所有煩惱都斷完後，就證得了實相，這些菩薩稱為單修禪那。(3)

If there are Bodhisattvas who only practice to

extinguish illusions, do not transform the functions (of things), and only practice to cut off all annoyances; when all annoyances are cut off, they will prove Reality. These Bodhisattvas are named ‘only practicing dhyana’.(3)

◎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。

如果菩薩們先求平靜，用(因)平靜(而產生)的智慧之心去觀想(所有事物都是)虛幻，並從中發起(度脫眾生的)菩薩行。這些菩薩稱為先修奢摩他，後修三摩鉢提。(4)

If there are Bodhisattvas who practice for the most calm state firstly, contemplate that everything is illusory by the mind of wisdom generated from calmness, and practice Bodhisattva’s practice (editor: to make beings get relief), then these Bodhisattvas are named ‘practicing samatha firstly and practicing samapatti lastly’.(4)

◎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。

如果菩薩們用(因)平靜(而產生)的智慧，證得(這個)平靜境界的本性，就切斷了煩惱，永遠離開生死。這些菩薩稱為先修奢摩他，後修禪那。(5)

If there are Bodhisattvas who prove the nature of the most calm state by the wisdom generated from calmness — cut off all their annoyances and get relief from birth-and-death forever, then these Bodhisattvas are named ‘practicing samatha firstly and practicing dhyana lastly’.(5)

◎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。

如果菩薩們用(因)平靜(而產生)的智慧顯現虛幻的力量，用各種(觀想產生的)變化來度化眾生，然後切斷煩惱而進入涅槃的境界。這些菩薩稱為先修奢摩他，中修三摩鉢底，後修禪那。(6)

If there are Bodhisattvas who create illusory powers by the wisdom generated from calmness, and transform various things (by these powers) to make beings get relief, and lastly cut off all their annoyances, enter (the state of) Nirvana, then these Bodhisattvas are named ‘practicing samatha firstly, practicing samapatti secondly , and practicing dhyana lastly.’(6)

◎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。

如果菩薩們用(因)平靜(而產生)的力量去切斷煩惱，然後開始菩薩清淨微妙的修行，度化眾生。這些菩薩稱為先修奢摩他，中修禪那，後修三摩鉢提。(7)

If there are Bodhisattvas who cut off all their annoyances by the power created from the most calm state and lastly practice Bodhisattva's pure and wonderful practice to make beings get relief, then these Bodhisattvas are named 'practicing samatha firstly, practicing dhyana secondly, and practicing samapatti lastly'.(7)

◎若諸菩薩以至靜力心斷煩惱。後度眾生。建立世界。此菩薩者名先修奢摩他。齊修三摩鉢提。禪那。

如果菩薩們用(因)平靜(而產生)的力量，心中切斷了煩惱然後度化眾生，建立佛的(淨土)世界，這些菩薩稱為先修奢摩他，齊修三摩鉢提、禪那。(8)

If there are Bodhisattvas who cut off all their annoyances by the power created from the most calm state, lastly make beings get relief and establish (their own) Buddhalands, then these Bodhisattvas are named 'practicing samatha firstly, practicing samapatti and dhyana together lastly'.(8)

◎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。

如果菩薩們用(因)平靜(而產生)的力量，幫助(使用觀想)變化(世界上的)事物，然後切斷煩惱。這些菩薩稱為齊修奢摩他，三摩鉢提，後修禪那。(9)

If there are Bodhisattvas who contemplate to transform various things by the power created from the most calm state, and cut off all their annoyances, then these Bodhisattvas are named ‘practicing samatha and samapatti together firstly and practicing dhyana lastly’.(9)

◎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。

如果菩薩們用(因)平靜(而產生)的力量，幫助(得到)涅槃，然後使用觀想來改變世界上的事物。這些菩薩稱為齊修奢摩他、禪那，後修三摩鉢提。(10)

If there are Bodhisattvas who practice to attain Nirvana by the power created from the most calm state, and lastly transform the things in our world by contemplation, then these Bodhisattvas are named ‘practicing samatha and dhyana together firstly, and practicing samapatti lastly’.(10)

◎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。

如果菩薩們用轉變(想法)而產生的力量，隨順(一切事物)而求取絕對的平靜。這些菩薩稱為先修三摩鉢提，後修奢摩他。(11)

If there are Bodhisattvas who are compliant with everything to attain the most calm state by the power created from transforming thoughts, then these Bodhisattvas are named ‘practicing samapatti firstly and practicing samatha lastly’.(11)

◎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。

如果菩薩們用轉變(想法)而產生的力量，讓種種(障礙)境界都消滅。這些菩薩稱為先修三摩鉢提，後修禪那。(12)

If there are Bodhisattvas who make various states of obstacles extinguished by the power created from transforming thoughts, then these Bodhisattvas are named ‘practicing samapatti firstly and practicing dhyana lastly’.(12)

◎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。

如果菩薩們用轉變(想法)而產生的力量，做佛(教化眾生)的事業，安住在平靜(的境界)而切斷煩惱。這些菩薩稱為先修三摩鉢提，中修奢摩他，後修禪那。(13)

If there are Bodhisattvas who practice Buddha's business (to make beings get relief) by the power created from transforming thoughts, stably focus on a calm state, and cut off all their annoyances lastly, then these Bodhisattvas are named 'practicing samapatti firstly, practicing samatha secondly, and practicing dhyana lastly'.(13)

◎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。

如果菩薩們用轉變(想法)而產生的力量，讓一切障礙不起作用，而切斷煩惱，安住在絕對的平靜之中。這些菩薩稱為先修三摩鉢提，中修禪那，後修奢摩他。(14)

If there are Bodhisattvas who make all obstacles not to function by the power created from transforming thoughts, cut off all their annoyances, and stably focus on the most calm state, then these Bodhisattvas are named 'practicing samapatti firstly, practicing dhyana secondly, and practicing samatha lastly'.(14)



◎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。

如果菩薩們用轉變(想法)而產生的力量，在方便法中能隨順絕對的平靜和一切(障礙)消滅的二種(境界)。這些菩薩稱為先修三摩鉢提，齊修奢摩他、禪那。(15)

If there are Bodhisattvas who practice expedient ways to be compliant with the most calm state and with the extinguishment of obstacles by the power created from transforming thoughts, then these Bodhisattvas are named ‘practicing samapatti firstly, practicing samatha and dhyana together lastly’.(15)

◎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。

如果菩薩們用轉變(想法)而產生的力量，來幫助達到絕對的平靜，然後切斷煩惱。這些菩薩稱為齊修三摩鉢提、奢摩他，後修禪那。(16)

If there are Bodhisattvas who attain the most calm state by the power created from transforming thoughts and cut off all their annoyances lastly, then these Bodhisattvas are named ‘practicing samapatti and samatha together firstly,

practicing dhyana lastly'.(16)

◎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。

如果菩薩們用轉變(想法)而產生的力量，幫助得到(一切障礙都)消滅的境界，然後安住在清淨而沒有行為造作的禪定中。這些菩薩稱為齊修三摩鉢提、禪那，後修奢摩他。(17)

If there are Bodhisattvas who attain the state of all obstacles are extinguished by the power created from transforming thoughts and lastly focus on the pure meditation of non-intention, then these Bodhisattvas are named 'practicing samapatti and dhyana together firstly, practicing samatha lastly'.(17)

◎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。

如果菩薩們用(一切障礙都)消滅而產生的力量，得到絕對的平靜，而安住在清淨的境界中，這些菩薩稱為先修禪那，後修奢摩他。(18)

If there are Bodhisattvas who get the most calm state by the power created from the extinguishment of all obstacles

and focus on pure state, then these Bodhisattvas are named ‘practicing dhyana firstly and practicing samatha lastly’.(18)

◎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。

如果菩薩們用(一切障礙都)消滅而產生的力量，來生起(觀想)，在一切境界都能隨順一切障礙都消滅的觀想。這些菩薩稱為先修禪那，後修三摩鉢提。(19)

If there are Bodhisattvas who contemplate by the power created from the extinguishment of all obstacles and can be compliant with the contemplation of that all obstacles are extinguished in all situations, then these Bodhisattvas are named ‘practicing dhyana firstly and practicing samapatti lastly’.(19)

◎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。

如果菩薩們用(一切障礙都)消滅而產生的力量，讓(心中產生的)種種事物的自性，安住在禪定中而產生轉變，這些菩薩稱為先修禪那，中修奢摩他，後修三摩鉢提。(20)

If there are Bodhisattvas who make the nature of various things stably rest in meditation and transform (these

things) lastly by the power created from the extinguishment of all obstacles, then these Bodhisattvas are named ‘practicing dhyana firstly, practicing samatha secondly, and practicing samapatti lastly’.(20)

◎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。

如果菩薩們用(一切障礙都)消滅而產生的力量,(觀想)沒有行為造作的自性,而得到清淨的境界,然後得到禪定,這些菩薩稱為先修禪那,中修三摩鉢提,後修奢摩他。(21)

If there are Bodhisattvas who contemplate the nature of non-intention, attain pure state, and lastly attain meditation by the power of the extinguishment of all obstacles, then these Bodhisattvas are named ‘practicing dhyana firstly, practicing samapatti secondly, and practicing samatha lastly’.(21)

◎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。

如果菩薩們用(一切障礙都)消滅而產生的力量,(觀想)一切事物都清淨,安住在禪定中,而轉變(這些事物)。這

些菩薩稱為先修禪那，齊修奢摩他、三摩鉢提。(22)

If there are Bodhisattvas who contemplate that everything is pure, stably focus on meditation, and transform (things) by the power created from the extinguishment of all obstacles, then these Bodhisattvas are named ‘practicing dhyana first, practicing samatha and samapatti together lastly’.(22)

◎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。

如果菩薩們用(一切障礙都)消滅而產生的力量，幫助達到絕對的平靜，而轉變事物。這些菩薩稱為齊修禪那，奢摩他，後修三摩鉢提。(23)

If there are Bodhisattvas who attain the most calm state by the power created from the extinguishment of all obstacles and transform things lastly, then these Bodhisattvas are named ‘practicing dhyana and samatha together firstly, practicing samapatti lastly’.(23)

◎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。

如果菩薩們用(一切障礙都)消滅而產生的力量，幫助

轉變事物，得到絕對的平靜而產生清淨、明白的智慧。這些菩薩稱為齊修禪那、三摩鉢提，後修奢摩他。(24)

If there are Bodhisattvas who transform things by the power of the extinguishment of all obstacles, attain the most calm state, and generate the pure and clear wisdom, then these Bodhisattvas are named ‘practicing dhyana and samapatti together firstly, practicing samatha lastly’.(24)

◎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。

如果菩薩們用圓覺智慧完全的融合一切事物，面對各種(事物)的自性和形相，都不離開圓覺的本性。這些菩薩稱為完整的修習三種隨順(眾生所說)的清淨自性。(25)

If there are Bodhisattvas who mix everything perfectly by the wisdom of complete Enlightenment and not to lose the Enlightenment among all natures and forms, then these Bodhisattvas are named ‘completely practicing three kinds of pure nature’ – in compliance with worldly thoughts.(25)

◎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。

善男子，這些就稱為菩薩二十五輪，一切的菩薩都是這樣修行的。如果菩薩們和末法時期的眾生想依這個輪(修行)，應該保持清淨的行為，靜靜的思考，請求(諸佛)悲憫，並懺悔(以前所做的錯誤行為)。經過三個七日，在二十五種方法上做標記，用誠心請求(諸佛)哀憫，隨意拿取一個結，依照結中的標示就知道(應該用哪一種)頓修或漸修(的方法修行)。如果有一個念頭的懷疑、後悔，就沒有辦法(修行)成就。

Good man, these are Twenty-five turns of Bodhisattvas' practice. All Bodhisattvas practice like that. If there are Bodhisattvas or beings in the era that Buddhism is going to extinguish who (wish to) practice by these ways, then they should keep pure practice, calm down, contemplate doctrines, beg (Buddhas') pity and repent (for doing bad behaviors). Through three weeks, they can mark the twenty-five ways individually, sincerely beg (Buddhas') pity, and then randomly pick one knot, (editor: which is marked previously). According to the way that shows in the knot, they will know the sudden way or the gradual way (is appropriate for them) . If they have even one thought of regret or doubt, then they will not be able to achieve.

◎爾時世尊。欲重宣此義。而說偈言。

辨音汝當知      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

那時，佛想要重複解說這段話的意義，便用詩偈說：「辨音菩薩，你應該要知道，一切菩薩沒有障礙的清淨智慧，都是依禪定而產生的。也就是奢摩他、三摩鉢提和禪那。這三種法門依頓修和漸修而分成二十五個方法。宇宙十方的佛和(過去、現在、未來)三世的修行者，沒有不是因為這些方法而成佛的，除了那些頓悟成佛和不隨順(方法修行)的人。一切的菩薩和末法時期的眾生，應該時常修持這個定輪。隨順(編:適合自己的方法)精進的修行，藉著佛慈悲的力量，不久就能證得涅槃。」

At that time, Buddha wanted to preach the doctrine again, therefore he said by poem, “Bodhisattva Discern-sound, you should know, all Bodhisattvas’ un-hindering pure wisdom is generated by meditation — samatha, samapatti and dhyana. There are twenty-five ways among the three kinds of sudden or gradual practices. All Buddhas in ten directions of the universe and the past, the future, the present practitioners become Buddhas because of these ways; except those who are enlightened suddenly



and who do not practice in compliance with ways. All Bodhisattvas and the beings in the era that Buddhism is going to extinguish should often practice these ways diligently (editor: in compliance with what is appropriate for them). Then they will prove Nirvana soon by the power of Buddhas' great compassion.

◎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。為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。睹見調御。歷恆沙劫勤苦境界。一切功用。猶如一念。我等菩薩深自慶慰。

### 九、淨諸業障章

於是，淨諸業障菩薩在眾人之中，從座位中起身，(用頭)向佛的腳頂禮，右繞佛三圈，跪著合掌對佛說：「慈悲的佛啊！(您)替我們解說像這樣不可思議的事情和一切佛在成佛前的修行，讓大家得到不曾有過(的利益)，親眼看見已降伏自心的佛，在經過恆河沙那麼多個劫精進辛苦而得的境界。一切的用功(修行)，好像一個念頭之間(就能達到)。我們這些菩薩，深深的(感到)慶幸安慰。

### Chapter 9 : Purify-karmas

Then, in the multitude, Bodhisattva Purify-karmas stood up from the seat, worshipped Buddha's feet with his

head, went around Buddha clockwise three times, knelt down, put his palms together, and said to Buddha, “Merciful Buddha! You preached such undescribable doctrines to us, preached the way that all Buddhas practiced before they become Buddhas, make the multitude attain the benefit that they have never attained, and make the multitude see the state that Buddha—the one who has subdued his own mind—diligently practiced for kalpas as numerous as the sands in Ganges River. It seems like that all these practices can be achieved within one thought. We, the Bodhisattvas, feel very lucky and consoled.

◎世尊。若此覺心本性清淨。因何染污。使諸眾生迷悶不入。唯願如來廣為我等開悟法性。令此大眾及末世眾生作將來眼。說是語已。五體投地。如是三請。終而復始。

佛陀，如果這個(能)覺悟的心本性是清淨的，是什麼原因會(被)污染？使得眾生迷惑納悶而無法悟入？希望佛為我們開示一切事物的本性，做為這些聽眾和末法時期的眾生，將來(能夠開悟)的智慧之眼。」(淨諸業障菩薩)說完後，將頭和四肢著地禮拜，像這樣從頭到尾反復向佛請求三次。

Buddha, if the nature of this Enlightenment is pure originally, then for what reason the nature is polluted and makes all beings confused and cannot be enlightened (to it)?

Wish Buddha expound the Nature of everything for us and make this preaching to be the future eyes of the multitude and (the future eyes of) the being in the era that Buddhism is going to extinguish (for their Enlightenment).” After (Bodhisattva Purify-karmas) said that, he worshipped Buddha with his head and four extremities touching the ground. He requested three times repeatedly from the beginning to the end.

◎爾時世尊。告淨諸業障菩薩言。善哉善哉。善男子。汝等乃能為諸大眾及末世眾生。諮問如來如是方便。汝今諦聽。當為汝說。時淨諸業障菩薩奉教歡喜。及諸大眾默然而聽。

那個時候，佛對淨諸業障菩薩說：「很好！很好！善男子，你們能為大家和末法時期的眾生向佛詢問這些方便(權宜的法)。你現在仔細的聽，我將為你解說。」那時，淨諸業障菩薩歡喜的接受(佛的)教誨，眾人都靜靜的聽(佛說法)。

At that time, Buddha said to Bodhisattva Purify-karmas, “Very good! Very good! Good man, you ask Buddha this expedient way for the multitude and the beings in the era that Buddhism is going to extinguish. Listen carefully now. I will expound it for you!” At that time, Bodhisattva Purify-karmas happily accepted Buddha’s preaching. The

multitude also listened quietly.

◎善男子。一切眾生從無始來。妄想執有我人眾生及與壽命。認四顛倒為實我體。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。

「善男子，一切的眾生從久遠久遠的過去以來，錯誤的思想而執著有我、別人、眾生和壽命(的存在)，(錯)認為(由地水火風)四種元素(組成的身體)是「我」的本體，因此就產生了厭惡和喜愛二種境界。在虛妄的事物上重複的執著於(其他的)虛妄事物，兩種虛妄互相依賴而產生虛妄的業。因為有虛妄的業，於是虛妄的看見(生死)流轉。而厭惡(生死)流轉的人，則虛妄的見到(有)涅槃。因為如此(眾生)不能進入清淨覺悟(的境界)，並不是覺性拒絕眾生進入(圓覺)，因為如果有「能進入(覺悟)」(的念頭)，就無法進入覺悟。於是不論是有念頭或沒有念頭，(眾生)都迷惑而納悶。

“Good man, from long long ago to now, all beings wrongly attach to the existence of ‘I, others, beings, and lives’; they (wrongly) consider that ‘I’ consists of Four element, therefore the states of ‘like’ and ‘dislike’ arise; the beings repeatedly attach to other illusory things by illusory views; these two kinds of illusory things depend on each

other and then make illusory karmas appear; because there are illusory karmas, therefore the beings illusively experience the cycle of birth-and-death; and those who dislike the cycle of birth-and-death illusively experience Nirvana; for this reason, the beings are not able to attain the pure Enlightenment. That is not because the Enlightenment refuses beings to be enlightened. If beings still consider that the attainment of Enlightenment exist, then they will not be able to attain Enlightenment. Therefore, no matter the beings are with thought or without thought, they feel confused and puzzled.

◎何以故。由有無始本起無明。為己主宰。一切眾生無慧目。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。為憎愛心。養無明故。相續求道皆不成就。

為什麼？由於有久遠久遠之前產生的無明做為自己的控制者。一切的眾生天生就沒有(看得見智慧的)慧眼，(所以)身心的本性都(變成)是無明，就像有人沒辦法了斷(自己的)生命一樣。所以應該要知道，有喜愛「我」的人，「我」就隨順(這個人的)喜愛而存在；不隨順(「我」這種想法)的人，便產生厭惡(「我」的想法)(編：而看見涅槃)。因為厭惡和喜愛的心，都能增長無明，(所以)用(憎愛)相續的心來求道，都沒辦法成就(佛道)。

Why? Because there is ignorance, which originally arise from long long ago, dominating these beings. All being do not have wisdom-eyes; the nature of bodies and minds in their eyes become the ignorance (editor: to obstruct the beings to be enlightened); it is like that a man cannot give up his own life. So, you should know, if there are people who like 'I', then the 'I' will exist in compliance with their 'like'. If there are (other) people who are not compliant with 'I', then the 'dislike' arises (and they see Nirvana). Because both the thoughts of 'like' and 'dislike' will increase (beings') ignorance, therefore if they practice the way by continuous 'like' and 'dislike', then they will not attain any achievement.

◎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。則知有我。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。

善男子，什麼是「我」？就是在眾生心中「所證悟的（各種境界）」。善男子，就好像有人身體調和舒適時，會忽然忘了自己的身體。（如果）四肢緊繃或放鬆，用錯了調養的方法，在用針灸治療時（編：而感到痛），就能知道（他）有「我」（的念頭）。所以有證悟（的境界）存在，才會顯現「我」的本體。善男子，甚至心中有證悟佛道和最終（以為自己）達到了清淨涅槃，都是（有）「我」的念頭。

Good man, what is 'I'? It is 'the state that beings prove in their minds'. Good man, if there is someone whose body is harmonized and satisfied, he will forget (the existence of) his body; if he stresses or relaxes his four extremities with wrong way, then, when he is curing (his sickness) by the needles (of acupuncture and moxibustion) (editor: and feeling the pain), we will know that the thought of 'I' exists. Therefore 'I' will arise when there is some 'state that beings prove in their minds'. Good man, there still is an 'I' even when people think they have proved the state of Buddha or ultimately attained pure Nirvana.

◎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。悉為人相。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。

善男子，什麼是「別人」？就是眾生心中的證悟。善男子，認為我已「覺悟」的人，不會再認為「我」（是存在的）；覺悟的人不是「我」，而「覺悟」本身也同樣（不是「我」）。（錯誤的）覺悟到自己已經超越了一切證悟，都稱為「別人」的念頭。善男子，心中有（自己）已經完全證悟涅槃的想法，都還有「我」（的念頭）。（只要）心中有一點點「覺悟」（的念頭），就具備能被證悟的道理（存在），都算是有「別人」的念頭。

Good man, what is ‘others’? It is ‘the enlightenment in beings’ minds’. Good man, those who think that ‘I am enlightened’ will not think that the one who can be enlightened is ‘I’; the state that these beings are enlightened to is not ‘I’ and the enlightenment is also not ‘I’. The (wrong) enlightenment of being beyond all enlightenments is named ‘others’. Good man, there is still an ‘I’ when people think they are enlightened to the Nirvana; when people’s minds still have the thought of being enlightened, then the doctrine that make them be enlightened exists—this is the thought of ‘others’.

◎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為我人。而我人相所不及者。存有所了。名眾生相。

善男子，什麼是「眾生」？就是眾生心中存在有個證悟無法到達的境界。善男子，就像有人像這樣說：「我是眾生。」就能知道這個人所說的眾生，不是我也不是別人；為什麼不是我？因為我是眾生，所以我不是(原本的)我，(編：而是眾生)；為什麼不是別人？因為我是眾生，所以我並不是別人自己(所說的那個我)。善男子，一切眾生有證悟(的境界)和覺悟(的想法)都是「我」、「別人」(的念頭)，



而在「我」和「別人」(的念頭)之外，(如果)還存在「能被了解(的境界)」，稱為有「眾生」的念頭。

Good man, what is 'beings'? It is 'the situation that beings' enlightenment cannot reach in their minds'. Good man, for example: if there is a man say, 'I am all beings', then we know that the 'all beings' that he said is neither 'I' nor 'others'; why 'all beings' is not 'I'? Because 'I am all beings' therefore 'I' is not the original 'I'; why 'all beings' is not 'others'? Because 'I am all beings' therefore 'all beings' is not the original 'I' of the man. Good man, all beings' proving and enlightenment are belong to 'I' and 'others'; and when there is any situation that is outside 'I' and 'others', then there is the thought of 'beings'.

◎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，什麼是「生命」？就是眾生心中觀照著清淨時，覺悟到那個「所了悟(的境界)」，是一切業力所生的智慧無法看見的，就像是生命的根本。

Good man, what is 'lives'? When being's mind is pure and clean, he will be enlightened to that the Enlightenment is not available by all thoughts or consciousnesses; and what he is enlightened to is like the

origin of lives.

◎善男子。若心照見一切覺者皆為塵垢。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。

善男子，如果心能觀照而明白一切的覺悟，都是六塵所生的污垢；「覺悟」和「所覺悟(的道理)」，還是無法離開六塵。就像用熱湯去把冰塊融化後，就沒有冰能知道冰塊被融化了。存有「我」和「覺悟」(的念頭)，也是這樣。

Good man, if our mind insights that all enlightenments are defilements and (realizes that) being enlightened and the one who can be enlightened cannot be separated from defilements, then it is like that hot soup melts down ice and there will not remain any ice to know that the ice is melted. To have the thought of 'I' and the thought of 'enlightenment' are the same as that.

◎善男子。末世眾生不了四相。雖經多劫勤苦修道。終不能成一切聖果。是故名為正法末世。

善男子，末法時期的眾生不明白這四種想法，雖然經過多劫(長時間)勤奮艱苦的修習佛道，終究不能成就(佛教中)聖人的階位，所以(那個時期)稱為佛法的末法時期。

Good man, because the beings in the era that Buddhism

is going to extinguish do not realize the four point of views (mentioned above), therefore, though they diligently practice the Way for many kalpas, they finally are not able to achieve the states of Saints and that is why this era is named ‘the era that correct Buddhism is going to extinguish’.

◎何以故。認一切我為涅槃故。有證有悟名成就故。譬如有人。以賊為子。其家財寶終不成就。

為什麼？因為錯認有「我」能進入涅槃，(錯認)有證有悟才叫做成就，就好像有人以為小偷是自己的兒子，他家的財富終究無法(延續而)在事業上而有成就，

Why? Because they (wrongly) consider that there is an ‘I’, who can enter Nirvana and (wrongly consider) that there are attainment and Enlightenment (for people) to achieve. It is like that someone considers a thief to be his own son and his wealth will not achieve any achievement.

◎何以故。有我愛者。亦愛涅槃。伏我愛根。為涅槃相。有憎我者。亦憎生死。不知愛者根生死故。別憎生死。名不解脫。

為什麼？喜愛「我」的人，也同樣喜愛涅槃，(因為)他把藏有對於「我」的喜愛當做是涅槃；厭惡「我」的人也同樣厭惡生死(編：而喜愛涅槃)，卻不知道喜愛是生死

的根本原因。(用心去)分別而厭惡生死稱為「沒有解脫」。

Why? The one who likes 'I' will also likes Nirvana. He considers the 'like', which contains the concept of 'I' is Nirvana. The one who dislike 'I' will also dislike birth-and-death, and he do not realize that 'like' (and 'dislike') is the cause of birth-and-death. The distinguishment to dislike birth-and-death is named 'not getting relief yet'.

◎云何當知法不解脫。善男子。彼末世眾生習菩提者。以己微證為自清淨。猶未能盡我相根本。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。

如何才能知道(一個人)還未從「法」(的纏縛)中解脫呢？善男子，末法時期修習覺悟的眾生，自己有了一點點領悟，就以為自己已經(達到)清淨(的境界)，(其實他們)還不能完全消除「我」的根本原因。如果有人來稱讚他們所修的佛法，就覺得高興，想要度脫那個人；如果有人毀謗他所修得(的境界)，就覺得生氣。由此可知這個人還非常執著於「我」，(這種執著)藏在如來藏識之中，顯現在六根之間，從來沒有間斷過。

How to know that someone does not get relief from (the bond of) ways? Good man, those who practice for

Enlightenment in the era that Buddhism is going to extinguish consider their mind is purified because of their tiny attainment; actually they have not removed the original concept of 'I'. If there is someone who praise his Way, then he feels happy and wants to make the one to get relief; if there is someone who slander what he attained, then he is angry. Therefore, we know that the one still firmly attaches to the concept of 'I' and the attachment are hidden in the nature of his consciousness, playing games among his six sense-organs and they have never stopped.

◎善男子。彼修道者不除我相。是故不能入清淨覺。

善男子，這些修行的人沒有消除「我」的念頭，所以沒辦法進入清淨的覺性。

Good man, if a practitioner does not remove the concept of 'I', then he will not be able to attain the pure Enlightenment.

◎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。

善男子，如果知道「我」是不存在的，就沒有毀謗我的人；如果還有「我」能解說佛法，那就是「我」(的念頭)尚未完全消除。「眾生」和「生命」的念頭也是這樣。

Good man, if he realize that ‘I’ does not exist, then there is not anybody who slander the ‘I’; if there is still an ‘I’ who can preach doctrines, that is because he has not removed the concept of ‘I’ yet. The concepts of ‘beings’ and ‘lives’ are also the same as that.

◎善男子。末世眾生說病為法。是故名為可憐憫者。雖勤精進。增益諸病。是故不能入清淨覺。

善男子，末法時期的眾生把有缺陷的法當做(成佛的)法，所以稱為值得可憐的人。雖然(那些人)勤奮而精進，卻只能幫助增進有缺陷的法，所以他們沒有辦法進入清淨的覺悟。

Good man, the beings in the era that Buddhism is going to extinguish consider defective way as correct Way, therefore they are named ‘the pitiable people’. Although they diligently practice, they can only progress in defective way; therefore they are not able to attain the pure Enlightenment.

◎善男子。末世眾生不了四相。以如來解及所行處為自修行。終不成就。或有眾生。未得謂得。未證謂證。見勝進者。心生嫉妬。由彼眾生未斷我愛。是故不能入清淨覺。

善男子，末法時期的眾生不明白這四種想法，用佛言語所解釋(的方便法)和(身體外表)所做的行為來修行，終究沒有辦法成就(佛道)。有些眾生，還沒達到(某個境界)，卻說他已經達到(那個境界)；還沒證悟卻說他已經證悟；看到超越自己的人，心中就產生嫉妒。因為這些眾生還未切斷對「我」的喜愛，所以沒有辦法進入清淨的覺悟。

Good man, because the being in the era that Buddhism is going to extinguish do not realize the four concepts and only practice the (expedient) words that Buddha preach and practice the (outward) behaviors of Buddha, finally, they will not attain achievement. And there are some beings who have not attained achievement and said that they have attained achievement, who have not proved the Way and said that they have proved the Way; they are jealous when they see people who surpass them in practice; because they have not remove the like of 'I', therefore they are not able to attain the pure Enlightenment.

◎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。若有所求。別生憎愛。則不能入清淨覺海。

善男子，末法時期的眾生希望能成就佛道，卻不求(自

己能)開悟，而只是增加(佛法的)知識而增長了「我」的念頭。(他)應該精進(的修行)，降伏煩惱，生起(不怕困難的)勇氣，去達到還沒達到(的境界)，切斷還沒切斷(的煩惱)。面對任何境界，不會有貪心、生氣、喜愛、自大、歪曲事實來掩飾過錯、嫉妒的念頭生起，把一切對「別人」和「我」的喜愛消滅。佛說這個人能依次序逐漸成就(佛道)，(如果他)想求指導修行佛法的人，也不會產生錯誤的見解。如果還想追求任何境界，用分別(心)生起厭惡和喜愛(的想法)，就沒有辦法進入清淨的覺悟之海。

Good man, the beings in the era that Buddhism is going to extinguish wish to achieve the Way but do not seek to be enlightened and only seek to increase their knowledge (of Buddhism); this can just increase the concept of 'I'. They should diligently subdue their annoyances and generate great courage to attain the states that have not been attained and to remove the annoyances that have not been removed. In any situation, they should not generate greed, anger, 'like', arrogance, cheating for hiding their own faults, and jealousy. They should extinguish all thoughts of 'others', 'I', 'love', and 'like'. Then, Buddha will say that these people will gradually attain achievement; when they are looking for people to teach them Buddhism, they will not have wrong views. If they seek any state and generate 'like' or 'dislike' by distinguishment, then they are not able to enter the sea of pure Enlightenment.”



◎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

那時，佛想要重複解說這段話的意義，便用詩偈說：「淨諸業障菩薩，你應該要知道，一切的眾生，都是因為執著對「我」的喜愛，所以從久遠久遠的過去以來，在生死之中輪迴。(如果)沒有去除這四種想法，就沒有辦法成佛。因為喜愛和厭惡還在心中，想歪曲事實來掩飾過錯(的想法)還在念頭中，所以會迷惑納悶，沒辦法進入覺悟之城。如果能依照我的方法，先去除貪心、生氣、愚癡，對「方法」的喜愛不存在心中，就能依次序逐漸成就(佛道)。(如果能明白)「我」本來就不存在，厭惡和喜愛(的念頭)就無從生起。這樣(想)的人如果想求指導修行佛法的朋友，就不會產生錯誤的見解，如果還有想追求(任何境界)的分別心生起，終究沒有辦法成就佛道。」

At that time, Buddha wanted to preach the doctrine again, therefore he said by poem, “Bodhisattva Purify-karmas, you should know, all beings are reborn in the

cycle of birth-and-death from long ago to now, because they attach to the like of 'I'. The people who have not removed the four concepts are not able to achieve Enlightenment. 'Like' and 'dislike' are generated from their minds; to cheat for hiding their own faults still exists in their thought. Therefore they are confused and unable to enter the city of Enlightenment. If they can go back to the home (of my doctrines)—firstly remove greed, anger, and ignorance, and make the 'like' of ways (editor: dharma) not to exist in their mind—then they will gradually attain achievement. The body of 'I' originally does not exist and then where will the thoughts of 'like' and 'dislike' rise? If the man is looking for good friends (to teach him Buddhism), he will not have wrong views. If he generates the mind to seek some state, then he will not attain achievement ultimately.

◎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。

#### 十、普覺章

於是普覺菩薩在眾人之中，從座位中起身，(用頭)向佛的腳頂禮，右繞佛三圈，跪著合掌對佛說：「慈悲的佛啊！趕快為我們解說禪修中(那些)有缺陷的方法，讓大家獲得從未有過的(利益)，心中坦蕩而得到安穩。

## Chapter 10 : Universal-enlightenment

Then, in the multitude, Bodhisattva Universal-enlightenment stood up from the seat, worshipped Buddha's feet with his head, went around Buddha clockwise three times, knelt down, put his palms together, and said to Buddha, "Merciful Buddha! Please preach the defections of meditation and make the multitude attain the benefit they had not attained, make their mind be clear, and (make their mind) attain peaceful and stable state.

◎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。

佛陀！末法時期的眾生離佛越來越遠，聖賢都(把自己)隱藏起來，錯誤的(修行之)法越來越興盛，眾生應該求什麼樣的人？依照什麼樣的法？做什麼樣的修行？除去什麼樣有缺陷的方法？如何發(成佛之)心？才能讓盲目的眾生不會落入錯誤的見解。」(普覺菩薩)說完後，將頭和四肢著地禮拜，像這樣從頭到尾反複向佛請求三次。

Buddha, in the era that Buddhism is going to extinguish, beings are far away from Buddha gradually, Saints are hidden, and wrong ways flourish. Who should these beings

seek? What doctrines should they follow? What behaviors should they practice? What defections should they remove? How do they generate the wish to become a Buddha? These (answers) can make the blind beings not to have wrong views.” After (Bodhisattva Universal-enlightenment) said that, he worshipped Buddha with his head and four extremities touching the ground. He requested three times repeatedly from the beginning to the end.

◎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。

那個時候，佛對普覺菩薩說：「很好！很好！善男子，你們能詢問佛如何修行。(這個問題)能夠給末法時期一切眾生無所畏懼的悟道之眼，讓眾生能成就聖人之道，你現在仔細的聽，我將為你解說。」那時，普覺菩薩歡喜的接受(佛的)教誨，眾人都靜靜的聽(佛說法)。

At that time, Buddha said to Bodhisattva Universal-enlightenment, “Very good! Very good! Good man, you ask Buddha this practicing way. It can provide the beings in the era that Buddhism is going to extinguish the eyes of the Way that makes them fearless and can make these

beings achieve the saintly path. Listen carefully now. I will expound it for you!” At that time, Bodhisattva Universal-enlightenment happily accepted Buddha’s preaching. The multitude also listened quietly.

◎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。心恒清淨。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。心花發明照十方刹。

「善男子，末法時期如果有即將發大心求他人指導成佛之法而想要修行的眾生，應該求一切有正確見解的人；(這個人)心不執著於形相和概念，不執著在聲聞、緣覺的(小乘)境界，雖然他示現有世俗的煩惱，但他的心總是清淨；雖然他示現有一些過失，但他稱讚持戒的修行，不會讓眾生做不合戒律的事。眾生如果能求這樣的人，就能成就最高、最圓滿的覺悟。末法時期的眾生，遇見這樣的人，應該供養他，不惜付出自己的身體和生命。那個指導成佛之法的人，在行、住、坐、臥中，常常表現出清淨(的行為)，甚至會表現各種錯誤的行為(編：來警惕眾生)，心中沒有驕傲和自大，何況是要求(別人給他)財物或妻子眷屬呢？如果善男子對於這樣的好朋友不產生不好的念頭，最後就

能成就圓滿的覺悟，心花發出光明，照耀宇宙十方的(諸佛)世界。」

“Good man, the beings in the era that Buddhism is going to extinguish who generate great mind in order to seek the people that can teach them Buddhism and who want to practice should seek the people who have correct views; these people’s minds do not attach to any form (and concept) and they do not attach to the states of Arhat and Pratyekabuddha; although they have worldly annoyances, their minds are always pure and clean; although they have some faults, they praise the behavior of keeping precepts; they do not make beings to do things that are against precepts. If beings seek such people, then they will be able to attain the highest perfect Enlightenment. If the beings in the era that Buddhism is going to extinguish meet such people, they should offer offerings (to these people), and be regardless of their own lives. When these people that can teach beings Buddhism are walking, resting, sitting, or lying, they always have pure and clean behaviors, even manifest different kinds of faults (editor: in order to instruct beings); their minds are not arrogant, not to mention wishing to have their money, wives, or families. If there are good men who do not have bad thoughts towards these people that can teach them Buddhism, then they will be able to attain Enlightenment, the flowers of their minds will shine and light up the

Buddhalands in ten directions.

◎善男子。彼善知識所證妙法應離四病。云何四病。

善男子，那個指導成佛之法的人所證悟的奇妙之法，應離開四種有缺陷的方法。

哪四種有缺陷的方法？

Good man, the wonderful doctrine proved by these people who can teach beings Buddhism should be away from four defections.

What are the four defections?

◎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。

第一種是「刻意造作」的缺陷，如果有人這麼說：「我的心做各種的修行，想要求得圓滿的覺悟。」圓覺的本性，並非刻意做各種修行能得到的，所以說這是有缺陷的方法。

First, the defection of intentional practice. If there is someone who said like this, 'I make my mind do various practices and wish to attain the complete Enlightenment' – the nature of complete Enlightenment cannot be attained by intentional practice – therefore Buddha consider that it is a

defection.

◎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。

第二種是「任其自然」的缺陷，如果有人這麼說：「我們現在不切斷生死(輪迴)，不求涅槃，沒有涅槃或生死的念頭產生或消失，(而是)任其自然的隨著一切事物本性，想要求得圓滿的覺悟。」圓覺的本性並非因任其自然而存在的，所以說這是有缺陷的方法。

Second, the defection of naturally letting everything be. If there is someone who said like this, ‘Now, I do not cut off birth-and-death and do not seek Nirvana. I do not have the thoughts of the rising and extinguishing of Nirvana and birth-and-death; I let everything be compliant with its nature and wish to attain complete Enlightenment’ – the nature of complete Enlightenment does not exist by naturally letting everything be – therefore Buddha consider that it is a defection.

◎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。



第三種是「停止念頭」的缺陷，如果有人這麼說：「我現在要永遠停止心中的所有念頭，得到一切(事物的)本性都安靜平等(的境界)，想要求得圓滿的覺悟。」圓覺的本性，並非停止念頭而得到的，所以說這是有缺陷的方法。

Third, the defection of stopping all thoughts. If there is someone who said like this, 'Now, I make my mind stop all thoughts forever, attain the state of that everything's nature is still and equal, and wish to attain complete Enlightenment' — the nature of complete Enlightenment does not exist by stopping all thoughts — therefore Buddha consider that it is a defection.

◎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。

第四種是「一切事物都不存在」的缺陷，如果有人這麼說：「我現在要永遠切斷一切的煩惱，身和心終究都是空而不存在，何況是六根和六塵所組成的虛妄境界？(所以一切都永遠不存在，想要求得圓滿的覺悟。」圓覺的本性，並非是「一切事物不存在」的境界，所以說這是有缺陷的方法。」

Fourth, the defection of extinguishment. If there is someone who said like this, 'Now, I cut off all annoyances.

(I realize that) body and mind do not exist ultimately, not to mention the illusory state made by sense-organs and made by the objects (that sense-organs perceive). Everything is extinguished forever, and I wish to attain complete Enlightenment' – the nature of complete Enlightenment is not the state of extinguishment – therefore Buddha consider that it is a defection.

◎離四病者。則知清淨。作是觀者名為正觀。若他觀者名為邪觀。

如果有人離開這四種有缺陷的方法，就知道他的心是清淨的。做這樣的觀照，稱為正確的觀照；如果有做其他的觀照，稱為錯誤的觀照。

If there is someone who keeps away from the four defections, we know that his mind is pure and clean. To contemplate like this is named 'correct contemplation'. To contemplate by other views is named 'wrong contemplation'.

◎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。

善男子，末法時期想要修行的眾生，應該要不惜付出

生命來供養能指導成佛之友的朋友，侍奉能指導成佛之法的人。如果能指導成佛之法的人想來接近你，你應該斷除驕傲自大的心；如果他離開你，你應該要斷除生氣怨恨(的心)。(應該)把他所顯現的逆境和順境當做像虛空一樣，明白瞭解身和心終究是平等的，和眾生(的本性)是一體的，沒有差別。像這樣來修行，才能進入圓滿的覺悟。

Good man, if there are beings in the era that Buddhism is going to extinguish who want to practice Buddhism, they should offer their whole lives to the good friends who can teach them Buddhism and should attend the people who can teach them Buddhism. If these people want to come and get along with them, they should remove their arrogance; if these people leave, they should remove their anger and hatred. (They should consider that) the good or bad situations made by these people are like emptiness and should realize that body and mind are equal ultimately and are the same as the nature of all beings. If they practice like this, they can enter complete Enlightenment .

◎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。

善男子，末法時期的眾生無法成就佛道，是因為從久遠久遠以來有自己、別人、厭惡、喜愛這些(造成一切事物

的)「種子」，所以尚未解脫。如果有人把自己的怨家看成像自己的父母，心中沒有分別，就能消除有缺陷的修行。在各種事物之中，自己、別人，厭惡和喜愛，也是這樣(平等而沒有差別)。

Good man, the beings in the era that Buddhism is going to extinguish are not able to attain achievement because they still have the seeds that make everything (exist) – the concepts of ‘I’ and others, ‘like’ and ‘dislike’ begun from long long ago—therefore they have not gotten relief yet. If there are people who consider that their enemies are like their own parents without any distinguishment among them, then thus they have removed all defections. Among all things, ‘I’, others, ‘like’ and ‘dislike’ are also like what mentioned above (editor: equal without any difference),.

◎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。我皆令人究竟圓覺。於圓覺中。無取覺者。除彼我人一切諸相。如是發心。不墮邪見。

善男子，末法時期的眾生想求圓覺，應該要發心說出這樣的話：「所有在宇宙空間中的一切眾生，我都要讓他們進入究竟的圓滿的覺悟。」在圓滿的覺悟中，沒有覺悟的人，也沒有自己、別人和一切的形相(概念)，像這樣子來發心，不會落入錯誤的見解。

Good man, if the beings in the era that Buddhism is going to extinguish want to attain complete Enlightenment, they should generate their mind and say like this, ‘In the space of the whole universe, I will make all beings to enter the ultimate complete Enlightenment’; in complete Enlightenment, there is not anyone who attains Enlightenment, not any form (and concept) of ‘I’ and others, and not any form (and concept) of all things. If someone can generate mind like that, he will not have wrong views.

◎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    謂作任止滅  
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    當依止  
智慧    便得超邪見    證覺般涅槃

那時，佛想要重複解說這段話的意義，便用詩偈說：「普覺菩薩，你應該要知道，末法時期的眾生，如果想要尋求指導成佛之法的人，應該要尋求有正確見解和心遠離小乘的人。這些人的(成佛之)法中消除了四種有缺陷的方法，即刻意造作、任其自然、停止念頭、和一切事物都不存在。如果他們來接近你，你的心中不應驕傲自大，如果

他們離開你，你的心中不應生氣、怨恨。看到(他們所顯現的)各種不同的逆境和順境，心中應該有難得一見的想法，就像佛出現在世界上一樣(難得)。你不應該做不合戒律的事，(應該)持戒讓六根永遠清淨。(應該)要度一切眾生進入圓滿的覺悟，沒有自己和別人的想法；應該要依賴正確的智慧。(像這樣做，)就能超越錯誤的見解，證得覺悟和(無餘)涅槃。」

At that time, Buddha want to preach the doctrine again, therefore he said by poem, “Bodhisattva Universal-enlightenment, you should know, if the beings in the era that Buddhism is going to extinguish want to seek the people who can teach them Buddhism, they should seek those who have correct view and whose mind is away from small Vehicle. The doctrines (of these people) should be without four defections — intentional practice, naturally letting everything go, stopping all thoughts, and extinguishment. If these people come and get along, the beings should not be arrogant; if these people leave, the beings should not hate and be angry. If the beings see various situations (made by these people), they should think that the situations are rare to see like a Buddha be born in the world; they should not do things that are against precepts and should keep precepts to make their sense-organs pure and clean. They should make all beings to get relief and ultimately attain the complete Enlightenment. They should not have the distinguishment of

‘I’ and others and should depend on wisdom. Then they will be able to exceed wrong views, attain the Enlightenment, and prove no-remained Nirvana.”

◎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。

#### 十一、圓覺章

於是，圓覺菩薩在眾人之中，從座位中起身，(用頭)向佛的腳頂禮，右繞佛三圈，跪著合掌對佛說：「慈悲的佛啊！(您)為我們解說(進入)清淨圓覺的各種方便法，能讓末法時期的眾生得到很大的幫助和利益。

#### Chapter 11 : Complete-enlightenment

Then, in the multitude, Bodhisattva Complete-enlightenment stood up from the seat, worshipped Buddha’s feet with his head, went around Buddha clockwise three times, knelt down, put his palms together, and said to Buddha, “Merciful Buddha! You expound various expedient ways of pure Enlightenment to us and make the beings in the era that Buddhism is going to extinguish attain great benefits.

◎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。

佛陀，我們現在已經開悟，如果佛入涅槃之後，末法時期的眾生尚未開悟的人，如何在安靜的生活中修習這個圓覺的清淨境界？在這個圓覺的三種清淨的法門中，哪一個優先？希望慈悲的佛能給予大家和末法時期的眾生很大的幫助和利益。」(圓覺菩薩)說完後，將頭和四肢著地禮拜，像這樣從頭到尾反複向佛請求三次。

Buddha! Now, we have been enlightened; after Buddha enter Nirvana, for the beings in the era that Buddhism is going to extinguish who have not been enlightened, how do they practice (to attain) this pure and clean state of complete Enlightenment in their peaceful and stable lives? In this complete Enlightenment (way), which is prior among the three kinds of pure insights? Wish compassionate Buddha gives the great benefits to the multitude and the beings in the era that Buddhism is going to extinguish.” After (Bodhisattva Complete-enlightenment) said that, he worshipped Buddha with his head and four extremities touching the ground. He requested three times repeatedly from the beginning to the end.

◎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。

那個時候，佛對圓覺菩薩說：「很好！很好！善男子，你們能詢問佛這樣的方便法門，用很多的幫助和利益施予眾生，你現在仔細的聽，我將為你解說。」那時，圓覺菩薩歡喜的接受(佛的)教誨，眾人都靜靜的聽(佛說法)。

At that time, Buddha said to Bodhisattva Complete-enlightenment, "Very good! Very good! Good man, you ask Buddha these expedient ways to give all beings great benefits. Listen carefully now. I will expound it for you!" At that time, Bodhisattva Complete-enlightenment happily accepted Buddha's preaching. The multitude also listened quietly.

◎善男子。若佛住世。若佛滅後。若法末時。有諸眾生具大乘性。信佛祕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。

「善男子，不論在佛還在世界上時，還是佛已經進入涅槃，或者末法時期，假設有眾生具有大乘的根性，相信佛祕密廣大的圓覺心而想要修行。如果他在寺院之中和弟子、大眾平靜的生活，有其他(修行以外)的事情，那就隨

著他的能力來思考、觀察，像我(在其他經典)所說來修行。如果沒有其他的事情，就設立一個修行的地方。應該設定一個期限，長期一百二十天，中期一百天、短期八十天，安置好清淨的生活場所。

“Good man, no matter (in the time that) Buddha is still in the world or Buddha has entered Nirvana or Buddhism is going to extinguish, if there are beings who have the character of large Vehicle, believe Buddha’s secret great completely enlightened mind, and want to practice, and if they are living in temples and peacefully living with disciples, then because they need to do the affairs (editor: which are not about practice), they should contemplate and observe (doctrines) according to what they can afford like what I have mentioned (in other sutras). If there are not the conditions like those affairs, then they should build a site for practicing and should set up the duration (of practicing)—long term (practicing) is one hundred and twenty days, middle term (practicing) is one hundred days, short term (practicing) is eighty days — and arrange a pure living place.

◎若佛現在。當正思惟。若佛滅後。施設形像。心存日想。生正憶念。還同如來常住之日。懸諸幡花。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。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。

如果佛還在世界上，應該正確的思想(著佛)。如果佛已經進入涅槃，就要設置佛像，心中想像(佛像)太陽(一樣明亮)，正確的憶念(著佛)，就像佛還在世界上一樣，並懸掛各種的旗幟和花。經過三個七日，向宇宙十方諸佛的名字禮拜，請求(諸佛)憐憫，(向諸佛)懺悔(自己所造的惡業)，就能遇到好的境界，內心感到安靜的舒適，經過三個七日，(就像這樣)一直收攝(自己的)念頭。如果遇到從夏天開始的三個月結夏安居，應該保持清淨菩薩的修行，心遠離聲聞乘(的修行方法)，不聚集弟子和大眾。到結夏安居時，就在佛像前這樣說：「我比丘、比丘尼、男居士或女居士某某某，依照菩薩乘(的教法)，修行尋求(無餘)涅槃，(與諸菩薩)一同安住保持在清淨的實相中，以大圓覺做我的寺院，身和心安靜的保持在(一切事物)本性平等的智慧之中。因為(無餘)涅槃的自性沒有任何牽絆，現在我恭敬的請求不依照聲聞乘(的修行方法)，而與宇宙十方的諸佛和大菩薩過三個月的結夏安居，為了修習菩薩最高覺悟的這個大因緣，所以不聚集弟子和大眾。」

If Buddha is still in the world, they should think (Buddha) correctly; if Buddha has entered Nirvana, they

should set up (Buddha's) statue, should contemplate (that Buddha is as bright as) the sun, and generate correct contemplation (of Buddha) like that Buddha is still in the world, and should hang flags and flowers; after three weeks, they should worship the names of the Buddhas in ten directions, beg (Buddhas') pity, and repent (for making bad karma in the past); they will experience good states and their minds will feel peaceful and comfortable; through three weeks, they should always bring the thoughts together. If these days overlap the beginning of summer—the Summer-rest that lasts for three months, they should maintain (the practice of) pure Bodhisattvas, keep away from (the practice of) Sravaka, and not make disciples or multitude get together. When the three-month-rest comes, they should said so in front of (the statue of) Buddha, 'I, the monk or nun or layman or laywoman someone, am practicing for (attaining) Nirvana in Bodhisattva Vehicle, and focusing on the pure Reality (together with all Bodhisattvas). I make the great complete Enlightenment to be my temple. My body and mind is peacefully focus on the wisdom of that everything is equal. Because there is not any bond in the nature of Nirvana, therefore, now, I respectfully ask not to follow the practice of Sravaka; I will peacefully live with the Buddhas in ten directions and great Bodhisattvas during the three-month-rest; because of the great condition of practicing Bodhisattva's highest wonderful Enlightenment, therefore I

do not make disciples and the multitude get together (for practicing).’

◎善男子。此名菩薩示現安居。過三期日。隨往無礙。

善男子，這樣就稱為菩薩示現的結夏安居。在經過修行所訂的期限之後，(編：雖然還在結夏安居)，可以隨因緣外出(編：替弟子和大眾說法)，沒有限制。

Good man, this is named ‘the peaceful living of Bodhisattvas’ manifestation’. After the three terms (of practicing) (editor: even it is still in the three-month-rest), they can go out (to preach the disciples and multitude) and there is no limitation.

◎善男子。若彼末世修行眾生。求菩薩道人三期者。非彼所聞一切境界。終不可取。

善男子，如果末法時期有修行的眾生，為了求菩薩道而設定修行的期限。不要執著所得到的一切境界，(一切的境界)到最後終究不可以執著。

Good man, if there are beings in the era that Buddhism is going to extinguish who practice Bodhisattva’s Way and set up the terms (of practicing), they should not attach to all states they attained; these states should not be attached

ultimately.

◎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。若覺遍滿一世界者。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。

善男子，如果有眾生修奢摩他，(應該)要先得到完全的平靜，不起任何念頭，平靜到達極限就能覺悟。把像這樣的平靜，從自己擴展到整個世界，覺悟也是這樣(擴展)。善男子，如果覺悟遍滿一個世界，在這世界中有一個眾生生起的一個念頭，(自己)都能知道，百個、千個世界也是這樣。不要執著所得的一切境界，(一切的境界)到最後終究不可以執著。

Good man, if there are beings who practice samatha, they should firstly seek the calmest state, do not generate any thought; when the calmness reaches the most extreme state, they will be enlightened; they should spread such calmness from a body to a whole Buddhaland; so does the Enlightenment. Good man, if the Enlightenment has been spread to a whole Buddhaland, then they will be able to know every being's every thought in the Buddhaland. A hundred, a thousand Buddhalands is also the same. They should not attach to all states they attained; these states should not be

attached ultimately.

◎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。

善男子，如果有眾生修三摩鉢提，應該要先觀想宇宙十方的佛和十方世界的一切的菩薩，然後按照各種法門，依次序逐漸的修行(來求得)因精進和辛苦所得的禪定，然後發廣大的誓願，自然可以受到(這些修行的)熏習而成為(成佛的)種子。不要執著所得到的一切境界，(一切的境界)到最後終究不可以執著。

Good man, if there are beings who practice samapatti, they should firstly contemplate the Buddhas in ten directions and all Bodhisattvas in the Buddhlands of ten directions; (they should) follow the various kinds of ways, practice gradually to attain the samadhi of diligent and hard practice, and generate great vows, then they can gradually affect themselves to achieve the seeds (of becoming a Buddha). They should not attach to all states they attained; these states should not be attached ultimately.

◎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。如是周遍四威儀中。分別念數無不了知。漸次增進乃至得知百千世界一滴之雨。猶如目睹所受用

物。非彼所聞一切境界。終不可取。

善男子，如果有眾生修禪那，(應該)要先用數(呼吸)的法門，心中知道(呼吸的)生起、持續和消滅，並默數(呼吸的)次數，像這樣在行走、停止、坐著、躺著的時候，都要加以辨別(呼吸以及呼吸的)次數，沒有不(清楚)覺知的時候。然後依次序逐漸進步，甚至可以清楚覺知在百個、千個世界中一滴的雨，好像親眼看見所覺知的東西一樣。不要執著所得到的一切境界，(一切的境界)到最後終究不可以執著。

Good man, if there are beings who practice dhyana, they should firstly practice the way of counting (breaths), be aware of the rising, continuing, and ceasing (of breaths), and count (the breaths) separately; (they should) practice like that when they are walking, resting, sitting, and lying; (they should) count separately without any moment that is unaware, and make progress gradually, even they will be able to know a drop of rain in a hundred, a thousand Buddhalands like that they see these things in front of themselves. They should not attach to all states they attained; these states should not be attached ultimately.

◎是名三觀初首方便。若諸眾生。遍修三觀。勤行精進。即名如來出現於世。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。嫉妬。



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。

這就稱為三種內觀法門初步開始的方便法。如果有眾生能完整的修習三種內觀法門，勤勉精進的修行，就稱為佛出現在世界上。如果在末法時期有根器較遲鈍的眾生想要求道而不能成就，是由於過去(所造成)的業形成了障礙。他應該要努力懺悔，經常生起(修行的)希望，先斷除厭惡、喜愛、嫉妒、歪曲事實來掩飾過錯和(想超越別人的)好勝心。然後在三種清淨的內觀法門中，任選一種來修行，如果這一種內觀(法門)沒辦法得到(成就)，就再修習另一種內觀(法門)，心中沒有放棄的想法，依次序逐漸求得證悟。

This is named ‘the beginning of expedient ways of Three Insights’. If there are beings who extensively practice Three Insights with diligent practicing, then it is named ‘Buddha appears in the world’. If the beings in the era that Buddhism is going to extinguish who are dull about Buddhism want to practice the Way but not able to attain achievement because of the obstructive karmas, then they should diligently repent, constantly generate the wish (of practice), firstly cut off ‘like’ and ‘dislike’, jealousy, cheating for hiding their own faults, and the wish to win in competition, and then randomly choose one way in Three Insights. If they cannot achieve by this way, then practice

another way. Their mind should not give up and let go, and should prove the doctrines gradually and orderly.

◎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 常當勤心悔 無始一  
切罪 諸障若消滅 佛境便現前

那時，佛想要重複解說這段話的意義，便用詩偈說：「圓覺菩薩，你應該知道，一切的眾生，想求得無上的佛道，應該先設定期限，懺悔(自己)從久遠久遠以來(所造)的業，經過三個七日。然後正確的觀察思考，不要執著所得到的一切境界，(一切的境界)到最後終究不可以執著。奢摩他是完全平靜，三摩鉢提是正確的觀想保持，禪那是清楚地數(呼吸)的法門，稱為三種清淨的內觀法門。如果能勤快的修習，就稱為佛出現在世界上。根器遲鈍沒有辦法成就的人，應該經常努力至心懺悔自己從久遠久遠以來(所造)的一切惡業。障礙如果都消除了，佛的境界就會出現。」

At that time, Buddha wanted to preach the doctrine again, therefore he said by poem, “Bodhisattva

Complete-enlightenment, you should know, all the beings who want to practice the highest Way should firstly set up the duration (of practicing) and repent (making) the karma made from long long ago to now for three weeks, then contemplate doctrines correctly; they should not attach to all states they attained; these states should not be attached ultimately. Samatha is (to make their mind) the calmest; samapatti is to correctly contemplate; dhyana is to count (their own breaths) clearly; these are named ‘Three pure Insights’. If there are beings who can diligently practice (Three Insights), it is named ‘Buddha appears in the world’. Those who are dull in Buddhism and not able to attain achievement should diligently repent of all the sins made from long long ago to now. If all obstacles are removed, the state of Buddha will appear.

◎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。

## 十二、賢善首章

於是，賢善首菩薩在眾人之中，從座位中起身，(用頭)向佛的腳頂禮，右繞佛三圈，跪著合掌對佛說：「慈悲的佛啊！(您)為我們和末法時期的眾生開示這些不可思議的

事情。

## Chapter 12 : Virtuous-chief

Then, in the multitude, Bodhisattva Virtuous-chief stood up from the seat, worshipped Buddha's feet with his head, went around Buddha clockwise three times, knelt down, put his palms together, and said to Buddha, " Merciful Buddha! For us and the beings in the era that Buddhism is going to extinguish, you expound Buddha's unimaginable state.

◎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。

佛陀，這個大乘的教法，叫什麼名字？如何接受和修行？眾生修習(這個教法)能得到什麼功德？如何讓我們這些保護、修習這部經的人，流傳散布這個教法？(修習這個教法)能達到怎樣的境界？」(賢善首菩薩)說完後，將頭和四肢著地禮拜，像這樣從頭到尾反複向佛請求三次。

Buddha, what is the name of this large Vehicle doctrine? How do we accept and practice it? What merit can beings attain if they practice it? How do we—who protect and retain this sutra—spread this doctrine? And what state can we attain (by the doctrine)?" After (Bodhisattva

Virtuous-chief) said that, he worshipped Buddha with his head and four extremities touching the ground. He request three times repeatedly from the beginning to the end.

◎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。

那個時候，佛對賢善首菩薩說：「很好！很好！善男子，你們能為菩薩們和末法時期的眾生，詢問佛這部經的功德和名字。你現在仔細的聽，我將為你解說。」那時，賢善首菩薩歡喜的接受(佛的)教誨，眾人都靜靜的聽(佛說法)。

At that time, Buddha said to Bodhisattva Virtuous-chief, “Very good! Very good! Good man, for Bodhisattvas and the beings in the era that Buddhism is going to extinguish, you ask the merit and name of this sutra. Listen carefully now. I will expound it for you!” At that time, Bodhisattva Virtuous-chief happily accepted Buddha’s preaching. The multitude also listened quietly.

◎善男子。是經百千萬億。恒河沙諸佛所說。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。汝當奉行。

「善男子，這部經是由百千萬億恆河沙那樣多的諸佛所說，由(過去、現在、未來)三世的諸佛(共同)守護，是宇宙十方菩薩所歸依(的經)，是(佛所教授的)十二種經中的清淨之眼。這部經稱為《大方廣圓覺陀羅尼》，也稱為《究竟義理之經》，也稱為《秘密王的禪定》，也稱為《佛的絕對境界》，也稱為《如來藏自性的差別》，你應該要接受並依此修行。

“Good man, this sutra is also preached by a hundred, a thousand, ten thousand, a hundred million, the number of all the sands in Ganges River of Buddhas. It is protected by the past, present, and future Buddhas. It is what the Bodhisattvas in ten directions depend on. It is the pure eyes of twelve kinds of sutras (preached by Buddha). This sutra is named ‘The Great Broad Extensive Complete Enlightenment Dharani’, also named ‘Sutra of ultimate doctrine’, also named ‘the samadhi of Secret king’, also named ‘the Absolute State of Buddha’, also named ‘The difference of the nature of Buddhahood’; you should respectfully accept and practice it.

◎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。

善男子，這部經顯示了佛的境界，只有諸佛能完整的解說，如果有菩薩和末法時期的眾生按照這部經修行，依次序逐漸進步，就可以到達佛的境界。

Good man, this sutra manifests the state of Buddha and only Buddhas can preach it thoroughly. If there are Bodhisattvas and the beings in the era that Buddhism is going to extinguish who can practice by this sutra, then they can gradually make progress and attain the state of Buddha.

◎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。乃至蚊蚋及阿修羅。飲其水者皆得充滿。

善男子，這部經稱為大乘的頓悟教法，頓悟根器的眾生，從(聽到)這部經就會開悟。(這部經)也教授逐漸修行(而覺悟)的各類眾生，就像大海，不捨棄小河流，甚至是蚊蟲和阿修羅，只要聽到這部經，都能受到滋潤。

Good man, this sutra is a doctrine for sudden enlightenment in large Vehicle. The beings who can be enlightened suddenly will be enlightened (after they heard this sutra). It also guides all beings who are enlightened by gradual practice. It is like the ocean, which will never refuse (the water of) small rivers; even the mosquitoes and Asuras, whoever drink the water (of this doctrine) will be

moisturized.

◎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。

善男子，如果有人用堆滿整個佛世界的珍貴寶物來布施，比不上有人聽到這部經的名字和經中一個句子的意義。

Good man, If there are people who give by pure seven-jewels that are full of a Buddhaland, it is not better than that there are people who hear the name of this sutra and one sentence of this doctrine.

◎善男子。假使有人教百千恆河沙眾生得阿羅漢果。不如有人宣說此經。分別半偈。

善男子，如果有人教百千恆河沙那樣多的眾生得到阿羅漢的階位，比不上有人能解說這部經，(為別人)解釋其中的半首詩偈。

Good man, if there are people who make a hundred, a thousand, the number of all sands in Ganges River of beings to attain Arhat, it is not better than that there are people who expound this sutra and even explain half poem (in the sutra).



◎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。如是乃至盡恒河沙一切佛所種諸善根。聞此經教。

善男子，如果有人聽到這部經的名字，能產生信心而不疑惑，你應該要知道這個人不僅僅曾在一個佛、二個佛前種下福德智慧，甚至曾在像恆河沙那樣多的佛前種下各種善根，並且聽到這部經。

Good man, if there are people who hear the name of this sutra and have confidence about it without any doubt, then, you should know, these people have not only accumulated bliss and wisdom beside one or two Buddha, but also accumulated good roots of merit beside the number of all sands in Ganges River of Buddhas and listened the doctrine of this sutra.

◎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。

你，善男子，應該要保護末法時期這些修行的人，不要讓魔和各種外道來干擾他們的身和心，而讓這些人退出(修行)，而(向困難)屈服。

You, the good man, should protect these practitioners in the era that Buddhism is going to extinguish. Do not let

devils and the people of other doctrines disturb their bodies and minds and make these practitioners quit or surrender practicing”.

◎爾時會中。有火首金剛。摧碎金剛。尼藍婆金剛等八萬金剛並其眷屬。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。疫病消滅。財寶豐足常不乏少。

那時，這個集會中有火首金剛力士，摧碎金剛力士，尼藍婆金剛力士等等八萬個金剛力士和他們的親人、同伴，就從座位中起身，(用頭)向佛的腳頂禮，右繞佛三圈，對著佛說：「佛陀，如果末法時期的眾生中，有人能修持這部絕對(成佛)的大乘(經典)，我就會保護他們，就像保護(自己的)眼睛一樣。甚至在他們修行的道場，我們這些金剛力士會親自帶領弟子們，不分早晚保護他們，讓他們不會改變心意而不再修行。甚至讓他們的家庭永遠沒有災難，所有疾病都消滅，財富寶物豐足，不會有缺少的狀況。」

At that time, in the gathering, Vajra-god Ucchusma, Vajra-god Destruction, Vajra-god Nilavajra, and eighty thousand Vajra-gods and their relatives (and companies) stood up from the seats, worshipped Buddha's feet with their heads, went around Buddha clockwise three times, and said

to Buddha, “Buddha, if there are beings in the era that Buddhism is going to extinguish who can practice this absolute doctrine in large Vehicle, then I will protect them like that I protect my eyes. Even in the sites they practice at, we, the Vajra-gods, will lead our disciples to protect them day and night and make them not to regress (in practicing). Even in their homes, there will never be any disasters, all diseases will extinguish, their money and wealth will be abundant, and they will not lack anything.”

◎爾時大梵天王。二十八天王。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。

那時，大梵天王、二十八天王，須彌山王，護國天王等等，就從座位中起身，(用頭)向佛的腳頂禮，右繞佛三圈，對著佛說：「佛陀！我們也會保護這些修持這部經的人，經常讓他們感到安穩，不會改變心意而不再修行。」

At that time, the king of the great Brahman-heaven, the king of twenty-eight heavens, the king of Sumeru Mountain, and the Protecting-world king stood up from the seats, worshipped Buddha's feet with their heads, went around Buddha clockwise three times, and said to Buddha, “Buddha, we will also protect the beings who practice this sutra, make them usually feel peaceful and safe, and make their mind not

to regress (in practicing).”

◎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。

那時，有叫做吉槃荼的大力鬼王，和十萬個鬼王，就從座位中起身，(用頭)向佛的腳頂禮，右繞佛三圈，對著佛說：「佛陀，我們也會保護這些修持這部經的人，早晚站在旁邊保衛他們，讓他們不會退出(修行)而(向困難)屈服。在離這些人居住的地方一由旬之內，如果有鬼神侵入這範圍，我要讓他們粉碎得像微塵一樣。」

At that time, the ghost king Great-strength, who are named ‘Kumbhanda’ and a hundred thousand ghost kings stood up from the seats, worshipped Buddha’s feet with their heads, went around Buddha clockwise three times, and said to Buddha, “Buddha, we will also protect the beings who practice this sutra, guard them day and night, make them not to regress or surrender practicing. Inside the places that are one yojana to where they are living, if there are ghosts or gods who invade the places, then I will make these ghosts or gods be broken like atoms.”

◎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。

佛說完這部經後，所有的菩薩，天龍鬼神八部和他們的親人、同伴，各個天的天王、梵王和所有(來集會的)眾人，聽完佛說這部經，都非常高興，相信、接受這部經並依這部經修行。

After Buddha preach this sutra, all Bodhisattvas, Eight divisions of gods and dragons and their relatives (and companies), heavenly kings, the king of the Brahma-Heaven and the multitude who heard what Buddha preach felt very happy and believed, accepted, respectfully practice this sutra.