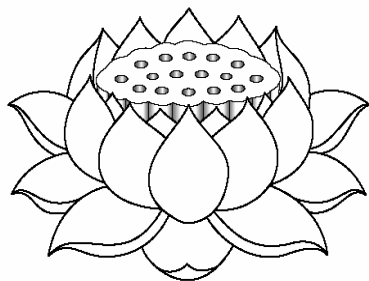


**THE TREATISE ON THE
HUNDRED DHARMAS:
A GATE TO UNDERSTANDING
THE MAHAYANA**

大乘百法明門論



Translated by the Chung Tai Translation Committee

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Tripitaka Master Xuan Zang, 7th Century

The Chung Tai Translation Committee comprises of Dharma Masters and lay disciples and convenes regularly. To view or download other sutra translations by CTTC, visit “Dharma Gems” on <http://sunnyvale.ctzen.org>. Comments and suggestions may be sent to translation@ctzen.org

Namo Fundamental Teacher Shakyamuni Buddha

南無本師釋迦牟尼佛

SUTRA OPENING GATHA

開經偈

The Dharma, infinitely profound and subtle,
Is rarely encountered even in a million kalpas.
Now we are able to hear, study, and follow it,
May we fully realize the Tathagata's true meaning.

無上甚深微妙法 百千萬劫難遭遇
我今見聞得受持 願解如來真實義

大乘百法明門論

世親菩薩造

唐三藏法師玄奘譯

如世尊言：一切法無我。何等一切法？云何為無我？一切法者，略有五種。

一者心法。二者心所有法。三者色法。四者心不相應行法。五者無為法。

一切最勝故。與此相應故。二所現影故。三位差別故。四所顯示故。如是次第。

第一心法，略有八種。一眼識。二耳識。三鼻識。四舌識。五身識。六意識。七末那識。八阿賴耶識。

第二心所有法，略有五十一種，分為六位。一遍行有五。二別境有五。三善有十一。四煩惱有六。五隨煩惱有二十。六不定有四。

THE TREATISE ON THE HUNDRED DHARMAS: A GATE TO UNDERSTANDING THE MAHAYANA

“Mahāyāna śatadharmā-prakāśamukha śāstra”

by Master Vasubandhu

The World-Honored One said, “All dharmas are empty of a self.” What are *all dharmas*? What is to be *empty of a self*?

Regarding *all dharmas*, they may be grouped into five classes:

1. Mind dharmas
2. Mind co-arising dharmas
3. Form dharmas
4. Mind non-co-arising dharmas
5. Unconditioned dharmas

The dharmas of the first class are the most powerful. The second class arises in association with the first. The third is a projection of the first two. The fourth comes from interactions of the first three. The fifth is revealed by the first four.

The first class, mind dharmas, includes eight in general: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness, manas-consciousness, and alaya-consciousness.

The second class, mind co-arising dharmas, includes fifty-one in general, grouped into six categories:

1. Five universally active dharmas
2. Five situation-specific dharmas
3. Eleven wholesome dharmas
4. Six primary vexations
5. Twenty derivative vexations
6. Four indeterminate dharmas

一遍行五者。一作意。二觸。三受。四想。
五思。二別境五者。一欲。二勝解。三念。
四定。五慧。

三善十一者。一信。二精進。三慚。四愧。
五無貪。六無瞋。七無癡。八輕安。九不放
逸。十行捨。十一不害。

四煩惱六者。一貪。二瞋。三慢。四無明。
五疑。六不正見。

五隨煩惱二十者。一忿。二恨。三惱。四覆。
五誑。六諂。七僞。八害。九嫉。十慳。十
一無慚。十二無愧。十三不信。十四懈怠。
十五放逸。十六昏沈。十七掉舉。十八失念。
十九不正知。二十散亂。

六不定四者。一睡眠。二惡作。三尋。四伺。

第三色法，略有十一種。一眼。二耳。三鼻。
四舌。五身。六色。七聲。八香。九味。十
觸。十一法處所攝色。

The five universally active dharmas are attention, contact, feeling, conception, and volition. The five situation-specific dharmas are desire, resolve, mindfulness, samadhi, and discernment.

The eleven wholesome dharmas are faith, diligence, conscience, shame, non-greed, non-anger, non-ignorance, serenity, heedfulness, equanimity, and non-harmfulness.

The six primary vexations are greed, anger, pride, ignorance, doubt, and false views.

The twenty derivative vexations are resentment, hatred, rage, concealment, deceit, guile, conceit, malice, envy, ungenerosity, lack of conscience, shamelessness, lack of faith, indolence, indulgence, torpor, restlessness, forgetfulness, delusion, and distraction.

The four indeterminate dharmas are sleep, regret, initial inspection, and sustained investigation.

The third class, form dharmas, includes eleven in general: eye, ear, nose, tongue, body, form, sound, smell, taste, touch, and thought-form.

第四心不相應行法，略有二十四種。一得。二命根。三眾同分。四異生性。五無想定。六滅盡定。七無想報。八名身。九句身。十文身。十一生。十二住。十三老。十四無常。十五流轉。十六定異。十七相應。十八勢速。十九次第。二十時。二十一方。二十二數。二十三和合性。二十四不和合性。

第五無為法者，略有六種。一虛空無為。二擇滅無為。三非擇滅無為。四不動滅無為。五想受滅無為。六真如無為。

言無我者。略有二種。一補特伽羅無我。二法無我。

The fourth class, mind non-co-arising dharmas, includes twenty-four in general: gain, life-source, commonality, mundane disparity, thoughtless absorption, cessation absorption, fruit of thoughtless absorption, names, sentences, phonemes, birth, abidance, aging, impermanence, flux, karmic distinction, karmic correlation, speed, sequential order, time, space, number, congruence, incompatibility.

The fifth class, unconditioned dharmas, includes six in general: empty space, unconditioned by discernment, unconditioned without discernment, imperturbable samadhi, cessation of conception and feeling, and true-suchness.

Regarding *empty of a self*, there are two kinds in general: a sentient being is empty of a self, and dharmas are empty of a self.

THREE REFUGES

三 皈 依

I take refuge in the Buddha, may all sentient beings
Understand the Great Way profoundly,
and bring forth the bodhi mind.

I take refuge in the Dharma, may all sentient beings
Deeply enter the sutra treasury, and have wisdom vast as the
sea.

I take refuge in the Sangha, may all sentient beings
Form together a great assembly, one and all in harmony.

自皈依佛	當願眾生	體解大道	發無上心
自皈依法	當願眾生	深入經藏	智慧如海
自皈依僧	當願眾生	統理大眾	一切無礙
和南聖眾			

FOUR GREAT VOWS

四 弘 誓 願

Countless are sentient beings, I vow to liberate;
Endless are afflictions, I vow to eradicate;
Measureless are the Dharmas, I vow to master;
Supreme is the Buddha Way, I vow to attain.

眾生無邊誓願度	煩惱無盡誓願斷
法門無量誓願學	佛道無上誓願成

REPENTANCE

懺悔偈

All the harm I have ever done, since time immemorial,
Are caused by greed, anger, and ignorance,
And produced through my body, speech, and will,
Now I confess and amend all.

往昔所造諸惡業 皆由無始貪瞋痴
從身語意之所生 一切罪障皆懺悔

DEDICATION OF MERITS

回向偈

May the merits of our deeds
Reach every part of the world;
Sentient beings large and small
All attain enlightenment.
Maha-Prajna-Paramita

願以此功德 普及於一切
我等與眾生 皆共成佛道
摩訶般若波羅蜜



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