(Translated into English by the Buddhist Text Translation Society)

The Sutra of the Foremost Shurangama at the Great Buddha’s Summit Concerning the Tathagata’s Secret Cause of Cultivation, His Certification to the Complete Meaning and all Bodhisattvas’ Myriad Practices.

大佛頂如來密因修證了義諸菩薩萬行首楞嚴經

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Chapter 1 卷一

Thus I have heard. At one time the Buddha dwelt at the city of Shravasti in the sublime abode of the Jeta Grove.

如是我聞。一時佛在室羅筏城。衹桓精舍。

With a gathering of great bhikshus, twelve hundred fifty in all.

與大比丘眾。千二百五十人俱。

All were great Arhats without outflows, disciples of the Buddha, dwellers and maintainers. They had fully transcended all existence, and were able to travel everywhere, and to accomplish the awesome deportment.
They followed the Buddha in turning the wheel and were wonderfully worthy of the bequest. Stern and pure in the Vinaya, they were great exemplars in the three realms. Their limitless response-bodies took living beings across and liberated them, pulling out and rescuing those of the future so they could transcend all the bonds of dust.

The names of the leaders were: the greatly wise Shariputra, Mahamaudgalyayana, Mahakaushthila, Purnamaitreyaniputra, Subhuti, Upanishad, and others.

Moreover limitless Pratyekas who were beyond study and those with initial resolve came to where the Buddha was to join the bhikshus’ Pravarana at the close of the summer retreat.

Bodhisattvas from the ten directions who desired counsel in order to resolve the doubts in their minds were respectful and obedient to the Awesome but Compassionate One as they prepared to seek the Secret Meaning.

Then the Tathagata arranged his seat, sat quietly and peacefully, and for the sake of everyone in the assembly proclaimed the profound and mysterious. Those in the pure assembly at the banquet of Dharma obtained what they had never obtained before.

The Immortal’s kalavinka-sound pervaded the ten directions and Bodhisattvas as numerous as the sands of the Ganges gathered at the Bodhimanda with Manjushri as their leader.
Then King Prasenajit, for the sake of his father, the late king, arranged on the
day of mourning a vegetarian feast and invited the Buddha to the side rooms of
the palace. He welcomed the Tathagata in person with a vast array of superb
delicacies of unsurpassed wonderful flavors and himself invited the great
Bodhisattvas.

In the city were also elders and laypeople who were also prepared to feed the
Sangha at the same time, and they stood waiting for the Buddha to come and
receive offerings.

The Buddha commanded Manjushri to assign the Bodhisattvas and Arhats to
receive offerings from the various vegetarian hosts.

Only Ananda, who, having accepted a special invitation earlier, had traveled far
and had not yet returned, was late for the apportioning of the Sangha. No senior-
seated one or Acharya was with him, so he was returning alone on the road.

On that day he had received no offerings, and so at the appropriate time Ananda
took up his begging bowl and, as he traveled through the city, begged in
successive order.

As he first began to beg, he thought to himself that down to the very last
danapati who would be his vegetarian host he would not question whether they
were clean or unclean; whether they were ksatriyas of honorable name or
chandalas. While practicing equality and compassion he would not merely select
the lowly but was determined to perfect all living beings’ limitless merit and
virtue.

心中初求最後檀越。以為齋主。無問淨穢。剎利尊姓及旃陀羅。方行等慈。不擇微賤。發意圓成一切眾生無量功德。

Ananda already knew that the Tathagata, the World Honored One, had admonished Subhuti and great Kashyapa for being Arhats whose hearts were not fair and equal, and he regarded with respect the Tathagata’s instructions on impartiality, to save everyone from doubt and slander.

阿難已知如來世尊。訶須菩提及大迦葉為阿羅漢。心不均平。欽仰如來。開闡無遮。度諸疑謗。

Having crossed the city moat, he walked slowly through the outer gates, his manner stern and proper as he honored with propriety the method of obtaining food.

經彼城隍。徐步郭門。嚴整威儀。肅恭齋法。

At that time, because Ananda was begging in sequential order, he passed by a house of prostitution and was waylaid by a powerful artifice. By means of a mantra of the Kapila religion, formerly of the Brahma Heaven, the daughter of Matangi drew him onto an impure mat.

爾時阿難。因乞食次。經歷淫室。遭大幻術。摩登伽女。以娑毗迦羅先梵天咒。攝入淫席。

With her licentious body she stroked and rubbed him until he was on the verge of destroying the precept-substance.

淫躬撫摩。將毀戒體。

The Tathagata, knowing Ananda was being taken advantage of by the indecent artifice, finished the meal and immediately began his return journey. The king, great officials, elders, and laypeople followed along after the Buddha, desiring to hear the essentials of Dharma.

如來知彼淫術所加。齋畢旋歸。王及大臣長者居士。俱來隨佛。願聞法要。

Then the World Honored One emitted a hundred rays of jeweled and fearless light from his crown. Within the light appeared a thousand-petalled precious
lotus, upon which was seated a transformation-body Buddha in full-lotus posture, proclaiming a spiritual mantra.

He commanded Manjushri to take the mantra and go provide protection, and, when the evil mantra was extinguished, to lend support, and to encourage Ananda and Matangi’s daughter to return to where the Buddha was.

Ananda saw the Buddha, bowed, and wept sorrowfully, regretting that from time without beginning he had been preoccupied with erudition and had not yet perfected his strength in the Way. He respectfully and repeatedly requested an explanation of the very first expedients of the wonderful shamatha, samapatti, and dhyana, by means of which the Tathagatas of the ten directions had realized Bodhi.

At that time Bodhisattvas as numerous as the sands of the Ganges, great Arhats, pratyekas, and others from the ten directions, were also present. Pleased at the opportunity to listen, they withdrew silently to their seats to receive the sagely instruction.

In the midst of the great assembly, the World Honored One then extended his golden arm, rubbed Ananda’s crown, and said to Ananda and the great assembly, “There is a samadhi called the King of the Foremost Shurangama at the Great Buddha’s Summit Replete with the Myriad Practices; it is a path wonderfully adorned and the single door through which the Tathagatas of the ten directions gained transcendence. You should now listen attentively.” Ananda bowed down to receive the compassionate instruction humbly.
The Buddha said to Ananda, “You and I are of the same family and share the affection of a natural relationship. At the time of your initial resolve, what were the outstanding characteristics which you saw in my Dharma that caused you to suddenly cast aside the deep kindness and love found in the world?”

Ananda said to the Buddha, “I saw the Tathagata’s thirty-two characteristics, which were so supremely wonderful, so incomparable, that his entire body had a shimmering transparence just like that of crystal.

“I often thought to myself that these characteristics cannot be born of desire and love. Why? The vapors of desire are coarse and murky. From foul and putrid intercourse comes a turbid mixture of pus and blood which cannot give off such a magnificent, pure, and brilliant concentration of purple-golden light. And so I thirstily gazed upward, followed the Buddha, and let the hair fall from my head.”

The Buddha said, “Very good, Ananda. You should all know that all living beings are continually born and continually die, simply because they do not know the everlasting true mind, the bright substance of the pure nature. Instead they engage in false thinking. It has been so since time without beginning. Their thoughts are not true, and so the wheel keeps turning.

“Now you wish to investigate the unsurpassed Bodhi and actually discover your nature. You should answer my questions with a straightforward mind, because that is exactly the way the Tathagatas of the ten directions escaped birth and death. Their minds were all straightforward, and since their minds and words were consistently that way, from the beginning, through the intermediate stages
to the end, they were never in the least evasive.

汝今欲研無上菩提。真發明性。應當直心酬我所問。十方如來同一道故。出離生死。皆以直心。心言直故。如是乃至終始地位。中間永無諸委曲相。

“Ananda, I now ask you: at the time of your initial resolve, which arose in response to the Tathagata’s thirty-two characteristics, what was it that saw those characteristics and who delighted in them?”

阿難。我今問汝。當汝發心緣於如來三十二相。將何所見。誰為愛樂。

Ananda said to the Buddha, “World Honored One, this is the way I experienced the delight: I used my mind and eyes. Because my eyes saw the Tathagata’s outstanding characteristics, my mind gave rise to delight. That is why I became resolved and wished to removed myself from birth and death.”

阿難白佛言。世尊。如是愛樂。用我心目。由目觀見如來勝相。心生愛樂。故我發心。願舍生死。

The Buddha said to Ananda, “It is as you say, that experience of delight actually occurs because of your mind and eyes. If you do not know where your mind and eyes are, you will not be able to conquer the wearisome dust.

佛告阿難。如汝所說。真所愛樂。因於心目。若不識知心目所在。則不能得降伏塵勞。

“For example, when a king’s country is invaded by thieves and he sends out his troops to suppress and banish them, the troops must know where the thieves are.

譬如國王。為賊所侵。發兵討除。是兵要當知賊所在。

“It is the fault of your mind and eyes that you flow and turn. I am now asking you specifically about your mind and eyes: where are they now?”

使汝流轉。心目為咎。吾今問汝。唯心與目。今何所在。

Ananda said to the Buddha, “World Honored One, all the ten kinds of living beings in the world alike maintain that the conscious mind dwells within the body; and as I regard the Tathagata’s blue lotus-flower eyes, they too are on the Buddha’s face.
阿難白佛言。世尊。一切世間十種異生。同將識心居在身內。縱觀如來青蓮華眼。亦在佛面。

“I now observe that these prominent organs, four kinds of defiling objects, are on my face, and so, too, my conscious mind actually is within my body.”

我今觀此浮根四塵。祗在我面。如是識心。實居身內。

The Buddha said to Ananda, “You are now sitting in the Tathagata’s lecture hall looking at the Jeta Grove. Where is it at present?”

佛告阿難。汝今現坐如來講堂。觀衹陀林。今何所在。

“World Honored One, this great many-storied pure lecture hall is in the Garden of the Benefactor of the Solitary. At present the Jeta Grove is in fact outside the hall.”

世尊。此大重閣清淨講堂。在給孤園。今衹陀林實在堂外。

“Ananda, as you are now in the hall, what do you see first?”

阿難。汝今堂中先何所見。

“World Honored One, here in the hall I first see the Tathagata, next I see the great assembly, and from there, as I gaze outward, I see the grove and garden.”

世尊。我在堂中。先見如來。次觀大眾。如是外望。方矚林園。

“Ananda, why it is you are able to see the grove and the garden as you look at them?”

阿難。汝矚林園。因何有見。

“World Honored One, since the doors and windows of this great lecture hall have been thrown open wide, I can be in the hall and see into the distance.”

世尊。此大講堂。戶牖開豁。故我在堂得遠瞻見。

The Buddha said to Ananda, “It is as you say. When one is in the lecture hall and the doors and windows are open wide, one can see far into the garden and grove. Could there be someone in the hall who does not see the Tathagata and yet sees
outside the hall?"

Ananda answered: "World Honored One, to be in the hall and not see the Tathagata, and yet see the grove and fountains is impossible."

"Ananda, you are like that too.

"Your mind is capable of understanding everything thoroughly. Now if your present mind, which thoroughly understands everything, were in your body, then you should be aware first of what is inside your body. Can there be living beings who first see inside their bodies before they observe things outside?"

"Even if you cannot see your heart, liver, spleen, and stomach, still, the growing of your nails and hair, the twist of your sinews, and the throb of your pulse should be clearly understood. Why don’t you perceive these things? If you cannot perceive what is inside at all, how can you perceive what is outside?"

"Therefore you should know that you state the impossible when you say that the aware and knowing mind is in the body."

Ananda bowed his head and said to the Buddha, "Upon hearing such a Dharma-sound as the Tathagata has proclaimed, I realize that my mind is actually outside my body."

阿難稽首而白佛言。我聞如來如是法音。悟知我心實居身外。
“Why? For example, a lamp alight in a room will certainly illumine the inside of the room first, and only then will it pour through the doorway to reach the recesses of the hall. For all living beings who do not see within their bodies but only see outside them, it is as if the lighted lamp were placed outside the room, so that it cannot illumine the room.

所以者何。譬如燈光然於室中。是燈必能先照室內。從其室門。後及庭際。一切眾生。不見身中。獨見身外。亦如燈光。居在室外。不能照室。

“This principle is certainly clear: it is absolutely beyond all doubt and exactly the Buddha’s entire meaning, and so it isn’t wrong is it?”

是義必明。將無所惑。同佛了義得無妄耶。

The Buddha said to Ananda, “All these bhikshus who just followed me to the city of Shravasti to beg in sequence for food have returned to the Jeta Grove and are rolling their food into balls as they eat. I have already finished eating, but consider the bhikshus: when one person eats, does everyone get full?”

佛告阿難。是諸比丘。適來從我室羅筏城。循乞摶食。歸祇陀林。我已宿齋。汝觀比丘。一人食時。諸人飽不。

Ananda answered, “No, World Honored One. Why? These bhikshus are Arhats, but their individual lives differ. How could one person’s eating cause everyone to be full?”

阿難答言。不也。世尊。何以故。是諸比丘。雖阿羅漢。軀命不同。雲何一人能令眾飽。

The Buddha told Ananda, “If your mind which understands, knows, sees and is aware were actually outside your body, your body and mind would be mutually exclusive and would have no relationship to one another. The body would be unaware of what the mind perceives, and the mind would not perceive the awareness within the body.

佛告阿難。若汝覺了知見之心。實在身外。身心相外。自不相干。則心所知。身不能覺。覺在身際。心不能知。

“Now as I show you my tula-cotton hand, does your mind distinguish it when your eyes see it?”
我今示汝兜羅絨手。汝眼見時。心分別不。

Ananda answered, “So it is, World Honored One.”

阿難答言。如是。世尊。

The Buddha told Ananda, “If the mind and eyes create a common perception, how then can the mind be outside?

佛告阿難。若相知者。云何在外。

“Therefore you should know you state the impossible when you say that the mind which knows, understands, and is aware is outside the body.”

是故應知。汝言覺了能知之心。住在身外。無有是處。

Ananda said to the Buddha, “World Honored One, it is as the Buddha has said, since I cannot see inside, my mind does not reside in the body. Since my body and mind have a common awareness, they are not separate and so my mind does not dwell outside my body. As I now consider it, I know it is in a certain place.”

阿難白佛言。世尊。如佛所言。不見內故。不居身內。身心相知。不相離故。不在身外。我今思惟。知在一處。

The Buddha said, “Now where is it?”

佛言。處今何在。

Ananda said, “Since the mind which knows and understands does not perceive what is inside but can see outside, upon reflection I believe it is concealed in the organ of vision.

阿難言。此了知心。既不知內。而能見外。如我思忖。潛伏根裏。

“For example, when someone places crystal bowls over his eyes, the bowls cover his eyes but do not obstruct his vision. The organ of vision is thus able to see, and discriminations are made accordingly.

猶如有人。取琉璃碗。合其兩眼。雖有物合。而不留礙。彼根隨見。隨即分別。
“And so my mind which knows, understands, and is aware does not see within because it resides in the organ. It can gaze outside clearly, without obstruction for the same reason: it is concealed in the organ.”

然我覺了能知之心。不見內者。為在根故。分明礙外。無障礙者。潛根內故。

The Buddha said to Ananda, “Assuming that it is concealed in the organ, as you assert in your analogy of the crystals: if someone were to cover his eyes with the crystals and look at the mountains and rivers, would he see the crystals as well?”

佛告阿難。如汝所言。潛根內者。猶如琉璃。彼人當以琉璃籠眼。當見山河。見琉璃不。

“Yes, World Honored One, if a person were to cover his eyes with the crystals, he would in fact see the crystals.”

如是。世尊。是人當以琉璃籠眼。實見琉璃。

The Buddha said to Ananda, “If your mind is analogous to the eyes covered with crystals, then when you see the mountains and rivers, why don’t you see your eyes?

佛告阿難。汝心若同琉璃合者。當見山河。何不見眼。

“If you could see your eyes, your eyes would be part of the external environment. If you cannot see them, why did you say that the mind which understands, knows, and is aware is concealed in the organ of vision as eyes are covered by crystals?

若見眼者。眼即同境。不得成隨。若不能見。云何說言此了知心。潛在根內。如琉璃合。

“Therefore you should know that you state the impossible when you say that the mind which knows, understands, and is aware is concealed in the organ of vision in the way that the eyes are covered by crystals.”

是故應知。汝言覺了能知之心。潛伏根內。如琉璃合。無有是處。

Ananda said to the Buddha, “World Honored One, I now offer this reconsideration: viscera and bowels lie inside the bodies of living beings, while the orifices are open to the exterior. There is darkness at the bowels and light at
Now, as I face the Buddha and open my eyes, I see light: that is to see outside. When I close my eyes and see darkness, that is to see within. How does that principle sound?"

"If it were within, then when you are in a dark room without the light of sun, moon, or lamps, the darkness in the room would constitute your ‘warmers’ and viscera. If it is not before you, how can it be seen?

"If you assert that there is an inward seeing that is distinct from seeing outside. In that case, when you close your eyes and see darkness, you would be seeing inside the body. Therefore, when you open your eyes and see light, why can’t you see your own face?

"If you cannot see your face, then there can be no seeing within. If you can see your face, then your mind that knows and understands and your organ of vision as well must be suspended in space. How could they be part of your body?

"If they are in space, then they are not part of your body. Otherwise the
Tathagata who now sees your face should be part of your body as well.

若在虛空。自非汝體。即應如來今見汝面。亦是汝身。

“In that case, when your eyes perceive something, your body would remain unaware of it. If you press the point and say that the body and eyes each have an awareness, then you should have two perceptions, and your one body should eventually become two Buddhas.

汝眼已知。身合非覺。必汝執言。身眼兩覺。應有二知。即汝一身。應成兩佛。

“Therefore you should know that you state the impossible when you say that to see darkness is to see within.”

是故應知。汝言見暗名見內者。無有是處。

Ananda said to the Buddha, “I have heard the Buddha instruct the four assemblies that because the mind arises every kind of dharma arises, and that because dharmas arise, every kind of mind arises.

阿難言。我嘗聞佛開示四眾。由心生故。種種法生。由法生故。種種心生。

“As I now consider it, the substance of that very consideration is truly the nature of the mind. Wherever it comes together with things, the mind exists in response. It does not exist in the three locations of inside, outside and in between.”

我今思惟。即思惟體。實我心性。隨所合處。心則隨有。亦非內外中間三處。

The Buddha said to Ananda, “Now you say that because dharmas arise, every kind of mind arises. Wherever it comes together with things, the mind exists in response. But if it has no substance, the mind cannot come together with anything. If, having no substance, it can yet come together with things, that would constitute a nineteenth realm brought about by a union with the seventh defiling object, and there is no such principle.

佛告阿難。汝今說言。由法生故。種種心生。隨所合處。心則隨有。亦非內外中間三處。

“If it does have substance, when you pinch your body with your hand, does your mind which perceives it come out from the inside or in from the outside? If it
comes out from the inside, then, once again, it should see within your body. If it comes in from outside, it should see your face first.”

Ananda said, “Seeing is done with the eyes. The mind’s perception is not that of the eyes. To say it sees doesn’t make sense.”

The Buddha said, “To suppose that the eyes can see is like supposing that the doors of a room can see. Also, when someone has died but his eyes are still intact, his eyes should see things. How can it be death if one can still see?

“Furthermore, Ananda, if your mind which is aware, understands, and knows in fact has substance, then is it a single substance or many substances? Does its substance perceive the body as it now resides in it or does it not perceive it?

“Supposing that it were a single substance, then when you pinched one limb with your fingers, the four limbs would be aware of it. If they all were aware of it, the pinch could not be at any one place. If the pinch were confined to one place, then the single substance you propose would not be possible.

“Supposing that it were many substances: then you would be many people. Which substance would be you?

“Supposing it were a pervasive substance: the case would be the same as before in the instance of pinching. But supposing it were not pervasive; then when you touched your head and touched your foot simultaneously, the foot would not
perceive it if the head does. But that is not how you are.

若遍體者。同前所指。若不遍者。當汝觸頭。亦觸其足。頭有所覺。足應無知。今汝不然。

“Therefore you should know that you state the impossible when you say that wherever it comes together with things, the mind exists in response.”

是故應知。隨所合處。心則隨有。無有是處。

Ananda said to the Buddha, “World Honored One, I also have heard the Buddha discuss true appearance with Manjushri and the other disciples of the Dharma king. The World Honored One also said, ‘the mind is not inside and it is not outside.’

阿難白佛言。世尊。我亦聞佛。與文殊等諸法王子。談實相時。世尊亦言。心不在內。亦不在外。

“As I now consider it, if it were within, it would see things it does not see; if it were outside, there would be no common perception. Since it cannot see inside, it cannot be inside; and since the body and mind have common perception, it does not make sense to say it is outside. Therefore, since there is a common perception and since there is no seeing within, it must be in the middle.”

如我思惟。內無所見。外不相知。內無知故。在內不成。身心相知。在外非義。今相知故。復內無見。當在中間。

The Buddha said, “You say it is in the middle. That middle must not be haphazard or without a fixed location. Where is this middle that you propose? Is it in an external place, or is it in the body?

佛言。汝言中間。中必不迷。非無所在。今汝推中。中何為在。為復在處。為當在身。

“If it were in the body, it could not be on the surface of the body since that is not the middle. But to be in the middle is no different than being inside. If it were in an external place, would there be some evidence of it, or not? If there were no evidence of it, that would be the same as if it did not exist. If there were evidence of it, then it would have no fixed location.

若在身者。在邊非中。在中同內。若在處者。為有所表。為無所表。無表同
無。表則無定。

“Why? Suppose that someone were to indicate the middle by a marker. When regarded from the east, it would be to the west, and when regarded from the south, it would be to the north. The marker is unclear, and the mind would be equally chaotic.”

何以故。如人以表。表為中時。東看則西。南觀成北。表體既混。心應雜亂。

Ananda said, “The middle I speak of is neither of those. As the World Honored One has said, the eyes and forms are the conditions which create the eye-consciousness. The eyes make discriminations; forms have no perception, but a consciousness is created between them. That is where my mind is.”

阿難言。我所說中。非此二種。如世尊言。眼色為緣。生於眼識。眼有分別。色塵無知。識生其中。則為心在。

The Buddha said, “If your mind were between the eye and an object, does the mind’s substance combine with the two or does it not?

佛言。汝心若在根塵之中。此之心體。為復兼二。為不兼二。

“If it did combine with the two, then objects and the mindsubstance would form a chaotic mixture. Since objects have no perception, while the substance has perception, the two would stand in opposition. Which is the middle?

若兼二者。物體雜亂。物非體知。成敵兩立。雲何為中。

“If it did not combine with the two, it would then be neither perceiver nor perceived and would have no substance or nature. Where would the characteristic of ‘middle’ be?

兼二不成。非知不知。即無體性。中何為相。

“Therefore you should know that for the mind to be in the middle is impossible.”

是故應知。當在中間。無有是處。

Ananda said to the Buddha, “World Honored One, when I have seen the Buddha turn the Dharma wheel in the past with great Maudgalyayana, Subhuti, Purna, and Shariputra, four of the great disciples, he often said that the nature of the
mind which perceives makes discriminations, and is aware is located neither within nor outside nor in the middle; it is not located anywhere at all. That very non-attachment to anything is what is called the mind. Therefore, is my non-attachment my mind?"

阿難白佛言。世尊。我昔見佛。與大目連。須菩提。富樓那。舍利弗。四大弟子。共轉法輪。常言覺知分別心性。既不在內。亦不在外。不在中間。俱無所在。一切無著。名之為心。則我無著。名為心不。

The Buddha said to Ananda, “You say that the nature of the mind which perceives, makes discriminations, and is aware is not located anywhere at all. The entirety things existing in the world consists of space, the waters, the land, the creatures that fly and walk, and all external objects. Does your nonattachment also exist?

佛告阿難。汝言覺知分別心性。俱無在者。世間虛空水陸飛行。諸所物象。名為一切。汝不著者。為在為無。

“If it does not exist, it is the same as hairs on a tortoise or horns on a rabbit. How can you speak of non-attachment?

無則同於龜毛兔角。云何不著。

“If non-attachment existed, it could not be said to be nonexistent. To be non-existent is to be without attributes. To be existent is to have attributes. Whatever has attributes has a location; how then can it be said to be unattached?

有不著者。不可名無。無相則無。非無即相。相有則在。云何無著。

“If, therefore you should know, to call the aware, knowing mind non-attachment to anything is impossible.”

是故應知。一切無著。名覺知心。無有是處。

Then Ananda arose from his seat in the midst of the great assembly, uncovered his right shoulder, placed his right knee on the ground, respectfully put his palms together, and said to the Buddha,

爾時阿難。在大眾中。即從座起。偏袒右肩。右膝著地。合掌恭敬。而白佛言。
“I am the Tathagata’s youngest cousin. I have received the Buddha’s compassionate love and have left the home-life, but I have been dependent on his affection, and as a consequence have pursued erudition and am not yet without outflows.

我是如來最小之弟。蒙佛慈愛。雖今出家。猶恃憐憫。所以多聞未得無漏。

“I could not overcome the Kapila mantra. I was spun around by it and sank in the house of prostitution, all because I did not know the location of the realm of reality.

不能折伏娑毗羅咒。為彼所轉。溺於媱舍。當由不知真際所詣。

“I only hope that the World Honored One, out of great kindness and pity, will instruct us in the path of shamata guide the icchantikas and overthrow the mlecchas.”

惟願世尊。大慈哀湣。開示我等。奢摩他路。令諸闡提。隳彌戾車。

After he had finished speaking, he placed his five limbs on the ground along with the entire great assembly. Then they stood on tiptoe waiting attentively and thirstily to respectfully hear the instructions.

作是語已。五體投地。及諸大眾。傾渴翹佇。欽聞示誨。

Then the World Honored One radiated forth from his face various kinds of light, dazzling light as brilliant as hundreds of thousands of suns.

爾時世尊。從其面門。放種種光。其光晃耀。如百千日。

The six kinds of quaking pervaded the Buddharealms, and thus lands as many as fine motes of dust throughout the ten directions appeared simultaneously.

普佛世界。六種震動。如是十方微塵國土。一時開現。

The Buddha’s awesome spirit caused all the realms to unite into a single realm.

佛之威神。令諸世界合成一界。

And in these realms all the great Bodhisattvas, each remaining in his own country, put their palms together and listened.
The Buddha said to Ananda, “All living beings, from beginningless time onward and in all kinds of upside-down ways, have created seeds of karma which naturally run their course, like the aksha cluster.

"The reason those who cultivate cannot accomplish unsurpassed Bodhi, but instead reach the level of a Sound-Hearer or of one enlightened to conditions, or become accomplished in outside ways as heaven-dwellers or as demonkings or as members of the retinue of demons is that they do not know the two fundamental roots and are mistaken and confused in their cultivation.

"They are like one who cooks sand in the hope of creating savory delicacies. They may pass through as many aeons there are motes of dust, but in the end they will not obtain what they want.

"What are the two? Ananda, the first is the root of beginningless birth and death, which is the mind that seizes upon conditions and that you and all living beings now make use of, taking it to be the self-nature.

"The second is the primal pure substance of the beginningless Bodhi Nirvana. It is the primal bright essence of consciousness that can bring forth all conditions. Because of conditions, you consider it to be lost.
阿難。汝今欲知奢摩他路。願出生死。今復問汝。

Then the Tathagata raised his golden arm and bent his five wheeled fingers as he asked Ananda, “Do you see?”

即時如來舉金色臂。屈五輪指。語阿難言。汝今見不。

Ananda said, “I see.”

阿難言見。

The Buddha said, “What do you see?”

佛言。汝何所見。

Ananda said, “I see the Tathagata raise his arm and bend his fingers into a fist of light which dazzles my mind and my eyes.”

阿難言。我見如來舉臂屈指。為光明拳。耀我心目。

The Buddha said, “What do you see it with?”

佛言。汝將誰見。

Ananda said, “The members of the great assembly and I each see it with our eyes.”

阿難言。我與大眾。同將眼見。

The Buddha said to Ananda, “You have answered me by saying that the Tathagata bends his fingers into a fist of light which dazzles your mind and eyes. Your eyes able to see, but what is the mind that is dazzled by my fist?”

佛告阿難。汝今答我。如來屈指為光明拳。耀汝心目。汝目可見。以何為心。當我拳耀。

Ananda said, “The Tathagata is asking where the mind is located. Now that I use
my mind to search for it thoroughly, I propose that precisely what is able to
investigate is my mind.”

阿難言。如來現在征心所在。而我以心推窮尋逐。即能推者。我將為心。

The Buddha said, “Hey! Ananda, that is not your mind.”

佛言。咄。阿難。此非汝心。

Startled, Ananda leapt from his seat, stood and put his palms together, and said
to the Buddha, “If it’s not my mind, what is it?”

阿難矍然。避座合掌起立白佛。此非我心。當名何等。

The Buddha said to Ananda, “It is your perception of false appearances based on
external objects which deludes your true nature and has caused you from
beginningless time to your present life to recognize a thief as your son, to lose
your eternal source, and to undergo the wheel’s turning.”

佛告阿難。此是前塵虛妄相想。惑汝真性。由汝無始至於今生。認賊為子。失
汝元常。故受輪轉。

Ananda said to the Buddha, “World Honored One, I am the Buddha’s favorite
cousin. It is because my mind loved the Buddha that I was led to leave the home-
life. It is my mind that not only makes offerings to the Tathagata, but also, in
passing through lands as many as the grains of sand in the Ganges River to serve
all Buddhas and good, wise advisors, and in martialing great courage to practice
every difficult aspect of the dharma, I always use this mind. Even if I am
slander ing the dharma and eternally withdrawing my good roots, it would also
be because of this mind. If this is not my mind, then I have no mind, and I am the
same as a clod of earth or a piece of wood. Without this awareness and knowing,
nothing would exist.

阿難白佛言。世尊。我佛寵弟。心愛佛故。令我出家。我心何獨供養如來。乃
至遍曆恒沙國土。承事諸佛。及善知識。發大勇猛。行諸一切難行法事。皆用
此心。縱令謗法。永退善根。亦因此心。若此發明不是心者。我乃無心。同諸
土木。離此覺知。更無所有。

“And why does the Tathagata say this is not my mind? I am startled and frightened
and not one member of the great assembly is without doubt. I only hope that the
World Honored One will regard us with great compassion and instruct those
who have not yet awakened.”

Then the World Honored One gave instruction to Ananda and the great assembly, wishing to cause their minds to enter the state of patience with the non-production of dharmas.

From the lion’s seat he rubbed Ananda’s crown and said to him, “The Tathagata has often said that all dharmas that arise are only manifestations of the mind. All causes and effects, the worlds as many as fine motes of dust, come into being because of the mind.

“Ananda, when all the things in the world, including blades of grass and strands of silk thread, are examined at their fundamental source, each is seen to have substance and a nature, even empty space has a name and an appearance.

“How much the less could the clear, wonderful, pure bright mind, the essence of all thoughts, itself be without a substance?

“If you insist that the nature which knows and observes and is aware of distinctions is the mind, then apart from all forms, smells, tastes, and touches – apart from the workings of all the defiling objects – that mind should have its own complete nature.

“And yet now, as you listen to my Dharma, it is because of sound that you are able to make distinctions.
如汝今者承聽我法。此則因聲而有分別。

“Even if you could extinguish all seeing, hearing, awareness, and knowing, and maintain an inner composure, the shadows of your discrimination of dharmas would remain.

縱滅一切見聞覺知。內守幽閒。猶為法塵分別影事。

“I do not insist that you grant that it is not the mind. But examine your mind in minute detail to see whether there is a discriminating nature apart from the objects of sense. That would truly be your mind.

我非敕汝。執為非心。但汝於心。微細揣摩。若離前塵有分別性。即真汝心。

“If this discriminating nature has no substance apart objects, then it is shadows of discriminations of objects of mind.

若分別性。離塵無體。斯則前塵分別影事。

“The objects are not permanent, and when they pass out of existence, such a mind would be like hair on a tortoise or horns on a rabbit. In that case your Dharma-body would be extinguished along with it. Then who cultivates and attains patience with the non-production of dharmas?”

塵非常住。若變滅時。此心則同龜毛兔角。則汝法身同於斷滅。其誰修證無生法忍。

At that point Ananda and everyone in the great assembly was speechless and at a total loss.

即時阿難。與諸大眾。默然自失。

The Buddha said to Ananda, “There are cultivators in the world who, although they realize the nine successive stages of samadhi, do not achieve the extinction of outflows or become Arhats, all because they are attached to birth-and-death false thinking and mistake it for what is truly real. That is why now, although you are greatly learned, you have not realized the accomplishment of sagehood.”

佛告阿難。世間一切諸修學人。現前雖成九次第定。不得漏盡成阿羅漢。皆由執此生死妄想。誤為真實。是故汝今雖得多聞。不成聖果。
When Ananda heard that, he again wept sorrowfully, placed his five limbs on the ground, knelt on both knees, put his palms together, and said to the Buddha, “Since I followed the Buddha and left home, what I have done is to rely on the Buddha’s awesome spirit. I have often thought, ‘There is no reason for me to toil at cultivation’ expecting that the Tathagata would bestow samadhi upon me. I never realized that he could not stand in for me in body and mind. Thus, I lost my original mind and although my body has left the home-life, my mind has not entered the Way. I am like the poor son who renounced his father and roamed around.

阿難聞已。重復悲淚。五體投地。長跪合掌。而白佛言。自我從佛發心出家。恃佛威神。常自思惟。無勞我修。將謂如來惠我三昧。不知身心本不相代。失我本心。雖身出家。心不入道。譬如窮子。舍父逃逝。

“Therefore, today I realize that although I am greatly learned, if I do not cultivate, it is the same as if I had not learned anything; just as someone who only speaks of food will never get full.

今日乃知雖有多聞。若不修行。與不聞等。如人說食。終不能飽。

“World Honored One, now we all are bound by two obstructions and as a consequence do not perceive the still, eternal nature of the mind. I only hope the Tathagata will take pity on us poor and destitute ones and disclose the wonderful bright mind, and open my Way-eye.”

世尊。我等今者。二障所纏。良由不知寂常心性。惟願如來。哀湣窮露。發妙明心。開我道眼。

Then from the character wan [signifying “myriad virtues”] on his chest, the Tathagata poured forth precious light. Radiant with hundreds of thousands of colors, the brilliant light simultaneously pervaded everywhere throughout the ten directions to Buddha-realms as many as fine motes of dust, anointing the crowns of every Tathagata in all the jeweled Buddhalands of the ten directions. Then it swept back to Ananda and all in the great assembly.

即時如來。從胸卍字。湧出寶光。其光晃昱。有百千色。十方微塵。普佛世界。一時周遍。遍灌十方所有寶剎諸如來頂。旋至阿難。及諸大眾。

And said to Ananda, “I will now erect the great Dharma banner for you, to cause all living beings in the ten directions to obtain the wondrous subtle secret, the
pure nature, the bright mind, and to attain the pure eye.

佛告阿難言。吾今為汝建大法幢。亦令十方一切眾生。獲妙微密。性淨明心。得清淨眼。

“Ananda, you have told me that you saw my fist of bright light. How did it take the form of a fist? How did the fist become bright? By what means could you see it?”

阿難。汝先答我見光明拳。此拳光明。因何所有。云何成拳。汝將誰見。

Ananda replied, “The body of the Buddha is born of purity and cleanness, and, therefore, it assumes the color of Jambu River gold with deep red hues. Hence, it shone as brilliant and dazzling as a precious mountain. It was actually my eyes that saw the Buddha bend his five-wheeled fingers to form a fist which was shown to all of us.”

阿難言。由佛全體閻浮檀金。赩如寶山。清淨所生。故有光明。我實眼觀。五輪指端。屈握示人。故有拳相。

The Buddha told Ananda, “Today the Tathagata will tell you truly. That all those with wisdom are able to achieve enlightenment through the use of examples.

佛告阿難。如來今日實言告汝。諸有智者。要以譬喻而得開悟。

“Ananda, take, for example, my fist: if I didn’t have a hand, I couldn’t make a fist. If you didn’t have eyes, you couldn’t see. If you apply the example of my fist to the case of your eyes, is the idea the same?”

阿難言。譬如我拳。若無我手。不成我拳。若無汝眼。不成汝見。以汝眼根。例如來拳。事義相類。

Ananda said, “Yes, World Honored One. Since I can’t see without my eyes, if one applies the example of the Buddha’s fist to the case of your eyes, the idea is the same.”

阿難言。唯然世尊。既無我眼。不成我見。以我眼根。例如來拳。事義相類。

The Buddha said to Ananda, “You say it is the same, but that is not right. Why? If a person has no hand, his fist is gone forever. But one who is without eyes is
not entirely devoid of sight.

佛告阿難。汝言相類。是義不然。何以故。如無手人。拳畢竟滅。彼無眼者。非見全無。

“For what reason? Try consulting a blind man on the street: ‘What do you see?’

所以者何。汝試於途。詢問盲人。汝何所見。

“Any blind man will certainly answer, ‘Now I see only black in front of my eyes. Nothing else meets my gaze.’

彼諸盲人。必來答汝。我今眼前。唯見黑暗。更無他矚。

“The meaning is apparent: if he sees blackness in front of him, how could his seeing be considered ‘lost’?”

以是義觀。前塵自暗。見何虧損。

Ananda said, “The only thing blind people see in front of their eyes is blackness. How can that be seeing?”

阿難言。諸盲眼前。唯睹黑暗。雲何成見。

The Buddha said to Ananda, “Is there any difference between the blackness seen by blind people, who do not have the use of their eyes, and the blackness seen by someone who has the use of his eyes when he is in a dark room?”

佛告阿難。諸盲無眼。唯觀黑暗。與有眼人。處於暗室。二黑有別。為無有別。

“So it is, World Honored One. Between the two kinds of blackness, that seen by the person in a dark room and that seen by the blind, there is no difference.”

如是世尊。此暗中人。與彼群盲。二黑校量。曾無有異。

“Ananda, if the person without the use of his eyes who sees only blackness were suddenly to regain his sight and see all kinds of forms, and you say it is his eyes which see, then when the person in a dark room who sees only blackness suddenly sees all kinds of forms because a lamp is lit, you should say it is the lamp which sees.
阿難。若無眼人。全見前黑。忽得眼光。還於前塵見種種色。名眼見者。彼暗中人。全見前黑。忽獲燈光。亦於前塵見種種色。應名燈見。

“If it is a case of the lamp seeing, it would be a lamp endowed with sight – which couldn’t be called a lamp. And if the lamp were to do the seeing, how would you be involved?

若燈見者。燈能有見。自不名燈。又則燈觀。何關汝事。

“Therefore you should know that while the lamp can reveal the forms, it is the eyes, not the lamp, that do the seeing. And while the eyes can reveal the forms, the seeing-nature comes from the mind, not the eyes.”

是故當知。燈能顯色。如是見者。是眼非燈。眼能顯色。如是見性。是心非眼。

Although Ananda and everyone in the great assembly had heard what was said, their minds had not yet understood, and so they remained silent. Hoping to hear more of the gentle sounds of the Tathagata’s teaching, they put their palms together, purified their minds, and stood waiting for the Tathagata’s compassionate instruction.

阿難雖復得聞是言。與諸大眾。口已默然。心未開悟。猶冀如來慈音宣示。合掌清心。佇佛悲誨。

Then the World Honored One extended his tula-cotton webbed bright hand, opened his five-wheeled fingers, and told Ananda and the great assembly, “When I first accomplished the Way I went to the Deer Park, and for the sake of Ajnatakaundinya and all five of the bhikshus, as well as for you of the fourfold assembly, I said, ‘It is because living beings are impeded by guest-dust and affliction that they do not realize Bodhi or become arhats.’ At that time, what caused you who have now realized the holy fruit to become enlightened?”

爾時世尊。舒兜羅綿網相光手。開五輪指。誨敕阿難。及諸大眾。我初成道。于鹿園中。為阿若多五比丘等。及汝四眾言。一切眾生。不成菩提。及阿羅漢。皆由客塵煩惱所誤。汝等當時。因何開悟。今成聖果。

Then Ajnatakaundinya arose and said to the Buddha, “Of the elders now present in the great assembly, only I received the name ‘understanding’ because I was enlightened to the meaning of the word ‘guest-dust’ and realized the fruition.
時憍陳那。起立白佛。我今長老。於大眾中。獨得解名。因悟客塵二字成果。

“World Honored One, it is like a traveler who stops as a guest at a roadside inn, perhaps for the night or perhaps for a meal. When he has finished lodging there or when the meal is finished, he packs his baggage and sets out again. He does not remain there at leisure. The host himself, however, does not go far away.

“Considering it this way, the one who does not remain is called the guest, and the one who does remain is called the host. The word ‘guest,’ then, means ‘one who does not remain.’

如是思惟。不住名客。住名主人。以不住者。名為客義。

“Again, when the sky clears up, the morning sun rises with all resplendence, and its golden rays stream into a house through a crevice to reveal particles of dust in the air. The dust dances in the rays of light, but the empty space is motionless.

又如新霽。清暘升天。光入隙中。發明空中諸有塵相。塵質搖動。虛空寂然。

“Considering it this way, what is clear and still is called space, and what moves is called dust. The word ‘dust,’ then, means ‘that which moves.’”

如是思惟。澄寂名空。搖動名塵。以搖動者。名為塵義。

The Buddha said, “So it is.”

佛言如是

Then in the midst of the great assembly the Thus Come One bent his five-wheeled fingers. After bending them, he opened them again. After he opened them, he bent them again, and he asked Ananda, “What do you see now?”

即時如來。於大眾中。屈五輪指。屈已復開。開已又屈。謂阿難言。汝今何見。

Ananda said, “I see the Thus Come One’s hundred-jeweled wheeled palms opening and closing in the midst of the assembly.”
阿難言。我見如來百寶輪掌。眾中開合。

The Buddha said to Ananda, “You see my hand open and close in the assembly. Is it my hand that opens and closes, or is it your seeing that opens and closes?”

佛告阿難。汝見我手。眾中開合。為是我手。有開有合。為復汝見。有開有合。

Ananda said, “The World Honored One’s jeweled hand opened and closed in the assembly. I saw the Thus Come One’s hand itself open and close; it was not my seeing-nature that opened and closed.”

阿難言。世尊寶手。眾中開合。我見如來手自開合。非我見性有開有合。

The Buddha said, “What moves and what is still?”

佛言。誰動誰靜。

Ananda said, “The Buddha’s hand does not remain at rest. And since my seeing-nature is beyond even stillness, how could it not be at rest?”

阿難言。佛手不住。而我見性。尚無有靜。誰為無住。

The Buddha said, “So it is.”

佛言。如是。

Then from his wheeled palm the Thus Come One sent a precious ray of light flying to Ananda’s right. Ananda immediately turned his head and glanced to the right. He then sent another ray of light to Ananda’s left. Ananda again turned his head and glanced to the left.

如來於是從輪掌中。飛一寶光。在阿難右。即時阿難。回首右盼。又放一光。在阿難左。阿難又則回首左盼。

The Buddha said to Ananda, “Why did your head move just now?”

佛告阿難。汝頭今日何因搖動。

Ananda said, “I saw the Thus Come One emit a wonderful precious light which came by my left and right, and so I looked to the left and right. My head moved
of itself.”

阿難言。我見如來出妙寶光。來我左右。故左右觀。頭自搖動。

“Ananda, when you glanced at the Buddha’s light and moved your head to the left and right, was it your head that moved or your seeing that moved?”

阿難。汝盼佛光。左右動頭。為汝頭動。為復見動。

“World Honored One, my head moved of itself. Since my seeing-nature is beyond even cessation, how could it move?”

世尊。我頭自動。而我見性尚無有止。誰為搖動。

The Buddha said, “So it is.”

佛言。如是。

Then the Thus Come One told everyone in the great assembly, “Suppose other living beings called what moves ‘the dust’ and what does not dwell ‘the guest’?

於是如來。普告大眾。若復眾生。以搖動者名之為塵。以不住者。名之為客。

“You noticed that it was Ananda’s head that moved; the seeing did not move. You also noticed that it was my hand which opened and closed; the seeing did not stretch or bend.

汝觀阿難頭自動搖。見無所動。又汝觀我手自開合。見無舒卷。

“Why do you continue to take something moving like your body and its environment to be in substantial existence, so that from the beginning to the end, your every thought is subject to production and extinction?

云何汝今以動為身。以動為境。從始泊終。念念生滅。

“You have lost your true nature and conduct yourselves in upside-down ways. Having lost your true nature and mind, you recognize objects as yourself, and it is you who cling to the flowing and turning of the revolving wheel.”

遺失真性。顛倒行事。性心失真。認物為己。輪回是中。自取流轉。

(End of Chapter 1 卷一完)