



VERSES DELINEATING THE EIGHT CONSCIOUSNESSES

by Tripitaka Master Xuanzang of the Tang Dynasty 唐三藏法師玄奘述
Translation and explanation by Ronald Epstein. Copyright by Ronald Epstein 1986.
1986年易象乾教校英譯並注解
Chinese translation by Wayne Zeng and Qingnan Wang 曾偉峰·王青楠 中譯

八 識 規 矩 頌

I. Introduction

The work, written by Tripitaka Master Xuanzang (AD 596-664) at the request of his foremost disciple and successor Dharma Master Kuiji (AD 632-682), is a summary of the doctrine contained in Xuanzang's most celebrated work, *Treatise on Consciousness-Only*. The *Treatise on Consciousness-Only* is a commentary on the *Thirty Verses on Consciousness Only* by the Bodhisattva Vasubandhu (fl. 4th cent. AD). The *Treatise* is based on the Sanskrit commentary of the Venerable Dharmapala (fl. 6th cent. AD) and nine other Indian masters. Dharmapala was the teacher of Master Xuanzang's own teacher, Silabhadra, the Abbot of Nalanda Monastery in India.

Vasubandhu's *Thirty Verses on Consciousness Only* is in turn a verse summary of the major systematic work of the Consciousness-Only School, the *Treatise on the Stages of Yoga Practice*, which is alternately attributed to Vasubandhu's older brother the Bodhisattva Asanga (fl. 4th cent. AD) according to the Tibetan tradition, or to Asanga's supramundane master the Bodhisattva Maitreya according to the Chinese tradition. At any rate, according to Xuanzang's biography (Huilì, *Life of Xuanzang*), Asanga entered samadhi and ascended to the inner courtyard of the Tusita Heaven to learn the doctrine of Consciousness-Only from the Bodhisattva Maitreya.

In brief, the *Verses Delineating the Eight Consciousnesses* is a verse summary of a commentary on a verse summary of the *Treatise on the Stages of Yoga Practice*. Only a simple explanation of the meaning of the lines of the *Verses* is presented here.

Viewpoint

The starting point of the Consciousness-Only School is that everything is created from the mind as is "consciousness-only". Everything, from birth and

一、綱要

此頌為唐三藏法師玄奘依其上首弟子及
嗣法人——窺基大師之請而作。此頌對玄奘
大師最著名的譯著《成唯識論》作了概述。
《成唯識論》一書乃世親菩薩（西元四世紀）
的「唯識十三頌」的注解。此論是以護法
尊者（西元六世紀），以及其他九位天竺法
師的梵文注解為依據。護法尊者是印度那爛
陀寺住持戒賢法師的師父，而戒賢法師又是
玄奘大師的師父。

世親菩薩的「唯識三十頌」又是對唯識
宗的系統大作《瑜伽師地論》而作的偈頌的
概述。至於此論的著者，密宗傳統上認為是
世親菩薩的兄長無著菩薩（西元四世紀）；
而中國傳統上認為是無著菩薩的導師——超
世間的彌勒菩薩。而玄奘大師的傳記中（《
玄奘大師傳》，惠力著）也記載了菩薩無著
入定，上升至兜率天內院，於彌勒菩薩法座
下學習唯識學之事。

簡言之，《成唯識論》是針對「瑜伽師
地論」的偈頌式概述所作的論；而「八識規
矩頌」又是對《成唯識論》所作的偈頌式綜
述與評注。本文僅對其頌文作一淺釋。

理念

唯識宗的基本觀念是一切唯心所造。從
生死、乃至入涅槃之因，皆依於識（或稱爲
心之分別）而生滅。唯識學的特色在於對法
相作了深廣的探究。因為我們如果能區別真
妄，即能區別分別意識與原本清淨明潔的真
心，我們便可迅速地捨妄歸真。憨山大師（
公元 1546-1623 年）曾說：開示唯識於小乘
，小乘即可知諸法不離自心。如果不能以心

death to the cause of attaining Nirvana, is based upon the coming into being and the ceasing to be of consciousness, that is, of distinctions in the mind. Consciousness-Only doctrine is characterized by its extensive and sophisticated inquiry into the characteristics of dharmas. For if we can distinguish what is real from what is unreal, if we can distinguish what is distinction-making consciousness and not mistake it for the originally clear, pure, bright enlightened mind, then we can quickly leave the former and dwell in the latter. Chan Master Hanshan (AD 1546-1623) has said, "When Consciousness-Only was made known to them (i.e., those of the Hinayana vehicles), they knew that [all dharmas] had no existence independent from their own minds. If one does not see the mind with the mind, then no characteristic can be got at. Therefore, in developing the spiritual skill necessary for meditative inquiry, people are taught to look into what is apart from heart, mind, and consciousness and to seek for what is apart from the states of unreal (polluted) thinking."

II. Translation

Part One: The First Five Consciousnesses

The direct, veridical perception of natural states can involve any of the Three Natures.

Three consciousnesses--eyes, ears, and body--occupy two grounds.

[They interact with] the universally interactive, the particular states, the eleven wholesome;

Two intermediate grades, eight major grades, greed, anger, and foolishness.

The five consciousnesses are all supported by organs of pure form.

That with nine preconditions and those with seven and eight are close neighbors.

Three perceive the world of defilement by contact and two perceive it at a distance.

The foolish have difficulty distinguishing consciousness from organ.

The transformation of the perceived division in the contemplation of emptiness is merely Later Attained Wisdom.

At the fruition, if there is still self, there is not total truth.

At the initial emergence of perfect clarity, the stage of no outflows is realized.

Using Three Kinds of Transformation Bodies, one brings the wheel of suffering to rest.

☞ to be continued

見心，則不能見一切相。因此，培養參禪的功夫時，便要學習去參究什麼是離心、意、識的境界，什麼是無染污的境界。

二、翻譯



Tripitaka Master Xuanzang of the Tang Dynasty
唐三藏法師玄奘

第一章：頌前五識

| | |
|---------|---------|
| 性境現量通三性 | 眼耳身三二地居 |
| 遍行別境善十一 | 中二大八貪瞋癡 |
| 五識同依淨色根 | 九緣七八好相鄰 |

| | |
|---------|---------|
| 合三離二觀塵世 | 愚者難分識與根 |
| 變相觀空唯後得 | 果中猶自不詮真 |
| 圓明出發成無漏 | 三類分身息苦輪 |

☞ 待續



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八 識 規 矩 頌

Part Two: The Sixth Consciousness

Having Three Natures and with Three Modes of Knowledge, it pervades the Three States. As it turns on the wheel, it easily comes to know the Three Realms it turns within. It interacts with all fifty-one Dharmas Interactive with the Mind. Whenever it is wholesome or unwholesome, they make distinctions and accompany it. Its Three Natures, the Three States it relates with, and its Three Kinds of feeling are constantly in flux.

The basic and subsidiary afflictions together with faith and other wholesome dharmas always arise jointly with the sixth consciousness.

In physical action and in speech it is the most important.

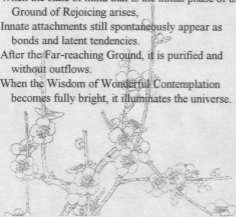
It brings to completion by its ability to summon forth the power of karma that leads [to rebirth].

When the state of mind that is the initial phase of the Ground of Rejoicing arises,

Innate attachments still spontaneously appear as bonds and latent tendencies.

After the Far-reaching Ground, it is purified and without outflows.

When the Wisdom of Wonderful Contemplation becomes fully bright, it illuminates the universe.



第二章：頌第六識

三性三量通三境，三界輪時易可知；
相應心所五十一，善惡臨時別配之。
性界受三恆轉易，根隨信等總相連；
動身發語獨為最，引滿能招業力牽。
發起初心歡喜地，俱生猶自現纏眠；
遠行地後純無漏，觀察圓明照大千。



Part Three: The Seventh Consciousness

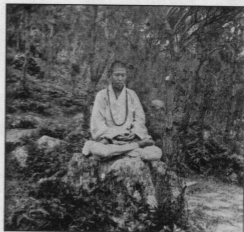
The state of transposed substance that has the obscuring indeterminate nature is the connection between the sentience and the basis.
According with conditions and attached to self, its mode of knowledge is fallacy.
The eight major-grade derivative afflictions; the universally interactive; of the particular states, judgment; Self-love; self-delusion; view of self; and self-conceit all interact and accord with it.
It continuously focuses its mental activity on inquiry which results in the characteristic that is self.
Day and night it reduces sentient beings to a state of confusion.
The Four Delusions and the Eight Major-Grade Derivative Afflictions arise interacting with it.
When the sixth consciousness is functioning, the seventh is called the basis of defilement and purity.
During the initial phase of the Ground of Extreme Rejoicing, the Wisdom whose Nature is Equality begins to appear.
Practice becomes effortless and the self is destroyed for good.
The Thus Come One appears [in a body] for the Enjoyment of Others
As an opportunity for Bodhisattvas of the Tenth Ground.

第三章：頌第七識

帶質有覆通情本，隨緣執我量為非；
八大遍行別境慧，貪癡我見慢相隨。
恆審思量我相隨，有情日夜鎮昏迷；
四惑八大相應起，六轉呼為染淨依。
極喜初心平等性，無功用行我恆摧；
如來現起他受用，十地菩薩所被機。

Part Four: The Eighth Consciousness

Its nature is exclusively the non-obscuring indeterminate, and it interacts with the five Universally Interactive Dharmas.
The Three Realms with their Nine Grounds come into being in accord with the power of karma.
Because of their confused attachments, those of the Two Vehicles don't comprehend it;
And based upon those attachments, there arise the disputes of the shastra masters.
How vast and unfathomable is the threefold alaya!
Generated by the winds of states, seven waves arise from its depths.
It undergoes perfuming and contains the seeds of the body with its organs and of the material world.
After going and before coming, it's in control.
Before the Unmoving Ground attachment to the storehouse is finally relinquished.
Upon completion of the vajra Path, it is empty of the ripening of results.
The Great Perfect Mirror Wisdom and the undefiled consciousness are produced at the same time,
And in the ten directions universally illuminate the Buddha-fields as countless as motes of dust.



第四章：頌第八識

性唯無覆五遍行，界地隨他業力生；
二乘不了因迷執，由此能興論主評。
浩浩三藏不可窮，淵深七浪境為風。
受熏持種根身器，去後來先作主公。
不動地前纔捨藏，金剛道後異熱空。
大圓無垢同時發，普照十方塵刹中。



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頌文及注釋

書名釋義 八識規矩頌

Text and Explanation

Explanation of the Title

“Verses Delineating the Eight Consciousnesses”

“Verses”. The work is written in verse so that it can be easily remembered. However, it is not so easily understood without an explanation or without having first studied the doctrinal teachings extensively.

The verses are divided into four sections of twelve lines each. The first section explains the first five consciousnesses, and the remaining three explain the sixth, seventh, and eighth consciousnesses respectively. The first eight lines of each section explain the normal characteristics and functioning of the consciousness, while the final four lines explain the characteristics and functioning after the transformation of consciousness into wisdom.

“Delineating”. The Chinese, *guiju*, literally means compass and T-square. In other words the verses map for us the boundaries and characteristics of the eight consciousnesses.

“Eight consciousnesses”. Consciousness is used exclusively in the sense of distinction-making activities of the mind, which include both the making of the distinctions and the distinctions made. Conscious awareness and what is normally unconscious are both considered aspects of consciousness in the Buddhist sense of the word.

The eight consciousnesses are:

- 1) eye-consciousness or seeing,
- 2) ear-consciousness or hearing,
- 3) nose-consciousness or smelling,
- 4) tongue-consciousness or tasting,
- 5) body-consciousness or tactile feeling,
- 6) mind-consciousness or cognition,
- 7) *manas*, the defiling mind-consciousness which is the

爲便於讀者記憶，「八識規矩頌」以偈頌的行式寫成，然若對唯識宗教義沒有相當的基礎，或者無注釋，此頌文不易明白。

「偈頌」分四章，每章十二行。第一章解釋前五識；隨後三章解釋第六、七、八識。前八行介紹轉識成智之前，識的特點與功用；最後四行介紹轉識成智之後的情形。

「規矩」的中文字義是指圖規與丁字尺形。換言之，這些偈頌成了我們認識八識的範疇與特點的指南。

「八識」：識此處純指心的分別活動，包括能分別與所分別。從佛教的觀點看，識包括平常所說的意識與潛意識。此八識是：

- (一) 眼識或見識
- (二) 耳識或聞識
- (三) 鼻識或嗅識
- (四) 舌識或味識
- (五) 身識或觸識
- (六) 意識或知覺識
- (七) 末那識，即染污識



八 識 規 矩 頌

faculty of mind, and
8) *alaya*, or storehouse, consciousness.

They are described in detail in the discussion of the verses themselves.

Author

By Tripitaka Master Xuanzang of the Tang Dynasty.

Tripitaka is a Sanskrit word meaning "three baskets". It refers to the Buddhist canon with its three divisions—Sutra, Vinaya, and Abhidharma. A Tripitaka Master is one who has thoroughly mastered all three divisions. Tripitaka Master Xuanzang was one of the foremost translators of Chinese Buddhist texts and a great enlightened master in his own right. He lived during the early Tang Dynasty, a golden age for Buddhism in China. During his early years as a monk in China he became aware of a number of doctrinal controversies concerning the Mahayana teachings, particularly those of the Yogacara. He then decided to journey to India to resolve his own doubts and to bring back authoritative texts that would help establish the correct teachings in China. After his fourteen (or according to some, seventeen) year journey, he established a translation bureau under imperial patronage.

He succeeded in translating the major Yogacara texts as well as many others. His teachings and translations served as the foundation for what was considered the orthodox Consciousness-Only School in China.

☞ To be continued

(八) 阿賴耶識，即藏識

其內涵在解釋偈頌時會介紹。

作者

唐三藏法師 玄奘


「三藏」原為梵文，意為「三籬籃」，指佛教典籍一一經、律、論三部份。三藏法師指精通全部三藏的法師。玄奘和尚乃中文佛典的翻譯大家，得道高僧。他所處的年代是初唐，正值中國佛教黃金年代。他出家不久後，注意到大乘佛教，特別是唯識宗內，在義理上有許多爭議之處，乃決心親往印度決疑，並取回正宗佛教典籍，在東土立植正教。他經歷了十四年（一云十七年）長途跋涉往返之後，終於在唐王朝的支持下，建立了佛經翻譯中心，除唯識宗主要的經典之外，還成功地翻譯了許多其他著作。他的教授與譯著為中國的正統唯識宗奠定了基石。

☞ 待續



再吟黃梁 Dream of Yellow Millet II

孟初覺 文 魏全覺 英譯 by Chujue Meng English translation by Quanjue Wei



數盡風流人物
氣如鷹揚勢如虎
掌間競把江山堵
樣樣頭顱
聲名均似陽燄高
轉眼間
塚間青草收白骨
魂魄依依歸何處
空餘笑料入酒壺
忙甚乎？碌甚乎？
吾將問汝！

Countless famous and important people,
With the air of a soaring eagle and the
bearing of a tiger,
Held the entire world in the palm of their hand.
They were pre-eminent in everything.
Their fame burned brighter than the blazing sun.
In the twinkling of an eye,
Their white bones are buried under green grass,
While their souls wander adrift,
knowing not where to go.
Their life is nothing more than a conversation topic
over a glass of wine.
What were they so busy for?
Let me ask you!

*refers to a dream in which a lifetime seems to pass, but whose duration is actually shorter than the time it takes to cook a pot of millet.

八識規矩頌

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The Text

Part One: The First Five Consciousnesses

'The direct, veridical perception of natural states can involve any of the Three Natures'

All distinction-making consciousness, has as its most basic distinction that of subject and object. The functioning of the subject-component of consciousness is also of three types, known as the Three Modes of Knowledge. Direct, veridical perception is the first. The others are inference and fallacy. Fallacy includes dreams and hallucinations. Only veridical perception functions within the fields of the five consciousnesses (seeing, hearing, smelling, tasting, and touching).

Likewise, a state refers to the object-component of consciousness. The object component is classified as being one of the Three Kinds of States:

- 1) natural state,
- 2) state of solitary impressions,
- 3) state of transposed substance.

The natural state refers to states—the perceived aspects of consciousness—as they really are, that is, undistorted by the attachment to self and other or by attachment to dharmas. The natural state is unconditioned by mental causation.

The second kind, solitary impressions, has no basis in the states as they really are, but consists of imagined categories of the sixth consciousness such as the hair of a turtle or the horns of a rabbit. The third, the state of transposed substance, refers to states that are distorted by false thinking and ultimately by the mark of a self. Only the first of the Three Kinds of States, the natural state, occurs

文義

第一章：頌前五識

「性境現量通三性，」

所有分別意識的最基本特徵，在於能分別與所分別。能分別又有三種，即所謂的三量。第一量是現量，其他兩量是比量與非量。非量包括夢覺與幻覺。前五識中只有現量。

同樣地，境界是指識的所分別。所分別可歸類為「三境」之一。此三境為：（一）性境、（二）獨影境、（三）帶質境。性境是指識之實境，即不因人我執與法執而扭曲的境界。此性境是不為心理因素所左右的。

第二類是獨影境，不依實相，純以第六識的想像而成的，諸如本屬子虛烏有的龜毛、兔角。

第三類是帶質境，是被妄想心——歸根究底為被我相——歪曲過的境界。此三境中只有第一類「性境」與前五識有關。

識在念念中都有道德性，又分三方面。所謂的「三性」分為善性、惡性、無記性。善性識趨向於造善業；惡性識則趨向於造惡業；無記性識則屬中性，非善非惡。因為前五識不能獨立作道德上的分別，所以就屬無記性。

因為五識總是隨第六識而升起；而第六識

in relation to the five consciousnesses.

Every moment of consciousness can also be characterized as having a moral nature. Again the analysis is threefold. The Three Natures are the wholesome, the unwholesome, and the indeterminate. Consciousness characterized by a wholesome nature tends towards the creation of good karma, whereas that of an unwholesome nature tends to create evil karma. The indeterminate nature is neutral, neither good nor evil. Since the five consciousnesses do not contain the potential for making moral distinctions, by themselves they are only indeterminate in nature.

Because the five consciousnesses always arise together with the sixth consciousness, which does distinguish good and evil, the five consciousnesses do partake of all three natures insofar as they are intimately connected with the sixth consciousness. As the first five consciousnesses function, the sixth consciousness simultaneously makes moral determinations of their contents. Apart from the activity of the sixth consciousness, the causal relationship of the first five consciousnesses to their states—sights, sounds, smells, tastes, and tactile objects—is exclusively in terms of direct veridical perception.

‘Three consciousnesses—eyes, ears, and body—occupy two grounds.’

The analysis now moves to what we might call the “vertical” dimension and informs about the levels of the conditioned world on which the five consciousnesses arise. The “two grounds” refer to the first two of the Nine Grounds. The Nine Grounds are as follows:

- a) the first ground is comprised of the realm of desire, which includes the five destinies of hell-beings, hungry ghosts, animals, asuras, and humans, and the Six Desire Heavens portion of the destiny of the gods;
- b) the second, third, fourth, and fifth grounds are the Four Dhyana Heavens; and
- c) the sixth, seventh, eighth, and ninth grounds are the Four Stations of Emptiness.

The Nine Grounds

The Formless Realms (also known as the Four Stations of Emptiness)

9. Neither Cognition nor Non-cognition
8. Nothing whatsoever
7. Infinite Consciousness
6. Infinite Space

The Realm of Form

5. Fourth Dhyana (Stage of Renouncing Thought)
4. Third Dhyana (Stage of the Wonderful Bliss of Being Apart from Joy)
3. Second Dhyana (Joyful Stage of the Arising of Samadhi)
2. First Dhyana (Joyful Stage of Leaving Production)

The Realm of Desire

1. Six Desire Heavens and the destinies of humans, asuras, animals, hungry ghosts, and hell-dwellers.

☞ To be continued



即刻分別善惡。因為五識與第六識緊密相關，所以此五識兼涉「三性」。五識最初一動，第六識即刻分別好壞、善惡。前五識若離了第六識，則與其五境（色、聲、香、味、觸）的因果關係只與性境有關。

「眼耳身三二地居。」

現在我們分析所謂的「垂直」方向，以描述五識之生起，及其在有為世界中的定位。這裡的「二地」是指「九地」的前兩地。這「九」地分別是：

- A. 第一地是欲界：涵蓋五趣——地獄、餓鬼、畜生、阿修羅、人——以及天界之六欲天。
- B. 二、三、四、五地是四種禪天。
- C. 六、七、八、九地是四種空處。

九地

無色界（亦稱四空處天）

- （九）非想非非想處
- （八）無所有處
- （七）識無邊處地
- （六）空無邊處地

色界

- （五）四禪天（捨念清淨地）
- （四）三禪天（離喜妙樂地）
- （三）二禪天（定生喜樂地）
- （二）初禪天（離生喜樂地）

欲界

- （一）地獄、餓鬼、畜生、阿修羅、人、六欲天。

☞ 待續



八識規矩頌

Verses Delineating The Eight Consciousnesses

by Tripitaka Master Xuanzang of the Tang Dynasty

唐三藏法師玄奘述

Translation and explanation by Ronald Epstein, Ph.D. Copyright by Ronald Epstein, Ph.D. 1986.
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曾偉峰·王青楠博士 中譯

All five consciousnesses function in the realm of desire, that is, on the first ground. On the second ground eye-, ear-, and body-consciousness function, but nose-consciousness and tongue-consciousness do not function, because at that level (i.e., at the level of the first dhyana), the smell and taste objects of perception do not exist, nor does the type of morsel-nourishment which is connected with smell and taste. In the first dhyana nourishment takes place through contact rather than through the eating of meals comprised of morsels of food (the first of the four types).

Ordinarily we think only of nourishing our bodies through the intake of ordinary food and drink; however, the Buddhadharmas distinguishes Four Kinds of Nourishment:

- 1) Mouthfuls. This kind is distinguished by the nose and tongue. Its substance is perceived through smell, taste, and contact. This ordinary food, bodily nutriment, changes and decays. It can be gross, solid, or fine. This kind of nourishment takes place only in the realm of desire.
- 2) Mental Contact. This kind nourishes the body by contact with joyous situations. In other words that the first six consciousnesses—seeing, hearing, smelling, tasting, touching, and cognizing—can have special value as food. Nourishment by contact does not exist independent of the fourth kind of nourishment (see below).
- 3) Volition. When associated with the sixth con-

在第一地，即欲界，所有的五識都起作用。在第二地，眼、耳、身識起作用，但鼻識與舌識不存在。因為在初禪境界，味覺與嗅覺不存在；與味覺相應的「段食」亦不存在。因為在初禪，人是觸食的，而非一搏一搏地段食（四種食的第一種）。

通常我們認為日常飲食的攝取，是滋養身體的唯一途徑；但在佛法中卻認為「食」有四種：

（一）段食：唯獨此食涉及舌鼻。食物之感知通過嗅、味、觸來進行。通常滋身營養的食物會變異、腐敗。段食可粗可細，也可以是固體的。段食只見於欲界。

（二）觸食：受用此食是靠身體與愉悅之境界相觸。換言之，前六識（見、聞、嗅、味、觸、知覺），均有其作為食物的特殊價值。但觸食不能離開第四種食而獨存。（請看下文）。

（三）思食：與第六識相關聯時，思可以起食物的作用。其特點是，由心思念而五根助之去達到目的。這種食在三界都有，但不能離開第四種食而獨存。因此，第六識有作為食物的特殊價值。

3) Volition. When associated with the sixth consciousness, volition can function as food. It is characterized by desire for perceptual objects, thus aiding the five perceptual organs in attaining their objects. It occurs in all three realms, but does not exist independent of the fourth kind of nourishment. Therefore, the sixth consciousness in itself can have special value as food.

4) Consciousness. According to the Mahayana it refers to the eighth consciousness. It indicates that consciousness is capable of nourishing the bodily life of sentient beings. Life feeds off the eighth consciousness, the basic life force or life energy. When that life-energy is exhausted, death occurs.

One of the basic ideas here is that the nourishment needed by a being corresponds to its level of vital and conscious life. Coarse food is effective nourishment for a coarse organism but is of no use for a fine one. Higher and higher levels of life and consciousness must be fed with progressively finer and finer kinds of nourishment. Yet in the conditioned world even life on the finest and highest level of consciousness must "eat".

Beyond the first dhyana, that is, on the third through ninth grounds, none of the five consciousnesses arise.

The Grounds on Which the Consciousnesses Arise

P Partial
X Complete



(四) 識食：依大乘佛教的道理，這是指第八識。它表示第八識可以滋養有情眾生個體的生命。第八識是生命的原動力，生命依之而存。當這股生命能量耗盡時，死亡就來臨了。

這裡有一基本道理：食的方式是與有情生命之生命力及層次相應的。粗食可滋養粗的有情生命；但對於精細的生命沒有價值。生命層次、意識層次越高，所需的食物也越精。然而，在這個有為世界，最精細、最高層次的生命也離不開「吃」。

初禪天以上，亦即從三地至九地，前五識根本不起作用。

識所生之地

P 表示部分
X 表示全部

| Consciousnesses 識 | | #1 | #2 | #3 | #4 | #5 | #6 | #7 | #8 |
|--|----------|-----------|----|----|----|----|----|----|----|
| | | Grounds 地 | | | | | | | |
| 9. Neither Cognition nor Non-Cognition | 非想非非想處 | | | | | | | | X |
| 8. Nothing whatsoever | 無所有處 | | | | | | P | X | X |
| 7. Infinite Consciousness | 識無邊處 | | | | | | P | X | X |
| 6. Infinite Space | 空無邊處 | | | | | | P | X | X |
| 5. Fourth Dhyana | 四禪 | | | | | | P | X | X |
| 4. Third Dhyana | 三禪 | | | | | | P | X | X |
| 3. Second Dhyana | 二禪 | | | | | | X | X | X |
| 2. First Dhyana | 初禪 | X | X | | | X | X | X | X |
| 1. Realm of Desire | 欲界 | | | | | | | | |
| Six Desire Heavens | 六欲天 | X | X | X | X | X | X | X | X |
| Ordinary Human | 凡夫眾生 | X | X | X | X | X | X | X | X |
| Avici Hell | 無間(阿鼻)地獄 | | | | | | P | X | X |

☞ 待續 To be continued

八識規矩頌

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'[They interact with] the universally interactive, the particular states, the eleven wholesome; Two intermediate grade, eight major grade, greed, anger, and foolishness.'

The five consciousnesses are called mind-dharmas as are all of the eight consciousnesses. The five interact with thirty-one Dharmas Interactive with the Mind. Dharmas Interactive with the Mind arise from the mind, that is, from mind-dharmas. They are dependent upon mind-dharmas for their existence, and interact with them. They represent a finer, secondary level of distinction-making. The thirty-one are:

- a) Five Universally Interactive: attention, contact, feeling, conceptualization, and deliberation;
- b) Five Particular States: desire, resolution, recollection, concentration, and judgment;
- c) Eleven Wholesome States: faith, vigor, shame, remorse, absence of greed, absence of anger, absence of foolishness, light ease, non-laxness, renunciation, and non-harming;
- d) Two Intermediate-Grade Derivative Afflictions: lack of shame and lack of remorse;
- e) Eight Major-Grade Derivative Afflictions: lack of faith, laziness, laxness, torpor, restlessness, distraction, improper knowledge, and forgetfulness.

To say that the first five consciousnesses interact with these dharmas means that when the first five consciousnesses are functioning, any of these dharmas may arise and influence them.

The above dharmas are listed in the One Hundred Dharmas under the second of the five categories: Dharmas Interactive with the Mind. The other categories of the One Hundred Dharmas are: Mind Dharmas, Form Dharmas, Dharmas not Interactive with the Mind, and Unconditioned Dharmas. (For further information on the One Hundred Dharmas, see *Shastra on the Door to Understanding the Hundred Dharmas* by Vasubandhu Bodhisattva with Commentary of Tripitaka Master Hua.)

「遍行別境善十一，中二大八貪瞋癡。」

五識與所有的八識，都稱為心法。此五識與三十一心所法相互作用。心所法由心法而生，依心法而生存，並與之相互作用。心所法代表了較精細的，次一層次的分類。此三十一法是：

1. 五遍行：作意、觸、受、想、思。
2. 五別境：欲、勝解、念、定、慧。
3. 十一種善法：信、精進、慚、愧、無貪、無瞋、無癡、輕安、不放逸、行捨、不害。
4. 兩種中隨煩惱：無慚、無愧。
5. 八種大隨煩惱：無信、懈怠、放逸、昏沈、掉舉、失念、不正知、散亂。

說到五識與這些法之間的相互作用，指的是當前五識現行時，這些法中的任何一個法，都可能生起而影響之。

以上之法都列在《百法明門論》中五類法的第二類——心所法。《百法明門論》中的其他四類是：心法、色法、心不相應法、無為法。（欲知其詳，請參閱三藏法師宣化老和尚的《百法明門論淺釋》一書。）

'The five consciousnesses are all supported by organs of pure form.'

There are five perceptual organs—eyes, ears, nose, tongue, and body—which are the basis or support of the activities of the first five consciousnesses. Each organ has two portions. The first is the physical organ and its neural pathways, which belongs to the proximate perceived division of the eighth consciousness. The perceived division of the eighth consciousness is divided into two portions, the proximate and the distal. The proximate refers to the physical aspect of the six faculties, while the distal refers to the rest of the external world. In other words it is material; it is categorized as form and is distinguished from other, distal, forms, which are the objects of the organs' perception.

The second portion is the organ of pure form. The organ of pure form refers to the organ of pure mental substance within the physical organ. You don't smell with your physical nose organ but with the organ of pure form within the physical nose organ. Pure form refers to the state in which the Four Great Elements are in perfect equilibrium. Pure form is imperceptible except through the use of the Heavenly Eye.

'That with nine preconditions and those with seven and eight are close neighbors.'

The five consciousnesses have seven, eight, or nine preconditions for their coming into being. The five are grouped together and are said to be "close neighbors" because their modes of functioning are very similar in distinction to the other—sixth, seventh, and eighth—consciousnesses. The number of causal preconditions necessary for the rise of the eight consciousnesses varies from nine to three among the eight consciousnesses. The nine preconditions are: space, light, faculty, state, attention, basis of discrimination, basis of defilement and purity, fundamental basis, and seeds as basis. The basis of discrimination refers to the sixth consciousness, the basis of defilement and purity to the seventh consciousness, while the fundamental basis and seeds as basis refer to the eighth consciousness.

All nine preconditions are necessary for the coming into being of eye-consciousness, and so the verse refers to eye-consciousness as "that with nine preconditions". Only eight (no light) are necessary for ear-consciousness. For nose-, tongue-, and body-consciousness, seven of the nine are required (no light and no space). All five consciousnesses have in common their reliance on the sixth, seventh, and eighth consciousnesses as preconditions for their manifestation.

☞ To be continued

「五識同依淨色根，」

感官有五（眼、耳、鼻、舌、身），乃五識之所依。每個感官都有兩部份。第一是生理器官與其神經網絡，神經網絡屬於第八識的近相分。第八識的相分又分兩部份：近端與末梢端。近端指生理上的六根；末梢端指所餘的外界世界。換言之，是物質的，是以形色來分類和區別的。末梢端，即形色，是感官所感覺的對象。

第二部份是淨色根。淨色根是指器官裡純粹精神性的東西。人不是用生理器官——鼻子，來嗅物，而是在用鼻子裡的淨色根來嗅。淨色是四大在極和諧之際的狀態。除非用天眼，淨色是不可見的。

「九緣七八好相鄰。」

五識分別依七、八、九種緣而產生。我們常將五識在一起討論，稱之為近鄰；因其運作形態相似，而迥異於第六、七、八識。八種識生起所需的因緣數目從九到三不等。九緣是：空、明、根、境、作意、分別依、染淨依，根本依，以及種子依。分別依是指第六識；染淨依是指第七識；根本依與種子依則是指第八識。

若欲眼識生起，則如上所說的九緣都必須具備。所以偈頌上說眼識是隨「九緣」的。欲耳識生起，則需八緣（明除外）。鼻識、舌識、與身識，則只需七緣（明與空除外）。五識有個共同點，都須以第六、七、八識為緣才能生起。

☞ 續

問：如果菩提自性本來具足，那一念無明如何生起？

上人：你既然沒有無明了，那你就不會在這兒囉！

Question: If the Buddha nature is originally perfect and complete, then how does the single thought of ignorance arise?

Venerable Master: Well, if you had no ignorance, you wouldn't be here!

八識規矩頌

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Necessary Preconditions for the Production of Consciousness

識生起所需之緣

| Preconditions \ Consciousnesses 識 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
|---------------------------------------|---|---|---|---|---|---|---|---|
| 1. Space 空 | X | X | | | | | | |
| 2. Light 明 | X | | | | | | | |
| 3. Organ 根 | X | X | X | X | X | | | X |
| 4. State 境 | X | X | X | X | X | X | | |
| 5. Attention 作意 | X | X | X | X | X | X | X | X |
| 6. Basis of Discrimination 分別依 | X | X | X | X | X | | | |
| 7. Basis of Defilement and Purity 染淨依 | X | X | X | X | X | X | | |
| 8. Fundamental Basis 根本依 | X | X | X | X | X | X | X | X |
| 9. Seeds as Basis 種子依 | X | X | X | X | X | X | X | X |

Three perceive the world of defilement by contact and two perceive it at a distance.

Eyes and ears perceive at a distance, while nose, tongue, and body perceive through contact.

The foolish have difficulty distinguishing consciousness from organ.

"The foolish" refers to the Arhats and lesser beings of the Hinayana teachings, who are unaware of the Three Divisions of the Eighth Consciousness: the self-verifying division, the perceiver division, and the perceived division.

「和三離二觀塵世，」

眼和耳可以隔距觀聽，但鼻舌身必須要接觸纔能感知。

「愚者難分識與根。」

這裡愚者是指阿羅漢，以及小乘教中層次比較低的衆生，他們不知八識的三分。此三分：自證分、見分、與相分。感官可照知境界，而意識卻

"Perceptual organs have the capability of illuminating states, while consciousnesses have the capability of making distinctions." (Chan Master Hanshan, *Xingxiang Tongshuo*.)

The transformation of the perceived division in the contemplation of emptiness is merely Later Attained Wisdom.

The objects of the five consciousnesses are the five "defilers"—sights, sounds, smells, tastes, and tangible objects. They have their basis in the perceived division of the eighth consciousness. That is, they are a development of the eighth consciousness which takes place because of further distinction-making. The five consciousnesses have their basis in the five perceptual organs, that is, the organs of pure form and not the physical organs. As explained above, the physical organ belongs to the proximate portion of the perceived division, while the organ of pure form belongs to the perceiver division. In the contemplation discussed here, attachment to the perceived division is broken by a change in the functioning of the organ of pure form.

At the fruition, if there is still self, there is not total truth.

"At the fruition", refers to reaching the goal of one's practice. If the enlightened awareness attained still contains the distinction, however fine, of subject and object, then it is still based on the perceiver division and not on the Buddha-mind.

At the initial emergence of perfect clarity, the state of no outflows is realized.

"Perfect clarity" refers to the Great Mirror Wisdom. Although on the Eighth Ground the eighth consciousness continues to act as the supporting basis for the extremely subtle spontaneous affliction that the Bodhisattva purposely preserves as the vehicle of his continued rebirth in the world, in every other sense the eighth consciousness is undefiled and no longer the cause of rebirth. From the latter point of view, the Eighth Ground marks the beginning of the laying of the groundwork for the Great Mirror Wisdom, which is fully realized at Buddhahood. "Initial emergence" means that on the Eighth Ground the process of the transformation of the eighth consciousness into the Great Perfect Mirror Wisdom begins. At that time "the state of no outflows" is realized" as the innate attachment to self is eliminated.

Using Three Kinds of Transformation Bodies, one brings the wheel of suffering to rest.

As the eighth consciousness is transformed into the Great Perfect Mirror Wisdom, the first five consciousnesses are simultaneously transformed into the Wisdom of Successful Performance. This wisdom is characterized by pure and unimpeded functioning in its relation to the organs and their objects. In other words in their teaching and taking living beings across to the other shore, the Buddhas' use of their seeing, hearing, smelling, tasting, and touching is completely devoid of attachment or distortion.

The transformation-bodies are bodies which are created using spiritual powers and which are transformations or emanations from the Dharma-body of the Buddha. (Three Aspects of the Dharma Body are explained below in the section on the eighth consciousness.) The Buddhas expediently display for living beings Three Kinds of Transformation Bodies:

能對之「分別」(見憨山禪師「性相通說」)。

「雙相觀空唯後得，」

五識所感知的相分為「五塵」—一色、聲、香、味、觸，皆立基於第八識的相分。也皆以第八識的發展和延伸，產生於識的分別造做。五識立基於五個淨色根，而非浮塵根。如上所說，浮塵根屬於相分的近端部份；而淨色根屬於見分。通過這裡所討論的觀(空)，淨色根功用一變，對相分的執著就被打破了。

「果中猶自不證真。」

「果」，指達到修行之嚮往目標。如已證之心中還有能、所之分別意識，不管多細微，那都還只是停留在見分上，未證佛心。

「圓明初發成無漏，」

「圓明」指大圓鏡智。雖然為了再來這個世界，第八地菩薩有意保留下了極微細的習氣煩惱，而其依托就是第八識。不管怎麼說，此時的第八識已不再是染污的；不再是生死根本了。從這個角度來說，八地為證得大圓鏡智的初始階段，而佛地乃為其成就階段。「初發」是指在八地第八識轉成大圓鏡智的這一過程。那個時俱生我執全銷，「得成無漏境界」。

「三類分身息苦輪；」

當第八識轉成大圓鏡智時，前五識亦同時轉成「成所做智」。根塵的關係，已達到清淨無礙的地步。換句話說，佛為度眾生至彼岸，在運用眼耳鼻舌身時已經完全沒有一點執著和扭曲了。

化身是在使用神通時，從法身而化現之身。法身的「三性身」將在下文的第八識一節中討論。諸佛以權巧示現眾生三種化身：

Continued on p.45

文轉45頁

唸108遍，連十殿閻君也都歡喜讚歎；祛病延年、起死回生這還是小事；了生脫死、成就佛果這才是〈大悲咒〉的大用。

諸位善知識！千萬不要以怪力亂神的眼光，來看待林居士親身所經歷的故事。我們要有擇法眼，才能夠分辨是非真理。「是道則進，非道則退」，願大家共勉之。



over water, and then placed the water drop by drop into the dog's closed mouth. They also made a vow on behalf of the dog, saying that if it lived, it would be vegetarian for the rest of its life.

On the third day, a miracle happened. A breeze blew over the unconscious dog, and it suddenly started vomiting. Then it got up on its feet. A week later it was fully recovered. The week after that, it completely shed all of its fur and turned into an ugly, bald little dog. A few weeks after that, it grew new fur. The dog began to eat vegetarian food and often sat at the door listening to the family recite Sutras and do the morning and evening recitations, as if it also wished to be reborn in the Land of Ultimate Bliss.

The great mantra of great compassion
penetrates heaven and earth.
One hundred recitations for one thousand days
causes ten kings to rejoice.
Its great compassion and kindness
cure all disease;
And so an announcement is projected high
upon the offense screen.

This verse composed by the Venerable Master describes the miraculous functioning of the Great Compassion Mantra. If one recites it 108 times every day, the ten King Yamas will utter joyful praise. Curing illness, prolonging life, and reviving the dead are some of its small functions. Liberating one from birth and death and bringing one to Buddhahood are the great functions of the Great Compassion Mantra.

All good and wise advisors: Please do not consider Upasaka Lim's experiences to be simply bizarre ghost stories. We must have the Dharma-selecting vision to be able to distinguish true from false principle. "If it is the Way, then advance. If it is not the Way, then retreat." I urge everyone to heed these words.

Continued from page 32 接32頁

1) a great transformation body to teach the great Bodhisattvas on the tenth ground (equivalent to the Reward Body), 2) a small transformation body--the sixteen "foot" physical body of the Buddha Shakyamuni, and 3) bodies which take on appearance in accordance with the species of living being taught. The perceptual functioning of these bodies is accomplished through the use of the Wisdom of Successful Performance.

☞ To be continued

(一) 為教化十地菩薩而現大化身（等於報身）。(二) 小化身——釋迦牟尼佛的丈六之身。(三) 隨類化身。這些化身的覺知功能都是通過「成所做智」而實現的。

☞ 待續



八識規矩頌

Verses Delineating The Eight Consciousnesses

Bodhi Field

by Tripitaka Master Xuanzang of the Tang Dynasty 唐三藏法師玄奘述
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Part Two: The Sixth Consciousness

Below, the first four lines discuss the range of the sixth consciousness; the second four discuss its role in the creation of karma and in the resultant karmic activity. The final four explain its transformation into wisdom.

Having Three Natures and with Three Modes of Knowledge, it pervades the Three States.

The Three Natures are the wholesome, the unwholesome, and the indeterminate. The Three Modes of Knowledge are direct perception, inference and fallacy. The Three States are the natural state, the state of solitary impressions, and the state of transposed substance. They have already been explained above (see Part One, line one). The sixth consciousness uses all three modes of knowledge in its awareness of the three states. The Three Natures refers to classification of the moral nature of its activity. The distinction-making of the sixth consciousness is considered to be of a wholesome nature if it is beneficial. Such activity arises karmically as a result of good roots, that is, it is the fruition of the seeds planted by wholesome activity in the past. The situation is the opposite for distinction-making of an unwholesome nature. Indeterminate distinction-making is neither beneficial nor non-beneficial and arises from past activity that was correspondingly so. The last type, the indeterminate nature, is divided into the obscuring indeterminate nature and the non-obscuring indeterminate nature; they will be explained below in the section on the seventh consciousness.

As it turns on the wheel, it easily comes to know the Three Realms it turns within.

The Three Realms are the realm of desire, the realm of form, and the formless realm. What causes our revolving within the Three Realms on the wheel of the Six Destinies are the distinctions made in the sixth consciousness. The distinctions lead to karmic activity and then to karmic retribution. Because of its great power of making distinctions, the sixth consciousness easily distinguishes and classifies the different states—environments—of the realms with which it comes into contact.

It interacts with all fifty-one Dharmas Interactive with the Mind.

The sixth consciousness interacts with all fifty-one of the Dharmas Interactive

第二章 頌第六識

下面的前四行討論第六識的範疇；中間四行討論第六識在造業時扮演的角色與所受的果報；最後四行則討論轉第六識成智。

「三性三量通三境」

三性是指善性、惡性、無記性；三量是現量、比量、非量；三境是性境、獨影境、帶質境。這在上面已經討論過了。（見第一部份第一行）。

第六識依三量了知三境。三性是由道德的角度來看心行的善惡；若心行是善益的，則第六識的分別就是善的。此善心行，生於善根；往昔種善心行之因，現在就得善心行之果，反之則得惡心行之果。無記性則是非善非惡的；往昔非善非惡，現在也非善非惡。

最後這一類無記性，可分為「有覆無記性」和「無覆無記性」。在下文「第七識」中會討論。

「三界輪時易可知」

三界是欲界、色界、無色界。第六識的分別心使得我們在六道中輪迴。分別心能造諸業，使我們受果報。第六識以其強大之分別力，迅速地對諸所接觸的境界加以分別和歸類。

「相應心所五十一」

第六識與五十一種心所法互相作



with the Mind. The fifty-one are listed in the appendix on the One Hundred Dharmas and are described in the *Shastra on the Door to Understanding the Hundred Dharmas*.

Whenever it is wholesome or unwholesome, they make distinctions and accompany it.

When the activity of the sixth consciousness is wholesome, it is accompanied by the Eleven Wholesome Dharmas of the One Hundred Dharmas. When its activity is unwholesome, the dharmas of affliction arise in conjunction with it.

Its Three Natures, the Three States it relates with, and its Three Kinds of Feeling are constantly in flux.

In other words the moral classification, and so forth, of the sixth consciousness changes from moment to moment. The sixth consciousness is involved in a constant flux of distinction-making. In the case of the Three Natures, wholesome, unwholesome, and indeterminate indicate the moral categories of its activity; in the case of the Three States—the natural, and those of solitary impressions and of transposed substance—the categories indicate degrees of reality; and in the case of the Three Kinds of Feeling, the distinctions of pleasure, of pain, and of neutral feelings classify the emotional and perceptual experiences we undergo on their most fundamental level of reception. One difference between the Three Natures and the Three Kinds of Feeling is that the former is an analysis of causal activity and the latter is an analysis of experiential effect.

The basic and subsidiary afflictions together with faith and other wholesome dharmas always arise jointly with the sixth consciousness.

The afflictions and wholesome dharmas are all dependent upon the sixth consciousness. In other words they are not really separate from it but represent further categorization of distinctions within it. However, as explained above, depending on the nature of the sixth consciousness at any particular moment, the afflictions and the wholesome dharmas do not necessarily all arise together, that is, at the same time.

In physical action and in speech it is the most important.

In the creation of karma the volitional activity of the sixth consciousness plays the most important role. Examination and decision, which are both functions of the sixth consciousness, lead to activity, which creates both speech and bodily karma.

☪ To be continued

用。這五十一種法詳列在本文的「百法」附表裡，詳情請看「百法明門論」。

「善惡臨時別配之」

當第六識生善念時，百法中的十一種善法即會相隨；生惡念時，則有煩惱法相隨。

「性界受三恆轉易」

換言之，第六識的善惡分別是念念不休的；第六識處於分別不息的念流之中。三性之中的善性、惡性、無記性表示其道德上的歸類。三境——性境、獨境、帶質境——表示境界的真實程度。三受——樂受、苦受、不苦不樂受——之分別，表示情感與知覺的最基本的領納層次。三性與三受的區別之一：前者是對心行因性的分析；而後者是對受覺果性的分析。

「根隨信等總相連」

煩惱與善法均依附於第六識，實際上，也不可與第六識分開。這裡只是代表對第六識進

行較細致分別的結果。如前所釋，依於第六識的狀況，在一瞬間煩惱與善法不一定全部生起，也就是不一定同時發生。

「動身發語獨為最」

在造業時，第六識的意願起最重要的作用。由審慮思、決定思（兩者都是第六識的功能）與發動，來造語業與身業。

☪ 待續

八識規矩頌

Verses Delineating the Eight Consciousnesses

唐三藏法師玄奘述 by Tripitaka Master Xuanzang of the Tang Dynasty

易家乾博士英譯並註解，版權所有，1986年。Translation and explanation by Ronald Epstein, Ph.D. Copyright by Ronald Epstein, 1986.

曾偉峰、王青翰博士 中譯 Chinese translation by Wayne Zeng and Qingnan Wang, Ph.D.

It brings to completion by its ability to summon forth the power of karma that leads [to rebirth].

This line further explains the karma-generating power of the sixth consciousness. It brings about karmic activity that leads to retribution, which is the completion of the three-stage karmic process: 1) becoming deluded, 2) creating karma, and 3) undergoing retribution. When karma is created, seeds are planted in the eighth consciousness. At the time of rebirth it is the ripening of those seeds, "the power of karma", that draws the eighth consciousness back into the suffering of the Six Paths of Rebirth.

When the state of mind that is the initial phase of the Ground of Rejoicing arises...

The Ground of Rejoicing is the first of the Ten Grounds of the Bodhisattva's Path. Each of the ten is divided into the initial (or entering), dwelling, and departing phases.

Innate attachments still spontaneously appear as bonds and latent tendencies.

The two major kinds of attachment, to self and to dharmas, are further divided into two types: innate and distinguished. Innate are present at birth, and distinguished are learned subsequently. At this point, when the sixth consciousness begins to be transformed into the Wisdom of Wonderful Contemplation, the distinguished attachments have already been eliminated. The distinguished belonged to the sixth consciousness, while the innate ones are found in both sixth and seventh. The innate are slowly eradicated up through the tenth ground. The latent tendencies refer to the seeds of the affliction-obstacle and of the obstacle of the knowable. Therefore, the line indicates that even at the point of entrance onto the First Ground innate attachments still exist in the sixth consciousness, both as manifest "bonds" and as latent potentials or "seeds".

After the Far-reaching Ground, it is purified and without outflows.

The Far-reaching Ground is the seventh ground of the Bodhisattva. At the eighth ground, called the Unmoving Ground, one is without outflows. The sixth consciousness's attachment to the perceiver-division of the eighth, storehouse, consciousness as being the Self is abandoned, so there is no longer any attachment to self, only to dharmas. How the seventh

「引滿能括業力牽。」

這一行進一步解釋第六識的造業力量。它引發業行，由業行進而產生果報，形成業的三階段——起惑、造業、受報。當造業之時，種子進入第八識。種子成熟，投生之際，「業力」牽引著第八識再入六道輪迴受苦。

「發起初心歡喜地，」

歡喜地是菩薩道十地中的初地。十地的每一地又分成：入、住、出三階段。

「俱生猶自現纏眠；」

我執和法執，這兩種主要的執著可進一步分為兩類：俱生的，和分別的。俱生的，是先天與生俱來的；分別的，是出生以後學來的。在這一階段，第六識開始轉化成「妙觀察智」。分別的執著已經斷盡。分別執屬第六識；俱生執同屬於第七和第六識。俱生執在趨向十地的過程中，慢慢地除去。隨眠是指煩惱障與所知障的種子。因此這裡說，即使剛入初地時，第六識的俱生執著還在，體現為兩種形式：顯現的「纏縛」，及潛伏態的「隨眠」或「種子」。

「遠行地後純無漏，」

遠行地是菩薩第七地；八地叫不動地，已證得無漏。第六識認第八識（藏識）見分為我的執著，此時也捨了。故已無我執，只有法執。第七識如何執著第八識見分為我呢？我們在介紹第七識的開始部分會講及。

consciousness becomes attached to the perceiver division of the eighth consciousness as the self is explained in the initial section on the seventh consciousness.

When the Wisdom of Wonderful Contemplation becomes fully bright, it illuminates the universe.

At Buddhahood the transformation of consciousness into wisdom is completed, and the light of the Wisdom of Wonderful Contemplation illuminates everywhere.

Part Three: The Seventh Consciousnesses

The state of transposed substance that has the obscuring indeterminate nature is the connection between the sentience and the basis.

The state of transposed substance has two modes: the real and the seeming. Real transposed substance refers to the seventh consciousness relating to the eighth consciousness by falsely transposing the latter's perceiver division into a 'self'. That 'self' has no reality of its own, but is based upon the substance of the perceiver division of the eighth consciousness. [The seeming transposed substance refers to the sixth consciousness's relations with external states.]

The obscuring indeterminate nature is one of two modes of the indeterminate nature, the third of the Three Natures. The other mode is the nonobscuring indeterminate nature. Obscuring refers to those states of consciousness that have the function of, literally, 'covering' one's true nature. That is what the seventh consciousness does. As will be explained, it 'covers'-it distorts the true nature of—the perceiver division of the eighth consciousness. The non-obscuring nature refers to the perceived division of the eighth consciousness. It is said to be non-obscuring because it does not distort or obscure the true nature of the mind. In between the seventh consciousness—'sentience' in the verse—and the perceiver division of the eighth consciousness—'basis' in the verse—there arises a state of transposed substance, which is the object of the seventh consciousness and which is identified by the seventh consciousness as being the 'self'. This is the process that obscures one's true nature.

According with conditions and attached to self, its mode of knowledge is fallacy.

As the seventh consciousness transmits information between the eighth consciousness and the first six consciousnesses, it overlays the information with self, thereby involving the first six consciousnesses in its own fallacy. The 'conditions', or situation, are those described in the first line: the state of transposed substance arising in between the seventh and eighth consciousnesses.

☞ To be continued

「觀察圓明照大千。」

在佛地時，轉識成智已經圓滿；此妙觀察智能遍照十方。

第三章：頌第七識

「帶質有覆通情本，」

帶質境有兩種：真帶質境、似帶質境。真帶質境是第七識緣於第八識的境界；第七識誤認後者的見分爲自我。這個自我實際上根本就沒有，其本質是第八識的見分。（似帶質境是指第六識與外境的關聯。）

有覆無記性是兩種無記性中的一種；無記性是三性中的第三種。「有覆」是指能遮蔽真性的意識狀態，這就是第七識的作用。以下所要解釋的「遮覆」——即扭曲了第八識見分的真相。無覆無記是指第八識的相分，稱之爲無覆，因為它並不扭曲或遮蔽真實心性。

在第七識（偈頌中的「情」）與第八識的見分（偈頌中的「本」）之間，生起帶質境。此帶質境是第七識的所緣，並且被第七識誤認爲是「自我」。這就是真性被「覆」的過程。

「隨緣執我量爲非。」

當第七識在與第八識和第六識之間傳遞信息時，它將前六識中混入了「自我」之非量。這裡「緣」也就是在第一行所描述的帶質境，它生起於第七識與第八識之間。

☞ 待續



八、識規矩頌 (續)

Verses Delineating the Eight Consciousnesses (Continued)

唐三藏法師玄奘造 by Tripitaka Master Xuanzang of the Tang Dynasty

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The four types of attachment to self are described in line four below.

Fallacy is the third of the Three Modes of Knowledge, already mentioned above, the first two being direct, veridical perception and inference. The seventh consciousness's attachment is innate and, therefore, a fundamentally fallacious mode of knowledge; it is not based on wrong inference as is the case with the sixth consciousness's coarse, distinguished, attachment to self. (The sixth consciousness also has a subtle, innate, attachment to self.)

The eight major-grade derivative afflictions; the universally interactive; of the particular states, judgment; Self-love; self-delusion; view of self; and self-conceit all interact and accord with it.

The eight major-grade derivative afflictions are lack of faith, laziness, laxness, torpor, restlessness, distraction, improper knowledge, and scatteredness. The five universally interactive dharmas are attention, contact, feeling, conceptualization, and deliberation.

Self-love, self-delusion, view of self, and self-conceit are known as the Four Types of Delusion. The four arise because of one of the Five Particular States, judgment, which refers to decision-making based wholly on worldly knowledge which is defiled by self. "Judgment" ceases to operate on the grounds of the sages, that is, from the eighth ground on. "It" refers to the seventh consciousness. All of the eighteen dharmas listed here are dependent upon the seventh consciousness for their existence and all interact with it.

It continuously focuses its mental activity on inquiry which results in the characteristic that is self.

The seventh consciousness, in conjunction with the above mentioned mind-dependent dharmas, continuously focuses on the perceiver division of the eighth consciousness, inquires into its nature, and erroneously ascertains that it is the true self.

In contradistinction to the other consciousnesses the seventh consciousness both functions continuously and engages in mental inquiry.

下面四行討論四種我執。

上面已經說過，「非量」是「三量」中的第三量。前兩量是現量與比量。第七識的執著是與生俱來的，因此是根本性的非量，而非基於錯誤的推斷，不同於第六識的較粗地，明顯地，執著於自我，基於錯誤的推斷。（第六識亦有與生俱來的微細我執。）

八大遍行別境慧，貪癡我見慢相隨。

八種大隨煩惱是不信、懈怠、放逸、昏沈、掉舉、失念、不正知、散亂；五種遍行法是作意、觸、受、想、思。我愛、我癡、我見、我慢是四種惑；四惑的產生均基於五別境之「慧」。此「慧」（揀擇性）為完全依於世俗我執的知見而作出的判斷。在聖人的地位（八地以上），「慧」不復存在。這裡是講第七識，所列舉的十八法都與之相互作用，並依之而存在。

恆審思量我相隨，

第七識與以上所說的伴隨著它的心所法，不間斷地緣於第八識之見分，審思其性質，誤認為真我。

第七識與其他諸識相異之處為：從不間斷的現行和審思。



| | | | | |
|----------------------------------|-----|---|---|---|
| Consciousnesses: 識： | 1-5 | 6 | 7 | 8 |
| Continuous functioning 不間斷地現行 | | | X | X |
| Mental inquiry 審思 | | X | X | |

Day and night it reduces sentient beings to a state of confusion.

It is the seventh consciousness that keeps beings revolving on the wheel of rebirth. It is innate attachment to self that is the basis of our continued rebirth.

The Four Delusions and the Eight Major-Grade Derivative Afflictions arise interacting with it.

It is the Four Delusions, mentioned in line four above, and the Eight Major-Grade Derivative Afflictions, mentioned in line three above, that constitute "the state of confusion" of living beings.

When the sixth consciousness is functioning, the seventh is called the basis of defilement and purity.

The seventh consciousness is the mind-organ and as such is the basis of the sixth consciousness, which distinguishes what is defiled and what is pure.

During the initial phase of the Ground of Extreme Rejoicing, the Wisdom whose Nature is Equality begins to appear.

The seventh consciousness automatically begins to be transformed as the sixth is transformed. The seventh has no power of its own to eliminate delusion, because its delusions are all innate rather than distinguished. Through meditations utilizing the sixth consciousness, attachment to self is eliminated, but attachment to dharmas still remains.

Practice becomes effortless and the self is destroyed for good.

On the eighth ground of the Bodhisattva all further cultivation is spontaneous and without personal effort because there is no longer any self.

The Thus Come One appears [in a body] for the Enjoyment of Others.

The Dharma-Body of a Buddha has three different aspects: 1) the Body of Self-Mastery, 2) the Enjoyment Body, which in turn has two aspects—self-enjoyment and enjoyment of others, and 3) transformation bodies.

As an opportunity for Bodhisattvas of the Tenth Ground.

The Buddhas use their Enjoyment Bodies to teach and transform the Bodhisattvas who are on the tenth ground.

有情日夜俱昏迷；

是第七識使得眾生不斷地輪迴，而俱生我執是我們輪轉不休的根源。

四惑八大相應起，

在第四行我們已經討論了四種惑。而在第三行我們討論了八大隨煩惱。這四惑八大構成眾生的「惑境」。

六轉呼為染淨依。

第七識是意根，為第六識的依托；第六識專門分別染淨。

極喜初心平等性，

在極喜地的初始階段，平等性智開始出現。像第六識一樣，第七識自動地轉成智。第七識自己本身無力除惑，因為它的我執是俱生我執，而非分別我執。運用第六識參禪，可以消除我執，但法執仍然存在。

無功用行我恆摧；

八地菩薩修行是無功用行，無須人為的努力，因為其我執已消融淨盡了。

如來現起他受用，

佛的法身有三德：1.自在體；2.受用體，又細分為二體：一者自受用，二者他受用；3.化身。

十地菩薩所被機。

佛用他們的受用體去教化十地菩薩。

☞ 待續

☞ To be continued

Part Four: The Eighth Consciousness
Its nature is exclusively the non-obscuring indeterminate, and it interacts with the Five Universally Interactive Dharmas. Before its transformation into wisdom, the eighth consciousness always arises together with the seventh consciousness and the Five Universally Interactive Dharmas: attention, contact, feeling, conceptualization, and deliberation. The nature of the eighth consciousness is said to be "non-obscuring" because it does not obscure True Thusness.

The eighth consciousness can also be said to be "unobscured" because its own nature is not obscured by the mind-dependent dharmas that arise with it. It is indeterminate because, being passive, it does not make the distinctions of wholesome and unwholesome or any other distinctions.

八識規矩頌 (續)

VERSES DELINEATING THE EIGHT CONSCIOUSNESSES

(CONTINUED)

唐三藏法師玄奘 造
by Tripitaka Master Xuanzang of the Tang Dynasty

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曾偉峰、王青楠博士 中譯。
Chinese translation by Wayne Zeng and Qingnan Wang, Ph.D.



The eighth consciousness contains seeds, karmic potentials created by previous karmic activities. The seeds ripen and become actual dharmas as they are "perfumed" by the karmic activity of the first seven consciousnesses. The image here is built on an analogy with of sesame seeds, which take on the fragrance of the sesame plant's flowers or any fragrance with which they come into contact.

The Three Realms with their Nine Grounds come into being in accord with the power of karma.

Although the eighth consciousness does not create karma because it is totally passive in function, the seeds stored within it ripen to create actual dharmas that are the Three Realms and the Nine Grounds. [The Nine Grounds are explained above in the explanation of the second line of the verse describing the first five consciousnesses.]

第四章：頌第八識

性唯真覆蓋偏行。

在轉識成智以前，第八識總是與第七識以及「五遍行法」一起生起。「五遍行法」是：作意、觸、受、想、思。第八識屬無覆性，因為它不覆真如；其性不被一起生起的「心所法」所覆蔽。它是無記性的，因為它是被動的，對於善惡等任何境界均不加分別。

第八識含有所造前業的業因種子。當受前七識的業行所「熏」時，此種子成熟，轉成現行的法。這裡以一個芝麻種子作譬喻；種子不管是受芝麻花香之薰染，還是其他任何一種香之薰染，都會沾染上那一種香的香味。

界地隨地業力生。

雖然第八識不造業，但是在功用上來說，它是完全被動的。它所含藏的種子一旦成熟，便會產生三界與九地的種種實法。（在前五識的偈頌第二行中，我們已對九地加以解釋過了。）

二乘不了因違軌，由此能與論主辯。

第八識的境界極微細，只有佛菩薩才能夠直覺到，因此二乘之人否定它的存在。「成唯識論」參照大小乘經典，極有邏輯地證明了第八識存在的必然性。

浩浩三藏不可窮。

阿賴耶是「含藏」的意思。因為它是個含藏「種子」的倉庫。藏識是第八識的別名之一。「三藏」指第八識的三個方面：持種、被薰、第七識執之為我。

淵深七浪境為風。

「淵深」是指第八識的涵攝，有如海洋。前七識之生於第八識，有如水面之波浪生於大海。風指「境」，識生起的因緣。這一因緣「薰染」第八識內的種子，使其發芽，變成實法。前七識與

Because of their confused attachments, those of the Two Vehicles don't comprehend it; and based upon those attachments, there arise the disputes of the Shastra masters.

Only the Buddhas and Bodhisattvas are capable of direct awareness of the eighth consciousness, because its states are so subtle. That is why those of the Hinayana vehicles deny its existence. The Treatise on Consciousness-Only gives scriptural references to it from both Mahayana and Hinayana scriptures together with logical arguments for the necessity of its existence.

How vast and unfathomable is the threefold alaya!

Alaya means "storehouse". Because it is a "storehouse" of seeds, storehouse consciousness (alayavijnana) is one of the names by which the eighth consciousness is known. "Threefold" refers to three aspects of the eighth consciousness: it contains seeds, it is 'perfumed', and the seventh consciousness takes it to be the self.

Generated by the winds of states, seven waves arise from its depths.

"Its depths" refers to the extent of the eighth consciousness, which is compared to the ocean. The first seven consciousnesses arise from the eighth consciousness in the same manner as waves arise on the surface of the sea. The wind represents "states", the causes and conditions for the consciousnesses arising. The causes and conditions "perfume" seeds in the eighth consciousness, causing them to sprout, to become actual dharmas. The first seven consciousnesses and the Dharmas Interactive with the Mind associated with them all come into being from seeds stored in the eighth consciousness.

It undergoes perfuming and contains the seeds both of the body with its organs and of the material world.

The body with its perceptual organs and the entire physical world also arise from seeds contained in the eighth consciousness.

After going and before coming, it's in control.

At death the first seven consciousnesses are reabsorbed into the eighth consciousness. At birth they are regenerated as separate consciousnesses. "After going and before coming" refers to the intermediate state between death and rebirth. During that period the eighth consciousness is "in control." The line could also be interpreted as meaning that at death the eighth consciousness is the last to leave the old body, and at birth it is the first to begin functioning.

Before the Unmoving Ground, attachment to the storehouse is finally relinquished.

The Unmoving Ground is the Eighth Ground. Prior to the eighth ground, that is, on the seventh ground, the seventh consciousness relinquishes its innate attachment to the eighth or storehouse consciousness being the self. This takes place as the seventh consciousness transforms itself into the Wisdom Whose Nature Is Equality.

Upon completion of the Vajra Path, it is empty of the ripening of results.

The Vajra Path, "the Path of indestructible substance", refers to the Eighth

Continued on p. 42

October 1998 Vajra Bodhi Sea

其心所法都依於第八識所藏的種子而現起。

受業持種根身器。

俱備感官的身體，與整個物質世界都來自第八識所持的種子。

去後來先作主公。

人死時，前七識首先被攝入第八識。受生時，它們又分散為諸識。「去後來先」是指生前死後的中陰狀態。在中陰階段，第八識是作主的。這一行也可以理解為死時第八識是最後離開身體的；生時它又是第一個開始起作用的。



不動地前殘捨識。

不動地是第八地。在第八地前的第七地上，第七識捨去對藏識的我執。這是在第七識轉成平等性智時發生的。

金剛道復真執空。

金剛道，即「不可壞之道」，指八地以上，至十地以及「等覺地」。因為菩薩已證無我並且在此時照見人空與法空，故再無新生之污染業，但是「異熟果」仍然還

文轉42頁

菩提田

39

his virtue and vow-power. If it were not for his 14th vow,

'I vow that all living beings who see my face or even hear my voice will fix their thoughts on Bodhi and quickly accomplish the Buddha Way'

I would still be groping in the dark and living in utter delusion.

In the *Flower Adornment Sutra*, Chapter on Entering the Dharma Realm, the Pure Youth Good Wealth advises,

'It is difficult to see...hear...accept... and follow a Good Knowing Advisor.'

Knowing its rarity, I made a vow that, in every life at an early age, I will meet up with the Master as my Teacher. With my scanty blessings, I did not deserve to encounter and draw near to him in this life. It is only due to the Master's great compassion and my parents and ancestors' virtuous conduct that I have enjoyed this good fortune of encountering a genuine Good Knowing Advisor. And so, like Good Wealth, I should leap with joy. Why is this? I have found my true teacher and he has shown me the right path home.

，速證佛道。」我依舊活在迷夢人生，長夜求索之中。

在《華嚴經》的「入法界品」之中，清淨的善財童子勸說：「……見……聞……隨學……承受善知識，實是不易。」知其難得，我發一個願，願我生生之中，皆能在年幼之時，親逢上人，拜其為師。今生福薄，無緣親近，以我父母祖上之德蔭，我如此幸運，得識上人。我當如善財童子，歡喜踴躍。何以故？我得真正師父，而師父告訴了我一條回家之路。



菩提田

接39頁 Continued from p. 39

繼續存在：以前種下的種子現在繼續成爲現實的果報。然而在佛地上，八識中未來的異熟種子已經最後空了。換一句話說，心裡已不能產生未來有漏不淨的種子了。

大圓異攝同時發，

在佛地上，轉八識成大圓鏡智已經圓滿，此時可以說已無染，成爲淨識，稱之爲眞如。

普照十方剎利中。

佛的法身放智慧光，普照十方。十方是：上、下、東、西、南、北、東南、東北、西南、西北。佛剎指佛所居之剎土，此剎土是佛爲教化衆生和度衆生入佛地而以大悲力而生的。

☞ 完

through Tenth Grounds and, in addition, the stage of Equal Enlightenment. Due to the absence of self and because the Bodhisattva contemplates the emptiness of both self and dharmas during this period, no fresh defiling karma is created, but "the ripening of results" continues: seeds planted in the past continue to ripen into actual karmic retribution.

However, at Buddhahood, the eighth consciousness is finally emptied of ripening seeds of future karma. In other words, no seeds remain in the mind that could give rise to future outflows or impurities.

The Great Perfect Mirror Wisdom and the undefiled consciousness are produced at the same time,

At Buddhahood the transformation of the eighth consciousness into the Great Perfect Mirror Wisdom is complete, and consciousness can be said to be totally undefiled. It is this pure "consciousness" that is called True Thusness.

And in the ten directions universally illuminate Buddha-fields as countless as motes of dust.

The light of wisdom emitted from the Dharma Body of the Buddha illuminates everywhere.

The ten directions are north, south, east, west, northeast, northwest, southeast, southwest, above, and below.

A Buddha-field or Buddhaland refers to where a Buddha resides, a "land" created by the power of great compassion to aid in teaching living beings and in taking them across to Buddhahood.

☞ The End