The Awakening Of Faith
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Leslie G. Kilborn
To my friend
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Shanghai
June 1909
THE
AWAKENING OF FAITH
IN THE
MAHAYANA DOCTRINE—THE NEW BUDDHISM
BY THE
PATRIARCH ASHVAGOSHA

Who died about A. D. 100

Translated into Chinese by Paramartha (Chen Ti 眞諦)
Who lived in the Liang dynasty A. D. (502-555)

Translated into English in 1894 by
Rev. TIMOTHY RICHARD, LITT.D.
Assisted by Mr. Yang Wen Hwui

SHANGHAI
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TRANSLATOR'S INTRODUCTION

1. One of the great Books of the World.

大乘起信論

This is the title of one of the most important books in the world. A Japanese scholar has translated it The Awakening of Faith. It might also be rendered The Mahayana Faith or The Faith of the New Buddhism. Its importance is apparent when we consider the fact that of the 26,000 Buddhist monks and nuns in Japan no less than 17,000 of them belong to the Pure Land School and the True School, which regard this book as their fountain and origin.

Its importance is still more apparent when we consider that its doctrines are the fundamental ones of the Mahayana Faith, which is by far the chief school of Buddhism, not only in Japan, but also in China, where are the great majority of the Buddhists of the world. If we estimate the value of books by the number of adherents to their doctrines, then, after the Bible, the Koran, the Confucian Classics, and the Vedas, this volume, about the size of the Gospel of Mark, ranks next, or fifth, among the sacred books of the world.

The great value of the book is also apparent when we remember that the Eastern world had been driven to general despair by the atheistic doctrines of primitive Buddhism, called the Hinayana School, and that it was by the doctrines of this book, which gave rise to the Mahayana School of New Buddhism, that a gospel of great hope was preached to the greater part of the Eastern Asiatic continent. Its new doctrines were that of the One Soul immanent for good in all the universe, that of a Divine Helper of men, of individual immortality and growth in the likeness of God, of the importance of faith in God to produce good works and that of the willingness
of the best spirits to make sacrifices to save others—the very subjects which in these modern days still occupy the attention of the most thoughtful men of the world.

The book is Brahministic and Buddhistic, Indian and Western in some aspects of philosophic thought. It is profoundly philosophic, reminding one strongly of Hegel, Berkeley and G. Gore in the earlier part, and is as hard to understand as Bishop Butler's famous Analogy; yet very practical in the latter part, therefore it has great importance arising from its high and extensive range of view.

If it be, as it is more and more believed that the Mahayana Faith is not Buddhism, properly so-called, but an Asiatic form of the same Gospel of our Lord and Saviour Jesus Christ, in Buddhistic nomenclature, differing from the old Buddhism just as the new Testament differs from the old, then it commands a world-wide interest, for in it we find an adaptation of Christianity to ancient thought in Asia, and the deepest bond of union between the different races of the East and the West, *viz.*, the bond of a common religion. Both Christianity and the New Buddhism hold to the transcendent and the immanent forms of God; but the East emphasises more of the immanent form while the West emphasises more of the transcendent. The almost universal reception of the doctrines contained in this book by both the East and the West constitutes to my mind its highest claim to our attention; for thereby we are brought face to face with a solution of the stupendous practical problem of uniting all races in one bond of religious charity!

**II. The Evolution and Devolution of Buddhism.**

The evolution of Buddhism is seen in the new Buddhism superseding the old, and the devolution in the attempt by later writers to combine the primitive with the advanced, an absurd anachronism and impossibility.
This will be apparent from the study of the different schools of Buddhism.

The most common division of Buddhism is that into the smaller (Hinayana), or Primitive Buddhism, and the greater (Mahayana) or Advanced Buddhism.

During Gautama Buddha’s life there were no books of his teaching written, but according to a Japanese book on Buddhism called Pa-chung-kang-yao, published in A. D. 1319, tradition says that during the first 400 years after Gautama Buddha’s death (B. C. 543) the Hinayana school flourished greatly while the Mahayana was not known. But 500 years after Buddha’s death, Maming (Ashvagosha) wrote the book on The Mahayana Faith. The Mahayana school then began to flourish everywhere, while the Hinayana went under a cloud. This makes, the rise of the Mahayana school contemporaneous with the rise of Christianity.

Besides this broad division into the Hinayana and the Mahayana schools, there are other divisions of Buddhism which are interesting to know, as they indicate the development and growth of religious ideas in the Buddhist religion, just as in the Christian and in every other religion, and also their decay when Buddhist learning was neglected. For example, in China the Tientai school of Buddhism, with its headquarters in the mountains of Chekiang province, divides Buddhism into four schools, viz:—

1.—The *Tsang Chiao* 藏 教, Primitive Buddhism (*i.e.* the Hinayana).
2.—*Tung Chiao* 通 教, Buddhism in a transition state.
3.—*Piêh Chiao* 別 教, New Buddhism (*i.e.* the Mahayana).
4.—*Yuan Chiao* 圓 教, the complete religion of all the schools.

The Hsien Shou 賢 首, School of Buddhism—founded by followers of Fa Tsang, called also Hsien Shou, the third Patriarch after Wên Shu Pusa, the great Buddhist saint
Awakening of Faith

of Wutai, north of the province of Shansi, who died A.D. 627 and is specially worshipped by the Mongols—divides Buddhism into five schools, *viz*:

1.—The *Siao Chiao* 小教, or Primitive Buddhism (the Hinayana).

2.—*Shih Chiao* 始教, or the Beginning of True Religion (transition state).

3.—The *Chung Chiao* 終教, or the Final Development of the True Religion (the Mahayana).

4.—The *Tun Chiao* 頓教, or the School of Meditation, founded by the last Buddhist patriarch Ta Mo, not mentioned separately in the Tientai classification. Ta Mo, A.D. 529.

5.—The *Yuan Chiao* 圓教, or the Complete Religion of all the schools.

Generally speaking the classifications of both agree. But the Tientai school, south of the province of Chekiang, regard the *Lien-hua-king* 聖華經 or the *Lotus Classic* as their chief scripture, while the Hsien Shou school on the north regards the *Hua-yen-king* 華嚴經 as their chief scripture. But both these chief scriptures are said to have their origin in the *Chi-hsin-lun* 起信論, the book which we now translate under the name of the *New Buddhist Faith*, called in Sanskrit the *Mahayana sraddhotpada sastra*. These classifications are rather ancient. There is a great dearth of books on the subject of modern schools of Buddhism showing the decline of Buddhism in China during the last two dynasties, but there are writers now at work to give the later history of Buddhism in China and to bring it down to date.

In Japan while Buddhism is divided into the two great schools—the *True School*, by which one seeks salvation by reliance on self, and the *Pure Land School*, by which one seeks salvation by the help of God—all Buddhists are now sub-divided into twelve sects. An outline of each of these was given by one of the leading
men in each school, and Bunyiu Nanjio, M.A. (Oxon),
the ablest Sanskrit scholar in Japan, translated them
into English and published them in 1886 under the name
of *A Short History of the Twelve Japanese Buddhist
Sects*.

Most of these sects, like the Romanists, forbid their
priests to marry; but others, like the Protestants, give
their priests perfect liberty to marry or not as they
please. Some sects expect to work out their own salva-
tion with fear and trembling, saying that whatsoever a
man sows that shall he also reap—the Karma of the old
Buddhism—while other sects say that repentance and
faith in God can far outstrip all independent efforts at
salvation. Some of the sects insist on incessant study
and like the Positivists expect their followers to be
encyclopædias of all knowledge, while others again are
only expected to repeat O-mi-to-Fo, like ourselves in our
Western religions, who think the "Hail Mary" or "Only
Believe" sufficient doctrines equally absurd or profound
according to our standpoint of observing them or of using
them. Thus we see a striking parallelism in the
development of religion in the West and in the East—
signs of life as well as of decay.

**III. How I came to translate this book.**

The story is of no small interest. In 1884 I visited
Nanking in company with my revered friend, David
Hill, to see the Viceroy, and tried to persuade him to
interest himself in securing religious freedom for
Christians and immunity from persecution. Whilst there,
I sought for some Buddhist books which I could not
procure in the North of China. I learnt that a Buddhist
Book Society had been started in Nanking, Soochow,
and Hangchow, three of the leading cities in Central
China, in order to replace those destroyed during the
Tai Ping Rebellion. Of the three societies, the most impor-
tant was that at Nanking, and the prime mover of the whole
three societies lived there. His name was Yang Wên Hui. I called on him and found him the most intelligent Buddhist I had ever met. He had been several years in Europe as treasurer to the Chinese Embassy when Marquis Tseng represented China in England and France. Mr. Yang had had interviews with Max Müller and Julien and Bunyiu Nanjio of Tokio, who had studied under Max Müller. Thus, besides being well acquainted with the Buddhist authorities in China, he was personally acquainted with the best authorities in Europe and Japan. Mr. Yang was not a Buddhist priest, but a Confucianist with the B. A. (siutsai) degree and was only a lay Buddhist.

I said to him, "How is it that you, with a Confucian degree, should have ever become a Buddhist?"

His answer was striking: "I am surprised that you, a missionary, should ask me that question, for you must know that Confucianism shirks some of the most important questions. It only deals with human affairs now, not with the superhuman."

"But do you mean to say that Buddhism answers those questions?"

He said, "Yes."

"Where?"

I asked again. He answered, "In a book called the Awakening of Faith. That book converted me from Confucianism to Buddhism."

"Have you that book for sale here?" I asked. "Yes," he replied, and brought the book and laid it in my hands. Finding him to be most thoroughly conversant with the relative value of the various Buddhist books, I asked him to select for me some dozen works which he considered most important. Having paid for them, I returned to my inn. Shortly after, the box containing all my purchases arrived. I looked for the book on the *Awakening of Faith* and began reading it and sat up reading it till the small hours of the morning. I cried to my friend Hill, who was also sitting up late at work, "This is a Christian book and most interesting."

"Christian?" my friend cried with great doubt.
"You are reading your own thoughts into the book!"

"Well then," I said, "how do you explain these passages?" pointing to some to which there was no ready explanation.

Three months later I was in a bookseller's shop in Edinburgh, and looking through his new books I came across Beal's little book on Buddhism lately published. Turning up a certain chapter in it, I found that he referred to the Awakening of Faith as a Pseudo-Christian book which it was desirable to have translated.

Years passed by. In 1891 I was transferred to Shanghai. Shortly after, I met my friend Mr. Yang again, and I told him that I had read the Awakening of Faith with great interest, but that frequently I came across philosophical terms which no existing dictionary explained and which even excellent Chinese scholars could not explain. If he could spare some of his time to come to Shanghai, I would spare some of my time to translate it with his help. He readily agreed and was delighted to have the book made known to those interested in Buddhism in the West. Thus the book was translated into English in 1894. But it was not published then, as I wished to have leisure time to revise it before publication. That time of leisure has never come. Six years later (1900) Suzuki's translation into English was published by the Open Court, Chicago. His translation bears the mark of one who has spent much study on the subject. In his introduction, he quotes a large number of different authorities about Ashvagosha. But as he approaches the subject from the non-Christian point of view, the light which comes from a comparison between it and Christianity is denied him. He dwells more on his philosophical "suchness" or on his psychological theory of "triple personality" and only on one religious characteristic "faith," apparently unconscious of its incalculable importance as
a religious eirenicon between the East and the West. Though I have had no time to revise this translation of mine, I publish it because I believe it is capable of producing brotherhood amongst men, and mutual respect among religious teachers, when it is properly interpreted in the light of Christianity.

IV.—Unity in Diversity.

In the Diamond Sutra, which is one of the most popular of all the Buddhist Sutras and most widely used throughout China, there is a very remarkable passage attributed to Gautama Buddha in the Sixth chapter. It is to this effect: "Five hundred years after my death there will arise a religious prophet who will lay the foundation of his teaching, not on one, two, three, four, or five Buddhas, nor even on ten thousand Buddhas, but on the Fountain of all the Buddhas; when that one comes, have faith in Him, and you will receive incalculable blessings." Now since it is well known that Jesus Christ and Ashvagosha did appear some 500 years after Buddha, this is one of the most remarkable prophecies in the whole range of Sacred Literature. But to return to the Awakening of Faith. It is of immense interest and importance to find in this book alone the following striking contrasts between the old Buddhism and the new Buddhism.

1.—The Old Buddhism was atheistic; the New is theistic.

2.—The Old Buddhism trusted in salvation by one's own efforts (Karma); the New trusted in the help of God as well.

3.—The Old Buddhism believed in retirement from the evil world; the New believed in living in the world and in saving others as the highest virtue.

4.—The Old Buddhism believed in countless transmigrations before the many could be delivered; the
New believed in passing into Paradise at once without any rounds of transmigration.

No one who is acquainted with the characteristics of Christianity can read these things without being struck with the remarkable similarity of these five points of the new Buddhism with it; nay, they are exactly the same so far as they go. Buddhism and Christianity at first contact in modern days were mutually hostile to one another. But when the earnest students of both religions penetrated through the different forms and nomenclature into the deep internal meaning of all, they found not only that they aimed at the same thing, the salvation of the world, but that many of their chief teachings were common to both. They no longer feared each other as foes, but helped each other as friends.

V.—Common origin in Babylon

It is getting clearer each year now, that these common doctrines of New Buddhism and Christianity were not borrowed from one another, but that both came from a common source, Babylonia, where some of the Jewish prophets wrote their glorious visions of the kingdom of God that was to come. Babylon then had much intercourse with Western India and Persia, as well as with Judæa, Egypt and Greece. From this centre these great life-giving inspiring truths were carried like seeds into both the East and West where they were somewhat modified under different conditions.

It is also getting clearer each year that different truths, wherever found, cannot be antagonistic. They do not neutralise, but complement each other; they do not destroy, but fulfil one another.

VI.—Ashvagosha

The various accounts of the life of Ashvagosha are so contradictory and many, so full of impossible legends,
that it is difficult to know how to separate the false from the true. But all are agreed:—

that he was a Brahman who was converted to Buddhism;

that he travelled extensively in Central India and later in Northern India and that he largely describes things of Western India in his Book of Great Glory;

that he was contemporary with, if not adviser of King Kanishka of North-Western India, who lived in the first century of the Christian era, and probably attended the third great council of Buddhism held in Kashmir;

that he was the founder of the New Buddhism, often called the Mahayana School, or the Northern Buddhism;

that seven other works of his have been translated into Chinese, one of which is a celebrated life of Buddha translated by Beal.

His conversion as given by Suzuki is almost as striking as that which Yang related to me about his own conversion. The day had come for a public discussion of religion, as was common in India at that time, and Ashvagosha and Pareva were to be the debaters. Ashvagosha said, "The one unable to answer shall have his tongue cut out." The other replied, "No, he shall become a disciple of the winner." Then he asked Ashvagosha, "What shall we have to do in order to keep the kingdom in perfect peace, to have the king live long, to let the people enjoy abundance and prosperity, all free from evils and catastrophies?" Not being able to answer this, Ashvagosha became the other's disciple.

How to bring down high dogma to practical life for the permanent good of all classes remains still the great problem of life, philosophy, and religion.
VII.—The Text

This book on the Awakening of Faith is mentioned in an old catalogue of Buddhist Scriptures in the T'ang dynasty. I asked a friend in India to try and procure me the copy of the original in Sanskrit, but he has not succeeded. This Chinese version of it was made by the Buddhist missionary, Paramartha (Chen-ti 真諦) who lived in China in the Liang dynasty, A.D. 502-555.

VIII.—Translation

It is a common error of translators to translate the same word always by the same word. As the same word in different connections often has different meanings and the translated word, however literal, does not always cover exactly the same amount of meaning as the original, I have endeavoured to give the true meaning of the original, although the English rendering may be by different words in different places. That is why I have rendered the term 如 by True Form, True Likeness, True Reality, Archetype, and other terms, rather than by any unfamiliar term, as likely to give a more correct idea of the original to the beginner in the study of Buddhism.

IX.—Conclusion

The reader who is acquainted with the low state of Buddhism in China to-day may naturally ask, since the New Buddhism was so full of such high teaching on some of the greatest problems of life and since it was so flourishing for many centuries, why is its glory departed? The answer is, besides what is given in Section II, that it is largely for want of proper education in its religion. The same is true of Taoism. It is only the Confucianists who have a grand system of education, and with that all power and influence is theirs, while the other religions have only reaped weakness and shame in consequence of their ignorance. The term Julai, instead
of being rendered by Tathagata, another foreign term, is best rendered by Messiah in English, as it means the True Form become incarnate.
TRANSLATOR'S SYNOPSIS

CHAPTER.—I

Reasons for writing this book—

QUESTION 1.—Why write the book?

ANSWER:

A.—Not to get fame, but to give happiness to a world of sorrow.

B.—To lead men to the right through Ju Lai the Incarnate Transcendent One.

C.—To lead the best men to the Mahayana Faith or the New Buddhism.

D.—To lead less noble men to have some faith.

E.—To show how to get rid of all error.

F.—To rid worldly men and those of the two lower schools (the Hinayana and middle schools) of error.

G.—To show men how to see God (Buddha).

H.—To show the benefits of this Faith.

QUESTION 2.—As the Sutras explain all this, why write a new book?

ANSWER 2.—To give a comprehensive view of the whole to intelligent men.

CHAPTER.—II

The fundamental doctrine of the Mahayana Faith:

A.—Its nature—the Soul of all.

B.—Its attributes—all pervading.
Exposition of the Faith—

A.—By Definitions.

B.—By correcting heresies.

C.—By showing the steps of progress.

D.—By Definitions. The One Soul has two aspects.

1. —The Eternal transcendent one—beyond all language.

QUESTION 3.—How then can any follow it?

ANSWER. Though beyond language yet conceivable.

A.—It is not like ordinary realities.

B.—It is nevertheless the most real of all.

2. —As the temporary immanent one—in all living beings.

A.—The Mahayana Faith has some infinite or divine knowledge

In the original state,

In the various states of acquired knowledge,

Behind thought and intermixed with the experience.

(1.) In this Original or Divine light there is

(a.) Pure Wisdom,

(b.) Wonderful goodness.

(2.) The attributes of this Original or Divine light are

(a.) Infinite recreation of the Eternal Unity as extensive as space and like a bright reflecting mirror.

(b.) Infinite revelation of the Eternal energy—a reflector of the real influences.
Awakening of Faith

(a.) Infinite revelation of righteous law—
a reflector of that which is without sorrow
or hindrance.

(d.) Infinite revelation of love—reflector
which shines on all living beings.

b. The Mahayana Faith has acquired knowledge.

(1.) Producing three states of acquired knowledge

(a.) Sensation,
(b.) Consciousness,
(c.) Perception.

Corresponding to a classification into six stages of

(a.) Consciousness,
(b.) Sensation,
(c.) Perception,
(d.) Differentiation,
(e.) Will,
(f.) Reflection.

(2.) Showing two different conditions—

The Eternal and Acquired.

(a.) The same nature just as a fragment of
pottery and all the pottery are of clay.

(b.) But different forms just as the clay is
made into different vessels.

(3.) Producing the five kinds of thoughts—

(a.) Faculty of sensation,
(b.) ,, consciousness,
(c.) ,, perception,
(d.) ,, conception,
(e.) ,, will.

(4.) Producing the opinions of imperfect knowledge.

Those ways which lead the soul astray are six, viz:—
(a.) Through false perception,
(b.) Through false affections,
(c.) Through analogy of various knowledge,
(d.) Through analogy of objective forms,
(e.) Through inaccurate perception,
(.) Through inaccurate sensation.

(5.) Having two states, the rough and the fine.

QUESTION 4.—If the soul ends, how does it continue? If it continues, how does it end? 

ANSWER. What ends is only the state of the soul, not the soul itself.

(6.) Having four influences incessantly at work—the true, the untrue, the confused, the false objective.

(a.) The misleading influence—
  a.a. of the false world,
  b.b. of false opinions,
  c.c. of ignorance.

(b.) The constant purifying influences
  a.a. of the imperfect good opinions,
  b.b. of the transcendent.

(I) Directly by its own nature.

QUESTION 5.—As all have the transcendent what need of faith and practice? 

ANSWER. It is because imperfect knowledge differs

(II) Indirectly by the powers of other beings
  (a.a.a.) Through different motives,
  (b.b.b.) Through the same transcendent motives.

(III) By contrast and by example.
  (c.) One ends, the other never ends.
(7.) Having the Transcendent's own nature and state.

**Question 6.**—As the transcendent is independent of all states, how do you speak of all kinds of blessings and possibilities?

**Answer.** Although it has these blessings, it is independent of any state.

(8.) Having the transcendent in action—Buddha's vows begin here.

(a.) Has the faculty of distinguishing between good and evil—the Regenerated Spirit (Ying Shen).

(b.) Has the faculty of conscious indwelling—the Inspired Spirit (Pao Shen).

(c.) Has the faculty of knowing suffering.

(d.) Has the faculty of perceiving the Divine Spirit (Fa Shên).

(e.) Has finally the faculty beyond human experience—the Buddha experience.

**Question 7.**—If the Buddhas are independent of all visible states, how can they manifest themselves?

**Answer.** The spiritual state is the Soul of all the visible, therefore can manifest itself in the invisible.

(9.) Being shown in leaving the immanent for the transcendent.

**B.**—By correcting heresies

1. About terms such as

   a. That Julai is space,

   b. That nirvana and the transcendent are intangible,

   c. That Julai embraces matter and spirit, therefore these cannot be cured,
d. That as Julai embraces everything, therefore it embraces life and death,
e. That the joys of nirvana come to an end when Julai comes from heaven to save men.

2. About the relation of the transcendent to the immanent being inimical,

3. About purity and defilement being absolute, not relative.

C.—By showing the different steps of progress—

1. Growth of faith depends on men and character.
   a. Faith is not mere goodness which may fail.
   b. Faith is threefold—is based on the transcendent rejoices in all good, and helps to save.

Question 8.—As men and the transcendent are the same, what need is there for practice?

Answer. Like a precious stone from a quarry, it must be polished.

   c. Faith employs four means of progress.

   (1.) Cultivates the study of the root of all things,
   (2.) Prevents evil,
   (3.) Grows in goodness,
   (4.) Grows in the desire of the salvation of all beings.

   d. Faith-fruits manifested in self-sacrifices—the Regenerated Spirit (Ying-Shen).

   e. Faith descends to save others.

   . Faith never fails because of difficulties.

2. Growth in intelligent practice of the five Paramitas (Great Virtues)—
   a. Paramita of Charity,
   b. Paramita of Discipline (Holy Life),
c. Paramita of Endurance,
d. Paramita of Perseverance,
e. Paramita of Unchangeableness,
f. Paramita of Wisdom in discerning what is good and evil.

3. Growth in attainments—
   a. The Pusa disciple (Saint) becomes able to reach all places to support the enlightened.
   b. This Growth of the Pusa is threefold—the transcendent ideal, the means used and the perfection attained.
   c. This perfection is Buddhahood (Divinity).

QUESTION 9.—To comprehend all beings in all the worlds, how can any get this seed of wisdom?

ANSWER. By obtaining the omniscience that is independent of the senses and is in all minds.

QUESTION 10.—If the Buddhas (Divine Emanations) are incarnate everywhere to save mankind, why do you say that most people cannot see them?

ANSWER. Only those pure like a bright mirror are able to reflect and see such.

CHAPTER.—IV

The practice of the Faith—

A. How to practise Charity,

B. How to practise complete Ethics,

C. How to practise enduring wrong,

D. How to practise perseverance,

E. How to practise checking vain thought and getting sound reflection.

1. Preventing vain thought—sitting in quietness and then
Awakening of Faith

a. Think of the means of checking vain thoughts till you get transcendent peace, 38
b. Learn that the peace of all in heaven and earth is the same, 39
c. Think when tempted of the One Eternal Soul, 40
d. Find out the ten advantages of peace in this life.

2. Reflect
a. That nothing created lasts long, 41
b. That life is full of sorrow,
c. That the present self is not the real self, the past is a dream, the present a lightning flash, the future smoke,
d. That all living beings are stained,
e. That existence down all ages is marred by sorrow and therefore to be pitied, 42
f. That a great vow should be made to save others,
g. That the vow should be carried out in practice.

3. Check vain thoughts and reflect at the same time and at all times.

4. Reflect on Amitabha (God) so as not to lose faith. 43

CHAPTER.—V

Advantages of the Faith—

A. Generally it will obtain the very highest doctrine.
B. Will attain to Buddhahood (the Divine state).
C. An hour of faith surpasses a universe of good works.
D. The advantages are incalculable, for eternity is not long enough to calculate them.
E. Unbelievers and revilers have no hope of salvation.

F. It is by means of this Faith that the Buddhas and the Pusas of the past and present have attained and are attaining their pure faith, therefore follow it!

The closing hymn.
Opening Hymn

I yield my life to the All,
To the ALL, SOUL, full of good,
In wisdom all complete,
In power all divine,
In pity—would save all.

To LAW which does embody
The Archetype of all.

To CHURCH which does contain
The Archetype in Seed,
That men may be delivered
From doubt and evil ways;
Get Faith in the great School
Perpetuating God!
CHAPTER.—I

Reasons for Writing the book.

QUESTION 1.—What are the reasons for writing this book?

ANSWER 1.—The reasons for it are eight.

A.—Generally speaking, it is to induce all living beings to depart from the way of all sorrow and to obtain the highest happiness, instead of seeking the glitter of fame and wealth of this world.

B.—It is to make clear the fundamental idea of the incarnate god (Ju Lai) in man, and to lead all beings in the right way avoiding error.

C.—It is to lead those ripe in goodness to continue in the Mahayana Faith without failing.

D.—It is to enable those in whom the root of goodness is very small to cultivate faith more and more.

E.—It is to show how to remove evil hindrances and to strengthen well the mind, to keep far from mad pride and to see through the deceits of vice.

F.—It is to show how to study and correct the errors of ordinary men and the errors of the two inferior schools (the Hinayana or elementary school and the Madhyi-mayna or middle School of Buddhism).

G.—It is to show the means by which one may ascend to the abode of God (Buddha) and never lose faith.

H.—It is to show the benefits of this Faith and to exhort men to practise it.

These are the main reasons for writing this book.

QUESTION 2.—As the Sutras, or classic Buddhist Scriptures, explain these things fully, what need is there of repeating them?
Answer 2.—Although the Sutras have discussed these things, yet as men's abilities and attainments are different, the reception of instruction is necessarily different. When the Incarnate god (Ju Lai) was on earth, all men were able to understand Him. His body and mind far excelled those of all other men. When he delivered his perfect words all living beings, though different in kind, understood him alike, and therefore there was no need of explanation.

But after Ju Lai's death we find that some men, after widely reading the Sacred Scriptures, have the power unaided to understand them; we find that others after only hearing a little of the Sacred Scriptures have the power unaided to understand much; we also find that some have not sufficient intelligence to understand the Scriptures unassisted by extensive explanations, whilst we find that others dislike voluminous writings and prefer a terse style which embraces many principles and which they are able to understand.

Thus this book is written for the last class of men which desire to know the general principles of the great and profound Law of Ju Lai with its infinite applications.
CHAPTER.—II

The Fundamental Doctrine of the Mahayana Faith.

Having explained the object of writing this book we now proceed to consider the fundamental doctrine of the Mahayana Faith. The great school (Mahayana) speaks of the Eternal Soul of the universe, His nature and His attributes.

A.—By His nature is meant the Soul of all living beings. The soul embraces that of saved and of unsaved beings and it is this universal Soul that characterises the great school. For it is the Archetype’s True Eternal Form which is the nature of the Mahayana Faith; and the Archytype’s temporary form in life which is able to make manifest the nature, form and use of the Mahayana Faith.

B.—As to the attributes of this Soul they are three. The first is the vastness of its nature. All things are originally one and the same and an eternally fixed quantity in the True Form. The second covers its vast manifestations. In the person of Ju Lai, the True Form, there are infinite possibilities stored up as in a womb. The third is its vast power. It is able to produce all good among all classes of living beings saved and unsaved.

All the enlightened Buddhas follow this Mahayana Faith and all the Chief Apostles (Pusas) attain to the perfection of Ju Lai by the methods of this Faith of the New Buddhism.
CHAPTER.—III

Expositions of the Mahayana Faith.

These expositions are of three kinds.

A.—Those about the meaning.

B.—Those about the correction of erroneous conceptions.

C.—Those about the different steps of progress.

As to the meaning of the One Soul there are two aspects.

1.—One is the eternal transcendent Soul.

2.—The other is the temporary immanent Soul.

These two aspects embrace everything for they are really one.

1.—The eternal state of the Soul.

The Soul or mind of the True Form is the great essence of the invisible and the visible worlds. As to the nature of this One soul it is the same in all forms. To think it is different in different forms is only a false notion of the world. Once we penetrate beyond forms it is discovered that all the different forms of the universe are not real differences of soul at all, but different manifestations of one real power, hence it has always been impossible to speak adequately, to name correctly or to think correctly of this One Soul, the real essence of things, which is unchangeable and indestructible. We therefore name it the True Essence or the Likeness or the True Form. But all nomenclature of these matters is imperfect and if one follows superficial thought, the true meaning cannot be found out. Even though we call it the True Likeness, it has no form. It is because language in its extremity fails us that we coin a new term to avoid ordinary ideas. But the nature of the Archetype is a reality that cannot be destroyed, for all things are true though they cannot be truly pointed out to the senses, and all forms are really only different manifestations of the one True Form. It
should be remembered that this is beyond ordinary language and beyond ordinary thought, therefore we name it the True Form.

**Question 3.**—How then are men to follow and obey and find the way to this True Form of things?

**Answer 3.**—One must know that although one cannot speak of this adequately, as it is beyond all expression, and although one cannot think of this adequately, as it is beyond all thought, yet we call this state the seeking after; and that when we leave ordinary thought of these things we are entering into the gate of knowledge. Next when using words to discuss the True Form it may be spoken of in two ways, viz., first as the unreal as compared with ordinary realities, in order eventually to show its reality; secondly as the only real as compared with ordinary realities, because it has a nature of its own full of infinite possibilities.

_A._—First then the Unreal.

When we speak of the unreal we mean that which has never been defiled, which is separate from all existing forms and which common men cannot understand.

We should know the nature of this True Form. It has no form, yet it is not formless. This is not saying that it is without any form, but that it is not the ordinary form. It is composed of neither ordinary, existing nor non-existing forms. It is neither one definite form nor is it the many different forms. This is not saying that it has no definite form and that it is not in the many different forms. It is neither one nor many different forms. Generally speaking, as the world has many different notions, all false, we call this the Unreal Empty Form. But if false notions are given up, this is then the most Real.

_B._—Secondly the Real.

When we speak of the Real we have already explained that the True Form is apparently Unreal but true; in other words that it is the true mind, eternal, and unchanged, full of purity, therefore we call it the Real
One. But it has no form. When the imperfect notions of things are given up, then alone can we verify this truth.

2.—The Eternal Soul immanent in the temporary.

The temporary arises from the forces of the Eternal Ju Lai, the uniting of the eternal with the temporary. It is neither the same nor different, but we call it the Natural state of man. This natural state has two meanings, viz., that which embraces all things and that which produces all things: the first is called the Infinite enlightenment, the second the Finite enlightenment.

A.—Infinite Enlightenment.

By infinite enlightenment is meant that which has no false notions and is infinite like space, one with the True Form as in instinct and intuition. This is the natural state of the Incarnate True Form (Ju Lai) and is called the original state of enlightenment. This is to distinguish it from acquired enlightenment which cultivates that infinite enlightenment, for the two have the same thing in common though it is only in part. Where there is the original infinite enlightenment there exists finite enlightenment in those who seek after it. Where there exists finite enlightenment, there is more enlightenment to be acquired.

Again, when one attains to the original enlightenment it is called the perfect enlightenment. When one has not attained to the original enlightenment it is not perfect enlightenment.

For example, when an ordinary man discovers that his former ideas were wrong and is able to prevent such ideas arising any more, such knowledge on his part, though it might be called a kind of enlightenment is only finite.

Or when those learned in the wisdom of the two lower Schools (the Primary and Secondary, or smaller and middle) or such Pusa Apostles as are beginners in the Mahayana school are enlightened so as to know that there is in
one sense a difference and in another no difference between these two classes of ideas, we call their knowledge partial enlightenment.

Or when those, such as the Pusas who have arrived at different stages of attainment, are enlightened to know that there is in one sense a resting place and in another sense no rest, in order to distinguish things more clearly their knowledge is called partial enlightenment.

Or when the Pusas have arrived at the highest attainment with all the means of deliverance completed and their thoughts exactly in accordance with the Original Enlightenment, and are enlightened to know that when the false notions began, these had no real beginning, yet in order to escape far from microscopic anxious thought of things, they are able to see the true nature of the One Mind. This state is the eternal one which we call the perfect enlightenment. Therefore the Sutra says that when one can apprehend that which is behind thought, one is on the way to Buddhist wisdom!

Again, as to the beginning of imperfect notions in the mind of men, these have no beginning. But when we speak of their beginning, we mean that they arise without thought, therefore are not called enlightened, as they have not exercised thought. As each thought has been transmitted without interruption from the beginning and men’s minds have not been able to free themselves from this, the imperfect notions have been said to be without beginning and to be finite enlightenment. If we meet a man without these thoughts, we shall then know the different stages in the development of the mind, such as beginning, resting satisfied, considering ending because without thought he knows that there is really no difference in kind between the enlightened neophyte’s enlightenment and the original enlightenment. For the four states are co-existent and not independent, but are originally all alike—different stages of one and the same enlightenment.
(1.) Next, original enlightenment in men appears according to the different degrees of confusion in two different states, but not separate from the original enlightenment. These different states are the state of pure wisdom and the state of unspeakable blessing where things are incomprehensible.

(a.) The state of pure wisdom is that which exists when under the transforming influence of the True Form one cultivates one's nature according to the True Form till all departments of deliverance are completed, when one reaches the state where the temporary gives way to the eternal and is grafted on to the eternal Mind, manifesting itself in the three spiritual institutions—of Buddha (Godhead), of Law, and of Priesthood, hence called the perfect and pure wisdom, because all who are dependent on the senses alone are unenlightened. Those in the unenlightened state do not depart from the nature of enlightenment; they are neither destructible so long as they depend on the Original Enlightenment nor indestructible when independent of that. Just as the Water in the Ocean, on account of wind, forms itself into waves, wind and waves being inseparable, and yet motion is not an attribute of water, (for if the wind ceases the waves also cease) but the fluid nature of water remains indestructible; so the true nature of man is a clear pure mind. Though on account of the rise of the wind of finite enlightenment the pure mind is moved, the pure mind and the finite knowledge in man's heart are unseen and inseparable but this mind's nature is not finite enlightenment. If the finite enlightenment ceases then the imperfect notions will cease, and the wise nature remains indestructible.

(b.) The state of unspeakable blessing is the practical, when it follows pure wisdom and is able to do all sorts of wonderful things, being called the state of infinite blessings, unceasing and natural. In proportion
to the natural goodness it abounds in all kinds of blessings according to the need of all.

(2.) Next consider the attributes of this Enlightenment. They are four great ones, infinite as space and clear as a mirror.

(a.) Infinite light of the Eternal (Real Emptiness). It is very different from all thought and form. It cannot be made apparent and enlightenment cannot reveal it to the unenlightened.

(b.) Infinite light of energy which influences things and which is called the unseen forces (not Real Emptiness). All appearances in the world are brought about by this. They are without appearing and disappearing, without loss or destruction, eternal in the One Mind. All existence is but the true nature of this Mind. Moreover all kinds of defilement cannot defile this. Its nature of wisdom is unchanged, full of perfect energy, influencing all men.

(c.) Infinite light of the law of deliverance called the invariable law of Salvation (not unreal Law), which sets aside the hindrances of pessimism and the hindrances to ordinary wisdom and leads one out of the state where the mortal and the immortal are combined so as to get into the perfect free light of life.

(d.) The infinite light of practice, called deliverance according to the law, shining on the minds of all living beings, leading them to practise goodness by methods suitable to their needs.

B.—Finite Enlightenment or acquired knowledge.

This is not like the knowledge of the Eternal that there is only one way; hence finite enlightenment shows itself in many forms of existence. These forms have no independent existence separated from the original enlightenment. Just as with a man who has lost his way, his losing of the way depends on his original knowledge of his course (for if he had no idea of the
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way at first, he could not be said to have lost it) so with men, it is because they have the idea of enlightenment that they know they are unenlightened. If they had no idea of enlightenment in the abstract they could not be said to be altogether unenlightened. From imperfect ideas of unenlightenment men are able to understand the meaning of words and true enlightenment. If we dispense with finite enlightenment, we cannot conceive of true enlightenment.

(1.) First, finite enlightenment may be viewed in three ways always inseparable from it.

(a.) Sensation. When the unenlightened mind is excited we call it sensation. When there is enlightenment there is no excitement; if there is excitement there is pain, as effect follows cause.

(b.) Consciousness. This occurs when following any excitement one becomes conscious of something. Without sensation there is no consciousness.

(c.) Perception. This is formed when following consciousness the external becomes real. Without consciousness there are no perceptions of outside objects.

Since there is an objective world, there arise again six aspects of it according to another classification, viz:—

(a.) Consciousness, which arises from outward objects which the mind distinguishes between one and another—between what it likes and what it dislikes.

(b.) Emotion. This follows consciousness and produces joy and sorrow, These false ideas arise from constant partial enlightenment.

(c.) Attention. This follows emotion, reaching after everything, seizing on joy and sorrow and cleaving to them with the whole mind.

(d.) Conception. This follows perception, distinguishing it by giving it a name.
(e.) Will. This follows the giving of names to things in all sorts of action.

(f.) Discrimination. This is the result of different action and is inevitable. We should know that unenlightenment can produce all kinds of false methods, because they are within the state of unenlightenment.

(2.) Next, infinite enlightenment and finite enlightenment may be viewed together in two ways, viz., where they are the same and where they are different.

(a.) As to where they are the same. Take for example the various kinds of pottery: they are all made of one clay. In the same way finite enlightenments are manifestations of the One True Form, and the Sutras according to this doctrine say that all things are eternal and divine. Perfect Enlightenment cannot be cultivated or made, can never be added to and has no form which can be seen. That which has form to be seen accompanies useful transformations. It is not the nature of real Wisdom, for this Wisdom is invisible.

(b.) As to where enlightenment and unenlightenment differ, it is like speaking of the different kinds of pots made. Infinite enlightenment and finite enlightenment differ according to their useful transformations, and the infinite nature appears different in the transformations.

(3.) Next, the finite forces which control human nature, such as the changes of mind and consciousness, arise from ignorance and unenlightenment. They may be seen manifested in our feelings and spoken of as mental powers. These mental powers have five names. One is the faculty exercised when in the midst of ignorance finite consciousness begins. The second is the faculty used when the mind takes note of something. The third is the faculty used when all phenomena are put in the objective. Just as outward things are
reflected in a mirror, so does this faculty reflect what the five senses show instantaneously at all times. The fourth is the faculty used when distinguishing between the pure and impure. The fifth is the faculty used when it reflects impressions from one object to the other incessantly. It retains the past infinite manifestations of one's own existence with all their good and evil; it ripens into the knowledge of the causes of present and future joy and sorrow which are the unfailing results of our deeds; it is able to call up the past, lay it instantly before our mind and to call up our finite knowledge of the future. Therefore the phenomena of the three worlds (of desire, of form and of no-form) are mind-made. Without mind, then, there is practically no objective existence. Thus all existence arises from imperfect notions of our mind. All differences are differences of the mind. But the mind cannot see itself, for it has no form. We should know that all phenomena are created by the imperfect notions of the finite mind, therefore all existence is like a reflection in a mirror, without substance, only a phantom of the mind. When the finite mind acts, then all kinds of things arise; when the finite mind ceases to act, then all kinds of things cease.

Next, the faculty of thought. This comes out of the fifth as above. In common men this is very strong. The consciousness of self and of environment and all the imperfect ideas arising from these, trying to distinguish between all the objects of the senses, is called thought, and is also called the independent faculty, as well as the faculty of distinguishing things. This increases with the senses, with desires, and with their sorrows.

(4,) As to the origin of imperfect knowledge working in the finite, common men cannot understand this; nor can the wisdom of the two lower schools understand it; only the Pusas, when they begin to get right faith, and when they can examine things properly
and test the nature of the True Form, can understand it. Spiritual men can get a small insight into this; even the Pusas when they have attained to their perfect state cannot understand the whole of it. Only Buddha understands all. The mind from the beginning is of a pure nature, but since there is the finite aspect of it which is sullied by finite views, there is the sullied aspect of it. Although there is this defilement, yet the original pure nature is eternally unchanged. This mystery only Buddha understands.

When we speak of the original nature of the mind, eternally without thought, we call it eternally unchanged. As the human mind originally does not know the Archetype (the Absolute Reality) the mind does not correspond with the outward universe. Then thought suddenly begins and is called the finite thought.

Confusion from correspondence with the objective. One can be delivered from this confusion by the two lower schools and be kept far from it in the station of full faith of the great school. Confusion arises through feeling corresponding with the objective. One can gradually avoid this by the cultivation of the means of deliverance in the full faith of the great school; by the cultivation to the First station in the pure state of the mind, all the confusion will be gone. (To understand these and the stations below, see Guide to Buddhahood.)

Confusion through knowledge of differences by correspondence with the objective. By means of the second stage of separateness from the world and by means of deliverance in the Seventh station, confusion will be gone.

Confusion through objective forms not corresponding with one another. By means of the Eighth station of freedom from form (or the immovable) all the confusion will be gone.

Confusion through subjective perception not corresponding with the objective. By means of the Ninth station, when the mind is free (in holy wisdom) the confusion can be got rid of.
Confusion through subjective sensation not corresponding with the objective. By means of the complete ten stations of the Pusas one may enter the state of Ju Lai, Buddhahood, and be delivered from this last of the confusions. As the finite mind does not comprehend the universal Archetype, it begins by the correspondence of faith to examine into things and to rid itself of confusion. In its progress towards purity of mind, it step by step gets rid of confusion and when it arrives at the state of Ju Lai, it is able to be free from it altogether.

The meaning of correspondence is that the finite mind's ideas of the universal True Form differ according to its stages of confusion or enlightenment, and that the perfected finite knowledge and the outside universe are exactly the same. The meaning of want of correspondence is that the finite mind is unenlightened and has never known these differences, and that its knowledge and the outside universe are not the same.

Again the confused mind is a hindrance to thought and darkens the original wisdom of the True Form. Ignorance is called the hindrance of wisdom, and darkens the natural wisdom of the world. What does this mean? It means that, owing to the confused mind, its perceptions, its objects, and thoughts are not in accordance with the eternal nature. It means that owing to the true universal True Form being eternally at rest, without being finite or temporary, ignorance and unenlightenment differ from the eternal, therefore they are unable to follow the perfect wisdom of all the universe.

(5.) Next the finite state. This is of two kinds. First, the rough ordinary state when it corresponds with the finite mind. Second, the fine extraordinary state when it does not correspond with the finite mind. There is also the lowest of the ordinary, such as the state of common men, and the highest of the ordinary. There is, too, the lowest of the extraordinary such as the state.
of the Pusas; and the highest of the extraordinary, such as the state of Buddha. These two kinds of the finite state arise from the different extent of the influence of ignorance. As to cause and effect, the cause is unenlightenment, the effect is the manufacture of a false imperfect world. If the cause is removed, then the effect is removed. If the imperfect cause ceases, then the imperfect mind which does not correspond with the real universe also ceases. If the result ceases to be erroneous, then the mind which corresponds with the real universe also ceases to be erroneous.

**Question 4.**—If the finite mind ceases, how can there be continuation? If there be continuation, how then do you speak of finally ceasing altogether?

**Answer.**—What is destroyed is only the finite state of the mind, not the mind's being; just as wind in relation to water is a moving power. If there be no water the effect of the wind is not apparent; there is nothing to show it. If the water remains, the state of the wind is made apparent; only when the wind ceases does the moving of the water cease. It is not the water that ceases to exist. So ignorance in relation to the True real nature is made apparent.

If there were no True Real nature of the mind, then all existence would not exist; there would be nothing to show it. If the True Real Nature of the mind remains, then finite mind continues. Only when the madness of finite mind ceases will the finite mind cease. It is not the wisdom of the True Reality that ceases.

(6.) Influences.—There are four influences—the confused and the pure—incessantly at work. The first is a pure influence called the True Real One. The second is the cause of all confusion, called ignorance. The third is the confused mind, called sensation. The fourth is the false world as known to the senses and called the objective.
Influences may be thus illustrated. Clothes have no scent, but if any one smoked them with incense, the clothes would then be perfumed like the incense. So it is with influences. The True Reality is pure and has really no confusion colouring it, but ignorance in man colours his views so that there is a confused state. The confusion caused by ignorance has really no true purity, but the True Reality influences the mind so that there is an effort after the true purity.

(a.) How is it that confused influences are acting incessantly? It is in relation to the True Reality that there is ignorance as a cause of the confusion. This ignorance colours the True Reality in the finite mind. As there is an influence at work, there arise false imperfect ideas, and these colour the True Reality again so that one does not understand it. Unenlightenment then arises bringing a new world of false conceptions on account of this result. These false ideas in turn colour other false conceptions again, causing the mind to be fixed on these and to desire to do all sorts of things, incurring thus all kinds of trouble of both mind and body.

a.a. The influences of the false objective world are of two kinds, viz: those which arise from increased thought, and those which arise from increased action.

bb. The influences of the false imperfection of faculties are of two kinds, viz: those which arise voluntarily from faculties producing the highest saints of the Lower school (the Hinayana) the highest saints (i. e. P'itsz Buddhas,) [See Guide to Buddhahood] of the Middle School and the highest saints but one (the Pusas) of the advanced school (the Mahayana) causing them to suffer the sorrows of life and change; and those which arise involuntarily from faculties producing ordinary men and causing them to suffer the sorrows of successive transmigrations.
The influences of ignorance are of two kinds, first, those which arise from the very root of things—intuition—which give rise to imperfect sensation, and second, those which arise from senses and desires and which give rise to imperfect impressions.

(b.) How is it that pure influences are acting incessantly? It is because there is a True Reality able to influence the ignorant, a power at work causing man's misguided mind to dislike the sorrows of transmigration and to seek the joys of divine rest (nirvana). As this ignorant mind is moved to dislike transmigration and love nirvana, this fact influences the finite mind to believe that its nature is finite and to know that its finite mind is full of false ideas, and further, that there is no true objective world before men and that therefore they are to cultivate some way of deliverance. As from the True Reality man knows that there is no objective world, then the various means of following and obeying this True Reality arise spontaneously (without thought and without action) and when influenced by this power for a long time, ignorance disappears. As ignorance disappears, then false ideas cease to arise. As these false ideas do not arise the former objective world also ends. As the forces cease to exist, then the false powers of the finite mind cease to exist, and this is called nirvana, when the natural forces of the True Reality alone work.

a.a. The influence of the imperfect mind is of two kinds, viz: that which arises from positiveness and literalness, as in common men and in those of the two lower schools, causing them to dislike the rounds of transmigration and according to their strength to gradually move towards the unsurpassed way of Buddhism; and that which arises from the five faculties of the mind where the Pusas start to cultivate the True Reality to reach nirvana quickly.
b.b. The influence of the True Reality which is of two kinds, viz: that which arises from subjective influences of the True Reality element itself, and that which arises from outward conditions.

a.a. The influence of the True Reality itself is from eternal ages, having infinite resources and being also complete with benefits beyond all thought. It is also the underlying nature of all phenomena.

On account of this two-fold aspect the power of these influences is unceasing, causing all men to dislike the sorrows of transmigration and seek the joys of nirvana, believing that in their own persons there is the power of the True Reality and that therefore they have a mind to cultivate it.

**QUESTION 5.**—If this be so, that all living beings have the True Reality in them and that all will be equally influenced, why should there be the infinite distinction of believing and unbelieving, some first and others later? Should not all at the same time know the power of the True Reality, causing them to diligently cultivate the means of deliverance and enabling all to enter nirvana?

**ANSWER.**—The True Reality is originally only one, but the degrees of ignorance are infinite, therefore the natures of men differ in character accordingly. There are unruly thoughts more numerous than the sands of the Ganges, some arising from ignorant conceptions and others arising from ignorance of senses and desires. Thus all kinds of wild thoughts arise from ignorance and have first and last infinite differences which Ju Lai alone knows.

Again in the method of all the Buddhas there are means of utilising their forces. The nature and the means must be at work to be complete. Just as wood, though it has fire latent in it (this fire being the real force) cannot burn unless men know this and use means to call it
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forth, so with men, although there is the power of the influence of the True Reality in them, if it does not meet with the noble forces of the Buddhas and Pusas as a means to call it forth, there would be no means of preventing wild thoughts and of entering nirvana. And although there would be the force of outward conditions, yet without the force of the pure Reality there would not be the power of this Real influence and one could never discard the sorrows of transmigration and seek the joys of nirvana.

If the forces and the means of utilizing them are complete, such as the force of the influences of the True Reality and also of the loving vows of the Buddhas and of the Pusas to save the world, there arises a dislike to sorrow and a belief in nirvana and the cultivation of a good character. When the good character is attained, such people find the Buddhas and Pusas teaching them directly the benefits and the joys of the doctrine and they are able to enter into the way of nirvana.

b.b. The influence of outward conditions. This is the power of outward forces and these outward conditions are incalculable. We indicate two kinds, viz: those of different methods and those of the same spirit.

a.a.a. As to the influences of different methods, they are those which operate when men follow the Buddhas and the Pusas from the beginning of their desire to seek truth till they themselves become Buddhas, and which influence them all through their course, be it in what they see or think, whether through their own family, parents or relatives, or through servants, or dear friends, or through enemies, or by means of the four attractions (such as those caused by alms, kind words, help and sharing in toil) even including all sorts of incalculable means, in order to set in action the power of
the loving influences of the Buddhas and Pusas, so as to induce all beings to increase in goodness and benefit by what they see or hear. These means are also of two kinds, viz. the direct, which enables one to get saved quickly, and the indirect, which enables one to get saved after a longer time. The direct and indirect means are again of two kinds, viz. the progressive practice and the final attainment.

b.b.b. As to influences of the same spirit, all the Buddhas and Pusas (who are only one stage lower than the Buddhas) desire to deliver all men from sorrow, and these spirits influence men constantly without ceasing and they are of the same nature and wisdom and power, therefore manifest the same spirit in all their experience. This is experienced when men in their ecstasy are able to see the Buddhas.

c.c. The difference between the influences of the True Form is of two kinds. The first is the uncorresponding. It is that of the common man or of the two lower schools and first stages of the great school of the Pusas. These are influenced by their consciousness and impression, but are able to improve by means of the power of faith. They have not attained to that correspondence of mind with the Absolute whereby they are one with the nature of the True Form, and have not attained that experience which is natural and corresponding to the work of the Absolute.

The second is the corresponding. It is that of the Spiritual Buddhas who have attained to the state when their mind is not different from that of the True Form, but corresponding to the nature and work of all the Buddhas. In this state men are able to act naturally by means of the power of the Absolute Spirituality, and by the influence of the Absolute to put an end to ignorance.
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(c.) Next note the confused state.

The influence of this confused state has been going on from eternity without ceasing, but when one reaches the state of Buddhahood this ceases. But the influence of the pure state has no end; it has for ever a future! It is the influence of the Absolute Reality. The confused idea is ended and the spiritual is manifested in the influence it exerts on work and has no end.

(7.) As to the nature and state of the Absolute, that of all common men, that of the lower school, (the Traditional), that of the middle school, that of the Pusas and that of the Buddhas are without a difference, only having more or less of it. It is neither that which had an origin some time, nor that which will end at some time; it is really eternal. In its nature it is always full of all possibilities, and is described as of great light and wisdom, giving light to all things, real and knowing. Its true nature is that of a pure mind, eternally joyful, the true soul of things, pure, quiet, unchanged, therefore free with fulness of virtues and attributes of Buddha more numerous than the sands of the Ganges, divine, unending, unchanged and unspeakable. Most complete, without lacking anything, it is called the treasury or storehouse or womb of Ju Lai, and also the spiritual body of Ju Lai.

Question 6.—Now you have said above that the nature of the Absolute is the same in all beings and is apart from all forms, how is it that you speak of its nature as having all these different possibilities?

Answer.—Although real and possessing these possibilities, yet they are not different qualities; they are of one kind only, one Absolute Reality; there is a likeness in all the different manifestations, therefore they cannot be different. Again, how do we say that there is
a difference? It is in relation to consciousness and the finite that this difference appears. And how does it appear? As regards the origin of all things there is but One Mind, not an unenlightened Mind conjecturing at things, for in the finite there are imperfect ideas. The unenlightened mind begins to think of the world around and this we call ignorance. If this finite thought conjecturing at things had not arisen, there would have been great wisdom and light. When the human mind begins to see that there exists the unseen beyond where the mind nature is independent of this seeing; then it finds that this unseen shines throughout the universe. If the mind is excited or prejudiced, the knowledge is not true knowledge. When it has not found its true nature, it is not eternal, not joyful, not the true soul of things, not pure, but is busy and decaying and therefore not free and thus full of confusion more numerous than the sands of the Ganges. On the other hand, if the mind is not excited or prejudiced by imperfect ideas, all sorts of pure possibilities more numerous than the sands of the Ganges are open to it. If in the human mind there arises an idea to be followed, it is because there is something lacking in the mind. Thus the incalculable possibilities of the pure Absolute Nature is that of the One Mind. There is no need to think out any new idea; it is complete and is called the divine state, the treasury or storehouse or womb of Ju Lai.

(8.) As to the work of the True Form—it is that which is in all the Buddhas and Ju Lai from that first moment of great love and desire to cultivate their own salvation and then to save others, to the time of their great vow to save all beings throughout all future endless kalpas. They regard all living beings as their own selves though they are not the same in form, for in reality all living beings and themselves are manifestations of the
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Absolute Reality without any difference; then with the aid of this great wisdom of the True Form they put an end to ignorance, they see the divine and there arise naturally all sorts of unimaginable service like that of the Absolute Reality reaching everywhere. Yet these beings are not ordinary forms, for the Buddhas and Ju Lai are perfect embodiments of the divine. The chief thought is that they are not the ordinary ideas of the world; they are not ordinary workers, but such workers as influence or inspire people in their experiences, hence we say they are the work of the True Form.

(a.) This spiritual work of the True Form is of two kinds. The first is dependent on the senses (positive and literal) and on what the mind of the ordinary man and those of the two lower schools understand by them, hence this kind is called the common stage, as these people do not know that their work is the manifestation of their sensation, so regard it outwardly by colour and size, but do not fully know.

(b.) The second is dependent on the faculties. It is what all the Pusas from the time they reach the first station till they reach the highest station have experienced, and is called the inspired stage (Pao Shen.) This stage has incalculable manifestations; these manifestations have incalculable states and these states have incalculable blessings.

The results of this stage have also all kinds of incalculable glories according to their manifestations. They are endless and infinite, without measure, ever present in their reactions, indestructible and never lost. These blessings are the results of the perfect influences of the six means of salvation (Paramita) and of the transcendent influences of the Absolute Reality. Thus the Pusas are full of immeasurable joy, hence they are called the inspired spirits.
(c.) As to what common men see, it is only the rough outline. These men according to their observations see all sorts of different living creatures in the six kinds of beings (gods, men, ashuras, devils, hungry ghosts, beasts); they have not attained the state of joy, hence they are called common spirits.

(d) As to what the Pusas know from the beginning of their free ideas, and what begins to appear to them by full faith in the Absolute Reality, they know some of its characteristics and glory that they are ever present, immeasurable, only manifest in the mind, and inseparable from the Absolute Reality. But these Pusas still have some imperfect notions remaining, as they have not reached the full Divine State. If they reach a purer state of mind and if they progress till they have reached the utmost state, the inspired is seen to perfection.

(e) When they pass beyond the sense and faculties, there is no visible state, for the divine soul of all the Buddhas has no outward form by which they are to be seen.

QUESTION 7.—If the divine spirit of all the Buddhas is separated from form, how can it manifest any forms?

ANSWER.—This Divine Soul is the essence of all form, therefore it can manifest itself in form. This is why we say mind and matter are eternally the same. As the essence of matter is wisdom, the essence of matter is without form and is called the embodiment of wisdom. As the manifested essence of wisdom is matter, it is called the all-pervading embodiment of wisdom. The unmanifested matter is without magnitude; according to the will it can show itself throughout all the universe as the immeasurable Pusas, immeasurable inspired spirits,
immeasurable glories, all different without magnitude and without interference with one another. This is what ordinary senses cannot comprehend, as it is the work of the True Form (Absolute Reality).

(9.) Now we show how to proceed from the finite to the infinite. This is called analysing all experience matter to mind. In all the six objects of sense there does not exist false conjectures as men's thoughts are. As the mind has no form we seek for it at all points of space in vain. Just as a man having lost his way calls the east, west, although the east and west have not really changed, so is mankind lost in ignorance calling the mind of the universe his thoughts! But the Mind is what it ever was, all unchanged by men's thought. When men consider and realise that the Absolute Mind has no need of thoughts like men, they are then following the right way to reach the Infinite.

B.—The rectification of erroneous conceptions. All kinds of erroneous conceptions arise from our own conceptions of things. If we could put away these personal conceptions, there would then be no false ones. These personal conceptions are of two kinds, viz: false conceptions of the person (selfish anthropology) as the self, and false conceptions of that which regards as the self.

1. That which regards personal being as self. According to common language it is of five kinds.

a. Hearing the Sutras saying that the eternal nature of Ju Lai is in the end only vacuity like space, some men, not knowing that this expression was used in order to destroy belief in phenomena as real, say that Space or Emptiness itself is Ju Lai. How is this to be rectified? Men are to understand that space is nothing. It has no existence and is not a reality. It is a term in opposition to reality. We only say this or
that is visible in order that we might distinguish between things. All phenomena are originally in the Mind and have really no outward form, therefore as there is no form it is a mistake to think there is anything there. All phenomena only arise from false notions of the Mind. If the Mind is independent of these false ideas, then all phenomena disappear. This is called the true glorious nature and wisdom of Ju Lai and not mere empty space.

b. Hearing the Sutras saying that the nature of all things in the world is unreal, even the final nature of nirvana and of the True Form (the Absolute Reality) therefore they are also intangible and eternally independent of all forms, some men, not knowing that it was for the purpose of destroying belief in phenomena that these expressions were used, say the nature of the Absolute Reality and nirvana is nothing but unreality. How is this to be rectified? They are to understand that the divine nature of the Absolute Reality is not unreal. It is full of infinite possibilities.

c. Hearing the Sutras saying that the treasures of Ju Lai are eternally fixed without addition or subtraction and are potentially full of all possibilities, some men, not understanding it, say the treasures of Ju Lai contain both the distinctions of mind and matter. How is this to be rectified? According to the Absolute Reality there is no distinction between mind and matter, it is on account of the defilement of the finite in the round of life and death that these distinctions appear.

d. Hearing the Sutras saying that all the defilements of life and death exist because they are in the treasury of Ju Lai, as nothing is independent of the Absolute Reality, some men not understanding it say the attributes of Ju Lai originally contain everything that there is in the world pertaining to life and death. How is this to be rectified? As the attributes of Ju Lai from eternity only
contain pure possibilities more numerous than the sands of the Ganges, they are not independent of the Absolute Reality. They never fail and are not different from the Absolute Reality. As to the defilements of the world, they are all false; they have no reality behind them. From eternity they have had nothing in them corresponding to Ju Lai. If there had been defilement in the nature of Ju Lai's attributes, to get rid of defilement by causing men to unite with Ju Lai would be an absurdity.

e. Hearing the Sutras saying that life and death depend on the treasures of Ju Lai and that nirvana also depends on the treasures of Ju Lai, some men not understanding it say that all beings have a beginning and as they have a beginning they then say that the joys of nirvana which Ju Lai has obtained have an end when he comes again incarnate. How is this to be rectified? As the treasures of Ju Lai are without a beginning, so is the state of ignorance without a beginning. If it be said that beyond the three worlds—earth, heaven and hell, or form, desire, and no-form—there are other beings, this is but the talk of Non-Buddhist Scriptures. Moreover as the treasures of Ju Lai are without an end, so is nirvana, which all the Buddhas obtain, without end.

2. To meet the intelligent of the two lower schools, Ju Lai only spoke to them of the Absolute as not like men (not anthropology). As he had not spoken fully to them of the temporary nature of experience, they feared the rounds of life and death and sought a false nirvana. How is this to be rectified? As the nature behind all experience has no beginning, so it has no end—this is the true nirvana.

3. Finally, to leave false conceptions, one should know that purity and defilement are both relative terms and have no independent existence. Although all things from eternity are neither matter nor mind, neither infinite wisdom nor finite knowledge, neither existing nor non-existing, but are after all inexpressible, we nevertheless use
words, yet should know that Ju Lai's skilful use of words to lead men aright lay in this—to get men to cease conjecturing and to return to the Absolute Reality, for the best human thought of all things is only temporary and is not Absolute truth.

C.—Different steps of progress. These are the paths which all the Buddhas have passed through and the goals reached by the Pusas when they have made up their minds to practice religion. Briefly speaking, religious growth or progress involves having three things: first, growth of perfect faith, second, growth in intelligent practice, third, growth in attainments.

1. The progress of perfect faith. It depends on the kind of man and the kind of character he has, whether he gets a perfect faith worthy of progress. This again depends on uncertainty of character whether tending to good or evil. If influenced by goodness, believing that good and evil have their respective recompense, if able to abound in all sorts of good works, if tired with the sorrows of life and death, if desiring to obtain the highest wisdom by meeting all the Buddhas and by worshipping and supporting them in person and practising faith long under all conditions, then faith is perfect and the Buddhas and Pusas teach such how to progress. Some moved by great pity are able to progress of themselves, others on seeing the right doctrine about to be attacked are moved to defend it. Such persons are able to progress. Thus when faith is perfect and the religious aim is fixed, they enter the ranks of the upright and true fixed ones, they never go back and are reckoned among the seed of the children of Ju Lai, being one with the right eternal Cause of things.

a. If the root of goodness in man be small, in the long run worldly affairs are like thick weeds choking it. Although these people should begin worshipping and
supporting the Buddhas, they only become the seed to be born in a better state among men or in the abode of the lower gods, or may become the seed of the two lower schools of Buddhism or may cultivate the great school. But goodness is uncertain—it may have taken root or may not. Or if men serve the Buddhas, though they have not served them very long, yet on account of going through special circumstances they also may strike root and grow. This will only be if they regard the Buddhas in a special manner, or, if they also learn from the followers of the two lower schools, they also may grow. On account of following the example of others they also may grow. Those progressing for these latter reasons are all uncertain. When they meet adverse circumstances they fall back from the highest Faith to the two lower ones.

b. Next, what is the progress of perfect faith? Briefly speaking it is three-fold. First, it is upright having right thoughts of the eternal. Second, it is profound, rejoicing to study everything that is good and to practise it. Third, it is greatly pitiful, anxious to deliver all living beings from their sorrow.

Question 8.—Formerly you said that all the universe was but one state and that the Natures of the Gods were not different from that of men, so how is it that it is not only by the study of the Eternal and by practice of all kinds of goodness that one reaches that state?

Answer.—Man's nature is like a great precious stone. It is bright and pure, but there is the dross of the quarry on it. If men think only of its precious nature and do not use various means to cleanse it, it will never be pure. Thus is it with mankind. The nature of the eternal in them is absolute purity but it is defiled with infinite dross. If men only think of the eternal and do not use various means to improve their nature they also will never get pure, because there is infinite dross
pervading everything. The practice of all sorts of good is in order to purge away the dross. If men practise all sorts of good, they will naturally fall in with the eternal way.

c. Briefly speaking, the means are of four kinds.

(1.) Cultivate the root of things, by looking on the true nature of all things as eternal, without beginning, independent of man's conception of things and not permanent in temporary life, by looking on all things linked together by a never failing law of deeds and their consequences, by nourishing a great pity and cultivating virtue joyfully, by seeking to save all men, not resting in the nirvana of the two lower schools, as that which does nothing for the Eternal Archetype never rests.

(2.) Cease from evil. It is by contrition and repentance that one is enabled to cease from all evil and prevent its increase. As one follows the eternal nature he departs from all evil.

(3.) Grow in goodness. It is by diligently honouring and supporting the Three Precious Ones, praising them, rejoicing in their good deeds and by seeking instructions of the Enlightened. As there is love and respect for the holy character of the Three Precious Ones, faith grows and one desires to get the first doctrine.

Besides the influence of God, there is that of His law throughout the universe, and that of the priesthood, the teachers of this law, by which one is able to remove the hindrances to goodness and be firmly rooted in it, for one follows and obeys eternal law and leaves mad hindrances far behind.

(4.) Seek the Eternal's wish. It is an ever growing desire to save all living beings without exception, so that all may reach the Supreme Nirvana (Rest) of the Higher Faith where one follows and obeys the nature of the
Eternal for ever. The Eternal nature is vast and pervading all living beings without distinction of this, that, or the other and is the final rest of all.

\(d\). As an intelligent devout man (Pusa) thus progresses in religion, he begins to comprehend a little of the Eternal state. As he comprehends the Eternal he discovers that the Eternal has made eight kinds of sacrifices for men. He descends from his heaven of ease (the Tow Swai). He becomes incarnate andmingles with his less fortunate fellow-beings. He grows in the womb of obscurity. He becomes well-known. He sacrifices all other interests, even his home, and becomes a priest devoted to the Eternal. He discovers true religion. He preaches the law of the Eternal. He enters the true Nirvana of perfect peace.

But this intelligent devout man (Pusa) is not called the divine eternal embodiment. As in the innumerable ages of the past there still remain some deeds which he has not been able to free entirely from defilement, so there are sufferings corresponding to them in his circumstances, but he is not bound by these imperfections any longer.

Since he is free by the power of the Great Eternal to save men, the Sutra says if we speak of the Pusa going down to some evil place he is not really degraded thereby. It is only in the beginning that it appears so and therefore he descends to strengthen some who are hesitating in fear.

\(f\). Moreover the Pusa from the beginning of his perfect faith is far from having any weakness and never has any fear of falling back to the state of the two lower schools. Even if he hear that nirvana cannot be obtained till after patient toil through troubles lasting for immeasurable and endless kalpas of longest durations, still he faints not, as by faith he knows that behind all existence there is naturally the Supreme Nirvana (Rest).
2. Growth in intelligent practice. One must know that there must be growth. When the Pusas who from the first follow the correct faith are about to complete the first term of long kalpas, they then fully comprehend the Eternal. It is in a state of complete independence of all form and they practice those divine exercises by means of which they pass into the Supreme Nirvana. As they learn that the Eternal has no selfishness, they then follow obediently the practice of the divine (Paramita) kinds of charity. As they learn that the Eternal is undefiled, free from the sins arising from the longings of the five senses, they then follow obediently the practice of the divine (Paramita) perseverance. As they learn that the Eternal is ever clear, without confusion, they then follow obediently the practice of the divine (Paramita) unchangeableness.

As they learn that the Eternal is all intelligence, free from ignorance, they then follow obediently the practice of the divine (Paramita) wisdom.

3. Growth in attainments. This covers the ground from the beginning of the holy pure state up to the highest attainments of Pusaship. What attainments are these? They are those of the Eternal. According to the perception of the senses this would be called the objective world, but in our present attainment there is nothing outward but the eternal wisdom which is called the Divine body.

a. These Pusas in an instant are able to reach all space throughout all the universe, adoring all the enlightened gods (Buddhas) and requesting them to explain the Eternal law for the sole purpose of teaching and benefiting all living beings, so as to get the spirit of the law and not mere fine words. These Pusas sometimes hurry over various stages of progress so as to get right enlightenment speedily in order to help the weak, some-
times after a term of countless long kalpas they may become Buddhas in order to encourage the weary ones, and thus show by countless ways how to attain Buddh-ship. In reality as the root of the nature of the seed of Pusaship is the same, the growth is the same and the attainment is the same viz: through the Eternal way. There is no such thing as omitting any term, as all the Pusas must go through the three terms; though they follow different ways with different men. As men’s nature, desires, and dispositions are different, the Pusas show different methods for their salvation.

b. Here the growth of this state of Pusa is threefold and is very necessary. The first is that of the true soul which in no way differs from the Eternal. The second is that of the different means employed to meet the needs of all beings. The third is that of his conceptions of things where still linger a few false notions disturbing him.

c. Then comes the Pusas’ perfection in all virtues at the head of the world of form, showing themselves as the greatest of mortals. In a moment they correspond exactly to the eternal wisdom, and all ignorance being entirely gone, this correspondence is called the root seed of all wisdom. These Pusas naturally possess powers beyond all thought, able to manifest themselves throughout all points of space for the good of all beings.

**Question 9.**—As space is infinite, worlds are infinite. As worlds are infinite, living beings are infinite. As living beings are infinite, the differences of thought in them are infinite and in such a state their respective magnitudes cannot be determined, none can know or explain them. If ignorance is removed then no vain guesses will exist. How can we understand that which is called the seed of wisdom?
Answer.—All the universe originally was only One Soul needing not to conjecture at things. As living beings only imperfectly see the world outside them, their minds are limited and they begin to make idle conjectures different from the reality thus preventing a right understanding of things. All the Buddhas and Ju Lai are independent of the senses and omniscient. The real soul is the nature of all things. This soul shines forth on all minds. It has great wisdom in innumerable ways according to the different needs of men so as to instruct them in all kinds of ways. On this account it has been named the seed of all wisdom.

Question 10.—If the Buddhas have a natural power to manifest themselves everywhere for the good of all living beings, and if all beings see their manifested bodies, then men observe their various modifications and if they hear their words which are good, how do you say that most people cannot see them?

Answer.—The divine nature of the Buddhas and of Ju Lai is one pervading all space without any effort of the mind, therefore we say it is natural yet depending on men for its manifestation. The soul of living beings is just like a mirror. If it is not clear it cannot reflect. So if the soul of living beings is not pure, the divine nature cannot be properly reflected.
CHAPTER IV.

The Practice of the Mahayana Faith.

Having illustrated the principles we now discuss the practice of them. This is on account of those who have not entered the ranks of the upright ones and so we explain the practice of Faith. What faith? what practice? Briefly speaking, faith is of four kinds. First, belief in the root of all things, that is, rejoicing to think of the Absolute Reality (True Form). Second, belief in the infinite merits of Divinity (Buddhahood) ever thinking of it, drawing near to it, supporting and adoring it, growing in goodness and seeking all wisdom from it. Third, belief in the great benefit of the law, always thinking how to practise all the different means of salvation. Fourth, belief in the priesthood's ability to cultivate the right doctrine; having themselves found good, they help others to obtain it; ever rejoicing to approach all the Pusas and seeking to learn and practise the truth as it is in the Eternal.

To realize the faith, practice consists of five stages. These five are:

1—The stage of charity.
2—The stage of holiness.
3—The stage of enduring wrong.
4—The stage of perseverance.
5—The stage of preventing vain thoughts and the practice of reflection.

A.—How to practise the state of charity. If one sees any coming to beg in their need, money should be given them according to one's ability in order to prevent covetousness in oneself and to make the poor glad. If one sees men in trouble, fear and danger, the fear should be relieved according to one's power. If men come to inquire about religion, one should explain the various means according to one's ability. In all things one should
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not seek the honours of fame or wealth, but, simply feeling that having received benefit oneself, one should impart the same benefit to others so that they may return to true wisdom.

B.—How to practise the state of holiness. This is to observe the Ten commandments.

1—Thou shalt not kill anything.
2—Thou shalt not steal.
3—Thou shalt not commit adultery.
4—Thou shalt not be doublefaced.
5—Thou shalt not curse.
6—Thou shalt not lie.
7—Thou shalt not speak vanity.
8—Thou shalt keep far from coveting.
9—Thou shalt not insult, deceive, flatter or trick.
10—Thou shalt be free from anger and heresy.

As for the priests, in order to overcome the temptations of the world they should keep far from the stir of the world and ever live in quietness, cultivating few desires and satisfaction with their lot, while mortifications should take place after committing the smallest sin. Their hearts must be moved with fear and most sincere repentance and in no way must they regard the prohibitions of Ju Lai lightly. They should also guard against appearances of evil, lest men should commit the sin of speaking evil against the priests.

C.—How to practise the state of bearing the cross (enduring wrong). This is what is called the duty of enduring the aspersions of others without a feeling of revenge through the eight storms of life. That is, to be the same in prosperity, in adversity, in honour and dishonour, in good and evil report, in trouble and in joy.

D.—How to practise the state of perseverance. The heart, must be never weary in well doing of all sorts, having a purpose firm and strong, far
from any weakness. Thinking of having passed in vain through all the great sorrows of mind and body down through past ages without doing any good, to advance in the scale of being one should diligently practise all sorts of good. Having obtained good oneself one should make this known to others so as to speedily leave all sorrow.

Next, although some men practise faith, yet, as from former generations they had many grave sins and delusions, they are troubled by all sorts of evil spirits, or are bound by all sorts of affairs of the world, or are troubled with sicknesses or with many similar trials; they must therefore have courage and diligence and worship God (Buddha) night and day at all the appointed times, repent with all sincerity, seek light from Buddha, rejoice with others’ good so as to return towards true wisdom. This should be done constantly without intermission so as to escape from all delusions and to grow in all goodness.

_E._—How to practise the state of checking idle thought and of cultivating sound reflection. To check idle thought is to cease from being misled by impressions and to follow and obey the rules. To reflect is to differentiate between the different laws of temporary existence and to obey the rules of reflection. How are these to be followed? These two states are to be gradually cultivated, not independently, but simultaneously.

1.—As to the practice of checking vain thoughts, it should be done in a quiet place, properly seated and in a proper spirit. It is not the practice of breathing air in a special manner into the body, as is the custom of some religions thinking thereby to get the vital spirit of nature into the body, nor the use of anything that has form or colour, whether of empty space or of the four elements earth, water, fire and wind, or even of the knowledge
gained by any experience of the senses, for all kinds of ideas as soon as thought of must be put away, even the idea of banishing them must also be put away. As all existence originally came to be without any idea of its own, it ceases to be also without any idea of its own, any thoughts arising therefore must be from being absolutely passive. Nor must one follow the mind in its excursions to everything outside itself and then chase that thought away. If the mind wanders far away it must be brought back into its proper state. One should know that the proper state is that of the Soul alone without anything outside of it. Again, even this soul has no form and no thought by which we can conceive of it properly.

a.—Having risen from the sitting posture whether in going out or coming in, or in any work, at all times one should think of the means of checking vain thoughts and should examine whether he succeeds in it or whether he follows them. In time one gets perfect in the practice and the mind is at rest. As the mind is at rest it gradually gets courage to proceed; in this way it reaches the peace of the Eternal far beyond all trouble with faith increasing so that it will soon be so perfect as never to fail any more. But doubters, unbelievers, blasphemers, great sinners, those who are conceited, who will not persevere and such-like people cannot obtain this peace of the Eternal.

b.—Note next that by this peace one knows that in the spiritual world the peace of the spiritual bodies of all the Buddhas and of all living bodies are one and the same and is called Divine peace. Know that the root of this peace is in the Eternal. If this is continued there gradually arises in the mind an infinite peace.
C.—If there should be some men without the strength which comes from good deeds who are troubled with evil spirits and the gods and demons of outside religions, appearing sometimes in ugly forms causing fear to them whilst sitting in contemplation; at other times appearing in lovely forms to tempt them, they should think of the One Eternal Soul, then these appearances will vanish and give no more trouble. These evil spirits, whether taking the form of the heavenly beings, of Pusas (Earthly Saints) or of Ju Lai, all full of perfection, or using magic formulae, or preaching charity, morality endurance of wrong, perseverance, contemplation, wisdom, or discussing the one unseen reality, the formless reality, the passionless reality, without enmity and without love, without cause and without effect—nothing but pure emptiness—say that this is the true Nirvana! They also teach men how to know the past and to know the future and how to know what is in the mind of others and how to have unfailing gifts of speech, causing men to covet the fame and wealth of this world.

Or again these evil spirits cause men to be frequently violently angry or very happy, without anything to steady them, sometimes to have great compassion, or to be sleepy or ill or to be without perseverance, or they cause men to persevere for a time and then to fall back worse than ever, to lose faith, to have many doubts and fears, or give up their practice of checking vain thoughts and make them follow miscellaneous matters and be chained by the many affairs of the world, so as to give men a certain kind of peace, somewhat similar to the true peace, but which is the product of outside religions and not the true peace of the Eternal.

Or again, these evil spirits cause men for one, two, three, or even seven days to remain in contemplation as if enjoying delicious food; they are most happy in mind and body without any hunger or thirst, or they
may be led to eat without any control, sometimes much and sometimes little, so that the countenance changes and exhibits gladness or sorrow accordingly.

As there are such things, religious people should always wisely examine themselves lest their minds should fall into the nets of heresy. They should carefully rectify their thoughts and neither adopt nor be attached to them, but keep themselves far from all delusions.

One should know that the peace of outside religions is of the senses, of the affections to gratify self, desiring the honours of fame and the wealth of the world.

But the true peace is not in the realms of the senses or in possessions and even after contemplation there is neither the feeling of having attained perfection with no further effort nor conceit for what has been accomplished. All trials gradually diminish.

If men do not cultivate this peace there is no other way to get the seed of Ju Lai (the Divine Incarnate Lord).

As the peace of this world mostly arises from the pleasure which is given to the senses, it is bound to the three worlds of form, of desire, and of no-form, like that of the outside religions. Once men leave the guidance of sound wisdom, there arise at once false doctrines.

d. Next note that those who diligently set their minds on securing this peace should in the present generation obtain ten advantages:

(1.) All the Buddhas and Pusas (Saints) throughout all space always protect them.

(2.) None of the evil spirits can cause them any fear.

(3.) They cannot be deceived by any of the 95 kinds of outside religions.
(4.) They are far beyond questioning the deep things of the Buddhist religion, and great sins gradually diminish.

(5.) There is an end to all doubt and all kinds of heresies.

(6.) Faith in the world of Ju Lai grows.

(7.) They leave sorrow far behind in the minds of mortals, while they themselves have no fear.

(8.) Their spirits become gentle and peaceable, they put off pride and conceit and are not troubled by other people's opinions.

(9.) Although they have not obtained full peace at all times and in every place, they are able to lessen their trials and do not covet the world's pleasures.

(10.) When their peace is secured they are unmoved by any seductions of outside attractions.

2.—Now if men practise only contemplation, the mind is damped, or gets weary, and does not rejoice in all goodness but is far from pity, therefore it is necessary to cultivate reasoning or reflection.

a. One should reflect that nothing made throughout the universe can last long; in a moment it may be destroyed.

b. One should reflect that all thought rises and vanishes again like a wave and is therefore a sorrow.

c. One should reflect that all the past is misty like a dream, that all the present is like lightning, that all the future rises suddenly like a cloud in the sky.

d. One should reflect that the bodies of all living beings are unclean, full of all kinds of uncleanness, and therefore not to be rejoiced in.
e. Thus one should reflect that all living beings, from eternity down the ages, being influenced by ignorance, live and die and endure all the great sorrows of mind and body; and reflect on the endless trials of the present and on the immeasurable sorrows of the future which cannot be got rid of and which men are scarcely aware of. When all men's lives are so full of sorrow they are greatly to be pitied.

f. Having thought of these things one should stir oneself up to make a great vow to lead one's own soul to leave the finite and gain the infinite, cultivate every means of grace to deliver all men for ever from their sorrows and obtain the highest joys of nirvana.

g. Having made this great vow one must not give up practising it or be weary in it, but at all times and all places engage in every good that is in one's power.

3. Whilst sitting in meditation one's mind should be bent on checking vain thoughts. At other times one should reflect carefully in regard to everything whether it should or should not be done. Whether walking or resting, lying down or rising up, both reflecting and checking vain thoughts should go together. This is what is meant by the saying that although we practise all these things, our perfection is not really produced by ourselves, but by the nature of the Eternal working through us.

Again thinking of the never-failing law of cause and effect and joy and sorrow as the reward of good and evil, when we think of law we must also think of this goal so difficult to attain.

The practice of checking vain thoughts is to sever the attachments of ordinary men to the world and to put away the fears and weaknesses of the two lower schools of Buddhism.
Awakening of Faith

The practice of reflection is to deliver from the narrow sin of the two lower schools who do not have the vow of great pity for others and who do not keep far from ordinary men who do not practise goodness.

In this way the two methods of reflection and vain thoughts are mutually helpful to one another and inseparable. If both are not practised one cannot then enter on the way of wisdom.

4. Next consider those who begin to learn the five methods of this Chapter and desire to get right faith but are timid and weak. As they live in this world of extreme suffering, they fear they cannot constantly approach God (Buddha) and personally contribute to His service. Thus they fear they cannot attain to this perfect faith and have a mind to renounce their search after it.

These should know that Ju Lai has most excellent means to strengthen their faith. It is by having the mind set only on the things of Buddha and by desiring that one may be born in another world of Buddha and be constantly with Him for ever far from all evil that one may attain this end. As the Sutra says, if a man sets his mind to think only of Amitabha Buddha who is in the happiest realm of the west (Paradise), and if his good deeds are in the right direction and if he desires to be born in that happy Paradise, he will then be born there, and as he is always in the responce of Buddha he will never fall back.

If we reflect on the eternal nature of Amitabha Buddha and constantly practise this method, one will in the end reach the place of true wisdom.
CHAPTER V.
The Advantages of the Practice of the Mahayana Faith.

Having discussed the practice of these principles, we will now discuss the advantages of practising them. We have already given a general idea of the mysterious resources of the Buddhas of the Mahayana School.

A.—If any one desires to get a right faith in the deep things of Julai, and desires to be far from error which brings religion into disrepute, and to get the Mahayana Faith, he should lay hold of this book, study it and practise it. In the end he will attain to the very highest doctrine.

B.—If a man listens to this doctrine and has neither fear nor weakness, such a man is certain to succeed to the rank of Buddha and to be enrolled as such by all the Buddhas.

C.—If a man should be able to reform all living beings throughout all the systems in the universe, in order to make them good, he would not be equal to a man who for only the time he takes to a meal studies this way of deliverance. The two methods are incomparable.

D.—Next if a man takes this book, studies and practises it only for a day and a night, the blessing received would be incalculable. Even if all the Buddhas of the universe were each to speak of these blessings for incalculably and immeasureably long kalpas, they could not exhaust them, for the blessings of the Eternal Nature are endless and the blessings to this man would be also in like manner boundless.

E.—But if there should be any who speak evil and do not believe in this book, the recompense of their sin will be to suffer immense pain for measureless ages. On
this account all men should respectfully believe and not speak evil of it thereby injuring themselves more and more and others too, destroying every hope of deliverance by destroying the Eternal soul of the Three Precious Ones originally in man (the soul of the universe, the body of laws pervading the universe, the body of men teaching these laws) for all the Buddhas (Ju Lai) attain to nirvana by this means and all the Pusas attain Buddha-wisdom by the same practice.

F.—Know that it is by this means that the Pusas of the past obtained pure faith, and that it is by this means that the Pusas of the present obtain pure faith, therefore it is by this means that the Pusas of the future must obtain pure faith. Thus all men should diligently study and practise it.

The closing Hymn.

Deep and wide are Buddhist laws.
These in brief I have declared
God-ward are eternal stores,
Blessings give to countless worlds.

THE END.
表此功德如法性
大乘起信論
普利一切衆生界
明治二十一印三月廿三日
同同
三月廿五日
出版
發行者
永田長左衛門
著作者
藤井玄珠
印刷者
林繁次郎
版
有所権
如果多羅說人專念西方極樂世界阿彌陀佛所修善根迴向願求生彼世界得往生常見佛故終無有退若觀彼佛真如法身常勤修習究竟善根學道應得往生正定故已說修行信心分次說勸修利益分如是摩詰衍諸佛秘藏我今總說若有衆生欲於如來甚深境界得生正信遠離誑入誇大乘道當持此論思量修習究竟能至無上之道若人聞是法已不生怯弱當知此人定紹佛種本当諸佛之所授記假使有人能化三千大千世界滿中衆生令行十善不如有人於一食頃正思此法過
切時一切處所有衆善隨已堪能不捨修學心無懈怠唯除坐時專念於
止若餘一切悉當觀察應作不應作
若行若住若坐若臥若起皆應止觀俱行所謂雖念諸法自性不生而復
即念因緣和合善惡之業苦樂等報不失不壞雖念因緣善惡業報而亦
即念性不可得若修止者對治凡夫住著世間能捨二乘怯弱之見若修
觀者對治二乘不起大悲劣劣心過遠離凡夫不修善根以此義故是止
觀門共相助成不相捨離若止觀不具則無能入菩提之道
復次衆生初學是法欲求正信其心怯弱未於此娑婆世界自畏不能
常直諸佛親承供養懼謂信心難可成就意欲退者當知善來有勝方便
大乘起信論校註

三十八

毘摩詳故為邪魔諸鬼之所懾亂或為世間事務種種牽繚或為病苦所

悔有如是等衆多障礙是故應常勇猛精勤夜六時拜佛誠心懾

門所言一切境界相隨順著作善根增長故云何修行止觀

緣生滅相隨順現前故若修止者住於靜處端坐正念不依氣息不依形色不依於

離雙現前故若修止者住於靜處端坐正念不依氣息不依形色不依於

空不依地水火風乃至不依見聞覺知一切諸相隨念皆除亦遣除想以

一切法本來無想念念不生念念不滅亦常不得隨心外念境界後以心

除心心若退散即當攝來住於正念是正念者當知唯心無外境界即復
大乘起信論校註

三十五

不得利云何世間多不能見答曰諸佛如來法身平等徧一切處無有作業能現一切處利益衆生者一切衆生若見其身若覩神變若聞其說無意故說自然但依衆生心現衆生心者猶如於鏡鏡若有垢色像不現如
无
善根不退以隨順法性離癡障故四者大願平等方便所謂發願盡於未來化度一切衆生使無有餘皆令究竟無餘涅槃以隨順法性無斷絕故法性廣大徧一切衆生平等無二不念彼此究竟寂滅故菩薩發是心故則得少分見法身以見法身故隨其願力能現八種利益衆生所謂從兜率天退入胎住胎出胎出家成道轉法輪入於涅槃然是菩薩未名法身以有大願自在力故如修多羅中或說有退墮惡趣者非其實退但爲繫以有大願自在力故如修多羅中或說有退墮惡趣者非其實退但爲初學菩薩未入正位而懶怠者恐怖令彼勇猛故又是菩薩一發心後遠
心或以大悲故能自發心或因正法欲滅以護法因緣能自發心如是信

起二乘種子設有求大乗者根則不定若進若退或有供養諸佛未經一

萬劫於中遇緣亦有發心所謂見佛相而發其心或因供養衆僧而發

其心或因二乘之人教令發心或學他發心如是等發心悉皆不定遇惡

因緣或便退失墮二乘地復次信成就發心者發何等心略說有三種

何為三者直心正念真如法故二乘深心樂集一切善諸行故三者大

悲心欲拔一切衆生苦故問曰上說法界一相佛體無二何故不唯念真
復次究竟離妄執者當知染法淨法皆悉相待無有自相可說是故一切
法從本已來非色非心非智非識非有非無畢竟不可說相而有言說者
當知如來善巧方便假以言說引導衆生其旨趣者皆為離念歸於真如
以念一切法令心生滅不入實智故
分別發趣道相者謂一切諸佛所證之道一切菩薩發心修行趣向義故
略說發心有三種云何為三二者信成就發心二者解行發心三者證發
信心成就發心者依何等入修何等行得信成就堪能發心所謂依不定
衆生有熏習善根力故信業果報能起十善厭生死苦欲求無上菩提
得值諸佛親承供養修行信心經一萬劫信心成就故諸佛菩薩教令發
復次顯示從生滅門即入真如門所謂推求五陰色之與心心六塵境界畢竟無念以心無形相十方求之終不可得如人迷故謂東為西方實不轉入真如門故亦爾無明迷故謂心為念心實不動若能觀察知心無起即是世界虛空不從一切法中依我見若離於我則無邪執是我見有二種云何為二者我見二者法我不見亦不見依諸凡夫說有五種云何為五一切法修多羅說如來法身畢竟寂寥猶如虛空以不知故破著故而言虛空是如來性云何對治明虛空相是其所作法體無不實以對色故有是可見相令心生滅以一切色法本來是心如無外色若無色者則無虛
種種異類非受樂相故說為應身復次初發意菩薩所見者以深信真實

法故少分而見知彼色相莊嚴等事無來無去離於分齊唯依心現不離

真如然此菩薩猶自分別以未入法身位故若得淨心所見微妙其用轉

勝乃至菩薩地盡見之究竟若離業識則無見相以諸佛法身無有彼此

色相迭相見故問曰若諸佛法身離於色相者云何能現色相答曰即此

色身是色體故能現於色所謂從本已來色心不二以色性即智故色

體無形說名智身以智性即色故說名法身徧一切處所現之色無有分齊

隨心能示十方世界無量菩薩無量報身無量莊嚴各各差別皆無分齊

而不相妨此非心識分別能知以真如自在用義故

二十五
思議業種種之用即與真如等徧一切處又亦無有用相可得何以故謂

二乘心所見者名為應身以不知轉識故見從外來取色分齊不能盡知故二者依於業識謂諸菩萨從初發意乃至菩薩究竟地心所見者名為報身有無量色相有無量相相有無量好所住依果亦有無量種種莊嚴隨所示現即無有邊不可窮盡離分齊所隨其所應常能住持不毀不失如是功德皆因諸波羅密等無漏行熏及不思議熏之所成就具足無量樂相故說為報身又為凡夫所見者是其種色隨於六道各見不同。
復次真如自體相者一切凡夫聲聞緣覺菩薩諸佛無有增減非前際生。非後際滅究竟常恒從本已來自性滿足一切功德所謂自體有大智慧光明義故能照法界義故真實識知義故自性清淨心義故常樂我淨義故清涼不變自在義故具足是過於恒沙不離不斷不異不思議佛法乃至滿足無有所少義故名為如來藏亦名如來法身問曰上說真如其體平等離一切相云何復說體有如是種種功德答曰雖實有此諸功德而無差別之相等同一味唯一義云何以無分別離分別相故無二復以何義得說差別以依業識生滅相示此云何示以一切法本來唯心實無於念而有妄心不覺起見諸境界故說無明心性不起即
等慈悲願護憐故能起厭苦之心信有罣槃、修習善根以修善根成熟故則值諸佛菩薩示教利喜乃能進趣向瀾槃道用熏習者即是眾生外緣之力如是外緣有無量義略說二種云何為二一者差別緣二者平等緣差別緣者此人依於諸佛菩薩等從初發意始求道時乃至得佛於中若見若念或為眷屬父母諸親或為給使或為知友或為冤家或起四攝乃至一切所作無量行緣以起大悲熏習之力能令衆生增長善根若見若聞得利益故此緣有二種云何為二一者近遠緣速得度故二者遠緣久遠得度故是近遠二緣分別復有二種云何為二一者近遠行緣二者遠緣受道緣。
令眾生死苦樂求涅槃，自信己身有真如法，發心修行問曰：若如是
義者，一切眾生死苦樂求涅槃，己身有真如法，發心修行問曰：若如是
一時自知有真如法，勤修方便等入涅槃，答曰：真如本一，而有無量無
別，我見愛染煩惱依無明起，差別如是，一切煩惱依無明所起，無
量差別，唯如來能知，於有因果，有因緣，無緣具足，乃得成辦如木
中火性是火，正因若無人知不假方便能自燒，無有是處，眾生亦爾，雖有
正因熏習之力，若不遇諸佛菩薩善知識等以之為緣，能自斷煩惱，入涅
槃者則無是處，若雖有外緣之力而內淨法未有熏習力者，亦不能究竟
大乘起信论校注

法故能熏習無明以熏習因緣故以故則令妄心厭生死苦樂求涅槃以此

妄心有厭求因緣故即薰習真如自信已性知心妄動無前境界修遠離

力故無明則減以無明減故心無有起以無起故境界隨減以因緣俱減

故心相皆盡名得涅槃成自然業妄心薰習義有二種云何為二一者分

別事識薰習依諸凡夫二乘人等厭生死苦隨力所能以漸趣向無上道

故二者意薰習謂諸菩薩發心勇猛速趣涅槃故真如薰習義有二種云

何為二一者自體相薰習二者用薰習自體相薰習者從無始世來具無

漏法備有不思議業作境界之性依此二義恒常薰習以有薰習力故能
無淨業但以貪如而興習故則有淨用云何興習起染法不斷所謂依

以有妄心即興習而明不了貪如法故不覺念起現妄境界以有妄境

界染法緣故即興習妄心令其念著造種種業受於一切身心等苦此妄

習有二種云何為二者增長分別事識義故云何興習起淨法不斷所謂以有貪如
滅故相應心滅問曰若心滅者云何相續若相續者云何說究竟滅答曰
所言滅者唯心相滅非心體滅如風依水而有動相非水滅者則風相斷
絶無所依止以水不滅風相續唯風滅故動相隨滅非是水滅無明亦
爾依心體而動若心體滅者則衆生斷絕無所依止以體不滅心得相續
唯癡滅故心相隨滅非心智滅
復次有四種法薰習義故染法新法起不斷絕云何為四一者新法為
真如二者一切染因名為無明三者妄心名為業識四者妄境界所謂六
塵薰習義者如世間衣服實無於香於若人以香而薰習故則有染相無明染法實
亦如是真如薰法實無於染但以無明而薰習故則有染相無明染法實
心念法異依染淨差別而知相緣相同故不相應義者謂即心不覺常無

別異不同知相緣相故又染心義者名為煩惱礙能障世間自然業智故此義云何依染能見能現

明義者名為智礙能障世間自然業智故此義云何依染能見能現

妄取境界違平等性故以一切法常靜無有起相無明不覺妄與法違故

不能得隨順世間一切境界種種知故

復次分別生滅相者有二種云何為二一種生滅依於無明薰習而有謂依因依緣依因者

不相應故又蟲中之蟲凡夫境界蟲著中之細及細中之蟲菩薩境界細中

之細是佛境界此二種生滅依於無明薰習而有所謂依因依緣依因者

不覺義故依緣者妄作境界義故若因滅則緣滅因滅故不相應心滅緣
十四

相應染依菩薩盡地得入如來地能離故五者能見心不相應染依心自在地能離故六者根本業不

在地能離故五者能見心不相應染依心自在地能離故四者現色不相應染依色自

依具戒地漸離乃至無相方便地究竟離故三者分別智相應染。

信相應地修學方便漸漸能滅得浄心地究竟離故。

六一者執相應染依二乘解脫及信相應地遠離故二者不斷相應染依

以不達一法界故心不相應忽然起名為無明染心者有六種云何為

有染心而常恒不變是故此義唯佛能知所謂心性常無念故名為不變。

何以故是心從本已自性清浄而有無明為無明所染有其染心雖

大乘起信論校註

观察学断入浄心地随分得离乃至如来地能究竟离故言相應義者謂
界虛妄唯心所作離心則無六塵境界此義云何以一切法皆從心起妄念而生一切分別即分別自心不見心無相可得當知世間一切境界皆依衆生無明妄心而得住持故一切法如鏡中像無體可得唯心虛妄以心生則種種法生心滅則種種法滅故復次言意識者即此相續識依諸凡夫取著轉深計我我所種種妄執隨事攀緣分別六塵名爲意識亦名分離識又復說名分別事識此識依見事煩惱增長義故依無明熏習所起識者非凡夫能知亦非二乘智慧所覺謂依菩薩從初正信發心觀察若證法身得少分知乃至菩薩究竟地不能盡知唯佛窮
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| 斷故三者執取相依於相續緣念境界住持苦樂心起著故四者計名字

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大乘起信論校註

所言不覺義者謂不如實知真如法一故不覺心起而有其念念無自相若離覺性則無不覺以有不覺妄想心故能知名義為說真覺若離不覺之心則無真自相說可

復次不覺故生三種相與彼不覺相應不相離云何為三

一者無境界以有境界故復生六種相云何為六

一者相依於智故生其苦樂覺心起念相應不

見相以依不覺故不動則無見三者境界相以依能見故境界妄現離

見相以依動故能見不動則有苦果故不離因故二者能

所言不覺義者謂不如實知真如法一故不覺心起而有其念念無自相
若無明滅相續則滅智性不壞故不思議業相者以依智淨相能作一切
妙境界所謂無量功德之相常無斷絕隨衆生根自然相應種種而現
所以故
復次覺體相者有四種大義與虛空等猶如淨鏡云何為四者如實空
鏡遠離一切心境界相無法可現非覺照義故二者因熏習鏡謂如實不
空一切世間境界悉於中現不出入不失不壞常住一心以一切法即是
真實性故又一切染法所不能染智體不動具足無漏熏衆生故三者法
出離鏡謂不空法出煩惱礙智礙離和合相淳澁明故四者緣熏習鏡謂
依法出離故徧照衆生之心令修善根隨念示現故
不名為覺以從本來念念相續未曾離念故說無始無明若得無念者則
知心相生住異滅以無念等故而實無有始覺之異以四相俱時而有皆
自立本來平等同一覺故
復次本覺隨染分別生二種相與彼本覺不相捨離云何為二一者智淨
相二者不思議業相智淨相者謂依法力熏習如實修行滿足方便故破
和合識相減相續心相顯現法身智淳淨故此義云何以一心識之相
皆是無明無明之相不離覺性非可壞非不可壞如大海水因風波動水
相風相不相捨離而水非動性若風止滅動相則滅除性不壞故如是衆
生自性清净心因無明風動心與無明俱無形相不相捨離而心非動性
如来平等法身依此法身說名本覺何以故本覺義者對始覺義說以始覺者即同本覺故本覺義者依本覺故而有不覺依不覺故說有始覺又以覺心源故名究竟覺不覺心源故非究竟覺此義云何如凡夫人覺知前念起惡故能止後念令其不起雖復名覺即是不覺故如二乘觀智初發智菩薩等覺於念住念無住相以舍離分别執著相故名相似覺如法身菩薩等覺於念住念無住相以離分別執著相故名隨分覺如菩薩地盡滿足方便一念相應覺心初起心無初相以遠離微細念故得見心性心即常住名究竟覺是故修多羅說若有衆生能觀無念者則為向佛智故又心起者無有初相可知而言知初相者即謂無念是故一切衆生
言所不空者已顯法體空無妄故即是以心常恒不變淨法滿足則名不
空亦無有相可取以離念境界唯證相應故
心生滅者依如來藏故有生滅心所謂不生不滅與生滅和合非一非異
名為阿梨耶識此識有二種義能攝一切法生一切法云何為二一者覺
義二者不覺義

所言覺義者謂心體離念離念相者等虛空界無所不偏法界一相即是

自性非有相非無相非有相非非無相非有相非非有相非非
非一同非異相非一異俱相乃至總說依一切眾生以有妄心念念
別皆不相應故說為空若離妄心實無可空故
義者則有三種云何為三一者體大謂一切法現如平等不增減故二者
善因果故一切諸佛本所乘故一切菩薩皆乘此法到如來地故
已說立義分次說解釋分
解釋有三種云何為三一者顯示正義二者對治邪執三者分別發趣道
相顯正義者依一心法有二種門云何為二一者心真如門二者心生
滅門是二種門皆各總攝一切法此義云何是以二門不相離故
心真如者即是一法界大總相法門體所謂心性不生不滅一切諸法唯
依妄念而有差別若離心念則無一切境界之相是故一切法從本已來
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初説因緣分

所謂有因緣而造此論，答曰是因緣有八種云何為八一者因緣總相，問曰有何因緣而造此論答曰是因緣有八種云何為八一者因緣總相。
大乘起信論校註