

八識規矩頌 VERSES DELINEATING THE EIGHT CONSCIOUSNESSES

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前五識（三頌十二句） THE FIRST FIVE CONSCIOUSNESSES

性境現量通三性 眼耳身三二地居
遍行別境善十一 中二大八貪瞋癡

With genuine object-component and veridical subject-component, [the first five consciousnesses] could be shifted among any of the Three Nature.

Three [of the five consciousnesses] — eyes, ears, and body — function at the first two [of the nine] grounds [in the Three Realms].

[They interact with] The universal mental factors, the object-determining mental factors and the virtuous mental factors;

[As well as] Two intermediate secondary unwholesome factors, eight major secondary unwholesome factors, and greed, hatred, and ignorance.

五識同依淨色根 九緣八七好相鄰
合三離二觀塵世 愚者難分識與根

All [first] five consciousnesses rely on their own pure-form-organs.

They require nine, eight or seven conditions working together side by side.

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

[However] The ignorant have difficulty distinguishing consciousness from organ.

變相觀空唯後得 果中猶自不詮真
圓明初發成無漏 三類分身息苦輪

The transformation of these object-perceiving consciousnesses through the contemplation of emptiness is merely Later Attained (Subsequent) Wisdom. Even the buddhahood is achieved; they could not tell what the true suchness is. Yet, once the buddhahood is completed, [these five consciousnesses] jump into the stage of no outflows.

By using three kinds of Transformation Body, the wheel of suffering is terminated.

第六識（三頌十二句）THE SIXTH CONSCIOUSNESS

三性三量通三境 三界輪時易可知
相應心所五十一 善惡臨時別配之

[The sixth consciousness] can move among any of the Three Nature with three kinds of object-component and three types of subject-component. It is easily recognized during the re-incarnation within the three realms. This consciousness is capable of interacting with all fifty-one mental factors; Yet, according to the situation, the distinction-making [of the sixth consciousness] decides whether it would interact with wholesome or unwholesome mental factors.

性界受三恆轉易 根隨信等總相連
動身發語獨為最 引滿能招業力牽

[The sixth consciousness] is prone to fluctuate among the Three Natures, within the Three Realms, and among the Five Kinds of Sensation. The fundamental and the subsidiary afflictions and faith, etc [and the rest of mental factors] always co-arise with the sixth consciousness. It is the most influential driving force behind our physical action and speech. The directing karma and fulfilling karma created [by the sixth consciousness] summon the karmic force that drags us [to samsara].

發起初心歡喜地 俱生猶自現纏眠
遠行地後純無漏 觀察圓明照大千

Even if [the sixth consciousness] achieves the first mind transformation to the first Bhumi, the Ground of Very Joyous, The innate obstacles converted from the active seeds of consciousness still manifest spontaneously. Once achieving the seventh Bhumi, the Ground of Gone Afar, [the sixth consciousness] transforms into the pure wisdom without out-flow. This wondrous contemplation wisdom is complete and illuminating, which can brighten up the whole universe.