

## 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.