

The Hundred Parables Sutra 百喻經

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Preface 前言

我聞如是，一時佛住王舍城在鵲封竹園，與諸大比丘、菩薩摩訶薩，及諸八部三萬六千人俱。

Thus I have heard, at one time, the Buddha dwelt at Rājagṛha in the Magpie Garden, at the Bamboo Grove, together with great bhikshus, Bodhisattvas Mahāsattvas, as well as those of the Eightfold Division, a total of thirty-six thousand beings altogether.

是時會中，有異學梵，志五百人俱，從座而起白佛言：

「吾聞佛道洪深，無能及者；故來歸問，唯願說之！」

佛言甚善。

問曰：「天下為有為無？」

答曰：「亦有亦無。」

梵志曰：「如今有者，云何言無？如今無者，云何言有？」

答曰：「生者言有，死者言無，故說或有或無。」

At that time, there were five hundred brāhmins who studied non-buddhist texts. They all rose from their seats and asked the Buddha, “We heard that the Buddha Path is vast, profound, and peerless. That is why we came to inquire of you about this Path. We now only wish that you will tell us!”

The Buddha said, “Good indeed! (Go ahead.) ”

They questioned, “Do worlds exist or not exist?”

The Buddha said, “They both exist and not exist.”

The brāmans continued, “For those that do exist, how can you say that they don’t exist (at the same time)? For those that don’t exist, how can you say that they exist?”

The Buddha answered, “For the living, I say they exist; for the dead, I say they do not exist. That is why I say they both exist and do not exist!”

問曰：「人從何生？」

答曰：「人從穀而生。」

問曰：「五穀從何而生？」

答曰：「五穀從四大火風而生。」

問曰：「四大火風從何而生。」

答曰：「四大火風從空而生。」

問曰：「空從何生。」

答曰：「從無所有生。」

問曰：「無所有從何而生？」

答曰：「從自然生。」

問曰：「自然從何而生？」

答曰：「從泥洹而生。」

問曰：「泥洹從何而生？」

佛言：「汝今問事何以爾深？泥洹者，是不生不死法。」

問曰：「佛泥洹未？」

答曰：「我未泥洹。」

The brāhmans asked, “What do humans live on?”

The Buddha answered: “Humans live on grains.”

Asked, “Where do the Five Grains come from?”

Answered, “The Five Grains come from the Four Elements.”

Asked, “Where do the Four Elements come from?”

Answered, “The Four Elements come from emptiness.”

Asked, “Where does emptiness come from?”

Answered, “Emptiness comes from nature.”

Asked, “Where does nature come from?”

Answered, “Nature comes from nirvāna.”

Asked, “Where does nirvāna come from?”

The Buddha said, “How profound the questions you asked! Nirvāna means not coming into being nor ceasing to be.”

Asked, “Has the Buddha attained nirvāna?”

Answered, “I have not yet attained nirvāna.”

「若未泥洹，云何得知，泥洹常樂？」

佛言：「我今問汝。天下眾生，為苦為樂？」

答曰：「眾生甚苦。」

佛言：「云何名苦？」

答曰：「我見眾生死時苦痛難忍，故知死苦。」

佛言：「汝今不死，亦知死苦；我見十方諸佛不生不死，故知泥洹常樂。」五百梵志心開意解，求受五戒，悟須陀洹果；復坐如故。

佛言：「汝等善聽；今為汝廣說眾喻。」

Asked, “If you have not achieved nirvāṇa, how do you know the permanent happiness of nirvāṇa?”

The Buddha said, “Let me ask you now. Do you think that living beings in the world endure suffering or enjoy happiness?”

Answered, “They suffer a lot!”

The Buddha said, “How do you know?”

Answered, “I have seen how unbearably miserable living beings are when they are dying, and thus, I know that they suffer!”

The Buddha said, “Just as you know how the dying suffer when you are not yet dying, I see how the Buddhas of the ten directions do not come into being nor cease to be and are blissful, and know the permanent happiness of nirvāṇa.”

The five hundred brāhmins, having understood with their hearts unfolded, sought to receive the five precepts from the Buddha and realized the fruition of the Stream-entry (srota-āpanna). They returned to their seats.

The Buddha said, “All of you listen attentively; I shall now vastly proclaim the parables for you.”

(一)愚人食鹽喻

Parable 1. The Stupid Man and The Salt

昔有愚人至於他家，主人與食，嫌淡無味。主人聞已更為益鹽。既得鹽美，便自念言：「所以美者，緣有鹽故，少有尚爾，況復多也？」

愚人無智，便空食鹽，食已口爽，返為其患。譬彼外道聞節飲食可以得道，即

便斷食，或經七日，或十五日，徒自困餓，無益於道，如彼愚人，以鹽美故而空食之，致令口爽，此亦復爾。

Once there was a stupid man who paid a visit to a friend. When the host gave him something to eat, he complained that the food was tasteless, so the host added a bit of salt. The stupid man tried the food again and found it much improved. He thought, "If a little salt improves it this much, then more salt would make it even better."

Then he ate only salt and his mouth became raw and he became sick.

This is like those non-buddhists who, upon hearing that fasting can enable one to attain the Way, fast for seven or fifteen days; they end up hungry and distressed while attaining nothing beneficial to the Way. They are just like the stupid person, who ate the plain salt, thinking that if salt enhanced foods' flavors so much, eating plain salt would be even more delicious. His mouth ended up raw. This is just like that.

(二)愚人集牛乳喻

Parable 2. The Stupid Man Tries To Store Up Milk

昔有愚人，將會賓客，欲集牛乳，以擬供設，而作是念：

我今若豫於日日中 取牛乳，牛乳漸多，卒無安處；或復酢敗，不如即就牛腹盛之，待臨會時當頓取。作是念已，便捉牝牛母子，各繫異處。却後一月，爾乃設會，迎置賓客；方牽牛來欲取乳，而此牛乳即乾無有。時為眾賓，或瞋或笑。

愚人亦爾，欲修布施，方言：

「待我大有之時，然後頓施。」未及聚頃，或為縣官、水、火、盜賊之所侵奪，或卒命終，不及時施。彼亦如是。

Once there was a stupid man who was going to have some guests and decided to store up some milk for them. He thought, "If I milk the cow every day beforehand, there will be too much milk and not enough space to store it. It will probably spoil. It would be better to leave it in the cow. I'll milk the cow right before the guests arrive."

Then he separated the cow from its calf and tied them up. A month later, when he actually had the gathering, he tried to milk the cow, but found that the milk had run dry. Some guests scoffed at him and others laughed.

This is like stupid people who want to give alms all at once and say that they will wait until they possess great wealth. Usually, before they can accumulate enough money, it is seized by the government, lost in a fire or flood, or taken by robbers. Or else they may even die before they get around to giving. They are just like that stupid man who tried to store up milk.

(三)以梨打頭破喻

Parable 3. The Pears and The Broken Head

昔有愚人，頭上無毛。時有一人，以梨打頭，乃至二、三，悉皆傷破。

時此愚人，默然忍受，不知避去。

傍人見已，而語之言：「何不避去？乃往受打，致使頭破。」

愚人答言：「如彼人者，憍慢恃力，癡無智慧。見我頭上，無有髮毛，謂為是石，以梨打我，頭破乃爾。」

傍人語言：「汝自愚癡，云何名彼以為癡也？汝若不癡，為他所打，乃至頭破，不知逃避。」

比丘亦爾，不能具修信、戒、聞、慧，但整威儀，以招利養，如彼愚人，被他打頭，不知避去，乃至傷破，反謂他癡。此比丘者，亦復如是。

Once there was a bald-headed, stupid man. When someone threw pears at his head causing injuries to him, he stupidly remained silent and did not dodge them. Seeing this, bystanders said, “Why didn’t you get out of the way? Why did you not save yourself from getting hurt?”

The stupid man replied, “That person was just showing off his strength, but he was stupid and had no wisdom. He thought my bald head was a rock!”

The bystanders said, “You are the stupid one! How could you call him stupid? If you were not stupid, then why did you let him injure you? Why did you not get out of the way?”

This is like a bhikshu who, unable to cultivate faith, precepts, learning, or wisdom, merely maintains an awesome appearance to attract support and offerings. Such a bhikshu is like that stupid man who received blows to his head without running away, and then called the attacker stupid.

(四)婦詐稱死喻

Parable 4. The Wife Plays Dead

昔有愚人，其婦端正，情甚愛重。婦無直信，後於中間，共他交往；邪婬心盛，欲逐傍夫，捨離己婿，於是密語一老母言：

「我去之後，汝可齎ji一死婦女屍，安著屋中，語我夫言，云我已死。」

老母於後伺其夫主不在之時，以一死屍置其家中。

及其夫還，老母語言：「汝婦已死。」夫即往視，信是己婦，哀哭懊惱。

大積薪油燒取其骨。以囊盛之，晝夜懷挾。

婦於後時，心厭傍夫，便還歸家，語其夫言：「我是汝妻！」

夫答之言：「我婦久死，汝是阿誰？妄言我婦。」

乃至二三猶故不信，如彼外道，聞他邪說，心生惑著，謂為真實，永不可改；雖聞正教，不信受持。

Once upon a time, there was a stupid man who was very much in love with his beautiful wife. However, his wife was unfaithful to him and had an affair with another man. Burning with deviant passion, she sought to leave her husband and be with her lover. She secretly instructed an old woman, saying, “After I leave, put a dead woman’s corpse in my room and tell my husband I am dead.”

The old woman waited until the husband was not at home and then placed a woman’s corpse inside the house. When he returned, she told him his wife was dead.

The husband saw the corpse and believed it to be his wife. He grieved, wept and prepared much firewood and oil for the cremation. He gathered the remains in a bag and carried them with him day and night.

Later, the wife grew tired of her lover and returned home, saying to her husband, “I am your wife.”

The husband replied, “My wife died long ago. Why do you falsely claim to be my wife?” He refused to believe her even after her repeated explanations.

This is like those of non-buddhist paths who learn deviant teachings and whose minds give rise to delusion and attachment. They claim that the teachings are true and they refuse to change. Afterwards even when they hear the orthodox teaching, they do not believe, accept, or uphold it.

(五)渴見水喻

Parable 5. Seeing Water and Getting Thirsty

過去有人，癡無智慧，極渴須水，見熱時焰，謂為是水，即便逐走，至辛頭河。

既至河所，對視不飲。

傍人語言：「汝患渴逐水，今至水所，何故不飲？」

愚人答言：「君可飲盡，我當飲之。此水極多，俱不可盡，是故不飲。」

爾時眾人，聞其此語，皆大嗤笑。譬如外道，僻取其理，以己不能具持佛戒，遂便不受，致使將來，無得道分，流轉生死；若彼愚人，見水不飲，為時所笑，亦復如是。

Long ago there was a stupid, unwise man who was extremely thirsty and in need of water. Seeing a mirage, he mistook it for water and ran after it until he reached the Indus River. When he arrived at the river, he just stood there and stared at it, without drinking.

Bystanders asked, "You were so thirsty and desperate for water. Now you have found water, why don't you drink it?"

The stupid man replied, "If I could drink it all, I would drink it. But there is so much of it I could never drink it all. Therefore, I'm not going to drink any of it."

Hearing this, the crowd laughed loudly. This is like those non-buddhists who stubbornly hold to their views: incapable of upholding the Buddha's precepts, thus they refused to receive any of them. Because of this, they have no share in future enlightenment, but turn and flow in birth and death. They are like the man who was being laughed at because he saw the water but refused to drink.

(六)子死欲停置家中喻

Parable 6. The Dead Son Remains in the House

昔有愚人，養育七子，一子先死。時此愚人見子既死，便欲停置於其家中。自欲棄去。

傍人見已，而語之言：「生死道異，當速莊嚴，致於遠處，而殯葬之。云何得留，自欲棄去？」

爾時愚人，聞此語已，即自思念：若不得留，要當葬者，須更殺一子，停擔兩頭，乃可勝致。於是，便更殺其一子，而檐負之，遠葬林野。時人見之，深生嗤笑，怪未曾有。

譬如比丘，私犯一戒，情憚改悔，默然覆藏，自說清淨。

或有知者，即語之言：「出家之人，守持禁戒，如護明珠，不使缺落。汝今云何，違犯所受，欲不懺悔？」

犯戒者言：「苟須懺者，更就犯之，然後當出。」

遂便破戒，多作不善，爾乃頓出，如彼愚人，一子既死，又殺一子。今此比丘，亦復如是。

Once there was a stupid man who had seven children. One child died young. Seeing this, the man wished to leave the corpse in the house and move out himself.

Observing this, a bystander said, "Birth and death are separate paths. You should quickly conduct a proper funeral and bury the corpse in a far away place. How can you leave the corpse here and move out yourself?"

Hearing this, the stupid man thought to himself, "If I'm not going to leave the corpse here, but bury it instead, I should kill another child to hang at the other end of a long pole. Then I can carry them both off to be buried."

And so he proceeded to kill another child. Then he put both corpses on the ends of a long pole and took them off to be buried in the forest. People who saw this were shocked at such a strange occurrence.

This is like a Bhikshu who secretly breaks one precept and is afraid to repent and reform. He keeps silent about it and hides his mistake, insisting to himself that he is pure. Then someone discovers his misdeed and says, “Those who have left home should keep the precepts flawlessly like guarding precious pearls. Why do you now not wish to repent having broken a precept?”

The violator says, “As long as I am going to repent, I might as well break some more precepts and then confess them all at once.”

Then he casually breaks the precepts and does many bad deeds, and ends up being expelled from the Sangha. That bhikshu is like the stupid man who, since one of his children had died, killed yet another.

(七)認人為兄喻

Parable 7. Claiming Another as One's Elder Brother

昔有一人，形容端正，智慧具足，復多錢財，舉世人間，無不稱歎。時有愚人，見其如此，便言我兄。所以爾者，彼有錢財，須者則用之。是故為兄。見其還債，言非我兄。

傍人語言：「汝是愚人，云何須財名他為兄，及其債時復言非兄？」

愚人答言：「我以欲得彼之錢財，認之為兄；實非是兄。若其債時，則稱非兄。」

人聞此語，無不笑之。

猶彼外道，聞佛善語，貪竊而用以為己有；乃至傍人，教使修行，不肯修行，而作是言：「為利養故，取彼佛語，化道（道 大正藏；導 龍藏）眾生，而無實事，云何修行？」

猶向愚人，為得財故，言是我兄；及其債時，復言非兄。此亦如是。

Long ago there was a man, both handsome and wise. He was also wealthy and of good repute. Seeing this, another man claimed that man to be his elder brother. He did this, of course, because he wanted access to his money.

Then, when the wealthy man went into debt, the man denied that he was his elder brother. A bystander said, “You are a stupid man. Why did you call him your elder brother when you needed the money and then deny this when he went into debt?”

The stupid man replied, “When I want some of his money, I say he is my elder brother, but he is not really my brother. So when he is in debt, I admit he is not my brother.”

Hearing this, there were none who did not laugh.

This is like those non-buddhists who hear the Buddha’s good words, greedily usurp them, and take them as their own. When people try to teach those externalists to cultivate, however, they want no part of it. Instead they protest, “Those teachings were spoken out of a desire for profit. There is really nothing to those teachings. What need is there to cultivate?”

They are like the stupid man who called another his elder brother in order to get his money and then denied it later when the man went into debt.

(八)山羌偷官庫喻

Parable 8. The Rustic Steals from the Palace Treasury

過去之世有一山羌，偷王庫物而遠逃走。爾時，國王遣人，四出推尋，捕得將至王邊。王即責其所得衣處。

山羌答言：「我衣乃是祖父之物。」

王遣著衣，實非山羌；本所有故，不知著之。應在手者，著於脚上。應在腰者，返著頭上。

王見賊已集諸臣等，共詳此事而語之言：「若是汝之祖父已來所有衣者，應當解著，云何顛倒，用上為下。以不解故，定知汝衣，必是偷得；非汝舊物。」

借以為譬，王者如佛，寶藏如法，愚癡羌者，猶如外道。竊聽佛法著己法中。

以為自有。然不解故布置佛法迷亂上下，不知法相，如彼山羌得王寶衣。不識次第，顛倒而著，亦復如是。

Once upon a time, there was a country bumpkin who stole items from the king's treasury and ran far away. The king sent men to search for him in the four directions. They apprehended him and brought him before the king. The king accusingly asked, "Where did you get those clothes?"

The rustic man said, "These clothes belonged to my grandfather."

The king ordered him to prove it by putting them on, but the rustic did not know how to wear them. He put on his arms what should have been on his legs; he put on his head what should have been on his back. Seeing he must surely be the thief, the king called his ministers for a consultation. Then he said to the rustic, "If these clothes really belonged to your grandfather, you would know how to wear them. Why did you get them all mixed up? Since you didn't know how to put them on, they certainly can't be your own clothes. You must have stolen them."

In this parable the king is like the Buddha. The precious treasury is like the Dharma. The stupid rustic is like those of externalist ways who eavesdrop on the Buddhadharma and then take it as their own. Because they misinterpret it, they get it all mixed up and fail to understand the marks of Dharma. This is like the rustic who didn't know how to wear them and put them on upside down.

(九)歎父德行喻

Parable 9. Praising the Father's Virtuous Conduct

昔時有人，於眾人中，歎己父德而作是言：「我父慈仁，不害不盜；直作實語，兼行布施。」

時有愚人，聞其此語，便作是念言：「我父德行，復過汝父。」

諸人問言：「有何德行？請道其事。」

愚人答曰：「我父小來，斷絕婬欲，初無染污。」

眾人語言：「若斷婬欲，云何生汝？」

深為時人之所怪笑；猶如世間，無智之流。欲讚人德，不識其實，反致毀訾，如彼愚者，意好歎父，言成過失，此亦如是。

Once there was a man who praised his father's virtue to the multitudes saying, "My father is humane and kind. He harms no one and he never steals. He speaks directly and truthfully and he also practices giving."

Hearing this, the stupid man said, "My father is more virtuous than yours."

The group then asked him, "What is your father's virtuous conduct? Please tell us about his deeds."

"Ever since childhood, he was free of sexual desire without any defilement," the stupid man replied.

The others said, "If your father cut off sexual desire when he was young, how did he beget you?"

Then they laughed uproariously.

This is like ordinary ignorant people of the world who wish to praise the virtue of others but who are unrealistic and end up being ridiculous. They are like the stupid man who, although well-intentioned in wishing to praise his father, made an absurd mistake.

(一〇) 三重樓喻

Parable 10. The Three-Storied House

往昔之世，有富愚人，癡無所知；到餘富家，見三重樓，高廣嚴麗，軒敞踈朗，心生渴仰，即作是念：

我有財錢，不減於彼，云何頃來，而不造作如是之樓？」

即喚木匠，而問言曰：「解作彼家，端正舍不？」

木匠答言：「是我所作。」

即便語言：「今可為我，造樓如彼。」

是時木匠，即便經地，壘lěi塹jiā作樓。愚人見其，壘塹作舍，猶懷疑惑，不能了知。

而問之言：「欲作何等？」

木匠答言：「作三重屋。」

愚人復言：「我不欲下二重之屋；先可為我作最上屋。」

木匠答言：「無有是事。何有不作最下重屋，而得造彼第二之屋？不造第二，云何得造第三重屋？」

愚人固言：「我今不用下二重屋；必可為我作最上者。」

時人聞已，便生怪笑，咸作此言：「何有不造下第一屋而得上者？」

譬如世尊，四輩弟子，不能精勤，修敬三寶，懶惰懈怠，欲求道果，而作是言：

「我今不用餘下三果；唯求得彼阿羅漢果。」

亦為時人之所嗤笑，如彼愚者，等無有異。

In the old days, there was a rich man who was stupid and ignorant. One day he went to another rich man's home. The house was a three-storied structure. Being struck with admiration of the imposing, spacious, and well-lit building, he said to himself, "I am no less rich than he. Why don't I immediately build a house like this one?"

Thereupon he sent for a carpenter and said, "Can you construct a house as imposing as that one?"

The carpenter replied, "I built that one!"

The rich man said, "Now you may build a house like that for me."

The carpenter first began to level the ground. Afterwards he began to lay foundation stones and then drive piles for walls. When the carpenter was laying the stones and building the wall supports, the stupid man asked, "What are you doing now?"

The carpenter replied, "I'm building a three-storied house."

The stupid man went on, "I don't want the two lower floors. Build me the third floor first."

The carpenter answered, "There is no such thing. If I don't start with the first floor, how can I build the second? If I don't build the second, how can I build the third?"

The stupid man insisted, "I don't need the two lower floors; build only the top floor."

Hearing those words, people laughed sardonically. They all said, "How can one not build the lower floors, yet build the

top floor?”

This is like some of the Buddha's disciples who, being unable to practice earnestly or to revere the Three Jewels, are lazy and lax in seeking the fruits of the Way and say, “We don't seek the first three stages below, but seek only the fruit of Arhatship.” They become objects of ridicule just like that stupid man.

(一一)婆羅門殺子喻

Parable 11. The Brāhman Kills His Own Son

昔有婆羅門，自謂多知，於諸星術種種技藝無不明達。恃己如此，欲顯其德，遂至他國，抱兒而哭。

有人問婆羅門言：「汝何故哭？」

婆羅門言：「今此小兒，七日當死，愍其夭傷，以是哭耳。」

時人語言：「人命難知，計算喜錯。設七日頭，或能不死，何為豫哭？」

婆羅門言：「日月可闇，星宿可落，我之所記，終無違失。」

為名利故，至七日頭，自殺其子，以證己說。時諸世人，却後七日，聞其兒死，咸皆歎言：「真是智者，所言不錯。」

心生信服，悉來致敬。猶如佛之四輩弟子，為利養故，自稱得道，有愚人法，殺善男子，詐現慈德。故使將來，受苦無窮。如婆羅門為驗己言，殺子惑世。

Once there was a brāhman who thought himself very knowledgeable, understanding all the skills. Presumptuous and wishing to display his abilities, he went abroad, carrying his son and crying. Someone asked the brāhman, “Why are you crying?”

He replied, “This baby is going to die within seven days. I'm crying because he shall die so young.”

The people said, “It's difficult to know a person's fate.

Perhaps you calculated wrongly. He may not die at the end of seven days. Why weep in advance?”

The brāhman said, “The sun and moon may grow dark and the stars may fall, but my calculations are never wrong.”

For the sake of fame and gain, and to prove the truth of his saying, he killed his own son when the seven days were up.

When people heard the news of his son’s death after seven days, all praised him saying he was indeed wise and not mistaken. Thus they trusted him and admired him.

This is like Śākyamuni Buddha’s fourfold assembly of disciples who, for the sake of material offerings, pretended to have attained the Path. But some people will undergo limitless sufferings in the future, just like the brāhman who deluded people by killing his own son in order to prove the accuracy of his prediction.

(一二)煮黑石蜜漿喻

Parable 12. Boiled Molasses

昔有愚人，煮黑石蜜。有一富人，來至其家。時此愚人，便作是念：我今當取，黑石蜜漿，與此富人。即著少水，用置火中。即於火上，以扇扇之，望得使冷。

傍人語言：「下不止火，扇之不已，云何得冷？」

爾時人眾，悉皆嗤笑。其猶外道，不滅煩惱，熾然之火，少作苦行，臥棘刺上，五熱炙身，而望清涼，寂靜之道。終無是處。徒為智者，之所怪笑。受苦現在，殃流來劫。

Once upon a time, a stupid man was boiling molasses. When a rich man came to his house, he wanted to give some molasses to

the rich man. He poured a bit of water into the pot of molasses and put it over a fire. Then he used a fan to fan the molasses, trying to cool it. A bystander asked him, "If you don't put out the fire below, how could the molasses cool down even if you keep on fanning it?"

People began to laugh at this man.

This is just like non-Buddhists who do not bother to extinguish the fire of afflictions. They delve into ascetic practices such as lying down on thorns and brambles, or scorching the five parts of their bodies, in hope of attaining the path of clear coolness and quiescence. They will never get anywhere. They are laughed at by the wise, who think them to be strange. In their present lives, they undergo suffering. In the future, they will have to undergo the pain of revolving in the wheel.

(一三)說人喜瞋喻

Parable 13. Speaking About a Person's Tendency to Get Angry

過去有人，共多人眾，坐於屋中。歎一外人，德行極好，唯有二過：一者喜瞋，二者作事倉卒。爾時此人，過在門外，聞作是語，便生瞋恚。即入其屋，擒彼道已愚惡之人，以手打撲。

傍人問言：「何故打也？」

其人答言：「我曾何時，喜瞋、倉卒？而此人者，道我順喜瞋恚，作事倉卒，是故打之。」

傍人語言：「汝今喜瞋、倉卒之相，即時現驗，云何諱之？」

人說過惡，而起怨責，深為眾人，怪其愚惑。譬如世間飲酒之夫，耽荒沈酒，作諸放

逸，見人呵責，返生尤疾，苦引證作，用自明白。若此愚人，諱聞已過，見他道說，返欲打撲之。

In the past, a group of people sat in a house discussing and praising the conduct of a certain person. However, this person had two faults: he liked to get angry, and he acted impulsively.

Right at that moment, the man being discussed happened to be passing by the house where the group of people inside were discussing his qualities. He knew immediately they were talking about him. In a rage, he rushed into the house, grabbed a man who was talking about him, and proceeded to rain down blows on him.

Another person asked this person, “For what reason are you beating him?”

The person replied, “When do I ever lose my temper and act impulsively? This man claims that I often get angry and act impulsively! That’s why I’m hitting him!”

The bystander pointed out, “Your behavior right now reveals your tendency to get angry and to act impulsively. How could you hide it away and act as you are?”

Those who become resentful when their faults are brought out reveal their own foolishness. This is just like an alcoholic who sinks into dissipation from his wild indulgences. When others reprimand him, he grows antagonistic, trying his best to justify himself. Such a person is like the stupid man who dislikes it when others bring up his faults, only reacting with violence.

(一四)殺商主祀天喻

Parable 14. Slaying Their Guide and Offering Him Up as a Sacrifice

昔有賈gǔ客，欲入大海。入大海之法要須導師，然後可去。即共求覓，得一導師。既得之已，相將發引，至曠野中。有一天祠cí，當須人祀sì，然後得過。

於是眾賈，共思量言：「我等伴黨，盡是親親，如何可殺？唯此導師，中用祀天。」

即殺導師，以用祭祀。祀天已竟，迷失道路，不知所趣，窮困死盡。一切世人，亦復如是：欲入法海，取其珍寶，當修善法行，以為導師。毀破善行，生死曠路永無出期；經歷三塗，受苦長遠，如彼商賈，將入大海，殺其導者，迷失津濟，終致困死。

Once upon a time, there was a group of merchants who wanted to go out to sea. To this end, they needed a guide, so they set out on a quest for one. After they found one, they started out on their journey. During their travels, they came upon a temple of the gods in the wilderness, where the sacrifice of a person's life was required in order for them to pass through. The group of merchants talked it over among themselves, "We are all relatives—how could we possibly kill any one of us? Only this guide of ours is fit to be the sacrifice to the gods."

So they killed the guide and offered him up as a sacrifice. After making the sacrifice, they lost their way. Not knowing their own whereabouts, the entire group endured great anguish. They eventually perished.

People of the world are like this group of merchants. If they wish to enter the ocean of Dharma to obtain the treasures within, they should cultivate the Dharma of goodness as their guide. If they destroy such wholesome practices, they will lose their guide and will never be able to find their way out of the 'wilderness' of birth and death. They will undergo prolonged and extensive suffering in the three lower paths. Such people are like the merchants, who wish to go out to sea. Once they killed their guide, they lost their way, and eventually became impoverished and died.

(一五)醫與王女藥令卒長大喻

Parable 15. The Physician Prescribes A Drug For The Princess

昔有國王，產生一女。喚醫語言：「為我與藥，立使長大。」

醫師答言：「我與良藥，能使即大。但今卒無，方須求索。比得藥頃，王要莫看。待與藥已，然後示王。」

於是即便，遠方取藥，經十二年，得藥來還。與女令服，將示於王。

王見歡喜，即自念言：實是良醫，與我女藥，能令卒長。

便勅左右，賜以珍寶。時諸人等，笑王無智，不曉籌量，生來年月。見其長大，
謂是藥力。

世人亦爾，詣善知識，而啟之言：「我欲求道，願見教授。使我立得善知識。」

師以方便，故教令坐禪、觀十二緣起。漸積眾德，獲阿羅漢位。

踊躍歡喜，而作是言：「快哉！大師。速能令我，證最妙法。」

Once upon a time, there was a King who had a newborn daughter. He called in a physician and said, "Can you prescribe a drug for the baby so she can grow up immediately?"

The physician said, "Yes, I can administer a fine drug which will make her grow up instantly, but I don't have the formula right now. I will have to go search for it. However, during my search, Your Majesty must not lay eyes on your daughter. After I give her the drug, I will bring her before Your Majesty."

Then the physician went to a faraway place to look for the drug. After twelve years had passed, he found the drug. He administered it to the princess and brought her before the King. The King took a look at his daughter and was overjoyed. He thought to himself, "What a fine physician! He gave my daughter a drug and caused her to grow up immediately!"

Then the King ordered his attendants to reward the physician with treasures and gems.

People laughed at the King for his lack of wisdom. It never occurred to him to add up the number of months and years that had passed since his daughter's date of birth. On seeing her grown up, he attributed her maturity to the power of the drug.

People of the world are like this King. They come to a Good Knowing Advisor and say, "I wish to seek the Way. I wish to meet someone who can teach me to gain transcendent wisdom in meditation."

The teacher uses skill-in-means to instruct his followers to sit in meditation and contemplate the twelve causes and conditions, and to accumulate myriad virtues, until they eventually realize the fruit of Arhatship. At that point, the people are doubly pleased. They exclaim, "How fast this has been! This great teacher has quickly led us to the certification of the most wonderful Dharma!"

(一六)灌甘蔗喻

Parable 16. Watering with Sugar

昔有二人共種甘蔗，而作誓言：「種好者賞。其不好者，當重罰之。」

時二人中，一者念言：「甘蔗極甜，若壓取汁，還灌甘蔗樹，甘美必甚，得勝於彼。」

即壓甘蔗，取汁用溉，冀jì望滋味。返敗種子，所有甘蔗，一切都失。

世人亦爾：欲求善福，恃己豪貴，專形挾（龍藏）勢，迫脅下民，陵奪財物，以（龍藏）用作福，本期善果，不知將來反獲其患殃。如壓甘蔗，彼此都失。

Once upon a time, there were two people who cooperated in planting sugarcane crops. They made a pact with each other: "The one who comes up with the better crop will be rewarded, while the one who doesn't do as good a job will be severely punished."

At that time, one of the two thought to himself, “Sugar cane is extremely sweet. If I crush the sugar cane, obtain its juice, and irrigate the plants with sugarcane juice, then the sweetness of this crop will certainly excel that of my partner.”

Thereupon, he crushed his sugar cane and used their juice to irrigate his own plants, hoping that they would become even more succulent and sweet-tasting. But, instead he damaged the seeds and lost his entire crop.

People of the world are like this farmer. Wishing to pursue wholesome blessings, they rely on their own wealth and influence to oppress the people and usurp and confiscate others’ wealth and possessions. They conduct themselves in this way in their pursuit of blessings, hoping for riches and wholesome rewards. They fail to realize that they will suffer terrible retribution. They are like the man who squeezed sugar cane juice on his sugar cane plants and ended up losing both the juice and the plants.

(一七)債半錢喻

Parable 17. The Half-Cent Debt

往有商人，貸他半錢，久不得償。即便往債，前有大河。雇他兩錢，然後得渡。到彼往債，竟不得見。來還渡河，復雇兩錢。為半錢債，而失四錢。兼有道路，疲勞乏困。所債甚少，所失極多。果被眾人之所怪笑。世人亦爾：要少名利，致毀大行。苟容己身，不顧禮義。現受惡名，後得苦報。

Long ago a certain merchant loaned out a half cent and didn’t get it back for a long time. Finally, he decided to visit his debtor to demand a repayment of the loan. On his way, he came upon a great river and had to pay two cents’ ferry fare to get across. When he reached his debtor’s house, he found that he wasn’t there. On his return home, this man had to cross the river again, and he paid another two cents for the ferry fare.

And so, for a “half-cent” debt, he ended up losing four cents,

not to speak of the exhaustion he felt from his journey. The debt was small; the loss was significant.

People of the world are also like this. For the sake of a little fame or gain, they think nothing of ruining their great conduct. They care only for the survival of their own persons and disregard what is righteous and proper. In this present life they earn a bad name; in the future they will reap a bitter retribution.

(一八)就樓磨刀喻

Parable 18. Sharpening the Knife Upstairs

昔有一人，貧窮困苦，為王作事。日月經久，身體羸瘦。王見憐愍，賜一死駝。貧人得已，即便剝皮；嫌刀鈍故，求石欲磨，乃於樓上得一磨石，磨刀令利，來下而剝。如是數數往來磨刀，後轉勞苦，憚不能數上，懸駝上樓，就石磨刀，深為眾人之所嗤笑。

猶如愚人，毀破禁戒；多取錢財，以用修福，望得生天，如懸駝上樓磨刀，用功甚多，所得甚少。

Once there was a poor man who worked for the king. After months had passed, his body became thin and emaciated. Out of pity for him, the king gave him a dead camel. The poor man immediately started to flay the camel. Finding his knife too blunt, he went about looking for a whetstone to sharpen it with. He found one upstairs. After sharpening his knife, he returned downstairs to skin the camel. This he did repeatedly, running up and down the stairs to sharpen his knife. The process became so tiresome that he couldn't go up and down the stairs any more. He ended up dragging the entire carcass of the camel up the stairs, so that he could sharpen his knife next to it. Everybody laughed at him.

This person's behavior is like that of deluded people who break the precepts: they expend plenty of money to cultivate blessings in hope of being reborn in the heavens. These people are like the man, who dragged the entire camel upstairs to

more conveniently sharpen his knife. The effort was tedious, but the results were minimal.

(一九)乘船失釭喻

Parable 19. Taking a Boat and Losing a Silver Bowl

昔有人乘船渡海，失一銀釭墮於水中，即便思念：「我今畫水作記，捨之而去，後當取之。」

行經二月，到師子諸國，見一河水，便入其中，覓本失釭。

諸人問言：「欲何所作？」

答言：「我先失釭，今欲覓取。」

問言：「於何處失？」

答言：「初入海失。」

又復問言：「失經幾時？」

言：「失來二月。」

問言：「失來二月，云何此覓？」

答言：「我失釭時，畫水作記。本所畫水，與此無異，是故覓之。」

又復問言：「水雖不別，汝昔失時，乃在於彼；今在此覓，何由可得？」

爾時眾人，無不大笑。亦如外道不修正行，相似善中，橫計苦困，以求解脫。猶如愚人失釭於彼，而於此覓。

Once upon a time, a man took a boat across the ocean. During the trip, his silver bowl fell into the water. The man thought, "I shall now make a mark on the water and leave it as it is. Later on I will come back and retrieve the bowl."

After traveling for two months, he arrived in Ceylon (Sri Lanka). He then continued on to other countries. Whenever he saw a river, he dove into it and started to look for his missing bowl. People asked him, "What are you doing?"

He replied, "I lost my bowl some time ago. Now I am looking for it."

They asked him, "Where did you lose it?"

He answered, "I lost it when I first set out to sea."

They asked him further, "How long ago did you lose it?"

He said, "About two months ago."

They said, "If you lost it two months ago, why are you looking for the bowl here?"

He said, "At the moment when I lost my bowl, I made a mark on the water. The water which I marked is no different from the water here."

These people continued questioning him saying, "Although the water here is no different from the water which you marked; nonetheless, you lost your bowl somewhere else. How could you expect to find it here?"

Then the crowd all broke out in laughter.

This man is like those non-buddhists who do not cultivate proper practices. They undergo extreme toil and deprivation due to their mistaken postulation that their 'good practices' will bring them liberation. They are just like the foolish man who lost his silver bowl somewhere and tried to retrieve it at another place.

(二〇)人說王縱暴喻

Parable 20. The King Was Said to Have Been Recklessly Cruel

昔有一人說王過罪，而作是言：「王甚暴虐，治政無理。」

王聞是語，即大瞋恚，竟不究悉誰作此語；信傍佞人，捉一賢臣，仰使剝脊，取百兩肉。有人證明，此無是語。王心便悔，索千兩肉，用為補脊。夜中呻喚，甚大苦惱。

王聞其聲，問言：「何以苦惱，取汝百兩。十倍與汝。意不足耶？何故苦惱？」

傍人答言：「大王，如截子頭，雖得千頭，不免子死。雖十倍得肉，不免苦痛。」

愚人亦爾，不畏後世，貪渴現樂，苦切眾生，調發百姓，多得財物，望得滅罪，而得福報。譬如彼王，割人之脊；取人之肉，以餘肉補，望使不痛，無有是處。

In the past, when a certain person was talking about the king's faults, he remarked, "The king is despotic and unreasonable!"

When those words got back to the king's ears, he was beside himself with rage. Without finding out exactly who had said it, he believed in the words of a deceitful attendant and put a worthy minister under arrest. He issued an order to have the minister's back flayed and a hundred ounces of his flesh hacked from his body.

Shortly thereafter, someone testified to the minister's innocence. Then the king, feeling remorseful, sent the minister a thousand ounces of flesh to make up for what was cut off from his body. But the minister was wracked with pain and cried out in the night.

The king heard his moans and asked him, "What's wrong with you? I took a hundred ounces of your flesh, but gave you back ten times the amount. Aren't you satisfied? Why are you still groaning?"

A bystander observed, “Your Majesty, if you were to cut off the head of your own son, even if you were to make up for the loss with a thousand heads, still, your son could not escape the way of death. Although this minister has been given back ten times the flesh he has lost, still, he cannot be spared from pain.”

A stupid person is the same way. Having no fear of retributions in the future lives, he greedily craves pleasures of the present. He torments the people around him and extorts much wealth from the citizens, hoping in this way to eradicate his own offenses and reap blessings and rewards.

This is like the king who flayed the minister’s back, cut off his flesh, and then tried to make it up to him by giving him back some flesh. It is impossible to allay the pain in this way.

(二一)婦女欲更求子喻

Parable 21. The Woman Who Wished For A Second Child

往昔世時，有婦女人，始有一子，更欲求子，問餘婦女：「誰有能使我重有子？」

有一老母語yù此婦言：「我能使爾求子可得，當須祀天。」

問老母言：「祀須何物？」

老母語言：「殺汝之子，取血祀天，必得多子。」

時此婦女，便隨彼語，欲殺其子。傍有智人，嗤笑罵詈lì：「愚癡無智，乃至如此。未生子者，竟可得不，而殺現子。」

愚人亦爾：為未生樂，自投火坑；種種害身，為得生天

In the past, there was a woman who had a son. She wanted another child, and asked other women, “Who could bring me

another child?”

An old woman told her, “I can help you get another child; but you must make a sacrifice to heaven.”

The woman asked the old woman, “What kind of sacrifice should I offer?”

The old woman told her, “Kill your son and make a sacrifice of his blood to heaven. Then you will certainly be blessed with many more children.”

The woman followed the old woman’s advice and was about to kill her own son when an intelligent bystander laughed and chastised her, saying, “How could you be so stupid and ignorant? You’re not sure whether you will get another child; yet you intend to kill the one you already have.”

Stupid people act in the same way. Desiring the bliss of a future, they leap into a fiery pit, exposing themselves to all sorts of harm, thinking that this is the way to attain rebirth in the heavens.

(二二)入海取沈水喻

Parable 22. Getting Sink-In-Water Incense From The Sea

昔有長者子，入海取沈水，積有年載，方得一車，持來歸家。詣市賣之，以其貴故，卒無買者。經歷多日，不能得售。心生疲厭，以為苦惱。

見人賣炭，時得速售，便生念言：「不如燒之作炭，可得速售。」

即燒為炭，詣市賣之，不得半車炭之價直。

世間愚人，亦復如是：無量方便，勤行精進，仰求佛果；以其難得，便生退心，不如發心，求聲聞果，速斷生死，作阿羅漢。

Once upon a time, an elder’s son went to search for sink-in-water incense from under the sea. After searching for many

years, he finally managed to bring home a cartload of it. When he went to market to sell his wares, he could not find any buyer because of the high price that he asked for the incense. After several days he grew tired and was afflicted. He saw that the charcoal merchants were able to sell their wares very quickly and thought to himself, "Why don't I burn the incense into charcoal and then I'll be able to dispose of it quickly!"

Thereupon he burned the incense until it became charcoal and went to sell his wares at the market. But the price he got for the burned incense did not even come up to that of half a cartload of charcoal!

So are the stupid people of the world. With countless expedients they diligently cultivate, aspiring towards Buddhahood. But because attaining Buddhahood is so difficult, they become discouraged. They think, "I might as well seek the fruition of śrāvakas, quickly cast off birth and death, and become an Arhat."

(二三)賊偷錦繡用裹氈褐喻

Parable 23. The Thief Who Stole Embroidered Satin To Wrap His Rags In

昔有賊人，入富家舍；偷得錦繡，即持用裹故弊氈lú褐hè種種財物，為智人所笑。

世間愚人，亦復如是：既有信心，入佛法中；修行善法，及諸功德，以貪利故，
破於清淨戒，及諸功德，為世所笑亦復如是。

Once upon a time, a thief entered the house of a rich family and stole a piece of embroidered satin. Then, he used it to wrap up his old rags and sundry effects. He was scoffed at by the wise.

Stupid people of the world are like this, too. Although they bring forth faith in Buddhism and cultivate wholesome dharmas and meritorious acts; nonetheless, due to their greed for

benefits, they break the pure precepts and lose their merit. Thus they are laughed at by those of the world.

(二四)種熬胡麻子喻

Parable 24. Planting Cooked Sesame Seeds

昔有愚人，生食胡麻子，以為不美；熬而食之，為美，便生念言：不如熬而種之，後得美者。便熬而種，永無生理。世人亦爾：以菩薩曠劫修行，因難行苦行，以為不樂，便作念言：不如作阿羅漢，速斷生死，其功甚易。後欲求佛果，終不可得，如彼焦種，無復生理。世間愚人亦復如是。

Once upon a time, there was a fool who ate raw sesame and thought that it did not taste good; cooked sesame tasted good. He then came up with the idea: “Why don’t I plant cooked sesame seeds, then reap a tasty harvest?” Thereupon, he cooked the sesame and planted them in the ground. Of course, the sesame never sprouted.

People of the world act in the same way. Because they feel that Bodhisattvas must suffer a lot from their arduous ascetic discipline throughout many aeons, they arrive at this notion: “I should become an Arhat and swiftly put an end to birth and death. To practice this path is quite easy.” But, afterwards, when they wish to pursue the fruition of Buddhahood, they never attain it, just as cooked sesame seeds could never grow. Stupid people commonly act this way.

(二五)水火喻

Parable 25. Water and Fire

昔有一人，事須火用及以冷水。即便宿火，以澡灌盛水置於火上。後欲取火，而火都滅。欲取冷水，而水復熱。火及冷水，二事俱失。世間之人，亦復如是：入佛法中，

出家求道；既得出家，還復念其妻子、眷屬、世間之事、五欲之樂。由是之故，失其功德之火、持戒之水。念欲之人，亦復如是。

Once upon a time, there was a man who needed fire and cold water to carry out his household chores. He built a fire in his room, filled a kettle with water, and put it on top of the fire. Afterwards, the fire burned out, and the water became hot. He ended up getting neither the fire nor the cold water.

Many people make a similar mistake. They enter the Buddhadharmā, leaving the home-life and seeking the Way; yet, they still pine for their wives, children, relatives, worldly matters, and the pleasures of the five desires. From this, they lost their 'fire' of merit and virtue and their 'water' of upholding the precepts. Those who cannot let go of their desires are also like this.

(二六)人效王眼瞤喻

Parable 26. Imitating the King's Blinking Habit

昔有一人，欲得王意，問餘人言：「云何得之？」

有人語言：「若欲得王意者，王之形相，汝當効之。」

此人即便後至王所，見王眼瞤，便効王瞤。

王問之言：「汝為病耶，為著風耶，何以眼瞤？」

其人答王：「我不病眼，亦不著風，欲得王意，見王眼瞤，故効王也。」

王聞是語，即大瞋恚，即便使人，種種加害，擯令出國。世人亦爾：於佛法王，欲得親近，求其善法，以自增長。既得親近，不解如來法王，為眾生故，種種方便，現其闕短；或聞其法，見有字句不正，便生譏毀，効其不是，由是之故，於佛法中，永失其善，墮於三惡，如彼効王，亦復如是。

Once upon a time, there was a man who wanted to please the king. He asked someone how he could go about it. That person told him, "If you want to please the king, you should imitate his moves."

The man immediately went to where the king was, and seeing that the king had a habit of blinking his eye, started to imitate his blinking habit.

The king asked him, "Do you have an eye problem? Or is it on account of the wind that you are blinking?"

The man replied, "No. It's not that I have an eye problem, nor is it on account of the wind. Wishing to please your Majesty, I've taken to imitating your Majesty's blinking habit."

When the king heard this, he was outraged. The king inflicted upon this man various tortures and then had him banished from the country.

People in general have the same problem. They wish to draw near to the Buddha, the Dharma King, so as to pursue the wholesome Dharma and grow. Upon being able to draw near him, they fail to understand that the Thus Come One, the Dharma King, exhibits various shortcomings as a skill-in-means to take beings across.

Perhaps they hear the Buddha using certain incorrect phrasings in his teachings at which point they start to ridicule and slander him, imitating his mistakes. Because of this, they perpetually lose the wholesome benefits of Buddhadharmas and fall into the three paths of misery. This is just like the man who imitated the king's blinking habit.

(二七)治鞭瘡喻

Parable 27. Dressing Whip Wounds

昔有一人，為王所鞭。既被鞭已，以馬屎拊之，欲令速差。

有愚人見之心生歡喜，便作是言：「我決得是治瘡方法。」

即便歸家，語其兒言：「汝鞭我背，我得好法，今欲試之。」

兒為鞭背，以馬屎拊之，以為善巧。世人亦爾：聞有人言，修不淨觀，即得除去五陰

身瘡，便作是言：「我欲觀於女色，及以五欲。」

未見不淨，返為女色之所惑亂；流轉生死，墮於地獄。世間愚人，亦復如是。

Once upon a time, there was a man who was whipped by the king. After the whipping, he applied some horse dung to his wounds to effect a speedy recovery. A stupid person who happened to pass by saw this and became very pleased. He said to himself, "Now I have obtained the means to cure whip wounds! "

He hurried back home and told his son, "Whip my back ! I have discovered a wonderful remedy and I want to try it out. "

The son whipped his father's back. The man put horse excrement over the wounds, thinking this to be the most clever method.

Worldly people act in very much the same way. When they hear that people who cultivate the contemplation of impurity are able to heal the wounds caused by the craving for the body of the five skandhas, they say to themselves, "I should contemplate female beauty and the five desires."

However, failing to perceive the impurity of these things, they instead become confounded and misled by beauty and as a result flow and turn in birth and death. At death they fall into the hells. This is true of stupid people in general.

(二八)為婦貿鼻喻

Parable 28. Changing His Wife's Nose

昔有一人，其婦端正，唯其鼻醜。其人出外，見他婦女，面貌端正，其鼻甚好，
便作念言：我今寧可截取其鼻，著我婦面上，不亦好乎。即截他婦鼻，持來歸家，
急喚其婦：「汝速出來，與汝好鼻。」

其婦出來，即割其鼻；尋以他鼻，著婦面上。既不相著，復失其鼻；唐使其婦，受大苦痛。

世間愚人，亦復如是：聞他宿舊沙門、婆羅門，有大名德，而為世人之所恭敬，得大利養，便作是念言：我今與彼，便為不異。

虛白假稱，妄言有德。既失其利，復傷其行。如截他鼻，徒自傷損。世間愚人，亦復如是。

Once upon a time, There was a man whose wife had well-formed features except for her unsightly nose. One day the man went out and saw another attractive woman who had a fine nose.

He thought, "Why don't I peel the nose off this woman and put it on my wife's face? Then she'll have an excellent nose. Wouldn't that be great?"

Thereupon he cut off the woman's nose, took it home, and called to his wife, "Come quickly! I have a fine nose for you!"

When his wife came, he immediately cut off her nose and tried to put the other woman's nose in its place. Of course it didn't fit, and the end result was his wife lost her own nose. Thus the man subjected his wife to a lot of agony unnecessarily.

Stupid people of the world act the same way.

When they hear that senior or elderly śramanas and brāmans enjoy a fine reputation and are venerated by people who lavish bounteous offerings upon them, they have this thought, "I am

not different from them." And so they venture to create a false reputation for themselves, deceitfully boasting of their own virtue. Not only do they lose all benefit, but they also damage their own practices. This is like the man who cut off another's nose, only to bring injury to his own wife. Stupid people of the world are known to act in this way.

_____ THE END _____

Related Quote:

"It is the person that makes the clothes, not the clothes that makes the person."

(二九)貧人燒麤褐衣喻

Parable 29. The Poor Man Burns His Coarse Woolen Robe

昔有一人，貧窮困乏，與他客作，得麤褐衣，而被pī著之。有人見之，而語之言：

「汝種姓端正貴人之子，云何著此麤弊衣褐？我今教汝，當使汝得上妙衣服。當隨我語，終不欺汝。」

貧人歡喜，敬從其言。其人即便在前然火，語貧人言：「今可脫此麤褐衣，著於火中。於此燒處，當使汝得上妙欽服。」

貧人即便，脫著火中。既燒之後，於此火處，求覓欽服，都無所得。世間之人，亦復如是：從過去身，修諸善法，得此人身；應當保護，進德修業。

乃為外道、邪惡、妖女之所欺誑：「汝今當信我語，修諸苦行。投巖赴火，捨是身已，當生梵天，長受快樂。」

便用其語，即捨身命；身死之後，墮於地獄，備受諸苦。既失人身，空無所獲，
如彼貧人，亦復如是。

Once upon a time, a poor man made a coarse woolen robe for his customer and then tried it on himself. Someone saw him and said to him, "You are the son of a noble family—why do you put

on this coarse woolen robe? I will now teach you a way to get fine clothes. Follow my advice. I will never cheat you."

The poor fellow was pleased and respectfully followed the advice. The other man immediately lit a fire and told the poor man, "Take off your coarse woolen robe and throw it into the fire. From the flames, you will obtain some fine clothes."

The poor man took off his robe and threw it into the fire.

After it had been consumed by the flames, he looked for fine clothes in the fire, but he couldn't find any.

People of the world often act very much like the poor man. They have gained human bodies from having cultivated good dharmas in the past and should protect themselves and make progress in refining their virtue and karmic deeds.

Instead, they are deceived by non-buddhists, deviant or evil persons, or seductive women who say to them, "You should believe in us and cultivate our ascetic practices. After you throw yourself from a cliff or into a fire, relinquishing your present body, you will be reborn in the Brāhma Heaven where you will enjoy eternal bliss."

The people believe what they hear and give up their lives. After they die, they fall into the hells and undergo great torment. Not only do they lose their human bodies, they gain absolutely nothing. They are just like the poor man in this story.

(三〇)牧羊人喻

Parable 30. The Shepherd

昔有一人，巧於牧羊，其羊滋多，乃有千萬，極大慳貪，不肯外用。時有一人，善於巧詐，便作方便，往共親友，而語之言：「我今共汝，極成親愛，便為一體，更無有異。我知彼家，有一好女。當為汝求，可用為婦。」

牧羊之人，聞之歡喜，便大與羊，及諸財物。其人復言：「汝婦今日，已生一

子。」

牧羊之人，未見於婦，聞其已生，心大歡喜，重與彼物。其人後復而語之言：「汝兒生已，今已死矣。」

牧羊之人，聞此人語，便大啼泣，噓歔不已。世間之人，亦復如是：既修多聞，
為其名利，祕惜其法，不肯為人教化演說；為此漏身之所誑惑，妄期世樂。
如己妻息，為其所欺；喪失善法。後失身命，并及財物，便大悲泣，生其憂苦，
如彼牧羊之人，亦復如是。

Once upon a time, there was a man who was a skilled shepherd. His flock multiplied until he had hundreds and thousands of sheep. However, he was extremely stingy and would never spend his money. A clever swindler happened to find a way to befriend the shepherd and said to him, "Now that we have become such close friends, there is no barrier between us. I know of a fine girl in a certain family, and I shall solicit her as a wife for you."

When the shepherd heard this, he was very pleased and gave the swindler many sheep and other items of wealth.

Then the swindler said to him, "Your wife gave birth to a son today!"

The shepherd was beside himself with joy at this news, despite the fact that he hadn't even met his wife, and gave the swindler more gifts. Shortly thereafter, the swindler again spoke to the shepherd and said, "Your newborn son has just died."

When the shepherd heard this, he started to sigh and shed bitter tears.

People of the world are like this, too. They amass much learning, but because they yearn for fame and wealth, they hoard their secrets and refuse to teach others.

They are deceived by the physical body, which is subject to

outflows, and vainly pursue mundane pleasures, just as the shepherd was deceived by the false notion that he had a wife. These people forget their wholesome practices and then also lose their lives and their wealth. They weep bitter tears and experience tremendous turmoil and grief over these illusory things, just like the shepherd in this story.

(三一)雇借瓦師喻

Parable 31. Mason Wanted

昔有婆羅門師，欲作大會，語弟子言：「我須瓦器，以供會用。汝可為我雇借瓦師，詣市覓之。」

時彼弟子，往瓦師家。時有一人，驢負瓦器，至市欲賣。須臾之間，驢盡破之；還來家中，啼哭懊惱。弟子見已，而問之言：「何以悲歎、懊惱如是？」

其人答言：「我為方便，勤苦積年，始得成器，詣市欲賣。此弊惡驢，須臾之頃，盡破我器；是故懊惱。」

爾時弟子，見聞是已，歡喜而言：「此驢乃是佳物，久時所作，須臾能破。我今當買此驢。」

瓦師歡喜，即便賣與，乘來歸家。師問之言：「汝何以不得瓦師將來，用是驢為？」

弟子答言：「此驢勝於瓦師。瓦師久時所作瓦器，少時能破。」

時師語言：「汝大愚癡，無有智慧。此驢今者，適可能破。假使百年，不能成一。」

世間之人，亦復如是：雖千百年，受人供養，都無報償。常為損害，終不為益。背恩之人，亦復如是。

Once upon a time, a brāman master intended to give a big party. He told his disciple, "I need earthenware for the party. Go to the market and fetch me a mason."

On his way to the mason's home, the disciple came across a man

whose donkey was loaded with earthenware for sale in the market. Yet all the pottery was broken by the animal in the twinkling of an eye. On his return home, the man was crying and getting quite distraught. Upon seeing this, the disciple asked: "Why are you so sad and disappointed?"

The man replied, "I have been making earthenware with all my expedient means after toiling and moiling for many years. I was on my way to the market intending to sell them. But this dumb animal has broken all I had in no time. That's why I'm so distraught."

The disciple was glad to see and hear all this and said, "It's a good donkey. I would like to buy it."

The mason was delighted to sell it. When the disciple rode it back, the master asked, "Why didn't you come back with a mason? What's the idea of bringing a donkey here?"

The disciple replied, "This donkey is better than a mason: it can break things in a split second that a mason has made over a long time." The master said, "You are stupid and ignorant indeed. Although the donkey can break things in a second, it can't even make one pottery in a hundred years."

So are the people at large. Those who sometimes receive offerings from their benefactors for a hundred years, give nothing in return. On the contrary, they always do more harm than good. This is held to be true with someone who shows ingratitude.

(三二)估客偷金喻

Parable 32. The Trader Who Stole Gold

昔有二估客，共行商賈。一賣真金，其第二者賣兜羅綿。有他買真金者，燒而試之。第二估客，即便偷他被燒之金，用兜羅綿裹。時金熱故，燒綿都盡。情事既露，二事俱失。如彼外道，偷取佛法，著己法中，妄稱己有；非是佛法。由是之故，燒滅外典，不行於世，如彼偷金，事情都現，亦復如是。

Once upon a time, there were two traders who were in business together. One sold real gold, while the other sold tula cotton. A potential customer of the gold trader came and wanted to put the gold in a fire to test its authenticity.

The second trader then stole the newly smelted gold and wrapped it up in some of his tula cotton. But the intense heat of the smelted gold burned through the tula cotton and completely consumed it, thus exposing the theft. As a result, the trader lost both the gold and the tula cotton.

This is like those non-buddhists who steal the Buddhadharma and incorporate it into their own teachings. They make the false claim that it is their own, and that isn't the Buddhadharma. For this reason, when such external literature is put to the test, it cannot hold up and ceases to be circulated in the world, just as the thief was caught for stealing the gold.

(三三)斫樹取果喻

Parable 33. Killing the Tree to Obtain the Fruit

昔有國王，有一好樹，高廣極大，當生勝果，香而甜美。時有一人，來至王所。王語之言：「此之樹上，將生美果，汝能食不？」

即答王言：「此樹高廣，雖欲食之，何由能得？」

即便斷樹，望得其果，既無所獲，徒自勞苦；後還欲豎，樹已枯死，都無生理。世間之人，亦復如是：如來法王，有持戒樹，能生勝果，心生願樂，欲得果食，應當持戒，修諸功德。不解方便，返毀其禁，如彼伐樹，復欲還活，都不可得。破戒之人，亦復如是。

Once upon a time, there was a king who had a tall, luxuriant, and exceptionally fine tree that bore an extraordinary sweet fruit. A man went to visit the king, and the king said to him, "This tree will soon bear some very sweet fruit. Would you

like to taste it?”

The man replied, “This tree is so tall. Although I wish to eat its fruit, how could I possibly reach the fruit to taste it?”

The king immediately had the tree cut down with the hope of getting its fruit. But he obtained nothing and only toiled in vain. Although he wished to revive it, there was no way he could bring a withered tree back to life again.

People of the world act in the same way. The Thus Come One, the Dharma King, has a tree of upholding the precepts, which is able to bring forth a supreme fruit. If people aspire to taste the fruit, they should uphold the precepts and cultivate many kinds of meritorious acts.

However, failing to understand the use of expedients, they violate the prohibitions instead. Just as the king who hacked down the tree could never revive it, so it is with people who break the precepts.

(三四)送美水喻

Parable 34. Sending Pure Spring Water

昔有一聚落，去王城五由旬，村中有好美水。王勅村人：常使日日，送其美水。村人疲苦，悉欲移避，遠此村去。時彼村主語諸人言：「汝等莫去，我當為汝白王，改五由旬作三由旬；使汝得近，往來不疲。」

即往白王。王為改之，作三由旬。眾人聞已，便大歡喜。有人語言：「此故是本五由旬，更無有異。」

雖聞此言，信王語故，終不肯捨。世間之人，亦復如是：修行正法，度於五道，向涅槃城。心生厭倦，便欲捨離；頓駕生死，不能復進。如來法王，有大方便。於一乘法，分別說三。小乘之人，聞之歡喜，以為易行。修善進德，求度生死。後聞人說，無有三乘，故是一道。以信佛語，終不肯捨。如彼村人，亦復如是。

Once upon a time, there was a village five yojanas away from the capital city that produced pure spring water. The king ordered the villagers to send him some of this water every day. The villagers, feeling exhausted by this ordeal, wished to move to another village. But the chief of the village said to them, “Don’t go away. I will go and ask the king to change the distance from five yojanas to three, so you won’t have to exhaust yourselves by walking such a long distance.”

He went and submitted his case to the king, and the king declared that the distance was changed to three yojanas. When the people heard this, they were delighted. Someone said, “You are still walking the five yojanas you have always walked. There hasn’t really been any change in the mileage.”

Although the villagers heard this, they had faith in the king, and they never gave up.

Common people are like this, too. They cultivate the Proper Dharma to get across the five paths of rebirth and to head for Nirvana City. As time goes on they grow weary and wish to give up their pursuit. No longer wishing to go forward, they revert back to birth and death.

The Thus Come One, the Dharma King, establishes a great skill-in-means, and within the One Vehicle, he speaks of three. Those of the Small Vehicle are delighted when they hear this. Thinking the path is easy to walk, they cultivate good and virtuous acts and aspire to cross beyond birth and death. Later, they hear others tell them that there were no Three Vehicles to begin with, that originally there was only a single path. But because they cling to what the Buddha first proclaimed, they are just like the villagers in this story.

(三五)寶篋鏡喻

Parable 35. The Mirror in the Treasure Chest

昔有一人，貧窮困乏，多負人債，無以可償。即便逃避，至空曠處。值篋滿中

珍寶。

有一明鏡，著珍寶上，以蓋覆之。貧人見已，心大歡喜。即便發之。見鏡中人，
便生驚怖。叉手語言：「我謂空篋，都無所有。不知有君，在此篋中，莫見瞋也。」

凡夫之人，亦復如是：為無量煩惱之所窮困，而為生死魔王、債主之所纏著。
欲避生

死，入佛法中，修行善法，作諸功德。如值寶篋，為身見鏡之所惑亂，妄見有我；即便封著，謂是真實。於是墮落，失諸功德、禪定道品、無漏諸善、三乘道果，一切都失，如彼愚人，棄於寶篋。著我見者，亦復如是。

Once upon a time, there was a poor and destitute man who always had debts and had no means to avoid his creditors; he fled to the open wilderness. There he discovered a treasure chest filled to the brim with rare jewels. On top of all the jewels was a bright mirror.

When the poor man saw all this, he was beside himself with joy and started to look through it. Then he saw an image reflected in the mirror and became frightened.

Putting his palms together, he said, "I thought this was just an abandoned chest. I didn't know that you were here. Please do not be offended! "

Ordinary people behave in the same way. They are driven to destitution by innumerable afflictions and hounded by the demon king, creditor of birth and death. Wishing to flee from birth and death, they enter the Buddhadharma, and cultivate wholesome dharma.

However, because they are deluded by their own image as reflected in the mirror of the view of a body, they falsely perceive there to be a 'self.' Thereupon, thinking the 'self' to be true and real, they close the treasure chest.

Consequently they fall and lose all their merit and virtue, their dhyana samādhi, other Factors of Enlightenment, as well as their non-outflow dharma of goodness, their fruition of the Way of the Three Vehicles – all of these are lost. They

are just like the foolish man who relinquished the treasure chest. Those who cling to the view of self are also like this.

(三六)破五通仙眼喻

Parable 36. Blinding the Immortal Who Had Gained the Five Penetrations

昔有一人，入山學道，得五通仙。天眼徹視，能見地中一切伏藏，種種珍寶。國王

聞之，心大歡喜，便語臣言：「云何得使此人，常在我國，不餘處去，使我藏中，得多珍寶？」

有一愚臣，輒zhé便往至。挑仙人雙眼，持來白王：「臣以挑眼，更不得去，常住是國。」

王語臣言：「所以貪得仙人住者，能見地中一切伏藏。汝今毀眼，何所復任？」

世間之人，亦復如是：見他頭陀苦行，山林、曠野、塚間、樹下，修四意止，及不淨

觀，便強將來，於其家中，種種供養。毀他善法，使道果不成，喪其道眼，已失其利，空無所獲，如彼愚臣，唐毀他目也。

Once upon a time, there was a man who went to the mountains to study the Way and became an immortal replete with the five spiritual penetrations. With his heavenly eye, he could clearly discern all the treasures hidden underground. When the king heard about him, he was elated.

He said to his ministers, "In what way can we make this person remain in our country forever and not move to another place? Then our treasury will always be filled with rare jewels."

A foolish minister went on his own to the immortal, plucked out his eyes, brought them back and presented them to the king, saying, "I have plucked out the immortal's eyes so that he won't be able to leave but will always remain in our

country.”

The king told the minister, “The reason I wanted the immortal to stay here was so that he could see all the treasures hidden in the earth. But now that you have plucked out his eyes, what use could they be?”

Worldly people behave in the same way. They see someone practicing dhūtanga (bitter) practices in the mountain groves, the wilderness, the graveyards, or underneath trees, cultivating the Four Bases of Mindfulness and the contemplation of impurity. These people then force the cultivator to go to their homes where they ply him with many kinds of offerings.

Thus, they ruin his wholesome dharma so that he is no longer able to achieve the fruition of the Way. By plucking out the cultivator's eyes of the Way, all benefits are lost, and they end up with absolutely nothing. They are just like that foolish minister who for no reason destroyed the immortal's eyes.

(三七)殺群牛喻

Parable 37. Killing a Herd of Cattle

昔有一人，有二百五十頭牛。常驅逐水草，隨時餒食。時有一虎，噉食一牛。爾時牛

主，即作念言：「已失一牛，俱不全足，用是牛為？」

即便驅至深坑高岸，排著坑底，盡皆殺之。凡夫愚人，亦復如是：受持如來具足之戒。若犯一戒，不生慚愧，清淨懺悔，便作念言：「我已破一戒。既不具足，何用持為？」

一切都破，無一在者，如彼愚人，盡殺群牛，無一在者。

Once upon a time, there was a man who owned two hundred and fifty head of cattle. He often took them out to the pasture to

graze. One day a tiger ate one of the cows. The cattle owner then thought, "Now that I've lost one cow, the herd is no longer complete. What's the point of keeping it at all?"

Thereupon he drove the cattle up to a high cliff and killed them all by pushing them down into the deep gorge below.

Foolish people in the world are like this too. Having taken the Thus Come One's complete precepts, they may happen to violate one precept. They do not give rise to shame and remorse, nor try to repent and reform to regain purity. Instead they say to themselves, "Since I have broken one of the precepts, they are no longer complete. What's the use of holding any of the others?"

Then they go on to violate all of the precepts with none remaining. They are like the foolish man who killed all of his cattle so that not a single one remained.

(三八)飲木甬水喻

Parable 38. Drinking Water from the Wooden Bucket

昔有一人，行來渴乏，見木甬中，有清淨流水，就而飲之。飲水已足，即便舉手，語木甬言：「我已飲竟，水莫復來。」

雖作是語，水流如故，便瞋恚言：「我已飲竟，語汝莫來，何以故來?！」

有人見之言：「汝大愚癡，無有智慧。汝何以不去，語言莫來？」

即為挽却，牽餘處去。世間之人，亦復如是：為生死渴愛，飲五欲鹹水，既為五欲之所疲厭，如彼飲足，便作是言：「汝色聲香味，莫復更來，使我見也。」

然此五欲，相續不斷。既見之已，便復瞋恚：「語汝速滅，莫復更生，何以故來，使我見之？」

時有智人，而語之言：「汝欲得離者，當攝汝六情，閉其心意。妄想不生，便

得解脫。何必不見，欲使不生？」

如彼飲水愚人，等無有異。

Once upon a time, there was a man who was thirsty and tired from traveling. He saw a clear stream of water in a wooden trough and drank some fresh water from it.

Having drunk to his fill, he raised his hands in front of the wooden bucket and said to the water, “I’ve had enough to drink. Stop flowing!”

Despite his words, the water kept on flowing. Then the man got angry, yelling, “I’ve had enough to drink and I told you to stop. Why don’t you listen?” An onlooker said to him, “You are very foolish and ignorant. Why don’t you just leave?”

Then he drew him away.

People of the world are this way, too. Someone driven by the thirsty craving of birth and death drinks the salty water of the five desires. After getting tired of the five desires, he says to them, “Get out of my sight—form, sounds, smells, and tastes!” and yet the five desires continue without ceasing.

Then the person gets angry and yells, “Quickly get out of my sight! Why do you keep arising so that I have to look at you?”

A wise man tells him, “If you wish to separate from the five desires, gather in your six sense faculties preventing them from running wild, and discipline your thoughts. When you no longer have false thoughts that keep arising, you attain liberation. Why do you need to tell them to be out of your sight so they won’t arise again?”

This is just like the story of the foolish man who drank the water.

(三九)見他人塗舍喻

Parable 39. Plastering the Walls

昔有一人，往至他舍。見他屋舍，牆壁塗治，其地平正，清淨甚好，便問之言：「用何和塗，得如是好？」

主人答言：「用稻穀粃，水浸令熟，和泥塗壁，故得如是。」

愚人即便而作念言：若純以稻粃不如合稻，而用作之。壁可白淨，泥始平好。使用稻穀和泥，用塗其壁，望得平正。返更高下，壁都劈裂。虛棄稻穀，都無利益。不如惠施，可得功德。

凡夫之人，亦復如是：聞聖人說法，修行諸善，捨此身已，可得生天，及以解脫。便自殺身，望得生天，及以解脫。徒自虛喪，空無所獲，如彼愚人。

Once upon a time, there was a man who visited another man whose house had just had its walls plastered so they were made even and looked nice and neat. The man asked his host, "With what did you plaster the walls so that they look so nice?"

The host replied, "I used a mixture of rice bran, water, and clay to achieve such a fine result."

The foolish man thought to himself, "It would be better if he had used rice grain instead of rice bran. The walls would be even more smooth, white, and clean."

Thereupon he mixed rice grain together with clay and plastered the walls of his own house, hoping for a smooth and tidy effect. But the walls became cracked and uneven. He had wasted the rice grain to no avail. He would have done better if he had used the grain to practice giving and thereby accrued some merit and virtue.

Common people are this way, too. They hear the sages preach Dharma, which says that if people cultivate good acts, after they die they will be born in the heavens and attain liberation. Then these people kill themselves, thinking they can be reborn in the heavens or attain liberation this way. They merely lost their lives and obtained nothing. They are

like the stupid man with the plaster.

(四〇)治禿喻

Parable 40. On Curing Baldness

昔有一人，頭上無毛，冬則大寒，夏則患熱。兼為蚊虻，之所咬食。晝夜受惱，甚以為苦。有一醫師，多諸方術。時彼禿人，往至其所，語其醫言：「唯願大師，為我治之。」

時彼醫師，亦復頭禿。即便脫帽示之，而語之言：「我亦患之，以為痛苦。若令我治，能得差者，應先自治，以除其患。」

世間之人，亦復如是：為生老病死之所侵惱，欲求長生不死之處。聞有沙門、婆羅門等，世之良醫，善療眾患，便往其所，而語之言：「唯願為我，除此無常，生死之患。常處安樂，長存不變。」

時婆羅門等，即便報言：「我亦患此無常、生老病死。種種求覓，長存之處，終不能得。今我若能，使汝得者，我亦應先自得，令汝亦得。」

如彼患禿之人，徒自疲勞，不能得差。

Once upon a time, there was a man who was completely bald. In the winter he felt cold and in the summer he felt hot. He was bitten by mosquitoes and gnats such that he felt afflicted day and night. One day, the bald man went to consult a physician skilled in medical practices. He said to the physician, "Great master, please cure my baldness!"

The physician took off his hat, showed the man that he was also bald, and said, "I am vexed by the same problem. If I could cure this problem, I would have done so for myself a long time ago."

People of this world are the same. Attacked by the disease of birth, old age, sickness, and death, they seek for immortality. Hearing about śramaṇas and brāhmaṇas who are good physicians of the world skilled in curing these diseases, they seek one out and say to such a brāhmaṇa, “Please release me from this disease of the impermanence of birth and death, so that I can forever dwell in comfort and joy.”

The brāhmaṇa then says to them, “I myself also suffer from the disease of impermanence, birth, and death. I have made many attempts at seeking immortality, but I still haven’t found it. If I could help you attain it, I would first attain it myself and then help you attain it.”

Thus is like the bald man who tired himself out pursuing a cure in vain.

(四一)毘舍闍鬼喻

Parable 41. Pishacha Ghosts

昔有二毘舍闍鬼，共有一篋、一杖、一屐jī。二鬼共爭，各各欲得。二鬼紛紜竟日，不能使平。時有一人，來見之已，而問之言：「此篋、杖、屐，有何奇異？汝等共爭，瞋忿乃爾。」

二鬼答言：「我此篋者，能出一切衣服、飲食、床褥、臥具，資生之物，盡從中出。

執此杖者，怨敵歸服，無敢與爭。著此屐者，能令人飛，行無罣礙。

此人聞已，即語鬼言：「汝等小遠，我當為爾，平等分之。」

鬼聞其語，尋即遠避。此人即時，抱篋、捉杖、躡屐而飛。二鬼愕然，竟無所得。人語鬼言：「爾等所爭，我已得去。今使爾等，更無所爭。」

毘舍闍者，喻於眾魔，及以外道。布施如篋，人天五道，資用之具，皆從中出。禪定如杖，消伏魔怨，煩惱之賊。持戒如屐，必昇人天。諸魔外道爭篋者，喻於有漏中，強求果報，空無所得。若能修行善行，及以布施、持戒、禪定，使得離苦，獲得道果。

Once upon a time there were two pishacha ghosts who jointly owned a chest, a cane, and a pair of wooden slippers. The two ghosts fought over these items, each wishing to claim them for his own. They quarreled all day long without ever reaching any kind of settlement. One day an onlooker came by and asked them, “What’s so special about this chest, cane, and wooden slippers that causes the two of you to fight over them so bitterly?”

The two ghosts replied, “This chest of ours is able to produce all sorts of provisions such as clothing, food and drink, bedding and mats. Whoever holds this cane is able to subdue all enemies so they don’t dare resist. One who puts on these wooden slippers will be able to fly anywhere without hindrance.”

Upon hearing this, the man immediately said to the ghosts, “Stand further back, and I will divide these things equally between the two of you.”

The two ghosts moved away. The man quickly snatched the chest and the cane, put on the slippers, and flew away. The two ghosts were shocked, and they ended up with nothing. The man said, “I have what you were fighting over. Now there’s no more reason for the two of you to argue.”

The pishacha ghosts are an analogy for demons and heretics. The chest is an analogy for giving, for providing all the necessities of life for humans and gods in the five paths of rebirth.

The cane is an analogy for Chan samādhi, able to vanquish demonic enemies and the thieves of afflictions. The wooden slippers are an analogy for holding precepts, which enables one to ascend to the realm of humans and gods. Demons and heretics arguing over the chest is an analogy for those who pursue the rewards of liberation while laboring in the midst of outflows—they will obtain nothing. However, if one is able to practice wholesome deeds, giving, holding precepts, and

Chan samādhi, one will be able to leave suffering and attain the fruition of the Way.

(四二)估客駝死喻

Parable 42. The Trader and the Dead Camel

譬如估客，遊行商賈。會於路中，而駝卒死。駝上所載，多有珍寶，細軟上氈，種種雜物。駝既死已，即剥其皮。商主捨行，坐二弟子，而語之言：「好看駝皮，莫使濕爛。」

其後天雨，二人頑嚚，盡以好氈，覆此皮上，氈盡爛壞。皮氈之價，理自懸殊，以愚癡故，以氈覆皮。世間之人，亦復如是：其不殺者喻於白氈。其駝皮者，即喻財貨。天雨濕爛，喻於放逸，敗壞善行。不殺戒者，即佛法身最上妙因。然不能修，但以財貨，造諸塔廟，供養眾僧。捨根取末，不求其本，漂浪五道，莫能自出。是故行者，應當精心，持不殺戒。

Once upon a time, there was a trader who went traveling on business with his camel loaded with various precious items, fine carpets and other goods. In the middle of his journey, his camel died. The trader then flayed the dead camel and left it with his two apprentices, saying, "Watch over this camel hide. Do not let it get wet or ruined."

Later when it began to rain, the two foolish men covered the camel hide with a carpet of superior quality. As a result the carpet was completely ruined. The carpet was much more valuable than the hide, but because of their stupidity, the men covered the camel hide with the carpet.

People of the world act in such a way, too. The fine carpet is analogous to abstaining from killing. The camel hide is analogous to wealth and treasures. Letting the carpet get wet when it is raining is analogous to destroying wholesome deeds

through indulgence.

Abstaining from killing is the most superior, wonderful cause leading to the Buddha's Dharma body, and yet people do not practice it. Instead they build stupas and temples with their wealth to make offerings to the Sangha. They renounce the roots and grasp the branches, forsaking the basics. As a result they drift along the five paths of rebirth, unable to get out. Therefore, cultivators should intently and sincerely uphold the precept against killing.

(四三)磨大石喻

Parable 43. Grinding a Large Stone

譬如有人，磨一大石，勤加功力。經歷日月，作小戲牛。用功既重，所期甚輕。

世間之人，亦復如是：磨大石者，喻於學問，精勤勞苦。作小牛者，喻於名聞，

互相是非。夫為學者，研思精微，博通多識，宜應履行，遠求勝果；方求名譽，

憍慢貢高，增長過患。

Once upon a time, there was a man who carved a large stone with great effort. After chipping away at it for days and months, he succeeded in making a small toy cow from the stone. When compared to the strenuous effort that was put into it, the result was trivial.

People of the world are like this, too. Carving the large stone is analogous to diligently pursuing learning. Making the small toy cow is analogous to people mutually deprecating each other because of their pursuit of fame and gain.

A scholar, who intently investigates his learning to acquire subtle and vast knowledge, should put his learning into practice in order to seek a sublime result. He should not seek fame and in the process become arrogant and haughty. This will

only increase his faults and offenses.

(四四)欲食半餅喻

Parable 44. Eating Half a Cake

譬如有人，因其飢故，食七枚煎餅。食六枚半已，便得飽滿。其人恚悔，以手自打，而作是言：「我今飽足，由此半餅，然前六餅，唐自捐棄。設知半餅，能充足者，應先食之。」

世間之人，亦復如是：從本以來，常無有樂。然其癡倒，橫生樂想。如彼癡人，於半番餅，生於飽想。世人無知，以富貴為樂。夫fú富貴者，求時甚苦。既獲得已，守護亦苦。後還失之，憂念復苦。於三時中，都無有樂。

猶如衣食，遮故名樂。於辛苦中，橫生樂想。諸佛說言：「三界無安，皆是大苦。」

凡夫倒惑，橫生樂想。

Once upon a time, there was a man who was so hungry, he ate seven pancakes. By the time he had finished eating six and half pancakes, he was full. Remorseful and upset, he slapped his own hand and said, "Half a pancake filled me up. The other six were wasted. If I had known that this half a pancake could fill me up, I would have eaten it first."

Worldly people are like this, too. Fundamentally speaking, there is no pleasure or happiness, it is in their upside-down deluded thinking that they give rise to notions of happiness, just like that foolish man who was convinced he got full by eating half a pancake. Worldly ignorant people think that wealth and honor are happiness. And yet the pursuit of them entails much suffering. To guard them after having obtained them is also suffering. And, having lost them, pining and

fretting over them is even more suffering. Throughout those three periods of time, one is never happy.

This is also like people who delude themselves into thinking that food and clothing are pleasure, simply because they can keep themselves from hunger and cold. Therefore, the Buddha says, “The three realms have no peace. They are all suffering.”

But because they are upside down, ordinary people cling on to their mistaken notions of bliss.

(四五)奴守門喻

Parable 45. The Slave Guarding the Door

譬如有人，將欲遠行。勅其奴言：「爾好守門，并看驢索。」

其主行後，時隣里家，有作樂者。此奴欲聽，不能自安。尋以索繫門，置於驢上，負至戲處，聽其作樂。奴去之後，舍中財物，賊盡持去。大家行還，問其奴言：

「財寶所在？」

奴便答言：「大家先付，門驢及索。自是以外，非奴所知。」

大家復言：「留爾守門，正為財物。財物既失，用於門為？」

生死愚人，為愛奴僕，亦復如是：如來教誡，常護根門，莫著六塵，守無明驢，

看於愛索。而諸比丘，不奉佛教，貪求利養，詐現清白靜處而坐，心意流馳，貪著

五欲；為色、聲、香、味之所惑亂。無明覆心，愛索纏縛。正念、覺、意、道品、財寶，悉皆散失。

Once a man was about to go on a long trip. He instructed his

slave, "Watch the door carefully, and keep an eye on the donkey and rope."

After the house owner left, the neighbor started to play music, which attracted the slave. Wishing to listen to the music, he could hardly settle his mind in peace. He attached the rope to the door and put it on the donkey's back, and went over to the neighbor's to listen to the music. After the slave left, the house was robbed by thieves.

On his return the master asked the slave, "Where is my wealth?"

The slave answered, "You entrusted me with the door, donkey, and rope. I know nothing about the rest."

The master further questioned him, "The whole purpose of your watching the door was to watch over my property. Now that the property is stolen, of what use is the door?"

Foolish people undergoing birth and death, acting as slaves to craving, are the same way. The Thus Come One teaches them to always guard the gates of their sense faculties, not to become distracted by the six defiling objects, and to watch over the donkey of ignorance and the rope of love. And yet the bhikshus do not follow the Buddha's instructions. Greedy for benefit and offerings, they feign the appearance of purity as they sit in meditation, and yet their minds are racing greedily after the five desires. They are confused by sights, sounds, smells, and tastes. Ignorance covers over their minds and they are fettered by the rope of love. As a result, the wealth of proper mindfulness, thoughts of enlightenment and the shares of the Path are all lost.

(四六)偷犛牛喻

Parable 46. Stealing a Yak

譬如一村，共偷犛牛，而共食之。其失牛者，逐跡至村。喚此村人，問其由

狀。而語之言：「爾在此村不？」

偷者對曰：「我實無村。」

又問：「爾村中有池，在此池邊共食牛不。」

答言：「無池。」

又問：「池傍有樹不？」

對言：「無樹。」

又問：「偷牛之時，在爾村東不。」

對曰：「無東。」

又問：「當爾偷牛，非日中時耶？」

對曰：「無中。」

又問：「縱可無村及以無樹，何有天下無東、無時？知爾妄語，都不可信！爾偷牛食不？」

對言：「實食。」

破戒之人，亦復如是：覆藏罪過，不肯發露，死入地獄。諸天善神，以天眼觀，不得覆藏，如彼食牛，不得欺拒。

Once upon a time, the people of a certain village together stole a yak and ate it. The owner of the yak traced the footprints and came to that village. He called out to the villagers, saying, "Do you live in this village?"

The villagers said, "We know of no village."

The owner further asked, "There is a pond in your village. Did you eat the yak together on the side of the pond?"

The villagers replied, "We know of no pond."

The owner again asked, "Is there a tree near the pond?"

"No, There is no tree," answered the villagers.

"Were you on the east side of the village when you stole my yak?"

"There is no eastern direction."

"Wasn't it at noon that you stole my yak?"

"There is no noon!"

"Although it is possible that there is no village and no tree," said the owner, "How could it be possible that there is no eastern direction and no time in the entire world? This proves you have been lying and that I can't believe you at all. Did you steal my yak and eat it?"

The villagers finally admitted, "We ate your yak."

Those who break the precepts are this way, too. They cover up their offenses and refuse to admit them. Upon death they enter the hells. Under the scrutiny of the good spirits and gods, these people are unable to conceal their offenses, just like the villagers who could not but admit that they stole the yak for food.

(四七)貧人作鴛鴦鳴喻

Parable 47. The Poor Man Who Feigned the Crow of a Mandarin Duck

昔外國節，法慶之日，一切婦女，盡持優鉢羅華，以為鬘飾。有一貧人，其婦語言：

「爾若能得優鉢羅華，來用與我，為爾作妻。若不能得，我捨爾去。」

其夫先來，常善能作鴛鴦之鳴。即jí入王池，作鴛鴦鳴，偷優鉢羅華。時守池者，而作是問：「池中者誰？」

而此貧人，失口答言：「我是鴛鴦。」

守者捉得，將詣王所。而於中道，復更和聲，作鴛鴦鳴。守池者言：「爾先不作，今作何益？」

世間愚人，亦復如是：終身殘害，作眾惡業。不習心行，使令調善。臨命終時方言：

「今我欲得修善。」獄卒將去，付閻羅王。雖欲修善，亦無所及已，如彼愚人，欲到王所，作鴛鴦鳴。

Once upon a time, in a certain foreign country, the people were celebrating one of their special holidays. All the women wore blue lotus flowers on their hair as ornaments. A woman said to her husband, who was a poor man, "If you can find me a blue lotus, I will remain your wife. Otherwise, I will leave you."

The husband was skilled at quacking like a mandarin duck. He then went to the king's pond and started to quack, intending to steal a blue lotus. He was caught by the warden of the pond, who asked him, "Who is in the pond?"

With a slip of the tongue, the poor man answered, "I'm a mandarin duck."

Thereupon he was arrested and brought before the king. On his way the poor man again quacked like a duck. The warden asked him, "You didn't quack properly before. What's the use of quacking now?"

Stupid people of the world are like this, too. Throughout their lives they cruelly harm others with many evil deeds, refusing to regulate their minds to do good. Only at the end of their lives do they claim, "I wish to cultivate good acts."

But the guardians of the hells will take them before King Yama. Even if they wish to cultivate good they are too late, just like that foolish man who quacked like a duck when he was on his way to see the king.

(四八)野干為折樹枝所打喻

Parable 48. The Jackal Hit by a Snapped Twig

譬如野干，在於樹下，風吹枝折，墮其脊上，即便閉目，不欲看樹，捨棄而走，到于露地。乃至日暮，亦不肯來。遙見風吹，大樹枝柯，動搖上下，便言：「喚我。」

尋來樹下。愚癡弟子，亦復如是：已得出家，得近師長，以小呵責，即便逃走。

復於後時，遇惡知識，惱亂不已，方還所去。如是去來，是為愚惑。

Once upon a time, a jackal stood beneath a tree. When the wind blew, a twig fell and hit the jackal's back. He then closed his eyes, not wishing to see the tree. Afterwards he went to an open field and would not return even when the sun set and nighttime fell. From afar he could see the wind blowing the large tree until its branches were moving up and down. Then he said, "That must be the tree calling out to me."

Ignorant disciples are this way, too. Having set forth from the home-life they are able to draw near a teacher, but they run away at the slightest remonstrance. Afterwards, they encounter evil friends who get them into much trouble. Only then do they begin to think of returning to their teacher. It is stupid of them to come and go like this.

(四九)小兒爭分別毛喻

Parable 49. Two Young Boys' Argument over a Tuft of Hair

譬如昔日，有二小兒，入河遊戲。於此水底，得一把毛。一小兒言：「此是仙鬚。」

一小兒言：「此是羆毛。」

爾時河邊，有一仙人。此二小兒，諍之不已。詣彼仙所，決其所疑。而彼仙人，尋即取米及胡麻子。口中含嚼，吐著掌中，語小兒言：「我掌中者，似孔雀屎。」

而此仙人，不答他問，人皆知之。世間愚人，亦復如是：說法之時，戲論諸法，不答正理，如彼仙人，不答所問，為一切人，之所嗤笑。浮漫虛說，亦復如是。

Once upon a time, two young boys were diving into a river and found a tuft of hair at the bottom of the river. One boy said it was the beard of an immortal, while the other insisted that it was bear's fur. An immortal happened to be by the riverbank, and so the two boys went to him asking for a settlement of their debate. The immortal took some rice and sesame seeds into his mouth and chewed them for a while, then he spat them into his hand and told the boys, "What I have here seems to be peacock droppings."

It is clear from his reply that the immortal did not answer the question that was put to him. Ignorant people of the world are like this, too. When discussing Dharma, they bring up sophistry and do not answer questions with proper principles. They are like the immortal whose answer made him the laughing stock of all people. The same idea applies to those who engage in empty, frivolous discussions.

(五〇)醫治脊僂喻

Parable 50. Curing a Hunchback

譬如有人，卒患脊僂，請醫療之。醫以酥塗，上下著板，用力痛壓，不覺雙目，一時併出。世間愚人，亦復如是：為修福故，治生估販，作諸非法，其事雖成，利不補害。將來之世，入於地獄，喻雙目出。

Once a man who suddenly became a hunchback went to a doctor

for treatment. The doctor treated him with some kind of ointment, and then squeezed the hunchback in between two pieces of wooden planks. He squeezed so hard that the hunchback's eyes popped out.

Stupid people of the world are like this, too. Wishing to make money, they engage in many trades and professions, not stopping at any kind of illegal method. The profit they gain will not make up for the injustice they commit. In the future, they will fall into the hells and be like the hunchback whose eyes popped out.

(五一)五人買婢共使作喻

Parable 51. A Maid Servant and Five Masters

譬如五人，共買一婢。其中一人，語此婢言：「與我浣衣。」

次有一人，復語浣衣。婢語次者：「先與其浣。」

後者恚曰：「我共前人，同買於汝，云何獨爾？」

即鞭十下。如是五人，各打十下。五陰亦爾，煩惱因緣，合成此身。而此五陰，恒以生老病死無量苦惱，撈 答眾生。

Once five men chipped in to buy a female servant. One of them told her, "Wash my clothes for me."

Another said the same. The maid replied, "I will wash for whichever one of you gives me his clothes first."

Getting angry, the second man said, "I also paid for you. Why should you wash for only one of us?" and he gave her ten strokes of the whip. Her other four masters did the same—each gave her ten strokes.

The five skandhas are also like this: they are the causes and conditions of the afflictions which combine to make up this body, and they constantly whip living beings with the limitless sufferings of birth, old age, sickness, and death.

(五二)伎兒作樂喻

Parable 52. The Musician

譬如伎兒，王前作樂，王許千錢。後從王索，王不與之。王語之言：「汝向作樂，空樂我耳。我與汝錢，亦樂汝耳。」

世間果報，亦復如是：人中天上，雖受少樂，亦無有實。無常敗滅，不得久住，如彼空樂。

Once there was a musician. He played music before a king who promised to pay him a thousand coins. Afterwards he asked the king for the money, but the king refused to give it to him, saying, "Just as the music you played only served to please me momentarily, so too is my promise to pay you money please your ears only momentarily."

Worldly rewards are the same way. Although one may enjoy a small amount of pleasure in the human or heavenly realms, this pleasure is not true and actual. Impermanent and subject to destruction, it is like the music that gives only temporary pleasure and cannot last long.

(五三)師患脚付二弟子喻

Parable 53. The Master's Hurting Legs and His Two disciples

譬如一師，有二弟子。其師患脚，遣二弟子，人當一脚，隨時按摩。其二弟子，常相憎嫉。一弟子行，其一弟子，捉其所當按摩之脚，以石打折。彼既來已，忿其如是。復捉其所按之脚，尋復打折。佛法學徒，亦復如是：方等學者，非斥小乘；小乘學者，復非方等。故使大聖法典，二途兼亡。

One time a master with a foot problem had two disciples. He

thus instructed them to take care of his hurting feet. Each disciple was told to continuously massage one foot. But each of the two disciples disliked and felt jealousy toward the other. When one disciple went out, the other would use a stone to break the feet the first one had been massaging. When the first one came back, out of anger he would break the leg that the second one had been massaging.

The same is true of Buddhist disciples: scholars of the Vaipulya (Great Vehicle) deprecate scholars of the Theravada, while scholars of the Theravada deprecate scholars of the Vaipulya. Therefore, both traditions of the Great Sage's (the Buddha's) Dharma canon will be brought to ruin.

(五四)蛇頭尾共爭在前喻

Parable 54. The Snake Whose Head and Tail Had an Argument

譬如有蛇，尾語頭言：「我應在前。」

頭語尾言：「我恒在前，何以卒爾？」

頭果在前，其尾纏樹，不能得去。放尾在前，即墮火坑，燒爛而死。師徒弟子，亦復如是：言師耆老，每恒在前。我諸年少，應為導首。如是年少，不閑戒律，多有所犯。因即相牽，入於地獄。

Once there was a snake whose tail told its head, "I should be in the front." The head told the tail, "I've always led the way. Why do you want to make the sudden change?"

When the head led the way, the tail twisted its way around a tree and refused to budge. And when the tail was allowed to lead, the snake fell into a fiery pit and was burned to death.

The same situation applies to teachers and students. The disciples insist that they should lead, since their teachers are too old and yet have always gone before us. But these youths do not observe the precepts and commit many infractions of the rules. As a result, they mutually drag each other to the hells.

(五五)願為王剃鬚喻

Parable 55. The King's Barber

昔者有王，有一親信。於軍陣中，沒命救王，使得安全。王大歡喜，與其所願。

即便問言：「汝何所求，恣汝所欲。」

臣便答言：「王剃鬚時，願聽我剃。」

王言：「此事若適汝意，聽汝所願。」

如此愚人，世人所笑。半國之治，大臣輔相，悉皆可得，乃求賤業。愚人亦爾：

諸佛於無量劫，難行苦行自致成佛。若得遇佛及值遺法，人身難得譬如盲龜值浮木孔，此二難值今已遭遇，然其意劣，奉持少戒，便以為足，不求涅槃，勝妙法也。

無心進求，自行邪事，便以為足。

Once upon a time, there was a king's close attendant who risked his life to save the king at the battlefront.

Delighted, the king promised the man anything he wanted. He asked him, "What would you like? All of your wishes will be granted."

The attendant said, "Please let me shave your beard when you need a shave." "If this agrees with you, I'll grant you your wish."

That foolish man became the laughing stock of the world. He could have asked for half the kingdom or the position of a minister or premier, but instead he opted for an inferior profession. Stupid people are this way, too.

Buddhas became Buddhas because, for limitless kalpas, they have been cultivating ascetic practices that were extremely difficult. It is very rare that we can encounter the Buddha or the bequest of his Dharma; it is difficult to attain this

human form. To encounter the Buddha, his Dharma, and to have the human body is as difficult as a blind turtle swimming in the ocean to bump into the hole of a piece of drifting wood.

Now, having encountered all these things difficult to encounter – Buddhadharma and the human form, we only bring forth an inferior resolve and are content with holding just a few minor precepts without seeking the supreme Dharma of Nirvana. We think that this is enough. With no thought of making further progress, we are content with doing deviant deeds.

(五六)索無物喻

Parable 56. To Ask For Nothing

昔有二人，道中共行。見有一人，將胡麻車，在嶮路中，不能得前。時將車者，
語彼二人：「佐我推車，出此嶮路。」

二人答言：「與我何物？」

將車者言：「無物與汝。」

時此二人，即佐推車，至於平地，語將車人言：「與我物來。」

答言：「無物。」

又復語言：「與我『無物』。」

二人之中，其一人者，含笑而言：「彼不肯與，何足為愁？」

其人答言：「與我『無物』，必應有『無物』。」

其一人言：「『無物』者，二字共合，是為假名。」

世俗凡夫，若無物者，便生無所有處。第二人言『無物』者，即是無相、無願、無作。

Once there were two men walking together, and they saw another person standing in vain to pull his cart of sesame out of a rut in the road. The person pulling the cart called out to the two men, "Please give me a hand, so as to get this cart out of the rut."

The two men asked, "What will you give us in return?"

The person said, "I will give you 'nothing'."

The two men managed to pull the cart out anyway, and then to the cart owner they demanded, "Now give us something."

He said, "I have nothing to give you."

One of the two men pressed further, "Give us 'nothing' then!"

Then the other smiled and said, "He doesn't want to give us anything. There's no use getting upset."

The first man said, "He said he'd give us 'nothing'. But that 'nothing' must be something."

The other man responded, "The word 'nothing' is merely a compound of two words that compose a false name."

Common people of the world who are attached to that 'nothing' will be reborn in the Realm of Nothing Whatsoever. The 'nothing' spoken of by the second man refers to 'no marks, nothing wished for, and nothing done.'

(五七) 蹋長者口喻

Parable 57. Putting His Foot In the Elder's Mouth

昔有大富長者，左右之人欲取其意皆盡恭敬。長者唾時，左右侍人以脚踏却。有一愚

者，不及得蹋，而作是言：「若唾地者，諸人蹋却。欲唾之時，我當先蹋。」

於是長者正欲咳唾，時此愚人即便舉腳踢長者口，破脣折齒。長者語愚人言：「汝何以故踢我脣口？」

愚人答言：「若長者唾出口落地，左右諂者已得蹋去。我雖欲蹋，每常不及。以是之故，唾欲出口舉腳先蹋，望得汝意。」

凡物須時，時未及到，彊設功力，返得苦惱。以是之故，世人當知時與非時。

Once upon a time, there was a very wealthy elder. His attendants tried to court his favor by paying him all manner of deference. Whenever the elder spat, his attendants would rub it with their feet. Among them was a foolish man, who could not catch up with the others in rubbing the spit, and so he said to himself, "Whenever he spits on the ground, others rub it with their feet. Next time he spits, I'll be the first one to do so."

So when the elder coughed and was about to spit up, that foolish man thrust up his foot and kicked the elder's mouth, injuring the elder's lips and breaking his teeth. The elder asked him, "Why did you do that?"

The foolish man answered, "Whenever your spit falls to the ground, those who fawn on you are quick to rub it with their feet. Although I wish to serve you, I've always fallen behind. Therefore, I thought that by raising my foot to your mouth when you were about to spit, I would be able to please you."

There is a right time for doing things. If the right time has not yet arrived, then even if people apply all their energy, they will only get into trouble. For this reason, people of the world should be aware of when is the right time and wrong time.

(五八)二子分財喻

Parable 58. Two Sons Share Their Inheritance

昔摩羅國有一刹利，得病極重，必知定死。誠勅二子：「我死之後，善分財

物。」

二子隨教，於其死後，分作二分。兄言弟分不平。爾時有一愚老人言：「教汝分物，使得平等。現所有物，破作二分。云何破之？所謂衣裳中割作二分，槃瓶亦復中破作二分。所有瓮瓠亦破作二分，錢亦破作二分。如是一切所有財物，盡皆破之而作二分。如是分物，人所嗤笑。如諸外道，偏修分別論。論門有四種，有：

- 1、決定答論門：譬如人一切有皆死，此是「決定答論門」。
- 2、死者必有生，是應分別答：愛盡者無生，有愛必有生，是名「分別答論門」。
- 3、有問：「人為最勝不？」應反問言：「汝問三惡道？為問諸天？若問三惡道，人實為最勝。若問於諸天，人必為不如。」如是等義名「反問答論門」。
- 4、若問十四難，若問世界及眾生有邊無邊，有終始無終始，如是等義，名「置答論門」。

諸外道愚癡，自以為智慧，破於四種論，作一分別論。喻如愚人，分錢物，破錢為兩段。

Once upon a time, in the country of Māla, there lived a Kṣatriya. He fell gravely ill and knew his final hour was at hand. He ordered his two sons, "After my death, divide my wealth and possessions fairly between the two of you."

After his death, the two sons complied with their father's instructions and divided his wealth. But the elder brother complained that the younger brother had an unfair share of the inheritance.

A foolish old man said to him, "I will teach you how to divide evenly your father's wealth. Break each item into two parts. For instance, cut the garments into two parts. You can also break everything else—plates, bottles, bowls, dishes, money, and so forth—into two parts, and divide them equally between

the two of you.”

Others laughed at this method. This is like externalists who answer all questions with the one-sided approach of theories that split things into categories. There are four ways to answer questions:

1) Giving an absolute answer. For instance, “All beings are subject to death.”

2) Answering in accordance with reason and logic. For instance, if asked whether those who die will be born again, the answer is split into categories, such as: “those who have ended love and desire will not be reborn; those who have love and desire will be reborn.”

3) Answering by turning the question around. For instance, if someone asks, “Are human beings the most supreme?”

You should turn the question around and ask, “Are you referring to the three evil paths or the realm of the gods? If you are referring to the three evil paths, then I would say that human beings are supreme. If you are referring to the realm of the gods, then I would say that human beings are not up to them.”

4) Not answering the question if, for instance, someone asks one of the fourteen types of tricky questions, such as whether the world has a limit or not, or whether human beings have a beginning and end or not.

Non-buddhists are deluded but are convinced they are wise. They break down the four ways of answering questions by only using the approach of splitting things up into categories. This is just like the stupid man who advised the two brothers to divide their fortune by breaking everything into two.

Parable 59. Two Men Watching Urn Making

譬如二人，至陶師所，觀其蹋輪而作瓦瓶；看無厭足。一人捨去，往至大會，極得美饌，又獲珍寶。一人觀瓶而作是言：「待我看訖。」

如是漸冉，乃至日沒；觀瓶不已，失於衣食。愚人亦爾：

修理家務，不覺非常。

今日營此事， 明日造彼業
諸佛大龍出， 雷音遍世間
法雨無障礙， 緣事故不聞
不知死卒至， 失此諸佛會
不得法珍寶， 常處惡道窮
背棄放正法， 彼觀緣事瓶
終常無竟已， 是故失法利
永無解脫時

Once, two men went to a potter's field where they watched a tread wheel making urns. They were delighted at seeing the work insatiably. One then left for the great assembly where he was well received with excellent food (clothing) and got precious teachings as well. The other stayed at the potter's field and said, "I'll get a good look at how urns are made."

Thus, he stayed until it was sunset without realizing that he went amiss with opportunities like the first who obtained great food and clothing. Just as the second person was, so are stupid ones in the world who engage themselves in their housework without being aware that all things are subject to change.

Beings engage in one thing today, and
Tomorrow another endeavor, while
Buddhas appear like great dragons,
Whose voices of Dharma pervade the world.

Whose rain of Dharma is without hindrance.
However, beings do not hear due to being preoccupied.

They are unaware that death can strike at any moment.
They miss the chance of encountering Buddhas.

They fail to obtain the Dharma's treasures,
And thus always dwell in the poor evil paths,
Because they gave up on Proper Dharma, just like
The person who watched the urns' making
Nonstop, never feeling enough;
Thus, they lose the benefit of Dharma,
And never attain liberation.

(六〇)見水底金影喻

Parable 60. Seeing the Reflection of Gold at the Bottom of the Pond

昔有癡人，往大池所。見水底影，有真金像，謂呼有金。即入水中，撈泥求覓。

疲極不得，還出復坐；須臾水清又現金色。復更入裏撈泥更求覓，亦復不得。

其如是，父覓子，得來見子，而問子言：「汝何所作，疲困如是？」

子白父言：「水底有真金，我時投水欲撈泥取，疲極不得。」

父看水底真金之影，而知此金在於樹上，所以知之，影現水底。其父言曰：「必飛鳥銜金著於樹上。」

即隨父語，上樹求得。凡夫愚癡人，無智亦如是：於無我陰中，橫生有我想，如彼見金影，勤苦而求覓，徒勞無所得。

Once upon a time, there was a simpleton who went to a large pond where he thought he had seen the shadow of pure gold at the bottom of the water. He gave a cry of joy, saying: "There is gold!"

He immediately jumped into the water to fumble through the mud in search of the gold. A few moments later, he began to feel very tired but still could not find any gold; so he got out of

the pond.

As soon as he was out of the water, in a short while the water became clear again, which in turn showed the reflection of golden color. Then he dived again to search once more. Still, he found nothing. At this point, his father came looking for him. Seeing the state he was in, his father asked, "What have you been doing to get so tired?"

"There is gold underwater. I searched for it but could not find anything. I am pretty worn out."

The father could also see the shadow of gold in the water. but he soon realized that it was in the trees, so he knew what was in the water was mere reflection. Then he told his son that it was held by the bird's beak and brought onto the trees. Following his father's instructions, the son climbed up the tree and immediately retrieved the gold.

Just as the son, so are the ignorant in this world: Amid the skandhas that are devoid of a self, they stubbornly give rise to the notion of a self. This is comparable to the son who, upon seeing the reflection of gold, diligently searched for it but just wasted his efforts.

(六一)梵天弟子造物因喻

Parable 61. The Brāhma's Disciple Can Create All Things

婆羅門眾皆言：「大梵天王是世間父，能造萬物。」

造萬物主者有弟子，言：「我亦能造萬物。」

實是愚癡，自謂有智，語梵天言：「我欲造萬物。」

梵天王語言：「莫作此意，汝不能造。」

不用天語便欲造物。梵天見其弟子所造之物，即語之言：「汝作頭太大，作項極小；

作手太大，作臂極小；作脚極小，作踵極大；作如似毘舍闍鬼。」

以此義當知，各各自業所造，非梵天能造。諸佛說法不著二邊：亦不著斷、亦不著常，如似八正道說法。諸外道見是斷見常事已，便生執著，欺誑世間作法形像，所說實是非法。

Brāhmans all say, “The great Brāhma King is the father of all worlds; he can create all things and is the Lord of all beings.”

One of Brāhma King’s disciples claimed, “Just like him, I can create all things too!”

He is quite foolish to have such a claim, feeling that he has wisdom, so he spoke up to the Brāhma King, “I want to create the myriad things.”

The great Brāhma King said, “Don’t talk like that; you are incapable of creating things.”

The disciple refused to listen to this celestial advice, and he started out to create things.

The great Brāhma King, upon seeing the thing that the disciple created, said to him, “The heads you made are too big, while the necks are too small. The hands are too big, while the arms are too small; the feet are too small, while the heels are too large – they resemble piśāca ghosts.”

From this, we know that each being’s karma is created on his own, which is not something that the Brāhma King could create for them.

Buddhas speak the Dharma; they are not attached to views of the two extremes: they are not attached to nihilistic views nor to views of permanence. Rather, they speak the Dharma in accordance with the Eightfold Path. On the other hand, when those adherents of non-Buddhist schools see the deeds based on views of permanence or on nihilistic views, they become

attached; they deceived the worldly people by making various images of Dharma, while what they speak is not right Dharmas.

(六二)病人食雉肉喻

Parable 62. The Patient's Eating a Pheasant's Meat

昔有一人，病患委篤，良醫占之云：「須恒食一種雉肉可得愈病。」

而此病者市得一雉，食之已盡，更不復食。醫於後時見，便問之：「汝病愈未？」

病者答言：「醫先教我恒食雉肉，是故今者食一雉已盡，更不敢食。」

醫復語言：「若前雉已盡，何不更食？汝今云何正食一雉望得愈病？」

一切外道，亦復如是：聞佛菩薩無上良醫說言，當解心識。外道等執於常見，便謂過去、未來、現在唯是一識，無有遷謝，猶食一雉，是故不能療其愚惑煩惱之病。大智諸佛教諸外道除其常見，一切諸法念念生滅，何有一識常恒不變？如彼世醫教更食雉而得病愈。佛亦如是，教諸眾生令得解，諸法壞故不常，續故不斷，即得剷除常見之病。

Once upon a time, there was a patient whose illness became gravely serious. A skillful physician diagnosed him and said, "To heal, you ought to keep eating a kind of pheasants."

Then the patient went to the market to buy one. After eating, he did not take more pheasants. When the physician, later on, saw him, and asked, "Have you recovered?"

The patient said, "The doctor told me to eat pheasants nonstop. Since now I have finished eating one already, and dare not hope for more."

The physician asked him, "You have finished eating one pheasant; why not more? How could you possibly hope to heal by eating only one pheasant?"

All adherents of non-Buddhist schools are also like this: They hear the teaching of Buddhas or Bodhisattvas, who are comparable to supreme fine physicians, that one ought to understand the mind and the consciousnesses. These adherents are attached to views of permanence; they claim that throughout the past, the present, and the future only one consciousness exists; and this consciousness never changes or fades away. This kind of understanding is like eating only one pheasant; how could this possibly cure the sickness of afflictions of those dull ones who are deluded?

All omniscient Buddhas teach those of non-buddhist schools to abandon their views of permanence: all dharmas (phenomena) are subject to change thought after thought. So, how could there be anything that is constant or unchanging? This is just like the physician telling the patient to eat more pheasants so as to heal.

The Buddha is also like this. He teaches living beings to understand that all dharmas are subject to change and ruin, therefore, nothing is permanent; yet, all phenomena keep perpetuating themselves, therefore, they are not nihilistic. Thereby, the Buddha teaches them to be free from the views of permanence.

(六三)伎兒著戲羅刹服共相驚怖喻

Parable 63. The Trouper Wearing the Rākṣasa Costume

昔乾陀衛國有諸伎兒，因時飢饉，逐食他土，經婆羅新山。而此山中素饒惡鬼、

食人羅刹。時諸伎兒會宿山中，山中風寒，然火而臥。伎人之中有患寒者，著彼戲本羅刹之服，向火而坐。時行伴中從睡寤者，卒見火邊有一羅刹，竟不諦觀，捨之而走，遂相驚動一切伴侶，悉皆逃奔。

時彼伴中著羅刹衣者，亦復尋逐奔馳絕走。諸同行者見其在後，謂欲加害，倍增惶怖。越度山河，投赴溝壑，身體傷破，疲極委頓，乃至天明方知非鬼。

一切凡夫，亦復如是：處於煩惱，飢儉善法，而欲遠求常樂我淨無上法食，便於五陰之中橫計於我；以我見故流馳生死，煩惱所逐不得自在，墜墮三塗惡趣溝壑。至天明者喻生死夜盡智慧明曉，方知五陰無有真我。

Once upon a time, there was a troupe of entertainers from the Gandhāra kingdom; when a famine struck the land, they fumbled through the country in search of food. They passed the Bhala New Mountain, a mountain that was famous for having many evil ghosts and man-eating rākṣasas dwelling there.

The troupe lodged in the mountain. It was cold and windy; so they lit a fire and lay down to rest (sleeping with the fire on). One of the troupers, distressed by the bitter cold, rose to sit facing the fire (for warmth) while wearing the costume of a rākṣasa. When another actor awoke and saw him, instead of taking a close look, that actor was scared into running away; this running scared other troupers into running away too. Seeing his fellows running, this trouper donning the rākṣasa costume also ran away.

Upon seeing the troupers running like this, thinking that they were on the verge of being harmed, those who were on the same journey became increasingly terrified. They hectically ran, crossing the rivers and the mountains, even plunging themselves into ditches and gullies. In the end, they were wounded all over with many injuries; worse was that they were exhausted and miserable. It was not until the daybreak did they realize it was not a ghost.

All ordinary people are also like this: They dwell in afflictions, and are stingy about practicing goodness. Yet, they seek in the long-term supreme Dharma food of Permanence, Bliss, True Self, and Purity (the four qualities of nirvāṇa); thus, they head-strongly conceive a notion of self within the five skandhas. Due to their view of having a self, they race and go adrift with the flow of birth and death; they are chased by afflictions, and could not find self-mastery and ease. They fall into ditches and gullies of the three paths of misery, those wretched places. It is not until the daybreak do

they realize that within the five skandhas there is no self. The daybreak is analogous to the dawning of one's wisdom, while the night to one's long dark duration of birth and death.

(六四)人謂故屋中有惡鬼喻

Parable 64. A Haunted House

昔有故屋，人謂此室常有惡鬼，皆悉怖畏不敢寢息。時有一人自謂大膽，而作是言：

「我欲入此室中寄臥一宿。」

即入宿止。後有一人，自謂膽勇勝於前人；復聞傍人言此室中恒有惡鬼，即欲入中排

門將前。時先入者謂其是鬼，即復推門遮不聽前，在後來者復謂有鬼，二人鬪爭，

遂至天明；既相覩已，方知非鬼。一切世人，亦復如是：

因緣暫會，無有宰主。——推析，誰是我者；然諸眾生橫計是非，強生諍訟，如彼二人等無差別。

Once upon a time, there was an old house and the rumors had it that it was haunted by a vicious ghost. People were so frightened that no one would dare to stay overnight. A man claiming himself fearless said: "I am going to spend the night in this house." So he went into the house.

Afterwards, another man claimed that he was braver than the first man; he too wanted to enter the house after hearing that the house was haunted. He then went to the house and tried to get in; the man inside the house thought that it was a ghost coming, so he pushed himself against the door to block it. Thus two of them kept pushing back and forth until dawn. When daylight broke, they saw each other and realized there was no ghost at all!

Ordinary people are also like these two men. Causes and

conditions bring the four elements together temporarily forming this body of ours. This body comes into existence and this has nothing to do with a creator. If one contemplates and analyzes, “Who am I?” ...[There is no self, yet living beings hold onto a ‘self,’ that is why] living beings give rise to rights and wrongs, and fervently engage in contention and argument. Worldly people are no different from those two men.

(六五)五百歡喜丸喻

Parable 65. Five Hundred Happiness Pills

昔有一婦荒婬無度，欲情既盛嫉惡wù其夫。每思方策規欲殘害，種種設計不得其便。

Once upon a time, there was a wife who wantonly indulged in adultery. Sexual desires raging, she hated her husband. She used every thought she had to plot his demise, but whatever scheme she tried, she never succeeded.

會值其夫，聘使隣國。婦密為計造毒藥丸，欲用害夫。詐語夫言：「爾今遠使，慮有

乏短；今我造作五百歡喜丸，用為資糧以送於爾。爾若出國，至他境界，飢困之時乃

可取食。」夫用其言，至他界已未及食之。

One day, her husband was about to travel to the neighboring kingdom as an envoy, so she devised a plot of making poisonous pills in secret so as to harm him. She lied to him, saying, “You are about to travel far; I am worried that you will get hungry along the way, so I made five hundred happiness pills as provisions to send you off. When you have left this country and reached the neighboring kingdom, you can eat these pills when you are hungry.”

The husband believed the wife’s words; however, even when he reached the territory of the neighboring kingdom, he had not had the chance to eat them.

於夜闇中止宿林間，畏懼惡獸上樹避之。其歡喜丸忘置樹下。即以其夜值五百偷賊。

盜彼國王五百疋馬，并及寶物來止樹下。由其逃突盡皆飢渴，於其樹下見歡喜丸；

諸賊取已，各食一丸。藥毒氣盛，五百群賊一時俱死。

One night, the husband stopped and settled on top of a tree so as to avoid vicious beasts. He forgot the happiness pills, and they were left underneath the tree. It just so happened that five hundred bandits, who just stole five hundred horses and numerous treasures from the king of the neighboring kingdom, stopped by that tree. Because of their sudden escape, the group were very hungry and thirsty. Seeing the happiness pills, each bandit took and ate one, and the potent poison took effect, killing all of the five hundred bandits at once.

時樹上人至天明已，見此群賊死在樹下。詐以刀箭斫射死屍，收其鞍馬并及財寶，

驅向彼國。時彼國王多將人眾，案迹來逐。會於中路值於彼王。彼王問言：

「爾是何人，何處得馬？」

其人答言：「我是某國人，而於道路值此群賊，共相斫射。五百群賊，今皆一處，死在樹下。由是之故，我得此馬，及以珍寶，來投王國。若不見信，可遣往看，賊之瘡痕殺害處所。」

王時即遣親信往看，果如其言。王時欣然，歎未曾有；既還國已，厚加爵賞，大賜珍寶封以聚落。

At dawn, when the person (the husband) on top of the tree saw that the bandits had all died underneath, he decorated the scene by stabbing swords and arrows into the dead bodies. Then, he took the horses, saddles, and treasures and headed off towards the other kingdom. At that time, the king leading a large multitude was pursuing the bandits based on the trail they left behind, and they crossed each other. The king asked, "Where and from whom did you get these horses?"

The person replied, “I am a citizen from the neighboring kingdom; I just fought a group of bandits on my way here, and I shot and killed all five hundred bandits. Now they all lie dead under a tree. That is from where I obtained these horses and treasures to bring to the king so as to pledge my allegiance. If you do not believe me, you can send someone to inspect the place where their dead bodies lay scattered all over.”

The king immediately sent his subordinates to inspect the place, and it turned out to be exactly as the person said. The king was delighted, remarking that he had never seen someone like that before (someone so courageous). When the king returned to his kingdom, he ennobled the person and bestowed upon him large amounts of treasures along with a fief.

彼王舊臣咸生嫉妬，而白王言：「彼は遠人，未可服信，如何卒爾寵遇過厚，至於爵賞踰越舊臣？」

遠人聞已而作是言：「誰有勇健能共我試？請於平原校其技能。」

舊人愕然無敢敵者。

The king's senior officials became jealous and told the king, “He is a foreigner; whether he is righteous or evil, we cannot be sure of yet. How can he so quickly obtain such generous grace from your Majesty? Even his nobility and treasures are better than ours!”

When the husband heard of this, he said, “Whichever person who thinks he is courageous can come to the training grounds to test their combat skills against mine.”

The senior officials all became fearful and no one dared to accept the challenge.

後時，彼國大曠野中有惡師子，截道殺人斷絕王路。時彼舊臣詳共議之：「彼遠人者自謂勇健無能敵者。今復若能殺彼師子，為國除害，真為奇特。」

作是議已，便白於王，王聞是已，給賜刀杖，尋即遣之。

Later, amidst the wilderness of the kingdom appeared a vicious lion that often killed travelers, which severed the path to the country. The senior officials gathered together and discussed, "Since the foreigner calls himself the most courageous that no one can match, if he can really slay this lion and remove that harm for the country, he would truly be extraordinary."

Having come to this conclusion, they told the king about this plan, and the king bestowed upon the foreigner a blade and ordered him to commence the operation.

爾時遠人既受勅已，堅彊其意向師子所。師子見之，奮激鳴吼騰躍而前。遠人驚怖，即便上樹。師子張口仰頭向樹。其人怖急失所捉刀。值師子口師子尋死。爾時遠人歡喜踴躍，來白於王。王倍寵遇。時彼國人卒爾敬服，咸皆讚歎。

Having received the imperial order, the foreigner could only make firm his resolve and head towards the lion. When the lion saw him, it excitedly roared and pounced towards him. The foreigner, terrified, rushed up a tree. The lion looked up at him with its mouth open. Fumbling in his frenzied dash up the tree, the foreigner accidentally dropped his blade into the lion's mouth, and just like that, the lion was killed.

The foreigner was filled with joy, and he brought the news back to the king. As a result, he was doubly showered with the royal grace, and he also won the heartfelt respect and admiration of the citizens of the kingdom who all praised him and held him in high esteem.

其婦人歡喜丸者喻不淨施。王遣使者喻善知識。至他國者喻於諸天。殺群賊者，喻得須陀洹，強斷五欲并諸煩惱。遇彼國王者喻遭值賢聖。國舊人等生嫉妬者，喻諸外道見有智者能斷煩惱及以五欲，便生誹謗，言無此事。遠人激厲，而言舊臣無能與我共為敵者，喻於外道無敢抗衝。殺師子者，喻破魔，既斷煩惱又伏惡魔，使得無

著道果

封賞。每常怖怯者，喻能以弱而制於疆。

The woman's happiness pills is likened to impure giving. The king who dispatched this man as an envoy is likened to a good spiritual teacher. The neighboring kingdoms are likened to the various Heavens. This man (the husband) who killed the bandits is likened to someone who realized the srota-āpanna fruition by eliminating their afflictions and five desires.

Encountering the king of the neighboring kingdom is analogous to coming into contact with sages and worthy ones. The jealous senior officials are likened to adherents of non-buddhist paths – when they see a wise one who can put an end to afflictions and the five desires, they slander him, saying that there is no such thing.

The foreigner made a firm resolve, saying that the senior officials of the country are no match to him – this is analogous to how non-buddhist adherents do not dare to challenge or fight.

Killing the lion is analogous to smashing the demons – one has both eliminated afflictions and subdued demons. One thus attains the reward of the path of non-attachment. The fear that the foreigner instilled into the hearts of those senior officials is likened to the weak being overcome by the strong.

其於初時雖無淨心，然彼其施遇善知識便獲勝報，不淨之施猶尚如此，況復善心歡喜布施。是故應當於福田所勤心修施。

Someone may initially practice giving, without a pure heart of giving; but because of such acts of giving, this person encounters a good spiritual mentor, he will be able to attain supreme blessings. This is the case for impure giving, let alone giving with a pure, happy heart of kindness. Therefore, one should diligently cultivate the practice of giving to expand one's field of blessings.

(六六)口誦乘船法而不解用喻

Parable 66. Reciting the Sailing Method But Failing to Understand How to Use It

昔有大長者子，共諸商人入海採寶。此長者子善誦入海捉船方法，若入海水漩湊、洄流、磯激之處，當如是捉、如是正、如是住；語眾人言：「入海方法我悉知之。」

眾人聞已深信其語。既至海中，未經幾時船師遇病忽然便死。時長者子即便代處，至洄復駛流之中唱言：「當如是捉、如是正。」

船盤迴、旋轉，不能前進至於寶所。舉船商人沒水而死。凡夫之人，亦復如是：少習禪法，安般數息，及不淨觀，雖誦其文，不解其義；種種方法實無所曉，自言善解，妄授禪法，使前人迷亂失心，倒錯法相。終年累歲，空無所獲，如彼愚人，使他沒海。

In the past a great elder's son went to sea with some merchants to search for treasures. This son was skilled at the trade-secrets of reciting the sailing methods:

There exist different states and conditions of the sea such as whirlpools, eddies, swirls, and (counter) undercurrents (submerged reefs)...with regard to each state, there is a proper method to steer the boat, take the right direction, and steady the boat. He exclaimed to all of them saying, "I know all these methods well to enter the sea."

Everyone had deep faith in him. Then, they set out for the sea, but before long the captain fell ill and suddenly died. The elder's son then immediately took over the captain's position, and when the boat reached the whirlpools and rapid currents, he recited what he had read without knowing how to put those instructions into practice: "Steer the boat this way, adjust the direction that way..."

The boat kept turning and spinning, unable to advance to the place of treasures, and all the merchants onboard died from

drowning in the sea.

Just as (how ignorant) the elder's son was, so are worldly people. They have little practice of the Chan Dharma, including the ānâpāna method of counting the breathing, or the contemplation on impurity of the body. Although they can read the scriptures, they do not grasp the meanings. In fact, they lack real understanding about the various methods of practice.

Yet, they claim they are good at mastering the texts, pretending to be well versed with the right ways. They casually teach the Chan Dharma to others, bewildering and causing them to lose their resolve; as a result, people become confused about the various terminologies of the Dharma. They practice all year long or a number of years but get nothing in return. They are just like those who drowned at sea due to the stupid son's ill practice.

(六七)夫婦食餅共為要喻

Parable 67. The Husband and the Wife Sharing and Betting on the Pastry

昔有夫婦，有三番餅。夫婦共分各食一餅，餘一番在，共作要言：「若有語者，要不與餅。」

既作要已，為一餅故，各不敢語。須臾有賊入家，偷盜取其財物，一切所有盡畢賊手。夫婦二人以先要故，眼看不語。賊見不語，即其夫前侵略其婦。其夫眼見亦復不語。

婦便喚賊，語其夫言：「云何癡人為一餅故見賊不喚。」

其夫拍手笑言：「咄！婢，我定得餅，不復與爾。」

世人聞之，無不嗤笑。凡夫之人，亦復如是：為小名利故，詐現靜默。為虛假煩惱，種種惡賊之所侵略，喪其善法，墜墮三塗，都不怖畏，求出世道；方於五欲，耽著嬉戲。雖遭大苦，不以為患，如彼愚人，等無有異。

In the past, a husband and his wife had three pastries. Each of them had one piece and there was still one more left. The two of them made a bet, saying, "Whoever talks first will lose the share of the pastry."

Having made such a bet, they dared not say a single word for the sake of getting the pastry. Soon, a thief sneaked into the house and stole all the valuable items. Due to their bet, even though they saw the whole event, they did not speak. When the thief saw that they did not speak, he became so audacious that he tried to make sexual advances to the wife right in front of the husband's eyes. The husband saw but still did not speak.

Then, the wife yelled at the thief and scolded her husband, "You idiot. For one pastry, you dare keep silent when you see the thief."

The husband clapped his palms laughing out, "Oh, my girl, I have surely won the pastry. I won't share it with you!"

When people heard such a story, they all laughed at the husband. Common people are the same: For a little fame or a small gain, they put on a false front of silent and tranquil appearance (of Chan states) while being distressed by illusory afflictions and victimized by various vicious thieves; thus, in the course, they lose the dharmas of goodness and fall into the three paths of misery; they do not fear nor do they seek transcendence of the world. They indulge in their pursuit of the gratification of the five desires. Although undergoing great suffering, they do not take it as suffering. They are just like the idiotic husband without any differences.

(六八)共相怨害喻

Parable 68. Harming One Another Out of Resentment

昔有一人，共他相嗔，愁憂不樂。有人問言：「汝今何故愁悴如是？」

即答之言：「有人毀我，力不能報，不知何方可得報之，是以愁耳！」

有人語言：「唯有毘陀羅呪可以害彼，但有一患：未及害彼，返自害己。」

其人聞已，便大歡喜，願：「但教我；雖當自害，要望傷彼。」

世間之人，亦復如是：為瞋恚故，欲求毘陀羅呪；用惱於彼，竟未害他；先為瞋恚，反自惱害，墮於地獄、畜生、餓鬼，如彼愚人，等無差別。

In the past there was a man who was upset and angry at someone. He was worried, upset, and really unhappy. Someone asked him, “Why so worried? You look emaciated.”

The man answered, “Someone slandered me; I do not have enough power to avenge myself. I don’t know where to go to seek revenge; that’s why I’m worried.”

Another person told him, “Only the vetāla mantra can help you take revenge on that person, but there is one problem: before you can harm that person, you will be harmed first.”

Upon hearing such advice, this person rejoiced greatly and said, “Teach me; teach me the mantra. Even if I have to harm myself, I want to take revenge.”

Wordly people are also like this: out of anger, they seek their own ‘vetāla mantra’ to inflict harm and cause misery to others, but because they are so consumed with anger, they end up harming themselves instead of others. Because of their own afflictions, they then fall into the paths of animals, hungry ghosts, or hells. They are just like that stupid man.

(六九)效其祖先急速食喻

Parable 69. Emulating One’s Ancestor’s Fast Eating

昔有一人，從北天竺至南天竺。住止既久，即聘其女，共為夫婦。時婦為夫造設飲食；夫得急吞，不避其熱。婦時怪之，語其夫言：「此中無賊，劫奪人者；有何急事，忽忽乃爾，不安徐食？」

夫答婦言：「有好密事，不得語汝！」

婦聞其言，謂有異法，慫慂問之。良久乃答：「我祖父已來，法常速食，我今効之，是故疾耳。」

世間凡夫，亦復如是：不達正理，不知善惡，作諸邪行，不以為恥，而云：「我祖父已來作如是法！」

至死受行，終不捨離，如彼愚人，習其速食，以為好法。

In the past, there was a person who traveled from northern India to southern India. Having stayed there (southern India) for a long time, he betrothed the girl of the host family; they became husband and wife. Once, the wife prepared food for the husband. Having received the food, the husband quickly swallowed it down, not caring that the food was still hot.

The wife was extremely perplexed and asked her husband, “There are no thieves stealing nor robbers robbing our house, so what urgent business is there that makes you rush so much, instead of slowly enjoying the meal?”

The husband replied, “There is a wonderful esoteric matter (dharma) that I cannot tell you about!”

Upon hearing this, the wife thought that her husband possessed knowledge about an extraordinary dharma, so she affably and eagerly asked her husband to reveal it. After a long time, the husband gave in and said, “Ever since my grandfather’s time, my family has been practicing the tradition of ‘fast’ eating. I am now following the practice. That is why I ate so quickly.”

Worldly beings are also like this: They don’t understand proper principles, nor do they know the differences between good and bad. They commit all sorts of deviant or wrong actions without feeling ashamed of doing them. They claim, “Ever since my grandfather’s time, my family has been upholding this tradition.”

Even at death they don't forsake their wrong practices! They are just like the stupid man who practiced the method of 'fast' eating, thinking it is a good dharma.

(七〇)嘗菴婆羅果喻

Parable 70. Tasting Āmra Fruit

昔有一長者，遣人持錢至他園中，買菴婆羅果而欲食之，而勅之言：「好甜美者，汝當買來。」

即便持錢往買其果。果主言：「我此樹果，悉皆美好，無一惡者；汝嘗一果，足以知之。」

買果者言：「我今當一一嘗之，然後當取。若但嘗一，何以可知？」

尋即取果，一一皆嘗，持來歸家。長者見已，惡而不食，便一切都棄。世間之人，亦復如是：聞持戒、施，得大富樂；身常安隱，無有諸患，不肯信之，便作是言：

「布施得福，我自得時，然後可信。」

目覩現世貴賤、貧窮，皆是先業所獲果報；不知推一，以求因果，方懷不信，須臾自經；一旦命終，財物喪失，如彼嘗果一切都棄。

Once upon a time, there was an elder who sent a servant to a fruit garden to buy some Amra fruits for him to taste. He ordered the servant, "Buy all the sweet and pretty ones."

The servant then brought some money and set out to buy Āmra fruits. The fruit seller said, "This fruit tree of mine only yields good produce and not a single bad one. Taste one and you will know."

The servant said, “I have to taste them all one by one; only then will I buy them. If I taste only one, then how can I be sure about the quality of all the others?”

So he tasted each one of the fruits, and only then did he bring them home. When his master saw the spoiled fruit, he was so disgusted that he lost all appetite for them and threw them all out.

Worldly people are also like this: Upon hearing that upholding the precepts and practicing charity will result in many blessings, happiness, peace, and good health without being plagued by troubles, they do not believe it and say, “The practice of giving results in blessings? I will only believe that after I receive the blessings.”

Right before their eyes, they see the working of the Law of Cause and Effect: In this life, some are of the noble class, some of lowly social status; some are rich, and some poor. Yet, they don’t know that by figuring out one result, they can know the results of the rest.

Therefore, they harbor disbelief, insisting that they have to experience it in person before they can believe it (the Law of Cause and Effect). Once they come to the end of their lives, they forfeit their wealth and possessions. It is just like the servant who insisted on tasting every piece of the fruit, causing his master to discard all the fruits.

(七一)為二婦故喪其兩目喻

Parable 71. Two Wives Caused the Man to Go Blind

昔有一人聘取二婦。若近其一，為一所瞋，不能裁斷；便在二婦中間，正身仰臥。

值天大雨，屋舍霖漏；水土俱下，墮其眼中。以先有要，不敢起避；遂令二目，

俱失其明。世間凡夫，亦復如是：親近邪友，習行非法，造作結業，墮三惡道，長處

生死，喪智慧眼，如彼愚夫，為其二婦故，二眼俱失。

Once upon a time, a man married two wives. If he got closer to one, the other would become angry. Unable to come up with a good solution (to pacify the two), he laid down squarely in the middle of the two wives on his bed.

One night, heavy rainfall pounded the roof, causing it to leak badly – with the rainwater and dirt dripping and streaming down, which fell right into the eyes of the man. However, because of a previous oath that he swore to uphold, he did not dare move away to avoid it. Just like that, he lost sight in both eyes.

Worldly beings are also like this. They draw close to deviant friends and commit wrong deeds with them. Having committed karmic offenses, they fall into the three paths of misery, long undergoing the cycles of birth and death, due to their loss of wisdom eyes. They are just like the ignorant husband who lost eyesight because of his two wives.

(七二) 噉米決口喻

Parable 72. Mouthing Rice Caused the Mouth to Be Cut Open

昔有一人至婦家舍，見其擣米，便往其所偷米噉之。婦來見夫，欲共其語。滿口中米，都不應和。羞其婦故，不肯棄之，是以不語。婦怪不語，以手摸看謂其口腫，語其

父言：「我夫始來，卒得口腫，都不能語。」

其父即便喚醫治之。時醫言曰：「此病最重，以刀決之，可得差耳。」

即便以刀，決破其口，米從中出，其事彰露。世間之人，亦復如是：作諸惡行，犯於

淨戒；覆藏其過，不肯發露，墮於地獄、畜生、餓鬼，如彼愚人，以小羞故，不肯

吐米，以刀決口，乃顯其過。

Once upon a time, a man went to his wife's family and saw that his wife was pounding rice. He went to her working site and stole some rice, which he put into his mouth. His wife, upon seeing him coming, wanted to talk to him. Since his mouth was full of rice, the husband could not speak or answer. Ashamed of letting his wife know that he had stolen rice, he refused to reveal what he had in his mouth. Thus, he remained silent.

Perplexed, his wife approached him, touching his mouth with her hand to check it out; she thought that he had a swollen mouth and could not speak. She told her father, "My husband just came; he has a swollen mouth and cannot speak."

Her father called for a doctor to treat his son-in-law. The doctor said, "This illness is most severe. The patient's mouth has to be cut open using a knife. Only then can his illness be cured."

The doctor then cut open this man's mouth, and rice came out of it. The whole theft then became known to all.

Worldly people are also like this: They commit evil deeds, break the pure precepts, cover up their offenses, and are unwilling to confess. They thus fall into the paths of hell-beings, animals, or hungry ghosts. They are just like this stupid man, who refused to spit out the rice due to his desire to cover up his small offense. It was only after his mouth had to be cut open by a knife was his fault revealed.

(七三)詐言馬死喻

Parable 73. Telling a Lie That His Horse Had Died

昔有一人，騎一黑馬，入陣擊賊。以其怖故，不能戰鬪；便以血污，塗其面目，
詐現死相，臥死人中。其所乘馬，為他所奪。軍眾既去，便欲還家。即截他人白馬
尾來。既到舍已，有人問言：「汝所乘馬，今為所在？何以不乘？」

答言：「我馬已死，遂持尾來。」

傍人語言：「汝馬本黑尾，何以白？」

默然無對，為人所笑。世間之人，亦復如是。自言善好修行，慈心不食酒肉。然殺害

眾生，加諸楚毒，妄自稱善，無惡不造，如彼愚人，詐言馬死。

Once upon a time, a man rode a black horse to join a battle against robbers. Terrified of the situation on the battlefield, he feigned death by smearing some blood on his face and lying amid dead soldiers. His horse was taken by others. After the army retreated, he wanted to return home. He cut off the tail of a dead white horse and came home. When he arrived, someone asked him, "You rode a horse. Where is it? Why not ride on it?"

He answered, "My horse had died. Thus, I cut off a piece of its tail."

Others then said, "Your horse is of black color; you are now holding the tail of a white horse."

He was rendered speechless and became a laughingstock.

Worldly people are also like this: They claim goodness for themselves as being fond of cultivating, as having compassion, not eating meat, nor drinking alcohol." The fact is that they kill, inflicting all kinds of harm or torture to others, while claiming that they have been doing good. There is no evil that they will stop at. They are just like the stupid man who lied about his horse's death.

(七四)出家凡夫貪利養喻

Parable 74. Ordinary Monastics Being Greedy for Profit and Offerings

昔有國王設於教法：諸有婆羅門等，在我國內，制抑洗淨。不洗淨者，驅令策使，

種種苦役。有婆羅門，空捉澡灌，詐言洗淨；人為著水，即便瀉棄，便作是言：

「我不洗淨，王自洗之。」

為王意故，用避王役，妄言洗淨，實不洗之。出家凡夫，亦復如是：剃頭染衣，內實毀禁，詐現持戒，望求利養，復避王役，外似沙門，內實虛欺，如捉空瓶，但有外相。

Once upon a time, there was a king who instituted a policy regarding religions, saying, "In my kingdom, brāhmanas must take good showers to cleanse themselves. Those who do not cleanse will be ordered to a variety of hard labor."

Then there came a brāhman; he held an empty jar, claiming that he had done his own cleansing. When others tried to help him fill the jar with water, he immediately poured it out, saying, "There is no need for me to cleanse myself because I have done it; even if I don't cleanse myself, the king will send someone to force me to cleanse."

It is for the sake of having the appearance of following the king's order so as to avoid the conscripted labor that this brāhman argued that he had cleansed himself. In fact he did not cleanse at all.

Ordinary monastics are just like this: Outside, they don the monastic attire, and have their heads shaved; but in fact, inside, they break the precepts, while putting on a false front of upholding the precepts, and seeking profit and offerings. They leave the home-life so as to avoid the king's conscriptions; they have the semblance of leaving home, but inside they are being deceptive; they are just like this brāhman who held an empty jar of shower water – with a mere appearance of leaving home.

(七五)駝驢俱失喻

Parable 75. Both the Camel and the Urn Are Lost

昔有一人先甕中盛穀。駱駝入頭甕中食穀，又不得出。既不得出，以為憂惱。有一老人，來語之言：「汝莫愁也，我教汝出。汝用我語，必得速出。汝當斬頭，
自得出之。」

即用其語，以刀斬頭；既復殺駝，而復破甕。如此癡人，世間所笑，凡夫愚人，亦復如是：惛心菩提，志求三乘，宜持禁戒，防護諸惡。然為五欲，毀破淨戒；既犯禁已，捨離三乘，縱心極意，無惡不造。乘及淨戒，二俱捐捨，如彼愚人，駝甕俱失。

Once upon a time there was a man who put grains into an urn, and one of his camels reached its head into the urn to eat the grains, but was stuck inside. Unable to help his camel get its head out of the urn, the man was greatly distressed. There came an elder telling the man, "Don't worry. I will teach you how to extract the camel. If you follow my instructions, in no time the camel will be out. Chop off the camel's head, then it will come out."

The man followed the elder's advice, and chopped off the camel's head. Thus, the camel was killed and the urn was broken too. It became a laughing stock for others.

Ordinary stupid people are just like this: If they resolve on Bodhi, seeking the Three Vehicles, they should uphold the precepts, preventing all evil doing. However, out of wanting to gratify their five desires, they break the pure precepts; having broken the precepts, they renounce the Three Vehicles; they then indulge in the pleasure hunting, and there is no evil they would not do. They have put behind all that of the Vehicles and the pure precepts. They are just like this stupid man who lost both his camel and urn.

(七六)田夫思王女喻

Parable 76. A Farmer Longing for the King's Daughter

昔有田夫遊行城邑，見國王女，顏貌端正，世所希有；晝夜想念，情不能已；思與交

通，無由可遂；顏色瘀黃，即成重病。諸所親見，便問其人何故如是。答親里言：

「我昨見王女，顏貌端正，思與交通，不能得故，是以病耳。我若不得，必死無疑。」

諸親語言：「我當為汝，作好方便，使汝得之；勿得愁也。」

後日見之，便語之言：「我等為汝，便為是得；唯王女不欲。」

田夫聞之，欣然而笑，謂呼：「必得。」

世間愚人，亦復如是：不別時節，春秋冬夏，便於冬時，擲種土中，望得果實；徒喪

其功，空無所獲，芽莖枝葉，一切都失。世間愚人，修習少福，謂為具足，便謂菩提，已可證得，如彼田夫，悵望王女。

Once upon a time, there was a farmer who toured the city. There, he encountered the king's daughter whose appearance was upright and peerlessly beautiful, rarely seen in the world. The farmer had a crush on her, becoming lovesick to such a point that he could not stop thinking about her. He thought of trying to communicate his feelings to her, but it was to no avail.

Thus, he fell sick, his countenance yellowish and emaciated, and soon it worsened into a grave sickness. His relatives came to see him, and asked about the reason for his illness. He answered, "Yesterday, I saw the princess; her appearance was upright and dignified; thus, I wanted to talk to her, but I wasn't able to. That is why I am sick. If I cannot have her, I will surely die."

His relatives told him, "We shall all help you achieve what you want with some expedients, so don't worry."

Several days later, they came to see him again and told him, "We tried to work it out as you wished. We were on the verge of success, but the princess just wouldn't relent." Upon hearing this, the farmer was delighted and said, "I shall

definitely get her.”

Stupid people are also like this: They do not discern seasons – spring, summer, fall, and winter; and they sow seeds in the wintertime, hoping that what they plant will produce fruits. They have wasted their time and efforts, obtaining nothing in the end. All the sprouts, stalks, trunks, and branches are lost. The foolish ones in the world cultivate little blessings, thinking that they have enough. With the little blessings, they claim that they are ready to harvest the fruit of Bodhi. They are no different from the farmer craving the princess.

(七七)搆驢乳喻

Parable 77. Milking a Male Donkey for Milk

昔邊國人，不識於驢，聞他說言驢乳甚美，都無識者。爾時諸人，得一父驢，欲搆其

乳；爭共捉之。其中有捉頭者、有捉耳者、有捉尾者、有捉脚者，復有捉器者，各欲先得，於前飲之。中捉驢根，謂呼是乳；即便搆之，望得其乳。眾人疲厭，都無所得；徒自勞苦，空無所獲，為一切世人之所嗤笑。外道凡夫，亦復如是：聞說於道，不應求處，妄生想念，起種種邪見，裸形自餓，投巖赴火，以是邪見，墮於惡道，如彼愚人，妄求於乳。

Once upon a time, there were folks in the border region of a kingdom who were ignorant about how donkeys look. When they heard that donkey milk tasted more delicious than any other types of milk, none of them could tell if it was true.

Then, these folks obtained a male donkey and they tried to milk it. They argued, vying to be the first person to milk the donkey: Some rushed to grab the head, some the ears, some the tail, some the feet, and some holding containers to catch the milk. Among them, someone grabbed the male organ of the donkey, thinking that it was the breast. They toiled in vain, and gained nothing at the end. They became a laughing stock

for all the world.

Those adherents of the non-buddhist paths as well as ordinary people are also like this: Upon hearing that one should not have a seeking mind when cultivating the Way, they give rise to false thoughts, giving rise to all kinds of wrong views. They therefore practice naked asceticism; they starve themselves; they plunge themselves down a cliff; they walk into a fire. From harboring all these wrong views, they fall into the paths of misery. They are just like these stupid folks who sought milk from a male donkey.

(七八)與兒期早行喻

Parable 78. Expecting to Travel with His Son the Next Morning

昔有一人，夜語兒言：「明當共汝，至彼聚落；有所取索。」

兒聞語已，至明旦，竟不問父，獨往詣彼。既至彼已，身體疲極，空無所獲；又不得

食，飢渴欲死；尋復迴來，來見其父。父見子來，深責之言：「汝大愚癡，無有智慧；何不待我，空自往來？徒受其苦。」

為一切世人之所嗤笑。凡夫之人亦復如是：設得出家，即剃鬚髮，服三法衣；不求明

師，謬受道法，失諸禪定道品功德，沙門妙果，一切都失，如彼愚人，虛作往返，徒自疲勞，形似沙門實無所得。

Once upon a time, there was a man who talked to his son, "Tomorrow, I shall go with you to a gathering, as we have something to fetch there."

His son heard his father's words, and at dawn the next morning, he did not consult his father but just went alone on the journey to the gathering. Having arrived at the gathering, he was exhausted and yet obtained nothing he wanted; worse, he still had not eaten a single meal. He was so hungry and thirsty that he almost died.

He made his difficult way back home to see his father. Upon seeing his son, the father scolded him harshly, "How ignorant and foolish you are. You have no wisdom. Why didn't you wait for me but go on your own instead? Your toil is futile; you deserve to suffer. "

They become a laughing stock for the world.

Ordinary people are also like this: Suppose they leave the home-life; they have their heads shaved; they don the three pieces of monastic attire. Yet they don't go to seek wise spiritual mentors; nor do they seek counsel on the Way. They have lost Chan samadhi, as well as merit and virtue of the Thirty-seven Wings of Enlightenment; they have lost all the wondrous fruition of being a monk. They are just like those foolish ones who toiled, tiring themselves out in vain. They look like monastics but they actually realize nothing.

(七九)為王負机喻

Parable 79. Carrying the Chairs for the King With Shoulder Yokes

昔有一王，欲入無憂園中，歡娛受樂；勅一臣言：「汝捉一机，持至彼園，我用坐息。」

時 彼使人，羞不肯捉，而白王言：「我不能捉，我願擔之。」

時王便以三十六机置其背上，驅使擔之，至於園中，如是愚人，為世所笑。凡夫之人，亦復如是：若見女人，一髮在地；自言 持戒，不肯捉之。後為煩惱所惑，三十六物：髮毛爪齒、屎尿不淨，不以為醜。三十六物，一時都捉，不生慚愧，至死不捨，如彼愚人，擔負於机。

Once upon a time, there was a king who wished to visit a garden named 'No Worries' to seek fun and enjoy himself. He ordered a minister, "Bring a chair into that garden, I want to

admire the flowers and watch the waters there.”

This minister thought that moving chairs around would be too embarrassing, so he replied, “I cannot move chairs around, but I can carry them using shoulder yokes.”

When the king heard this, he ordered someone to tie thirty-six chairs together into a bundle, and forced the minister to carry the bundle with a yoke into the garden, leaving this stupid person on display and open to mockery by everyone.

Ordinary people are also like this: When a man sees that a woman’s hair fell onto the ground, he claimed that he upheld the precepts so purely that he would not even touch the hair, much less pick it up, but later on, under the spell of his delusion and afflictions, he no longer thinks that the thirty-six parts of the human body are ugly: the hair, teeth, nails, urine, and excrements as being impure; instead, he clings to the human body of the thirty-six parts; even to his death, he would not let go of his clinging. He is just like this stupid minister who carried the chairs using a shoulder yoke.

(八〇)倒灌腸喻

Parable 80. Enema Water

昔有一人，患下部病。醫言：「當須倒灌，乃可差耳。」

便集灌具，欲以灌之；醫未至頃，便取服之。腹脹欲死，不能自勝。醫既來至，怪其所以。即便問之：「何故如是？」

即答醫言：「向時灌藥，我取服之，是故欲死。」

醫聞是語，深責之言：「汝大愚人，不解方便。」

即便以餘藥服之，方得吐下，爾乃得差。如此愚人，為世所笑。凡夫之人，亦復如是：欲修學禪觀，種種方法，應効不淨，反効數息；應數息者，効觀六界；顛倒上下，無有根本，徒喪身命，為其所困。不諮zī良師，顛倒禪法，如彼愚人，飲服不淨。

Once upon a time, there was a person who had bowel problems; he went to see a doctor who said, “It can be treated with enema, and you will be cured.”

Then the doctor made preparations. Since he needed to get some necessary equipment, he stepped out. While the doctor was away, the patient, without waiting for the doctor’s return, drank the enema water; his stomach became so bloated that he felt like he was dying – it was beyond his ability to endure. On returning, the doctor asked, “What happened?”

The patient said, “I took the laxative, and I feel like I’m dying...”

After the doctor heard all this, he said, “You are really stupid; you don’t understand how to use this medication.”

Then the doctor gave him other medicines, which caused him to vomit up the one he had ingested, and he was cured. This foolish person became an object of ridicule for others.

Ordinary people in the world are also like this: Wanting to practice Chan contemplation, they see that there are various methods. Some should practice the contemplation of the impurities of the body, but instead practise the contemplation of Ānāpāna. Some should practice the contemplation of counting breaths, but they cultivate the contemplation of the six realms instead. They reverse the correct order of these contemplative practices, and lose their foundation in cultivation. As a result of that, they may lose their lives, or become trapped in the wrong kind of cultivation. Failing to seek counsel from good and wise teachers, they practice Chan in an upside-down way. They are just like this stupid person who took medication without his doctor’s approval.

(八一)為熊所嚙喻

Parable 81. Being Attacked by a Bear

昔有父子，與伴共行。其子入林，為熊所嚙，爪壞身體；困急出林，還至伴

邊。父見

其子，身體傷壞，怪問之言：「汝今何故被此瘡害？」

子報父言：「有一種物，身毛耽毳，來毀害我。」

父執弓箭，往到林間，見一仙人，毛髮深長，便欲射之。傍人語言：「何故射之？此人無害，當治有過。」

世間愚人，亦復如是：為彼雖著法服無道行者之所罵辱，而濫害良善有德之人，
喻如彼父，熊傷其子而枉加神仙。

Once upon a time, a father and son went to the wilderness together. The son entered the forest but was bitten and clawed by a bear. He quickly left the forest and went to where his father was. Upon seeing his son was injured, the father said curiously, "Why is your body covered with wounds?"

The son replied, "An animal with thick fur attacked me."

The father took his bow and arrows into the forest, where he saw an immortal with long hair. The father aimed an arrow at the immortal and was about to shoot him, when someone stopped him, saying, "Why shoot this person? He is harmless; you should only shoot those who cause harm."

The fools of the world are also like this. They may be insulted by those who don the clothing of the Dharma but lack real virtue; but instead of harming them, they harm those who are truly virtuous, just like this foolish individual who, seeing his son had been harmed by a bear, blamed not the bear, but an immortal.

(八二)比種田喻

Parable 82. Farming

昔有野人，來至田里，見好麥苗，生長鬱茂；問麥主言：「云何能令是麥茂好？」

其主答言：「平治其地，兼加糞水，故得如是。」

彼人即便依法用之，即以水、糞，調和其田，下種於地。畏其自脚蹋地令堅，其麥不生：「我當坐一床上，使人輿之，於上散種，爾乃好耳。」

即使四人，人擎一脚，至田散種。地堅逾甚，為人嗤笑。恐己二足，更增八足。

凡夫之人，亦復如是：既修戒田，善芽將生；應當師諮，受行教誡，令法芽生；

而返違犯，多作諸惡，便使戒芽不生，喻如彼人，畏其二足，倒加其八。

Once upon a time, there was a farmer who visited a field. Seeing that the wheat in the field was growing quite well, seeing how lush and dense it was, he asked the farm owner, "How did you make the wheat grow so well?"

The owner answered, "First I leveled the ground, then I watered the field with wastewater (for the nutrients it contained). That is why the wheat has grown so well."

Following the owner's advice, the farmer mixed water with wastewater to irrigate his farm, and then began sowing seeds. But he was worried that by walking on the ground he might harden the soil, making it difficult for the wheat to sprout. So he said, "I shall hire people to carry a sedan chair, and sit within it, scattering seeds from above. Then the crop will grow well."

So he hired four people, one to hold each leg of the sedan chair, and went to the field to sow seeds. But it turned out that this made the ground even harder. Because of this he became a laughing stock. First only his two feet could have harmed the seeds; but after he brought in four people, there were eight feet to harm them instead of two.

Ordinary people are precisely the same: When they cultivate the precepts (as if cultivating a farm), they establish the conditions for their roots of goodness to grow. At this stage

they should find a real teacher to exhort them, so that they can grow the sprouts of Dharma; but instead they break the precepts, disobey rules and regulations, and perform numerous bad deeds. Because of this, the sprout of the precepts cannot grow. So, ordinary people are just like the man who was afraid that his two feet would harm the soil of his farm, but then brought in more people, so that there were eight feet.

(八三)獼猴喻

Parable 83. Macaque (Monkey)

昔有一獼猴，為大人所打；不能奈何，反怨小兒。凡夫愚人，亦復如是：先所瞋人，新陳代謝不停，滅在過去。乃於相續，後生之法，謂是前者；妄生瞋忿，毒患彌深，如彼癡猴，為大所打，反嗔小兒。

Once upon a time, there was a macaque who was beaten by an adult man. Since there was nothing the macaque could do, he helplessly endured it, then, later he vented his anger on a child.

The fools of this world are also like this: When they are beset by anger, they fail to realize that there is a process of the new replacing the old which keeps going without a single interruption. What is past is past. They vent their anger on persons or objects which appear in the future, mistaking the subsequent person for the previous one. As a result, they are plagued by hatred and anger, emotions which poison them. They are just like the macaque who was beaten by a human but went on to vent its anger on the child.

(八四)月蝕打狗喻

Parable 84. Beating Dogs When Seeing an Moon Eclipse

昔阿修羅王，見日月明淨，以手障之。無智常人，狗無罪咎，橫加於惡。凡夫

亦爾：

貪瞋愚癡橫苦其身，臥棘jí刺上，五熱炙身，如彼月蝕，枉橫打狗。

Once upon a time, there was an ancient asura king who tried to block the sun and the moon with his hands when he saw that they shined so brilliantly with pure pristineness.

Ignorant ones who have no wisdom in the world are also like this: When seeing a moon eclipse, they blame the dog in the moon for eating up the moon; thus, they detest dogs who were actually innocent in this case and beat the dogs when they see them.

Ordinary people are also like this: They suffer the poisoning effects of their greed, anger, delusion. To find a way out, they lie on thick thorns and brambles, with fire scorching them from underneath. They are just like those who beat dogs when they see a moon eclipse.

(八五)婦女患眼痛喻

Parable 85. A Woman Suffered Pain in the Eyes

昔有一女人，極患眼痛。有知識女人問言：「汝眼痛耶？」

答言：「眼痛。」

彼女復言：「有眼必痛。我雖未痛，並欲挑眼，恐其後痛。」

傍人語言：「眼若在者，或痛不痛。眼若無者，終身長痛。」

凡愚之人，亦復如是：聞富貴者，衰患之本。畏不布施，恐後得報，財物殷溢，

重受苦惱。 有人語言：「汝若施者，或苦或樂；若不施者，貧窮大苦。」

如彼女人，不忍近痛，便欲去眼，乃為長痛。

Once upon a time, there was a woman who had a severe eye problem and suffered unbearable pain. A ‘knowledgeable’ woman asked her, “Your eyes hurt?”

Replied, “Yes. They hurt.”

The ‘knowledgeable’ woman said, “Having eyes will surely hurt; although my eyes do not hurt, I want to gouge my eyes out because I am afraid that they will hurt in the future.”

The people beside them said, “If you have eyes, they may or may not hurt. If you don’t have eyes, then you will suffer forever.”

Ignorant ones who have no wisdom in the world are also like this: Some people, upon hearing that wealth is the root of troubles and decline, become fearful and do not want to practice giving lest they have the karmic retributions of being wealthy, lest that material abundance will once again bring them suffering and afflictions. Then someone says to them, “Practicing giving, you may either suffer or enjoy happiness; but, if you do not practice giving, you will suffer great poverty.”

They are just like that ‘knowledgeable’ woman. She found the short-term agony of eye pain and wished to have her eyes removed, which would lead her to long-term pain.

(八六)父取兒耳璫喻

Parable 86. Father Taking His Son’s Earring

昔昔有父子，二人緣事共行。路賊卒起，欲來剝之。其兒耳中，有真金璫。其父見賊

卒發，畏失耳璫，即便以手挽之，耳不時決。為耳璫故，便斬兒頭。須臾之間，賊便

棄去。還以兒頭，著於肩上，不可平復。如是愚人，為世間所笑。凡夫之人，亦復如

是：為名利故，造作戲論。言二世有、二世無；中陰有、中陰無；心數法有、心數法無。種種妄想，不得法實。他人以如法論，破其所論，便言：「我論中都無是說。」

如是愚人，為小名利，便故妄語，喪沙門道果，身壞命終，墮三惡道，如彼愚人，
為少利故，斬其兒頭。

Once upon a time, there was a father and a son on the same journey due to some businesses. Some robbers hid in ambush and when the father and the son got near, the robbers rose suddenly to attack them, trying to rob all of their valuable belongings. The son had an earring made of true gold. The father saw that the robbers were so abrupt that he was afraid of losing the true gold earring. He reached out to grab the earring, but was unable to get it off his son's ear. For the sake of keeping the earring, he chopped off his son's head. Soon when the robbers retreated, he tried to put the head back onto his son's shoulders. It was of no use, there was no way that he could make his son alive again. Such a stupid person became a laughing stock.

Ordinary people in the world are also like this: For the sake of fame and gain, they make various sophistries, claiming that the periods of time exist, or do not exist; claiming that the mid-skanda body exists, or does not exist; or claiming the dharmas belonging to the mind exist, or do not exist. With all these various false thoughts, they are unable to attain the true benefit of Dharma. Then, when others whose teachings are in line with the Dharma break their doctrine, they claim, "There are no such teachings within our doctrines!"

Out of desire for petty fame and gain, such foolish people tell lies. Thus, they forfeit their fruition of śramaṇas, their bodies ruin, their life ends, and they fall into the three paths of misery. Such foolish people, for the sake of small gain, beheaded their sons.

(八七)劫盜分財喻

Parable 87. Robbers's Sharing Their Wealth

昔有群賊，共行劫盜。多取財物，即共分之，等以為分。唯有鹿野欽婆羅，色不純好，以為下分，與最劣者。下劣者得之恚恨，謂呼大失，至城賣之。諸貴長者多與其價。一人所得倍於眾伴，方乃歡喜，踊悅無量。猶如世人，不知布施有報無報，而行少施得生天上，受無量樂，方更悔恨，悔不廣施。如欽婆羅後得大價，乃生歡喜；施亦如是；少作多得；爾乃自慶，恨不益為。

Once upon a time, there was a group of robbers who ganged up to rob people. When they got a large sum of wealth, they would share equally among themselves, except for a kambala cloth from the Deer Park region. The cloth's hues were of low quality. They thought whoever got this kambala must be the lowest of the low class people. Whichever robber got this cloth would become angry and cry out, "What a great loss I've taken!"

He brought it to the city to sell it, which caught the eyes of someone of high social class who bought it at a high price. This made the robber's [share of the plunder] earnings much higher, several times higher than that of his fellow robbers. It was not until then did he jump with boundless joy.

This kind of boundless joy can be likened to ordinary people in the world who do not know the joy they will obtain if they practice the act of giving, thus they give little. It is only until after they are reborn in the heavens do they regret that they have not practiced giving on a vast scale. They are just like this robber who became greatly joyous after obtaining a high return. The practice of giving is also like this: small giving can bring great returns.

Basically, when they celebrate their good fortune, they then regret for not having done more giving.

(八八)獼猴把豆喻

Parable 88. Macaque Holding A Handful of Beans

昔有一獼猴，持一把豆。誤落一豆在地，便捨手中，豆欲覓其一。未得一豆。先所捨

者，雞鴨食盡。凡夫出家，亦復如是：初毀一戒，而不能悔。以不悔故，放逸滋蔓，

一切都捨，如彼獼猴，失其一豆，一切都棄。

Once upon a time, there was a macaque who held a handful of beans, and one of the beans dropped on the ground by accident. Wanting to get that one bean back, the monkey discarded all of its other beans trying to get a hold of it. But before the macaque got that bean back, the other beans were eaten up by chickens and ducks.

Ordinary monastics are also like this: Having broken one precept, they fail to repent; because of not repenting, they start to slack off, giving up on all that they have vowed to uphold. They are just like the macaque who lost all the other beans trying to get back that one bean.

(八九)得金鼠狼喻

Parable 89. Getting a Golden Weasel

昔有一人，在路而行。道中得一金鼠狼，心生喜踊，持置懷中，涉道而進，至水欲渡，脫衣置地，尋時金鼠變為毒蛇。此人深思，寧為毒蛇螫殺，要當懷去。心至冥感，

還化為金。傍邊愚人見其毒蛇變成真寶，謂為恒爾，復取毒蛇內著懷裏，即為毒蛇之所蜥螫，喪身殞命。世間愚人，亦復如是：見善獲利，內無真心，但為利養，來附於法，命終之後墮於惡處，如捉毒蛇，被螫而死。

Once upon a time, a man was making a journey. On the way, he found a golden weasel and rejoiced. Holding the weasel, he kept walking. Then, encountering a river he needed to cross, he took off his clothes and set them on the ground. As he did this, the weasel turned into a poisonous snake. The man thought, "I would rather die from being bitten by the snake

than leave it here unattended.”

His great sincerity evoked a response: the snake turned to gold. Being a fool, when he saw a poisonous snake could turn into a valuable treasure, he believed this to be a common occurrence. Later, when he saw a poisonous snake, he picked it up, but the snake immediately bit him and he died.

The fools of the world are also like this: when they see that one benefits by doing good, they fail to bring forth a true resolve. Desiring to profit and receive offerings, they enter the Dharma, claiming to be adherents of the Dharma, but after they die, they fall into the paths of misery. They are just like this man who picked up a poisonous snake and died as a result.

(九〇)地得金錢喻

Parable 90. Finding Money Left on the Ground

昔有貧人，在路而行。道中偶得一囊金錢。心大喜躍，即便數之，數未能周。金主忽至，盡還奪錢。其人當時，悔不疾去。懊惱之情，甚為極苦。遇佛法者，亦復如是：

雖得值遇三寶福田，不勤方便，修行善業。忽爾命終，墮三惡道，如彼愚人，還為其主奪錢而去。如偈所說：

今日營此事 明日造彼事
樂著不觀苦 不覺死賊至
忽忽營眾務 凡人無不爾
如彼數錢者 其事亦如是

Once upon a time, a poor man was walking down the road. He stumbled upon a bag of money and was beside himself with joy when he saw it. He began counting it, but before he could finish, the owner appeared and seized the money, reclaiming it. The poor man regretted that he had not run away quickly

with the money. Because of this regret, he suffered and felt distressed.

Those who encounter the Buddhadharma are also like this: although they have the good fortune to encounter the Buddhadharma, and the Three Jewels that are the field of blessings, they fail to diligently cultivate the karma of goodness and skillfully make use of expedient means.

One day when their life suddenly ends, they may fall into the three paths of misery. They are just like this fool who found the money on the road, which was then seized and taken back by its owner. As the verse says:

Beings do one thing today;
Tomorrow, another.

Carried away by pleasure, they fail to reflect on the nature of suffering.

Soon Death, like a robber, arrives on their doorstep.

Always rushing around and busily caught up in many endeavors, Ordinary beings are all, without exception,

Like this man counting the money he found:

Their deeds are no different.

(九一)貧兒欲與富等財物喻

Parable 91. A Poor Man Longing to be Just Like a Rich One

昔有一貧人，少有財物。見大富者，意欲共等。不能等故，雖有少財，欲棄水中。

傍人語言：「此物雖少，可得延君性命數日，何故捨棄，擲著水中？」

世間愚人，亦復如是：雖得出家，少得利養，心有希望，常懷不足。不能得與高德

者等，獲其利養；見他宿舊，有德之人，素有多聞，多眾供養，意欲等之；不能等故，心懷憂苦，便欲罷道，如彼愚人，欲等富者，自棄己財。

Once upon a time, there was a destitute man who had almost nothing to his name. However, after seeing a rich man, he wanted to be like him. But he couldn't, so he ended up wanting

to throw everything he owned into the river. Bystanders said to him, “Although you have very little, what you do have can still provide you with the necessities of life for a few days, so why would you want to throw it into the river?”

The fools of the world are also like this: Although they have left the householder’s life, they have received few offerings from others, so in their hearts they always feel like they lack something. They cannot reach the same level as highly virtuous ones, in terms of the offerings they receive. When they see their senior fellow practitioners who are virtuous and erudite, and who receive many offerings from the great multitude, longing arises in their hearts. They want to be like that. Because of this, their hearts are full of worry and suffering, and they even want to cease cultivating the Way. They are like that fool who wanted to be like a rich man but who ended up throwing away all his wealth.

(九二)小兒得歡喜丸喻

Parable 92. A child Receives Happiness Pills

昔有一乳母，抱兒涉路；行道疲極，眠睡不覺。時有一人，持歡喜丸，授與小兒。

小兒得已，貪其美味，不顧身物。此人即時，解其鉗鎖、瓔珞、衣物，都盡持去。

比丘亦爾，樂在眾務，憤鬧之處，貪少利養；為煩惱賊奪其功德、戒寶瓔珞，如彼

小兒，貪少味故，一切所有，賊盡持去。

Once upon a time, there was a breastfeeding mother. She carried a child while traveling. Walking down the road, she became extremely fatigued. She fell asleep and did not wake up. As she slept, a person came along carrying ‘happiness pills’ and gave some to the child. After consuming them, the child yearned for their delicious taste and neglected his physical safety and the safety of his possessions. The person immediately took advantage of the child, taking the necklace

off his neck, as well as everything else: jewelry, clothes, etc.

Bhikshus are also like this: They delight in taking on many duties at the monastery and like to stay in busy places. They are full of greed for small offerings, and that is why they are robbed by the thieves of afflictions who take their merit and virtue, and who also take the 'necklaces' of their precious precepts. They are like this child who desired the taste of the happiness pills, and was then robbed of everything by a thief.

(九三)老母捉熊喻

Parable 93. An Old Woman Catching A Bear

昔有一老母，在樹下臥，熊欲來搏。爾時老母遶樹走避。熊尋後逐，一手抱樹，欲捉老母。老母得急，即時合樹，捺熊兩手。熊不得動，更有異人，來至其所。老母語言：「汝共我捉，殺分其肉。」

時彼人者，信老母語，即時共捉；既捉之已，老母即便捨熊而走。其人後為熊所困，如是愚人，為世所笑。凡夫之人，亦復如是：

作諸異論，既不善好。文辭繁重，多有諸病。竟不成訖，便捨終亡。後人捉之，欲為解釋。不達其意，反為其困，如彼愚人，代他捉熊，反自被害。

Once upon a time, there was an old woman sleeping under a tree, and a bear came over, trying to attack her. Awakened and scared, the old woman circled the tree to avoid the snatch of the bear. The bear kept chasing her, with one hand grabbing the tree, and the other trying to catch her. The old woman hugged the tree, throwing her two hands around to press the paws of the bear against the tree. This (effectively) prevented it from moving again.

Then there came a man, and the woman yelled at him, "Come! Help me catch and kill the bear. We will share the meat."

That person believed what she said, and came to help her by pressing the bear's paws hard against the tree, preventing it from moving. Then the old woman let go of the bear and ran away. As a result, it turned out that the man became stuck in the same situation where he had to face the bear's attack alone. Such a foolish person became an object of ridicule.

Ordinary people in the world are also like this: They establish various unique theories, without bringing the doctrines to perfection; their theories are not only incomplete, but also wordy with numerous errors. Before they can make their theories perfect, they die, giving up on their endeavors. People of future generations pick up what they had done, trying to make commentaries on their works but failing to understand the meanings, and thus become stuck. They are just like that foolish person, who tried to help the woman catch the bear, but ended up being a victim of the bear.

(九四)摩尼水竇喻

Parable 94. Mani: Pearl or Ditch?

昔有一人，與他婦通。交通未竟，夫從外來。即便覺之，住於門外。伺其出時，便欲殺害。婦語人言：「我夫已覺，更無出處；唯有摩尼(胡以水竇名為摩尼)，可以得出。」

欲令其人，從水竇出。其人錯解，謂摩尼珠。所在求覓，而不知處。即作是言：

「不見摩尼珠，我終不去。」

須臾之間，為其所殺。凡夫之人，亦復如是：有人語言：「生死之中，無常、苦空、無我，離斷常二邊，處於中道；於此中過，可得解脫。」

凡夫錯解，便求世界有邊、無邊，及以眾生有我、無我；竟不能觀中道之理，忽然命終，為於無常之所殺害，墮三惡道，如彼愚人，推求摩尼，為他所害。

Once upon a time, there was a man who had an affair with

someone's wife. One time, in the middle of their affair, the woman's husband was just about to come in from outside, and quickly discovered what was going on. The husband stayed outside the house instead of coming right in, awaiting for a chance to kill this adulterer.

The woman also knew that her husband had come back, and said to her lover, "My husband discovered us; there is no way out for you now. Only through this mani (in Indian language meaning either 'pearl' or 'ditch') can you go out."

The woman was trying to help her lover seek an outlet, but the man misunderstood her, thinking that she meant a mani-pearl and he was supposed to find it. He said, "Before seeing this mani-pearl, I will not go."

Very soon, he was killed by the husband.

Ordinary people in the world are also like this: Someone says, "Samsara is impermanent, suffering, empty, and devoid of a self; only by staying free from the two kinds of extreme views (permanentism and nihilism) and staying in the Middle Path can one find liberation."

Ordinary people get it wrong; they start to seek out if the world has an end, has no end,...as well as start to find out if living beings have a self or do not have a self. They thus fail to contemplate the Middle Path's principles; suddenly their lives end, and they fall into the three paths of misery. They are just like the foolish person who insisted on finding the mani-pearl and ended up being killed.

(九五)一鵠喻(二鵠喻 — 乾隆大藏經)

Parable 95. Two Doves

昔有雄雌二鵠，共同一巢。秋果熟時，取果滿巢。於其後時，果乾減少，唯半巢在。

雄瞋雌言：「取果勤苦，汝獨食之，唯有半在？」

雌鴿答言：「我不獨食，果自減少。」

雄鴿不信，瞋恚而言：「非汝獨食，何由減少？」

即便以觜，啄雌鴿殺。未經幾日，天降大雨，果得濕潤，還復如故。雄鴿見已，
方生悔恨：「彼實不食，我妄殺他！」

即悲鳴，命喚雌鴿：「汝何處去？」

凡夫之人，亦復如是：顛倒在懷，妄取欲樂，不觀無常；犯於重禁，悔之於後，
竟何所及；後唯悲歎，如彼愚鴿。

Once upon a time, there were two doves, male and female, who built a nest and dwelt together. When the fruits ripened in autumn, they picked enough fruits that filled up the nest. But later, due to the drying effect, the fruits in the nest reduced in volume by half. The male dove said to the female one in an angry tone, "We worked hard to gather the fruits, but you ate them alone, leaving only half for me."

The female dove replied, "I haven't been eating at all, they just reduce by themselves."

The male dove didn't believe her answer, saying angrily. "If you did not take them alone, then why is there less of it?"

Then he pecked the female to death with his beak. Several days later, there came a heavy rain that moistened the fruits making them swell back to their original size. Upon seeing what had happened, the male dove regretted it, saying, "She indeed did not eat the fruits; I killed her recklessly." He then cried out, calling for the female dove, "Where have you gone?"

Ordinary people in the world are also like this: They have deviant views in their minds, recklessly pursuing pleasure;

thus they fail to contemplate on impermanence, and break the major precepts, only then do they regret, but to no avail. In the end, they can just lament and sigh. They are just like the foolish male dove.

(九六)詐稱眼盲喻

Parable 96. A False Claim of Blindness

昔有工匠師為王作務，不堪其苦，詐言眼盲，便得脫苦。有餘作師聞之，便欲自壞其

目，用避苦役。有人語言：「汝何以自毀，徒受其苦？」

如是愚人，為世人所笑。凡夫之人，亦復如是：為少名譽，及以利養，便故妄語，

毀壞淨戒。身死命終，墮三惡道，如彼愚人，為少利故，自壞其目。

Once upon a time, there was a craftsman who rendered his service to his king; but the workload was too heavy that went beyond what he could endure. Thus, he falsely claimed to be blind so that he could not be enlisted to the king's labor. When the rest of the craftsmen learned this, they also wanted to damage their eyes so as to avoid the conscripted labor for the king. Someone told them, "Why would you harm yourself? You will end up wasting your effort."

Such foolish ones become objects of ridicule for the world.

Ordinary people in the world are also like this. For the sake of little fame and gain, they dare to make false claims and break the pure precepts; after they die, they fall into the three paths of misery. They are just like these foolish craftsmen who ruin their own eyes in order to have a petty gain.

(九七)為惡賊所劫失鬘喻

Parable 97. Robbed by Bandits and Lost the Cotton Cloak

昔有二人，為伴共行曠野。一人被一領氈，中路為賊所剝。一人逃避，走入草中。

其失者先於氈頭，裏一金錢。便語賊言：「此衣適可直一枚金錢。我今求以一枚金錢而用贖之。」

賊言：「金錢今在何處？」

即便氈頭解取示之，而語賊言：「此是真金。若不信我語，今此草中，有好金師，可往問之。」

賊既見之，復取其衣。如是愚人，氈與金錢，一切都失。自失其利，復使彼失。凡夫

之人，亦復如是：修行道品，作諸功德。為煩惱賊之所劫掠，失其善法，喪諸功德。

不但自失其利，復使餘人，失其道業。身壞命終，墮三惡道，如彼愚人，彼此俱失。

Once upon a time, there were two people traveling together in the wilderness. Each of them donned a cloak made from fine cotton. On the way, they encountered the bandits, and one of them was robbed of his cloak, while the other managed to run away, and hid in the grass.

The robbed one had a gold coin in the collar of the cloak, so he talked to the bandits, "This cloak is worth one gold coin, and now I ask for it to be redeemed for one gold coin."

The bandits said, "Where is the gold coin?"

The person then opened up the collar of the cloak to show the gold coin to the bandits, saying, "This is real gold. If you don't believe me, you can go ask the skilled goldsmith hiding in the grass now. "

The bandits went into the grass and found the other runaway,

and took that person's cloak too. Such a foolish person suffered a double loss of the cloak and the gold coin; not only did he suffer a loss, but he also caused the other one to suffer a loss too.

Ordinary people in the world are also like this: They cultivate various factors of enlightenment, doing many deeds of merit and virtue; but they are robbed by the bandits of afflictions and lose their Dharma of goodness, and their merit and virtue; not only do they lose their own merit and virtue, they cause others to lose their cultivation too. Their bodies perish; they die, falling into the three paths of misery. Such foolish ones suffer losses and cause others to suffer losses too.

(九八)小兒得大龜喻

Parable 98. A Child Caught A Big Tortoise

昔有一小兒，陸地遊戲，得一大龜。意欲殺之，不知方便，而問人言：「云何得殺？」

有人語言：「汝但擲置水中，即時可殺。」

爾時小兒信其語故，即擲水中。龜得水已，即便走去。凡夫之人，亦復如是：欲守護六根，修諸功德，不解方便，而問人言：「作何因緣，而得解脫？」

邪見、外道、天魔、波旬，及惡知識，而語之言：「汝但極意六塵，恣情五欲；
如我語者，必得解脫。」

如是愚人，不諦思惟，便用其語，身壞命終，墮三惡道，如彼小兒，擲龜水中。

Once upon a time, there was a child who caught a big tortoise on the ground while playing. The child wanted to kill the tortoise, but had no idea how. He asked others how he could kill it. Someone told him, "All you need to do is to throw the

tortoise into the water and it will die.”

The child believed this, and threw the tortoise in the water. But the tortoise immediately swam away.

Ordinary people in the world are also like this: Originally they want to guard their six sense faculties well and cultivate various deeds of merit and virtue, but they don't know the appropriate method. They ask other people about the causes and conditions for liberation, but they only end up being swayed by teachings of wrong views, adherents of the non-buddhist paths, celestial demons, Pāpīyas, or other bad mentors, who tell them, “All you need to do is to indulge in the pleasures of the six sense objects. Let loose your five desires. Just do as I say, and you will attain liberation.”

Foolish people who do not ponder carefully will quickly adopt such teachings. They ruin their bodies and die, falling into the three paths of misery. They are just like the child who threw the tortoise into the water.

此論我所造，合和喜笑語。
多損正實說，觀義應不應。
如似苦毒藥，和合於石蜜。
藥為破壞病，此論亦如是。
正法中戲笑，譬如彼狂藥。

I compile this sutra-sastra,
in which truth is mixed with a humor
Which might spoil the teachings for some.
What's important is that the moral be true.
The teaching is like bitter medicine
Coated with honey.
A medicine dispels illnesses:
This sastra has the same effect.
Sharp wit combined with Proper Dharma
Is like honey-coated medicine.

佛正法寂定，明照於世間。
如服吐下藥，以酥潤體中。

我今以此義，顯發於寂定。
如阿伽陀藥，樹葉而裹之。

The Buddha's Proper Dharma and tranquil samādhi
Are like a bright light shining in the world;
In the same way, as one takes a purgative medicine,
Or eats butter to nourish oneself,
So am I using these humorous words
To reveal tranquil samādhi.
It is like Agada medicine,
Which comes wrapped in leaves.

取藥塗毒竟，樹葉還棄之。
戲笑如葉裹，實義在其中。
智者取正義，戲笑便應棄。

After applying the medicine to dispel the illness
One is supposed to discard the leaves.
My playful joking is like those leaves:
The meanings are the medicine contained within them.
Wise ones will grasp the actual meanings,
And discard the playful joking elements.

尊者僧伽斯那造作《癡花鬘》竟

So ends the Venerable Samghasena's Śastra of Garland of
Delusion (The Hundred Parable Sutra)

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