

Manichaean Legacies in a Daoist Order: The Mingshi Tradition in Qingtian

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ABSTRACT

This article examines the survival and transformation of Manichaean elements within Mingshi 明氏 Daoist denomination, a recently identified tradition in Qingtian 青田, China. Recognizing Mānī as the Buddha of Light, Mingshi Daoists maintain an eschatology structured around the struggle between Light and Darkness, reflecting Manichaean continuities within a syncretic Daoist framework. Newly discovered scriptures among Mingshi Daoists furthermore illuminate the religious group's doctrinal formation and its engagement with Manichean elements. Through historical and ethnographic analysis, the study shows how ritual specialists, textual transmission, and evolving community identities sustain and reshape Manichaean-influenced religious forms across changing cultural and political contexts.

KEYWORDS

religion syncretism; dualism; ideological disidentification; cultural resilience, tradition transmission

1 INTRODUCTION

The recent discovery of Manichaean scriptures among the Mingshi Daoist Linage (Míng shì Dàojiào 明氏道教)—a Daoist denomination in Qingtian 青田, Zhejiang Province, China—has drawn the attention of philologists and historians of religion. These scriptures differ markedly from earlier finds, such as those in Xiapu 霞浦, Fujian Province, since in Qingtian, they are pre-

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served by Daoist priests, transmitted through generations, and used as liturgical texts in Mingshi Daoist rituals. In contrast, the Xiapu manuscripts are held by two local ritual masters (*fǎshī* 法師), Chén Péishēng 陈培生 and Xiè Dàolián 谢道莲; and employed in localized folk religious practices—particularly ancestral veneration rites—outside the control of centralized religious institutions. The integration of the Qingtian manuscripts into the ritual repertoire of an organized Daoist lineage raises questions about religious syncretism between Chinese indigenous traditions and so-called foreign religions. It also illustrates how vestiges of Manichaeism persist within ‘official’ Daoist practice. Although Manichaeism was never fully accepted in China and continually faced shifting imperial attitudes, it underwent increasing Sinicization as its scriptures incorporated concepts and figures from indigenous Chinese religious traditions. Conversely, as evidenced in the Mingshi Daoist lineage, certain Manichaean elements entered into orthodox Daoist practice. There is further evidence that, between 1008 and 1017, the Manichaeans succeeded in having one of their texts incorporated into the Daoist Canon, thereby securing for it the formal protection accorded to canonical works against confiscation and destruction (Lieu 1992: 290). From its arrival, Manichaeism blended with Daoism, Buddhism, and local traditions in a process of Sinicization that embedded its elements into Chinese religious life.

Although the religion disappeared as an organized entity by the eighteenth century, scattered manuscripts continue to surface, shedding light on its historical trajectory. *Mānī* himself was incorporated into the local Chinese religious practice as ‘*Mānī* the Buddha of Light’ (*Móní Guāng Fó* 摩尼光佛)¹, worshiped as a local deity within familial ethics—a practice still found today in rural areas of Fujian Province (Wang 2024) and seen in the Xiapu examples (Kósa 2017: 261).

The Mingshi Daoist presents a unique case of the survival of the Manichaean tradition in China. Their liturgical repertoire incorporates Manichaean scriptures as both ritual texts and instructional materials in priestly apprenticeship. This survival is sustained through an unbroken chain of transmission within a handful of esoteric, familial lineages based on the master–disciple (*shī-tú* 师徒) system, in which the master initiates the novice and imparts ritual skills, and the disciple follows the master with loyalty. This case is not Manichaeism as a separate religion, but a preserved and clearly identifiable order within Daoism. The Qingtian Mingshi Daoists thus offer a valuable opportunity to study syncretism in a living tradition. This case sheds light on the persistence of Manichaean elements in Chinese religion and on the adaptability of Daoism in contemporary China. The purpose of this article is to investigate Manichaean vestiges within a Daoist order in its cultural and socio-political context. It examines how these texts are interpreted and used in ritual, their meaning for practitioners, and their transmission through the *shī-tú* system, especially in the context of state efforts to systematize and standardize Daoism.

Data collection was conducted through ethnographic fieldwork in Qingtian County between May 2024 and September 2025. Fieldwork was intermittent and employed ethnographic techniques, including participation in rituals, direct observation, and informal conversations with priests and practitioners. Throughout the fieldwork, the Mingshi priests demonstrated a welcoming and collaborative attitude. In addition to responding to our direct inquiries, they voluntarily shared additional information, provided recordings of their ritual practices via social media, and actively sought ways to enrich our understanding of their traditions.

¹ Also attested in the longer form *Móní Guāngmíng Fó* 摩尼光明佛, which reflects a more Sinicized and doctrinally developed expression of Chinese Manichaeism.

This article opens with a concise historical overview of Manichaeism in China, highlighting the enduring implications of its remnants within contemporary Chinese religious practice. It then examines Daoism as it is practiced today, situating it within the current socio-political landscape of China in order to clarify the contexts in which the Mingshi order—bearing a Manichaean legacy—may be properly understood. The final section focuses on the Qingtian Mingshi Daoist order, analyzing its Manichaean scriptures, ritual practices, and associated symbolism through the lenses of syncretism and cultural significance. The complete Chinese texts of five manuscripts are provided in the Appendix.

2 MANICHAISM IN CHINA

2.1 History of a Foreign Religion

Manichaeism, which originated in Sasanian Iran, spread eastward along the Silk Road, and Manichaean missionaries arrived at the court of Empress Wu Zetian 武則天 (r. 690–705) in 694 AD (Kósa 2021: 63). It was a Persian Manichaean bishop, *fuduodan* 拂多誕, who brought the Manichaean *Scripture of Two Principles* (*Èrzōngjīng* 二宗經), likely the *Šābuhragān*, to the court (Kósa 2021: 64). While some considered the new doctrines ‘false teachings’ (*wěijiào* 偽教), Empress Wu Zetian was receptive to them.

An imperial edict in 732 AD prohibited Chinese citizens from practicing Manichaeism but allowed ‘Western barbarians’ (*xīhú* 西胡), likely Sogdians, to do so because it was their ‘home religion’ (Kósa 2021: 64). The edict stated that Manichaeism was a ‘wrong belief’ (*xiéjiàn* 邪見) that falsely claimed a Buddhist identity to ‘deceive the masses’ (*kuánghuò líuyuán* 誑惑黎元). This claim, however, was not unfounded, as Manichaean missionaries were known to adapt their teachings to local religions. A crucial event in the history of Manichaeism in China was the adoption of the religion as the state religion of the East Uyghur Empire (744–840) by the Uyghur Bögü Khagan in 762/763 (Kósa 2021: 65; Lieu 1998: 83).

Between 763 and 840, Uyghur embassies and Manichaeans were regular visitors to the Tang court, where the construction of Manichaean temples was authorized in several cities, including Luoyang 洛陽 and Chang’an 長安 (Kósa 2021: 66, 75–76). However, the fall of the Uyghur Empire in 840 marked a turning point. Without their Uyghur protectors, Manichaeans faced repression, with the Tang government closing their temples (Sundermann 2015b; Kósa 2021: 66). The Huichang persecution (843–845) officially banned the religion, leading to the expulsion of priests and the near disappearance of Manichaeism, except in isolated areas (Bryder 1988; Kósa 2021: 66).

Manichaeism, along with Zoroastrianism and Nestorianism, was categorized as one of the ‘three foreign religions’ (*sānyí jiào* 三夷教) during the Tang dynasty (Kósa 2021: 63). As Manichaeism sought acceptance in China, its adherents strategically employed Daoist elements to present their teachings in a more familiar light (Lieu 1998: 106). This assimilation tactic is evident in the inclusion of two scriptures, the *Huàhú jīng* 化胡經 and the Manichaean scripture of *Èrzōng jīng* 二宗經, within the Daoism Canon (*Dào zàng* 道藏) during the Song dynasty (960–1279 AD) (Lieu 1998: 114–115, 148). The central claim of the *Huàhú jīng*, which can be regarded as a Daoist polemical text against Buddhism, is that Laozi 老子 (the Daoist sage) traveled westward and converted the ‘Western barbarians’ thereby asserting that Buddhism actually originated from Daoism. Therefore, Mānī the Buddha of Light, could be regarded as a follower of Laozi,

and thus interpreted as a Daoist figure. This claim was particularly prominent after the Uyghurs lost political support, forcing them to adapt to survive within the dominant Chinese culture (Lieu 1998: 183). This strategic move was likely intended to enhance Manichaeism's legitimacy by connecting it to a revered figure in Chinese tradition and to attract converts from Daoism by presenting Mānī as a continuation of Laozi's lineage. This strategy also counters the accusations of being a foreign and subversive religion.

Despite these challenges, the religion persisted in southeastern China, particularly in Fujian and Zhejiang Provinces. A Manichaean priest holding the title 'Hūlù Fǎshī' 呼祿法師 fled to Quanzhou 泉州, where he successfully spread the faith (Kósa 2021: 66–67; Lieu 1998: 131). During the Song Dynasty (960–1279), figures like Lín Dèng 林瞪 (1003–1059) played a key role in promoting Sinicized and underground Manichaeism, and the Cao'an shrine in Fujian became an important site of Manichaean practice (Kósa 2021: 74). The religion's survival continued under Mongol rule; however, with the establishment of the Ming Dynasty (1368–1644), Manichaeans faced severe persecution, partly because the name of their sect, the Religion of Light (*Mingjiao*), was considered to be encroaching on the dynastic title, which also meant the 'Dynasty of Light' (*Mingchao* 明朝) (Lieu 1992: 298–303; Lieu 1998: 154–155).

Manichaeism persisted discreetly into the 17th century, especially in Fujian (Lieu 1992: 297–298; Kósa 2021: 63). Manichaeism's journey in China was marked by periods of acceptance and severe persecution. While it ultimately faded from existence as a distinct religion, its legacy continues to be explored through archaeological findings and the study of its impact on Chinese culture and society. Contemporary research continues to uncover Manichaeism-related remains and folk customs in southeastern China, particularly in Fujian Province (Wang 2024).

The Manichaean worldview is grounded in radical dualism manifested in a body/soul distinction, in which the physical components of body are 'cages' that entrap the soul (in China: 'the Buddha nature'). The anthropological dualism between body and soul represents a concrete manifestation of the broader cosmic dualism and directly informs the Manichaean ethos of redemption: the preservation of the light essence and its liberation from material entanglement (see 4.1.2.2). This fundamental dualism is also reflected in the ritual and religious laws observed by the Elects (or Electi), who were the small, highly ascetic elite class within the Manichaean religious community (Sundermann 2015a). They represented the highest echelons of the Manichaean Church and were set apart from the lay adherents, who were known as Hearers or Auditors (Sundermann 2015a; Matsangou 2021). The Hearers (lay believers) followed a simplified catalogue of commandments, including not being miserly, giving alms to the Elects, attending sermons, and confessing their sins to the Elect (Sundermann 2015a; Lieu 1998: 18). Such a cosmological framework renders the complete assimilation of Manichaeism into Chinese religious traditions problematic. In Chinese religions, and particularly in Daoism, no such rigid body–mind dualism exists; on the contrary, a substantial portion of religious practice centers on cultivating harmony between body and mind, as well as between humans and the natural world. Daoist ontology advances a fundamentally unitary conception of existence, in which corporeal and spiritual, or material and immaterial, dimensions are integrated into a single continuum. Nonetheless, a 'weak' form of body–mind dualism can be discerned in certain Chinese religious traditions (Slingerland 2013: 8). This dualism, however, is primarily concerned with functional and qualitative distinctions, while acknowledging a fundamental ontological interaction between the two, as represented in the concept of *yīn* and *yáng* 陰陽, the fundamental cosmological and ontological principle of Daoism. Therefore, the integration of Manichaeism in Chinese religions remains partial and selective.

2.2 Former Implications of the Remnant of Manichaeism in Contemporary China

As mentioned above, Manichaeism faced significant persecution during the Ming dynasty (1368–1644), which led to its suppression and the exclusion of its scriptures from the Daoist Canon (Lieu 1998: 114–115). Despite persecution, evidence suggests that Manichaeism may have persisted in southeastern China, particularly in Fujian Province, until around 1600 (Lieu 1998: 54–188; Sundermann 2015a). Therefore, until recently, Manichaean communities were supposed to have been extinct for centuries.

In 2005, some scholars reported the possibility of a continuous and evolving Manichaean tradition based on the discovery of a household shrine containing a Mānī statue in a village below the Huabiao 華表 Hill shrine (Cǎo'ān 草庵) in Fujian Province (Franzmann, Gardner, and Lieu 2005). Wang Yanbin (2024) studied the Sūnèi 苏内 village in the same region where the Cao'an is located. The study shows that while the villagers enthusiastically worship 'Mānī the Buddha of Light' (Móní Guāngfó) and collect Manichaean narratives, they resist attempts to label their practices as officially 'Manichaeism.' For them, Manichaeism is more about their ethical duty to their lineage and local identity than a distinct religious belief. Since the 1990s, Sunei villagers have actively constructed narratives linking their ancestors to Manichaeism, drawing on sources such as genealogies, academic research, and popular culture. These narratives, however, are not necessarily accurate historical accounts. They primarily serve to bolster the moral reputation of their ancestors and to boost the solidarity of their lineage. The villagers identify with Manichaeism's metaphorical dualism of Light versus Darkness, interpreting it as a struggle against various forms of evil. This interpretation allows them to portray their ancestors as righteous figures who fought against oppression and corruption. They built temples for Mānī as they would for ancestors, enshrined him in their homes as a household deity, and even establish fictive kinship relationships with him through adoption contracts.

The remnants of Manichaean influence on local religious practice are also present in Xiapu County, Fujian Province, where a local cult centered on Lin Deng (1003–1059) is still maintained by local ritual masters (Kósa 2017: 261; 2021: 71). According to the account of the scholar and observer Gai Jiaye, who conducted his observations in 2016, the two aforementioned ritual masters, Chen Peisheng and Xie Daolian, continue to perform rituals as part of an ancestral veneration practice dedicated to Lin Deng. These rituals include the *Xingfuzǔ Qìngdàn kē* 興福祖慶誕科 ('Ritual for celebrating the birthday of our ancestor who brought us wellbeing') and involves chanting sacred texts, offering incense, and enacting ceremonial actions intended to honor Lin Deng and invoke prosperity and protection for the local community. The practices, along with the associated Manichaean scriptures, are transmitted through a lineage chain, ensuring continuity across generations.

Overall, these ritual practices are primarily situated within the context of local ancestral worship rather than being fully integrated into formal Daoist religious institutions. While the rituals retain structural and ceremonial features reminiscent of Daoist liturgy, their focus on honoring specific ancestors—most notably Lin Deng—indicates that they function chiefly as expressions of local lineage devotion. Nonetheless, the persistence of these practices demonstrates the enduring influence of Manichaean ideas on folk religion in southeastern China. In this region, which has served as the last refuge of Manichaeism in China, remnants of the religion are still preserved in local ancestral veneration ceremonies, reflecting how Manichaean elements were adapted and integrated into community religious practices.

3 DAOISM IN THE RELIGIOUS ARENA OF CONTEMPORARY CHINA

Following the radical anti-traditionalist policies of the mid-20th century, China's once-diverse religious landscape faced severe challenges. However, the period of economic reform and political relaxation initiated after 1978 provided fertile ground for a remarkable religious revitalization (Chau 2011: 1). This post-reform era witnessed the resurgence of a wide array of traditional practices, including temple festivals, ancestor worship, and pilgrimages. Concurrently, new and innovative forms of spirituality emerged, such as lay Buddhist preachers, qigong sects, and 'Maoist shamans' (*ibid.*). This effervescence demonstrates how China's political and economic opening after 1978 directly enabled a dramatic regeneration of religious life, blending the revival of ancient traditions with modern adaptations. Daoism—a tradition deeply intertwined with Chinese national identity and local culture—experienced a profound revival. Its temples have been rebuilt, its rituals revived and its philosophies rediscovered as a source of cultural and spiritual value. This effervescence sets the stage for a closer examination of the very actors driving this renewal. The following sections of this article will analyze the diverse landscape of Daoist practitioners who have emerged in this new socio-political context.

3.1 Daoism and Its Practitioners

Daoism's ritual and institutional landscape is historically layered and highly permeable, a feature that has long facilitated the incorporation and reconfiguration of external elements. Its pantheonic and liturgical structures—shaped by processes of bureaucratization and specialization that Weber (1951: 173–174) associated with imperial cult formation—operate within a broader Chinese cosmology in constant dialogue with Buddhist and Confucian repertoires. This syncretic environment is evident across Daoist ritual knowledge and skills, therapeutic and geomantic practices such as *fēngshuǐ* 風水, and the circulation of internal alchemy and liturgical music, all of which move freely across institutional boundaries.

Such permeability is reinforced by China's characteristic pattern of multiple religious affiliation. As Zhang and Lu (2020: 415) emphasize, aside from Muslims and Christians, exclusive adherence is rare; contemporary data show nearly half of respondents reporting more than one religious identification (Zhang, Lu, and Sheng 2021: 584–585). Religious participation is thus situational and practice-oriented, mediated through networks of ritual specialists and local temples rather than confessional allegiance. In a field largely lacking centralized ecclesiastical authority, individuals engage Daoist experts for funerary, therapeutic, and crisis-related rites as needed, without doctrinal commitment.

This fluid, practice-driven ecology provides the structural conditions in which non-native elements—including Manichaean liturgical, iconographic, or cosmological residues—could persist, be reinterpreted, or be absorbed within Daoist orders.

Daoist priests (*dàoshì* 道士) are formal religious specialists who undergo rigorous training, ordination, and initiation within specific Daoist lineages or schools. They are generally divided into two principal denominations: the Orthodox Unity denomination (*Zhèngyī pài* 正一派), which is the direct heir of the Celestial Masters denomination (*Tiānshī Dào* 天師道), and the Complete Perfection denomination (*Quánzhēn pài* 全真派). The Orthodox Unity tradition emphasizes ritual performance, exorcistic practices, and community-oriented religious services.

Daoist priests, therefore, are the primary service providers for the religion and are often married and live among the lay community (Dean 1993: 45–47). The Complete Perfection tradition, by contrast, emphasizes monasticism, meditation, and inner alchemy (*nèidān* 内丹). They typically reside in temples and observe strict ascetic disciplines, including celibacy (Eskildsen 2004: 112–115). In between, there are dispersedly dwelling Daoist priests (*sǎnjū dàoshi* 散居道士), who are freelance and are not affiliated to temples and monasteries and work in household altars (D. Yang 2005: 116; 2003: 77).

Lay Practitioners (*jūshì* 居士), on the other hand, are individuals who engage with Daoist beliefs and practices but do not undergo formal ordination or live as full-time religious specialists. They often seek blessings, healing, or spiritual guidance from Daoist priests, and their engagement with Daoism is often intertwined with local folk religious practices and ancestor veneration (Liu 2003: 67–69).

Daoist alchemists (*liàn dān shì* 炼丹士) focus on the esoteric and mystical aspects of Daoism, particularly inner alchemy and outer alchemy (*wàidān* 外丹). They seek to achieve immortality or spiritual transcendence through practices such as meditation, breath control, and the making and ingestion of elixirs. Historically, these adepts were often hermits or recluses who lived in mountains or remote areas, dedicating themselves to spiritual cultivation (Robinet 1997: 98–101).

Shamans (*wū* 巫) are other Daoist practitioners who are generally addressed as immortals (*xiānrén* 仙人) or great immortals (*dà xiān* 大仙) and are usually not regarded as Daoist priests (D. Yang 2005: 116). Despite their ‘heterodox’ practices, they nonetheless contribute to Daoism by attracting devoted temple worshipers, increasing demand for Daoist rituals, and encouraging donations (*ibid.*).

Other practitioners who are not considered official priests are folk practitioners (*mínjiān dàoshi* 民间道士), also called dispersed Daoist priests, who are freelance local ritual specialists operating in rural areas, blending Daoist liturgy with folk traditions such as deity worship and divination (Dean 1993: 89–92; D. Yang 2005: 116).

Temple caretakers (*miào zhù* 庙祝) are another important figure who are responsible for the maintenance and operation of Daoist temples. While they may not be formally ordained priests, they play a crucial role in supporting temple activities, managing donations, and assisting with rituals. They often have a deep knowledge of local Daoist traditions and serve as intermediaries between the temple and the community (Goossaert 2007: 134–136; C.K. Yang 1970: 89–91).

In contemporary contexts, Daoism has attracted followers outside traditional Chinese communities, particularly in the West, through pop culture and the New Age movement. These practitioners may adopt Daoist practices such as Tai Chi, Qigong, or meditation without fully engaging with the religious or ritual aspects of Daoism. They often interpret Daoist philosophy in ways that align with modern spiritual or wellness movements (see Clarke 2002). This trend also led to pilgrimage trips to China in pursuit of spiritual experience and self-actualization (see Palmer and Siegler 2017).

3.2 Socio-political setting

Following the establishment of People’s Republic of China in 1949, Chinese government introduced a framework of religious regulations intended to safeguard national security and consolidate the Communist Party’s exclusive control over the country. This regulatory regime severed

all foreign religious ties and created Party-controlled religious associations to co-opt the five officially recognized faiths, including Daoism, Buddhism, Islam, Protestant Christianity, and Catholic Christianity. This new regulatory system was soon suspended by militant leftists who actually controlled the momentum of the time. Thus, all forms of religious practices were prosecuted since the mid-1950s onward until the end of the Cultural Revolution (1966–1976). With the arrival of Reform and Open-Door policy in 1978 that began to liberalize religious practices, the government revived the five officially recognized religious organizations and promulgated new regulatory measures in 1994 and 2005, allowing officially sanctioned religions to operate as instruments for promoting moral standards and supplementing the state's social welfare functions (Deeg and Scheid 2015: 58–61). One of these associations is the Shanghai Daoist Association (SDA), Shanghai shi Daojiao Xiehui 上海市道教协会, which was established in April 1985 (Yang 2005: 115). Its formation was a direct response to the Religious Affairs Bureau's (RAB), Guowuyuan Zongjiao Shiwuju 国务院宗教事务局, call for the creation of 'self-governing' organizations for Daoist priests following the period of religious liberalization announced in late 1978 (*ibid.*). The establishment of the State Daoist Association (SDA), Zhongguo Daojiao Xiehui 中国道教协会, formed a part of the broader political project in which the State tried to restore the legitimacy of Daoism after the severe suppression Daoism had gone through during the past two decades. During these campaigns, Daoist priests were compelled to return to secular life, and temples were confiscated. Following the policy of religious liberalization after 1978, many temples were subsequently restored to religious use (Yang 2003: 115; 2005: 115). One of the first projects of SDA was to establish the Shanghai Daoist College, Shanghai Daojiao Xueyuan 上海道教学院, whose curriculum encourages a significant change in how future Daoist priests are trained, moving from a focus on 'ritual skills' to making 'discursive knowledge' the central standard of Daoist education (Yang 2011: 81). These measures can be seen as a shift toward a more doctrinal form of Daoism and the establishment of orthodoxy. Confronted with perceived threats from foreign religious influences and concerned about the rising popularity of religious belief, the Communist Party introduced a third set of religious regulations in 2017 to reinforce its political dominance (Reardon 2019). In 2016, Xi Jinping 习近平, the President of the People's Republic of China, had stated: '[In order to] actively guide the adaptation of religions to socialist society, an important task is supporting China's religions' persistence in the direction of Sinicization.'

Following this, in 2017, the Regulations on Religious Affairs introduced stricter controls on religious activities. These regulations, effective 1 February 2018, aimed to standardize religious practices, ensure compliance with national laws, and prevent the use of religion to undermine national security or social order. Key changes included restrictions on religious activities in non-religious venues, increased oversight of religious donations, and a stronger emphasis on religious groups' independence from foreign influence (The State Council 2017). In 2017, the General Office of the Communist Party of China Central Committee and the General Office of the State Council jointly issued the 'Opinions on Implementing the Project for Inheriting and Developing China's Excellent Traditional Culture' (关于实施中华优秀传统文化传承发展工程的意见), which led to a more relaxed policy toward Chinese indigenous religions. Consequently, it is reasonable to assume that indigenous Chinese religions, namely Daoism and Buddhism (excluding Tibetan Buddhism), are less likely to be suspected of foreign interference and are afforded a more permissive approach than their less Sinicized counterparts.

In the same way, folk religion, while treated as 'superstition' by the state after 1949, has generally lacked formal sanction and legal protection, existing in a 'limbo or gray area' outside the

official religions (Poceski 2009: 10). However, marking a shift toward official recognition, in 2006 the National Religious Affairs Administration (formerly the Religious Affairs Bureau) established a new institution specifically tasked with supervising folk religion, signaling the beginning of state acknowledgment of its religious status. Despite this policy change, ordinary people still rarely conceive of popular religion as a distinct ‘religious identity’ for themselves (Zhang, Lu, and Sheng 2021). Within this evolving regulatory landscape, Daoist institutions and practitioners have navigated a delicate balance between state oversight, doctrinal standardization, and the persistence of local religious diversity. While the state’s emphasis on Sinicization and orthodoxy has reshaped the public face of Daoism, many communities on the ground have continued to sustain heterogeneous ritual repertoires, symbolic systems, and cosmological frameworks that draw from multiple religious traditions. This persistence of heterogeneous ritual and symbolic elements, despite the state’s drive toward orthodoxy, reflects what Deleuze and Guattari (1987: 204) describe as the inevitable ‘leakage’ of social systems, which never achieve total closure. Even under the strictures of orthodoxy, religious actors rarely fully identify with the official ideological project; instead, they practice within a space Žižek (2000: 218) terms ‘ideological disidentification’, that is, maintaining a distance from official prescriptions while subtly sustaining alternative traditions. In this sense, state ideology endures not through absolute conformity but by integrating limited deviations into a managed buffer zone, allowing local religious diversity to persist alongside regulatory control. In the case under study, these include elements traceable to a historically ‘foreign’ tradition—Manichaeism—which have been reinterpreted and embedded within localized Daoist practice.

A key turning point for religions in general, and for folk religions in particular, was the adoption of the *Convention for the Safeguarding of the Intangible Cultural Heritage* (UNESCO). China formally acceded to the convention in 2004; since then, many local religious practices have been protected—and in some cases even supported—by local governments, thereby even broadening the buffer zone of tolerance.

Building on this evolving landscape of state oversight and local religious resilience, a recent example further illustrates the intersection of scholarly interest, local practice, and political support. During fieldwork in Qingtian, a workshop titled ‘Manichean Tradition Hiding Inside Qingtian Daoism: Intellectual Importance and Research Ideas’ (青田道教中的摩尼教传统——学术意义和研究构想) was held from 13–15 December, 2024, organized by the Qingtian County Daoist Association (Qingtian xian Daojiao Xiehui 青田县道教协会), opening with an inaugural speech by a local Party cadre. This event not only reflects the growing recognition of the intellectual and historical significance of Manichaeism within local Daoist practice but also demonstrates the supportive stance of local authorities toward research on these distinctive traditions.

4 THE MINGSHI ORDER: MĀNĪ DAOIST DENOMINATION IN QINGTIAN COUNTY

Qingtian County, located in southeastern Zhejiang Province, is divided by the Ou River (Oujiang 瓯江), which runs through the county and separates it into distinct areas. Zhejiang Province borders Fujian Province, which has long been regarded as the final refuge of Manichaeism in China. This geographical proximity suggests that Zhejiang, due to its remoteness from the historical centers and initial entry points of Manichaeism in northwest China, could also have provided conditions for the religion’s survival and relative protection from persecution.



Figure 1: Map of Zhejiang Province and Qingtian County. (© Su et al. 2022)

Daoist priests in Qingtian are broadly affiliated with the Zhèngyī Dào 正一道 tradition and include both unregistered, dispersedly dwelling Daoist priests (*sǎnjū dàoshi* 散居道士) and registered temple priests. According to one authority at the Qingtian Daoist Association, there are roughly 100 priests in the county; however, since many are not registered, it is not possible to determine the exact number.

The Mingshi Order possesses a distinctive seal that its priests employ to stamp official documents submitted to Daoist deities or spirits. The four Chinese characters inscribed on the wooden seal may be rendered as ‘Holy Luminous/Wise and Pure Treasure’ (Figure 2).



Figure 2: Mingshi seal. The text reads as (up-right) *shèng* 聖,; holy, sacred; (down-right) *míng* 明: light; (up-left) *jìng* 淨: pure; (down-left) *bǎo* 寶: treasure. (© 2026 Mehrdad Arabestani & Yang Der-Ruey)

The recent discovery of Manichaean scriptures among Mingshi Daoists in Qingtian County has drawn renewed scholarly interest to the trajectories and residual presence of Manichaeism in China. The order comprises a group of priests identifying their ritual lineage as the Mānī Order, or the Light Order of Daoism (*Míngshì Dàojiào*), with Mānī the Buddha of Light as their primary deity and ancestral master.

The scriptures under discussion originate from the collection of Master Chén Chángchūn 陈长春, a senior disciple of the late Master Yè Sōngliáng 叶松良 and a prominent figure among the Mingshi Daoists.² Master Chen serves as Vice President of the Qingtian Daoist Association (*Qīngtián Dàojiào Xiéhuì* 青田道教协会). According to Master Chen, among the more than one hundred documents, mostly liturgical manuals (*kēběn* 科本), he inherited from Master Ye, six of them are particularly significant scriptures explicitly bear the designation ‘Mingshi’ 明氏, thereby confirming a distinct lineage identity within the local Daoist tradition.³

The Mingshi Daoists are primarily the heirs of five priestly families with the surnames Lín 林, Yè 叶, Yán 严, Zhū 朱, and Zhèng 郑. Within this community, authority is not centralized under a single leader. Instead, legitimacy arises from a combination of traditional and personal factors. Traditional authority—defined by Weber (2004: 34–35) as grounded in custom, lineage, and hereditary succession—is evident in the weight placed on family pedigree and transmission of ritual training within lineages. At the same time, charismatic authority also plays a role, as qualities such as personality, reputation, religious knowledge, ritual expertise, and connections with both the Daoist Association and state institutions shape recognition within the group. Taken together, these overlapping sources of legitimacy produce a form of leadership that is not directorial but representative. In Weberian terms (Weber 2004: 34–35; 1951: 193–194), the authority of the Mingshi Daoists—much like that of other Zhèngyī Pài communities—derives from a combination of traditional/hereditary and charismatic legitimacy, though in the present Mingshi order it leans more heavily toward the leader’s personal charisma. It is in this sense that Master Chen Changchun stands out: his position is not that of an official leader but rather that of a spokesman, articulating the lineage identity and public presence of Mingshi in Qingtian.⁴

4.1.1 Historical Query

The Mingshi Daoist priests, while not incumbent temple priests, regard the Qingzhen Chan Temple (*Qīngzhēn Chán Sì* 清真禅寺) as their order’s ancestral temple (*zǔtíng* 祖庭), and they claim an affiliative link to the temple, tracing their ordination lineage back to it. Historically, the temple was known as the Qingzhen Hall (*Qīngzhēntáng* 清真堂), a name that was officially changed to Qingzhen Chan Temple in 1984.

The Qingzhen tang was first constructed during the Southern Song dynasty (1127–1279) in a mountain hollow behind present-day Zhaitangxia Natural Village (斋堂下自然村). Due to the

² The scriptures were first brought to attention by Master Qīng Hè 青鹤, a Quanzhen Daoist priestess and Secretary General of the Qingtian Daoist Association (*Qīngtián Dàojiào Xiéhuì* 青田道教协会), whose lay name is Zhèng Cányì 郑采谊, and by Master Li Tǎoxiáng 李滔祥, a temple priest, in November 2024.

³ A brief video recording of Master Ye Hongxing reciting the *Confession to the Light Venerable* (*Míngzūn chàn* 明尊懺) can be accessed at <https://youtube.com/shorts/rdS9ttgjnP0> (last access: 17 November 2025). This scripture is not included in Master Chen’s collection, and its original manuscript image remains unavailable.

⁴ Master Chen Changchun, however, is not from the five main Mingshi families and as the disciple of late Master Ye Songliang, he is the first priest in his family.

increasing number of pilgrims, the temple was relocated to its current site during the Shaoding 紹定 era (1228–1234). The rebuilt complex consisted of a two-section main hall known as *Zhaitang* 齋堂. During the Xianchun 咸淳 era (1265–1274), the principal deity statue was moved to the rear hall, while the front hall was dedicated to the White-robed Prime Minister, at which point the complex acquired the name Qingzhentang.

The establishment of Qingzhentang coincided with the peak period of Manichaeism's expansion in southeastern China, particularly in Zhejiang and Fujian, with Zhejiang surpassing Fujian as a regional center. This is explicitly recorded in the *Jiè shì mó shī* 戒事摩詩 by Li Qian 李謙 (Li 2016 [Southern Song dynasty]), preserved in the *Jiāding Chìchéng zhì* 嘉定赤城志 (vol. 37), which states that Manichaeism flourished in Mingzhou 明州 (Ningbo 宁波), Taizhou 台州, Wenzhou 溫州, Fuzhou 福州, and Quanzhou 泉州. Archaeological and textual evidence further confirm the existence of multiple Manichaean temples founded during the late Southern Song, including Xuǎnzhēn sì 選真寺 in Cangnan 蒼南 County—whose stele (*Xuǎnzhēn sì jì* 選真寺記) explicitly describes it as a residence for missionaries spreading the teachings of Sūristān, a clear reference to Manichaeism, preserved in *Gazetteer of Pingyang County: Treatise on Spirit Teachings—and Temple (or Monastery) of Hidden Light* (*Qián guāng yuàn* 潛光院) in Yanting 炎亭, Jinxiang 金鄉 District, Cangnan County.

A defining feature of Manichaeism in Song China was its systematic strategy of integrating with Daoism and operating under Daoist institutional forms, a tendency that was tacitly supported by the Song court. The strongest evidence for this process is found in the record (or inscription) of the Chongshou Palace (*Chóngshòu gōng jì* 崇壽宮記), written in 1264 by Huáng Zhèn 黃震 at the request of Zhāng Xīshēng 張希聲, a Manichaean Daoist priest and abbot during the late Southern Song, and preserved in the *Huángshì rìchāo* 黃氏日抄, 'The Diaries of Master Huang' (Zhang and He 2017: 2311–2313). Although Chongshou Palace bore a Daoist name, the inscription makes clear that it functioned as a Manichaean monastery. The text further demonstrates that Manichaeism had already taken root in the southeastern coastal regions during the Northern Song and had begun adapting to the intellectual climate of the Three Teachings United (*Sānjiào hé yī* 三教合一)—the syncretism of Confucianism, Buddhism, and Daoism—showing a particularly strong tendency toward Daoist assimilation.

This adaptation was reciprocated at the state level. Based on the legend of 'The Scripture on Laozi's Conversion of the Western Barbarians' (*Lǎozǐ Huàhú jīng* 老子化胡經), the Northern Song court officially regarded Manichaeism as a branch of Daoism. As a result, in 1016 and again in 1019, the court ordered Manichaean scriptures submitted by Fuzhou Prefecture to be incorporated into the Daoist Canon. This policy is corroborated in the preface (*xù* 序) of the *Yúnjí qīqiān* 雲笈七籤 by Zhāng Jūnfáng 張君房, which records that both Daoist and Manichaean scriptures submitted by local governments were reviewed during the compilation of the canon (Zhāng 2003 [Northern Song dynasty]: 1-2).

Additional corroboration comes from the case of *Lèshān táng* 樂山堂 in Xiapu County, Fujian. Founded in 966 as *Lóngshǒu sì* 龍首寺, Leshan Hall later became a major Manichaean center located only about 120 kilometers from Qingzhentang. Its founder, Sūn Mián 孫綿, trained Lin Deng 林暉 (1003–1059), the most influential Manichaean priest in Fujian (Yáng 2020: 141). Lin Deng actively pursued the mainstream Manichaean strategy of integration with the 'Three Teachings,' particularly through combining Manichaean doctrine with orthodox Daoist liturgy and thunder magic. This synthesis proved so effective that Lin Deng was later venerated as a Daoist immortal, while his Manichaean identity faded from local memory.

Despite earlier tolerance, Southern Song Confucian elites increasingly opposed the expansion of Manichaeism. The *Compiled Draft of the Song Dynasty Collected Essentials: Criminal Law* (*Sòng huìyào jígǎo · xíngfǎ* 宋會要輯稿·刑法 ch. 2) records that in 1120 Wenzhou alone contained more than forty Manichaean ritual halls, whose followers gathered at night, employed distinctive scriptures and painted images—such as the ‘Wonderful Water Buddha Painting’ (*Miàoshuǐ fó zhēn* 妙水佛幀), ‘Painting of the First Thought Buddha [Primal Man]’ (*Xiānyì fó zhēn* 先意佛幀), and ‘Jesus Buddha Painting’ (*Yíshù fó zhēn* 夷數佛幀)—and revered the Light Venerable (*Míngzūn* 明尊), practices explicitly distinguished from both Buddhism and Daoism (Ma 2011: 243). Similar hostility appears in the writings of Zhuang Chuo 莊綽, Lu You 陸游, and Zhen Dexiu 真德秀, all of whom characterized Manichaeism as a dangerous heterodoxy and urged state suppression (Lù 2003 [1158]: 327; Lù 2015 [1162]: 146, 149; Zhēn 1221: 919–920).

Due to the scarcity of explicit records, the identities of the individuals involved in the founding of Qingzhen tang cannot be directly reconstructed. The most reliable evidence instead comes from Mingshi Daoist manuscripts. Analysis of manuscript titles, colophons, and lineage genealogies reveals five Daoist families (*shì* 氏)—Lin 林氏 (Jinan 濟南), Xu 徐氏 (Nanzhou 南州), Yan 嚴氏 (Tianshui 天水), Ye 葉氏 (Nanyang 南陽), and Yan 嚴氏 (Taian 太安)—who later transmitted Mingshi Daoism in Fushan 阜山, Qingtian. All migrated into the region more than a century after the establishment of Qingzhen tang and acquired their religious tradition locally rather than bringing it from their places of origin.

The sole possible exception is Lin Renfang 林仁方, known as ‘Lin Jiu fashi 林九法師, Master Lin Jiu,’ whose title suggests affiliation with the School of Lüshan (Lúshān pài 闕山派) or *fǎjiào* 法教 tradition of Daoist magic. Given the geographical proximity between Fushan and Xiapu, as well as Lin Deng’s extensive disciple network, a historical connection cannot be ruled out. In any case, the Mingshi Daoism practiced in Qingtian is demonstrably a fusion of Manichaeism, Zhengyi 正一 Daoist liturgy, and Lüshan-style magic, a configuration that closely parallels the integrative model established by Lin Deng at Leshan Hall.

With the historical and institutional background in place, we now turn to the six scriptures themselves. Preserved within the Mingshi lineage, these texts form the core of the tradition and reveal a distinctive symbolic language that shapes its theology and ritual practice.

4.1.2 The Mingshi Scriptures: a glimpse

The six scriptures with the Mingshi designation at their beginning are theological, mythical, and liturgical texts that display distinct Manichaean characteristics, with colophons including the scribe’s names. The six texts represent theological and mythical compositions that articulate original Manichaean ideas in a syncretic and Sincized style.

A closer examination of these six somewhat esoteric priestly scriptures reveals unmistakable Manichaean elements—cosmology, eschatology, and consistent references to Mānī.⁵ Such evi-

⁵ Such concepts and figures include: Míngzūn 明尊, Míng zōngzǔ 明宗祖, Wúshàng guāngmíng 無上光明, Zūnfù 尊父, Guāngmíng 光明, Hēi'àn 黑暗, Mówáng 魔王, Yíshù 夷數, Móní 摩尼, Móní guāng fó 摩尼光佛, Guāngmíng shǐ 光明使, Móní míngshǐ 摩尼明使, Xìngmìng hǎi 性命海, Ròushēn 肉身, Jīngāng zhī tǐ 金剛之體, Wúmíng 五明, Wú míngxìng 五明性, Jièxíng 戒行, Míngjiào huì 明教會.

dence confirms both the persistence of certain Manichaean vestiges and their permeation into Daoist orders.

Manichaeism is well known for its syncretic character. Mānī adopted key elements of Zoroastrian dualism and incorporated the figure of Zurvan—originally a transcendent principle in later Zoroastrian theological speculation, developed as part of a theodicy concerning the origin of good and evil (Boyce 2009)—but significantly modified it within Manichaean cosmology. He also identified himself as the Paraclete, the ‘advocate’ or ‘comforter’ promised by Jesus (Lieu 2015: 258; Bīrūnī 2004: 38). Syncretism functioned as a deliberate strategy for missionary expansion (Sundermann 2015b). These syncretic tendencies were instrumental in the religion’s success. Mānī regarded his teachings as the culmination of earlier faiths, presenting Manichaeism as the ‘real, unadulterated essence’ of the messages preached by prophets such as Zoroaster, the Buddha, and Jesus. This framing enabled missionaries to adapt their message to diverse audiences by casting it in terms familiar to potential converts. Referring to Mānī as the ‘Buddha of Light,’ for example, was likely a strategic move to facilitate the religion’s spread in Buddhist regions (see Bryder 1988). The title would have eased the assimilation of Manichaean doctrines into Buddhist frameworks, making them more accessible and appealing. Similarly, Mani’s identification with the Paraclete helped advance his teachings within Christian communities in Europe and North Africa.

The six theological scriptures are the ‘Gospel’ (*Yīnglúnjīng* 應輪經科; abbreviated as 應輪經 ‘the Gospel’), ‘The Ritual Manual of the Scripture on the Sun and the Moon’ (*Rì Yuè jīng kē* 日月經科; abbreviated as 日月經 ‘the Scripture on the Sun and the Moon’), ‘The Ritual Manual of the Scripture on Body and Buddha Nature/Light Nature’ (*Shēn xìng jīng kē* 身性經科; abbreviated as 身性經 ‘the Scripture on Body and Buddha Nature’), ‘The Scripture on the Life, the Returning to Nirvana, and the Legacy Teachings of the Messenger of the Great Light’ (*Dàguāng míngshì zhùshì jí bōnièpán yíjiào jīng* 光明使住世及般涅槃遺教經; abbreviated as *Yíjiào jīng* 遺教經 ‘The Scripture of the Last Teachings’), ‘The Ritual Manual of the Light Realm’ (*Míngjiè kē* 明界科), and the ‘Confession to the Light Venerable’ (*Míngzūn chàn* 明尊懺).⁶

4.1.2.1 The Gospel (*Yīnglúnjīng* 應輪經)⁷

A revelation given to Mānī by the Light Venerable (*Míngzūn* 明尊), the scripture includes the definition of the two principles (*èrzōng* 二宗) of Light and Darkness, as the foundational Manichaean worldview, and also the three stages (*sānji* 三際) of cosmological scenario and eschatology. The first stage was before the world’s creation, when the Light and Darkness were separated. Then comes the middle stage, the state of the contemporary world, in which good and evil have confronted each other since the world was created. This stage is an episode in which the sky, the

⁶ The texts of the five original scriptures are provided in the appendix to this article. With the exception of the *Míngzūn chàn* 明尊懺 and the *Scripture of the Last Teachings* (*Yíjiào jīng* 遺教經), all belong to Master Chen’s collection, which was transmitted to him by the late Master Ye Songliang. We were able to consult a copy of *Míngzūn chàn*, nonetheless, as we do not have the owner’s permission to publish the manuscript, it is not included in the appendix. Scanned images of these scriptures, together with approximately fifty Mingshi order’s ritual manuals, are scheduled to be published by Zhejiang Ancient Books Publishing House under the tentative title *A Compilation of Rare Qingtian Texts with Critical Editions of Selected Materials* (青田稀見文獻匯編及選文校注), planned prior to 2027.

⁷ The manuscript belongs to Master Chen’s collection. It is written on a folded-paper manuscript in the *jīng-zhézhuāng* 經摺裝 format. Counting each written panel of the folded leaves as a page, the scripture comprises approximately fifty-nine panels.

earth and stars are constructed, good and evil are intertwined. A world where demons corrupt truth, causing souls to languish in ‘sinful filth.’ In the third stage, which is forthcoming, darkness returns to eternal Darkness, good and evil are purged, and each return to its respective origin, the saints enter the new Light, and devil returns to the ultimate Darkness.

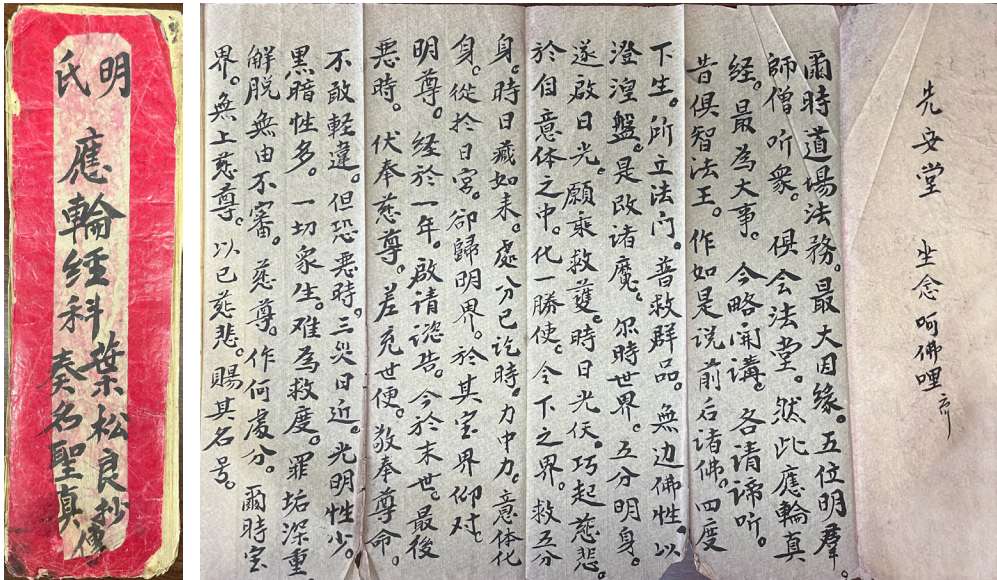


Figure 3: Cover and the first page of *Gospel* (*Yinglunjing* 應輪經): © Master Chen Changchun

4.1.2.2 *The Ritual Manual of the Scripture On Body and Buddha Nature/Light Nature* (*Shēn xìng jīngkē* 身性經科)⁸

This scripture describes the dual-nature theory of the human body and how the Light or Buddha nature is entrapped in the material body. In this situation of illness, Mānī, the Buddha of Light, prescribes fasting and praying as the medicine that heals the cause.⁹

⁸ The manuscript belongs to Master Chen's collection. It is written in a folded-paper (*jīngzhézhūāng*) format and comprises approximately thirty-nine panels.

⁹ Fasting, or 'seal of the mouth,' played a crucial role in Manichaean asceticism, particularly for the Elect, the elite members of the Manichaean community (Matsangou 2021). The Elects, the most devoted followers of Mani, were obligated to observe strict fasting regimens. This rigorous practice was a vital component of their spiritual journey and a means to liberate Light Particles trapped within the material world (Matsangou 2021). Manichaean cosmology viewed the material world as a prison for Light Particles. Consuming certain types of food was seen as further entrapping these divine elements. Fasting, therefore, was a means to minimize this harm and contribute to the liberation of Light (Lieu 2015: 291–292).

The scripture explains that the Buddha nature has five aspects, separately entrapped in five different castles (cages) in the body. Air (Air Buddha) is entrapped in the castle of bone, Wind in the castle of muscle, Light (Ming Buddha) in the castle of vein, Water in the castle of meat, and Fire is entrapped in the skin.

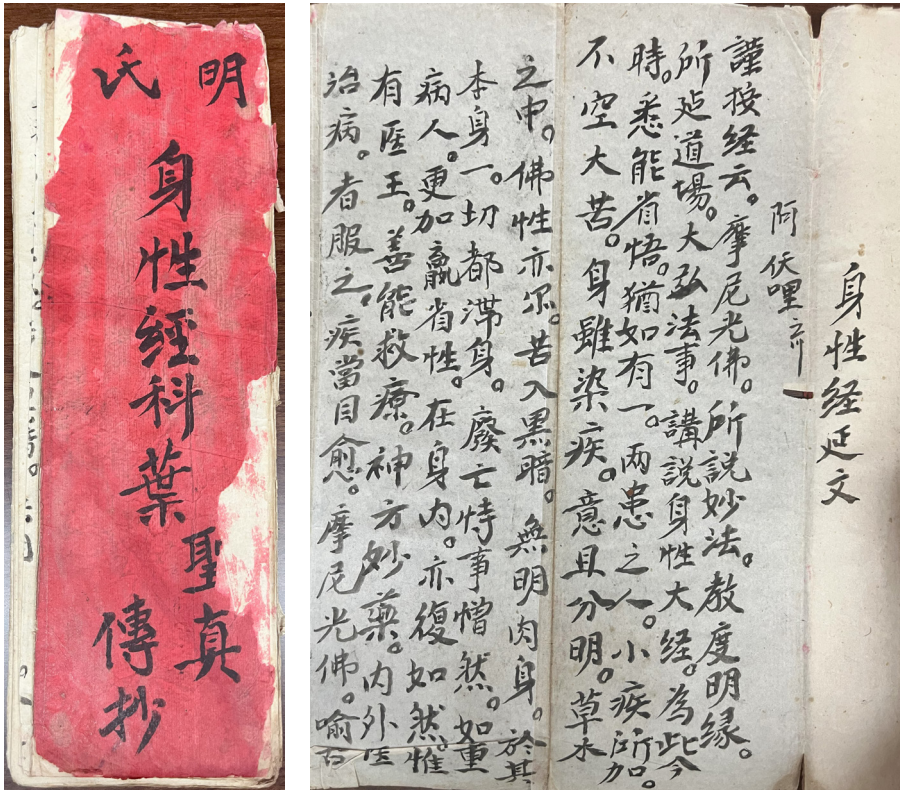


Figure 4: Cover and the first page of *The scripture On Body and Buddha Nature/Light Nature* (*Shēn xìng jīng* 身性經): © Master Chen Changchun

4.1.2.3 *The Scripture of the Sun and the Moon* (*Rì Yuè jīng* 日月經)¹⁰

This text relates a question-and-answer session with Mānī, the Buddha of Light, when he was in Persia.¹¹ In this scripture, Mānī identifies the Sun and the Moon as the other Buddhas [or gods in the Manichaean pantheon] and, ultimately, associates them with *yīn* and *yáng*. Some chants and ritual notes follow the scriptures.

It is worth noting that, in Manichaean teachings, the Sun and Moon are considered gods who carry light particles and transfer and redeem them from the material world (Lieu 1998: 7, 16).

¹⁰ The manuscript belongs to Master Chen's collection. It is written in a folded-paper and comprises approximately thirty-two panels.

¹¹ Mani's presence in Persia probably implies his missionary work that starts from Persia.

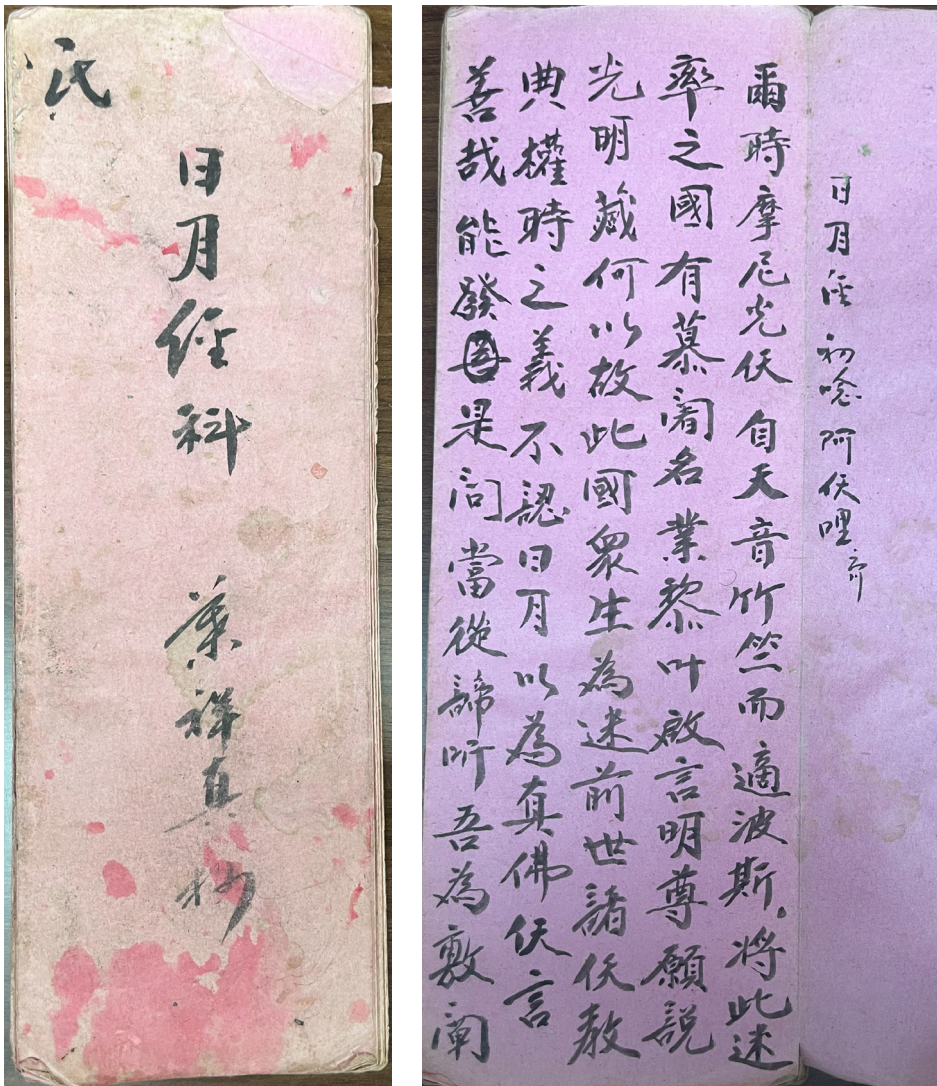


Figure 5: Cover and the first page of *The Scripture of the Sun and the Moon*¹²
(*Rì yuè jīng* 日月經): © Master Chen Changchun

Furthermore, the unique practice of the ‘rites of welcoming and sending off sunlight’ at Qingzhen Chan Temple (Qīngzhēn chán sì 清真禪寺), located in Fushan township (阜山乡) in Qingtian, might be related to the status of the Sun and Moon as carriers of Light.

¹² Almost each Chinese character *fó* 佛 (Buddha) in this scripture is replaced by 佉, which is very similar to *xiān* 祆 – the Chinese name of Zoroastrianism 祆教.

4.1.2.4 The Scripture of the Last Teachings (*Yijiào jīng* 遺教經)¹³

The *Last Teaching* is about Mani's life and missionary works in different places, including Persia and India, followed by a brief list of his oeuvre, including seven scriptures and thousands of hymns. Next to the rather factual biography is his hagiography. The first narration concerns the abnormal events surrounding the writing of the *Gospel*. It is said that the demons of the whole universe were upset by the birth of the Scripture, so they caused earthquakes and eclipses. Responding to the queries of his worried disciples, the Messengers told them that he was going to depart to the realm of great Light, and the apocalypse was soon approaching. Therefore, he will leave two replicas (substitutes) of himself in this world in order to save those who deserve to be saved; one is the *Gospel*, and the other is his successor, Mòsīxin 末斯信, i.e. Mār Sīsīn. Besides, five successors will continue the mission after his departure. After that, there will come the end of this aeon (*jié* 劫). Finally, he encouraged his disciples to renounce the impermanent life in the mundane world and reunite with him in the realm of Light as quickly as possible. He then asked his disciples to observe the following rituals after his death:

1. To stage a memorial ritual for him every year on the same date of his death.
2. To set up nine 'high seats' for the nine highest gods, such as the Light Venerable, the Sunlight, Jesus, and the Benevolent Mother.
3. To confess/repent one's sin.

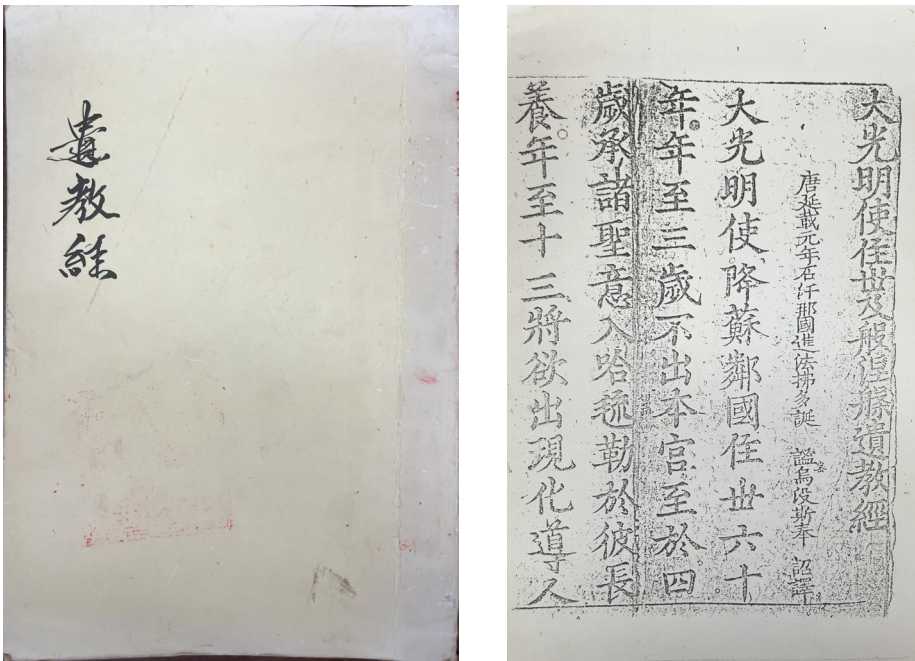


Figure 6: Cover and first page of *The Scripture of the Last Teachings* (*Yijiào jīng* 遺教經)
© Master Chen Changchun

¹³ The original manuscript belongs to Master Zhū Chángguì 朱常貴. A photocopy was provided by Master Chen. It comprises approximately 111 panels.

The scripture considers sincere confess/repent of sins as a requirement of salvation. This emphasis accords with the central role of confession in Manichaean ritual practice. Denoting confession and atonement as a religious duty is significant, as this practice is a repeated Manichaean ritual, both among the Elect and the Hearers (Birūnī 2004: 308; Sundermann 2015a), since neither the Elects nor the hearers are in a position to fulfill their respective religious duties entirely, and they need to keep confessing and repenting of their sins.

‘If anyone comes to me with a flattering heart, and begs for forgiveness before me, I will not grant it to them. Such a person, in future lives, will incur immeasurable and boundless grave sins. For this reason, the Great Messenger of Light, together with the five assemblies, spoke of repentance. Their sins may be extinguished or not extinguished. Why? There are two kinds of sins: First, begging for repentance, but not being forgiven; Second, begging for repentance, and being forgiven. Those who are forgiven are those who, before Wisdom Brightness, sincerely repent of such sins; they will be forgiven immediately.’ (*Yǐjiào jīng*, pp. 45–46)

Mānī promised that he would keep fighting the devils from his high seat after his death. The Messenger died on the fourth day of the first lunar month in the year 266.

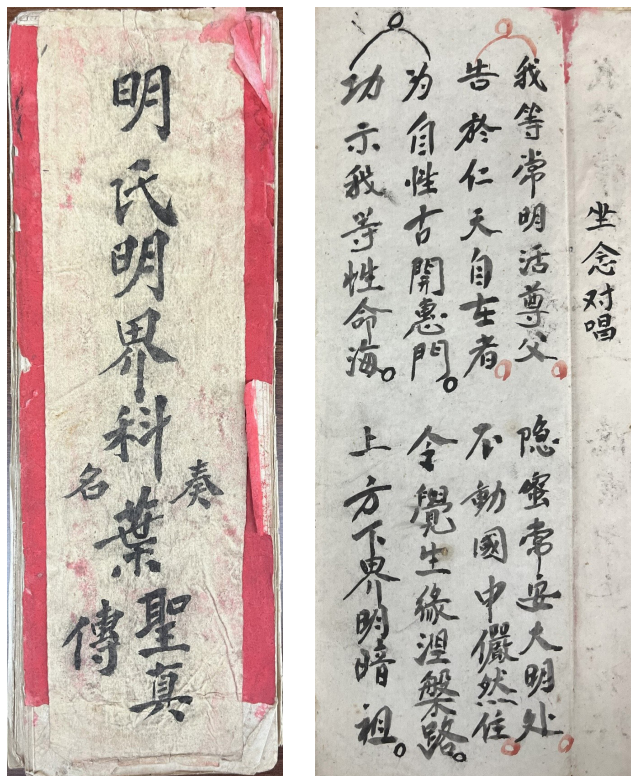


Figure 7: Cover and the first page of *The Ritual Manual of the Light Realm* (*Míngshì Míngjiè Kē* 明氏明界科) © Master Chen Changchun

4.1.2.5 The Ritual Manual of the Light Realm (*Míngjiè kē* 明界科)

This manual is comprised of three main themes. The scripture opens by praising the ‘Ever-bright Heavenly Venerable Father’ (*Chángmíng Tiānzūn Fù* 常明天尊父) and the ‘Benevolent Heavenly Self-Existent One’ (*Rén Tiān Zìzài Zhě* 仁天自在者), who resides in an unmoving kingdom. This supreme entity guides beings to *Nirvāṇa* (*nièpán lù* 涅槃路).

Another theme revolves around the core concept of eternal opposition between Light (*guāng-míng* 光明) and Darkness (*hēi’àn* 黑暗). The evil hordes of the Demon king (*Mówáng èdǎng* 魔王惡黨) fear the Light, while worldly heterodoxies (*shìjiān zhū wàidào* 世間諸外道) are criticized for failing to recognize the true ancestor of Light (*míng zōngzǔ* 明宗祖), which then leads to suffering. Followers (*míngqún shànyè bèi* 明群善業輩) are urged to purify their minds and diligently practice the true Dharma (*Zhèngfǎ* 正法) for swift liberation.

The next theme depicts an ultimate paradise for the ‘Holy Assembly’ (*shèngzhòng* 聖眾). It is characterized by boundless Light without Darkness, universal purity, and tranquility. It is a place of constant joy, freedom from suffering and affliction (*fánnǎo* 煩惱), disease, old age, death, and fear, with beautiful places and fragrant fruit trees and clear springs of sweet nectar. The inhabitants are enlightened and free from ignorance, lust, and desire, possessing profound wisdom and praising the Light Venerable (*Míngzūn* 明尊). The worldly evils, such as greed, contention, and hatred, are absent in this paradise, and existence is eternal and peaceful without the concepts of time.

The scripture also mentions the Messenger of Light (*Guāngmíng shǐ* 光明使), or *Mānī*, the Messenger of Light (*Móní Míngshǐ* 摩尼明使), who is sent to bring compassion and proclaim truth.

4.1.2.6 The Confession to the Light Venerable (*Míngzūn chàn* 明尊懺)¹⁴

The focus of this scripture is ritual repentance and devotional practices centered on the Light Venerable (*Míngzūn* 明尊), and a wide hierarchy of sacred beings. Its primary themes include repentance, merit accumulation, ritual veneration of the Three Treasures (*sānbǎo* 三寶), and alignment with cosmic principles. The text emphasizes the illumination and compassionate functions of divine figures, linking ethical conduct with spiritual efficacy.

Each section opens with invocations and praises to divine protectors, Buddhas, and immortals, followed by repentance formulas (*Chànhuǐ wén* 懺悔文). Frequent mention of meditative recitation (小坐念 清淨光明云 十三句) suggests structured ritual practice.

The scripture enumerates an extensive pantheon: ‘Great Luminous Treasure Realm’ (大明寶界), multiple true constant Buddhas (真常佛), Light King Buddhas (光王佛), and regional or directional sacred figures, and concludes with bibliographic and transmission notes, including the scribe *Yè Yuánzhēn* 葉元真 and historical dating references (Jiāqìng shíliù nián 嘉慶十六年), the 16th year of the reign of Qing dynasty emperor *Jiāqìng* 嘉慶 (1811).

Overall, the text functions as a ritual manual for liturgical repentance and veneration, mapping a cosmological hierarchy and providing precise devotional formulas for practitioners. Its repetitive structure underscores both ritual precision and meditation on luminous divinity.

¹⁴ This scripture originates from Master Ye Hongxing and a typewritten copy was passed to us by his son.

Forte (1973: 244), drawing on materials preserved in the so-called Wenzhou Memorial (1120), mentions a text entitled *Great and Large Repentance* (*Guǎngdà Chàn* 廣大懺) and emphasizes that it represents the earliest instance in which a Chinese document provides clear evidence of a ‘well-defined confession text’ within Chinese Manichaeism. This text stands in close thematic alignment with *The Confession to the Venerable Light* and the concluding section of *The Scripture of the Last Teachings* found among Mingshi Daoist scriptures, all of which emphasize formal confession and the necessity of sincere repentance. Nevertheless, it is not possible to compare the Qingtian texts with those mentioned by Forte, because the latter do not survive, they are merely titles, nothing is known about their content.

4.1.3 Manichaeism among Mingshi Daoist Scriptures: Worldview and Ethos

The Manichaean influence on Mingshi Daoism extends beyond their inheritance and preservation of Manichaean scriptures. The Mingshi Daoist priests, who are members of Orthodox Unity denomination (*Zhèngyī*), recite these scriptures during their rituals, thereby incorporating them into orthodox Daoist practice. This integration not only preserves the tradition but also conveys key Manichaean concepts. Furthermore, Manichaean symbolism can be discerned in temple objects and decorative motifs.

In the following sections, we examine how Manichaean ideas are enacted and experienced within the Mingshi Daoist religious perspective, highlighting the role of ritual and temple symbolism in shaping and sustaining this worldview. This analysis follows Clifford Geertz’s (1973: 110, 127) framework of religious symbols and perspectives, which emphasizes the dual function of symbols as both ‘models of’ reality and ‘models for’ life. Following Clifford Geertz’s framework, ritual functions as a symbolic locus that simultaneously presents a worldview—a ‘model of’ reality as construed within a religious system—and an ethos, a ‘model for’ the believer’s conduct and obligations. This dual function characterizes religious symbolism as a cultural system, in which representations of the cosmos and prescriptions for action mutually reinforce one another.

4.1.3.1 Mingshi Rituals

The primary Daoist practices include rituals performed by priests (*dàoshi*), consisting of prescribed sequences and the chanting of scriptures. The Mingshi Daoist priests perform rituals specific to their tradition and based on their Manichaean scriptures. Funeral rituals (*yīndào chǎng* 阴道场) are among the most common ceremonies they perform as ‘orthodox’ Daoist service providers. Generally, there are two types of funeral ceremonies in Qingtian: the traditional three-day ritual and a shorter one-day version, which the latter seems to have developed recently for convenience and cost reduction. In the extended three-day version of the ceremony, Mingshi priests chant all five of the aforementioned Manichaean scriptures, underscoring the relationship between the scriptures’ content and the shifting cosmological position of the deceased’s soul. Funeral rites in the Mingshi tradition are grounded in the ‘Scripture of Body and Buddha Nature/Light Nature’, which presents a cosmology centered on the entrapment and posthumous release of the ‘light spark’ or Buddha nature. According to this text, the light spark remains confined

within the physical body during life and is released only at death.¹⁵ The ritual is performed in accordance with the general Daoist ritual setting. The performers include a group of priests led by a senior priest who recites the scriptures. Other participants comprise a ritual orchestra, usually seated around a table, playing common instruments used in Daoist rituals with the same style of chanting and performance. The instruments include percussion, wind, and string instruments.¹⁶ Instruments are often integrated with ritual manuals, gestures, and incense, forming a multisensory performance that embodies Daoist cosmology. The priests' attire and regalia are the same as those of other Daoists. Funeral attendees consist of the bereaved relatives, who wear traditional Chinese white mourning attire with a white headscarf (*xiàomào* 孝帽 or *xiàojīn* 孝巾), as well as other acquaintances. During part of the ritual, while the coffin remains in the room, the bereaved relatives form a queue and process around the table of the instrumentalist priests, putting their palms together in front of the chest to show respect or reverence. The presiding priest conducts the ritual with appropriate gestures, bowing, and incensing, accompanied by *líng* 鈴 — small hand-held or suspended bells used to attract the attention of spirits or mark purification moments. Thus, with the exception of chanting Manichean scriptures, the Mingshi funeral ritual is largely identical to standard Daoist funeral practices. Nevertheless, this release is perilous: malevolent beings attempt to seize the departing Light. Consequently, the passage from the material world to the realm of Light necessitates ritual mediation. The recitation of the scripture functions as a rite of passage, narrating how salvific figures intervene to guide and protect the light spark on its journey to the realm of Light.

‘When the day of death is approaching, although there is temporary worry and danger, there is ultimately peace and happiness, just like a prince who returns to the palace after the matter is over. When soul is freed from this body, there is no longer any attachment. The body is attached to the soul, and there is a strong desire to hold on to it.’ (*The Scripture On Body and Buddha Nature/Light Nature*, panel 10)

This ritual narrative articulates an eschatological vision that diverges markedly from orthodox Daoist understandings of death and the afterlife. As one of the Mingshi Daoist priests explained, such a dualistic cosmology is particularly suited to the funerary context.

More broadly, as mentioned before, early Chinese philosophy articulated a weak mind-body dualism, conceived as a dynamic relationship between the two (Slingerland 2013). This form of dualism may reflect a universal cognitive tendency: a fundamental binary opposition that, as structural anthropology suggests, underlies how human societies order and interpret the world.

¹⁵ A short video of the funeral ritual performed by Mingshi Daoist priests, Qingtian (Zhejiang, China), 26 October 2024, is available on <https://youtu.be/iV73otWak88>.

¹⁶ Percussion instruments include *qìng* 磬, i.e. stone chimes, struck with a mallet to mark ritual sections; *gǔ* 鼓, i.e. drums of various sizes, signaling ritual movements or the arrival of deities; *bó* 钹, i.e. brass cymbals, creating sharp crashes to punctuate chanting or ritual action; and *líng* 铃, hand-held or suspended bells to attract spirits or mark purification moments. Wind instruments include *shēng* 笙, i.e. mouth organ producing sustained, harmonious tones; and *suǒnà* 唢呐, i.e. loud horn used to summon spirits or indicate processions. The name of the latter instrument is particularly interesting, as it appears to derive from the Persian *sumnā*—literally meaning ‘feast flute’—a similar double-reed wind instrument. String instruments include *húqín* 胡琴 or *èrhú* 二胡, which produce a melancholic, expressive tone and provide melodic accompaniment for chanting or recitation and add emotional and atmospheric resonance to the ritual, representing human or celestial expression.

Manichaeism, however, transforms this cognitive structure into a strict moral opposition between Light and Darkness, good and evil—elevating what might otherwise be an explanatory or descriptive framework into an absolute ethical dichotomy. The use of these scriptures is not limited to private rituals such as funerals. Mingshi Daoist priests also employ them in large, occasional communal ceremonies. The specifically Daoist and historically rooted term for these ceremonies is *jiào* 醮, which refers to rites intended to establish and reaffirm the relationship between a community and its tutelary deity (Andersen 2008: 539). In contemporary Qingtian, however, local people—including most Daoist priests—typically refer to such events as ‘*dào chǎng*’ 道场 or, more precisely, ‘*yáng dào chǎng*’ 阳道场. The performance of these rituals—through the recitation of scriptures that explicitly display Manichaean characteristics and bear the Mingshi Daoist designation in their openings—serves to reaffirm Mingshi identity as a lineage committed to a distinct and continuous ritual tradition. Mingshi priests perform at least three rituals of this kind: the Gospel, Greeting the Sunlight (*Jiē rìguāng* 接日光), and Sending Away the Sunlight (*Sòng rìguāng* 送日光). The latter two derive from ‘The Scripture of the Sun and the Moon’, with ‘Sending Away the Sunlight’ functioning as an appendix to that text.¹⁷

In particular, the ‘Confession to the Light Venerable’ (*Míngzūn chàn* 明尊懺) is employed in an annual ritual that may be identified as a confessional rite of distinct Manichaean origin. This ritual is performed only once each year, during the commemorative ceremony marking the foundation of the Qingzhen Chan Temple, on the eighth day of the second lunar month (*èr yuè chūbā* 二月初八).¹⁸ Its significance lies in the fact that it may represent the survival of a central Manichaean ritual. The incorporation of Manichaean scriptures into their ritual practice imparts a syncretic character that, through ritual symbolism, at least partially reiterates the cosmology and ethos of the Manichaean religious perspective. However, this symbolism is not limited to the rituals; it can also be traced in the Qingzhen Chan Temple (*Qīngzhēn chán sì* 清真禅寺), which is historically associated with Mingshi Daoism.

4.1.3.2 Qingzhen Chan Temple (*Qīngzhēn chán sì* 清真禅寺): Reminiscences of Manichaeism?

Located in Fushan Township (阜山乡), the temple lies 24 kilometers west of Qingtian and is accessible via a mountainous road. According to oral history, the temple was founded in the third year of the Shaoding era of the Southern Song dynasty (南宋绍定三年, 1230 AD), though its present architectural form likely dates to the Qing dynasty or later. The temple thus has a history spanning approximately 800 years (see 4.1.1 Historical Background). The temple’s affairs have been managed by the Ye family (叶氏), a hereditary line of Mingshi Daoist priests. The late Master Ye Hongxing 叶洪星 was a member of the tenth generation of this lineage. He resided in a house adjacent to the temple, directly behind it to the north.

¹⁷ On the occasion of the 800th anniversary of the Qingzhen Chan Temple held in March 2025, these three rituals were performed as part of the commemorative ceremonies. Video documentations of the rituals are available at: <https://youtu.be/nYAKFkt2-QA> (‘Gospel’); <https://youtu.be/an80v92qJ4M> (‘Sending Away the Sun Light’); <https://youtu.be/29W34s6LVxM> (‘Greeting the Sun Light’).

¹⁸ We did not have the opportunity to attend this ritual, as it is performed in an annual ceremony.



Figure 8: The location of the Qingzhen Chan Temple. Qingtian County, Lishui, Zhejiang, China to Qingzhen Chan Temple © Google Maps



Figure 9: The residence of Master Ye Hongxing, situated directly behind (north of) the Qingzhen Chan Temple. © 2026 Mehrdad Arabestani & Yang Der-Ruey

We visited the temple twice—in October and December 2024—accompanied by Mingshi Daoist priests and hosted by the temple’s caregiver. Officially registered as a Buddhist temple, it functions as a community temple open to both Buddhists and Daoists. Upon entering through the main gate, two candle halls are located on either side of the first courtyard. In the second courtyard, the bell tower stands on the right and the drum tower on the left. Behind them lies the Daoist complex, featuring two back-to-back shrines and a ‘hidden corridor’ to the rear. Parallel to this complex is another hall decorated with Buddha statues.

The first striking feature was the temple’s name: Qīngzhēn 清真. In Chinese, this term commonly refers to what is Muslim, Islamic, or *ḥalāl*, and is often used for *ḥalāl* restaurants operated by Muslims. Thus, the naming of a temple as Qīngzhēn is unusual and prompted us to reflect on its possible origins and implications. One possible explanation lies in the historical conflation of foreign religions. Both Islam and Manichaeism entered China from Central Asia, particularly through the northern and northwestern frontiers, which may have contributed to confusion between the two traditions. Moreover, Édouard Chavannes (1897: 76–77, 85) notes that the Chinese used the term *Moni* to refer to Muslims, a usage traceable to the Song Dynasty. This historical association suggests that the linkage between Manichaeism and Islam was not only known but conceptually justified. Other visual elements observed in the temple further support this interpretation.

Another distinctive feature of the temple is the presence of enclosed candle halls, each with a high ceiling, containing several giant candles, each measuring over one meter in height and approximately half a meter in diameter. While oversized candles are not uncommon in some Daoist temples, the number and size of these candles are unusual and thus noteworthy. They may symbolically emphasize Light, a concept associated with Míngshì 明氏 (‘The Lineage of Light’) and its incorporated Manichaean elements.

A prominent feature of the temple is the ‘hidden corridor,’ located behind the Guanyin Hall (Guānyīn Diàn 观音殿) in the temple’s final courtyard. The corridor is accessed through inconspicuous, narrow entrances on either side of the Guanyin shrine, which are dimly lit and easily overlooked. These entrances concealed a passage that was sealed by Master Ye Hongxing for approximately twenty years (circa 1957–1976) since the aftermath of the Socialist Reform movement until the end of the Cultural Revolution. Just inside the corridor, on the wall opposite each entrance, is a niche, resulting in two such niches along the corridor. The niches demonstrate a striking resemblance to Islamic altars (*mīhrāb*), which are absent in any other temples.

At the midpoint of the corridor stands a 1.3-meter stone platform, upon which is placed a 40-centimeter statue facing away from the Guanyin shrine (Guānyīn kān 观音龕). The statue exhibits distinct features—loosely draped hair, a headband, and an open-fronted robe—that correspond to Chinese visual conventions for depicting ascetics from the Western Regions (*Xīyù* 西域). Local Daoist practitioners refer to the figure as the ‘Natural Earth God’ (Zìrán Tǔdì 自然土地), a designation absent from Mingshi Daoist scriptures and from canonical Buddhist or Daoist texts. Given the prominence of its placement—elevated on a central platform within a concealed corridor—it seems unlikely that the figure represents an ordinary earth deity.

Notably, local informants report that the statue of the ascetic was gilded only after Master Ye Hongxing reopened the corridor. Its original coloration has since been forgotten; however, the grayish-white surface visible where the gilding has worn away at the hem of the robe suggests that the figure—and possibly the platform beneath it—may once have been white, which could further imply a symbolic association with the World of Light in Manichaeism. In light of these ob-



Figure 10: One of the candle halls with large candles. © 2026 Mehrdad Arabestani & Yang Der-Ruey



Figure 11: Left: the hidden corridor's entrance. Right: the niche modeled after an Islamic altar (mihrab).
© 2026 Mehrdad Arabestani & Yang Der-Ruey



Figure 12: The statue of Mani? © 2026 Mehrdad Arabestani & Yang Der-Ruey

servations, we propose that the statue may plausibly represent Mānī (Móní 摩尼). Two primary considerations support this hypothesis. First, the arrangement of the figure on a raised platform evokes the ‘high seat’ (*gāozuò* 高座) repeatedly emphasized in the latter portion of the ‘Scripture of the Last Teachings’ (*Yíjiào jīng* 遺教經) and reflected in the altar configuration of the Bema Festival. Second, the figure holds an opened bivalve shell, inside which a pearl is visible, which recalls the ‘miraculous pearl’ (*língzhū* 靈珠) described in the Gospel, said to be capable of performing ‘seven wondrous deeds.’ While the available evidence renders this interpretation plausible, the identification of the statue as Mānī remains tentative pending further on-site investigation and material analysis.

4.1.4 Practicing Manichaeism?

While the Mingshi order is formally registered within the Orthodox Unity (Zhèngyī 正一) denomination of Daoism, its ritual life displays features that partially distinguish it from mainstream Daoist practice. Like other Zhèngyī priests, Mingshi clerics primarily function as ritual specialists, performing services on behalf of clients; however, their liturgy incorporates a corpus of Sinicized Manichaean scriptures that is not found in other Daoist lineages. In addition to client-based rites, Mingshi priests participate in *yáng dào chǎng* 阳道场 ceremonies—large-scale communal rituals that serve to reaffirm the group’s collective identity and its relationship with its tutelary deity, Mānī, revered as the ‘Buddha of Light.’ Through the public recitation of

their distinctive scriptures in extended *jiào* rituals, the Mingshi articulate a religious self-understanding that foregrounds their ascription to Mānī and to a cosmological framework derived from Manichaeism, while remaining embedded within a Daoist ritual and institutional framework.

Central to their religious framework is Mānī, the Buddha of Light, who occupies a pivotal position in their pantheon as their tutelary deity. His name is invoked in all ritual ceremonies, underscoring his central role in their spiritual practices. In contrast, the Three Pure Ones, who are traditionally regarded as the highest deities in Daoism, are notably replaced with Manichaeism's Three Pure Ones, i.e., Mānī the Buddha of Light, Jesus the Buddha (Yìshùhé fó 夷數和佛), and the Buddha King of Lightening (Diànguāng Wáng Fó 電光王佛).

This replacement could signal a divergence from orthodox Zhengyi ritual norms. Therefore, their rituals are peculiar to the Mingshi and function as an exclusive identity marker distinguishing them from other local religious communities.

In Daoist cosmology, salvation is not predicated on a fixed eschatology but rather on achieving harmony with the Dao or embodying the Dao itself (Komjathy 2012: 190). It is also often associated with attaining immortality through spiritual refinement and alignment with cosmic principles (Poceski 2009: 61–63). Daoist eschatology, therefore, emphasizes an individual's spiritual realization and integration with the Dao, contrasting sharply with the Manichaeism's emphasis on the light spark's post-mortem journey and its ritualized protection.

Original Manichaeism rituals—such as the Feasts of Mani's Passion and Ascension (Lieu 2015: 294; Lieu 1998: 17) are absent from the Mingshi liturgical repertoire. Nevertheless, the ritual of confession, which occupies a pivotal position in Manichaeism, finds a close parallel in the Mingshi annual ceremony. Moreover, the final section of the 'Scripture of the Last Teachings' (*Yíjiào jīng* 遺教經) repeatedly emphasizes repentance as a means of attaining forgiveness, highlighting both the enduring presence and significance of confession within the Mingshi liturgical framework.

On the other hand, the ascetic practices central to organized Manichaeism, particularly among its elect members, are also conspicuously absent among the Mingshi Daoist order. This absence suggests a departure from historical Manichaeism's strict doctrinal and ritual framework. Thus, it cannot be claimed that the Mingshi order adheres fully to Manichaeism's doctrines and practices.

The Mingshi order exhibits the defining markers of Daoist identity and is formally recognized as a Daoist order, both through self-ascription and external acknowledgment. Mingshi Daoist priests are thus socially and institutionally situated within the broader Daoist religious framework. However, their identification is not straightforward. While they maintain a distinct ritual and textual tradition that sets them apart from other Daoist groups, they simultaneously affirm their status as legitimate Daoist practitioners. This dual self-perception reflects a negotiation between preserving unique communal practices—such as the incorporation of Sinicized Manichaeism's elements—and maintaining continuity with mainstream Daoist norms. Recent socioreligious developments appear to be prompting a reassessment of internal and external perceptions of the Mingshi tradition, potentially influencing its ritual orientation, self-representation, and broader engagement with Daoist institutional structures. This evolving dynamic underscores the need for further ethnographic and historical inquiry into how the order navigates its dual inheritance and adapts to changing religious and social contexts.

While adapted to a Daoist framework, the Mingshi order exhibits practices and concepts that reflect the ongoing influence of Manichaeism. Their attention to the light spark, the

cosmological interplay of Light and Darkness, and the prominence of Mānī, the Buddha of Light, in both their pantheon and ritual repertoire, suggest continuity with core Manichaean ideas. Although these elements have been reshaped within a new cultural and religious context, they indicate a persistence of Manichaean cosmological and ritual motifs. This example highlights how religious traditions can evolve and integrate into broader frameworks while retaining identifiable features. As Barth (1969: 15) notes, a group's identity is less a matter of 'cultural stuff' than the characteristics that demarcate it from others.

In the wake of the discovery of the scriptures, the Mingshi priests initially expressed reluctance to be associated with Manichaeism, viewing such an affiliation as inconsistent with their long-standing identity as a particular Daoist order. They also feared that this association might undermine their legitimacy as a branch of the orthodox Daoism and thus draw political suspicion from the police. However, this attitude shifted once the authorities began to recognize the finding as an element of cultural heritage, in line with the state's broader nationalist cultural policy. In response, the Mingshi Daoist priests gradually adopted this new identity, positioning themselves as heirs and custodians of an ancient cultural legacy rather than as adherents of a heterodox faith.

5 CONCLUSIVE REMARKS

This study documents and analyzes the unexpected persistence of Manichaean vestiges within a living Daoist order in Qingtian, illustrating how doctrinal materials of ostensibly 'foreign' origin have been selectively retained and reworked within local ritual practice. Based on ethnographic fieldwork and a contextual engagement with the Mingshi order's collection of Manichaean scriptures, the article shows that the community has preserved a recognizable corpus of Sinicized Manichaean texts and maintains a ritual repertoire—including confession rites, elaborate funerary ceremonies, and communal *jiào* performances—in which Mānī is invoked as the 'Buddha of Light' (*Móní Guāngfó*). Across these practices, confession and repentance emerge not as abstract doctrines but as operative ritual mechanisms oriented toward salvation and liberation. These practices and texts together constitute a durable ritual identity that is neither simply 'Daoist' nor purely Manichaean, but rather a syncretic formation that preserves Manichaean cosmology and eschatology within a Daoist institutional frame.

The article further identifies the mechanisms that have enabled this survival. Transmission occurs through an esoteric, familial master–disciple system and is sustained by priests who function simultaneously as custodians of scripture, ritual specialists, and mediators with the local community. Ritual performance—notably the scripted recitations, altar configurations, and funerary technologies—functions as the principal vector for reproduction: liturgy enacts cosmology, and recurrent ceremonial practice inscribes Manichaean motifs into local memory and identity. At the same time, the Mingshi's incorporation of Manichaean elements is strategic and adaptive: texts are Sinicized, figures such as Mānī are presented in culturally legible guises (e.g., as a 'Buddha of Light'), and ritual forms are reshaped to fit local liturgical norms, thereby enabling continuity under conditions of social and political pressure.

Placing this case in a broader theoretical frame, the example of the Mingshi order illustrates two complementary dynamics. First, it highlights the resilience and plasticity of the Manichaean tradition: unlike communities that preserve doctrinal purity (e.g. the Mandaean case), Mingshi Daoism demonstrates how Manichaean ideas may survive through syncretic integration—re-

interpreted, repackaged, and ritualized within a different religious grammar. Second, the persistence of Manichaean traces is intelligible through an ideological lens: state efforts at standardization and Sinicization operate alongside a buffer zone where local actors practice forms of ‘ideological disidentification’ and maintain their ritual repertoires. In this managed ambivalence, the state’s regulatory apparatus achieves stability not by rejecting difference but by containing and co-opting it as an Intangible Cultural Heritage; local religious creativity, in turn, uses that buffer to preserve their tradition, and even enjoys the local governments’ support.

In sum, the discovery of the Mingshi corpus and its living ritual context compels a reassessment of both the historical fate of Manichaeism in China and broader models of religious survival. Rather than seeing Manichaeism’s disappearance as total, we should attend to the varied strategies—textual appropriation, ritual embedding, lineage transmission, and tactical syncretism—that enable particular elements to endure. This case thus contributes to debates about syncretism, identity, and cultural transmission and invites comparative work on how minority religious currents are sustained in the shadow of dominant institutions. The Mingshi Daoism demonstrates that survival often proceeds not through fidelity to an original creed but through imaginative translation into new ritual idioms—and it is precisely this capacity to be remade, to integrate into other traditions while retaining a recognizable core, that secures the continuing relevance of Manichaean thought in contemporary religious life. The surviving Mingshi manuscripts, which appear to contain a wealth of invaluable material, offer significant potential for further study, while the evolving self-understanding and identification of Mingshi priests invite deeper investigation into how these discoveries reshape our understanding of their religious orientation and distinctiveness. Together, these findings underscore the importance of continued scholarly attention to this remarkable example of religious syncretism.

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APPENDIX¹

YANG Der-Ruey

Introduction to the Chinese texts

Among the five texts presented below, the *Scripture of Legacy* (*Yíjiào jīng* 遺教經) is the only one for which a single copy survives in Qingtian. As indicated in its colophon, this copy is a printed version produced from woodblocks carved in 1448 CE in Angu County 安固縣—corresponding to present-day Rui'an City 瑞安市, under the administration of Wenzhou City 溫州市, Zhejiang Province 浙江省. The copy was likely brought to Qingtian by Master Yan Bangchang 嚴邦昌, whose Daoist ritual name was Fengyuan 奉元. The original volume is currently preserved in the private library of Master Zhu Changgui 朱常貴. Over the past three decades, however, photocopies of the original have circulated widely among practitioners of the Mingshi tradition in Qingtian.

As for the remaining four texts, more than two copies of each are currently in circulation in Qingtian. Unfortunately, none of these copies can be regarded as an authoritative exemplar. Although it is commonly assumed that older manuscripts are superior—on the grounds that they are presumed to preserve the text more faithfully than later reproductions—this case appears to challenge that assumption. Counterintuitive as it may seem, the older copies are arguably of lower quality than the more recent ones. After the mid-1990s, Master Chen Changchun 陳長春 undertook the task of producing new copies based on the manuscripts he had inherited from his own master. In doing so, he made considerable efforts to correct the earlier texts by collating them with other copies borrowed from fellow Daoist priests. As a result, his versions contain significantly fewer scribal errors, miswritten characters, and colloquial expressions than the older manuscripts. Nevertheless, his copies are by no means free of mistakes and still exhibit a number of obvious errors. Moreover, like the earlier manuscripts, his copies are written in an inconsistent mixture of traditional and simplified Chinese characters, which may pose difficulties for readers unfamiliar with such hybrid orthography. For the sake of clarity and accessibility, I have therefore chosen to present a critical edition of the texts. In this edition, all evident errors found in the extant copies have been corrected, and the text has been rendered exclusively in traditional Chinese characters. Potentially meaningful variants or errors in the original copies will, of course, be duly noted in the footnotes.

The critical edition of *The Gospel* (*Yīnglún jīng* 應輪經) is based on two copies. The first is a manuscript entitled *The Ritual Manual of the Gospel of the Ming Lineage* (*Míngshì Yīnglún jīngkē* 明氏應輪經科), produced in 1985 by Master Ye Songliang 葉松良, whose Daoist ritual name is Ye Shengzhen 葉聖真. The second is a computer-typed and printed copy entitled *The True Gospel* (*Yīnglún zhēn jīng* 應輪真經), prepared by Master Chen Changchun sometime in the 2010s. For the sake of brevity, the former will be referred to as ‘Ye’s copy’ and the latter as ‘Chen’s copy’ in the footnotes below.

¹ This license prohibits the reproduction or distribution of the Chinese-language texts in the Appendix. Exception is made solely for non-commercial scholarly and educational purpose, provided that the original source is properly cited.

The edition of the *Scripture of the Sun and the Moon* (*Rì Yuè jīng* 日月經) is likewise based on two copies. The first is a manuscript entitled *The Ritual Scripture of the Sun and the Moon from the Lineage of Light* (*Míngshì Rì Yuè jīngkē* 明氏日月經科), transmitted from Master Ye Xiangzhen 叶祥真 in the 1980s and copied by Ye Xiong'er 叶雄儿 in the autumn of 1996. The second is a computer-typed edition entitled *The Scripture of the Sun and the Moon from the Daoist Ming Lineage* (*Dàomén Míngshì Rì Yuè jīng* 道門明氏日月經). This version was typed by Master Chen Changchun sometime after 2020, on the basis of an older manuscript produced by Master Ye Shengzhen in the 1990s. For convenience, these two versions will again be referred to as ‘Ye’s copy’ and ‘Chen’s copy’, respectively, in the footnotes.

The *Scripture of the Realm of Light* (*Míngjiè kē* 明界經) is based on two manuscripts deriving from the same original edition transmitted by Master Ye Shengzhen. The first is a manuscript entitled *Manuals of the Realm of Light Ritual* (*Míngshì Míngjiè kē* 明氏明界科), copied in the spring of 1987 by a nephew of Master Xu Guolin 徐国林, himself a disciple of Master Ye Shengzhen. The second is a manuscript entitled *The Antiphonal Ritual of the Light Realm* (*Duìchàng Míngjiè kē* 對唱明界科), copied by Master Chen Yongzhen 陈永真 (the Daoist ritual name of Chen Changchun) another disciple of Master Ye Shengzhen, in the late 2010s. In the footnotes below, the former will be designated ‘Xu’s copy’ and the latter ‘Chen’s copy’.

Finally, the critical edition of the *Scripture of Body and Nature* (*Shēn xìng jīng* 身性經) is based on two manuscripts. The first, entitled *Míngshì Shēn xìng jīngkē* 明氏身性經科, was copied by Ye Shengzhen in 1986. The second manuscript, bearing simply the title *Shēn xìng jīng* 身性經, was produced by two scribes. The main body of the text was likely copied by Ye Xiong'er in the mid-1990s. Subsequently, in the 2010s, Chen Yongzhen supplemented the manuscript by adding the manual for the concluding section of the scripture-recitation ritual, which he copied himself; the two parts were then photocopied and bound together as a single volume. For brevity, these will be referred to as ‘Ye’s copy’ and ‘Chen’s copy’, respectively, in the footnotes below.

Nevertheless, the older copies—namely, ‘Ye’s copy’ of *The Gospel* (應輪經), *The Scripture of the Sun and the Moon* (日月經), and *The Scripture of Body and Nature* (身性經), as well as ‘Xu’s copy’ of *The Scripture of the Realm of Light* (明界經)—deserve a certain degree of respect on account of their seniority. Accordingly, rather than reproducing the newer and arguably more reliable copies, the scanned images of these four earlier manuscripts will be published alongside the scanned images of the other three principal scriptures and approximately fifty ritual manuals in a forthcoming volume provisionally entitled *A Compilation of Rare Texts from Qingtian with Critical Editions of Selected Works* (*Qīngtián xījiàn wénxiàn huìbiān jí xuǎnwén jiàozhù* 青田稀见文献汇编及选文校注). The volume is scheduled to be issued by Zhejiang Ancient Books Publishing House before 2027. To facilitate comparison between the critical editions presented below and the corresponding scanned manuscripts to be published in the near future, the pagination of the transcriptions follows that of these four older copies. As for *The Scripture of Legacy* (*Yíjiào jīng* 遺教經), the pagination presented below follows that of the original work kept by Master Zhu Changgui.

Finally, it should be noted that the texts presented below include only the portions intended for recitation and the hymns to be chanted. Marginal notes indicating ritual gestures or movements—added by users of these ritual manuals—have been omitted. Master Chen, the current custodian of the manuscripts, has declined permission for these notes to be published, stating that ‘they are not constituent parts of the scripture’.

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大光明使住世及般涅槃遺教經

唐延載元年石汗那國進法 拂多誕 謚烏沒斯
奉 詔譯

大光明使降蘇鄰國，住世六十年。年至三歲，不出本宮。至於四

—Page 02—

歲，承諸聖意，入哈毘勒，於彼長養，年至十三，將欲出現，化導人天，見閻默烏噓誑，串佩慧明，即離水洗，向諸海灘，波斯薄魯，乃

—Page 03—

至異人，諸蔭障國，來去遊歷，諸城聚落。年二十五，入婆羅門，於彼國中，四年行化，破天池虛會，說三倚託，陳五代佛。於拘尸那，

—Page 04—

為施妙太后說四果位，上中下品，并降九十五種外道，牽¹二十九離婆羅門。即從海路，入於波斯。至國界首，土地靈祇，虛空獲

—Page 05—

色，龍天神仙，各持幡蓋，無量百千，迎引明使，入其界內。適提薩本城，示現神通，化沙勃王，大轉法輪，開揚秘密，廣說二宗三際

—Page 06—

要義，現佛色身端嚴妙相，號摩尼光，稱大光明使。轉更化導，諸多國土。其婆羅門國，在蘇鄰東南。波斯勿殺國，在蘇鄰正東，九姓

—Page 07—

土火羅，在蘇鄰東北，阿里泯國阿訥波底幹，在蘇鄰直北²，大食烏噓瑟林，在蘇鄰西南，拂林國，在蘇鄰直西，呼斯薩亶，在蘇鄰

—Page 08—

直南海岸之上。其蘇鄰國有二大河，一名鐸羅地，二名勃羅地。鐸羅在國東，勃羅在國西，其此二河從於西北向南而流注入

—Page 09—

大海。如上國土及諸城邑，與蘇鄰國遠近相去亦有千餘伐僧、七百伐僧、五百伐僧、三百餘伐僧、二百伐僧。其九姓吐火羅，去

—Page 10—

蘇鄰國五百餘伐僧。明使在蘇鄰國生，入婆羅門、波斯、阿勿殺國、薄魯、阿理泯、阿訥波底幹，至阿努泗也，西接拂林。如上國土，次

—Page 11—

第遊歷，卻至蘇鄰，往呼斯薩亶毗羅跋城，如是遊歷於諸國境。廣開法門，列五部眾，建七部大經，究盡萬法之根本，唄贊千條，

—Page 12—

述聖靈之功用，隨所演化。更立七十二部之真經，因使制儀，復置一百七十二道之妙律大讚，刊於九部，諸論計約五車。所作

—Page 13—

已辦，即欲昇明，於最後時，大光明聖，著應輪大經，寶鎮天下。于時，地三震動，當夜月蝕，大眾驚懼，啓大聖言，“此是何徵，現

¹ In the original copy, this character is 牽, which is equivalent to 牽.

² There is an interlinear note between column one and two of this page. It reads as follows: 按遊化西域圖云：以方位辨之，直北為是，東則非也。This note seems to be aimed to support the 直北 in the main text.

—Page 14—

斯異相？唯願明聖，當為說之！”大聖當即，告諸人天，“以我今日，著述大經，天地魔王，覺知是事。其諸魔等，咸作是言，世界今早，有

—Page 15—

一摩尼，我等眷屬，常不自在，云何今者，著述大經？更一摩尼，出興於世，使我眷屬，無由得安。是諸魔王，妒嫉於我，為緣是事，現

—Page 16—

是徵祥。當知我身，在世非久。雲集人天，五部之眾，以大音聲，作如是告。我從大明，三常五大，次至有頂，三宮九聖，平等大王，慧

—Page 17—

明法相，四天護國，觀音勢至，所有贈施，七部大經，一一秘藏，付囑於我，我依明尊諸聖教命，傳之竹帛，以成典籍，六部大經，隨

—Page 18—

方國土，當游化時，先以宣訖，付諸慕闍，當遣末冒向阿勿殺國、九姓吐火羅，令末阿馱向拂林國，末吸黎叶向黎萬、大食等國，各

—Page 19—

令傳授，流行諸國。其第七部，應輪大經，是我替身，當知此經，萬法寶藏。前說劫初，未有天地，明暗相征，混合之際。中說世界，建

—Page 20—

立已來，萬象生日，五聖降下，救度因緣。後說劫終，彌勒出後，三災大起，天地崩謝，魔還究竟，聖入新明。即此大經，說如斯事，代

—Page 21—

我住世，直至劫末。以是義故，名為替身。替未到來，我與汝等，且在人天，救度一切。時欲將至，不得久停。共汝今辭，大明相見。汝

—Page 22—

等徒眾，勿生悲惱。無常之地，無一保全。天地世界，盡當崩謝。山岳河海，不免枯竭。鐵石金銅，皆當銷化，五類眾生，咸歸磨滅，世

—Page 23—

界空虛，如本未有。所有眾生，應度之者，天上人間，皆已度訖。未度之者，我留替身，相續救度。從此地面，乃至虛空，及以星輪，又

—Page 24—

從星輪，於諸天間，至光明界，四果相承，遞相接引。汝等當知，解脫生死，離此苦海，歸入常明，非齋戒不出，非禮懺不成，除此已

—Page 25—

外，更無別法。”說是語已，囑諸慕闍，諸尊上首，“我滅度後，至劫末來，五位相承，尊卑順序，各以慈悲，傳流我教，十方世界，救度眾

—Page 26—

生，還如於我，在世無異。世界漸惡，好將何在？不如即時，暫受辛苦，修持齋戒，成就福田，一至命終，便歸常樂，省汝三界，輪轉生

—Page 27—

死。努力努力，當依我囑！吾在二宮，常待汝等。劫末已來，我終不捨，救度汝盡，同歸大明。汝依我語，安樂非遙，若違我命，當招大

—Page 28—

苦！所以然者，世相如斯，人天所有，無一可戀，但是倚託，皆不久長。父母眷屬，恩愛暫時。兄弟妻兒，能得幾日？高官大職，貴賤不

—Page 29—

恒。富樂榮華，須臾即謝。肉身強健，還即衰羸。少年美貌，俄然改變。倚則倚空，託則託死。眾等當觀，如何愛樂。我是聖身，威力自

—Page 30—

在，智過一切，慧出無邊，觀大明於掌上，攬三界於目前，上天下地，往返無難，入聖出魔，無能障礙，人天導師，更無過者，時既將

—Page 31—

謝，猶見無常，況汝凡流，有何威力？一生一死，晝夜不停。云何不驚，安然無懼？汝觀三界，何者是常？生死業輪，轉恒不息，剎那時

—Page 32—

日，風火不停，催促命根，疾如激電。死時未至，將謂久長，死若到來，不容瞬息。無常殺鬼，不共人期，業到即行，走透無路。我以慈

—Page 33—

悲，為汝等故，三界獄內，開解脫之門，三毒海中，安濟渡之船筏，於黑暗境，然大明寶燈，於無常地，施常明戒藥，在迷惑處，與汝

—Page 34—

立引導師。但有所為，我並置訖，唯待汝行，達光明界。假如去世，得道不行，過門不入，是汝之咎，非吾之過！以汝緣深，擔當救度，

—Page 35—

即汝之性，是我之身，即我之身，是汝之性。自從降魔，至於今日，滯於生死，未得歸明。汝非吾不出，吾非汝不來。了是因緣，豈合

—Page 36—

不去？吾今時至，前發前行，汝若隨吾，後來後至，大眾人天，各自努力，欲得見吾，出生死海，齋戒堅持，禮讚莫闕，此即是汝，相見

—Page 37—

因緣，若不如此，當去吾遠。是時，五部眾聞聖告言，兩淚咨嗟，哽咽不已，以珍重心，含悲啓禮。“大聖慈悲，既來救我，云何今者，

—Page 38—

先自歸明？見在眾生，更何倚託？寶界懸遠，見聖無由，虛空曠然，依附何住？是我今日，苦惱難申，不知大聖，若為接引，使我五眾，

—Page 39—

投止於誰，修學聖宗，成无上道？我緣礙體，不得隨聖，願聖慈悲，哀愍我等，請將我去，離於生死，於後免見，輪迴地獄，三灾四厄，

—Page 40—

一切之苦。”摩尼大聖，當告眾言，我今為汝留二替身，一者應輪大經，直至劫末，如金剛山，無所搖動，一切

—Page 41—

天魔，不能沮壞，二者末斯信，冊為法王，承我位次，相續救度，所有囑命，轉送蘇鄰，授斯信訖。吾今滅度，事有去留，自今已後，在

—Page 42—

法處置，一取斯信，慕聞進止，當知此人，是我替身，與我在世，無異我也。我今滅度，留置法座。汝等五眾，應當記念，滅度時日，建

—Page 43—

立道場，我於是時，當自降世，分身百億，遍滿十方，有道場處，我皆來至。當與汝等，開捨過門，滅一年罪，成一年福。若有上相，福

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德男女，於我高坐，起信心者，須知此座，所置因緣。其六閻默，悉令依持，於中有二，倍須珍重，為是最尊，復是最大。所謂二聖，先

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意夷數。如是之日，即是我身，啓請明尊，獲進止日，亦是我辭明尊、出明界日，亦是我於明尊，獲施之日，亦是我身，降下之日，亦

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復是我，降挫邪魔、摧外道日，亦是一切，善業眾生，默捨世間，歸投法日，亦是五明，活命妙身，得離生死，如涅槃日。以是義故，每

—Page 47—

年之中，我從上方，大光明界，降下世間，生死之境，一一倣像，如斯之事，捨諸眾生，無邊重罪，救度無量，光明妙身，降伏無數，邪

—Page 48—

魔外道。是故此日，尊於一切，猶如人王，一切中尊，亦如人頭，貴諸肢節，又如五明，妙氣為上，至於此日，倍加珍重。我之高座，一

—Page 49—

一倣像，涅槃之中，亦像生死世界，又像新明諸聖高座，而安置之。湛然不動，涅槃界中，高座有九，一一之上，大眾坐之

—Page 50—

第一明尊座 第二日光座
第三夷數座 第四諸尊座
第五善母座 第六先意座
第七樂明座 第八造相座

—Page 51—

第九淨風座
復次倣像，世界之中，九種高座。如是高座，為斷事故，而安置之。
第一日光座 第二善母座

—Page 52—

第三淨風座 第四夷數座
第五先意座 第六電光座
第七慧明座 第八天王座
第九平等王座

—Page 53—

又復像其新明妙界，九種高座。
第一先意座 第二善母座
第三樂明座 第四造相座
第五淨風座 第六日光座

—Page 54—

第七夷數座 第八電光座
第九廣大心王座
復告汝等，我之高座，是彼無上大明尊施令我座上，與諸魔黨，

—Page 55—

而相戰敵。以無為箭，東西南北，射諸魔黨，所是諸魔，著我箭者，悲啼雨淚，亦無停息。以不息故，長時啼泣，長啼泣者，究竟獄也。

—Page 56—

汝又須知，我處高座，與諸魔戰，降伏眾魔，猶如猛將，乘騎壯馬，透入賊中，破賊徒黨，令自消亡，得其疆勝，以是義故，貪魔向我，

—Page 57—

高座之上，起妬害故，擬欲除滅。汝等福德，光明男女，須懷好心，憶念於我。復須憐愍，自許明性，又能究竟，求解脫者，為彼貪魔，

—Page 58—

起其妬害。年年歲歲，日沒日出，有我法處，每年之中，皆須安置，我之高座。所在之處，我以無礙，隱密之身，悉皆到於，高座之上。

—Page 59—

汝等礙形，無能見我，汝雖不見，當須信有，所以者何？其猶無上大光明尊，在明界中，神通隱密，一切諸聖，悉不能見，雖復不見，

—Page 60—

明尊常施，大妙威力，莊嚴諸聖。又如大力，盧舍那佛，隱在天地，有無之中，任持一切，養育萬形，人不能見。又如平等，正斷大王，

—Page 61—

在於虛空，斷決善惡，收斂明力，送入常明，人不能見。應解脫者，教令解脫，應沉沒者，斷令沉溺，我今處置，事亦如斯，大眾當知。

—Page 62—

我今隱身，在於法座，吾則見汝，汝不見吾。猶如帝王，處在大殿，而於殿上，下簾而坐。王則隔簾，見於百官，百官隔簾，不得見王。

—Page 63—

簾即是一，見有兩般，內則見外，外不見內。明聖所觀，亦復如是。當知天地，猶如殿堂，虛空之相，猶如其簾，風氣住空，如王在殿，

—Page 64—

百官見簾，不見其王，人見虛空，不見風氣，此明聖體，空於虛空。外空可知，內空難觀。又如三春，百花開發，花中香氣，芬馥滿園，

—Page 65—

人即見花，不見香氣，香與風氣，而無形象，人所不見。當知大聖，微妙之身，處於座時，與風氣無異，人即見座，置於道場，不見聖身，

—Page 66—

處於座上。如人見空，不見風氣，聖隱空中，亦復如是。以如是故，知聖非無，而於道場，處於法座。是時明聖，在於道場，無為法身，

—Page 67—

捨有礙罪。法身如風，罪如麥麩，風若吹之，麥在麩去。聖捨性罪，罪滅性存，如風所吹，麩去麥在。又如毒蛇，而螫於人，良師呪之，

—Page 68—

其痛便止，呪與蛇毒，二俱不見，以其呪力，能去蛇毒，捨罪滅愆³，與此無異。以是當知，所懺罪垢，大聖法身，儼然觀察，真心來者，

—Page 69—

當亦觀見，諂曲來者，亦復照知。若其有人，真心而來，於其座前，一心珍重，乞捨過者，我當與彼，捨卻無邊，無量重罪，有為無為，

—Page 70—

前身今身，如是等罪，塵沙以來，我當皆捨。若其有人，諂曲心來，於我座前，乞捨過者，我不與彼，諂曲捨之，如是之人，當來之世，

—Page 71—

獲於無量，無邊重罪。以是因緣，大光明使，與五部眾，說於懺悔。其罪當有，滅與不滅，所以者何？罪有二種，一者乞懺，而不為捨，

—Page 72—

二者乞懺，而為捨之。與捨過者，所謂有人，於慧明前，以真實心，懺如是罪，當即捨之。其不捨者，所謂有人，雖對慧明，而求乞懺，

³ In the original copy, this character is 𪛗, which is equivalent to 愆.

—Page 73—

於其身心，生於矯慢，因矯慢故，而不志心，以如是故，而不為捨，雖來我前，而加重罪。如是等人，如泥蠟印，如是二印，俱曙日陽，

—Page 74—

俄頃之間，自彰好惡，蠟印見日，即漸消鎔，泥印見日，即便堅硬。志心懺悔，其猶蠟印，對於法日，罪得銷亡，不志心者，其猶泥印，

—Page 75—

對於法光，文明堅斲。善哉福德，果報之人，能於我前，而求懺悔，因如是故，罪滅福生，究竟獲於，光明快樂，薄福之人，雖對我前，

—Page 76—

而求懺悔，因自矯慢，獲罪無鞅，一至命終，受無量苦。
時大明聖，復告眾言，“一切法要，為汝置竟，各自依持，心生決定，

—Page 77—

當求解脫，成佛真身，我緣時至，不得久住”。囑是語已，便般大明，人天五眾，莫不感傷，皆發大聲，舉身自撲，猶如山崩，七竅之中，血流

—Page 78—

灑地，日月山川，盡皆無色。故知大聖，化緣已終，於呼斯國，毗羅跋城，正月四日，還神上界，當於此國，晉武帝時，太始二年，上正之月，

—Page 79—

而於彼國，五部之眾，將起明聖，還於蘇鄰，以其禮法，當奉葬之。大眾當知，今緣道場，略說明聖，出現因緣，自住及滅，在代事意。

—Page 80—

法門浩汗，萬無一陳，肉舌宣揚，多不如法。願眾弘慈，布施歡喜，所懺罪滅，所修福成。上聖慈悲，威神保衛，正法廣開，國王歡喜，

—Page 81—

普願天下，同登太平，咸遇善緣，盡得成佛。

大光明使住世及般涅槃遺教經

天水嚴邦昌奏名正元習

[...]

—Page 84—

瑞安縣集善鄉長芬奉
佛信士王選四同妻吳珍四娘謹抽淨賄命工刊板以廣其傳如

有發心印施不收稅錢

正統十三年龍集戊辰孟夏朔旦 男道昌謹題

安固信士 施紙

安固匯源許

應輪經¹先安堂 坐念呵佛哩²云川³

—Page 01—

爾時，道場法務，最大因緣⁴，五位明群⁵，內外咸⁶集⁷，師僧聽⁸眾，俱會⁹法堂，然此應輪真經¹⁰，最為大事，今略開講，各請諦¹¹聽！

昔具¹²智法王，作如是說，前後諸¹³佛，四度

¹ Ye: 明氏應輪經科葉松良 奏名聖真 抄傳; Chen: 應輪真經

² This front note 先安堂 坐念呵佛哩 belongs solely to Ye's copy. Chen's copy, instead, omits this note and begins the book with the 'Eight Great Spells 八大神咒' of Daoism, i.e. Mouth-Cleansing Spell 淨口咒, Mind-Cleansing Spell 淨心咒, Pollution-Purging Spell 解穢咒, Body-Cleansing Spell 淨身咒, Earth-Pacifying Spell 安土地咒, Heaven and Earth-Cleansing Spell 淨天地咒, Incense-Enchanting Spell 祝香咒, Golden Light Spell 金光咒, and Scripture-Opening Hymn 開經偈. After the eight spells, a title 講應輪經延[筵?]文 is inserted to acknowledge the beginning of the main text.

³ The two relatively small characters 云川 attached to the end of a phrase or sentence should be put vertically as one sign, with the 云 on top of the 川, instead of two characters lying side by side. This sign aims to notify the priest 'to recite, loudly or quietly, some mantras or sentences that should be inserted here'. These 'mantras of sentences' are supposed to be verbally transmitted and held in secret, although most of the priest would prepare a notebook to write them down. This sign is neither a character nor can it be pronounced.

⁴ Chen: 緣. Ye's copy constantly uses the simplified form 緣 instead of the traditional form 緣. It will be replaced with the traditional form without further notice hereafter.

⁵ Chen: 郡

⁶ Chen: 減

⁷ These four characters are missing in Ye's copy.

⁸ Ye's copy often uses the simplified form 听 instead of the traditional form 聽. It will be replaced with the traditional form without further notice hereafter.

⁹ Ye: 會

¹⁰ Ye's copy constantly uses the simplified form 经 instead of the traditional form 經. It will be replaced with the traditional form without further notice hereafter.

¹¹ Ye: 諦

¹² Ye: 俱

¹³ Chen: 后諸; Ye: 后诸. Ye's copy constantly uses the simplified form 诸 instead of the traditional form 諸. It will be replaced with the traditional form hereafter without further notice

—Page 02—

下生，所立法門¹⁴，普救群品，無邊¹⁵佛性，已證¹⁶涅槃¹⁷，是故¹⁸諸魔，¹⁹遂生嫉妬²⁰，改換正法，變入邪宗，因此明緣，無由解脫。爾時²¹世界，五分明身，遂啓日光，愿垂²²救護，時日光佛²³，乃²⁴起慈悲，於自²⁵意體²⁶之中，化一聖²⁷使，令下三²⁸界，救五分

—Page 03—

身。時日藏如來²⁹，處分已³⁰訖³¹，時力中力，意體³²化身，從於日³³宮，卻歸明界，於其實³⁴界，仰對³⁵明尊，經於一年，啓請詔³⁶告，今於末世，最後³⁷惡時，伏奉慈尊，差充世使³⁸，敬奉尊命，

¹⁴ Ye: 門

¹⁵ Ye's copy constantly uses the simplified form 边 instead of the traditional form 邊. It will be replaced with the traditional form without further notice hereafter.

¹⁶ Ye: 以澄

¹⁷ Chen: 磐

¹⁸ Ye: 改

¹⁹ The following five units, i.e. from 遂生 to 解脫, are missing in Ye's copy.

²⁰ Chen: 垢

²¹ Ye: 尔时

²² Ye: 乘

²³ Ye: 伏

²⁴ Ye: 巧

²⁵ Chen: 于是. Chen's copy constantly uses the simplified form 于 instead of the traditional form 於. It will be automatically converted to the traditional form without further notice hereafter.

²⁶ Ye: 体

²⁷ Ye: 勝

²⁸ Ye: 之

²⁹ Ye's copy constantly uses a wrong character 来 to stand for 來. It will be automatically replaced with the correct character hereafter without notice.

³⁰ Chen: 處以

³¹ Ye: 訖

³² Ye: 体

³³ Chen: 月

³⁴ Ye's copy constantly uses the simplified form 宝 instead of the traditional form 寶. It will be replaced with the traditional form without further notice hereafter.

³⁵ Ye: 对

³⁶ Ye: 諮

³⁷ Chen: 后

³⁸ Ye: 便

—Page 04—

不敢輕違，但恐惡時³⁹，三災日近，光明性少，黑暗性多，一切眾生，難⁴⁰為救度，罪垢深重，解⁴¹脫無由，不審⁴²慈尊，作何處分？爾時寶界，無上明⁴³尊，以己⁴⁴慈悲，賜其名號⁴⁵

—Page 05—

號⁴⁶曰摩尼，譯云具⁴⁷智法王，摩尼光佛，如斯勝號⁴⁸。諸神眾⁴⁹尊，又復香空，賜其救過⁵⁰，令⁵¹下世界，滅諸罪愆，一切眾生，因此⁵²解⁵³脫。又復寶地，贈此應輪，將⁵⁴下人天，抄寫傳化，直至劫末。

—Page 06—

充為替身，一如法王，在世無異⁵⁵。應輪經者，猶如明尊，一切諸經，喻⁵⁶如眾聖⁵⁷。一切諸聖，從明尊生，一切諸經，因應輪化⁵⁸。大應輪經，猶如其日，一切經典，狀如日光。光從

³⁹ Chen: 事

⁴⁰ Ye: 難

⁴¹ Ye: 解

⁴² Chen: 番

⁴³ Ye: 慈

⁴⁴ Chen: 己

⁴⁵ Ye: 号

⁴⁶ This 號 is missing in Ye's copy.

⁴⁷ Ye: 云俱; Ch: 雲具

⁴⁸ Ye: 号

⁴⁹ Chen: 聖中

⁵⁰ Ye: 捨過

⁵¹ Ye: 今

⁵² Chen: 時

⁵³ Ye: 解

⁵⁴ Ye: 將

⁵⁵ Chen: 异

⁵⁶ Ye's copy often wrongly uses 諭 (the traditional form is 諭) to stand for 喻. It will be replaced with the correct character without further notice hereafter.

⁵⁷ Chen: 生

⁵⁸ Ye: 因應輪而化

—Page 07—

日藏⁵⁹而生，經因應輪而立。大應輪經，猶如摩尼光佛⁶⁰，一切諸經，如佛徒弟，其諸徒弟，因佛覺⁶¹知⁶²，一切諸經，應輪而化。大應輪經，猶如頭面，一切諸經，猶如手足，有其

—Page 08—

頭面，手足方生，有大應輪，諸經乃立。大應輪經，猶如國主⁶³，一切諸經，猶如臣佐⁶⁴。有其國主，方生⁶⁵群臣，有大應輪，諸經⁶⁶方備⁶⁷。大⁶⁸應輪經者，如海宏⁶⁹深，一切諸經，猶如潮水。潮因海

—Page 09—

化，流入百川，應輪義彰，遂⁷⁰生諸典。其應輪經，猶如大地，一切諸經，猶如草木。草木榮⁷¹秀，約⁷²地而生，諸多眾經，皆因應輪而立。大應輪經，猶如其母，一切諸經，猶如孩子，諸多孩子⁷³，因母而

⁵⁹ Ye: 藏

⁶⁰ Ye: 伏

⁶¹ Ye's copy constantly uses the simplified form 覺 instead of the traditional form 覺. It will be replaced with the traditional form without further notice hereafter.

⁶² Ye: 如

⁶³ Ye: 國王. Ye's copy constantly uses the simplified form 国 instead of the traditional form 國. It will be replaced with the traditional form without further notice hereafter.

⁶⁴ Ye: 优

⁶⁵ Chen: 立

⁶⁶ The 諸經 here is missing in Chen's copy.

⁶⁷ Chen: 立

⁶⁸ This 大 is missing in Ye's copy.

⁶⁹ Chen: 會

⁷⁰ Ye: 道

⁷¹ Ye: 榮

⁷² Ye: 約

⁷³ This unit 諸多孩子 is missing in Ye's copy.

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生，一切諸經，應輪而化。
大應輪經，猶如其樹，一切諸經，猶如枝葉⁷⁴。枝葉⁷⁵花果，從樹而生，一切諸經，因應輪而⁷⁶置。
大⁷⁷應輪經者，猶如鎖匙，一切諸經，猶⁷⁸如其鎖。鎖得鎖匙，

—Page 11—

門⁷⁹開寶現，經得應輪，奧義方顯。
次說寶珠喻文。按經云⁸⁰：往昔之日，有⁸¹一國王，富逸豪華⁸²，更加榮⁸³寵。於自一國，把擎⁸⁴萬機⁸⁵，庫藏豐⁸⁶盈，諸珍具足。於其寶內，有一明珠，

—Page 12—

能具七般，奇特之事。
第一奇者，若有外賊，來破國城⁸⁷，遂將寶珠，安於頭⁸⁸上，靈珠暗攝⁸⁹，賊自潛藏⁹⁰。所言賊軍，喻於⁹¹邪教，其寶珠者，即喻應輪。賊欲來侵，喻相詰⁹²難⁹³，若

⁷⁴ Ye: 叶

⁷⁵ The characters 枝葉 are missing in Ye's copy.

⁷⁶ Chen's copy does not have this 而.

⁷⁷ This 大 is missing in Ye's copy.

⁷⁸ Ye: 因

⁷⁹ Ye: 門

⁸⁰ Chen: 說雲

⁸¹ Ye: 而

⁸² Ye: 華

⁸³ Ye: 榮; Chen: 華

⁸⁴ Chen: 攬

⁸⁵ Ye: 机

⁸⁶ Ye: 丰

⁸⁷ Chen: 本國

⁸⁸ Chen: 頂

⁸⁹ Ye: 摄

⁹⁰ Ye: 藏

⁹¹ Chen: 諸

⁹² Chen: 詰

⁹³ Ye: 浩難

—Page 13—

有外道⁹⁴，來論法時⁹⁵，但將應輪，經中妙義，開讀顯示，令⁹⁶其曉知，彼眾既聞⁹⁷，悉皆歸伏。

第二奇者，王之眷屬，自相欺凌，將其寶珠，安於肩上，靈⁹⁸珠暗⁹⁹攝¹⁰⁰，自乃和同，內外歡¹⁰¹悅¹⁰²，

—Page 14—

無諸怨恨。所言王者，法相惠¹⁰³明，眷屬相凌，即喻僧¹⁰⁴眾。若於法內，亘有¹⁰⁵喧爭，開講¹⁰⁶應輪，自然安帖¹⁰⁷。

第三奇者，王若行營¹⁰⁸，統領大軍，所在遊變¹⁰⁹，或遇大夜，黑暗之時，遂將靈珠，

—Page 15—

擎於掌上，其珠明朗¹¹⁰，能生夜光，眾兵一來¹¹¹，皆當見路。所言兵眾，喻若僧徒，黑暗之時，如遇迫¹¹²迨，若逢此者，但開¹¹³應輪，對¹¹⁴彼宣揚，災殃自滅。

第四奇者，王若行營，忽遇嚴¹¹⁵

⁹⁴ Chen: 盜

⁹⁵ Chen: 事

⁹⁶ Ye: 今

⁹⁷ Ye: 聞

⁹⁸ Ye's copy constantly uses the simplified form 灵 instead of the traditional form 靈. It will be replaced with the traditional form without further notice hereafter.

⁹⁹ Chen: 所

¹⁰⁰ Ye: 摄

¹⁰¹ Ye: 欢

¹⁰² Chen: 欣

¹⁰³ Chen: 慧

¹⁰⁴ Ye: 像

¹⁰⁵ Ye: 互相

¹⁰⁶ Ye's copy constantly uses the simplified form 讲 instead of the traditional form 講. It will be replaced with the traditional form without further notice hereafter.

¹⁰⁷ Chen: 貼

¹⁰⁸ Ye: 策

¹⁰⁹ Ye: 变

¹¹⁰ Ye: 郎

¹¹¹ Ye: 眾兵已來; Chen: 兵眾以來

¹¹² Chen: 自

¹¹³ Ye: 聞

¹¹⁴ Ye: 对

¹¹⁵ Ye: 严; Chen: 敢

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冬，盛¹¹⁶寒之際，凝¹¹⁷霜冷露¹¹⁸，兵眾單寒，遂將靈¹¹⁹珠，安於心上，感大軍眾，溫暖非常，得屆¹²⁰前程，永無憂慮¹²¹。所言兵眾，喻若僧徒，遇其冬寒，喻無衣服，若

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有欠乏¹²²，但開¹²³應輪，一切聽人，爭投¹²⁴布施。

第五奇者，王之兵眾，受饑餓¹²⁵時，遂將靈珠，繫於膝上，所有飯食，自然到來，若有師僧，闕乏¹²⁶齋供，但於眾內，宣讀應輪，所聞¹²⁷之人，競來供養¹²⁸。

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第六奇¹²⁹者，王領軍兵，漸次前行，遇大沙¹³⁰磧，於其磧內，水漿全無，忽¹³¹逢井泉，其水鹹若¹³²，不濟渴¹³³乏，飲者不安，遂將靈珠，鎮於¹³⁴水上，感其¹³⁵泉水，甘美和甜，兵眾一¹³⁶來，悉皆充足。所言

- 116 Ye: 成
 117 Ye: 疑
 118 Chen: 霧
 119 Chen: 其
 120 Ye: 屆
 121 Chen: 永憂慮處
 122 Ye: 見
 123 Ye: 聞
 124 Ye & Chen: 頭
 125 Ye: 飢餓
 126 Ye: 缺乏
 127 Ye: 開; Chen: 听
 128 Ye: 養
 129 Chen: 齊
 130 Chen: 砂
 131 This 忽 is missing in Ye's copy.
 132 Ye: 鹹若; Chen: 鹵若
 133 Ye: 濟渴
 134 Chen: 拾
 135 Ye: 得
 136 Ye: 已; Chen: 以

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磧者，喻於俗人¹³⁷，遇逢苦眾¹³⁸，喻談俗事，彼眾¹³⁹每說，三界五欲榮華¹⁴⁰，扇惑¹⁴¹師僧，令心退道，若遇此者，但開應輪，僧眾聞¹⁴²之，便加堅固。

第七奇者，兵馬困¹⁴³乏，行步不前，遂將靈

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珠，擊於眾內，其王兵馬，乃自驍¹⁴⁴雄，勇猛¹⁴⁵難當¹⁴⁶，更無過者。所言兵眾，行步不前，即喻¹⁴⁷師僧¹⁴⁸，并諸弟子，或時懶¹⁴⁹惰，法事不勤，功德虧違¹⁵⁰，猶如困¹⁵¹乏。珠當眾內，軍馬豪¹⁵²強，僧聞¹⁵³應輪，自

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然精進。其彼國王¹⁵⁴，乃告臣佐¹⁵⁵，我此¹⁵⁶國內，有此靈珠，卿¹⁵⁷等商量¹⁵⁸，有其價否¹⁵⁹？爾¹⁶⁰時卿¹⁶¹相，啓白王言，其此靈珠，世間

- 137 Ye: 喻若人
 138 Chen: 眾
 139 Chen: 等
 140 Ye: 化
 141 Ye: 扇惑
 142 Ye: 開
 143 Ye: 困
 144 Ye: 驍
 145 This 猛 is missing in Ye's copy.
 146 Ye: 難當
 147 Chen: 愈
 148 Chen: 眾
 149 Chen: 懶
 150 Chen: 世德虛違
 151 Ye: 困
 152 Ye: 眾
 153 Ye: 聞
 154 Chen: 土
 155 Ye: 优; Chen: 優
 156 Ye: 比
 157 Ye & Chen: 卿
 158 Ye: 易
 159 Ye: 不
 160 Ye: 是
 161 Ye: 卿

無比¹⁶²，若論其價，不可較量¹⁶³，積¹⁶⁴寶如山，滿於四界，如是眾寶，將博¹⁶⁵其珠，仔¹⁶⁶細較¹⁶⁷量¹⁶⁸，

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亦不可¹⁶⁹得。眾寶雖貴，其價可知，一顆靈珠，不可知價。所言靈珠，應輪經是，諸雜寶者，即喻諸經¹⁷⁰。其大應輪，眾經之首，二宗大義，無不盡¹⁷¹包，三際深文，悉陳其內，所言國王，無上尊

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是，涅槃眾聖，皆約¹⁷²明尊，七種¹⁷³靈奇，妙施之力¹⁷⁴，於明界內，究竟逍遙。

次譯梵唱文¹⁷⁵

然其寶藏，秘妙真經，義大文深，超神越聖，包四佛之奧義¹⁷⁶，徹¹⁷⁷萬法之深源¹⁷⁸，若欲宣傳，窮劫不盡¹⁷⁹，今略開講¹⁸⁰，俾眾咸知，現

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在眾人，請聽梵唄¹⁸¹！¹⁸²
阿佛里，特波呵，但末囉摩尼，訶里悉德呬，誑烏師悉都特伴，訶里悉德健，呬誑難，醯即綻，意覓尼俞悉德，訖囉呵特南布思，意和陞勒忌，烏慕瑟，意呬誑，阿弗里特温，

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阿弗里醯。¹⁸³
(二) 瑟都德温，悉多夷醯，界特意詞麻，鵲陞勒忌，温特呼大意，唯悉伴悉多，曳誑難。¹⁸⁴
(三) 悉都特特温，悉多醯，護包俞，呬特訖囉屑囉意，唯悉伴悉多，曳誑難。¹⁸⁵
(四) 悉都特温，悉多夷醯布思，弗里悉開，屑囉意

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唯悉伴，馱誑難，意彌特意俞，呬特訖綻，温特祚，和里誑，意慈綻。¹⁸⁶
(五) 悉都特温，悉多夷醯伽是呬誑，屑囉意，唯悉伴和醯漢。¹⁸⁷

162 Ye: 此
163 Ye: 易
164 Ye: 債
165 Ye: 博; Chen: 傳
166 Ye: 子
167 Chen: 交
168 Ye: 易
169 Chen: 呵
170 Ye: 即喻諸結經. The 結 is apparently a superfluous character.
171 Ye: 尽
172 Ye: 絢
173 Chen: 重
174 In Ye's copy, this sentence is broken into two parts 妙之力，於之力， which does not make any sense.
175 This sentence is missing in Ye's copy.
176 Ye: 典
177 Chen: 撤
178 Ye: 凉
179 Ye: 尽
180 Ye: 讀

181 Chen: 唱
182 This section, i.e. from 阿佛里 on page 24 to 遮意但 on page 29, consists of phonetically transcribed psalms in an uncertain foreign language. All simplified Chinese characters in this section will be automatically converted into traditional form without notice.
183 The above paragraph in Chen's copy reads: 阿佛里，特皮不，但末囉摩尼，訶里瑟德，誑烏師瑟都特伴，訶里瑟德健，那盧誑難，益耶綻，伊觀尼俞而特訖羅。不特南布思，意鵲在勒忌，烏慕瑟，意盧誑，阿弗哩特温，阿弗里益。
184 The above paragraph in Chen's copy reads: 悉都特温，悉哆夷益，必特伊詞摩，鵲在勒忌，特呼大意，唯悉伴哆，夷誑難。
185 The above paragraph in Chen's copy reads: 悉都特温，悉多夷益，獲色俞，而特訖囉屑囉伊，唯悉伴悉多，夷誑難。
186 The above paragraph in Chen's copy reads: 悉都特温，悉多夷益布思，弗里悉耽，屑囉伊唯悉伴，馱誑難，伊彌特意俞，而特訖羅，温特祚，和里誑，意慈綻。
187 The above paragraph in Chen's copy reads: 悉都特温，悉哆夷益侏你盧誑，屑囉伊，唯悉伴和益漢。

(六) 悉都特溫，悉多夷醯，覓俞唎，特紇囉，呵祚囉，意界特囉，呵阿乎，鄰意麻，特囉囉，

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阿鶻醯，意布屑囉。¹⁸⁸

(七) 特𠵼特溫，呵呼鄰，阿哥囉慈，但意特𠵼地，溫阿哥囉瞿和健，溫誑奴，和健意悉昏，和佛里健。¹⁸⁹

(八) 醯復菩，唯悉多曳誑，溫呵施特，奧界特囉，溫奧布屑囉，溫阿護色俞，唎特紇囉，溫阿麻

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地，衍俞，唎特紇囉。¹⁹⁰

(九) 渠唯誑，意唎渠利蓮秦特質沈，溫特貝師，鶻唎醯，溫娑囉意，阿囉悉，𠵼𠵼唎醯。¹⁹¹

(十) 思摩尼，里瑟德，意夷數，阿里耶滿，𠵼特鑿，意界特囉，佩和佛里，健漢。¹⁹²

(十一) 計恩阿𠵼師，

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菩特慈，意呼秦，溫特恩奴施弗囉，自誑溫，遮意但。¹⁹³

¹⁸⁸ The above paragraph in Chen's copy reads: 悉都特溫，悉多夷益，觀俞而，特紇囉，𠵼祚囉，意卑特囉，不阿乎，鄰伊摩，特囉𠵼鶻益意，布屑囉。

¹⁸⁹ The above paragraph in Chen's copy reads: 特盧特盧，特溫阿乎唏，呵弗羅不羅慈，但伊特盧地，溫阿弗羅具和健，溫誑奴，和健意悉昏，和佛里健。

¹⁹⁰ The above paragraph in Chen's copy reads: 益復菩，難悉多曳誑，溫不施特，奧卑特囉，溫奧布屑囉，溫奧護色俞，而特紇囉，溫奧摩地，衍俞，而特紇囉。

¹⁹¹ The above paragraph in Chen's copy reads: 渠唯誑，意啊渠里運秦特意質，參溫特具師，鶻而益，唱娑囉意，阿囉悉，知能而益。

¹⁹² The above paragraph in Chen's copy reads: 奄摩尼，佛里瑟德，意夷數，阿里耶滿，而特鑿，意悲特囉，溫特佛里，健漢。

¹⁹³ The above paragraph in Chen's copy reads: 詐奄阿而師，菩特慈，伊忽秦，特溫特恩奴師弗囉，自誑溫，遮夷但。

(十二) 無上明尊子，慈尊最勝名，再數¹⁹⁴夷數佛，圓滿大光明！稱¹⁹⁵讚¹⁹⁶復稱讚，宗祖涅槃王！無量¹⁹⁷諸明聖，同此普稱揚！稱讚復稱讚，慈悲¹⁹⁸妙香音，勝

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相妙¹⁹⁹堪譽，端嚴實可²⁰⁰欽！稱讚復稱讚，日光大威聖²⁰¹，自是²⁰²無上尊，寵貴之豪族，而為眾善王，顯現²⁰³平安信，迷性²⁰⁴之依憑，警²⁰⁵覺令²⁰⁶知悟²⁰⁷！稱讚復稱讚，神通大天女²⁰⁸，自是妙貞²⁰⁹明，聖智之中主²¹⁰！²¹¹稱讚復稱讚，清淨幽玄法，自是大明尊，憐²¹²愍之中

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力，善母之稱揚²¹³，夷數之真²¹⁴知，唯願降平安，加被²¹⁵平安眾！宣揚妙法人，受持²¹⁶

¹⁹⁴ Ye's copy constantly uses the simplified form 數 instead of the traditional form 數. It will be replaced with the traditional form without further notice hereafter.

¹⁹⁵ Ye's copy constantly uses the simplified form 稱 instead of the traditional form 稱. It will be replaced with the traditional form without further notice hereafter.

¹⁹⁶ Chen's copy constantly uses the simplified form 贊 instead of the traditional form 讚. It will be replaced with the traditional form without further notice hereafter.

¹⁹⁷ Ye: 易

¹⁹⁸ Chen: 父

¹⁹⁹ Chen: 元

²⁰⁰ This 可 is missing in Ye's copy.

²⁰¹ Chen: 聖威

²⁰² This 是 is missing in Ye's copy.

²⁰³ Ye: 見

²⁰⁴ Chen: 牲

²⁰⁵ Ye: 敬

²⁰⁶ Chen: 今

²⁰⁷ Ye: 悞

²⁰⁸ Chen: 王

²⁰⁹ Chen: 真

²¹⁰ Ye: 立

²¹¹ The following three units (稱贊復稱贊，清淨幽玄法，自是大明尊) are missing in Ye's copy.

²¹² Ye: 称

²¹³ Ye: 楊

²¹⁴ Chen: 貞

²¹⁵ Ye: 彼

²¹⁶ Chen: 特

言教者，同此普稱揚²¹⁷！無上慈尊父，及其憐愍子，再數夷數²¹⁸王，微妙淨法風，活命真經教，宣傳微妙法，活命應輪經，²¹⁹聞性²²⁰之見聞，使知真實教。然我具智王，所承夷數命，皆是大明尊，

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咐囑之本願²²¹，吾是常明²²²身，究竟復究竟²²³！無始時來，及其現²²⁴在，乃²²⁵至究竟，三大因緣，皆是明尊，聖力成就。吾原²²⁶在彼，本是真實之身，極樂逍遙，隨意自在，其彼真實之事，皆當顯示於我。

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我本是²²⁷真實之身，見²²⁸彼真常，真實之事，今者卻將彼真實之教，說示同路，出世之人。又復將其²²⁹正定之法，施及善眾，無損²³⁰之人，令²³¹依教門，不傷²³²一切²³³。又將上方，活命善信，於自善種，貴族明緣²³⁴，一一²³⁵皆當，付囑

217 Ye: 揚

218 This 數 is missing in Ye's copy.

219 The following three units, i.e. 聞性之見聞，使知真實教。然我具智王，are missing in Ye's copy.

220 Chen: 性

221 Ye: 命

222 Chen: 命

223 Ye: 窮竟復窮竟

224 Ye: 見

225 Ye: 及

226 Ye: 武元; Chen: 我元

227 Chen: 自

228 Chen: 是

229 This 將其 is missing in Ye's copy.

230 Ye: 貪

231 Chen: 今

232 Ye: 孺

233 This 切 is missing in Chen's copy.

234 Chen: 綠

235 Ye: 二

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已訖²³⁶。我已銓揀²³⁷，銓中²³⁸再銓，顯²³⁹示涅槃，真正道路，令彼出離之者，一一能知。所²⁴⁰有上方活命善信，已施²⁴¹汝等，貴族明緣²⁴²，一一真²⁴³誠，吩咐²⁴⁴已訖²⁴⁵。其此活命，寶藏真經，具²⁴⁶述幽玄²⁴⁷，一切秘事，抄錄²⁴⁸已²⁴⁹訖，具²⁵⁰足分明，其福無邊，其功浩²⁵¹大，其此

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廣大真經²⁵²，復說明界，一切諸聖，每常讚揚，無²⁵³上明尊，殊勝²⁵⁴之事。其此抄寫，寶藏真經，我於無²⁵⁵上尊前，親自受領。我在於彼，涅槃²⁵⁶之中，普并觀²⁵⁷知，殊勝之事，其此廣大之事，已²⁵⁸於汝等明緣，具²⁵⁹於經中，

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皆當說了。若有情願之者，當自受持²⁶⁰，如是之人，皆稟明種，依其教命，求出世緣²⁶¹，遂²⁶²於教門，一衣一食，嚴身淨²⁶³

236 Chen: 以訖

237 Ye: 揀; Chen: 棟

238 This 中 is missing in Ye's copy.

239 Ye: 显

240 This 所 is missing in Ye's copy.

241 Chen: 於

242 Chen: 綠

243 Chen: 冥

244 Ye: 分付; Chen: 分咐

245 Ye: 訖; Chen: 以訖

246 Ye: 貝

247 Ye: 立

248 Ye: 何緣; Chen: 抄綠

249 Chen: 以

250 Ye: 貝

251 Ye: 極

252 Chen: 徑

253 Ye: 明

254 Chen: 聖

255 This 無 is missing in Chen's copy.

256 Chen: 磐

257 Ye: 观

258 Chen: 以

259 Ye: 貝

260 Chen: 領

261 Ye: 因

262 Ye: 逐

263 Ye: 淨

戒，廉素精²⁶⁴修，於智慧門²⁶⁵，漸能了達。於其僧行，亦能精堅。觀²⁶⁶其教命，皆當見知²⁶⁷，於自智解²⁶⁸，漸精

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漸深，能了身性²⁶⁹，於大智慧，見解日新²⁷⁰。其彼²⁷¹明緣，自是涅槃²⁷²善種，於自性上，方能覺知。其彼²⁷³明緣，求出離²⁷⁴者，涅槃²⁷⁵門²⁷⁶戶，必自開通，解²⁷⁷脫寶梯，皆已²⁷⁸成²⁷⁹就。其彼明緣²⁸⁰，每恆尋此，活命寶藏，常住珍²⁸¹財。

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汝於今時，尋求已得，究竟常住，永²⁸²獲豐²⁸³盈，智慧²⁸⁴之人，福德深厚，於此大事，然合了知。上相明緣，福德之者，於斯奧義，信受無疑，當願依行，具²⁸⁵足修學。是故告汝善眾，憐愍²⁸⁶明緣，於此應輪，

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深須寶²⁸⁷重，其中皆是，見聞²⁸⁸覺知，自是真實之言，能顯²⁸⁹真實之教。自是無量光明之身，顯示²⁹⁰無²⁹¹邊光明之眾。其此寶藏，活命真經，三際幽玄，於中盡²⁹²說。初言天地，未有以²⁹³前，明暗相征，混

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和之際。中言天地，造化以²⁹⁴來，聖魔交馳，善惡參²⁹⁵雜，張天構地，羅列星辰，萬象²⁹⁶生因，和合之義。後²⁹⁷說天地，劫謝²⁹⁸因緣，明歸大明，暗還²⁹⁹永暗，分析³⁰⁰善惡，各歸本源³⁰¹，聖入新明，魔還³⁰²究竟。如是廣大，三際因緣，於此經中，

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分明具說³⁰³。其此秘密，活命真經，具述世間³⁰⁴，無邊事相，於斯藏內，無³⁰⁵不具陳，微妙幽玄，悉包於此。若有特達³⁰⁶，智慧³⁰⁷之人，一切經書，及諸教首³⁰⁸，所有講論，談³⁰⁹演之時，不說應輪，經中妙³¹⁰義，縱³¹¹有世智，詞辯³¹²萬

264 Ye: 淨

265 Ye: 門

266 Ye: 觀

267 This 知 is missing in Ye's copy.

268 Ye: 知解

269 Ye: 精漸深能了身性; Chen: 漸能深了身性

270 Chen: 觀

271 Chen: 被

272 Chen: 磐

273 Chen: 彼等

274 Ye: 離

275 Chen: 磐

276 Ye: 門

277 Ye: 解

278 Chen: 以

279 Ye: 誠

280 These four characters 其彼明緣 are missing in Chen's copy.

281 Ye: 瓊

282 Chen: 求

283 Ye: 丰

284 Chen: 惠

285 Ye: 貝

286 Chen: 慙

287 Ye: 保

288 Ye: 聞

289 Ye: 显

290 Ye: 显是

291 This 無 is missing in Chen's copy.

292 Ye: 尽

293 Ye: 已有

294 Ye: 已

295 Ye: 參

296 Ye: 眾

297 Chen: 后

298 Ye: 谢

299 Ye: 还

300 Chen: 折

301 Ye: 元

302 Ye: 还

303 Chen: 分其說

304 Ye: 界

305 Chen: 魚

306 Ye: 达

307 Chen: 惠

308 Ye: 道

309 Chen: 淡

310 This 妙 is missing in Chen's copy.

311 Chen: 從

312 Ye: 詞辯

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端，如此之人，皆是虛誑³¹³，如是之人，其罪無量，涅槃快樂，永劫無緣³¹⁴，地獄輪迴，自己³¹⁵成就。其此寶藏，應輪真經，假³¹⁶使世間³¹⁷，諸多異³¹⁸教，一切紙墨，抄寫經書，攢取³¹⁹權³²⁰來，校³²¹量³²²勝劣，彼等難眾，無量無邊，將

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此³²³應輪，天地疏別。其此真經，活命寶藏，於眾³²⁴善業³²⁵功德³²⁶，每令具修，於諸惡業罪緣，常令³²⁷遠³²⁸離。其彼福德³²⁹，上相之人，於此真經，活命寶藏，所有言教，誠信³³⁰受³³¹持，其彼福德，樂性明緣，始於真經，書寫誦讀³³²，又復講³³³說，受

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持之人，聞³³⁴此真經，功德無量。其彼福德之處，開講此經，所聞之人³³⁵，無量功德。其彼³³⁶福德之人³³⁷，讀此真經，能曉其中³³⁸，

³¹³ Ye: 誰; Chen: 狂

³¹⁴ Ye: 涅槃其快永樂劫無緣; Chen: 涅槃快樂，初劫無緣

³¹⁵ Chen: 以

³¹⁶ This 假 is missing in Ye's copy.

³¹⁷ Ye: 界

³¹⁸ Chen: 異

³¹⁹ Ye: 聚

³²⁰ Ye: 救

³²¹ Chen: 較

³²² Ye: 易

³²³ Ye: 彼

³²⁴ Chen: 諸

³²⁵ Ye: 蒙

³²⁶ Chen's copy does not have 功德 here.

³²⁷ Chen: 能

³²⁸ Ye: 远

³²⁹ Ye: 真

³³⁰ Ye: 售

³³¹ Chen: 授

³³² These four characters 書寫誦讀 are missing in Ye's copy.

³³³ This 講 is missing in Chen's copy.

³³⁴ Ye: 聞

³³⁵ Ye: 者

³³⁶ Ye: 處

³³⁷ Ye & Chen: 者

³³⁸ These two characters 其中 are missing in Chen's copy

幽玄奧義，保愛³³⁹珍重，銘錄³⁴⁰於心，福德之中，福德其彼。明緣於斯，廣大真經，誠心信受，於此經內，有³⁴¹如是言：凡是

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一切師僧，及以樂性聽者，於其³⁴²智慧、具³⁴³足、忍³⁴⁴辱、誠信³⁴⁵、柔和，如是五般，皆令具³⁴⁶受。惟願彼³⁴⁷大明尊，以及³⁴⁸再蘇夷數，惠明法相，具知法相³⁴⁹，具智法王，降大平安，加被³⁵⁰善眾！三尊上首，五級明群，聽讀³⁵¹之人，受持之者，若長若幼，一切明緣，現在當來，普同福佑！

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其³⁵²此平安，真寂言教，湛然凝³⁵³定，無諸³⁵⁴動搖，並是承³⁵⁵前。稱揚聖眾之力，其³⁵⁶諸聖使，能降平安，殊勝³⁵⁷寬弘³⁵⁸，來加善眾！又願諸聖降大平安，被³⁵⁹此法堂，及善護色，於此福德之地³⁶⁰，得³⁶¹聞³⁶²開講此經，如是福田³⁶³，

³³⁹ Ye: 受

³⁴⁰ Ye: 錄

³⁴¹ This 有 is missing in Ye's copy.

³⁴² Ye: 等

³⁴³ Ye: 是

³⁴⁴ Ye: 尋

³⁴⁵ Ye: 言

³⁴⁶ Chen: 恩

³⁴⁷ Chen: 被

³⁴⁸ Ye & Chen: 及以

³⁴⁹ Chen's copy does not have 具知法相 here.

³⁵⁰ Ye & Chen: 彼

³⁵¹ The following fourteen characters (之人，受持之者，若長若幼，一切明緣，現在當來) are missing in Ye's copy.

³⁵² Chen: 春

³⁵³ Ye: 疑

³⁵⁴ Chen: 邊

³⁵⁵ Ye: 永

³⁵⁶ This 其 is missing in Ye's copy.

³⁵⁷ Chen: 聖

³⁵⁸ Chen: 宏寬

³⁵⁹ Ye: 彼

³⁶⁰ Chen: 於福此經福德之地

³⁶¹ This 得 is missing in Ye's copy.

³⁶² Ye: 聞

³⁶³ Ye: 諸日

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功德無量！伏³⁶⁴呂³⁶⁵
 今晨普度³⁶⁶之日，於此道場之內，講此應
 輪，福德之人，方能聽受，一切罪障，從此
 消滅³⁶⁷，無量勝因，遂乃成就³⁶⁸。

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伏願³⁶⁹
 諸聖加被³⁷⁰，天下咸安，大³⁷¹盛明門³⁷²，高
 懸佛日，開揚妙法，廣度群生，諸聖證盟³⁷³，
 誠³⁷⁴如所願！³⁷⁵作禮³⁷⁶而退。常生淨命要藏
 應輪經
 惟願安樂寶云川

※ 惟願具智法王，護三願而下降，活命寶
 藏，流世以無窮。包四佛未了之因，明三
 際已然之跡。無憑靈珠而七奇焱焱³⁷⁷，盡深
 大慈而十喻昭昭。我等深慶，夙因得聞，
 如是法寶，功德無量！開講已周，一宗³⁷⁸善
 業，莊嚴九座，真容采，有情³⁷⁹無識，人及
 非人，一性千緣，悟與未悟，咸³⁸⁰登無為寶
 界，完滿經文，成就菩提！

啟禮聖、明、淨寶！³⁸¹

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明氏應輪經終畢^{382 383}

³⁶⁴ Ye: 伏

³⁶⁵ Chen: 呂

³⁶⁶ Chen: 喜慶

³⁶⁷ Chen: 除

³⁶⁸ In Ye's copy, this unit reads 遂乃乃成就. It's obvious that one of the two 乃 is superfluous.

³⁶⁹ Chen: 仗願. These two characters are missing in Ye's copy.

³⁷⁰ Ye: 加彼; Chen: 九天

³⁷¹ Ye: 天

³⁷² Ye: 門

³⁷³ Ye: 還明; Chen: 證明

³⁷⁴ Ye: 誠

³⁷⁵ The following three units, i.e., “作禮而退。常生淨命要藏應輪經 惟願安樂寶云川” are missing in Chen's copy.

³⁷⁶ Ye: 禮

³⁷⁷ Chen: 烟烟

³⁷⁸ Chen: 中

³⁷⁹ Chen: 精

³⁸⁰ Chen: 或

³⁸¹ The paragraph headed by ※, which starts from 惟願 and lasts until 聖明淨寶, appears only in Chen's copy.

³⁸² Chen: 應輪經終

³⁸³ Ye: 公元一九八五年歲次乙丑仲秋初旬吉日葉松良奏名聖真抄傳. Instead of a colophon, Chen's copy concludes the main text with a piece of 弘願文.

日月經¹

—Cover—

日月經 初唸阿佛²哩云川³

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爾時，摩尼光佛自天竺⁴而適波斯，將此迷率之國，有慕闍⁵名業黎葉⁶，啓言明尊“願說光明藏，何以故？此國眾生爲迷，前世諸佛教典，權時之義，不認日月以⁷爲真佛。”佛言“善哉！能發是問，當從諦聽，吾爲敷闡⁸。”

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“往聖說佛，盡在光明，元說光明，孰大上天之⁹日月耶？業黎葉！日月有佛，非世所知，佛有所生，法聽¹⁰從來¹¹。爰自劫始，

¹ Ye: 明氏日月經科葉祥真抄; Chen: 道門明氏日月經 陳長春法號三春奏名永真備

² Ye's copy always uses the simplified Chinese character 佉 instead of the standard form 佛. It will be replaced with the standard form hereafter without further notice.

³ Instead of lying side by side, the two characters 云川 here are arranged vertically as one sign, with 云 on top of 川. This sign aims to instruct the priest 'to recite the preset sentences that should be inserted here'. Although these 'preset sentences' are supposed to be orally transmitted and kept secret, most of the priests would still prepare a notebook to write them down. This sign is neither a character nor can it be pronounced.

⁴ Both Ye's and Chen's copy read 天音竹竺 here. However, the two characters *yin zhu* 音竹 are more likely to be a note for indicating the pronunciation of *zhu* 竺 instead of something belonging to the text proper.

⁵ Ye: 闍

⁶ Ye's copy consistently uses the simplified character 叶 while mentioning the name 業黎叶. From now on, it will be replaced with the traditional Chinese character 葉 without further notice.

⁷ Chen's copy does not have 以.

⁸ Ye: 闡

⁹ Both Ye's and Chen's copy have an extra 日 in front of 日月. It is probably a redundant character.

¹⁰ Ye: 听

¹¹ Ye's copy consistently writes the character 來 as 来, which is a widely accepted alternative form. However, it will be replaced with the standard form 來 hereafter without further notice.

殆於世沒¹²，以一大事，暫御¹³陰陽，而爲神聖，是以釋伽號¹⁴日月如來，或謂藥師琉璃光佛，後稱¹⁵定光，及天中之天、須

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彌¹⁶頂上二長明燈¹⁷，或名燃燈¹⁸，並¹⁹無量聲、不動等佛。”

“業黎葉！日月世尊，大慈大悲，饒益一切，拔苦與樂，養育含靈，何以故？日月不照，天地冥冥，詎獨²⁰此鬼神亂²¹起，公爲妖怪，賊盜定典，惡²²獸亦出，人雖具眼，猶若於盲，則父子不分，

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君臣不辨，率懷²³憂畏，慮²⁴相殘²⁵害，無所²⁶復寧²⁷。”

“業黎葉！日月既現，天地朗²⁸然，精靈消散，賊盜逃竄，惡²⁹獸攸伏，父子君臣，各歸其禮³⁰，而釋所慮³¹。”

“業黎葉！得其日月，於³²國諸土，有是善祥，由是而觀³³，日月非佛，不知何佛勝日

¹² Ye & Chen: 設. It can also be 殁.

¹³ Chen: 禦

¹⁴ Ye: 号

¹⁵ Ye: 后称

¹⁶ Ye: 弥

¹⁷ Ye: 灯

¹⁸ Ye: 灯

¹⁹ Ye: 併; Chen: 并

²⁰ Ye: 独

²¹ Ye: 乱

²² Ye: 恶

²³ Ye: 怀

²⁴ Ye & Chen: 慮

²⁵ Ye: 残

²⁶ Ye & Chen: 所無

²⁷ Ye: 宁

²⁸ Ye & Chen: 廓

²⁹ Ye: 恶

³⁰ Ye: 礼

³¹ Ye & Chen: 慮

³² Ye & Chen: 于

³³ Ye: 观

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——月乎？”

“業黎葉！汝勿謂日月是彼陰陽之精，所以者何？寒熱³⁴二氣，本陰陽體³⁵，而日月者，乃御³⁶陰陽之神，非其精也！由是應現三千世界，有般般妙相，種種殊名，名自體³⁷生，體³⁸以名定³⁹。日繫斯在，可以理推，粗而舉之，其教數⁴⁰有九，九者謂

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——何？

第一，日月降自涅槃⁴¹，乘光明舟，入為苦海，極濟⁴²沉溺，登為彼岸，以是義故，名⁴³大明般師。惟願聖聰，普契聖座，龍宮祈保一境/某某⁴⁴賜太平！

第二，日月於三界中，開大明門⁴⁵，光⁴⁶大神光，渡脫迷津，昇騰覺路，以是義故，名⁴⁷引道大師。

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第三，日月相繼⁴⁸循環⁴⁹，以大光明，照破暗夜十方國土，巍巍蕩蕩，所有眾⁵⁰生，咸得照見，以是義故，名⁵¹燃燈⁵²如來。

³⁴ Ye: 热³⁵ Ye: 体³⁶ Chen: 禦³⁷ Ye: 体³⁸ Ye: 体³⁹ Chen's copy lacks the character 定 here.⁴⁰ Ye: 数⁴¹ Chen's copy consistently writes 涅槃 instead of 涅槃. Since both forms are widely recognised as correct, I have chosen to use the more frequent form, 涅槃, throughout the transcription.⁴² Ye: 济⁴³ Chen's copy lacks the character 名 here.⁴⁴ Ye: 一O; Chen: 某某⁴⁵ Ye: 门⁴⁶ Chen's copy lacks the character 光 here.⁴⁷ Chen's copy lacks the character 名 here.⁴⁸ Ye: 继⁴⁹ Ye: 环⁵⁰ In Ye's copy, this character is written in a non-standard form with the character 中 in the middle and additional dots above and to the lower right of it.⁵¹ Ye & Chen: 明⁵² Ye: 灯

第四，日月出方諸天，光明熾然，威德自在，天將⁵³自隱，若無所容，獨⁵⁴霸天中，無當擬者，以是義⁵⁵故，名天中之天。

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第五，日月照臨高遠⁵⁶，出廣長舌，徧⁵⁷覆大千，寂而無聲而生一切聲，默而無言出一切言，以是義故，名無量聲如來。

第六，日月應四世界，始自混沌開鑿之初，終於⁵⁸天地劫燒⁵⁹之際，真相⁶⁰皎如，曾無變易，以是義故，名定

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——光如來。

第七，日月周繞須彌⁶¹，以晝繼⁶²夜，照四天下，風飄雨灑⁶³，不盡⁶⁴不滅，以是義故，名須彌⁶⁵二長明燈⁶⁶。

第八，日月化賢劫佛，傳三寶藏，轉⁶⁷化群生，富以法財，使受安樂，以是義故，名大智商主。

第九，日月照見一切，塵

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——埃不飛，草芥不偃，靜水無波，虛器⁶⁸無响，以是義故，名不動如來。”

“業黎葉！如我所宣，將⁶⁹名驗厥，方知日月，月應⁷⁰無方，是大神通！是大聖化！即

⁵³ Ye: 将⁵⁴ Ye: 独⁵⁵ Chen: 又⁵⁶ Ye: 远⁵⁷ Chen: 遍⁵⁸ Ye & Chen: 于⁵⁹ Ye: 烧⁶⁰ Chen's copy lacks the character 相 here.⁶¹ Ye: 弥⁶² Ye: 继⁶³ Ye: 洒⁶⁴ Ye: 尽⁶⁵ Ye: 弥⁶⁶ Ye: 灯⁶⁷ Ye: 转⁶⁸ Both Ye's and Chen's copies contain two instances of 器 in this sentence. One of them is probably redundant.⁶⁹ Ye: 将⁷⁰ Ye: 应

四天之下，六合之中，兩曜流輝，張金碧翅，蓋⁷¹覆天地，囊括陰陽，奮⁷²迅於十方，飛騰於

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——八表，明迴⁷³暮轉，東浮西沉，上則貫乎涅槃，下則徹乎法界，有而不有，空自不空，以是妙有真空。大覺大雄，世無與⁷⁴儔⁷⁵！須彌⁷⁶高是不壓⁷⁷，巨海深而不能溺，刀劍⁷⁸利而不能割，繩索牢而不能繫⁷⁹，猛烟張天而不能薰⁸⁰其白，

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——濃⁸¹雲疊⁸²空而不能隔其曉⁸³，色徧⁸⁴地上，踏不可着，光滿眼前，執不可得，來無能拒，去無能追。烈火燒⁸⁵空而不焦，濤沃天而不濕⁸⁶，如是。”
“業黎葉！是故日月靜，而能吐虛，而能納藏，四大海入一毫⁸⁷中⁸⁸，百億城出一光內。浩

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——浩蕩蕩，赫赫奕奕，渾同法界，警覺人天，白日重⁸⁹睡魔攝⁹⁰跡于世界，暗夜毒龍滅

⁷¹ Ye: 盖

⁷² Ye: 旧; Chen: 舊

⁷³ Chen: 迴

⁷⁴ Ye: 与

⁷⁵ Ye: 俦

⁷⁶ Ye: 弥

⁷⁷ Ye: 压

⁷⁸ Ye: 剑

⁷⁹ Chen: 繫繫

⁸⁰ Chen: 熏

⁸¹ Ye: 浓

⁸² Ye & Chen: 叠

⁸³ Ye: 晓

⁸⁴ Chen: 遍

⁸⁵ Ye: 烧

⁸⁶ Ye: 湿

⁸⁷ Ye & Chen: 豪

⁸⁸ In both Ye's and Chen's copy, this sentence appears as 四大海入一毫中現. The last character 現 is probably redundant because it does not make sense in this context.

⁸⁹ In both Ye's and Chen's copy, this sentence appears as 白日重睡魔攝跡于世界. The third character 重 is probably redundant because it does not make sense in this context.

⁹⁰ Ye: 攝

影于宇內，以一眼而為天下眼，以一衣而為天下衣，以一安而為天下安，以一伴而為天下伴，此則大明妙施，同給萬靈，自天及

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——人，罔不受賜，日月功德，可度量哉？”

“業黎葉！汝⁹¹謂⁹²國人不佛日月者，非人之咎，邪師過⁹³誤⁹⁴，所以者何？佛去世遠⁹⁵，傳教者訛，謂言薄虹為妖星所侵，為空神所蔽。”

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“業黎葉！日月世尊，神通廣大，豈機槍⁹⁶之魔羅之鬼足肆而侵蔽哉？謗言大聖，于斯為甚！蓋⁹⁷薄虹者，當感御⁹⁸于機槍⁹⁹所由之門¹⁰⁰，修羅之界，妖星空神，來朝日月，天曹諸聖，責¹⁰¹課于此，故使國¹⁰²之分野，人眼眾感也。”

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“業黎葉！汝勿應之疑，何以故？若實¹⁰³可虹者，何為南閩浮提一洲，南洲而見其虹，其餘¹⁰⁴國土則不見其虹，又虹而復明，完滿如是，何生之速耶¹⁰⁵？”

⁹¹ Ye & Chen: 如

⁹² In Ye's copy, the character 勿 is written in relatively small size on the right side, between 如 and 謂. It might be intended to fill up a missed character. In Chen's copy, the character 勿 is positioned squarely between 如 and 謂, and is a similar size. However, the character 勿 does not fit the meaning of the passage at all.

⁹³ Ye & Chen: 遇

⁹⁴ Ye: 悞; Chen: 娛

⁹⁵ Ye: 远

⁹⁶ Ye: 纜槍; Chen: 饒槍. The correct name of a comet is 機槍.

⁹⁷ Ye: 盖

⁹⁸ Chen: 禦

⁹⁹ Ye: 纜槍; Chen: 饒槍.

¹⁰⁰ Ye: 门; Chen's copy lacks characters 之門 here.

¹⁰¹ Ye: 責

¹⁰² Ye: 国

¹⁰³ Ye: 寔

¹⁰⁴ Ye & Chen: 余

¹⁰⁵ Ye & Chen: 即

“業黎葉！是故日月不可以侵，不可以蔽者，魔鬼為咎，善占巧屠，由是逆¹⁰⁶知，其有吉祥，日月神明，後

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——所不測。”

“業黎葉！是日月佛，無有色相，所可觀¹⁰⁷者，乃非色是色，非相是相，所以在天，謂之玄眾。真明不變¹⁰⁸，純曜無端，清淨無垢，摩尼之光，融明乎虛空，華麗¹⁰⁹乎天地，與萬物而為神。以是故，應水是生，隨眼而化，一為無量，無量

——Page 18——

為一¹¹⁰，一水一眼，千水千眼；一日一月，千日千月，乃至億萬，亦復如是¹¹¹。取之不得，捨¹¹²之不得，不取舍之¹¹³，亦不可得。”
“業黎葉！孰¹¹⁴有神通能過於¹¹⁵日？孰¹¹⁶有聖化能過於¹¹⁷

¹⁰⁶ Ye: 送

¹⁰⁷ Ye: 观

¹⁰⁸ Ye: 变

¹⁰⁹ Ye: 华丽

¹¹⁰ Ye: 一為

¹¹¹ The paragraph from 一水一眼 to 亦復如是 was reorganized and polished by philologist Zhao Yi 赵益 from Nanjing University based on the longer version contained in both Ye's and Chen's copy, which reads as follows: 一眼不眼，一日一月，千水千眼，千日千月，迺至億萬，亦復如是。千水千眼，一日一月，一水一千眼，千日千月，乃至億萬，亦復如是。The writing style of these twelve units is apparently disordered, making the meaning they are supposed to convey difficult to decipher. This appears to be a confusion produced by the scribe who erroneously copied the original six units twice, making more mistakes in the process.

¹¹² Chen: 舍

¹¹³ Ye's copy lacks the character 之 here.

¹¹⁴ Ye & Chen: 孰

¹¹⁵ Ye & Chen: 于

¹¹⁶ Ye & Chen: 孰

¹¹⁷ Ye & Chen: 于

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——月？日月变化，實¹¹⁸乃希奇，我欲讚揚歌嘆，莫能盡¹¹⁹知！汝有福，會¹²⁰我出興，聞¹²¹所未聞¹²²，見所未見，宣以所得，助我宣揚，庶使群生，捨¹²³邪¹²⁴歸正，盡¹²⁵皆回向，日月光明，依佛釋迦，三稱¹²⁶三禮¹²⁷，念“日光佛、月光佛、日月藏如來、日月藏菩

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——薩！”晝¹²⁸夜勤心，加持不退，能如是者，當感日月、三寶¹²⁹，及光藏內無量¹³⁰百千億河沙諸佛、如來、菩薩，各以神通，大威慈力，加彼營護，一切災¹³¹禍，所不能及，設然有至，不致¹³²為害。”

“業黎葉！頗有能發，唯奚¹³³闍¹³⁴哩誑羅，悉諦

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——咭囉¹³⁵，堅¹³⁶心以求之者，則日月諸佛、如來、菩薩隨心顯¹³⁷現，一心一佛，處處圓明，是即名為般若波羅密，本光明藏

¹¹⁸ Ye: 实

¹¹⁹ Ye: 尽

¹²⁰ Ye: 会

¹²¹ Ye: 闻

¹²² Ye: 闻

¹²³ Chen: 舍

¹²⁴ The character 邪 does not appear in either Ye's or Chen's copy. I suggest inserting this character, as it is clear that there should be a character between 捨 and 歸正. Furthermore, the missing character must be the antonym of 正. Therefore, I propose inserting 邪 here.

¹²⁵ Ye: 尽

¹²⁶ Ye: 称

¹²⁷ Ye: 礼

¹²⁸ Ye: 昼

¹²⁹ Ye: 宝

¹³⁰ Both Ye's and Chen's copies have two characters, 日重, here. I think this is simply the result of the character 量 being incorrectly split into two.

¹³¹ Ye: 灾

¹³² Ye: 至. Chen's copy lacks the characters 不致 here.

¹³³ Chen: 溪

¹³⁴ Ye: 闍

¹³⁵ Ye: 囉; Chen: 羅

¹³⁶ Ye & Chen: 健

¹³⁷ Ye: 显

者，吾知是人，曰為妙智，日月¹³⁸為妙惠，由是無邊而非道，捨¹³⁹此非為，皆其邪。”此¹⁴⁰時，

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業黎葉及無量大眾¹⁴¹，聞¹⁴²佛所說，得未曾有，心深信受奉行，作禮¹⁴³而退。

佛說光明藏經一卷終¹⁴⁴

¹⁴⁵經音匝布塵沙界 聖聰/慈王然歸一念中

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能消六防盡¹⁴⁶言整 結¹⁴⁷嚴三業還¹⁴⁸清淨
妙合完心皆滿足 利完祭結禮無窮¹⁴⁹
普此法界占幽冥¹⁵⁰/度亡靈¹⁵¹/保太平 願¹⁵²此
經音無¹⁵³上道
大聖須彌¹⁵⁴上 須光普照 日月尊佛 雙¹⁵⁵輪

¹³⁸ Chen: 丹
¹³⁹ Chen: 舍
¹⁴⁰ Ye & Chen: 慈
¹⁴¹ See footnote 50.
¹⁴² Ye: 聞
¹⁴³ Ye: 礼
¹⁴⁴ Ye's copy is missing the character 終 here.
¹⁴⁵ Ye's copy has the character 念 as the beginning of the sentence. It is highly likely that the character is a note about the action that should be taken by the priest; therefore, it should not be considered part of the text proper.
¹⁴⁶ Ye: 尽
¹⁴⁷ Ye: 结
¹⁴⁸ Ye: 还
¹⁴⁹ Ye: 结礼无穷
¹⁵⁰ Chen's copy does not have 占幽冥 here.
¹⁵¹ Ye: 灵
¹⁵² Ye: 原
¹⁵³ Ye: 无
¹⁵⁴ Ye: 弥
¹⁵⁵ Ye: 双

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—日月照乾坤 日月尊佛! ○, 畢¹⁵⁶

送日光科 初念¹⁵⁷呵佛¹⁵⁸哩云川¹⁵⁹

日宮三寶¹⁶⁰禮¹⁶¹三尊 降魔伏毒¹⁶²最威神
願降慈悲妙聖力 普修我等入¹⁶³明門

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出月殿，入日宮，相呼喚¹⁶⁴，涅槃王，歸寶¹⁶⁵界，禮¹⁶⁶尊王，遮依¹⁶⁷但，伽度師，耶¹⁶⁸俱浮常住法王。
爐¹⁶⁹縛逸天王! 咪呵逸天王! 沙羅¹⁷⁰逸天王! 業羅¹⁷¹逸天王!

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一者明尊 二者智慧¹⁷² 三者上聖 四者歡¹⁷³喜
五者勤修 六者信實¹⁷⁴ 七者真心 八者忍辱¹⁷⁵
九者志意 十者功德 十一者齊¹⁷⁶,心 十二者內外上聖 莊嚴¹⁷⁷智慧¹⁷⁸ 俱足是實 完滿功德

¹⁵⁶ Chen's copy does not have 畢 here.
¹⁵⁷ Chen's copy does not have 初念 here.
¹⁵⁸ Chen: 弗
¹⁵⁹ Instead of using the sign 云川, Chen's copy has the signs 。 。 。 here.
¹⁶⁰ Ye: 宝
¹⁶¹ Ye: 礼
¹⁶² Ye: 漬
¹⁶³ Y: 大 with 入 inserted on the right side, indicating that 大 should be replaced by 入.
¹⁶⁴ Chen: 噢
¹⁶⁵ Ye: 宝
¹⁶⁶ Ye: 礼
¹⁶⁷ Chen: 伊
¹⁶⁸ Ye: 哪
¹⁶⁹ Ye: 口户
¹⁷⁰ Ye: 啰
¹⁷¹ Ye: 啰
¹⁷² Ye & Chen: 惠
¹⁷³ Ye: 欢
¹⁷⁴ Ye: 实
¹⁷⁵ Ye & Chen: 辰禱
¹⁷⁶ Ye: 齐
¹⁷⁷ Ye: 严
¹⁷⁸ Ye & Chen: 惠

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稱¹⁷⁹讚¹⁸⁰摩尼具智王 自是光明妙寶¹⁸¹化 足踏
彌輪¹⁸²周世界 千果通新并甘露 積德長生不
思心 或被若是能入所 化者常明甘露味 內外
莊嚴¹⁸³令心喜

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我是眾¹⁸⁴生寄托處 折是令溫德健故 今於我
等無上道¹⁸⁵
啓不齊心稱¹⁸⁶讚¹⁸⁷禮¹⁸⁸ 珍重珍重自父母 究竟
究竟願如是

呵佛¹⁸⁹哩云川¹⁹⁰

稱¹⁹¹讚¹⁹²微妙大光耀 世界最後¹⁹³最無比¹⁹⁴

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光明智慧¹⁹⁵慈悲母 饒健勇猛淨法風¹⁹⁶ 十二
金主玉修使
以及¹⁹⁷無數¹⁹⁸光明眾¹⁹⁹ 得離²⁰⁰大海大波濤 合
眾²⁰¹究竟願如初
呵而²⁰²孚哪 尼滿哪 怒羅²⁰³尼悉唱 色羅²⁰⁴行

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—伽陀 呵弗²⁰⁵林 悉佗哩 悉且哪 呵七弗²⁰⁶
弗²⁰⁷羅²⁰⁸漢 呵而雙²⁰⁹散溫 座烏絞哪

送日光終²¹⁰

179 Ye: 称

180 Chen: 贊

181 Ye: 宝

182 Ye: 弥轮

183 Ye: 严

184 See footnote 50.

185 Ye: 灭

186 Ye: 称

187 Chen: 贊

188 Ye: 礼

189 Chen: 弗

190 Instead of using the sign 云川, Chen's copy has the signs 。 。 。 here.

191 Ye: 称

192 Chen: 贊

193 Ye: 后

194 Ye: 此

195 Ye & Chen: 惠

196 Ye: 风

197 Ye: 及自; Ch: 及以

198 Ye: 数

199 Ye & Chen: 中

200 Ye: 离

201 See footnote 50.

202 Ye: 喃

203 Ye: 啰

204 Ye: 啰

205 Chen: 孚

206 Ye: 弗

207 Ye: 弗

208 Ye: 啰

209 Ye: 双

210 The colophon of Ye's copy reads as follows: 岁在丙子仲秋 葉雄兒抄, whereas Chen's copy has 這書傳於師父葉松良奏名聖真.

明界經¹

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坐念對²唱³

—Page 02—

[我等常明活 ⁴ 尊父	隱密 ⁵ 常安大明處 ⁶
[告於人 ⁷ 天自在者	不動國中儼 ⁸ 然住
[為 ⁹ 自性故 ¹⁰ 開慧 ¹¹ 門	令覺生緣涅槃路
[功示我等性命 ¹² 海	上方下界明暗祖

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[微妙光輝內外照	為集銓揀善業體 ¹³
[魔 ¹⁴ 王惡 ¹⁵ 黨棘怒真	恐明不降暗自在
[苦哉世間諸外道	不能分別明宗祖
[輪迴地獄受諸 ¹⁶ 殃	良為不盡真正路

¹ Xu: 明氏明界科 奏名業聖真傳; Chen: 對唱明界科 陳永真備用

² Xu: 对

³ In Xu's copy, the front note of the ritual is simply four characters "坐念對唱". Contrarily, the front note in Chen's copy is more complicated, which reads "坐唱丹朱口神..... 天地自然..... 道由心學..... 呵佛哩.....". The "丹朱口神....." apparently refers to the Daoist "Mouth Cleansing Spell淨口咒". Then, the "天地自然....." refers to the Daoist "Heaven and Earth Cleansing Spell 淨天地神咒". Moreover, the "道由心學....." refers to the Daoist "Incense Enchanting Spell 祝香咒". Finally, the "呵佛哩....." refers to a set of Manichean mantras that every priest belonging to this tradition should quietly recite at the beginning of every ritual.

⁴ Chen: 天

⁵ Xu & Chen: 蜜

⁶ Xu: 处

⁷ Xu & Chen: 仁

⁸ Chen: 伊

⁹ Xu: 为

¹⁰ Xu & Chen: 古

¹¹ Xu & Chen: 惠

¹² Chen: 聲名

¹³ Xu & Chen: 体

¹⁴ Xu: 磨

¹⁵ Xu: 惡

¹⁶ Chen: 災

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[告汝明群 ¹⁷ 善業輩	及能悟此五明 ¹⁸ 者
[常須警覺淨心田	成就父業勿閒 ¹⁹ 暇
[分別撩間諸 ²⁰ 性相	及覺明力被 ²¹ 捉縛 ²²
[方此正法決定修	若能如是速解 ²³ 脫

—Page 05—

[世間諸 ²⁴ 欲勿生貪 ²⁵	若彼亡家罔思者
[堪譽惠明是法王	能救 ²⁶ 我等離邪錯
[照耀內外無不曉 ²⁷	令我等類同諸聖 ²⁸
[恬寂仙藥與諸 ²⁹ 徒	餌 ³⁰ 者即獲安樂處 ³¹

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[鍊於淨 ³² 法令堪譽	心意莊嚴五妙身
[智慧 ³³ 方便教善子	皆令具足無不 ³⁴ 真
[持鐘 ³⁵ 擊鼓告眾生	明身離縛 ³⁶ 時欲至
[究竟 ³⁷ 分析明暗力	及諸 ³⁸ 善業并惡 ³⁹ 敵

—Page 07—

[世界天地及參 ⁴⁰ 羅	並由慈父當解 ⁴¹ 釋 ⁴²
[魔疾永囚於暗獄	佛家踴躍歸明界
[各復本體 ⁴³ 妙莊嚴	串戴衣冠得常樂
[我等上相五明尊	遂能信受分明說

¹⁷ Chen: 君

¹⁸ Xu & Chen: 五此悞明

¹⁹ Chen: 聞

²⁰ Xu: 间诸

²¹ Xu: 彼

²² Xu: 縛

²³ Chen: 解

²⁴ Xu: 诸

²⁵ Xu: 貪

²⁶ Xu: 收

²⁷ Chen: 晓

²⁸ Xu: 诸圣

²⁹ Xu: 兴诸; Chen: 興諸

³⁰ Xu & Chen: 耳

³¹ Xu: 乐处

³² Chen: 净

³³ Xu & Chen: 惠

³⁴ Chen: 上

³⁵ Xu: 特钟; Chen: 特種

³⁶ Xu: 縛; Chen: 得

³⁷ Xu: 究竟

³⁸ Xu: 诸

³⁹ Xu & Chen: 惡

⁴⁰ Xu & Chen: 參

⁴¹ Chen: 解

⁴² Xu: 息

⁴³ Xu & Chen: 体

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[大聖既是善業體⁴⁴ 願降慈悲令普悅
 蒙父愍念光明使 能療病性離倒⁴⁵錯
 [及除結縛⁴⁶諸煩惱⁴⁷ 普令心意得快樂
 [炁由不顯皆令照 一切秘密悉開揚⁴⁸

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[所為兩宗二大力 若能善種誰能詳
 [一則高廣非限量 並是光明無暗所
 [諸佛明使於中王 即是明尊安置處
 [光明普遍皆清淨⁴⁹ 常樂寂寞無阻碍⁵⁰

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[彼受歡樂無煩惱⁵¹ 若言有若無是處
 [聖眾法堂皆嚴淨⁵² 乃至諸⁵³佛⁵⁴伽藍⁵⁵所
 [常受快樂光明眾 若言有病無是處
 [如有得往彼國⁵⁵者 究竟普令無憂愁

—Page 11—

[聖眾自在盡⁵⁶逍遙 拷撻囚縛永無由
 [處所莊嚴皆清淨⁵⁷ 諸惡⁵⁸不淨此原⁵⁹無
 [快樂無邊常寬⁶⁰泰 言有相凌無是處⁶¹
 [自然微妙實莊嚴 聖眾於中常止住

44 Xu & Chen: 体

45 Xu & Chen: 到

46 Xu: 結縛

47 Chen: 惱

48 Xu & Chen: 揚

49 Chen: 淨

50 Xu: 動阻

51 Chen: 惱

52 Chen: 淨

53 Xu: 諸

54 Chen: 聖

55 Xu: 國

56 Xu: 各

57 Chen: 淨

58 Xu: 諸惡; Chen: 諸惡

59 Xu & Chen: 元

60 Xu: 寬

61 Xu & Chen: 處

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[無上光明世界中 如塵沙等諸國⁶²土
 [彼諸⁶³世界及國土 金剛寶⁶⁴地徹下輝
 [無始時來金究竟 若言振動無是處⁶⁵
 [在此一切諸⁶⁶聖眾⁶⁷ 不染無明及淫欲

—Page 13—

[遠離痴愛⁶⁸男女形 豈有輪迴相催⁶⁹捉
 [聖眾齊⁷⁰心皆和合 分析刀劍⁷¹無由至
 [肆⁷²意逍遙無障礙⁷³ 亦不願求淫欲事
 [伽藍處所皆嚴淨 彼無相害及相非

—Page 14—

[生死破壞無常事 光明界中都無此
 [彼無遠⁷⁴敵侵邊境 亦無戎馬鎮效軍
 [魔王縱起貪愛心 於明界內原⁷⁵無分
 [金剛寶⁷⁶地相微妙 無量妙色相暉曜

—Page 15—

[諸聖安居無障礙⁷⁷ 永離消散無由惱
 [聖眾顏⁷⁸容甚奇特 光明相照體⁷⁹輝凝⁸⁰
 [將此百千日月明 彼聖毫⁸¹端光尚勝
 [內外光明無暗影 妙體⁸²常輝千萬⁸³種

62 Xu: 諸國

63 Xu: 諸

64 Xu & Chen: 剛寶

65 Xu: 處

66 Xu: 諸

67 Xu: 等

68 Xu & Chen: 愛

69 Xu & Chen: 摧

70 Xu & Chen: 齊

71 Chen: 劍

72 Xu & Chen: 釋

73 Xu & Chen: 碍

74 Xu & Chen: 遠

75 Xu & Chen: 元

76 Xu & Chen: 寶

77 Xu: 碍

78 Xu & Chen: 嚴

79 Xu & Chen: 體

80 Xu & Chen: 凝

81 Xu & Chen: 毫

82 Xu & Chen: 體

83 Xu: 萬

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[遊行勝譽金剛 ⁸⁴ 地	彼則無有 ⁸⁵ 毫釐 ⁸⁶ 重
[所着明衣皆可悅	不因手足而成就
[聖眾衣服唯鮮 ⁸⁷ 潔	縱久不朽無蟲蝕 ⁸⁸
[此界明花皆採集	喻彼微妙端正相

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[然彼服飾 ⁸⁹ 更加倍	奇特莊嚴色無量
[彼諸寺觀 ⁹⁰ 殿塔等	妙寶 ⁹¹ 成就無瑕間
[飲食美善皆甘露	國土豐饒無飢饉
[流光究竟不破壞 ⁹²	一載更無脫施期

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[諸 ⁹³ 聖破會 ⁹⁴ 常歡 ⁹⁵ 喜	永無苦惱及相離
[花冠青翠妙莊嚴	相映唯鮮不萎 ⁹⁶ 落
[肉舌歆 ⁹⁷ 嘆普能思	妙色不盡無淡薄
[聖眾體 ⁹⁸ 輕恒清淨	手足枝節無壅 ⁹⁹ 塞

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[不造有為生死業	豈得說言有彼極
[彼聖清虛身常樂	金剛 ¹⁰⁰ 之體無眠睡
[既 ¹⁰¹ 無夢想及顛倒	豈得說言有恐懼
[聖眾常明真妙慧 ¹⁰²	健忘無記 ¹⁰³ 彼原 ¹⁰⁴ 無

84 Xu: 剛

85 Xu & Chen: 由

86 Xu & Chen: 厘

87 Xu & Chen: 鮮

88 Xu & Chen: 虫 蝕

89 Xu & Chen: 飾

90 Xu & Chen: 觀

91 Xu & Chen: 寶

92 Xu & Chen: 壞

93 Xu: 諸

94 Xu: 會

95 Xu & Chen: 歡

96 Xu & Chen: 萎

97 Chen: 歆

98 Xu & Chen: 體

99 Xu & Chen: 擁

100 Xu: 剛

101 Chen: 饒

102 Xu & Chen: 惠

103 Xu: 記

104 Xu & Chen: 元

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[無邊世界諸事相	如對明鏡皆見觀
[諸聖心意皆真實	詐詭 ¹⁰⁵ 虛矯 ¹⁰⁶ 彼原 ¹⁰⁷ 無
[身口意業恒清淨	豈得說言有妄語 ¹⁰⁸
[世界充 ¹⁰⁹ 滿諸珍寶 ¹¹⁰	無有 ¹¹¹ 一事不堪譽

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[伽藍廣博 ¹¹² 無之小	豈得說言有貧苦
[火飢熱惱 ¹¹³ 諸辛苦	明界常樂都無此
[永離飢渴相惱 ¹¹⁴ 害	彼亦無諸咸苦水
[百川河海及泉源	命水湛然皆香味

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[若入不漂及不溺	亦無瀑水來 ¹¹⁵ 損浸
[諸聖安居常快樂	國 ¹¹⁶ 土堪譽 ¹¹⁷ 不相譏
[怨憎會 ¹¹⁸ 苦彼原 ¹¹⁹ 無	亦不面讚背相譏 ¹²⁰
[慈悲踴躍相憐愍	妬實 ¹²¹ 諸惡 ¹²² 彼原 ¹²³ 無

—Page 23—

[行步速健疾如風	四肢癱瘓 ¹²⁴ 無是處
[神足運轉疾如電	應現十方無障礙 ¹²⁵
[奇特妙形 ¹²⁶ 實難 ¹²⁷ 陳	諸災 ¹²⁸ 病患無能害
[迫迨諸 ¹²⁹ 災及隘難 ¹³⁰	恐懼 ¹³¹ 一切諸 ¹³² 魔事

105 Xu: 詭

106 Xu & Chen: 矯

107 Xu & Chen: 元

108 Xu: 妄語; Chen: 安語

109 Xu & Chen: 克

110 Xu & Chen: 寶

111 Xu & Chen: 由

112 Xu: 博

113 Chen: 惱

114 Chen: 惱

115 Xu: 未

116 Xu: 國

117 Chen: 譽

118 Xu: 會

119 Xu & Chen: 元

120 Xu & Chen: 輝

121 Xu: 實

122 Chen: 惡

123 Xu & Chen: 元

124 Xu & Chen: 緩

125 Xu & Chen: 碍

126 Xu & Chen: 刑

127 Xu & Chen: 難

128 Xu: 諸災

129 Xu: 諸

130 Xu: 難

131 Xu & Chen: 懼

132 Xu: 諸

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[戰伐相害及相殺 明界之中都無此
 [世界常安無恐怖 國土嚴淨¹³³無能阻
 [金剛寶¹³⁴地無邊際 若言破壞無是處
 [彼處寶樹¹³⁵皆行列 寶¹³⁶果常生不凋朽

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[大小相似無蟲害¹³⁷ 青翠茂盛自然有
 [苦毒¹³⁸酸澀¹³⁹及黝黑 寶¹⁴⁰菓香味不如是
 [亦不內虛時處¹⁴¹寔 表裏光明甘¹⁴²露味
 [寶樹¹⁴³根莖¹⁴⁴及枝葉 上下通身竝甘露

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[香氣氤氳¹⁴⁵週世界 寶¹⁴⁶花相映常紅素
 [彼國圓圖¹⁴⁷光嚴淨 奇特香氣周圍¹⁴⁸圍
 [瓦礫荊棘¹⁴⁹穢州 若言有者無是處¹⁵⁰
 [金剛寶¹⁵¹地常暉曜 內外鑑照無不見

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[寶¹⁵²地重重國無量 徹食間間¹⁵³皆顯現
 [香氣氤氳¹⁵⁴週世界 雲¹⁵⁵煙無入性明海
 [彌輪充邊無障礙¹⁵⁶ 聖眾¹⁵⁷遊中香妙見
 [虛空法食無變易¹⁵⁸ 微妙光明無障礙¹⁵⁹

133 Xu & Chen: 淨
 134 Xu: 剛寶; Chen: 剛寶
 135 Xu: 寶樹; Chen: 寶樹
 136 Xu & Chen: 寶
 137 Xu: 虫虫; Chen: 虫害
 138 Chen: 海
 139 Xu & Chen: 濕
 140 Xu & Chen: 寶
 141 Xu: 处
 142 Xu: 霄
 143 Xu: 寶樹; Chen: 寶樹
 144 Xu & Chen: 莖
 145 In Xu's copy, the character is formed by inserting 云 below 气.
 146 Xu & Chen: 寶
 147 Xu: 圓
 148 Xu & Chen: 圓
 149 Xu: 諸
 150 Xu: 处
 151 Xu: 剛彼; Chen: 剛寶
 152 Xu & Chen: 寶
 153 Xu: 间间
 154 See footnote 145.
 155 Xu: 云
 156 Xu & Chen: 碍
 157 In Xu's copy, this character is written in a non-standard form, with the character 中 in the middle and an additional dot above and to the lower right.
 158 Xu & Chen: 易
 159 Xu & Chen: 碍

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[湛然清淨¹⁶⁰無塵翳¹⁶¹ 平等周羅諸¹⁶²世界
 [彼界寶¹⁶³山億千重 香煙¹⁶⁴湧出百萬盤¹⁶⁵
 [內外光明體¹⁶⁶清淨¹⁶⁷ 甘露充盈無邊¹⁶⁸畔
 [泉源清淨¹⁶⁹無間斷¹⁷⁰ 甘露真味無渾苦

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[聖眾充飽無欠少 若言渴乏無是處
 [妙風搖蕩¹⁷¹皆可悅 和暢周迴遍十方
 [輕拂寶樓¹⁷²及寶閣¹⁷³ 寶鈴寶鐸¹⁷⁴恒震響¹⁷⁵
 [光明妙火無可比 妙色清涼¹⁷⁶常暉曜

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[赫¹⁷⁷事恒存不生滅¹⁷⁸ 奇特光輝實難說¹⁷⁹
 [火體¹⁸⁰清虛無毒熱 觸入於中不燒煮
 [彼無灰燼¹⁸¹及煙¹⁸²煤 若言焚燎無是處¹⁸³
 [彼處殿堂諸¹⁸⁴宮室 皆非手足而成就

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[不假工夫法事事 若言修造無是處
 [所莊寶¹⁸⁵地湧出者 皆有見聞¹⁸⁶及覺知
 [得觀無上涅槃王 稱¹⁸⁷讚歌揚大聖威
 [彼聖暗影本原¹⁸⁸無 所有內外明無比

160 Xu & Chen: 淨
 161 Xu & Chen: 翳
 162 Xu: 諸
 163 Xu & Chen: 寶
 164 Xu: 烟
 165 Chen: 盘
 166 Xu & Chen: 体
 167 Xu & Chen: 淨
 168 Xu: 边
 169 Xu: 淨
 170 Xu: 断
 171 Xu: 動
 172 Xu & Chen: 宝樓
 173 Xu: 宝閣; Chen: 宝閣
 174 Xu: 宝鈴宝鐸; Chen: 宝鈴宝鐸
 175 Xu: 鄉
 176 Xu & Chen: 凉
 177 Xu & Chen: 赫
 178 Xu & Chen: 滅
 179 Xu: 难说
 180 Xu & Chen: 体
 181 Xu & Chen: 爐
 182 Xu: 烟
 183 Xu: 处
 184 Xu: 諸
 185 Xu & Chen: 寶
 186 Xu: 闻
 187 Chen: 称
 188 Xu & Chen: 元

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[一切身相甚奇異	於寶 ¹⁸⁹ 地者恒清翠
[聖眾形軀甚奇特	高廣顏 ¹⁹⁰ 容實難 ¹⁹¹ 思 ¹⁹²
[下徹寶 ¹⁹³ 地無邊際	欲知限量無是處
[彼聖妙形堪寶 ¹⁹⁴ 重	原無病患及災殃

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[有力常安無衰老	說彼無損體 ¹⁹⁵ 無強
[若非大聖知心量	何有凡夫能算說
[金剛之體巨 ¹⁹⁶ 思議 ¹⁹⁷	大小形容為聖別
[聖眾色相甚微密 ¹⁹⁸	於大光明無邊 ¹⁹⁹ 所

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[無始現金後究竟	若言身壞無是處
[人天聖凡諸 ²⁰⁰ 形類	詎 ²⁰¹ 有肉舌能讚彼
[諸 ²⁰² 聖性相實難 ²⁰³ 思	金剛寶 ²⁰⁴ 地亦如是
[聖眾常樂無彼極	珍重榮華 ²⁰⁵ 究竟悅

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[身相微妙常端 ²⁰⁶ 正	內外莊嚴實難說 ²⁰⁷
[聖眾光明甚奇異	無有間斷互 ²⁰⁸ 相輝
[彼聖齊 ²⁰⁹ 心皆和合	若言分析原 ²¹⁰ 無是
[諸 ²¹¹ 聖顏 ²¹² 容微妙相	皆是伽藍寶 ²¹³ 殿閣

189 Xu & Chen: 宝
 190 Xu & Chen: 嚴
 191 Xu & Chen: 寔難
 192 Chen: 思
 193 Xu & Chen: 宝
 194 Xu & Chen: 宝
 195 Xu: 躰, which is a non-standard character; Chen: 体
 196 Xu & Chen: 体巨
 197 Chen: 量
 198 Xu: 蜜
 199 Xu & Chen: 边
 200 Xu: 诸
 201 Xu & Chen: 巨
 202 Xu: 诸
 203 Xu & Chen: 難
 204 Xu: 剛宝; Chen: 剛宝
 205 Xu: 榮華; Chen: 榮華
 206 Xu & Chen: 瑞
 207 Xu: 寔難說; Chen: 實難說
 208 Xu & Chen: 斷護
 209 Xu & Chen: 齊
 210 Xu & Chen: 元
 211 Xu: 诸
 212 Xu & Chen: 嚴
 213 Xu & Chen: 寶

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[起意動 ²¹⁴ 念諸心	普相照鑒無疑錯
[光明界中諸聖等	其身輕利無比重
[妙形隨念遊諸察	思想顯現悉皆同
[聖眾齊 ²¹⁵ 心皆歡 ²¹⁶ 喜	演無妙音無停止

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[讚禮稱揚 ²¹⁷ 無彼厭	普歡 ²¹⁸ 明尊善業成 ²¹⁹
[讚頌 ²²⁰ 妙音皆可悅	其聲 ²²¹ 清美皆安靜
[上下士同震妙響 ²²²	週遍伽藍無不甯 ²²³
[其音演唱 ²²⁴ 甚舒特	遍手歌揚 ²²⁵ 述妙得

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[諸聖快樂皆究竟	常住恒安無疲極 ²²⁶
[光明寶 ²²⁷ 地無邊際	欲尋涯岸無是處
[原 ²²⁸ 無迫迨及遮護	各自逍遙任處所
[聖眾齊 ²²⁹ 心皆和合	原無分 ²³⁰ 折爭名利

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[平等普會 ²³¹ 皆具足	安居廣博 ²³² 伽藍所
[伽藍清淨 ²³³ 妙莊嚴	原 ²³⁴ 無恐怖及留難 ²³⁵
[街衢巷陌廣嚴飾	隨意遊處普甯 ²³⁶ 寬
[一切諸魔及餓鬼	醜惡面貌及形軀

214 Xu: 动
 215 Xu & Chen: 齊
 216 Xu: 欢
 217 Xu & Chen: 楊
 218 Xu: 欢
 219 Xu & Chen: 咸
 220 Xu & Chen: 咀
 221 Xu's copy uses a peculiar character “口+声” here.
 222 Xu: 嚮
 223 Chen: 寧
 224 Xu & Chen: 暢
 225 Xu & Chen: 楊
 226 Xu's copy uses a peculiar character “女+亟” here; Chen: 媛.
 227 Xu & Chen: 宝
 228 Xu & Chen: 元
 229 Xu & Chen: 齊
 230 Xu: 元照分; Chen: 元照分
 231 Xu: 会
 232 Xu: 博
 233 Xu & Chen: 淨
 234 Xu & Chen: 元
 235 Xu: 難
 236 Chen: 寧

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[無始時來²³⁷今及後 若言說有無是處
 [雞²³⁸犬豬²³⁹豚及餘類 涅槃界中都無此
 [五類禽獸諸聲響²⁴⁰ 若言彼有無是處
 [雷電霹靂災怪聲²⁴¹ 常明世界彼原²⁴²無

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[驟²⁴³雨飄風寒熱氣 若言彼有無是處
 [一切暗影及塵埃 極樂世界都無此
 [諸聖伽藍悉清淨²⁴⁴ 若言昏暗無是處
 [光明遍滿充一切 壽²⁴⁵命究竟永恆安

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[珍²⁴⁶重歡樂²⁴⁷原²⁴⁸無間 慈心真實永無寬
 [常樂觀²⁴⁹喜無停息 暢悅身衣寶²⁵⁰香中
 [不知年月及日時 豈慮命盡²⁵¹有忘終²⁵²
 [一切諸聖無生滅 無常煞鬼不侵害

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[不行姪欲無穢行²⁵³ 豈得說言有痴愛²⁵⁴
 [敗壞²⁵⁵男女雌²⁵⁶雄體²⁵⁷ 生死無常姪欲果
 [極樂世界都無此 處所清淨²⁵⁸無災禍
 [光明界中諸聖眾²⁵⁹ 遠²⁶⁰離懷²⁶¹胎無聚²⁶²散

- 237 Xu: 耒
- 238 Xu & Chen: 鸡
- 239 Xu & Chen: 猪
- 240 Xu: 响
- 241 Xu: 恠声; Chen: 惧聲
- 242 Xu & Chen: 元
- 243 Xu & Chen: 聚
- 244 Xu & Chen: 净
- 245 Xu & Chen: 寿
- 246 Xu: 玠
- 247 Xu & Chen: 歡樂
- 248 Xu & Chen: 元
- 249 Xu: 樂欢; Chen: 樂歡
- 250 Xu & Chen: 宝
- 251 Xu: 尽
- 252 Xu: 终
- 253 Xu & Chen: 任
- 254 Xu: 爱
- 255 Xu: 坏
- 256 Xu & Chen: 惟
- 257 See footnote 195.
- 258 Xu & Chen: 净
- 259 Xu: 等
- 260 Xu: 远
- 261 Xu & Chen: 壞
- 262 Xu & Chen: 驟

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[邊國²⁶³安寧不驚怖 原²⁶⁴無怕懼及慌亂²⁶⁵
 [皆從話²⁶⁶語妙言中 聖眾變²⁶⁷化緣²⁶⁸期現
 [一一生化本莊嚴 各各相事無別見
 [國²⁶⁹土大小皆相²⁷⁰類 寺觀²⁷¹安居復²⁷²無異

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[各放光明無限量 壽²⁷³命究竟無牢記
 [諸邊境界常安靜 性相平等地無異
 [三常五大真相虛 彼言有暗原²⁷⁴無是
 [斯²⁷⁵乃名為常樂國²⁷⁶ 諸佛明使本生緣²⁷⁷

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[無有三災及八難²⁷⁸ 生老病死不相²⁷⁹遷
 [斯²⁸⁰乃如如一大力 摩尼明使俱²⁸¹宣示
 [能遷生緣²⁸²真正路 聖眾普會²⁸³德如是
 [請²⁸⁴西天六十代祖師 靈²⁸⁵源得²⁸⁶道宗師佛性

- 263 Xu: 国
- 264 Xu & Chen: 元
- 265 Xu & Chen: 乱
- 266 Xu & Chen: 活
- 267 Xu & Chen: 变
- 268 Xu: 缘
- 269 Xu: 国
- 270 Xu & Chen: 香
- 271 Xu & Chen: 观
- 272 Xu & Chen: 覆
- 273 Xu & Chen: 寿
- 274 Xu & Chen: 元
- 275 Xu & Chen: 期
- 276 Xu: 樂国; Chen: 樂國
- 277 Xu: 缘
- 278 Xu: 难
- 279 Xu & Chen: 香
- 280 Xu & Chen: 期
- 281 Xu & Chen: 具
- 282 Xu: 缘
- 283 Xu: 会
- 284 Xu & Chen: 勤
- 285 Xu: 灵
- 286 Xu: 德

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並證安樂 ²⁸⁷ 普稱 ²⁸⁸ 讚	淨光太師佛性 ²⁸⁹ 云川 ²⁹⁰
南泉太師佛 ²⁹¹ 性云川	宗達太師佛性云川
玉田太師佛性云川	法長師祖佛性云川
碧潭仙師佛性 ²⁹²	碧海法 ²⁹³ 師佛性云川

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法明法師佛性 ²⁹⁴	法真法師佛性 ²⁹⁵	雲 ²⁹⁶ 真法師 ²⁹⁷ 佛性云川
道明法師佛性 ²⁹⁸	明真法長佛性 ²⁹⁹ 云川	
林道真先生佛性 ³⁰⁰	林顯真先生佛性 ³⁰¹	林顯明先生佛性 ³⁰²
葉先真先生佛性 ³⁰³	葉統真先生佛性 ³⁰⁴	葉誠真師祖 ³⁰⁵ 佛性云川
嚴 ³⁰⁶ 奉元先生佛性 ³⁰⁷	嚴 ³⁰⁸ 銘真先生佛性 ³⁰⁹	
朱法真先生佛性 ³¹⁰		
鄭 ³¹¹ 元顯先生佛性 ³¹²	鄭 ³¹³ 清真先生佛性 ³¹⁴	鄭 ³¹⁵ 奉真先生佛性 ³¹⁶ 云川

²⁸⁷ Chen: 樂

²⁸⁸ Xu & Chen: 稱

²⁸⁹ In Xu's copy, 佛性 here is omitted.

²⁹⁰ Instead of lying side by side, the two characters 云川 here are arranged vertically as one sign, with 云 on top of 川. This sign aims to instruct the priest 'to recite the preset sentences that should be inserted here'. Although these 'preset sentences' are supposed to be orally transmitted and kept secret, most of the priests would still prepare a notebook to write them down. This sign is neither a character nor can it be pronounced. In contrast to its frequent appearance in the final section of Xu's copy, this sign was never used in Chen's copy in this section. Meanwhile, while Chen's copy addresses each ancestral master with their full name (including surname) and appellation, as well as the 'Buddha nature 佛性' at the end, Xu's copy omits many details.

²⁹¹ Xu's copy consistently uses the simplified 伏 to stand for the standard character 佛. They will all be replaced with 佛 hereafter without further notice.

²⁹² In Xu's copy, 仙師佛性 here is omitted.

²⁹³ Chen: 仙

²⁹⁴ In Xu's copy, 法師佛性 here is omitted.

²⁹⁵ In Xu's copy, 法師佛性 here is omitted.

²⁹⁶ Xu: 云

²⁹⁷ In Xu's copy, 法師 here is omitted.

²⁹⁸ In Xu's copy, 法師佛性 here is omitted.

²⁹⁹ In Xu's copy, 佛性 here is omitted.

³⁰⁰ In Xu's copy, 先生佛性 here is omitted.

³⁰¹ In Xu's copy, there is nothing else but the name 顯真 left here.

³⁰² In Xu's copy, there is nothing else but the name 顯明 left here.

³⁰³ In Xu's copy, 先生佛性 here is omitted.

³⁰⁴ In Xu's copy, there is nothing else but the name 統真 left here.

³⁰⁵ Chen: 先生

³⁰⁶ Chen: 嚴

³⁰⁷ In Xu's copy, 先生佛性 here is omitted.

³⁰⁸ Chen: 嚴

³⁰⁹ In Xu's copy, 嚴銘真先生佛性 is missing.

³¹⁰ In Xu's copy, 先生佛性 here is omitted.

³¹¹ Xu & Chen: 鄭

³¹² In Xu's copy, 先生佛性 here is omitted.

³¹³ Xu & Chen: 鄭

³¹⁴ In Xu's copy, there is nothing else but the name 清真 left here.

³¹⁵ Xu & Chen: 鄭

³¹⁶ In Xu's copy, the surname 鄭 and the characters 先生 here are omitted.

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葉宣真先生佛性³¹⁷云川 葉聖真先生佛性³¹⁸
 云川
 葉靈真先生佛性³¹⁹

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公元一九八七年歲次丁卯春月抄傳
 此書阜山徐國³²⁰林表舅³²¹父借來傳抄永接
 後³²²用³²³

³¹⁷ In Xu's copy, 葉宣真 is addressed as 師 instead of 先生. Besides, 佛性 is omitted.

³¹⁸ In Xu's copy, 佛性 here is omitted.

³¹⁹ In Xu's copy, 佛性 here is omitted.

³²⁰ Xu: 国

³²¹ Xu: 旧

³²² Xu: 后

³²³ This colophon, which starts from 公元 and ends at 後用, belongs only to Xu's copy. Chen's copy has no colophon.

身性經¹

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²阿佛³哩云川⁴

謹按經⁵云：摩尼光佛，所宣⁶妙法，救⁷度明緣，所建⁸道場，大弘法事，講說⁹身性大¹⁰經，於¹¹此今時¹²，悉能省悟。猶如有一，病¹³患之人，小疾所加，不至¹⁴大苦，身雖染疾，意且分明。草木

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之中，佛性亦爾¹⁵，苦入黑暗，無明肉身，於其本心¹⁶，一切都滯，身心廢忘，事事懵然¹⁷，如重病人，更加羸劣¹⁸。性在

¹ In the back of the front cover, Ye's copy writes 身性經延(筵?)文. Correspondingly, Chen's copy writes 身性經全部 as the first line of the first page.

² Chen's copy does not have this notice, i.e. 阿佛哩云川.

³ Ye's copy often uses the simplified form 伏 instead of the traditional form of the character 佛. It will be replaced by the latter hereafter without further notice.

⁴ The two relatively small characters 云川 attached to the end of a phrase or sentence should be put vertically as one sign, with the 云 on top of the 川, instead of two characters lying side by side. This sign aims to notify the priest 'to recite, loudly or quietly, some mantras or sentences that should be inserted here'. These 'mantras of sentences' are supposed to be verbally transmitted and held in secret, although most of the priest would prepare a notebook to write them down. This sign is neither a character nor can it be pronounced.

⁵ Ye's copy consistently uses the simplified form 經 instead of the traditional form of the character 經. It will be replaced by the latter hereafter without further notice.

⁶ Ye: 說

⁷ Ye: 教

⁸ Ye: [爻+占], which is a non-standard form of 建.

⁹ These two characters 講說 is missing in Chen's copy.

¹⁰ Chen: 梵

¹¹ Ye: 爲

¹² Chen: 者

¹³ Ye: 兩

¹⁴ Ye: 空; Chen: 主

¹⁵ Ye: 尔

¹⁶ Ye: 身

¹⁷ Ye: 身廢亡恃, 事懵然

¹⁸ Ye: 省

身內，亦復如然。唯¹⁹有醫²⁰王，善能救療，神方妙藥，內外醫²¹治，病者服之，疾當自愈。摩尼光佛，喻若

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醫²²王，齋²³戒福田，猶如妙藥，病得良藥²⁴，熱惱頓除。性遇²⁵明緣²⁶，超²⁷然達聖，其如佛性，欲出身時，五蔭城中，次第解²⁸折。

第一氣²⁹佛，欲³⁰出骨城，魔毀折時，受大³¹恐怖³²。猶如船舶³³，處大海中，洪浪波濤³⁴，狂風激蕩³⁵，看即沉沒，

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無計可為。爾時舩人，懷³⁶大怕懼，求天告佛，願救我身，氣佛出於骨時³⁷，與³⁸此無異。第二風佛，欲出筋城，魔毀折時，受大苦痛，喻如葦荻³⁹，枯磧中生，被大風吹，枝莖欲折，

¹⁹ Ye: 惟

²⁰ Ye: 医

²¹ Ye: 医

²² Ye: 医

²³ Ye: 齐

²⁴ Ye: 病药得

²⁵ Chen: 遇

²⁶ Ye: 缘

²⁷ Ye: 超

²⁸ Ye: 解

²⁹ Ye: 次

³⁰ Ye: 從

³¹ This character 大 is missing in Ye's copy.

³² Chen: 佈

³³ Ye: 怕

³⁴ Ye & Chen: 涛

³⁵ Ye: 高

³⁶ Ye: 怀

³⁷ Ye: 氣佛出放爾時

³⁸ Ye's copy often wrongly uses the simplified character 兴 to stand for 興. It will be replaced by the latter hereafter without further notice.

³⁹ Ye: 叶荻

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唯願風靜，存此命根，風佛出於筋時，與此無異。第三明佛，欲出脈城，魔毀折時，受大恐怖⁴⁰，喻若⁴¹一樹，生在磧中，上下⁴²乾枯，風吹日炙⁴³，枝葉⁴⁴凋落，看即命殞⁴⁵，明佛出於

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脈時，與此無異。第四水佛，欲出肉城，魔毀折時，受大苦痛，喻如雞⁴⁶子，從高一跳⁴⁷，撲⁴⁸破須臾⁴⁹，看看粉碎，立見壞城⁵⁰，難⁵¹再完全⁵²，水佛出於肉時，與此無異。第五火佛，欲出皮城，

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魔毀折時⁵³，受大恐怖⁵⁴，喻如樟⁵⁵樹，生在山林，忽⁵⁶被一人，將⁵⁷刀砍⁵⁸伐，命根漸斷，即見凋枯，火佛出於皮時，亦復如是。其時佛性，欲出肉身，見彼⁵⁹魔王⁶⁰，七大羅魘，醜形惡狀⁶¹，

⁴⁰ Chen: 佈

⁴¹ Chen: 如

⁴² Ye: 中

⁴³ Ye: 多

⁴⁴ Ye: 叶

⁴⁵ Ye: 阻

⁴⁶ Ye: 鸡

⁴⁷ Chen: 挑

⁴⁸ Ye: 摸

⁴⁹ Ye: 叟; Chen: 叟

⁵⁰ Ye: 五見坏或

⁵¹ Ye & Chen: 雞

⁵² Ye: 成

⁵³ Ye: 城

⁵⁴ Chen: 佈

⁵⁵ Chen: 棗

⁵⁶ Ye: 恣

⁵⁷ Both Ye's and Chen's copies consistently use the simplified form 將 instead of the traditional form 將. It will be replaced by the latter hereafter without further notice.

⁵⁸ Chen: 斫

⁵⁹ Chen: 被

⁶⁰ Chen: 時

⁶¹ This character 狀 is missing in Chen's copy.

—Page 08—

恐怖⁶²非常，手持火槍⁶³，漸來逼逐，明性怕急，無計可為，告佛求天，願見救護。我在世⁶⁴日，所造福田⁶⁵，及以堅持，齋⁶⁶戒功德，不期今日，憂苦千重⁶⁷，諸佛慈悲，不來⁶⁸相救，

—Page 09—

我今孤迥⁶⁹，無處⁷⁰依投，願垂哀心，速⁷¹來拔救⁷²！摩尼光佛，法相惠⁷³明，及自一生，所化善業，臨危之際⁷⁴，忽現其前，於彼善人，作大救護，遂蒙諸聖，收入寶船⁷⁵，天樂⁷⁶來⁷⁷

—Page 10—

迎，送歸明界。其彼⁷⁸羅魘⁷⁹，毒惡⁸⁰魔王，造此肉身，執留⁸¹佛性，猶如一賊，偷盜資財，將到家中，擬⁸²自收貯，不期本主，尋捉⁸³得之，所⁸⁴盜珍財，悉被收奪，其賊依舊⁸⁵，受大貧

⁶² Chen: 佈

⁶³ Chen: 槍

⁶⁴ Chen's copy consistently uses the rare form 世 instead of the popular form 世. This edition will follow Ye's copy in identifying 世 as 世 hereafter without further notice.

⁶⁵ Ye: 日

⁶⁶ Ye: 齊

⁶⁷ Ye: 憂苦千千重

⁶⁸ Ye: 未

⁶⁹ Ye: 迴

⁷⁰ Chen: 處

⁷¹ Ye: 連

⁷² Chen: 救拔

⁷³ Chen: 慧

⁷⁴ Ye: 謹

⁷⁵ Ye: 宝軀

⁷⁶ Chen: 樂

⁷⁷ Ye: 未

⁷⁸ Chen: 被

⁷⁹ Chen: [鬼+察]

⁸⁰ Chen's copy consistently uses the simplified form 惡 instead of the traditional form 惡. It will be replaced by the latter hereafter without further notice.

⁸¹ Ye: 扎留; Chen: 執留

⁸² Chen: 凝

⁸³ Ye: 日才提

⁸⁴ Ye: 听

⁸⁵ Ye: 旧

—Page 11—

寒。
 86 迥獨空差，更加窮困。然其賊者，喻若魔王，所盜珍財，即喻明性，本主收物，賊受難辛，明性佛收，魔無所望。又其佛性，欲出身時，先受慌⁸⁷忙，後始安樂，猶如王子，出塞行營，討伐⁸⁸賊徒，種種辛苦，戰敵得勝，獲大功勞，平善迴戈，歸還本國，父王嚴駕，歡喜出迎，眷屬慇懃，喜駕無盡，佛性得出，毒惡肉身，諸佛歡欣，亦復如是。

如上所說，悉是師僧，及以堅持，三戒聽⁸⁹者，至無常日，性出身時，雖暫憂危，究竟安樂，猶如太子，事了還宮，性脫此身，竟不再戀，其身於性，苦欲執留⁹⁰。今⁹¹於道場，略明⁹²講說，一問⁹³一答⁹⁴，二⁹⁵十二科，佛性⁹⁶責於肉身，肉身⁹⁷哀求佛性。性即是佛，魔即是身，法爾殊源，本來各體⁹⁸，今⁹⁹者聲唱¹⁰⁰，幸¹⁰¹垂諦聽，從此唄梵音讚：¹⁰²

86 The following thirty-six units, which start from 迥獨空差 until 苦欲執留, are missing in Ye's copy.

87 Chen: 荒

88 Chen: 代

89 Both Ye's and Chen's copies often use the simplified form 听 instead of the traditional form 聽. It will be replaced by the latter hereafter without further notice.

90 Chen: 魯

91 Ye: 迥

92 Chen: 路以

93 Ye & Chen: 問

94 Chen: 吞

95 Ye: 一

96 The following fourteen characters 責於肉身, 肉身哀求佛性. 性即是佛 are missing in Ye's copy.

97 Chen's copy misses the 肉身 here.

98 Ye: 休

99 Ye: 金

100 Ye: 声喝

101 Ye: 辛

102 The following section, which starts from 伴即多 on page 11 to 伽伽 on page 15, consists of phonetically transcribed psalms in an uncertain foreign language. All the simplified Chinese characters in this section will be automatically converted into traditional form without further notice.

伴即多，乎縛阿呬，乎乎思摩，其柳又伽伽，¹⁰³

—Page 12—

阿又，伽伽伽，敵特阿縛，沙曳訛弗囉音勿，柳醯菩攤，又曳曳，運遇屑囉伊多悲，師耶阿彌音彌曳曳，又曳曳，鬱多佩知敵俱遮勿殊馱，尼善會又伽伽。¹⁰⁴
 佛囉秦特，¹⁰⁵

—Page 13—

哈郁伊又師，訶里郁阿綻，伽伽伽，阿又伽伽伽，溫特慇摩，多慇慇伊作綻，阿乎嗟綻伽伽，質訖囉哈郁，伊訶里訖掉，阿乎乎乎，乎乎又乎，唄特悉悲噓，誑稽吓地¹⁰⁶

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師婆，囉慈悉，多慇，伽伽阿摩訶樓度，難那吓特，亦佩耶，墓墓乎乎乎乎，又乎乎，吓特沙特，音寨伊音師訖拏，慈特慇乎，阿摩使居忍呼，噓度馱善，乎乎乎，乎乎¹⁰⁷

—Page 15—

乎，又乎吓特拏，祚度特吓囉，伽彌誑，伊音摩師，伽伽。¹⁰⁸

103 Chen: 伴那多牙，縛阿噓乎，乎乎思摩其，耶伽伽

104 Chen: 阿，伽伽伽囉，特阿縛沙，曳訛囉囉，勿那醯菩，唯曳曳，運遇屑囉，伊多悲師，耶阿肥曳，曳曳曳曳鬱多佩和敵，俱遮勿殊，馱尼善會伽伽。

105 Chen: 弗囉秦特，

106 Chen: 哈耶伊，師訶里耶，阿綻伽，伽伽阿，伽伽伽唄特，慇摩多慇，伊作綻，阿乎嗟，綻伽伽，質訖囉，哈耶伊，和訶里，訖掉阿，乎乎乎乎乎乎唄特，悉悲噓，誑稽吓地

107 Chen: 師，婆囉慈悉，多慇伽伽，阿摩訶樓度難，那吓特，亦佩耶，慕乎乎，乎乎乎乎乎乎吓特，沙地伊音師，訖拏慈特，慇乎乎，阿摩使，居忍呼，噓度馱，善乎乎，乎乎乎

108 Chen: 乎乎吓特，拏祚度特吓囉，伽彌誑，伊音摩師伽伽。

敗壞¹⁰⁹肉身，虛妄之體¹¹⁰，不堪倚托，悉是無常，乃啓性言：“聽我所¹¹¹說！”其時¹¹²佛性，卻告肉身言：“我今願逢，吉時¹¹³勝

—Page 16—

日，遠離¹¹⁴於汝，歸本大明。”肉身兩淚¹¹⁵悲嗥，哀求佛性：“汝光明性，且¹¹⁶住我身！”常明妙¹¹⁷性，責肉身言：“寡¹¹⁸惡無過，汝之垢穢，虛幻¹¹⁹之體，醜¹²⁰穢形軀！”肉身又復啓佛性言：“汝今聽我！”悲

—Page 17—

哀懇誠¹²¹號訴¹²²：“願當於我，起¹²³大慈悲，一切時¹²⁴中，恩怨於我。”佛性責於肉身：“聽我所說！汝之狐魅，盡是妖¹²⁵邪，遍體膿¹²⁶囊，例皆不淨¹²⁷！”肉身又復啓佛性言：“我以善眼觀¹²⁸瞻，汝光明體¹²⁹，願當納¹³⁰我！”種種哀求。佛性又復告肉身言：

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“汝今莫將毒惡之眼，作¹³¹來窺視，怒¹³²目觀瞻，復將虛妄口言，求我何事？”

¹⁰⁹ Ye: 敗坏; Chen: 敗壞

¹¹⁰ Ye: 体

¹¹¹ This 所 is missing in Ye's copy.

¹¹² This 時 is missing in Ye's copy.

¹¹³ Ye: 吁

¹¹⁴ Ye: 远离

¹¹⁵ Ye: 泪

¹¹⁶ Ye: 怛

¹¹⁷ Ye: 我

¹¹⁸ Chen: 寡

¹¹⁹ Ye & Chen: 幼

¹²⁰ This 醜 is missing in Ye's copy.

¹²¹ Ye: 诚

¹²² Ye: 诉; Chen: 訴

¹²³ Chen: 啟

¹²⁴ Ye: 将

¹²⁵ Ye: 飯

¹²⁶ Ye: 臟

¹²⁷ Ye: 例此干净; Chen: 列皆不净

¹²⁸ Ye: 观

¹²⁹ Ye & Chen: 体

¹³⁰ Ye: 纳

¹³¹ Ye: 求; Chen: 禱

¹³² Ye: 怒

其時，肉身又啓佛性：“我今哀請，汝¹³³之具相光明，願於我身，慈悲勿怒¹³⁴！”佛性又復責肉身言：“汝今悲哀，求請於我，

—Page 19—

盡是虛妄、誑¹³⁵惑之言，是故我今於汝，輒不¹³⁶容恕”。

¹³⁷其時肉身又啓佛性言¹³⁸：“汝今¹³⁹看我，兩淚悲號，種種哀求，與我其至，願當一處，且莫相拋！”佛性又復責肉身言：“汝之毒惡，鬼神無慈！羅魑詐爲淚淚，妄作悲啼，汝今¹⁴⁰莫來誑譎於我！”

其時，肉身又啓佛性言：“汝原¹⁴¹自是明王子孫，蓋代威雄，貴族之種！”

佛性又復責肉身言：“汝之肉身，儻霧¹⁴²黑暗中¹⁴³，黑暗臭穢無過，原¹⁴⁴是夜叉羅魑¹⁴⁵

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種類¹⁴⁶。”其時肉身，又啓佛性：“汝之¹⁴⁷佛性，美貌希奇，能具端嚴，諸¹⁴⁸多相好，曜中暉¹⁴⁹曜，光明之身。”佛性又復責肉身言：“汝之¹⁵⁰鬼神，醜惡形貌，原¹⁵¹本在彼，暗坑之中¹⁵²，因侵大明，權當在

¹³³ Ye: 收

¹³⁴ Ye: 於如; Chen: 務怒

¹³⁵ Ye: 谁

¹³⁶ Ye: 擔于; Chen: 哲不

¹³⁷ The following fourteen units, which start from 其時肉身 until 誑譎於我, are missing in Ye's copy.

¹³⁸ This 言 is missing in Chen's copy

¹³⁹ Chen: 令

¹⁴⁰ Chen: 令

¹⁴¹ Ye: 無; Chen: 元

¹⁴² Ye: 備諸; Chen: 備諸惡

¹⁴³ Chen: 黑暗暗中

¹⁴⁴ Ye: 无; Chen: 元

¹⁴⁵ Ye: 叉羅; Chen: 夜叉羅魑

¹⁴⁶ Ye: 数

¹⁴⁷ Chen: 今

¹⁴⁸ Ye: 諸

¹⁴⁹ This 暉 is missing in Ye's copy.

¹⁵⁰ Chen: 今

¹⁵¹ Ye & Chen: 元

¹⁵² Ye: 暗坑中之中; Chen: 暗坑之中

—Page 21—

此。”肉身又復，啟佛性言：“願汝且¹⁵³住我身，互¹⁵⁴相串佩，所有世界，快樂歡娛¹⁵⁵，榮益共¹⁵⁶居，喜悅同受！”佛性又復，告肉身言：“我在汝身，如囚在獄¹⁵⁷，枷鎖鈕械¹⁵⁸，拘繫¹⁵⁹其身，汝受快樂歡娛

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我恒¹⁶⁰受其苦惱。”肉身又復啟佛性言：“汝與我身，處於世界，所有自在，縱逸心言¹⁶¹，一切飲饌歡娛，已曾共¹⁶²汝同受。”佛性又復告肉身言：“汝之所有甘飧¹⁶³，是我毒藥，汝之快樂¹⁶⁴，一切榮華¹⁶⁵，

—Page 23—

我即悲號，身受¹⁶⁶苦痛。”肉身又復啟佛性言：“我於¹⁶⁷世間，與汝一處，猶如朋¹⁶⁸友，切骨兄弟¹⁶⁹，所有五¹⁷⁰慾榮華¹⁷¹，已曾共汝¹⁷²同作。”佛性又復告肉身言：“汝之肉身，是我惡業，汝之

—Page 24—

榮樂¹⁷³，縱¹⁷⁴恣邪心，是故我今，恒受羞¹⁷⁵恥。”肉身又復啟佛性言：“汝在我身，

153 Ye: 其

154 Ye: 玄

155 Ye: 觀快

156 Ye: 榮益共; Chen: 榮益共

157 Ye: 獄

158 Ye: 枷鎖鈕械; Chen: 枷鎖鈕械

159 Chen: 拘繫

160 Chen: 恒

161 This 言 is missing in Ye's copy.

162 Ye: 其

163 Chen: 井噴

164 Ye & Chen: 樂

165 Ye: 榮華; Chen: 榮華

166 This 受 is missing in Ye's copy.

167 Chen: 今

168 Ye: 明

169 Chen: 弟兄

170 Ye: 王

171 Ye & Chen: 榮華

172 Ye: 其放

173 Ye & Chen: 榮樂

174 Chen: 恣

175 Ye: 羞

如¹⁷⁶好宮殿，自從長養，得汝祇承，共¹⁷⁷汝同居，一處生養¹⁷⁸。”佛性又復告肉身言：“汝之臭穢肉身，是我牢

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獄，我每承事於汝，如同世王，被汝驅馳¹⁷⁹，常不自¹⁸⁰在。”其時肉身又啟佛性：“我今當願，吉日良時，得汝住¹⁸¹持，一處同居¹⁸²。”佛性又復告肉身言：“我今願當吉時勝日，得離¹⁸³於汝，再莫相逢，勿問¹⁸⁴汝之

—Page 26—

肉身，生長於我。”肉身又復啟佛性言：“我今幸¹⁸⁵逢，堪譽時日，汝之佛性，來我肉身，¹⁸⁶共汝同居，一處聚會。”佛性又復告肉身言：“其彼不祥¹⁸⁷，毒惡時日，我之妙性¹⁸⁸，逢汝肉身，聚會¹⁸⁹同處，共為一處。”肉身又復啟佛

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性言：“我之肉身，及諸體段，因汝威力，成就任持，一切所為，而能生長。”

176 Chen: 汝

177 Ye: 其

178 Chen: 長

179 Ye: 被汝馳; Chen: 被汝驅驅

180 Chen: 是

181 Chen: 任

182 Ye: 住

183 Chen: 利

184 Ye: 問; Chen: 向

185 Ye: 華

186 The following three units, i.e. 共汝同居，一處聚會。佛性又復告肉身言，are missing in Ye's copy.

187 Ye: 其汝其放不祥; Chen: 其被不祥

188 This 性 is missing in Ye's copy.

189 Ye: 會

佛性又復告肉身言：“其彼¹⁹⁰貪魔，造¹⁹¹斯穢體¹⁹²，雕刻¹⁹³刻削，次第¹⁹⁴造成¹⁹⁵，我今¹⁹⁶離¹⁹⁷汝穢軀，彼等例皆羞

—Page 28—

恥。”肉身又復啟佛性言：“汝之勝妙花冠，光明相好，與我頂戴，美麗姝妍¹⁹⁸，益我端嚴，微妙色相。”佛性¹⁹⁹又²⁰⁰復告肉身言：“汝之頭冠，頂戴我²⁰¹首，其猶攢聚，銛銳棘針。又復我今，被²⁰²汝使役，如同奴婢，種種驅馳²⁰³。”肉身又復啟佛

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性言：“汝之光明晃耀²⁰⁴，衣服串佩，與²⁰⁵我處於世間²⁰⁶，榮²⁰⁷益我等，能成眾相。”佛性又復告肉身言²⁰⁸：“汝之肉身，時日已定²⁰⁹，合當離汝，苦惱²¹⁰、毒惡、怕懼之身²¹¹。”肉身又復啟佛性言：“如許時來²¹²，與汝一處，行住坐臥，每以相隨。”肉身又復啟佛性言：“汝之光

¹⁹⁰ Chen: 被

¹⁹¹ Chen: 這

¹⁹² Ye: 体

¹⁹³ Chen: 鐫

¹⁹⁴ Ye: 弟

¹⁹⁵ Ye: 告成; Chen: 造城

¹⁹⁶ This 今 is missing in Ye's copy.

¹⁹⁷ Ye: 离

¹⁹⁸ Ye: 美丽姝妍; Chen: 美麗姝妍

¹⁹⁹ This 性 is missing in Ye's copy.

²⁰⁰ Ye: 隻

²⁰¹ This 我 is missing in Ye's copy.

²⁰² Ye: 彼

²⁰³ This 馳 is missing in Ye's copy.

²⁰⁴ Ye: 光 [光+夭], which is a non-standard form of 耀.

²⁰⁵ Ye & Chen: 於

²⁰⁶ Ye: 间

²⁰⁷ Ye & Chen: 榮

²⁰⁸ Ye: 佛性又告身言

²⁰⁹ Chen: 足

²¹⁰ Ye: 恼

²¹¹ The two characters 之身 are missing in Ye's copy.

²¹² This 来 is missing in Ye's copy.

—Page 30—

明微妙佛性，我常憶念²¹³，與汝同居²¹⁴，生長一²¹⁵處。”佛性又復告肉身言：“是故我今為我，見聞²¹⁶覺²¹⁷知，言談語笑。”佛性又復告肉身言：“黑暗之影，巨形醜惡，可畏身軀²¹⁸，人若見之，實生怕懼。”佛性又復告肉身言：“汝所依憑，倚託之事，昔時勢力，

—Page 31—

今日已衰²¹⁹，我今合當，與汝離²²⁰別。”肉身又復啟佛性言：“汝之貴真²²¹，猶如兄弟，同路之者，今者何忍，見此分離？”佛性又復告肉身言：“我於今日，時數²²²已滿，脫離於汝，穢惡形軀²²³，我歸大明，汝還²²⁴黑暗。”肉身又復啟佛性言：“我每依憑，與汝之²²⁵身，常為一

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處，今者不幸，見此分離！令²²⁶我孤單²²⁷，無處投告，弊²²⁸惡衣服²²⁹，若當串佩，恒受災殃，一切時中，人不喜見²³⁰。”肉身又復啟佛性言：“汝之端嚴，奇特相貌，在

²¹³ This 念 is missing in Ye's copy.

²¹⁴ Ye: 於汝同居; Chen: 汝於同居

²¹⁵ This 一 is missing in Ye's copy.

²¹⁶ Ye: 闻

²¹⁷ Ye: 覺

²¹⁸ Ye: 軀

²¹⁹ Chen: 衰

²²⁰ This 離 is missing in Ye's copy.

²²¹ Chen: 眞

²²² Ye: 類; Chen: 數

²²³ Chen: 軀

²²⁴ Ye & Chen: 还

²²⁵ This 之 is missing in Ye's copy.

²²⁶ Ye: 今

²²⁷ Ye: 单

²²⁸ Chen: 弊

²²⁹ Ye: 依腋

²³⁰ Ye: 見喜

我肢節²³¹，榮益²³²身形，光明妙體²³³，拋我以²³⁴後，眾苦皆悉到來²³⁵，醜惡形軀，無申說²³⁶處。”

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佛性又復²³⁷告肉身言：“汝今一切已休²³⁸，合當衰²³⁹謝，究竟²⁴⁰毀我。”略當講說：所言佛性，即是光明，所言肉身，即是黑暗。其此佛性，五分明身²⁴¹，雖被昏沉，識²⁴²性原²⁴³在，若於²⁴⁴一切草木之中過²⁴⁵現，未來²⁴⁶歸空²⁴⁷。終

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公元一九八六年夏月抄
此科馬坑傳祖明師弟借來抄傳
葉松良奏名聖真傳抄吉²⁴⁸

²³¹ Ye: 筋

²³² Chen: 榮蓋

²³³ Ye & Chen: 体

²³⁴ Ye: 已

²³⁵ Ye: 未

²³⁶ Chen: 中脫

²³⁷ Chen: 言

²³⁸ Chen: 汝今一切体

²³⁹ Chen: 衰

²⁴⁰ Chen: 究竟究竟

²⁴¹ Chen: 体

²⁴² Ye: 佛

²⁴³ Ye & Chen: 元

²⁴⁴ Chen: 苦於; Ye: 若 (於 is missing)

²⁴⁵ Ye: 造

²⁴⁶ Ye: 未

²⁴⁷ This 空 is missing in Ye's copy.

²⁴⁸ The colophon on page 36 belongs only to Ye's copy. Chen's copy does not have a colophon.

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