A Profound Discourse on

Complete Meanings, Insight, and Transcendental Meditation

(*Saṃdhinirmocana-Sūtra*)

《解深密經》原典與英譯對照



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I pay homage to the Perfectly Enlightened One,
the Buddha, the World-Honoured One.

Dedication to

all sentient beings,

living and dead.

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Translator's Preface

The Sanskrit term *saṃdhi* has shades of meanings, but in regard to the title, it means 'hidden meanings, or underlying intents, or connotations, or mysteries in the fold'. *Nirmocana* is rendered as 'deliverance'. Some other scholars interpreted it as 'unfurling, unravelling, or explaining'. Assuming these renderings are correct, the title of this scripture literally should be either a scripture on "explication of the underlying meanings of the Buddha's intents", or "deliverance through unravelling of the mysteries of the Buddha's teaching". Nonetheless, the title of my translated copy by no means reflects the literal rendering. It just highlights the keynote of this scriptural teaching in different words.

The original Sanskrit text of this scripture is no longer extant. There are existing today the main translations in Tibetan which has also been translated into French, Japanese, and English, and in Chinese version on which currently this English translation is based. According to the Commentaries, the original Sanskrit text of this scripture in India were compiled in proses, circulated in two versions. There are primarily four translation copies in Chinese, all of which are based on the shorter version which contains a thousand five hundred proses.

Reverend Guṇabhadra first interpreted it in Chinese, sometime between 443-453 C.E. with the title "Scripture of an unbroken liberation" (相續解脫經). Some translated contents had been lost and remains only with one fascicle in existence. Reverend Bodhiruci interpreted it sometime around 514 C.E. with the title as "Scripture of liberation by the profound underlying meanings" (深密解脫經), in five fascicles still existing. Reverend Guṇarata interpreted only one fascicle of the text sometime around 557-569 C.E. with the title "Scripture of the Buddha's teaching that disentangles the Bonds" (佛说解節經). Reverend HsüanZuang interpreted it in five fascicles around 647 C.E. with the title "Scripture on explication of the underlying meanings" (解深密经). In comparison, the latter is thought to be more complete in terms of reflecting nuances of the meanings. The translations by Rev. Bodhiruci and Rev. Hsüan Chuang have the same introduction but which are not seen in the other two translations. This English translation is based on the rendered copy by Rev. Hsüan Chuang.

Saṃdhinirmocana-Sūtra forms the fundamental sourcebook in the earliest development of thought of the Yogācāra school in India and the later Vijñānavāda school. It is an important hermeneutic which in large degree had influenced particularly the thinking and substantial exegetical works of pioneers of the Indian Yogācāra school like

Asaṅga (395-470 C.E.), Vasubandhu (400-480 C.E.) and his disciples, Dināga and Sthiramati. This scripture, with the exception of its Introduction section, is also found in the Yogācārabhūmi-śāstra, first compiled in the mid of fifth Century C.E. It forms a part of its scroll no. 75, complete in scroll no. 76-78. This text is among the few particular scriptures and Abhidharma treatises that constitute the bedrock of the thinking of the Vijñānavāda school, amongst them are: Avataṃsaka-sūtra, Laṅkāvatāra-sūtra, Mahāyāna-Abhidharma-sūtra (the latter was never translated in Tibetan and Chinese); and the Abhidharma texts which include Yogācārabhūmi-śastra, Mahāyāna-saṃgraha-śāstra, Mahāyānasūtrālamkāra, Abhidharma-samuccaya, Prakaranāryavāca-śāstra, Madhyāntavibhāga-bhāsya, Viṃśatikā-vijñapti-mātratā-siddhi, Daśabhūmikasūtra-śāstra, and Ālambana-parikṣa. Another is Pramāṇasamuccaya, in two versions but both are no more extant. Even Vijrāptimātratāsiddhi, an exegesis of the thirty verses of Triṃśikā-vijñapti-kārikā, quotes frequently principles expounded in the Saṃdhinirmocana-sūtra. According to Etienne Lamotte in his research work, Saṃdhinirmocana-sūtra is thought to be first compiled sometime in the 2nd Century C.E.

In this book, explanations to the critical points, and also to terms in the original text which appear unclear or may be confusing, are provided in the footnotes. Further important information to supplement understanding for benefits of the readers are provided in the five appendices at the end of the book. There are several Sanskrit words of the Sūtra which are remained as they are, as in the same case of the many Chinese translations of Sūtras. The reason is that each of those Sanskrit words carries nuances of meaning, and not a direct English word can completely convey their actual meanings. Also, some of their definitions vary according to the various situations in which they are used. For these reasons, I provided a glossary for the separate explanations of those Sanskrit terms.

The scripture opens with a narration of the Bhagavān, the tenth epithet of a Buddha, in his abode of a great palace, wonderfully created and adorned by his incalculable merits of virtues. The girth of this splendid palace is immeasurable, its size surpasses even the three mundane worlds combined together. The setting is obviously a celestial domain of the sambhogakāya, a rewarded body of bliss, of a Bhagavān, Many enlightened Great Bodhisattvas came from the different worlds to assemble here, accompanied by inhabitants of the various types who all lived on the joy of high level spiritual cultivation. The Introduction also recounts eighteen sublime qualities of the perfect attainment of the Bhagavān. The next seven Chapters deal with catechetical interlocutions amongst the Great Bodhisattvas and also between the

Great Bodhisattvas and Bhagavān on many critical points and principles, that are not always obvious but are covert yet profound meanings hidden in many other scriptures, and which go to the very heart of the grave practitioners for spiritual transcendence.

Chapter II begins with a dialogue between two enlightening beings. The answers given draw to conclude that all phenomena, generalised as conditioned and unconditioned, are just instructive expressions conveniently formulated by the Buddha which are meant to educate and liberate beings. Because without using words, there was simply no way to teach the ordinary folks. Whether it is conditioned or unconditioned states, they all fall in the common use of names and words which humans are prevalently and discriminatively attached to. Accomplished sages illuminate us of the true nature of realities as going beyond words, sum up as the non-duality of all phenomena. Then it follows with the Buddha answering questions, explains the meaning of ultimate truth as an inner realisation which surpasses all thoughts and deliberations, is devoid of all forms of object, is unexpressible, is beyond all presentation, is to put to rest all controversies, and is neither bound by sameness nor dissimilarity. Ultimate truth is also depicted as one's pure, unmixed attention in relation to all phenomenal states. As in true thusness, ultimate truth is explained as the selflessness of all phenomena, free from all causes and conditions, is universally all-pervasive and uniform across all kinds, natures, and characteristics of phenomena.

In Chapter III, the Buddha provides a definitive account of the terms 'mind, ideation, and consciousness'. The term 'mind' in this context is explained as sarva-bīja-manovijñāna in Sanskrit, or translated as 'all seeds-like potentialities of the mind-consciousness'. This mind-consciousness, concealing from moment of conception in the mother's womb to the developed body of adult, clings steadfastly to the physical faculties and what they depend on, to forms, names, discriminatory words and concepts, and to one's propensities. Ideation is described in terms of a discriminatory mind-consciousness to which the respective cognitive consciousnesses relate independently. A person who is said to be skilled in the secrets of mind, ideation, and consciousnesses is described as one who is without the inner discrimination in relation to mind and its cumulation, the six cognitive consciousnesses, and mind-consciousness. In other words, ultimate truths are applied in the attention to mental appearances of whatsoever meditational subjects. The Buddha depicts the complex subtlety of ādāna-vijñāna (clinging consciousness), another name for sarva-bīja-manovijñāna and ālaya-vijñāna (repository consciousness), wherein all

its seeds-like infinitesimal units of energies flow and function just like the torrent.

Chapter IV is dedicated to elucidating what constitutes a practitioner as being versed in the characteristics of all those phenomenal states in meditation. The Buddha provides the answers by giving definitions to threefold characters as a categorical identification of all phenomena, namely the character of all-pervasive and calculated clinging to things, the character of dependent origination, and the character of the perfect reality of things. Several analogies are drawn to illustrate the similarities between the examples and these threefold characters. Cruces of the descriptions center upon the crucial understanding of putting an end to one's attachment to the prevalently and discriminatively calculated clinging to things like names, words and their differentiations, conditional on factors of dependent arising. whereby the character of the perfect reality of things can be comprehended, and so meditator realises the need for dwelling in objectlessness. As one continues to practise in this way, one will gradually dispel all the adulterated forms of moral infection, and would eventually abide in only states characteristic of purity. Thus is the way skilfulness in all phenomena is defined in this chapter.

Chapter V illustrates in detail the threefold nature of non-originalness of all states. Non-original (asvabhāva) refers to conditioned states that have no point of origin, lacking the independent existence. The three natures are about the non-originalness of characteristics, of arising, of ultimate realities. The primary reason for the introduction of these threefold nature is to explain the princinple regarding all phenomenal states as without the nature of independent existence, without origination, without extinction, are fundamentally tranquil, are inherently nirvāṇic. This principle is a hidden profound secret in scriptural teachings that were instructed in an implicit manner, which are incomplete in definitive exposition. The Buddha explains this principle based on meanings of the non-originalness of characteristics and ultimate realities as revealed by a realisation of the selflessness of phenomena. However, bearing in mind this threefold nature of non-originalness by no means corroborates non-existence of the threefold characteristic that are described in Chapter IV, nor does it indicate that everything in life are insubstantial and void. Otherwise it would become a fallacious view of extremity.

The chapter explains the nature of non-originalness of characteristics as referring to the characteristic of all-pervasively discriminative clinging to names, words, concepts, etc. The nature of non-originalness of arising corresponds to the characteristic of dependent origination of all states, which are conditioned arising and

never naturally arise on their own. The nature of non-originalness of ultimate realities are explained in two aspects. First, it tantamounts to all the states of dependent arising, regardless of whether they are conditioned by virtuous or faulty objects, for they all lack point of origin. Second, it corresponds to the characteristic of perfect realities of phenomena when attachment to the all-pervasively discriminative clinging to things is abandoned, and manifested are the conditioned objects of purity of whether non-originalness, selflessness, or true thusness of mental states.

In Chapter VI, Mahā-Bodhisattva Maitreya inquired all those important questions regarding the meditation practice of tranquillity and analytic insight, and the Buddha answered them all in vivid practical detail. This chapter reveals crucial information on the compositional and practical distinctions, types, application methods, procedures, functions, results, as well as some misconceptions and errors commonly experienced in the practice of śamatha and vipaśyanā. It explains the technical differences between the distinct and holistic approach of the practice of śamatha and vipaśyanā. There are also very detailed explanations about the different ways to meditate on the scriptural principles on one hand, and their main significations on another, and the method embraces all those other ways. The Buddha also illustrates by applying the different notions of emptiness to dispel the ten distinct defiling mental appearances during meditation sessions, and most importantly about the overall representative of all those notions of emptiness from the perspective of Mahāyāna. There are explanations on how constituents of the five kinds of entanglement, the five kinds of shroud, and the five kinds of distractions are impediments specifically to to śamatha and vipaśyanā. Although the eleven bhūmi of cultivation are dealt with in the next chapter, here it illustrates how śamatha-vipaśyanā can overcome all those types of impediments to the Bodhisattvas' ten stages and the stage of Buddha-hood. It explains how those who are skilled in śamatha-vipaśyanā, by considering the seven kinds of suchness, can meditate to extinguish entirely all those subtle mental constructs, to realise attainment from the Bodhisattvas' first stage, up to the peerless supreme enlightenment. As Thomas Cleary wrote, this chapter enables the meditation practitioners to avoid the pitfalls and hazards of ignorant or misguided concentration.

Chapter VII covers questions by the Mahā-Bodhisattva Avalokiteśvara to the Buddha. The contents elucidate details of the transcendental ways of practice in connection to structure of the ten stages of Bodhisattvas' developmental cultivation, including also the eleventh stage of Buddha-hood. It details the characteristics, various aspects of purity and other qualities, resultants, functions and particular

shortcomings that are to be overcome at each specific stages of cultivation. The six pāramitā ways are sequenced for facilitating progressive development, which serve two primary purposes as benefitting all sentient beings and at the same time as overcoming one's own assortment of moral impurities. The other four pāramitā ways are explained as ancillaries to the six principal ones. It also details the different classes in each of these six main pāramitā ways; behaviours that are aberration from the pāramitā ways; practices that are not genuinely expedients of the pāramitā ways. It illuminates also other important details such as the weak, the subtle, and the concomitants of one's latent propensities; the Buddha's intention of One-yāna; the plus side and minus side as the effects of misleading interpretational differentiations of scriptures.

Chapter VIII, through the questions asked by Mahā-Bodhisattva Mañjuśrī, reveals accomplishments of the deeds of the Buddha. It begins with the Buddha explaining the perfect attainment of a dharmakāya of the Tathāgata as different from the final attainments of the Śrāvakas and Pratyekabuddhas which are termed as bodies that are liberated, but are not called dharmakāya. The Buddha describes dharmakāya of the Tathāgata as inconceivable, because it is totally dissociated from causes of conditionality, free from metaphysical argumentations, having no genesis, needing no deliberate effort, is replete with immeasurable merits of virtues, is capable of producing innumerable transformed bodies (nirmāṇakāya) in the countless world-systems. In contrast, the transformed bodies of a Tathāgata have origination of their features, are supported by the immense power of merits of the Tathāgata. The Buddha provides a very detailed analytical breakdown about the distinct characteristics and functional aspects of the scriptures, discipline, the abhidharma schema of contents (mātika), and the synoptic contents of spells (dhāraṇi) which he has formulated, for helping others with spiritual practices to truly realise the ultimate emancipation. The chapter also reveals other supreme qualities, capacities, and unique domains that characterise an unmatched Tathāgata. Other things which are explicated includes distinctions between the sphere of activities and realm of the Thatāgata, eight defiling things that are easily found and two virtuous things of scarcity in the secular world, and conversely the eight things that are hard to find and two things that prevail in pure paradise of the Thatāgata.

P. B. Tan
Kuching
Sept, 2021

Saṃdhinirmocana Sūtra

translated from Sanskrit by the Reverend HsüanZuang

《解深密經》

大唐三藏法師玄奘奉　詔譯

Chapter I
Introduction: Thus I Have Heard

序品第一

如是我聞：一時薄伽梵，住最勝光曜七寶莊嚴，放大光明普照一切無邊世界、無量方所妙飾間列，周圓無際，其量難測，超過三界，所行之處，勝出世間，善根所起，最極自在淨識為相；如來所都，諸大菩薩眾所雲集，無量天、龍、藥叉、健達縛、阿素洛、揭路荼、緊捺洛、牟呼洛伽、人非人等常所翼從，廣大法味喜樂所持；作諸眾生一切義利，滅諸煩惱、災橫、纏垢，遠離眾魔，過諸莊嚴，如來莊嚴之所依處；大念慧行以為遊路，大止妙觀以為所乘；大空、無相、無願解脫，為所入門，無量功德眾所莊嚴，大寶花王眾所建立，大宮殿中。

是薄伽梵最清淨覺，不二現行，趣無相法，住於佛住，逮得一切佛平等性，到無障處，不可轉法，所行無礙，其所成立不可思議，遊於三世平等法性。其身流布一切世界，於一切法智無疑滯，於一切行成就大覺，於諸法智無有疑惑，凡所現身不可分別。一切菩薩正所求智，得佛無二，住勝彼岸。不相間雜，如來解脫妙智究竟，證無中邊。佛地平等，極於法界，盡虛空性，窮未來際。與無量大聲聞眾俱，一切調順，皆是佛子，心善解脫，慧善解脫，戒善清淨，趣求法樂：多聞、聞持，其聞積集；善思所思，善說所說，善作所作；捷慧、速慧、利慧、出慧、勝決擇慧、大慧、廣慧及無等慧，慧寶成就；具足三明，逮得第一現法，樂住；大淨福田，威儀寂靜，無不圓滿；大忍柔和，成就無滅，已善奉行如來聖教。

復有無量菩薩摩訶薩，從種種佛土而來集會。皆住大乘，遊大乘法，於諸眾生其心平等，離諸分別，及不分別種種分別，摧伏一切眾魔怨敵，遠離一切聲聞、獨覺所有作意，廣大法味喜樂所持，超五怖畏，一向趣入不退轉地，息一切眾生一切苦惱所逼迫，地而現在前。其名曰：解甚深義密意菩薩摩訶薩，如理請問菩薩摩訶薩，法涌菩薩摩訶薩，善清淨慧菩薩摩訶薩，廣慧菩薩摩訶薩，德本菩薩摩訶薩，勝義生

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菩薩摩訶薩，觀自在菩薩摩訶薩，慈氏菩薩摩訶薩，曼殊室利菩薩摩訶薩等而為上首。

Thus I have heard. Once the Bhagavān was staying in a great palace, which was adorned with the most special, brilliantly shining seven kinds of precious jewels, beaming great bright light illuminating all the boundless worlds; whose immeasurable area was wonderfully embellished all over the places, and its perimeter was endless, the magnitude of which was unfathomable, exceeding the totals combined of the three mundane worlds; anywhere travelled in this place surpasses any place of the mundane worlds; and which was created of the most excellent transmundane roots of virtues, and characterised by the most extraordinary easiness freely at will of the pure state of consciousness; and which was the dominion of the Thatāgata where all those great bodhisattvas gathered together, the domain which always had the accompaniment and assistance of the myriad heavenly gods, nāgas, yakṣāḥs, gandharvas, asuras, garuḍaḥs, kiṃnaras, mahoragaḥs, and all those anthropoid but who are non-humans, whose source of sustenance were joy and bliss arising from great taste of the principles of truth; and which was a place of the Thatāgata's wondrous adornments, a place which surpassed all those other adornments of others, a place where the far-reaching and long-term benefits for all sentient beings was carried out, to destroy all those worries and vexations, ills and tribulations, and tangling defilements, in order to keep far away from those devils of the mind; and which was a place, the road journey to which was regarded as considerable mindfulness, knowledge, and practices; and its mode of transport was described as great serenity and wondrous meditative insight; and the door through which to enter the place was taken as the emancipative realisation of great void of all things, of objectlessness of phenomenal appearances, of wishlessness of all conditioned results; and which was a place created and adorned by those immeasurable extents of merits of virtues, and based upon which established those great, priceless, superlative blossoms [1].

[1] According to the Commentary of this sūtra, blossoms mean the huge red lotuses, which reflect the enormous purity of the Thatāgata's merits of virtues. They are great, which indicates that they are the most excellent. They are priceless or most precious, which connotes the highest honourability. They are superlative, or the most special, which connotes the most extraordinary power of mastery at will of the Thatāgata.

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The purest form of realisation of the Bhagavān, was without the notion of duality in all the manifestations of mental activity [2] ; was disposed toward state of objectlessness [3] ; was dwelled in abode of the Buddhas [4], and has realised the nature of equality of all Buddhas [5] , to the point that was free from all obstructions [6] ; was a state of unshakenness [7] ; was unimpeded in all his actions [8] . What the Bhagavān has established was inconceivable [9] . Dharmakāya of the Bhagavān traversed the three periods of past, present, and future, symbolising their equality as the nature of reality [10] , and his dharmakāya spread freely through all those worlds [11]. There was no confusion in his knowledge in regard to anything [12]. To all those practices carried on by others, he assisted them as he saw fit toward the

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[2] Non-duality in all manifestations, is the first of the eighteen sublimities of the attainment of dharmakāya of Bhagavān, in terms of the qualities of his merits of virtues. By the way, I note that there is a large difference between these eighteen sublimities of the merits of Bhagavān and those distinctive eighteen as per Prakaranāryavāca-śāstra, described in Appendix II.

[3] Disposition toward state of objectlessness is the second sublimity of the Bhagavān. Conversely, worldlings are disposed toward objects of life and death; disciples of the lower yānas are disposed toward object of nirvāṇa.

[4] This is the third sublimity of the Bhagavān—dwelling in neither matters of life and death nor the object of nirvāṇa. In other words, it's dwelling in the ultimate reality of void of all things. Some says it's dwelling in the great compassion for all sentient beings, as characteristic of all the Buddhas.

[5] This is the fourth sublimity of the Bhagavān—nature of equality of all the Buddhas, is universally all-pervasive, anywhere, at all times.

[6] Fifth sublimity of the Bhagavān—it refers to unobstructed stage of liberation and nirvāṇa, a point where the hindrance of defilements was eliminated by practising and realising the wisdom of selflessness, and the hindrance of acquired cognizance was overcome by realising the illusory nature and unreality of all things.

[7] Sixth sublimity of the Bhagavān—an unshaken state of mind despite the on-going refutations by non-conformist outsiders.

[8] Seventh sublimity of the Bhagavān—though the Bhagavān has attained perfect enlightenment, he was yet untroubled in all his activities in the face of secular conventions.

[9] Eighth sublimity of the Bhagavān—inconceivability as to what were set up and defined in the twelve genres of teachings, in canonical vinaya, in abhdharma matrix of analytical contents; the profound transcendental truths realised inwardly; and many more others.

[10] Ninth sublimity of the Bhagavān.

[11] Tenth sublimity of the Bhagavān.

[12] Eleventh sublimity of the Bhagavān as to the complete dispelling of all remaining delusions.

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attainment of great awakening [13]. There is no doubt impeding his knowledge concerning all those states [14]. Whatever forms of the embodiment that the Bhagavān had manifested, they were indiscernible [15]. Knowledge of the Bhagavān was the most sought-after by all those bodhisattvas [16]. They eventually would attain the incomparable of the Buddha, and by virtue of which they shall dwell in the most excellent place ashore [17]. The Thatāgata's ultimate wondrous knowledge of liberation, is unadulterated [18]. The Thatāgata actualised detachment from antithetical extremes and middleness [19]. The nature of equality characterises the stage of Buddha-hood, which is superlative of the dharma-realm, going with the inexhaustibility of space and the endlessness of time into future [20]. The Bhagavān was

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[13] Twelfth sublimity of the Bhagavān. It means the Bhagavān carried those particular sentient beings through in the different situations, to eventually attain complete awakening in their respective provinces of practices after he had assessed their potentialities and various other conditions, be they the śrāvakās, pratyekabuddhas, or bodhisattvas. *Cf.* 釋演培:《解深密經語體釋》臺北:天華出版社, 1999, p.43.

[14] Thirteenth sublimity of the Bhagavān. The word 'knowledge' herein refers to the psychic power of the dharmakāya of Bhagavān, that can examine the myriad past lives of beings in terms of their good and bad spiritual faculties that they had developed and to make out their levels of readiness for cultivation in present lifetime.

[15] Fourteenth sublimity of the Bhagavān. Any forms of embodiment by dharmakāya of the Bhagavān are indistinguishable to ordinary people, even to accomplished śrāvakā and living pratyekabuddhā.

[16] Fifteenth sublimity of the Bhagavān. Knowledge of the Buddha are most sought after by all bodhisattvas, this indicates the unparalleled higher knowledge of the Buddha, which refers also to the ten powers of the Buddha as described in Appendix II.

[17] Sixteenth sublimity of the Bhagavān. The 'incomparable', refers to attainment of the dharmakāya of the Buddha, epitomised as the truth of all-pervasive equality of all things, relying upon which the mind dwells in the ultimate perfection of pāramitā.

[18] Seventeenth sublimity of the Bhagavān. The phrase 不相間雜, translated literally as 'unadulterated', denotes the undifferentiated uniformity or oneness, one nature of all things. The Commentary and other expository texts explain 'unadulterated' in terms of the Thatāgatas' saṃbhogakāyas (報身) and their corresponding domains (佛土), but I don't see how this explanation provides a better fitting to throw light on qualities of sublimity of the Thatāgata.

[19] Eighteenth sublimity of the Bhagavān. Dispassionate to all antithetical examples of extremes and middleness, includes also the ten directional ways and stationariness at central point, and so forth.

[20] Inexhaustibility of space and time is a just descriptive way of illustrating the boundless and ultimate merits of virtues accumulated of the Thatāgata.

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with myriad great śrāvakās, all were tamed and made docile [21], all were his disciples, whose minds were skilfully emancipated, intellects were well-emancipated, conducts were masterfully purified [22], and were in pursuit of joy with the doctrinal learnings. These disciples had listened a lot of the Bhagavān's teachings, retained them in memory, gathered up all what they had heard. What they had pondered were thoughts of morality, what they had spoken were words of morality, and what they had performed were deeds of goodness. They had quick wisdom, swift wisdom, sharp wisdom, renunciative wisdom, wisdom of extraordinary analytic decision, great wisdom, expansive wisdom, and unparalleled wisdom, the attainment of the treasure of wisdom [23]. They possessed the three kinds of brilliant knowledge [24], attained the highest state of dhyānas in the present lifetime and dwelled blissfully in it. They were the great pure fields of blessings, possessed of deportment of decorum [25], in no way that were imperfect. They had great forbearance and gentleness, and such accomplishments were never on the wane. They had reverently put the noble teachings of the Thatāgata into practice.

There were also myriad Mahā-bodhisattvas who came from the various domains of the Buddhas to congregate here. They all dwelled in objective of the great yāna, and had gone through teachings of the Mahāyāna. To all sentient beings, their minds treated them equally,

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[21] The conjoined word 調順 (調正身心, 順從薄伽梵之正覺教誡) means their minds and actions were disciplined and trained in accord with Buddha's true teaching.

[22] Emancipation in terms of minds, intellects, and conducts, refers to the three pāramitā ways of release by the cultivation of meditation, wisdom, and discipline.

[23] Quick wisdom refers to the quick understanding of the profound meanings of the doctrinal teachings. Swift wisdom refers to an unimpeded understanding of all other coherent meanings from just particular meaning. Sharp wisdom refers to the keen understanding of those profound transcendental principles of true thusnesses. Renunciative wisdom refers to the wise forsaking of worldly passions. Wisdom of extraordinary analytic decision means comprehension of the transcendental ways of abandoning lusts and aversions. Great wisdom, it is because of its long period of cultivation. Expansive wisdom refers to clear understanding in the meditation of the various mental events. Unparalleled wisdom means unmatched by those other wisdom. The treasure of wisdom refers to the most excellent faculty of wisdom, of the rest of controlling faculties. *Cf.* Yogācārabhūmi-śāstra, No. 1579, scroll 83, [0761a13].

[24] It refers to the three psychic powers as (i) divine eye, (ii) knowledge of the previous lives of oneself and others, (iii) knowledge in regard to the destruction of all defilements.

[25] It refers to the four observed postures as in walking, standing, sitting and lying down.

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were dissociated from all discriminations, as well as not setting any apart on all those various sorts of differentiations. They have subdued all bedevilments and adversaries of their goodnesses, and far removed themselves of the intentions of the śrāvakas and pratyekabuddhas of personal deliverance. Sustained by joy and happiness brought about by the vast, great taste of the teachings of truths, they had prevailed over the five kinds of dread [26], had crossed directly over to the stages of non-regression, had extinguished the afflictions of all those sentient beings, and so stages of their cultivation were brought forth mentally before them. The names of these saints were: Gambhīrārtha-saṃdhinirmocana Mahā-Bodhisattva, Vidhivat-paripṛcchaka Mahā-Bodhisattva, Dharmodgata Mahā-Bodhisattva, Suviśuddhimati Mahā-Bodhisattva, Viśālamati Mahā-Bodhisattva, Guṇākara Mahā-Bodhisattva, Paramārthasamudgata Mahā-Bodhisattva, Avalokiteśvara Mahā-Bodhisattva, Maitreya Mahā-Bodhisattva, Mañjuśrī Mahā-Bodhisattva and others, as the premier.

[26] The five dreads: (1) fear of giving away all lest one would then have no means of livelihood, (2) fear of bringing discredit on one's own name, (3) fear of death, (4) fear of reborn into the woeful realms, (5) fear of addressing an assembly, especially when people of intellect and stature are also present.

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Chapter II
Characteristics of Ultimate Realities

勝義諦相品第二

爾時如理請問菩薩摩訶薩，即於佛前問解甚深義密意菩薩言：最勝子！**言一切法無二，一切法無二者，何等一切法？云何為無二？**解甚深義密意菩薩告如理請問菩薩曰：善男子！一切法者略有二種：一者有為、二者無為。是中有為，非有為非無為；無為，亦非無為非有為。如理請問菩薩復問解甚深義密意菩薩言：最勝子！**如何有為，非有為非無為，無為，亦非無為非有為？**解甚深義密意菩薩謂如理請問菩薩曰：善男子 ！言有為者，乃是本師假施設句。若是本師假施設句，即是遍計所執、言辭所說。若是遍計所執、言辭所說，即是究竟種種遍計、言辭所說；不成實故，非是有為。善男子！言無為者，亦墮言辭施設；離有為、無為，少有所說，其相亦爾。然非無事而有所說。何等為事？謂諸聖者以聖智、聖見、離名言故，現等正覺。即於如是離言法性，為欲令他現等覺故，假立名想謂之有為。善男子！ 言無為者，亦是本師假施設句；若是本師假施設句，即是遍計所執、言辭所說；若是遍計所執、言辭所說，即是究竟種種遍計、言辭所說；不成實故, 非是無為。善男子 ！言有為者，亦墮言辭。設離無為、有為，少有所說，其相亦爾。然非無事而有所說。何等為事？謂諸聖者以聖智、聖見、離名言故，現等正覺；即於如是離言法性，為欲令他現等覺故，假立名想謂之無為。

At that time the Great Bodhisattva Vidhivatpariprcchaka, in the presence of the Buddha, asked the Great Bodhisattva Gambhīrārtha-Saṃdhinirmocana, “Jinaputra! It is said that all states are non-dual. What are all states and what is non-duality with regard to the non-duality of all states?" The Great Bodhisattva Gambhīrārtha-Saṃdhinirmocana replied, “All states are generally of two kinds. First is conditioned. Second is unconditioned. Of these, conditioned is neither conditioned nor unconditioned, and unconditioned, too, is neither unconditioned nor conditioned.” The Great Bodhisattva Vidhivatpariprcchaka then asked, " Jinaputra! How is it that conditioned is neither conditioned nor unconditioned, and

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unconditioned, too, is neither unconditioned nor conditioned?" Bodhisattva Gambhīrārtha-Saṃdhinirmocana replied, "What is called 'conditioned' is a fictitious definition provisionally set up by our original guru [1]. If it is phrases fictitiously defined by the original guru, then they fall in with the all-pervasive and calculated clinging to things and verbal expressions. If it is all-pervasive and calculated clinging to things and verbal expressions, it is ultimately about the different multitudes of all-pervasive clinging and expressions by words. Because it is actually not real, it is hence not 'conditioned'. The term 'unconditioned', too, falls under the set-up of words and phrases. Apart from conditioned and unconditioned, even just a little talk, its characteristics are the same. However, the talks given are not for the sake of nothing. What then is that thing? It is those sages, with their transcendental knowledge and vision, detached from names and words, and therefore actualised the fair-minded, perfect wakening. It's because they intended to make others actualise the same on the basis of such nature of detachment from words, that they fictitiously set up the perception of names and call it something as 'conditioned'. The term 'unconditioned', too, is a term fictitiously set up by our original guru,. If it is phrases fictitiously defined by the original guru, then they fall in with the all-pervasive and calculated clinging to things and verbal expressions. If it is all-pervasive and calculated clinging to things and verbal expressions, it is ultimately about the different multitudes of all-pervasive clinging and expressions by words. Because it is actually not real, it is hence 'not conditioned'. The term 'conditioned', too, comes down to a matter of words and phrases. Even if anything other than unconditioned and conditioned, with just a little talk, the same characteristic applies. However, it is not for the sake of nothing that talks are given out. So, what is that thing? It's because those sages, with their transcendental knowledge and vision, detached from names and words, that they actualised the fair-minded, perfect wakening. It's because they intended to make others actualise the same equality-minded supreme enlightenment based on such nature of getting beyond words, that they fictitiously set up the perception of names and call it something as unconditioned."

[1] Gautama Buddha, or Śākyamuni Buddha (563-483 B.C), our original teacher.

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爾時如理請問菩薩摩訶薩，復問解甚深義密意菩薩摩訶薩言：最勝子！**如何此事，彼諸聖者以聖智、聖見，離名言故，現等正覺；即於如是離言法性，為欲令他現等覺故，假立名想，或謂有為？或謂無為？**解甚深義密意菩薩謂如理請問菩薩曰：善男子！如善幻師、或彼弟子，住四衢道，積集瓦、礫、草、葉、木等，現作種種幻化事業；所謂象身、馬身、車身、步身、末尼、真珠、琉璃、螺貝、璧玉、珊瑚、種種財、穀庫藏等身。若諸眾生愚癡頑鈍，惡慧種類無所曉知，於瓦礫草葉木等上諸幻化事，見已聞已作如是念：此所見者，實有象身、實有馬身、車身、步身、末尼、真珠、琉璃、螺貝、璧玉、珊瑚、種種財、穀庫藏等身；如其所見，如其所聞，堅固執著，隨起言說；唯此諦實，餘皆愚妄。彼於後時應更觀察。若有眾生非愚、非鈍，善慧種類，有所曉知，於瓦、礫、草、葉、木等上諸幻化事，見已聞已作如是念：此所見者，無實象身、無實馬身、車身、步身。末尼、真珠、琉璃、螺貝、璧玉、珊瑚、種種財、穀、庫藏等身；然有幻狀迷惑眼事：於中發起大象身想，或大象身差別之想，乃至發起種種財穀庫藏等想，或彼種類差別之想，不如所見，不如所聞，堅固執著，隨起言說： 唯此諦實，餘皆愚妄。為欲表知如是義故，亦於此中隨起言說。彼於後時不須觀察。

Then the Great Bodhisattva Vidhivatparipṛcchaka asked the Great Bodhisattva Gambhīrārtha-Saṃdhinirmocana, "Jinaputra! How is actually this matter concerning those sages who, with their transcendental knowledge and vision, having detached from names and words and therefore realised the fair-minded, perfect enlightenment, provisionally characterised the perception of names as 'conditioned' and 'unconditioned' in order to help others actualise the same as theirs by way of such nature of getting beyond words?" The Great Bodhisattva Gambhīrārtha-Saṃdhinirmocana said, "Suppose a magician or his apprentice gathers a bunch of tiles, gravels, grasses, leaves, wood at a crossroad, and produces various magical effects, creating the appearance of elephants, horses, chariots, soldiers, jewels, pearls, lapis lazulis, conch shells, jades, corals, various kinds of treasures, stores of various grains, and so on. If there're lowly intellect, dull, and obtuse kinds of people, who do not understand anything about magic effects, after what they have seen and heard of those magic effects produced from tiles, gravels, grass, wood and so on, think that what happen before their eyes as the appearances of elephants, horses,

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chariots, soldiers, jewels, pearls, lapis lazulis, conch shells, jades, corals, various kinds of treasures, stores of various grains and so on, are visibly real. They cling fast to what they have seen and heard, and therefrom claiming that this alone is the real truth and the rest others are absurd delusion. They, after that, should examine further. If there're people who are not stupid nor are slow-witted, but are the kinds of good intellects who know something about the magic effects, after what they have seen and heard of those magic effects produced from tiles, gravels, grass, wood and so on, think that what are seen are not the real elephants, are not real horses, chariots, soldiers, jewels and so on. However, there were illusory eye-deluding occult power as they thought, and in this way aroused the perceptions of the appearance of elephants or their difference in kinds, and to even perceiving various treasures, stores of grains, and so on or their difference in kinds, unlike what had been seen elsewhere, unlike what had been heard elsewhere, clinging firmly to these, and therefrom saying that this alone is the real truth and the rest others are absurd delusion. In order to make known such point, they also make verbal explanations. They after that do not need to examine further."

如是，若有眾生是愚夫類、是異生類，未得諸聖出世間慧，於一切法離言法性不能了知；彼於一切有為、無為，見已聞已，作如是念：此所得者，決定實有有為、無為；如其所見，如其所聞，堅固執著，隨起言說：唯此諦實，餘皆癡妄。彼於後時應更觀察。若有眾生非愚夫類，已見聖諦，已得諸聖出世間慧，於一切法離言法性如實了知，彼於一切有為、無為，見已、聞已作如是念，此所得者，決定無實有為、無為。然**有分別所起行相**，猶如幻事迷惑覺慧，於中發起為、無為想，或為、無為差別之想，不如所見，不如所聞，堅固執著，隨起言說：唯此諦實，餘皆癡妄。為欲表知如是義故，亦於此中隨起言說。彼於後時不須觀察。如是, 善男子！彼諸聖者於此事中，以聖智聖見離名言故，現等正覺；即於如是離言法性，為欲令他現等覺故，假立名想，謂之有為，謂之無為。

爾時解甚深義密意菩薩, 欲重宣此義而說頌曰：

佛說離言無二義　　甚深非愚之所行
愚夫於此癡所惑　　樂著二依言戲論
彼或不定或邪定　　流轉極長生死苦
復違如是正智論　　當生牛羊等類中

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"Thus, If there're people who are the ignorant kinds, are ordinary worldlings, and who have not yet attained the transcendent wisdom of sages, they would not have the clear understanding of the true nature of states beyond the description of words with regard to all things. When they have seen and heard of all those conditioned and unconditioned things, they think that there really must be conditioned and unconditioned states based on what they have apprehended. As what they have seen, what they have heard, they cling firmly to them, following which they say this alone is true and that the rest others are ignorant delusion. They, after that, need to examine further. If there're people, who are not of the ignorant kinds or ordinary worldlings, but who have comprehended the noble truths, who have already realised the transcendent wisdom, they would understand as it really is the nature of states beyond the description of words, with regard to all things. After they have seen and heard of all those conditioned and unconditioned things, they think that what are apprehended, certainly are not the conditioned and unconditioned of things, but nevertheless there are the features of mental formation created by perceived discrimination. It is just like the illusive magic which deludes the intellect of good perceptibility of things to evoking the perceived notions of conditioned and unconditioned, or notions of difference between the two of them, which are unlike what had been seen elsewhere, unlike what had been heard elsewhere, and by clinging fast to these things thereafter they say that this alone is the real truth and the rest others are absurd delusion. Because they want to make known such point, they also carry out verbal expressions in the midst of this. They later on do not need to examine further. So, it is because those sages with regard to these things, applied the transcendental knowledge and transcendental vision as to the detachment from names and words, that they realised the equal-minded, true awakening. And because they intended to make others realise the same awakening as theirs based on such nature of getting beyond the use of words, that they fictitiously set up the perception of terminologies, calling it something as conditioned and unconditioned."

Then the Great Bodhisattva Gambhīrārtha-Saṃdhinirmocana who intends to restate this point, said in verse:

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Buddha explains the meaning of non-duality of detachment from words, which is most profound, beyond the scope of those ignorant ones.

The ignorant ones, take pleasure in the sophistries of words with reference to such notion of duality, are besotted with their own delusions of it

They belong to either the types as indeterminate [2] or determinate of wicked deeds, who had suffered in the round of birth and death for lengthy periods through transmigration.

Still they repudiate such discourse on the true knowledge, they will be reborn in the genus of cows, goats and so on.

爾時法涌菩薩白佛言：世尊！從此東方過七十二殑伽河沙等世界，有世界名具大名稱；是中如來號廣大名稱。我於先日從彼佛土發來至此。我於彼佛土曾見一處，有七萬七千外道并其師首，同一會坐，為思諸法勝義諦相。彼共思議、稱量、觀察、遍推求時，於一切法勝義諦相，竟不能得，唯除種種意解，別異意解，變異意解。互相違背，共興諍論，口出矛矛纘，更相纘刺，惱已、壞已，各各離散。世尊！我於爾時竊作是念：如來出世，甚奇！希有！由出世故，乃於如是超過一切尋思所行勝義諦相，亦有通達、作證可得。

說是語已，爾時世尊告法涌菩薩曰：善男子！如是，如是！如汝所說，我於超過一切尋思勝義諦相，現等正覺。現等覺已，為他宣說、顯現、開解、施設、照了。何以故？我說**勝義是諸聖者內自所證，尋思所行是諸異生展轉所證**。是故，法涌！由此道理，當知勝義超過一切尋思境相。復次法涌！我說**勝義無相所行，尋思但行有相境界**。是故法涌！由此道理，當知勝義超過一切尋思境相。復次，法涌！我說**勝義不可言說，尋思但行言說境界**。是故法涌！由此道理，當知勝義超過一切尋思境相。復次法涌！我說**勝義絕諸表示，尋思但行表示境界**。是故法涌！由此道理，當知勝義超過一切尋思境相。復次法涌！我說**勝義絕諸諍論。尋思但行諍論境界**。是故法涌！由此道理，當知勝義超過一切尋思境相。

[2] The term 'indeterminate' indicates the category of beings who are not as yet certain as being destitute of morality, or having some of both morality and evilness, or as accomplished sages.

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At that time Bodhisattva Dharmodgata said to the Buddha, "World-Honoured One, east of here, past as many worlds as seventy-two times the total grains of sand in the Ganges river, is a world called Viśālakirti. Over there is a Thatāgata with the epithet of Vipula-Viśālakirti (Immense Appellation). I left that Buddha's domain the previous day to come here. In that Buddha's domain, I once saw a place where there were seventy-two thousand heretics and their teachers, gathered and sit together in one assembly to ruminate on the characteristics of ultimate truth of all states. Together they thought about this, weighed in with views, observed, and drew inferences all over, rather unexpectedly their attempt proved futile to get to the ultimate truth, except other than a whole slew of various interpretations, dissimilar interpretations, altered interpretations. They contradicted one another, argued in high spirits, with words of spears piercing through one another, and after being infuriated and busted up the goodwill of the assembly, they finally broke up and went their separate ways. World-Honoured One! At that time, silently I thought to myself, 'The appearance of a Buddha in the world is most wonderful and rare, and only then it is possible for us to truly understand and realise the characteristics of ultimate truth that is beyond the confines of initial thought and deliberation."

After what was said, the Buddha then said to Bodhisattva Dharmodgata, "That's right! You are right! As you mentioned, I have realised the equal-minded, perfect awakening on the basis of the characteristics of ultimate truth which gets beyond all initial thinking and deliberations. Having attained the perfect awakening, I gave sermons to others, revealing, expounding, defining, and shedding light on them. Why? The ultimate truth of which I speak is that which is inwardly realised by sages, while the scope of initial thinking and deliberation is what those ordinary beings attest to by passing on to one after another among themselves. So, by this reason you should know that ultimate truth transcends all the characteristics of initial thinking and deliberation. Moreover, ultimate truth of which I speak has no object to which to relate, whereas initial thinking and deliberation operate only in the cognitive realm of objects. So, on account of this reason, you should know that ultimate truth transcends all objects of initial thinking and deliberation. Again, ultimate truth of which I speak cannot be expressed in words, whereas initial thinking and deliberation operate only in the cognitive realm of words. Based on this reason, you should know that ultimate truth transcends all objects of initial thinking and deliberation. Furthermore, the ultimate truth of which I speak

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terminates all those reactions [3] whereas initial thinking and deliberation operate only in the cognitive realm of reactivity. So, by this reason, you should know that ultimate truth transcends all objects of initial thinking and deliberation. Moreover, ultimate truth of which I speak puts an end to all those controversies, whereas initial thinking and deliberation operate only in the cognitive realm of controversies. By virtue of this, you should know that ultimate truth transcends all objects of initial thinking and deliberation."

法涌！當知：譬如有人盡其壽量習辛苦味，於蜜、石蜜上妙美味，不能尋思，不能比度，不能信解。或於長夜由欲貪勝解，諸欲熾火所燒然故，於內除滅一切色聲香味觸相，妙遠離樂，不能尋思，不能比度，不能信解；或於長夜由言說勝解，樂著世間綺言說故，於內寂靜聖默然樂，不能尋思，不能比度，不能信解。或於長夜由見聞覺知表示勝解，樂著世間諸表示故，於永除斷一切表示、薩迦耶滅究竟涅槃，不能尋思，不能比度，不能信解。法涌！當知：譬如有人於其長夜，由有種種我所攝受、諍論、勝解，樂著世間諸諍論故，於北拘盧洲無我所、無攝受、離諍論，不能尋思，不能比度，不能信解。如是，法涌！**諸尋思者，於超一切尋思所行勝義諦相，不能尋思，不能比度，不能信解。**

爾時世尊欲重宣此義，而說頌曰：

內證無相之所行　　不可言說絕表示
息諸諍論勝義諦　　超過一切尋思相

Dharmodgata! You should know, just like a person who is accustomed to pungent and bitter flavours all his life, one thereby cannot think of, and assess, compare and estimate, believe and understand concerning the sweet taste of honey and solid honey. Or, because a person for a long period has an overwhelming relish in desires and coveting, is inflamed by the fire of passionate craving, one therefore cannot think of and assess, compare and estimate, believe and understand the wondrous bliss of absolute forsaking concerning the inward extinguishment of all the cognisable objects of form, sound, flavour, taste and tangibles. Or, because a person for a long period has taken pleasures in giving expressions and conversations owing to one's

[3] Reactions as to cognitive responses of the six subjective types of sense-bases to the six types of external object-bases.

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own overwhelming obsession with ornate expressions and talks, one therefore cannot think of and assess, compare and estimate, believe and understand the bliss of inner tranquillity of noble speechlessness. Or, because a person for a long period has taken pleasures in one's own reactions as to visible and audible cognitions and perceptions of things owing to the bond of infatuation with all those worldly responses, one therefore cannot think of and assess, compare and estimate, believe and understand ultimate nirvāṇa through the permanent extirpation of all those reactions and the subsequent extermination of the view of a reality of self [4]. You should know, like someone for a long period, because of the various kinds of possession to ones's favour, arguments, and confident understanding owing to one's own pleasurable bondage to all those worldly sense of controversies, one therefore cannot think of and assess, compare and estimate, believe and understand about the northern continent of Uttara-kuru [5] where there is the absence of whatsoever relating to egoistical self of subjectivity, no possessions, and beings steer clear of contentions. In the same way, those who engage in initial thinking and deliberation cannot think of and assess, compare and estimate, believe and understand the characteristics of ultimate truth that is beyond the confines of initial thinking and deliberation."

At that time, the World-Honoured One intends to recapitulate, said in a verse:

> The inwardly realised mental process concerning the practice of objectlessness, cannot be verbalised for it severs responses.
>
> The ultimate truth extinguishs all those controversies, and it transcends all aspects of initial thinking and deliberation.

[4] nirodha-satkāya-dṛṣṭi in Sanskrit, refers to the cessation of all views concerning the reality of this self, personality and ego.

[5] The northernmost of Mount Sumeru according to the Buddhist cosmology, where beings there live happy life with a lifespan of up to a thousand years.

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爾時善清淨慧菩薩白佛言：世尊！甚奇！乃至世尊善說！如世尊言，**勝義諦相微細甚深，超過諸法一異性相**，難可通達。世尊！我即於此曾見一處，有眾菩薩等正修行勝解行地，同一會坐，皆共思議勝義諦相，與諸行相一異性相。於此會中，一類菩薩作如是言：勝義諦相與諸行相都無有異。一類菩薩復作是言：非勝義諦相與諸行相都無有異，然勝義諦相異諸行相。有餘菩薩疑惑猶豫復作是言：是諸菩薩誰言諦實？誰言虛妄？誰如理行？誰不如理？或唱是言：勝義諦相與諸行相都無有異；或唱是言：勝義諦相異諸行相。世尊！我見彼已竊作是念：此諸善男子，愚癡、頑鈍，不明、不善、不如理行，於勝義諦微細甚深，超過諸行一異性相，不能解了。

說是語已，爾時世尊告善清淨慧菩薩曰：善男子！如是！如是！如汝所說！彼諸善男子，愚癡、頑鈍、不明、不善、不如理行，於勝義諦微細甚深，超過諸行一異性相，不能解了。何以故？善清淨慧！非於諸行如是行時，名能通達勝義諦相，或於勝義諦而得作證。何以故？善清淨慧！若勝義諦相與諸行相都無異者，應於今時一切異生皆已見諦；又諸異生皆應已得無上、方便、安隱涅槃；或應已證阿耨多羅三藐三菩提。若勝義諦相與諸行相一向異者，已見諦者於諸行相應不除遣；若不除遣諸行相者，應於相縛不得解脫；此見諦者於諸相縛不解脫故，於麁重縛亦應不脫；由於二縛不解脫故，已見諦者應不能得無上、方便、安隱涅槃；或不應證阿耨多羅三藐三菩提。

At that time Bodhisattva Suviśuddhimati said to the Buddha, "World-Honoured One! This is most wonderful, to so far as how excellent the World-Honoured One has explained. As the World-Honoured One has said, the characteristic of ultimate truth is subtle and extremely profound, transcending the characteristic of oneness and otherness of all states, which is difficult to comprehend. Regarding this, I once saw a place where there was a group of bodhisattvas and others who were at that time cultivating the phases of most extraordinary comprehension[6]. They gathered and sit together in one assembly, all were deliberating on the characteristic of ultimate truth and the distinctive mark of oneness and otherness of those characteristics of

[6] It refers to the preliminary fourty phases of bodhisattvas' practice, which are characterised by ten ways of practice and extraordinary comprehension (adhimukti-caryā-bhūmiḥi). This will be further explained in Chapter Seven.

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mental states. In the assembly, a group of the bodhisattvas said that there is no difference at all between characteristic of ultimate truth and characteristic of mental states. Another group said that it is not that there is no difference between characteristic of ultimate truth and characteristic of mental states, but the characteristic of ultimate truth is different from characteristic of mental states. Other bodhisattvas were doubtful and hesitant, who then said, "Who among these bodhisattvas has spoken the real truth? Whose words are untrue and false? Who are practising truthfully? Whose are not truthful? Some cried out, "Characteristic of ultimate truth and characteristic of mental states both have no difference." Others cried out, "Characteristic of ultimate truth is different from characteristic of mental states."World-Honoured One! When I saw this, I thought to myself that these good beings are ignorant, obtuse, not making it out, not skilful, not practising truthfully, unable to comprehend concerning the subtleties and profundities of ultimate truth which transcends the mark of oneness and otherness of those mental states."

After what was said, the Buddha then addressed Bodhisattva Suviśuddhimati, "Yes indeed! It is so! Just as you said! Those good fellows, ignorant and obtuse, not making it out, not skilful, not practising truthfully, unable to comprehend concerning the subtleties and profundities of ultimate truth which transcends the mark of oneness and otherness of those mental states. Why is that so? It is not by such practice of those conditioned mental states that can be said to comprehend penetratively the characteristic of ultimate truth, or to attest to it. Why? If ultimate truth and mental states had no difference at all, at this very moment in time, all worldlings would already realised the truth, and also all those worldlings would have already attained the unsurpassed yet convenient, safe and secure nirvāṇa, or they would have already attained unsurpassed perfect enlightenment. If ultimate truth and those mental states were all the time different from each other, those who have already realised the truth [7] would have not yet gotten rid of the conditioned way of mental states; and if they had not done away with all those conditioned way of mental appearances, they would have not yet emancipated from the fetters bound by sensation to externals [8]. Since those who have realised the truth are not yet emancipated themselves from the fetters bound by sensation to objects, they would also have not yet emancipated from the crude heavy fetters.

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[7] It refers to those three higher fruition-accomplishers of the Śrāvakayāna, and those above the first of the ten Bodhisattva's stages of practice.

[8] It means the external six kinds of cognisable objects.

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And since being not emancipated from these two kinds of fetter [9], those who have realised the truth would not be able to attain such safe and secure, peerless yet convenient nirvāṇa, or would not be able to realise the unsurpassed perfect enlightenment."

善清淨慧！由於今時非諸異生皆已見諦，非諸異生已能獲得無上、方便、安隱涅槃，亦非已證阿耨多羅三藐三菩提，是故**勝義諦相與諸行相都無異相，不應道理**！若於此中作如是言：勝義諦相與諸行相都無異者，由此道理，當知一切非如理行，不如正理。善清淨慧！由於今時非見諦者於諸行相不能除遣，然能除遣；非見諦者於諸相縛不能解脫，然能解脫；非見諦者於麁重縛不能解脫，然能解脫；以於二障能解脫故，亦能獲得無上、方便、安隱涅槃，或有能證阿耨多羅三藐三菩提。是故**勝義諦相與諸行相一向異相，不應道理**！若於此中作如是言：勝義諦相與諸行相一向異者，由此道理，當知一切非如理行，不如正理。

復次，善清淨慧！若勝義諦相與諸行相都無異者，如諸行相墮雜染相，此勝義諦相亦應如是墮雜染相。善清淨慧！若勝義諦相與諸行相一向異者，應非一切行相共相，名勝義諦相。善清淨慧！由於今時勝義諦相非墮雜染相，諸行共相名勝義諦相，是故勝義諦相與諸行相都無異相，不應道理！勝義諦相與諸行相一向異相，不應道理！若於此中作如是言：勝義諦相與諸行相都無有異，或勝義諦相與諸行相一向異者，由此道理，當知一切非如理行，不如正理。

復次，善清淨慧！若勝義諦相與諸行相都無異者，如勝義諦相於諸行相無有差別，一切行相亦應如是無有差別；修觀行者於諸行中，如其所見，如其所聞，如其所覺，如其所知，不應後時更求勝義。若勝義諦相與諸行相一向異者，應非諸行唯無我性、唯無自性之所顯現是勝義相；又應俱時別相成立，謂雜染相及清淨相。

[9] The Yogācārabhūmi-śāstra enumerates fourteen kinds of these two fetters. See the explanations in Appendix I.

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Since not all those worldlings have realised the truth, not all those worldlings are able to attain the peerless, yet convenient nirvāṇa, and also not everyone has realised unsurpassed perfect enlightenment. Therefore it is irrational to say that characteristics of ultimate truth and characteristics of mental states are no different at all. If someone in this regard says that characteristics of ultimate truth do not differ from characteristics of mental states, with this way of reasoning it should be known that all of these are not practised rightly, not in accord with valid reasoning. Since it is not at this point in time that those who have realised the truth cannot dismiss the characteristics of those mental states, but indeed they can dismiss them. And since it is not the case that those who have realised the truth cannot be liberated from all those fetters bound by sensation to externals, but indeed they can be liberated. And it is not the case that those who have realised the truth cannot be liberated from the crude heavy fetters, but indeed they can be liberated. Because they are able to shed these two kinds of hindrance, they can also attain the unsurpassed, yet convenient, safe and secure nirvāṇa; or some can realise the unsurpassed perfect enlightenment. So it is invalid reasoning to say that characteristics of ultimate truth and characteristics of mental states are entirely different. If regarding this someone says that characteristics of ultimate truth differ from characteristics of mental states at all times, with this way of reasoning it should be known that all this is not practised rightly, not in accord with valid reasoning.

Moreover, if characteristics of ultimate truth were no different from characteristics of mental states, then if mental states were to lapse into adulterated moral infections, ultimate truth would also lapse into adulterated moral infections. If characteristics of ultimate truth were totally different from characteristics of mental states, then it would not be true that the common characteristics of all those mental states [10] are the characteristics of ultimate truth. Now then, since ultimate truth does not degenerate into adulterated moral infections, and the common characteristics of all those mental states are the characteristics of ultimate truth, it is therefore not a valid reason to say either that characteristics of ultimate truth are no different from characteristics of mental states, or characteristics of ultimate truth are totally different from characteristics of mental states. If in regard to this someone says that characteristics of ultimate truth does not different from characteristics of mental states, or characteristics of ultimate truth is totally different from characteristics of mental states, with this sort of

[10] Verities in terms of the mark of selflessness or insubstantiality, and notion of voidness are the common characteristics of all phenomenal states.

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reasons it should be known that all these are not practised rightly, are not in accord with valid reasoning.

Moreover, if the characteristics of ultimate truth and characteristics of those mental states have no difference, and just as the two have no distinction, so would be also that all forms of mental states similarly have no distinction. Then the meditation practitioners in regard to those mental states, like what they visualise, like what they hear, like what they become aware of, like what they cognise, they after this would not need to seek ultimate truth again. If characteristics of ultimate truth and characteristics of mental states were entirely different, it would not be correct to say that the mere nature of selflessness and mere nature of non-originalness that are revealed at the fore of mind, are identical to the characteristics of ultimate truth [11]. Moreover, they would then need to establish the specific distinctive features at the same time as to feature of adulterated defilements and feature of purity, if according to the aforesaid assertion that characteristics of ultimate truth are totally different from characteristics of mental states [12].

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[11] It's because the nature of selflessness and non-originalness of all phenomena represent the revelation of the notion of void, are being comprehended essentially out of all conditioned states, which is then called ultimate truth. So, the argumentation of otherness between mental states and ultimate truth has lost its tenability.

[12] If the assertion of characteristics of ultimate truth and characteristics of mental states are totally different were taken as true, then adulterated defilements and purity can be independent of one another and co-exist separately. This scenario is untenable because spiritual purification cannot be realised in the absence of defiling states. Also, states of defilement and purity do not co-exist at any one time. A monk with untainted states cannot said to be also defiled at the same time, for instance.

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善清淨慧！由於今時一切行相，皆有差別，非無差別，修觀行者於諸行中，如其所見，如其所聞，如其所覺，如其所知，復於後時更求勝義。又即諸行唯無我性、唯無自性之所顯現，名勝義相；又非俱時染淨二相別相成立，是故**勝義諦相與諸行相都無有異、或一向異，不應道理**！若於此中作如是言：　勝義諦相與諸行相都無有異、或一向異者，由此道理，當知一切非如理行、不如正理。

善清淨慧！如螺貝上鮮白色性，不易施設與彼螺貝一相異相。如螺貝上鮮白色性，金上黃色亦復如是。如箜篌聲上美妙曲性，不易施設與箜篌聲一相異相。如黑沈上有妙香性，不易施設與彼黑沈一相異相。如胡椒上辛猛利性，不易施設與彼胡椒一相異相。如胡椒上辛猛利性，訶梨淡性亦復如是。如蠶羅綿上有柔軟性，不易施設與蠶羅綿一相異相。如熟酥上所有醍醐，不易施設與彼熟酥一相異相。又如一切行上無常性，一切有漏法上苦性，一切法上補特伽羅無我性，不易施設與彼行等一相異相。又如貪上不寂靜相及雜染相，不易施設此與彼貪一相異相。如於貪上，於瞋癡上，當知亦爾。如是，善清淨慧！勝義諦相，不可施設與諸行相一相異相。善清淨慧！我於如是微細、極微細、甚深、極甚深、難通達、極難通達，超過諸法一異性相勝義諦相，現正等覺。現等覺已，為他宣說、顯示、開解、施設、照了。

爾時世尊欲重宣此義，而說頌曰：

行界勝義相　　離一異性相
若分別一異　　彼非如理行
眾生為相縛　　及彼麁重縛
要勤修止觀　　爾乃得解脫

But now then, since all those forms of mental states actually do have distinctions, and not are undifferentiated, then the meditation practitioners in regard to those mental states, like what they visualise, like what they hear, like what they become aware of, like what they cognise, they would after this need to seek ultimate truth again. Moreover, since manifestation of the mere nature of selflessness and the mere nature of non-originalness of all mental states are called characteristics of ultimate truth, and since features of defilement and features of purity are not established at any one same moment, thereby to maintain that characteristics of ultimate truth and characteristic of

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mental states have no difference or are totally different, would have no valid reasoning. If in regard to this someone says that characteristic of ultimate truth and characteristic of mental states have no difference or are totally different, by such reasoning one should know that all this is not practised rightly, is not in accord with right reasoning.

Like the vivid whiteness of a conch shell, it cannot easily be defined either as having mark of oneness or mark of otherness with or as distinct from the shell itself. Like the vivid whiteness of a conch shell, likewise also the goldenness of gold. Like the wonderful musicality of the sound of harp, it cannot easily be defined either as having mark of oneness or mark of otherness with or as distinct from the harp. Like the wonderful fragrance of black sandalwood, it cannot easily be defined as either having mark of oneness or mark of otherness with or as distinct from the black sandalwood. Like the pungency of peppers, it cannot easily be defined either as having mark of oneness or mark of otherness with or as distinct from the peppers. The same can also be said of the myrobalan fruit, just like the case of the pungency of peppers. Like the softness of silk, it cannot easily be defined either as having mark of oneness or mark of otherness with or as distinct from the silk. Like the finest cream on top of ghee, it cannot easily be defined either as having mark of oneness or mark of otherness with or as distinct from the ghee. Furthermore, like the nature of impermanency of all mental states, the nature of miserability of all contaminated states, and the nature of selflessness of all phenomena applicable to individuals, it cannot easily be defined either as having mark of oneness or mark of otherness with or as distinct from these respective mental states. Like characteristic of distractedness and characteristic of adulterated moral infections in regard to greed, they cannot easily be defined either as having mark of oneness or mark of otherness with or as distinct from greed itself. It must be known that the same is also true of hatred, just like greed. In this way, the characteristics of ultimate truth cannot be defined either as having mark of oneness or mark of otherness with or as distinct from the characteristics all those mental states. Suviśuddhimati ! I have actualised perfect comprehension of such characteristics of the ultimate truth, which are subtle, extremely subtle, deeply profound, extremely deeply profound, hard to comprehend, extremely hard to comprehend, transcending mark of oneness or mark of otherness of all those mental states. After attained perfect awakening, I conducted sermons for others, revealing the principles, expounding, defining, and shedding light on them."

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At that time, the World-Honoured One intends to restate this principle, said in a verse:

> The realm of mental states and characteristics of ultimate truth, are free from marks of oneness and otherness.
>
> If someone distinguishs between oneness and otherness, this is not in accord with the right practice.
>
> Sentient beings are bound by the fetter of objects, and are bondage to their gross heavy fetters.
>
> They need to practice serenity and insight meditation, only then they are able to attain liberation.

爾時世尊告長老善現曰：善現！汝於有情界中，知幾有情懷增上慢，為增上慢所執持故，記別所解？汝於有情界中，知幾有情離增上慢，記別所解？長老善現白佛言：世尊！我知有情界中，少分有情離增上慢記別所解。世尊！我知有情界中，有無量無數不可說有情懷增上慢，為增上慢所執持故，記別所解。世尊！我於一時，住阿練若大樹林中，時有眾多苾芻，亦於此林依近我住。我見彼諸苾芻，於日後分展轉聚集，依有所得現觀，各說種種相法，記別所解。於中一類，由得蘊故、得蘊相故、得蘊起故、得蘊盡故、得蘊滅故、得蘊滅作證故，記別所解。如此一類由得蘊故，復有一類由得處故，復有一類得緣起故，當知亦爾。復有一類，由得食故、得食相故、得食起故、得食盡故、得食滅故、得食滅作證故，記別所解。復有一類由得諦故、得諦相故、得諦遍知故、得諦永斷故、得諦作證故、得諦修習故，記別所解。復有一類由得界故、得界相故、得界種種性故、得界非一性故、得界滅故、得界滅作證故，記別所解。復有一類由得念住故、得念住相故、得念住能治所治故、得念住修故、得念住未生令生故、得念住生已，堅住不忘，倍修增廣故，記別所解。如有一類得念住故，復有一類得正斷故、得神足故、得諸根故、得諸力故、得覺支故，當知亦爾。復有一類得八支聖道故、得八支聖道相故、得八支聖道能治所治故、得八支聖道修故、得八支聖道未生令生故、得八支聖道生已，堅住不忘，倍修增廣故，記別所解。

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世尊！我見彼已，竊作是念：此諸長老依有所得現觀，各說種種相法，記別所解。當知彼諸長老，一切皆**懷增上慢，為增上慢所執持故，於勝義諦遍一切一味相，不能解了**。是故，世尊甚奇！乃至世尊善說！如世尊言：勝義諦相，微細、最微細、甚深、最甚深、難通達、最難通達，遍一切一味相。世尊！此聖教中修行苾芻，於勝義諦遍一切一味相，尚難通達，況諸外道。

At that time the Buddha said to the elder Subhūti, "In the realms of sentient beings, do you know how many of those beings are in possession of overweening conceit [13], and recounted their understanding because of their attachment to overweening conceit? And do you know how many of them in the realms of sentient beings who recounted their understanding with detachment from overweening conceit?" The elder Subhuti replied, "World-Honoured One! I know in the realms of sentient beings there are a few who are free from overweening conceit when they narrated their understanding. World-Honoured One! I know in the realms of sentient beings there are countlessly indescribably many of them who narrated their understanding due to their overweening conceit. World-Honoured One! Once when I was staying in the wood in a large forest, there were many mendicant monks also staying in that forest near to where I stayed. I saw these monks, on last watch of the day, one after another, gathered together and recounted the various states of mental appearance according to the contemplations they had achieved (abhisamayā). There was a category of them, recounted their understanding because of having apprehended the physical and mental aggregates, because of having apprehended characteristics of the aggregates, because of having apprehended arising of the aggregates, because of having apprehended cessation of the aggregates, because of having apprehended extinction of the aggregates, and because of having given testimonies to their extinction of the five aggregates. In the same manner as the one category on account of their apprehension of the five aggregates, there was also another category because of having apprehended sense-bases, also another category because of having apprehended dependent origination, they are similarly so as such. There was also another category of them, because of having

[13] One of the seven kinds of conceit. For example, vaunting to others, asserting about one's attainment of the higher samādhi and dhyāna but which in fact one has never realised them.

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apprehended nutriments, because of having apprehended characteristics of nutriments, because of having apprehended cessation of the nutriments, because of having apprehended discontinuation of the nutriments, and because of having given attestations to their apprehension of discontinuation of the nutriments, recounted their understanding according to these. There was also another category of them, recounted their understanding because of having apprehended the truths, because of having apprehended characteristics of their all-round knowledge of the truths, because of having apprehended detachment by way of the truths, because of having given attestations to their apprehension of the truths, and because of having put into practice [14] of their apprehension of the truths. There was also another category of them, recounted their understanding because of having apprehended the elements, because of having apprehended characteristics of the elements, because of having apprehended the various characteristics of the elements, because of having apprehended the nature of non-unity of the elements, because of having apprehended extinction of the elements, and because of having given attestations to their apprehension of the elements. There was also another category of them, who recounted their understanding because of having apprehended the four bases of mindfulness, because of having apprehended characteristics of the bases of mindfulness, because of having apprehended the fixing and fixed aspects of the bases of mindfulness, because of having put into practice of their apprehension of the bases of mindfulness, because of apprehension of the bases of mindfulness that they were able to arouse good states hitherto undeveloped, and because having apprehended and generated the bases of mindfulness, they dwelled in steadfastly to not letting them slip through the mind, increasingly practised them, enhanced and augmented them. Just as the one category of them on account of their apprehension of the bases of mindfulness, there was also another category of them because of their apprehension of the four right strivings, because of their apprehension of the four psychic powers, because of their apprehension of those twenty-two controlling faculties, because of their apprehension of the five mental powers, because of their apprehension of the eight factors of enlightenment, and it should be known these are likewise also the same. There was also another category of them, who related their understanding because of having

[14] It indicates practice of the noble eightfold path, as well as the remaining branches of the requisites of enlightenment.

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apprehended the eightfold noble path, because of having apprehended characteristics of the eightfold noble path, because of having apprehended the fixing and fixed aspects of the eightfold noble path, because of having put into practice their apprehension of the eightfold noble path, because of having apprehended the eightfold noble path that they were able to arouse good states as yet undeveloped, and because having apprehended and generated the eightfold noble path, they dwelled in steadfastly so as to not to forget them, increasingly practised them, enhanced and augmented them.

World-Honoured One! Having seen all of these, I thought to myself, 'These elders recounted their understandings based on the respective contemplations they have achieved, by which they narrated the various sorts of states of mental appearance.' It must be known that these elders are all in possession of overweening conceit, and because of their attachment to overweening conceit, they cannot comprehend the characteristics of universal all-pervasiveness and taste of oneness as the ultimate truth. That's why it is exceedingly marvelous of the World-Honoured One, to as far as the well-expounded teachings of the World-Honoured One. As the World-Honoured One has said, the characteristics of ultimate truth are subtle, most subtle, deeply profound, most deeply profound, difficult to comprehend, most difficult to comprehend, characterised by the universal all-pervasiveness and taste of oneness. World-Honoured One! Even the monks who practise this noble teaching are having difficulty to comprehend the characteristics of universal all-pervasiveness and taste of unity as the ultimate truth, let alone heretics.

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爾時世尊告長老善現曰：如是，如是！善現！我於微細、最微細、甚深、最甚深，難通達、最難通達，遍一切一味相勝義諦，現正等覺；現等覺已，為他宣說、顯示、開解、施設、照了。何以故？善現！我已顯示於一切蘊中，清淨所緣是勝義諦。我已顯示**於一切處、緣起、食、諦、界、念住、正斷、神足、根、力、覺支、道支中清淨所緣，是勝義諦**。此清淨所緣，於一切蘊中，是一味相、無別異相。如於蘊中，如是於一切處中，乃至一切道支中，是一味相、無別異相。是故善現！由此道理，當知勝義諦是遍一切一味相。

復次，善現！修觀行苾芻，通達一蘊真如、勝義法無我性已，更不尋求各別餘蘊、諸處、緣起、食、諦、界、念住、正斷、神足、根、力、覺支、道支真如、勝義法無我性。唯即隨此**真如、勝義無二智**為依止，故於遍一切一味相勝義諦，審察趣證。是故善現！由此道理，當知勝義諦是遍一切一味相。復次，善現！如彼諸蘊展轉異相，如彼諸處、緣起、食、諦、界、念住、正斷、神足、根、力、覺支、道支展轉異相，若一切法真如、勝義法無我性亦異相者，是則真如、勝義法無我性，亦應有因從因所生；若從因生，應是有為。若是有為，應非勝義，若非勝義，應更尋求餘勝義諦。善現！由此**真如、勝義法無我性，不名有因、非因所生，亦非有為**，是勝義諦。得此勝義，更不尋求餘勝義諦，唯有常常時、恒恒時，如來出世、若不出世，諸法法性安立，法界安住。是故善現！由此道理，當知勝義諦是遍一切一味相。善現！譬如種種非一品類異相色中，虛空無相、無分別、無變異、遍一切一味相，如是**異性、異相一切法中，勝義諦遍一切一味相**，當知亦然。

爾時世尊欲重宣此義。而說頌曰：

此遍一切一味相　　勝義諸佛說無異
若有於中異分別　　彼定愚癡依上慢

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Then the World-Honoured One said to Subhūti, "Yes indeed! Subhuti, it is so! I have truly awakened to the subtle, most subtle, deeply profound, most deeply profound, difficult to comprehend, most difficult to comprehend characteristics of universal all-pervasiveness and taste of oneness of ultimate truth. Having attained the perfect awakening, I preached it to others, revealed it, expounded it, defined it, and shed light on it. Why? Subhūti ! I have already revealed when there is sheer pure attention being given to all the five aggregates, it is ultimate truth. I have already revealed when there is sheer pure attention being focused on all the cognitive bases, the dependent originations, the nutriments, the truths, the elements, the bases of mindfulness, the right strivings, the psychic powers, the controlling faculties, the spiritual powers, the factors of enlightenment, the constituents of noble path, it is ultimate truth. When such sheerly pure attention is focused on the objects with regard to one's physical and mental aggregates, it is the characteristic of oneness of taste and the characteristic of non-differentiation. As in these five aggregates, so are in all those cognitive bases, all the way to all those constituents of noble path, it is the characteristic of oneness of taste and the characteristic of non-differentiation. So for this reason, it should be understood that ultimate truth is the mark of universal all-pervasiveness and taste of oneness.

Furthermore, Subhūti, once the monks in practising meditation comprehended, in even just one single aggregate, concerning the true thusness [15] and the ultimate truth as to nature of selflessness of all states, they would not need to seek further for true thusness and the ultimate truth as to nature of selflessness of all states specifically in the remaining aggregates, in those cognitive bases, the dependent originations, the nutriments, the truths, the elements, the bases of mindfulness, the right strivings, the psychic powers, the controlling faculties, the spiritual powers, the factors of enlightenment, and the constituents of noble path. They only have to straight away follow this non-dualistic understanding of true thusness and ultimate truth, taking it as the basis, and thereby be able to examine and realise the ultimate truth of universal all-pervasiveness and oneness of taste of all states. So for this reason, it should be understood that ultimate truth is the mark of universal all-pervasiveness and taste of oneness. Furthermore, Subhūti, like the successively distinct features of those aggregates, and also like, respectively, the successively distinct features of those

[15] The term (真如) as Tathatā or Bhūtatathatā in Sanskrit, is rendered as 'suchness' or 'true thusness', meaning that which is real (真) and thus so perpetually (如).

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cognitive bases, dependent originations, the nutriments, the truths, the elements, the applications of mindfulness, the right strivings, the psychic powers, the controlling faculties, the spiritual powers, the factors of enlightenment, and the constituents of noble path, and herein if the true thusness of all states and nature of selflessness of all states in the ultimate sense are also having successively distinct features, then true thusness and the ultimate sense of the nature of selflessness of all states would be produced by causes. If they were produced by causes, then they are conditioned. If they were conditioned, then they are not ultimate truths. If they were not ultimate truths, then it would be necessary to seek further for another ultimate truth. Because true thusness and the nature of selflessness of all states in the ultimate sense, are not said to have a cause, are not produced by causes, are not conditioned, they are therefore ultimate truths. Having realised these ultimate truths, there is no need to search further for another ultimate truth, as simply all the time, and perpetually, whether the Tathāgata appears or not appears in the world, the veridical nature of all those states is established stably, so does the realm of realities perdures stably. Hence, for this reason it should be understood that ultimate truth is the mark of universal all-pervasiveness and taste of oneness. Subhūti ! Just like the various different categories of different forms of matter, within which the element of space is signless, undistinguished, unchanging, and characterised by all-pervasive immanence and uniformity, and so is the nature of distinction and characteristics of distinction of all those states, within which the ultimate truth that is immanent and uniform should be understood likewise in the same manner.

At that time the World-Honoured One spoke in a verse to restate this point.

> This mark of immanence and unity, the Buddhas says is ultimate truth without differentiation.
>
> Were anyone to attempt differentiation of ultimate truth, they certainly are ignorant, are conditioned by overweening conceit.

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Chapter III
Characteristics of Mind, Ideation, and Consciousness

心意識相品第三

爾時廣慧菩薩摩訶薩白佛言：世尊！如世尊說，於心、意、識祕密善巧菩薩。於心、意、識祕密善巧菩薩者，齊何名為於心、意、識祕密善巧菩薩？如來齊何施設，彼為於心、意、識祕密善巧菩薩？說是語已，爾時世尊告廣慧菩薩摩訶薩曰：善哉！善哉！廣慧！汝今乃能請問如來如是深義，汝今為欲利益、安樂無量眾生，哀愍世間及諸天、人、阿素洛等，為令獲得義利、安樂。故發斯問。汝應諦聽！吾當為汝說心、意、識祕密之義。

廣慧當知，於六趣生死，彼彼有情，墮彼彼有情眾中，或在卵生，或在胎生，或在濕生，或在化生身分生起。於中最初**一切種子心識**成熟、展轉、和合、增長、廣大，依二執受。一者**有色諸根及所依執受**。二者**相、名、分別言說戲論、習氣執受**。有色界中具二執受，無色界中不具二種。廣慧！此識亦名阿陀那識，何以故？由此識於身隨逐執持故。亦名阿賴耶識，何以故？由此識於身攝受、藏隱、同安危義故。亦名為心，何以故？由此識，色聲香味觸等積集，滋長故。

廣慧！阿陀那識為依止，為建立故，六識身轉，謂眼識、耳、鼻、舌、身、意識。此中有識，眼及色為緣生眼識，與眼識俱隨行，同時、同境，有分別意識轉。有識，耳、鼻、舌、身、及聲、香、味、觸為緣，生耳、鼻、舌、身識，與耳、鼻、舌、身識俱隨行，同時、同境，有分別意識轉。廣慧！若於爾時一眼識轉，即於此時唯有一分別意識，與眼識同所行轉。若於爾時二、三、四、五諸識身轉，即於此時唯有一分別意識，與五識身同所行轉。

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At that time the Great Bodhisattva Viśālamati said to the Buddha, "World-Honoured One! As spoken by Thatāgata of bodhisattvas who are skilled in the mysteries of mind, ideation, and states of consciousness. In what ways it is called bodhisattvas with skilfulness in the mysteries of mind, ideation, and states of consciousness? [1] How does the Thatāgata define them as so called?" The Buddha then replied, "Well, well ! Now you are able to ask me concerning such recondite significations. You asked because presently you want to benefit for the secure blissfulness [2] of the innumerable beings, and because you have compassion for the world, for the deities, the half-deities and others, and for transformable benefit and secure blissfulness to be gained by them. Listen closely! I shall explain for you meanings of the mysteries of the mind, ideation, and states of consciousness.

Viśālamati ! You must know that regarding process of birth and death in the six realms of existence, those sentient beings descend to reborn among the different categories of sentient beings, in different forms as egg-born, womb-born, moisture-born, or spontaneous birth. At the outset of this process when all the seeds-like potentialities of mind-consciousness (sarva-bīja-manovijñāna) reaches stage of maturation [3], evolving gradually in its successive phases, combining the different qualities of matter, growing, expanding, and are dependent on two kinds of attachment. The first is the attachment to

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[1] In general, 'mind' is a composite of activities comprising mental concomitants (caitta) and latent tendencies (anuśayaḥ), together are sometimes also referred to as clinging consciousness (ādāna-vijñāna), which is also termed repository consciousness (ālaya-vijñāna). They all arise from seeds-resembling sarva-bīja-manovijñāna which not only dictates the particular way an individual thinks and behaves, it also carries memories of one's past lives and all those propensities. 'Ideation' (mana), also rendered as 'intellect', serves as the central base on which sense-cognitions and all those mental factors and latent tendencies depend for their arisings. 'States of consciousness' (vijñāna) include both the six types of cognitive consciousnesses, karma-produced birth-relinking consciousnesses, and thought (citta or cetas which are often used interchangeably).

[2] 'Benefit' refers to purification of the mind by detachment from sensual desires, and having 'secure blissfulness' in the present life and afterlife as a result of gaining benefits.

[3] Seeds-like potentialities of mind-consciousness reaches 'maturation', is referring to final ripening of the birth-relinking consciousness and all its cache of karma-volitions at the first instant of the beginning of a new lifeform. Right at that very moment, the consciousness becomes aware of its existence in blastocyst of the womb as in the case of womb-born beings and creatures. The initial fertilized zygote is lifeless. It is only several days later when it evolves into blastocyst that first sign of life begins, after seeds-like mind-consciousness entered it, resided in it, conditioned by the supply of blood in placenta for growth of cells.

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those physical faculties and what they depend on. Second is the innate attachment to objects or marks, names, arbitrarily differentiating verbal contentions of meaningless conceptions, and propensities that are carried over from the past and re-strengthened in current lifetime. These two kinds of attachment are present in the fine-material sphere, but not in the formless sphere of existence. This consciousness is also called ādāna-vijñāna (clinging consciousness). Why? It's because this consciousness closely follows faculties of the body and clings fast to them. It is also called ālaya-vijñāna (repository consciousness). Why? It's because this consciousness is attracted by and received into the body, stored and concealed in the body, sharing in common all circumstances of safety and danger. This consciousness is also called mind (mana). Why? It's because this consciousness is nourished and developed by its cumulative experiences with visual objects, sound, smell, flavor, tangibility, and so on.

Viśālamati ! The ādāna-vijñāna (clinging consciousness) is taken as the dependent basis and for setting up, that the six kinds of cognitions can then arise, namely eye-, ear-, nose-, tongue-, body-, and mind-consciousness. Herein there is a consciousness, when eye receives the imprint of visual object which arises eye-consciousness, and that which accompanies it, at the same time, relating to the same object, manifests the discriminatory mind-consciousness [4]. Ear, nose, tongue and body, taking sound, smell, flavour and tangible object as the respective conditions, arises respectively the consciousnesses of the ear, nose, tongue and body, and what accompanies these sense-consciousnesses at the same time and with the same objects respectively, is also the arising of discriminatory mind-consciousness Viśālamati ! If at that time a single eye-consciousness arises, there is only one discriminatory mind-consciousness that manifests simultaneously with the eye-consciousness. If at that time, there follows the second, third, fourth and fifth manifestations of the other cognitive consciousnesses, then at that instant there is still only one single discriminatory mind-consciousness that manifests at the same time along with the five cognitive consciousnesses in their respective manner.

[4] Discriminatory consciousness follows after 'mind-door adverting' consciousness, which has the function of distinguishing and determining the object it experiences, and immediately following its manifestation arises the karmically effective volitions.

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廣慧！譬如大瀑水流，若有一浪生緣現前，唯一浪轉；若二、若多浪生緣現前，有多浪轉。然此瀑水自類恒流，無斷無盡。又如善淨鏡面，若有一影生緣現前，唯一影起；若二、若多影生緣現前，有多影起。非此鏡面轉變為影，亦無受用滅盡可得。如是，廣慧！由似瀑流阿陀那識為依止、為建立故，若於爾時有一眼識生緣現前，即於此時一眼識轉；若於爾時乃至有五識身生緣現前，即於此時五識身轉。廣慧！如是，菩薩雖由法住智為依止、為建立故，於心、意、識祕密善巧，然諸如來不齊於此施設彼為於心、意、識一切祕密善巧菩薩。廣慧！若諸菩薩於內各別，如實不見阿陀那，不見阿陀那識，不見阿賴耶，不見阿賴耶識，不見積集，不見心，不見眼色及眼識，不見耳聲及耳識，不見鼻香及鼻識，不見舌味及舌識，不見身觸及身識，不見意法及意識，是名勝義善巧菩薩。如來施設彼為勝義善巧菩薩。廣慧！齊此名為於**心、意、識一切祕密善巧菩薩**，如來齊此施設彼為於心、意、識一切祕密善巧菩薩。

爾時世尊欲重宣此義，而說頌曰：

阿陀那識甚深細　一切種子如瀑流
我於凡愚不開演　恐彼分別執為我

Viśālamati ! It is like a torrent, in which if conditions for the happening of one wave appears, only one wave manifests; if conditions for the happening of two or more waves appear, then many waves manifest. The torrent itself, however, flows continuously without interruptions and without end. It's also like the clean surface of a mirror in that when conditions for the forming of one image appears, only one image manifests; if conditions for the forming of two or more images appear, then many images manifest. Here, there's no change from mirror to becoming image, nor is there an end to its usability. In that way, like the torrent, the clinging consciousness serves as a dependence source, and means of set-up, and if at that time, conditions for the arising of eye-consciousness appear, thereupon one eye-consciousness manifests; if at that time, conditions for the arising of even up to five types of cognitive consciousness appear, thereupon the five cognitions manifest respectively. Viśālamati ! Therefore, even though the Bodhisattvas, taking as their basis the dwelling-in on knowledge of

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dharma principles [5] and for setting up, have established their skilfulness in the mysteries of mind, ideation, and states of consciousness, the Buddhas, however, do not acknowledge and define them as Bodhisattvas who are versed in all the mysteries of mind, ideation, and states of consciousness. Viśālamati ! If those Bodhisattvas, inwardly and specifically, truthfully do not provide their discriminatory attention to ādāna as clinging, to clinging consciousness [6], to ālaya as cache, to the cache-consciousness, to their accumulation, to the perceptive mind, to the visible object and eye-consciousness, to the audible object and ear-consciousness, to the olfactory object and nose-consciousness, to the gustatory object and tongue-consciousness, to the tangible object and body-consciousness, to the mind-object and mind-consciousness, they would be known as Bodhisattvas who are versed in the mysteries of mind, ideation, and states of consciousness —the Thatāgata then defines them as Bodhisattvas who are versed in the mysteries of mind, ideation, and states of consciousness. Viśālamati ! It is in this way that it is called Bodhisattvas who are versed in all the mysteries of mind, ideation, and states of consciousness. The Thatāgata similarly defines them as Bodhisattvas who are versed in all the secrets of mind, ideation, and states of consciousness. [7] "

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[5] In this context, it indicates the practice which is based on the mundane aspects of knowledge, not truly transmundane knowledge which leads to perfect awakening.

[6] The term 見 literally means the verb 'to see'. In Sanskrit term, it should be paśyati which means to see or look at, to recognise, or another term as anupaśyati which means to observe or examine, to contemplate on. In this context, 不見 is better to be interpreted as not to discern, not to differentiate, or not to give discriminatory attention to it.

[7] In other words, one who is versed in all the secrets of mind, ideation, and states of consciousness, is a person who truly comprehend the ultimate realities of all phenomena, whereby one does not give favourable or disapproving discriminatory attention to his physical faculties and objects on which they are based; one does not discriminate between the inherent nature and essence of his repository potentialities; one does not dwell on cumulation of his superior or bad karma volitions; and one does not provide occasions for discriminative mind and thoughts, being the six kinds of sensory cognitions which facilitate and reinforce them. Ultimate reality is immanently non-discriminatory, unitary, unexpressible, transcending cognitions, inwardly realised, and inherently quiescent.

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Then, the Buddha, in order to restate the main points, said in verse:

The clinging consciousness is very abstruse and subtle, all seeds-like potentialities are like the torrent.

To the ignorant fools I do not expound, lest they differentiate it and clinging to the notion of 'that's me'.

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Chapter IV
Characteristics of All Phenomena

一切法相品第四

爾時德本菩薩摩訶薩白佛言:世尊！如世尊說「於諸法相善巧菩薩」。於諸法相善巧菩薩者，齊何名為於諸法相善巧菩薩？如來齊何施設彼為於諸法相善巧菩薩？說是語已，爾時世尊告德本菩薩曰：善哉！德本！汝今乃能請問如來如是深義，汝今為欲利益、安樂無量眾生，哀愍世間及諸天人、阿素洛等，為令獲得義利、安樂，故發斯問。汝應諦聽，吾當為汝說諸法相。

謂諸法相略有三種。何等為三？一者遍計所執相。二者依他起相。三者圓成實相。**云何諸法遍計所執相？**謂一切法名假安立自性差別，乃至為令隨起言說。**云何諸法依他起相？**謂一切法緣生自性，則此有故彼有，此生故彼生；謂無明緣行，乃至招集純大苦蘊。**云何諸法圓成實相？**謂一切法平等真如；於此真如，諸菩薩眾勇猛精進為因緣故，如理作意、無倒思惟為因緣故，乃能通達。於此通達，漸漸修集，乃至無上正等菩提，方證圓滿。

善男子！如眩翳人眼中所有眩翳過患，遍計所執相，當知亦爾。如眩翳人眩翳眾相，或髮毛、輪、蜂、蠅、苣勝，或復青、黃、赤、白等相差別現前，依他起相，當知亦爾。如淨眼人遠離眼中眩翳過患，即此淨眼本性所行無亂境界，圓成實相，當知亦爾。善男子！譬如清淨頗胝迦寶，若與青染色合，則似帝青、大青、末尼寶像；由邪執取帝青、大青、末尼寶故，惑亂有情。若與赤染色合，則似琥珀末尼寶像；由邪執取琥珀末尼寶故，惑亂有情。若與綠染色合，則似末羅羯多末尼寶像；由邪執取末羅羯多末尼寶故，惑亂有情。若與黃染色合，則似金像；由邪執取真金像故，惑亂有情。如是，德本！如彼清淨頗胝迦上所有染色，相應**依他起相上遍計所執相，言說習氣**當知亦爾。如彼清淨頗胝迦上，所有帝青、大青、琥珀、末羅羯多、金等邪執，**依他起相上遍計所執相執**，當知亦爾。如彼清淨頗胝迦寶，依他起相，當知亦爾。如彼清淨頗胝迦上所有帝青、大青、琥珀、末羅羯多、

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真金等相，於常常時，於恒恒時，無有真實，無自性性；即依他起相上，由遍計所執相，於常常時，於恒恒時，**無有真實，無自性性，圓成實相當知亦爾。**

At that time the Great Bodhisattva Guṇākara said to the Buddha, "World-Honoured One, As Thatāgata spoke of bodhisattvas who are versed in the characteristics of all those phenomenal states. Regarding bodhisattvas with skills in the characteristics of all those phenomenal states, ~~in~~ what ways are they fit to be so called? How does the Tathāgata define them as so? The Buddha then said, "It is good that you can ask about such profound significations. You have in mind furnishing benefits for the comfort and blissfulness of the countless beings, and because you are compassionate of the world, the deities, asuras and others, in order they are to receive the transformative benefits and secure blissfulness, that you asked these questions. Listen closely, and I will explain for you the characteristics of all those phenomenal states.

Characteristics of phenomena are generally of three kinds. What are the three? First is the characteristic of all-pervasive and calculated clinging to things. Second is the characteristic of dependent origination. Third is the characteristic of perfect reality of things [1]. Why is there a characteristic of all-pervasive and calculated clinging with regard to all those phenomena? It's because of all those names of phenomenal states, which are provisionally defined in order to be able to identifying the differences in the nature of things, to as far as to be able to talk about them. Why is the characteristic of dependent origination applies to all those phenomena? It's because the inherent nature of all phenomena is conditional arising, wherein when something exists here, then other thing exists elsewhere; when something is produced here, then other thing is produced elsewhere, namely ignorance which conditions volitive actions, and so on, until eventually bringing together utterly great mass of suffering. Why is the characteristic of perfect reality applies to all those phenomena? It's because there is true thusness of equality in all phenomena. As for this true thusness, it is because those bodhisattvas strive diligently, arouse the right and proper attention, and without inverted thought, that they are able to comprehend it. With such clear understanding, they gradually cultivate and gather knowledge, all the way until they attain the unsurpassed right

[1] Respectively in Sanskrit, they are termed parikalpita-lakṣaṇa, paratantra-lakṣaṇa, pariniṣpanna-lakṣaṇa.

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awakening [2], and only then they are to realise perfection.

Like the defective vision of a person with cataracts in the eyes, it must be known that likewise is the same with the characteristics of all-pervasive and calculated clinging to things. Like those optical illusions in the confused vision of the one with cataracts, or they may appear to be like the different objects such as hairs, wheels, flies, strings, small black seeds of garden lettuce, or patches of different colors such as green, yellow, red, white and so on, and it must be understood that they likewise are comparable to the characteristics of dependent origination. Like a person with healthy clear eyes without vision of the optical illusions of cataracts, which means there is no confused sphere of operation to the inherent nature of healthy clear eyes, and so it must be understood that the same is analogous to the characteristic of perfect reality of things. The clear crystal, for instance, if it is combined with green colouring, with the result that it looks like precious jewels (maṇi) and resembles the vivid green and great green gems of Śakra (Indranilamuktā and mahānila). It deludes people by deceptively making them to mistake for Indranilamuktā, mahānila, and maṇi. If it's combined with red colouring to make it looks like ruby, it deludes people with sham ruby. If it's combined with green colouring to look like emerald, it deludes people with sham emerald. If it's combined with yellow colouring to look like gold, it deludes people with sham gold. In this way, Guṇākara, like the clear crystal with which the colouring is combined, it corresponds to the characteristics of all-pervasive and calculated clinging to things, as occasioned by the characteristics of dependent existence, and so it should be understood likewise of people's recurrent habits in verbal expression. Like those clear crystals that are worked to cause people's misapprehension as vivid green gem, great green gem, ruby, emerald, or gold, it should be understood likewise as in people's attachment to the characteristics of all-pervasive and calculated clinging to things, as brought about by the characteristics of dependent origination. Like those counterfeit gemstones made out of clear crystals, it should be known that the characteristic of dependent origination is comparable to that. Just like the clear crystals on which are made to have the characteristics of green gems, ruby, emerald, or gold, they are not real, are without the nature of intrinsic attribute at all times, permanently. That is to say, the

[2] Bodhi (菩提), is derived from its verbal root of budhi (to awaken; to realise). In the context of spiritual transcendency from the round of birth, the term bodhi, rendered as 'awakening', is used interchangeably with 'enlightenment'. Herein 正等菩提 means the same as 三藐三菩提 , samyak-saṁbodhi in Sanskrit.

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characteristics of all-pervasive and calculated clinging to things, which are conditional upon the characteristics of dependent existence, are not real, are lacking the nature of intrinsic being, and so it should be known that the characteristics of the perfect reality of things are also like this.

復次，德本！相、名相應以為緣故，遍計所執相而可了知。依他起相上遍計所執相，執以為緣故，依他起相而可了知。依他起相上遍計所執相，無執以為緣故，圓成實相而可了知。善男子！若諸菩薩能於諸法依他起相上，如實了知遍計所執相，即能**如實了知一切無相之法**。若諸菩薩如實了知依他起相，即能**如實了知一切雜染相法**。若諸菩薩如實了知圓成實相，即能**如實了知一切清淨相法**。善男子！若諸菩薩能於依他起相上，如實了知無相之法，即能斷滅雜染相法。若能斷滅雜染相法，即能證得清淨相法。如是，德本！由諸菩薩如實了知遍計所執相、依他起相、圓成實相故，如實了知諸無相法、雜染相法、清淨相法；如實了知無相法故，**斷滅一切雜染相法**；斷滅一切染相法故，**證得一切清淨相法**。齊此名為於諸法相善巧菩薩，如來齊此施設彼為於**諸法相善巧菩薩**。

爾時世尊欲重宣此義，而說頌曰：

若不了知無相法　　雜染相法不能斷
不能雜染相法故　　壞證微妙淨相法
不觀諸行眾過失　　放逸過失害眾生
懈怠住法動法中　　無有失壞可憐愍

Furthermore, Guṇākara, because of characterisations and names that are associated with one another, the characteristics of all-pervasive and calculated clinging to things hereby can be understood [3]. When people are attached to the characteristics of all-pervasive and calculated clinging to things, which are conditioned by the characteristics of dependent origination, one can understand therewith the characteristics of dependent origination. When people are no more attached to the characteristics of all-pervasive and calculated clinging

[3] Because of the specific designations that are formulated, people are inclined to assign different attributes and even other functions to them, and hence others affirm and believe them, and are constantly attached to them. The features remind them of the names, and vice versa.

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to things, as conditioned by the characteristics of dependent origination, one can understand therewith characteristics of the perfect reality of things [4]. If those bodhisattvas, regarding the characteristic of dependent origination as applicable to all those phenomena, can understand as they really are the characteristics of all-pervasive and calculated clinging to things, they would be able to truly understand the characteristics of objectlessness of all states of phenomena. If they were to truly understand the characteristics of dependent origination, they would also be able to truly understand all the states concerning the characteristics of adulterated moral infections. If they can truly understand characteristics of the perfect reality of things, they would be able to truly understand all states concerning the characteristics of purity. If they can truly understand states of objectlessness on the basis of characteristics of dependent origination, then they would be able to sever the states of adulterated moral infections. If they can put an end to the states of adulterated moral infections, they would then be able to realise states with the characteristics of purity. In this way, Guṇākara, those bodhisattvas truly understand characteristics of all-pervasive and calculated clinging to things, characteristics of dependent origination, and characteristics of the perfect reality of things, and truly understand those states of objectlessness, states with marks of adulterated moral infections, states with attributes of purity. As they truly understand states without the mental objects, they sever all their states of adulterated moral infections, and by virtue of putting a stop to their states with marks of defilement, they would realise all the states with attributes of purity. It's by this way they are called bodhisattvas versed in the characteristics of all those phenomena, and the Buddha thereby defines them as such."

[4] By abandoning attachment to the characteristics of all-pervasive and calculated clinging to things, notion of the corresponding characteristics of dependent origination thereby do not exist. Unattachment was brought forth by one's understanding of the Buddhist terminologies and their associated functions and attributes as only provisionally constructed to unlatch people's deeply seated shackles of delusion of phenomena, and so are themselves not the real truths, not the real nature, and thereby truly realise the meaning of void in regard to mental phenomena.

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At that time the Buddha spoke a verse to summarise this principle:

> If states of formlessness are not comprehended, the states of adulterated moral infections cannot be eliminated.
>
> As adulterated moral defilements cannot be eliminated, it will ruin realisation of the wondrous, subtle states of purity.
>
> Because of failures to reflect upon the faults of those actions, demerits of moral laxity and dissoluteness will do a disservice to beings.
>
> Slothful of observing states of abidance and states of distractions [5], they are pitiful as they miss out and lost out on what are rightly as non-existent and existent [6].

[5] States of abidance (住法) can be interpreted as absorbing in śamatha-vipaśyanā, conducive to transcendental states in dhyāna, leading to nirvāṇa. However, considering its relevancy in this Chapter, it should be about states with characteristics of the perfect reality of things, states of objectlessness, and states of purity. In contrast, states of distractions (動法) refer to all those states with the characteristics of dependent origination and characteristics of all-pervasive and calculated clinging to things, which are defiling, are conducive to the path of systemic cycle of births.

[6] Ignorant ordinary folk doggedly mistake wealth and material things as real and permanent, the sightless aspects of cycle of births, nirvāṇa and enlightenment as unreal and nonsensical. The term 無有 or 有無 is bhāvābhāva in Sanskrit

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Chapter V
Characteristics of the Nature of Non-Originalness

無自性相品第五

爾時勝義生菩薩摩訶薩白佛言：世尊！我曾獨在靜處。心生如是尋思。世尊以無量門，曾說諸蘊所有自相、生相、滅相、永斷遍知。如說諸蘊，諸處、緣起、諸食亦爾。以無量門曾說諸諦所有自相、遍知永斷、作證、修習。以無量門曾說諸界所有自相、種種界性、非一界性、永斷遍知。以無量門曾說念住所有自相、能治、所治，及以修習，未生令生、生已堅住，不忘、倍修、增長、廣大。如說念住，正斷、神足、根、力、覺支，亦復如是。以無量門曾說八支聖道所有自相、能治、所治、及以修習，未生令生、生已堅住、不忘、倍修增長、廣大。世尊復說**一切諸法皆無自性、無生、無滅、本來寂靜、自性涅槃**。未審世尊依何密意作如是說：一切諸法皆無自性、無生、無滅、本來寂靜、自性涅槃。我今請問如來斯義，惟願如來哀愍解釋，說一切法皆無自性、無生、無滅、本來寂靜、自性涅槃所有密意。

爾時世尊告勝義生菩薩曰：善哉！善哉！勝義生！汝所尋思，甚為如理！善哉！善哉！善男子！汝今乃能請問如來如是深義。汝今為欲利益安樂無量眾生，哀愍世間，及諸天人、阿素洛等，為令獲得義利安樂，故發斯問。汝應諦聽，吾當為汝解釋，所說一切諸法皆無自性、無生、無滅、本來寂靜、自性涅槃所有密意。

At that time the Great Bodhisattva Paramārthasamudgata said to the Buddha, "World-Honoured One! Once when I was staying alone in a quiet place, these thoughts came to my mid: The Buddha has explained, in untold ways, the individual characteristics, characteristics of origination, characteristics of cessation, the total knowledge of permanent eradication of the (five) aggregates. In the same breath as aggregates, the (twelve) bases, dependent origination, and nutriments, are to be understood in the same way. In uncountable ways, the Buddha has explained the individual characteristics, the total knowledge of permanent elimination, realisation, and practice concerning all those truths. In uncountable ways, the Buddha has explained the individual

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characteristics, the variety of the nature of realm, non-unitariness of the nature of realm, and total knowledge about the permanent overcoming of the (eighteen) elements. In innumerable ways, the Buddha has explained the (four) abidings of mindfulness concerning their specific characteristics, specific capacities, and what they correct, and by practising, that which are good states but have not yet arisen, let them be produced, and after those good states which have already been aroused, let them be maintained sturdily, not to be forgotten, increasingly practise them, enhance them, augment them. In the same breath as the applications of mindfulness, right strivings, psychic powers, controlling faculties, spiritual powers, and factors of enlightenment, are to be so understood. In innumerable ways, the Buddha has explained the eightfold noble path concerning their specific characteristics, their capacities and what they correct, and by practising, that which have not yet arisen, let them be arisen, and after those which have already arisen, let them dwelled in sturdily, let not to be forgotten, increasingly practise them, enhance them, augment them. The Buddha also says that all phenomenal states have no inherent nature of their own (asvabhāva) [1], have no origination, have no extinction, are fundamentally quiescent, are nirvāṇic by self-nature. I do not know what to make of the intending connotations based on which the World-Honoured One says that all phenomenal states have no inherent nature of their own, have no origination, have no extinction, are fundamentally quiescent, are nirvāṇic by self-nature. I now inquire about their underlying meanings. May the World-Honoured One compassionately explain the covert connotations of why that all phenomenal states are without inherent nature of their own, without origination, without extinction, are fundamentally quiescent, and by self-nature are nirvāṇic."

At that time the Buddha said, "Good! Excellent indeed! Paramārthasamudgata, your reflections are most reasonable. Well! Very well ! You have presently the intention in mind to benefit for the comfort and blissfulness of the countless beings, and you are compassionate toward the world, the deities, asuras and many others, and in order they be benefited with secure blissfulness, so that you made these inquiries. Listen closely. I shall explain for you the underlying meanings that all phenomenal states are without inherent nature of their own, without origination, without extinction, are fundamentally quiescent, and by their self-nature are nirvāṇic.

[1] asvabhāva, the term refers to the nature that lacks an independent existence, for all phenomena are conditioned originations which disintegrate. Hence, it is non-originalness, has no point of origin, has no inherent nature, is essenceless.

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勝義生當知，我依三種無自性性密意，說言**一切諸法皆無自性**，所謂相無自性性，生無自性性，勝義無自性性。善男子！**云何諸法相無自性性？**謂諸法遍計所執相。何以故？此由假名安立為相，非由自相安立為相，是故說名相無自性性。**云何諸法生無自性性？**謂諸法依他起相。何以故？此由依他緣力故有，非自然有，是故說名生無自性性。**云何諸法勝義無自性性？**謂諸法由生無自性性故，說名無自性性，即緣生法亦名勝義無自性性。何以故？於諸法中，若是清淨所緣境界，我顯示彼以為勝義無自性性。依他起相非是清淨所緣境界，是故亦說名為勝義無自性性。復有諸法圓成實相，亦名勝義無自性性。何以故？**一切諸法法無我性名為勝義**，亦得名為無自性性，是一切法勝義諦故，無自性性之所顯故。由此因緣，名為勝義無自性性。

善男子！譬如空花相，無自性性當知亦爾。譬如幻像生，無自性性當知亦爾。一分勝義無自性性，當知亦爾。譬如虛空，惟是眾色無性所顯，遍一切處，一分勝義無自性性當知亦爾。法無我性之所顯故，遍一切故。善男子！我依如是三種無自性性密意，說言一切諸法皆無自性。勝義生當知，我依相無自性性密意，說言一切諸法無生、無滅、本來寂靜、自性涅槃。何以故？若法自相都無所有，則無有生；若無有生，則無有滅；若無生無滅。則本來寂靜：若本來寂靜，則自性涅槃，於中都無少分所有，更可令其般涅槃故。是故我**依相無自性性密意，說言一切諸法無生、無滅、本來寂靜、自性涅槃。**

善男子！我亦**依法無我性所顯勝義無自性性密意，說言一切諸法無生、無滅、本來寂靜、自性涅槃。**何以故？法無我性所顯勝義無自性性，於常常時，於恒恒時，諸法法性安住無為，一切雜染不相應故。於常常時，於恒恒時，諸法法性安住故無為。由無為故，無生、無滅；一切雜染不相應故，本來寂靜、自性涅槃。是故我依法無我性所顯勝義無自性性密意，說言一切諸法無生、無滅、本來寂靜、自性涅槃。

Paramārthasamudgata, you should know that it is based on the underlying connotation of three kinds of nature which are without the point of origin (asvabhāva), that I say all all phenomenal states are without original nature of their own, namely the nature of non-originalness of characteristics, the nature of non-originalness of arising,

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and the nature of non-originalness of ultimate realities [2]. What is the nature of non-originalness of characteristics of all those phenomenal states? It is the characteristic of all-pervasive and calculated clinging to things. Why is it so? In this case, it is because of the terminologies which are set up and fictitiously defined that they form the characteristics, not because they are set up and defined by attributes of their original specificity to be called as characteristics. What is the nature of non-originalness of arising? It is the characteristics of dependent origination of all those phenomena. Why is it so? In this case, it is because their arisings are dependent upon the conditioning force of other states, not because they come into being by their very nature without cause. Therefore this is called the nature of non-originalness of arising. What does it mean by the nature of non-originalness of ultimate realities with regard to all states? It means all those states as characteristic of the nature of non-originalness of arising, which are known as having the nature of non-originalness, and in this connection the principle of dependent origination is also called the nature of non-originalness of ultimate realities [3]. How so? In a phenomenal situation, if there's purity in the attention to object, I exhibit it as having the nature of non-originalness of ultimate realities. As for the characteristic of dependent origination, its realm of cognition is not conditioned by factors of purity, and so it is also known as having the nature of non-originalness of ultimate realities. There's also the real characteristic of perfect reality of all those things, which is also called the nature of non-originalness of ultimate realities. Why is that so? All states are referred to as ultimate realities on the basis of selflessness of phenomena, and hence it also derives a name as the nature of non-originalness, and the rationale of this is explained as all phenomenal states are the truth of ultimate realities, the manifestation of which is in turn explained as due to the nature of non-originalness. So for these reasons, it is called the nature of non-originalness of ultimate realities.

Just like the mental object of flowers in the sky, it should be understood that the nature of non-originalness is likewise the same. And just like the manifestation of illusory images, it should be

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[2] Non-originalness, in other words means without the point of origin.

[3] For instance, a multimillionaire lives a very happy life because he has the material wealth. One day he was diagnosed of a terminal stage intestinal cancer with only about a week to live, he ultimately comprehends meaning of happiness as being built on a whole host of conditions, including how his new wills be quickly drawn out and executed. The same goes with states of purity, perfect reality, selflessness, moral infections, and so on which are all manifested based on conditions. Each cannot originate on it own by the nature of non-originalness.

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understood that the nature of non-originalness is of the same nature. It should also be understood as one (of the twofold) part of the nature of non-originalness of ultimate realities. Just as space is only revealed by the absence of matter and yet it is omnipresent, so also is another (of the twofold) part of the ultimate realities. This is because space is manifested on account of the selflessness of phenomena, and because it is universally all-pervasive. It is the underlying connotation of these three kinds of nature, based on which I say that all phenomenal states are invariably of the nature of non-originalness. You should know it is based on the underlying meaning of the nature of non-originalness regarding characteristics that I speak of all those phenomenal states as having no origination, no extinction, are fundamentally quiescent, are inherently nirvānic. Why is that so? If inherent characteristics of originalness of phenomenal states are non-existing, then there would be no origination; and if there's no origination of phenomenal states, then there would be no extinction of them; and if there's neither origination nor extinction of them, then they are fundamentally quiescent; if they are fundamentally quiescent, then they are nirvāṇic by inherent nature, and this is because there is not even little bits therein whereby one can be brought to ultimate nirvāṇa. For this reason, thus I say that all phenomenal states have no origination and hence no extinction, are fundamentally quiescent and hence inherently nirvānic, based on the underlying meanings of the nature of non-originalness of characteristics.

I also based on the underlying meanings of the nature of non-originalness of ultimate realities, as revealed by the nature of selflessness of phenomena, to say that all phenomenal states have no origination and hence no extinction, are fundamentally quiescent and hence inherently nirvānic. Why? It's because concerning the nature of non-originalness of ultimate realities as revealed by the nature of selflessness of phenomena, the nature of reality of all those phenomena, at all times, and perpetually, remains unaffected as 'unconditioned', having no association with any adulterated moral infections. The nature of all those phenomena per se are regarded as unconditioned because their nature of reality stay constantly fixed, unaffected all the times [4]. Because they are unconditioned, they have no origination or extinction; and because they are unconnected to all the adulterated moral infections, they are fundamentally quiescent, and inherently nirvānic.

[4] All phenomena are described as unconditioned, also because they're states which arise dependent upon various factors. They lack the real essence, are naturally void, and since they conform with the nature of void, they are unconditioned.

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Therefore I say that all phenomenal states have no origination or extinction, are fundamentally quiescent and hence inherently nirvānic, based on the connotations of the nature of non-originalness of ultimate realities as illustrated by the nature of selflessness of phenomena.

復次勝義生！非由有情界中諸有情類，別觀遍計所執自性為自性故，亦非由彼別觀依他起自性及圓成實自性為自性故，我立三種無自性性。然由有情於依他起自性及圓成實自性上，增益遍計所執自性故，我立三種無自性性。由遍計所執自性相故，彼諸有情，於依他起自性及圓成實自性中，隨起言說如如。隨起言說如是，如是由言說熏習心故，由言說隨覺故，由言說隨眠故，於依他起自性及圓成實自性中，執著遍計所執自性相。如如執著，如是如是於依他起自性及圓成實自性上，執著遍計所執自性。由是因緣，生當來世依他起自性。由此因緣，或為**煩惱雜染**所染，或為**業雜染**所染，或為**生雜染**所染，於生死中長時馳騁。長時流轉、無有休息；或在那落迦，或在傍生，或在餓鬼，或在天上，或在阿素洛，或在人中，受諸苦惱。

復次勝義生！若諸有情從本已來，未種善根，未清淨障，未成熟相續，未多修勝解，未能積集福德智慧二種資糧，我為彼故，依生無自性性宣說諸法。彼聞是已，能於一切緣生行中，隨分解了無常、無恒、是不安隱、變壞法已，於一切行心生怖畏，深起厭患；心生怖畏，深厭患已，遮止諸惡，於諸惡法能不造作，於諸善法能勤修習；習善因故，未種善根能種善根，未清淨障能令清淨，未熟相續能令成熟。由此因緣，多修勝解，亦多積集福德、智慧二種資糧。

Moreover, I define three kinds of the nature of non-originalness, not because of various types of people's specific views of the nature of all-pervasive and calculated clinging to things as the nature of individual originalness, and also not because of considering their specific views of the nature of dependent origination as the nature of individual originalness, nor because of considering their specific views of the nature of perfect reality of things as the nature of individual originalness. Rather it is because of people's grasping at the nature of dependent origination and the nature of perfect reality of things, which foster their attachment to the nature of all-pervasive and calculated clinging to things, that I define the three kinds of the nature of non-originalness. Those people, because of their characteristics of the

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nature of all-pervasive and calculated clinging to things, arouse the different views, saying this and that regarding the nature of dependent origination and the nature of perfect reality of things. Because the arousal of different views habituates their minds, because the different views follow their feelings, and because the different views follow their latent tendencies, they cling to their characteristics of all-pervasive and calculated conceptual nature with reference to the nature of dependent origination and nature of perfect reality of things. Clinging firmly to this and that, and such and such of the nature of dependent origination and the perfect reality of things, they cling to their very nature of all-pervasive and calculated attachment to things. Because of these aforesaid conditioned factors, they become the causal factors of the nature of dependent origination in their future lives. For this reason, they may be infected with adulterated patterns of defilements, or defiled by actions, or defiled by birth [5], and galloping around forever in the repetitious cycle of birth, without rest; or they are being reborn in the netherworld, or in the realms of creatures, or as hungry ghosts, or as deities, or as humans, to undergo all states of affliction and suffering.

Furthermore, if those beings, from the remote past until present, have never cultivated virtuous faculties, have not cleared away their karmic obstructions [6], or have not ripened of their minds so that to

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[5] Defilements herein refer to the miscellany of mental taints including attachment to the view of a reality of self (satkāya-dṛṣṭi), the two extreme views (antaparigraha-dṛṣṭi) of permanency and annihilation, and all the contaminations of mind fueled by the vexations of life as a result of the three prevailing evil roots. The term defilements, literally as worries-displeasures (煩惱), termed as kleśa in Sanskrit, also refers to the six basal defiling factors (mūlakleśa) and the twenty concomitant defiling factors (upakleśa) according to the group of mental factors (caitta) of the Vijñānavāda school. Actions, when they are engendered by intention, generate karma-effective volitions and resultants. Actions can be direct or indirect results of moral infections, which come into three forms as physical, verbal and mental actions. What comes with birth subsequently are the assortment of life's unsatisfactoriness and painfulness as a consequence of the two preceding defiling causes. Yogācārabhūmi-śāstra, No. 1579, scroll 9, [0320b20] describes defilements in reference to birth in terms of four characteristics, namely differences, hardship, instability, cycle (of birth).

[6] Obstructions include the five shrouds of desire, anger, lethargy-indolence, unsettledness, and doubt (in Sanskrit as pañca-āvaraṇāni (rāga, pratigha, styāna-ausīdya, auddhatya-kaukr!tya, vicikitsā), the ten fetters (see Appendix I), hindrances of the six primary defilements and twenty concomitant defilements, or all those tribulations in current lifetime as being born with physical or mental deficiencies, or as animals and other creatures, such that these intricate obstructions of sufferings make impossible the cultivation of mind.

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maintain consistency [7], or have not practiced much of the excellent comprehension, or have not been able to accumulate the two requisite provisions as merits of virtue and wisdom, it is for their sake I explain those principles based on the nature of non-originalness of arising. After listened to this, they would be able, with regard to all those actions of dependent origination, to understand in their own personal capacity of the implications of impermanency and inconstancy, that they are not anything of stability but are just alterable and destructible states. Thereafter, dismay and fear aouse in them as to all things being conditional on causes, and so arise their loathing, whereupon they refrain themselves from wickedness, would no longer involve themselves in all those evil states, but would instead diligently cultivate all those virtuous states. Because of cultivating goodness, they are able to cultivate the virtuous faculties which they lack, are able to clear away their karmic obstructions which have not as yet been gotten rid of, and are able to mature their virtuous faculties which are as yet not matured with consistency. For these reasons, they practise more regularly of the most extraordinary comprehension, and at the same time are also building up reserve of the two kinds of requisite provision of merits of virtues and wisdom of knowledge.

彼雖如是種諸善根，乃至積集福德、智慧二種資糧，然**於生無自性性中，未能如實了知相無自性性，及二種勝義無自性性，於一切行未能正厭、未正離欲、未正解脫、未遍解脫煩惱雜染，未遍解脫諸業雜染，未遍解脫諸生雜染**。如來為彼更說法要，謂相無自性性及勝義無自性性，為欲令其於一切行能正厭故、正離欲故、正解脫故、超過一切煩惱雜染故、超過一切業雜染故、超過一切生雜染故。彼聞如是所說法已，於生無自性性中，能正信解相無自性性及勝義無自性性，簡擇思惟，如實通達，於依他起自性中，能不執著遍計所執自性相；**由言說不熏習智故，由言說不隨覺智故，由言說離隨眠智故，能滅依他起相**；於現法中智力所持，能永斷滅當來世因。由此因緣，於一切行能正厭患，能正離欲，能正解脫，能遍解脫煩惱、業、生三種雜染。

[7] 'Not matured' may be referred to immatureness of the five faculties, or beings' karma-volitions, which have not as yet ripened and still carry on. The former is deemed a better answer.

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復次勝義生，諸聲聞乘種性有情，亦由此道、此行迹故，證得無上安隱涅槃。諸獨覺乘種性有情，諸如來乘種性有情，亦由此道、此行迹故，證得無上安隱涅槃。一切聲聞、獨覺、菩薩，皆共此一妙清淨道，皆同此一究竟清淨，更無第二。我依此故，密意說言唯有一乘，非於一切有情界中，無有種種有情種性，或鈍根性、或中根性、或利根性有情差別。

善男子，若一向趣寂聲聞種性補特伽羅，雖蒙諸佛施設種種勇猛加行、方便化導，終不能令當坐道場，證得阿耨多羅三藐三菩提。何以故？由彼本來唯有下劣種性故，一向慈悲薄弱故，一向怖畏眾苦故。由彼一向慈悲薄弱，是故一向棄背利益諸眾生事；由彼一向怖畏眾苦，是故一向棄背發起諸行所作。我終不說一向棄背利益眾生事者、一向棄背發起諸行所作者，當坐道場，能得阿耨多羅三藐三菩提，是故說彼名為一向趣寂聲聞。若迴向菩提，聲聞種性補特伽羅，我亦異門說為菩薩。何以故？彼既解脫煩惱障已，若蒙諸佛等覺悟時，於所知障，其心亦可當得解脫。由彼最初為自利益修行加行，脫煩惱障，是故如來施設彼為聲聞種性。

Even though they cultivated those virtuous faculties to the extent of accumulating the two requisite provisions as merits of virtue and wisdom of knowledge, however, with reference to the nature of non-originalness of arising, they have not as yet truly comprehended the nature of non-originalness of characteristics as well as two kinds of the nature of non-originalness of ultimate realities [8]. For these reasons, they have not yet truly gotten weary of them all the conditioned actions, are not truly detached from desires, are not truly emancipated, and are not entirely liberated of the adulterated infections of defilements [9], the

[8] The Two kinds of the nature of non-originalness of ultimate realities are concerned with (1) the dependent origination of all states (緣生法), whether unfaulty or faulty, (2) characteristics of the perfect realities of all states, including the selflessness, voidness, essencelessness of all phenomena (法無我性、空性、無自性). They are non-original, hence essenceless. These two kinds of non-originalness of ultimate realities are intended for removing one's attachment to the all-pervasive, calculated clinging to things.

[9] Vijñānavāda school of teaching breaks down defilement (kleśa) into two parts: (1) Six basal defiling factors (mūlakleśa) consisting of lust or attachment (rāga), aversion (pratigha), ignorance (avidya), pride (māna), doubt (vicikitsa), wrong views (dṛṣṭi); (2) Twenty concomitant defiling factors (upakleśa) consisting of anger (krodhaḥ), illwill (upanāha), vexation (pradāśa), sly concealment (mrakśa), deceitfulness (māyā), flattery (śāṭhya), haughtiness (mada), intention to harm

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adulterated infections of actions, and the adulterated infections of birth. The Thatāgata the more so has to explain to them essentials of the principles, namely the nature of non-originalness of characteristics and the nature of non-originalness of ultimate realities, intending on letting them become truly weary of all conditioned acts, become truly detached from desires, become truly liberated, so that they can rise above all adulterated infections of defilements, all adulterated infections of actions, and all adulterated infections of birth. Once they have heard such teaching, they are able to faithfully understand the nature of non-originalness of characteristics and the nature of non-originalness of ultimate realities regarding the nature of non-originalness of arising, and to think decisively and comprehend as they really are, so as to be able to not hold on to the nature of all-pervasive and calculated clinging to things with respect to the nature of dependent origination. Because of having the wisdom to not let expressions to habituate the mind, having the wisdom to not let expressions be followed by the cognized feelings, and having the wisdom to let expressions be dissociated from latent proclivities, they are able to extinguish their mental objects of dependent origination. And because their present states of mind are supported by the power of these kinds of wisdom, they are able to exterminate permanently causes as determinant of another future life. By this reason, they can become truly weary of all conditioned acts, can be truly detached from desires, can be truly liberated and entirely liberated from the three kinds of adulterated infections of defilements, actions, and birth.

Furthermore, those people belonging to lineage of the Śrāvakayāna also realised the unsurpassed peaceful nirvāṇa by this path, by footmarks of this route. Those beings belong to the lineage of the Pratyekabuddhayāna and those with temperament fit for the lineage of the Tathāgata (Buddhayāna-gotra) also realised the unsurpassed peaceful nirvāṇa by this path, by footmarks of this route. All those sages of śrāvakas, pratyekabuddhas and bodhisattvas, share this one wondrous pure path, and have in common this one ultimate purity, with no other than this. It's on this basis I speak of the underlying meanings that there is only one yāna; but then it doesn't mean that in all the realms of sentient beings that there are no various types of the lineage

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(vihiṃsā), jealousy (īrṣyā), miserliness (mātsarya), shamelessness (āhrīkya), lack of guilt-conscience (anapatrāpya), lack of faith (āśraddhya), indolence or torpor (kauśīdya), moral laxity (pramāda), lethargy or sloth (styāna), unsettledness (auddhatya), unmindfulness (muṣitasmṛtitā), unalertness (asaṃprajanya), distractedness (vikṣepa).

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of sentient beings or no differences among them in terms of dull nature, mediocre nature, and sharp nature.

If people are of the lineage of Śrāvakayāna who all the time are disposed toward nirvāṇa, even if they are taught the various strenuous methods of intensifying practice set up by all those Buddhas, who are instructed and guided with expedient means, that could not, after all, enable them to adequately sit on the site of practice to realise unsurpassed perfect enlightenment. Why is that so? It's because they fundamentally only have a lower congenital nature, their compassion is always slender and frail, and they are always afraid of all those sufferings. Because their compassion is often thin and weak, they therefore always turn away from working on matters that benefit all those sentient beings. And because they always fear of all those sufferings, they therefore always give up on undertaking those activities that cause themselves sufferings. I never would say that those who always avoid working for the benefit of the many, and those who always turn away from shouldering all those activities of the pāramitā practice, will sit adequately on the site of practice and able to realise the unsurpassed perfect enlightenment. So I say that they are called śrāvakas who always seek nirvāṇa. If those beings of the lineage of Śrāvakayāna were to have their dedication turning to perfect enlightenment, I would also call them Bodhisattvas in a different aspect. Why? Because they are in this way already liberated of their hindrance of defilements, and later on when they are inspired by the Buddhas and others to become fully awakened, their minds can also be liberated of the hindrance caused by their acquired cognizance. Because in the beginning they practised with intensifying effort for their own benefit, in order to be free from the hindrance of defilements, so the Thatagata defined them as being the lineage of Śrāvakas.

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復次勝義生！如是於我善說、善制法毘奈耶，最極清淨意樂所說善教法中，諸有情類意解種種差別可得。善男子！**如來但依如是三種無自性性，由深密意，於所宣說不了義經，以隱密相說諸法要，謂一切法皆無自性、無生、無滅、本來寂靜，自性涅槃。**於是經中若諸有情，已種上品善根，已清淨諸障，已成熟相續，已多修勝解，已能積集上品福德、智慧資糧，彼若聽聞如是法已，於我甚深密意言說如實解了，於如是法深生信解，於如是義以無倒慧如實通達；依此通達善修習故，速疾能證最極究竟；亦於我所深生淨信，知是如來應正等覺，於一切法現正等覺。

若諸有情，已種上品善根，已清淨諸障，已成熟相續，已多修勝解，未能積集上品福德、智慧資糧；其性質直，是質直類，雖無力能思擇廢立，而不安住自見取中，彼若聽聞如是法已，於我甚深秘密言說，雖無力能如實解了，然於此法能生勝解，發清淨信，信此經典，是如來說，是其甚深，顯現甚深，空性相應，難見難悟，不可尋思，非諸尋思所行境界，微細詳審，聰明智者之所解了。於此經典所說義中，自輕而住，作如是言：「諸佛菩提為最甚深，諸法法性亦最甚深，唯佛如來能善了達，非是我等所能解了。諸佛如來，為彼種種勝解有情，轉正法教；諸佛如來無邊智見，我等智見猶如牛跡。於此經典，雖能恭敬，為他宣說、書寫護持、披閱、流布、殷重供養、受誦溫習；然猶未能以其修相發起加行，是故於我甚深密意所說言辭，不能通達。由此因緣，彼諸有情，亦能增長福德、智慧二種資糧，於後相續未成熟者，亦能成熟。」

Furthermore, in just the same way as in the principles that I have skilfully explained, in the disciplinary rules that I have skilfully formulated, which are well-taught teachings with the purest intent, yet there are various differences exist in those people's understanding of them. It was only based on these three kinds of the nature of non-originalness that the Thatāgata had instructed the doctrinal teachings which are incomplete in definitive exposition, and had taught in an implicit manner of the profound underlying meanings of those essential principles, namely all phenomenal states have no origination, have no extinction, are fundamentally quiescent, and hence inherently nirvānic. In regard to this scripture, if there're those beings who have already cultivated virtuous faculties of the upper grade, have already cleared

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away their karmic obstructions, have already ripened their mind to carry on consistently, have already practiced much of what they have excellently comprehended, are already able to accumulate the upper grade of requisite provisions as merits of virtue and wisdom, and if, after they have listened to this doctrine, truly comprehend the profound underlying meanings of my teaching, engender deep faith in the understanding of this teaching, truly comprehend with un-receding wisdom about its meanings, whereupon because of having skilful practices by virtue this comprehension, they would be able to quickly attain their utmost completeness [10], and also call forth profound pure faith of what was taught by the Thatāgata, knowing that the Thus-Come, Worthy-of-Homage, Fully Enlightened One, is truly awakened to all states of phenomena.

If there're those beings who have already cultivated virtuous faculties of the upper grade, have cleared away their karmic obstructions, have matured their minds and remained consistent in that manner, have practiced regularly of what they have excellently comprehended, but are not yet able to accumulate the upper grade of requisite provisions as merits of virtue and wisdom; and who are of upright disposition, of that ilk; and although they lack the ability to thoughtfully determining on what states to abandon and what others to be built up, they however do not dwell fixed in attachment to unorthodox views of their own. If, after having listened to this doctrine, despite that they lack the ability to truly comprehend the profound underlying meanings of my teaching, they, however, can have very good overall understanding of this teaching, evoking pure faith, believing that this scripture is genuinely taught by the Thatāgata, which is profoundly in-depth, revelation of the meanings is most profound, is associated with the nature of void, is difficult to comprehend even if one gets the chance to read it; and it is beyond the realm of inquiring and deliberation; its subtlety and scrutiny are matters of comprehension of only the brilliant wise ones. In regard to the principles and logic that are expounded in this doctrine, they remark much self-effacingly: 'Enlightenment of the Buddha is most profound, the nature of reality of all states is also most profound, are incomprehensible to the ability of people like us, but only the Buddhas who can skilfully understand them'. All the Buddha-Tathagatas turn the wheel of right teachings for beings with the various good understandings. The knowledge and

[10] The utmost completeness denotes, respectively, the fruition attainments of Arhat and Pratyekabuddha, and the peerless perfect enlightenment of the Great Bodhisattvas at the stage of Buddha-hood.

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insight of all the Buddha-Tathagatas are boundless, whereas the knowledge and insight of people like us are just like the hoofprints of an ox. Although the people are able to revere this scripture, relate it to others, copy and uphold it, unroll and peruse it, disseminate it, earnestly venerate and offer it, recite it, review and memorize it, however, they are not yet able to set out the stepping-up effort in accord with the distinctive marks of practice of this scriptural teaching [11], and therefore are unable to comprehend the most profound underlying meanings of my utterances. In the light of these factors, those people can still increase their two kinds of requisite provisions of merits of virtues and wisdom of knowledge, and subsequently those who are not as yet ripened of their virtuous faculties and minds with consistency can also have them ripened.

若諸有情，廣說乃至未能積集上品福德、智慧資糧，性非質直、非質直類，雖有力能思擇廢立，而複安住自見取中。彼若聽聞如是法已，於我甚深密意言說不能如實解了，於如是法雖生信解，然於其義隨言執著，謂一切法決定皆無自性，決定不生不滅，決定本來寂靜，決定自性涅盤。由此因緣，於一切法獲得無見及無相見，**由得無見無相見故，撥一切相皆是無相，謂誹撥諸法遍計所執相、依他起相、圓成實相。何以故？由有依他起相及圓成實相故，遍計所執相方可施設；若於依他起相及圓成實相見為無相，彼亦誹撥遍計所執相，是故說彼誹撥三相。**雖於我法起於法想，而非義中起於義想，由於我法起法想故，及非義中起義想故，於是法中持為是法，於非義中持為是義。彼雖於法起信解故，福德增長，然於非義起執著故，退失智慧；智慧退故，退失廣大無量善法。複有有情，從他聽聞，謂法為法，非義為義，若隨其見，彼即於法起於法想，於非義中起於義想，執法為法，非義為義。由此因緣，當知同彼退失善法。

若有有情不隨其見，從彼欻聞一切諸法皆無自性、無生、無滅、本來寂靜、自性涅盤，便生恐怖。生恐怖已，作如是言：此非佛語，是魔所說。作此解已，於是經典，誹謗毀罵。由此因緣，獲大衰損，觸大業障。由是緣故，我說若有於一切相起無相見，於非義中宣說為義，是起廣大業障方便。由

[11] It means people who may have listened to or read a lot of the Buddha's teaching but they do not practically examine and meditate closely on the truths of all those principles, as the necessary step-up effort..

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彼陷墜無量眾生，令其獲得大業障故。善男子！若諸有情，未種善根，未清淨障，未熟相續，無多勝解，未集福德、智慧資糧，性非質直，非質直類，雖有力能思擇廢立，而常安住自見取中。彼若聽聞如是法，不能如實解我甚深密意言說，亦於此法不生信解，於是法中起非法想，於是義中起非義想，於是法中執為非法，於是義中執為非義，唱如是言：此非佛語，是魔所說。作此解已，於是經典，誹謗毀罵，撥為虛偽，以無量門，毀滅摧伏如是經典，於諸信解此經典者，起怨家想。彼先為諸業障所障，由此因緣，複為如是業障所障。如是業障，初易施設，乃至齊於百千俱胝那庾多劫，無有出期。善男子！如是於我善說、善制法、毘奈耶，最極清淨意樂所說善教法中，有如是等諸有情類意解種種差別可得。

爾時世尊欲重宣此義，而說頌曰：

一切諸法皆無性　　無生無滅本來寂
諸法自性恒涅槃　　誰有智言無密意
相生勝義無自性　　如是我皆已顯示
若不知佛此密意　　失壞正道不能往
依諸淨道清淨者　　惟依此一無第二
故於其中立一乘　　非有情性無差別
眾生界中無量生　　惟度一身趣寂滅
大悲勇猛證涅槃　　不捨眾生甚難得
微妙難思無漏界　　於中解脫等無差
一切義成離惑苦　　二種異說謂常樂

If those beings, broadly speaking as in the aforesaid [12], to the extent of not as yet capable of accumulating the upper grade of requisite provisions as merits of virtue and wisdom; and who are not of upright disposition, not of the type of integrity, and although they have the ability to thoughtfully deciding on what states to abandon and what others to be developed, they, however, dwell fixed in attachment to the unorthodox views of their own. If they, after having attended to this teaching, are unable to truly comprehend the profound underlying meanings of my utterances, and even if they were to engender faith and understanding in this teaching, they, however, would still be clinging

[12] That is, those who have not cultivated virtuous faculties at all, who have not cleared away their karmic obstructions, who have not ripened of their minds with consistency, who have not practiced regularly of their excellent comprehension.

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to the literal sense of their interpretation of the meanings of phrases, that is, all phenomenal states are absolutely without originalness, definitely have no origination and extinction, definitely are originally quiescent and inherently nirvāṇic. Because of this reason, they develop the nihilistic view of nothingness and view of non-existence of all characteristics of all phenomena. By having the view of nothingness and the non-existence of characteristics of phenomena, they spread words around to profess that all mental objects are void of characteristics, that is, they spread around to deny the characteristic of all-pervasive and calculated clinging to things, the characteristic of dependent origination, and the characteristic of perfect reality of things. Why? It's by depending upon the characteristic of dependent origination and the characteristic of perfect reality of things that the characteristic of all-pervasive and calculated clinging to things can only be established; and once the characteristic of dependent origination and the characteristic of perfect reality of things are considered as void of characteristics, they would also be disseminating to deny the characteristic of all-pervasive and calculated clinging to things [13]. Therefore they are said to have propagating the denial of all three types of characteristic. Although their views are in accord with aspects of my teachings, however, they mistake their misconstrued meanings for the true meanings, and for these reasons, they maintain that their knowledge are in line with the teaching, and insist on their misinterpreted definitions as the true meanings [14]. Although the teaching arouses in them faith and understanding, whereby they have their merits of virtue expanded, but however, because they cling on to their wrong interpretation of the meanings, their wisdom regress and will be lost. Because their wisdom are on the decline, they thus regress and miss out on the immense, numberless good states of practice. Furthermore, there are people who hear from elsewhere, agree with the teaching, but are misinformed about the wrongly interpreted definitions as true meanings, and if they were to follow such views of others, they would accord with them of the teaching and mistake the

[13] The existing characteristic of people's prevalently calculated clinging to things is defined based on the existing names, objects and their specific attributes, as well as the distinctions between them, that is, it is conditional upon these factors of dependency and the other realities.

[14] For instance, people agree with the principles regarding the nature of non-originalness and essencelessness of all states, but they misinterpret it as the non-existence of the three types of characteristic as well as all characteristics of all phenomena.

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wrong definitions for the right meanings. They will hold to the teaching as right but will hold to the misinterpreted meanings. For this reason, it must be known that they, together with those particular teachers, would both regress and lose out on the excellent teaching.

If there're people who do not follow views of those particular teachers, and upon suddenly hearing from them that all states are invariably of the nature of non-originalness, have no origination and extinction, are originally quiescent and inherently nirvāṇic, become apprehended and utter that these are not words said by the Buddha but are words of the devil, they will then besmirch and revile this scripture. For this reason, they will suffer considerable languishing loss and touch off a great karmic obstruction. It's because of this I say that if one arouses a view of all characteristics as non-existing and promulgates to others the misconstrued meanings as the true meanings, one is conveniently setting off a a great karmic obstruction to own self. Since by harmfully causing the downfall of innumerable beings, it costs oneself a great karmic obstruction. If there are beings who have never cultivated virtuous faculties, have not cleared away their karmic obstructions, have not ripen their good faculties so as to be ongoingly consistent, have not practiced much of the excellent comprehension, have not been able to accumulate the requisite provisions of merits and wisdom, who are not of upright disposition, not of the type of integrity, and although they have the ability to decide thoughtfully on what states are to be abandoned and to be developed, they, however, dwell fixed in attachment to the wrong views of their own. If they, after having listened to this teaching, are unable to truly comprehend the profound underlying meanings of my utterances, are also unable to engender faith and understanding in this teaching, they form the thought of this scripture as untrue teaching and its meanings as untrue meanings, adamant of the scripture as false teaching and its meanings as false meanings. They call out, 'These are not words of the Buddha but of the devil'. Having such understanding, they vilify and revile this scripture, disseminating words around that it is false and fake, crushing and refuting it in untold ways, and considering those who have the good understanding and faith in this scripture as adversaries. They are at first hampered by their karmic obstacles, and because of that are now further hampered by this karma-oriented behaviour. These karmic obstructions are still easy to ascertain their effects in the early stages of offense, but keeping on with it would mean eventually no prospect of

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getting out of it for koṭī of nayutaḥ of eons [15]. So there are such various differences in various beings' interpretations of my well-explained principles, well-formulated monastic rules of discipline, which are well-instructed teachings with the purest intent."

Then the Buddha spoke these verses to summarise the main points:

All phenomena are without originalness, have no origination, have no falling away, are fundamentally still.

The inherent nature of all phenomena is constantly nirvānic, and who with wisdom would say of this as having no underlying meaning.

The nature of non-originalness of characteristics, of arising, and of ultimate realities [16], this I have now explained.

If those do not know this underlying meaning by the Buddha, they will ruin and lose the right path, unable to go on.

Those purified beings who rely on the specific purifying paths, rely only on this single path [17], for there is no second one.

As such I hereby define it as a single yāna, but it is not that beings have no differences in terms of the threefold nature.

Of the countless beings in their realms of existence, there are those who would liberate only themselves by aiming for nirvaṇa.

It's hard to come by of beings with great compassion and valiance to realise nirvāṇa by not abandoning all sentient beings.

In the subtle, unimaginable realm of untaintedness, it is equal and without distinctions concerning deliverance.

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[15] The Sanskrit term koṭī means ten million, nayutaḥ means one hundred trillion. 10 million by 100 trillion of mahā-kalpa, that is another way of saying how long the resultant suffering would be in the netherworld before it ends. (one mahā-kalpa is about 1,344 trillion earth-years).

[16] To recapitulate, the nature of non-originalness of arising is dependent origination; the nature of non-originalness of characteristics is beings' universally all-pervasive, calculated clinging to things; the nature of non-originalness of ultimate realities is of twofold: dependent arising and the perfect realities of phenomena.

[17] It refers to the one single path to the theme of this Chapter, the threefold non-originalness of phenomena.

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Once all these meanings [18] are comprehended and realised, delusions and sufferings would be shed. There are two aspects of outcome to this, namely constancy and bliss [19].

爾時勝義生菩薩複白佛言：“世尊！諸佛如來密意語言，甚奇！稀有！乃至微妙、最微妙！甚深、最甚深！難通達、最難通達！如是我今領解世尊所說義者，若於分別所行遍計所執相所依行相中，假名安立以為色蘊，或自性相，或差別相，假名安立為色蘊生、為色蘊滅、及為色蘊永斷遍知，或自性相，或差別相，是名**遍計所執相。世尊依此施設諸法相無自性性。**若即分別所行遍計所執相所依行相，**是名依他起相。世尊依此施設諸法生無自性性，及一分勝義無自性性。**如是我今領解世尊所說義者，若即於此分別所行遍計所執相所依行相中，**由遍計所執相不成實故，即此自性、無自性性，法無我、真如清淨所緣，是名圓成實相。世尊依此施設一分勝義無自性性**，如於色蘊。如於色蘊如是，於余蘊皆應廣說；如於諸蘊如是，於十二處，一一處中皆應廣說；於十二有支，一一支中皆應廣說；於四種食，一一食中皆應廣說；於六界、十八界，一一界中皆應廣說。

如是我今領解世尊所說義者，若於分別所行遍計所執相所依行相中，假名安立以為苦諦、苦諦遍知，或自性相，或差別相，是名**遍計所執相。世尊依此施設諸法相無自性性。**若即分別所行遍計所執相所依行相，是名**依他起相。世尊依此施設諸法生無自性性，及一分勝義無自性性。**如是我今領解世尊所說義者，若即於此分別所行遍計所執相所依行相中，由遍計所執相不成實故，即此自性、無自性性，法無我、真如清淨所緣，是名**圓成實相。世尊依此施設一分勝義無自性性**，如於苦諦。如是於余諦皆應廣說，如於聖諦。如是於諸

[18] The term 「義」 is the equivalent of 'artha' in Sanskrit, which means 'the real meanings' and including those of the covert significations. Artha is also one of the four components of logical analysis (pratibhāna-pratisaṃvid). So all these revelation of true meanings and significations are to be comprehended and cultivated to the realisation of nirvāṇa, i.e 「成」.

[19] Because of the ever-present uniformity in terms of excelling description of words, nature of void, and release from the systemic round of birth, it is termed 'constancy'. Because of the elimination of all delusions and sufferings, and the realisation of nirvāṇa without a remaining dependency, it is termed ultimate 'bliss'.

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念住、正斷、神足、根、力、覺支、道支中，一一皆應廣說。

如是我今領解世尊所說義者，若於分別所行遍計所執相所依行相中，假名安立以為正定，及為正定能治、所治；若正修未生令生，生已堅住、不忘，倍修、增長、廣大；或自性相，或差別相，是名**遍計所執相，世尊依此施設諸法相無自性性**。若即分別所行遍計所執相所依行相，是名**依他起相。世尊依此施設諸法生無自性性，及一分勝義無自性性**。如是我今領解世尊所說義者，若即於此分別所行遍計所執相所依行相中，由遍計所執相不成實故，即此自性、無自性性，法無我、真如清淨所緣，是名**圓成實相。世尊依此施設諸法一分勝義無自性性**。

Then Bodhisattva Paramārthasamudgata said to the Buddha, "World-Honoured One! The meanings as said by those Buddhas are most wonderful, rare, to the extent of being subtle, most subtle, profound, most profound, hard to comprehend, and extremely hard to comprehend. Thus I now understand the meanings of what the World-Honoured One has said, in that if meditative objects that are conditioned by people's discriminatively, all-pervasively calculated clinging to things, are provisionally defined as matter aggregate, or characteristics of the inherent nature of matter aggregate, or the distinctions in the matter aggregate, and also provisionally defined as the origination of matter aggregate, as the cessation of matter aggregate, and as total knowledge about the permanent overcoming of matter aggregate, or characteristics of the inherent nature of that total knowledge, or the distinctions in that total knowledge, it is known as the characteristic of all-pervasive and calculated clinging to things. It is on this basis that the World-Honoured One defines the nature of non-originalness of characteristics of all those phenomenal states. If it is meditative object alone that is conditioned by being's discriminatively, all-pervasively calculated clinging to things, it is known as the characteristic of dependent origination. It is on this basis that the World-Honoured One defines the nature of non-originalness of arising of all those phenomenal states and one component of the nature of non-originalness of ultimate realities. Thus I now understand the meanings of what the World-Honoured One has said, like in the case of meditative objects that are conditioned by people's discriminatively and all-pervasively calculated clinging to things, because the characteristic of all-pervasive and calculated clinging to things is understood as not real, that's to say, these being the inherent nature, the

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nature of non-originalness, the nature of selflessness of states, and true thusness then become the pure dependent objects of meditation, so it is called the characteristic of perfect realities of things. The World-Honoured One, on this basis, defines another component of the nature of non-originalness of ultimate realities as in the case of matter aggregate. Therefore, like the matter aggregate, the remaining aggregates should all be expansively elaborated. Thus, like all the aggregates, the respective bases of the twelve bases should all be expansively elaborated. As regards the twelve factors of dependent origination, the respective factors should all be expansively elaborated. As for the four types of nutriments, the respective nutriments should all be expansively elaborated. Concerning the six elements and the eighteen elements, the respective elements should all be expansively elaborated.

As I now understand explication of the meanings by the World-Honoured One, in that if meditative objects that are conditioned by people's discriminatively, all-pervasively calculated clinging to things, are provisionally defined as the truth of suffering, total knowledge of the truth of suffering, or characteristics of the inherent nature of that total knowledge, or the distinctions in that total knowledge, it is known as the characteristic of all-pervasive and calculated clinging to things. It is on this basis the World-Honoured One defines the nature of non-originalness of characteristics of all those phenomenal states. If it is meditative object alone that is conditioned by being's discriminatively, all-pervasively calculated clinging to things, it is known as the characteristic of dependent origination. It is on this basis that the World-honoured One defines the nature of non-originalness of arising of all those phenomenal states and one component of the nature of non-originalness of ultimate realities. As I now understand the meanings that are explicated by the World-Honoured One as in the case of meditative objects that are conditioned by people's discriminatively and all-pervasively calculated clinging to things, because the characteristic of all-pervasive and calculated clinging to things is understood as not real, in other words, these being the inherent nature, the nature of non-originalness, the nature of selflessness of phenomena, and true thusness then become the pure conditioned objects of meditation, it is what is known as the characteristic of the perfect realities of things. It is on this basis that the World-Honoured One defines another component of the nature of non-originalness of ultimate realities as in the aforesaid case of the truth of suffering. Thus, for the respective truths, it should all be expansively elaborated in the same manner as in the truth of suffering. And thus with respect to those

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abidings of mindfulness, true abandonments, psychic powers, spiritual faculties, spiritual powers, factors of enlightenment, and the constituents of path [20], they should all be expansively elaborated in their respective orders.

Thus I now understand the meanings enunciated by the World-Honoured One, in that if meditative objects that are conditioned by people's discriminatively, all-pervasively calculated clinging to things, are provisionally defined as right concentration (saṃyak-samādhi), the capacities of right concentration, and areas that would be overcome by it; and if the right practice [21] has not as yet occurred, let it be occurred, and if it has already occurred, dwell firmly in it, let it be not forgotten, and practice more of it, enhance it, augment it; or are defined as characteristics of the inherent nature of right concentration, or characteristics of the distinctions in right concentration, it is in this way known as the characteristic of all-pervasive and calculated clinging to things. It is on this basis that the World-Honoured One defines the nature of non-originalness of characteristics of all those phenomenal states. If it is meditative object alone that is conditioned by being's discriminatively, all-pervasively calculated clinging to things, it is known as the characteristic of dependent origination. It is on this basis that the World-Honoured One defines the nature of non-originalness of arising of all those phenomenal states and one component of the nature of non-originalness of ultimate realities. Thus I now understand the meanings enunciated by the World-Honoured One, as in the case of meditative objects that are conditioned by people's discriminatively and all-pervasively calculated clinging to things, because the characteristic of all-pervasive and calculated clinging to things is understood as not real, in other words, these things as the inherent nature, the nature of non-originalness, the nature of selflessness of phenomena, and true thusness then become the pure conditioned objects of meditation, it is what is called the characteristic of the perfect realities of things. It is on this basis that the World-honoured One defines another component of the nature of non-originalness of ultimate realities.

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[20] Collectively known as saptatriṃśadbodhi-pakṣika-dharmaḥ in Sanskrit, namely the thirty-seven requisites leading to enlightenment.

[21] Right practice in regard to right concentration.

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世尊！譬如毘濕縛藥，一切散藥、仙藥方中，皆應安處。如是，世尊！依此諸法皆無自性、無生、無滅、本來寂靜、自性涅盤，無自性性了義言教，遍於一切不了義經皆應安處。世尊！如彩畫地，遍於一切彩畫事業皆同一味，或青、或黃、或赤、或白，複能顯發彩畫事業。如是，世尊！依此諸法皆無自性，廣說乃至自性涅盤、無自性性了義言教，遍於一切不了義經，皆同一味，複能顯發彼諸經中所不了義。世尊！譬如一切成熟珍羞諸餅果內，投之熟酥，更生勝味。如是，世尊！依此諸法皆無自性，廣說乃至自性涅盤，無自性性了義言教，置於一切不了義經，生勝歡喜。世尊！譬如虛空遍一切處，皆同一味，不障一切所作事業。如是，世尊！依此諸法皆無自性，廣說乃至自性涅盤、無自性性了義言教，遍於一切不了義經，皆同一味，不障一切聲聞、獨覺及諸大眾所修事業。說是語已，爾時世尊歎勝義生菩薩曰：善哉！善哉！善男子！汝今乃能善解如來所說甚深密意言義；複於此義善作譬喻，所謂世間毘濕縛藥，雜彩畫地，熟酥，虛空。勝義生！如是！如是！更無有異！如是！如是！汝應受持！

爾時勝義生菩薩複白佛言：世尊初於一時在婆羅痆斯仙人墮處，施鹿林中，惟為發趣聲聞乘者，以四諦相轉正法輪，雖是甚奇，甚為稀有，一切世間諸天人等，先無有能如法轉者。而於彼時所轉法輪，有上、有容，是未了義，是諸諍論安足處所。世尊在昔第二時中，惟為發趣修大乘者，依一切法皆無自性、無生、無滅、本來寂靜、自性涅盤，以隱密相轉正法輪。雖更甚奇、甚為稀有，而於彼時所轉法輪，亦是有上、有所容受，猶未了義，是諸諍論安足處所。世尊於今第三時中，普為發趣一切乘者，依一切法皆無自性、無生、無滅，本來寂靜、自性涅盤，以顯了相轉正法輪。第一甚奇、最為稀有！於今世尊所轉法輪，無上、無容，是真了義，非諸諍論安足處所。

World-Honoured One! Just as an efficacious medicinal ingredient of Viśva must be put into the prescriptions of powdery and elixir-like medicines, World-Honoured One, in like manner, the complete sense of the definitive teachings such as the nature of the absence of inherent identity, without origination and cessation, are fundamentally tranquil and inherently nirvānic, and the nature of non-originalness, with respect to all those phenomena, these must all be put into all scriptures which do not fully reveal reality of the Buddha's teaching. World-

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Honoured One! Just like the background of a painting is common to all the works of painting, whatever colours whether it be green, yellow, red, or white that are used, they can also exhibit the paintworks. In like manner the complete sense of the definitive teachings such as the nature of the absence of inherent identity and so on as in the aforementioned, to the extent of the inherent nature of nirvāṇa and the nature of non-originalness, they pervade in all the scriptures that do not fully reveal reality of the Buddha's teaching, are invariably the same in every one of them, and likewise they can reveal the incompleteness of definitive meanings in these scriptures. World-Honoured One! Just like when ghee is put inside dainties and fruit-puffs produces an even finer flavor, in the same way, World-Honoured One, the complete sense of the definitive teachings such as the nature of the absence of inherent identity and so on as in the aforementioned, to even the inherent nature of nirvāṇa and the nature of non-originalness, when put into all the scriptures of incomplete definitive meanings, produce the extraordinary joy. World-Honoured One! Just like space is all-pervasive, immanently the same, it does not impede all kinds of activity therein that are being done. Similarly, the complete definitive teachings such as the nature of the absence of inherent identity and so on as in the aforementioned, to even the inherent nature of nirvāṇa and the nature of non-originalness, these permeate through all the scriptures of incomplete definitive meanings, are uniformly the same in every case, and do not impede the works of practice of all the śrāvakas, pratyekabuddhas, and others." After that was said, the World-hnoured One then praises Bodhisattva Paramārthasamudgata, "Well ! Very good ! The virtuous one, you now are able to skilfully understand the profound underlying intent of the meanings of words spoken by the Thatāgata, and have also skilfully constructed similes to the meanings, the so-called efficacious medicinal ingredient of viśva of the secular world, background wash of mixed paintworks, filling of ghee in dainties and fruit-puffs, and example of space. Paramārthasamudgata! That's right! That's so! No other difference at all ! Yes, just as you said ! You are right ! You should keep to it !"

Then Bodhisattva Paramārthasamudgata said to the Buddha, "The World-Honoured One in the beginning, once in Benares at Ṛśipatana in the Deer Park, turned the wheel of orthodox teachings by instructing the four noble truths to only those who were resolved to set out on the path of the Śrāvakayāna. Although this was very unusual and very rare, and of all men and deities in the world, no one previously had been able to turn the wheel in accordance with the teaching. However, regarding the teaching that was instructed at that time, there was still

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something else which matter more, there was still having room for something else matter, there were meanings as incomplete, and it was setting the foothold for all those controversies. The World-Honoured One in the second phase, turned the wheel of orthodox teachings for only those who were inclined to begin with practices of the Mahāyāna, in a covert and implicit manner regarding all phenomena as without the nature of inherent identity, without origination, without cessation, fundamentally tranquil, and inherently nirvānic. Although this was even more marvelous and very rare, however, there was yet also something else matter more and some room for something else matter in the teaching that was instructed at that time, and the meanings were still incomplete, and it was setting the foothold for all those controversies. The World-Honoured One now in the third phase, turned the wheel of orthodox teachings across-the-board for those who intended to set out on the path which incorporates all the three yāna [22], in an explicit manner, regarding all phenomena as without the nature of inherent identity, without origination and cessation, fundamentally tranquil and inherently nirvānic. This is most marvelous and the most rare. The wheel of orthodox teachings turned by the World-Honoured One until now, is unexcelled, with no more room for doubt, and provides no ground for controversies.

[22] Yogācāra school also refers to it as One yāna (Ekayāna), the vehicle of one-ness,

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世尊！若善男子或善女人，於此如來依一切法皆無自性、無生、無滅、本來寂靜、自性涅盤，所說甚深了義言教，聞已信解、書寫、護持、供養、流布、受誦、溫習、如理思惟，以其修相發起加行，生幾所福？說是語已，爾時世尊告勝義生菩薩曰：勝義生！是善男子或善女人，其所生福無量無數，難可喻知，吾今為汝略說少分。如爪上土比大地土，百分不及一，千分不及一，百千分不及一，數算計喻鄔波尼殺曇分亦不及一。或如牛跡中水比四大海水，百分不及一，廣說乃至鄔波尼殺曇分亦不及一。如是於諸不了義經，聞已信解，廣說乃至以其修相發起加行所獲功德，比此所說了義經教，聞已信解所集功德，廣說乃至以其修相發起加行所集功德，百分不及一，廣說乃至鄔波尼殺曇分亦不及一。說是語已，爾時勝義生菩薩複白佛言：世尊！於是解深密法門中，當何名此教？我當云何奉持？佛告勝義生菩薩曰：善男子！此名勝義了義之教。於此勝義了義之教，汝當奉持！說此勝義了義教時，於大會中，有六百千眾生發阿耨多羅三藐三菩提心；三百千聲聞遠塵離垢，於諸法中得法眼淨；一百五十千聲聞永盡諸漏，心得解脫；七十五千菩薩得無生法忍。

World-Honoured One! If good men and women, regarding this profound complete definitive teaching spoken by the Thatāgata, which are taught based on all phenomena as without the nature of inherent identity, without origination and cessation, as fundamentally tranquil and inherently nirvānic, and having listened to it, believe it with an understanding, copy it, uphold it, venerate and offer it, circulate it, recite it, review it, correctly ponder over it, and have set out intensifying effort in accord with its distinctive marks of practice, how much merit they would generate for themselves?" The World-Honoured One then said to Paramārthasamudgata, "The specific merits produced by these good men and women would be immensely incalculable, are difficult to know even with similes, but I shall just briefly tell you a little. Just like the amount of soil one places it on one's nail, it scarcely amounts to one-hundredth, or one thousandth, or one-hundred-thousandth fraction, or the smallest fraction of the unit of measurement of all soil on earth; or like the amount of water in the hoofprint of an ox, it scarcely amounts to one-hundredth and so forth, to even the smallest fraction of the amount of water in the four oceans. By the same token, regarding those scriptures with incomplete

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definitive meanings, those having heard or read of them, developed faith with understanding of them and so forth as in the aforesaid, to the extent of setting out intensifying effort in accord with their distinctive marks of practice, the amount of merits of virtues gained by them, by comparison, scarcely amount to one-hundredth and so forth, to even the smallest fraction of the amount of merits of virtues gained by those who have heard or read of the complete definitive meanings of scriptures, thereupon developed faith with understanding and so forth, to the extent of carrying out step-up effort in conformity with their methods of practice." [23] After that being said, then Bodhisattva Paramārthasamudgata said to the Buddha, "The World-Honoured One! In this doctrinal approach of explicating the profound underlying meanings, what should this teaching be called? How shall I reverently uphold it?" The Buddha said to Bodhisattva Paramārthasamudgata, "This be called teaching of the ultimate, complete definitive meanings. You should reverently uphold it. At the time of the Buddha giving exposition of this teaching of the ultimate, complete definitive meanings, within the congregation, there are six hundred thousand beings resolved to realise unsurpassed perfect awakening; three hundred thousand śrāvakas became detached from defiling passions, and attained purity of insight into those teachings; one hundred and fifty thousand śrāvakas permanently extinguished all those defilements and attained liberation of their minds; seventy-five thousand bodhisattvas attained a meditational state of actualisation of an unproduced nature of all phenomena [24].

[23] It shall not be the case when one practises the aforementioned nine ways in connection to scriptures compiled with incomplete definitive meanings, with full understanding concerning the covert, implicit meanings of ultimate truths in them.

[24] In Sanskrit as anutpattika-dharma-kṣānti (無生法忍), a meditational state of realisation said to be attained by those bodhisattvas of practice of the seventh bhūmi and above.

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Chapter VI
The Analysis of Yogā

分別瑜伽品第六

爾時慈氏菩薩摩訶薩白佛言：世尊！**菩薩何依、何住，於大乘中修奢摩他、毘鉢舍那？**佛告慈氏菩薩曰：善男子！當知菩薩法假安立，及不捨阿耨多羅三藐三菩提願為依、為住，於大乘中修奢摩他、毘鉢舍那。慈氏菩薩復白佛言：如世尊說**四種所緣境事；一者有分別影像所緣境事，二者無分別影像所緣境事，三者事邊際所緣境事，四者所作成辦所緣境事。於此四中，幾是奢摩他所緣境事？幾是毘鉢舍那所緣境事？**幾是俱所緣境事？佛告慈氏菩薩曰：善男子！一是奢摩他所緣境事，謂無分別影像，一是毘鉢舍那所緣境事，謂有分別影像。二是俱所緣境事，謂事邊際、所作成辦。慈氏菩薩復白佛言：世尊！**云何菩薩依是四種奢摩他、毘鉢舍那所緣境事，能求奢摩他？能善毘鉢舍那？**佛告慈氏菩薩曰：善男子！如我為諸菩薩所說法假安立，所謂契經、應誦、記別、諷誦、自說、因緣、譬喻、本事、本生、方廣、希法、論議。菩薩於此善聽、善受、言善通利、意善尋思、見善通達。即於如所善思惟法，獨處空閑作意思惟。復即於此能思惟心，內心相續，作意思惟。如是正行多安住故，起身輕安及心輕安，**是名奢摩他**。如是菩薩能求奢摩他。彼由獲得身心輕安為所依故，即於如所善思惟法內三摩地所行影像，觀察、勝解、捨離心相。即於如是三摩地影像所知義中，能正思擇，最極思擇，周遍尋思，周遍伺察。若忍、若樂、若慧、若見、若觀，**是名毘鉢舍那**。如是菩薩能善毘鉢舍那。

At that time the Bodhisattva Maitreya said to the Buddha, "World-Honoured One! What do the bodhisattvas who follow the Mahāyāna, base on, and abide in, to practise serenity and meditative insight (śamatha-vipaśyanā)?" The Buddha said to Bodhisattva Maitreya, "You should know that it is the provisionally set-up of teachings and the unyielding up of the vow for unsurpassed perfect enlightenment, that the bodhisattvas of the Mahāyāna rely upon and abide in, in practising śamatha and vipaśyanā." Bodhisattva Maitreya then asked, "The Buddha has said that there are four kinds of

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contemplation on dependent objects. First is the discriminatory mode of meditating on dependent objects. Second is the absence of discriminatory mode of meditating on dependent objects. Third is meditation to the utmost verge of the contents of the dependent objects or subjects. Fourth is the complete fulfilment about the dependent phenomenal appearances. [1] Of these four kinds, which ones are the dependent objects of śamatha? Which ones are the dependent subjects of vipaśyanā? which ones are the dependent objects of both śamatha and vipaśyanā.?" The Buddha replied, "One is the śamatha induced from dependent object, which means the non-discriminatory mode of concentrating on the image object. Another is vipaśyanā that relates to the dependent objects, which refers to the discriminatory mode of contemplating. Two are the dependent objects of śamatha along with vipaśyanā, which refer to the utmost verge (or totality) of contents contemplated during meditation and the complete transformative fulfilment of meditation." Bodhisattva Maitreya then asked, "World-Honoured One! How is it that the bodhisattvas, who depend on these four kinds of contemplating on dependent objects, can aspire to achieving śamatha and gaining proficiency in vipaśyanā?" The Buddha replied: "Like those teachings I have provisionally, conveniently set up for bodhisattvas, namely the scriptures (sūtra), the metrical verses (geya), the foretellings (vyākaraṇa), the stanzas (gāthā), the inspired utterances (udāna), the narratives of deeds and causes (nidāna), the metaphors and similes (avadāna), the accounts of the past lives of the Buddha's disciples (itivrtaka), tales of the Buddha's previous lives (jātaka), the extensive-universal discourses (vaipulya), the accounts of the wonders of realisation (adbhūtadharma), and the discussions and expositions of profound meanings of the doctrines (upadeśa). The bodhisattvas, with reference to these [2], listen to (or read) them with an unfaulty mind, accept them with an unfaulty mind, penetrate the

[1] The first two kinds of dependent meditations are applicable only to the cultivational phases of worldlings and those bodhisattvas before they qualify for the last ten stages of practice (daśabhūmi). Meditation to the utmost verge of contents refers to contemplating in totality of all objects or subjects as they truly are, including in such distinguishing characteristics as subtle and gross, defiling and untainted, conditioned and unconditioned, etc. Those bodhisattvas of the last ten stages practise the first three kinds of dependent meditations. The complete, transformative fulfilment of meditative cultivation refers only to the perfectly enlightened Buddhas, for they have long ago realised the first two kinds of meditations, have not long ago consummated the third kind of meditation, and thereafter attaining the supreme perfect enlightenment.

[2] The aforesaid twelve genres of the scriptures according to the teaching of the Buddha.

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teachings unobstructedly with proficiency in vocabulary and phraseology, examine and deliberate over them skilfully and coherently, and comprehend skilfully the ultimate truths of the teachings [3]. Then, with their skilful reflection of these teachings, they choose to stay in solitude, away from the clamour of surroundings, to meditate with attention. Then again, with what they are capable of in their mental reflection, they let the mind flows in succession without stop, giving attention to the thought. In this way as they dwell in regularly in the right practice, it arises in them the physical ease and mental ease [4], and this is called śamatha. Thus is how the bodhisattvas are able to seek for śamatha. By relying on their attainment of the physical ease and mental ease, then to those mental images formed of their competent meditation and to which the inner concentration relates, they observe them, understand them clearly, and forsake the mental objects [5]、[6]. Thereafter in regard to all those meanings they could possibly understand as implied by the mental images to which samādhi relates, they are able to correctly ponder on and analyse them, to analyse them to the fullest depth and extent, to inquire and examine them all over, to thoroughly and deeply analyse them until they

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[3] To listen or read with a virtuous mind, or open-mindedly, denotes being detached from those faulty mental factors such as conceit, fallacy, delusion, distractedness, and so on. Instead of interpreting word-for-word for the meanings in the Buddha's teachings as are what usually the worldlings do, the bodhisattvas interpret to the ultimate truths of those teachings based on their own inward realisation.

[4] The two constituents of the group of virtuous mental concomitants that come about as a result of attaining śamatha.

[5] According Immaculate Hán, it is by 'observing' (觀察) the process of concentration which draws out the differentiated mind objects, and to which vipaśyanā is conditioning. By 'understanding clearly' (勝解), it is merely the state of consciousness that is attributed to those images formed in the mind which are assisted by concentration; then with such clear understanding they reflect on the nature of reality (suchness), and they thereby detach themselves from forming mental objects (捨離心相). *Cf.* 韓清淨:《瑜伽師地論科句披尋記》中國：科學出版社紐約公司, 2006, p. 5860.

[6] Bhikkhu Ximing provides another view of why the mind abandons the mental forms. He explains that mental forms are conditioned by śamatha, and which must be abandoned in order that vipaśyanā can come into operation. He identifies 'mind' as no different from 'mental forms'. In essence, 'mind' is a composite of mental factors and mental aggregates. *Cf.* 圓測《解深密經疏》北京：线装书局，2016, p.306.

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penetrate to the subtle core [7]. Through this is the process which involves recognising [8], joyful appreciation, wise resolving, inquiring, deeply and subtly analysing, and it is known as vipaśyanā. So it is in this way the bodhisattvas can gain proficiency in vipaśyanā."

慈氏菩薩復白佛言：世尊！**若諸菩薩緣心為境內思惟心，乃至未得身心輕安，所有作意，當名何等？**佛告慈氏菩薩曰：善男子！非奢摩他作意，是隨順奢摩他勝解相應作意。世尊！**若諸菩薩乃至未得身心輕安，於如所思所有諸法內三摩地所緣影像，作意思惟，如是作意當名何等？**善男子！非毘鉢舍那作意，是隨順毘鉢舍那勝解相應作意。慈氏菩薩復白佛言：世尊！**奢摩他道與毘鉢舍那道，當言有異？當言無異？**佛告慈氏菩薩曰：善男子！當言非有、異非無異。何故非有異？以毘鉢舍那所緣境，心為所緣故。何故非無異？有分別影像非所緣故。慈氏菩薩復白佛言：世尊！**諸毘鉢舍那三摩地所行影像，彼與此心，當言有異？當言無異？**佛告慈氏菩薩曰：善男子！當言無異。何以故？由彼影像唯是識故。善男子！我說識所緣，唯識所現故。世尊！**若彼所行影像，即與此心無有異者，云何此心還見此心？**善男子！此中無有少法能見少法；然即此心如是生時，即有如是影像顯現。善男子！如依善、瑩、清淨鏡面，以質為緣還見本質，而謂我今見於影像，及謂離質別有所行影像顯現，如是此心生時，相似有異三摩地所行影像顯現。世尊！**若諸有情自性而住，緣色等心所行影像，彼與此心亦無異耶？**善男子！亦無有異！而諸愚夫由顛倒覺，於諸影像，不能如實知唯是識，作顛倒解。

Bodhisattva Maitreya inquired further, "World-Honoured One! If those bodhisattvas by their inward contemplation focus continuously on the mind, but even then have not yet attained the physical and

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[7] These are also the four kinds of vipaśyanā in their proper sequence mentioned in the Yogācārabhūmi-śāstra (scroll 30): 能正思擇，最極思擇，周遍尋思，周遍伺察. It further states that, by correctly contemplating on the mental objects (能正思擇) is meant to be able contemplate to the utmost of the individual characteristics of things (正思擇盡所有性) in regard to the mental sphere of puritanical practice (淨行所緣境界), of illustrative skillfulness (善巧所緣境界), and conditional relation of the activities of untaintedness and defilement (淨惑所緣境界).

[8] 忍, an archaic term as 忍可, also means 認可.

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mental ease, what then should be called all those attention aroused to the contemplation?" The Buddha replied, "That is not the attention characteristic of śamatha, but rather it is the attention associated with clear understanding that is in accord with śamatha." [9] "World-Honoured One! If bodhisattvas who have not even attained the physical and mental ease, they arouse attention to those mental images formed of their competent meditations of the principles of the Buddha's teaching, and which are the same images to which the inner concentration relates to, what should be called of those kinds of attention?" The Buddha said, "That is not the attention concomitant with vipaśyanā, but rather it is the attention associated with clear understanding that is in accord with vipaśyanā." Bodhisattva Maitreya went on and asked, "The path of śamatha and the path of vipaśyanā, should they be said to be the same? or different?" The Buddha replied, "They should be said as neither the same nor are different. Why they should be said to be not different? Because the conditioned mental sphere of vipaśyanā is also the dependent object of the mind. Why they should be said to be not without difference? Because there are differentiated images which are not conditioned (by śamatha)." [10] Bodhisattva Maitreya inquired further, "World-Honoured One! Those mental images formed in vipaśyanā to which samādhi relates, those (images) and this present state of mind, should the two be said to be different? or without difference?" The Buddha answered, "They should not be different. How is that so? It's because those mental images are

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[9] This is the second of the seven kinds of attention aroused to thought according to Yogācārabhūmi-śāstra (scroll 11): The first five kinds—attention (manasi-karoti or the mental concomitant as cetanā) that are concerned with discerning (了相), clear understanding (勝解), forsaking (遠離), disciplinary happiness (攝樂), examining (觀察)—are merely features of attention that are congruous with śamatha, but are not the attention of śamatha itself. This is because the physical ease and mental ease which are universal concomitants that always go along with śamatha, are not present.

[10] What initially śamatha does is to guard the mind from distraction so that serenity slowly gets under way. When later vipaśyanā is in force, śamatha is still intact and co-exists with it, except that its mind-object is now the mental sphere of objects of vipaśyanā. In this sense, the mind is referred to the mental sphere of vipaśyanā. The co-existence and contiguity of śamatha-vipaśyanā is held together by the deep concentrative force of samādhi whose dependent focus is also the mental sphere of vipaśyanā. Since śamatha and vipaśyanā share the same ground of objects, the two should not be said to be of no difference. But since, on standalone basis, śamatha focuses on single undifferentiated object while vipaśyanā takes discriminatory forms as its objects and concepts as subjects, the two should not be said to be the same.

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merely states of consciousness. I say that they are conditioned by states of consciousness, manifested only by states of consciousness." Bodhisattva Maitreya then asked, "If those mental images formed of meditation have no difference from the mind, how then it is possible that the mind can still 'see' the mind?" The Buddha said, "Herein there's nothing of the little phenomena which can 'see' the little phenomena, but just when the mind is aroused, there is instantly such appearance of the mental images. [11] Like the flawless, shiny, and clean surface of a mirror, when placing a substance before it, the original substance can still be seen. But now I see this image and even think of another image that manifests aside from the reflected image of this substance, and when the mind is aroused, it is thought that as if this mind is different from the manifested image conducted by the samādhi." [12] Bodhisattva Maitreya asked, "If those forms and variety of objects cognised as images of the mind are the result of beings who dwell in on their essential nature [13], are those mental objects likewise not different from this mind?" The Buddha replied, "No difference as well ! But ignorant beings, owing to their inverted perceptions, are making fallible misconstrual, because they cannot truly understand that those mental images are just states of consciousness."

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[11] The mind cannot ponder on the mind itself just as a mirror cannot reflect to itself. From the standpoint of ultimate truth, a connotation implicit in the reply of the Buddha is also meant to say that there is truly nothing of such little things that can be attained for they all are merely mental appearances, the nature of which are stark impermanency and insubstantiality. They arise and cease almost at the same instant constantly. It is senseless for one to attach to states of consciousness that are as evanescent as tiny mists on your glasses.

[12] The shiny and clean surface of a mirror can be thought of as analogous to the pure mind and samādhi, the original substance is comparable to one's inherent good nature, and the substance before mirror is comparable to the mental objects of vipaśyanā, for example, meditating on the subject of the body's thirty-two kinds of impurity. People cannot discover their primal goodness because the mind is befuddled by constant differentiating and conceptualising. All these perceived notions are not real, are just manipulations of the mind, are merely the work of consciousnesses.

[13] It can be referred to as the ordinary nature (自性) of activities like the karmically ineffective five kinds of cognitions.

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慈氏菩薩復白佛言：世尊！**齊何當言菩薩一向修毘鉢舍那？**佛告慈氏菩薩曰：善男子！若相續作意唯思惟心相。世尊！**齊何當言菩薩一向修奢摩他？**善男子！若相續作意唯思惟無間心。世尊！**齊何當言菩薩奢摩他、毘鉢舍那和合俱轉？**善男子！若正思惟心一境性。世尊！**云何心相？**善男子！謂三摩地所行，有分別影像，毘鉢舍那所緣。世尊！**云何無間心？**善男子！謂緣彼影像心，奢摩他所緣。世尊！**云何心一境性？**善男子！謂通達三摩地所行影像，唯是其識；或通達此已，復思惟如性。慈氏菩薩復白佛言：世尊！**毘鉢舍那凡有幾種？**佛告慈氏菩薩曰：善男子！略有三種：一者有相毘鉢舍那，二者尋求毘鉢舍那，三者伺察毘鉢舍那。**云何有相毘鉢舍那？**謂純思惟三摩地所行，有分別影像毘鉢舍那。**云何尋求毘鉢舍那？**謂由慧故遍於彼，彼未善解了一切法中，為善了故，作意思惟毘鉢舍那。**云何伺察毘鉢舍那？**謂由慧故遍於彼，彼已善解了一切法中，為善證得極解脫故，作意思惟毘鉢舍那。

慈氏菩薩復白佛言：世尊！**是奢摩他凡有幾種？**佛告慈氏菩薩曰：善男子！即由隨彼無間心故，當知此中亦有三種，復有八種，謂初靜慮乃至非想非非想處，各有一種奢摩他故。復有四種，謂慈、悲、喜、捨四無量中，各有一種奢摩他故。慈氏菩薩復白佛言：世尊！**如說依法奢摩他、毘鉢舍那，復說不依法奢摩他、毘鉢舍那。云何名依法奢摩他、毘鉢舍那？云何復名不依法奢摩他鉢舍那？**佛告慈氏菩薩曰：善男子！若諸菩薩隨先所受、所思法相，而於其義得奢摩他、毘鉢舍那，名依法奢摩他、毘鉢舍那。若諸菩薩不待所受、所思法相，但依於他教誡、教授，而於其義得奢摩他、毘鉢舍那，謂觀青瘀及膿爛等，或一切行皆是無常，或諸行苦，或一切法皆無有我，或復涅槃畢竟寂靜；如是等類奢摩他、毘鉢舍那，名不依法奢摩他、毘鉢舍那。由依止法得奢摩他、毘鉢舍那，故我施設隨法行菩薩是利根性。由不依法得奢摩他、毘鉢舍那故，我施設隨信行菩薩是鈍根性。

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Bodhisattva Maitreya asked again, "World-Honoured One! In what ways should be said of bodhisattvas who solely practise vipaśyanā?" The Buddha replied, "If it is by way of continuously giving attention to only contemplating on the mental objects of subjects." [14] "World-Honoured One! In what ways should be said of bodhisattvas who practise solely śamatha?" asked Bodhisattva Maitreya. The Buddha replied, "If it is by continuously giving attention to only meditate on the mind, without any intermission." "World-Honoured One! In what ways should be said of the bodhisattva to have śamatha and vipaśyanā in unification and both operate along with one another?" The Buddha replied, "If it is by correctly meditating with the one-pointedness of mind in predominance." Bodhisattva Maitreya asked, "World-Honoured One! What is meant by objects of the mind?" The Buddha answered, "It is the differentiated images acted upon by samādhi, and to which vipaśyanā is conditioning." Bodhisattva Maitreya continued, "What is meant by a mind in contiguity without any interruptions?" "It is a state of mind focusing on the predetermined object in which śamatha is conditioning", answered the Buddha. Bodhisattva Maitreya went on, "World-Honoured One! What is meant by the one-pointedness of mind?" The Buddha answered, "It is by clearly understanding that those images to which samādhi relates are none other than just states of consciousness, and having comprehended as such thereby to meditate on the reality of suchness (of all phenomena)." [15] Bodhisattva Maitreya inquired further, "World-Honoured! How many kinds of vipaśyanā are there?" The Buddha answered, "Generally there are three kinds. First is the 'Objects-Discriminative vipaśyanā'. Second is the 'Investigative vipaśyanā'. Third is the 'Deliberative vipaśyanā'. What is Objects-Discriminative vipaśyanā? It is the meditation purely by contemplating on differentiated mental images to which samādhi relates. What is Investigative vipaśyanā? It is the meditation by applying wisdom and by dedicating attentive contemplation all over to all those principles that which are not yet clearly understood, for the clear understanding of them. What is Deliberative vipaśyanā? It is the meditation through arousing attention to the analytic contemplation of all those principles which have been well-comprehended through the prevalent wisdom,

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[14] Herein is referring to the four kinds of vipaśyanā in their proper order as have been explained in the footnote earlier on.

[15] 「如性」：諸法之真如實性。"Suchness", the true nature or reality of all phenomenal states.

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for the skilful realisation of ultimate deliverance." [16]

Bodhisattva Maitreya asked again, "World-Honoured One! How many kinds of śamatha are there?" The Buddha said, "By merely following the mind uninterruptedly in contiguity, it should be known that there are also of three kinds. [17] Also, there are eight kinds, having one kind of śamatha in each of them, namely from the first stage of dhyāna (meditative absorption) up to the (fourth) dhyāna at the sphere of neither-perception-nor-nonperception. Then again, there are also four kinds, each of them having its own śamatha, namely the four Infinitudes of loving-kindness, compassion, altruistic joy, and equanimity." Bodhisattva Maitreya then said to the Buddha, "World-Honoured One! You have mentioned about śamatha and vipaśyanā being in concordance with the doctrinal teaching, and also mentioned about śamatha and vipaśyanā being not in line with the doctrinal teaching. What exactly are they differently about?" The Buddha said, "If the bodhisattvas, by following the doctrinal instructions they had received previously, attain śamatha-vipaśyanā in respect of the meanings they pondered over in mental appearances, it is known as śamatha and vipaśyanā in concordance with the doctrinal teaching. If the bodhisattvas, needless to follow he doctrinal instructions they had received previously, so that to meditate upon them through their mental appearances, but instead they follow the instructional admonitions and teachings of others, and to base on whose instructive definitions to

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[16] The three kinds can be further explained in brief here. (1) Objects-Discriminative vipaśyanā: refers to meditation that is without weighing in with questions, without quantifying, without scrutinising and analysing, but the mind is only temporarily skimming over the dharma principles that one has heard or was instructed previously. The mind may still be loitering around between truths and falseness, between that school and my school, or not the words of the Buddha but those of ours are. This run-through of the mental appearances are the grosser form of meditation, are shallow, are still differentiated. (2) Investigative vipaśyanā: refers to meditation in which one dwells in concentrated on inquiring and examining the subject principles in the mind, pondering deeply over them, making comparisons and drawing inferences, analysing and arriving at wise decisions and correct answers. This is not yet subtle in essence but only much less gross than the first kind. (3) Deliberative vipaśyanā: refers to meditation in which the practitioners more deeply and thoroughly analyse and deliberate on those doctrinal principles until they penetrate to the subtleties and realising the ultimate truths from those principles. This is the most subtle form of analytical meditation.

[17] The names of three kinds of śamatha are not herein defined, but they should be understood to be the concomitants of the three kinds of vipaśyanā that are mentioned earlier on. In Yogācārabhūmi-śāstra [No. 1579, scroll 30, 0451b13], the three are mentioned as 隨相行、隨尋思行、隨伺察行毘鉢舍那.

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attain śamatha and vipaśyanā—namely, meditating on the lividness, festering, and so on (of a dead body), on all mental formations as in a state of incessant change, on unsatisfactoriness in all those mental events, on selflessness of all phenomena [18], on also nirvāṇa as ultimate tranquillity—such kinds of śamatha-vipaśyanā are called śamatha and vipaśyanā not in accord with the doctrinal teaching. Because the bodhisattvas practise in concordance with the doctrinal teaching to attain śamatha and vipaśyanā, I therefore define those doctrine-adherent practising bodhisattvas as being of sharp faculties. Because of having not practising in line with the doctrinal teaching to attain śamatha and vipaśyanā, I therefore define those faith-following bodhisattvas as being of dull faculties."

慈氏菩薩復白佛言：世尊！**如說緣別法奢摩他、毘鉢舍那，復說緣總法奢摩他、毘鉢舍那。云何名為緣別法奢摩他、毘鉢舍那？云何復名緣總法奢摩他、毘鉢舍那？**佛告慈氏菩薩曰：善男子！若諸菩薩緣於各別契經等法，於如所受、所思惟法修奢摩他、毘鉢舍那，是名緣別法奢摩他、毘鉢舍那。若諸菩薩即緣一切契經等法，集為一團、一積、一分、一聚作意思惟，此一切法，隨順真如，趣向真如，臨入真如；隨順菩提，隨順涅槃，隨順轉依，及趣向彼，若臨入彼，此一切法，宣說無量無數善法。如是思惟修奢摩他、毘鉢舍那，是名緣總法奢摩他、毘鉢舍那。慈氏菩薩復白佛言：世尊！**如說緣小總法奢摩他、毘鉢舍那，復說緣大總法奢摩他、毘鉢舍那，又說緣無量總法奢摩他、毘鉢舍那。云何名緣小總法奢摩他、毘鉢舍那？云何名緣大總法奢摩他、毘鉢舍那？云何復名緣無量總法奢摩他、毘鉢舍那？**佛告慈氏菩薩曰：善男子！若緣各別契經，乃至各別論義，為一團等作意思惟，當知是名緣小總法奢摩他、毘鉢舍那。若緣乃至所受、所思契經等法，為一團等作意思惟，非緣各別，當知是名緣大總法奢摩他、毘鉢舍那。若緣無量如來法教，無量法句文字，無量後後慧所照了，為一團等作意思惟，非緣乃至所受、所思，當知是名緣無量總法奢摩他、毘鉢舍那。

[18] The three marks of all phenomenal existences (dharmamudrā trilakṣanā).

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Bodhisattva Maitreya then inquired, "World-Honoured One! You have mentioned śamatha and vipaśyanā in dependence on dharma principles on distinct basis, and have also mentioned śamatha and vipaśyanā in dependence on dharma principles on a holistic basis. What do they mean?" The Buddha replied, "If those bodhisattvas contemplate to practise śamatha-vipaśyanā based on the principles they received from separate canonical scriptures, it is called śamatha and vipaśyanā in dependence on dharma principles on a distinct basis. If those bodhisattvas contemplate to practise śamatha-vipaśyanā by relying on all the canonical doctrines, gather them into one single group, one single cluster, one single division, one single assemblage [19], contemplate attentively that all these doctrinal teachings are following in accord with true thusness, trending toward true thusness, verging on true thusness; are following conformably with bodhi, following conformably with nirvāṇa, following conformably with transformation [20], trending toward them, and when coming nearer to them, meditate

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[19] Hán explains that the descriptions vary but they all have the common meaning. 'One single group' denotes contemplating without differentiation all principles in the twelve genres of the canonical scriptures, in disregard to whether they are of physical or mental. 'One single cluster' denotes contemplating undifferentiatedly in regard to matter aggregate and mental aggregates, respectively, For example, not distinguishing matter as twelve bases and eighteen elements, not distinguishing feeling aggregate in terms of three kinds, five kinds, and so on. 'One single division' denotes contemplating without differentiation in terms of one single unit of the lower region of five kinds of fetter (sensual desires, repulsion, attached view of self, ceremonial-cum-extreme-ascetic practices, and doubt) and the upper region of five kinds of fetter (passion for fine-materiality, passion for immateriality, conceit, unsettledness, and ignorance). 'One single assemblage' denotes contemplating undifferentiatedly in terms of materiality and mentality as to the four great primary elements and the four mental aggregates, respectively, as they are mutually dependent on one another. The rationale for gathering the different principles into a unitary construct and to contemplate undifferentiatedly on them is because they all demonstrate the commonality of the three marks of all phenomenal existence. All sorts of conceptual differentiation are invariably the results of an attached view of self and egoism (satkāya-dṛṣṭi) *Cf.* 韓清淨:《瑜伽師地論科句披尋記》中國：科學出版社紐約公司, 2006, p. 3391.

[20] Venerable Chángbó explains that bodhi is wisdom acquired from enlightenment, which encompasses various kinds of transcendental wisdom, all of which are conditioned fruition attained through meditation. As for nirvāṇa, of three kinds, is a truly untainted realm, an unconditioned fruition attained through bodhi (awakening or enlightenment). 'Transformation' from a defiling basis (āśraya-paravṛtti) refers to the conversion of noetic hindrance (所知障) into bodhi, and the conversion of hindrance of defilements (煩惱障) into nirvāṇa, by which one attains the fruition of dharmakāya (法身). *Cf.* 釋常柏:《瑜伽師地論科句披尋

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herein that all these doctrinal principles proclaim innumerable virtuous principles, and so by meditating in this way it is called śamatha and vipaśyanā in dependence on dharma principles on a holistic basis." Bodhisattva Maitreya asked again, "World-Honoured One! You have mentioned about śamatha-vipaśyanā in relation to dharma principles from a small holistic perspective, also have mentioned about śamatha-vipaśyanā in relation to dharma principles on a great holistic basis, as well as on an illimitable holistic basis. What are the meanings for these?" The Buddha said, "If attentive contemplation is focused on separate scriptural discourses or separate tenets of the Vinaya and Abhidharma, within the predetermined single group and so forth, it is called śamatha-vipaśyanā in relation to dharma principles from a small holistic perspective. If bodhisattvas' attentive contemplation is focused on particular scriptural discourses and so on that they have received, within the predetermined single group and so forth, by not contemplating them separately (but collectively), it is called śamatha-vipaśyanā in relation to dharma principles from a great holistic perspective. If bodhisattvas do not base on what they have received to perform meditation, but instead base on the Thatāgata's innumerable teachings, the innumerable phrases of the Thatāgata's sermons, the innumerable consequential wisdom by which they are illuminated [21], to arise attention to meditate within the predetermined single group and so on, it is called śamatha-vipaśyanā in relation to dharma principles on an illimitable holistic basis.

記》講記. <http://www.mahabodhi.org/yoga/cb/>. The subject matter of dharmakāya is briefly described in the next Buddha's reply and in Chapter 7, and in more detail in Chapter 8.

[21] According to Venerable YǎnPéi, the illimitable holistic practice of śamatha-vipaśyanā is wisdom-based. The contents of the mental realm of meditation are not limited by all what one has heard, read, and contemplated of them. The nature and scope of the contents can go farther beyond that, and hence it is called 'illimitable'. He explains that it is respectively the unhindered understanding of definitive meanings (義), unhindered understanding of fundamental principles (法), and unhindered understanding of descriptive terms (辭) that can successfully relate to the Thatāgata's innumerable teachings, the innumerable phrases of the Thatāgata's sermons, the innumerable consequential wisdom that illuminates. *Cf.* 釋演培:《解深密經語體釋》臺北:天華出版社, 1999, p.331.

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慈氏菩薩復白佛言：世尊！**菩薩齊何名得緣總法奢摩他、毘鉢舍那？**佛告慈氏菩薩曰：善男子！由五緣故，當知名得；一者於思惟時，剎那剎那融銷一切麁重所依。二者離種種想，得樂法樂。三者解了十方無差別相無量法光。四者所作成滿相應淨分無分別相，恒現在前。五者為令法身得成滿故，攝受後後轉勝妙因。慈氏菩薩復白佛言：世尊！**此緣總法奢摩他、毘鉢舍那，當知從何名為通達？從何名得？**佛告慈氏菩薩曰：善男子！從初極喜地名為通達；從第三發光地乃名為得。善男子！初業菩薩亦於是中，隨學作意，雖未可歎，不應懈廢。慈氏菩薩復白佛言：世尊！**是奢摩他、毘鉢舍那，云何名有尋有伺三摩地？云何名無尋唯伺三摩地？云何名無尋無伺三摩地？**佛告慈氏菩薩曰：善男子！於如所取尋伺法相，若有麁顯領受觀察諸奢摩他、毘鉢舍那，是名有尋有伺三摩地。若於彼相，雖無麁顯領受觀察，而有微細彼光明念，領受觀察諸奢摩他、毘鉢舍那，是名無尋唯伺三摩地。若即於彼一切法相，都無作意、領受觀察諸奢摩他、毘鉢舍那，是名無尋無伺三摩地。復次善男子！若有尋求奢摩他、毘鉢舍那，是名有尋有伺三摩地。若有伺察奢摩他、毘鉢舍那，是名無尋唯伺三摩地。若緣總法奢摩他、毘鉢舍那，是名無尋無伺三摩地。

慈氏菩薩復白佛言：世尊！**云何止相？云何舉相？云何捨相？**佛告慈氏菩薩曰：善男子！若心掉舉或恐掉舉時，諸可厭法作意，及彼無間心作意，是名止相。若心沈沒，或恐沈沒時，諸可欣法作意，及彼心相作意，是名舉相。若於一向止道，或於一向觀道，或於雙運轉道，二隨煩惱所染污時，諸無功用作意，及心任運轉中所有作意，是名捨相。

慈氏菩薩復白佛言：世尊！**修奢摩他、毘鉢舍那諸菩薩眾，知法知義。云何知法？云何知義？**佛告慈氏菩薩曰：善男子！彼諸菩薩，**由五種相了知於法**：一者知名，二者知句，三者知文，四者知別，五者知總。**云何為名？**謂於一切染淨法中，所立自性想假施設。**云何為句？**謂即於彼名聚集中，能隨宣說諸染淨義，依持建立。**云何為文？**謂即彼二所依止字。**云何於彼各別了知？**謂由各別所緣作意。**云何於彼總合了知？**謂由總合所緣作意。如是一切總略為一，名為知法。如是名為菩薩知法。

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Bodhisattva Maitreya then inquired, "World-Honoured One! In what ways the bodhisattvas are said to have attained śamatha and vipaśyanā dependent on dharma principles on a holistic basis?" The Buddha said, "It is on five conditional basis that they have so attained. The first is, during meditation, contemplating in every single moment the melting down all those dependent states that are conditioned by the crude heavy factors [22]. Second is by staying aloof from all the diverse thoughts and experiences the spiritual joy of reality by detachment. Third is by the clear understanding of the immeasurable light of truth, which is universally indiscriminate. Fourth is by way of all what ought to be done have to be performed to their spiritual perfection corresponding with constituents of purity and mental objects of non-discrimination, and which stays perpetual at the forefront of mind. Fifth is by (cultivation stages as) the excellent wondrous conditions that are productive to the consequent transformation in order dharmakāya (the spiritual embodiment of truth) can be brought to fulfilment and

[22] The 'crude heavy factors' refers to the hindrance of defilements and acquired noetic hindrance seated deeply in the seeds-like potentialities of consciousness which are inherited since time immemorial, that continues to habituate oneself, modifying and strengthening themselves. When the bodhisattvas eventually are able to eliminate the twofold hindrances by way of the first holistic measure, they attain the first stage of utmost joy (pramuditābhūmi) (歡喜地). When the bodhisattvas become detached from all sorts of rhetorical figures of speech and discriminating thoughts, their concentrative minds are consistently quiescent and dwell fixed in the joy of detachment, they are said to have attained the second stage of freedom from defilements (vimalābhūmi) (離垢地). Through their unhindered wisdom, the bodhisattvas understand the boundless loads of principles and their definitive meanings, comprehend the complementarity and indiscriminate equality of all doctrines, and do not resort to efforts but let functional differentiations to rest in favour of an unprompted contemplation guided by sound, wise views. This is the attainment of the third stage of radiance (prabhākarībhūmi) (發光地). The bodhisattvas, through ardent thriving, constantly and unfailingly remember the need for perfection in spiritual purification and exhibit the wisdom of non-discrimination. With their minds so unwaveringly perpetuated in this way, they are said to have attained the eighth stage of unshakeableness (acālabhūmi) (不動地). In order to accomplish the dharmakāya and fulfill its perfection, it necessitates in the bodhisattvas an unsatisfiable attitude and indomitable drive in practice as the basis towards the aim of Buddha-hood. The level of wisdom acquired through this practice corresponds to the ninth stage of excellent wisdom (sādhumatībhūmi) (善慧地). *Cf.* 釋常柏:《瑜伽師地論科句披尋記》講記.
<http://www.mahabodhi.org/yoga/cb/>.

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perfection. [23] Bodhisattva Maitreya inquired again, "World-Honoured One! In this śamatha and vipaśyanā in dependence on dharma principles on a holistic basis, whence is to be known as comprehension, and whence is to be known as attainment?" The Buddha said, "Beginning from the first stage of utmost joy onward is called comprehension. From the third stage of radiance onward is called attainment. [24] When the resolved bodhisattvas in the preliminary phases also pay their attention in pursuit of this learning, and although they have not yet deserved acclaim (as those in the ten stages of practice), they should not slack off and abandon it altogether." Bodhisattva Maitreya continued asking, "World-Honoured One! With respect to śamatha-vipaśyanā, what does it mean by samādhi with initial application of mind and with sustained deliberation? What does it mean by samādhi without initial application of mind but with only sustained deliberation? What does it mean by samādhi without both the initial application of mind and sustained deliberation?" The Buddha replied, "If, in regard to the mental appearances of one's initial application of mind and sustained deliberation, there are rough but distinct pattern of mental reception and examination of them in the course of śamatha-vipaśyanā, it is called samādhi with the initial application of mind and with sustained deliberation. If, in regard to those mental appearances, there are no rough and distinct pattern of mental reception and examining of them, but there are minute level of

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[23] The Mahāyāna-saṃgraha-śāstra outlines five kinds of practices as necessary condition for attaining the aforesaid respective five kinds of śamatha-vipaśyanā based on the holistic approach, namely by (1) aggregating (集總修): comprehending that the inherent nature and differences of things are not to lay hold of, for the nature of true thusness is uniformly all-pervasive, and thus aggregating of the different teachings; (2) formlessness (無相修): comprehending that the nature of ultimate reality is beyond names, themes, words and differentiated conceptualisations, and hence meditation is so disposed towards indiscrimination of mental appearances; (3) efforts-waiver (無功用修): by not having recourse to mental exertion but simply letting right views and spontaneity rise to preponderance; (4) thriving (熾盛修): the bodhisattvas thrive zealously for perfection in their spiritual practices, are never mean with forsaking all their possessions; (5) unquenchableness (不知足修): due to their unshakeable faith, the bodhisattvas are not weary or letting up of their practices no matter how hard they are or how well they have already advanced in the spiritual path. *Cf.*《攝大乘論》大正藏, No. 1594 [0145c29].

[24] It means from the first stage of utmost joy and from the third stage of radiance, respectively, to the stage of Buddha-hood.

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bright thought [25] in reception and examination in the course of śamatha-vipaśyanā, it is called samādhi without initial application of mind but with only sustained deliberation. If, in regard to all those mental appearances, there are no giving of attention, recognition, and examination of them at all in the course of śamatha-vipaśyanā, it is called samādhi without both the initial application of mind and sustained deliberation. Also, if there's a seeking for śamatha and vipaśyanā, it is a samādhi with both the initial application of mind and sustained deliberation. If there's a deep and subtle analysis in the course of śamatha-vipaśyanā, it is called samādhi without the initial application of mind but with only sustained deliberation. If it is śamatha-vipaśyanā performed in relation to dharma principles on a holistic basis, it is called samādhi without both the initial application of mind and sustained deliberation."

Bodhisattva Maitreya then inquired, "World-Honoured One! What are the signs of quietening? The signs of lifting? The signs of letting-go?" The Buddha replied, "If the mind is unsettled, or fear of unsettledness (auddhatya), then by raising the attention to those loathsome things, or by focusing one's attention to a mind uninterruptedly in contiguity, they are known as the signs of quietening. If the mind is slothful, or fear of sloth (styāna), thereupon by raising the attention to those gratifying things, or to their mental appearances, they are known as the signs of lifting. If one's mind is contaminated by the aforesaid two concomitants of defilement when practising solely path of śamatha, or practising solely path of vipaśyanā, or practising both in operation with one another, then all those arousing of attention by way of simply exerting no effort and by letting the mind flows in accordance with spontaneity, they are known as the signs of letting-go."

Bodhisattva Maitreya asked again, "World-Honoured One! Those bodhisattvas in practising śamatha-vipaśyanā, know the doctrines and meanings thereof. What does it mean by knowing the doctrines? Knowing the meanings?" The Buddha said, "Those bodhisattvas know the doctrines in five ways: knowing by names-terminologies, knowing by clauses-sentences, knowing by statements, knowing by the distinctness and the totality of them. What are names-terminologies? These are referring to the provisionally, conveniently defined

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[25] 微細彼光明念: The phrase can have different interpretations. (1) the minute bright thought ; (2) light is portrayed as a metaphor for those doctrinal principles with which one was instructed and not forgetting them. Thus, it is rendered as 'the subtle mindfulness of the principles'; (3) the subtle level of thought. The third seems to be a better fitting in this context.

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conceptual notions of inherent nature in all the teachings concerning defilement and untaintedness. What are clauses-sentences? These are referring to the collective arrangement of terms, based on which one readily proclaim the meanings in the teachings of defilement and untaintedness. What are statements? These are writings upon which the preceding two are based. What is knowing by way of distinctness? It refers to the arousing of attention in response to the separate mental objects. What is knowing by way of summational totality? It refers to the attention that is given in relation to summation of the whole [26] taken as mental object. In this way, all are synopsized into one known as understanding of the doctrines. It is therefore called the bodhisattvas' understanding of doctrines.

善男子！彼諸菩薩，**由十種相了知於義**：一者知盡所有性，二者知如所有性，三者知能取義，四者知所取義，五者知建立義，六者知受用義，七者知顛倒義，八者知無倒義，九者知雜染義，十者知清淨義。善男子！**盡所有性者**，謂諸雜染清淨法中，所有一切品別邊際，是名此中盡所有性；如五數蘊、六數內處、六數外處，如是一切。**如所有性者，謂即一切染淨法中，所有真如，是名此中如所有性。此復七種**：一者流轉真如，謂一切行無先後性。二者相真如，謂一切法，補特伽羅無我性及法無我性。三者了別真如，謂一切行唯是識性。四者安立真如，謂我所說諸苦聖諦。五者邪行真如，謂我所說諸集聖諦。六者清淨真如，謂我所說諸滅聖諦。七者正行真如，謂我所說諸道聖諦。當知此中由流轉真如、安立真如、邪行真如故，一切有情平等平等。由相真如、了別真如故，一切諸法平等平等。由清淨真如故，一切聲聞菩提、獨覺菩提、阿耨多羅三藐三菩提，平等平等。由正行真如故，聽聞正法，緣總境界勝奢摩他、毘鉢舍那，所攝受慧平等平等。

能取義者，謂內五色處，若心、意、識，及諸心法。**所取義者**，謂外六處，又能取義，亦所取義。**建立義者**，謂器世界於中可得建立一切諸有情界。謂一村田，若百村田，若千村田，若百千村田；或一大地至海邊際，此百，此千，若此百千；或一贍部洲，此百，此千，若此百千；或一四大洲，此百，此千，若此百千；或一小千世界，此百，此千，若此

[26] It's because one has comprehended the veridical truths of the nature of all phenomena, and the all-pervasiveness and uniformity of all doctrinal principles.

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百千；或一中千世界，此百，此千，若此百千；或一三千大千世界，此百，此千，若此百千；或此拘胝，此百拘胝，此千拘胝，此百千拘胝；或此無數，此百無，數此千無數，此百千無數；或三千大千世界，無數百千微塵量等，於十方面無量無數諸器世界。**受用義者**，謂我所說諸有情類，為受用故，攝受資具。**顛倒義者**，謂即於彼能取等義，無常計常，想倒、心倒、見倒；苦計為樂，不淨計淨，無我計我，想倒、心倒、見倒。**無倒義者**，與上相違，能對治彼，應知其相。**雜染義者**，謂三界中三種雜染：一者煩惱雜染，二者業雜染，三者生雜染。**清淨義者**，謂即如是三種雜染，所有離繫菩提分法。善男子！如是十種，當知普攝一切諸義。

As regards meanings, the bodhisattvas know them fully by ten types of characters. First, they know the characteristic of limits. Second, they know the characteristic of suchness. Third, they know the meaning of cognisable and graspable subjectivity (grāhaka). Fourth, they know the meaning of cognised objectivity (grāhya). Fifth, they know the meaning of formation. Sixth, they know the meaning of experiencing (bhogaḥ). Seventh, they know the meaning of perversion. Eighth, they know the meaning of absence of faults. Ninth, they know the meaning of adulterated moral infections. Tenth, they know the meaning of purity. The characteristic of limits refers to the bounds in all the distinct categories of those phenomena of moral infections and purities such as the five aggregates, six subjective bases, six objective bases, and all others as such. The characteristic of suchness refers to the true thusness that is intrinsic to all the phenomena of defilement and purity [27]. Of this there are seven kinds. First is the suchness of cyclicality, and this refers to the absence of the identity of antero-posteriority order with respect to all activities [28]. Second is the suchness of true character, and this refers to the nature of selflessness of beings and the nature of

[27] All tainted and untainted phenomenal existences have their own rationality of inherent natures, and which are universally true and unchanged reality.

[28] There can be few explanations. (1) cycle refers to the endless round of birth and death, the journey to which is driven by ever-increasing karma-volitions of being's own creations. In view of the cumulative and continuity aspect of causes and resultants, it is impossible to identify the order of antero-posteriority of the maturity of karma-volitions..(2) cycle refers the unstopping cycle of thought, within which are the swift continuous arising and falling away of mind-moments, and so it is said that all mental activities are not deterministic of their order series of antero-posteriority. The first explanation is seen as more relevant.

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essencelessness of phenomenal states, with respect to all things [29]. Third is the suchness of discernment which means that all activities are attributed to the nature of consciousness [30]. Fourth is the suchness of establishing, and this refers to those kinds of suffering which I have mentioned in the noble truths [31]. Fifth is the suchness of faulty acts, and this refers to those accumulations I have mentioned in the noble truths [32]. Sixth is the suchness of untaintedness, and this refers to those extinguishing of suffering I have mentioned in the noble truths [33]. Seventh is the suchness of right cultivation, which refers to the those paths I have mentioned in the noble truths [34]. It should be known that the suchness of cyclicality, the suchness of establishing, and the suchness of faulty acts, they are equal in respect of all sentient beings [35]. By virtue of the suchness of true character and the suchness of discernment, all doctrinal principles are treated as equal [36]. By virtue

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[29] 'All things' refers to all those conditional and unconditional things in general. Phenomenal states refer to the five aggregates, twelve bases, etc.

[30] 'Consciousness' is a generic term used which also mean mentalities, is referred to the four mental aggregates, without which cognition and discernment of all externalities do not happen.

[31] The eight kinds of suffering are set up and defined as: birth, decrepitude and infirmity, demise, sorrowfulness, association with whomsoever and whatsoever one dislikes, parting from whomsoever and whatsoever one pleases, happenings and outcomes not in accordance with one's wishes, and the constant blazing of five aggregates which subject one to their bondages.

[32] The various causes of one's suffering are attributable to the roots of greed, aversion and delusion, coming under the rubric of craving. As in the twelve-fold dependent origination, the feeling of craving conditions clinging. Because of one's attachment causing strong reactions to things, karma-volitions are created and accumulated which influence the destiny of one's next existence.

[33] Wherever the cravings that have aroused and stayed at, it is exactly where they should be forsaken and extinguished.

[34] Those paths which lead to the complete extinction of all that is sufferings, is referred to four applications of mindfulness (smṛtyupasthāna), the four right strivings (catvāri prahāṇāni), the four basis of accomplishment (ṛddhipāda), the five spiritual faculties (pañcendriyāṇi), the five spiritual powers (pañcabalāni), the seven-fold factors of enlightenment (saptabodhyaṅgāni), the eightfold truths (aṣṭamārga)—collectively known as the thirty-seven requisites of enlightenment or saptatriṃśadbodhi-pakṣikadharma)—includes also the ten kinds of perfection (daśapāramitā)

[35] All that is suffering as distresses and so on, is owing to the faulty acts, and karma-volitions produced therefrom, binding all worldlings to the never-ending cycle of birth. Hence, the three suchnesses apply equally to all sentient beings.

[36] The principles of no-self and the insubstantiality of all phenomena are instructions about the understanding of the nature of emptiness. Such wisdom

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of the suchness of untaintedness, all the attainments of bodhi by śrāvakas, by pratyekabuddhapudgalas and by unsurpassed perfect enlightenment, are treated as equal. As for the suchness of right cultivation, it is on this ground that the wisdom gained by listening to or reading the orthodox principles and by the practice of śamatha-vipaśyanā on a holistic method, are treated as equal [37].

The meaning of cognisable and graspable subjectivity refers to the internal five physical bases, mind, ideation, states of consciousness, and all those mental concomitants. The meaning of cognised objectivity refers to the external six gross bases, which have both the cognisable and cognised functionalities [38]. The meaning of formation refers to the physical world wherein it makes possible the forming of the realms of all sentient beings. That can mean one village's farmland, one hundred farmlands, one thousand farmlands, one hundred thousand farmlands; or one vast land to the shore, a hundred, a thousand, a hundred thousand of them; or one continent of Jambudvīpa, a hundred, a thousand, a hundred thousand of them; or one grouping of the four great continents, a hundred, a thousand, or a hundred thousand of them; or a small chiliocosm consisting of a thousandfold world-system [39], a hundred, a thousand, a hundred thousand of them; or a middling dichiliocosm consisting of a thousand chiliocosms of small world-systems, a hundred, a thousand, or a hundred thousand of them; or a great trichiliocosm consisting of a thousand middling chiliocosms of world-systems, a hundred, a thousand, or a hundred thousand of them; or one koṭī (ten millions), a hundred, a thousand, or a hundred thousand of them; or such zillion untold (of a great trichiliocosm), a hundred, a thousand, or a hundred thousand of them; or the cosmos of three thousandfold the great trichiliocosm of world-systems, hundreds of thousands of them incalculable as numerous motes of dusts—all are in countless physical worlds in the ten directions of space. The meaning

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as to selflessness and insubstantiality, therefore apply equally to all doctrines in comprehending the notion of 'emptiness'.

[37] Although in terms of bodhi, as enlightenment and wisdom gained, are the same for the three categories of saints, however, as we shall see in Chapter 8 which own deals with accomplishments of a Buddha, the attainment of dharmakāya is exclusively province of the Thatāgata. The other two categories of saints are accomplished with a body that is emancipated but which is not called dharmakāya.

[38] The six external gross bases of visible object, sound, and so on also function as conditioning sources to the successive manifestations of five-sense-door adverting consciousness, the five cognitive consciousnesses, mind-elements, and mind-consciousness-elements.

[39] It is thought as the equivalent of a thousandfold solar system.

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of experiencing is what I refer to as the acquiring of the material possessions by those living beings for their keeping, use or enjoyment. The meaning of perversion refers to those individual interpretations of cognisable subjectivity and cognised objectivity, based upon which one reckons the impermanent to be permanent, with perception at fault, mind at fault, and views at fault; likewise reckoning the distressful and painful to be pleasant, the impure to be pure, the essencelessness of self to be self, with perception downwardly wrong, mind are downwardly wrong, views are downwardly wrong [40]. The meaning of the absence of faults is just the opposite of the foregoing and it can overcome it, and so should be known of its character. The meaning of adulterated moral infections refers to three kinds of moral infection in the three spheres of the mundane world. First is the moral infection of defilements. Second is the moral infection of actions. Third is the moral infection of birth. The meaning of purity refers to all those separate principles leading to enlightenment [41], to be free from these three kinds of moral infection. Thus the ten types should be known as universally inclusive of all meanings."

復次善男子！彼諸菩薩，**由能了知五種義故，名為知義。何等五義？**一者遍知事。二者遍知義。三者遍知因。四者得遍知果。五者於此覺了。善男子！此中**遍知事者**，當知即是一切所知：謂或諸蘊，或諸內處，或諸外處，如是一切。**遍知義者**，乃至所有品類差別所應知境，謂世俗故，或勝義故，或功德故，或過失故，緣故，世故，或生、或住、或壞相故，或如病等故，或苦集等故，或真如、實際、法界等故，或廣略故，或一向記故，或分別記故，或反問記故，或置記故，或隱密故，或顯了故，如是等類，當知一切名遍知義。言**遍知因者**，當知即是能取前二菩提分法，所謂念住或正斷等。**得遍知果者**，謂貪恚癡永斷毘奈耶，及貪恚癡一切永斷諸沙門果，及我所說聲聞、如來若共、不共、世出世間所有功德，於彼作證。**於此覺了者**，謂即於此作證法中，諸解脫智，廣為他說，宣揚、開示。善男子！如是五義，當知普攝一切諸義。

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[40] The four kinds of perversions.

[41] It refers to the thirty-seven branches of requisites of enlightenment (saptatriṁśadbodhi-pakṣikadharma).

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The Buddha continued, "The bodhisattvas, because they fully understand the five aspects of meanings, are said as knowing meaning. What are the five meanings? First is having the total knowledge pertaining to phenomena. Second is the total knowledge with regard to significations. Third is the total knowledge with regard to causes. Fourth is the total knowledge with regard to fruitions. Fifth is awakened comprehension of all of these. Herein the total knowledge pertaining to phenomena is regarding all that which has been known, namely the aggregates, the internal sense-bases, the external object-bases, and all those others. The total knowledge regarding significations refers to the domains that ought to be known with regard to all those distinctions between the different categories, which are: mundane practices; ultimate truth; merits of virtues; faults [42]; conditions; periods [43]; arising, existing, and marks of disintegration; all those sicknesses; truths of suffering-causes and so on; suchnesses, realities to their utmost, and dharma-realm [44]; details and concisenesses; definite answering, discrete answering, answering by counter-asking, refuse answering [45], the covert, the explicit, and so forth like all these, should be understood as to mean knowing the significations. What is said of the total knowledge with regard to causes, should be understood as referring to the branches of requisites of enlightenment, which are to be practised from the aforementioned two aspects [46], namely the

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[42] Although faults are boundless, for purpose of analytic meditation they are subsumed under the categories of defilements, actions, and birth as mentioned previously. Apart from this, it includes also the ten faulty deeds, and the five karmically heaviest sins (patricide, matricide, killing an Arhat, shedding the blood of a Buddha, sowing discord in the monastic community).

[43] Conditions refer not only to causes and conditioning states, but also their relationship to dependent and conditioned states. Periods are concerned with the three timeframes of past, present, and future.

[44] The word 'dharma' refers to those principles (the thirty-seven requisites of enlightenment, and so on). The word 'realm' (or sphere, domain, province, field) connotes the basal cause or conditioning background of those superb teachings. The term 'dharma-realm' (法界) in this context indicates those core principles intending for the realisation of spiritual purification and enlightenment, presenting as the causal factors in terms of ultimate truths like the nature of non-originalness, emptiness, true thusness, and so on.

[45] To answer by counter-asking the questioner refers to particularly when there's need to clarify ambiguities that come with the questions instead of answering directly. By refusing to answer is because the questions themselves are starkly meaningless.

[46] This statement also implies that the first two kinds of knowing meanings in terms of total knowledge pertaining to phenomena and significations, are aspects of cognised objectivity.

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applications of mindfulness, bases of accomplishment, and so on. Total knowledge with regard to fruitions refers to the monastic codes of discipline by which greed, hatred, and delusion are gotten rid of permanently, and the fruitions of those Buddhist practitioners of the monastic order by which greed, hatred, and delusion are eradicated forever, and the realisation of all those worldly and transcendental merits of virtues which can be similar or dissimilar in many ways [47] between the Fully Awakened One (Tathāgata) and the Śrāvakas. Awakened comprehension of all of these means all those knowledge of deliverance that are herein realised [48], let others know in full, propagate them, and elucidate them. So it should be known these five kinds of meanings embrace all other meanings.

復次善男子！彼諸菩薩，**由能了知四種義故，名為知義。何等四義？**一者心執受義，二者領納義，三者了別義，四者雜染、清淨義。善男子！如是四義，當知普攝一切諸義。復次善男子！彼諸菩薩，**由能了知三種義故，名為知義。何等三義？**一者文義，二者義義，三者界義。善男子！言**文義者**，謂名身等。**義義當知復有十種**：一者真實相，二者遍知相，三者永斷相，四者作證相，五者修習相，六者即彼真實相等品差別相，七者所依能依相屬相，八者即遍知等障礙法相，九者即彼隨順法相，十者不遍知等及遍知等過患功德相。言**界義者**，謂五種界：一者器世界，二者有情界，三者法界，四者所調伏界，五者調伏方便界。善男子！如是五義，當知普攝一切諸義。

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[47] The comparatively dissimilar characteristics of the Buddha include the ten mental powers, the four fearlessness, and the eighteen supreme merits that are perfectly fulfilled. The details of these are provided in Appendix II. The similar meritorious characteristics that come along with the spiritual fulfillments by the Buddha and the śrāvakas include the four mental qualities of boundless in terms of benevolence, compassion, altruistic joy, and equanimity (四無量); the Eight kinds of liberation, based on meditational efforts (八解脫); the Four kinds of unhindered reasoning by analytical knowledge (Skt. pratibhāna-pratisaṃvid; Pāli: paṭibhāna-pañisambhidà) (四無礙解); and the six kinds of supernormal knowledge (六神通智).

[48] 'Knowledge of deliverance that are herein realised' refers to culmination in the meditative absorption of dyhāna in the śamatha-vipaśyanā process, in which the purified state of deep concentration as samādhi conditions the issuing in of the first stage transcendental mind-moment, following instantly after which without any interval, arises two or three mind-moments of transcendental fruition, liberating the practitioner forever from the unending cycle of birth.

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慈氏菩薩復白佛言：世尊！**若聞所成慧了知其義，若思所成慧了知其義，若奢摩他、毘鉢舍那修所成慧了知其義，此何差別？**佛告慈氏菩薩曰：善男子！聞所成慧，依止於文，但如其說，未善意趣，未現在前，隨順解脫，未能領受成解脫義。思所成慧，亦依於文，不唯如說，能善意趣，未現在前，轉順解脫，未能領受成解脫義。若諸菩薩修所成慧，亦依於文，亦不依文，亦如其說，亦不如說，能善意趣，所知事同分三摩地所行影像現前極順解脫，已能領受成解脫義。善男子！是名三種知義差別。慈氏菩薩復白佛言：世尊！**修奢摩他、毘鉢舍那諸菩薩眾，知法知義。云何為智？云何為見？**佛告慈氏菩薩曰：善男子！我無量門宣說智、見二種差別，今當為汝略說其相。若緣總法修奢摩他、毘鉢舍那。所有妙慧，是名為智。若緣別法修奢摩他、毘鉢舍那所有妙慧，是名為見。慈氏菩薩復白佛言：世尊！**修奢摩他、毘鉢舍那諸菩薩眾，由何作意、何等、云何除遣諸相？**佛告慈氏菩薩曰：善男子！由真如作意，除遣法相及與義相；若於其名及名自性無所得時，亦不觀彼所依之相，如是除遣。如於其名、於句、於文、於一切義，當知亦爾。乃至於界及界自性無所得時，亦不觀彼所依之相，如是除遣。世尊！**諸所了知真如義相，此真如相亦可遣不？**善男子！於所了知真如義中，都無有相，亦無所得。當何所遣？善男子！我說了知真如義時，能伏一切法、義之相，非此了達餘所能伏。

Furthermore, those bodhisattvas know the meanings by being able to fully apprehend four aspects of meaning. What are the four? They are: mental clinging, accepting, discerning, adulterated moral infections and purity. It should be known that these four aspects of meanings encompass all other meanings. Also, those bodhisattvas, by way of the three aspects of meaning, fully apprehend the meanings. What are the four? They are the meanings of statements, the interpreted meanings of the defined statements, and the meaning of realms The meanings of statements refer to structural bodies of the defined names and words. As for interpreted meanings of the defined statements, it should be known that they are furthermore bound up with ten aspects of meanings, namely the character of reality, the character of total knowledge, the character of extermination, the character of realisation, the character of cultivation, the character in terms of the distinct marks of the foregoing five aspects, the character of interdependency in terms of conditioned objectivity and conditioning subjectivity, the character

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of obstructions to total knowledge and the subsequent six others as in aforesaid, the character of conformity [49], and the character of faults and merits of virtues in consequence of ignorance and total knowledge respectively. The meaning of realm is concerned with five types of realms, namely the physical worlds, the realms of sentient beings, the dharma-realm [50], the realms of orientating-and-taming [51]; the realms of expedient means in orientating-and-taming. Thus, it should be known these five kinds of meanings embrace all other meanings."

Bodhisattva Maitreya inquired again, "World-Honoured One! What are the differences in understanding meanings by wisdom gained through hearing (and reading), wisdom gained through thinking, and wisdom gained through practising?" The Buddha replied, "Wisdom gained through hearing (and reading) is based on statements, but as its

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[49] *The character of reality* refers to the reality of suchness in regard to all the mundane and supramundane phenomena, along with their respective distinctions. *The character of total knowledge* indicates, for example, the full understanding as to the first truth of all that is suffering. *The character of extermination* indicates accordingly the second truth of the cause of all that is suffering, which is to be permanently eliminated. *The character of realisation* indicates accordingly the third truth of exterminating the cause of all that is suffering due to craving and clinging to what are lovable. *The character of cultivation* indicates accordingly that very realisation through practising the thirty requisites leading to full awakening with a view to ultimate truths. *The character of mutual dependency* refers to aspect of reality as the dependent subject of the objective total knowledge, while total knowledge in turns being the dependent subject of the objective aspect of extermination of defiling causes, and so on to be understood in the same manner. *The character of obstructions to total knowledge and the subsequent six others* (except for the character of reality) refers to the lack of or deficiencies in the practice of the thirty requisites leading to full awakening. *The character of conformity* refers to the knowledge gained and astuteness in counteracting pollutions to the mind.

[50] The term 'dharma-realm' refers to all those phenomena and doctrinal principles to which ideation relates, is all-inclusive of their attributes with regard to commonalities and dissimilarities, matter and mentalities, eternalistic and nihilistic views, materiality and immateriality, opposing and un-opposing, virtuous-faulty and indeterminate, practices distinctive of the three mundane spheres, still-training (śaikṣa) and beyond-training (aśaikṣa), or neither of both but belong to worldlings, delusions to be cut off through right views (darśana-heya) by Srotāpanna and through right practices (bhāvana-heya) by Sakṛdāgāmin and Anāgāmi, or beyond these two (aheya) by Arhat, actions indicative of the endless round (saṃsāra) and practices leading to liberation from it (nirvāṇa), and so forth. *Cf.* 釋演培:《解深密經語體釋》臺北:天華出版社, 1999, p.381.

[51] The realm of orientating-and-taming mean that the bodhisattvas have to adjust themselves according to the types of temperament, intellect, and lineage of instructions of the audience who come to learn the teaching.

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name suggests, one has not yet fully apprehended direction and objectives of the doctrines; not yet manifested at the fore of mind [52], and although one follows in accord with liberation, one has not truly embrace the meaning of attainment of liberation [53]. Wisdom gained through thinking is also based on statements, but it is not exactly like what those statements say, though. One instead has fully apprehended the doctrines' direction and objectives [54] , but nevertheless (counterpart appearance) has not manifested uninterruptedly at the fore of mind, and although one has transformed thinking in accord with liberation, one still has not yet truly embrace the meaning of attainment of liberation. If the bodhisattvas have the wisdom gained through practising śamatha and vipaśyanā, based it solely on statements as well as not on statements [55], similar to the foregoing second mode of realising wisdom as well as different from it, and who has fully apprehended direction and objectives of the doctrines, who are exceedingly liberated by the counterpart appearances similar to the dependent subjects of principles to which samādhi relates—are said to be ably embrace the meaning of attainment of liberation. This is known as the three differences in terms of understanding meanings." Bodhisattva Maitreya asked further, "World-Honoured One! Those bodhisattvas, by practising śamatha and vipaśyanā, know principles and meanings. What is meant by knowledge? What is meant by insight?" The Buddha replied, "I have propagated the distinctions between these two in countless ways. Here and now I should tell you briefly about their features. If one based on a holistic approach to teachings in practising

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[52] Counterpart appearance and samādhi are both absent.

[53] Understanding meanings by sheer wisdom accomplished through hearing and reading alone, one is said to have not truly embraced the meaning of attainment of liberation is because samādhi along with śamatha-vipaśyanā does not happen. The counterpart images as to doctrinal principles learned are not manifested continuously uninterruptedly at the forefront of mind. The barriers to liberation as temptation, passion, affliction, and adulterated defilements of an unsettled mind are not subdued and removed.

[54] It refers to the bodhisattvas' clear understanding in reference to statements which are complete, revealing the ultimate realities, and statements which are incomplete with hidden meanings of profound truths in the context. They understand these happened as a result of the Blessed One's adaptation to deliver teachings according to the specific intellectual readiness and temperamental suitability of the audiences at the different places and times, for the different circumstances, and reasons.

[55] To understand meanings by relying on statements refers to śamatha and vipaśyanā in meditation of dharma principles on a holistic basis or specifically on distinct basis. By not relying on statements meaning śamatha and vipaśyanā being carried out beyond the use of descriptions or definitions of words.

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śamatha and vipaśyanā, all those wondrous wisdom that come along with it is called knowledge. If one based the practising of śamatha and vipaśyanā on separate teachings, all those wondrous wisdom thereof is called insight." Bodhisattva Maitreya proceeded to ask, "World-Honoured One! To the bodhisattvas who practise śamatha-vipaśyanā, what do they based on to arouse attention, and what and how they do in order to dispel those mental appearances?" The Buddha replied, "By basing on suchness for the arousal of attention, to dispel the mental appearances of doctrinal principles and mental appearances of the significations. When in regard to those names and the inherent characteristics of those names, are viewed as nothing to be realised, as well as not to contemplate on the mental constructs on which they are based, they are to be dispelled in this way. As for names-terminologies, phrases-sentences, statements, and all significations, they should be understood in the same way [56]. And even going as far as to contemplating realms and inherent characteristics of realms with nothing as realisable, as well as not to contemplate on the mental constructs on which they are based, they are in this way dispelled." Bodhisattva Maitreya asked, "World-Honoured One! The mental constructs of the meanings of suchness that are understood, are these mental constructs of suchness also to be dispelled?" The Buddha answered, "In the meanings of suchness that are understood, there are no mental constructs and neither are there things as realisable, what else could be dispelled! I say when the meanings of suchness are understood, it can banish all other mental constructs of doctrinal principles and significations, and there's not something else that have been comprehended which can banish this of what has just been understood." [57]

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[56] What actually are to be dispelled are not mental constructs of names, sentences, statements, significations thereof, and their inherent natures altogether per se. The intention is to dispel people's attachment to the all-pervasive and calculated clinging to all these things, and to dispel attachment to the characteristics of dependent arising in reference to the mental constructs on which names, phrases, etc. are based. These are attachments merely to the results of people's persisting consciousnesses. By contemplating names and their inherent characteristics, as well as the mental constructs on which they depend, both as not to be realisable, thereby one dispels respectively the attachment to all-pervasive and calculated clinging to things and their dependent arisings.

[57] It refers to when the meanings of suchness or true thusness are fully understood as the void all phenomena, such formlessness of suchness by its very nature is not anything at all dismissible.

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世尊！如世尊說，濁水器喻，不淨鏡喻，撓泉池喻，不任觀察自面影相；若堪任者，與上相違。如是**若有不善修心，則不堪任如實觀察所有真如。若善修心，堪任觀察，此說何等能觀察心？依何真如而作是說？**善男子！此說三種能觀察心，謂聞所成能觀察心、若思所成能觀察心、若修所成能觀察心。依了別真如作如是說。世尊！**如是了知法義菩薩，為遣諸相勤修加行，有幾種相難可除遣？誰能除遣？**善男子！**有十種相，空能除遣。何等為十？**一者了知法義故，有種種文字相，此由一切法空能正除遣。二者了知安立真如義故，有生、滅、住、異性，相續隨轉相，此由相空及無先後空，能正除遣。三者了知能取義故，有顧戀身相及我慢相，此由內空及無所得空，能正除遣。四者了知所取義故，有顧戀財相，此由外空，能正除遣。五者了知受用義、男女承事資具相應故，有內安樂相、外淨妙相。此由內外空及本性空，能正除遣。六者了知建立義故，有無量相，此由大空能正除遣。七者了知無色故，有內寂靜解脫相，此由有為空，能正除遣。八者了知相真如義故，有補特伽羅無我相、法無我相，若唯識相及勝義相；此由畢竟空、無性空、無性自性空、及勝義空，能正除遣。九者由了知清淨真如義故，有無為相、無變異相；此由無為空、無變異空，能正除遣。十者即於彼相對治，空性作意思惟故，有空性相，此由空空，能正除遣。世尊！**除遣如是十種相時，除遣何等？從何等相而得解脫？**善男子！除遣三摩地所行影像相，從雜染縛相而得解脫，彼亦除遣。善男子！當知就勝說，如是空治如是相，非不一一治一切相。譬如無明，非不能生乃至老死諸雜染法，就勝但說能生於行，由是諸行親近緣故。此中道理，當知亦爾。

爾時慈氏菩薩復白佛言：世尊！**此中何等空是總空性相？若諸菩薩了知是已，無有失壞於空性相、離增上慢？**爾時世尊歎慈氏菩薩曰：善哉！善哉！善男子！汝今乃能請問如來如是深義，令諸菩薩於空性相無有失壞！何以故？善男子！若諸菩薩於空性相有失壞者，便為失壞一切大乘，是故汝應諦聽。諦聽，當為汝說總空性相！善男子！若於依他起相及圓成實相中，一切品類雜染、清淨遍計所執相畢竟遠離性，及於此中都無所得，如是名為於大乘中總空性相。慈氏菩薩復白佛言：世尊！**此奢摩他、毘鉢舍那，能攝幾種勝三摩地？**佛告慈氏菩薩曰：善男子！如我所說無量聲聞、菩薩、如來，

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有無量種勝三摩地，當知一切皆此所攝。世尊！**此奢摩他、毘鉢舍那以何為因？**善男子！清淨尸羅，清淨聞思所成正見，以為其因。世尊！此奢摩他、毘鉢舍那以何為果？善男子！善清淨心，善清淨慧，以為其果。復次善男子！一切聲聞及如來等，所有世間及出世間，一切善法，當知皆是此奢摩他、毘鉢舍那所得之果。

Bodhisattva Maitreya asked, "Like the World-Honoured One has mentioned the metaphors of a tub of turbid water, an unclean mirror, a pond of stirred water, one cannot observe one's own face reflection on the surfaces of them. If one can do that, then it is the opposite of the preceding examples. In the same way, if one does not ably cultivate one's own mind, then one is incapable of observing all those suchnesses as they really are. If one skilfully cultivates one's own mind and is able to correctly observe, what kinds of mind as observable does this refer to? Which kind of suchness upon which the so described is based?" The Buddha said, "To this, there are three kinds of ably observing mind, namely an observable mind developed through hearing (and reading), an observable mind developed through thinking, and an observable mind developed through practising. The so explained is based on the suchness of discernment." Bodhisattva Maitreya asked, "World-Honoured One! The bodhisattva who thus understands clearly about doctrinal principles and significations thereof, intensifies ardent practising for the dispelling of those mental constructs, how many kinds of the mental constructs are difficult to dispel? What means by which they can be dispelled?" The Buddha replied, "There are ten kinds of such mental constructs, and the notion of void can dispel them. What are the ten? First, there comes about all sorts of mental constructs of words and characters as a result of having understood meanings of those doctrinal principles, and for this the notion of void can correctly dispel it. Second, knowledge regarding (a) the natures of origination, disintegration, stationariness, and change, wherefrom their (b) manifestations follow one after another in uninterrupted succession, are made known through understanding the meaning of the definitive set-up of suchness, and the mental constructs in connection with these two natures can be correctly dispelled by the respective notion of void of mental objects and notion of void in regard to the identification of antero-posteriority order. Third, there is the mental construct of fondness for this biodegradable body and mental construct of self-conceit, coming from apprehending the meaning of graspable subjectivity, and these can be correctly dispelled by the respective notion of interior void and the void of nothing being

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realisable. Fourth, there is the attachment to material wealth, because of having understood the meaning of experienced objectivity, and this can be correctly dispelled by the notion of exterior void. Fifth, there is the mental construct of internal comfort and the mental construct of external wondrous appeal, because of having understood the meaning of possessions with their uses and enjoyment in connection with the occupational tools of men and women, and these can be correctly dispelled by the respective notion of void of interiority-exteriority and the void of inherent nature. Sixth, through understanding the meaning of formation, it engenders the mental construct of boundlessness, and this can be correctly dispelled by the notion of great boundless void. Seventh, through understanding the meaning of immateriality, it engenders the mental construct of liberation with inner stillness, and this can be correctly dispelled by the void of conditioned creation. Eighth, through understanding the meanings of suchness of mental objects, it brings forth the objects of beings, the object of selflessness of phenomena, or the object of mere-consciousness and the object of ultimate truth. These four can be correctly dispelled by the notion of absolute void, the void of essencelessness, the void of the essencelessness of inherent nature [58], and the void of ultimate truth, respectively. Ninth, through understanding the meanings of purified suchness, therein arises the mental object of unconditionedness and the mental object of invariableness. These mental constructs, respectively, can be correctly dispelled by the void of unconditionality and the void of invariability [59]. Tenth, there is an arising of the mental object of voidness, because attention has been given to pondering on using those aforementioned notions of void to dismiss the particular mental objects, this can be correctly dispelled by way of void overcoming void." [60]

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[58] 無性自性空, herein 自性 is defined as the intrinsic or inherent nature, which in this case corresponds to mere-consciousness. 無性 is synonymous with 無自性, succinctly defined as essencelessness or the lack of inherent nature with regard to the noumenal essence of all phenomena. The rendering for 無性自性空 thus becomes the void of essencelessness of mere-consciousness.

[59] An example of the object of invariableness is often mistakenly associated with nirvāṇa which is thought as blessed with permanent bliss. That is however only true in speaking in the context of the first two of the fourfold truths or the three marks of existence. Nirvāṇa in real sense is free from words, descriptions, differentiation, and conditions. Hence, the void of invariableness is applied to counter that misconception, and needless to say, changeableness.

[60] Void overcoming void「空空」refers to applying another void to dismiss the existing mental clinging to the notion of void of all phenomena. As the text says, there are ten kinds of mental construct and seventeen notions of void as their neutralising agents.

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Bodhisattva Maitreya asked, "World-Honoured One! What does one exactly dispel when dispelling those ten kinds of mental constructs? One is liberated from which mental constructs?" The Buddha replied, "One dispels the mental images to which samādhi relates. One is liberated from the objects of the bondage of adulterated mental contaminations, and accordingly that is also dispelled [61]. It should be understood that speaking in the ultimate sense as regard the respective notions of void to dispel the respective mental objects as elucidated, it does not in anyway mean that each of these notions of void cannot dispel all those other mental objects. For instance like ignorance (avidyā), it does not mean that it cannot condition the occurrence of all those different factors of dependent originations of adulterated defilements, up to the stages of decrepitude and death, but just that it's meant to explain in a prominent way that they are caused to occur by the factor of volitive formations (śaṅkaraḥ), for those volitive formations are the most immediate conditions of dependency. The rationale in this should be understood in the same way."

Bodhisattva Maitreya then asked the Buddha, "Which among the notions of void is overall representative of them all? Were the bodhisattvas to have understood this, they will not do disservice to themselves by erring on the mental construct of the nature of void, and will be free from presumptuous conceit?" The Buddha then praised Bodhisattva Maitreya, "Very good! Excellent indeed! You now have queried the Tathāgata such a profound meaning, intending for the bodhisattvas not to do disservice to themselves by mistakenly miss out on the mental construct of the nature of void. Why will it be so? Because if those bodhisattvas were to miss out disadvantageously on the mental construct of the nature of void, they thereby would be missing out on all of Mahāyāna [62], and so you should listen attentively. Heed and I shall explain for you the typical representative of the mental construct of the nature of of void. When in reference to the characteristics of dependent origination and the characteristics of perfect reality of things, one considers there's truly nothing at all to be realised from all kinds of adulterated defilements, as well as from a

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[61] The bondage of adulterated mental contaminations refers to the threefold contamination by defilements, by actions, and by birth; the kinds of mentally constructed characters; the mind of cognisable-graspable subjectivity and cognised-experienced objectivity. Attachment to the liberation by shedding such bondage is also to be dispelled in śamatha-vipaśyanā.

[62] The disservice that is done by misconstruing the true character of void according to the revelation by this scripture, is as bad as saying that one misses out to one's disadvantage of the ultimate meanings of all the essential principles from the Mahāyāna's perspective.

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purified, absolute dissociation from the characteristics of universally all-pervasive and calculated clinging to things, it is in this way called the 'typical representative of the mental construct of the nature of void' in reference to Mahāyāna." Bodhisattva Maitreya then asked, "World-Honoured One! How many kinds of samādhi can be included in this śamatha-vipaśyanā?" The Buddha answered, "Like I have mentioned about the numberless śrāvakas, bodhisattvas, Tathāgata, they have innumerable, varied, extraordinary kinds of samādhi, and it should be known that they all are included in under the province of this (śamatha-vipaśyanā)." Bodhisattva Maitreya inquired, "World-Honoured One! What is the foundational cause this śamatha-vipaśyanā based on?" The Buddha answered, "Purified disciplinary conduct, and right views acquired through untainted ways of hearing, reading, and pondering over them, form the foundational cause." Bodhisattva Maitreya asked, "What are the results to this śamatha-vipaśyanā?" The Buddha answered, "Virtuous, purified states of mind, and virtuous, purified qualities of wisdom, these are the results. Furthermore, all śrāvakas, Thatāgata and others, and all those virtuous teachings of the mundane and supramundane concern, it should also be known that they are both the acquired results of this śamatha-vipaśyanā."

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世尊！**此奢摩他、毘鉢舍那能作何業？**善男子！此能解脫二縛為業，所謂相縛及麁重縛。世尊！**如佛所說五種繫中，幾是奢摩他障？幾是毘鉢舍那障？幾是俱障？**善男子！顧戀身財，是奢摩他障；於諸聖教不得隨欲，是毘鉢舍那障。樂相雜住，於少喜足，當知俱障，由第一故，不能造修；由第二故，所修加行，不到究竟。世尊！**於五蓋中，幾是奢摩他障？幾是毘鉢舍那障？幾是俱障？**善男子！掉舉、惡作，是奢摩他障；惛沈、睡眠、疑，是毘鉢舍那障；貪欲、瞋恚，當知俱障。世尊！**齊何名得奢摩他道圓滿清淨？**善男子！乃至所有惛沈、睡眠正善除遣，齊是名得奢摩他道圓滿清淨。世尊！**齊何名得毘鉢舍那道圓滿清淨？**善男子！乃至所有掉舉、惡作正善除遣，齊是名得毘鉢舍那道圓滿清淨。

世尊！**若諸菩薩於奢摩他、毘鉢舍那現在前時，應知幾種心散動法？**善男子！**應知五種：**一者作意散動，二者外心散動，三者內心散動，四者相散動，五者麁重散動。善男子！若諸菩薩捨於大乘相應作意，墮在聲聞、獨覺相應諸作意中，當知是名作意散動。若於其外五種妙欲諸雜亂相，所有尋思隨煩惱中，及於其外所緣境中，縱心流散，當知是名外心散動。若由惛沈及以睡眠，或由沈沒，或由愛味三摩鉢底，或由隨一三摩鉢底諸隨煩惱之所染污，當知是名內心散動。若依外相，於內等持所行諸相，作意思惟，名相散動。若內作意為緣，生起所有諸受，由麁重身計我起慢，當知是名麁重散動。

世尊！**此奢摩他、毘鉢舍那，從初菩薩地乃至如來地，能對治何障？**善男子！此奢摩他、毘鉢舍那，於初地中，對治惡趣煩惱、業、生雜染障。第二地中，對治微細誤犯現行障。第三地中，對治欲貪障。第四地中，對治定愛及法愛障。第五地中，對治生死涅槃一向背趣障。第六地中，對治相多現行障。第七地中，對治細相現行障。第八地中，對治於無相作功用，及於有相不得自在障。第九地中，對治於一切種善巧言辭不得自在障。第十地中，對治不得圓滿法身證得障。善男子！此奢摩他、毘鉢舍那。於如來地，對治極微細最極微細煩惱障及所知障。由能永害如是障故，究竟證得無著無礙一切智見。依於所作成滿所緣，建立最極清淨法身。

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Bodhisattva Maitreya asked, "World-Honoured One! What works are performed by this śamatha-vipaśyanā?" The Buddha said, "As works of function, they can liberate two kinds of fetters, namely fetter by sensation to objects and the crude heavy fetter." Bodhisattva Maitreya asked, "World-Honoured One! In the five kinds of entanglement mentioned by the Buddha, which ones are the impediments to śamatha? Which ones are the impediments to vipaśyanā? Which ones are the impediments to both together?" The Buddha replied, "Attachment to the body and attachment to the material wealth, are the impediments to śamatha. Inability to understand well all those holy teachings in accordance with one's own wish is an impediment to vipaśyanā [63]. Taking delight in mingling and staying around with others, and being satisfied with the little (of what was achieved), are the impediments to both together. With the first case, one is not able to work out practising; with the second case, it would not be complete with regard to the preparatory phases of practice." Bodhisattva Maitreya asked, "World-Honoured One! Among the five shrouds (pañca-āvaraṇāni), which ones are the impediments to śamatha? Which ones are the impediments to vipaśyanā? Which ones are the impediments to both?" The Buddha replied, "Restlessness (auddhatya) and wrong actions (duṣkṛta) [64] are the impediments to śamatha. Sloth (styāna), torpor (middha), and doubt (vicikitsā) are the impediments to vipaśyanā. Lust (rāga) and aversion (pratigha) should be known are the impediments to both together." Bodhisattva Maitreya asked, "World-Honoured One! In what way it is said to have the attainment of complete and purified path of śamatha?" The Buddha replied, "When all of sloth and torpor are rightly and completely dispelled, it is then said to have the attainment of complete and purified path of śamatha." Bodhisattva Maitreya asked, "World-Honoured One! In what way it is said to have the attainment of complete and purified path of vipaśyanā?"

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[63] In reference to what has been mentioned earlier on regarding the twelve genres of the Buddhist teaching, herein due to these impediments, one would not be able to read and accept those doctrines with an unfaulty mind, penetrate the teachings unobstructedly, execute the thought with an intellectual proficiency, and comprehend to the ultimate truth of the teachings. Even if one has fixed the mind well in śamatha, one would still be unable to correctly ponder on and analyse them, to analyse them to the fullest depth and extent, to inquire and examine them all over, to thoroughly and deeply analyse them to the subtle cores.

[64] From the Theravāda perspective, it is restlessness and worry (uddhacca-kukkucca), but nevertheless they are the same because wrong actions, being mental, sprung from a worrying mind after all.

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The Buddha replied, "Only when all of restlessness and wrong actions are rightly and completely dispelled, it is said to have attainment of complete and purified path of vipaśyanā."

Bodhisattva Maitreya asked, "World-Honoured One! When śamatha-vipaśyanā come into place, how many kinds of phenomenal distractions of the mind must those bodhisattvas be aware of?" The Buddha said, "Five kinds should be known. First, the attention given to mental distraction. Second, mental distraction by externalities. Third, mental distraction by internalities. Fourth, distraction by mental appearances. Fifth, distraction by crude heaviness. When the bodhisattvas yield up giving their attention to associate with meditation of the Mahāyāna, and fall into contemplations characteristic of the śrāvakas and pratyekabuddhas, it should be known to be called as 'attention given to mental distraction'. If, with regard to those wonderful, multifarious appearances of the five external kinds of desires, the mind distractedly gives the bridle to all the concomitant defilements of the examining thoughts as well as to the external objects to which they relate, it should be known to be called as 'mental distraction by externalities'. When the mind is tainted by sloth and torpor, or by its own sinking, or by an attachment to samāpatti [65], or by either one of those concomitant defilements of samāpatti [66] and all those other concomitant defilements [67], it should be known to be called as 'mental distraction by internalities'. When attention is arisen to

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[65] Samāpatti, the Sanskrit term means the state of meditative absorption as dhyāna.

[66] According to Yogācārabhūmi-śāstra, No. 1579, scroll 12, [0335b08], there are four kinds of concomitant defilement of samāpatti which are associated with the eight or nine types of dhyānas. First, '*the obsession with dhyānas*', Although one can attain serenity and samādhi, issuing in dhyāna owing to ardent practice, but because one does not practise vipaśyanā, one could also lose the dhyānas due to one's infatuation with them as well as one's ignorance about the possible dangers come along with practising dhyāna. Second, '*perverse views associated with dhyānas*', is referring to one's insistent view of eternalism after recollection of the many distant past lives made possible by one's attainment of the fourth dhyāna. Third, '*conceit associated with dhyānas*', meaning one's attainment of the dyānas is based upon one's own knowledge and skilfulness, fueled by conceit. Fourth, '*doubts associated with dhyānas*'. It refers to one who can master tranquilly and fix in finely with samādhi but, because of dull spiritual faculties, for considerable long period has not been able to practise vipaśyanā to realise awakening, Hence, skeptical thought arises therein about practicability of the noble eightfold paths, or some aspects of it. (愛上靜慮, 見上靜慮, 慢上靜慮, 疑上靜慮) *Cf.* 圓測《解深密經疏》北京：线装书局，2016, p.401.

[67] Those other concomitant defilements refer to the twenty concomitant defiling factors (upakleśa) as explained in the foregoing footnote.

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contemplate on those mental appearances innerly to which samādhi relates, in dependence upon external objects, it is called 'distraction by appearances' [68]. When attention is aroused to relates innerly which causes the occurrence of all those feelings [69], in which the mind reckons an egoistic self and thereby arises conceit simply because of this body of grossness, it should be known to be called as 'distraction by crude heaviness'."

Bodhisattva Maitreya asked, "World-Honoured One! What impediments does this śamatha-vipaśyanā overcome with respect to the first stage of the bodhisattvas' practice, all the way up to the stage of the Tathāgata?" The Buddha replied, "This śamatha-vipaśyanā, in the first stage, can overcome impediment of an assortment of adulterated defilements brought about by moral infections, actions, and birth, which lead to the woeful realms. In the second stage, they can overcome the impediment of subtle indiscretions in the current activities. In the third stage, they can overcome the impediment of desires and covetousness. In the fourth stage, they can overcome the impediment of attachment to samādhi and attachment to their doctrinal knowledge [70]. In the fifth stage, they can overcome the impediment of turning away all the way from the round of birth and death, and the one-way pursuit of nirvāṇa [71]. In the sixth stage, they can overcome the impediment of a hotch-potch of mental constructs in the current

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[68] One may lose abidance in samādhi as long as there is still appearances of externalities such as worry of darkness, visitors coming, and so on, no matter how fuzzy they are, consciously or sub-consciously weighing on some part of the mind.

[69] Those feelings refer to the manifestation of zest, happiness, and equanimity, termed as the dhyāna-factors. They are aroused by attention given in dependence on the internal appearances.

[70] The impediment refers to the atachment to samādhi and principles of dharma that are acquired in the preceding stages. The strong luminousness of wisdom that is to be realised through this stage will dispel that impediment, to truly practise the thirty-seven branches of requisites leading to full awakening.

[71] Unlike the bodhisattvas at the fourth stage who often distinguish between the endless cycle of birth and nirvāṇa as unimaginable suffering and eternal bliss respectively, the bodhisattvas at the fifth stage, by their qualities of non-discriminatory wisdom and realisation of ultimate truths, do not consider that way. They do not consider secular knowledge and transcendental knowledge, dependent arisings and unconditioned element, as obstructive to each other, but rather affirm that they co-exist and complement one another. Their understanding correspond with the ultimate truth of all-pervasive equality.

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activities [72]. In the seventh stage, they can overcome the impediment of subtle mental constructs in the current activities. In the eighth stage, they can overcome the impediment of effort-making to formlessness and the lack of mastered easiness to materialities [73]. In the ninth stage, they can overcome the impediment of unsmooth mastery as to all sorts of illustrative skillfulness of verbal expressions. In the tenth stage, they can overcome the impediment to the attainment of dharmakāya which still has imperfection. In the stage of the Thatāgata, this śamatha-vipaśyanā overcomes the impediment of very subtle and ultra-subtle defilements and the impediment of cognizance. Because one is able to permanently extirpate such impediments, one can realise ultimately all the unattached and unhindered knowledge and insight. By virtue of what has to be done had been done to its perfection [74], one establishes the most purified form of dharmakāya."

[72] The bodhisattvas at this stage practise śamatha-vipaśyanā based on the twelve factors of dependent origination, to realise the unsubstantiality and voidness of all things that are conditional, through which they perfect their knowledge of non-differentiation in all doctrinal principles and their significations, as well as towards all sentient things.

[73] The eighth stage is characterised by unshakeableness in regard to a state of actualisation with the patience of non-origination of mental taints (無生法忍). Here the bodhisattvas can relate to immaterialities naturally and effortlessly, unlike those at the seventh stage who have to function by exerting effort.

[74] This is the same as what was mentioned as 所作成辦 earlier on. It refers to the complete, transformative, unsurpassed, perfect fulfillment by the Buddha.

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慈氏菩薩復白佛言：世尊！**云何菩薩依奢摩他、毘鉢舍那勤修行故，證得阿耨多羅三藐三菩提？**佛告慈氏菩薩曰：善男子！若諸菩薩已得奢摩他、毘鉢舍那，依七真如，於如所聞、所思法中，由勝定心，於善審定、於善思量、於善安立真如性中，內正思惟。彼於真如正思惟故，心於一切細相現行，尚能棄捨，何況麁相！善男子！言**細相者**，謂心所執受相，或領納相，或了別相，或雜染清淨相，或內相，或外相，或內外相，或謂我當修行一切利有情相，或正智相，或真如相，或苦集滅道相，或有為相，或無為相，或有常相，或無常相，或苦有變異性相，或苦無變異性相，或有為異相相，或有為同相相，或知一切是一切已有一切相，或補特伽羅無我相，或法無我相。於彼現行，心能棄捨。彼既多住如是行故，於時時間，從其一切繫、蓋、散動，善修治心。從是已後，於七真如，有七各別自內所證通達智生，名為見道。由得此故，名入菩薩正性離生，生如來家，證得初地，又能受用此地勝德。彼於先時，由得奢摩他、毘鉢舍那故，已得二種所緣：謂有分別影像所緣，及無分別影像所緣。彼於今時得見道故，更證得事邊際所緣。復於後後一切地中，進修修道，即於如是三種所緣作意思惟。譬如有人，以其細楔出於麁楔，如是菩薩依此以楔出楔方便遣內相故，一切隨順雜染分相皆悉除遣；相除遣故，麁重亦遣。永害一切相、麁重故，漸次於彼後後地中，如煉金法陶煉其心，乃至證得阿耨多羅三藐三菩提，又得所作成滿所緣。善男子！如是菩薩於內止觀正修行故，證得阿耨多羅三藐三菩提。

Bodhisattva Maitreya asked again, "World-Honoured One! How can the bodhisattvas attain the unsurpassed perfect enlightenment by the zealous practising of śamatha-vipaśyanā?" The Buddha said, "If those bodhisattvas who have attained śamatha-vipaśyanā, with their mind in excellent concentration, to base on the seven kinds of suchness, inwardly reflect upon the suchnesses correctly by way of skillful examining and resolving, skillful contemplating and weighing, and skillful defining of the nature of suchnesses [75] with regard to what they have heard (and read) and deliberated about the doctrinal principles.

[75] The first two relative to the meanings of suchnesses are functional means, associated respectively with the wisdom that are previously acquired through hearing, reading, thinking. The latter is an acquired result associated with wisdom that is previously realised through practising śamatha and vipaśyanā.

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By the correct thinking of suchnesses, they are able to slough off the subtle forms of the manifestation of activities, much less the gross appearances! The subtle forms refer to the appearances of attachment to mind's impressions, sensations, perceptions, impurities and purities, internal objects, external objects, internal-external objects; the idea that I must cultivate for the benefit of all sentient beings; object of right knowledge, object of suchness, object of sufferings-origination-cessation-path; object of conditionedness, object of unconditionedness; object of permanence, object of impermanence; object of suffering with variability, object of suffering with invariability; object of conditioned differentiation, object of conditioned uniformity; notion as to this whole thing by knowing all of these which is just about knowing all those; the object of selflessness of beings, and the object of insubstantiality of phenomenal states. The mind can get rid of all these manifestations. By frequently practising in this way, they can skilfully cultivate to overcome the mind every now and then of all entanglements, shrouds, and distractions. After this, corresponding to the seven kinds of suchness, there arises the respective seven different kinds of knowledge with penetrative understanding acquired through individual's inner realisation, this is called the path of insight[76]. With such an attainment, it is known as '*crossing over into the true nature, emancipated from births*' by the bodhisattvas, who are born into the residence of the Thatāgata[77] by realising the first stage (bhūmi) of practice and, moreover, they can also savour the remarkable merits of this stage. Having previously attained śamatha-vipaśyanā, they have experienced two kinds of meditational object, namely the discriminatory mode of contemplation on dependent objects, and the indiscriminate contemplation on dependent objects. Because they now have attained the path of insight, they also realised meditation to the utmost verge of contents of the dependent phenomena of objects. Then in all those subsequent cultivation stages (after the first bhūmi), they would strive in their practices of the path, that is, giving their attention to meditate on these aforementioned three kinds of dependent condition. Just like people making use of a smaller wedge to knock out a bigger wedge, so does the bodhisattvas utilising this example of

[76] The 'path of insight' (見道, literally as 'seeing the path') is equivalent to the attainment of the first supramundane stage as stream-winner (srotāpanna).

[77] 'True nature'「正性」 herein refers to being in progress on the noble path, or nirvāṇa. 'Emancipation from originations' 「離生」 mean either permanently free from rebirth or liberated from the arising of the twofold hindrances of defilements and acquired cognizance. 'Born into the residence of the Thatāgata' means joining the lineage of the Buddhas, from the systemic round of birth.

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expedient means of removing a wedge with a wedge, for dispelling the internal appearances, thereby all the concomitant assortment of moral infections are all dispelled accordingly. Because the appearances are dispelled, the gross heavy ones are also removed. By permanently extirpating all the mental forms and the gross heavy ones, little by little gradually over the subsequent cultivation stages, they would refine their mind in the way gold is refined, until the stage of realising the unsurpassed perfect enlightenment, and based upon which they also realise the perfection of all what had been performed. It is in this way by the practice of śamatha-vipaśyanā inwardly that the bodhisattvas realise the unsurpassed perfect enlightenment."

慈氏菩薩復白佛言：世尊！**云何修行引發菩薩廣大威德？**善男子！若諸菩薩善知六處，便能引發菩薩所有廣大威德：一者善知心生，二者善知心住，三者善知心出，四者善知心增，五者善知心滅，六者善知方便。**云何善知心生？**謂如實知**十六行心生起差別**，是名善知心生。十六行心生起差別者：一者不可覺知堅住器識生，謂阿陀那識。二者種種行相所緣識生，謂頓取一切色等境界分別意識，及頓取內外境界覺受，或頓於一念瞬息、須臾，現入多定見多佛土，見多如來，分別意識。三者小相所緣識生，謂欲界繫識。四者大相所緣識生，謂色界繫識。五者無量相所緣識生，謂空、識無邊處繫識。六者微細相所緣識生，謂無所有處繫識。七者邊際相所緣識生，謂非想非非想處繫識。八者無相識生，謂出世識及緣滅識。九者苦俱行識生，謂地獄識。十者雜受俱行識生，謂欲行識。十一喜俱行識生，謂初二靜慮識。十二樂俱行識生，謂第三靜慮識。十三不苦不樂俱行識生，謂從第四靜慮，乃至非想非非想處識。十四染污俱行識生，謂諸煩惱及隨煩惱相應識。十五善俱行識生，謂信等相應識。十六無記俱行識生，謂彼俱不相應識。**云何善知心住？**謂如實知了別真如。**云何善知心出？**謂如實知出二種縛：所謂相縛及麁重縛。此能善知，應令其心從如是出。**云何善知心增？**謂如實知能治相縛、麁重縛心，彼增長時、彼積集時，亦得增長、亦得積集，名善知增。**云何善知心滅？**謂如實知彼所對治相及麁重所雜染心，彼衰退時、彼損減時，此亦衰退、此亦損減，名善知滅。**云何善知方便？**謂如實知解脫、勝處及與遍處，或修，或遣。善男子！如是菩薩於諸菩薩廣大威德，或已引發、或當引發、或現引發。

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Bodhisattva Maitreya then inquired, "World-Honoured One! How does practice beget the vast awe-inspiring virtues [78] of the bodhisattvas?" The Buddha replied, "If those bodhisattvas can master the six reference loci, they would be able to draw forth all the vast awe-inspiring virtues of bodhisattvas. First is to know clearly of the arising of mind. Second is to know clearly the dwelling-in of the mind. Third is to know clearly the release of the mind. Fourth is to know clearly augmentation of the mind. Fifth is to know clearly regression of the mind. Sixth is to know clearly the expedient means [79]. What does it mean by knowing clearly of the arising of mind? That is, to know as they truly are the differences among the sixteen kinds of activity in respect of the arising of mind, is called 'knowing clearly of the arising of mind'. The first is the imperceptible arising of consciousness that dwells in persistently to corporeality, namely the clinging consciousness (ādāna-vijñāna). Second is the arising of consciousness as conditioned by the various mental objects of activity, namely the discriminatory mind-consciousness by instantly grasping at the sphere of all those forms and so forth, and the feelings experienced by instantly grasping at the internal and external sphere of objects, or the discriminatory mind-consciousness that, instantly at the transience of a mind-moment and at a split-second, enters many deep concentrations, seeing many Buddha's realms and seeing many Thatāgatas. Third is the arising of consciousness conditioned by 'small' object, that is, consciousness tied to the sense-sphere. Fourth is the arising of consciousness conditioned by 'big' object, that is, consciousness tied to the fine-material sphere. Fifth is the arising of consciousness conditioned by limitless objects, that is, consciousness tethered to the infinity of space and the infinity of consciousness. Sixth is the arising of consciousness conditioned by object of subtlety, that is, consciousness tethered to the base of nothingness. Seventh is the arising of consciousness conditioned by object at its limit, namely consciousness tethered to the base of neither-perception-nor-nonperception. Eighth is the arising of consciousness conditioned by objectlessness, namely supramundane consciousness and state of consciousness aroused by the cessation of all conditionalities. Ninth is the arising of consciousness that is filled with painfulness, namely

[78] Denotation of the term 'awe-inspiring virtues' embraces also the six forms of supernormal power.

[79] Appendix V, (A) delineates the expedient methods by subjects of meditation according to the different scriptures.

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consciousnesses of the netherworld. Tenth is the arising of consciousness that comes with the mix of feelings, namely consciousness that has desires at work. Eleventh is the arising of consciousness along with zest, namely states of consciousness referring to the first two dhyānas. Twelfth is the arising of consciousness along with happiness, namely the third dhyāna state of consciousness. Thirteenth is the arising of consciousness along with neither zest nor happiness, namely the fourth dhyāna up to as far as the state of consciousness of neither-perception-nor-nonperception. Fourteenth is the arising of consciousness along with defilements, that is, state of consciousness associated with all those mental factors of primary defilements and concomitant defilements. Fifteenth is the arising of consciousness along with virtuousness, that is, state of consciousness associated with faith and all those factors [80]. Sixteenth is the arising of consciousness that is associated with indeterminateness, that is, state of consciousness that is dissociated from the foregoing [81]. What is knowing clearly dwelling-in of the mind? It is knowing truly as they are the suchness of discernment [82]. What is knowing clearly release of the mind? It is knowing truly as they are the two kinds of fetter, namely fetters by sensation to objects and fetters by gross heaviness, and when these can be plainly understood, one should emancipate the mind from them. What is knowing clearly augmentation of the mind? It is knowing truly as they are the mind which can overcome fetter of objects and fetter of grossness, and as this increases and accumulates, there are correspondingly also those increases and accumulations, which is called knowing clearly augmentation of the mind [83]. What is knowing clearly regression of the mind? It is knowing truly as they are the mind that is morally contaminated as bound by objects and bound by grossness which are to be overcome, and as the mind declines and debilitatingly diminishes, there are accordingly also those which decline and debilitatingly

[80] It refers to the 11 virtuous mental concomitants. See the detail in Appendix III.

[81] Indeterminate states as not associated with the mental factors of 6 primary defilements, the 20 concomitant defilements, and the 11 virtuous mental factors.

[82] It is one of the seven kinds of suchness as mentioned earlier on that all activities are attributed to the nature of consciousness.

[83] It indicates that as effort is stepped up and built up in eliminating those fetters, there are accordingly increases and accumulations of repository potentialities of the mind, in terms of virtues and wisdom which direct towards order of the superior qualities.

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diminish, which is called knowing clearly regression of the mind [84]. What is knowing clearly the expedient means? It is to know truly as they are the methods of liberations, wonderful applications, and the applications of all-pervasiveness, wherefrom the practising and dismissing of them ensue [85]. So it is in this way that a bodhisattva, with regard to the immense awe-inspiring virtues of those bodhisattvas, had brought forth, or will bring forth, or in this present life to bring forth of them."

慈氏菩薩復白佛言：世尊！如世尊說，**於無餘依涅槃界中，一切諸受無餘永滅。何等諸受於此永滅？**善男子！以要言之，**有二種受無餘永滅。**何等為二？一者所依麁重受，二者彼果境界受。**所依麁重受，當知有四種：**一者有色所依受，二者無色所依受，三者果已成滿麁重受，四者果未成滿麁重受。果已成滿受者，謂現在受。果未成滿受者，謂未來因受。**彼果境界受，亦有四種：**一者依持受，二者資具受，三者受用受，四者顧戀受。於有餘依涅槃界中，果未成滿受一切已滅，領彼對治明觸生受，領受共有，或復彼果已成滿受。又二種受一切已滅，唯現領受明觸生受。於無餘依涅槃界中，般涅槃時，此亦永滅。是故說言於無餘依涅槃界中，一切諸受無餘永滅。爾時世尊說是語已，復告慈氏菩薩曰：善哉！善哉！善男子！汝今善能依止圓滿、最極清淨、妙瑜伽道請問如來。汝於瑜伽，已得決定最極善巧。吾已為汝宣說圓滿最極清淨妙瑜伽道，所有一切過去、未來正等覺者，已說、當說，皆亦如是。諸善男子、若善女人，皆應依此勇猛精進，當正修學！

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[84] It means that as the mind that is contaminated, declining and impaired by those fetters of defilement, there are also corresponding declines and impairments of the repository potentialities of the mind, descending to a much lower grade, needless to say virtues.

[85] After each of these methods is contemplated as practices and well-comprehended of their purposes of use, and good effects have been achieved (或修), one must not be attached again to these concepts for they are only provisions devised for overcoming mental barriers in meditation. Hence, the need to dismiss them once objectives are met (或遣).

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爾時世尊欲重宣此義，而說頌曰：

於法假立瑜伽中　若行放逸失大義
依止此法及瑜伽　若正修行得大覺
見有所得求免離　若謂此見為得法
慈氏彼去瑜伽遠　譬如大地與虛空
利生堅固而不作　悟已勤修利有情
智者作此窮劫量　便得最上離染喜
若人為欲而說法　彼名捨欲還取欲
愚癡得法無價寶　反更遊行而乞匄
於諍諠雜戲論著　應捨發起上精進
為度諸天及世間　於此瑜伽汝當學

爾時慈氏菩薩復白佛言：世尊！於是解深密法門中，當何名此教？我當云何奉持？佛告慈氏菩薩曰：善男子！此名瑜伽了義之教。於此瑜伽了義之教汝當奉持。說此瑜伽了義教時，於大會中，有六百千眾生，發阿耨多羅三藐三菩提心；三百千聲聞遠塵離垢，於諸法中得法眼淨；一百五十千聲聞，諸漏永盡，心得解脫；七十五千菩薩，獲得廣大瑜伽作意。

Bodhisattva Maitreya inquired further, "World-Honoured One! As the Tathāgata mentioned that all kinds of feeling are forever extinguished in the realm of nirvāṇa without a remainder of dependency. What are those feelings that are forever extinguished in that sense?" The Buddha replied, "In essence, there are two categories of feeling that are forever extinguished without a remainder. What are the two? First is the feeling by the gross and heavy subjective dependence. Second is the feeling in respect to the phenomenal realm of all those resultants [86]. It should be known that there are four kinds of feeling by the gross modes of subjective dependence. First is the feeling that arises in dependence on forms. Second is the feeling that arises as conditioned by formlessness. Third is the feeling associated with grossness that arises in response to fruition that has been fully attained. Fourth is the feeling associated with grossness that arises in response to fruition that has not as yet been fully attained. Feeling concerning fruition that has been fully attained refers to what is

[86] The first refers to sensations born of the sensory cognitions of beings of the three mundane spheres, represent the causes for the continuity of the cycle of birth. The second refers to sensations born of reactions and actions relative to all objects as effects of the physical world.

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presently felt and experienced. Feeling concerning fruition that has not as yet been fully attained refers to causes that have been carried out as determinant of what would be experienced in future [87]. As for feeling in relation to the phenomenal realm of those resultants, there are also four kinds. The first is feeling experienced in dependence on the support [88]. Second is feeling experienced of the tools and goods of subsistence [89]. Third is the feeling in reliance on experience [90]. Fourth is the feeling of attachments. As for the realm of nirvāṇa with a remaining dependency, all those (defilements) including feeling about the fruition that has not as yet been fully attained, has been extinguished, one experiences the feeling born of clarity of wisdom in those corrective strivings, one experiences the feeling in connection to secular things that are still in common, or one experiences also the feeling about fruition that has been fully attained. Apart from this, when all those of the aforementioned two categories of feelings are eradicated, there would remain only the present experience of feeling drawn forth by the mental clarity of wisdom. At the moment of parinirvāṇa in the realm of nirvāṇa without remaining dependency, this also is extinguished forever. For this reason, it is said that in the realm of nirvāṇa without remaining dependency, all kinds of feeling are eliminated without a remainder. Having finished speaking at that time, the Buddha said to Bodhisattva Maitreya, "Very good! Excellent! You now can proficiently base on the perfect, most purified, wonderful path of yogā to make inquiry to the Tathāgāta. You have acquired absolutely

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[87] If we interpret the phrase literally, 未來因受 would err as "the feeling of future causes". It seems like the Chinese translation should have been 「因未來受」 to be in syn with the original Sanskrit syntax, because feelings along with volitions determine karmically matured resultants that are to be experienced either sometime later in the present lifetime or in future lifetimes.

[88] It means the arousal of feelings that are conditioned by all those material things of the physical world, as a support basis.

[89] According to Yogācārabhūmi-śāstra, No. 1579, scroll 2, [0288b20], there are ten kinds of goods and items of bodily subsistence, namely (1) provisions, (2) beverages, (3) modes of transport, (4) clothing, (5) ornamentations, (6) enjoyment from songs, music and dances, (7) perfumes and fragrant incenses; (8) sundries and accessories, (9) lightings, (10) activities enjoyed by secular men and women.

[90] For instance, humans and earthly creatures experience both feelings of joy and misery. Deities of the sense-sphere experience more joyful feelings than unpleasantness. Beings of the fine-material sphere experience no greed and hatred, but joy and happiness all along. Beings of the formless sphere experience indifferent feeling. Ghosts and beings of the netherworld experience most suffering throughout their lifetimes.

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superlative proficiency in yogā. I have expounded to you the perfect, most purified, wonderful path of yogā, and that which have been said and would be said by all those Perfectly Enlightened Ones of the past and future, will all be the same as such. Those good men and women should all base on this, strive assiduously, practise and learn correctly."

Then, to recapitulate this point, the World-Honoured One said in verse:

In the yogā is the teaching provisionally set up, one loses the great significance [91] if giving oneself up to dissipations.

Relying upon this teaching [92] and yogā, one realises the great awakening if practising them correctly.

One seeks for release while holding to the view that there is something to be gained, and if one thinks this is the teaching that is gained, then, Maitreya! one would be far off from yogā, as the earth is from the sky.

Sticking steadfastly with benefiting all sentient beings and not to do the otherwise [93], and having awakened, practice with vigor for the good of all beings.

The sages do this throughout the aeons of time, so attain the supreme joy of detachment from taints.

If one delivers the sermons for fulfilling one's own desires, one is known as re-seeking desires having forsaken desires.

Ignorant as one is who obtained the priceless treasure of dharma, go instead to wander around, mendicates.

Taking pleasure in the meaningless contentions of argumentation, hubbub, and mingling around, one should instead forsake these, sets out the advancing effort.

For the salvation of beings of the heavens and earth, this yogā you must learn.

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[91] The 'great significance' denotes the benefits from the attainment of nirvāṇa.

[92] This 'teaching' refers to the practice of śamatha-vipaśyanā, the contents of which fill the whole framework of yogā.

[93] To do 'the otherwise' would be to think about the benefits and virtues from the subjective and objective perspectives.

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Then Bodhisattva Maitreya asked the Buddha, "World-Honoured One! In this doctrinal approach of elucidating the profound covert significations, what should this teaching be called? How shall I reverently uphold it?" The Buddha said, "This, be called the complete definitive teaching of yogā. You should reverently preserve this thoroughly defined teaching of yogā. At the time of the Buddha giving exposition of this complete definitive teaching of yogā, within the general assembly, there are six hundred thousand beings resolved to realise the supreme awakening; three hundred thousand śrāvakas became detached from defiling passions, and attained purity of insight into those teachings; one hundred and fifty thousand śrāvakas permanently extinguished all those mental taints and are spiritually emancipated; seventy-five thousand bodhisattvas attained expansive thoughts on yogā [94] ."

[94] It is the bodhisattvas' comprehension of the nature of selflessness and the notion of voidness in provisionally defined doctrinal principles through śamatha-vipaśyanā, that underlies their expansive thoughts on yogā.

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Chapter VII
Pāramitā Ways in the Ten Stages of Practice

地波羅蜜多品第七

爾時觀自在菩薩白佛言：世尊！如佛所說菩薩十地。所謂**極喜地、離垢地、發光地、焰慧地、極難勝地、現前地、遠行地、不動地、善慧地、法雲地**，復說**佛地**為第十一。如是諸地，幾種清淨？幾分所攝？爾時世尊告觀自在菩薩曰：善男子！當知諸地，四種清淨，十一分攝。**云何名為四種清淨能攝諸地？**謂增上意樂清淨，攝於初地。增上戒清淨，攝第二地。增上心清淨，攝第三地。增上慧清淨，於後後地轉勝妙故，當知能攝從第四地乃至佛地。善男子！當知如是四種清淨普攝諸地。**云何名為十一種分能攝諸地？**謂諸菩薩先於勝解行地，**依十法行極善修習勝解忍故，超過彼地，證入菩薩正性離生**。彼諸菩薩由是因緣，此分圓滿。而未能於**微細毀犯誤現行中正知而行**。由是因緣，於此分中猶未圓滿。為令此分得圓滿故，精勤修習便能證得。彼諸菩薩由是因緣，此分圓滿。而未能得**世間圓滿等持、等至，及圓滿聞持陀羅尼**。由是因緣，於此分中猶未圓滿。為令此分得圓滿故，精勤修習便能證得。彼諸菩薩由是因緣。此分圓滿。而未能令隨所獲得**菩提分法多修習住**，心未能**捨諸等至愛及與法愛**。由是因緣，於此分中猶未圓滿。為令此分得圓滿故，精勤修習便能證得。彼諸菩薩由是因緣，此分圓滿。而未能**於諸諦道理如實觀察**，又未能**於生死涅槃棄捨一向背趣作意**，又未能**修方便所攝菩提分法**，由是因緣，於此分中猶未圓滿。為令此分得圓滿故，精勤修習便能證得。彼諸菩薩由是因緣，此分圓滿。而未能**於生死流轉如實觀察，又由於彼多生厭故**，未能**多住無相作意**。由是因緣，於此分中猶未圓滿。為令此分得圓滿故，精勤修習便能證得。彼諸菩薩由是因緣，此分圓滿。而未能令**無相作意，無闕無間多修習住**。由是因緣，於此分中猶未圓滿。為令此分得圓滿故，精勤修習便能證得。彼諸菩薩由是因緣，此分圓滿。而未能**於無相住中捨離功用**，又未**能得於相自在**。由是因緣，於此分中猶未圓滿。為令此分得圓滿故，精勤修習便能證得。彼諸菩薩由是因緣，此分圓

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滿。而未能**於異名、眾相、訓詞差別，一切品類宣說法中得大自在**。由是因緣，於此分中猶未圓滿。為令此分得圓滿故，精勤修習便能證得。彼諸菩薩由是因緣，此分圓滿。而未能**得圓滿法身現前證受**。由是因緣，於此分中猶未圓滿。為令此分得圓滿故，精勤修習便能證得。彼諸菩薩由是因緣，此分圓滿。而未能**得遍於一切所知境界，無著無礙妙智妙見**。由是因緣，於此分中猶未圓滿。為令此分得圓滿故，精勤修習便能證得。由是因緣，此分圓滿。此分滿故，於一切分皆得圓滿。善男子！當知如是十一種分普攝諸地。

At that time Bodhisattva Avalokiteśvara asked the Buddha, "World-Honoured One! As mentioned by the Buddha of the ten stages of bodhisattvas, namely the stage of utmost joy, the stage of shedding defilements, the stage of radiance, the stage of blazing wisdom, the stage of extreme difficulty in surmounting, the stage of manifesting at the fore, the stage of far-going, the stage of unshakeableness, the stage of excellent wisdom, the stage of dharma-cloud, and also mentioned Buddha-hood as the eleventh stage. These stages are to come under how many categories of purity and how many divisions?" The Buddha replied, "The stages are contained under four categories of purity and eleven divisions. What does it mean by the four categories of purity which can contain those stages? It means the purity of intensifying ideative happiness [1], [2] which contains the first stage; the purity of intensifying discipline which contains the second stage; the purity of intensifying mind which contains the third stage; and the purity of

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[1] According to Yogācārabhūmi-śāstra, No. 1579, scroll 37, [0497a11], definition of the term「意樂」(āśaya), literally rendered as ideative happiness, includes: " (i) in reliance upon those doctrinal principles, one patiently examines them; (ii) In regard to the disciplinary rules set up by the Buddha, one never shall be dissuaded away; (iii) in reliance on the belief of merits in regard to the teachings of He who was enlightened; one confidently understands them, (iv) in regard to the position of the Three Precious Ones (Triratna) and the aim of self-actualisation as to benefit (of bodhi), one keeps towards them deep faith unwaveringly." These form the basis underlying ideative happiness.

[2] Yogācārabhūmi-śāstra, No. 1579, scroll 47, [0552a10], explains fifteen kinds of intensifying ideative happiness「增上意樂」of the bodhisattvas, namely the intensifying ideative happiness with respect to: (1) superlative, (2) abstinence, (3) pāramitā, (4) ultimate truths, (5) psychic powers, (6) blessings, (7) ease and happiness, (8) liberation, (9) resoluteness, (10) non-delusion, (11) not adequately purified (the first fourty preparatory phases), (12) purified (the first up to ninth bhūmi), (13) excellently purified (the tenth bhūmi), (14) that which are to be subdued, (15) coexistence (of those purified and excellently purified).

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intensifying wisdom which advances progressively in the successive stages, therefore it is to be known that it can include the fourth stage up to stage of Buddha-hood. So these are the four categories of purity incorporating all those stages. What are those eleven divisions which can incorporate all those stages? The bodhisattvas from the outset in the preparatory phases of outstanding comprehension [3], cultivate with extreme skilfulness in accordance with the ten ways of practice related to scriptural teachings [4], for validating the full comprehension of them, who later transcend those phases, realise the bodhisattvas' true nature [5] and are liberated from the round of birth. By virtue of these causes and conditions, those bodhisattvas achieve completeness in this division (of first bhūmi). Nonetheless, because they are not yet able to act with the right understanding in activities concerning some very minor degrees of the unmindful and careless transgression of certain precepts, it is still incomplete in this division. In order to achieve completeness therein, putting in assiduous practice would realise it. The bodhisattvas, thereafter in this connection, achieve completeness in this division (of second bhūmi). Nonetheless, because they are not yet able to achieve completeness in worldly samādhi and dhyānas [6], as well as the hearing and upholding of spells (dhāraṇi) [7] to their full

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[3] The preparatory phases of outstanding comprehension (adhimukti-caryā-bhūmi) (勝解行地) refer to the first fourty phases of the whole gamut of bodhisattvas' practices, namely those phases of the 'ten grades of faith' (十信), the 'ten abidings' (十住), the 'ten techniques of practice' (十行), and the 'ten modes of merit-dedications' (十回向). More details in Appendix V.

[4] The ten ways of practices in relation to Buddhist scriptures 「十法行」 are: (1) write, copy, and preserve them, (2) venerate and sustain them, (3) circulate or offer them to others, (4) listen attentively to their expositions by masters, (5) read and study them, (6) remember and uphold them, (7) recite them, (8) teach and explain them to many others, (9) ponder over and weigh on them, (10) follow up cultivating on the distinctive marks of practice. (書持, 供養, 惠施於他, 恭敬聽聞, 翫讀, 領受, 諷誦, 為他廣說開示, 思量觀察, 隨入修相). *Cf.* Yogācārabhūmi-śāstra, No. 1579, scroll 74, [0706c22].

[5] 'True nature' herein denotes realising the taintless nature of nirvāṇa, and bestowal of merits of the first bhūmi.

[6] 「等持」 is deep concentration, meaning samādhi in Sanskrit. 「等至」 means samāpatti in Sanskrit, is a fixation state of meditative absorption referring to the eight types of dhyānas of the fine-material and formless spheres.

[7] The 'hearing, learning and upholding' encompass the four aspects of spell practising of bodhisattvas, namely (i) understand well contents of the spell (法), (ii) remember well their definitive meanings (義), (iii) intone and meditate on the ultimate truths thereof (咒); (iv) realise inwardly and dwell in them (得菩薩忍). *Cf.* Yogācārabhūmi-śāstra, No. 1579, scroll 45, [0542c16].

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potentials, thus it is still incomplete in this division. In order to achieve completeness therein, putting in assiduous practice would realise it. The bodhisattvas, thereafter in this connection, achieve completeness in this division (of third bhūmi). Nonetheless, because they are still not able to dwell in practising much of the teaching they have learned in reference to the (thirty-seven) requisite branches leading to full awakening (saptatriṃśadbodhi-pakṣika-dharmah), and the mind is not ready to yield up craving for the dhyānas and attachment to the doctrines. Due to these causal conditions, achievement is still incomplete in this division. In order to achieve completeness in this respect, putting in diligent practice they would be able to realise them all. The bodhisattvas, by virtue of these conditioning factors, thereafter achieve completeness in this division (of fourth bhūmi). Nonetheless, they are still incapable of truly examining as they are the very definitive meanings of those truths [8], and still are not able to let go of all along lop-sided preoccupation of averting life and death and yearning solely for nirvāṇa, and are also not as yet able to practise the branches of requisites leading to awakening that are included in the name of expediency [9]. Due to these reasons, achievement is still incomplete in this division. In order to achieve completeness in this respect, putting

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[8] Besides the definitive meanings of ultimate truth, the secular version of truths, the interdependency of these two types of truths, there are also *the sixteen aspects of the four noble truths*. They are: aspects of miseries, emptiness, impermanence, and selflessness in the first truth of suffering; aspects of constant appearances, causes, strong production, and four kinds of condition in the second truth of origination; aspects of extinction, stillness, exaltedness, sublimity, and taints left-afar in the third truth of cessation; aspects of routes, thusness , cultivations, and deliverance in the fourth truth of path. (苦): 身苦、性空、無常、無我.。(集): 招集、六因、蘊生、四緣。(滅): 斷滅、寂靜、聖妙、遠離。(道): 諸道、真如、萬行、乘出。

[9] Mahāyāna-saṃgraha-bhāṣya《攝大乘論釋》, No. 1595, scroll 8 [0206b02] and scroll 10 [0225b27] delineate four expedient methods which can contain the thirty-seven requisite branches leading to awakening that bodhisattvas have to surmount at the fifth bhūmi. They are: (1) skillful penetrative comprehension of the dharma-realm, that is, to understand well sufferings that come with beings' life and death, and dwells in constantly to that, (2) penetrative comprehension of nirvāṇa, and not quickly seeking for it, (3) penetrative comprehension of the sufferings of different ordinary beings, putting themselves in their positions, and not to abhor and get nervous about the Śrāvakayāna and Pratyekabuddhayāna, (4) penetrative comprehension as regard the peculiar groups of beings who aspire to nirvāṇa, and not to quickly seek for nirvāṇa as those of the two distinctive yānas do. These say so much about the difficulty to triumph to liberation at the fifth bhūmi, for bodhisattvas have to be free from all worries, unease and afflictions.

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in diligent practice they would be able to realise them all. The bodhisattvas, by virtue of these conditioning factors, thereafter achieve completeness in this division (of fifth bhūmi). Nonetheless, they are still not able to closely examine as they really are the unstopping cycle of birth and demise, and also frequently arose aversion to those matters [10], not able to always dwell in attention concentrating on formlessness. So achievement is still incomplete in this division. In order to achieve completeness in this division, putting in diligent practice they would be able to realise it., By these reasons, the bodhisattvas thereafter achieve completeness in this division (of sixth bhūmi). Nonetheless, because they are still not able to dwell in practising much of focusing attention based on formlessness, in constant contiguity without waning and without hiatus, this division is still not yet perfect. In order to achieve perfection in this, putting in diligent practice they would be able to realise it. The bodhisattvas, for this reason thereafter achieve completeness in this division (of seventh bhūmi). Nonetheless, because they are still unable to relinquish the exerting of effort in their dwelling in on formlessness (in continuity without waning and interval), and are also unable to have natural easiness when attending to forms, achievement is still incomplete regarding this division. In order to achieve completeness in this division, putting in diligent practice they would be able to realise it. The bodhisattvas, by virtue of these conditioning factors, thereafter achieve completeness in this division (of eighth bhūmi). Nonetheless, they still lack the mastered great natural easiness in dealing with the differences between alternative terms, their characteristics, words of exhortation, and in all the categories of teaching [11]. Because of these reasons, this division is still incomplete. In order to achieve completeness in this division, putting in diligent practice they would be able to realise it. The bodhisattvas, by way of these conditioning factors, thereafter in this division perfection is attained (of ninth bhūmi). Nonetheless, because they are still not able to attain the manifestation of perfect dharmakāya, proving it and experiencing it, for this reason this division is still incomplete.

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[10] Revulsion arises in contemplating matters of life and death because of associating thoughts with images and chain of appearances, in regard to the twelve factors of dependent arising and the first two truths of suffering and origination.

[11] It refers to wisdom in the four kinds of unhindered reasoning (pratibhāna-pratisaṃvid) (四無礙解) of the bodhisattvas with regard to (1) doctrinal principles (and the alternative terms thereof), (2) meanings (illustrative of all those different characters), (3) languages (expressed in different forms of wordings), and (4) eloquence (in conducting teaching of all scriptural types).

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By putting in indomitably zealous practising, they would be able to attain it. Those bodhisattvas as a result of this actualise the completeness of this division (of tenth bhūmi). However, because there is still the lacking of wondrous knowledge and wondrous insight of becoming unattached and unhindered to all the cognised, known realms of phenomena [12], it is incomplete in this respect. In order perfection can be achieved in this division, putting in indomitably zealous practising would actualise its fulfilment. By virtue of this, this division fulfilled its completeness (of eleventh bhūmi). Because this division is completely perfected, all those preceding divisions are also complete and perfect. Therefore the eleven divisions are known to be inclusive of all those stages.

觀自在菩薩復白佛言：世尊！**何緣最初名極喜地？乃至何緣說名佛地？**佛告觀自在菩薩曰：善男子！成就大義，得未曾得出世間心，生大歡喜，是故最初名極喜地。遠離一切微細犯戒，是故第二名離垢地。由彼所得三摩地及聞持陀羅尼，能為無量智光依止，是故第三名發光地。由彼所得菩提分法，燒諸煩惱智如火焰，是故第四名焰慧地。由即於彼菩提分法方便修習，最極艱難方得自在，是故第五名極難勝地。現前觀察諸行流轉，又於無相多修作意方現在前，是故第六名現前地。能遠證入無闕無間無相作意，與清淨地共相隣接，是故第七名遠行地。由於無相得無功用，於諸相中不為現行煩惱所動，是故第八名不動地。於一切種說法自在，獲得無量廣大智慧，是故第九名善慧地。麁重之身廣如虛空，法身圓滿，譬如大雲皆能遍覆，是故第十名法雲地。永斷最極微細煩惱及所知障，無著、無礙，於一切種所知境界現正等覺，故第十一說名佛地。

觀自在菩薩復白佛言：世尊！**於此諸地，有幾愚癡、有幾麁重為所對治？**佛告觀自在菩薩曰：善男子！此諸地中，有二十二種**愚癡、十一種麁重為所對治**。謂於初地有二愚癡：一者**執著補特伽羅及法愚癡**，二者**惡趣雜染愚癡**，及彼麁重為所對治。於第二地有二愚癡：一者**微細誤犯愚癡**，二者

[12] When the mind truly and constantly realises the nature of 'void' in regard to the characteristics of ultimate essencelessness of all conditional things in the realm of phenomena, naturally an unattached mind is also unhindered, because there is this selflesssness about oneself by which the mental hindrances of defilements and acquired noesis are completely eliminated.

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種種業趣愚癡，及彼麤重為所對治。於第三地有二愚癡：一者**欲貪愚癡**，二者**圓滿聞持陀羅尼愚癡**，及彼麤重為所對治。於第四地有二愚癡：一者**等至愛愚癡**，二者**法愛愚癡**，及彼麤重為所對治。於第五地有二愚癡：一者**一向作意棄背生死愚癡**，二者**一向作意趣向涅槃愚癡**，及彼麤重為所對治。於第六地有二愚癡：一者**現前觀察諸行流轉愚癡**，二者**相多現行愚癡**，及彼麤重為所對治。於第七地有二愚癡：一者**微細相現行愚癡**，二者**一向無相作意方便愚癡**，及彼麤重為所對治。於第八地有二愚癡：一者於**無相作功用愚癡**，二者於**相自在愚癡**，及彼麤重為所對治。於第九地有二愚癡：一者於**無量說法、無量法句文字、後後慧辯陀羅尼自在愚癡**。二者**辯才自在愚癡**，及彼麤重為所對治。於第十地有二愚癡：一者**大神通愚癡**，二者**悟入微細祕密愚癡**，及彼麤重為所對治。於如來地有二愚癡：一者**於一切所知境界極微細著愚癡**，二者**極微細礙愚癡**，及彼麤重為所對治。善男子！由此二十二種愚癡及十一種麤重故，安立諸地，而**阿耨多羅三藐三菩提離彼繫縛**。觀自在菩薩復白佛言：世尊！阿耨多羅三藐三菩提，甚奇！希有！乃至成就大利大果，令諸菩薩能破如是大愚癡羅網，能越如是大麤重稠林，現前證得阿耨多羅三藐三菩提。

觀自在菩薩復白佛言：世尊！**如是諸地，幾種殊勝之所安立？**佛告觀自在菩薩曰：善男子！**略有八種**。一者增上意樂清淨，二者心清淨，三者悲清淨，四者到彼岸清淨，五者見佛供養承事清淨，六者成熟有情清淨，七者生清淨，八者威德清淨。善男子！於初地中所有增上意樂清淨乃至威德清淨，後後諸地乃至佛地所有增上意樂清淨，乃至威德清淨，當知彼諸清淨展轉增勝，唯於佛地除生清淨。又初地中所有功德，於上諸地平等皆有，當知自地功德殊勝。一切菩薩十地功德皆是有上，佛地功德當知無上。觀自在菩薩復白佛言：世尊！**何因緣故，說菩薩生於諸有生最為殊勝？**佛告觀自在菩薩曰：善男子！四因緣故。一者極淨善根所集起故，二者故意思擇力所取故，三者悲愍濟度諸眾生故，四者自能無染，除他染故。

Bodhisattva Avalokiteśvara then asked the Buddha, "World-Honoured One! Why the primal stage is named the stage of utmost joy? And why are those others up to that which is called stage of the Buddha-hood are so named?" The Buddha replied, "By accomplishing

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the great benefit [13], and attaining a transcendental mind never before had, wherefrom arising the enormous joy, is why the initial stage is called stage of the utmost joy. It is by dissociating far away from all sorts of minor offence of the precepts, that the second stage is called stage of shedding defilements. By virtue of attaining samādhi, and the learning and upholding of spells [14], which can be the foundation on which the boundless light of knowledge is based, is why the third stage is called stage of radiance. By having attained the branches of requisites of awakening, which burn out all those defilements by wisdom resembling flames of fire, is why the fourth stage is called stage of blazing wisdom. Because at the fifth stage one can only attain mastered easiness through the greatest difficulty in practising branches of requisites leading to awakening alongside expedient methods [15], is therefore it is called the stage of extreme difficulty in surmounting. By observing all those cyclical fluxes of mental events at the moment, and also by practising much of focusing attention on formlessness so that true thusness would then manifest at the fore [16], is why the sixth stage is named the stage of manifesting at the fore. The seventh stage is called the stage of far-going because it can sustain a long way in the attaining and dwelling in with attention placing on formlessness, without waning and without any interrupted interval, and it is drawing

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[13] 'Great benefit' is so named because it is self-benefiting while at the same time also largely benefiting many others by helping them to progress, as being one of the practising objectives of the Mahāyāna dispensation.

[14] Spell (dhāraṇi) as uttered by the Buddha, although succinct, represents a quintessential outline of the particular scripture, and by looking from the standpoint of ultimate truth, the pith of which coheres with all those other canonical scriptures. For this reason, the learning, memorising and upholding of dhāraṇis forms the basis for immeasurable knowledge, like the immense light which breaks through the cloak of darkness.

[15] Bodhisattvas undertake an extremely difficult task to harmonise practices of ultimate truth with expedients. It's because the branches of requisites of awakening are practised with the non-originalness and selflessness of all things in mind which stress on formless contemplation, while expedient means used to educate others with the dull faculties are the convenient mundane way which operate largely on forms.

[16] According to Mahāyāna-saṃgraha-śāstra《攝大乘論》, No. 1594, 卷下 [0145c14], the stage of 'manifestating at the fore' is given its name because of applying one's knowledge of conditioning originations, using it as the basis of meditation, which brings transcendental wisdom (prajñā-pāramitā) to constantly manifest to the fore of mind. And so with this premise, not only the twelve factors of dependent origination but all those other states of conditionality can be used in formless contemplation so that prajñā-pāramitā remains predominantly present at the sixth stage.

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nigh to the purified stage [17]. eighth stage is called the stage of unshakeableness because one attains a state of effortlessness when dealing with immaterialities, and is unmoved by defilements that are manifestly active when dealing with materialities. The ninth stage is called the stage of excellent wisdom because one exhibits mastered easiness in all types [18] of sermons that are performed in all situations, having attained immeasurably great wisdom. The tenth stage is called the stage of dharma-cloud because of the fulfilment of a perfect dharmakāya, which is like the enormous clouds, that can veil all over the gross heavy body which is huge as the sky [19]. The eleventh stage is called the stage of Buddha-hood because one cuts off forever the most minute forms of the hindrance of defilements and the barrier of noesis, unattached and unhindered thereto, respectively, and manifests the true enlightenment when dealing with cognised realms of phenomena in all situations."

Bodhisattva Avalokiteśvara inquired the Buddha again, "World-Honoured One! How many kinds of delusion and grossness that are to be overcome in these stages?" The Buddha replied, "There are twenty-two kinds of delusion and eleven kinds of grossness to be overcome in these stages. In the first stage, there are two kinds of delusion. First is delusion of the attachment to individual (pudgalaḥ) and doctrinal teachings. Second is delusion of the adulterated moral infections distinctive of the woeful realms, and together their grossness to be overcome. In the second stage, there are two kinds of delusion. First is delusion of the indiscreetly committed minor offences. Second is delusion over what the different kinds of actions performed and where they lead to, and together their grossness to be overcome. In the third stage, there are two kinds of delusion. First is the delusion of covetousness. Second is the delusion about completeness in the learning and upholding of dhāraṇis; and together their grossness to be overcome. In the fourth stage, there are two kinds of delusion. First is delusion of the passionate craving for dhyānas. Second is delusion of

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[17] Although at the seventh stage the mind is imperturbable to all objects, it still exerts some degree of effort in dealing with formlessness, but nonetheless it is in close proximity to the next stage with competency of effortless contemplation on immaterialities.

[18] The phrase 於一切種 according to 釋常柏:《瑜伽師地論科句披尋記》講記, connotes all kinds of beings, times or circumstances, places, and subject matters of the teaching with respect to the four kinds of unhindered reasoning.

[19] The gross heavy body is metaphorical of a structure of one's hindrances of defilements and acquired cognizance, which are as extensive as the sky. The attainment of perfect dharmakāya is given as a simile like huge clouds which can cloak them altogether, and remove them.

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the passionate craving for doctrinal teachings; and together their grossness to be overcome. In the fifth stage, there are two kinds of delusion. First is delusion of the one-sided preoccupation of averting life and death. Second is delusion of the one-sided hankering after nirvāṇa; and together their grossness to be overcome. In the sixth stage, there are two kinds of delusion. First is delusion of observing the cyclical flux of mental events of the present state. Second is delusion of the frequent manifestations of mental objects [20]; and together their grossness to be overcome. In the seventh stage, there are two kinds of delusion. First is delusion of the subtle degree of object patterns. Second is delusion with regard to the expedient means of one-sided attention focusing on formlessness; and together their grossness to be overcome. In the eighth stage, there are two kinds of delusion. First is the delusion of exerting effort toward contemplation of mental formlessness. Second is the delusion of mastered easiness over mental forms; and together their grossness to be overcome. In the ninth stage, there are two kinds of delusion. First, it is delusion regarding mastered easiness over the myriad teaching of doctrinal principles, mastered easiness over the myriad knowledge of definitive terms, and mastered easiness of succeeding brilliant reflections over phrases in dhāraṇis. Second is delusion of the mastered easiness of eloquence. And together their grossness are to be overcome. In the tenth stage, there are two kinds of delusion. First is delusion of the enormous mystic powers. Second is delusion of comprehending the subtle mysteries [21]; and together their grossness to be overcome. In the stage of Buddha-hood, there are two kinds of delusion. First is delusion of an exceedingly subtle attachment to all the cognised realms of phenomena. Second is delusion of the exceedingly subtle impediment [22]; and together their grossness to be overcome. It's because of these twenty-two kinds of

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[20] Bodhisattvas at the sixth stage are still deluded by the passion for taintless manifestation of mental appearances and patterns instead of devoting meditation exclusively on formlessness.

[21] Subtle mysteries refers to conundrums surrounding the goal of attaining a perfect dharmakāya, the spiritual body which can span the breadth of sky, functioning in any way, anywhere, anytime, completely at will.

[22] Vijñapti-mātratā-siddhi《成唯識論》scroll 9, [0051b08] describes the first delusion as an extremely subtle degree of noetic hindrance of the eleventh stage (微所知障), and describes the second delusion as the seeds-like potentialities of worries by having a natural spontaneity toward all things (一切任運煩惱障種). The bodhisattvas who have attained the stage of dharma-cloud can only overcome these two exceedingly subtle innate delusions by entering upon the indestructible diamond-like samādhi (金剛喻定) in order to attain perfect enlightenment of the stage of Buddha-hood.

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delusion and eleven kinds of grossness that I set up and defined those stages, but nevertheless the unsurpassed perfect awakening would be free from these entanglements." Bodhisattva Avalokiteśvara then addressed the Buddha, "World-Honoured One! The unsurpassed perfect awakening is so much wonderful, rare, going as far as to accomplishing great benefits and great fruitions, enabling those bodhisattvas to break through such huge webs of delusion, to cross past such dense forest of grossness, to attain unsurpassed perfect awakening right in the present."

Bodhisattva Avalokiteśvara inquired the Buddha again, "World-Honoured One! How many kinds of extraordinary quality on which these stages are established?" The Buddha said, "Briefly, there are eight. First is the purity of intensifying ideative happiness. Second is the purity of mind [23]. Third is the purity of compassion [24]. Fourth is the purity of gone ashore [25]. Fifth is the purity of seeing the Buddha and making venerated offerings [26]. Sixth is the purity of bringing (spiritual faculties of) sentient beings to their ripeness. Seventh is the purity of undergoing birth [27]. Eighth is the purity of awe-inspiring virtues. From the purity of intensifying ideative happiness up to the purity of awe-

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[23] Purity of compassion refers to mental purification attained by way of serenity and meditative insight, culminating in the eight kinds of dhyānas.

[24] The great compassion of bodhisattvas is immense, illimitable and unreceding, unlike the compassion of worldlings. To illustrate the purity of compassion of bodhisattvas, Mahāyānasūtrālaṃkāra-śāstra《大乘莊嚴經論》No. 1604, scroll 9, [0637b16] describes six kinds of the great compassion of bodhisattva as: (1) equal (toward all beings), (2) permanently constant, (3) deep-seated, (4) flexibly adaptive, (5) a way to get rid of all mental taints, (6) nothing as to be obtained.

[25] The term 'gone ashore' which means crossing over from this shore of systemic cycle of birth to the other shore of nirvāṇa, is rendered from the Sanskrit word 'pārami'. The purity of pārami, a spiritual transcendence, herein refers to the bodhisattvas' ten kinds of perfection (daśapāramitā) (十波罗蜜多) in terms of generous giving (dāna), discipline (śīla), forbearance (kṣānti), effort (virya), meditation (dhyāna), wisdom (prajñā), skilful expedients (upāya), vow of enlightenment (praṇidhāna), spiritual power (bala), knowledge (jñāna).

[26] Seeing the Buddha for advice to remove one's delusion was only during the time of the Buddha, is not what it means in this context. After the passing away of the Blessed One, people see and revere the Buddha in the sense of truly practising the teachings of the Buddha, making offerings by venerating the Buddha's relics and ashes housed in shrine, tope and pagoda, and by selflessly performing all kinds of virtuous deeds to help all others.

[27] The holy Bodhisattvas undergo births among the five realms of existence according to their own vows, psychic powers, and reasons, depending on the specific situations, unlike worldlings who undergo rebirths powerlessly according to their own karmic resultants.

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inspiring virtues of the first stage, and subsequently all the eight kinds of purity from the second stage up to the stage of Buddha-hood, it should be understood that their qualities of purity are incremental succeedingly from stage to stage, except for the purity of undergoing birth which does not associate with the stage of Buddha-hood. Furthermore, all the accomplished merits of virtues of the first stage, exist similarly in all those subsequent stages, but it should be understood that the respective individual stages have their own excellent merits of virtues [28]. The merits of virtues of the ten stages of the bodhisattvas can still be surpassed, but the merits of virtues of the stage of Buddha-hood are unsurpassed." Bodhisattva Avalokiteśvara inquired further, "World-Honoured One! What is the reason for saying that it is most extraordinary of the bodhisattvas to undergoing births among those beings? The Buddha said, "Because of four reasons. First is because of the utmost purity of virtuous roots collaboratively giving rise to it. Second is because the chosen decision is by the meditative power with specific intentions [29]. Third is because it is done on ground of compassion to the succour and release of those deluded sentient beings. Fourth is because one can be free from taints as well as freeing others of taints."

[28] All ten stages of bodhisattvas cultivate virtues as the ten pāramitā, but each stage will accomplish its most excellent pārami. The accomplishments of excellent pārami do not overlap among the ten stages. See the detail in Appendix IV.

[29] The bodhisattva, based on the great vows, mystic powers, and the intending reasons, meditates to direct the mind to where one chooses to be born to, also when, and how.

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觀自在菩薩復白佛言：世尊！**何因緣故。說諸菩薩行廣大願、妙願、勝願？**佛告觀自在菩薩曰：善男子！四因緣故。謂諸菩薩，能善了知涅槃，樂住，堪能速證；而復棄捨速證樂住；無緣無待發大願心；為欲利益諸有情故，處多種種長時大苦。是故我說彼諸菩薩行廣大願、妙願、勝願。觀自在菩薩復白佛言：世尊！**是諸菩薩凡有幾種所應學事？**佛告觀自在菩薩曰：善男子！菩薩學事略有六種：所謂布施、持戒、忍辱、精進、靜慮，慧到彼岸。觀自在菩薩復白佛言：世尊！**如是六種所應學事，幾是增上戒學所攝？幾是增上心學所攝？幾是增上慧學所攝？**佛告觀自在菩薩曰：善男子！當知初三但是增上戒學所攝；靜慮一種但是增上心學所攝；慧是增上慧學所攝；我說精進遍於一切。觀自在菩薩復白佛言：世尊！**如是六種所應學事，幾是福德資糧所攝？幾是智慧資糧所攝？**佛告觀自在菩薩曰：善男子！若增上戒學所攝者，是名福德資糧所攝；若增上慧學所攝者，是名智慧資糧所攝。我說精進、靜慮二種遍於一切。

觀自在菩薩復白佛言：世尊！**於此六種所學事中，菩薩云何應當修學？**佛告觀自在菩薩曰：善男子！由五種相應當修學：一者最初於菩薩藏波羅蜜多，相應微妙正法教中，猛利信解。二者次於十種法行，以聞、思、修所成妙智，精進修行。三者隨護菩提之心。四者親近真善知識。五者無間勤修善品。觀自在菩薩復白佛言：世尊！**何因緣故，施設如是所應學事但有六數？**佛告觀自在菩薩曰：善男子！二因緣故：一者饒益諸有情故，二者對治諸煩惱故。當知前三饒益有情，後三對治一切煩惱。前三饒益諸有情者，謂諸菩薩由布施故，攝受資具饒益有情；由持戒故，不行損害逼迫惱亂，饒益有情；由忍辱故，於彼損害逼迫惱亂堪能忍受，饒益有情。後三對治諸煩惱者，謂諸菩薩由精進故，雖未永伏一切煩惱，亦未永害一切隨眠，而能勇猛修諸善品，彼諸煩惱不能傾動善品加行；由靜慮故，永伏煩惱；由般若故，永害隨眠。

觀自在菩薩復白佛言：世尊！**何因緣故，施設所餘波羅蜜多但有四數？**佛告觀自在菩薩曰：善男子！由前六種波羅蜜多為助伴故。謂諸菩薩，於前三種波羅蜜多所攝有情，以諸攝事，方便善巧而攝受之，安置善品，是故我說**方便善巧波羅蜜多**與前三種而為助伴。若諸菩薩，於現法中煩惱多故，於修無間無有堪能；羸劣意樂故，下界勝解故，於內心住無

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有堪能；於菩薩藏不能聞緣善修習故，所有靜慮不能引發出世間慧，彼便攝受少分狹劣福德資糧。為未來世煩惱輕微，心生正願，如是名願波羅蜜多。由此願故，煩惱微薄，能修精進，是故我說**願波羅蜜多**與精進波羅蜜多而為助伴。若諸菩薩，親近善士，聽聞正法，如理作意為因緣故，轉劣意樂成勝意樂，亦能獲得上界勝解，如是名力波羅蜜多。由此力故，於內心住有所堪能，是故我說**力波羅蜜多**與靜慮波羅蜜多而為助伴。若諸菩薩，於菩薩藏，已能聞緣善修習故，能發靜慮，如是名智波羅蜜多。由此智故，堪能引發出世間慧，是故我說**智波羅蜜多**與慧波羅蜜多而為助伴。

Bodhisattva Avalokiteśvara asked again, "World-Honoured One! What are the reasons for saying that those bodhisattvas carry out extensive great vows, wonderful vows, and extraordinary vows?" The Buddha answered, "There are four reasons. Those bodhisattvas competently understand nirvāṇa, dwelling in it happily, are capable of a quick attainment of it. They, however, relinquish the state of blissful dwelling in and the thought of quickly attaining it. They make resolve of a great vow without any conditions, and without an expectation[30]. They, for the benefits of those sentient beings, undertaking themselves to undergo long periods of various sorts of tremendous suffering. That is why I say that bodhisattvas carry out extensively great vows, wonderful vows, and extraordinary vows." Bodhisattva Avalokiteśvara then inquired, "World-Honoured One! Roughly there are how many of things the bodhisattvas should learn?" The Buddha said, "In general, there are six kinds of thing bodhisattvas should learn, namely generous giving, discipline, forbearance, assiduity, meditation, and wisdom of going ashore." Bodhisattva Avalokiteśvara asked, "World-Honoured One! Of such six kinds of things necessary to learn, which ones come under the intensifying study of discipline? Which ones come under the intensifying study of mental concentration? Which ones come under the intensifying study of wisdom?" The Buddha replied, "It should be known that the first three are included in the intensifying study of discipline. Meditation alone is included in the intensifying study of mental concentration. Wisdom is included in the intensifying study of

[30] Without any conditions in the sense of equality, regardless of races and religions, types of beings and the return of whatsoever favours. Without any expectations in the sense of taking no interest of material rewards and coming forth of gratitude. Bodhisattva's resolve of making a great vow is congruent with the understanding of truly nothing are there to be obtained.

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wisdom. Assiduity, I say that it is present in all the three of them." Bodhisattva Avalokiteśvara asked again, "World-Honoured One! Of such six kinds of things necessary to learn, which ones come under the requisite provisions of merits of virtue? Which ones come under the requisite provisions of wisdom?" The Buddha replied, "Whatever are included in the intensifying study of discipline, are said to be included in the requisite provisions of merits of virtue. Whatever are included in the intensifying study of wisdom, are said to be included in the requisite provisions of wisdom. Assiduity and meditation, these two kinds I say that they are present in all two of them."

Bodhisattva Avalokiteśvara asked again, "World-Honoured One! Why the bodhisattvas should cultivate with respect to these six kinds of thing?" The Buddha replied, "It's because of five kinds of congruence that they should cultivate. First, at the outset in regard to pāramitā of the collection of scriptures about bodhisattvas[31], they are to comprehend them with faith in a fierce and sharp-minded way, to be congruent with the subtle and wonderful correct teachings of principles. Second, they then cultivate diligently with the wonderful knowledge acquired through learning, contemplating, and applying the ten ways of practice related to scriptural teachings[32]. Third is to keep guard of the mind for awakening in all circumstances[33]. Fourth is to associate with good and wise people. Fifth is to cultivate diligently and relentlessly with methods of virtue." Bodhisattva Avalokiteśvara asked again, "World-Honoured One! Why is that such necessary things as set up for cultivation, thereof only six?" The Buddha replied, "It is for two reasons. First is for benefiting sentient beings. Second is for overcoming those defilements. It should be known that the first three benefit sentient beings, the latter three overcome all defilements. Concerning the first three which benefit sentient beings—because of charitable donations by the bodhisattvas, they can acquire means of sustenance, with which to help and benefit sentient beings; because of

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[31] The term 菩薩藏 refers to the Sanskrit term, Vaipulya (方廣), one of the twelve genres of scriptures composed largely about the practices of bodhisattvas.

[32] The ten ways of practice related to scriptural teachings by which the bodhisattvas attained completeness of the first stage, have been explained earlier on.

[33] There are generally five ways of intensifying practice through which to keep guard of the mind that is resolved on enlightenment in any situations, any moments. They are: (1) an innate intelligence and quick-wittedness (聰叡), (2) right mindfulness (正念), (3) right knowledge (正智), (4) keeping the six sense faculties closely guarded (自心), (4) keeping to the expectation of others by complete disciplinary adherence to all precepts (他心).
Cf. Yogācārabhūmi-śāstra, No. 1579, scroll 46, [0546b07].

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conforming strictly with disciplinary rules, they do not act in any hurtful, coercive, and disturbing manners, so that they would be able to help and benefit sentient beings; because of keeping strictly with forbearance, they are able to bear any hurtful, coercive, and disturbing means that are brought upon them, so that they would be able to help and benefit sentient beings. As for the latter three which overcome those defilements — because by putting in much effort by those bodhisattvas, though they may not have yet subdued forever all the defilements, and also may still have not yet permanently demolish all the latent tendencies (anuśayaḥ), they nonetheless are able to practise with valour and vigour in all the methods of virtue, such that all those defilements have not jolted even a little of their efforts in practising those methods of virtue; because by dhyānas, they permanently subdue defilements; and because by the higher wisdom, they permanently demolish all the latent tendencies."

Bodhisattva Avalokiteśvara asked further, "World-Honoured One! Why is that the other pāramitā that are set up, there are only four?" The Buddha replied, "It's because they are ancillaries to the preceding six kinds of pāramitā. Those bodhisattvas, in using the first three kinds of pāramitā to embrace sentient beings to the fold, set up methods of virtue, making use of all those things to attract, skilfully and expediently bringing them in, is why I call it the pāramitā of skilful expedients (upāya) as an ancillary means to the preceding three kinds of pāramitā. If those bodhisattvas are incapable of constantly practising due to too much worries and displeasures in their present situations, are incapable of dwelling in inwardly because of competent knowledge only of the lower realms and because of the minds delight in flimsy matters of the lowly merits, and are unable to draw forth transmundane wisdom in their attempts at meditation because they cannot cultivate skilfully by learning and cogitating scriptures in the collection of Vaipulya—they therefore would receive in only narrow and inferior requisite provision. In order for defilements in life hereafter to become paltry, they make a true vow, and in this way it is called the pāramitā of vowing (praṇidhāna). By virtue of this vow, the defilements become less [34] so that they can cultivate assiduity, and so this is why I call it pāramitā of vowing as an ancillary means to the pāramitā of assiduity. If those bodhisattvas, by associating with the wise ones, hearing and

[34] Defilements will become less only with a mind of valour and vigour to comprehend scriptural teachings, to acquaint oneself with knowledge of the upper realms, and relentlessly practising methods of virtue with respect to śamatha-vipaśyanā and pāramitā ways.

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learning from them the correct teachings, they can turn around the mind dissolute of inferior intents to the mind joyful of superior intents, and can also acquire remarkable comprehension of knowledge distinctive of the upper realms. And so it is called the pāramitā of power (bala). By virtue of this power, the mind is then capable of dwelling in inwardly, and so I say that the pāramitā of power is an ancillary means to the pāramitā of meditation (dhyāna). If those bodhisattvas are already capable of bringing forth dhyāna because they have undertaken skilful cultivation by learning and deliberating scriptural teachings in the collection of Vaipulya, in this way it is called the pāramitā of knowledge (jñāna). Because by virtue of this knowledge, it can engender transcendental wisdom, is why I call it pāramitā of knowledge as an ancillary means to the pāramitā of wisdom."

觀自在菩薩復白佛言：世尊！**何因緣故，宣說六種波羅蜜多如是次第？**佛告觀自在菩薩曰：善男子！能為後後引發依故。謂諸菩薩，若於身財無所顧恪，便能受持清淨禁戒；為護禁戒，便修忍辱；修忍辱已，能發精進；發精進已，能辦靜慮；具靜慮已，便能獲得出世間慧。是故我說波羅蜜多如是次第。觀自在菩薩復白佛言：世尊！**如是六種波羅蜜多，各有幾種品類差別？**佛告觀自在菩薩曰：善男子！**各有三種。**施三種者：一者法施，二者財施，三者無畏施。戒三種者：一者轉捨不善戒，二者轉生善戒，三者轉生饒益有情戒。忍三種者：一者耐怨害忍，二者安受苦忍，三者諦察法忍。精進三種者：一者被甲精進，二者轉生善法加行精進，三者饒益有情加行精進。靜慮三種者：一者無分別、寂靜、極寂靜、無罪故，對治煩惱眾苦樂住靜慮；二者引發功德靜慮；三者引發饒益有情靜慮。慧三種者：一者緣世俗諦慧，二者緣勝義諦慧，三者緣饒益有情慧。觀自在菩薩復白佛言：世尊！**何因緣故，波羅蜜多說名波羅蜜多？**佛告觀自在菩薩曰：善男子！五因緣故。一者無染著故，二者無顧戀故，三者無罪過故，四者無分別故，五者正迴向故。無染著者，謂不染著波羅蜜多諸相違事。無顧戀者，謂於一切波羅蜜多諸果異熟及報恩中心無繫縛。無罪過者，謂於如是波羅蜜多無間雜染法，離非方便行。無分別者，謂於如是波羅蜜多，不如言詞執著自相。正迴向者，謂以如是所作所集波羅蜜多，迴求無上大菩提果。

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世尊！**何等名為波羅蜜多諸相違事？**善男子！當知此事**略有六種**：一者於喜樂欲、財富、自在，諸欲樂中，深見功德及與勝利。二者於隨所樂縱身、語、意而現行中，深見功德及與勝利。三者於他輕蔑不堪忍中，深見功德及與勝利。四者於不勤修著欲樂中，深見功德及與勝利。五者於處憒鬧世雜亂行。深見功德及與勝利。六者於見、聞、覺知，言說戲論，深見功德及與勝利。世尊！如是一切波羅蜜多，何果異熟？善男子！當知此亦略有六種：一者得大財富。二者往生善趣。三者無怨無壞多諸喜樂。四者為眾生主。五者身無惱害。六者有大宗葉。世尊！**何等名為波羅蜜多間雜染法？**善男子！當知**略由四種加行**：一者無悲加行故，二者不如理加行故，三者不常加行故，四者不慇重加行故。不如理加行者，謂修行餘波羅蜜多時，於餘波羅蜜多遠離失壞。世尊！**何等名為非方便行？**善男子！若諸菩薩以波羅蜜多饒益眾生時，但攝財物饒益眾生便為喜足，而不令其出不善處，安置善處，如是名為非方便行。何以故？善男子！非於眾生唯作此事名實饒益。譬如糞穢若多若少，終無有能令成香潔。如是眾生由行苦故，其性是苦，無有方便，但以財物暫相饒益，可令成樂。唯有安處妙善法中，方可得名第一饒益。

Bodhisattva Avalokiteśvara then asked the Buddha, "World-Honoured One! What was the reason for promulgating the six kinds of pāramitā in such sequence?" The Buddha replied, "For the sake of using each as a conditioning basis to draw forth another in a successive manner. That is to say, if those bodhisattvas are no longer obsessed with themselves and their possessions, then they would be able to abide by the pure rules of abstinence. In order to keep guard of their discipline, they would thereupon cultivate forbearance. Having cultivated forbearance, it would then beget in them assiduity. Having developed assiduity, they would then be able to accomplish dhyāna. With the attainment of dhyāna, they would then be able to attain transcendental wisdom. Hence I spoke of the pāramitā in this order." Bodhisattva Avalokiteśvara inquired, "World-Honoured One! How many different classes are there in each of these six kinds of pāramitā? The Buddha replied, "Each has three classes. The three classes of generous giving are the generous giving of doctrinal teaching, generous giving of material gains, and generous giving without fear (of concerned dangers). The three classes of discipline are: the discipline

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of relinquishing what are faulty [35], the discipline of developing all that which are virtuous, and the discipline of turning to benefiting sentient beings. The three classes of forbearance are the forbearance of bearing the hurtful indignation, the forbearance of enduring sufferings, and the forbearance of closely examining the scriptural teachings in respect of truths [36]. The three classes of assiduity are the assiduity comparable to armour wearing [37], the assiduity of stepping up effort by turning to various methods of virtue, and the assiduity of stepping up effort to benefit the different sentient beings. The three classes of meditation are the meditation in a blissful state of concentrative absorption that overcomes defilements, by way of non-differentiation, serenity, extreme tranquility, and immaculateness [38], the meditation that calls forth merits of virtues, and the meditation that calls forth the benefits for sentient beings [39]. The three classes of wisdom are: wisdom that is based on the secular conventional truths, wisdom that is based on the ultimate truths, and wisdom that is based on benefiting sentient beings."

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[35] It refers to the rules of discipline and codes of etiquette observed by the seven types of Buddhist disciples, namely bhikṣu, bhikṣuni, śrāmaṇera, śrāmaṇerikā, śikṣamāṇā, upāsakā; upāsikā.

[36] These are the same three kinds of forbearance according to Yogācārabhūmi-śāstra, No. 1579, scroll 42, [0523a28]: (1) tolerant of the malicious harming by others. For example, one does not hold anger, grudge and ill-will to all the deliberate grouses, unfriendly complaints, discontents, and hurtful intents by others (耐他怨害忍); (2) bearing of the manifold sufferings, including mendicancy, illnesses, adaptation to secular etiquettes, harsh living conditions, and so on (安受眾苦忍); (3) tolerance developed by comprehending ultimate truths of the doctrinal teachings (法思勝解忍) on which the first two are based. The three are also commonly called 生忍、法忍、無生法忍, i.e. tolerant of people of all characters, tolerant of external hardships and causes, and tolerance rests on non-arising of the first two.

[37] It is a metaphor which connotes the diligence that is needed of bodhisattvas to cultivate the six kinds of pāramitā and their ancillary mediums, so that they conduce readily to the attainment of dhyāna, like the warriors readily putting on the suit of armour going for war.

[38] These four meditational phases of non-differentiation, serenity, extreme tranquility, and immaculateness refer to, accordingly, the mind which stays aloof from all discriminations and defilements before the manifestation of dhyāna, the mind which absorbs in one of the first three dhyānas, the mind which absorbs in one of the fourth dhyānas, the mind which absorbs in transmundane dhyāna culminating in attainment of noble fruition of a certain grade.

[39] Meditation that 'calls forth merits of virtues' refers to the inducing of mystic powers through the attainment of fourth dhyānas. Meditation that 'calls forth the benefits for sentient beings' refers to the inducing one's attained dharmakāya to the salvage and benefit of sentient beings, in all situations and anytime.

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Bodhisattva Avalokiteśvara asked, "World-Honoured One! What is the reason the pāramitā is given the name as pāramitā?" The Buddha replied, "Due to five reasons: taintlessness, non-attachment, faultlessness, non-discrimination, and right dedication. Taintlessness means mentally untainted with those things which go against the ways of pāramitā. Non-attachment means the mind is not entangled with all those resultants of fruitions and requitals of favour. Faultlessness means there is no mixing in of defiling methods in the practice of pāramitā, and it is free from the incorrect expedient methods [40]. Non-discrimination means, that is to say with reference to ways of pāramitā, it is not the same like discriminately clinging to the individual characteristics of terms and phrases. Right dedication means, with what one has performed of pāramitā and (merits) accumulated over time, to dedicate them to the pursuit of unsurpassed great fruition of enlightenment."

Bodhisattva Avalokiteśvara asked, "World-Honoured One! What are those things that go against the ways of pāramitā?" The Buddha replied, "It should be known that in general there are six kinds of those things. First, it is seeing profoundly that there are the merits and worthwhile benefits with regard to desires of joy and pleasures, wealth, comfort, and all those sensual enjoyments. Second, it is seeing profoundly of merits and worthwhile benefits by permissively gratifying what appears to be pleasing through bodily acts, verbal acts, and thoughts. Third, it is seeing profoundly merits and worthwhile advantages of intolerance to the contempt by others. Fourth, it is seeing profoundly merits and worthwhile advantages in fulfilling sensual pleasures without need to assiduously practise meditation. Fifth, it is seeing profoundly merits and worthwhile advantages in the disorderly and confusing conducts in the hustle and bustle of mundane life. Sixth, it is seeing profoundly merits and worthwhile benefits in what one sees, hears, perceives, and engaging in metaphysical argumentations." Bodhisattva Avalokiteśvara continued to ask, "World-Honoured One! What are the resultant fruitions of all these pāramitā?" The Buddha replied, "It should be known that, in general, there are also six kinds, which are: gaining enormous wealth, rebirth in good place; abundance of joy and happiness; having no enemies and experience no destruction; becoming leader of the people; without afflictions and impairments to this body; having a great pedigree." Bodhisattva Avalokiteśvara

[40] Faultlessness herein refers to abstaining from allowing in the four kinds of adulterated defiling methods to ways of pāramitām. This, together the incorrect expedient methods, are explained in the next paragraph.

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proceeded, "World-Honoured One! What does it mean by adulterated ways to the pāramitā ways?" The Buddha replied, "It should be known that it is generally through the four kinds of step-up effort of practice: a step-up effort with an absence of compassion; a step-up effort inconsistent with the correct instructions; a step-up effort of intermittent frequency, a step-up effort lacking seriousness and circumspectness. As for the step-up effort of practice inconsistent with correct instructions, it means the practising of one or more of the pāramitā which miss out disadvantageously and strays far away from the practice of the remaining pāramitā [41]." Bodhisattva Avalokiteśvara asked, "World-Honoured One! What does it mean by practices that are not expedient?". The Buddha replied, "If those bodhisattvas who practise to benefit people in the spirits of pāramitā, they are joyfully satisfied by merely gathering material things and funds to benefit the people, but not consider helping to get them out of faulty mental states, and to safely emplace them into moral states, this is called practice as inexpedient. Why? Only doing this thing alone for the people is not called true benefiting, for it's just like excrement, whether much or little, no matter what it cannot be made fragrant and clean. The same goes to people, in view of their unsatisfactoriness owing to the impermanency of all things [42], the underlying nature of them is suffering, and although by helping them out merely with money and stuff to temporarily relieve them of suffering so that they become happy, it is not expedient. It is only by emplacing their minds safely on the wondrous and excellent principles of the teaching, that it can be called as the foremost benefit.

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[41] The way of pāramitā is not to practise any one of them independently or separately, but to ensure all six together are practised in conformity with principles at any one time. For example, practising with bias or without true compassion is inconsistent with the wisdom-pārami, while taking part of the monks' provisions for donation is contradicting the discipline-pārami.

[42] The unsatisfactoriness (or painfulness, suffering) owing to the impermanency of all things (saṃkhāra-duḥkhatā) (行苦), is one the three kinds of suffering. The underlying nature of such transience is suffering which cannot becomes blissful, is an analogy made to compare with excrement, in that no matter of what is done to it cannot become fragrant and clean. The other two are: Duḥkha-duḥkhatā (苦苦), the basic sufferings that come inherited with this body, together with all sorts of other suffering brought about by external circumstances that add to one's afflictions; and Viparināma-duḥkhatā (壞苦), the suffering that is caused by the loss or deprivation of the things that one is attached to or obsessed with.

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觀自在菩薩復白佛言：世尊！**如是一切波羅蜜多有幾清淨？**佛告觀自在菩薩曰：善男子！我終不說波羅蜜多，除上五相有餘清淨。然我即依如是諸事總別，當說波羅蜜多清淨之相。**總說一切波羅蜜多清淨相者，當知七種。何等為七？**一者菩薩於此諸法不求他知。二者於此諸法見已不生執著。三者即於如是諸法不生疑惑，謂為能得大菩提不？四者終不自讚毀他，有所輕蔑。五者終不憍傲放逸。六者終不少有所得便生喜足。七者終不由此諸法，於他發起嫉妒慳恪。**別說一切波羅蜜多清淨相者，亦有七種。何等為七？**謂諸菩薩，如我所說七種布施清淨之相，隨順修行。一者由施物清淨行清淨施。二者由戒清淨行清淨施。三者由見清淨行清淨施。四者由心清淨行清淨施。五者由語清淨行清淨施。六者由智清淨行清淨施。七者由垢清淨行清淨施。是名**七種施清淨相**。又諸菩薩，能善了知制立律儀一切學處，能善了知出離所犯，具常尸羅，堅固尸羅，常作尸羅，常轉尸羅，受學一切所有學處，是名**七種戒清淨相**。若諸菩薩於自所有業果異熟深生依信，一切所有不饒益事現在前時，不生憤發，亦不反罵、不瞋、不打、不恐、不弄；不以種種不饒益事反相加害；不懷怨結；若諫誨時不令恚惱；亦復不待他來諫誨；不由恐怖有染愛心而行忍辱；不以作恩而便放捨。是名**七種忍清淨相**。若諸菩薩，通達精進平等之性，不由勇猛勤精進故自舉陵他，具大勢力，具大精進，有所堪能，堅固勇猛，於諸善法終不捨軛，如是名為**七種精進清淨之相**。若諸菩薩，有善通達相三摩地靜慮，有圓滿三摩地靜慮，有俱分三摩地靜慮，有運轉三摩地靜慮，有無所依三摩地靜慮，有善修治三摩地靜慮，有於菩薩藏聞緣修習無量三摩地靜慮。如是名為**七種靜慮清淨之相**。若諸菩薩，遠離增益、損減二邊行於中道，是名為慧。由此慧故，如實了知解脫門義，謂空、無願、無相三解脫門。如實了知有自性義，謂遍計所執、若依他起、若圓成實三種自性。如實了知無自性義，謂相、生、勝義三種無自性性。如實了知世俗諦義，謂於五明處。如實了知勝義諦義，謂於七真如。又無分別、離諸戲論、純一理趣多所住故；無量總法為所緣故，及毘鉢舍那故，能善成辦法隨法行。是名**七種慧清淨相**。

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觀自在菩薩復白佛言：世尊！**如是五相，各有何業？**佛告觀自在菩薩曰：善男子！當知彼相**有五種業**。謂諸菩薩無染著故，於現法中，於所修習波羅蜜多，恒常殷重勤修加行，無有放逸。無顧戀故，攝受當來不放逸因。無罪過故，能正修習極善圓滿、極善清淨、極善鮮白波羅蜜多。無分別故，方便善巧波羅蜜多速得圓滿。正迴向故，一切生處波羅蜜多，及彼可愛諸果異熟皆得無盡，乃至無上正等菩提。觀自在菩薩復白佛言：世尊！**如是所說波羅蜜多，何者最廣大？何者無染污？何者最明盛？何者不可動？何者最清淨？**佛告觀自在菩薩曰：善男子！無染著性、無顧戀性、正迴向性，最為廣大。無罪過性、無分別性，無有染污。思擇所作，最為明盛。已入無退轉法地者，名不可動。若十地攝、佛地攝者，名最清淨。

觀自在菩薩復白佛言：世尊！**何因緣故，菩薩所得波羅蜜多諸可愛果，及諸異熟常無有盡，波羅蜜多亦無有盡？**佛告觀自在菩薩曰：善男子！展轉相依生起，修習無間斷故。觀自在菩薩復白佛言：世尊！**何因緣故。是諸菩薩深信愛樂波羅蜜多，非於如是波羅蜜多所得可愛諸果異熟？**佛告觀自在菩薩曰：善男子！**五因緣故**。一者波羅蜜多是最增上喜樂因故。二者波羅蜜多是其究竟饒益一切自他因故。三者波羅蜜多是當來世彼可愛果異熟因故。四者波羅蜜多非諸雜染所依事故。五者波羅蜜多非是畢竟變壞法故。觀自在菩薩復白佛言：世尊！**一切波羅蜜多，各有幾種最勝威德？**佛告觀自在菩薩曰：善男子！當知一切波羅蜜多，**各有四種最勝威德。**一者於此波羅蜜多正修行時，能捨慳恪、犯戒、心憤、懈怠、散亂、見趣所治。二者於此正修行時，能為無上正等菩提真實資糧。三者於此正修行時，於現法中，能自攝受，饒益有情。四者於此正修行時，於未來世能得廣大無盡可愛諸果異熟。

Bodhisattva Avalokiteśvara inquired again, "World-Honoured One! How many kinds of purity are there in all these pāramitā?" The Buddha replied, "Ultimately, I would not say that there are still other kinds of purity other than the aforementioned five aspects[43]. However, I should talk about characters of purity of the pāramitā based on the

[43] The five aspects of purity refer to what the Buddha mentioned earlier on of why the term pāramitā is so named, that is, the five reasons as taintlessness, non-attachment, faultlessness, non-discrimination, and right dedication.

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general and specific perspectives of those subject matters. Concerning the general characters of purity of all the pāramitā, it should be known that there are seven of them. Which are these seven? First, the bodhisattvas, with regard to the practise of these pāramitā, do not seek for this to be known to others. Second, regarding all these teachings they have now seen, therewith no arising of clinging in them. Third, with regard to all these teachings, arise in them no doubt, that is, as to whether they can conduce to attaining great awakening. Fourth, they ultimately would never praise themselves to the damage of others, as to disparaging. Fifth, they ultimately would never become boastful and conceited, lax and heedless. Sixth, they ultimately would never become happily complacent with just a little achievement in the practice. Seventh, they ultimately would never evoke in them feelings of jealousy and miserliness towards others on account of all these teachings. As for the specific characters of purity of all the pāramitā, there are also seven of them. Which are these seven? That is to say, those bodhisattvas practise in conformity with the seven characters of purity of charitable acts as I mentioned. First, practising the purity of charity through purified act of alms-giving. Second, practising the purity of charity through purified act of discipline. Third, practising the purity of charity through purity of views. Fourth, practising the purity of charity through purity of mind. Fifth, practising the purity of charity through purified verbal acts. Sixth, practising the purity of charity through purity of knowledge. Seventh, practising the purity of charity through purification of impurities [44]. These are the seven characters of purity concerning charity. Those bodhisattvas are also able to understand well all those basics of learning with regard to the established rules of discipline and codes of etiquette, are able to understand well the process required to come out from transgression, are possessed constantly of keeping to discipline, are steadfastly guarding discipline, are consistently carrying out discipline, are consistently taking recourse to process of overturning [45], are studying

[44] The Commentary considers impurities in this context to be referring to two aspects: (i) covetousness and stinginess in terms of clinging to one's own wealth, (ii) hoarder of material possessions in terms of keeping for one's own enjoyment and pleasures. *Cf.* 韓清淨:《瑜伽師地論科句披尋記》中國：科學出版社紐約公司, 2006, p. 3229, 5959.

[45] The word 'overturning', or inversing, or converting (轉) denotes event when one either directly or indirectly commits an offence and becomes instantly aware of it, one immediately makes the appropriate reparations.

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all those that are to be learned[46]. These are the seven characters of purity concerning discipline. Suppose those bodhisattvas arouse deep belief in karmic resultants and fruitions of their own creation, and when all those unfavourable things occur to them, they do not get into indignation, and also do not scold back, do not bear resentment, do not response with acts of violence, do not resort to intimidation, do not react with teasing; they do not instead inflict harm because of many sorts of things which turn unfavourably against them; they do not hold grudges; they do not get annoyed by admonitions; they do not also just wait for others to come to give them admonition[47]; they do not practise forbearance with a mind in dread or a mind of defiling covetousness; they do not forgo it on account of particular favour. These are called the seven characters of purity concerning forbearance. Supposing that those bodhisattvas, they penetrate comprehensively the nature of equality regarding diligence; they do not put others in a bad light while trying to elevate themselves just because they strive diligently; they possess great momentum and strength; they possess great diligence; they are capable; they are steadfast with valour and vigour; they would never part with all those virtuous teachings—in this way they are called the seven characters of purity concerning assiduity. Supposing that those bodhisattvas, they comprehended excellently the objects of the meditation of samādhi[48], they attained perfection of the meditations of samādh[49], they accomplished both branches of the meditation of samādhi[50], they possessed moving-transforming capability of the meditation of samādhi[51]; they possessed the meditation of samādhi

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[46] Yogācārabhūmi-śāstra, No. 1579, scroll 22, [0402a25] refers to it as the two hundred and fifty codes of discipline obligatory for monks and nuns (4 pārājika; 13 saṅghāvaseṣa, 2 aniyata; 30 naiḥsargikā-pāyattikā, 90 prāyaścittikā, 4 pratideśanīya, 100 śikṣākaraṇīya, 7 rules for settling disputes) as well as many more others which are to be learned from the master who specialises in vinaya.

[47] When the bodhisattvas entered into discord and dispute with someone, they voluntarily approach the opposing party to apologise or making amends.

[48] The objects of meditation to which samādhi relates, herein refer to the miscellaneous meditative objects of quietening, lifting, letting-go, and objects of going in, dwelling in, coming out [種種止舉捨相、入住出相]. *Cf.* Yogācārabhūmi-śāstra, No. 1579, scroll 42, [0526c22].

[49] It refers to complete attainment of the four fine-material dhyānas, four formless dhyānas, and cessation-attainment at the fourth base of the formless sphere.

[50] The phrase 'both branches' refers to one branch as the transmundane dhyānas and another as the nine mundane dhyānas. It can also mean samādhi as one component which associates with the insight of vipaśyanā as another.

[51] Moving-transforming capability refers to supernormal powers attained by perfection of the fourth dhyānas.

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that does not depend on anything [52]; they had excellent practice of the meditation of samādhi that works on curing fixations; and they practised the limitless meditation of samādhi through learning from scriptures in the canon of Vaipulya—in this way they are called the seven characters of purity concerning meditation. Supposing that those bodhisattvas, they keep far away from the two extremes of the plus side and the minus side [53] by practising the middle way, it is called wisdom. By virtue of this wisdom, they truly understand the meanings of the doors to liberation, namely emptiness, wishlessness, and objectlessness as the three doors to liberation. They truly understand there is such meaning as inherent nature, namely the all-pervasive and calculated clinging to things, dependent origination of things, and the perfect reality of things as the three kinds of inherent nature. They truly understand the meanings of the nature of non-originalness, namely the nature of non-originalness of characteristics, the nature of non-originalness of arising, and the nature of non-originalness of ultimate realities as the three natures of non-originalness. They truly understand the meanings of conventional truth, referring to the five fields of studies [54]. They truly understand the meanings of ultimate truth, referring to seven kinds of suchnesses. Furthermore, because they dwell in much on one pure and logical method of tenet [55], they are hence without discrimination, and avoid the meaningless metaphysical sophistries; and also because they take on an illimitable holistic

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[52] Samādhi which does not depend on anything denotes deep concentration that is sustained by non-differentiation, knowledge which associates with the characters of non-originalness and void.

[53] In this context, one extreme as the 'plus side' indicates that one falsely considers things to be existing. For example, one stubbornly attachs to the particular nature of prevalently calculated clinging to discriminatory conceptualisation of things and considers it to be real, or in another case one believes in a soul which exists eternally. Another as the 'minus side' indicates that one falsely considers the notion of annihilation that nothing exists, even of no karma afterlife.

[54] The five fields of studies in ancient India (pañcavidyāsthānāni) are: grammar and composition (śabda-vidyā). arts and mathematics (śilpakarmasthāna-vidyā), medicine (cikitsā-vidyā), logic (hetu-vidyā), and philosophy (adhyātma-vidyā). 五明：聲明、工巧明、醫方明、內明、因明。

[55] It refers to the first of the six ways or methods of practice, namely by way of the real meanings, personal attainment, instructional teachings, staying off the two extremes, the unthinkables, and objectives. Herein the one and pure logical method the principles denotes the ultimate realities of the intrinsic essencelessness of self and all dharmas. [真義、證得、教導、遠離二邊、不可思議、意趣理趣]. *Cf.* Yogācārabhūmi-śāstra, No. 1579, scroll 78, [0734b17].

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approach of doctrinal principles as the basis, and by way of vipaśyanā, they can skilfully accomplish the practice of dharma auxiliaries to doctrinal teachings [56]. These are called the seven characters of purity concerning wisdom."

Bodhisattva Avalokiteśvara asked further, "World-Honoured One! What functions does each of the five aspects of purity have?" The Buddha replied, "It should be known that there are five functions of those aspects. That is, those bodhisattvas as a result of untaintedness, in the present states and in the practice of pāramitā, regularly and seriously put in effort to step up their cultivation, without being lax and dissipated. As a result of non-attachment, they embrace it as the cause for the absence of mental laxity for the time yet to come. As a result of faultlessness [57], they can engage in the right practice of pāramitā until the level of superlative perfection, superlative clarity and cleanness, superlative vividness and white-like pureness. As a result of non-discrimination, they make possible the use of skilful expedient means to soon accomplish perfection of the pāramitā. By virtue of right dedication, wherever they may be in the next life, their pāramitā and those resultants and fruitions as consequence of their practice of the pāramitā would be boundless, all the way to unsurpassed perfect enlightenment." Bodhisattva Avalokiteśvara proceeded, "World-Honoured One! Of the aspects of pāramitā just described, which one is the most immense? Which one is undefiled? Which one is of most brilliance and exuberance? Which one is unshakeable? Which one is the purest?" The Buddha said, "The nature of untaintedness, the nature of non-attachment, and the nature of right dedication are most immense. The natures of faultlessness and non-discrimination are undefiled. Those activities by analytic deliberation [58], are of most brilliance and

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[56] In Abhidharma-mahāvibhāsā-śāstra《阿毗達磨大毗婆沙論》, No. 1545, scroll 181, [0910c08], 法 (dharma) refers to nirvāṇa as the primary doctrinal principle and the eightfold noble path as its auxiliaries. In general, we can also define doctrinal principles as all those contained in the twelve collections of canonical teachings, and 隨法 as auxiliaries by means of practising the thirty-seven requisite components leading to awakening and also the ten pāramitā.

[57] Faultlessness as to not pursuing any defiling ways includes disengagement from the aforementioned adulterated ways to the pāramitā practice, namely step-up effort that is without compassion, without conformity with correct instructions, without constancy, without seriousness and discretion, and also practices that are by no means truly expedient.

[58] Bodhisattvas of the first to seventh stage of practice who engage in meditation with effort, are of analytic deliberation.

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exuberance. Those having entered the stages of non-regression [59], it is known as unshakeable. If they are included in the tenth stage and stage of Buddha-hood, it is known as the purest." [60]

Bodhisattva Avalokiteśvara asked further, "World-Honoured One! Why is that those lovable fruitions and resultant effects acquired by the bodhisattvas through practising pāramitā are always endless, and pāramitā similarly are endless?" The Buddha said, "Because they come into effects interdependently through the continuing succession, and practices that are not interrupted" [61]. Bodhisattva Avalokiteśvara then asked, "World-Honoured One! What is the reason that those bodhisattvas have deep faith and delight in the pāramitā ways, but not so regarding all those resultant effects and fruitions obtainable by the pāramitā ways?" [62] The Buddha replied, "Because of five factors. First, because pāramitā ways are the cause for the most increasingly intensifying joy and bliss [63]. Second, because pāramitā ways are the cause for the ultimate benefit of all beings, which is of oneself and others. Third, because pāramitā ways are the cause for those lovable fruitions and resultants in the afterlife. Fourth, because pāramitā ways are not things on which all those adulterated moral defilements depend. Fifth, because pāramitā ways are not phenomenal things that change and fall away after all." Bodhisattva Avalokiteśvara asked again, "World-Honoured One! How many kinds of pre-eminent awe-inspiring virtues does each of those pāramitā have?" The Buddha replied, "It should be known that each has four kinds of pre-eminent awe-inspiring virtues. First, when in the midst of truly practising these pāramitā ways, one is able to abandon stinginess, transgression of precepts, anger, indolence, distraction, and opinionated inclinations, those which are to be cured. Second, when truly practising these pāramitā ways, one is able to take it as the true requisite preparation for

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[59] The non-regressing stages refer to the eighth stage and above of the bodhisattvas' practice.

[60] Although both stages are the purest, the fruition, virtues, and psychic powers of the Great Bodhisattvas at stage of Buddha-hood are the most extraordinary before becoming Buddhas.

[61] It's because the furure good resultants, as a result of successful practice of pāramitā, provide excellent conditions for further rewarding resultants in a continuing successive manner, and so they are endless.

[62] It refers to mundane fruitions as births in the upper heavens, along with the various resultant effects. The real objective of practising pāramitā is for the fruitions of the first stage of bodhisattvas progressively up to peerless perfect enlightenment, parinirvāṇa without a remainder.

[63] It refers to the bodhisattvas' first stage of practice and beyond.

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unsurpassed perfect enlightenment. Third, when truly practising these pāramitā ways, one is able to embrace for oneself and at the same time for the benefits of other beings, right in the present states. Fourth, when truly practising these pāramitā ways, one can attain those immense, limitless, lovable fruitions and resultant effects in life hereafter."

觀自在菩薩復白佛言：世尊！**如是一切波羅蜜多，何因？何果？有何義利？**佛告觀自在菩薩曰：善男子！如是一切波羅蜜多，大悲為因，微妙可愛諸果異熟饒益一切有情為果，圓滿無上廣大菩提為大義利。觀自在菩薩白佛言：世尊！**若諸菩薩具足一切無盡財寶成就大悲，何緣世間現有眾生貧窮可得？**佛告觀自在菩薩曰：善男子！是諸眾生自業過失。若不爾者，菩薩常懷饒益他心，又常具足無盡財寶，若諸眾生無自惡業能為障礙，何有世間貧窮可得？譬如餓鬼，為大熱渴逼迫其身，見大海水悉皆涸竭，非大海過，是諸餓鬼自業過耳。如是菩薩所施財寶，猶如大海，無有過失，是諸眾生自業過耳，猶如餓鬼，自惡業力，令無有果。

觀自在菩薩復白佛言：世尊！**菩薩以何等波羅蜜多取一切法無自性性？**佛告觀自在菩薩曰：善男子！以般若波羅蜜多能取諸法無自性性。世尊！**若般若波羅蜜多能取諸法無自性性，何故不取有自性性？**善男子！我終不說以無自性性取無自性性。然無自性性離諸文字自內所證，不可捨於言說文字而能宣說，是故我說般若波羅蜜多能取諸法無自性性。觀自在菩薩復白佛言：世尊！**如佛所說波羅蜜多，近波羅蜜多，大波羅蜜多。云何波羅蜜多？云何近波羅蜜多？云何大波羅蜜多？**佛告觀自在菩薩曰：善男子！若諸菩薩，經無量時修行施等，成就善法，而諸煩惱猶故現行，未能制伏，然為彼伏，謂於勝解行地軟中勝解轉時，是名波羅蜜多。復於無量時修行施等，漸復增上成就善法，而諸煩惱猶故現行，然能制伏，非彼所伏。謂從初地已上，是名近波羅蜜多。復於無量時修行布施等，轉復增上成就善法，一切煩惱皆不現行，謂從八地已上，是名大波羅蜜多。

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Bodhisattva Avalokiteśvara asked again, "World-Honoured One! Thus, all these pāramitā ways, what is the motivating cause? What is the outcome? What is the benefit?" The Buddha replied, "Thus all these pāramitā ways, the great compassion is the motivating cause; those subtle and lovable fruitions and resultant effects which are to be used for the benefit of sentient beings is the outcome; the perfection of unsurpassed great enlightenment is the great benefit. Bodhisattva Avalokiteśvara then asked, "World-Honoured One! If those bodhisattvas are replete with all those inexhaustible wealth as an aid to fulfill their great compassion, what is the reason there is presently still poverty seen of beings in the world?" The Buddha replied, "It is due to beings' own faults from their actions. Had it not been the case, bodhisattvas who always have a heart for benefitting others and are always having unlimited wealth, how could there still be poverty seen in the world if those beings had not done evil actions by themselves to become their own obstructions! Just like the hungry ghosts who are pressed by the great heat and thirst, they see the ocean of water as all dried up, it is not fault on the part of ocean but it's just due to those hungry ghosts' own faults and own karmic forces. In the same way, the material wealth given away by bodhisattvas are like the ocean, there is no fault thereof other than simply those beings' own faults due to past actions, in a similar way as hungry ghosts, the karmic forces of their own evil deeds cause them to see no such effect (as the ocean of water).

Bodhisattva Avalokiteśvara asked again, "World-Honoured One! By which pāramitā way does the bodhisattvas understand clearly the non-originalness of all phenomena?" The Buddha replied, "It is by pāramitā way of wisdom that the non-originalness of all phenomena can be apprehended clearly." Bodhisattva Avalokiteśvara proceeded, "World-Honoured One! If the pāramitā way of wisdom can apprehend clearly the nature of non-originalness of all phenomena, why is that it not be used to apprehend as well the nature of originalness?" The Buddha replied, I never would say using the nature of non-originalness to apprehend the nature of non-originalness. But because the nature of non-originalness is beyond all those expressions of words by which one realised innerly by oneself, and there is no way to be able to explain by getting rid of words and talks, I therefore say that pāramitā way of wisdom can apprehend clearly the nature of non-originalness of all those things [64]. Bodhisattva Avalokiteśvara asked again, "World-

[64] Because the non-originalness of all phenomena is the ultimate truth realised by the sages, and words through the pāramitā way of wisdom must still be used to enlighten others to attain the same, it is hence never meant for using to comprehend the conventional truth of the essence of all things.

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Honoured One! What are pāramitā ways, near-pāramitā ways, and the great pāramitā ways of which you mentioned?" The Buddha replied, "Supposing those bodhisattvas spend immeasurable amount of time in practising charitable giving and so on, to self-actualise in accord with virtuous principles, but those defiling worries-displeasures still manifest and active, are not subdued, and they are instead overcome by these defilements, that is, it happens during the time at the soft grade and middle grade of the bodhisattvas' preparatory outstanding phases of cultivation [65], and these are called the pāramitā ways. Again, supposing they practise charity and rest of pāramitā ways for measureless length of time, advancing progressively to realise those virtuous principles, and those defiling worries-displeasures yet still manifest and active, but however they can be brought under control and not be subdued by them, that is, happening from the first stage of practice upward (to the seventh stage), and these are called the near-pāramitā ways. Again, supposing they practise charity and rest of pāramitā ways for measureless time, progress successively to realise themselves of those virtuous principles to the stage where all defilements no longer manifest and active, that is, happening from the eighth stage onward, and these are called the great pāramitā ways."

[65] The stage before the final ten stages of the bodhisattvas' practice consists of the fourty preparatory cultivation phases of outstanding comprehension (adhimukti-caryā-bhūmi) which are of only soft grade and middle grade of qualities (軟中). Only the first stage onwards of the bodhisattvas' practice are treated as the upper grade. Cf. 圓測《解深密經疏》北京：线装书局，2016, p.523.

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觀自在菩薩復白佛言：世尊！**此諸地中，煩惱隨眠可有幾種？**佛告觀自在菩薩曰：善男子！**略有三種**。一者害伴隨眠，謂於前五地。何以故？善男子！諸不俱生現行煩惱，是俱生煩惱現行助伴，彼於爾時永無復有，是故說名害伴隨眠。二者羸劣隨眠，謂於第六、第七地中，微細現行，若修所伏不現行故。三者微細隨眠，謂於第八地已上。從此已去，一切煩惱不復現行，唯有所知障為依止故。觀自在菩薩復白佛言：世尊！**此諸隨眠，幾種麁重斷所顯示？**佛告觀自在菩薩曰：善男子！但由二種。謂由在皮麁重斷故，顯彼初二；復由在膚麁重斷故，顯彼第三。若在於骨麁重斷者，我說永離一切隨眠，位在佛地。

觀自在菩薩復白佛言：世尊！**經幾不可數劫，能斷如是麁重？**佛告觀自在菩薩曰：善男子！經於三大不可數劫，或無量劫。所謂年、月、半月、晝夜、一時、半時、須臾、瞬息、剎那，量劫不可數故。觀自在菩薩復白佛言：世尊！**是諸菩薩，於諸地中所生煩惱，當知何相？何失？何德？**佛告觀自在菩薩曰：善男子！無染污相。何以故？是諸菩薩於初地中定，於一切諸法法界已善通達。由此因緣，菩薩要知方起煩惱，非為不知，是故說名無染污相。於自身中不能生苦故，無過失。菩薩生起如是煩惱，於有情界能斷苦因，是故彼有無量功德。觀自在菩薩復白佛言。甚奇！世尊！無上菩提乃有如是大功德利，令諸菩薩生起煩惱，尚勝一切有情、聲聞、獨覺善根，何況其餘無量功德。

觀自在菩薩復白佛言：世尊！**如世尊說，若聲聞乘、若復大乘唯是一乘。此何密意？**佛告觀自在菩薩曰：善男子！如我於彼聲聞乘中，宣說種種諸法自性，所謂五蘊、或內六處、或外六處，如是等類。於大乘中，即說彼法同一法界、同一理趣故，我不說乘差別性。於中或有如言於義妄起分別，一類增益、一類損減。又於諸乘差別道理，謂互相違，如是展轉遞興諍論。如是名為此中密意。

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爾時世尊欲重宣此義，而說頌曰：

諸地攝想所對治　殊勝生願及諸學
由依佛說是大乘　於此善修成大覺
宣說諸法種種性　復說皆同一理趣
謂於下乘或上乘　故我說乘無異性
如言於義妄分別　或有增益或損減
謂此二種互相違　愚癡意解成乖諍

爾時觀自在菩薩摩訶薩復白佛言：世尊！於是解深密法門中，此名何教？我當云何奉持？佛告觀自在菩薩曰：善男子！此名諸地波羅蜜多了義之教。於此諸地波羅蜜多了義之教，汝當奉持。說此諸地波羅蜜多了義教時，於大會中，有七十五千菩薩，皆得菩薩大乘光明三摩地。

Bodhisattva Avalokiteśvara inquired further, "World-Honoured One! How many kinds of latent tendencies (anuśayaḥ) can there be in these stages of practice?" The Buddha replied, "In general, there are three kinds. First is the latent tendencies which had their concomitants eliminated, and these happen in the first five stages. Why is that so? Those active manifestations of non-inborn defilements, which are concomitants of the active manifestations of innate defilements, they forever do not come round again during that time [66], and so this is called latent tendencies which had their concomitants eliminated. Second is the weak latent tendencies, which present as subtle manifestations at the sixth and seventh stage, and they do not manifest just when attention is focused on quelling them. Third is the subtle latent tendencies, which refers to the eighth stage upward. From this time onward, all the defilements would no longer actively manifest, except only for the acquired noetic hindrance remaining as the dependent basis." Bodhisattva Avalokiteśvara inquired further, "World-Honoured One! How many kinds of the degree of grossness that are to be eradicated are made known by these latent tendencies?" The Buddha replied, "Only two kinds. By eradication of the degree of grossness at the skin level, it indicates the first two kinds. Then by

[66] Those defilements such as fallacious views and egoistic self acquired in the current lifetime, are eliminated at the first stage, in the same way as the three fetters of defilement are eradicated at the first stage of attainment as Srotāpanna. The congenital defilements would have to be eliminated progressively through the succeeding stages of the bodhisattvas' practice.

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eradication of the degree of grossness at the flesh level, it indicates the third kind. If it is eradication of the degree of grossness at the bone level, I say that it is the stage of Buddha-hood which forever severed all latent tendencies."

Bodhisattva Avalokiteśvara inquired further, "World-Honoured One! How many myriad aeons would have to go through in order to be able to eradicate such degrees of grossness?" The Buddha replied, "To go through three innumerable great aeons or myriad aeons. That is because those years, months, fortnights, days and nights, four hours, two hours, minutes, seconds, and moments span over long aeons which are simply not possible to count." Bodhisattva Avalokiteśvara inquired again, "World-Honoured One! Concerning the defilements aroused by those bodhisattvas in those stages, should like to know what are the characteristics, their faults, and their merits?" The Buddha replied, "The characteristics of non-defilement. Why is it so? Because those bodhisattvas from their meditations in the first stage of practice, have already well comprehended all the doctrinal principles and dharma-realm, and by virtue of this the bodhisattvas arouse defiling worries and displeasures because they are obliged to know, not because they are not aware [67]. This is the reason why it is called characteristics of non-defilement. There are no faults, because they do not arouse in themselves afflictions. The bodhisattvas have immeasurable merits, for when they arouse such defiling worries and displeasures, they have the ability to help putting an end to the cause of sufferings of sentient beings." Bodhisattva Avalokiteśvara then said to the Buddha, "So wonderful ! The unsurpassed perfect enlightenment verily has such great benefits of merits, that it causes those bodhisattvas to arouse worries and displeasures and yet which still outdo the virtuous spiritual faculties of all sentient beings, śrāvakas and pratyekabuddhas, not to mention those remaining countless merits of virtues."

Bodhisattva Avalokiteśvara then asked, "World-Honoured One! As you mentioned, whether it is Śrāvaka-yāna or Bodhisattva-yāna, they belong only to one yāna. What is the underlying meaning behind this?" The Buddha replied, "Like when I was in the Śrāvaka-yāna, I promulgated the inherent nature of various phenomenal states, namely the five aggregates, the internal and external six sense-bases, and so on of such kinds. When I was in the Bodhisattva-yāna, because I taught

[67] The bodhisattvas arouse worries and displeasures knowingly for the virtuous pursuit of perfecting their practices and helping to liberate others from the causes of suffering, without being upset by those defilements, not because they are unmindful or ignorant of the arousal of their own defilements.

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them that all their teachings are of one and same dharma-realm, of one and same logical approach, I do not say there are differences between these yānas. During this course, there may be some others who arouse the false thoughts and make unfounded differentiations based on their interpreted meanings of my teachings, and one kind of them forms the plus side, and another kind as the minus side [68]. They also claim the reasons for the differences between those yānas in that their teachings are contradictory with each other, and in this way they cause to arise the dispute among themselves, one after another continually. So this is known as the underlying meaning behind this."

To restate the main points, the World-Honoured One then said in verse:

> What are embraced in those stages are ways to overcome the perceived minds, defined as those extraordinary qualities of bodhisattvas' births, bodhisattvas' vows, and those other teachings [69].
>
> By relying upon what the Buddha teaches as Mahāyāna's, skilfully cultivate in reference to them until attaining the great awakening.
>
> I once promulgated the various natures of those teachings of phenomena, again later I spoke of all are one and same logical approach.
>
> And this is referring to the lower yāna or and the higher yāna, and so I say there is no difference between yānas.

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[68] When one considers Śrāvakayāna, Pratyekabuddhayāna, and Mahāyāna, or the different schismatic schools within each yāna holding separately different principles and truths in their own teachings, or considers the intrinsic natures of phenomenal things are real and permanently exist, these are the examples of clinging to the 'plus' side. When from the perspective of uniformity, one believes in only one and same yāna of all teachings, in that the nature of non-originalness and emptiness of all phenomena dictate nothing as to be obtained in all practices, as well as considers the ultimate aim of realising one's true thusness and attaining nitvāṇa without a remainder of dependency are the same in all teachings, these are the examples of clinging to the 'minus' side.

[69] Encompassed in those eleven stages of practice are the four main categories of purification and eleven divisions, and these translate primarily into eight kinds of extraordinariness in terms of purities, four extraordinary characteristics of bodhisattvas undergoing births in the lower five realms, the three unexcelled kinds of bodhisattvas' vows, and the twofold general and specific perspective of pāramitā ways. These altogether form the seventeen main approaches.

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If one falsely differentiates those meanings in my teachings,
by either adding or reducing something in them,

And saying these two yānas are mutually contradictory, then
delusory mental interpretations engender controversies.

Bodhisattva Avalokiteśvara then asked the Buddha, "World-Honoured One! In this methodological teaching of unraveling the profound meanings, what should this teaching be called? How shall I reverently uphold it?" The Buddha replied, "This is to be called the complete definitive teaching of pāramitā, and you should reverently uphold and preserve it. During the course of expounding this complete definitive teaching of the pāramitā ways, there are seventy-five thousand bodhisattvas within the congregation all attained the brilliant samādhi characteristic of the Mahāyāna bodhisattvas.

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Chapter VIII
Accomplishment of the Works of the Tathāgata

如來成所作事品第八

爾時曼殊室利菩薩摩訶薩請問佛言：世尊！如佛所說**如來法身，如來法身有何等相？**佛告曼殊室利菩薩曰：善男子！若於諸地波羅蜜多善修出離，轉依成滿，是名如來法身之相。當知此相二因緣故不可思議：無戲論故，無所為故。而諸眾生計著戲論，有所為故。世尊！**聲聞、獨覺所得轉依，名法身不？**善男子！不名法身。世尊！**當名何身？**善男子！名解脫身。由解脫身故，說一切聲聞、獨覺，與諸如來平等平等。由法身故，說有差別。如來法身有差別故，無量功德最勝差別，算數譬喻所不能及。曼殊室利菩薩復白佛言：世尊！**我當云何應知如來生起之相？**佛告曼殊室利菩薩曰：善男子！一切如來化身作業，如世界起一切種類，如來功德眾所莊嚴住持為相。當知化身相有生起，法身之相無有生起。曼殊室利菩薩復白佛言：世尊！**云何應知示現化身方便善巧？**佛告曼殊室利菩薩曰：善男子！遍於一切三千大千佛國土中，或眾推許增上王家，或眾推許大福田家，同時入胎、誕生、長大受欲、出家、示行苦行、捨苦行已成等正覺次第示現，是名如來示現化身方便善巧。曼殊室利菩薩復白佛言：世尊！**凡有幾種一切如來身所住持言音差別，由此言音，所化有情未成熟者，令其成熟；已成熟者，緣此為境速得解脫？**佛告曼殊室利菩薩曰：善男子！如來言音略有三種：一者契經，二者調伏，三者本母。

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At that time Mahā-Bodhisattva Mañjuśrī asked the Buddha, "World-Honoured One! As mentioned by the Buddha of the Tathāgata's dharmakāya, what are the characteristics of the Tathāgata's dharmakāya?" The Buddha replied, "When those bodhisattvas break free by their skilful practices of the pāramitā ways of those stages, transform from basis of delusion to accomplish perfection [1], it is called the Tathāgata's dharmakāya. It must be known that Tathāgata's dharmakāya is inconceivable due to two factors: because it is free from all the meaningless and false metaphysical argumentations, and because it is free from acts of conditionality [2]. However, there are those people because of their acts which are conditional, cling bigotedly to the meaningless conceptualisation of things." Bodhisattva Mañjuśrī asked, "World-Honoured One! The attainment of transformation from basis of delusion by the śrāvakas and pratyekabuddhas, are they called dharmakāya?" The Buddha replied, "They are not." Bodhisattva Mañjuśrī asked, "World-Honoured One! What body it should be called?" The Buddha replied, "It is called a body that is emancipated. All the śrāvakas, pratyekabuddhas, and those Thatāgatas are said to be equal because they have a body that is emancipated [3]. They are said to be different in view of dharmakāya. It's because of the difference by dharmakāya of the Thatāgata, which is most pre-eminently different in terms of its immeasurable merits of

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[1] Bodhisattvas have to perfect their practices of pāramitā of the first five stages to attain completeness of virtues, and similarly of the latter five stages to attain completeness of wisdom, in order they can forever break away from the twenty-two kinds of delusion and the eleven kinds of the degree of grossness, such that their hindrance of defilement and hindrance of acquired knowledge cognizance can be completely subdued. When all that has been perfected and transformed, it then has the characteristics of the dharmakāya of a Buddha.

[2] The Buddha's dharmakāya is unfathomable because, as the embodiment of ultimate truths, it is beyond descriptions and beyond human logic; is all-pervasive and unhindered in any physical and mental forms; is the fruition by the perfection of boundless virtues and wisdom; and it is unconditioned. It cannot be seen by any worldlings nor by saint bodhisattvas, or by any known modern contrivances.

[3] They have a body that is similarly emancipated because they have realised the nature of essencelessness of self and all things, the notion of void; have transcended the hindrance of defilements as the ten fetters or those primary and concomitant defilements of caitasikas; have attained nirvāṇa, and are forever liberated from the orbitual system of births. However, the accomplished śrāvakas and pratyekabuddhas have not totally overcome the hindrance of acquired cognizance as the Buddha does; have not attained perfect awakening, and most differently, have not accumulated merits of virtues of the Buddha which are immeasurable by magnitude and the amount of time practised.

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virtues, that it cannot be matched by way of counting or approximation by simile." Bodhisattva Mañjuśrī asked, "World-Honoured One! How should we understand origination of the features of the Tathāgata?" The Buddha replied, "The transformed bodies (nirmāṇakāya) of all the Thatāgatas to carry out their works, in a way like all the species that are produced and sustained by the world, they are adorned, supported and maintained by the myriad qualities of merits of virtues of the Thatāgatas. It must be understood that there is origination regarding features of the transformed body, but there is no genesis in terms of features of the dharmakāya" [4]. Bodhisattva Mañjuśrī asked, "World-Honoured One! How should we know about the convenient and skilful ways regarding the manifestation of transformed bodies?" The Buddha replied, "They present in all the transformed spheres of the Buddhas in the three thousandfold great trichiliocosm of world-systems, enter the (mothers') wombs at the same time in the esteemed and commended royal homes or families of enormous blessedness, being born, growing up, experiencing sensual desires, leaving the homes of worldly passions, going through ascetic practices, and later after relinquishing ascetic practices, they attain the perfect supreme enlightenment, thereupon they reveal their teachings in sequential phases. This is known as the convenient and skilful ways regarding Thatāgatas' manifestation of transformed bodies." Bodhisattva Mañjuśrī asked, "World-Honoured One! Generally, how many kinds of different verbal expression are supported and maintained by the body of all the Thatāgatas [5], by whose verbal expressions such that those beings who are carried through and to be transformed spiritually but who have not as yet matured, so that all of whom are to be brought to mature, and that those who are already matured are to quickly attain emancipation by depending on these (teachings) as the condition?" The Buddha replied, "In general, there are three kinds of expression of the Thatāgatas. First is the scriptures (sūtra). Second is the disciplinary codes (vinaya). Third is the matrix of contents (abhidharma-mātṛkā)."

[4] Because the Buddha's dharmakāya is unconditioned, it is thus also unoriginated.

[5] It refers to the transformed bodies of all Buddhas.

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世尊！**云何契經？云何調伏？云何本母？**曼殊室利！若於是處，我依攝事顯示諸法，是名契經。謂依四事，或依九事，或復依於二十九事。**云何四事？**一者聽聞事，二者歸趣事，三者修學事，四者菩提事。**云何九事？**一者施設有情事，二者彼所受用事，三者彼生起事，四者彼生已住事，五者彼染淨事，六者彼差別事，七者能宣說事，八者所宣說事，九者諸眾會事。**云何名為二十九事？**謂依雜染品有攝諸行事；彼次第隨轉事；即於是中作補特伽羅想已，於當來世流轉因事；作是想已，於當來世流轉因事。依清淨品有繫念於所緣事；即於是中勤精進事；心安住事；現法樂住事；超一切苦緣方便事；彼遍知事，此復三種：顛倒遍知所依處故；依有情想外有情中，邪行遍知所依處故；內離增上慢遍知所依處故；修依處事；作證事；修習事；令彼堅固事；彼行相事；彼所緣事；已斷、未斷觀察善巧事；彼散亂事；彼不散亂事；不散亂依處事；不棄修習劬勞加行事；修習勝利事；彼堅牢事；攝聖行事；攝聖行眷屬事；通達真實事；證得涅槃事；於善說法毘奈耶中，世間正見超昇一切外道所得正見頂事；及即於此不修退事。於善說法毘奈耶中，不修習故說名為退，非見過失故名為退。曼殊室利！若於是處，我依聲聞及諸菩薩，顯示別解脫及別解脫相應之法，是名調伏。

Bodhisattva Mañjuśrī asked, "World-Honoured One! What are scriptures (sūtra), discipline (śīla), and matrix of contents (mātika)?" The Buddha replied, "When in such places, I based the revelation of all those teachings on matters designed for attracting others to the fold, they are known as scriptures. It is based on four kinds of things, or based on nine things, or also based on twenty-nine things. What are the four things? First is things concerning listening (and reading the Buddha's teachings). Second is things regarding faithfully taking refuge and setting sight on path forward [6]. Third is things regarding studies and putting them into practise. Fourth is things regarding enlightenment. What are the nine things? First is things regarding

[6] The first concerns listening or reading the Buddha's scriptures with attention, with undistractedness, without predominant defiling elements, and understands the underlying ultimate truths of the teachings, and so on. The second concerns having faith in the merits of virtues of the triple gems, and after having given due deliberation of the scriptural teachings, one arouses the vow to toil on the path heading toward nirvāna.

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defining beings [7]. Second is things regarding their experiences [8]. Third is things regarding their origination [9]. Fourth is things regarding their sustenance after birth [10]. Fifth is things regarding their adulterated defilements and purification [11]. Sixth is things regarding their differences [12]. Seventh is regarding instructions by spiritual teachers [13]. Eighth is regarding extent of the teachings [14]. Ninth is things regarding congregations [15]. What are the twenty-nine things? [16] Based on the group of adulterated defilements, there are things regarding drawing in

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[7] Defining beings on the basis of their five aggregates, twelve bases, and eighteen elements.

[8] Defining being's experiences as when either one of the six kinds of objective appearances imprint on the corresponding subjective sense-bases or elements, by such contact which arouses different kinds of feeling, perception, thought, and physical action.

[9] There are different theories postulating the origin of life, but in this context origination of life is attributed primally to ignorance (avidyā) in the chained factors of dependent origination. Matter, as the principal part of life, is produced by the four main causes of karma, consciousness, temperature, and nutritive essence. Origin of consciousness, and so ignorance and the cyclical process of births, is since time immemorial according the Buddha.

[10] There are four types of nutriment for the sustenance of life, namely the physical internal and external nutritive essence, the mental nutritive essence of contact, volition, and consciousness.

[11] Defilements refer to the varied sufferings and their prime causes as the first two truths. Purification refers to the extinction of sufferings by practising the eightfold noble path and other requisites of enlightenment as the other two truths.

[12] Differences are defined in terms of sentient beings by four types of birth, genders, lay people and monastic members; are identified as the different features of this world, and the different world-systems in different universes; as the different phenomena of dharma-realm; as the different temperament types and intellect levels of beings, and correspondingly as myriad different and convenient ways of trainings as are all those innumerable types and levels of beings.

[13] In canonical texts we also found incidents of teachings given by chief disciples of the Buddha. When during those discourses, the Buddha has approved or commended the contents, or when their teachings without presence of the Buddha and which are phrased in different words but the meanings are noticeably the same as those meant by the Buddha, they are to be taken as true words of the Buddha.

[14] The ten epithets in homage to the Buddha, tell clearly that the extent of the Thatāgata's knowledge and wisdom is unhindered, unimaginable, has no bounds.

[15] In assemblies where the Buddha was giving his sermons, members of the audience besides monastic members and lay people, are often present deities, Arhats and other saints.

[16] The twenty-nine things are expounded individually in the commentary of Yogācārabhūmi-śāstra. *Cf.*《瑜伽師地論》No. 1579, scroll 21, [0783b27].

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all those mental phenomena [17] ; things of the preceding which follow and continue in succession [18] ; things as a result of the preceding one perceived for oneself [19] and this becomes a cause for continuing in the round of birth in the hereafter; things because of such thoughts [20] makes for a cause for future destiny in the systemic cycle of birth. Based on the group of purity, there are things regarding fixing the mind on object of meditation; then in reference to this, things regarding energetic and diligent endeavours; things regarding the mind dwelling in tranquility, things regarding the mind dwelling undistractedly in blissfulness in present state [21] ; things regarding the expedient methods to be used for overcoming the condition of all that is suffering; things as regards the thorough knowledge (of these aforementioned), and these are of three aspects — full knowledge of the basis on which inverted thoughts are based [22]; full knowledge of the dependent basis of erroneous thoughts of beings, in relation to other beings [23] ; and full knowledge as to abandoning innerly the dependent source of predominant conceit [24]. There are things concern with the teaching of practices directing against dependent sources [25] ; things about teaching

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[17] It refers to the five aggregates.

[18] It means part or whole of the five aggregates functioning in the succeeding factors of dependent origination.

[19] It's because of feelings, craving, and clinging to something for this self and its possessions, and in the process of which karma-volitions are created and accumulated.

[20] Such thoughts as to opinionated beliefs in aspects of the teachings on phenomena, occasioning defiling volitions.

[21] The mind remains fixed immovably in blissfulness in a mind-moment, detached from examining and deliberation, is referring to a meditative absorption state of mundane fourth dhyāna. All in all, the first eight things are the mundane ways.

[22] It points to the faulty thoughts of beings of the sense-sphere who misconceived roots of sufferings as their joy and happiness.

[23] It refers to sense-sphere beings who attained dhyānas of the fine-material sphere, aroused in them ludicrous and faulty thoughts of the phenomena they experienced in the fine-material sphere, due to their ignorance. For example, by their dhyāna experiences of the fine-material sphere, they wrongly declared that they went to a highest heaven in which there lives an immortal king or supreme lord who commands all other gods and goddesses of the world.

[24] The yogins who entered upon dhyāna at the fourth base of the formless sphere of existence, wrongly thought that they had attained nirvāṇa and supreme enlightenment. This is the source of the predominance of false pride that must be ended.

[25] It refers to application methods of how efforts have to be exerted on obliterating the sources of origination of the yogin's defiling elements that are conducive to afflictions.

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on attainment [26] ; things about cultivations [27] ; things teaching about solidifying them [28]; things about those features of mental activities [29] ; things about placing attention on those objects for pondering [30] ; things about skilfulness in examining what has been eliminated and what has not been eliminated [31] ; things about all those factors which are causes of distraction to meditation; things about considering what would not be distractions to meditation; things about bases of focus so as not to have mental distractions; things about not giving up the cultivation by stepping up effort of arduous striving [32] ; things about the practices of most extraordinary benefits [33] ; things about solidness and stableness [34] ; things about embracing the noble acts [35] ; things about embracing

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[26] By the cessation of all moral contaminations and so to realise the extinction of all that is suffering, is refers to as the yogin's attainment of nirvāṇa.

[27] By and large, the practical aspects of the twelve genres of scriptures can be subsumed and reflected in the thirty-seven branches of application methods leading to enlightenment.

[28] Only when the yogins attain the first stage nirvāṇa as a Stream-winner, or attain the first stage of Bodhisattva's cultivation, they are then said to be in a sure position of non-retrogression, permanently disengage from the orbit of saṃsāra.

[29] It refers particularly to teachings about ways of eliminating the latent tendencies, those ingrained bad potentialities.

[30] In particular, the sixteen aspects of four noble truths as subjects for contemplation designed for countering ingrained latent tendencies.

[31] For example, Stream-winner (Srotāpanna) knows of his wrong views, doubts, and attachment to rituals have been put to end, and skilfully observes that the remaining four root defiling mental factors and twenty secondary defiling mental concomitants have not been eradicated, but only a part of them have been abandoned and attenuated.

[32] An example is a Srotāpanna who may be hesitative about cultivating further, for he knows that he will be born in the sense-sphere and fine-material sphere seven times in alternate turns (but as to which of the fine-material planes depends on his qualities of accumulated merits of virtues), and so at most fourteen times to be reborn to resume cultivation in order to attain Arhatship.

[33] Herein refers to meditational practices that culminate in nirvāna, at least at the first stage of supramundane sphere.

[34] Some commentaries refer this to the teaching on how to attain mind-moments in a samādhi as firm and indestructible like a diamond (金剛喻定). The first six things related to teachings in the scriptures as mentioned earlier on are concerning ways to excel in meditation.

[35] It is the final knowledge of awakening attained by an Arhat and Bodhisattva, through wisdom one reflects wisely and unfailingly in every moments of one's own actions presented through body, speeches, and thoughts.

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the retinue of noble acts [36] ; things about comprehending penetratively the realities [37] ; things about the attainment of nirvāṇa [38] ; things about the mundane scope of right views that are obtained from the virtuous teachings in sūtras and vinaya, surpass even all those self-acclaimed true views of the heterodox yogins; and things about regression by not practising all these. It is by not practising the virtuous teachings one knows of in sūtras and vinaya which is called regression, not because of the fault in one's views. Suppose in situations in accordance with those śrāvakās and bodhisattvas, I make known to them teachings of the specific rules for emancipation [39], as well as their associated methods for emancipation, it is called discipline (śīla).

[36] The term 'retinue' may be alluded to collectively the boundless virtuous merits along with upholders and protectors who follow in droves in reverence of those acts of nobility.

[37] The realities as to comprehending ultimate truths in relation to all things, a precondition for nirvāṇa of an Arhat without any remainder of ignorance.

[38] When in meditation both the Anāgāmi and Arhat accomplish cessation of feelings and perception at the fourth base of the formless sphere in which all aspects of cognitions are not ideated, the Anāgāmi attains nirvāṇa having only a part of conceit and ignorance attenuated, but an Arhat eliminates them all and attains nirvāṇa without a remainder.

[39] It refers to the Chinese translation of the term prātimokṣa in Sanskrit (別解脫), known as the two hundred and fifty codes of discipline obligatory for Buddhist monks and nuns.

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世尊！**菩薩別解脫幾相所攝？**善男子！**當知七相**：一者宣說受軌則事故，二者宣說隨順他勝事故，三者宣說隨順毀犯事故，四者宣說有犯自性故，五者宣說無犯自性故，六者宣說出所犯故，七者宣說捨律儀故。曼殊室利！若於是處，我**以十一種相，決了分別顯示諸法，是名本母**。何等名為十一種相？一者世俗相，二者勝義相，三者菩提分法所緣相，四者行相，五者自性相，六者彼果相，七者彼領受開示相，八者彼障礙法相，九者彼隨順法相，十者彼過患相，十一者彼勝利相。**世俗相者，當知三種**：一者宣說補特伽羅故，二者宣說遍計所執自性故，三者宣說諸法作用事業故。**勝義相者**，當知宣說七種真如故。**菩提分法所緣相者**，當知宣說遍一切種所知事故。**行相者**，當知宣說**八行觀**故。

云何名為八行觀耶？一者諦實故，二者安住故，三者過失故，四者功德故，五者理趣故，六者流轉故，七者道理故，八者總別故。諦實者，謂諸法真如。安住者，謂或安立補特伽羅，或復安立諸法遍計所執自性，或復安立一向、分別、反問、置記，或復安立隱密、顯了、記別差別。過失者，謂我宣說諸雜染法，有無量門差別過患。功德者，謂我宣說諸清淨法，有無量門差別勝利。理趣者，當知六種：一者真義理趣，二者證得理趣，三者教導理趣，四者遠離二邊理趣，五者不可思議理趣，六者意趣理趣。流轉者，所謂三世三有為相及四種緣。道理者，當知四種：一者觀待道理，二者作用道理，三者證成道理，四者法爾道理。觀待道理者，謂若因、若緣，能生諸行及起隨說，如是名為觀待道理。作用道理者，謂若因、若緣，能得諸法，或能成辦，或復生已，作諸業用，如是名為作用道理。證成道理者，謂若因、若緣。能令所立、所說、所標義得成立，令正覺悟，如是名為證成道理。又此道理略有二種：一者清淨，二者不清淨；**由五種相名為清淨，由七種相名不清淨。**

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Bodhisattva Mañjuśrī asked, "World-Honoured One! How many features are there in the specific disciplinary rules for bodhisattvas?" The Buddha replied, "Seven features should be known. The first is explaining matters about orders and guidelines for people who are to be initiated into monkhood. Second is explaining matters about following in accord with the abstention from pārājikas [40]. Third is explaining matters about following in procedural conformity with transgressions. Fourth is explaining regarding the inherent nature of transgression [41]. Fifth is explaining regarding the nature of non-transgression [42]. Sixth is explaining about process of getting out of the offences committed. Seventh is explaining about the relinquishment of monastic rules [43]. The Buddha continued, I had decided on illustrating distinctively those teachings in terms of eleven kinds of characteristics, which is called the matrix of contents (mātika). What are these eleven kinds of characteristics? The first is the characteristics of secular convention. Second is the characteristics of ultimate truths. Third is the characteristics of the branches of requisites of enlightenment as the basis of attention. Fourth is the characteristics of practice. Fifth is the characteristics of intrinsic nature. Sixth is the characteristics of those fruitions. Seventh is the characteristics of elucidating with experience. Eighth is the characteristics of those states concerning impediments. Ninth is the characteristics of conformity with the teaching. Tenth is the characteristics of offences and afflictions. Eleventh is the characteristics of those excellent benefits. The characteristics of secular convention, it should be known that there are three kinds. First is explaining regarding individuals. Second is explaining regarding the individual nature of all-pervasive and calculated clinging to things. Third is explaining regarding the work functions of those principles related to phenomena. As for the characteristics of ultimate truths, it should be known that these speak of the seven kinds of suchnesses [44].

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[40] The Sanskrit term pārājika (他勝罪) refers to the four grave offences (波羅夷).

[41] It is extremely difficult for monks and nuns, to mentally not commit a single offence, measuring in terms of mind-moments.

[42] Accomplished noble persons, by virtue of their wisdom, constant mindfulness and equanimity, will not commit a single fault.

[43] When a monk transgressed either one of the four unpardonable pārājikas or some very grave offence, he must relinquish monkhood and can never be re-ordained.

[44] It is described in Chapter six, also known as the seven kinds of true thusnesses. Although an ultimate truth speaks of dissociation from expressions, it is plainly impossible to elucidate without using words. So herein explaining ultimate truths of true thusnesses stem from merely an illustrative standpoint.

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The characteristics of the branches of requisites of enlightenment as the basis of attention, it should be known that these are talking about the cognizance of all kinds of things [45]. As for the characteristics of practice, it should be known that these talk about the eight ways of insight contemplation in practice.

What are the eight ways of insight contemplations in practice? They are regarding: real truth [46], set-up [47], faults, merits of virtues, approaches of reasoning, systemic cyclicality, rationale, outline and specifics. Real truth stands for the true thusnesses of all things. Set-up means constructing the identity of beings [48]; or setting up the inherent nature of universally all-pervasive and calculated clinging to all those things; or setting up fashions of answering like direct and definite answering, discrete answering, answering by counter-asking, refuse answering, or setting up the differences in terms of covert explanation, explicit explanation, and foretelling [49]. As for faults, they refer to what I spoke of those adulterated defiling states, which have countless accesses to different ills and disasters. As for merits of virtues, they refer to what I mentioned about those states of purity, which have countless accesses to the different and most excellent benefits. As for approaches of reasoning, it should be known they are of six kinds in respect of real meanings, realisation, teachings and guideline, absolute dissociation from the antitheses of two extremes, inconceivability, and directions of thought [50]. Systemic cyclicality refers to the three causative characteristics in the three periods and the four kinds of

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[45] It means the thirty-seven branches of the teaching of awakening can be used to meditate on both mundane and transcendental truths.

[46] Real truth in the sense of being ultimate, such as nature of voidness of all phenomenal things, characters of true thusness of all things, free from expressions, inner realisation, non-contradictoriness, non-regressiveness, neither oneness nor differentiation, universal all-pervasiveness, unalterability.

[47] Herein the word 安住 rendered as 'dwelling fixed in', is possibly a transcription error or blunder which actually should have been printed as 安立, which means to construct all those things and giving definitions to them.

[48] It indicates the types of being of all the three planes of existence.

[49] Examples of the covert explanation are like, in all things they are naturally essenceless, void, nothing as to be obtained. The foretelling means Buddha's giving predictions to particular disciples about their future enlightenments, when, where, names, lifespans, and so forth.

[50] The reasoning approach by the 'directions of thought' is determined by whether the Buddha teaches voluntarily with his particular intentions or teaches according to the questions and doubts of the persons or audience.

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condition [51]. As for rationale, it should be known that there are four kinds: the rationale of correlative, the rationale of function, the rationale of realisation, and the rationale of the order of nature. The rationale of correlative means the causes and conditions [52] by which one can arouse all those mental activities and follows by talks, and so it gets its name in this way. The rationale of function means the causes and conditions, by which one can achieve the understanding of those principles, or can fulfill accomplishments, and after which had been brought about, putting them to all those actions and uses, and so in this way it is so named. The rationale of realisation means the causes and conditions, by which one can bring into establishment what have been formulated, expressed, and exemplified [53], so that they effect awakening, and thus it is given the name as so. Furthermore, this rationale of realisation contain briefly two aspects: the pure and impure —the pure is illustrated by five characteristics, and the impure is illustrated by seven characteristics.

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[51] The former refers to the three causative factors known as becoming, sustenance of existence, and disintegration (生住滅) in three periods of past, present, and future. The four kinds of condition refer to causal condition, condition of uninterrupted continuity, condition of dependent object, and condition of predominance. (因緣, 等無間緣, 所緣緣, 增上緣).

[52] Causes and conditions operate interdependently, without either of which cognition and cognizance would not occur, in a way like a seedling which needs the conditions of soil, water and sunlight, to be available on a regular basis, in sufficient amounts, etc.

[53] This part is same as in the ancient study of logic, which means 'sectarian tenets' that are formulated, 'definitive meanings of the dogmatic principles' that are expressed or explained, and 'meanings of the phrases' that are exemplified or analogised.

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云何由五種相名為清淨？一者現見所得相，二者依止現見所得相，三者自類譬喻所引相，四者圓成實相，五者善清淨言教相。現見所得相者，謂一切行皆無常性，一切行皆是苦性，一切法皆無我性，此為世間現量所得，如是等類，是名現見所得相。依止現見所得相者，謂一切行皆剎那性，他世有性，淨不淨業無失壞性。由彼能依，麁無常性現可得故；由諸有情種種差別，依種種業現可得故；由諸有情若樂、若苦，淨不淨業以為依止現可得故；由此因緣，於不現見可為比度。如是等類，是名依止現見所得相。自類譬喻所引相者，謂於內外諸行聚中，引諸世間共所了知所得生死以為譬喻；引諸世間共所了知所得生等種種苦相以為譬喻；引諸世間共所了知所得不自在相以為譬喻；又復於外，引諸世間共所了知所得衰盛以為譬喻。如是等類，當知是名自類譬喻所引相。圓成實相者，謂即如是現見所得相，若依止現見所得相，若自類譬喻所得相，於所成立，決定能成，當知是名圓成實相。善清淨言教相者，謂一切智者之所宣說，如言涅槃究竟寂靜，如是等頻，當知是名善清淨言教相。善男子！是故由此五種相故，名善觀察清淨道理；由清淨故，應可修習。

曼殊室利菩薩復白佛言：世尊！**一切智相者，當知有幾種？**佛告曼殊室利菩薩曰：善男子！**略有五種**：一者若有出現世間，一切智聲無不普聞。二者成就三十二種大丈夫相。三者具足十力，能斷一切眾生一切疑惑。四者具足四無所畏，宣說正法，不為一切他論所伏，而能摧伏一切邪論。五者於善說法毘奈耶中，八支聖道、四沙門等，皆現可得。如是生故、相故、斷疑網故、非他所伏能伏他故、聖道沙門現可得故，如是五種，當知名為一切智相。善男子！如是證成道理，由現量故、由比量故、由聖教量故、由五種相，名為清淨。

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What are the five characteristics based upon which is known as the pure aspect of the rationale of realisation? The first is the characteristic of that which is obtained by direct intuition of sights. Second is the characteristic of inferred apprehension by basing on the direct intuition of sights. Third is the characteristic of cognizance by drawing on analogies within the same order. Fourth is the real characteristic of perfect establishment. Fifth is the characteristic of the sermons of brilliant purity. The characteristic of what are obtained by direct intuition of what one sees, is referred to the impermanency of all formations of phenomena [54], the nature of unsatisfactoriness connatural with all formations of phenomena, the nature of selflessness of all phenomenal things, all of these are cognized by the worldly sense of immediate reasoning. All of this kind of things are called the characteristic of that which is obtained by direct intuition from what one sees. The characteristic of inferred apprehension by basing on the direct (or immediate) intuition of present sights, is referred to the transientness of all formations of phenomena, the nature of similar presence in other lifetimes of existence, the nature of non-disappearance and non-perishability of karmically bound pure and impure actions—because of these things as cognizance by the direct reasoning, the gross sense of impermanency can be apprehended here and now; because by simply looking at all sorts of dissimilarity in all those beings, based upon which all kinds of karma-bound actions can be apprehended [55] ; because the happiness or misery of all those beings are dependent on their pure or impure deeds, that which in the present time can be apprehended [56], and by means of all these causes and conditions, inferences can be made of those which cannot be seen in the present time—all of this kind of things are called the characteristic of inferred apprehension by basing on the direct intuition of present sights. The characteristic of inference by drawing on analogies within the same order means, by referring to those internal and external assemblages of the patterns of formation, to draw forth those

[54] It encompasses the arising of all formations of the mind as well as all functions of compounded things as the collectively conditioned elements, which are subject to incessant changeability.

[55] By simply observing the differences in terms of lifeforms, beings born in royal families and in the poor homes, and so forth, we can deduce their resultant actualities from the karma-bound causes of their deeds in past existences, and based on this we can, to some extent, also deduce our future destines from what acts we have done and what we plan to do in the current lifetime.

[56] It means from which it infers the thought and apprehension about the nature of non-disappearance and non-perishability of karma-bound pure and impure deeds.

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apprehensions of common knowledge by making use of an analogy with matters of life and death[57]; to draw forth those apprehensions of common knowledge by using an analogy with the various miseries that come with birth and so forth that follows[58]; and to draw forth those apprehensions of common knowledge by using an analogy with the marks of helplessness[59]. And also by referring to the external aspect, to draw forth those apprehensions of common knowledge by making analogy to the phases of prosperity and decline. All of this kind of things should be understood to be called the characteristic of cognizance by drawing on analogies within the same order. The real characteristic of perfect establishment means, with regard to the characteristic of what are apprehended by direct intuition of sights in the present time, the characteristic of apprehension by inference from the direct intuition of sights in the present time, the characteristic of inference by drawing on analogies within the same order, when these bases are properly set up, those that are planned for are sure to be established[60]. This should be known as the real characteristic of perfect establishment. The characteristic of the sermons of brilliant purity refers to what was taught by the Omniscient One such as saying that nirvāṇa is tied up with the ultimate stillness of mind, and all those other teachings of such kind should be understood to be called as the characteristic of the sermons of brilliant purity. It is, therefore, by virtue of these five kinds of characteristic that a name is given as the skilful examination of the reasonings of purity, and because it is pure, it should be practised."

Bodhisattva Mañjuśrī then asked, "World-Honoured One! How many kinds of characteristic are there of the Omniscient One?" The Buddha replied, "Briefly, there are five. The first is when an Omniscient One appears in the world, reputation of whom would

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[57] Life and death can be analogised with the environmental aspect of existence formations and its corollary of destruction, and which attests the impermanency of all the conditioned patterns of formation.

[58] Birth, deficiencies, deprivations, ageing, infirmity, and demise are used to compare with the eight basic kinds of life's sufferings and all other painful vicissitudes of life, which substantiates the unsatisfactoriness of all worldly patterns of formation.

[59] Signs of helplessness may be analogised to born physical deficiencies, affliction with cancers, loss of fortunes and lives during disastrous covid-19 pandemic, and so on, all of which validate the need for realising the nature of selflessness and clearing off ingrained ego.

[60] It means when the definitive logics of these three bases are un-erroneously and sufficiently set up, the originally intended principles of reasoning and truths definitely can be established successfully.

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invariably be heard everywhere[61]. Second is the thirty-two marks of a great man are brought to perfection. Third is repletion of the ten kinds of power[62], capable of severing all the delusions of all beings. Fourth is, one is possessed of the four distinctive fearlessness[63], speaks of true teachings, and would not be subdued by all those theories of others but instead who can quell all kinds of fallacious arguments. Fifth is regarding the excellent teachings of principles and rules of discipline, the noble eightfold path, attainment of the four kinds of śramaṇa and so on, all can be accomplished in the present lifetime. In this way—owing to such appearance, marks, cutting off the webs of delusion, that about one who cannot be subdued by others but who can in turn subdue them, and the fruitions of the four kinds of śramaṇa, all of these which can be attained in the current lifetime—the five kinds of characteristic should be understood as called the characteristics of all-knowing, the Omniscient One. Therefore, it is on account of immediate reasoning, inferences, wise teachings (of the authority of logic), and the aforesaid five kinds of characteristic, that it is termed the pure aspect of the rationale of realisation.

云何由七種相名不清淨？一者此餘同類可得相，二者此餘異類可得相，三者一切同類可得相，四者一切異類可得相，五者異類譬喻所得相，六者非圓成實相，七者非善清淨言教相。若一切法意識所識性，是名一切同類可得相。若一切法相、性、業、法、因、果異相，由隨如是一一異相，決定展轉各各異相，是名一切異類可得相。善男子！若於此餘同類可得相及譬喻中，有一切異類相者，由此因緣，於所成立非決定故，是名非圓成實相。又於此餘異類可得相及譬喻中，有一切同類相者，由此因緣，於所成立不決定故，亦名非圓成實相。非圓成實故，非善觀察清淨道理，不清淨故，不應修習。若異類譬喻所引相，若非善清淨言教相，當知體性皆不清淨。法爾道理者，謂如來出世若不出世，法性安住，法住法界，是名法爾道理。總別者，謂先總說一句法已，後後諸句差別、分別，究竟顯了。

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[61] It means reputation of that highest stature is so far-reaching that the news of a Buddha being born on earth would be spread throughout all realms of existence as well as in all other worlds.

[62] Refers to the detail in Appendix II.

[63] Ibid.

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自性相者，謂我所說有行、有緣所有能取菩提分法，謂念住等，如是名為彼自性相。彼果相者，謂若世間、若出世間，諸煩惱斷，及所引發世出世間諸果功德，如是名為得彼果相。彼領受開示相者，謂即於彼以解脫智而領受之，及廣為他宣說開示，如是名為彼領受開示相。彼障礙法相者，謂即於修菩提分法，能隨障礙諸染污法，是名彼障礙法相。彼隨順法相者，謂即於彼多所作法，是名彼隨順法相。彼過患相者，當知即彼諸障礙法所有過失，是名彼過患相。彼勝利相者，當知即彼諸隨順法所有功德，是名彼勝利相。

What are the seven characteristics based upon which is known as impure aspect of the rationale of realisation? First is the characteristic about certain cases that can be determined in the same categories[64]. Second is the characteristic about certain cases that can be determined in the different categories[65]. Third is the characteristic about all the cases that can be determined in the same categories[66]. Fourth is the characteristic about all the cases that can be determined in the different categories[67]. Fifth is the characteristic about cases that can be determined by having analogies with the different categories[68]. Sixth is the characteristic of not being the true and perfect establishment. Seventh is the characteristic of the teaching which lacks the excellent purity. If all phenomena are considered as essentially cognizance by mind-consciousness, it is then called the characteristic of everything

[64] It implies while only certain cases of the logic in the same categories can be ascertained, all other cases in the different categories can also be ascertained. It is determined of only a part here and there, so it is uncertain, unconvincing, and thus impure.

[65] It implies while only certain cases of the logic in the different categories can be ascertained, all other cases in the same categories can also be ascertained. It is not uniform, not convincing, and thus is impure.

[66] Although literally the above rendering appears to make sense, it actually means that the particular cases of the logic which can be ascertained in the both the same and different categories. It seems to be a transcriptional error. Herein, though there is uniformity, the concerned cases fail to identify a specific category, answer is unclear, and thus is impure.

[67] Same as above in literal sense, which seems to be also another transcriptional error. It should be translated as to mean the particular cases of the logic which can neither be ascertained in the same categories nor in the different categories. No answer can be determined, and so it is impure.

[68] If a case to be ascertained can only be analogised with a schismatic faction or unorthodox sect, it is a contradiction, is hence impure.

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which can be ascertained in the same category [69]. If reference is to be made to all the different characteristics of the appearances of phenomenon, natures (of noumenon), functions, phenomena, causes, and effects, by following these different characteristics individually, each of them is certain to be followed in turn by the different characteristics in their respective order, in this way it is called the characteristic of everything which can be ascertained in the different categories [70]. If in the characteristics of these other cases that can be ascertained in the specific or common category as well as in the analogies, are found to have the characteristics of the different category, it would be, for this reason, an uncertain proposition, and this way it is called characteristic of not being the true and perfect establishment [71]. Again, when the characteristics of these other cases that can be ascertained in the different category as well as in the analogies, are found to have the characteristics of the specific category, it would be, for this reason, an uncertain proposition, and this way it is called the characteristic of not being the true and perfect establishment. Because it is not the true and perfect establishment, it is not the skilful examination of the reasoning of purity, and because it is impure, it should not be practised. Suppose a logic is drawn on from a different category [72], or if it is not characteristic of excellent pure teaching, it should be known that they are both impure in terms of substance and nature. As for the rationale of the order of nature, it means whether or not the Buddha appears in this world, the nature of realities stays fixed, the continuity of realities remains so in the dharma-realm, and in this

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[69] An example is, whether it be sense-object consciousness, mind-element, mind-consciousness element, or unconditioned element, they are all representations of a single category as conscious mind. Because the scale is too broad and a conscious mind is all-encompassing, such it is considered as impure.

[70] An example is matter and the four mental aggregates, where eye contact of sight produces visible cognition, follows by feeling, perception, volitive formation, and mind-consciousness succeedingly. Each of these has the different characteristics of mental appearance, functions, inherent natures, causes, and effects. Because of having different specificity, it is thus impure in the rationale of realisation.

[71] For instance, the characteristic of impermanency of all states is all-inclusive, belongs to common category, which cannot be used to establish solely on the different physical objects, or different feelings, and so on. Impermanency has to be applied uniformly to all five aggregates.

[72] For instance, if the characteristic of emptiness is used to argue solely on the five aggregates of a different category, it is untenable for the notion of void applies to all conditioned things as well as unconditioned element, in a common category. Thus the argumentation is erroneous, impure.

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way it is called rationale of the order of nature. As for the rationale of outline and specifics, it means first expressing a general phrase of the teaching, then subsequently providing other sentences in order to differentiate and distinguish them so that they are exhaustively and explicitly expounded.

The characteristics of intrinsic nature refer to what I mentioned as having one's ideation, having the corresponding condition of cognisable subjectivity in terms of all branches of the requisites of enlightenment, namely the applications of mindfulness and so forth. The characteristics of those fruitions refer to the elimination of worries and displeasures whether of worldly or transmundane nature, as well as those mundane and transmundane fruitions of the merits of virtues begetting therefrom. The characteristics of elucidating with experience refer to those who embraced empirically knowledge of liberation and explain it to a broad base of people. The characteristics of those states concerning impediments refer to when practising branches of the requisites of enlightenment, along which can be hounded by those morally infectious states of impediments [73]. The characteristics of conformity with the teaching mean performing much more with regard to these practices [74]. The characteristics of offences and afflictions refer to the faults engendered by those states of impediments. As for the characteristics of those excellent benefits, it must be known that they refer to all those outcomes as merits of virtues in accord with these practices [75]."

[73] Impediments such as the five hindrances, the ten kinds of fetters (see the details in Appendix I), the six primary defilements (mūlakleśa) and twenty concomitant defilements (upakleśa), detailed in Appendix III. These impediments can prevail either during sitting meditation or in ideations in daily walks of life.

[74] These practices refer to the aforesaid practices of the thirty-seven branches of the requisites of enlightenment.

[75] Ibid.

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曼殊室利菩薩復白佛言：唯願世尊為諸菩薩略說**契經、調伏、本母、不共外道陀羅尼義**，由此不共陀羅尼義，令諸菩薩得入如來所說諸法甚深密意。佛告曼殊室利菩薩曰：善男子！汝今諦聽！吾當為汝略說不共陀羅尼義，令諸菩薩於我所說密意言詞能善悟入。善男子！若雜染法、若清淨法，我說一切皆無作用，亦都無有補特伽羅，以一切種離所為故。非雜染法先染後淨，非清淨法後淨先染。凡夫異生，於麁重身執著諸法、補特伽羅自性差別，隨眠妄見以為緣故，計我我所由此妄見，謂我見、我聞、我嗅、我嘗、我觸、我知、我食、我作、我染、我淨，如是等類邪加行轉。若有如實知如是者，便能永斷麁重之身，獲得一切煩惱不住，最極清淨，離諸戲論，無為依止，無有加行。善男子！當知是名略說不共陀羅尼義。

爾時世尊欲重宣此義，而說頌曰：

一切雜染清淨法　皆無作用數取趣
由我宣說離所為　染污清淨非先後
於麁重身隨眠見　為緣計我及我所
由此妄謂我見等　我食我為我染淨
若如實知如是者　乃能永斷麁重身
得無染淨無戲論　無為依止無加行

Bodhisattva Mañjuśrī then addressed the Buddha, "I merely wish that the World-Honoured One would, for the sake of those bodhisattvas, briefly explain regarding meanings of the synoptic retention of scriptures, rules of discipline, and matrix of contents that are not in common with the heretics, and by these distinct meanings of the synoptic contents (dhāraṇi), to let those bodhisattvas gain access to the profound hidden intents of those teachings as taught by the Tathāgata." The Buddha said, "Listen closely! I shall briefly tell you distinct meanings of the synoptic contents, to enable those bodhisattvas to gain good understanding of the underlying intents of those teachings I ever taught. Whether they are states of adulterated defilements or states of purity, I say that all of them are void of functions [76], are void of individuality, for the reason that the all-inclusive classification has no

[76] Coming from standpoint of ultimate reality, the notion of 'void of functions' of all things is used to negate the opinionated fallacious view of substantiality and functionality of all things, that they are always real, existing, with their inherent functions and natures. In the same fashion, notion of 'void of individuality' is used for overcoming a person's clinging to self and ego.

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connection to becoming [77]. It is not because of first being contaminated by defiling states that purification shall come later, nor is because of subsequently purified by states of purity due to being defiled earlier on. Ordinary people and other worldlings, for the sake of their gross heavy bodies, cling to those phenomenal states and those differences in the intrinsic natures of individuals, all because of their own latent propensities and illusory views, become calculative concerning things of 'me' and 'mine' due to such false views as I saw such and such, I heard such and such, I smelled that, I tasted that, I knew that, I ate that, I created that, I was morally contaminated, I am now morally pure, all these kinds of unmindful effort that stepped up at work. If there're those who truly understand suchness, they would be able to permanently sever the gross and heavy bodies, attain non-dwelling in of all defilements which is most purified, and whose minds keep off from all those meaningless metaphysical sophistries and controversies, who takes unconditionality as object of dependence, without deliberately stepping up effort. This is what is called brief clarification of the dissimilar meanings of synoptic contents."

At that time the World-Honoured One said in verse to summarise the main points:

> All states of adulterated defilements or states of purity, all are void of functions and personality. [78]
>
> By what I spoke of disconnection from becoming, knowing that states of defilement and purity are neither before or after.
>
> Latent tendencies and illusory views that are bound up with the gross heavy body, are the conditions for clinging to self whatsoever that is subjectively mine.
>
> By means of these delusory thoughts as views of self (or ego) and so on, call forth unmindful visions such as I ate, I did, me as defiled or purified.

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[77] According to the exegesis of the Yogācārabhūmi-śāstra, the rendered term 'all-inclusive classification' (一切種) means the inclusion of all the different kinds that which are conditioned. *Cf.* 《瑜伽論記》, No. 1828, scroll 2, [0343a18]. According to Prakaranāryavāca-śāstra, the term encompasses three characteristics as: the nominal constructs (名相), defilements and purity (染淨), the parallel voids of both defilements and indeterminate moral neutrality (無覆無記法俱非). *Cf.* 《顯揚聖教論》, No. 1602, scroll 17, [0563b16].

[78] The Sanskrit word pudgalaḥ is translated in Chinese as 數取趣, is just another name for 補特伽羅.

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If those who really understand true thusness, they are able to sever the gross and heavy bodies forever.

And attain most purified mind free from contaminations and controversies, taking unconditionality as basis, without making use of deliberate effort.

爾時曼殊室利菩薩摩訶薩復白佛言：世尊！**云何應知諸如來心生起之相？**佛告曼殊室利菩薩曰：善男子！夫如來者非心、意、識生起所顯，然諸如來有無加行心法生起，當知此事猶如變化。曼殊室利菩薩復白佛言：世尊！**若諸如來法身遠離一切加行，既無加行，云何而有心法生起？**佛告曼殊室利菩薩曰：善男子！先所修習方便般若加行力故，有心生起。善男子！譬如正入無心睡眠，非於覺悟而作加行，由先所作加行勢力，而復覺悟。又如正在滅盡定中，非於起定而作加行，由先所作加行勢力，還從定起。如從睡眠及滅盡定心更生起，如是如來由先修習方便般若加行力故，當知復有心法生起。曼殊室利菩薩復白佛言：世尊！**如來化身，當言有心、為無心耶？**佛告曼殊室利菩薩曰：善男子！非是有心，亦非無心。何以故？無自依心故，有依他心故。曼殊室利菩薩復白佛言：世尊！**如來所行、如來境界，此之二種有何差別？**佛告曼殊室利菩薩曰：善男子！如來所行，謂一切種如來共有，不可思議無量功德眾所莊嚴清淨佛土。**如來境界，謂一切種五界差別。何等為五？**一者有情界，二者世界，三者法界，四者調伏界，五者調伏方便界。如是名為二種差別。

Bodhisattva Mañjuśrī then asked, "World-Honoured One! How should we know about the characteristics of the arising of mind of those Thatāgatas?" The Buddha replied, "This thing of the Thatāgatas[79], is not manifested by the arising of perceptive mind, ideation, and states of consciousness, but the arising of mind of all those Thatāgatas are void of deliberate effort, and this thing should be understood it is just like transmutation." Bodhisattva Mañjuśrī asked again, "World-Honoured One! If the dharmakāya of all those Thatāgatas are far detached from deliberately arousing efforts, and since there is no arousal of effort, how come there is still the arising of mental phenomena?" The Buddha replied, "There is an arising of mind because of the power of stepped-up efforts that had been employed in

[79] Herein refers to the arising of mind of dharmakāya of the Buddha.

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the previous stages of the cultivation of wisdom concerning expedient methods. It's like an example of getting into a sleep without pre-planning, in that one is awakened not by the deliberate effort done in the sleep, but one is then awakened by the momentum of force of the premeditated effort prior on [80]. Furthermore, just like in the state of meditative absorption of the extinction of feeling and perception, one does not get out of the dhyāna by a deliberate effort done during the absorption, but one is awakened from the dhyāna by momentum of the power by the premeditated effort prior on [81]. In the same way as the mind is re-aroused upon awakening from sleep or from the meditative absorption of having feeling and perception ceased, it should be understood that the mental states recur in the Thatāgata is because of the power of stepped-up efforts that had been employed in the previous stages of the cultivation of wisdom concerning expedients." Bodhisattva Mañjuśrī then asked, "World-Honoured One! The transformed body (nirmāṇakāya) of a Thatāgata, should it be said to be minded or un-minded?" The Buddha replied, "Neither is minded or is un-minded. Why is it so? Because of the absence of a mind relative to one own self, and because of the presence of a mind that relates to others [82]. Bodhisattva Mañjuśrī then asked, "World-Honoured One! The sphere of activities of the Thatāgata and the realm of the Thatāgata, what are the differences between these two?" The Buddha replied, "The sphere of activities of the Thatāgata refers to all those kinds of thing that are common to all the Thatāgatas, and the unimaginable pure domains of the Buddhas which are adorned and maintained by their limitless qualities of accumulated merits of virtues. The realm of the Thatāgata refers to the all-inclusive differences of the five types of realm. Which are the five? First is the realms of existence of all the sentient beings. Second is the realms of world systems. Third is the

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[80] When I was an adolescent, because I didn't have an alarm clock, I kept reminding myself to wake up at 6 o'clock in the morning to prepare for a basketball match two hours later. When I woke up, the wall clock besides me showed just about the time I had premeditated to before getting into sleep. Many people have more or less the same kind of experience.

[81] The sants, Anāgāmi and Arhat, are awaken from their absorption in the cessation of feeling and perception, by their premeditated effort given before meditation regarding the amount of time or days they intend to remain in dhyāna, or to emerge from dhyāna only when the sound of chime or alarm clock is heard.

[82] Being un-minded, as described previously, a Thatāgata does not arouse a mind similar to the worldlings' misguided manifestations of perceptive mind, ideation, and states of consciousness. A transformed body of Thatāgata arouses mind of great altruistic compassion intended for the long-term well-being and release of all sentient beings, or for the reason as mentioned in the foregoing.

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realm of all dharmā. Fourth is the realms of orientating-and-taming [83]. Fifth is the realms of expedient methods applicable to orientating-and-taming. These are known as the two kinds of distinction as to sphere of activities and realm of the Thatāgata."

曼殊室利菩薩復白佛言：世尊！**如來成等正覺，轉正法輪，入大涅槃，如是三種，當知何相？**佛告曼殊室利菩薩曰：善男子！當知此三皆無二相，謂非成等正覺、非不成等正覺；非轉正法輪、非不轉正法輪；非入大涅槃、非不入大涅槃。何以故？如來法身究竟淨故，如來化身常示現故。曼殊室利菩薩復白佛言：世尊！**諸有情類，但於化身見聞奉事生諸功德，如來於彼有何因緣？**佛告曼殊室利菩薩曰：善男子！如來是彼增上所緣之因緣故，又彼化身是如來力所住持故。曼殊室利菩薩復白佛言：世尊！**等無加行，何因緣故，如來法身為諸有情放大智光，及出無量化身影像，聲聞、獨覺解脫之身無如是事？**佛告曼殊室利菩薩曰：善男子！譬如等無加行，從日月輪水火二種頗胝迦寶放大光明，非餘水火頗胝迦寶，謂大威德有情所住持故，諸有情業增上力故。又如從彼善工業者之所雕飾，末尼寶珠出印文像，不從所餘不雕飾者。如是緣於無量法界，方便般若極善修習，磨瑩集成如來法身，從是能放大智光明，及出種種化身影像，非唯從彼解脫之身有如斯事。

Bodhisattva Mañjuśrī then asked, "World-Honoured One! Thatāgata attained the perfect awakening [84], turned the wheel of true teachings, and entered the great nirvāṇa. What should be understood of the characteristics of these three things?" The Buddha replied, "It should be understood that there is non-duality of the characteristics of these three things, which means it is neither about attaining the perfect awakening nor not attaining the perfect awakening, neither about turning the wheel of true teachings nor about not turning the wheel of true teachings, and neither about entering the great nirvāṇa nor about

[83] The Buddha's targets of taming and training includes humans, deities, gods, apparitions, śrāvakā, pratyekabuddhā, bodhisattvā, taking into account their distinctions in intellect, temperament, developed stage, and so on.

[84] The word 等 is a short form of 正等 which means complete or perfect. The phrase 等正覺 is the Chinese rendering of the Sanskrit term samyak-saṃbodhi, that is, or perfect enlightenment.

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not entering the great nirvāṇa. Why is that so? It's because of the ultimate purity of the dharmakāya of the Thatāgata, and because of the frequent manifestations of the transformed body (nirmāṇakāya) of the Thatāgata [85] . Bodhisattva Mañjuśrī then asked, "World-Honoured One! Those different kinds of sentient beings, produce their merits of virtues by only seeing, listening, and making oblations to the transformed body of the Thatāgata. What affinity Thatāgata has with them?" The Buddha replied, "Thatāgata is the causative factor of their predominant advancement [86], and also, the transformed body is supported and maintained by the power of the Thatāgata. Bodhisattva Mañjuśrī then asked, "World-Honoured One! What is the reason that dharmakāya of the Thatāgata emanates radiance of great wisdom and generates countless transformed images for all those sentient beings, but the emancipated bodies of śrāvakā and pratyekabuddhā have no such things, though both are similarly having no other deliberately added effort?" The Buddha replied, "Take for example, the sun-disc fire-crystal and the moon-disc water-crystal give off considerable radiance, but are not what other types of fire-crystals and water-crystals can do the same, though both are without other deliberately added efforts. The former is owing to considerable awesome power of the sentient beings who support and maintained them, as well as the predominantly strengthening actions of the sentient beings. Also, it's like the imprint that is engraved on the precious gem by a skilled craftsperson, but the same cannot be seen in other gems that are not likewise inscribed. In like manner, dharmakāya of the Thatāgata is effectuated collaboratively by means of the most superlatively skilled cultivation of wisdom concerning expedients in relation to innumerable dharma-realms, having grinded and polished to its perfection, so that it thereby is able to radiate the great bright light of knowledge and wisdom and produce all sorts of transformed images, and these are not the kinds of thing that come from those emancipated bodies of śrāvakā and pratyekabuddhā.

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[85] The dharmakāya of Thatāgata has always been undifferentiating, fair-minded, beyond expressions, always quiescent, ultimately pure, and so it should not be understood as it had attained perfect awakening, turned the wheel of true teachings, and entered the parinirvāṇa. The contrary can only be said of the transformed body of the Thatāgata in this world.

[86] It only has to be the indirect cause and condition, for the dharmakāya of Thatāgata cannot even be seen by other saints, let alone worldlings.

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曼殊室利菩薩復白佛言：世尊！如世尊說，**如來、菩薩威德住持，令諸眾生於欲界中，生剎帝利、婆羅門等大富貴家，人身財寶無不圓滿，或欲界、天色、無色界，一切身財圓滿可得。世尊！此中有何密意？**佛告曼殊室利菩薩曰：善男子！如來、菩薩威德住持，若道、若行，於一切處能令眾生獲得身財皆圓滿者，即隨所應，為彼宣說此道、此行。若有能於此道、此行正修行者，於一切處所獲身財無不圓滿。若有眾生於此道、行違背輕毀，又於我所起損惱心及瞋恚心，命終已後，於一切處，所得身財無不下劣。曼殊室利！由是因緣，當知如來及諸菩薩威德住持，非但能令身財圓滿，如來、菩薩住持威德，亦令眾生身財下劣。

曼殊室利菩薩復白佛言：世尊！**諸穢土中，何事易得？何事難得？諸淨土中，何事易得？何事難得？**佛告曼殊室利菩薩曰：善男子！諸穢土中，八事易得，二事難得。**何等名為八事易得？**一者外道，二者有苦眾生，三者種姓家世興衰差別，四者行諸惡行，五者毀犯尸羅，六者惡趣，七者下乘，八者下劣意樂加行菩薩。**何等名為二事難得？**一者增上意樂加行菩薩之所遊集，二者如來出現於世。曼殊室利！諸淨土中與上相違，當知八事甚為難得，二事易得。爾時曼殊室利菩薩白佛言：世尊！於此解深密法門中，此名何教？我當云何奉持？佛告曼殊室利菩薩曰：善男子！此名如來成所作事了義之教，於此如來成所作事了義之教，汝當奉事。說是如來成所作事了義教時，於大會中有七十五千菩薩摩訶薩，皆得圓滿法身證覺。

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Bodhisattva Mañjuśrī then asked, "World-Honoured One! Like the World-Honoured One has said, it is by means of support by the power of merits and virtues of the Thatāgata and Bodhisattvas that those sentient beings are able to born in the sense-sphere, born in the homes of wealthy and honourable persons like the powerful rulers and priests, and that their acquired bodies and wealth in no way would be incomplete, or when they are born in heavens of the sense-sphere, fine-material sphere and formless sphere, they would obtain perfection in both their physical existences and fortunes [87]. World-Honoured One! What is the underlying meaning of this?" The Buddha replied, "The power of merits of virtues of the Thatāgata and Bodhisattvas which provides the support with reference to ways of practice and actions of cultivation, can enable sentient beings to acquire perfection in their physical existences and fortunes in all those places, in a way as to follow up with those who associate amenably, to explain for them these ways of practice and these actions of cultivation [88]. If there're those who can truly practise these ways and these actions, by no means would what they later obtain of their physical existences and fortunes be imperfect. If there're sentient beings who, with regard to these ways, act against them, disdain them ravagingly, also to all of what I have taught (or explained by my truly competent disciples), arouse annoyance and rage, and after the end of their lifespans, the physical conditions and material gains that they will later have in all those places that they are reborn in, never would be not of inferior qualities. For these reasons, it must be understood that the support by the Thatāgata and Bodhisattvas through power of their merits of virtues, it not only

[87] Those beings, humans and earthbound deities and sprites, are reborn in fortunate places and upper planes of existence by way of the qualities of their merits which they have accumulated through making venerated offerings to the Buddha, Bodhisattvas, Pratyekabuddhas, and Arhats, as well as by truthfully practised the pāramitā ways and performed many other virtuous deeds, with much less faulty actions. Beings in sense-sphere are characterised by lust for pleasures and fortunes and also their aversion, are driven by the six sense-cognitions. These sensual passions do not exist in beings of the fine-material sphere, who have only divine eyes, divine ears, ultra-fine bodies, and so the gross forms of greed and aversion are therein not present, with the exception of the plane of non-percipience. Beings of the formless sphere do not have bodies except only consciousness.

[88] Ways of practice can be anything from the observance of ten precepts to the thirty-seven branches of the requisites of awakening and the ten pāramitā ways. The actions of cultivation refer particularly to the three modes as bodily, verbal, and mental actions. The phrase 'all those places' indicates the three mundane spheres of existence, except for the three woeful realms.

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can effectuate beings' fulfilment of their body conditions and material gains, the support of the power of merits of virtues of the Thatāgata and Bodhisattvas can likewise cause beings' physical conditions and material gains to be of inferior grades.

Bodhisattva Mañjuśrī then asked, "World-Honoured One! In the secular world, what things are easily found, and what things are hard to be found? In pure paradise, what things are easily found, and what things are hard to find?" The Buddha replied, "In those secular realms, eight things are easily found, and two things are hard to find. What are the things that are easily found? The first is the unorthodoxies. Second is the afflicted sentient beings. Third is the distinctions in caste and race, and the flourishing and decline of their lineages. Fourth is the currency of conducting wicked acts. Fifth is the contravention of ethics and precepts. Sixth is the sentient beings of the woeful realms. Seventh is the lower yāna [89]. Eighth is the inferior will of bodhisattvas of the preparatory phases of cultivation. What are the two things that are hard to find? First is coming around of the bodhisattvas of the preparatory phases who are possessed of the predominantly advancing will [90]. Second is a Thatāgata to appear in the world [91]. Situations in those paradises are just the opposite of the aforementioned. So it must be known that there are eight things as extremely rare, and two things are common." [92] At that time, Bodhisattva Mañjuśrī asked, "World-Honoured One! In this doctrinal method of elucidating the profound

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[89] The term 'lower yāna' here can be referred to the lower mundane sphere, or Śrāvakā and Pratyekabuddhā who are unwilling to pursue the overlong and difficult path of the Bodhisattvas. But since it is concerning secular realms, it should be referring to the former. Besides, the numbers of śrāvakā and living pratyekabuddhā are relatively small with respect to the former.

[90] This and the preceding eighth, refer to bodhisattvas belonging to the fourty preparatory phases prior to the first stage. Herein this kind of bodhisattvas are rare, is because both their great vows and resolve do not abate in the face of whatsoever abysmal conditions and trying obstacles.

[91] The Pāli Cakkavatti-ihanada-sutta (DN 26) mentions that Maitreya Buddha will be born on this earth when inhabitants at that time live to an age of 80,000 years. That will be some 576,000,000 years (400*360*4000) after the parinirvāṇa of the Blessed One (around 483 B.C.), according to some Mahāyāna canonical texts.

[92] The eight extremely rarities in pure paradise are: no unorthodoxies, no afflicted sentient beings, no such differences in race and lineage, no one commits a faulty act (for they are in the company of wise ones), no violation of ethics and precepts, no longer will be returning to woeful realms, presence of the lower yāna is not common (for they have the great vows of peerless perfect enlightenment), and scarcely are found inferior wills of bodhisattvas. Two things are common: predominantly advancing will of the bodhisattvas, and appearance of the Buddha.

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underlying meanings, what name should be called for this part of the teachings? How shall I reverently uphold it?" The Buddha replied, "This is called the complete definitive teaching of the fulfilment of the deeds of Thatāgata. You should reverently uphold and preserve it. During the time of exposition of the complete definitive teaching as regards fulfilment of the deeds of Thatāgata, seventy-five thousand great bodhisattvas in the large congregation were able to attain and realise the perfect dharmakāya.

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Appendix I: Fourteen Kinds of Fetters

Yogācārabhūmi-śāstra (瑜伽師地論), Taishō Tripiṭaka, No. 1579 [cf. Nos. 1580-1584], scroll 75, [0712c24] outlines fourteen kinds of fetters in terms of binding by sensation to objects and by their crude heavy forms. [十四種相縛麁重縛差別]. The crude heavy fetters are the conditions for all sorts of defiling states.

(1) Fetter by sensation to the six physical faculties. [根縛]

The mental attachment to the six physical sense-bases of eye, ear, nose, tongue, body, and mind-faculty is known as fetter by sensation to the objects. The constant attachment to these faculties as dear and lovable gives rise to the manifold afflictions in life termed as crude heavy fetter.

(2) Fetter by sensation to objects. [境縛]

The mental attachment to all forms of external object and mental object, other than to the six physical faculties, is known as fetter by sensation to objects. The objects can be lovable which further promote desires and greed, or they can be off-putting or offensive which intensify one's hate and grudge. The constant attachment to them transforms into all sorts of emotions and afflictions termed as crude heavy fetter.

(3) Fetter by the mutual affection of beings [有情展轉更相愛縛]

The continual attraction and requiting affection of men and women for each other, including also the love relationship between parents and their children, as well as between siblings, is known as fetter by the mutual affection of beings. The constant clinging to love relationships engenders a multitude of emotional complex and afflictions throughout life termed as crude heavy fetter.

(4) Fetter by formations in the physical world. [建立縛]

The mental attachment to different brands of handphones, cars, houses, cities with glamourous life, lodge and cottage in the countryside, countries of residence, exploration on Mars, Venus and so on in the world systems, is known as fetter by formations in the physical world, and consequentially as crude heavy fetter.

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(5) Fetter by witlessness as to perceptible objects [於所知境無智縛]

The mind continues to be lacking in knowledge in regard to the nature of all cognisable objects and phenomena which are conditionally formed, impermanent, unsatisfactory, illusive, having no inherent essence of their own, and thus are unsubstantial. Instead, the mind clings on to them as real, substantial and lasting, which is known as fetter by witlessness as to perceptible objects and consequentially its various crude heavy forms.

(6) Fetter by witlessness as to the dullness of subjective cognisability [於能知智無智縛]

The lacking in knowledge in reference to subjective discerning, for not being able to apprehend the reality of selflessness of beings, and the inherent non-originalness of all existences of phenomena in the ultimate sense. The bondage to such deficiency in self-awareness as to ultimate realities of all things is called fetter by witlessness as to the awareness of cognisable subjectivity and by its crude heavy forms.

(7) Fetter by cravings for betterments in the hereafter [後有愛縛]

The cravings of beings, seeking for beauty, better lives and fortunes in the subsequent life as similarly humans, is known as fetter by cravings for betterments in the hereafter, while the afflictions of which grow by the day into its crude heavy forms.

(8) Fetter by cravings for the truth of nihilism and the truth of eternalism [無有愛縛]

There is one type of people who believe there is no whatsoever existence after this life, disbelieve in the universal law of cause and effect, and that all one's afflictions would be vanished along with death or by taking one's own life. Another type of people believe there is such permanence of things in the secular world that can be preserved, or one's soul exists in eternal bliss after this life. The mind of such bondage is known as being bound by cravings for nihilism and eternalism, and by its crude heavy forms.

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(9) Fetter by persistent belief in inequality and no-cause effects [執著不平等因及無因縛]

These are the two kinds of bondage related to two types of beings. One type of people believes there is inequality in status and esteem of beings because they belong to a breed who are reborn from certain celestial worlds. Another type of people believe that all existences of life and things are naturally born, without whatsoever cause. The latter, signifying the disapproval of cause and its karmic effect, is a crude heavy fetter and heavier obstruction to spiritual practice.

(10) Fetter by the overweening arrogance of personal realisation [證得增上慢縛]

This refers to the bondage of certain monastic disciples to their false sense of achievements, who are exceedingly overweening and seems to enjoy in speaking about their experiences in samādhi, their realisation of transcendental knowledge, and so on. They maintain that they have joined the noble lineage, but in actuality still not yet. If their initial conceit of accomplishments are not appropriately reflected over and be subdued, they become the crude, grosser fetter of overweening arrogance.

(11) Fetter by attachment to the nature of prevalently calculated clinging to things [執著遍計所執自性縛]

This refers to the people's bondage of insistent, prevalently calculated clinging to conceptualising and apprehension of things, believing there are substantial truths and unquestionable values in the doctrinal teachings that they have learned and understood. For example, people keep holding on to the assertion that they are instructed with the orthodox teachings, but certain doctrines are the dissident discourses of other so-called nonconformist schools of Buddhism, or are not true words of the Buddha.

(12) Fetter by attachment to the inherent nature of beings [執著補特伽羅自性縛]

This is the bondage of clinging to the five aggregates or to separately different aggregates, that this is a lovely or objectionable appearance, sound and so on; that I feel delighted or I feel detestable toward these, that this is what I have perceived as morally acceptable all along or perceived otherwise as absolutely inappropriate, that I thought I have now understand the hidden meanings of this abstruse teaching or perhaps I still do not think I have understood them truly as they are. With prevalence of the blazing five aggregates remain

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unchecked, those afflictions turn into increasingly coarser and heavier fetter, become harder and harder to overcome.

(13) Fetter by overweening arrogance of the knowledge mastery of beings [補特伽羅遍知增上慢縛]

As the definition suggests, this is bondage to the personal arrogance, augmented day by day with an individual pride on his or her extensive knowledge and mastery of all meanings of the doctrinal principles. This is in total contrast to when the meanings of ultimate reality are truly apprehended as beyond description by words, transcending initial thinking and deliberation, undifferentiated and unconditioned, essenceless of the inherent nature of all conditioned things, the nothingness of realisation, the truth of all of which are all-pervasive and universally uniform.

(14) Fetter by overweening arrogance of the total knowledge of doctrines [法遍知增上慢縛]

This is referring to the bondage of acquired noetic hindrance. Even if one has gained total knowledge with regard to all the principles in the twelve genres of the canonical scriptures of the Buddha's teachings, it is not the real sense of awakening without true experiencing. It is not the wisdom of deliberation realised through the zealous practices of serenity, deep concentration, analytic deliberation and meditative insight. Rather it is just a self-misconception of achieved transcendence. Over time, one becomes inextricably bogged down in such self-aggrandisement of haughtiness that the crude fetter gets heavier and heavier so much so that it would take a whole life or beyond to get over it.

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Appendix II: Comparative Dissimilarities of the Buddha

The distinctively unique characteristics of a Buddha compared to the Śrāvakas, consist of:

- The ten mental powers
- The four distinctive fearlessness
- The eighteen fulfilled virtues

Ten Powers of the Buddha (daśa-tathāgatabalāni)

Yogācārabhūmi-śāstra (瑜伽師地論), Taishō Tripiṭaka, No. 1579 [cf. Nos. 1580-1584], scroll 49, [0569a04] outlines the ten supreme mental powers of the Buddha [佛十力], which have the complete knowledge of:

(1) understanding truly and exactly why and how causes are causes, absence of cause is absence of cause, possible is possible, impossible is impossible, with respects to causes and their effects in the three timeframes. [處非處智力]

(2) understanding truly as they are, the relations of causes and their respective karmic resultants as a result of beings' actions undertaken in the past, present, and future, knowing precisely their reasons, time and places where karmic resultants will come to maturity. [自業智力]

(3) understanding truly as they are, the different multiplicities of actions and practices performed by beings, the kinds of causes that would lead them to any one of the six different worlds of existence after the present life. This is the knowledge gained during the Buddha's meditative absorption. [靜慮解脫等持等至智力]

(4) understanding truly as they are, beings' aggregates, their sense-base and elements, their levels of physical and mental faculties, their relative intellectual capacities, and the extent and best possible results of their abilities. [根勝劣智力]

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(5) understanding truly as they are, the different moral and immoral inclinations of beings, their desires, states of mind, dispositions, deportments, thoughts and emotions. [種種勝解智力]

(6) understanding as they really are, the improvement and deterioration, the maturity and immaturity of the faculties of beings. The Buddha understand exactly the actual development and progress of every each being. [種種界智力]

(7) understanding as they actually are, the defiling factors, purifying factors, and entire development process in regard to dhyānas; the release, concentration, attainment, as well as exiting from the dhyānas. The Buddha understands fully the causes of the deficiencies and efficiencies in the meditational phases leading to and emerging from dhyānas. [遍趣行智力]. [大智度論,俱舍論,菩薩地持經,雜阿含經稱作知一切至處道智力]

(8) recollecting not one previous birth but hundreds of thousands of his past births, and many aeons of the past existences of himself along with every detail of them. In similar capacity, the Buddha also knows fully the transmigratory causes and details of all sentient beings across the many worlds in the past many aeons. [宿住隨念智力] [亦稱知宿命無漏智力]

(9) understanding unobstructedly with his purified divine eye, the past deaths and rebirths of all beings. The Buddha sees how beings passed away and were reborn in the different realms according to their own past actions, as normal and deficient, fair and ugly, fortunate and unfortunate. [死生智力] [亦稱知天眼無礙智力]

(10) the methods for the permanent extermination of all faulty passions and mental defilements without a remainder. [漏盡智力] [亦稱知永斷習氣智力]

In the Pāli canon, it is explained in MN 12: Sīhanāda Vagga; AN 10: Mahāvagga, Sīhanādasutta and Adhivuttipadasutta; Vibhaṅga 16: Ñāṇavibhaṅgo.

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Four Distinctive Fearlessness of the Buddha (catvāri-vaisaradyāni)

The four kinds of fearlessness of the Buddha (佛四無所畏) in regard to :

1. proclaiming his omniscience as a result of his attainment of perfect enlightenment [正等覺無所畏];
2. proclaiming his perfection of character as a result of the complete eradication of all defilements [漏永盡無所畏];
3. delivering his teaching on elements which hinder the realisation of spiritual awakening [說障法無所畏];
4. expounding the right path for the ending of all sufferings [說出道無所畏]

《阿毘達磨俱舍論》Abhidharmakośa-bhāsya, Taishō Tripiṭaka, scroll 27, [0140c17].
《大智度論》Mahāprajñāpāramitā-śāstra, Taishō Tripiṭaka, scroll 48, [0407a28], [0407b04], [0407b10], [0407b15].

Eighteen Distinctive Merits fulfilled by the Buddha (aṣṭādaśāveṇika-buddha-dharma)

The eighteen distinctive merits fulfilled by the Buddha [佛十八不共法] according to the Prakaranāryavāca-śāstra (顯揚聖教論), Taishō Tripiṭaka, Vol. 31, [0499c02] are as follows:

The six kinds of faultlessness-fulfillment

1. un-mistakenness by bodily action [如來無誤失業]
2. un-mistakenness by speech [無卒暴音]
3. un-mistakenness by thought [無忘失念]
4. the absence of mental distractedness [無不定心]
5. mind of impartiality towards all beings [無種種想]
6. complete self-forsaking [無不擇已捨]

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The six kinds of relentlessness-fulfillment

7. unceasing aspiration for the salvation of all [欲無退]
8. unrelenting right striving [正勤無退]
9. unflagging mindfulness [念無退]
10. un-attenuating concentration [等持無退]
11. un-abating wisdom [慧無退]
12. un-abating intellection for deliverance [解脫智見無退]

Unhindered Knowledge of the three spatio-temporal periods

13. unhindered knowledge of the past lives
    [於過去世無著無礙智]
14. unhindered knowledge of the future lives
    [於未來世無著無礙智]
15. unhindered knowledge of the present life
    [於現在無著無礙智]

Knowledge by meditation

16. all bodily actions are led in accord with knowledge
    [如來一切身業智為導首隨智而行]
17. all verbal actions are led in accord with knowledge
    [如來一切語業智為導首隨智而行]
18. all mental actions are led in accord with knowledge
    [如來一切意業智為導首隨智而行]

The same eighteen of them are also enumerated in the Mahāprajñāpāramitā-śāstra (大智度論), scroll 26, [0247b11]. The same are also mentioned in the Vimuttimagga (The Path of Freedom) by Arhat Upatissa of the Tāmraśātīya school of Ceylon, but nonetheless with some variations from the above-stated.

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The Six Supernatural Powers of the Buddha (ṣaḍ abhijñā)

The first five are products of knowledge acquired in respect to purification and liberation of mind by transcending the base of neither-perception-nor-nonperception. The sixth supernatural power is acquired only by complete destruction of all defilements. These six supernatural powers possessed by a buddha (六神通) are also known as the six kinds of unimpededness. The second, fifth and sixth psychic power are also known as the three kinds of transcendental wisdom.

(1) the power of unimpeded bodily action in anywhere, anytime, including the ability to multiply oneself and becoming one again, appear and vanish at will, and so forth. (身如意通).
(2) the power of divine vision, with which He can observe the full passages of birth and death, and including happiness and misery of all the sentient beings through the six realms of existence. | (天眼通)
(3) the power of divine hearing, with which He can hear all the expressions of suffering and joy experienced by sentient beings in the six realms of existence. (天耳通)
(4) the power of knowing the thoughts of all beings in the six realms of existence. (他心通)
(5) the power of knowing the many previous lifetimes and all the experiences in those previous existences of all sentient beings, as well as the knowledge about the many past transitional cycles of the world. (宿命通)
(6) the knowledge power in regard to extinction of contaminations of the mind, whereby He can completely extirpate all worldly afflictions and free from the systemic round of birth and death. (漏盡通)

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Appendix III: Matter-Mental Qualities between Vijñānavāda and Theravāda

The East-Asian school of Dharma-Characters (Dharmalakṣaṇa) (法相宗) is found based on the Indian Yogācāra school in the mid seventh century C.E., by Venerable Hsüan Chuang, a Chinese monk of the Tang dynasty. Below is a tabulated enumeration of the one hundred constituents of matter and mental qualities of the school of Dharma-Characters.

Matter-Mental Qualities of the School of Vijñānavāda

I. Eleven Matter or Forms (Rūpāni) (色法)

1. Eye (cakṣus) (眼)
2. Ear (śrotra) (耳)
3. Nose (ghrāṇa) (鼻)
4. Tongue (jihvā) (舌)
5. Body (kāya) (身)
6. Visible object (rūpa) (色)
7. Sound (śabda) (聲)
8. Smell (gandha) (香)
9. Taste (rasa) (味)
10. Touch (spraṣṭavya) (觸)
11. Ideation base of objects (dharmāyatanikāni rūpāni) (法處所攝色)

II. Eight States of Consciousness (Cittāni) (心法)

12. Eye-consciousness (cakṣur-vijñāna) (眼識)
13. Ear-consciousness (śrotra-vijñāna) (耳識)
14. Nose-consciousness (ghrāṇa-vijñāna) (鼻識)
15. Tongue-consciousness (jihvā-vijñāna) (舌識)
16. Body-consciousness (kāya-vijñāna) (身識)
17. Mind-consciousness (mano-vijñāna) (意識)
18. Ideation (mana) (意)
19. Repository consciousness (ālaya-vijñāna) (阿賴耶識)

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III. Fifty-One Mental Concomitants (Caitasikā) (心所法)

A. Universally Active (Sarvatraga) (5 遍行)

20. Contact (sparśa) (觸)
21. Feeling (vedanā) (受)
22. Perception (saṃjñā) (想)
23. Volition (cetanā) (思)
24. Attention (manaskāra) (作意)

B. Specific (Viniyata) (5 別境)

25. Desire (chanda) (欲)
26. Confident resolve (adhimokṣa) (勝解)
27. Mindfulness (smṛti) (念)
28. Meditative concentration (samādhi) (定)
29. Wisdom (prajñā) (慧)

C. Virtuous (Kuśala) (11 善)

30. Faith (śraddhā) (信)
31. Discreet shamefulness (hrī) (慚)
32. Guilt-conscience (apatrāpya) (愧)
33. Absence of Greed (alobha) (無貪)
34. Absence of Hatred (adveṣa) (無瞋)
35. Absence of Delusion (amoha) (無癡)
36. Vigour (vīrya) (精進)
37. Calmness (praśrabdhi) (輕安)
38. Absence of laxity or dissipations (apramāda) (不放逸)
39. Equanimity (upekṣa) (行捨)
40. Non-harmfulness (ahiṃsā) (不害)

D. Primary Defilements (Mūlakleśa) (6 根本煩惱)

41. Attachment or lust (rāga) (貪)
42. Aversion (pratigha) (瞋)
43. Delusion (mūḍhi) (癡)
44. Conceit or pride (māna) (慢)
45. Doubt (vicikitsā) (疑)
46. Faulty views (dṛṣṭi) (惡見)

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E. Concomitant Defilements (Upakleśa) (20 隨煩惱)

47. Anger or indignation (krodhaḥ) (忿)
48. Ill-will or enmity (upanāha) (恨)
49. Sly concealment (mrakṣa) (覆)
50. Vexation (pradāśa) (惱)
51. Jealousy (īrasyā) (嫉)
52. Stinginess (mātsarya) (慳)
53. Deceitfulness (māyā) (誑)
54. Flattery (śāṭhya) (諂)
55. Intention to harm (vihiṃsā) (害)
56. Haughtiness or arrogance (mada) (憍)
57. Shamelessness (āhrīkya) (無慚)
58. Absence of guilt-conscience (anapatrāpya) (無愧)
59. Restlessness or unsettledness (auddhatya) (掉擧)
60. Torpor or indolence (kausīdya) (懈怠)
61. Sloth or lethargy, dullness (styāna) (惛沈)
62. Lack of faith (āśraddhya) (不信)
63. Dissipation or moral heedlessness (pramāda) (放逸)
64. Unmindfulness (muṣitasmṛtitā) (失念)
65. Absence of proper knowledge or unalertness (asaṃprajanya) (不正知)
66. Distractedness (vikṣepa) (散亂)

F. Indeterminate (Aniyata) (4 不定)

67. Wrong actions (duṣkṛta) (惡作)
68. Torpor (middha) (睡眠)
69. Initial mental application (vitarka) (尋)
70. Sustained deliberation (vicāra) (伺)

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IV. States not associated with citta (Citta-viprayukta-saṃskāra-dharmā) (24 心不相應行)

71. (Karmic) accumulation (prāpti) (得)
72. Life-faculty (jīvitendriya) (命根)
73. Commonalities by species (nikāya-sabhāga) (衆同分)
74. Mundane originations or worldlings (visabhāga) (異生法)
75. Samādhi of non-percipience (asaṃjñi-samāpatti) (無想定)
76. Fruition attainment of non-percipience (āsaṃjñika) (無想果)
77. Samādhi of cessation (nirodha-samāpatti) (滅盡定)
78. Body of terms (nāma-kāya) (名身)
79. Body of sentences (pada-kāya) (句身)
80. Body of statements (vyañjana-kāya) (文身)
81. Birth or arising (jāti) (生)
82. Dwelling in (sthiti) (住)
83. Ageing (jarā) (老)
84. Impermanence (anityatā) (無常)
85. Systematic cycle (of birth and death) (pravṛtti) (流轉)
86. Determinant karmic differences (pratiniyama) (定異)
87. Association (yoga) (相應)
88. Rapidity or instantaneousness (jāva) (勢速)
89. Sequence (anukrama) (次第)
90. Place (deśa) (方)
91. Time (kāla) (時)
92. Number (saṃkhyā) (數)
93. Integrability (sāmagrī) (和合性)
94. Disharmonisation (anyathātva) (不和合性)

V. Unconditioned Dharmas (Asaṃskṛta-dharmā) (6 無爲)

95. Spatiality (ākāśa) (虛空)
96. Cessation through understanding (pratisaṃkhyā-nirodha) (擇滅無爲)
97. Cessation without understanding (apratisaṃkhyā-nirodha) (非擇滅無爲)
98. Cessation by immovability (āniñjya) (不動滅無爲)
99. Cessation of feelings and perceptions (saṃjñā-vedayita-nirodha) (想受滅無爲)
100. True thusness (tathatā) (眞如無爲)

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Matter-Mental Qualities of the School of Theravāda

I. The 28 Kinds of Matter

18 Concretely Produced Matter (Nipphanna-rūpā) (完成色)

The four great essentials (mahābhūtā) (元素色)

1. Solidity-element (地界)
2. Cohesion-element (水界)
3. Temperature-element (火界)
4. Motion-element (風界)

Sensitive phenomena (pasāda-rūpā) (淨色)

5. Sensitive eye (眼)
6. Sensitive ear (耳)
7. Sensitive nose (鼻)
8. Sensitive tongue (舌)
9. Sensitive body (身)

Objective Phenomena (gocara-rūpā) (境色)

10. Visible object (色)
11. Sound (聲)
12. Odour (香)
13 Taste (味)
Gross tangibility (觸)
(encompasses the 3 elements of (1) solidity, (2) heat, (3) motion)

12 gross matter

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Subtle tangibility: the element of cohesion

Sex phenomena (bhāva-rūpā) (性根色)

14. Femininity faculty (女根)
15. Masculinity faculty (男根)

Heart Phenomenon (hadaya-vatthu) (心色)

16. Heart-base (心所依處)

Vitality phenomenon (jīvitindriya-rūpa) (命色)

17. Physical life faculty (命根)

Nutritional phenomenon (āhāra-rūpa) (食色)

18. Physical nutriment (營養)

9 subtle matter

10 Non-concrete matter (anipphanna-rūpā) (不完成色)

Limiting phenomenon (pariccheda-rūpa) (制限色)

19. Space-element (ākāsa dhātu) (空界)

Communicating Phenomena (viññatti-rūpā) (表示色)

20. Bodily intimation (kaya-viññatti-rūpa) (身表)
21. Vocal intimation (vāci-viññatti-rūpa) (語表)

Mutable Phenomena (lahutadi-rūpā) (變化色)

22. Lightness (lahutā) (色輕快性)
23. Malleability (mudutā) (色柔軟性)
24. Wieldiness (kammaññatā (色適應性)

Characteristics of Matter (4 lakkhaṇa-rūpā) 相色

25. Accumulation (upacāya-rūpā) (色積集)
26. Continuity (santati-rūpā) (色相續)
27. Decay (jaratā-rūpā) (色老朽性)
28. Impermanence (aniccatā-rūpā) (色無常性)

7 subtle matter

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II. The 89 States of Consciousness (Cittāni) (心)

Sense-sphere (Kāmāvacara) (欲界)

8 great virtuous states (mahā-kusalacittāni) (八大善心)
12 faulty states (akusalacittāni) (不善心)
23 indeterminate-resultant states (vipākacittāni) (異熟無記心)
11 indeterminate-functional states (kiriyācittāni) (唯作無記心)

Fine-material sphere (Rūpāvacara) (色界)

5 virtuous fine-material jhānas
5 indeterminate-resultant fine-material jhānas
5 indeterminate-functional fine-material jhānas

Formless sphere (Arūpāvacara) (無色界)

4 virtuous immaterial jhānas
4 indeterminate-resultant immaterial jhānas
4 indeterminate-functional immaterial jhānas

Transcendental sphere (Lokuttara) (出世間)

4 virtuous supramundane jhānas
4 indeterminate-resultant supramundane jhānas

III. The 52 Mental Concomitants (Cetasikā) (心所)

13 Common (Aññasamāna) (通一切心心所)

7 Universally active, non-beautiful (Sabbacitta asobhaṇasādhāraṇā) (7 遍行心所)

(1) Contact (phassa) (觸)
(2) Feeling (vedanā) (受)
(3) Perception (saññā) (想)
(4) Volition (cetanā) (思)
(5) One-pointedness (ekaggatā) (心一境性)
(6) Life-faculty (jīvitindriya) ('名法'命根)
(7) Attention (manasikāra) (作意)

6 Specific (Pakiṇṇakā) (6 別境心所)

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(8) Initial application of mind (vitakka) (尋)
(9) Sustained deliberation (vicāra) (伺)
(10) Decision or Confidence resolve (adhimokkh) (徹解)
(11) Vigour or energy (viriya) (精進)
(12) Zest (pīti) (喜: 熱忱之喜悅)
(13) Desire-to-do (chanda) (意向)

14 Faulty (Akusala) (14 不善心所)

4 Common, faulty
(Sabbacitta akusalasādhāraṇā) (4 不善遍行心所)

(14) Delusion (moha) (癡)
(15) Shamelessness (ahirika) (無慚)
(16) Absence of guilt-conscience (anottappa) (無愧)
(17) Restlessness (uddhacca) (掉舉)

10 Specific, faulty
(Akusala-pakiṇṇakā) (10 不善別境心所)

(18) Greed (lobha) (貪)
(19) Wrong views (diṭṭhi) (謬見)
(20) Conceit (māna) (慢)
(21) Hatred (dosa) (瞋)
(22) Envy (issā) (嫉)
(23) Stinginess (macchariya) (慳)
(24) Worry (kukkucca) (憂慮)
(25) Sloth (thina) (惛沉)
(26) Torpor (middha) (滯緩 / 睡眠)
(27) Doubt (vicikicchā) (疑)

25 Virtuous, Beautiful (Kusala-sobhaṇa) (善美心所)

19 Common, beautiful
(Sobhaṇa-sādhāraṇā) (19 遍行善美心所)

(28) Faith (saddhā) (信心)
(29) Mindfulness (sati) (念)
(30) Discreet shamefulness (hirī) (慚)

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(31) Guilt-conscience (ottappa) (愧)
(32) Non-greed (alobha) (無貪)
(33) Non-hatred (adosa) (無瞋)
(34) Neutrality of mind (tatramajjhattatā) (中捨性)
(35) Bodily calmness (kāyapassaddhi) (身輕安)
(36) Mental calmness (cittapassaddhi) (心輕安)
(37) Bodily lightness (kāyalahutā) (身輕快性)
(38) Mental lightness) (cittalahutā) (心輕快性)
(39) Bodily malleability (kāyamudutā) (身柔軟性)
(40) Mental malleability (cittamudutā) (心柔軟性)
(41) Bodily wieldiness (kāyakammaññatā) (身適應性)
(42) Mental wieldiness (cittakammaññatā) (心適應性)
(43) Bodily proficiency (kāyapāguññatā) (身練達性)
(44) Mental proficiency (cittapāguññatā) (心練達性)
(45) Bodily rectitude (kāyujukatā) (身正直性)
(46) Mental rectitude (cittujukatā) (心正直性)

3 Abstinences (Virati) (捨離心所)

(47) Abstinence from wrong speech (vacīduccarita-virati) (離語惡作)
(48) Abstinence from wrong bodily Action (kāyaduccarita-virati) (離身惡作)
(49) Abstinence from wrong livelihood (ājīvaduccarita-virati) (離邪營生)

2 Boundlessness (Appamaññā) (無量心所)

(50) Compassion (karuṇā) (悲)
(51) Altruistic joy (muditā) (喜:無私之喜)

Paññindriya (Non-Delusional) (慧心所)

(52) Faculty of wisdom (paññindriya) (無癡)
(With the faculty of wisdom, these 25 mental states are in every way to be understood as 'beautiful').

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Appendix IV: Characteristics of the Eleven Bhūmis of Bodhisattvas

1. The stage of utmost joy (Pramuditābhūmi) (歡喜地)

Category of purification: purity of intensifying ideative happiness.

Delusions: attachment to individual self and doctrinal teachings; ignorance of the defilements that follow the paths to the specific woeful realms; together their defiling grossness.

Completeness goal: to begin with the ten ways of practice related to scriptural teachings in the preceding fourty cultivation phases, thereafter to realise bodhisattva's true nature, free from the round of birth.

Primary accomplishment of pāramitā: generous giving or charitable deeds (dāna-pārami).

2. The stage of defilements-shedding (Vimalābhūmi) (離垢地)

Category of purification: purity of intensifying discipline.

Delusions: ignorant of the minor offences of precepts; ignorant of what the different kinds of the three types of actions that are performed will lead to; together their defiling grossness.

Completeness goal: to act with the correct knowledge of every present activities, in order to stamp out even the very subtle degrees of unmindful and careless transgressions of precepts.

Primary accomplishment of pāramitā: morality (śīla-pārami).

3. The stage of radiance (Prabhākarībhūmi) (發光地)

Category of purification: purity of intensifying mind.

Delusions: unawareness of the existing degree of covetousness; unknowledgeable about obstacles to completeness in the learning, reviewing, and upholding of dhāraṇis; together their defiling grossness.

Completeness goal: to accomplish to the full potentials of the practising of samādhi, dhyānas, and dhāraṇis.

Primary accomplishment of pāramitā: forbearance (kṣānti-pārami).

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4. The stage of blazing wisdom (Arciṣmatībhūmi) (焰慧地)

Category of purification: purity of intensifying wisdom.

Delusions: the passionate craving for the attainment of dhyānas; the incorrigible attachment to doctrinal teachings; together their defiling grossness.

Completeness goal: regularly dwell in meditating the thirty-seven requisite branches leading to awakening, and importantly at the same time the mind which comprehends the ultimate non-originalness of all phenomena, is able to extinguish the craving for dhyānas as well as the stubborn clinging to scriptures.

Primary accomplishment of pāramitā: effort (virya-pārami).

5. The stage of extreme difficulty in surmounting (Sudurjayābhūmi) (極難勝地)

Category of purification: purity of intensifying wisdom.

Delusions: the one-sided preoccupation of averting the reality of life and death; the one-sided single-minded hankering after nirvāṇa; together their defiling grossness.

Completeness goal: to truly examine the definitive meanings of all those known truths, and so be able to abandon the one-sided preoccupation of averting life and death and therein fervently seek for nirvāṇa, and also to practise the branches of requisites leading to awakening in conjunction with expedient means in teaching those others.

Primary accomplishment of pāramitā: meditation (dhyāna-pārami).

6. The stage of bhūtatathatā manifesting at the fore (Abhimukhībhūmi) (現前地)

Category of purification: purity of intensifying wisdom.

Delusions: ignorance over close examining of the rapid flux of mental events; passion for plentiful manifestations of taintless mental appearances and patterns, instead of devoting attention to contemplation based on formlessness; together their defiling grossness.

Completeness goal: to observe closely the cyclical flux of mental events at the present moment with respect to meditation on the cycle of life and death, on the twelve factors of dependent origination, on the two truths of suffering and origination, as well as on all those other states of causal conditionality, by focusing attention on formlessness so that frequently aroused aversion produced of meditating on forms is subdued, and true thusness is manifested.

Primary accomplishment of pāramitā: wisdom (prajñā-pārami).

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7. The stage of far-going (Duraṅgamabhūmi) (遠行地)

Category of purification: purity of intensifying wisdom.

Delusions: inefficiency in concentrative sustenance of an uninterrupted flow of a subtle level of object patterns; inefficiency in the expedients with single-minded attention focusing on formlessness; together their defiling grossness.

Completeness goal: regularly dwell in practising by placing attention on formlessness, in which the mind remains deeply concentrated for long time in constant contiguity without any waning and without any interval of interruption.

Primary accomplishment of pāramitā: skilful expedients (upāya-pārami)

8. The stage of unshakeableness (Acālabhūmi) (不動地)

Category of purification: purity of intensifying wisdom.

Delusions: requiring making of effort toward contemplation of mental formlessness; accomplishing mastered easiness over mental forms; together their defiling grossness.

Completeness goal: to relinquish exerting effort whenever dwelling in contemplation on formlessness in contiguity without waning and without interval, and also able to experience natural easefulness whenever attention is given to contemplating on forms.

Primary accomplishment of pāramitā: vow of enlightenment fulfilment (praṇidhāna-pārami).

9. The stage of excellent wisdom (Sādhuṃatībhūmi) (善慧地)

Category of purification: purity of intensifying wisdom.

Delusions: accomplishing mastered easiness over the four kinds of unhindered reasoning by analytical knowledge, viz. the myriad teachings of doctrinal principles, meanings of terms, phrases and sentences in dhāraṇis or aphorisms of the Buddha; accomplishing mastered easiness of eloquence in elucidating according to the levels of individual's intellect and specific circumstances of the audience; together their defiling grossness.

Completeness goal: to be able to experience the great mastered easiness by having the developed wisdom with regard to the four kinds of unhindered interpreting and reasoning of doctrinal teachings.

Primary accomplishment of pāramitā: power (bala-pārami).

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10. The stage of dharma-cloud (Dharmameghabhūmi) (法雲地)

Category of purification: purity of intensifying wisdom.
Delusions: curiosity of the enormous mystic powers being attainable at this stage; curiosity of the subtle mysteries relative to the attainment of dharmakāya at this stage; together their defiling grossness.
Completeness goal: to be able to attain the perfect spiritual body of dharmakāya, extensive like enormous clouds that can shroud and remove the gross heavy body of defilements as huge as the sky.
Primary accomplishment of pāramitā: knowledge (jñāna-pārami).

11. The stage of Buddha-hood (Buddha-bhūmi) (佛地)

Category of purification: purity of intensifying wisdom.
Delusions: to accomplished bodhisattvas of the stage of dharma-cloud, being still present an exceedingly subtle and much subtler attachment to all the cognised realms of phenomena; also present an exceedingly subtle impediment of intending on natural spontaneity toward all things; together their defiling grossness.
Completeness goal: to attain the wondrous knowledge and wondrous insight in order to eliminate permanently the most subtle forms of the hindrance of troubled worries and so become unattached to them, and to eliminate the barrier of noesis so that the flow of wisdom is unhindered. The Awaken One, by virtue of which, exhibits the true enlightenment in dealing with all cognised realms of phenomena, and the attainment of a completely perfect dharmakāya therewithal.
Primary accomplishment of pāramitā: perfection in each of the ten pāramitā.

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Appendix V: Miscellaneous Methodologies

(A) Expedient Methods by Subjects of Meditation

I. Eight kinds of liberation

These eight liberations (八解脫), represent an expedient method and preparatory stages of meditation, can vary according to the different texts in which they are mentioned. The list shown below is enumeration according to the Mahā-parinirvāṇa sūtra《大般涅槃經》卷上, No. 7 [No. 1(2), Nos. 5, 6] [0192a06].

(1) Release by contemplating on outer objects while having an inner perception of form, in fine-material dhyāna. (內有色想外觀色解脫)

(2) Release by contemplating on outer objects while having no inner perception of form, , in immaterial dhyāna. (內無色想外觀色不淨思惟解脫)

(3) Release by contemplating on the purity, radiance, and wondrousness of form, aloof from all afflictions. (淨解脫)

(4) Release by contemplating on the inifinity of space. (空無邊處解脫)

(5) Release by contemplating on the inifinity of consciousness. (識無邊處解脫)

(6) Release by contemplating on the inifinity of nothingness. (無所有處解脫)

(7) Release by contemplating on the inifinity of neither-perception-not-nonperception. (非想非非想處解脫)

(8) Release by attainment of cessation. (滅盡定解脫)

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II. Eight wonderful applications

The following enumerated the eight wonderful applications (八勝處) as an expedient and preparatory method in meditation for overcoming attachment to the world of senses and desires according to the Mahāprajñāpāramitā-śāstra 《大智度論》scroll 21, [0216a03] to [0216a08]

1. Observing fewness of outer forms while having an inner appearance of form, in fine-material dhyāna.
(內有色相,外觀色少)

2. Observing abundance of outer forms while having no inner appearance of form, in fine-material dhyāna.
(內有色相,外觀色多)

3. Observing fewness of outer forms while having no inner appearance of form, in immaterial dhyāna.
(內無色相,外觀色少)

4. Observing abundance of outer forms while having no inner appearance of form, in immaterial dhyāna.
(內無色相,外觀色多)

5. Observing colours of all outer forms as green while having no inner appearance of form, in immaterial dhyāna.
(內無色相,外觀色青)

6. Observing colours of all outer forms as yellow while having no inner appearance of form, in immaterial dhyāna.
(內無色相,外觀色黃)

7.Observing colours of all outer forms as red while having no inner appearance of form, in immaterial dhyāna.
(內無色相,外觀色赤)

8. Observing colours of all outer forms as white while having no inner appearance of form, in immaterial dhyāna.
(內無色相,外觀色白)

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III. Ten applications of all-pervasiveness

These ten modes of application in meditation is another expedient means of pervading objects in all directions uniformly (十遍處, 或稱十種一切處). The following is enumerated as shown in the Mahāvibhāṣā-śastra《大毘婆沙論》No. 1545, scroll 85, [0440b11].

1. Pervading everywhere with green colour, in fourth dhyāna. (青遍處)

2. Pervading everywhere with yellow colour, in fourth dhyāna. (黃遍處)

3. Pervading everywhere with red colour, in fourth dhyāna. (赤遍處)

4. Pervading everywhere with white colour, in fourth dhyāna. (白遍處)

5. Pervading everywhere with the earth-element, in fourth dhyāna. (地遍處)

6. Pervading everywhere with the liquid-element, in fourth dhyāna. (水遍處)

7. Pervading everywhere with the fire-element, in fourth dhyāna. (火遍處)

8. Pervading everywhere with the wind-element, in fourth dhyāna. (風遍處)

9. Pervading everywhere with the infinity of space, in fourth dhyāna. (空無邊處遍)

10. Pervading everywhere with the infinity of consciousness, in fourth dhyāna. (識無邊處遍)

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(B) Phases and Stages of a Bodhisattva's Practice

<table>
<tr><th colspan="2">Fourty preparatory phases of extraordinary comprehension (adhimukti-caryā-bhūmi) 「勝解行地」</th></tr>
<tr><td>

The Ten Grades of Faith (十信)

1. faith (信心)
2. mindfulness (念心)
3. assiduity (精進心)
4. wisdom (慧心)
5. composed meditation (定心)
6. non-retrogression (不退心)
7. close guard of senses and mind-door (護法心)
8. reflectiveness (迴向心)
9. discipline (戒心)
10. resolved mind of a vow for full awakening (願心)

The Ten Abidings (十住)

1. mind set upon full-awakening (發心住)
2. cleansing mental ground (治地住)
3. prevalent practice of truths (修行住)
4. enter the noble lineage by transcendence (生貴住)
5. plenitude of expedients (方便具足住)
6. superb, right set of mind (正心住)
7. non-retrogradation or constant progress (不退住)
8. child-nature of unadulterated simplicity (童真住)
9. son of the 'king of truths' (法王子住)
10. baptising on head by the 'king of truths' (灌頂住)

The Ten Techniques of Practice (十行)

1. accommodate, forthright, unconditioned joy-giving (歡喜行)

</td><td>These 39 phases of practice with outstanding comprehension is given the name as the category of requisite provisions (資糧位). The 40 phases are described as having soft grade, middle grade, and upper grade, but the final ten stages are all of upper grade. Bodhisattvas of the 40 phases of the adhimukti-caryā-bhūmi have to go through the ten ways of practices in connection with the canonical scriptures (十法行).</td></tr>
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Glossary

Bhagavān: It's the nominative singular of the adjective Bhagavat, is one of the ten epithets of a Buddha. It is translated variously as Buddha the World-Honored One, the Highly Blessed One, the Supreme Lord or Master.

Tathāgata: The term is made up of tathā (thus) + gata (gone) or āgata (come). It is another reverential title of the Buddha. It means either 'one who has thus gone' or 'one who has thus come', is commonly translated as the 'Thus-Come'. It also means one who attained perfection, and translated as the 'Fully Awakened One', or the 'Perfectly Enlightened One'.

Mahāyāna: Literally called the 'great vehicle', is commonly referred to the northern Buddhism. It is a system of thought dedicated to the overall social harmony and universal salvation in which the practising bodhisattvas, while striving for the perfect liberation, are at the same time in the relentless pursuit of benefitting all others and their long-run benefits and blissfulness.

Śrāvakayāna: *Literally* as 'vehicle of the hearers or listeners', refers to the early disciples who heard teachings of the Buddha. Another alternative term as *Hīnayāna*, which means the 'inferior vehicle' should be avoided at all times as it savors of self-condescension, and what's more, the Buddha has never used such term. Disciples of Śrāvakayāna pursue the path to the highest attainment of an Arhat. The historical Buddha Siddhartha Gautama who realised perfect enlightenment through Śrāvakayāna can be called either as a *Śrāvakabuddha* or a *Samyaksaṃbuddha*.

Pratyekabuddhayāna: *Literally* as 'vehicle of solitary buddha-hood', it refers to a path by which individuals independently accomplish liberation on their own without the aid of teachers or guides, and who do not help to bring others to enlightenment like them.

Śamatha: It is variously translated as 'calmness, serenity, quiescence, tranquillity, or stillness' of the mind. The Chinese also rendered it as 'stopping' (止). It is the high degree of concentration necessary to facilitate an analytic insight (*vipaśyanā*) which are the two primary ways of the Buddhist meditative practice. It is also the concentrative state of each of the four kinds of meditative absorption (*dhyāna*) and attainments (*samāpatti*),

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Samādhi: It is also a form of high 'concentration', but more specifically it is about concentration that is related to the ability to establish and maintain one-pointedness of mind (*cittaikāgratā* or *ekāgratā*). Śamatha and Vipaśyanā are able to operate in unison only when *samādhi*, and so *ekāgratā*, is in constant predominance. *Samādhi* is indispensable to the culmination in meditative absorption (*dhyāna*).

Vipaśyanā: Literally means the 'special or super seeing' which means insight, It is an analytical meditative insight, operating along with *śamatha* necessarily for the realisation of ultimate truths and transcendental wisdom, and thereby the destruction of an individual's assortment of defilements (*kleśa*), to lead to full awakening and deliverance.

Dhyāna: It is sometimes mistakenly translated as 'trance' or loosely called 'concentration'. It is a deep immovable state of concentrative meditative absorption, issued in through *samādhi*, one-pointedness of mind, and the other necessary dhyāna-factors. There are four kinds of dhyāna, and the four dhyānas of the formless sphere are all the fourth dhyāna. The Abhidharma analyses it into fivefold dhyāna.

Lakṣaṇa (相) : This is one polysemous term used in the Buddhist epistemology. It is commonly rendered as 'mark, sign, indication, character, symptom, or designation'. These different denotations being used serve only a sole purpose for identifying the distinctive 'feature, attribute, or characteristic' of phenomenal existences. The nuances of its meaning depend exactly on the context of the discourse in which they are used. For example, the 'three marks of existence' denote identification of the three characteristics of all phenomenal existences as impermanence, unsatisfactoriness, insubstantiality or selflessness (*anitya, duḥkha, anātman*). In another example, the 'void of all phenomena' denotes emptiness as the character of all phenomenal realities (*sarva dharmā śūnyatālakṣaṇā*).

Nimitta (相) : This is another term the Chinese scriptures commonly translated it undifferentiatedly as the term *lakṣaṇa*. The term *nimitta* is used particularly in aspects of meditational practice, which denotes mental objects or appearances to which concentration relates, identifying, distinguishing, and cognising them. It can have several translated meanings as 'mark, sign, form, image, object, subject, target, omen, external appearance, mental appearance, phenomenon, concept, idea, causal condition' and so forth. The precise meaning depends on the exact situations as mentioned in the contexts of doctrines, often compiled in centuries apart.

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Bodhi: The term is derived from the verbal root of *budhi*, i.e. to awaken, to understand, or to realise. It is translated as to mean 'awakening or enlightenment', that is, being awakened to the comprehension of the the three marks of all existences, the ultimate truths of all phenomena, and the complete extinguishment of an individual's hindrance of afflictions and hindrance of acquired knowledge cognizance, through practice of the thirty-seven branches of the requisite of awakening and the ten pāramitā ways.

Bodhisattva: The term literally means 'enlightening being', is a compound from *bodhi* (awakening) + *sattva* (being) (覺有情). The use of this term is reserved for spiritual practitioners who resolved to follow the path of the bodhisattvas toward the attainment of Buddha-hood through incredibly lengthy periods, for the objective of salvaging all sentient beings.

Dharma: The term carries shades of meaning as the 'nature of things, phenomena, states, teachings, doctrines, principles, meditational objects, qualities'. The interpretation should be adapted to the context in which it is being used.

Dharmadhātu: Literally interpreted as 'dharma-element' or 'dharma-realm', is primarily referred to the cognitive appearances in terms of 'the realm of all phenomenal realities' which encompasses all doctrinal principles and truths. It is also interpreted as the 'sphere of dharma' which denotes all domains of existences (cosmos) or the ten dharmadhātus which consist of the three woeful realms, humans, semi-deities, divinities, and four categories of enlightened beings (Śrāvakas, Pratyekabuddhas, Bodhisattvas, Buddhas).

Dharmakāya: It is one of the three (along with *sambhogakāya* and *nirmāṇakāya*) bodies of a Buddha. It is the embodiment of all truths. The qualities and capacity of a Buddha's *dharmakāya* is inconceivable, beyond all human logics as you would discover in Chapter Ten of the Saṃdhinirmocana-Sūtra.

Nirvāṇa: Literally means 'extinction, or to become extinguished'. This term is not 'death or passing away' of the historical Śākyamuni Buddha as some scholars loosely translated it. *Nirvāṇa* is an unconditioned state of permanent extinction of all those life-affirming passions manifested as greed, hate and delusion of individuals, and therewith the absolute deliverance from the endless systemic round of birth. But it is a *nirvāṇa* attained with a remaining dependency, for one still has to live to the full course of the lifetime.

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Parinirvāṇa: It is the final and complete *nirvāṇa* (般涅槃). A person who has already attained *nirvāṇa* during the course of life, experiences *parinirvāṇa* when his life finally comes to an end, which is also called *nirvāṇa* without a remainder.

Pāramitā: The Chinese texts commonly interpret it as 'gone ashore or gone to the other side' (到彼岸), i.e. crossing from this shore of round of birth to the other shore of *nirvana*. The Sanskrit term seems to come from *parama*, meaning the 'highest, supreme, or perfect', which is why *pāramitā* is also rendered as 'perfection'.

Prajñā-pāramitā: It means the 'perfection of wisdom', a term used widely in the Mahāyāna texts. It is the perfect wisdom as to excelling in the ten *pāramitā* ways, and the perfect realisation of the ultimate truths in terms of the selflessness and essencelessness of all phenomena, the notion of emptiness as universally all-pervasive, and the equal uniformity of neither of sameness nor differentiations.

Svabhāva or prakṛtiḥ: Literally rendered as the 'self-being', 'own-being' or the 'natural characteristics' (自性;本性). It indicates the real nature, inherent nature, or intrinsic nature of particular phenomenal identities. All states of dependent arising are lack of a point of origin, are essenceless, are hence without *svabhāva*.

Yogā: It is a generic term for the training of contemplative practice.

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Saṃdhinirmocana-Sūtra is a Buddhist scripture which explicates the profound and complete meanings hidden in all those other scriptures that are incomplete with covert connotations for the different reasons. This text is the classical sourcebook of the earliest system of thought of the Yogācāra school. It is also one of the several texts that form the bedrock of the thinking of the Buddhist Vijñānavāda school. This scripture, with the exception of its Introduction section, is also part of the *Yogācārabhūmi-śāstra*.

P.B. Tan (隨藏), the author from Kuching, graduated with a Master Degree in Buddhist Philosophy in 2015, from the International Buddhist College (IBC, Thailand). The following are the series of the Theravāda Abhidhamma published by the author :

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