

The Sūtra of Understanding the Profound and Secret Meanings (*Samdhinirmocana Sūtra*)

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Chapter Six On Yoga Practice 解深密經 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毗鉢舍那。」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毗鉢舍那。」

Maitreya at that time asked the Buddha: "World-honored Buddha, what should Bodhisattvas follow to practice the Mahayana *samath*¹ and *vipasyana*?²" The Buddha answered: "Good gentleman, Bodhisattvas should vow to pursue ultimate perfect truth and keep this vow firmly on the one hand, and follow the provisionally set up methods on the other hand, in the practice of the Mahayana *samatha* and *vipaśyanā*."

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。於此四者中，幾是奢摩他所緣境事，幾是毗鉢舍那所緣境事，幾是俱所緣境事。」

Maitreya again asked the Buddha: "You have talked about four kinds of processes of perception and knowing. The first one is the knowing process through thinking and reasoning. The second is the knowing process without thinking and reasoning. The third is the knowing process spreading over all beings and their phenomena. The fourth is the knowing process fully in accord with the reality of all beings and phenomena. In regard to these four areas, which are in the category of *samatha*? Which are in that of *vipaśyanā*? Which are in both?"

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。一是毗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。」

The Buddha told Maitreya Bodhisattva: "Good gentleman, the knowing process without thinking and reasoning falls into the category of *samatha*. The knowing process with thinking and reasoning falls into the category of *vipaśyanā*. The knowing process spreading over all beings and phenomena and the knowing process fully in accord with the reality of beings and phenomena are in both categories."

慈氏菩薩復白佛說：「世尊，云何菩薩依是四種奢摩他、毗鉢舍那所緣境事，能求奢摩他、能善毗鉢舍那？」

Maitreya Bodhisattva again asked the Buddha: "World-honored Buddha, how do Bodhisattvas practice and master *samatha* and *vipaśyanā* by following these four kinds of knowing processes?"

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、議論。菩薩於此，善聽善受，

言語通利，意善尋思，見善通達，即於如是善思惟法，獨處空閒，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。

The Buddha answered Maitreya Bodhisattva: "Good gentleman, all that I have taught and conveyed to Bodhisattvas are truths, but they are expressed in human made languages and concepts. What I have taught may be classified into these twelve areas: *sūtra*,³ *geya*,⁴ *vyākaraṇa*,⁵ *gāthā*,⁶ *udāna*,⁷ *nidāna*,⁸ *avadāna*,⁹ *itivṛttaka*,¹⁰ *jātaka*,¹¹ *vaipulya*,¹² *adbhuta-dharma*,¹³ and *upadeśa*.¹⁴ The Bodhisattvas must listen to, receive, read and grasp these different types of the Buddha's teachings. They must learn to speak fluently, think smoothly, produce creative thoughts quickly, find a quiet place where they can stay alone for more concentration and reflection, and remain in a positive and attentive condition, so that they will feel comfort and relief in their physical body and mental state. This is the way that Bodhisattvas may attain *samatha*.

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，是名毗鉢舍那。如是菩薩能善毗鉢舍那。」

"Because they feel comfort and relief, they can move forward to examine and inquire into the images shown in positive thinking *samādhi*,¹⁵ then they get away from these images. They continue to screen, scrutinize, make the most appropriate judgment of, do comprehensive thinking and investigation of the meanings they obtain in *samādhi* images, and experience patience, delight, bright inspiration, vision, and observation. This is the so-called *vipaśyanā*. It is through this approach that Bodhisattvas may master *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，非毗鉢舍那作意，是隨順毗鉢舍那勝解相應作意。」

Maitreya Bodhisattva again asked the Buddha: "World-honored Buddha, if Bodhisattvas have chosen their mind as a target for examination, but have not obtained the state of comfort and relief, then what will this be named?" The Buddha answered: "Good gentleman, this will not be called *samatha* attentiveness, but will be described as superior understanding associated attentiveness toward *samatha*." "World-honored Buddha, if Bodhisattvas have not obtained physical and mental comfort and relief, but have tried to examine images shown in *samādhi*, what should this be named?" "Good gentleman, this will not be named *vipaśyanā* attentiveness, but will be described as superior meaning associated attentiveness toward *vipaśyanā*."

慈氏菩薩復白佛言：「世尊，奢摩他道與毗鉢舍那道，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？以毗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。」

Maitreya Bodhisattva asked the Buddha: "World-honored Buddha, are the approach of *samatha* and the approach of *vipaśyanā* the same, or different?" The Buddha answered: "Good gentleman, they are the same and they are also different. Why do we say that they are the same? It is because *vipaśyanā* also adopts the same objects and subjects as *samatha* does. Why do we say that they are different? It is

because *vipaśyanā* takes images as targets for examination and thinking, but *samatha* does not."

慈氏菩薩復白佛言：「世尊，諸毗鉢舍那三摩地所行影像，彼與此心當言有異，當言無異？」

Maitreya Bodhisattva again asked the Buddha: "World-honored Buddha, are the images produced in *vipaśyanā samādhi* the same as this mind or not?"

佛告慈氏菩薩曰：「善男子，當言無異。何以故？由彼影像惟是識故。善男子，我說識所緣惟識所現故。」

The Buddha told Maitreya Bodhisattva: "Good gentleman, it should be said that they are the same. Why? It is because those images come solely from this mind. Good gentleman, I will say that the known object reflects only what this mind, the knowing subject, perceives."

「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。」

"World-honored Buddha, if these images are not different from this mind, how could this mind perceive this mind?" "Good gentleman, the fact is that there is never anything which can really perceive any other thing. But as this mind starts something, images appear. Good gentleman, it is like an exact and clean mirror that reflects whatever appears in front of it, and the mirror remains as it is. As I see the images and say that those images are some kind of reality separate from the mirror, it will be like saying that images of known objects are some kind of reality separate from the *samādhi* of this mind."

「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，惟是識，作顛倒解。」

"World-honored Buddha, if sentient beings attach to images created by this mind, are these kinds of images still the same as this mind?" "Good gentleman, they are not different at all, but ordinary people misconceive and cannot understand that images are not real, therefore they have contrary interpretation of perception."

慈氏菩薩復白佛言：「世尊，齊何當言菩薩一向修毗鉢舍那？」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毗鉢舍那和合俱轉？」「善男子，若正思惟心一境性。」

Maitreya Bodhisattva again asked the Buddha: "World-honored Buddha, what does it mean when we say that a Bodhisattva has continued to practice *vipaśyanā*?" The Buddha told Maitreya Bodhisattva: "Good gentleman, it means that he/she is attentive and investigates the images of his/her mind." "World-honored Buddha, what does it mean when we say that a Bodhisattva has continued to practice *samatha*?" "Good gentleman, it means that he/she remains attentive without interruption." "World-honored Buddha, what does it mean when we say that a Bodhisattva has practiced both *samatha* and *vipaśyanā* together?" "Good gentleman, it means that he/she maintains correct concentration on and investigation of one thing."

「世尊，云何心相？」「善男子，謂三摩地所行有分別影像毗鉢舍那所緣。」「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。」

"World-honored Buddha, what is meant by images in the mind?" "Good gentleman, it means the images of known objects in *samādhi* as produced by *vipaśyanā*." "World-honored Buddha, what does thinking without interruption mean?" "Good gentleman, it means to keep thinking on the images produced by *samatha*." "World-honored Buddha, what does it mean to concentrate on and correctly investigate one thing?" "Good gentleman, it means to realize that images in *samādhi* are reflections of this mind only, or to rethink their true nature after attaining this stage."

慈氏菩薩復白佛言：「世尊，毗鉢舍那凡有幾種？」

Maitreya Bodhisattva again asked the Buddha: "World-honored Buddha, how many kinds of *vipaśyanā* are there?"

佛告慈氏菩薩曰：「善男子，略有三種。一者有相毗鉢舍那，二者尋求毗鉢舍那，三者伺察毗鉢舍那。」「云何有相毗鉢舍那？」「謂純思惟三摩地所行有分別影像毗鉢舍那。」「云何尋求毗鉢舍那？」「謂由慧故遍於彼彼未善解了法中為善了故作意思惟毗鉢舍那。」「云何伺察毗鉢舍那？」「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毗鉢舍那。」

The Buddha answered Maitreya Bodhisattva:

"Good gentleman, there are three kinds. One is *vipaśyanā* with images, the second is *vipaśyanā* for seeking, and the third is *vipaśyanā* for investigation."

"What is the *vipaśyanā* with images?"

"It is the *vipaśyanā* which purely aims at reflecting on those known images in *samadhi*."

"What is the *vipaśyanā* for seeking?"

"It is the *vipaśyanā* based on intelligence and aims at any beings not well known by me. I try to attentively reflect on them in order to understand them."

"What is the *vipaśyanā* for investigation?"

"It is the *vipaśyanā* based on intelligence and aims at any beings already well known by me. I try to attentively reflect on them in order to fully grasp them to attain ultimate relief."

慈氏菩薩復白佛言：「世尊，是奢摩他凡有幾種？」

Maitreya Bodhisattva again asked the Buddha: "World-honored Buddha, how many kinds of *samatha* are there?"

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。」

The Buddha told Maitreya Bodhisattva: "Good gentleman, derived from one's uninterrupted mind, there are three kinds of *samatha*. *Samatha* can also be classified

into eight kinds. That is, from the first stage of meditation through the eighth stage of non-thinking and not-non-thinking, there is one kind of *samatha* for each stage. There are again four kinds. Each of the four-limitless-capacities of mind for compassion, mercy, sympathetic, joy, and detachment, has its unique *samatha*.”

慈氏菩薩復白佛言：「世尊，如說依法奢摩他毗鉢舍那，復說不依法奢摩他毗鉢舍那。云何名依法奢摩他毗鉢舍那？云何復名不依法奢摩他毗鉢舍那？」

Maitreya Bodhisattva again asked the Buddha: “World-honored Buddha, it is said *samatha-vipaśyanā* is in accord with beings, but it is also said *samatha-vipaśyanā* is not in accord with beings. Why is this so?”

佛告慈氏菩薩曰：「善男子，若諸菩薩隨先所受所思法相，而於其義得奢摩他毗鉢舍那，名依法奢摩他毗鉢舍那。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毗鉢舍那，謂觀青瘀及膿爛等，或一切行皆是無常，或諸行苦，或一切法皆無我有，或復涅槃畢竟寂靜，如是等類奢摩他毗鉢舍那，名不依法奢摩他毗鉢舍那。由依止法得奢摩他毗鉢舍那故我施設隨法行菩薩是利根性；由不依法得奢摩他毗鉢舍那故我施設隨信行菩薩是鈍根性。」

The Buddha told Maitreya Bodhisattva: “Good gentleman, *samatha-vipaśyanā* in accord with beings means that the Bodhisattvas follow the images they have received and thought about, and concentrate on the investigation of their meanings. *Samatha-vipaśyanā* not in accord with beings means that the Bodhisattvas do not follow the images they have received and thought about, but follow the meanings given by others’ teachings in order to concentrate on and investigate, for instance, stasis of blood and pus, the proposition that all beings are in change, life is suffering, or that no being has fixed reality, or nirvāṇa and tranquility. I will say that the people who practice *samatha-vipaśyanā* in accord with beings are the high talented ones, while the people who practice *samatha-vipaśyanā* out of accord with beings are the average ones.”

慈氏菩薩復白佛言：「世尊，如說緣別法奢摩他毗鉢舍那，復說緣總法奢摩他毗鉢舍那。云何名爲緣別法奢摩他毗鉢舍那？云何復名緣總法奢摩他毗鉢舍那？」

Maitreya Bodhisattva again asked the Buddha: “World-honored Buddha, there are *samatha-vipaśyanā* based on the individual way to truth, and *samatha-vipaśyanā* based on the general way to truth. What are these?”

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毗鉢舍那，是名緣別法奢摩他毗鉢舍那。若諸菩薩即緣一切契經等法，集爲一團一積一分一聚，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，如是思惟修奢摩他毗鉢舍那，是名緣總法奢摩他毗鉢舍那。」

The Buddha answered Maitreya Bodhisattva: “Good gentleman, *samatha-vipaśyanā* based on individual approach means that the Bodhisattvas practice *samatha-vipaśyanā* by means of thinking about what they have learned from individual sūtras. *Samatha-vipaśyanā* based on a general approach means that the Bodhisattvas study all sūtras, organize them as a whole system, think on them, and accordingly go through all *Dharmas*¹⁶ in order to understand the reality of the perfect truth, follow the perfect truth, approach and enter the perfect truth. They also try to follow enlightened wisdom and nirvāṇa, to convert to and approach them. After

entering the reality of all these *Dharmas*, they furthermore teach innumerable positive things to other people. This is the way of thinking about and practicing *samatha-vipaśyanā* in a general approach.”

慈氏菩薩復白佛言：「世尊，如說緣小總法奢摩他毗鉢舍那，復說緣大總法奢摩他毗鉢舍那，又說緣無量總法奢摩他毗鉢舍那。云何名緣小總法奢摩他毗鉢舍那？云何名緣大總法奢摩他毗鉢舍那？云何復名緣無量總法奢摩他毗鉢舍那？」

Maitreya Bodhisattva again asked the Buddha: “World-honored Buddha, there are *samatha-vipaśyanā* based on the minor general way, *samatha-vipaśyanā* based on the major general way, and *samatha-vipaśyanā* based on the numberless general ways. What are these?”

佛告慈氏菩薩曰：「善男子，若緣各別契經乃至各別論義爲一團等作意思惟，當知是名緣小總法奢摩他毗鉢舍那。若緣乃至所受所思契經等法爲一團，作意思惟，非緣各別當知是名緣大總法奢摩他毗鉢舍那。若緣無量如來法教、無量法句文字、無量後後慧所照了，爲一團等作意思惟，非緣乃至所受所思，當知是名緣無量總法奢摩他毗鉢舍那。」

The Buddha answered Maitreya Bodhisattva: “Good gentleman, *samatha-vipaśyanā* based on the minor general way means that one studies an individual *sūtra* or *śāstra*, takes it as a system, and contemplates on it. *Samatha-vipaśyanā* based on the major general way means that one integrates many *sūtras* one has learned and thought about into a system and contemplates on it. *Samatha-vipaśyanā* based on the numberless general ways means that one studies the Buddha’s numberless teachings and words of the truth, and is inspired by numberless knowledge and wisdom derived from the basic principles of the truth, and then integrates all these into a system and contemplates on it.”

慈氏菩薩復白佛言：「世尊，菩薩齊何名得緣總法奢摩他毗鉢舍那？」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羸重所依。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，無分別相恆現在前。五者爲令法身得成滿故，攝受後後轉勝妙因。」

Maitreya Bodhisattva asked the Buddha again: “World-honored Buddha, how do we know that the Bodhisattva has successfully practiced *samatha-vipaśyanā* based on the general approach?” The Buddha said: “You may tell by five criteria. The first is that the person can melt and remove the causes of all heavy afflictions in each very brief instant when he/she is thinking. Second, the person has been relieved from all kinds of conceptualized thinking and attains the joy in truth. Third, the person has the insight that there is no difference among all realms of the ten directions, and attains the numberless brightness of truth. Fourth, what the person does toward the goal of perfection is pure and without discrimination. The fifth is that the person generates more positive causes after receiving the teachings of the truth in the process of fulfilling the *Dharma-body* [the true reality of existence].”

慈氏菩薩復白佛言：「世尊，此緣總法奢摩他毗鉢舍那當知從何名爲通達？從何名得？」佛告慈氏菩薩曰：「善男子，從初極喜地名爲通達。從第三發光地乃名爲得。善男子，初業菩薩亦於是中隨學作意，雖未可歎，不應懈廢。」

Maitreya Bodhisattva again asked the Buddha: “World-honored Buddha, how can we tell that some one has progressed well and attained *samatha-vipaśyanā* based

on the general way?" The Buddha replied: "Good gentleman, the person who reaches the stage of ecstasy has initially achieved *samatha-vipaśyanā* based on the general way. As one reaches the third stage, the stage of emitting bright light, *samatha-vipaśyanā* based on the general way has been attained. Good gentleman, in the beginning Bodhisattva should continue to learn and pay attention to this process. Since he/she has not achieved much, he/she must not give up or fool around."

慈氏菩薩復白佛言：「世尊，是奢摩他毗鉢舍那云何名有尋有伺三摩地？云何名無尋惟伺三摩地？云何名無尋無伺三摩地？」

Maitreya Bodhisattva furthermore asked the Buddha: "World-honored Buddha, in the practice of *samatha-vipaśyanā*, what is *samādhi* with seeking and investigation? What is *samādhi* with investigation only? What is *samādhi* without seeking and investigation?"

佛告慈氏菩薩曰：「於如所取尋伺法相，若有麤顯領受觀察諸奢摩他毗鉢舍那，是名有尋有伺三摩地。若於彼相雖無麤顯領受觀察，而有微細彼光明念領受觀察諸奢摩他毗鉢舍那，是名無尋惟伺三摩地。若即於彼一切法相都無作意領受觀察諸奢摩他毗鉢舍那，是名無尋無伺三摩地。復次善男子，若有尋求奢摩他毗鉢舍那，是名有尋有伺三摩地。若有伺察奢摩他毗鉢舍那，是名無尋惟伺三摩地。若緣總法奢摩他毗鉢舍那，是名無尋無伺三摩地。」

The Buddha told Maitreya Bodhisattva: "As you search and examine images in *samatha-vipaśyanā* and have an obvious indication of perception and observation, this is *samādhi* with seeking and investigation. When in *samatha-vipaśyanā*, though you do not have an obvious indication of perception and observation, you do have a weak, thin and bright mind for perception and observation. This is *samādhi* with investigation only. When in *samatha-vipaśyanā*, you do not have any attentive thinking, perception and observation. This is *samādhi* without seeking and investigation. In addition, good gentleman, if you have searched and investigated, what you have done is also named *samādhi* with seeking and investigation. If you have only investigated in *samatha-vipaśyanā*, you are in *samādhi* with investigation only. If you follow the general way for doing *samatha-vipaśyanā*, you are also in *Samādhi* without seeking and investigation."

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污染時，諸無功用作意及心任運轉中所有作意，是名捨相。」

Maitreya Bodhisattva again asked the Buddha: "World-honored Buddha, what is the way of calming down? What is the way of raising our spirits? What is the way of renunciation?" The Buddha answered Maitreya Bodhisattva: "Good gentleman, when one's mind is flying too high and cannot concentrate, or he/she is afraid of being so, then he/she may think about something sad or disgusting and continue doing this in order to calm himself/herself down. This is the way of calming down. When one's mind sinks and spirits become low, or he/she is afraid of being so, then he/she may think about something cheerful in order to raise his/her spirits. This is the way of raising one's spirits. When one is in concentration or in investigation, or in both, but bothered and annoyed by vexations, one may just relax and not push himself/herself intentionally in any specific direction. This is the way of renunciation."

慈氏菩薩復白佛言：「世尊，修奢摩他毗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。」

Maitreya Bodhisattva then asked the Buddha: "World-honored Buddha, some Bodhisattvas practice *samatha-vipasyanā*, and fully understand the laws of this world, and the correct meanings of beings. How do they become aware of these laws? How do they become aware of correct meanings?" The Buddha answered Maitreya Bodhisattva: "Good gentleman, Bodhisattvas can understand the laws of this world through the understanding of five things. The first one is to understand names. The second is to understand sentences. The third is to understand texts. The fourth is to understand individual things. The fifth is to understand common traits of things. What are names? They are created by people to designate varied self-nature of pure and impure beings. What are sentences? They are assemblies of words used to express propositions regarding pure and impure beings. What are texts? They are compositions of words which include names and sentences. How can we understand individual things? We can understand individual things by studying particular known beings. How can we understand common traits of beings? It will be done by studying and investigating all beings together. All in all, this is called knowing the laws of this world by Bodhisattvas.

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。

"Good gentleman, Bodhisattvas come to fully understand the meaning of beings in ten ways. The first is to fully study and know all characteristics of beings. The second is to know the nature or essence of beings as they really are. The third is to understand the knowing subjects. The fourth is to understand the known objects. The fifth is to understand the meaning of the building-up. The sixth is to understand the ways that sentient beings are nurtured. The seventh is to understand the meaning contrary to the truth. The eighth is to understand the meaning not contrary to the truth. The ninth is to understand the meaning of contaminated things. The tenth is to understand the meaning of purity or relief from contamination.

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，謂一切行惟是識性。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。

"Good gentleman, to fully understand particular characteristics of beings means to know all kinds of classification of all pure and contaminated beings and their connotations. For instance, five aggregates of beings,¹⁷ six interior contacts,¹⁸ six exterior contacts,¹⁹ and so forth. The essence of beings as they are is the real nature of all impure and pure beings. This again comprises seven kinds: (1) The real nature of

drifting, life or arising which means that nothing really comes earlier or later, or happens before or after in time. (2) The real nature of the existents, which means that there is no so-called real ego (self) of sentient beings, and there is no selfness for all other things either. (3) The real nature of knowing-process that shows that cognition is the product of consciousness. (4) The real nature of this physical world, which tells the truth of suffering as I taught. (5) The real nature of negative karma, which tells the truth about the causes of suffering as I taught. (6) The real nature of purity, which tells the truth about the extinction of suffering as I taught. (7) The real nature of correct conduct, which tells the ways of happiness as I taught.

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毗鉢舍那所攝受慧平等平等。

“Due to the real nature of drifting, the physical world, and negative karma, all sentient beings are equal. Due to the real nature of the existents and the knowing-process, all beings are equal. Due to the real nature of purity, the enlightened wisdom of *Śrāvaka*, the enlightened wisdom of *Pratyeka-buddha*, and the ultimate perfect wisdom are equal. Due to correct conduct, all people, who listen to right, teachings in superior *samatha vipāśyanā* based on the general system and gain, wisdom, are also equal.

能取義者謂內五色處，若心意識及諸心法。所取義者諸外六處。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；或一瞻部洲，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。

“The knowing subjects mean five interior contact points that are consciousness of mind and its functions. The known objects are six exterior contact points. The knowing subjects can also shift to become known objects. The meaning of building-up is that of the physical world, wherein all realms of sentient beings are built up. One village, hundreds of villages, thousands of villages, and hundreds of thousands of villages; one vast land extending to seashore, and hundreds, thousands, and hundreds of thousands of vast lands; one *Jambu dvīpa*,²⁰ and hundreds, thousands, and hundreds of thousands of *Jambu dvīpa*; one four-continent, hundreds of four-continent, thousands of four-continent, and hundreds of thousands of four-continent; one small *chilocosm*, and hundreds, thousands, and hundreds of thousands of small *chilocosms*; one medium *chilocosm*, and hundreds, thousands, and hundreds of thousands of medium *chilocosms*; one great *chilocosm*, and hundreds, thousands, and hundreds of thousands of great *chilocosms*; one *koṭi*,²¹ hundreds of *koṭis*, thousands of *koṭis*, and hundreds of thousands of *koṭis*; innumerable, hundreds of the innumerable, thousands of the innumerable, and hundreds of thousands of the innumerable; one *tri-sahasra-mahā-sahasra-lokadhātu* (one great *chilocosm*), numberless *anurajas*,²² and innumerable physical worlds in ten directions.

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，苦計爲樂，不淨計淨，無我計我，想倒，心倒，見倒。

“The ways that sentient beings are nurtured mean that sentient beings of different kinds may receive nourishment from various sources. The meaning contrary to the truth indicates that one mistakes impermanence as permanence, and all of his/her thinking, cognition and vision are incorrect. He/she also mistakes suffering as happiness, impurity as purity, non-selfness as selfness. All of his/her thinking, cognition, and vision are not correct.

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。

“The meaning not contrary to the truth indicates the situation opposite to the one mentioned above, and can be applied as a cure for the meaning contrary to the truth. The meaning of impurity indicates three kinds of contamination in three realms of the world. These are vexation contamination, karma contamination, and life contamination (or the contamination of arising). The meaning of purity indicates methods that one may adopt to obtain freedom from the contaminations mentioned above. Good gentleman, these ten ways cover all of the meanings.

復次善男子，彼諸菩薩由能了知五種義故名爲知義。何等五義？一者遍知事。二者遍知義。三者遍知因。四者遍知果。五者於此覺了。

“In addition, good gentleman, the Bodhisattvas who grasp five kinds of meaning are named ‘knowing meanings’. These five kinds are: (1) They know things comprehensively; (2) They know meanings comprehensively; (3) They know causes comprehensively; (4) They know effects comprehensively; (5) They are aware of these knowings.

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。

“Good gentleman, to know things comprehensively means to know all of what you perceive, such as various aggregations, various interior knowing subjects, or various exterior known objects, and so on.

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。

“To know meanings comprehensively means to understand the perceived knowledge of various kinds. This includes, for instance, the knowledge in regard to conventional meaning, ultimate meaning, or merits. This also includes the knowledge of one’s flaws in life, causes and conditions, time, arising, duration, decline, and sickness. In addition, the causes of suffering, the truth or reality or *dharmadhātu*,²³ broad or brief expression, the method of answering questions definitely and quickly, the method of inspiring thinking, the method of questioning without giving direct answers, the method of giving no hints or answers, teaching in a subtle and hidden way, teaching in an evident and direct way, and so on, are all related to the meaning to be

understood comprehensively.

遍知因者當知即是能取前二菩提分法，所謂念住或正斷等。

“To know causes comprehensively means to apply methods of attaining enlightened wisdom as shown in the first two categories of the thirty seven categories. They are mindfulness, or cessation of incorrect thinking and vexations through making correct thinking happen and grow.

得遍知果者，謂貪恚癡永毗奈耶，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。

“To know effects comprehensively means to know that greed, anger, and ignorance are under control or permanently eliminated. This also means to know the various effects of *Śrāvaka* practice, the effects that *Śrāvakas* and *Tathagatas* share and do not share, the effects belonging to this world and beyond, and all merits of these effects that have been achieved and verified.

於此覺了者，謂即於此作證法中，諸解脫智，廣爲他說，宣揚開示。善男子，如是五義當知普攝一切諸義。

“To become aware of all the above mentioned things means to propagate these already attained and verified wisdoms of liberation to other people. Good gentleman, these five areas of meaning encompass all the correct meanings of the truth.

復次善男子，彼諸菩薩由能了知四種義故名爲知義。何等四義？一者心執受義，二者領受義，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。

“Good gentleman. The Bodhisattvas who know four kinds of meaning are regarded as understanding the meaning of truth. What are these four kinds of meaning? The first is that our mind can reach out and perceive all beings. The second is that our mind can receive stimuli from beings and thus experiences different feelings and sensations. The third is that our mind not only perceives, but also thinks about beings, in a process of logical reasoning, analysis, and so forth. The fourth is the meaning in regard to purity and impurity. Good gentleman, this fourfold meaning includes all meanings.

復次善男子，彼諸菩薩由能了知三種義故名爲知義。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類差別相，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義。」

“Again, good gentleman, the Bodhisattvas who know three kinds of meaning are regarded as understanding meaning. What are these three kinds of meaning? The first is the meaning in regard to word. The second is the meaning in regard to meaning. The third is the meaning in regard to realms of beings. Good gentleman, the meaning in regard to word indicates the meaning of names, combination of names and so forth. The meaning in regard to meaning indicates ten forms of beings: reality, comprehensive knowledge, permanent cessation of ignorance and afflictions, verification of positive results from correct practice, correct self-cultivation, reality in different categories, interrelationship between the reliable and the reliant, obstacles to

comprehensive knowledge, to do in expedient ways, merits of comprehensive knowledge and disadvantage of incomprehensive knowledge. The meaning in regard to realms indicates five categories: the physical world, sentient beings, dharma, those who need guidance and instruction to correct their ideas and behaviors, and those who can use expedient and effective methods to guide these sentient beings. Good gentleman, this five-fold meaning will include all kinds of meaning as well."

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，若奢摩他毗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，不惟如說，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。」

Maitreya Bodhisattva again asked the Buddha: "World-honored Buddha, one develops his/her wisdom through hearing, the other one develops his/her wisdom through thinking, and the third one develops his/her wisdom through the practice of *samatha-vipaśyanā*. What are the differences among them?" The Buddha said: "Good gentleman, the wisdom attained through hearing is confined to words. If the words are not perfect and are not applicable in your daily life, you will not be able to go beyond the surface meaning of words to attain personal experience of liberation. The wisdom attained through thinking is confined to words also, but the underlying meaning can be grasped. Although it is useful for transforming one's mind, it is not applicable in daily life. Therefore, ones' personal experience of liberation has not really happened. The wisdom attained through cultivation by Bodhisattvas is either confined or not confined to words. Both the surface and underlying meaning can be understood. Images appearing in *samādhi* harmoniously interact with the objects that one sees and investigates, one's mind is well transformed, and personal experience of liberation happens. These are the differences among these three states."

慈氏菩薩復白佛言：「世尊，修奢摩他毗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。若緣總法修奢摩他毗鉢舍那所有妙慧，是名為智。若緣別法修奢摩他毗鉢舍那所有妙慧，是名為見。」

Maitreya again asked the Buddha: "World-honored Buddha, Bodhisattvas who practice *samatha-vipaśyanā* know beings and understand the true meaning of beings. Would you tell us what is intelligence? What is viewpoint?" The Buddha told Maitreya Bodhisattva: "Good gentleman, I have used innumerable approaches to teach people the difference between intelligence and viewpoint. Let me tell you briefly about it today. Intelligence indicates all sorts of wisdom that one attains through the practice of *samatha-vipaśyanā* based on general approach. Viewpoint indicates all sorts of wisdom one attains through the practice of *samatha-vipaśyanā* based on particular approach."

慈氏菩薩復白佛言：「世尊，修奢摩他毗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義相。若於其名及各自性無所得時，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。」

Maitreya asked the Buddha again: “World-honored Buddha, in practicing *samatha-vipaśyanā*, how do Bodhisattvas concentrate on their perception? How do they remove illusory images from their minds?” The Buddha told Maitreya Bodhisattva: “Good gentleman, you may concentrate on the true reality to cast off images of beings and images of meanings. If you do not have any attachment to names and self-nature, and you do not indulge in viewing images either, those images will be removed. It is also the case with sentences, texts, and all other various meanings. You can even cast off images of realms and self-nature of realms if you can stay away from exploring those images.”

「世尊，諸所了知真如義相，此真如相亦可遣否？」「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。」「世尊，如世尊說濁水器喻、不淨鏡喻、撓泉池喻，不任觀察自面影像。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。」

“World-honored Buddha, in regard to the meaning of true reality, can the images of true reality be cast off?” “Good gentleman, as you realize the truth of reality, you can find in it neither images nor gains, what then will you cast off? Good gentleman, when I say that someone realizes the truth of reality, I mean this person has overcome all images of beings and meanings. No other realization than this can do the same.” “World-honored Buddha, you have given similes of turbid water in a container, an unclean mirror, and a pond with a flowing spring, and said that they are not adequate for seeing one's face. If one said that he/she could see his/her face in them, that statement would be in conflict with what you have said. Therefore, anyone who does not purify his/her mind well will not be able to see the true reality of beings. Only those who do clean their minds perfectly can do this.

「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。」

“Then how can people see their minds? On what kind of true reality can we base this?” “Good gentleman, there are three ways by which people can see their minds. By means of hearing the truth, by means of contemplating the truth, and by means of practicing the truth are people capable of seeing the true reality. I say this based on the *viññapti-tathatā*.²⁴

「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。」

“World-honored Buddha, in diligent practice of removing images, which images are difficult to overcome by Bodhisattvas who have known beings and

meanings? Who can overcome them?" "Good gentleman, there are ten difficult images that can be removed by 'emptiness'. What are they? They are:

1. The images of words and concepts, caused by the cognition of the meanings of beings, may be removed by thinking that all beings are empty.
2. The images of the repeated cycle of birth, stay, decay, and extinction, caused by the cognition of the reality of this physical world, may be removed by thinking that all images and the flow of time are empty.
3. The images of attachment to one's body and self-arrogance, caused by the cognition of knowing subjects, may be removed by thinking that all six interior sense organs and attachments are empty.
4. The images of attachment to physical things, caused by the cognition of known objects, may be removed by thinking that all perceived objects are empty.
5. The images of inner comfort and outer wonder, caused by the cognition of all kinds of living nourishment offered by men or women, may be removed by thinking that the six interior sense organs, their counterparts of perceived objects, and the essence of all beings are empty.
6. The images of numberless forms, caused by the cognition of the physical world, may be removed by thinking that the great space of ten directions is empty.
7. The images of inner tranquil liberation, caused by the cognition of formlessness, may be removed by thinking that this changing world is empty.
8. The images of selflessness of human beings and other beings, and the images of consciousness-only and ultimate meaning, caused by the cognition of the reality of images, may be removed by thinking that the ultimate reality, the selflessness, both the selfness and selflessness, and ultimate meaning are all empty.
9. The images of unconditioned and unchanging beings, caused by the cognition of pure reality, may be removed by thinking that unconditioned and unchanging beings are empty.
10. The images of emptiness, caused by intentionally thinking about all kinds of emptiness mentioned above, may be removed by thinking that emptiness itself is empty.

「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。」

"World-honored Buddha, when we say 'to remove' these ten kinds of images, what will be really removed? From what images will people be relieved?" "Good gentleman, what will be removed are those images in *samādhi*. Once people are relieved from defiled bondage, these images will be removed too. Good gentleman, you must know that particular emptiness is more useful for removing its related images. However, this does not imply that this method is not applicable to other kinds of images. For example, ignorance also contributes to the occurrence of defiled beings, such as birth, aging and death. But ignorance is more powerful for producing images

of actions, due to the closer association between them. We may generalize from this instance to other similar situations."

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。」

At that time, Maitreya Bodhisattva again asked the Buddha: "World-honored Buddha, among these, which is the general emptiness whereby Bodhisattvas will not fail in understanding the nature of emptiness and will be relieved from arrogance?" After hearing this question the Buddha praised Maitreya Bodhisattva and said: "How nice a good gentleman you are! Now you finally ask such an in-depth question so that Bodhisattvas will not fail in understanding the nature of emptiness. Why do I say this? Good gentleman, anyone who fails to understand the nature of emptiness will also fail in Mahāyāna. So, you must listen carefully to what I am going to say about the general nature of emptiness. Good gentleman, when one detaches from various pure and impure images produced by universal attachment to dependent origination and perfect realization, and even does not attach to detachment, then we will say that this person has really understood the nature of general emptiness in Mahāyāna."

慈氏菩薩復白佛言：「世尊，此奢摩他毗鉢舍那，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有無量種勝三摩地，當知一切皆此所攝。」「世尊，此奢摩他毗鉢舍那以何為因？」「善男子，清淨尸羅清淨聞思所成正見以為其因。」「世尊，此奢摩他毗鉢舍那以何為果？」「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，當知皆是此奢摩他毗鉢舍那所得之果。」

Maitreya Bodhisattva asked the Buddha once more: "World-honored Buddha, how many kinds of superior *samādhi* are included in *samatha-vipaśyanā*?" The Buddha told Maitreya Bodhisattva: "Good gentleman, as I have said, innumerable *Śrāvakas*, Bodhisattvas, and *Tathāgatas* have innumerable kinds of superior *samādhi*, and all of these are included in *samatha-vipaśyanā*." "World-honored Buddha, what is the cause for *samatha-vipaśyanā*?" "Good gentleman, the correct understanding resulting from pure precepts and pure hearing and thinking is the cause of *samatha-vipaśyanā*." "World-honored Buddha, what is the effect of *samatha-vipaśyanā*?" "Good gentleman, good and pure mind and good and pure wisdom are the effects of *samatha-vipaśyanā*. Furthermore, good gentleman, all positive ways of conduct in this world and beyond belonging to *Śrāvakas* and *Tathāgatas* and so forth are all the effects of *samatha-vipaśyanā*."

「世尊，此奢摩他毗鉢舍那能作何業？」「善男子，此能解脫二縛為業，所謂相縛及羶重縛。」

"World-honored Buddha, what influence can be brought about by *samatha-vipaśyanā*?" "Good gentleman, it can relieve people from two kinds of bondage: the bondage of deluded images and the bondage of heavy afflictions."

「世尊，如佛所說五種繫中，幾是奢摩他障？幾是毗鉢舍那障？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毗鉢舍那障，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。」

“World-honored Buddha, as the Buddha has said that there are five kinds of imprisonment, which of them are obstacles for *samatha*? Which are obstacles for *vipaśyanā*? Which are for both?” “Good gentleman, the attachment to body and property is the obstacle for *samatha*, and inability and unwillingness to follow the sages' teachings is the obstacle for *vipaśyanā*. Indulging in images, residing in impurity, and being easily satisfied with minor achievement are obstacles for both *samatha* and *vipaśyanā*. Because of the first reason, the person has no way to initiate cultivation, and because of the second reason, the person is unable to cultivate to the perfect stage.”

「世尊，於五蓋中，幾是奢摩他障？幾是毗鉢舍那障？幾是俱障？」「善男子，掉舉、惡作是奢摩他障，昏沈、睡眠、疑是毗鉢舍那障，貪欲、瞋恚當知俱障。」

“World-honored Buddha, as to the five kinds of concealment, which are the obstacles for *samatha*? Which are the obstacles for *vipaśyanā*? Which are for the both?” “Good gentleman. The wandering of mind, and the regret for what one has done or has not done are the obstacles for *samatha*. Torpor, sleepiness and skepticism are the obstacles for *vipaśyanā*; while greed and anger are the obstacles for both *samatha* and *vipaśyanā*.”

「世尊，齊何名得奢摩他道圓滿清淨？」「善男子，乃至所有昏沈睡眠正善除遣齊，是名得奢摩他道圓滿清淨。」「世尊，齊何名得毗鉢舍那道圓滿清淨？」「善男子，乃至所有掉舉惡作正善除遣，是名得毗鉢舍那道圓滿清淨。」

“World-honored Buddha, what stage in *samatha* is called perfect and pure?” “Good gentleman, it is not until torpor and sleepiness are both appropriately eliminated that it deserves being called perfect and pure.” “World-honored Buddha, what stage of *vipaśyanā* is called perfect and pure?” “Good gentleman, it is not until the restlessness of mind and regret are all appropriately eliminated that it deserves being called perfect and pure.”

「世尊，若諸菩薩於奢摩他毗鉢舍那現在前時應知幾種心散動法？」「善男子，應知五種。一者意散動，二者外心散動，三者內心散動，四者相散動，五者羸重散動。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。若由昏沈及以睡眠、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污染，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，由羸重身，計我起慢，當知是名羸重散動。」

“World-honored Buddha, how many kinds of wavering of mind are there that Bodhisattvas should be aware of when *samatha-vipaśyanā* occur to them?” “Good gentleman, there are five of which they should be aware. These are the instability of the attention and perception of mind, the instability of the outward mind, the instability of the inner mind, the instability of mind caused by images, and the instability of mind caused by heavy afflictions. Good gentleman, if Bodhisattvas abandon the attention and perception of mind associated with Mahāyāna, but indulge in the attention and perception of mind associated with Śrāvaka and *Pratyeka-buddha*, they are unstable in

attention and perception of mind. If their mind extremely wanders around the disorderly mess of images caused by the five attractive desires, searching and thinking, secondary afflictions, and the associated outer environments, they are in an unstable state of the outward mind. If they are in torpor and sleepiness, or the mind is sinking, or infected by secondary afflictions derived from attaching to *samāpatti*²⁵ or any misuse of *samāpatti*, they are in an unstable state of the inner mind. If they are attentive to thinking about the images in *samādhi* derived from the outside world, they are in an unstable state of mind caused by images. If one's intention and cognitive function give rise to various feelings, and due to his/her heavy defiled disposition, ego and arrogance are activated, this person is in an unstable state of mind caused by heavy afflictions."

「世尊，此奢摩他毗鉢舍那從初菩薩地乃至如來地，能對治何障？」

"World-honored Buddha, what obstacles can *samatha-vipaśyanā* eliminate in the stages of Bodhisattva from the first stage up to the highest stage of *Tathāgata*?"

「善男子，此奢摩他毗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，此奢摩他毗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。」

"Good Gentleman, at the first stage, *samatha-vipaśyanā* can eliminate the obstacles produced by the contamination of afflictions, karma, and life in the negative realms of sentient beings. At the second stage, it can eliminate the obstacles produced by the arising of minor and subtle errors. At the third stage, it can eliminate the obstacles produced by greedy desires. At the fourth stage, it can eliminate the obstacles produced by attaching to meditation and phenomena. At the fifth stage, it can eliminate the obstacles produced by earnest avoidance of birth-and-death and earnest inclination toward *nirvāṇa*. At the sixth stage, it can eliminate the obstacles produced by the arising of a lot of images. At the seventh stage, it can eliminate the obstacles produced by the arising of minute images. At the eighth stage, it can eliminate the obstacles produced by making an effort on the formless and by the imperfection in dealing with the changing beings. At the ninth stage, it can eliminate the obstacles produced by the imperfection in using various kinds of expedient and effective words and speech. At the tenth stage, it can eliminate the obstacles produced by the inability to perfectly fulfill the *Dharma-body*. Good gentleman, at the stage of *Tathāgata*, *samatha-vipaśyanā* can eliminate very subtle and the subtlest obstacles of afflictions and obstacles of knowledge. Once all of these obstacles are permanently terminated, one can attain all kinds of correct wisdom and visions without attachment and hindrance. And finally, based on the perfection one has achieved in all respects, he/she is able to establish the purest *Dharma-body*."

慈氏菩薩復白佛言：「世尊，云何菩薩依奢摩他毗鉢舍那，勤修行故，證得阿耨多羅三藐三菩提？」

Maitreya Bodhisattva again asked the Buddha: "World-honored Buddha, how can Bodhisattvas practice *samatha-vipaśyanā* diligently and finally attain the utmost

correct enlightenment?"

佛告慈氏菩薩曰：「善男子，若諸菩薩已得奢摩他毗鉢舍那，依七真如於如所聞所思法中，由勝定心，於善審定，於善思量，於善安立真如心中內正思惟，彼於真如正思惟故，心於一切細相現行尚能捨棄，何況麤相。

The Buddha told Maitreya Bodhisattva: "Good gentleman, if all Bodhisattvas practice perfectly in *samatha-vipaśyanā*, and follow the seven kinds of real nature in what they hear and think, they then by means of superior meditation reflect on the real nature of this world in deep examination. Because of the correct thinking on the real nature, they are able to detach from the arising of subtle images, not to mention the coarse images.

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，心能捨棄，彼既多住如是行故，於時時間，從其一切繫、蓋、散動，善修治心。

"Good gentleman, by subtle images is meant images appearing when one's mind perceives, receives, or discriminates something. It also indicates defiled images, pure images, inner images, outer images, or the images that appear when one decides to practice everything in order to benefit sentient beings. It again means the images of correct intelligence, or the real nature; the images of suffering, causes of suffering, cessation of suffering, and the ways to stop suffering; the images of conditioned beings, of unconditioned beings, of the permanent and the impermanent beings. It indicates images of suffering with or without variation, of conditioned beings with variation, or without variation. It also means images that appear when one knows that everything is what it is, or images of selflessness of human beings, or selflessness of the rest of beings. When these images arise, we must all the time try our best to eliminate all kinds of bondage, concealment and instability in our mind.

從是以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毗鉢舍那故，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麤楔，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，麤重亦遣。永害一切相麤重故，漸次於彼後後地中，如鍊金法，陶練其心，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心。」

From this time on, seven kinds of inner verification in correspondence with the seven real natures respectively are attained. The people thus gain intelligence, and are named the ones who have seen the truth. Because of this, the people are also named Bodhisattvas who have purified their nature and are free from rebirth. The people now enter *Tathāgata's* family, reach the first stage, begin to enjoy and benefit from the superior virtues belonging to this stage. They have previously in *samatha-vipaśyanā* perceived two kinds of objects, one with conceptual images and the other one without conceptual images. Now because these people have seen the truth, they thus can perceive the third kind of object, the one with characteristics of

various beings. They progress later to higher and higher stages, and continue investigating on the three kinds of objects. Like taking out a thick wedge with a thin wedge, the Bodhisattvas follow the same way to remove all heavy defiled images when they remove inner images. After removing all images, all heavy afflictions are also permanently extinguished. Gradually in later higher stages, Bodhisattvas may forge the mind like gold, and progress toward and attain the utmost perfect enlightenment upon the completion of all necessary practices. Good gentleman, Bodhisattvas have thus attained the utmost perfect enlightenment by practicing correct self-cultivation in *samatha-vipaśyanā*."

慈氏菩薩復白佛言：「世尊，云何修行引發菩薩廣大威德？」

Maitreya Bodhisattva again asked the Buddha: "World-honored Buddha, how should we cultivate in order to initiate the far reaching and powerful energy and virtues of Bodhisattva?"

「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，五者善知心減，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。

"Good gentleman, if the Bodhisattvas know well six things, they will be able to initiate all far-reaching and powerful energy and virtues of a Bodhisattva. The first is to know well how the mind arises. The second is to know well how the mind resides. The third is to know well how the mind moves out. The fourth is to know well how the mind increases. The fifth is to know well how the mind decreases. The sixth is to know well how to be expedient.

"What is to know well how the mind arises? It means to really know these sixteen different ways whereby the mind arises:

1. The unknown, unperceived consciousness, which holds seeds of things firmly, arises. That is *ādāna*.
2. The cognition of objects known by consciousnesses arises. This cognition either perceives physical objects instantly, or perceives inner and outer feelings instantly, or perceives in meditation a lot of concentrated visions, visions of the Buddha's lands, or *Tathāgata*'s contemplations in a very brief instant.
3. The cognition of minor images arises. This is the cognition associated with the realm of desire.
4. The cognition of vast images arises. This is the cognition associated with the realm of form.
5. The cognition of innumerable images arises. This is the cognition

- associated with the realm of boundless emptiness.
6. The cognition of subtle images arises. This is the cognition associated with the realm of nothingness.
 7. The cognition of images in the margin of the world arises. This is the cognition associated with the realm of non-thinking and not non-thinking.
 8. The cognition of the formless arises. This is the cognition associated with the transcendence of the world and the cessation of causes and conditions.
 9. The cognition of painful images arises. This is the cognition associated with the hell realm.
 10. The cognition of mixed images arises. This is the cognition associated with the actions of desire.
 11. The cognition of joyful images arises. This is the cognition associated with the first and second stage of meditation.
 12. The cognition of pleasant images arises. This is the cognition associated with the third stage of meditation.
 13. The cognition of non-painful and non-pleasant images arises. This is the cognition associated with the fourth stage and up to the non-thinking and not non-thinking stage of meditation.
 14. The cognition of defiled images arises. This is the cognition associated with the basic and secondary afflictions.
 15. The cognition of moral images arises. This is the cognition associated with the good conducts such as faith and so forth.
 16. The cognition of neutral images arises. This is the cognition associated neither with the good nor with the bad.

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，所謂相縛及羸重縛。此能善知應令其心從如是出。云何善知心增？謂如實知能治相縛羸重縛心，彼增長時彼積集時，亦得增長亦得積集，名善知增。云何善知心減？謂如實知彼所對治相及羸重所雜染心，彼衰退時彼損滅時，此亦衰退此亦損滅，名善知心減。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。」

“What does it mean to know well how the mind resides? It means to know the reality of consciousness-only. What is to know well how the mind moves out? It means to really know how the mind gets rid of the two bondages--the bondage of images and the bondage of heavy afflictions. Based on this, we must make our mind get rid of the bondages. What is to know well how the mind increases? It means the mind that really knows how these two bondages can be removed must accordingly increase and accumulate in its alertness and power when the bondages increase and accumulate. What is to know well how the mind decreases? It means the mind that really knows how to remove the defiled bondages of images and heavy afflictions must decrease accordingly in its alertness and power when these two bondages become weaker and decrease. What is to know well how to be expedient? It means to really know the advantage of liberation and how far it may reach, and to determine to perfect it by modifying one's practice or by removing the bondages. Good gentleman, it is through these practices that the Bodhisattvas have initiated, are initiating, or will initiate the far-reaching and powerful energy and virtues of Bodhisattva.”

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？」

Maitreya Bodhisattva again asked the Buddha: "World-honored Buddha, you said that in nirvāṇa without remainder, all feelings cease permanently. What are these feelings?"

「善男子，以要言之，有二種受無餘永滅。何等爲二？一者所依羸重受，二者彼果境界受。所依羸重受當知有四種。一者有色所依受，二者無色所依受，三者果已成滿羸重受，四者果未成滿羸重受。果已成滿受者謂現在受，果未成滿受者謂未來因受。」

"Good gentleman, in summary, there are two kinds of feeling that cease permanently in nirvāṇa without remainder. What are they? One is the feeling of heavy afflictions caused by our body, the other is the feeling caused by our living environment.

“There are four kinds of feeling of heavy afflictions:

1. The heavy affliction caused by physical beings, for instance, sense organs.
2. The heavy affliction caused by non-physical beings, for instance, mental activities.
3. The heavy affliction due to mature results. This means the feeling arises now.
4. The heavy affliction due to immature results. This means the feeling will arise in the future.

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。

“There are four kinds of feeling caused by the living environment. The first is the feeling derived from the physical world. The second is the feeling derived from nurturing objects. The third is the feeling derived from the users of materials. The fourth is the feeling derived from attaching to things.

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，惟現領受明觸生受。於無餘依涅槃界中，一切諸受無餘永滅。」

“In nirvāṇa with physical body as remainder, some results are not mature, but all negative feelings cease. It is because the person's negative actions are already corrected and improved to perfection, and the feelings now are purified, although he/she still possesses the feelings shared by ordinary people. On the other hand, the person has to receive the effect of previous karma because the results are already mature. However, both negative feelings caused by physical body and living environment cease. The feelings he/she has now are only the purified ones. In nirvāṇa without remainder, all feelings cease permanently.”

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，吾已爲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。」

At that time after saying this, the World-honored Buddha told Maitreya again: “Very nice, very nice, good gentleman, you now ask the *Tathāgata* about the perfect and purest yoga path. You have now definitely attained the best and most expedient

way of yoga. I have taught you the perfect and purest yoga path, as the correctly and perfectly enlightened ones did in the past and will do in the future. All good men and good women should follow this path and practice diligently.”

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
見有所得求難免	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	反更遊行而乞丐
於諍喧雜戲論著	應捨發起上精進	為度諸天及世間	於此瑜伽汝當學

At that time the world-honored Buddha reiterated the same meanings in verse:
The truth is set up in the yoga path.

If you do not keep it you will lose great justice.

Focus on the truth and the yoga, and

Keep practicing it correctly then you will be enlightened.

It is natural to seek whatever you can benefit from.

But if you think this attitude is in accord with the truth,

Maitreya, people will find this far away from the yoga,

It is just like the vast land is far away from the sky.

Do not hesitate to do things beneficial to people.

After knowing this you must cultivate diligently and help sentient beings.

Wise people have practiced this way for innumerable *kalpas*.

They have attained the utmost joy when they become free from defilements.

If people teach the truth because of their desire,

They are attached to desire instead of detaching from it.

Ignorant people have owned priceless treasures,

They do not know this and go out to beg treasures.

We must put aside all noisy arguments and nonsensical opinions,

And turn our efforts and concentration to more important things,

That is to help all heavenly and worldly sentient beings obtain freedom.

You must learn yoga in order to succeed in achieving this goal.

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。」

At that time Maitreya asked the Buddha again: “World-honored Buddha, how can we name this profound and secret teaching? How can I follow this teaching and practice?” The Buddha answered Maitreya: “Good gentleman, this is named the teaching of yoga ultimate meanings. You must learn this yoga ultimate meanings and practice.”

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。

When the Buddha was teaching the yoga of ultimate meanings, six hundred thousand people in the assembly had their utmost correct enlightenment mind inspired, three hundred thousand *Śrāvakas* liberated themselves from defilements and attained pure Dharma eyes, one hundred fifty thousand *Śrāvakas* removed all their afflictions and attained freedom, and seventy thousand Bodhisattvas attained comprehensive cognition of yoga.

Chapter Seven
The Stages of Pāramitā
解深密經
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、燄慧地、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？」

At that time, Viewing-in-freedom Bodhisattva (*Avalokiteśvara*) asked the Buddha: “World-honored Buddha. You have said that there are ten stages of practice for fulfilling the virtues of Bodhisattvas. They are the stage of ecstasy (*pramudita-bhūmi*), the stage of freedom from defilements (*vimala-bhūmi*), the stage of emitting light (*prabhākārī-bhūmi*), the stage of flaming wisdom (*arcismati-bhūmi*), the stage of being difficult to be surpassed (*suduriaya-bhūmi*), the stage of the arising of true purity (*abhimukhī-bhūmi*), the stage of going far away (*duramgama-bhūmi*), the stage of the unmovable (*acala-bhūmi*), the stage of good wisdom (*sādhumati-bhūmi*) and the stage of *Dharma* cloud (*dharmamegha-bhūmi*). You have also said that the eleventh stage is the stage of Buddhahood. What kinds of purity do these stages possess? What levels of cultivation are included in these stages?”

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。」

At that time, the Buddha answered Viewing-in-freedom Bodhisattva: “Good gentleman. There are four kinds of purity and eleven levels that cover all these stages. What are the four kinds of purity? The increased purity of joy occurs at the first stage. The increased purity of observing precepts occurs at the second stage. The increased purity of mind occurs at the third stage. The increased purity of wisdom occurs from the fourth stage up to the stage of Buddhahood, and the purity of wisdom is increased for each higher stage. Good gentleman, these are the four kinds of purity that cover these eleven stages.

云何名為十一種分能攝諸地？為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。」

“What are the eleven levels that cover all the stages? During the level of cultivation based on the superior understanding preceding the first stage, Bodhisattvas learn and practice diligently the ten methods in order to forge their forbearance toward superior understanding. They then progress beyond this level, attain correct path and freedom from rebirth, and achieve the first stage of *Pāramitā*.

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。」

“These Bodhisattvas have successfully achieved perfection at this level due to these appropriate causes and conditions. However, they may commit minor errors because of their lack of perfect cognition and knowledge. Therefore, they need more diligent cultivation and practice in order to perfect themselves in this respect.

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。

“These Bodhisattvas have thus achieved perfection at this level due to these appropriate causes and conditions. However, they have not attained perfect *samādhi*²⁶ and *samāpatti*²⁷ within this world [with flaws]. They are also not perfect in hearing-*dharāṇi*.²⁸ In order to perfect these abilities, they need more diligent cultivation and practice.

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。

“These Bodhisattvas have achieved perfection at this level due to appropriate causes and conditions. However, they have not practiced enough mindfulness among other methods leading to *bodhi* mind. They are not relieved from the attachment to craving for *samāpatti* and for beings of the world. They need more effort to attain this.

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。

“These Bodhisattvas have achieved perfection at this level due to appropriate causes and conditions. However, they are not able to investigate various realities as they really are, and are not relieved from attaching to a persistent intention to leaving the birth-and-death cycle for *nirvāṇa*. In addition, they do not practice the expedient methods of attaining *bodhi*. Because of the lack of these indispensable causes and conditions, they cannot achieve these goals at this level. They need more diligent practice in order to successfully achieve them.

彼諸菩薩由是因緣，此分圓滿，而未能於生死流轉如是觀察。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。

“These Bodhisattvas have achieved perfection at this level due to appropriate causes and conditions. However, they cannot fully understand the reality of cyclic drifting between birth and death. Because they pay much attention to the practice of detaching from this world of form, they cannot perceive attentively the formlessness enough. Due to these causes and conditions, they are not perfect at this level. They need more diligent practice to achieve this goal.

彼諸菩薩由是因緣，此分圓滿，而未能令無相作意無缺無間多修習住，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。

“These Bodhisattvas have achieved perfection at this level due to appropriate causes and conditions. However, they have not practiced fully on uninterrupted formless perception without flaws. They are not perfect in this respect due to insufficient practice. They need more diligent practice to achieve this goal.

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。

“These Bodhisattvas have now attained perfection at this level due to sufficient causes and conditions. However, they have not been relieved from making a

deliberate effort on formless perception, nor attained freedom from forms. Therefore, they are not yet perfect in this respect. They need more diligent practice in order to attain this goal.

彼諸菩薩由是因緣，此分圓滿，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。

“These Bodhisattvas have now attained perfection at this level due to appropriate causes and conditions. However, they have not achieved perfect freedom and ease in teaching various *Dharmas* with regard to different forms of beings, names and their interpretations. Therefore, they are not perfect in this respect. They need more diligent practice to achieve this perfection.

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。

“These Bodhisattvas have now attained perfection at this level due to appropriate causes and conditions. However, they have not fully understood and completely experienced the *Dharma*-body. Therefore, they are not perfect in this respect. They need more diligent practice to achieve this goal.

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。」

“These Bodhisattvas have attained perfection at this level due to appropriate causes and conditions. However, they have not attained wonderful wisdom and views without obstacles and attachment in all areas of knowledge. Therefore, they are not perfect in this respect. They need more diligent practice to achieve this goal. Once they have successfully done this, they will also acquire perfection in all levels. Good gentleman. These are the eleven levels that cover all 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？」

Viewing-in-freedom Bodhisattva again asked the Buddha: "World-honored Buddha, based on what conditions is the first stage named 'ecstasy'? Based on what conditions are the second stage and the stages above up to the highest stage of Buddhahood named?"

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。」

The Buddha answered Viewing-in-freedom Bodhisattva: "Good gentleman. When a person attains a superior understanding of the truth and develops a state of mind never previously experienced, he/she becomes relieved from attachment to this world, and a great joy occurs within. This is the first stage with the name 'great joy' (ecstasy). When one is liberated from all serious violations as well as minor violation of precepts, one achieves the second stage with the name 'freedom from defilements'.

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，燒諸煩惱智如火燄，是故第四名燄慧地。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。」

“Due to the *samādhi* and the *hearing-and-memory-dharaṇi* one attains, one resides in unlimited light of wisdom, and the state one achieves is the third stage of ‘emitting light’. Because of practicing effective methods in the pursuit of *bodhi*, all of one’s afflictions are consumed by the flame of wisdom. This person now achieves the fourth stage of ‘flaming wisdom’. Because of practicing the most difficult, expedient methods in the pursuit of *bodhi*, one achieves freedom at the fifth stage of ‘being difficult to be surpassed’.

現前觀察諸行流轉，由於無相多修作意方現在前，是故第六名現前地。能遠證入無缺無間無相作意，與清淨地共相鄰接，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。

“Because of practicing formless attentiveness and perception, one is able to observe and perceive the change and drifting of all beings directly and closely, and thus achieves the sixth stage of ‘the arising of true purity’. Due to the practice in formless attentiveness and perception without imperfection and interruption, one is closely connected to pure land and thus achieves the seventh stage of ‘going far away’. Due to perceiving the formless without making an effort, one remains unmoved and not influenced by any defiled images, and thus achieves the eighth stage of ‘the unmovable’.

於一切種說法自在，獲得無礙廣大智慧，是故第九名善慧地。羸重之身廣如虛空，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。」

“When a person becomes free and comfortable with various ways of teaching *Dharma*, he/she gains broad wisdom without hindrances and achieves the ninth stage of ‘good wisdom.’ When a person realizes that one’s coarse and heavy body is as large as a wide-spreading space of emptiness, and the true reality of *Dharma* is as perfect as a huge cloud that covers every single part of the world, he/she achieves the tenth stage of ‘*Dharma* cloud.’ When a person removes permanently the smallest obstacle of afflictions and obstacle of knowledge, becomes free from all kinds of attachment and hindrance, and attains a complete enlightenment in all kinds of perceived phenomena, he/she thus achieves the eleventh stage of Buddhahood.”

觀自在菩薩復白佛言：「於此諸地有幾愚癡、有幾羸重為所對治？」

Viewing-in-freedom Bodhisattva asked the Buddha again: “How many kinds of ignorance and heavy bondages should be alleviated and shed during the process of practicing these eleven stages?”

佛告觀自在菩薩曰：「善男子，此諸地中有二十二種愚癡、十一種羸重為所對治。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，及彼羸重，為所對治。」

The Buddha answered the Viewing-in-freedom Bodhisattva: “Good gentleman. Twenty-two kinds of ignorance and eleven kinds of heavy bondages that may happen during the process of practicing these eleven stages should be alleviated and shed. Two kinds of ignorance may appear in the first stage. One is ignorance in viewing the self and all existent beings as real. The other one is ignorance in regard to defiled, inferior realms of rebirth. These two kinds of ignorance and the connected heavy bondages should be alleviated and shed.

於第二地有二愚癡：一者微細誤犯愚癡，二者種種業趣愚癡，及彼羸重，為所對治。

“Two kinds of ignorance may appear in the second stage. One is ignorance in regard to minor mistakes unintentionally made. Another one is ignorance in regard to karmic destination of realms in rebirth. These two kinds of ignorance and the connected heavy bondages should be alleviated and shed.

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，及彼羸重，為所對治。

“Two kinds of ignorance may appear in the third stage. One is ignorance in regard to desire and greed. Another is ignorance in regard to practicing hearing-and-memory-*dharāṇi* perfectly. These two kinds of ignorance and the connected heavy bondages should be alleviated and shed.

於第四地有二愚癡：一者等至愛愚癡，二者法愛愚癡，及彼羸重，為所對治。

“Two kinds of ignorance may appear in the fourth stage. One is ignorance in regard to attaching to *samāpatti*. Another is ignorance in regard to attaching to *Dharma*. These two kinds of ignorance and the connected heavy bondages should be alleviated and shed.

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，及彼羸重，為所對治。

“Two kinds of ignorance may appear in the fifth stage. One is ignorance in regard to an attempt to avoiding birth and death. Another is ignorance in regard to an attempt to practicing toward the goal of nirvāṇa. These two kinds of ignorance and the connected heavy bondages should be alleviated and shed.

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，及彼羸重，為所對治。

“Two kinds of ignorance may appear in the sixth stage. One is ignorance in knowing the present drifting phenomena of beings as they really are. Another is ignorance in knowing various images of beings that arise. These two kinds of ignorance and the connected heavy bondages should be alleviated and shed.

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，及彼羸重，為所對治。

“Two kinds of ignorance may appear in the seventh stage. One is ignorance in knowing the arising of very minor and subtle images of beings. Another is ignorance in regard to a persistent, deliberate attention on the formlessness. These two kinds of ignorance and the connected heavy bondages should be alleviated and shed.

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，及彼羸重，為所對治。

“Two kinds of ignorance may appear in the eighth stage. One is ignorance in regard to knowing the formlessness with an effort. Another is ignorance in a free mastery of the images of beings. These two kinds of ignorance and the connected heavy bondages should be alleviated and shed.

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，及彼羸重，為所對治。

“Two kinds of ignorance may appear in the ninth stage. One is ignorance in regard to gaining wisdom, competency and freedom for giving numberless *Dharma* teachings and memorizing numberless *Dharma* sentences and words, acquired through *dharani* practice. Another is ignorance in regard to being a competent and eloquent debater. These two kinds of ignorance and the connected heavy bondages should be alleviated and shed.

於第十地有二愚癡：一者大神通愚癡，二者悟入微細秘密愚癡，及彼羸重，為所對治。

“Two kinds of ignorance may appear in the tenth stage. One is ignorance in regard to gaining great super-power. Another is ignorance in regard to understanding subtle and secret meaning. These two kinds of ignorance and the connected heavy bondages should be alleviated and shed.

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，及彼羸重，為所對治。

“Two kinds of ignorance may appear in the stage of Buddhahood. One is ignorance in regard to attaching to extremely subtle images. Another is ignorance in regard to extremely subtle hindrances. These two kinds of ignorance and the connected heavy bondages should be alleviated and shed.

善男子，由此二十二種愚癡及十一種羸重，故安立諸地。而阿耨多羅三藐三菩提離彼繫縛。」

“Good gentleman. These are the twenty-two kinds of ignorance and the eleven kinds of heavy bondages in all stages. *Anuttara-samyak-sambodhi* (the utmost and unsurpassed perfect wisdom and enlightenment) is the path for relieving one from all these restrictions.”

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，能越如是大羸重稠林，現前證得阿耨多羅三藐三菩提。」

Viewing-in-freedom Bodhisattva said to the Buddha: "World-honored Buddha, the utmost and unsurpassed perfect wisdom and enlightenment is rare and wonderful. It may bring great beneficial fruits to all. It helps Bodhisattvas break through the big net of ignorance, cross heavy and dark forests, and attain utmost and unsurpassed perfect wisdom and enlightenment."

觀自在菩薩復白佛言：「世尊，如是諸地幾種殊勝之所安立？」

Viewing-in-freedom Bodhisattva asked the Buddha: "World-honored Buddha, how many superior strengths are included in all these stages?"

佛告觀自在菩薩曰：「善男子，略有八種。一種增上意樂清淨。二者心清淨。三者悲清淨。四者至彼岸清淨。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。」

The Buddha answered Viewing-in-freedom Bodhisattva: "Good gentleman. There are eight superior strengths included in these stages. The first is additionally motivated pure intention. The second is pure mind. The third is pure mercy. The fourth is crossing the river of suffering to the other shore of purity. The fifth is presenting

offerings of service, food, flowers and other pretty things with pure mind when they see the Buddhas. The sixth is to help sentient beings with pure mind to make them mature. The seventh is pure arising. The eighth is pure power and virtues.

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，惟於佛地除生清淨。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。」

“Good gentleman. All these kinds of purity are included in from the first to the last stage, except in the stage of the Buddha where pure arising does not exist any more. All merits existing in the first stage also equally exist in the rest of stages. We should know that each stage has these superior merits. All the ten stages of Bodhisattva are not perfect. Only the stage of the Buddha is perfect.”

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。」

Viewing-in-freedom Bodhisattva again asked the Buddha: "World-honored Buddha, why does it say that the birth of Bodhisattva is the most unique and superior among the births of all sentient beings?" The Buddha answered Viewing-in-freedom Bodhisattva: "Good gentleman. This is due to four reasons. The first is that the birth of Bodhisattva results from accumulation of the purest good roots. The second is that the birth is based on deliberately worked out wise judgment and decision. The third is that the birth results from a compassion over all sentient beings with powerful attempt to help them. The fourth is that Bodhisattvas can not only purify themselves but also help others to do so."

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。」

Viewing-in-freedom Bodhisattva asked the Buddha: "World-honored Buddha, why does it say that Bodhisattvas are born in order to actualize their great, broad, wonderful and superior vows?" The Buddha answered: "Good gentleman. It is because of four reasons. The first is that Bodhisattvas understand very well about nirvāṇa and are fond of residing in it. The second is that they are able to achieve this goal quickly. The third is that they can furthermore relieve themselves from being clung to the thinking that they should quickly attain the goal. The fourth is that they have experienced various severe sufferings for a very long time in order to benefit sentient beings. They vow without thinking that they will obtain benefits from doing this in return. Therefore, I say that Bodhisattvas are born in order to practice diligently and actualize their great, broad, wonderful and superior vows."

觀自在菩薩復白佛言：「世尊，是諸菩薩凡有幾種所應學事？」

Viewing-in-freedom Bodhisattva asked the Buddha: "World-honored Buddha, what are the areas of learning that Bodhisattvas should learn?"

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、智慧到彼岸。」

The Buddha answered Viewing-in-freedom Bodhisattva: “Good gentleman, there are six areas of learning that Bodhisattvas should learn. These are giving, observing precepts, forbearance, diligence, meditation, and *prajna* (superior wisdom). The practice of these six areas of learning will lead sentient beings to the other shore.”

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？」

Viewing-in-freedom Bodhisattva again asked the Buddha: “World-honored Buddha, which of the six areas of learning belong to the category of additionally motivated intentions for learning precepts, which of them belong to the category of additionally motivated intentions for learning concentration of mind, and which of them belong to the category of additionally motivated intentions for learning superior wisdom?”

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。」

The Buddha answered Viewing-in-freedom Bodhisattva: “Good gentleman. The first three areas belong to the category of additionally motivated intentions for learning precepts. The area of meditation belongs to the category of additionally motivated intentions for learning concentration of mind. The area of *prajñā* belongs to the category of additionally motivated intentions for learning superior wisdom. The area of diligence alone is included in all these three categories.”

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？」

Viewing-in-freedom Bodhisattva again asked the Buddha: “World-honored Buddha, in regard to these six areas of learning, which are included in the category of merit-and-virtue nutrient, and which are included in the category of wisdom-nutrient?”

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。」

The Buddha answered Viewing-in-freedom Bodhisattva: “Good gentleman, those included in the category of additionally motivated intentions for learning precepts are also included in the category of merit-and-virtue nutrient, while those included in the category of additionally motivated intentions for learning *prajñā* are also included in the category of wisdom-nutrient. But both diligence and meditation are included in each of these two categories.”

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？」

Viewing-in-freedom Bodhisattva again asked the Buddha: “World-honored Buddha, How should Bodhisattvas do in order to effectively study and practice these six areas of learning?”

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。」

The Buddha answered Viewing-in-freedom Bodhisattva: “Good gentleman, five approaches must be taken by Bodhisattvas in their study and practice. The first is to understand quickly and believe deeply in the subtle, correct teachings in correspondence with *pāramitās* in Bodhisattva Way. The second is in practicing the ten methods of learning and teaching Buddhist texts, people should work diligently based on the wonderful wisdom resulting from listening, thinking and practice. The third is to protect and nurture their *Bodhi* mind no matter when and where they are. The fourth is to keep in close contact with the people who can really guide them and positively influence them. The fifth is to practice good deeds without interruption.”

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？」

Viewing-in-freedom Bodhisattva again asked the Buddha: “World-honored Buddha, why are only these six areas of learning set up for Bodhisattvas?”

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。當知前三饒益諸有情，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。」

The Buddha answered Viewing-in-freedom Bodhisattva: “Good gentleman, it is because of two reasons: one is to benefit all sentient beings, the other is to overcome and remove various afflictions. The first three areas of learning are used to benefit all sentient beings, while the latter three are used to remove afflictions. The ideas in regard to the first three areas of learning adopted to benefit sentient beings need to be elaborated upon. Bodhisattvas practice giving in order to satisfy sentient beings’ living needs and so benefit them. Bodhisattvas observe precepts in order to do nothing to disturb and harm sentient beings and so benefit them. Bodhisattvas practice forbearance in order to withstand all kinds of disturbances, insults, pressures and harm from sentient beings so they can do more positive things to benefit them. The ideas in regard to the latter three areas of learning adopted to remove afflictions also need to be elaborated upon. Bodhisattvas have not overcome all afflictions, nor removed the seeds of afflictions. However, because they sincerely practice diligence, their shortcomings will not really take them away from carrying out good deeds. They practice meditation and permanently overcome all afflictions. They continuously practice the first five areas of learning and, finally, they attain ultimate wisdom and all seeds of afflictions are permanently removed.”

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？」

Viewing-in-freedom Bodhisattva again asked the Buddha: “World-honored Buddha, why are four more *pāramitās* set up for Bodhisattvas in their cultivation?”

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。」

The Buddha answered Viewing-in-freedom Bodhisattva: “Good gentleman, with the aid of the formerly mentioned six *pāramitās* and due to the practice focusing

on the first three *pāramitās*, Bodhisattvas have benefited sentient beings. These Bodhisattvas use expedient and wonderful methods to guide sentient beings in learn correct ways of living their lives. Therefore, I am saying that ‘expedient *pāramitā*’ works as an aid to the practice of the first three *pāramitās*.

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。

“Some Bodhisattvas have many afflictions in their present situations in life, and due to these situations, they cannot afford to learn how to stop afflictions. Besides, due to weaker intention and motivation, they cannot attain superior understanding, and therefore they cannot abide calmly in their minds. Furthermore, they cannot listen, study and practice the teachings in regard to the Bodhisattva Way, and therefore their practice of meditation would not be able to inspire in them the ‘out-of-this-world’ wisdom. Thus, the merits and virtues that they acquire are very few. Sometime in the future when their afflictions become fewer and lighter, and correct aspiration is inspired. This is named ‘aspiration *pāramitā*’. Because of this aspiration, their afflictions become less, and they can practice ‘diligence’ well. This is why I say that ‘aspiration *pāramitā*’ is an aid to ‘diligence *pāramitā*’.

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。

“If Bodhisattvas try to contact with and learn from good people, to listen to correct teachings and think positively and reasonably, then they will be able to turn their inferior and weaker intentions to superior ones. Due to this reason, superior understanding then becomes possible for them. This is named ‘power *pāramitā*’. Based on this power, they succeed in abiding calmly in their inner mind. This is why I say that ‘power *pāramitā*’ works as an aid to the practice of ‘meditation *pāramitā*’.

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。」

“If Bodhisattvas can now listen, study and practice the teachings of the Bodhisattva Way, and therefore they can also stay in meditation, they are said to have attained ‘intelligence *pāramitā*’. Based on this intelligence, they can further inspire in themselves the out-of-this-world ultimate wisdom. This is why I say that ‘intelligence *pāramitā*’ works as an aid to the practice of ‘ultimate wisdom *pāramitā*’.”

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？」

Viewing-in-freedom Bodhisattva again asked the Buddha: "World-honored Buddha, why are these six *pāramitās* placed in this order?"

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吝，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。」

The Buddha answered Viewing-in-freedom Bodhisattva: "Good gentleman, it is because in this order, each of the preceding ones works to initiate the next ones. If

Bodhisattvas are no more attached to their bodies and personal properties, they are ready to accept precepts-observance. In order to persevere in precepts-observance, they must learn forbearance. The practice of forbearance again inspires them to move forward diligently. After diligence is inspired, they are now ready to learn meditation. The practice of meditation leads to the attainment of the out-of-this-world ultimate wisdom. This is why I place the six *pāramitās* in this order."

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？」

Viewing-in-freedom Bodhisattva again asked the Buddha: "World-honored Buddha, how many different kinds of practice are included in each of these six *pāramitās*?"

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。」

The Buddha answered Viewing-in-freedom Bodhisattva: "Good gentleman, there are three different kinds of practice in each of these six *pāramitās*. The three kinds of giving are: giving Dharma (correct knowledge and the truth of the world), giving money and other valuable physical items and giving freedom-from-fear. The three kinds of observing precepts are: observing precepts to quit negative behaviors, observing precepts to generate positive behaviors and observing precepts in order to benefit all sentient beings. The three kinds of forbearance are: receiving blame and harm with patience and without hatred, taking suffering with patience and learning and studying the truths with patience. The three kinds of diligence are: diligence with bravery and courage like soldiers who are armored when they attack, diligence in practicing positive deeds, and diligence in order to benefit all sentient beings. The three kinds of meditation are: meditation without conceptualized thinking (but with utmost tranquility) which may remove suffering and afflictions and produce an enduring and joyful state of mind, meditation which initiates merits and meditation which benefits all sentient beings. The three kinds of ultimate wisdom are: wisdom resulting from worldly knowledge, wisdom resulting from ultimate understanding and the wisdom which benefits all sentient beings."

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？」

The Viewing-in-freedom Bodhisattva again asked the Buddha: "World-honored Buddha, based on what conditions is *pāramitā* named *pāramitā*?"

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向無上大菩提果。」

The Buddha answered Viewing-in-freedom Bodhisattva: "Good gentleman, it is based on five conditions. The first condition is that *pāramitā* is without defiled attachment. The second condition is that *pāramitā* is without lust and craving. The

third condition is that *pāramitā* is without wrongdoing. The fourth condition is that *pāramitā* is without conceptual thinking. The fifth condition is that *pāramitā* transfers merits in a positive direction. To be without defiled attachment means that one is not attached to things that are contrary to *pāramitā*. To be without lust and craving means that one is not bound by various results and compensations deriving from practicing all kinds of *pāramitā*. To be without wrongdoing means that one does not apply non-expedient methods nor has interrupted defilements in the practice of *pāramitā*. To be without conceptual thinking means that one is unattached to the images of the selfness of beings only because he/she is not misled by conceptual language in *pāramitā* practice. To transfer merits in a positive direction means that one transfers all accumulated merits in *pāramitā* practice to the utmost great *Bodhi* effect."

「世尊，何等名爲波羅蜜多諸相違事？」

"World-honored Buddha, what are the things that are contrary to *pāramitā*?"

「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。五者處憤鬧世雜亂行，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。」

"Good gentleman, there are six things that are contrary to *pāramitā*. The first is to view craving for joy, pleasure, wealth and comfort as merits and success but cannot recognize its negative effects. The second is to view what one does, speaks and thinks without self-restraint as merits and success but cannot recognize its negative effects. The third is to view impatience with disdain as merits and success but cannot recognize its negative effects. The fourth is to view one's laziness for self-cultivation and indulgence in desires as merits and success but cannot recognize their negative effects. The fifth is to view a distracted mind and immoral behavior in a chaotic environment and messy situation as merits and success but cannot recognize their negative effects. The sixth is to view conventional arguments based on sense activities of seeing, listening, perceiving and nonsensical talks as merits and success but cannot recognize their negative effects."

「世尊，如是一切波羅蜜多，何果異熟？」

"World-honored Buddha, what effects will result from the practice of all of these *pāramitās*?"

「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。四者爲眾生主。五者身無惱害。六者有大宗葉。」

"Good gentleman, there are six effects. The first is gaining great fortune. The second is to be reborn in good realms of destination. The third is inviting no complaints or harm but a lot of joy and peace. The fourth is to become a leader of all sentient beings. The fifth is having no physical pain or obstacles. The sixth is to become powerful in building up or developing a great school or lineage of learning."

「世尊，何等名爲波羅蜜多間雜染法？」

"World-honored Buddha, what are the defiled beings that interrupt the practice of *pāramitā*?"

「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。四者不殷重加行故。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。」

"Good gentleman, these defiled beings are produced because of four kinds of laziness. The first is laziness in practicing compassion. The second is failure to practice in correct ways. The third is laziness in practicing diligently. The fourth is practicing Dharma with a disrespectful and frivolous attitude. Failure to practice in correct ways means one does not practice the rest of *pāramitās* simultaneously when he/she focuses on the practice of one *pāramitā*."

「世尊，何等名為非方便行？」

"World-honored Buddha, what are practices not in accord with expedient means?"

「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，非於眾生惟作此事名實饒益。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。惟有安處妙善法中，方可得名第一饒益。」

"Good gentleman, the practice not in accord with expediency means that when Bodhisattvas practice *pāramitā* to benefit sentient beings, they are satisfied with merely giving money and physical materials, but not teaching all sentient beings how to correct their behaviors. Why do I say so? Good gentleman, offering physical materials alone is not really beneficial to sentient beings. It is like not being able to turn animal droppings into clean and aromatic objects, no matter whether they are large or small. If sentient beings choose negative ways, they will inevitably experience the suffering of life. Physical materials can only soothe people temporarily, but cannot really solve their problems unless an expedient and appropriate approach is used. Real benefits come from positive methods used in practice."

觀自在菩薩復白佛言：「世尊，如是一切波羅蜜多，有幾清淨？」

Viewing-in-freedom Bodhisattva asked the Buddha: "World-honored Buddha, in all these *pāramitās*, how many kinds of purity are there?"

佛告觀自在菩薩曰：「善男子，我終不說波羅蜜多除上五項有餘清淨。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，謂為能得大菩提否？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吝。」

The Buddha answered Viewing-in-freedom Bodhisattva: "Good gentleman, I do not think there are any other kinds of purity that are not encompassed in the five conditions I mentioned earlier. But, I would like to categorize these kinds of purity again from general as well as particular perspectives.

"From a general perspective, there are seven forms of purity in practicing *pāramitā*. The first is that Bodhisattvas practice *pāramitā* without looking for others to acknowledge their practice. The second is that Bodhisattvas practice and understand *pāramitā*, but they are not attached to it. The third is that Bodhisattvas do not doubt

what they practice and therefore do not ask questions like this: 'Could I attain Great *Bodhi* through the practice of *pāramitā*?' The fourth is that Bodhisattvas do not exalt themselves and look down on others. The fifth is that Bodhisattvas are not arrogant nor lack restraint. The sixth is that Bodhisattvas are not satisfied with minor achievements attained in their practice of *pāramitā*. The seventh is that Bodhisattvas are not jealous and stingy due to the practice of *pāramitā*.

別說一切波羅蜜多清淨相亦有七種。何等爲七？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。

"From a particular perspective, there are also seven forms of purity for each category of *pāramitā*. What are these seven forms? Bodhisattvas should follow the seven forms of pure giving, as I said, in their self-cultivation. The first is that they practice pure giving by giving pure things. The second is that they practice pure giving by observing pure precepts. The third is that they practice pure giving with pure views. The fourth is that they practice pure giving with pure minds. The fifth is that they practice pure giving by speaking pure words. The sixth is that they practice pure giving based on pure wisdom. The seventh is that they practice pure giving by purifying their defilements. These are the seven forms of pure giving.

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。

"Bodhisattvas should understand well all kinds of knowledge and methods regarding the establishment of precepts and rituals. Bodhisattvas should understand well how to correct the wrongdoings they commit. Bodhisattvas should persevere in observing precepts at all times. Bodhisattvas should hold on to the precepts firmly. Bodhisattvas should always practice the precepts in their acts, speech and thinking. Bodhisattvas should always avoid the negative side of behaviors and turn them into the positive side. Bodhisattvas should learn all kinds of knowledge and skills about observing the precepts. These are the seven pure forms of observing the precepts.

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。

"Bodhisattvas believe deeply in the fact that their karma will produce effects at different times and in different ways in the future. Bodhisattvas do not complain or get angry when things that happen to them are not good. Bodhisattvas do not hate, quarrel or fight with people; they are not frightened or scared, nor activate such emotion; they do not do things to harm others such as carrying out revenge. Bodhisattvas are not caught up in hatred. When Bodhisattvas give advice to those who come to repent, they do not offend these people, and Bodhisattvas do not demand that these people should come to repent. Bodhisattvas practice forbearance not because of their fear or desire. Bodhisattvas practice giving without thinking that they are doing favors to others, therefore, they are not inclined to discontinue the practice of giving. These are the seven forms of pure forbearance.

若諸菩薩通達精進平等之性。不由勇猛勤精進故自舉凌他。具大勢力。具大精進。有所堪能。堅固勇猛。於諸善法終不捨輒。如是名爲七種精進清淨之相。

“Bodhisattvas deeply understand the nature of diligence based on equality. Bodhisattvas do not exaggerate their own strengths nor look down on other people because they themselves are brave and diligent. Bodhisattvas are powerful and capable and are willing to take responsibility. Bodhisattvas move forward firmly, bravely and progressively. Bodhisattvas never give up in the pursuit of positive goals. These are the seven forms of pure diligence.

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。如是名爲七種靜慮清淨之相。

“Bodhisattvas understand various forms of the worldly beings in *samādhi* meditation very well. Bodhisattvas practice to perfect *samādhi* meditation. Bodhisattvas practice *samādhi* meditation to encompass both the wisdom of this world and the wisdom out of this world simultaneously. Bodhisattvas practice to apply *samādhi* meditation and generate super power. Bodhisattvas practice unconditioned and non-conceptualized *samādhi* meditation. Bodhisattvas practice *samādhi* meditation focusing on positive aspects and correcting negative aspects. Bodhisattvas hear and learn the Bodhisattva Way as recorded in texts, and practice innumerable methods of *samādhi* meditation. These are the seven pure forms of meditation.

若諸菩薩遠離增益損減二邊，行於中道，是名爲慧。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，無量總法爲所緣故，及毗鉢舍那故，能善成辦法隨法行。是名七種慧清淨相。」

“When Bodhisattvas get away from the two extremes of increase and decrease and walk correctly on the middle path, they are the people with superior (ultimate) wisdom. Due to this wisdom they are able to understand the true meaning of liberation as it is. This is named the liberation-approach based on emptiness, being without craving for rebirth in the future, and the formlessness of all beings.²⁹ They can, therefore, understand the true meaning of self-nature, which includes universal attachment, dependent origination and perfect realization. They understand the true meaning of selflessness, which includes the three kinds as seen in form, arising, and ultimate meaning. They again understand the true meaning of worldly existence, which includes the five kinds of learning as related to this worldly life. They also understand the seven kinds of "suchness" (reality) which are in the category of ultimate meaning. Because Bodhisattvas are free from conceptual thinking and nonsensical talk, reside in pure and unified Reason, follow general principles summarized from numberless phenomena as conditions, and practice *vipaśyanā*, they act in accordance with Dharma at all times. These are the seven pure forms of superior (ultimate) wisdom.”

觀自在菩薩復白佛言：「世尊，如是五相各有何業？」

Viewing-in-freedom Bodhisattva asked the Buddha: "World-honored Buddha, what are the effects resulting from all these five forms [conditions]?"

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，恆常殷重勤修加行，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。」

The Buddha answered Viewing-in-freedom Bodhisattva: "Good gentleman. There are five effects resulting from these forms. Because Bodhisattvas do not have defiled attachments, they practice the *pāramitās* in currently arising phenomena without laziness and unruly behaviors, and they actually work diligently in a persistent way. Because Bodhisattvas do not indulge in anything, they do not produce the cause for the effect of frivolity in the future. Because Bodhisattvas do nothing incorrect, they can attain perfect goodness, purity and brightness in practicing *paramita*. Because Bodhisattvas are free from conceptual thinking, they can apply expedient and skillful methods in *pāramitā* practice in order to achieve perfection quickly. Because Bodhisattvas transfer merits correctly, all sentient beings in various places of rebirth (re-becoming) can practice *pāramitā* and attain limitless and ultimate enlightenment as positive effects resulting from respective causes."

觀自在菩薩復白佛言：「世尊，如是所說波羅蜜多，何者最廣大？何者無染汙？何者最明盛？何者不可動？何者最清淨？」

Viewing-in-freedom Bodhisattva asked the Buddha: "World-honored Buddha, which is the broadest, the least polluted, the brightest, the unmovable and the purest one among all stages of *pāramitā*?"

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、無有染汙、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。」

The Buddha answered the Viewing-in-freedom Bodhisattva: "Good gentleman, the broadest one is that which is without defiled attachment and indulgence, but with correct transfer of merits. The brightest one is that which is without negative doings, conceptual thinking and pollution, but with intelligent choice. Entering the stage without falling back again is named the unmovable. The tenth stage and the stage of Buddhahood are the purest ones."

觀自在菩薩復白佛言：「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？」

Viewing-in-freedom Bodhisattva again asked the Buddha: "Why is it said that because the various desirable, positive effects which happen in different times through different ways and are received by Bodhisattvas from their practice of *pāramitās* are always limitless, the practice in *pāramitās* is limitless too?"

佛告觀自在菩薩曰：「善男子，展轉相依生起修習無間斷故。」

The Buddha answered Viewing-in-freedom Bodhisattva: "Good gentleman, it is because desirable, positive effects generate more practice and cultivation, and such a mutually dependent arising will not be interrupted once it happens."

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？」

Viewing-in-freedom Bodhisattva further asked the Buddha: "World-honored Buddha, why do Bodhisattvas believe in, enjoy and treasure the *pāramitā* instead of the desirable, positive effects resulting from practicing *pāramitā*?"

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。」

The Buddha answered the Viewing-in-freedom Bodhisattva: "Good gentleman, it is because of five reasons. The first is that the *pāramitā* is the cause which may most contribute to the increase of one's joy. The second is that the *pāramitā* is the cause which may ultimately contribute benefits to self and others. The third is that the *pāramitā* is the cause which may contribute to the occurrence of desirable, positive results in the future. The fourth is that the *pāramitā* is not the base on which various kinds of defilements depend. The fifth is that the *pāramitā* belongs to universal, unchangeable laws."

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？」

Viewing-in-freedom Bodhisattva asked the Buddha: "World-honored Buddha, how many kinds of awe-inspiring, superior powers and virtues can be generated from practicing the *pāramitā*?"

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，能捨慳吝、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。」

The Buddha answered Viewing-in-freedom Bodhisattva: "Good gentleman, there are four kinds of awe-inspiring superior powers and virtues that are possessed by all kinds of *pāramitā*. The first is that by practicing the *pāramitā* correctly, people can succeed in removing stinginess, immorality and anger from their minds, curing their laziness and mental distractions and correcting their views. The second is that by practicing the *pāramitā* correctly, people can accumulate and prepare really useful nourishment for supporting them on their way towards correct, utmost enlightenment. The third is that by practicing the *pāramitā* correctly, people can benefit others and themselves during their present lifetime. The fourth is that by practicing the *pāramitā* correctly, people can obtain extensive and limitless desirable, beneficial results in the future."

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？」

Viewing-in-freedom Bodhisattva asked the Buddha: "World-honored Buddha, what are causes and effects of all these kinds of *pāramitā*? What benefits based on justice can people obtain from the *pāramitā*?"

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。」

The Buddha told Viewing-in-freedom Bodhisattva: "Good gentleman, the cause of all these kinds of *pāramitā* is great mercy, the effect of them is the subtle, desirable and positive results which may benefit all sentient beings. The benefit based on justice that people can obtain is the perfect, utmost and vast enlightened wisdom,

the *Bodhi*."

觀自在菩薩復白佛言：「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？」

Viewing-in-freedom Bodhisattva asked the Buddha: "World-honored Buddha, if Bodhisattvas have all kinds of limitless, inexhaustible 'treasures' and have achieved great mercy, why does poverty in sentient beings still exist?"

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？譬如惡鬼為大熱渴逼迫其身，見大海水悉皆涸竭，非大海過，是諸惡鬼自業過耳。如是菩薩所施財寶，猶如大海，無有過失，是諸眾生自業過耳。猶如惡鬼自惡業力令無有水。」

The Buddha answered the Viewing-in-freedom Bodhisattva: "Good gentleman, it is because sentient beings have their own imperfect karma. If there is no negative karma produced by sentient beings themselves, how could poverty exist in this world due to Bodhisattvas' great mercy and compassion towards sentient beings and Bodhisattvas' limitless and inexhaustible 'treasures'? It is like vicious ghosts, who feel hot and thirsty, and are anxious to drink water when they approach a big ocean. When they see the water, the ocean dries up immediately. It is not the water's fault. It is caused by these vicious ghosts' negative karma. The treasures given by Bodhisattvas are like the big ocean. It is not the ocean's fault. It is caused by sentient beings' negative karma. It is exactly like the vicious ghosts whose negative karma has made the water disappear."

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？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？」

Viewing-in-freedom Bodhisattva asked the Buddha: "World-honored Buddha, by what *pāramitā* do Bodhisattvas recognize that all beings are selfless? World-honored Buddha, if *prajñā pāramitā* can help us in recognizing the truth, why does it appear that all beings are without self-nature, but not all beings are with self-nature?"

「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。」

"Good gentleman, we cannot interpret selflessness to others through selflessness itself. The truth of selflessness is recognized and verified within ourselves without using conceptual language. However, we cannot express the truth without using conceptual language. Therefore, I say that through *prajñā pāramitā* we can recognize the truth that all beings are without self-nature."

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？」

Viewing-in-freedom Bodhisattva again asked the Buddha: "World-honored Buddha, you have talked about *initial-pāramitā*, *near perfection-pāramitā* and *perfect-pāramitā*. What are they?"

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服，然為彼伏，為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，然能制服，非彼所伏，謂從初地已

上，是名近波羅蜜多。復於無量時修行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。」

The Buddha answered Viewing-in-freedom Bodhisattva: "Good gentleman, some Bodhisattvas have practiced positive *Dharmas*, such as giving and so forth, over limitless time, and have achieved positive results. However, they cannot overcome their afflictions. On the contrary, they are overcome by their afflictions. They try to work hard to reach the first stage of the Bodhisattva-Way. This is named *initial-pāramitā*. They continue to practice positive *Dharmas* in a more powerful way for limitless time and thus attain more positive results. Their afflictions still arise, but they can now control their afflictions. They have actually reached the first stage of the Bodhisattva-Way and beyond. This status is thus named *near perfection--pāramitā*. They continue to practice positive *Dharmas* for limitless time in an even more powerful way, and have attained much more positive results. No more afflictions arise in them, and they have reached the eighth stage and above. This status is named *perfect-pāramitā*."

觀自在菩薩復白佛言：「世尊，此諸地中煩惱隨眠可有幾種？」

Viewing-in-freedom Bodhisattva asked the Buddha: "World-honored Buddha, how many kinds of hidden afflictions are included in all these stages?"

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，惟有所知障為依止故。」

The Buddha answered Viewing-in-freedom Bodhisattva: "Good gentleman, there are three kinds of hidden afflictions. The first is the affliction that contributes to the arising and ending of other afflictions. This happens in the first five stages. How does it happen? Good gentleman, the affliction resulting from negative thinking and learning after the birth may activate the arising of innate affliction. During these stages, the former affliction will be shed permanently and the latter one thus will never be activated again. This is called the affliction that contributes to other afflictions arising or ending. The second is the weak affliction that appears in the sixth and seventh stages in a subtle way, and can be shed permanently due to self-cultivation during these stages. The third is the delicate and fine affliction that appears in the eighth stage and above. This kind of hidden affliction comes from obstacles produced by one's knowledge and can be shed permanently after self-cultivation during these stages."

觀自在菩薩復白佛言：「世尊，此諸隨眠幾種羸重斷所顯示？」

Viewing-in-freedom Bodhisattva asked the Buddha again: "World-honored Buddha, how are these kinds of hidden afflictions related to the cessation of negative dispositions?"³⁰

佛告觀自在菩薩曰：「善男子，但由二種。謂由在皮羸重斷故，顯彼初二。復由在膚羸重斷故，顯彼第三。若在於骨羸重斷者，我說永離一切隨眠，位在佛地。」

The Buddha answered Viewing-in-freedom Bodhisattva: "Good gentleman, they are related in two aspects. After removing the outer-skin (superficial) negative disposition, the first and second kinds of hidden affliction mentioned above will also

be relieved. After removing the skin (the deeper) negative disposition, the third kind of hidden affliction mentioned above will also be relieved. If the bone (the deepest) negative disposition is removed, all kinds of hidden afflictions will be relieved forever, and one will actually achieve the stage of Buddhahood."

觀自在菩薩復白佛言：「世尊，經幾不可數劫能斷如是羸重？」

Viewing-in-freedom Bodhisattva asked the Buddha: "World-honored Buddha, how many *kalpas* will it take for one to successfully terminate these negative dispositions?"

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。」

The Buddha answered Viewing-in-freedom Bodhisattva: "Good gentleman, it will take three great 'innumerable *kalpas*,' which means uncountable years, including years, months, half months, days and nights, hours,³¹ half hours, brief instants,³² [as brief as] eye-blinking and breath, *kṣana*³³ and uncountable *kalpas*.³⁴"

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？」

Viewing-in-freedom Bodhisattva again asked the Buddha: "World-honored Buddha, what are the forms, losses and merits that afflictions can bring about as they happen to Bodhisattvas in various stages?"

佛告觀自在菩薩曰：「善男子，無染汙相。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，是故說名無染汙相。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。」

The Buddha answered Viewing-in-freedom Bodhisattva: "Good gentleman, these afflictions appear in forms without pollution. Why is it so? It is because Bodhisattvas have definitely well understood all *Dharma* realms at the first stage of *Pāramitā*. Due to this condition, they are aware of the arising of afflictions even from the beginning of their arising. Therefore, it is said that these afflictions are in forms without pollution. Besides, because these arising afflictions are already recognized, they will not bring suffering to Bodhisattvas, nor do harm to them. So there are no losses. Bodhisattvas with this kind of arising afflictions are able to stop the causes of suffering in the realm of sentient beings. They thus bring themselves innumerable merits."

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。」

Viewing-in-freedom Bodhisattva said to the Buddha: "World-honored Buddha, amazing is the utmost *Bodhi* possessed by Bodhisattvas. It solely has such great merit and benefit that make Bodhisattvas with afflictions even superior to *Śrāvakas* and *Pratyeka-buddhas* with good roots, not to mention other merits possessed by Bodhisattvas."

觀自在菩薩復白佛言：「世尊，如世尊說，若聲聞乘、若復大乘，惟是一乘，此何密意？」

Viewing-in-freedom Bodhisattva asked the Buddha: "World-honored Buddha, you said that the *Śrāvaka* vehicle and Mahayana vehicle are the same. What is the deeper meaning implied by this?"

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。」

The Buddha told Viewing-in-freedom Bodhisattva: "Good gentleman, when I taught people with *Śrāvaka* inclination, I lectured about the self nature of various beings, such as the five aggregates, the six interior points of contact, or the six outer points of contact. But when I taught people with Great Vehicle inclination, I said that all these beings belong to one Dharma-realm, one Principle. I did not say that there were any differences between these vehicles. But some people misunderstood my words and tried to add the meaning not implied by me to my words or reduce the meaning implied by me from my words. They even argued that various vehicles were in conflict. Their arguments thus generated more arguments and debates. This is the hidden meaning implied in my words."

爾時世尊欲重宣此義而說頌曰：

At that time, the world-honored Buddha reiterated the same meaning in verse:

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 爲此二種互相違 愚癡意解成乖諍

In various stages of *pāramitā* many methods for removing defilements are offered, Superior aspiration and vows, and various kinds of learning are also included. Following the Buddha's teachings is to practice the Great Vehicle Through which sentient beings can cultivate and attain great enlightenment. The Buddha teaches about the various natures of all existent beings, And also says that all of these natures belong to one principle. The beings whether in the lower or the higher level, The Buddha says they do share the same nature. If some people misunderstand my words and have incorrect discrimination, Add the meaning not implied by me to my words, Or reduce the meaning implied by me from my words, And insist that these two levels are in conflict, They are ignorant and thus invite arguments.

爾時觀自在菩薩摩訶薩復白佛言：「世尊，於此解深密法門中，此名何教？我當云何奉持？」

At that time Viewing-in-Freedom Bodhisattva again asked the Buddha: "World-honored Buddha, what name will be given to the understanding of this profound and secret Dharma gate? How shall we follow and practice this teaching?"

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。」

The Buddha answered Viewing-in-freedom Bodhisattva: "Good gentleman, this is called Ultimate Meaning of Various Stages in *Pāramitā*. This is exactly the teaching of Ultimate Meaning of Various Stages in *Pāramitā* that you should follow and practice."

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。

After hearing the teaching given by the Buddha in regard to the ultimate meaning of various stages in *pāramitā*, seventy five thousand Bodhisattvas in the assembly attained the bright *Samādhi* of Bodhisattva Mahāyāna.

Chapter Eight What the *Tathagata* Has Fulfilled

解深密經

如來成所作事品第八

爾時曼殊室利菩薩摩訶薩白佛言：「世尊，如佛所說如來法身，如來法身有何等相？」

At that time Mañjuśrī Bodhisattva Mahāsattva asked the Buddha: "World-honored Buddha, you have talked about the *Dharma-body* of *Tathāgata*. But, what is the form of the *Dharma-body* of *Tathāgata*?"

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。」

The Buddha answered Mañjuśrī Bodhisattva: "Good gentleman, when one has perfectly transformed and purified his/her consciousness and attained complete freedom after self-cultivation in various stages of *pāramitā* practice, he/she will develop to possess the form of the *Dharma-body* of *Tathāgata*. This form is incredibly wonderful because of two causes. One is that he/she has no more nonsensical speech. The other one is that he/she is not subject to dependent origination. Ordinary people, on the contrary, are attached to nonsensical speeches and depend on conditions for origination."

「世尊，聲聞、獨覺所得轉依名法身否？」

"World-honored Buddha, can the similar completion of transformation in the *Śrāvaka* and *Pratyeka-buddha* levels of cultivation be also named *Dharma-body*?"

「善男子，不名法身。」

"Good gentleman, it cannot be so named."

「世尊，當名何身？」

"World-honored Buddha, but what name shall it be given?"

「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。」

"Good gentleman, it shall be named Liberated-body. From the perspective of Liberated-body, *Śrāvaka*, *Pratyeka-buddha* and *Tathāgata* can be viewed as the same.

But from the perspective of *Dharma-body*, they are not the same. The difference lies in the fact that *Tathāgata* has more merits than are calculable.”

曼殊室利菩薩復白佛言：「世尊，我當云何應知如來生起之相？」

Mañjuśrī Bodhisattva asked the Buddha: “World-honored Buddha, how can I know the form of the arising of *Tathāgata*?”

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。」

The Buddha answered Mañjuśrī Bodhisattva: “Good gentleman, you will see that when *Tathāgata* arises in a transformed-body, it looks similar to the arising of all kinds of beings in this world. The beauty of the merits of *Tathagata* are praised and respected and relied on by sentient beings. This appears in a most sublime and magnificent form. You must know that what is subject to arising is the form of the transformed-body but not the form of *Dharma-body* itself.”

曼殊室利菩薩復白佛言：「世尊，云何應知示現化身方便善巧？」

Mañjuśrī Bodhisattva asked the Buddha: “World-honored Buddha, how does *Tathāgata* demonstrate the process of transformed-body in a wonderful, expedient way?”

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。」

The Buddha answered Mañjuśrī Bodhisattva: “Good gentleman, spreading over all the Three-thousand Great-thousand Buddha Lands, these ones enter the embryo of a human womb and are born in a kings’ family which is admired and respected by the public, or in a family of great merits which is admired and respected by the public. They grow, receive worldly nurture and education, renounce the family and all properties belonging to them, practice the ascetic life, abandon the ascetic way and practice the middle path, thus finally attaining utmost enlightenment. The entire process of this transformation is the wonderful, expedient way that *Tathāgata* demonstrates for the sake of sentient beings.”

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？」

Mañjuśrī Bodhisattva asked the Buddha: “World-honored Buddha, how many kinds of *Tathāgata*’s speeches are there by which sentient beings can be taught and guided, so that those immature will become mature and those mature will further gain liberation?”

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。」

The Buddha answered Mañjuśrī Bodhisattva: “Good gentleman, there are three kinds of *Tathāgata*’s speeches. They are *sūtra*, *vinaya* (*abhicārika*), and *māṭṛkā*.”

「世尊，云何契經？云何調伏？云何本母？」

“World-honored Buddha. What is *sūtra*? What is *vinaya* (*abhicārika*)? What is *māṭṛkā*?”

「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。」

“Mañjuśrī Bodhisattva, *sūtra* is the way I reveal various beings as they are classified in a few important categories in order to effectively guide sentient beings. All beings are either revealed in four categories, or nine categories, or twenty-nine categories.

云何四事？一者聽聞事，二者歸趣事，三者修學事，四者菩提事。

“What are the four categories? They are the category of listening to correct teachings, the category of taking refuge, the category of self-cultivation and the category of attaining enlightenment.

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。

“What are the nine categories? They are the aggregates created for sentient beings, the nutrients which sentient beings receive and by which they are nurtured, the things arising in the developing process of sentient beings, the things that arise and stay for a period of time, the things that are pure and impure, the things that differ, the ones who can lecture, the things that are lectured, and the meetings wherein people gather together for the lectures.

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；作法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；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；於善說法毗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。於善說法毗奈耶中不修習故說名為退，非見過失故名為退。

“What are the twenty-nine categories? They are: various changing beings from the perspective of defilements; the unfolding process and order of the arising of life; to think about the self and the causes of the self drifting in future lives; to think about the reality and the causes of the life drifting in future lives; to concentrate and investigate purely on the things perceived by me; in this meditation focus the things that shall be done diligently; the object that the mind must concentrate on; the enjoyment and tranquility that can be experienced in meditation; to know what effective and expedient methods can be used to transcend all kinds of suffering; the thorough knowledge of the reality of suffering (this includes the thorough knowledge of the contrary thinking, the thorough knowledge of the vicious behaviors sentient beings commit and their causes, and the thorough knowledge of how one can relieve oneself from arrogance); the reasons that make self-cultivation and self-improvement necessary; the practice that leads one to experience the truth; methods for self-cultivation; ways to make one’s cultivation and progression strong and firm; the process and function of perceiving; objects that are perceived; expedient and effective methods used to observe and investigate the afflictions that are either already

terminated or not yet ended; the condition when the mind cannot concentrate; the condition when the mind concentrates; the conditions that make the mind concentrate; to increase the effort in practicing self-cultivation and self-improvement; to practice in the way leading to positive results; the way that makes the positive results and beliefs stronger and more stable; the methods to remove negative desires and attain sacred behaviors for monks; the way monks use to guide their followers to remove negative desires and attain sacred behaviors; the practice that leads people to the realization of the truth; the practice that leads people to nirvāṇa; correct understanding and viewpoints of the worldly precepts (*vinaya*) that the Buddha taught which are superior to those preached by other belief systems; and continuing practice of the correct precepts so that no regression will happen. Regression is caused if the person stops practicing the precepts taught by the Buddha. It is unnecessary for one to do negative things in order to be said to be in regression.

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。」

“Mañjuśri, *vinaya* (*abhicārika*) means the individual methods of liberation and other relevant methods that I have demonstrated and explained for the sake of Śrīvākas and Bodhisattvas.”

「世尊，菩薩別解脫幾相所攝？」

“World-honored Buddha, what are the forms that may encompass individual methods of liberation for Bodhisattvas?”

「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。」

“Good gentleman, there are seven forms. The first is the teaching on the ceremony and rituals to be followed when one receives the precepts. The second is the teaching on how and why the precepts focusing on basic faults and violations can be and should be followed and observed. The third is the teaching on how one may violate the detailed rules of precepts. The fourth is the teaching on the possibility that one may behave in conflict with self-nature. The fifth is the teaching on the possibility that one can behave not in conflict with self-nature. The sixth is the teaching on how one can learn to avoid any violation. The seventh is the teaching on how rules and rituals can be waived.”

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。」

"Mañjuśri Bodhisattva, *mātṛkā* includes eleven forms that I use to reveal and expound the nature and characteristics of various existent beings. What are these eleven forms? The first is the form of the worldly truth. The second is the form of the ultimate truth. The third is to recognize and understand the effective methods leading to utmost enlightenment and perfect wisdom. The fourth is the form of the beings in change. The fifth is the form of self-nature. The sixth is the form of the effect. The seventh is the form of receiving teachings. The eighth is the form of hindering one's pursuit of enlightened wisdom. The ninth is the form of following the Dharma. The

tenth is the form of success.

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。

“The form of the worldly truth that the Buddha taught in *mārrkā* consists of three kinds. The first is the teaching on '*pudgala*' (the self-entity of human beings). The second is the teaching on the individual 'self-natures' produced due to universal attachment. The third is the teaching on the functions and influences produced in the behaviors and operations of all beings.

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。

“The form of the ultimate truth is that explained by the Buddha's teachings on the seven kinds of true reality. The methods leading to ultimate enlightenment and perfect wisdom are in the teachings on fully gaining various kinds of knowledge.

行相者當知宣說八行觀故。

“The form of beings in change means the teaching on investigating the eight types of beings in change.

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。

“What are the eight types of beings in change for investigation? The first is the investigation on the reality of change. The second is the investigation on the duration of beings in change. The third is the investigation on the disadvantage of change. The fourth is the investigation on the merits of change. The fifth is the investigation on the principles of change. The sixth is the investigation on the drifting of beings. The seventh is the investigation on the rules of change. The eighth is the investigation on the beings in change from both general and particular perspectives.

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。

“The reality of beings in change means the real essence of various beings in change. The duration of beings in change means the establishment of the concept of self-entity of sentient beings. This also means the universally attached self-nature of various beings. This also means creating methods for thinking, answering questions by asking questions and just keeping silent without answering any questions. The disadvantage of beings in change means the teaching on the innumerable and different flaws of defiled beings. The merits of the beings in change mean the teaching on the innumerable and different merits of pure beings.

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。

“There are six kinds of basic principles of beings in change. The first is the basic principle of true meaning. The second is the basic principle of wisdom attained through self-cultivation. The third is the basic principle of instruction and guidance. The fourth is the basic principle of staying away from the two extremes. The fifth is the basic principle of incredibility. The sixth is the basic principle of intentional

activities.

流轉者所謂三世三有爲相及四種緣。

“The drifting of beings indicates three forms of time: the past, the present and the future; three kinds of changing beings with limitation; and four kinds of conditions.

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。

“There are four rules for beings in change. The first is the rule of investigating dependent conditions. The second is the rule of functional operation of beings. The third is the rule of attaining perfection. The fourth is the way that all beings really are.

觀待道理者謂若因若緣能生諸行及起隨說如是名爲觀待道理。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爲作用道理。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爲證成道理。

“The rule of investigating dependent conditions means that all beings arise out of causes and conditions. The rule of functional operation means the process and operation of the arising or the re-arising of beings out of causes and conditions. The rule of attaining perfection means that dependent arising of causes and conditions serves as the evidence for the teachings on this topic and sentient beings thus become awake to the truth.

又此道理略有二種。一者清淨，二者不清淨。由五種相名爲清淨。由七種相名不清淨。云何由五種相名爲清淨？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。

“There are also two kinds of rules in this respect. One is the pure, while the other is the impure. It is pure because of five forms. It is impure because of the other seven forms. The five pure forms are: The form directly perceived by people, the form based on what is perceived by people, the form analogized from the similar kind, the form of perfect realization and the form of the good and pure teachings.

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。此爲世間現量所得。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。由彼能依羸無常性現可得故，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爲依止現可得故，由此因緣於不現見可爲比度。如是等類是名依止現見所得相。

“The form directly perceived by people means that we experience or observe that all beings are impermanent, are basically in suffering and are without self-nature. These images are produced from individual, direct contact with and observation of the world. The form based on what perceived is by people means that we make further reasoning and become aware of the insight that all beings are in change and they never stay the same. The influence of all, both pure and impure, actions passed on from previous lives will not disappear. Because of the obvious images of impermanence showing at this moment, the various differences among sentient beings resulting from their previous actions, and the joy and pain they experience from pure and impure actions, we can reason and generalize from these summarized facts to other similar, but not so obvious events. This is called the form based on what is perceived by people.

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。

“To generalize by analogy means to use the knowledge about birth and death, the suffering of life and the uneasiness of human life, from the internal and external experiences in regard to change, as similes in our generalizations. We may also use similes regarding the phenomena of prosperity and decay, from the external gathering of changing things, to make our generalizations. This is named the generalization by analogy from similes.

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。

“The form of perfect realization means that perfection can be definitely achieved by means of investigating the currently arising phenomena of beings, either through the form based on the arising phenomena, or by means of generalization by analogy.

善清淨言教相者，謂一切智者之所宣說，如言涅槃究竟寂靜，如是等類，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。」

“The form of the good and pure teachings means all teachings given by wise people. These teachings include, for instance, those on Nirvāṇa, tranquility, and so forth. This is named the form of the good and pure teachings. Good gentleman, each of these five forms deserves the name of observing the pure truths. Because they are pure, they are worth practicing by people.”

曼殊室利菩薩復白佛言：「世尊，一切智者相，當知有幾種？」

Mañjuśrī Bodhisattva again asked the Buddha: "World-honored Buddha, how many forms are there of wise people?"

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。五者於善說法毗奈耶中，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。」

The Buddha told Mañjuśrī Bodhisattva: "Good gentleman, there are five forms. The first is that when wise people appear in this world, their teachings of wisdom will be universally heard. The second is that wise people will have fulfilled the thirty-two characteristics (marks) of great human beings. The third is that wise people will embrace the ten great abilities and eliminate confusions held by all ordinary sentient beings. The fourth is that wise people will embody the four kinds of fearlessness and will lecture on the correct teachings. They will lecture in order to correct all incorrect ideas, and their arguments will never be defeated by any imperfect ideas asserted by others. The fifth is that wise people will teach effectively on precepts that include the eight-fold path and the four-fold way of cultivation for the monastics. These are the five forms of wise people. The presence of wise people in this world, their marvelous marks of appearance, their wisdom which break the net of doubts possessed by ordinary sentient beings, their triumph over imperfect teachings made by others and

the attainment of sagehood and the monastic way of life, are the five forms of wise people.

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。

“Good gentleman, the attainment of this perfect truth is thus made possible by means of direct experience, logical reasoning, or the teachings given by saints. Due to the five forms, they are known as pure.

云何七種相不清淨？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。

“What are the seven forms of impurity? The first is the thinking that this being and the rest of similar beings are of the same kind. The second is the thinking that this being is different from the rest of beings. The third is the thinking that all beings are of the same kind. The fourth is the thinking that all beings are different. The fifth is to generalize by using similes from different categories. The sixth is the form of imperfect realization. The seventh is the form of the teaching on negative and impure things.

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，是名一切異類所得相。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，是名非圓成實相。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。

“The nature of all beings as perceived by our consciousness is the form that all beings are of the same kind. Due to the differences in forms, characteristics, actions and causes and conditions, all beings appear differently, and thus give rise to different images. This is the form that all beings are different. Good gentleman, due to the thinking that this being and the rest of beings are of the same kind, and due to the fact of using different kinds of beings in analogy, we cannot reach a correct conclusion, and this is called imperfect realization. Due to the thinking that this being and the rest of beings are different, and due to the fact of using examples of the same kind in supporting the statement of their difference, we cannot achieve a correct conclusion either, and this is also named imperfect realization. Due to the fact that this realization is imperfect, it is not in accord with the rule of accurate and pure investigation. Because it is not pure, it is not the correct thing that we should learn. Furthermore, analogies made by different similes and teachings on impure and negative things are not pure either by nature or by application.

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。

“The truth as it really is means that no matter *Tathāgatha* is present or not present in this world, the true reality of beings is always there. The truth is always there in the Dharma realm. This is named the truth as it really is.

總別者謂先總說一句法已，後後諸句差別分別究竟顯了。

“To investigate beings in change from both general and particular perspectives means that the general principle is given first, then particular propositions derived

from it will be expounded in detail.

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，能隨障礙諸染汙法，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。」

“The form of self-nature means all kinds of practices and conditions I teach, for example correct mindfulness, which contribute to leading people to enlightenment. The form of effect means that all afflictions in this world and beyond are terminated, and all merits in this world and beyond result from the cessation of suffering. To receive correct teachings means to receive the wisdom of liberation and then teach these to other sentient beings. The form of hindering one’s pursuit of enlightened wisdom means to follow the obstacles resulting from polluted beings in their practice of enlightenment. The form of following Dharma means to follow correct paths and improve oneself. The form of faults means all faults resulting from following those obstacles. The form of triumph means all merits resulting from following correct paths.”

曼殊室利菩薩白佛言：「惟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。」

Mañjuśrī Bodhisattva asked the Buddha: “World-honored Buddha, would you please explain the uniqueness of *dharaṇī* in *sūtra*, *vinaya* and *māṭṛkā* which is not shared by other belief systems, to all Bodhisattvas. It is through this unique *dharaṇī* that Bodhisattvas can understand the fathomless meaning of the truth taught by *Tathāgata*.”

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辭能善悟入。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，於羸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，便能永斷羸重之身，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。」

The Buddha answered Mañjuśrī Bodhisattva: “Good gentleman, now please listen carefully to me, because I am going to tell you the difference between *dharaṇī* of my teachings and that of other belief systems so that all Bodhisattvas can understand the hidden meaning of the truth that I spoke. Good gentleman, I say that all beings, pure and impure, do not have actions and operations, nor have self-entity. The truth is that all beings are basically not in change or based on conditions. This is not the case that they are impure by nature and then are purified. This is not the case either that they are pure by nature and are later polluted, and again are purified. Ordinary people are attached to the thinking that all beings have each a different kind of self-entity due to their previously established dispositions. They discriminate between the one that perceives and the one that is perceived because of their delusions and afflictions. Based on these delusions, they insist in thinking like this: I see, I hear, I smell, I taste, I

touch, I know, I eat, I do, I am defiled, I am purified, and so forth. These kinds of thinking continue to generate more and more similar ideas. If we understand the truth of all beings, all afflictions will be terminated, suffering will stop, ideas will be pure, all kinds of nonsensical thinking will leave us. Then we will reside in the unchangeable, and no more afflictions will be generated. Good gentleman, this is the *dharāṇi* not shared by other belief systems.”

爾時世尊欲重宣此義，復說頌曰：

「一切雜染清淨法，皆無作用數取趣，由我宣說離所爲，染汙清淨非先後。
於羸重身隨眠見，爲緣計我及我所，由此妄謂我見等，我食我爲我染淨。
若如是知如是者，乃能永斷羸重身，得無染淨無戲論，無爲依止無加行。」

In order to reiterate this meaning, the world-honored Buddha said in verse:

All defiled and pure beings,
Do not have actions or self-entities.
I have said that they are all without change and conditions,
And it is nothing to do with which comes first, the pure or the impure.
Because of the obstacles of afflictions and delusions,
Ordinary people misunderstand that “I” am different from others.
Resulting from this kind of delusion of self-entity,
I eat, I do, I am purified and I am defiled.
If we can understand the true reality of beings,
Afflictions and obstacles will be terminated forever.
Discrimination between purity and impurity and
Nonsensical ideas will last no more.
We will reside in a changeless state, and no more delusion will be generated.

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？」

At that time, Mañjuśrī Bodhisattva Mahāsattva asked the Buddha: "World-honored Buddha, how can we recognize that the *Tathāgata's* mind has already arisen?"

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。」

The Buddha answered Mañjuśrī Bodhisattva: "Good gentleman, it is not necessarily through the arising of mind consciousness that the presence of *Tathāgata* is demonstrated. *Tathāgata* sometimes deliberately uses mind consciousness and sometimes does not. *Tathāgata* can change appearance as he/she wishes."

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？」

Mañjuśrī Bodhisattva again asked the Buddha: "World-honored Buddha, if all *Tathāgatas* do not necessarily deliberately use mind consciousness, then how can he/she operate their minds?"

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。」

The Buddha answered Mañjuśrī Bodhisattva: "Good gentleman, the mind arises and operates because of previous effort in practicing expedient great wisdom (*prajñā*). Good gentleman, it is like someone who can fall asleep without deliberate effort. When the person wakes up, it is not because of any current special effort, but the impact of a certain effort made previously. It is also like someone who is in meditation without thinking and having obstacles. When the person arises from meditation, it is not because of any special effort made currently, but the impact of a certain effort made previously. It is like to awaken from sleep or meditation, *Tathāgata* may have the mind arise and operate due to the impact of the effort in previously practicing expedient *prajñā*."

曼殊室利菩薩復白佛言：「世尊，如來化身，當言有心，為無心耶？」

Mañjuśrī Bodhisattva again asked the Buddha: "World-honored Buddha, is the transformed-body of *Tathāgata* the result of deliberate mind or not?"

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。」

The Buddha answered Mañjuśrī Bodhisattva: "Good gentleman, we cannot say that it is the result or not the result of a deliberate mind. Why is it so? It is because *Tathāgata* does not deliberately intend to do so, but *Tathāgata* indeed may respond to other people's minds."

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？」

Mañjuśrī Bodhisattva asked the Buddha: "World-honored Buddha, what is the difference between what *Tathāgata* does and the level that *Tathāgata* has achieved?"

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。」

The Buddha answered Mañjuśrī Bodhisattva: "Good gentleman, what *Tathagata* does means the pure Buddha Land beautified by incredible and innumerable merits, while the level *Tathāgata* has achieved means various stages in five realms. What are the five realms? They are the realm of sentient beings, the realm of the physical world, the realm of Dharma (true reality), the realm of education and guidance and the realm of education and guidance through expedient methods. This is the difference between these two things."

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？」

Mañjuśrī Bodhisattva again asked the Buddha: "World-honored Buddha, *Tathāgata* attains utmost perfect enlightenment, turns the wheel of correct teachings and passes into great nirvāṇa. What are the forms of these three periods?"

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，如來法身常示現故。」

The Buddha answered Mañjuśrī Bodhisattva: "Good gentleman, each of these three periods does not have either a positive or negative form. It is not the question

whether *Tathāgata* attains or does not attain ultimate, perfect enlightenment, turns or does not turn the wheel of Dharma and enters or does not enter great nirvāṇa. Why is it so? It is because the Dharma-body of *Tathāgata* is originally pure, and besides, it often demonstrates itself in various ways."

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？」

Mañjuśrī Bodhisattva asked the Buddha: "World-honored Buddha, all sentient beings see and listen to the teachings given by the transformed-body of *Tathāgata*, and respectfully serve the transformed-body, and thus they obtain a lot of merits. What is the relationship between sentient beings and *Tathāgata*?"

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。」

The Buddha answered Mañjuśrī Bodhisattva: "Good gentleman, *Tathāgata* plays the role of contributing to increasing the power of existing positive causes and conditions already held by sentient beings. The Transformed-body is the place where *Tathāgata's* power resides."

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？」

Mañjuśrī Bodhisattva again asked the Buddha: "World-honored Buddha, why does the Dharma-body of *Tathāgata*, without deliberate effort, emit great and powerful light of wisdom and demonstrate innumerable images of the Transformed-body in order to benefit sentient beings, while the Liberated-body of *Śrāvaka* and *Pratyeka-buddha* does not?"

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，非惟從彼解脫之身有如斯事。」

The Buddha answered Mañjuśrī Bodhisattva: "Good gentleman, through the sun and moon, crystal and glass can reflect bright light, while without the sun and moon they cannot do this. Because of the great power and merits of *Tathāgata*, sentient beings now have a basis and energy which they can use to increase their confidence and power. It is again like a skillful craftsman who can carve words and figures on the surface of pearls, but pearls cannot produce words and figures by themselves without the craftsmen's works. It is after the innumerable time of practice and cultivation in expedient *prajñā* in the Dharma realm that the Dharma-body of *Tathāgata* has been sharpened and molded into a perfect state. That is why it can emit the great and bright light of wisdom as well as various transformed images. This also explains why the Liberated-body alone cannot do this."

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？」

Mañjuśrī Bodhisattva asked the Buddha: "World-honored Buddha. As you have said, both *Tathāgatas* and Bodhisattvas hold great power and virtues. Under their

blessings and protection, sentient beings can be reborn into wealthy and noble families of the *Kṣatriya* caste or *Brāhmaṇa* caste in the realm of desire with perfect human bodies and wealth. They can also be reborn into the heaven of desire, the heaven of form or the formless heaven with perfect 'shape' and wealth. World-honored Buddha, what are the hidden meanings of this?"

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，於一切處所獲身財無不下劣。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。」

The Buddha answered Mañjuśrī Bodhisattva: "Good gentleman, *Tathāgatas* and Bodhisattvas have tried to teach the ways and deeds that can lead sentient beings to obtain perfect bodies and wealth with the assistance of their great power and merits upon their request. If sentient beings follow and practice the teachings, they will attain these perfect effects as they wish. If they ignore, disdain and slander the teachings, and the mind of harm and hatred toward others arises in them, they will be reborn in the lower realms with poverty and inferior bodies after this life. Manjusri, because of the causes and conditions mentioned above, the great power and merits of *Tathāgatas* and Bodhisattvas can contribute not only to the perfection of body and fortune for sentient beings, but also to the inferiority of their bodies and fortunes."

曼殊室利菩薩復白佛言：「世尊，諸穢土中，何事易得，何事難得？」

Mañjuśrī Bodhisattva again asked the Buddha: "World-honored Buddha, in various impure lands, what things happen easily, and what things happen with difficulty?"

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。諸淨土中，與上相違，當知八事甚為難得，二事易得。」

The Buddha answered Mañjuśrī Bodhisattva: "Good gentleman, in the impure lands, eight things happen easily, and two things happen with difficulty. What are these eight things? The first is non-Buddhist belief systems. The second is that sentient beings are in suffering. The third is that families of different castes differ in prosperity and poverty. The fourth is that there are a lot of negative conducts. The fifth is that laws and precepts are violated and not respected. The sixth is that sentient beings live, and are reborn into, inferior realms of life. The seventh is that more people are in pursuit of the *Śrāvaka* vehicle. The eighth is that more people are in diligent pursuit of the lower level of the Bodhisattva-Way. What are the two things that happen with difficulty? One is that more people are in diligent pursuit of the higher level of the Bodhisattva-Way. The other one is that *Tathāgata* appears in the world. But in the pure lands, the situation is the contrary: the eight things happen with difficulty, while the two things happen easily."

爾時曼殊室利菩薩摩訶薩白佛言：「世尊，於是解深密法門中，此名何教？我當云何奉持？」

At that time, Mañjuśrī Bodhisattva Mahāsattva asked the Buddha:

"World-honored Buddha, what is the name for the Dharma-gate for understanding these profound and secret meanings? How should I follow and practice them?"

佛告曼殊室利菩薩摩訶薩曰：「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，汝當奉持。」

The Buddha answered Mañjuśrī Bodhisattva Mahāsattva: "Good gentleman, this teaching is named the ultimate meaning of the truth fulfilled by *Tathāgata*. It is exactly this teaching that you should follow and practice."

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。

When the Buddha taught these ultimate meanings of truth fulfilled by *Tathāgata* to the assembly, seventy five thousand Bodhisattva Mahāsattvas attained the perfect Dharma-body of enlightenment.

解深密經卷第五。

This completes Book V, and the whole text of *Samdhinirmocana Sūtra*.

Notes

¹ *Samatha* is a Sanskrit term that means the practice or process of placing oneself in a concentrative, attentive, and calm state of mind.

² *Vīpaśyana* is a Sanskrit term that means the practice or process of one's inner investigation, observation, analysis and thinking of some things as targets in *samatha*.

³ *Sūtra* is the Buddha's teachings in prose style. The word was originally used to cover all the texts of the Buddha's teaching gathered in the first one or two councils after the Buddha passed into nirvana.

⁴ *Geya* is partial repeat of sutra in verses.

⁵ *Vyākaraṇa* is the Buddha's verification of his prediction regarding his disciples' future achievement.

⁶ *Gāthā* is all the Buddha's teachings written in verse style.

⁷ *Udāna* is the teachings initiated by the Buddha himself, not given upon his disciple's request.

⁸ *Nidāna* is the origin and introductory background of the Buddha's teaching.

⁹ *Avadāna* consists of similes and the glorious stories of ancient sages the Buddha used in his teachings.

¹⁰ *Itivṛttaka* is the style of writing that states what the Buddha and his disciples did in the far past and does not clearly and definitely indicate the times and places the events happened.

¹¹ *Jātaka* is stories of the Buddha's compassionate conduct in previous lives.

¹² *Vaipulya* consists of the teaching of correct knowledge and in-depth truth.

¹³ *Adbhuta-dharma* is the Buddha and his disciples' mystic and unusual conduct.

¹⁴ *Upadeśa* is the Buddha's discourse on laws, realities, and meaning of life and world.

¹⁵ *Samādhi* is a calm and concentrative state of mind in which positive outcomes are produced after the practice of *samatha* and *vipaśyanā*.

¹⁶ "Dharmas" in this context means the rules and principles of all beings, including their phenomena and realities.

- ¹⁷ The five aggregates of beings comprise physical being, feeling, perception, thinking or mental formations, and consciousness.
- ¹⁸ Six interior contacts comprise six sense organs and knowing subjects.
- ¹⁹ Six exterior contacts mean six perceived or known objects.
- ²⁰ *Jambu dvīpa* means the continent of *Jambu* in Sanskrit. According to Buddhist texts, a small world is an area with Sumeru Mountain as its center, surrounded by four continents, nine mountains and eight oceans. *Jambu* is one of the four continents. One thousand small worlds constitute a small *chilocosm* (small thousand-world). One thousand small thousand-worlds constitute a medium *chilocosm* (medium thousand-world). One thousand medium thousand-worlds constitute a great *chilocosm* (great thousand-world). One great thousand-world is also called three thousand great-thousand world (*tri-sahasra-mahā-sahasra-lokadhātu*).
- ²¹ *Koṭi* means ten thousand, million, ten million or one hundred million in Sanskrit.
- ²² *Aṅurajas* is the smallest physical beings visible to the human eye.
- ²³ *Dharmadhātu* in Sanskrit was translated as 法界 (Fa-chieh) in Chinese, which means either the entire world where all kinds of beings, including changing and changeless ones, are included, or the true reality of all beings.
- ²⁴ *Vijñapti-tathatā* means the true reality of consciousness-only, or of perception and cognition. *Iathatā* in Sanskrit means *suchness*-reality.
- ²⁵ *Samāpatti* means mental and physical tranquility that is viewed by some scholars as a stage higher than *samādhi*.
- ²⁶ *Samādhi* is a calm, stable and concentrated state of mind which is in correct and equal mindfulness.
- ²⁷ *Samāpatti* is a bright and even state of mind. According to *Abhidharmamahāvibhāsa-śāstra*, *samāpatti* includes eight levels of concentration. The differences between *samāpatti* and *samādhi* are:
(1) *Samādhi* aims at one object while *samāpatti* aims at the five aggregates. (2) *Samādhi* lasts for a brief instant while *samāpatti* lasts for a much longer time. (3) Some kinds of *samādhi* are included in *samāpatti*, and some kinds of *samāpatti* are also included in *samādhi*. However, *samāpatti* is not equivalent to *samādhi*. Some argued that *samāpatti* is a higher level than *samādhi* in meditation.
- ²⁸ Hearing-*dharāṇi* means the one who is able to memorize and not forget what he/she hears.
- ²⁹ These are the three gates of liberation-approach (三解脫門).
- ³⁰ The difference between 隨眠 (*sui-mian*) and 癡重 (*cu-zhong*) is that the former is the seeds of afflictions or the afflictions which have been hidden in one's unconsciousness since time immemorable while the latter is the power and impact of afflictions that one feels and experiences as they function as one's in-depth and stubborn, negative disposition.
- ³¹ According to Venerable Yen Pey in his *Interpretation of Samdhinirmocana in Modern Chinese* (演培法師，解深密經語體釋。台北：天華出版，民 67 年，頁 551-553。Taipei: Heavenly Lotus Publishing Co. 1978, pp. 551-553), one hour in ancient India equals four hours we have today.
- ³² According to Venerable Yen Pey, *ibid.*, one brief instant in ancient India equals around forty-five minutes we have today.
- ³³ *Ksana* is the smallest unit of time in ancient India. One *ksana* equals one seventieth second we have today.
- ³⁴ *Kalpa* is the largest unit of time in ancient India. This was used to describe the time which is uncountable.