

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

Translated into English by Naichen Chen  
From the Chinese version translated by Master Venerable Xuanzang

## Chapter Three Forms of Mind Consciousness

解深密經  
心意識相品第二

爾時廣慧菩薩摩訶薩白佛言：「世尊，如世尊說於心意識祕密善巧菩薩。於心意識祕密善巧菩薩者齊何名爲於心意識祕密善巧菩薩？如來，齊何施設彼爲於心意識祕密善巧菩薩？」

At that time, Broad-wisdom Bodhisattva asked the Buddha: “World-honored Buddha, you once talked about Well-understanding-profound-meaning-of-mind-consciousness Bodhisattva. Why is that Bodhisattva given such a name? *Tathagata*, what is Well-understanding-profound-meaning-of-mind-consciousness Bodhisattva equivalent to?”

說是語已，爾時世尊告廣慧菩薩摩訶薩曰：「善哉善哉廣慧，汝今乃能請問如來如是深義。汝今爲欲利益安樂無量眾生、哀愍世間及諸天人阿素洛等爲令獲得義利安樂故發斯問。汝應諦聽，吾當爲汝說心意識祕密之義。」

The world-honored Buddha answered Broad-wisdom Bodhisattva: “Very well, very well, Broad-wisdom, you finally ask me about the in-depth meaning of this. I know that you ask this for the sake of innumerable sentient beings’ well-being and benefit. You ask this because you have sympathy for celestial beings, human beings, *asuras* and other sentient beings. You have the intention to aid them in attaining justice, benefit, and joy. Please listen carefully to what I am going to say about the profound meaning of mind consciousness.

廣慧當知於六趣生死彼彼有情墮彼彼有情眾中，或在卵生、或在胎生、或在濕生、或在化生身分生起。於中最初一切種子心識成熟，展轉和合，增長廣大，依二執受。一者有色諸根及所依執受，二者相名分別言說戲論習氣執受。有色界中具二執受，無色界中不具二種。

“Broad-wisdom, you should know that the various sentient beings repeat their birth and death cycle in six realms. They arise in physical bodies either through oviparity (laying eggs), viviparity (bearing living young), or moisture, or they are just brought into existence through some kind of change. At the beginning of this birth process, the mind consciousness comprising all kinds of “seeds” matures, it reorganizes and combines, then grows and becomes bigger, and two things are ready for holding and receiving. One is the physical body and its functions, the other is form, name, classification, speech, incorrect thought and argument, and disposition. In the Form Realm, these two things are present, but in the Formless Realm, both are absent.

廣慧，此識亦名阿陀那識。何以故？由此識於身隨逐執持故。亦名阿賴耶識。何以故？由此識於身攝受藏隱同安危義故。亦名爲心，何以故？由此識色聲香味觸等積集滋長故。

“Broad-wisdom, this consciousness is also named *adana* in Sanskrit. Why? It is because this consciousness is always associated with and held by the physical body.

It is also called *alaya*. Why? It is because this consciousness hides itself in, is carried by, and stays in our physical body as long as the body exists. Another name for this consciousness is mind. Why? It is because from this consciousness all sights, sounds, smells, tastes, and contacts derive, accumulate, nurture and grow.

廣慧，阿陀那識爲依止爲建立，故六識身轉。謂眼識耳鼻舌身意識。此中有識、眼、及色爲緣，生眼識。與眼識俱隨行同時同境，有分別意識轉。有識、耳、鼻、舌、身及聲、香、味、觸爲緣，生耳、鼻、舌、身識。與耳、鼻、舌、身識俱隨行同時同境，有分別意識轉。

“Broad-wisdom, because of the *adana*, the six consciousnesses appear and begin functioning. They take *adana* as the basis upon which all operations are built. These six consciousnesses are eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness. With mind consciousness, eyes and physical being work together as the conditions for seeing. Thus, eye consciousness occurs. Along with the occurrence of eye consciousness, the discriminating conscious functions simultaneously and experiences the same object. Ear consciousness, nose consciousness, tongue consciousness, or body consciousness occurs with mind consciousness, because each of either the ear, nose, tongue, or body, and each of either the sound, smell, taste, or contact work together as conditions. Accompanying the occurrence of each consciousness, the discriminating conscious functions simultaneously and experiences the same object.

廣慧，若於爾時一眼識轉，即於此時唯有一分別意識與眼識同所行轉。若於爾時二三四五諸識身轉，即於此時唯有一分別意識與五識身同所行轉。廣慧，譬如大瀑水流，若有一浪生緣現前，唯一浪轉。若二若多浪生緣現前，有多浪轉。然此瀑水自類恒流，無斷無盡。又如善淨鏡面，若有一影生緣現前，唯一影起。若二若多影生緣現前，有多影起。非此鏡面轉變爲影，亦無受用滅盡可得。如是廣慧，由似瀑流阿陀那識爲依止爲建立故。若於爾時有一眼識生緣現前，即於此時一眼識轉。若於爾時乃至有五識身生緣現前，即於此時五識身轉。

“Broad-wisdom, when only the eye consciousness operates, only one discriminating conscious operates simultaneously along with it. When the second, third, fourth, and fifth consciousnesses operate, there is only one discriminating conscious that operates simultaneously along with them all as well. Broad-wisdom, it is just like a great waterfall. When the conditions are available for the rising of one wave, there will be only one moving wave. When the conditions are available for the rising of two or more waves, there will be two or more moving waves. But the waterfall itself will disregard the moving waves and continue falling down in a stable tempo for endless time. It is also like a clean and clear mirror. When the conditions are available for the rising of one image, there will be only one image. When the conditions are sufficient for the rising of two or more images, there will be two or more images. But the mirror's face is there only as it is, it does not become an image, nor does it stop to reflect objects. Therefore, Broad-wisdom, the *adana* is like the waterfall that provides a base and support. When conditions are sufficient for the rising of eye consciousness, there will be eye consciousness. When conditions are sufficient for the rising of the five consciousnesses, there will be five consciousnesses.

廣慧，如是菩薩雖由法住智爲依止爲建立故於心意識祕密善巧，然諸如來不齊於此施設彼爲於心意識一切祕密善巧菩薩。廣慧，若諸菩薩於內各別如實不見阿陀那，不見阿陀那識。不見阿賴耶，不見阿賴耶識。不見積集，不見心，不見眼色及眼識，不見耳聲及耳識，不見鼻香及鼻識，不見舌味及舌識，不見身觸及身識，不見意法及意識，是名勝

義善巧菩薩。如來施設彼爲勝義善巧菩薩。廣慧，齊此名爲於心意識一切祕密善巧菩薩。如來齊此施設彼爲於心意識一切祕密善巧菩薩。」爾時世尊欲重宣此義而說頌曰：

阿陀那識甚深細 我於凡愚不開演  
一切種子如瀑流 恐彼分別執爲我

“Broad-wisdom, although the Bodhisattvas have developed a certain kind of expedient, profound understanding of mind consciousness based on interpretative intelligence, it does not equal the definition given by the *Tathagata*. Broad-wisdom, when the Bodhisattvas explore inner realities and decide that they do not see the *adana*, the *alaya*, the accumulation, the mind, physical objects and eye consciousness, sounds and ear consciousness, smells and nose consciousness, tastes and tongue consciousness, body contact and body consciousness, mental activities and mind consciousness, they then deserve the name Well-understanding-perfect-truth Bodhisattvas. The *Tathagata* defines such people as well understanding perfect truth Bodhisattvas. Broad-wisdom, this name equals Well-understanding-all-profound-meanings-of-mind-consciousness Bodhisattva. The *Tathagata* decides to name these people as Well-understanding-all-profound-meanings-of-mind-consciousness Bodhisattvas.”

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

The *adana* is very thin, subtle and fathomless.  
All seeds in it are like a waterfall.  
I do not teach this to ordinary people.  
I am afraid that they will view it and attach to it as ego.

#### Chapter Four *The Forms of All Existent Beings* 一切法相品第四

爾時德本菩薩摩訶薩白佛言：「世尊，如世尊說於諸法相善巧菩薩，於諸法相善巧菩薩者齊何名爲於諸法相善巧菩薩？如來齊何施設彼爲於諸法相善巧菩薩？」

At the time, the Virtue-based Bodhisattva asked the Buddha: “World-honored Buddha, you spoke about the Well-understanding-various-forms-of-existent-beings Bodhisattva, why is he named so? What has he done to deserve this name?”

說是語已爾時世尊告德本菩薩曰善哉德本汝今乃能請問如來如是深義汝今爲欲利益安樂無量眾生哀愍世間及諸天人阿素洛等爲令獲得義利安樂故發斯問。汝應諦聽吾當爲汝說諸法相。

In replying to this question, the Buddha said: “How good you are, Virtue-based, that you ask me this important question which is of such profound meaning. You ask because you are concerned with the well being of innumerable sentient beings. You ask with a great hope that the sentient beings in this world, and the *devas* and *asuras* in the heavenly realm, will benefit and attain joys from my answer. Please listen to me attentively. I am now going to tell you the various forms of the existent beings.

謂諸法相略有三種。何等爲三？一者遍計所執相，二者依他起相，三者圓成實相。

“We may briefly classify and divide various forms of existent beings into three kinds: universal attachment, dependent origination, and perfect actualization.

云何諸法遍計所執相？謂一切法假名安立自性差別，乃至爲令隨起言說。云何諸法依他起相？謂一切法緣生自性，則此有故彼有，此生故彼生。謂無明緣行乃至招集純大苦蘊。云何諸法緣成實性？謂一切法平等真如，於此真如諸菩薩眾勇猛精進爲因緣故，如理作意，無倒思惟爲因緣故，乃能通達。於此通達漸漸修習，乃至無上正等菩提方證圓滿。

“Universal attachment means that we create names for individual beings, and show the different nature of each existent being, and accordingly, appropriate language and speaking styles. Dependent origination means that various beings arise out of causes and conditions, and this is exactly the nature of all beings. We may also put it this way: Because there is one here, so there is the other one there; because there is one born here, so there is the other one born there. It also means that karmic action (*samskara*) is caused by ignorance, consciousness (*vijnana*) is caused by karmic action, and so on, as shown by the twelve chains of causes-and-conditions, finally resulting in all kinds of suffering in life. Perfect actualization means the truth that all beings are equal. Only the diligent Bodhisattvas who look for the truth bravely really recognize this. They follow the correct path in thinking, and do not distort it. They follow the right direction and go ahead with great effort in self-cultivation. Gradually, but finally, they prove that they can attain the utmost, perfect wisdom.

善男子，如眩翳人眼中所有眩翳過患，遍計所執相當知亦爾。如眩翳人眩翳眾相或髮毛輪蜂蠅莖勝或復青黃赤白等相差別現前，依他起相當知亦爾。如淨眼人遠離眼中眩翳過患，即此淨眼本性所行無亂境界，圓成實相當知亦爾。

“Good gentleman, people with sick eyes have distorted vision, so it is with universal attachment. People with distorted vision see things not as they are. For instance, they see hair, but they also see illusory circles around hair, or they see bees and flies as lettuce, or see the same thing in different colors--green, yellow, red, or white. So is dependent origination. People with perfect eyes, without any sickness, can see the world clearly and correctly. This is perfect realization.

善男子，譬如清淨頗胝迦寶若與青染色合，則似帝青大青末尼寶像，由邪執取帝青大青末尼寶故，惑亂有情。若與赤染色合，則似琥珀末尼寶像，由邪執取琥珀末尼寶故，惑亂有情。若與綠染色合，則似末羅羯多末尼寶像，由邪執取末羅羯多末尼寶故，惑亂有情。若與黃染色合，則似金像，由邪執取真金像故，惑亂有情。如是德本，如彼清淨頗胝迦上所有染色相應，依他起相上遍計所執相言說習氣當知亦爾。如彼清淨頗胝迦上所有帝青大青琥珀末羅羯多金等邪執，依他起相上遍計所執相執當知亦爾。如彼清淨頗胝迦寶，依他起相當知亦爾。如彼清淨頗胝迦上所有帝青大青琥珀末羅羯多真金等相，於常常時，於恆恆時，無有真實，無自性性，即依他起相上由遍計所執相，於常常時於恆恆時，無有真實，無自性性，圓成實相當知亦爾。

“Good gentleman, as the pure crystal melts and blends with blue dye, it will look like a sky-blue jewel and confuse people. These people will wrongly believe that it is a jewel. As it blends with red dye, it will look like amber and confuse people into thinking it is really amber. If the pure crystal blends with green dye, it will look like a big shell jewel and be mistaken by people for a shell. If it blends with yellow dye, it will look like gold and be mistaken by people for gold. Therefore, Virtue-based Bodhisattva, like all dyes' colors are reflected in crystals, so are all the habits of language and speech in universal attachment reflected in dependent origination. Like the mistakes made with blue jewel, amber, shell, and gold, so are the errors tightly held by universal attachment reflected in dependent origination. Like the pure crystal, so is dependent origination. Like all appearances occurring in that pure crystal, so is

attachment reflected in dependent origination. As we become aware that these two forms are at all times not real, without real essence, we comprehend perfect realization.

復次德本，相名相應以爲緣故，遍計所執相而可了知。依他起相上遍計所執相以爲緣故，依他起相而可了知。依他起相上遍計所執相無執以爲緣故，圓成實相而可了知。

“Again, Virtue-based, universal attachment can be understood as being founded on the correspondence of form with name. It is due to universal attachment as reflected in dependent origination that dependent origination can be understood. As you are relieved from universal attachment as reflected in dependent origination, you understand perfect realization.

善男子，若諸菩薩能於諸法依他起相上如實了知遍計所執相，即能如實了知一切無相之法。若諸菩薩如實了知依他起相，即能如實了知一切雜染相法。若諸菩薩如實了知圓成實相，即能如實了知一切清淨相法。

“Good gentleman, as Bodhisattvas can understand universal attachment as it is, as reflected in dependent origination, they then can understand the law of formlessness as it is. As Bodhisattvas understand dependent origination as it is, they understand all polluted forms of beings as they are. As Bodhisattvas understand perfect realization as it is, they understand all purified forms of beings as they are.

善男子，若諸菩薩能於依他起相上如實了知無相之法，即能斷滅雜染相法。若能斷滅雜染相法，即能證得清淨相法。如是德本，由諸菩薩如實了知遍計所執相依他起相圓成實相故，如實了知諸無相法、雜染相法、清淨相法。如實了知無相法故，斷滅一切雜染相法。斷滅一切雜染相法故，證得一切清淨相法。齊此名爲於諸法相善巧菩薩。如來齊此施設彼爲於諸法相善巧菩薩。」

“Good gentleman, if Bodhisattvas can understand the law of formlessness as it is through dependent origination, they can terminate all forms of flaws and defilements. If they can do this, they will be able to attain the law of purified form. Thus, Virtue-based, as Bodhisattvas understand universal attachment, dependent origination, and perfect realization as they are, they become aware of all laws of formlessness, polluted forms, and pure forms, as they are. Because they know the formless law as it is, they terminate the flawed and polluted forms. By doing this they succeed in attaining the law of pure form. That is why I equate this attainment to the name of Well-understanding-various-forms-of-existent-beings Bodhisattva. The one with such an attainment is qualified and deserves this title.”

爾時世尊欲重宣此義而說頌曰：

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

At that time, the world-honored Buddha reiterated the same meaning by reciting the following verse:

If we do not know the formless law,  
We cannot stop the flawed and polluted forms.  
If we cannot stop the flawed forms,  
It is impossible to attain the subtle and wonderful pure forms.  
If we do not perceive the flaws we have made in our behaviors,  
And if again we dissipate ourselves and  
Do things harmful to other sentient beings,  
We become lax in meditation and cease our concentration.  
How miserable are those who attain nothing but damage everything!

Chapter Five  
On Selflessness  
無自性相品第五

爾時勝義生菩薩摩訶薩白佛言：「世尊，我曾獨在靜處，心生如是尋思，世尊以無量門曾說諸蘊所有自相生相滅相永斷遍知。

At that time, Ultimate-meaning-arising Bodhisattva Mahasattva asked the Buddha: "World-honored Buddha, I once stayed alone in a quiet place, and thought that the world-honored Buddha has spoken about all of the various gatherings of beings, through innumerable means and approaches. He has talked about particular phenomena of gatherings, the happening of phenomena, the disappearance of phenomena, the permanent extinction of suffering, and the comprehensive understanding of all phenomena and ways of bringing an end to suffering.

如說諸蘊諸處緣起諸食亦爾。

“You have spoken in the same way about the various gatherings, various meeting places of sense and perception contacts, dependent origination, and the varied nutrients for physical and mental maintenance, nurture, and growth.

以無量門曾說諸諦所有自相遍知永斷作證修習。以無量門曾說諸界所有自相種種界性非一界性永斷遍知。以無量門曾說念住所有自相能治所治及以修習未生令生生已堅住不忘倍修增長廣大，如說念住正斷神足根力覺支亦復如是。

“You have talked about various ‘truths’, through innumerable means and approaches. You have talked about the comprehensive understanding of all particular phenomena of various truths, and the cultivation leading to self-verification and permanent extinction of suffering. You have also talked about various realms, through innumerable means and approaches, all various characteristics of realms, non-unified characteristic of realms, and the comprehensive understanding which leads to permanent extinction of suffering. You have talked about all phenomena of the mindfulness on positive and pure thinking, through innumerable means and approaches, the powers that can correct and things which will be corrected, and further, the cultivation which is practiced to make happen the positive that has not happened, and make stronger and larger the positive that has happened. The same way has been used by you to speak about mindfulness on positive and pure thinking, the cessation of suffering by means of right thinking, the power generated in the well motivated basic practice of investigation and concentration, the roots and abilities of the basic practice, the effects of this practice, and the major factors of wisdom and enlightenment.

以無量門曾說八支聖道所有自相能治所治及以修習未生令生生已堅住不忘倍修增長廣大。世尊復說一切諸法皆無自性，無生無滅，本來寂靜，自性涅槃。未審世尊依何密意作如是說，一切諸法皆無自性，無生無滅，本來寂靜，自性涅槃。我今請問如來斯義，惟願如來哀愍解釋，說一切法皆無自性，無生無滅，本來寂靜，自性涅槃所有密意。」

“You have spoken about all phenomena of the Noble Eightfold Path, through innumerable means and approaches, the things that can correct and the things that will be corrected, and the cultivation to be practiced to make positive things happen, and to strengthen positive things that have already happened. World-honored Buddha, you have also said, ‘all existent beings are without self-nature, they are without birth, so they are without death’. They are intrinsically tranquil, and nirvana is nothing more than their own nature. I do not understand with what secret intention or implied meaning the world-honored Buddha has spoken these, as you have said, ‘*all existent*

*beings are without self-nature. They are neither with birth nor death. They are intrinsically tranquil, and nirvana is nothing more than their nature*. I am asking the Buddha for your kindness and mercy to explain these hidden meanings for us.”

爾時世尊告勝義生菩薩曰：「善哉善哉，勝義生，汝所尋思甚為如理。善哉善哉善男子，汝今乃能請問如來如是深義。汝今為欲利益安樂無量眾生，哀愍世間及諸天人阿素洛等為令獲得義利安樂，故發斯問。汝應諦聽，吾當為汝解釋所說一切諸法皆無自性，無生無滅，本來寂靜，自性涅槃所有密意。勝義生，當知我依三種無自性性密意說言一切諸法皆無自性。所謂相無自性性，生無自性性，勝義無自性性。

The Buddha then told Ultimate-meaning-arising Bodhisattva: "How nice of you to ask such a reasonable, in-depth question. You are asking because you want to benefit innumerable sentient beings, because you are pitiful for all *devas* and *asuras* and wish to bring them justice, joy and comfort. Please listen to me carefully. I am going to explain why all beings are without self-nature, why they are without birth and death, why they are intrinsically tranquil, and why nirvana is already inherent in each one of them. Superior-meaning-arising, you must know that I say this based on the implied meaning of three kinds of non-selfness: the non-selfness in forms of beings, the non-selfness in birth, and the non-selfness in ultimate meaning.

善男子，云何諸法相無自性性？謂諸法遍計所執相。何以故？此由假名安立為相，非由自相安立為相。是故說名相無自性相。

“Good gentleman, do you know why all beings are without self-nature? It is because all beings are attached universally through our estimation and imagination. Why is it so? It is because we create and propose concepts and names to set up forms for beings. These forms are not set up nor do they originate from their own particular characteristics. That is why we say that all forms of beings are selfless.

云何諸法生無自性性？謂諸法依他起相。何以故？此由依他緣力故有，非自然有，是故說名生無自性性。

“Why do we say that the arising of all beings are selfless? That is because all beings are dependently originated. Why do we say so? That is because all beings arise from a combination of causes and conditions, not from an intrinsic nature. That is why we say the arising of all beings is selfless.

云何諸法勝義無自性性？謂諸法由生無自性性，故說名無自性性。即緣生法亦名勝義無自性性。何以故？若是清淨所緣境界，我顯示彼以為勝義無自性性。依他起相非是清淨所緣境界，是故亦說名為勝義無自性性。復有諸法圓成實相，亦名勝義無自性性。何以故？一切諸法法無我性，名為勝義，亦得名為無自性性。是一切法勝義諦故，無自性性之顯故。由此因緣名為勝義無自性性。

“Why do we say that ultimate meaning is also selfless? We say this because all beings are not born from self-nature. They become existent because of a combination of causes and conditions. Things arising from interacting conditions are called ultimate meaning without self-nature. In the pure and transparent situation, it is easy to see that non-self nature is the ultimate truth. Even for a phenomenon of dependent origination which is not pure and transparent, the non-self nature truth is still there. When we become fully aware and verify these phenomena, we attain the perfectly realized form of all beings, and that is again a realization of the truth that all beings are without self-nature. Why do we say this? Since all beings are without self-nature, this understanding is of ultimate meaning or is of non-self nature. This is the

ultimate truth of the phenomena of all beings, where no self-nature can be seen. It is for this reason that the ultimate meaning without self-nature is stated.

善男子，譬如空華，相無自性性當知亦爾。譬如虛空，惟是眾色無性所顯遍一切處。一分勝義無自性性當知亦爾。法無我性之所顯故遍一切故。善男子，我依如是三種無自性性密意說言一切諸法皆無自性。

“Good gentleman, some people see illusory flowers in the sky, the same is with the situation where the forms without self-nature appear. In the sky and in the shapeless space of the world, various things spread everywhere, but none of them has a fixed self-nature. So it is the same with the ultimate meaning of non-self nature. It appears everywhere showing evidence that all beings do not have any fixed self-nature. Good gentleman, I adopt the implied meaning of these three forms of non-self nature to demonstrate that all beings do not have any fixed self-nature.

勝義生，當知我依相無自性性密意說言一切諸法無生無滅，本來寂靜，自性涅槃。何以故？若法自相都無所有，則無有生，則無有滅。若無生無滅，則本來寂靜，則自性涅槃。於中都無少分所有更可令其般涅槃故。是故我依相無自性性密意說言一切諸法無生無滅，本來寂靜，自性涅槃。何以故？法無我性所顯勝義無自性性，於常常時，於恆恆時，諸法法性安住無爲，一切雜染不相應故。於常常時於恆恆時，諸法法性安住故無爲，由無爲故無生無滅。一切雜染不相應故，本來寂靜，自性涅槃。

“Ultimate-meaning-arising, I adopt the implied meaning of the phenomena without self-nature to show that all beings have no birth or death. They are intrinsically tranquil, and their nature is inherently in a state of nirvana. Why do I say that? If there is no fixed nature for all phenomena, there will be no birth, nor extinction. If it is so, it means that everything is inherently in tranquility and nirvana. It leaves no room (it is unnecessary) for any effort for people to attain nirvana. That is why I say there is neither birth nor extinction for all beings. They are originally tranquil and in peace. They are already in nirvana. Why? The ultimate meaning of non-self nature, as demonstrated by the fact that all beings are without self-nature, shows that the real essence of all beings resides in a changeless state, firmly and permanently, at all times, without interruption. No pollution will have any impact on this essence. Since it stays firmly in changeless state, it has no birth, and it will never disappear. It does not respond to or associate with any impure or flawed things. It has original tranquility. It stays in nirvana from the beginning of its nature.

復次勝義生，非由有情界中諸有情類別觀遍計所執自性爲自性故，亦非由彼別觀依他起自性及圓成實自性爲自性故，我立三種無自性性。然由有情於依他起自性及圓成實自性上增益遍計所執自性故，我立三種無自性性。

“Again, Ultimate-meaning-arising, it is not because sentient beings in different realms view the nature of universal attachment as fixed, or view the nature of dependent origination or that of perfect realization as fixed that I decide to claim that none of these three has any real or fixed self-nature. It is because sentient beings add universal attachment to dependent origination and perfect realization that I decided to speak about the non-self nature of these three forms.

由遍計所執自性相故，彼諸有情於依他起自性及圓成實自性中隨起言說。如如隨起言說。如是如是由言說熏習心故，由言說隨覺故，由言說隨眠故，於依他起自性及圓成實自性中執著遍計所執自性相。如如執著，如是如是於依他起自性及圓成實自性上，執著遍計所執自性。由是因緣，生當來世依他起自性。由此因緣，或爲煩惱雜染所染，或爲



業雜染所染，或為生雜染所染，於生死中長時馳騁，長時流轉，無有休息，或在那洛迦或在傍生，或在餓鬼，或在天上，或在阿素洛，或在人中，受諸苦惱。

“Due to the phenomena of universal attachment, sentient beings begin to set up their own imagined concepts and language regarding dependent origination and perfect realization. Again and again, more concepts and speech appear, people use them, and take them for granted. Due to the afflictions produced from this increased use of language and concepts, people are inclined to add more universal attachment to dependent origination and perfect realization. Because of this cause, these sentient beings will be reborn again and again due to the law of dependent origination. They are thus contaminated and suffer either from the pollution of afflictions, or the pollution of actions, or the pollution of living. They then drift and suffer endlessly without any break in the cycle of birth and death, in the realms of hell, animals, hungry ghosts, heaven, *asuras*, and human beings.

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

“Furthermore, Ultimate-meaning-arising, many sentient beings have from the beginning never planted any seeds of goodness, nor cleared obstacles for knowing the truth. They discontinued their efforts. They did not learn enough about the right and ultimate knowledge, nor accumulated sufficient merits and wisdom as their spiritual nourishment. I will, for the sake of them, teach about the non-self nature of birth. I do this with a hope that they will, after hearing what I say, realize, according to their understanding, the impermanence of all beings and actions. They will, at first, realize with shock that all things finally break and disappear, and thoughts of renunciation and disgust will arise in them. As a result, they will stop doing negative things, and start doing positive things, and thus plant seeds of goodness, clear out obstacles for learning the truth, continue positive things, put more efforts in studying right and ultimate knowledge and accumulate more merits and wisdom as nourishment for better growth.

彼雖如是種諸善根乃至積集福德智慧二種資糧，然於生無自性性中，未能如實了知相無自性性及二種勝義無自性性，於一切行未能正厭，未正離欲，未正解脫，未遍解脫煩惱雜染，未遍解脫諸業雜染，未遍解脫諸生雜染。如來為彼更說法要，謂相無自性性及勝義無自性性，為欲令其於一切行能正厭故，正離欲故，正解脫故，超過一切煩惱雜染故，超過一切業雜染故，超過一切生雜染故。

“Though these people have planted seeds of goodness, and have accumulated merits and wisdom, they have not yet fully understood the selflessness of phenomena and the two kinds of ultimate meaning of selflessness, both which fall in the category of non-selfness of arising. They are not detached from life and from desire. They are not liberated from vexations, karma, and defilements of life. The Buddha then teaches principles of truth to them, aids them in understanding that there is no ‘selfness’ in phenomena and in ultimate meaning. This teaching allows them to become detached from life and desires, and overcome all kinds of vexation, karma, and defilements.

彼聞如是所說法已，於生無自性性中，能正信解相無自性性即勝義無自性性，揀擇思惟，如實通達，於依他起自性中，能不執著遍計所執自性相。由言說不熏習故，由言說不隨覺智故，由言說離隨眠智故，能滅依他起相。於現法中智力所持，能永斷滅當來世

因。由此因緣於一切行，能正厭患，能正離欲，能正解脫，能遍解脫煩惱、業、生三種雜染。

“As people hear about the Buddha’s teachings, they become aware of the truth of selflessness and correctly understand that the selflessness of phenomena equals the ultimate meaning of selflessness as both fall in the category of the non-selfness of arising. They choose intelligently in their thinking and judgment. They become aware of all things as they really are and detach from the universal attachment regarding the nature of dependent origination. Because they are not contaminated by the misuse of concepts and language, and do not follow sense perceptions and fall into the traps of speech and the resulting vexations, their misunderstanding of dependent origination is ended. Due to perseverance in applying wisdom to each choice regarding every current situation, people can end causes for future rebirth. Owing to these reasons and causes in behavior, these people will have correct detachment from this world and desires. They will gain correct freedom from bondage. They will also attain universal liberation from the three kinds of defilements: afflictions, karma, and arising.

復次勝義生，諸聲聞乘種姓有情，亦由此道此行跡故，證得無上安隱涅槃。諸獨覺乘種姓有情，諸如來乘種姓有情，亦由此道此行跡故，證得無上安隱涅槃。一切聲聞、獨覺、菩薩，皆共此一妙清淨道，皆同此一究竟清淨，更無其二。我依此故，密意說言惟有一乘。非於一切有情界中，無有種種有情種姓，或鈍根姓，或中根性，或利根性有情差別。

“Moreover, Ultimate-meaning-arising, sentient beings with *Sravaka* inclination will also be able to follow this path to attain the ultimate peace and comfort of nirvana. Sentient beings with *Pratyeka*-buddha inclination and those with *Tathagata* inclination will be able to do so as well. All *Arhats*, *Pratyeka*-buddhas, Bodhisattvas, and *Tthagatas* share this superior pure path. They share this ultimate purification, and beyond this, there is no better path. That is why I say in an implied and subtle way that there is only one path or one vehicle, even though individual differences that make people ignorant, smart or normal exist.

善男子，若一向趣寂聲聞種姓補特伽羅，雖蒙諸佛施設種種勇猛加行方便化導，終不能令當坐道場，證得阿耨多羅三藐三菩提。何以故？由彼本來惟有下列種姓故，一向慈悲薄弱故，一向怖畏眾苦故。由彼一向慈悲薄弱，是故一向棄背利益諸眾生事。由彼一向怖畏眾苦，是故一向背棄發起諸行所作。我終不說一向棄背利益眾生事者，一向棄背發起諸行所作者，當坐道場，能得阿耨多羅三藐三菩提。是故說彼名爲一向趣寂聲聞。若迴向菩提聲聞種姓補特伽羅，我亦異門說爲菩薩。何以故？彼既解脫煩惱障已，若蒙諸佛等覺悟時，於所知障，其心亦可當得解脫，由彼最初爲自利益修行加行脫煩惱障。是故如來施設彼爲聲聞種姓。

“Good gentleman, though the Buddhas have tried to make every possible effort to guide and benefit people who have wanted to become *Arhats*, these people cannot switch their goal toward a *bodhi*-motivated effort right away, and therefore cannot attain ultimate, perfect, wisdom. Why is it so? It is because they have very low inclination and very weak compassion. They are afraid of various kinds of suffering. Owing to weak compassion, they are not used to do things in order to benefit others. Owing to their fear, they do not vow to initiate positive actions. I cannot say that people like these will be able to focus right away on the well-motivated *bodhi* effort, and thus attain ultimate perfect wisdom. That is why they are classified in the *Sravaka* inclination. If they decide to convert and seek ultimate *bodhi* enlightenment, then I will call them a kind of Bodhisattva. Why will I do so? Once they have become

liberated from vexations and been awakened by the Buddhas' teachings, they will be able to liberate themselves from the barriers they set by focusing on what they already know, so their minds will be relieved as well. Their original motive is still for self-liberation, but now more efforts are added to make them free from afflictions. For this reason, the *Tathagata* classifies them as having *Sravaka* inclination.

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

“Moreover, Ultimate-meaning-arising, I have taught people the same purest joy of the mind by practicing the precepts, but each sentient being has a different understanding and interpretation. Good gentleman, the *Tathagata* in an implied and subtle way teaches three kinds of non-selflessness: all beings have no self-nature, no birth and no extinction, and tranquil existence and nirvana are already in their nature. Some sentient beings have planted seeds of highest goodness, cleared all barriers, grown continuously, attained more and more understanding, and accumulated many positive merits and wisdom of the highest quality as nourishment. As these people listen to what I say, they understand correctly the very in-depth and subtle meaning without difficulty. With practice and cultivation based on this understanding they quickly attain ultimate wisdom, and recognize that what I firmly believe in is exactly the manifestation of *Tathagata*'s ultimate, perfect enlightenment.

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

“Some sentient beings have planted the best seeds of goodness, and also have cleared all obstacles to going further, have matured and grown continuously, have focused their efforts on understanding and believing, but have not been able to accumulate merits and wisdom of the highest level as nourishments. They have a straightforward personality. Though they are not able to make judgment and choose intelligently, they do not attach to their own erroneous points of view. They cannot fully understand the in-depth meaning my words imply, but they are whole-heartedly willing to learn and try to understand and believe. They start to develop a pure belief in truth, believe that the texts are the words taught by the Buddhas, and the very profound and subtle truth of emptiness is conveyed in them. They are aware that the truths included in the sutras are difficult to investigate, contemplate and understand. They are so subtle, elegant, detailed and comprehensive that only the most talented people can grasp them well. These people are humble and willing to stay with the truth

as expressed in the sutras. They say that the Buddhas' *bodhi* is the highest, and the Dharma nature of all beings is the highest as well. They say that these teachings can be really and fully understood by the Buddhas only, but not by the people like us. These talented people also say that what really concern the Buddhas are those sentient beings who are willing to learn the highest meaning of truth. For the sake of these people, the Buddhas turn the wheel of perfect Dharma (*saddharma*). In comparison with the Buddhas' limitless wisdom, ordinary people are just like footprints of an ox. These talented people say they are more than willing to sincerely and politely teach, write about, protect, read, spread, make offerings to, recite and review the sutras taught by the Buddhas. But, they say, they are not motivated enough, and therefore are unable to make additional efforts in cultivation. That is why they are unable to fully understand the hidden meaning implied in the Buddhas' words. However, through the special causes and conditions mentioned above, these sentient beings will increase in merits and wisdom, and will become mature through continuous growth.

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

“Some sentient beings are not able to accumulate merits and wisdom of the highest level, and they are not straightforward in personality. They have abilities for making judgment and choice, but they indulge in an attachment to erroneous points of view. They have heard about the teachings, but they cannot fully and exactly understand the hidden meaning implied in my words. Though they believe and try to understand what I say, they attach to the surface meaning of words, and assert that all beings are without any self-nature, and state that all beings are definitely without birth and death, are definitely tranquil by nature, and therefore they are definitely in nirvana by nature. Due to these causes and conditions, they develop viewpoints that nothing is real or existent, and argue against the forms of universal attachment, dependent origination, and perfect realization. Why is it so? Universal attachment is set up based on the possibility of the dependent origination and perfect realization. If dependent origination and perfect realization are viewed as formless, they will argue against the form of universal attachment. That is why I said that they wrongly argue against these three forms of existence. Though they view the correct laws as correct laws, they mistake incorrect meanings as correct meanings. Because they believe and try to understand what I say, they develop and increase in merits and virtues, but because of their attachment to incorrect meanings, they become limited in wisdom, and thus further lose innumerable positive *dharmas* for cultivation.

復有有情，從他聽聞，謂法為法，非義為義，若隨其見，彼即於法起於法想，於非義中起於義想，執法為法，非義為義，由此因緣，當知同彼退失善法。若有有情不隨其見，從彼欸聞一切諸法皆無自性，無生無滅，本來寂靜，自性涅槃，便生恐怖，生恐怖已，作如是言，此非佛語，是魔所說，作此解已，於是經典誹謗毀罵，由此因緣，獲大衰損，觸大業障。由是緣故，我說若有於一切相起無相見，於非義中宣說為義，是起廣大

業障方便，由彼陷墜無量眾生令其獲得大業障故。

“Furthermore, some sentient beings have heard from others who view the correct laws as correct, but mistake the incorrect meanings as correct. These sentient beings follow the incorrect viewpoints and also view the correct laws as correct, but mistake the incorrect meanings as correct. Due to these causes and conditions, their progress in learning the truth is slowed down. Some sentient beings do not follow the incorrect viewpoints, but they happen to hear the saying: ‘All beings are without self-nature, they are without birth and death, and they are tranquil by nature and in nirvana’. After hearing this, they are shocked and assert that these sentences were given by evil spirits rather by the Buddhas. Guided by this misinterpretation, they start uttering slanderous words about the Buddhist sutras. Due to this misconception, they lose much of their merits and invite greater obstruction to their progress. Because of this, I will say that those who view all manifestations as nothing and regard misconduct as appropriate, will inevitably drive masses of people into greater obstacles to developing merits and wisdom.

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

“Good gentleman, some sentient beings have not planted good seeds, and have not cleared away their obstacles. They have not continued to grow and have not understood and believed very much. They have not accumulated merits and wisdom, and they are not straightforward either. They have the ability to make judgment and choose, but they indulge in an attachment to erroneous viewpoints. These people cannot fully and exactly understand the implied meaning in my words, they do not believe in the truth of beings either. They view and insist that correct conducts are wrong, truth is false, and state that these are given by evil spirits rather by the Buddhas. Because of this misconception, they start uttering slanderous words about the Buddhist sutras, and try to ruin them in all possible ways. They also oppose the people who believe and argue in favor of the sutras. They have many obstacles already, and due to this current action, more and greater obstacles of karma are added to them. The cumulative obstacles of karma drive them into limitless bondage in which they are stuck and from which they cannot easily get relief, even after a very long time. Good gentleman, I have taught all sentient beings the truth of positive Dharma in regard to the purest joy of mind included in the precepts I made, but different groups of sentient beings have varied understandings of my teachings.”

爾時世尊欲重宣此義而說頌曰：

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

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

All kinds of beings are without self-nature.  
They are never born or die and are tranquil by nature.  
The self-nature of all beings is always in nirvana.  
To those who are wise, no words are really hidden.  
The ultimate meaning of manifestations is that  
All beings are without self-nature.  
This I have revealed in my teaching.  
Being unaware of the implied meaning given by the Buddhas,  
People will deviate from the correct path and will not move forward.  
For those who would like to follow purified ways,  
This is the only road and no other road is good enough.  
Therefore, I build up only one vehicle,  
Which each one can ride no matter what disposition he/she has.  
With innumerable sentient beings in all realms of life,  
Each individual is encouraged to reach peace and tranquility.  
Great compassion and courage are useful for enlightenment.  
It is invaluable to benefit other sentient beings and never give up.  
The flawless stage is subtle, elegant, and incredible.  
The liberation people attain is equal whether for one or the other.  
Once justice is done the suffering will last no more.  
Two different sayings of the same thing are permanency and happiness.

爾時勝義生菩薩復白佛言：「世尊，諸佛如來密意語言甚奇希有，乃至微妙最微妙，甚深最甚深，難通達最難通達。如是我今領解世尊所說義者，若於分別所行遍計所執相所依行相中假名安立，以爲色蘊。或自性相或差別相假名安立，爲色蘊生爲色蘊滅，及爲色蘊永斷遍知，或自性相或差別相，是名遍計所執相。

Then Ultimate-meaning-arising Bodhisattva said to the Buddha: "World-honored Buddha, the implied meanings of the Buddhas' words are incredible and rare. Their words are the most wonderful among the most wonderful things. They are the most fathomless among the most fathomless things. They are the most difficult for understanding among the most difficult things. Today, I understand what the world-honored Buddha has said about the correct meaning of being. We set up names and concepts for varied manifestations in the way of universal attachment, and assume them as aggregations of physical existent beings. We set up names and concepts for self-nature of beings and their characteristics, describing their arising and disappearance, and gain comprehensive knowledge for the permanent cessation of suffering. This is named the form of universal attachment.

世尊依此施設諸法相無自性性。若即分別所行遍計所執相所依行相，是名依他起相。世尊依此施設諸法生無自性性及一分勝義無自性性。如是我今領解世尊所說義者，若即於此分別所行遍計所執相所依行相中由遍計所執相不成實故，即此自性無自性性法無我真如清淨所緣是名圓成實相。世尊依此施設一分勝義無自性性。

"The world-honored Buddha thus asserts that the forms of all beings are selfless. As we contemplate on this universal attachment form, we discover the form of dependent origination. The world-honored Buddha thus asserts that all arising beings are selfless, and acclaims this selflessness as the ultimate meaning. Now I understand what the world-honored Buddha has said, realizing that beings and their phenomena of

universal attachment are not real, and recognizing that the selflessness is the true and pure reality. This realization is named 'perfect realization of the world'. The world-honored Buddha has acclaimed this selflessness as the ultimate meaning of beings.

如於色蘊如是於餘蘊皆應廣說。如於諸蘊如是於十二處一一處中皆應廣說。於十二有支一一支中皆應廣說。於四種食一一食中皆應廣說。於六界十八界一一界中皆應廣說。如是我今領解世尊所說義者，若於分別所行遍計所執相所依行相中假名安立以為苦諦，苦諦遍知，或自性相或差別相，是名遍計所執相。世尊依此施設諸法相無自性性。若即分別所行遍計所執相所依行相，是名依他起相。世尊依此施設諸法生無自性性及一分勝義無自性性。如是我今領解世尊所說義者。若即於此分別所行遍計所執相所依行相中由遍計所執相不成實故，即此自性無自性性法無我真如清淨所緣，是名圓成實相。世尊依此施設一分勝義無自性性。

“The Buddha has also talked widely about other aggregations in addition to the aggregation of physical beings mentioned above. He has even expanded his talks to cover widely the twelve meeting places of perceptual contact, the twelve chains of life cycle, the four kinds of nutrients, the six realms, and the eighteen realms. Now I understand what the Buddha has said. As we set up language and concepts to explain the reality of suffering in the way of universal attachment, and gain the comprehensive knowledge of the suffering, its nature as well as its different appearances, we are in the category of universal attachment. As we reflect on this, we discover the law of dependent origination. The world-honored Buddha thus asserts that all beings are selfless, and acclaims this as the ultimate meaning. Now, I understand what the world-honored Buddha has said about the truth. As we investigate the varied manifestations of universal attachment and realize that they are false, we come to grips with perfect realization, which is the purest reality without self-nature. The world-honored Buddha thus acclaims this the ultimate meaning of selflessness.

如於苦諦如是於餘諦皆應廣說。如於聖諦如是於諸念住正斷神足根力覺支道支中一一皆應廣說。如是我今領解世尊所說義者。若於分別所行遍計所執相所依行相中，假名安立，以為正定及為正定能治所治。若正修未生令生，生已堅住，不忘倍修增長廣大，或自性相或差別相，是名遍計所執相。世尊依此施設諸法相無自性性。

“All other realities should be widely taught in addition to the reality of suffering. Besides the noble paths, all other ways, such as mindfulness, cessation of suffering through correct thinking, concentration through four powers,<sup>1</sup> five roots of ability,<sup>2</sup> five abilities,<sup>3</sup> seven methods of awakening,<sup>4</sup> and thirty seven ways of cultivation,<sup>5</sup> should also be widely taught. Now I understand what the Buddha has said about truth. We may create names and concepts for correct concentration as well as for its subject and objects in the way of universal attachment, and by this means we cause correct cultivation to happen and once it has happened make it more powerful and stable. Do not forget the continuous efforts needed to enrich and improve you, either for your self-nature or varied manifestations. This is also named universal attachment. The world-honored Buddha has thus accordingly asserted that all beings do not have any self-nature.

若即分別所行遍計所執相所依行相，是名依他起相。世尊依此施設諸法生無自性性及一分勝義無自性性。如是我今領解世尊所說義者。若即於此分別所行遍計所執相所依行相中由遍計所執相不成實故，即此自性無自性性法無我真如清淨所緣是名圓成實相。世尊依此施設諸法一分勝義無自性性。

“As we contemplate on the perception and cognition that produce universal attachment, we come to grips with dependent origination. The world-honored Buddha

has accordingly claimed that the nature of the arising of beings is selfless, and this is also the ultimate meaning of selflessness. Now, I understand what the Buddha has said about truth. As we investigate the perception and cognition that produce universal attachment, we come to realize that universal attachment is not real at all, and this law of selflessness that works as conditions for pure reality of is named perfect realization. The world-honored Buddha has thus claimed the ultimate proposition that all beings are selfless.

世尊，譬如毗濕縛藥一切散藥仙藥方中皆應安處，如是世尊依此諸法皆無自性、無生無滅、本來寂靜、自性涅槃、無自性性了義言教遍於一切不了義經皆應安處。

“World-honored Buddha, it is like the medicine named Pishibu that may be used in various other medicines. It may not only be compatible with other medicines, but also make them more effective. The Buddha’s perfect teachings that all beings are selfless, that they are not born nor dead, and that they are by nature tranquil and in nirvana, will be added to all imperfect theories, not only to be compatible with them, but also to perfect them.

世尊，如彩畫地遍於一切彩畫事業皆同一味或青或黃或赤或白，復能顯發彩畫事業。如是世尊依此諸法皆無自性廣說乃至自性涅槃無自性性了義言教遍於一切不了義經皆同一味，復能顯發彼諸經中所不了義。世尊，譬如一切成熟珍羞諸餅果內投之熟酥更生勝味，如是世尊依此諸法皆無自性廣說乃至自性涅槃無自性性了義言教置於一切不了義經生勝歡喜。世尊，譬如虛空便一切處皆同一味不障一切所作事業，如是世尊依此諸法皆無自性廣說乃至自性涅槃無自性性了義言教遍於一切不了義經皆同一味不障一切聲聞獨覺及諸大乘所修事業。」

“World-honored Buddha, it is like a primer used for painting in either green, or yellow, red and white. It will not only be compatible with the painting but also make it even more brilliant and resplendent. So are the Buddha’s perfect teachings that all beings are by nature not real and they are by nature tranquil and always in nirvana. These teachings are not only compatible with the imperfect theories but also make them more perfect and persuasive. World-honored Buddha, it is like yogurt that is used to mix with other tasty meals. Cookies and fruits, for instance, remain distinct but also become more delicious. In the same manner the Buddha’s widely taught perfect teachings on the selfless, in-nirvana nature of beings make the imperfect theories more acceptable as his teachings are added to them. World-honored Buddha, like the vast empty space that is not an obstacle to all existent beings, so the Buddha’s widely taught perfect teachings on the selfless, in-nirvana nature of beings are never obstacle to people achieving *Sravaka*, *Pratyeka*-buddha, or Mahayana cultivation.”

說是語已，爾時世尊歎勝義生菩薩曰：「善哉善哉善男子，汝今乃能善解如來所說甚深密意言義。復於此義善作譬喻，所謂世間毗濕縛藥、彩畫地、熟酥、虛空。勝義生，如是如是更無有異，如是如是汝應受持。」

After this speech, the world-honored Buddha praised the Ultimate-meaning-arising Bodhisattva and said: “Excellent, excellent, what a gentleman. Now you understand the subtle meanings implied by the Buddha’s words, and again you can interpret in similes, such as medicine, prime colors for painting, yogurt for food, and vast space. Ultimate-meaning-arising, these are absolutely correct. These are what you must follow and practice.”



爾時勝義生菩薩復白佛言：「世尊，初於一時在婆羅痾斯仙人墮處施鹿林中，惟為發趣聲聞乘者，以四諦相轉正法輪，雖是甚奇甚為希有，一切世間諸天人等先無有能如法轉者。而於彼時所轉法輪，有上有容是未了義，是諸諍論安足處所。」

At that time, Ultimate-meaning-arising Bodhisattva again told the Buddha: “World-honored Buddha, at the time when you just attained enlightenment, you began to turn the wheel of correct Dharma by teaching those with *Sravaka* inclination the four noble truths at Deer Park, where five hundred flying celestial beings once fell. Your teachings at that time were wonderful and rare (precious, unique), but people in this world and all celestial beings at first could not follow what you taught. What you taught at that time was not ultimate truth and thus invited arguments and provided room for more perfect and ultimate teaching to come later.

世尊，在昔第二時中，惟為發趣修大乘者，依一切法皆無自性無生無滅、本來寂靜、自性涅槃，以隱密相轉正法輪，雖更甚奇甚為希有，而於彼時所轉法輪，亦是有上有所容受，猶未了義，是諸諍論安足處所。

“World-honored Buddha, during the second period of your teaching career, you turned the wheel of Dharma by teaching through a hidden way those with Mahayana inclination the notion that all beings are selfless, tranquil by nature, and in nirvana by nature. Your teachings at that time were wonderful and rare (precious, unique), but still were not ultimate truth, and thus invited argument and provided room for more perfect and ultimate teachings to come later.

世尊，於今第三時中，普為發趣一切乘者，依一切法皆無自性、無生無滅、本來寂靜、自性涅槃、無自性性，以顯了相轉正法輪，第一甚奇，最為希有。于今世尊所轉法輪，無上無容，是真了義，非諸諍論安足處所。

“World-honored Buddha, now it is the third period of your teaching career, you are turning the wheel of correct Dharma for all kinds of inclinations. You are now teaching in a significant way that all beings are selfless, without birth and death, tranquil by nature, and in nirvana by nature. Your current teachings are the most wonderful and most precious. They are perfect and ultimate. They will not invite any argument, and cannot be surpassed by any other ideas.

世尊，若善男子或善女人，於此如來依一切法皆無自性、無生無滅、本來寂靜、自性涅槃，所說甚深了義言教，聞已信解，書寫、護持、供養、流布、受誦、修習、如理思惟，以其修相發起加行，生幾所福？」

“World-honored Buddha, if good gentlemen and ladies listen to what you teach, understand, write about, protect, give offerings to, propagate, recite, practice, and contemplate reasonably on what you teach, and add more efforts to their practice and self-cultivation, then how much can they benefit and what kinds of merits can they gain from doing these?”

說是語已，爾時世尊告勝義生菩薩曰：「勝義生，是善男子或善女人，其所生福，無量無數，難可喻知。吾今為汝略說少分。如爪上土比大地土，百分不及一，千分不及一，百千分不及一，數算計喻鄔波尼殺曇分亦不及一。或如牛跡中水比四大海水，百分不及一，廣說乃至鄔波尼殺曇分亦不及一。如是於諸不了義經，聞已信解廣說，乃至以其修相，發起加行所獲功德，比此所說了義經教，聞已信解所集功德，廣說乃至以其修相發起加行所集功德，百分不及一，廣說乃至鄔波尼殺曇分亦不及一。」

After this speech, the Buddha told Ultimate-meaning-arising Bodhisattva: “Ultimate-meaning-arising, the benefit and merits these good gentlemen and ladies gain will be innumerable and difficult to describe. Let me explain roughly to you. It is

like dust in the paw in comparison with the soil of the entire earth. The former is much smaller than one hundredth, one thousandth, one hundred thousandth, or one *upanisadam-api*<sup>6</sup> of the latter. It is also like the water contained in an ox's footprint in comparison with the water contained in four seas. The former is much smaller than one hundredth, or one *upanisandam-api* of the latter. The same is the case for all non-ultimate and imperfect meanings of teaching. The merits and benefit people gain from learning, understanding, and practicing based on added efforts will be much less than one hundredth, even less than one *upanisandami-api* of the merits and benefits gained from learning, understanding and practicing the perfect and ultimate meanings of the teaching.”

說是語已，爾時勝義生菩薩復白佛言：「世尊，於是解深密法門中，當何名此教？我當云何奉持？」佛告勝義生菩薩曰：「善男子，此名勝義了教。於此勝義了義之教汝當奉持。」說此勝義了義教時，於大會中有六百千眾生發阿耨多羅三藐三菩提心，三百千聲聞遠塵離垢，於諸法中得法眼淨，一百五十千聲聞永盡諸漏心得解脫，七十五千菩薩得無生法忍。

After this speech, Ultimate-meaning-arising Bodhisattva again asked the Buddha: “World-honored Buddha, what name should we give to this understanding-profound-and-fathomless Dharma-gate? How should we follow and practice this Dharma-gate?” The Buddha answered Ultimate-meaning-arising Bodhisattva: “Good gentleman, we may name this Dharma-gate the ultimate meaning of perfect teaching. It is exactly this ultimate meaning of perfect teaching that you should follow and practice.” When the Buddha was giving this perfect teaching of ultimate meaning, six hundred thousand sentient beings were inspired to pursue *anuttara-samyak-sambodhi*,<sup>7</sup> three hundred thousand *Sravakas* relieved themselves from defilements and attained *dharmacaksu-visuddha*,<sup>8</sup> one hundred fifty thousand *Sravakas* were permanently freed from all kinds of flaws, and seventy five thousand Bodhisattvas attained the stage of *anutpattika-dharma-ksanti*.<sup>9</sup>

#### Notes

<sup>1</sup> The four powers here indicate intention, will, diligence, and investigation.

<sup>2</sup> The five roots of ability include the roots of trust, diligence, will, meditation, and intelligence.

<sup>3</sup> The five abilities are trust, diligence, will, meditation, and intelligence.

<sup>4</sup> The seven methods of awakening are mindfulness, correct choice, diligence, joy, peacefulness and tranquility, concentration, and renunciation.

<sup>5</sup> The thirty-seven ways of cultivation comprise four places of mindfulness, four correct paths of diligence, five roots of abilities, five abilities, seven methods of awakening, and eightfold correct path.

<sup>6</sup> *Upanisadam-api* is Sanskrit and means an extremely small number.

<sup>7</sup> *Anuttara-samyak-sambodhi* is Sanskrit and means the ultimate, perfect, and correct enlightenment.

<sup>8</sup> *Dharmasaksu-visuddha* is Sanskrit and means a pure and perfect vision of truth.

<sup>9</sup> *Anutpattika-dharma-ksanti* is Sanskrit and means a stage of understanding that all beings are selfless and abide in a state without birth and death.