《瑜伽師地論》〈真實義品〉

The Tattvārthapaṭala of the Yogācārabhūmi

梵漢英對照及梵文文法分析

A Trilingual Edition (Sanskrit, Chinese, English) and Sanskrit Grammar Analysis

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佛教法相學會, 香港
The Dharmalaksana Buddhist Institute, Hong Kong
2017

網上版 **Internet Edition: www.dhalbi.org**

當來下生彌勒佛

玄奘法師

謹獻給我們尊敬的老師

法光法師教授

香港佛法中心創辦人及主席

Dedicated Respectfully to our teacher

Venerable Professor KL Dhammajoti

Founder & Director of

The Buddha-Dharma Centre of Hong Kong

ACKNOWLEDGEMENTS

Firstly, we would like to express our sincere gratitude to Dr. Miroj Shakya and the Digital Sanskrit Buddhist Cannon Project for giving us permission to use their electronic version of the Dutt Nalinaksha edition of the Tattvārthapaṭala as the basic text of this study. Without their work, this publication will have to go through a much harder process.

We must also thank Dr. Fok Tan Mei Ling (霍陳美玲) for allowing us to use her English translation of the Tattvārthapaṭala. Her remarkable and accurate translation clarifies some queries between the Sanskrit and Chinese versions and helps understanding.

We are very grateful to Mr. Paul Law (羅恒煇) for dedicated his precious time and energy to the internet edition. His work brings an important accomplishment to this project.

Our thanks also go to Dr. Chan Ngan Che (陳雁姿), Chairman of the Dharmalaksana Buddhist Institute for her support and encouragement to this project.

Finally, we would like to thank the Dharmalaksana Buddhist Dharma Spreading Resource Limited for sponsoring the publication of this book.

The Sanskrit Study Group
The Dharmalaksana Buddhist Institute

論　名：《瑜伽師地論》〈真實義品〉
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梵　本：Dutt Nalinaksha, ed. 1966. *Bodhisattvabhūmiḥ*. Patna: K.P. Jayaswal Research Institute.　Accessed: http://www.dsbcproject.org/canon-text/content/328/1308

漢　譯：玄奘法師. 大正藏 (T30, 0486b09～0491b04).
中華電子佛典, CBETA

英　譯：Fok Tan Mei Ling (2014). The Tattvārtha chapter of the Yogācāra-bhūmi : English translation and critical study. PhD thesis, The University of Hong Kong. pp. 78 – 109.

文字製作：香港佛教法相學會梵文小組

電腦版面製作：Paul Law (羅恒煇)

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ABBREVIATIONS & SYMBOLS IN ANALYSIS TABLES

1st	: first person
2nd	: second person
3rd	: third person
abl.	: ablative
abs.	: abstract
acc.	: accusative
adj.	: adjective
adv.	: adverb
ātm.	: ātmanepada
caus.	: causative
correl.pron.	: correlative pronoun
cpd.	: compound
dat.	: dative
dem.	: demonstrative
desid.	: desiderative
DN	: Dutt Nalinaksha
du.	: dual
f.	: feminine
FT	: Fok Tan Mei Ling
fpp.	: future passive participle
gen.	: genitive
gen.absol.	: genitive absolute
ger.	: gerund
imper.	: imperative
ind.	: indeclinable
inf.	: infinitive
instr.	: instrumental
interr.	: interrogative
loc.	: locative
loc.absol.	: locative absolute
m.	: masculine
n.	: neuter
nom.	: nominative
opt.	: optative
p.pron.	: personal pronoun
pa.	: parasmaipada
pass.	: passive
pl.	: plural
ppa.	: past participle active
ppp.	: past passive participle
pres.	: present
pr.p.	: present participle
pron.	: pronoun
rel.adv.	: relative adverb
rel.pron.	: relative pronoun
sf.	: simple future
sg.	: singular
su.	: suffix
TK	: Takahashi, K. 2005
voc.	: vocative
大正	: 大正藏
√	: verb root
←	: analysis without sandhi
→	: qualifies
°	: the rest of the word to be applied
—	: separation of a compound
+	: prefix or suffix added
[…]	: word order in Sanskrit
double lines across table	:| in sk.

1. 二種真實

tattvārthaḥ katamaḥ| samāsato dvividhaḥ| yathāvadbhāvikatāñca dharmāṇāmārabhya yā dharmāṇāṃ bhūtatā yāvadbhāvikatāñcārabhya yā dharmāṇāṃ sarvatā| iti bhūtatā sarvatā ca dharmāṇāṃ samastastattvārtho veditavyaḥ|

云何真實義？謂略有二種：一者、依如所有性諸法真實性；二者、依盡所有性諸法一切性。如是諸法真實性一切性，應知總名真實義。(大正 30.486b09-12)

What is the reality-object (*tattvārtha*)? Briefly, it is two-fold: (1) That true nature (*bhūtatā*) of *dharma*-s in respect of the state of their being existents in the manner as they are (*yathāvadbhāvikatā*) and (2) that which is the totality of *dharma*-s in respect of the state of the full extent of being existents (*yāvadbhāvikatā*). In this way, in summary, the reality-object is to be understood as the true nature and totality of all *dharma*-s. (FT 1)

tattvārthaḥ katamaḥ ← tat+tva–arthaḥ katamaḥ	云何真實義	*tattva–* : *tat*(pron.) with n.abs.su. *tva* °*arthaḥ* : cpd., m.nom.sg. of °*artha* *katamaḥ* : interr.pron., m.nom.sg. of *katama*
samāsato dvividhaḥ ← sam+āsa+taḥ dvi–vidhaḥ	略有二種	*samāsataḥ* : adv. *dvi–* : *dva*(cardinal) in cpd. form °*vidhaḥ* : cpd., m.nom.sg. of °*vidha*
yathāvadbhāvikatāñca ← yathā+vat–bhāvika+tā+m ca	如所有性	*yathāvat–* : *yathā*(adv.) with *vat*(su.) meaning “like …, as …” °*bhāvikatām* : cpd., f.acc.sg. of °*bhāvikatā*(adj. *bhāvika* with f.abs.su. *tā*) *ca* : ind.

dharmāṇāmārabhya ← dharmāṇām ā√rabh+ya	依諸法	*dharmāṇām* : m.gen.pl. of *dharma* *ārabhya* : ger. used as adv.
yā dharmāṇāṃ bhūtatā ← yā dharmāṇām bhūta+tā	真實性	*yā* : rel.pron., f.nom.sg. of *yad* *dharmāṇām* : m.gen.pl. of *dharma* *bhūtatā* : f.nom.sg., *bhūta*(ppp.) with f.abs.su. *tā*
yāvadbhāvikatāñcārabhya ← yāvat–bhāvika+tā+m ca ārabhya	依盡所有性	*yāvat–* : ind. °*bhāvikatām* : cpd., f.acc.sg. of °*bhāvikatā*(adj. *bhāvika* with f.abs.su. *tā*) *ca* : ind. *ārabhya* : ger. used as adv.
yā dharmāṇāṃ sarvatā ← yā dharmāṇām sarva+tā	諸法一切性	*yā* : rel.pron., f.nom.sg. of *yad* *dharmāṇām* : m.gen.pl. of *dharma* *sarvatā* : f.nom.sg., *sarva*(adj.) with f.abs.su. *tā*
iti bhūtatā sarvatā ca dharmāṇāṃ ← iti bhūtatā sarvatā ca dharmāṇām	如是諸法真實性 一切性	*iti* : ind. *bhūtatā* : f.nom.sg., *bhūta*(ppp.) with f.abs.su. *tā* *sarvatā* : f.nom.sg., *sarva*(adj.) with f.abs.su. *tā* *dharmāṇām* : m.gen.pl. of *dharma*
samastas ← sam+astaḥ(√as)	總	m.nom.sg. of *samasta*(ppp.)
tattvārtho veditavyaḥ ← tattva–arthaḥ veditavyaḥ(√vid)	應知…名真實義 [真實義應知]	*tattva–* : *tat*(pron.) with n.abs.su. *tva* °*arthaḥ* : cpd., m.nom.sg. of °*artha* *veditavyaḥ* : m.nom.sg. of *veditavya*(fpp.)

2.1. 列四種真實

sa punareva tattvārthaḥ prakārabhedataścaturvidhaḥ| lokaprasiddho yuktiprasiddhaḥ kleśāvaraṇaviśuddhijñānagocaro jñeyāvaraṇaviśuddhijñānagocaraśca|

此真實義品類差別，復有四種：一者、世間極成真實；二者、道理極成真實；三者、煩惱障淨智所行真實；四者、所知障淨智所行真實。(大正 30.486b12-15)

Furthermore, in terms of division, this reality-object (*tattvārtha*) is four-fold: 1. Established universally by the world (*lokaprasiddhaḥ*); 2. Established through reasoning / logic (*yuktiprasiddhaḥ*); 3. The activity-domain of knowledge characterized by the purity of the defilement-hindrance (*kleśāvaraṇaviśuddhijñānagocaraḥ*); and 4. The activity-domain of knowledge characterized by the purity of the knowable-hindrance (*jñeyāvaraṇaviśuddhijñānagocaraḥ*). (FT 2.1)

sa punareva tattvārthaḥ ← saḥ punaḥ eva tattva–arthaḥ	此真實義…復	*saḥ* : pron., m.nom.sg. of *tad* *punaḥ* : ind. *eva* : ind. *tattva–* : *tat*(pron.) with n.abs.su. *tva* °*arthaḥ* : cpd., m.nom.sg. of °*artha*
prakārabhedataś ← pra+kāra(√kṛ)–bheda(√bhid)+taḥ	品類差別	*prakāra–* : m.noun °*bhedataḥ* : cpd., abl., °*bheda* with abl.su. *taḥ*
caturvidhaḥ ← catur–vidhaḥ	四種	*catur–* : cardinal °*vidhaḥ* : cpd., m.nom.sg. of °*vidha*

lokaprasiddho ← loka–pra+siddhaḥ(√sidh)	世間極成真實 [世間極成]	*loka–* : m.noun °*prasiddhaḥ* : cpd., m.nom.sg. of °*prasiddha*(ppp.) → *tattvārthaḥ*
yuktiprasiddhaḥ ← yukti(√yuj)–prasiddhaḥ(√sidh)	道理極成真實 [道理極成]	*yukti–* : f.noun °*prasiddhaḥ* : cpd., m.nom.sg. of °*prasiddha*(ppp.) → *tattvārthaḥ*
kleśāvaraṇaviśuddhijñānagocaro ← kleśa(√kliś)–ā+varaṇa(√vṛ)–vi+śuddhi(√śudh)–jñāna(√jñā)–gocaraḥ	煩惱障淨智所行真實 [煩惱-障-淨-智-所行]	*kleśa–* : m.noun *āvaraṇa–* : n.noun *viśuddhi–* : f.noun *jñāna–* : n.noun °*gocaraḥ* : cpd., m.nom.sg. of °*gocara*
jñeyāvaraṇaviśuddhijñānagocaraśca ← jñeya(√jñā)–ā+varaṇa–vi+śuddhi–jñāna–gocaraḥ ca	所知障淨智所行真實 [所知-障-淨-智-所行及]	*jñeya–* : fpp. *āvaraṇa–* : n.noun *viśuddhi–* : f.noun *jñāna–* : n.noun °*gocaraḥ* : cpd., m.nom.sg. of °*gocara* *ca* : ind.

2.2.1. 世間極成真實

tatra laukikānāṃ sarveṣāṃ yasmin vastuni saṃketasaṃvṛtisaṃstavanāgamapraviṣṭayā buddhyā darśanatulyatā bhavati tadyathā pṛthivyāṃ pṛthivyaiveyaṃ nāgniriti| yathā pṛthivyāmevamagnāvapsu vāyau rūpeṣu śabdeṣu gandheṣu raseṣu spraṣṭavyeṣu bhojane pāne yāne vastre alaṅkāropavicāre bhāṇḍopaskare gandhamālyavilepane nṛtyagītavāditre āloke strīpuruṣaparicaryāyāṃ kṣetrāpaṇagṛhavastuni sukhaduḥkhe duḥkhamidaṃ na sukhaṃ sukhamidaṃ na duḥkhamiti| samāsata idamidaṃ nedam| evamidaṃ nānyatheti niścitādhimuktigocaro yadvastu sarveṣāmeva laukikānāṃ paraṃparāgatayā saṃjñayā svavikalpa-prasidvaṃ na cintayitvā tulayitvopaparīkṣyodgṛhītam| idamucyate lokaprasiddhatattvaṃ|

云何世間極成真實？謂一切世間於彼彼事隨順假立世俗串習悟入覺慧所見同性，謂地唯是地非是火等。如地，如是水、火、風，色、聲、香、味、觸，飲、食、衣、乘、諸莊嚴具、資產什物、塗香華鬘、歌舞伎樂、種種光明、男女承事、田園邸店宅舍等事，當知亦爾，苦唯是苦非是樂等，樂唯是樂非是苦等。以要言之，此即如此非不如此，是即如是非不如是，決定勝解所行境事；一切世間從其本際展轉傳來想自分別共所成立，不由思惟籌量觀察然後方取，是名世間極成真實。(大正 30.486b16-26)

Among these, [the first] is the similarity in seeing among all the worldly by way of the understanding penetrated into, in conformity with linguistic agreement, convention and familiarity / habits, with regard to an object-base (*vastu*). For example, with regard to earth, “it is precisely earth, not fire.” Just as with earth, likewise for fire, water, wind, forms, sounds, odours, tastes, tangibles, food, drink, vehicles, garment, adornments, utensils, perfume, garlands, ointment, dance, song, musical show, lights, courtship between men and women, field, shop, household object; with regard to happiness and suffering, “this is suffering, not happiness; this is happiness, not suffering.” In brief, “this is this, and not that.” And likewise, “this is thus, and not

otherwise.” It is the activity-domain of determined conviction in this manner - that object-base (*vastu*) universally established among all the worldly by one‘s conceptualization through ideation / notion successively passed down. It is grasped without having been pondered, weighed, / deliberated or investigated. This is said to be the reality universally established by the world (*idam ucyate lokaprasiddhaṃ tattvam*). (FT 2.2.1)

tatra laukikānāṃ sarveṣāṃ ← tatra loka+ika+anām sarveṣām	一切世間 [世間一切]	*tatra* : adv., meaning “among these” *laukikānām* : m.gen.pl. of *laukika*(adj.) *sarveṣām* : m.gen.pl. of *sarva*(adj.)
yasmin vastuni	於彼彼事	*yasmin* : rel.pron. of *vastuni*, n.loc.sg. of *yad* *vastuni* : n.loc.sg. of *vastu*
saṃketasaṃvṛtisaṃstavānugamapraviṣṭayā buddhyā ← sam+keta(√cit)–sam+vṛti(√vṛ)– sam+stava(√stu)–anu+gama(√gam)– pra+viṣṭayā(√viś) buddhyā [DN: °saṃstavanāgama°; TK: °saṃstavānugama°]	假立-世俗-串習-隨順-悟入覺慧	*saṃketa*– : m.noun *saṃvṛti*– : f.noun *saṃstava*– : m.noun *anugama*– : m.noun °*praviṣṭayā* : cpd., f.instr.sg. of °*praviṣṭā*(ppp.) → *buddhyā* *buddhyā* : f.instr.sg. of *buddhi*
darśanatulyatā bhavati ← darśana(√dṛś)–tulya(√tul)+tā bhavati(√bhū)	所見同性	*darśana*– : n.noun °*tulyatā* : cpd., f.nom.sg., *tulya*(adj.) with f.abs.su. *tā* *bhavati* : pres. 3rd sg.
tadyathā ← tat yathā	謂	*tat* : pron., n.nom.sg. of *tad*

		yathā : adv. adverbial phrase meaning “for example”
pṛthivyāṃ pṛthivy eveyaṃ nāgniriti ← pṛthivyām pṛthivī eva iyam na agniḥ iti [DN: pṛthivyaiveyaṃ; TK: pṛthivy eveyaṃ]	地唯是地非是火	*pṛthivyām* : f.loc.sg. of *pṛthivī* *pṛthivī* : f.nom.sg. of *pṛthivī* *eva* : ind. *iyam* : dem., f.nom.sg. of *idam* *na* : ind. *agniḥ* : m.nom.sg. of *agni* *iti* : ind.
yathā pṛthivyāmevamagnāvapsu vāyau ← yathā pṛthivyām evam agnau apsu vāyau	如地如是火水風	*yathā* : adv. *pṛthivyām* : f.loc.sg. of *pṛthivī* *evam* : ind. *agnau* : m.loc.sg. of *agni* *apsu* : f.loc.pl. of *ap* *vāyau* : m.loc.sg. of *vāyu*
rūpeṣu śabdeṣu gandheṣu raseṣu spraṣṭavyeṣu	色聲香味觸	*rūpeṣu* : n.loc.pl. of *rūpa* *śabdeṣu* : m.loc.pl. of *śabda* *gandheṣu* : m.loc.pl. of *gandha* *raseṣu* : m.loc.pl. of *rasa* *spraṣṭavyeṣu* : n.loc.pl. of *spraṣṭavya*
bhojane pāne yāne vastre	飲食衣乘	*bhojane* : n.loc.sg. of *bhojana*

	[食飲乘衣]	*pāne* : n.loc.sg. of *pāna* *yāne* : n.loc.sg. of *yāna* *vastre* : n.loc.sg. of *vastra*
alaṅkāropavicāre ← alaṅkāra–upavicāre	諸莊嚴具	*alaṅkāra–* : m.noun °*upavicāre* : cpd., m.loc.sg. of °*upavicāra*
bhāṇḍopaskare ← bhāṇḍa–upaskare	資產什物	*bhāṇḍa–* : m.noun °*upaskare* : cpd., m.loc.sg. of °*upaskara*
gandhamālyavilepane ← gandha–mālya–vilepane(√lip)	塗香華鬘 [香-華鬘-塗]	*gandha–* : m.noun *mālya–* : n.noun °*vilepane* : cpd., n.loc.sg. of °*vilepana*
nṛtyagītavāditre ← nṛtyagītavāditre ← nṛtya(√nṛt)–gīta(√gai)–vāditre	歌舞伎樂 [舞-歌-伎樂]	*nṛtya–* : n.noun *gīta–* : ppp. °*vāditre* : cpd., n.loc.sg. of °*vāditra*
āloke	光明	m.loc.sg. of *āloka*
strīpuruṣaparicaryāyāṃ ← strī–puruṣa–pari+caryāyām(√car)	男女承事 [女-男-承事]	*strī–* : f.noun *puruṣa–* : m.noun °*paricaryāyām* : cpd., f.loc.sg. of °*paricaryā*
kṣetrāpaṇagṛhavastuni ← kṣetra–āpaṇa–gṛha–vastuni	田園邸店宅舍等事	*kṣetra–* : n.noun *āpaṇa–* : m.noun *gṛha–* : m.noun °*vastuni* : cpd., n.loc.sg. of °*vastu*

sukhaduḥkhe ← sukha–duḥkhe	[於樂苦]	*sukha–* : n.noun °*duḥkhe* : cpd., n.loc.sg. of °*duḥkha*
duḥkhamidaṃ na sukhaṃ sukhamidaṃ na duḥkhamiti ← duḥkham idam na sukham sukham idam na duḥkham iti	苦唯是苦非是樂等 樂唯是樂非是苦等	*duḥkham* : n.nom.sg. of *duḥkha*(adj.) *idam* : dem., n.nom.sg. of *idam* *na* : ind. *sukham* : n.nom.sg. of *sukha*(adj.) *iti* : ind.
samāsata ← sam+āsa+taḥ	以要言之	adv.
idamidaṃ nedam ← idam idam na idam	此即如此非不如此 [此即此非彼]	*idam* : dem., n.nom.sg. of *idam* *na* : ind.
evamidaṃ nānyatheti ← evam idam na anyathā iti	是即如是非不如是 [是即如是非餘]	*evam* : ind. *idam* : dem., n.nom.sg. of *idam* *na* : ind. *anyathā* : adv., meaning “another, otherwise” *iti* : ind.
niścitādhimuktigocaro ← niś+cita(√ci)–adhi+mukti(√muc)–gocaraḥ	決定勝解所行	*niścita–* : ppp. *adhimukti–* : f.noun °*gocaraḥ* : cpd., m.nom.sg. of °*gocara*
yadvastu ← yat vastu	事	*yat* : rel.pron., n.nom.sg. of *yad* *vastu* : n.nom.sg. of *vastu*

sarveṣāmeva laukikānāṃ ← sarveṣām eva loka+ika+anām	一切世間	*sarveṣām* : m.gen.pl. of *sarva*(adj.) → *laukikānām* *eva* : ind. *laukikānām* : m.gen.pl. of *laukika*(adj.)
paraṃparāgatayā saṃjñayā ← paraṃ+parā–ā+gatayā(√gam) saṃjñayā(√jñā)	展轉傳來想	*paraṃparā–* : f.noun °*āgatayā* : cpd., f.instr.sg. of °*āgatā*(ppp.) → *saṃjñayā* *saṃjñayā* : f.instr.sg. of *saṃjñā*
svavikalpaprasiddhaṃ ← sva+vi+kalpa(√kḷp)–pra+siddham(√sidh) [DN: svavikalpa-prasidvaṃ]	自分別共所成立	*svavikalpa–* : m.noun °*prasiddham* : cpd., n.nom.sg. of °*prasiddha*(ppp.) → *vastu* in the same sentence
na cintayitvā tulayitvopaparīkṣyodgṛhītam ← na cintayitvā(√cint) tulayitvā(√tul) upa+pari+īkṣya(√īkṣ) ut+gṛhītam(√grah)	不由思惟籌量觀察然後方取	*na* : ind. *cintayitvā*, *tulayitvā*, *upaparīkṣya* : all ger. *udgṛhītam* : n.nom.sg. of *udgṛhīta*(ppp.) → *vastu*
idamucyate lokaprasiddhatattvaṃ ← idam ucyate(√vac) loka–prasiddha(√sidh)– tat+tva+m	是名世間極成真實	*idam* : dem., n.nom.sg. of *idam* *ucyate* : pass., pres. 3rd sg. *loka–* : m.noun *prasiddha–* : ppp. °*tattvam* : cpd., n.nom.sg. of *tattva*(pron. *tat* with n.abs.su. *tva*)

2.2.2. 道理極成真實

yuktiprasiddhatattvaṃ katamat| satāṃ yuktārthapaṇḍitānāṃ vicakṣaṇānāṃ tārkikāṇāṃ mīmāṃsakānāṃ tarkaparyāpannāyāṃ bhūmau sthitānāṃ svayaṃ prātibhānikyāṃ pārthagjanikyāṃ mīmāṃsānucaritāyāṃ pratyakṣamanumānamāptāgamaṃ pramāṇaṃ niśritya suvidita-suviniścitajñānagocara-jñeyaṃ vastūpapattisādhanayuktyā prasādhitaṃ vyavasthāpitam| idamucyate yuktiprasiddhaṃ tattvam|

云何道理極成真實？謂：諸智者、有道理義諸聰叡者、諸黠慧者、能尋思者、能伺察者、住尋伺地者、具自辯才者、居異生位者、隨觀察行者，依止現、比及至教量，極善思擇決定智所行所知事，由證成道理所建立、所施設義，是名道理極成真實。(大正 30.486b27-c03)

What is the reality universally established by logic/reason? It is the well-examined and determined activity domain of knowledge (*jñāna-gocara*), the knowable object-base (*jñeyaṃ vastu*), proved and established through logical deduction (*upapatti-sādhana-yukti*), basing on direct perception, inference and scriptural authority (*āptāgama*), among those good ones (*satām*), those who are reasonable and wise, those who are observant, those who are investigative, those who are analytical; those who are established at the stage pertaining to logical reasoning, [the stage of] one's own eloquence, [the stage of] the worldlings, [the stage of] analytical propensities (*mīmaṃsānucaritā*). This is said to be the reality universally established by reason. (FT 2.2.2)

yuktiprasiddhatattvaṃ ← yukti(√yuj)–pra+siddha(√sidh)–tat+tvam	道理極成真實	*yukti*– : f.noun *prasiddha*– : ppp. °*tattvam* : cpd., n.nom.sg. of *tattva*(pron. *tat* with n.abs.su. *tva*)
katamat	云何	interr.pron., n.nom.sg. of *katama*

satāṃ ← satām(√as)	諸智者	m.gen.pl. of *sant*(pr.p.)
yuktārthapaṇḍitānāṃ ← yukta–artha–paṇḍitānām	道理義諸聰叡者	*yukta*– : ppp. *artha*– : m.noun °*paṇḍitānām* : cpd., m.gen.pl. of °*paṇḍita*(adj.)
vicakṣaṇānāṃ ← vi+cakṣaṇānām(√cakṣ)	諸黠慧者	n.gen.pl. of *vicakṣaṇa*(adj.)
tārkikāṇāṃ ← tārkikāṇām(√tark)	能尋思者	m.gen.pl. of *tārkika*(adj.)
mīmāṃsakānāṃ ← mīmāṃsakānām(√man)	能伺察者	m.gen.pl. of *mīmāṃsaka*(adj. from desid.)
tarkaparyāpannāyāṃ bhūmau ← tarka–pari+ā+pannāyām(√pad) bhūmau	尋伺地	*tarka*– : m.noun °*paryāpannāyām* : cpd., f.loc.sg. of °*paryāpannā*(ppp.) *bhūmau* : f.loc.sg. of *bhūmi*
sthitānāṃ ← sthitānām(√sthā)	住	m.gen.pl. of *sthita*(ppp.)
svayaṃ prātibhānikyāṃ ← svayam prāti+bhānikyām(√bhañj)	具自辯才者	*svayam* : ind. *prātibhānikyām* : f.loc.sg. of *prātibhāniki*(adj.)
pārthagjanikyāṃ ← pārthak–janikyām(√jan)	居異生位者	*pārthak*– : adj. °*janikyām* : cpd., f.loc.sg. of °*janiki*(adj.)
mīmāṃsānucaritāyāṃ ← mīmāṃsā(√man)–anu+caritāyām(√car)	隨觀察行者	*mīmāṃsā*– : f.noun °*anucaritāyām* : cpd., f.loc.sg. of °*anucaritā*(ppp.)
pratyakṣamanumānamāptāgamaṃ pramāṇaṃ niśritya ←	依止現比及至教量	*pratyakṣam* : n.acc.sg. of *pratyakṣa* *anumānam* : n.acc.sg. of *anumāna*

prati+akṣam(√akṣ) anu+mānam(√man) āpta(√āp)–ā+gamam(√gam) pra+māṇam(√mā) ni+śritya(√śri)		*āpta–* : ppp. °*āgamam* : cpd., n.acc.sg. of °*āgama* *pramāṇam* : n.acc.sg. of *pramāṇa* *niśritya* : ger.
suvidita-suviniścitajñānagocara-jñeyaṃ vastu ← su+vidita(√vid)–su+vi+niś+cita(√ci)–jñāna–gocara–jñeyam vastu	極善思擇決定智所行所知事	*suvidita–*, *suviniścita* : both ppp. *jñāna–* : n.noun *gocara–* : m.noun °*jñeyam* : cpd., n.nom.sg. of *jñeya*(fpp.) → *vastu* *vastu* : n.nom.sg. of *vastu*
upapattisādhanayuktyā ← upa+patti(√pad)–sādhana(√sādh)–yuktyā(√yuj)	由證成道理	*upapatti–* : f.noun *sādhana–* : n.noun °*yuktyā* : cpd., f.instr.sg. of °*yukti*
prasādhitaṃ ← pra+sādhitam(√sādh)	所建立	n.nom.sg. of *prasādhita*(ppp.) → *vastu*
vyavasthāpitam ← vi+ava+sthāpitam(√sthā)	所施設義	n.nom.sg. of *vyavasthāpita*(ppp., caus.) → *vastu*
idamucyate yuktiprasiddhaṃ tattvam ← idam ucyate(√vac) yukti(√yuj)–prasiddham(√sidh) tat+tvam	是名道理極成真實	*idam* : dem., n.nom.sg. of *idam* *ucyate* : pass., pres. 3rd sg. *yukti–* : f.noun °*prasiddham* : cpd., n.nom.sg. of °*prasiddha*(ppp.) → *tattvam* *tattvam* : n.nom.sg. of *tattva*(pron. *tat* with n.abs.su. *tva*)

2.2.3. 煩惱障淨智所行真實

kleśāvaraṇaviśuddhijñānagocarastattvaṃ katamat| sarvaśrāvakapratyekabuddhānāmanāsraveṇānāsravāvāhakena cānāsravapṛṣṭalabdhena ca laukikena jñānena yo gocaraviṣayaḥ| idamucyate kleśāvaraṇaviśudvijñānagocarastattvam| tenālambanena kleśāvaraṇājjñānaṃ viśudhyati| anāvaraṇatve cāyatyāṃ santiṣṭhate| tasmātkleśāvaraṇaviśuddhijñānagocarastattvamityucyate|

云何煩惱障淨智所行真實？謂一切聲聞、獨覺，若無漏智、若能引無漏智、若無漏後得世間智所行境界，是名煩惱障淨智所行真實。由緣此為境，從煩惱障智得清淨，於當來世無障礙住，是故說名煩惱障淨智所行真實。(大正 30.486c4-9)

What is the reality which is the activity-domain of knowledge characterized by the purity of defilement-hindrance (*kleśa-āvaraṇa-viśuddhijñānagocara*)? It is that object-field of activity-domain (*gocara-viṣaya*) of all the *śrāvakas* and the *pratyekabuddhas* cognized by/ through knowledge which is outflow-free and that knowledge which draws out/induces the outflow-free (*anāsrava-āvāhaka*) and worldly knowledge obtained subsequently to the outflow-free knowledge (*anāsrava-pṛṣṭhalabdhena laukikena jñānena*). This is said to be the reality (*tattva*) of the activity-domain of knowledge characterized by the purity of defilement-hindrance. In terms of the perceptual object, the knowledge becomes purified and remains in the future in the state of being free from hindrance. Therefore, this is said to be “the activity-domain of knowledge characterized by the purity of defilement-hindrance”. (FT 2.2.3.1)

kleśāvaraṇaviśuddhijñānagocarastattvaṃ ← kleśa(√kliś)–āvaraṇa(√vṛ)–vi+śuddhi(√śudh)–jñāna(√jñā)–gocaraḥ tat+tvam	煩惱障淨智所行真實	*kleśa–* : m.noun *āvaraṇa–* : n.noun *viśuddhi–* : f.noun

		jñāna– : n.noun °*gocaraḥ* : cpd., m.nom.sg. of °*gocara* *tattvam* : n.nom.sg. of *tattva*(pron. *tat* with n.abs.su. *tva*)
katamat	云何	interr.pron., n.nom.sg. of *katama*
sarvaśrāvakapratyekabuddhānām ← sarva–śrāvaka(√śru)–prati+eka+buddhānām	一切聲聞獨覺	*sarva–* : adj. *śrāvaka–* : adj./m.noun °*pratyekabuddhānām* : cpd., m.gen.pl. of °*pratyekabuddha*(ppp.)
anāsraveṇānāsravāvāhakena ← an+ā+sraveṇa(√sru) an+ā+srava(√sru)–ā+vāhakena(√vah)	若無漏智若能引[無漏智 [若無漏能引[無漏]	*anāsraveṇa* : n.instr.sg. of *anāsrava*, adj. → *jñānena* of the same sentence *anāsrava–* : m.noun/adj. °*āvāhakena* : cpd., n.instr.sg. of °*āvāhaka*(adj.) → *jñānena* of the same sentence
cānāsravapṛṣṭhalabdhena ca laukikena ← ca anāsrava–pṛṣṭha–labdhena(√labh) ca laukikena(loka+ika+ena) [DN: °pṛṣṭa°]	若無漏後得世間	*ca* : ind. *anāsrava–* : m.noun/adj. *pṛṣṭha–* : n.noun °*labdhena* : cpd., n.instr.sg. of °*labdha*(ppp.) → *jñānena* of the same sentence *laukikena* : n.instr.sg. of *laukika*(adj.) → *jñānena* of the same sentence
jñānena ← jñānena(√jñā)	智	n.instr.sg. of *jñāna*

yo gocaraviṣayaḥ ← yaḥ gocara(√car)–viṣayaḥ(√viṣ)	所行境界	*yaḥ* : rel.pron. of °*viṣayaḥ*, m.nom.sg. of *yad* *gocara*– : m.noun °*viṣayaḥ* : cpd., m.nom.sg. of °*viṣaya*
idamucyate ← idam ucyate(√vac)	是名	*idam* : dem., n.nom.sg. of *idam* *ucyate* : pass., pres. 3rd sg.
kleśāvaraṇaviśuddhijñānagocarastattvam ← kleśa(√kliś)–ā+varaṇa(√vṛ)– vi+śuddhi(√śudh)–jñāna(√jñā)–gocaraḥ tat+tvam [DN: °viśudvi°]	煩惱障淨智所行真實	*kleśa*– : m.noun *āvaraṇa*– : n.noun *viśuddhi*– : f.noun *jñāna*– : n.noun °*gocaraḥ* : cpd., m.nom.sg. of °*gocara* *tattvam* : n.nom.sg. of *tattva*(pron. *tat* with n.abs.su. *tva*)
tenālambanena ← tena ālambanena(√lamb)	由緣此為境	*tena* : pron., n.instr.sg. of *tad* *ālambanena* : n.instr.sg. of *ālambana*
kleśāvaraṇājjñānaṃ viśudhyati ← kleśa–ā+varaṇāt(√vṛ) jñānam vi+śudhyati(√śudh)	從煩惱障智得清淨	*kleśa*– : m.noun °*āvaraṇāt* : cpd., n.abl.sg. of °*āvaraṇa* *jñānam* : n.nom.sg. of *jñāna* *viśudhyati* : pres. 3rd sg.
anāvaraṇatve ← an+ā+varaṇa+tve	無障礙	n.loc.sg. of *anāvaraṇatva*(n.noun *anāvaraṇa* with n.abs.su. *tva*)

cāyatyāṃ ← ca āyatyām	於當來世	*ca* : ind. *āyatyām* : f.loc.sg. of *āyati*
santiṣṭhate ← sam+tiṣṭhate(√sthā)	住	pres. 3rd sg. ātm.
tasmāt	是故	m.abl.sg. of *tad* used as adv.
kleśāvaraṇaviśuddhijñānagocarastattvam ← kleśa(√kliś)–ā+varaṇa(√vṛ)– vi+śuddhi(√śudh)–jñāna(√jñā)–gocaraḥ tat+tvam	煩惱障淨智所行真實	*kleśa*– : m.noun *āvaraṇa*– : n.noun *viśuddhi*– : f.noun *jñāna*– : n.noun °*gocaraḥ* : cpd., m.nom.sg. of °*gocara* *tattvam* : n.nom.sg. of *tattva*(pron. *tat* with n.abs.su. *tva*)
ityucyate ← iti ucyate(√vac)	說名	*iti* : ind. *ucyate* : pass., pres. 3rd sg.

tatpunastatvaṃ katamat| catvāryāryaisatyāni duḥkhaṃ samudayo nirodho mārgaśca| ityetāni catvāryāryasatyāni pravicinvato'bhisamāgacchato'bhisamāgateṣu ca tajjñānamutpadyate| sa punaḥ satyābhisamayaḥ śrāvakapratyekabuddhānāṃ skandhamātramupalabhamānānāṃ

skandhebhyaścānyamarthāntaramātmānamanupalabhamānānāṃ pratītyasamutpannasaṃskārodayavyayapratisaṃyuktayā prajñayā skandhavinirmuktapudgalābhāvadarśanābhyāsādutpadyate|

此復云何？謂四聖諦：一、苦聖諦；二、集聖諦；三、滅聖諦；四、道聖諦。即於如是四聖諦義極善思擇證入現觀，入現觀已如實智生。此諦現觀，聲聞、獨覺能觀唯有諸蘊可得，除諸蘊外我不可得，數習緣生諸行生滅相應慧故，數習異蘊補特伽羅無性見故，發生如是聖諦現觀。(大正 30.486c09-15)

Now, what is that reality? The Four Noble Truths: Suffering, Cause of Suffering, Cessation and the Path to its cessation. To the one investigating and directly realizing these Four Noble Truths as mentioned above, that knowledge arises. Moreover, to the *śrāvakas* and the *pratyekabuddhas* who are apperceiving the mere-aggregates and not apperceiving another self as a distinct entity separate from the aggregates, [and] through the wisdom (*prajñayā*) associated with the arising and ceasing of the dependently co-arisen conditioning forces, as well as the repeated vision (*darśana*) of the non-existence of the person apart from the aggregates, direct realization of the Truths (*satya-abhisamaya*) arises. (FT 2.2.3.2)

tatpunastattvaṃ katamat ← tat punaḥ tat+tvam katamat [DN: tatvaṃ]	此復云何 [此復真實云何]	*tat* : pron., n.nom.sg. of *tad* *punaḥ* : ind. *tattvam* : n.nom.sg. of *tattva*(pron. *tat* with n.abs.su. *tva*) *katamat* : interr.pron., n.nom.sg. of *katama*
catvāryāryasatyāni ← catvāri ārya–satyāni [DN: āryaisatyāni]	四聖諦	*catvāri* : n.nom.pl. of *catur*(cardinal) *ārya–* : adj. °*satyāni* : cpd., n.nom.pl. of °*satya*

duḥkhaṃ samudayo nirodho mārgaśca ← duḥkham sam+ut+ayaḥ(√i/ī) ni+rodhaḥ(√rudh) mārgaḥ(√mṛg) ca	一、苦聖諦 二、集聖諦 三、滅聖諦 四、道聖諦 [苦集滅及道]	*duḥkham* : n.nom.sg. of *duḥkha* *samudayaḥ* : m.nom.sg. of *samudaya* *nirodhaḥ* : m.nom.sg. of *nirodha* *mārgaḥ* : m.nom.sg. of *mārga* *ca* : ind.
ityetāni catvāryāryasatyāni ← iti etāni catvāri ārya–satyāni	即於如是四聖諦	*iti* : ind. *etāni* : dem., n.acc.pl. of *etad* *catvāri* : n.acc.pl. of *catur*(cardinal) *ārya–* : adj. °*satyāni* : cpd., n.acc.pl. of °*satya*
pravicinvato ← pra+vi+cinvataḥ(√ci)	極善思擇	m.gen.sg. of *pravicinvant*(pr.p.)
'bhisamāgacchato ← abhi+sam+ā+gacchataḥ(√gam)	證入現觀	m.gen.sg. of *abhisamāgacchant*(pr.p.)
'bhisamāgateṣu ca ← abhi+sam+ā+gateṣu(√gam) ca	入現觀已	*abhisamāgateṣu* : m.loc.pl. of *abhisamāgata*(ppp.), loc.absol. *ca* : ind.
tajjñānamutpadyate ← tat jñānam ut+padyate(√pad)	如實智生	*tat* : pron., n.nom.sg. of *tad* *jñānam* : n.nom.sg. of *jñāna* *utpadyate* : pres. 3rd sg. ātm.
sa punaḥ satyābhisamayaḥ ← saḥ punaḥ satya–abhi+sam+ayaḥ(√i/ī)	此諦現觀	*saḥ* : pron., m.nom.sg. of *tad* *punaḥ* : ind.

		satya– : adj. °*abhisamayaḥ* : cpd., m.nom.sg. of °*abhisamaya*
śrāvakapratyekabuddhānāṃ ← śrāvaka(√śru)–prati+eka+buddhānām	聲聞獨覺	*śrāvaka–* : adj./m.noun °*pratyekabuddhānām* : cpd., m.gen.pl. of °*pratyekabuddha*(ppp.)
skandhamātramupalabhamānānāṃ ← skandha–mātram upa+labhamānānām(√labh)	唯有諸蘊可得	*skandha–* : m.noun °*mātram* : cpd., n.acc.sg. of °*mātra* *upalabhamānānām* : m.gen.pl. of *upalabhamāna*(pr.p.)
skandhebhyaścānyamarthāntaramātmānam ← skandhebhyaḥ ca anyam artha–antaram ātmānam	除諸蘊外我	*skandhebhyaḥ* : m.abl.pl. of *skandha* *ca* : ind. *anyam* : adv. *artha–* : m.noun °*antaram* : cpd., m.acc.sg. of °*antara* *ātmānam* : m.acc.sg. of *ātman*
anupalabhamānānāṃ ← an+upa+labhamānānām(√labh)	不可得	m.gen.pl. of *anupalabhamāna*(pr.p.)
pratītyasamutpannasaṃskārodayavyaya–pratisaṃyuktayā prajñayā ← prati+itya(√i/ī)–sam+ut+panna(√pad)–sam+skāra(√kṛ)–ut+aya(√i/ī)–vi+aya(√i/ī)–prati+sam+yuktayā(√yuj) pra+jñayā	數習緣生諸行生滅相應慧故 [以緣生諸行生滅相應慧]	*pratītya–* : ger. *samutpanna–* : ppp. *saṃskāra–* : m.noun *udaya–* : m.noun

		vyaya– : m.noun °*pratisaṃyuktayā* : cpd., f.instr.sg. of °*pratisaṃyuktā*(ppp.) → *prajñayā* *prajñayā* : f.instr.sg. of *prajñā*
skandhavinirmuktapudgalābhāvadarśanābhyāsād ← skandha–vi+nir+mukta(√muc)–pudgala–a+bhāva(√bhū)–darśana(√dṛś)–abhi+āsāt(√ās)	數習異蘊補特伽羅無性見故 [蘊-異-補特伽羅-無性-見-數習故]	*skandha–* : m.noun *vinirmukta–* : ppp. *pudgala–* : m.noun *abhāva–* : m.noun *darśana–* : n.noun °*abhyāsāt* : cpd., m.abl.sg. of °*abhyāsa*
utpadyate ← ut+padyate(√pad)	發生如是聖諦現觀 [生]	pres. 3rd sg. ātm.

2.2.4. 所知障淨智所行真實

jñeyāvaraṇaviśuddhijñānagocarastattvaṃ katamat| jñeye jñānasya pratighāta āvaraṇamityucyate| tena jñeyāvaraṇena vimuktasya jñānasya yo gocaraviṣayastajjñeyāvaraṇaviśuddhijñānagocarastattvaṃ veditavyam|tatpunaḥ katamat| bodhisattvānāṃ buddhānāñca bhagavatāṃ dharmanairātmyapraveśāya praviṣṭena suviśuddhena ca sarvadharmāṇāṃ nirabhilāpyasvabhāvatāmārabhya prajñaptivāda svabhāvanirvikalpajñeyasamena jñānena yo gocaraviṣayaḥ sāsau paramā tathatā niruttarā jñeyaparyantagatā yasyāḥ sarva samyagdharmapravicayā nivartante nābhivartante|

云何所知障淨智所行真實？謂於所知能礙智，故名所知障。從所知障得解脫智所行境界，當知是名所知障淨智所行真實。此復云何？謂諸菩薩諸佛世尊入法無我，入已善淨，於一切法離言自性，假說自性平等平等無分別智所行境界。如是境界為最第一，真如，無上所知邊際，齊此一切正法思擇皆悉退還，不能越度。(大正 30.486c16-23)

What is the reality, which is the activity-domain of knowledge characterized by the purity of knowable-hindrance? An obstruction of knowledge with regard to the knowable is called “hindrance”. That activity-domain, the object-field (*viṣaya*) of the knowledge which is freed in terms of that hindrance to the knowable is to be understood as reality (*tattva*) which is the activity-domain of knowledge characterized by purity of the knowable-hindrance. Again, what is that [reality (*tattva*)]? It is that object-field of the activity domain of Bodhisattva-s, the Buddha-s and the Bhagavat-s, [cognized] by the knowledge that has penetrated and is well-purified for the sake of penetration (*praveśa*) into the selflessness of *dharma*-s, concerning the fact of ineffable intrinsic nature (*nirabhilāpyasvabhāvatā*) of all *dharma*-s, and which is in all cases equally (*sama*) devoid of the conceptualization on the intrinsic natures of conceptual designation (*prajñaptivādasvabhāvatā nirvikalpa*) equally. That is the supreme Suchness (*paramā tathatā*), unsurpassed (*niruttarā*), at the extreme limit of a knowable (*jñeyaparyantagatā*), from which all proper investigations of all *dharma*-s cease (*nivartante*) and do not proceed any further (*na ativartante*). (FT 2.2.4.1-2)

jñeyāvaraṇaviśuddhijñānagocarastattvaṃ ← jñeya(√jñā)–ā+varaṇa(√vṛ)– vi+śuddhi(√śudh)–jñāna(√jñā)–gocaraḥ tat+tvam	所知障淨智所行真實	*jñeya*– : fpp. *āvaraṇa*– : n.noun *viśuddhi*– : f.noun *jñāna*– : n.noun °*gocaraḥ* : cpd., m.nom.sg. of °*gocara* *tattvam* : n.nom.sg. of *tattva*(pron. *tat* with n.abs.su. *tva*)
katamat	云何	interr.pron., n.nom.sg. of *katama*
jñeye	於所知	n.loc.sg. of *jñeya*(fpp.)
jñānasya	智	n.gen.sg. of *jñāna*
pratīghāta ← pratīghātaḥ(prati√han)	能礙	m.nom.sg. of *pratīghāta*(ppp.)
āvaraṇamityucyate ← ā+varaṇam(√vṛ) iti ucyate	故名所知障 [障故名]	*āvaraṇam* : n.nom.sg. of *āvaraṇa* *iti* : ind. *ucyate* : pass., pres. 3rd sg.
tena jñeyāvaraṇena ← tena jñeya–āvaraṇena	從所知障	*tena* : pron., n.instr.sg. of *tad* *jñeya*– : fpp. °*āvaraṇena* : cpd., n.instr.sg. of °*āvaraṇa*
vimuktasya jñānasya yo gocaraviṣayas ← vi+muktasya(√muc) jñānasya yaḥ gocara–viṣayaḥ(√viṣ)	解脫智所行境界	*vimuktasya* : n.gen.sg. of *vimukta*(ppp.) → *jñānasya* *jñānasya* : n.gen.sg. of *jñāna* *yaḥ* : rel.pron., m.nom.sg. of *yad* *gocara*– : m.noun

		°*viṣayaḥ* : cpd., m.nom.sg. of °*viṣaya*
tajjñeyāvaraṇaviśuddhijñānagocarastattvaṃ ← tat jñeya(√jñā)–ā+varaṇa(√vṛ)–vi+śuddhi(√śudh)–jñāna(√jñā)–gocaraḥ tat+tvam	所知障淨智所行真實	*tat* : pron., n.nom.sg. of *tad* *jñeya*– : fpp. *āvaraṇa*– : n.noun *viśuddhi*– : f.noun *jñāna*– : n.noun °*gocaraḥ* : cpd., m.nom.sg. of °*gocara* *tattvam* : n.nom.sg. of *tattva*(pron. *tat* with n.abs.su. *tva*)
veditavyam(√vid)	當知	n.nom.sg. of *veditavya*(fpp.)
tatpunaḥ katamat ← tat punaḥ katamat	此復云何	*tat* : pron., n.nom.sg. of *tad* *punaḥ* : ind. *katamat* : interr.pron., n.nom.sg. of *katama*
bodhisattvānāṃ buddhānāñca bhagavatāṃ ← bodhisattvānām buddhānām ca bhagavatām	諸菩薩諸佛世尊	*bodhisattvānām* : m.gen.pl. of *bodhisattva* *buddhānām* : m.gen.pl. of *buddha* *ca* : ind. *bhagavatām* : m.gen.pl. of *bhagavant*
dharmanairātmyapraveśāya ← dharma–nir+ātmya–pra+veśāya(√viś)	入法無我	*dharma*– : m.noun *nairātmya*– : adj./n.abstract noun °*praveśāya* : cpd., m.dat.sg. of °*praveśa*
praviṣṭena suviśuddhena ca ←	入已善淨	*praviṣṭena* : n.instr.sg. of *praviṣṭa*(ppp.) → *jñānena* in the same sentence

pra+viṣṭena(√viś) su+vi+śuddhena(√śudh) ca		*suviśuddhena* : n.instr.sg. of *suviśuddha*(ppp.) → *jñānena* in the same sentence *ca* : ind.
sarvadharmāṇāṃ ← sarva–dharmāṇām	一切法	*sarva–* : adj. °*dharmāṇām* : cpd., m.gen.pl. of °*dharma*
nirabhilāpyasvabhāvatām ← nir+abhi+lāpya(√lap)– sva+bhāvatām(√bhū)	離言自性	*nirabhilāpya–* : fpp. °*svabhāvatām* : cpd., f.acc.sg. of °*svabhāvatā*(m.noun *svabhāva* with f.abs.su. *tā*)
ārabhya ← ā√rabh+ya	於	ger. used as adv., meaning “concerning”
prajñaptivādasvabhāvanirvikalpajñeyasamena jñānena ← prajñapti(√jñā)–vāda(√vad)–svabhāva– nir+vi+kalpa(√kḷp)–jñeya–samena jñānena [DN: prajñaptivāda svabhāva°]	假說自性平等平等無分別智 [假說自性無分別平等智]	*prajñapti–* : f.noun *vāda–* : m.noun *svabhāva–* : m.noun *nirvikalpa–* : m.noun *jñeya–* : fpp. °*samena* : cpd., n.instr.sg. of °*sama*(adj.) → *jñānena* *jñānena* : n.instr.sg. of *jñāna*
yo gocaraviṣayaḥ ← yaḥ gocara–viṣayaḥ	所行境界	*yaḥ* : rel.pron., m.nom.sg. of *yad* *gocara–* : m.noun °*viṣayaḥ* : cpd., m.nom.sg. of °*viṣaya*
sāsau paramā tathatā niruttarā ← sā asau paramā tathatā nir+uttarā	如是境界為最第一 真如無上	*sā* : pron., f.nom.sg. of *tad* *asau* : dem., f.nom.sg. of *adas*

		paramā : f.nom.sg. of *paramā*(adj.) ⟶ *tathatā* *tathatā* : f.nom.sg. of *tathatā*(adv. *tathā* with f.abs.su. *tā*) *niruttarā* : f.nom.sg. of *niruttarā*(adj.) ⟶ *tathatā*
jñeyaparyantagatā ← jñeya–paryanta–gatā(√gam)	所知邊際	*jñeya*– : fpp. *paryanta*– : m.noun/adj. °*gatā* : cpd., f.nom.sg. of °*gatā*(ppp.) ⟶ *tathatā*
yasyāḥ sarvasamyagdharmapravicayā ← yasyāḥ sarva–samyak–dharma–pra+vi+cayāḥ(√ci) [DN: sarva samyag°]	齊此一切正法思擇	*yasyāḥ* : rel.pron., f.abl.sg. of *yad*, meaning “from which” *sarva*– : adj. *samyak*– : adv. *dharma*– : m.noun °*pravicayāḥ* : cpd., f.nom.pl. of °*pravicayā*
nivartante ← ni+vartante(√vṛt)	皆悉退還	pres. 3rd pl. ātm.
nābhivartante ← na abhi+vartante(√vṛt)	不能越度	*na* : ind. *abhivartante* : pres. 3rd pl. ātm.

3. 所證真實理體無二

tatpunastattvalakṣaṇaṃ vyavasthānataḥ advayaprabhāvitaṃ veditavyam| dvayamucyate bhāvaścābhāvaśca|tatra bhāvo yaḥ prajñaptivādasvabhāvo vyavasthāpitaḥ| tathaiva ca dīrghakālamabhiniviṣṭo lokena| sarvavikalpaprapañcamūlaṃ lokasya| tadyathā rūpamiti vā vedanā saṃjñā saṃskārā vijñānamiti vā| cakṣuriti vā srotraṃ ghrāṇaṃ jihvā kāyo mana iti vā| pṛthivīti vā āpastejo vāyuriti vā| rūpamiti vā śabdo gandho rasaḥ spraṣṭavyamiti vā| kuśalamiti vā akuśalamiti vā avyākṛtamiti vā| utpāda iti vā vyaya iti vā pratītyasamutpanna iti vā| atītamiti vā anātagamiti vā pratyutpannamiti vā| saṃskṛtamiti vā [asaṃskṛtamiti vā|] ayaṃ lokaḥ paro lokaḥ| ubhau sūryācandramasau| yadapi dṛṣṭaśrutamatavijñātaṃ prāptaṃ paryeṣitaṃ manasā'nuvitarkitamanuvicāritamiti vā| antato yāvannirvāṇamiti vā| ityevaṃbhāgīyaḥ prajñaptivādanirūḍhaḥ svabhāvo dharmāṇāṃ lokasya bhāva ityucyate|tatrābhāvo yā asyaiva rūpamiti prajñaptivādasya yāvadantato nirvāṇamiti prajñaptivādasya nirvastukatā nirnimittatā prajñaptivādāśrayasya sarveṇa sarvaṃ nāstikatā asaṃvidyamānatā yāmāśritya prajñaptivādaḥ pravartate| ayamucyate'bhāvaḥ|yatpunaḥ pūrvakeṇa ca bhāvenānena cābhāvena ubhābhyāṃ bhāvābhāvābhyāṃ vinirmuktaṃ dharmalakṣaṇasaṃgṛhītaṃ vastu| tadadvayaṃm yadadvayam tanmadhyamā-pratipadantadvayavarjitam| niruttaretyucyate|

又安立此真實義相當知即是無二所顯。所言二者謂有、非有。此中有者，謂所安立假說自性，即是世間長時所執，亦是世間一切分別戲論根本，或謂為色、受、想、行、識，或謂眼、耳、鼻、舌、身、意，或復謂為地、水、火、風，或謂色、聲、香、味、觸、法，或謂為善、不善、無記，或謂生滅，或謂緣生，或謂過去、未來、現在，或謂有為，或謂無為，或謂此世，或謂他世，或謂日月，或復謂為所見、所聞、所覺、所知、所求、所得意隨尋伺，最後乃至或謂涅槃。如是等類是諸世間共了諸法假說自性，是名為有。言非有者，謂即諸色假說自性乃至涅槃假說自性，無事無相假說所依，一切都無，假立言說依彼轉者皆無所有，是名非有。先所說有，今說非有，有及非有二俱遠離，法相所攝真實性事，是名無二。由無二故，說名中道，遠離二邊，亦名無上。(大正 30.486c24-487a12)

Moreover, that characteristic / mark of reality (*tattva lakṣaṇa*), from the point of view of its establishment, is to be understood as being made manifest by non-duality (*advaya*). What is called “duality” is “existent” (*bhāva*) and “non-existent” (*abhāva*). Among them, “existent” is that intrinsic nature of conceptual designation (*prajñaptivādasvabhāva*) which has been established, and is that which is attached to, by the world, for a long time. It is the root of all discrimination and conceptual proliferation (*prapañca*) of the world, namely: “form, feeling, ideation, conditioning forces or consciousness”; or “eye, ear, nose, tongue, body or mind”; or “earth, water, fire or wind”; or “form, sound, smell, taste or tangible”; or “wholesome or unwholesome”; or “undefined”; or “arising or ceasing”; or “dependent origination”; or “past, future, or present”; or “conditioned or unconditioned”; or “this world and the other world, both the sun and moon”; also that which is “seen, heard, experienced, cognized”; “obtained, aspired”; “with the mind, reasoned or investigated”; finally up to *nirvāṇa*. Such kind of category of intrinsic nature accepted through conceptual designation of *dharma*-s is called by the world as “existent” (*bhāva*). Among them, “non-existent” is that absence of the object-base (*nirvastukatā*) and the absence of signs (*nirnimittatā*) of this very conceptual designation of “matter” up to finally “*nirvāṇa*”. It is the non-existence (*nāstikatā*) and the fact of not being found (*asaṃvidyamanātā*), in each and every way (*sarveṇa sarvam*) of the support basis of conceptual designation (*prajñaptivāda-āśraya*), owing to which (*yām āśritya*) conceptual designation could not arise. This is called “non-existent”. Further, the non-duality is that object-base (*vastu*) which is subsumed as *dharma*-characteristic, free from both existent and non-existent, i.e. from the aforementioned existent and this non-existent (just mentioned here). That which is non-duality is the Middle Way separated from the two extremes and it is said to be “supreme”. (FT 3.1-3.4)

tatpunastattvalakṣaṇaṃ ← tat punaḥ tat+tva–lakṣaṇam(√lakṣ)	又此真實義相	*tat* : pron., n.nom.sg. of *tad* *punaḥ* : ind.

		tattva– : *tat*(pron.) with n.abs.su. *tva* °*lakṣaṇam* : cpd., n.nom.sg. of °*lakṣaṇa*
vyavasthānataḥ ← vi+ava+sthāna(√sthā)+taḥ	安立	abl., *vyavasthāna*(n.) with abl.su. *taḥ*
advayaprabhāvitaṃ ← a+dvaya–pra+bhāvitam(√bhū)	無二所顯	*advaya–* : adj. °*prabhāvitam* : cpd., n.nom.sg. of °*prabhāvita*(ppp., caus.) → *tattvalakṣaṇam* in the same sentence
veditavyam ← veditavyam(√vid)	當知	n.nom.sg. of *veditavya*(fpp.)
dvayamucyate ← dvayam ucyate(√vac)	所言二者	*dvayam* : n.nom.sg. of *dvaya*(adj.) *ucyate* : pass., pres. 3rdsg.
bhāvaścābhāvaśca ← bhāvaḥ(√bhū) ca a+bhāvaḥ ca	有、非有	*bhāvaḥ* : m.nom.sg. of *bhāva* *ca* : ind. *abhāvaḥ* : m.nom.sg. of *abhāva*
tatra	此中	adv.
bhāvo ← bhāvaḥ(√bhū)	有者	m.nom.sg. of *bhāva*
yaḥ prajñaptivādasvabhāvo ← yaḥ pra+jñapti(√jñā)–vāda(√vad)– sva+bhāvaḥ(√bhū)	假說自性	*yaḥ* : rel.pron. of °*svabhāvaḥ*, m.nom.sg. of *yad* *prajñapti–* : f.noun *vāda–* : m.noun °*svabhāvaḥ* : cpd., m.nom.sg. of °*svabhāva*
vyavasthāpitaḥ ← vi+ava+sthāpitaḥ(√sthā)	所安立	m.nom.sg. of *vyavasthāpita*(ppp., caus.) → °*svabhāvaḥ* in the same sentence

tathaiva ca ← tathā eva ca	即是	*tathā* : adv. *eva* : ind. *ca* : ind.
dīrghakālamabhiniviṣṭo lokena ← dīrgha–kālam abhi+ni+viṣṭaḥ(√viś) lokena(√lok)	世間長時所執	*dīrgha–* : adj. °*kālam* : cpd., adv. *abhiniviṣṭaḥ* : m.nom.sg. of *abhiniviṣṭa*(ppp.) → °*svabhāvaḥ* in the same sentence *lokena* : m.instr.sg. of *loka*
sarvavikalpaprapañcamūlaṃ ← sarva–vi+kalpa(√kḷp)–pra+pañca(√pañc)– mūlam	一切分別戲論 根本	*sarva–* : adj. *vikalpa–* : m.noun *prapañca–* : m.noun °*mūlam* : cpd., n.nom.sg. of °*mūla*
lokasya ← lokasya(√lok)	世間	m.gen.sg. of *loka*
tadyathā ← tat yathā	謂	*tat* : n.nom.sg. of *tad* *yathā* : adv. adverbial phrase meaning “namely, such as”
rūpamiti vā	「色」	*rūpam* : n.nom.sg. of *rūpa* *iti* : ind., as quotation mark of *rūpam* *vā* : ind.
vedanā saṃjñā saṃskārā vijñānamiti vā ←	「受」「想」 「行」「識」	*vedanā* : f.nom.sg. of *vedanā* *saṃjñā* : f.nom.sg. of *saṃjñā*

vedanā(√vid) saṃjñā(√jñā) sam+skārāḥ(√kṛ) vi+jñānam(√jñā) iti vā		*saṃskārāḥ* : m.nom.pl. of *saṃskāra* *vijñānam* : n.nom.sg. of *vijñāna*
cakṣuriti vā śrotraṃ ghrāṇaṃ jihvā kāyo mana iti vā ← cakṣuḥ(√cakṣ) iti vā śrotram(√śru) ghrāṇam(√ghrā) jihvā kāyaḥ manaḥ iti vā [DN: srotraṃ]	「眼」「耳」 「鼻」「舌」 「身」「意」	*cakṣuḥ* : n.nom.sg. of *cakṣus* *śrotram* : n.nom.sg. of *śrotra* *ghrāṇam* : n.nom.sg. of *ghrāṇa* *jihvā* : f.nom.sg. of *jihvā* *kāyaḥ* : m.nom.sg. of *kāya* *manaḥ* : n.nom.sg. of *manas*
pṛthivīti vā āpastejo vāyuriti vā ← pṛthivī iti vā āpaḥ tejaḥ vāyuḥ iti vā	「地」「水」 「火」「風」	*pṛthivī* : f.nom.sg. of *pṛthivī* *āpaḥ* : n.nom.sg. of *āpas* *tejaḥ* : n.nom.sg. of *tejas* *vāyuḥ* : m.nom.sg. of *vāyu*
rūpamiti vā śabdo gandho rasaḥ spraṣṭavyamiti vā ← rūpam iti vā śabdaḥ gandhaḥ rasaḥ spraṣṭavyam(√spṛś) iti vā	「色」「聲」 「香」「味」 「觸」	*rūpam* : n.nom.sg. of *rūpa* *śabdaḥ* : m.nom.sg. of *śabda* *gandhaḥ* : m.nom.sg. of *gandha* *rasaḥ* : m.nom.sg. of *rasa* *spraṣṭavyam* : n.nom.sg. of *spraṣṭavya*(fpp.)
kuśalamiti vā akuśalamiti vā avyākṛtamiti vā ← kuśalam iti vā a+kuśalam iti vā a+vi+ā+kṛtam(√kṛ) iti vā	「善」「不善」 「無記」	*kuśalam* : n.nom.sg. of *kuśala*(adj.) *akuśalam* : n.nom.sg. of *akuśala*(adj.) *avyākṛtam* : n.nom.sg. of *avyākṛta*(ppp.)

utpāda iti vā vyaya iti vā ← ut+pādaḥ(√pad) iti vā vi+ayaḥ(√i/ī) iti vā	「生」「滅」	*utpādaḥ* : m.nom.sg. of *utpāda* *vyayaḥ* : m.nom.sg. of *vyaya*
pratītyasamutpanna iti vā ← prati+itya(√i/ī)–sam+ut+pannaḥ(√pad) iti vā	「緣生」	*pratītya–* : ger. °*samutpannaḥ* : cpd., m.nom.sg. of °*samutpanna*(ppp.)
atītamiti vā anāgatamiti vā pratyutpannamiti vā ← ati+itam(√i/ī) iti vā an+ā+gatam(√gam) iti vā prati+ut+pannam(√pad) iti vā [DN: anātagamiti]	「過去」 「未來」 「現在」	*atītam* : n.nom.sg. of *atīta*(ppp.) *anāgatam* : n.nom.sg. of *anāgata*(ppp.) *pratyutpannam* : n.nom.sg. of *pratyutpanna*(ppp.)
saṃskṛtamiti vā [asaṃskṛtamiti vā] ← sam+skṛtam(√kṛ) iti vā a+sam+skṛtam iti vā	「有為」 「無為」	*saṃskṛtam* : n.nom.sg. of *saṃskṛta*(ppp.) *asaṃskṛtam* : n.nom.sg. of *asaṃskṛta*(ppp.)
ayaṃ lokaḥ paro lokaḥ ← ayam lokaḥ(√lok) paraḥ lokaḥ	「此世」 「他世」	*ayam* : dem. of *lokaḥ*, m.nom.sg. of *idam* *lokaḥ* : m.nom.sg. of *loka* *paraḥ* : m.nom.sg. of *para*
ubhau sūryacandramasau ← ubhau sūrya–candramasau [DN: sūryā°]	「日、月」	*ubhau* : m.nom.du. of *ubha*(adj.) *sūrya–* : m.noun °*candramasau* : cpd., m.nom.du. of °*candramasa*
yadapi ← yat api	復	*yat* : rel.pron., n.nom.sg. of *yad* *api* : ind.
dṛṣṭaśrutamatavijñātaṃ ← dṛṣṭa(√dṛś)–śruta(√śru)–mata(√man)–	「所見」 「所聞」	*dṛṣṭa–* : ppp. *śruta–* : ppp.

vijñātam(√jñā)	「所覺」 「所知」	*mata–* : ppp. °*vijñātam* : cpd., n.nom.sg. of °*vijñāta*(ppp.)
prāptaṃ paryeṣitaṃ ← pra+āptam(√āp) pari+ā+√iṣ+ita+m	「所得」 「所求」	*prāptam* : n.nom.sg. of *prāpta*(ppp.) *paryeṣitam* : n.nom.sg. of *paryeṣita*(ppp.)
manasā'nuvitarkitamanuvicāritamiti vā ← manasā anu+vi+tarkitam(√tark) anu+vi+cāritam(√car) iti vā	「意隨尋伺」	*manasā* : n.instr.sg. of *manas* *anuvitarkitam* : n.nom.sg. of *anuvitarkita*(ppp.) *anuvicāritam* : n.nom.sg. of *anuvicārita*(ppp.)
antato yāvannirvāṇamiti vā ← anta+taḥ yāvat nir+vāṇam(√vā) iti vā	乃至「涅槃」	*antataḥ* : abl., *anta*(m./n.) with abl.su. *taḥ* *yāvat* : ind. *antataḥ yāvat* : adverbial phrase meaning “finally up to …” *nirvāṇam* : n.nom.sg. of *nirvāṇa*
ityevaṃbhāgīyaḥ ← iti evam bhāgīyaḥ	如是等類	*iti*, *evam* : both ind. *bhāgīyaḥ* : m.nom.sg. of *bhāgīya*(adj.) → *svabhāvaḥ* in the following phrase
prajñaptivādanirūḍhaḥ svabhāvo dharmāṇāṃ ← pra+jñapti(√jñā)–vāda(√vad)– ni+rūḍhaḥ(√ruh) sva+bhāvaḥ(√bhū) dharmāṇām	共了諸法假說自性 [假說共了自性諸法的]	*prajñapti–* : f.noun *vāda–* : m.noun °*nirūḍhaḥ* : cpd., m.nom.sg. of °*nirūḍha*(ppp.) → *svabhāvaḥ* *svabhāvaḥ* : m.nom.sg. of *svabhāva* *dharmāṇām* : m.gen.pl. of *dharma*

lokasya bhāva ityucyate ← lokasya bhāvaḥ iti ucyate	諸世間…是名為有	*lokasya* : m.gen.sg. of *loka* *bhāvaḥ* : m.nom.sg. of *bhāva* *iti* : ind. *ucyate* : pass., pres. 3rd sg.
tatrābhāvo ← tatra a+bhāvaḥ	言非有者	*tatra* : adv. *abhāvaḥ* : m.nom.sg. of *abhāva*
yā asyaiva ← yā asya eva	謂即諸	*yā* : rel.pron., f.nom.sg. of *yad* *asya* : dem., m.gen.sg. of *idam* *eva* : ind.
rūpamiti prajñaptivādasya ← rūpam iti pra+jñapti(√jñā)–vādasya(√vad)	「色」假說自性	*rūpam* : n.nom.sg. of *rūpa* *iti* : ind., as quotation mark of *rūpam* *prajñapti–* : f.noun °*vādasya* : cpd., m.gen.sg. of °*vāda*
yāvadantato ← yāvat antataḥ	乃至	*yāvat* : ind. *antataḥ* : abl., *anta*(m./n.) with abl.su. *taḥ* adverbial phrase meaning “finally up to …”
nirvāṇamiti prajñaptivādasya ← nirvāṇam iti prajñapti–vādasya	「涅槃」假說自性	*nirvāṇam* : n.nom.sg. of *nirvāṇa* *iti* : ind., as quotation mark of *nirvāṇam* *prajñapti–* : f.noun °*vādasya* : cpd., m.gen.sg. of °*vāda*
nirvastukatā ← nir+vastu+ka+tā	無事	f.nom.sg., *nirvastuka*(adj.) with f.abs.su. *tā*

nirnimittatā ← nir+nimitta+tā	無相	f.nom.sg., *nirnimitta*(n.) with f.abs.su. *tā*
prajñaptivādāśrayasya ← prajñapti–vāda–ā+śraya(√śri)+sya	假說所依	*prajñapti–* : f.noun *vāda–* : m.noun *°āśrayasya* : cpd., m.gen.sg. of *°āśraya*
sarveṇa sarvaṃ ← sarveṇa sarvam	一切都	*sarveṇa* : n.instr.sg. of *sarva*(adj.) *sarvam* : n.nom.sg. of *sarva*(adj.) phrase meaning “in each and every way”
nāstikatā ← na āstikatā(√as+ti+ka+tā)	無	*na* : ind. *āstikatā* : f.nom.sg., *āstika*(adj.) with f.abs.su. *tā*
asaṃvidyamānatā ← a+sam√vid+ya+māna+tā	[無所有]	f.nom.sg., *asaṃvidyamāna*(pr.p., pass.) with f.abs.su. *tā*
yāmāśritya prajñaptivādaḥ ← yām ā+śritya(√śri) prajñapti–vādaḥ	假立言說依彼 [依彼假立言說]	*yām* : rel.pron., f.acc.sg. of *yad* *āśritya* : ger. *prajñapti–* : f.noun *°vādaḥ* : cpd., m.nom.sg. of *°vāda*
pravartate ← pra+vartate(√vṛt) [DN: pravartate; TK: na pravarteta]	轉者皆無所有	*pravartate* : pres. 3rd sg. ātm.
ayamucyate'bhāvaḥ ← ayam ucyate(√vac) a+bhāvaḥ	是名非有	*ayam* : dem., m.nom.sg. of *idam* *ucyate* : pass., pres. 3rd sg. *abhāvaḥ* : m.nom.sg. of *abhāva*

yatpunaḥ ← yat punaḥ		*yat* : rel.pron., n.nom.sg. of *yad* *punaḥ* : ind.
pūrvakeṇa ca bhāvenānena ← pūrvakeṇa ca bhāvena anena	先有, 今	*pūrvakeṇa* : m.instr.sg. of *pūrvaka*(adj.) → *bhāvena* *bhāvena* : m.instr.sg. of *bhāva* *anena* : dem., m.instr.sg. of *idam* → *abhāvena* in the following phrase
cābhāvena ubhābhyāṃ ← ca a+bhāvena ubhābhyām	非有, 二俱	*ca* : ind. *abhāvena* : m.instr.sg. of *abhāva* *ubhābhyām* : m.abl.du. of *ubha*
bhāvābhāvābhyāṃ ← bhāva–a+bhāvābhyām	有、非有	*bhāva*– : m.noun °*abhāvābhyām* : cpd., m.abl.du. of °*abhāva*
vinirmuktaṃ ← vi+nir+muktam(√muc)	遠離	n.nom.sg. of *vinirmukta*(ppp.)
dharmalakṣaṇasaṃgṛhītaṃ vastu ← dharma–lakṣaṇa(√lakṣ)–sam+gṛhītam(√grah) vastu	法相所攝真實性事 [法相所攝事]	*dharma*– : m.noun *lakṣaṇa*– : n.noun °*saṃgṛhītam* : cpd., n.nom.sg. of °*saṃgṛhīta*(ppp.)→ *vastu* *vastu* : n.nom.sg. of *vastu*
tadadvayaṃ ← tat a+dvayam [DN: advayaṃm]	是名無二	*tat* : pron., n.nom.sg. of *tad* *advayam* : n.nom.sg. of *advaya*
yadadvayaṃ tanmadhyamāpratipad ← yat advayam tat madhyamā pratipad	由無二故中道	*yat* : rel.pron., n.nom.sg. of *yad* *advayam* : n.nom.sg. of *advaya*

[DN: yadadvayam]		*tat* : correl.pron., n.nom.sg. of *tad* *madhyamā* : f.nom.sg. of *madhyama*(adj.) → *pratipad* *pratipad* : f.nom.sg. of *pratipad*
antadvayavarjitam ← anta–dvaya–varjitam(√vṛj)	遠離二邊	*anta*– : m./n.noun *dvaya*– : adj. °*varjitam* : cpd., n.nom.sg. of °*varjita*(ppp.) → *advayam*
niruttaretyucyate ← nir+uttarā iti ucyate(√vac)	亦名無上	*niruttarā* : f.nom.sg. of *niruttarā*(adj.) → *pratipad* *iti* : ind. *ucyate* : pass., pres. 3rd sg.

4.1. 修空勝解成大方便

tasmiṃśca tattve buddhānāṃ bhagavatāṃ suviśuddhaṃ jñānaṃ veditavyam| bodhisattvānāṃ punaḥ śikṣāmārgaprabhāvitaṃ tatra jñānaṃ veditavyam|sā ca prajñā mahānupāyo bodhisattvasyānuttarāyāḥ samyaksaṃbodheḥ prāptaye| taktasya heto| tathā hi bodhisattvastena śūnyatādhimokṣeṇa tāsu tāsu jātiṣu prayujyamānaḥ sattveṣu buddhadharmaparipākāya saṃsāre saṃsaran tañca saṃsāraṃ yathābhūtaṃ parijānāti| na ca punastasmātsaṃsārādanityādibhirākārairmānasamudvejayati|

佛世尊智於此真實已善清淨。諸菩薩智於此真實學道所顯。又即此慧是諸菩薩能得無上正等菩提廣大方便。何以故？以諸菩薩處於生死，彼彼生中修空勝解，善能成熟一切佛法及諸有情；又能如實了知生死，不於生死以無常等行深心厭離。(大正 30.487a12-18)

The well purified knowledge of the Buddha-s, Bhagavat-s is to be understood with regard to this reality (*tattva*). The knowledge with regard to that (reality) is to be understood as being manifested by the path of training of the bodhisattva-s. And, that wisdom is the great means (*mahān upāya*) of the bodhisattva for the attainment of the Supreme Perfect Enlightenment. Why? Because the bodhisattva, by means of that resolute conviction in emptiness (*śūnyatādhimokṣeṇa*), while being engaged in this and that births revolving in *saṃsāra* for the sake of the maturation of sentient beings and his own Buddha-qualities. And, he knows *saṃsāra* truly as it is. And his mind is not frightened away from that *saṃsāra* by its aspects, impermanence etc. (FT 4.1-4.2)

tasmiṃśca tattve ← tasmin ca tat+tve	於此真實	*tasmin* : pron., n.loc.sg. of *tad* *ca* : ind.

		tattve : n.loc.sg. of *tattva*(pron. *tat* with n.abs.su. *tva*)
buddhānāṃ bhagavatāṃ ← buddhānām bhagavatām	佛世尊	*buddhānām* : m.gen.pl. of *buddha* *bhagavatām* : m.gen.pl. of *bhagavant*
suviśuddhaṃ jñānaṃ veditavyam ← su+vi+śuddham(√śudh) jñānam(√jñā) veditavyam(√vid)	智…已善清淨 [善清淨智應知]	*suviśuddham* : n.nom.sg. of *suviśuddha*(ppp.) → *jñānam* *jñānam* : n.nom.sg. of *jñāna* *veditavyam* : n.nom.sg. of *veditavya*(fpp.)
bodhisattvānāṃ punaḥ ← bodhisattvānām punaḥ	諸菩薩	*bodhisattvānām* : m.gen.pl. of *bodhisattva* *punaḥ* : ind.
śikṣāmārgaprabhāvitaṃ ← śikṣā(√śikṣ)–mārga–pra+bhāvitam(√bhū)	學道所顯	*śikṣā*– : f.noun *mārga*– : m.noun °*prabhāvitam* : cpd., n.nom.sg. of °*prabhāvita*(ppp., caus.) → *jñānam* in the same sentence
tatra jñānaṃ veditavyam ← tatra jñānam veditavyam	…智於此真實 [於此智應知]	*tatra* : adv., meaning “with regard to that (reality)” *jñānam* : n.nom.sg. of *jñāna* *veditavyam* : n.nom.sg. of *veditavya*(fpp.)
sā ca prajñā mahānupāyo ← sā ca pra+jñā mahān upa+ayaḥ(√i/ī)	又即此慧是…廣大方便	*sā* : pron., f.nom.sg. of *tad* *ca* : ind. *prajñā* : f.nom.sg. of *prajñā* *mahān* : m.nom.sg. of *mahant*(adj.) → *upāyaḥ* *upāyaḥ* : m.nom.sg. of *upāya*

bodhisattvasyānuttarāyāḥ samyaksaṃbodheḥ prāptaye ← bodhisattvasya an+uttarāyāḥ samyak–sam+bodheḥ pra+āptaye(√āp)	諸菩薩能得無上正等菩提	*bodhisattvasya* : m.gen.sg. of *bodhisattva* *anuttarāyāḥ* : f.gen.sg. of *anuttarā*(adj.) → °*saṃbodheḥ* *samyak–* : adv. °*saṃbodheḥ* : cpd., f.gen.sg. of °*saṃbodhi* *prāptaye* : f.dat.sg. of *prāpti*
tatkasya hetoḥ ← tat kasya hetoḥ [DN: taktasya heto]	何以故	*tat* : connective *kasya* : interr.pron., m.gen.sg. of *ka* *hetoḥ* : m.gen.sg. of *hetu*
tathā hi	[因]	*tathā* : adv. *hi* : ind. adverbial phrase meaning “because …”
bodhisattvas ← bodhi+sattvaḥ	諸菩薩	m.nom.sg. of *bodhisattva*
tena śūnyatādhimokṣeṇa ← tena śūnyatā–adhi+mokṣeṇa(√muc)	空勝解	*tena* : pron., m.instr.sg. of *tad* *śūnyatā–* : f.noun, *śūnya*(adj.) with f.abs.su. *tā* °*adhimokṣeṇa* : cpd., m.instr.sg. of °*adhimokṣa*
tāsu tāsu jātiṣu prayujyamānaḥ ← tāsu tāsu jātiṣu pra+yujyamānaḥ(√yuj)	彼彼生中修	*tāsu* : pron., f.loc.pl. of *tad* *jātiṣu* : f.loc.pl. of *jāti* *prayujyamānaḥ* : m.nom.sg. of *prayujyamāna*(pass., pr.p.) → *bodhisattvaḥ*
sattveṣu buddhadharmaparipākāya ←	善能成熟一切佛法及諸有情	*sattveṣu* : m.loc.pl. of *sattva* *buddha–* : ppp., m.noun

sattveṣu(√as) buddha–dharma– pari+pākāya(√pac)		*dharma–* : m.noun °*paripākāya* : cpd., m.dat.sg. of °*paripāka*
saṃsāre saṃsaran ← sam+sāre(√sṛ) sam+saran(√sṛ)	處於生死	*saṃsāre* : m.loc.sg. of *saṃsāra* *saṃsaran* : m.nom.sg. of *saṃsarant*(pr.p.)
tañca saṃsāraṃ yathābhūtaṃ parijānāti ← tam ca sam+sāram yathā–bhūtam pari+jānāti(√jñā)	又能如實了知生死	*tam* : pron., m.acc.sg. of *tad* *ca* : ind. *saṃsāram* : m.acc.sg. of *saṃsāra* *yathā–* : adv. °*bhūtam* : cpd., adv. *parijānāti* : pres. 3rd sg.
na ca punastasmātsaṃsārād ← na ca punaḥ tasmāt saṃsārāt	不於生死	*na* : ind. *ca* : ind. *punaḥ* : ind. *tasmāt* : pron., m.abl.sg. of *tad* *saṃsārāt* : m.abl.sg. of *saṃsāra*
anityādibhirākārair ← anitya–ādibhiḥ ākāraiḥ	以無常等行	*anitya–* : adj. °*ādibhiḥ* : cpd., m.instr.pl. of °*ādi* *ākāraiḥ* : m.instr.pl. of *ākāra*
mānasamudvejayati ← mānasam ut+vejayati(√vij)	深心厭離	*mānasam* : n.nom.sg. of *mānasa*(adj.) → *cittam* which is understood *udvejayati* : caus., pres. 3rd sg.

sa cetsaṃsāraṃ yathābhūtaṃ na parijānīyānnaśaknuyādrāgadveṣamohādikāt sarvasaṃkleśāccittamadhyupekṣitum| anadhyupekṣamāṇaścasaṃkliṣṭacittaḥ saṃsāre saṃsaret saṃkliṣṭacittaḥ saṃsarannaiva buddhadharmān paripācayennāpi sattvān| sa cet punaranityādibhirākāraiḥ saṃsārānmānasamudvejayedevaṃ sati bodhisattvo laghu ladhveva parinirvāyāt| laghu ladhveva ca parinirvāyan bodhisattva evamapi naiva buddhadharmānnaiva sattvān paripācayet| kutaḥ punaranuttarāṃ samyaksambodhimabhisaṃbhotsyate|

若諸菩薩不能如實了知生死，則不能於貪、瞋、癡等一切煩惱深心棄捨；不能棄捨諸煩惱故，便雜染心受諸生死。由雜染心受生死故，不能成熟一切佛法及諸有情；若諸菩薩於其生死以無常等行深心厭離，是則速疾入般涅槃；彼若速疾入般涅槃，尚不能成熟一切佛法及諸有情，況能證無上正等菩提？(大正 30.487a18-25)

Should the bodhisattva not know *saṃsāra* as it truly is, his thought (*citta*) would not be able to abandon all defilements of greed, hatred, ignorance etc. and without abandoning, he, not abandoning [them] would move around in *saṃsāra* having a defiled mind. Mentally defiled, circling in *saṃsāra*, he would neither mature the Buddha-qualities nor sentient beings. Moreover, if his mind (*mānasa*) should abhor *saṃsāra* on account of the aspects, impermanence etc.; this being so, the bodhisattva would enter *Parinirvāṇa* very quickly indeed. Entering *Parinirvāṇa* quickly, the bodhisattva, in this way, could neither mature the Buddha-qualities nor sentient beings. How much less so, will he directly realize the Supreme Perfect Enlightenment? (FT 4.3)

sacetsaṃsāraṃ yathābhūtaṃ na parijānīyān ← sacet sam+sāram(√sṛ) yathā–bhūtam na pari+jānīyāt(√jñā) [DN: sa cet]	若不能如實了知生死	*sacet* : adv. *saṃsāram* : m.acc.sg. of *saṃsāra* *yathā–* : adv. °*bhūtam* : cpd., adv. *na* : ind.

		parijānīyāt : opt. 3rd sg.
naśaknuyād ← na śaknuyāt(√śak)	則不能	*na* : ind. *śaknuyāt* : opt. 3rd sg.
rāgadveṣamohādikāt sarvasaṃkleśāc ← rāga(√raj/rañj)–dveṣa(√dviṣ)– moha(√muh)–ādikāt sarva– sam+kleśāt(√kliś)	於貪瞋癡等一切煩惱	*rāga–*, *dveṣa–*, *moha–* : all m.noun °*ādikāt* : cpd., m.abl.sg. of °*ādika*(adj.) → °*saṃkleśāt* *sarva–* : adj. °*saṃkleśāt* : cpd., m.abl.sg. of °*saṃkleśa*
cittamadhyupekṣitum ← cittam adhi+upa√īkṣ+itum	深心棄捨	*cittam* : n.nom.sg. of *citta* *adhyupekṣitum* : inf.
anadhyupekṣamāṇaś ca ← an+adhi+upa√īkṣ+amāṇa+ḥ ca	不能棄捨	*anadhyupekṣamāṇaḥ* : m.nom.sg. of *anadhyupekṣamāṇa*(pr.p.) *ca* : ind.
saṃkliṣṭacittaḥ saṃsāre saṃsaret ← sam+kliṣṭa–cittaḥ sam+sāre sam+saret	便雜染心受諸生死	*saṃkliṣṭa–* : ppp. °*cittaḥ* : cpd., adj., m.nom.sg. of °*citta* → *bodhisattvaḥ* *saṃsāre* : m.loc.sg. of *saṃsāra* *saṃsaret* : opt. 3rd sg.
saṃkliṣṭacittaḥ saṃsaran ← sam+kliṣṭa–cittaḥ sam+saran	由雜染心受生死故	*saṃkliṣṭa–* : ppp. °*cittaḥ* : cpd., adj., m.nom.sg. of °*citta* → *bodhisattvaḥ* *saṃsaran* : m.nom.sg. of *saṃsarant*(pr.p.)
naiva buddhadharmān paripācayennāpi sattvān ←	不能成熟…佛法及諸有情	*na*, *eva* : both ind. *buddha–* : ppp., m.noun

na eva buddha–dharmān pari+pācayet(√pac) na api sattvān		°*dharmān* : cpd., m.acc.pl. of °*dharma* *paripācayet* : caus., opt. 3rd sg. *na*, *api* : both ind., together with previous 'na eva' meaning “neither … nor …” *sattvān* : m.acc.pl. of *sattva*(pr.p. *sant* with n.abs.su. *tva*)
sacet punar ← sacet punaḥ [DN: sa cet]	若	*sacet* : adv. *punaḥ* : ind.
anityādibhirākāraiḥ ← anitya–ādibhiḥ ākāraiḥ	以無常等行	*anitya–* : adj. °*ādibhiḥ* : cpd., m.instr.pl. of °*ādi* *ākāraiḥ* : m.instr.pl. of *ākāra*
saṃsārānmānasamudvejayed ← saṃsārāt mānasam ut+vejayet(√vij)	於生死深心厭離	*saṃsārāt* : m.abl.sg. of *saṃsāra* *mānasam* : n.nom.sg. of *mānasa*(adj.) → *cittam* which is understood *udvejayet* : caus., opt. 3rd sg.
evaṃ sati ← evam sati(√as)	是則	*evam* : ind. *sati* : n.loc.sg. of *sant*(pr.p.) loc.absol. meaning “This being so, …”
bodhisattvo ← bodhi+sattvaḥ	諸菩薩	m.nom.sg. of *bodhisattva*
laghu laghveva parinirvāyāt ← laghu laghu eva pari+nir+vāyāt(√vā) [DN: laghu ladhveva]	速疾入般涅槃	*laghu* : adv., meaning “quickly” *eva* : ind. *parinirvāyāt* : opt. 3rd sg.

laghu laghveva ca parinirvāyan ← laghu laghu eva ca pari+nir+vāyan(√vā) [DN: laghu ladhveva]	若速疾入般涅槃	*laghu* : adv., meaning “quickly” *eva*, *ca* : both ind. *parinirvāyan* : m.nom.sg. of *parinirvāyant*(pr.p.) → *bodhisattvaḥ*
bodhisattva ← bodhisattvaḥ	諸菩薩	m.nom.sg. of *bodhisattva*
evamapi naiva buddhadharmānnaiva sattvān paripācayet ← evam api na eva buddha–dharmān na eva sattvān pari+pācayet(√pac)	尚不能成熟一切佛法及諸有情	*evam*, *api*, *na*, *eva* : all ind. *buddha–* : ppp., m.noun °*dharmān* : cpd., m.acc.pl. of °*dharma* *sattvān* : m.acc.pl. of *sattva*(pr.p. *sant* with n.abs.su. *tva*) *paripācayet* : caus., opt. 3rd sg.
kutaḥ punar ← kutaḥ punaḥ	況	*kutaḥ* : adv. *punaḥ* : ind. phrase meaning “How much less so, …”
anuttarāṃ samyaksambodhim ← an+uttarām samyak–sam+bodhim	無上正等菩提	*anuttarām* : f.acc.sg. of *anuttarā*(adj.) → °*saṃbodhim* *samyak–* : adv. °*saṃbodhim* : cpd., f.acc.sg. of °*saṃbodhi*
abhisaṃbhotsyate ← abhi+sam√budh+sya+te	能證	sf. 3rd sg. ātm.

tenaiva ca śūnyatādhimokṣeṇa bodhisattvaḥ prayujyamānaḥ na nirvāṇāduttrasyati nāpi nirvāṇaṃ prārthayate| sa cedvodhisattvo nirvāṇāduttrasyet paratra nirvāṇasaṃbhāro'sya na paripūryeta yathāpi ca taduttrastamānasatvānnirvāṇe 'nanuśaṃsadarśinastadgataguṇadarśanaprasādādhimuktivivarjitasya bodhisattvasya| sa cetpunarbodhisattvo nirvāṇo prārthanābahulavihārī bhavedāśveva parinirvāyāt| āśu parinirvāyam naiva buddhadharmānna sattvān paripācayet|

又諸菩薩，由習如是空勝解故，則於涅槃不深怖畏，亦於涅槃不多願樂。若諸菩薩深怖涅槃，即便於彼涅槃資糧不能圓滿；由於涅槃深怖畏故不見涅槃勝利功德，由不見故便於涅槃遠離一切清淨勝解。若諸菩薩於其涅槃多住願樂，是則速疾入般涅槃；彼若速疾入般涅槃，則便不能成熟佛法及諸有情。(大正 30.487a25-b04)

The bodhisattva, engaging in the absolute conviction in emptiness (*śūnyatādhimokṣa*), will neither become frightened from *nirvāṇa* nor aspire for *nirvāṇa*. If the bodhisattva should be frightened from *nirvāṇa*, his provision for *nirvāṇa* in the future would not be fulfilled. That being so, owing to the fact of being frightened with regard to *nirvāṇa*, the bodhisattva does not see the benefits of its merits and the virtues pertaining to it, and is distanced from deep faith and resolve. If, however, the bodhisattva would fervently aspire for *nirvāṇa*, he would quickly enter *Parinirvāṇa*. Should he quickly enter *Parinirvāṇa*, he could not mature the Buddha-qualities or sentient beings. (FT 4.4)

tenaiva ca śūnyatādhimokṣeṇa ← tena eva ca śūnya+tā–adhi+mokṣeṇa	又…由…如是空勝解故	*tena* : pron., n.instr.sg. of *tad* *eva*, *ca* : both ind. *śūnyatā–* : f.noun, *śūnya*(adj.) with f.abs.su. *tā* °*adhimokṣeṇa* : cpd., m.instr.sg. of °*adhimokṣa*
bodhisattvaḥ prayujyamānaḥ ← bodhisattvaḥ pra+yujyamānaḥ(√yuj)	諸菩薩…習	*bodhisattvaḥ* : m.nom.sg. of *bodhisattva* *prayujyamānaḥ* : m.nom.sg. of *prayujyamāna*(pr.p., pass.)

na nirvāṇāduttrasyati ← na nirvāṇāt(√vā) ut+trasyati(√tras)	於涅槃不深怖畏	*na* : ind. *nirvāṇāt* : n.abl.sg. of *nirvāṇa* *uttrasyati* : pres. 3rd sg.
nāpi nirvāṇaṃ prārthayate ← na api nirvāṇam pra+arthayate(√arth)	亦於涅槃不多願樂	*na*, *api* : both ind., used with the preivous 'na' meaning "neither … nor …" *nirvāṇam* : n.acc.sg. of *nirvāṇa* *prārthayate* : pres. 3rd sg. ātm.
saced bodhisattvo nirvāṇāduttrasyet ← sacet bodhisattvaḥ nirvāṇāt ut+trasyet(√tras) [DN: sa cedvodhisattvo]	若諸菩薩深怖涅槃	*sacet* : adv., meaning "if" *bodhisattvaḥ* : m.nom.sg. of *bodhisattva* *nirvāṇāt* : n.abl.sg. of *nirvāṇa* *uttrasyet* : opt. 3rd sg.
paratra	即便	ind., meaning "in the future"
nirvāṇasaṃbhāro'sya na paripūryeta ← nirvāṇa–sam+bhāraḥ asya na pari+pūryeta(√pṛ/pṝ)	於彼涅槃資糧不能圓滿	*nirvāṇa–* : n.noun °*saṃbhāraḥ* : cpd., m.nom.sg. of °*saṃbhāra* *asya* : dem., m.gen.sg. of *idam* *na* : ind. *paripūryeta* : pass., opt. 3rd sg. ātm.
yathāpi ca ← yathā api ca	[如此]	*yathā* : adv. *api*, *ca* : both ind. phrase meaning "That being so, …"
taduttrastamānasatvān ←	由…深怖畏故	*tat* : connective

tat ut+trasta(√tras)–mānasa+tva+āt		*uttrasta*– : ppp. °*mānasatvāt* : cpd., n.abl.sg. of °*mānasatva*(adj. *mānasa* with n.abs.su. *tva*)
nirvāṇe'nanuśaṃsadarśinas ← nirvāṇe an+anu+śaṃsa–darśinaḥ(√dṛś)	不見涅槃勝利	*nirvāṇe* : n.loc.sg. of *nirvāṇa* *ananuśaṃsa*– : m.noun °*darśinaḥ* : cpd., m.gen.sg. of °*darśin*(adj.) → *bodhisattvasya*
tadgataguṇādarśinaḥ ← tat–gata–guṇa–a+darśinaḥ [DN: guṇadarśana°; TK: guṇādarśinaḥ]	不見…功德 [彼功德不見]	*tat*– : pron., n. *gata*– : ppp. *guṇa*– : m.noun °*adarśinaḥ* : cpd., m.gen.sg. of °*adarśin*(adj.) → *bodhisattvasya*
prasādādhimuktivivarjitasya bodhisattvasya ← prasāda–adhi+mukti–vi+varjitasya(√vṛj) bodhisattvasya	遠離一切清淨勝解 [清淨勝解遠離菩薩的]	*prasāda*– : m.noun *adhimukti*– : f.noun °*vivarjitasya* : cpd., m.gen.sg. of °*vivarjita*(ppp.) → *bodhisattvasya* *bodhisattvasya* : m.gen.sg. of *bodhisattva*
sacetpunar bodhisattvo ← sacet punaḥ bodhisattvaḥ [DN: sa cet]	若諸菩薩	*sacet* : adv. *punaḥ* : ind. *bodhisattvaḥ* : m.nom.sg. of *bodhisattva*
nirvāṇe prārthanābahulavihārī bhaved ← nirvāṇe pra+arthanā(√arth)–bahula–vihārī bhavet(√bhū)	於其涅槃多住願樂	*nirvāṇe* : n.loc.sg. of *nirvāṇa* *prārthanā*– : f.noun *bahula*– : adj.

[DN: nirvāṇo; TK: nirvāṇe]		°*vihārī* : cpd., m.mon.sg. of °*vihārin*(adj.) → *bodhisattvaḥ* *bhavet* : opt. 3rd sg.
āśveva parinirvāyāt ← āśu eva pari+nir√vā+yā+t	是則速疾入般涅槃	*āśu* : adv. *eva* : ind. *parinirvāyāt* : opt. 3rd sg.
āśu parinirvāyam ← āśu parinirvāyan(√vā)	若速疾入般涅槃	*āśu* : adv. *parinirvāyan* : m.nom.sg. of *parinirvāyant*(pr.p.)
naiva buddhadharmānna sattvān paripācayet ← na eva buddha–dharmān na sattvān pari√pac+ay+a+ī+t	則便不能成熟佛法及諸有情 [則便不能佛法及諸有情成熟]	*na*, *eva* : both ind. *buddha–* : ppp., m.noun °*dharmān* : cpd., m.acc.pl. of °*dharma* *sattvān* : m.acc.pl. of *sattva*(pr.p. *sant* with n.abs.su. *tva*) *paripācayet* : caus., opt. 3rd sg.

tatra yā ca saṃsāraṃ yathābhūtamaparijānataḥ saṃkliṣṭacittasya saṃsārasaṃsṛtiḥ| yā ca saṃsārādudvignamānasasyāśunirvṛtiḥ| yā ca nirvāṇāduttrastamānasasya tatsaṃbhārāparipūriḥ| yā ca nirvāṇaprārthanābahulavihāriṇa āśa parinirvṛtiḥ ayamanupāyo bodhisattvasya veditavyo'nuttarāyāḥ samyaksaṃbodheḥ|

當知此中，若不如實了知生死，即雜染心流轉生死；若於生死深心厭離，即便速疾入般涅槃。若於涅槃深心怖畏，即於能證涅槃資糧不能圓滿；若於涅槃多住願樂，即便速疾入般涅槃。是諸菩薩於證無上正等菩提無大方便。(大正30.487b04-09)

Therein, (1) that which is that flowing around in *saṃsāra* (*saṃsārasaṃsṛti*) of one not knowing *saṃsāra* fully as it is and whose mind is defiled; (2) that which is that quick entry into *nirvāṇa* of one whose mind is wearied away from *saṃsāra*; (3) that which is that non-fulfillment of the provisions for [perfect enlightenment] of the one whose mind is frightened from *nirvāṇa*; [or] (4) that which is that quick entry into *Parinirvāṇa* of one who aspires to repeatedly dwell in *nirvāṇa*. — This is to be known as the non-expedience of the bodhisattva‘s Supreme Perfect Enlightenment. (FT 4.5)

tatra yā ca	此中	*tatra* : adv. *yā* : rel.pron., f.nom.sg. of *yad* *ca* : ind.
saṃsāraṃ yathābhūtamaparijānataḥ ← sam+sāram(√sṛ) yathā–bhūtam a+pari+jānataḥ(√jñā)	若不如實了知生死	*saṃsāram* : m.acc.sg. of *saṃsāra* *yathā–* : adv. °*bhūtam* : cpd., adv. *aparijānataḥ* : m.gen.sg. of *aparijānant*(pr.p.)
saṃkliṣṭacittasya saṃsārasaṃsṛtiḥ ← sam+kliṣṭa–cittasya sam+sāra–sam+sṛtiḥ	即雜染心流轉生死	*saṃkliṣṭa–* : ppp. °*cittasya* : cpd., n.gen.sg. of °*citta* *saṃsāra–* : m.noun °*saṃsṛtiḥ* : cpd., f.nom.sg. of °*saṃsṛti*
yā ca saṃsārād ← yā ca saṃsārāt	若於生死	*yā* : rel.pron., f.nom.sg. of *yad* *ca* : ind. *saṃsārāt* : m.abl.sg. of *saṃsāra*

udvignamānasasyāśunirvṛtiḥ ← ut+vigna(√vij)–mānasasya āśu nir+vṛtiḥ(√vṛ)	深心厭離即便速疾入般涅槃	*udvigna–* : ppp. °*mānasasya* : cpd., n.gen.sg. of °*mānasa*(adj.) *āśu* : adv. *nirvṛtiḥ* : f.nom.sg. of *nirvṛti*
yā ca nirvāṇāduttrastamānasasya ← yā ca nirvāṇāt ut+trasta(√tras)–mānasasya	若於涅槃深心怖畏	*yā* : rel.pron., f.nom.sg. of *yad* *ca* : ind. *nirvāṇāt* : n.abl.sg. of *nirvāṇa* *uttrasta–* : ppp. °*mānasasya* : cpd., n.gen.sg. of °*mānasa*(adj.)
tatsaṃbhārāparipūriḥ ← tat–sam+bhāra(√bhṛ)–a+pari+pūriḥ(√pṛ/pṝ)	資糧不能圓滿	*tat–* : pron., n. *saṃbhāra–* : m.noun °*aparipūriḥ* : cpd., f.nom.sg. of °*aparipūri*
yā ca nirvāṇaprārthanābahulavihāriṇa ← yā ca nirvāṇa–pra+arthanā–bahula–vi+hāriṇaḥ	若於涅槃多住願樂	*yā* : rel.pron., f.nom.sg. of *yad* *nirvāṇa–* : n.noun *prārthanā–* : f.noun *bahula–* : adj. °*vihāriṇaḥ* : cpd., m.gen.sg. of °*vihārin*(adj.) → *bodhisattvasya*
āśu parinirvṛtiḥ ← āśu pari+nir+vṛtiḥ(√vṛ) [DN: āśa]	即便速疾入般涅槃	*āśu* : adv. *parinirvṛtiḥ* : f.nom.sg. of *parinirvṛti*

ayamanupāyo bodhisattvasya veditavyo ← ayam an+upāyaḥ bodhisattvasya veditavyaḥ	是諸菩薩無大方便	*ayam* : dem., m.nom.sg. of *idam* *anupāyaḥ* : m.nom.sg. of *anupāya* *bodhisattvasya* : m.gen.sg. of *bodhisattva* *veditavyaḥ* : m.nom.sg. of *veditavya*(fpp.)
'nuttarāyāḥ samyaksaṃbodheḥ ← an+uttarāyāḥ samyak–sam+bodheḥ	於證無上正等菩提	*anuttarāyāḥ* : f.gen.sg. of *anuttarā*(adj.) → °*saṃbodheḥ* *samyak–* : adv. °*saṃbodheḥ* : cpd., f.gen.sg. of °*saṃbodhi*

yā punaḥ saṃsāraṃ yathābhūtaṃ parijānato'saṃkliṣṭacittasya saṃsārasaṃsṛtiḥ| yā ca saṃsārādanityādibhirākārairanudvignamānasasyānāśunirvṛtiḥ| yā ca nirvāṇādanuttrastamānasasya tatsaṃbhāraparipūriryā ca nirvāṇe guṇānuśaṃsadarśino na cātyarthamutkaṇṭhāprāptasyāśu nirvṛtiḥ| ayaṃ bodhisattvasya mahānupāyo'nuttarāyāḥ samyaksambodheranu prāptaye| sa cāyamupāyastasmin paramaśūnyatādhimokṣe sanniśritaḥ|tasmātsā paramanśūyatādhimokṣabhāvanā bodhisattvasya śikṣāmārgasaṃgṛhīto mahānupāya ityucyate yaduta tathāgatajñānādhigamāya|

若能如實了知生死，即無染心流轉生死；若於生死不以無常等行深心厭離，即不速疾入般涅槃；若於涅槃不深怖畏，即能圓滿涅槃資糧；雖於涅槃見有微妙勝利功德，而不深願速證涅槃。是諸菩薩於證無上正等菩提有大方便。是大方便，依止最勝空性勝解。是故菩薩修習學道所攝最勝空性勝解，名為能證如來妙智廣大方便。(大正 30.487b09-17)

Moreover, (5) that which is the revolving around *saṃsāra* of one with a non-defiled thought, fully understanding *saṃsāra* truly as it is; (6) that which is the not the quick entry into *nirvāṇa* of one whose mind is unabhored by *saṃsāra* on account of its

aspects, impermanence etc.; (7) that which is the fulfillment of those provisions [for *nirvāṇa*] of one whose mind is unafraid of *nirvāṇa*; (8) that which is not a quick entry into *nirvāṇa* of one who, seeing the benefits and virtues with regard to *nirvāṇa*, longs for it excessively. — This the bodhisattva's great expedience for the subsequent attainment of the unsurpassed perfect enlightenment. And, this expedience is well-supported on that resolute conviction (*adhimokṣa*) in supreme emptiness. Therefore, that cultivation of the resolute conviction in supreme emptiness included in the Path of Training of the bodhisattva is said to be the great expedience, that is – for the attainment of the *Tathāgata*'s knowledge. (FT 4.6)

yā punaḥ saṃsāraṃ yathābhūtaṃ parijānato ← yā punaḥ sam+sāram yathā–bhūtam pari+jānataḥ(√jñā)	若能如實了知生死	*yā* : rel.pron., f.nom.sg. of *yad* *punaḥ* : ind. *saṃsāram* : m.acc.sg. of *saṃsāra* *yathā–* : adv. °*bhūtam* : cpd., adv. *parijānataḥ* : m.gen.sg. of *parijānant*(pr.p.)
'saṃkliṣṭacittasya saṃsārasaṃsṛtiḥ ← a+sam+kliṣṭa–cittasya sam+sāra–sam+sṛtiḥ	即無染心流轉生死	*asaṃkliṣṭa–* : ppp. °*cittasya* : cpd., n.gen.sg. of °*citta* *saṃsāra–* : m.noun °*saṃsṛtiḥ* : cpd., f.nom.sg. of °*saṃsṛti*
yā ca saṃsārād ← yā ca sam+sārāt	若於生死	*yā* : rel.pron., f.nom.sg. of *yad* *saṃsārāt* : m.abl.sg. of *saṃsāra*
anityādibhirākārair ← anitya–ādibhiḥ ākāraiḥ(√kṛ)	以無常等行	*anitya–* : adj. °*ādibhiḥ* : cpd., m.instr.pl. of °*ādi*

		ākāraiḥ : m.instr.pl. of *ākāra*
anudvignamānasasyānāśunirvṛtiḥ ← an+ut+vigna–mānasasya an+āśu nir+vṛtiḥ	不深心厭離即不速疾入般涅槃	*anudvigna–* : ppp. °*mānasasya* : cpd., n.gen.sg. of °*mānasa*(adj.) → *asaṃkliṣṭa-cittasya* in the same sentence *anāśu* : adv. *nirvṛtiḥ* : f.nom.sg. of *nirvṛti*
yā ca nirvāṇādanuttrastamānasasya ← yā ca nirvāṇāt an+ut+trasta–mānasasya	若於涅槃不深怖畏	*yā* : rel.pron., f.nom.sg. of *yad* *nirvāṇāt* : n.abl.sg. of *nirvāṇam* *anuttrasta–* : ppp. °*mānasasya* : cpd., n.gen.sg. of °*mānasa*(adj.) → *asaṃkliṣṭa-cittasya* in the same sentence
tatsaṃbhāraparipūrir ← tat–sambhāra–pari+pūriḥ	即能圓滿涅槃資糧 [彼資糧圓滿]	*tat–* : pron., n. *sambhāra–* : m.noun °*paripūriḥ* : cpd., f.nom.sg. of °*paripūri*
yā ca nirvāṇe guṇānuśaṃsadarśino ← yā ca nirvāṇe guṇa–anu+śaṃsa(√śaṃs)–darśinaḥ(√dṛś)	雖於涅槃見勝利功德	*yā* : rel.pron., f.nom.sg. of *yad* *nirvāṇe* : n.loc.sg. of *nirvāṇa* *guṇa–*, *anuśaṃsa–* : both m.noun °*darśinaḥ* : cpd., m.gen.sg. of °*darśin*(adj.) → *bodhisattvasya*
na cātyarthamutkaṇṭhāprāptasyāśu nirvṛtiḥ ← na ca ati+artham ut+kaṇṭhā–pra+āptasya(√āp) āśu nirvṛtiḥ	而不深願速證涅槃	*na*, *ca* : both ind. *atyartham* : adv. *utkaṇṭhā–* : f.noun

		°*prāptasya* : cpd., m.gen.sg. of °*prāpta*(ppp.) → *bodhisattvasya* *āśu* : adv. *nirvṛtiḥ* : f.nom.sg. of *nirvṛti*
ayaṃ bodhisattvasya mahānupāyo ← ayam bodhisattvasya mahān upa+ayaḥ(√i/ī)	是諸菩薩有大方便	*ayam* : dem., m.nom.sg. of *idam* *bodhisattvasya* : m.gen.sg. of *bodhisattva* *mahān* : m.nom.sg. of *mahānt*(adj.) → *upāyaḥ* *upāyaḥ* : cpd., m.nom.sg. of *upāya*
'nuttarāyāḥ samyaksaṃbodher anuprāptaye ← an+uttarāyāḥ samyak–sam+bodheḥ anu+pra+āptaye(√āp) [DN: samyaksambodheranu prāptaye]	於證無上正等菩提	*anuttarāyāḥ* : f.gen.sg. of *anuttarā*(adj.) → °*saṃbodheḥ* *samyak–* : adv. °*saṃbodheḥ* : cpd., f.gen.sg. of °*saṃbodhi* *anuprāptaye* : f.dat.sg. of *anuprāpti*
sa cāyam upāyas ← saḥ ca ayam upāyaḥ	是大方便	*saḥ* : pron., m.nom.sg. of *tad* *ayam* : dem., m.nom.sg. of *idam* *upāyaḥ* : m.nom.sg. of *upāya*
tasmin paramaśūnyatādhimokṣe ← tasmin parama–śūnyatā–adhi+mokṣe	最勝空性勝解	*tasmin* : pron., m.loc.sg. of *tad* *parama–* : adj. *śūnyatā–* : f.noun, *śūnya*(adj.) with f.abs.su. *tā* °*adhimokṣe* : cpd., m.loc.sg. of °*adhimokṣa*
sanniśritaḥ ← sam+ni+śritaḥ(√śri)	依止	m.nom.sg. of *sanniśrita*(ppp.) → *upāyaḥ*

tasmāt	是故	n.abl.sg. of *tad* used as adv.
sā paramaśūnyatādhimokṣabhāvanā ← sā parama–śūnyatā–adhi+mokṣa–bhāvanā [DN: paramanśūyatā°]	修習 … 最勝空性勝解 [最勝空性勝解修習]	*sā* : pron., f.nom.sg. of *tad* *parama–* : adj. *śūnyatā–* : f.noun, *śūnya*(adj.) with f.abs.su. *tā* *adhimokṣa–* : m.noun °*bhāvanā* : cpd., f.nom.sg. of °*bhāvanā*
bodhisattvasya	菩薩	m.gen.sg. of *bodhisattva*
śikṣāmārgasaṃgṛhīto ← śikṣā–mārga–sam+gṛhītaḥ(√grah)	學道所攝	*śikṣā–* : f.noun *mārga–* : m.noun °*saṃgṛhītaḥ* : cpd., m.nom.sg. of °*saṃgṛhīta*(ppp.) → *upāyaḥ*
mahānupāya ← mahān upāyaḥ	廣大方便	*mahān* : m.nom.sg. of *mahant*(adj.) → *upāyaḥ* *upāyaḥ* : m.nom.sg. of *upāya*
ityucyate ← iti ucyate(√vac)	名為	*iti* : ind. *ucyate* : pass., pres. 3rd sg.
yaduta ← yat uta	[謂即]	*yat* : rel.pron., n.nom.sg. of *yad* *uta* : ind. adverbial phrase meaning “that is, …”
tathāgatajñānādhigamāya ← tathāgata–jñāna–adhi+gamāya(√gam)	能證如來妙智	*tathāgata–* : ppp. *jñāna–* : n.noun °*adhigamāya* : cpd., m.dat.sg. of °*adhigama*

4.2. 入法無我證二智行

sa khalu bodhisattvastena dūrānupraviṣṭe na dharmanairātmyajñānena nirabhilāpyasvabhāvatāṃ sarvadharmāṇāṃ yathābhūtaṃ viditvā na kiñcidvikalpayati nānyatra vastumātraṃ gṛhṇāti tathatāmātram| na cāsyaivaṃ bhavati vastumātraṃ vā etattathatāmātraṃ caiti| arthe tu sa bodhisattvaścarati| arthe parame caran sarvadharmāṃstayā tathatayā samasamān yathābhūtaṃ prajñayā paśyati|

又諸菩薩，由能深入法無我智，於一切法離言自性如實知已，達無少法及少品類可起分別，唯取其事，唯取真如。不作是念：此是唯事，是唯真如。但行於義，如是菩薩，行勝義故，於一切法平等平等，以真如慧如實觀察。(大正30.487b18-23)

The bodhisattva, having understood the ineffable intrinsic nature (*nirabhilāpyasvabhāva*) of all *dharma*-s, truly as they are (*yathābhūta*), by means of the knowledge of non-selfness of *dharma*-s which has been deeply penetrated into, does not conceptualise any *dharma* in any manner. He does not apprehend anything other than the "mere-object-base" (*vastu-mātra*), the "mere-suchness" (*tathatā-mātra*). And, it does not occur to him: "This is mere-object-base" or "This is mere-suchness". Rather, the bodhisattva courses in the object (*artha*). Coursing in the absolute object (*arthe parame*), he sees, through wisdom, truly as they are, that all *dharma*-s are completely equal with that suchness. (FT 4.7)

sa khalu bodhisattvas ← saḥ khalu bodhisattvaḥ	又諸菩薩	*saḥ* : pron., m.nom.sg. of *tad* *khalu* : ind. *bodhisattvaḥ* : m.nom.sg. of *bodhisattva*
tena dūrānupraviṣṭena dharmanairātmyajñānena ←	由能深入法無我智	*tena* : pron., n.instr.sg. of *tad*

tena dūra–anu+praviṣṭena(√viś) dharma–nir+ātmya–jñānena(√jñā) [DN: dūrānupraviṣṭe na]		*dūra–* : adj. °*anupraviṣṭena* : cpd., n.instr.sg. of °*anupraviṣṭa*(ppp.) → °*jñānena* *dharma–* : m.noun *nairātmya–* : adj. °*jñānena* : cpd., n.instr.sg. of °*jñāna*
nirabhilāpyasvabhāvatāṃ sarvadharmāṇāṃ ← nir+abhi+lāpya(√lap)–sva+bhāvatām(√bhū) sarva–dharmāṇām	於一切法離言自性	*nirabhilāpya–* : fpp. °*svabhāvatām* : cpd., f.acc.sg. of °*svabhāvatā*(m.noun *svabhāva* with f.abs.su. *tā*) *sarva–* : adj. °*dharmāṇām* : cpd., m.gen.pl. of °*dharma*
yathābhūtaṃ viditvā ← yathā–bhūtam viditvā(√vid)	如實知已	*yathā–* : adv. °*bhūtam* : cpd., adv. *viditvā* : ger.
na kañcidvikalpayati ← na kam+cit vi+kalpayati(√kḷp) [TK: na kaṃcid dharmaṃ kathaṃcit vikalpayati]	無少法及少品類可起分別	*na* : ind. *kaṃcit* : indefinite pron., m.acc.sg. of *ka* with su. *cit* *vikalpayati* : caus., pres. 3rd sg.
nānyatra vastumātraṃ gṛhṇāti tathatāmātram ← na anyatra vastu–mātram gṛhṇāti(√grah) tathatā–mātram	唯取其事唯取真如	*na anyatra* : both ind., meaning “nothing other than” *vastu–* : n.noun °*mātram* : cpd., n.acc.sg. of °*mātra* *gṛhṇāti* : pres. 3rd sg. *tathatā–* : f.noun, *tathā*(adv.) with f.abs.su. *tā*

		°*mātram* : cpd., n.acc.sg. of °*mātra*
na cāsyaivaṃ bhavati ← na ca asya evam bhavati(√bhū)	不作是念	*na*, *ca* : both ind. *asya* : dem., m.gen.sg. of *idam* *evam* : ind. *bhavati* : pres. 3rd sg.
vastumātraṃ vā etattathatāmātraṃ caiti ← vastu–mātram vā etat tathatā–mātram ca iti	此是唯事是唯真如	*vastu*– : n.noun °*mātram* : cpd., n.acc.sg. of °*mātra* *vā* : ind. *etat* : dem., n.acc.sg. of *etad* *tathatā*– : f.noun, *tathā*(adv.) with f.abs.su. *tā* °*mātram* : cpd., n.acc.sg. of °*mātra* *ca* : ind. *iti* : ind.
arthe tu sa bodhisattvaścarati ← arthe tu saḥ bodhisattvaḥ carati(√car)	但行於義如是菩薩	*arthe* : m.loc.sg. of *artha* *tu* : ind. *saḥ* : pron., m.nom.sg. of *tad* *bodhisattvaḥ* : m.nom.sg. of *bodhisattva* *carati* : pres. 3rd sg.
arthe parame caran ← arthe parame caran(√car)	行勝義故	*arthe* : m.loc.sg. of *artha* *parame* : m.loc.sg. of *parama*(adj.) → *arthe* *caran* : m.nom.sg. of *carant*(pr.p.)

sarvadharmāṃstayā tathatayā samasamān ← sarva–dharmān tayā tathatayā samasamān	於一切法平等平等以真如 [於一切法以真如平等平等]	*sarva–* : adj. *°dharmān* : cpd., m.acc.pl. of *°dharma* *tayā* : pron., f.instr.sg. of *tad* *tathatayā* : f.instr.sg. of *tathatā*(adv. *tathā* with f.abs.su. *tā*) *samasamān* : m.acc.pl. of *samasama*(adj.) → *°dharmān*
yathābhūtaṃ prajñayā paśyati ← yathā–bhūtam pra+jñayā paśyati(√paś)	慧如實觀察 [如實慧觀察]	*yathā–* : adv. *°bhūtam* : cpd., adv. *prajñayā* : f.instr.sg. of *prajñā* *paśyati* : pres. 3rd sg.

sarvatra ca samadarśī samacittaḥ san paramāmupekṣāṃ pratilabhate| yāmāśritya sarvavidyāsthānakauśaleṣu prayujyamāno bodhisattvaḥ sarvapariśramaiḥ sarvaduḥkhopanipātaiḥ na nivartate| kṣiprañcāklāntakāyaḥ aklāntacittaḥ tatkauśalaṃ samudāyanayati| mahāsmṛtibalādhānaprāptaśca bhavati| na ca tena kauśalenonnatiṃ gacchati| na ca pareṣāmācāryamuṣṭiṃ karoti|

於一切處具平等見、具平等心，得最勝捨。依止此捨，於諸明處一切善巧勤修習時，雖復遭遇一切劬勞、一切苦難而不退轉。速疾能令身無勞倦、心無勞倦，於諸善巧速能成辦。得大念力。不因善巧而自貢高。亦於他所無有祕吝。(大正 30.487b23-28)

[The bodhisattva] seeing [all *dharma*-s] as equal in all cases, being equal-minded, attains supreme equanimity. Relying on which, the bodhisattva being engaged in the skillfulness of all areas of knowledge does not recoil on account of fatigue and all unexpected occurrences of difficulties/suffering. And, being physically and mentally unwearied, he quickly accomplishes skillfulness in them; and has attained the support of the power of great mindfulness. And, yet he does not become arrogant on account of that skillfulness. He does not have the close-fistedness of a teacher towards others. (FT 4.8)

sarvatra ca	於一切處	*sarvatra*, *ca* : both ind.
samadarśī samacittaḥ san ← sama–darśī sama–cittaḥ san(√as)	具平等見具平等心	*sama–*: adj. °*darśī* : cpd., m.nom.sg. of °*darśin*(adj.) → *bodhisattvaḥ* in the next sentence *sama–* : adj. °*cittaḥ* : cpd., adj., m.nom.sg. of °*citta*(n.) → *bodhisattvaḥ* in the next sentence *san* : m.nom.sg. of *sant*(pr.p.)
paramāmupekṣāṃ pratilabhate ← paramām upekṣām(√īkṣ) prati+labhate(√labh)	得最勝捨	*paramām* : f.acc.sg. of *paramā*(adj.) → *upekṣām* *upekṣām* : f.acc.sg. of *upekṣā* *pratilabhate* : pres. 3rd sg. ātm.
yāmāśritya ← yām ā+śritya(√śri)	依止此捨	*yām* : rel.pron., f.acc.sg. of *yad* *āśritya* : ger.
sarvavidyāsthānakauśaleṣu prayujyamāno ←	於諸明處一切善巧勤修習時	*sarva–* : adj. *vidyā–* : f.noun

sarva–vidyā–sthāna–kauśaleṣu pra+yujyamānaḥ(√yuj)		*sthāna–* : n.noun °*kauśaleṣu* : cpd., n.loc.pl. of °*kauśala* *prayujyamānaḥ* : m.nom.sg. of *prayujyamāna*(pr.p., pass.)
bodhisattvaḥ	[菩薩]	m.nom.sg. of *bodhisattva*
sarvapariśramaiḥ sarvaduḥkhopanipātaiḥ ← sarva–pari+śramaiḥ(√śram) sarva–duḥkha–upa+ni+pātaiḥ(√pat)	雖復遭遇一切劬勞一切苦難	*sarva–* : adj. °*pariśramaiḥ* : cpd., m.instr.pl. of °*pariśrama* *sarva–* : adj. *duḥkha–* : m.noun °*upanipātaiḥ* : cpd., m.instr.pl. of °*upanipāta*
na nivartate ← na ni+vartate(√vṛt)	而不退轉	*na* : ind. *nivartate* : pres. 3rd sg. ātm.
kṣiprañcāklāntakāyaḥ aklāntacittaḥ ← kṣipram ca a+klānta(√klam)–kāyaḥ a+klānta–cittaḥ	速疾能令身無勞倦心無勞倦	*kṣipram* : adv. *aklānta–* : ppp. °*kāyaḥ* : cpd., m.nom.sg. of °*kāya* → *bodhisattvaḥ* in the previous sentence *aklānta–* : ppp. °*cittaḥ* : cpd., adj., m.nom.sg. of °*citta*(n.) → *bodhisattvaḥ* in the previous sentence
tatkauśalaṃ samudānayati ← tat–kauśalam sam+ut+ā+nayati(√nī) [DN: samudāyanayati]	於諸善巧速能成辦	*tat–* : pron., n. °*kauśalam* : cpd., n.acc.sg. of °*kauśala* *samudānayati* : pres. 3rd sg.

mahāsmṛtibalādhānaprāptaśca bhavati ← mahā–smṛti–bala–ā+dhāna(√dhā)– pra+āptaḥ(√āp) ca bhavati(√bhū)	得大念力	*mahā–* : adj. *smṛti–* : f.noun *bala–* : n.noun *ādhāna–* : n.noun °*prāptaḥ* : cpd., m.nom.sg. of °*prāpta*(ppp.) → *bodhisattvaḥ* in the previous sentence *ca* : ind. *bhavati* : pres. 3rd sg.
na ca tena kauśalenonnatiṃ gacchati ← na ca tena kauśalena ut+natim(√nam) gacchati(√gam)	不因善巧而自貢高	*na*, *ca* : both ind. *tena* : pron., n.instr.sg. of *tad* *kauśalena* : n.instr.sg. of *kauśala* *unnatim* : f.acc.sg. of *unnati* *gacchati* : pres. 3rd sg.
na ca pareṣāmācāryamuṣṭiṃ karoti ← na ca pareṣām ācārya–muṣṭim karoti(√kṛ)	亦於他所無有祕吝	*na*, *ca* : both ind. *pareṣām* : m.gen.pl. of *para* *ācārya–* : fpp. °*muṣṭim* : cpd., f.acc.sg. of °*muṣṭi* *karoti* : pres. 3rd sg.

sarvakauśaleṣu cāsaṃlīnacitto bhavati| utsāhavānavyāhatagatiśca bhavati| dṛḍhasannāhaprayogaḥ yathā yathā saṃsāre saṃsaran duḥkhaviśeṣaṃ labhate tathā tathotsāhaṃ bardhayatyanuttarāyāṃ samyaksaṃbodhau| yathā yathā samucchrayaviśeṣamadhigacchati tathā tathāni-rmānataro bhavati sattvānāmantike| yathā yathā jñānaviśeṣamadhigacchati tathā tathā bhūyasyā mātrayā paropārambhavivādaprakīrṇalapitākleśopakleśebhyaśca vṛttaskha litasamudācārebhyaḥ parijñāya parijñāya cittamadhyupekṣate| yathā yathā guṇairvi[va] rdhatetathā tathā praticchannakalyāṇo bhavati| na parato jñātuṃ samanveṣate na lābha satkāram| imā evaṃbhāgīyā bahavo'nuśaṃsā bhavanti bodhisattvasya bodhipakṣyā bodhyanukūlāstajjñānasanniśritasya| tasmād ye kecidbodhimanuprāptavanto ye ca kecitprāpsyanti ye ca prāpnuvanti sarve ta etadeva jñānaṃ niśritya nānyannyūnaṃ prativiśiṣṭaṃ vā|

於諸善巧心無怯弱，有所堪能，所行無礙，具足堅固甲冑加行。是諸菩薩於生死中如如流轉遭大苦難，如是如是於其無上正等菩提堪能增長。如如獲得尊貴殊勝，如是如是於諸有情憍慢漸減。如如證得智慧殊勝，如是如是倍於他所難詰、諍訟、諠雜、語論、本惑、隨惑，犯禁現行，能數觀察，深心棄捨。如如功德展轉增長，如是如是轉覆自善，不求他知，亦不希求利養恭敬。如是等類，菩薩所有眾多勝利，是菩提分、隨順菩提，皆依彼智。是故一切已得菩提、當得、今得，皆依彼智，除此更無若劣若勝。 (大正 30.487b29-c11)

And, his mind does not become cowed with regard to all skillfulness. He is persevering and unobstructed in his action, applying firm armour-like effort. As he experiences a specific type of suffering while circling in *saṃsāra*, correspondingly, he strengthens his perseverance more and more towards the Supreme Perfect Enlightenment. As he attains a specific exaltation, correspondingly, he becomes more and more humble in the company of sentient beings. As he attains a specific kind of knowledge, to a greater and greater extent, his mind through understanding more and more fully, recoils from the manifestations of disciplinary transgressions resulting from the primary and secondary defilements of blaming others, disputes and frivolous talk. As he develops in virtues, he comes to conceal his own goodness more and more. He does not seek to be

known by others nor seek gains or honour from others. The bodhisattva, relying on that knowledge, has many such kinds of benefits which conduce to and accord with enlightenment. Therefore, whoever have attained enlightenment, whoever will attain and whoever attaining, they all have relied on this very knowledge; not another one, whether inferior or superior. (FT 4.9)

sarvakauśaleṣu cāsaṃlīnacitto bhavati ← sarva–kauśaleṣu ca a+sam+līna(√lī)–cittaḥ bhavati(√bhū)	於諸善巧心無怯弱	*sarva–* : adj. °*kauśaleṣu* : cpd., n.loc.pl. of °*kauśala* *asaṃlīna–* : ppp. °*cittaḥ* : cpd., adj., m.nom.sg. of °*citta*(n.) → *bodhisattvaḥ* which is understood *bhavati* : pres. 3rd sg.
utsāhavānavyāhatagatiśca bhavati ← utsāhavān a+vi+ā+hata(√han)–gatiḥ(√gam) ca bhavati	有所堪能, 所行無礙	*utsāhavān* : m.nom.sg. of *utsāhavant*(adj.) → *bodhisattvaḥ* which is understood *avyāhata–* : ppp. °*gatiḥ* : cpd., f.nom.sg. of °*gati* *bhavati* : pres. 3rd sg.
dṛḍhasannāhaprayogaḥ ← dṛḍha(√dṛh)–sam+nāha(√nah)–pra+yogaḥ(√yuj)	具足堅固甲冑加行	*dṛḍha–* : ppp. *sannāha–* : m.noun °*prayogaḥ* : cpd., m.nom.sg. of °*prayoga*
yathā yathā saṃsāre saṃsaran ← yathā yathā sam+sāre(√sṛ) sam+saran(√sṛ)	於生死中如如流轉 [如如於生死中流轉]	*yathā* : adv. *saṃsāre* : m.loc.sg. of *saṃsāra* *saṃsaran* : m.nom.sg. of *saṃsarant*(pr.p.)

duḥkhaviśeṣaṃ labhate ← duḥkha–vi+śeṣam(√śiṣ) labhate(√labh)	遭大苦難	*duḥkha–* : m.noun °*viśeṣam* : cpd., m.acc.sg. of °*viśeṣa* *labhate* : pres. 3rd sg. ātm.
tathā tathotsāhaṃ vardhayaty ← tathā tathā utsāham vardhayati(√vṛdh) [DN: bardhayaty; TK: vardhayaty]	如是如是…堪能增長	*tathā* : adv. *utsāham* : m.acc.sg. of *utsāha* *vardhayati* : caus., pres. 3rd sg.
anuttarāyāṃ samyaksaṃbodhau ← an+uttarāyām samyak–sam+bodhau	於其無上正等菩提	*anuttarāyām* : f.loc.sg. of *anuttarā*(adj.) → °*saṃbodhau* *samyak–* : adv. °*saṃbodhau* : cpd., f.loc.sg. of °*saṃbodhi*
yathā yathā samucchrayaviśeṣamadhigacchati ← yathā yathā sam+ut+śraya(√śri)–vi+śeṣam adhi+gacchati(√gam)	如如獲得尊貴殊勝	*yathā* : adv. *samucchraya–* : m.noun °*viśeṣam* : cpd., m.acc.sg. of °*viśeṣa* *adhigacchati* : pres. 3rd sg.
tathā tathā nirmānataro bhavati sattvānāmantike ← tathā tathā nir+mānataraḥ bhavati(√bhū) sattvānām antike [DN: tathāni-rmānataro]	如是如是於諸有情憍慢漸減	*tathā* : adv. *nirmānataraḥ* : m.nom.sg. of *nirmānatara*(adj.) → *bodhisattvaḥ* which is understood *bhavati* : pres. 3rd sg. *sattvānām* : m.gen.pl. of *sattva*(pr.p. *sant* with n.abs.su. *tva*) *antike* : n.loc.sg. of *antika*

yathā yathā jñānaviśeṣamadhigacchati ← yathā yathā jñāna–vi+śeṣam adhi+gacchati(√gam)	如如證得智慧殊勝	*jñāna–* : n.noun °*viśeṣam* : cpd., m.acc.sg. of °*viśeṣa* *adhigacchati* : pres. 3rd sg.
tathā tathā bhūyasyā mātrayā	如是如是倍於	*tathā* : adv. *bhūyasyā mātrayā* : adverbial phrase meaning “to greater and greater extent”
paropārambhavivādaprakīrṇalapitākleśopakleśebhyaś ca ← para–upa+ā+rambha(√rambh)–vi+vāda(√vad)–pra+kīrṇa(√kṝ)–lapitā(√lap)–kleśa(√kliś)–upa+kleśebhyaḥ ca	他所難詰-諍訟-諠雜-語論-本惑-隨惑	*para–* : m.noun *upārambha–* : m.noun *vivāda–* : m.noun *prakīrṇa–* : ppp. *lapitā–* : ppp., f.noun *kleśa–* : m.noun °*upakleśebhyaḥ* : cpd., m.abl.pl. of °*upakleśa* *ca* : ind.
vṛttaskhalitasamudācārebhyaḥ ← vṛtta(√vṛt)–skhalita(√skhal)–sam+ut+ā+cārebhyaḥ(√car) [DN: vṛttaskha lita°]	犯禁現行	*vṛtta–* : ppp. *skhalita–* : ppp. °*samudācārebhyaḥ* : cpd., m.abl.pl. of °*samudācāra*
parijñāya parijñāya(√jñā)	能數觀察	ger.
cittamadhyupekṣate ← cittam adhi+upa+īkṣate(√īkṣ)	深心棄捨	*cittam* : n.nom.sg. of *citta* *adhyupekṣate* : pres. 3rd sg. ātm.

yathā yathā guṇair vardhate ← yathā yathā guṇaiḥ vardhate(√vṛdh) [DN: guṇairvi[va] rdhate]	如如功德增長	*guṇaiḥ* : m.instr.pl. of *guṇa* *vardhate* : pres. 3rd sg. ātm.
tathā tathā praticchannakalyāṇo bhavati ← tathā tathā prati+channa(√chad)–kalyāṇaḥ bhavati	如是如是轉覆自善	*praticchanna–* : ppp. °*kalyāṇaḥ* : cpd., m.nom.sg. of °*kalyāṇa* *bhavati* : pres. 3rd sg.
na parato jñātuṃ samanveṣate ← na parataḥ jñātum(√jñā) sam+anu+ā+iṣate(√iṣ)	不求他知	*na* : ind. *parataḥ* : adv. *jñātum* : inf. *samanveṣate* : pres. 3rd sg. ātm.
na lābhasatkāram ← na lābha–satkāram [DN: lābha satkāram]	亦不希求利養恭敬	*na* : ind. *lābha–* : m.noun °*satkāram* : cpd., m.acc.sg. of °*satkāra*
ima evaṃbhāgīyā bahavo'nuśaṃsā bhavanti bodhisattvasya ← ime evam–bhāgīyāḥ bahavaḥ anu+śaṃsāḥ bhavanti(√bhū) bodhisattvasya [DN: imā; TK: ima]	如是等類菩薩所有眾多勝利	*ime* : dem., m.nom.pl. of *idam* *evam–* : ind. °*bhāgīyāḥ* : cpd., m.nom.pl. of °*bhāgīya* *bahavaḥ* : m.nom.pl. of *bahu* *anuśaṃsāḥ* : m.nom.pl. of *anuśaṃsa* *bhavanti* : pres. 3rd pl. *bodhisattvasya* : m.gen.sg. of *bodhisattva*
bodhipakṣyā bodhyanukūlās ←	是菩提分隨順菩提	*bodhi–* : f.noun

bodhi–pakṣyāḥ bodhi–anukūlāḥ		°*pakṣyāḥ* : cpd., m.nom.pl. of °*pakṣya*(adj.) → *anuśaṃsāḥ* °*anukūlāḥ* : cpd., m.nom.pl. of °*anukūla*(adj.) → *anuśaṃsāḥ*
tajjñānasanniśritasya ← tat–jñāna–sam+ni+śritasya(√śri)	皆依彼智	*tat–* : pron., n. *jñāna–* : n.noun °*sanniśritasya* : cpd., m.gen.sg. of °*sanniśrita*(ppp.) → *bodhisattvasya*
tasmād ye kecidbodhimanuprāptavanto ← tasmāt ye ke+cit bodhim anu+pra+āptavantaḥ(√āp)	是故一切已得菩提	*tasmāt* : n.abl.sg. of *tad* used as adv. *ye* : rel.pron., m.nom.pl. of *yad* *kecit* : indefinite pron., m.nom.pl. of *ka* with su. *cit* *ye kecit* with subsequent *sarve te* means “whoever … they all …” *bodhim* : f.acc.sg. of *bodhi* *anuprāptavantaḥ* : m.nom.pl. of *anuprāptavant*(ppa.)
ye ca kecitprāpsyanti ← ye ca ke+cit pra+āpsyanti(√āp)	當得	*ye* : rel.pron., m.nom.pl. of *yad* *ca* : ind. *kecit* : indefinite pron., m.nom.pl. of *ka* with su. *cit* *prāpsyanti* : sf. 3rd pl.
ye ca prāpnuvanti(√āp)	今得	*ye* : rel.pron., m.nom.pl. of *yad* *prāpnuvanti* : pres. 3rd pl.

sarve ta etadeva jñānaṃ niśritya ← sarve te etat eva jñānam ni+śritya(√śri)	皆依彼智	*sarve* : m.nom.pl. of *sarva*(adj.) *te* : correl.pron., m.nom.pl. of *tad* *etat* : dem., n.acc.sg. of *etad* *eva* : ind. *jñānam* : n.acc.sg. of *jñāna* *niśritya* : ger.
nānyannyūnaṃ prativiśiṣṭaṃ vā ← na anyat ni+ūnam(√av) prati+vi+śiṣṭam(√śiṣ) vā	除此更無若劣若勝	*na* : ind. *anyat* : n.acc.sg. of *anya*(adj.) → *jñānam* *nyūnam* : n.acc.sg. of *nyūna*(ppp.) → *jñānam* *prativiśiṣṭam* : n.acc.sg. of *prativiśiṣṭa*(ppp.) → *jñānam* *vā* : ind.

4.3. 乘無戲論能正修行

evaṃ niṣprapañcanayārūḍho bodhisattva evaṃ caṃ bahvanuśaṃsa ātmanaśca buddhadharmaparipākāya pareṣāñca yānatrayadharmaparipākāya samyak pratipanno bhavati| evañca punaḥ samyak pratipanno bhavati| bhogeṣvātmabhāve ca nistṛṣṇo bhavati| nistṛṣṇatāyāñca śikṣate sattveṣu bhogātmabhāvaparityāgāya sattvānāmevārthāya| saṃvṛtaśca bhavati susaṃvṛtaḥ| kāyena vācā sambareṇa ca śikṣate prakṛtyā pāpārucitāyai prakṛtibhadrakalyāṇatāyai ca| kṣamo bhavati parataḥ sarvopatāpakipratipattīnām| kṣamitvaṃ ca śikṣate mandakrodhatāyai ca a-paropatāpanatāyai ca| sarvavidyāsthāneṣu cābhiyukto bhavati kuśalaśca sattvānāṃ vicikitsāprahāṇāyānugrahopasaṃhārāya ca ātmanaśca sarvajñatvahetuparigrahāya| adhyātmasthitacittaśca bhavati susamāhitacittaḥ| cittasthitaye ca śikṣate caturbrāhmavihārapariśodhanatāyai pañcābhijñāvikrīḍanatāyai ca sattvakṛtyānuṣṭhānatāyai sarvakauśalyābhiyogajakleśa-vinodanatāyai ca| vicakṣaṇaśca bhavati paramatattvajñaḥ| paramatattvajñatāyai ca śikṣate mahāyāne cāyatyāmātmanaḥ parinirvāṇāya|

又諸菩薩乘御如是無戲論理，獲得如是眾多勝利，為自成熟諸佛法故，為成熟他三乘法故，修行正行。彼於如是修正行時，於自身財遠離貪愛，於諸眾生學離貪愛能捨身財。唯為利益諸眾生故，又能防護、極善防護，由身語等。修學律儀，性不樂惡，性極賢善。又能忍他一切侵惱，於行惡者能學堪忍，性薄瞋忿，不侵惱他。又能勤修一切明處令其善巧，為斷眾生一切疑難，為惠眾生諸饒益事，為自攝受一切智因。又能於內安住其心，令心善定，於心安住常勤修學，為淨修治四種梵住，為能遊戲五種神通，為能成立利眾生事，為欲除遣精勤修學一切善巧所生勞倦。又性黠慧成極真智。為極真智常勤修學，為自當來般涅槃故修習大乘。(大正 30.487c11-27)

Thus, mounted on the proliferation-free way, thus acquiring many benefits, the bodhisattva comes to be properly practising for the maturation of the Buddha-qualities for himself, and for the maturation of the *Dharma* of the Three Vehicles for others. And, moreover, so properly practising, comes to be free from craving for possessions and his personal being. And, he trains in non-

craving in order to be able to completely give away himself and his possessions to sentient beings. For the sole sake of sentient beings, he becomes restrained, well-restrained in body and speech. And, he trains in restraint for the sake of being naturally disinclined towards evil and for the sake of being naturally virtuous and good. He becomes forebearing towards all vexations and transgressions from others, and, he trains in forebearance so that he be slow to anger and not to cause trouble to others. He applies effort to all aspects of sciences, he becomes skillful, for the sake of dispelling doubts, conferring benefits for sentient beings and sustaining the cause of omniscience for himself. His mind becomes internally stabilized and well equipoised. He trains for the sake of mental stability, for the sake of purifying the Four *Brāhma* Abodes, for the sake of sporting in the Five Higher Knowledges, for the sake of facilitating the activities of sentient beings and for the sake of removing disturbances resulting from the exertion to [the mastering of] all skilfullness. He becomes wise, a knower of the highest reality. He trains for the sake of the knowledge of the highest reality in *Mahāyāna*, and for the sake of his own *parinirvāṇa* in the future. (FT 4.10)

evaṃ ← evam	如是	ind.
niṣprapañcanayārūḍho bodhisattva ← nis+pra+pañca(√pañc)–naya(√nī)–ā+rūḍhaḥ(√ruh) bodhisattvaḥ	諸菩薩乘御無戲論理 [無戲論理乘御菩薩]	*niṣprapañca*– : m.noun *naya*– : m.noun °*ārūḍhaḥ* : cpd., m.nom.sg. of °*ārūḍha*(ppp.) → *bodhisattvaḥ* *bodhisattvaḥ* : m.nom.sg. of *bodhisattva*
evaṃ bahvanuśaṃsa ← evam bahu–anu+śaṃsaḥ(√śaṃs) [DN: evaṃ caṃ bahvanuśaṃsa]	如是眾多勝利	*evam* : ind. *bahu*– : adj. °*anuśaṃsaḥ* : cpd., m.nom.sg. of °*anuśaṃsa*

ātmanaśca buddhadharmaparipākāya ← ātmanaḥ ca buddha–dharma–pari+pākāya(√pac)	為自成熟諸佛法故	*ātmanaḥ* : m.gen.sg. of *ātman* *ca* : ind. *buddha–* : ppp., m.noun *dharma–* : m.noun °*paripākāya* : cpd., m.dat.sg. of °*paripāka*
pareṣāñca yānatrayadharmaparipākāya ← pareṣām ca yāna–traya–dharma–pari+pākāya	為成熟他三乘法故	*pareṣām* : m.gen.pl. of *para* *ca* : ind. *yāna–* : n.noun *traya–* : cardinal, m. *dharma–* : m.noun °*paripākāya* : cpd., m.dat.sg. of °*paripāka*
samyak pratipanno bhavati ← samyak prati+pannaḥ(√pad) bhavati(√bhū)	修行正行	*samyak* : adv. *pratipannaḥ* : m.nom.sg. of *pratipanna*(ppp.) → *bodhisattvaḥ* *bhavati* : pres. 3rd sg.
evañca punaḥ samyak pratipanno bhavati ← evam ca punaḥ samyak prati+pannaḥ(√pad) bhavati(√bhū)	彼於如是修正行時	*evam*, *ca*, *punaḥ* : all ind. *samyak* : adv. *pratipannaḥ* : m.nom.sg. of *pratipanna*(ppp.) → *bodhisattvaḥ* *bhavati* : pres. 3rd sg.
bhogeṣvātmabhāve ca nistṛṣṇo bhavati ←	於自身財遠離貪愛	*bhogeṣu* : m.loc.pl. of *bhoga*

bhogeṣu(√bhuj) ātma–bhāve ca nis+tṛṣṇaḥ(√tṛṣ) bhavati		*ātma–* : m., *ātman* in cpd. form °*bhāve* : cpd., m.loc.sg. of °*bhāva* *ca* : ind. *nistṛṣṇaḥ* : m.nom.sg. of *nistṛṣṇa*(ppp.) → *bodhisattvaḥ* *bhavati* : pres. 3rd sg.
nistṛṣṇatāyāñca śikṣate ← nis+tṛṣṇatāyām(√tṛṣ) ca śikṣate(√śikṣ)	學離貪愛	*nistṛṣṇatāyām* : f.loc.sg. of *nistṛṣṇatā*(ppp. *nistṛṣṇa* with f.abs.su. *tā*) *śikṣate* : pres. 3rd sg. ātm.
sattveṣu bhogātmabhāvaparityāgāya ← sattveṣu bhoga–ātma+bhāva–pari+tyāgāya	於諸眾生能捨身財	*sattveṣu* : m.loc.pl. of *sattva*(pr.p. *sant* with n.abs.su. *tva*) *bhoga–* : m.noun *ātmabhāva–* : m.noun °*parityāgāya* : cpd., m.dat.sg. of °*parityāga*
sattvānāmevārthāya ← sattvānām eva arthāya	唯為利益諸眾生故	*sattvānām* : m.gen.pl. of *sattva*(pr.p. *sant* with n.abs.su. *tva*) *eva* : ind. *arthāya* : m.dat.sg. of *artha*
saṃvṛtaśca bhavati susaṃvṛtaḥ ← sam+vṛtaḥ(√vṛ) ca bhavati su+sam+vṛtaḥ(√vṛ)	又能防護極善防護	*saṃvṛtaḥ* : m.nom.sg. of *saṃvṛta*(ppp.) → *bodhisattvaḥ* *bhavati* : pres. 3rd sg. *susaṃvṛtaḥ* : m.nom.sg. of *susaṃvṛta*(ppp.) → *bodhisattvaḥ*
kāyena vācā samvare ca śikṣate ←	由身語等修學律儀	*kāyena* : m.instr.sg. of *kāya*

kāyena vācā sam+vare ca śikṣate(√śikṣ) [DN: sambareṇa; TK: samvare]		*vācā* : f.instr.sg. of *vāc* *samvare* : m./n.loc.sg. of *saṃvara* *śikṣate* : pres. 3rd sg. ātm.
prakṛtyā pāpārucitāyai ← prakṛtyā pāpa–a+rucitāyai(√ruc)	性不樂惡	*prakṛtyā* : f.instr.sg. of *prakṛti* *pāpa–* : adj. °*arucitāyai* : cpd., f.dat.sg. of °*arucitā*(ppp.)
prakṛtibhadrakalyāṇatāyai ca ← prakṛti–bhadra–kalyāṇatāyai ca	性極賢善	*prakṛti–* : f.noun *bhadra–* : adj. °*kalyāṇatāyai* : cpd., f.dat.sg. of °*kalyāṇatā*(adj. *kalyāṇa* with f.abs.su. *tā*)
kṣamo bhavati parataḥ sarvopatāpavipratipattīnām ← kṣamaḥ(√kṣam) bhavati(√bhū) parataḥ sarva–upa+tāpa(√tap)– vi+prati+pattīnām(√pad) [DN: °kipratipattīnām; TK: °vipratipattīnām]	能忍他一切侵惱	*kṣamaḥ* : m.nom.sg. of *kṣama*(adj.) → *bodhisattvaḥ* *bhavati* : pres. 3rd sg. *parataḥ* : adv., *para*(adj.) with abl.su. *taḥ* *sarva–* : adj. *upatāpa–* : m.noun °*vipratipattīnām* : cpd., f.gen.pl. of °*vipratipatti*
kṣamitvaṃ ca śikṣate ← kṣamitvam(√kṣam) ca śikṣate(√śikṣ)	能學堪忍	*kṣamitvam* : n.acc.sg. of *kṣamitva* *śikṣate* : pres. 3rd sg. ātm.
mandakrodhatāyai ca ← manda–krodhatāyai(√krudh) ca	性薄瞋忿	*manda–* : adj. °*krodhatāyai* : cpd., f.dat.sg. of °*krodhatā*(m.noun *krodha* with f.abs.su. *tā*)

aparopatāpanatāyai ca ← a+para–upa+tāpanatāyai(√tap) ca [DN: a-paropatāpanatāyai]	不侵惱他	*apara–* : m.noun °*upatāpanatāyai* : cpd., f.dat.sg. of °*upatāpanatā*(adj. *upatāpana* with f.abs.su. *tā*)
sarvavidyāsthāneṣu ← sarva–vidyā–sthāneṣu(√sthā)	一切明處	*sarva–* : adj. *vidyā–* : f.noun *sthāneṣu* : cpd., n.loc.pl. of *sthāna*
cābhiyukto bhavati ← ca abhi+yuktaḥ(√yuj) bhavati(√bhū)	又能勤修	*abhiyuktaḥ* : m.nom.sg. of *abhiyukta*(ppp.) → *bodhisattvaḥ* *bhavati* : pres. 3rd sg.
kuśalaśca ← kuśalaḥ ca	令其善巧	*kuśalaḥ* : m.nom.sg. of *kuśala*(adj.) → *bodhisattvaḥ*
sattvānāṃ vicikitsāprahāṇāyānugrahopasaṃhārāya ca ← sattvānām vicikitsā–pra+hāṇāya(√hā) anu+graha(√grah)–upa+sam+hārāya(√hṛ) ca	為斷眾生一切疑難， 為惠眾生諸饒益事 [眾生的疑為斷及為惠饒益]	*sattvānām* : m.gen.pl. of *sattva*(pr.p. *sant* with n.abs.su. *tva*) *vicikitsā–* : f.noun °*prahāṇāya* : cpd., n.dat.sg. of °*prahāṇa* *anugraha–* : m.noun °*upasaṃhārāya* : cpd., m.dat.sg. of °*upasaṃhāra*
ātmanaśca sarvajñatvahetuparigrahāya ← ātmanaḥ ca sarva–jñatva–hetu–pari+grahāya	為自攝受一切智因 [自一切智因為攝]	*ātmanaḥ* : m.gen.sg. of *ātman* *sarva–* : adj. *jñatva–* : *jña*(adj.) with n.abs.su. *tva* *hetu–* : m.noun °*parigrahāya* : cpd., m.dat.sg. of °*parigraha*

adhyātmasthitacittaśca bhavati susamāhitacittaḥ ← adhyātma–sthita(√sthā)–cittaḥ ca bhavati su+sam+ā+hita(√hi)–cittaḥ	又能於內安住其心，令心善定	*adhyātma–* : adj. *sthita–* : ppp. °*cittaḥ* : cpd., adj., m.nom.sg. of °*citta*(n.) → *bodhisattvaḥ* *ca* : ind. *bhavati* : pres. 3rd sg. *susamāhita–* : ppp. °*cittaḥ* : cpd., adj., m.nom.sg. of °*citta*(n.) → *bodhisattvaḥ*
cittasthitaye ca śikṣate ← citta–sthitaye ca śikṣate(√śikṣ)	於心安住常勤修學	*citta–* : n.noun °*sthitaye* : cpd., f.dat.sg. of °*sthiti* *śikṣate* : pres. 3rd sg. ātm.
caturbrāhmavihārapariśodhanatāyai ← catur–brāhma–vi+hāra(√hṛ)– pari+śodhanatāyai(√śudh)	為淨修治四種梵住	*catur–* : cardinal *brāhma–* : adj. *vihāra–* : m.noun °*pariśodhanatāyai* : cpd., f.dat.sg. of °*pariśodhanatā*(n.noun *pariśodhana* with f.abs.su. *tā*)
pañcābhijñāvikrīḍanatāyai ca ← pañca–abhi+jñā–vi+krīḍana+tāyai(√krīḍ) ca	為能遊戲五種神通	*pañca–* : cardinal *abhijñā–* : f.noun °*vikrīḍanatāyai* : cpd., f.dat.sg. of °*vikrīḍanatā*(n.noun *vikrīḍana* with f.abs.su. *tā*)
sattvakṛtyānuṣṭhānatāyai ← sattva–kṛtya–anu+ṣṭhāna+tāyai(√sthā)	為能成立利眾生事	*sattva–* : m./n.noun, *sant*(pr.p.) with n.abs.su. *tva* *kṛtya–* : fpp.

		°*anuṣṭhānatāyai* : cpd., f.dat.sg. of °*anuṣṭhānatā*(n.noun *anuṣṭhāna* with f.abs.su. *tā*)
sarvakauśalyābhiyogajakleśavinodanatāyai ca ← sarva–kauśalya–abhi+yoga+ja–kleśa–vi+nodana+tāyai(√nud) ca [DN: °kleśa-vinodanatāyai]	為欲除遣精勤修學一切善巧所生勞倦 [一切善巧精勤修學所生勞倦為欲除遣]	*sarva*– : adj. *kauśalya*– : n.noun *abhiyogaja*– : adj., *abhiyoga*(m.) with su. *ja* *kleśa*– : m.noun °*vinodanatāyai* : cpd., f.dat.sg. of °*vinodanatā*(n.noun *vinodana* with f.abs.su. *tā*) *ca* : ind.
vicakṣaṇaśca bhavati paramatattvajñaḥ ← vi+cakṣaṇaḥ(√cakṣ) ca bhavati parama–tattva–jñaḥ	性黠慧成極真智	*vicakṣaṇaḥ* : m.nom.sg. of *vicakṣaṇa*(adj.) → *bodhisattvaḥ* *bhavati* : pres. 3rd sg. *parama*– : adj. *tattva*– : *tat*(pron.) with n.abs.su. *tva* °*jñaḥ* : cpd., m.nom.sg. of °*jña*(adj.) → *bodhisattvaḥ*
paramatattvajñatāyai ca ← parama–tattva–jñatāyai ca	為極真智	*parama*– : adj. *tattva*– : *tat*(pron) with n.abs.su. *tva* °*jñatāyai* : cpd., f.dat.sg. of °*jñatā*(adj. *jña* with f.abs.su. *tā*) *ca* : ind.
śikṣate mahāyāne ← śikṣate(√śikṣ) mahā–yāne	常勤修學大乘 [修學大乘]	*śikṣate* : pres. 3rd sg. ātm. *mahā*– : adj.

		°*yāne* : n.loc.sg. of °*yāna*
cāyatyāmātmanaḥ parinirvāṇāya ← ca āyatyām ātmanaḥ pari+nirvāṇāya	為自當來般涅槃故	*ca* : ind. *āyatyām* : f.loc.sg. of *āyati* *ātmanaḥ* : m.gen.sg. of *ātman* *parinirvāṇāya* : n.dat.sg. of *parinirvāṇa*

sa khalu bodhisattva evaṃ samyakprayukto guṇavatsu sattveṣu pūjālābhasatkāreṇa pratyupasthito bhavati| doṣavatsu sattveṣu parameṇa kāruṇyacittenānukampācittena pratyupasthito bhavati| yathāśaktyā ca yathābalaṃ doṣaprahāṇāyaiṣāṃ prayujyate| apakāriṣu sattveṣu maitracittatayā pratyupasthito bhavati| yathāśaktyā ca yathābalam aśaṭho bhūtvā amāyāvī teṣāṃ hitasukhamupasaṃharati| teṣāmapakāriṇāṃ svenāśayaprayogadoṣeṇa vairacittatāyāḥ prahāṇārthamupakāriṣu sattveṣu kṛtajñatayā tulyādhikena pratyupakāreṇa pratyupasthito bhavati| āśāñca dhārmikī paripūrayatyasya yathāśaktyā yathābalam| apratibalo'pi ca yācitaḥ san teṣu teṣu kṛtyakaraṇīyeṣvādaraṃ vyāyāmamupadarśayati na sakṛdeva nirākaroti| kathamayaṃ saṃjñāpyetā'śakto'haṃ nākarttukāma iti| ityayamevaṃbhāgīyo bodhisattvasya niṣprapañcanayārūḍhasya paramatattvajñāna-sanniśritasya samyakprayogo veditavyaḥ|

又諸菩薩即於如是修正行時，於具功德諸有情所，常樂現前供養恭敬。於具過失諸有情所，常樂現前發起最勝悲心愍心。隨能隨力令彼除斷所有過失。於己有怨諸有情所，常起慈心。隨能隨力、無諂無誑作彼種種利益安樂，令彼怨者意樂、加行所有過失及怨嫌心自然除斷。於己有恩諸有情所，善知恩故，若等若增現前酬報，隨能隨力如法令其意望滿足。雖無力能，彼若求請，即於彼彼所作事業，示現殷重精勤營務，終不頓止彼所希求。「云何令彼知我無力非無欲樂？」如是等類，當知名為菩薩乘御無戲論理，依極真智修正加行。(大正 30.487c27-488a11)

The bodhisattva, properly engaged in this way, avails himself in terms of offering, gain and honour to virtuous beings. [On the other hand], he avails himself with thoughts of supreme compassion and thoughts of supreme sympathy towards corrupt beings; and, to the extent of his ability and power, he is devoted to the eradication of their corruption. He avails himself with thoughts of loving–kindness towards sentient beings who have wronged him. To the extent of his ability and power, without cheating and without being deceitful, he provides benefit and happiness for them, for the sake of eliminating mental hostility of the wrong-doers on account of their own intention, effort and faults. He avails himself, out of gratitude, to beings who are his benefactors, by way of equal reciprocation or more, and to the extent of his ability and power, fulfills their righteous aspirations. Even when he is incapable, when being requested, he displays enthusiasm and effort with regard to these and those duties to be done and does not decline abruptly - How should this be expressed to that person – "I am not capable, not that I do not wish to do". Thus it is this, of such a type, to be known as the proper effort (*prayoga*) of a bodhisattva who has embarked on the proliferation-free way (*niṣprapañcanaya-arūḍhasya*), supported by the knowledge of the Supreme Reality (*parama-tattva-jñāna*). (FT 4.11)

sa khalu bodhisattva ← saḥ khalu bodhisattvaḥ	又諸菩薩	*saḥ* : m.nom.sg. of *tad* *khalu* : ind. *bodhisattvaḥ* : m.nom.sg. of *bodhisattva*
evaṃ samyakprayukto ← evam samyak pra+yuktaḥ(√yuj)	即於如是修正行時	*evam* : ind. *samyak* : adv. *prayuktaḥ* : m.nom.sg. of *prayukta*(ppp.) → *bodhisattvaḥ*

guṇavatsu sattveṣu	於具功德諸有情所	*guṇavatsu* : m.loc.pl. of *guṇavant*(adj.) → *sattveṣu* *sattveṣu* : m.loc.pl. of *sattva*(pr.p. *sant* with n.abs.su. *tva*)
pūjālābhasatkāreṇa ← pūjā(√pūj)–lābha–satkāreṇa	供養恭敬	*pūjā–* : f.noun *lābha–* : adj. °*satkāreṇa* : cpd., m.instr.sg. of °*satkāra*
pratyupasthito bhavati ← prati+upa+sthitaḥ(√sthā) bhavati(√bhū)	常樂現前	*pratyupasthitaḥ* : m.nom.sg. of *pratyupasthita*(ppp.) → *bodhisattvaḥ* *bhavati* : pres. 3rd sg.
doṣavatsu sattveṣu ← doṣavatsu(√duṣ) sattveṣu	於具過失諸有情所	*doṣavatsu* : m.loc.pl. of *doṣavant*(adj.) → *sattveṣu* *sattveṣu* : m.loc.pl. of *sattva*(pr.p. *sant* with n.abs.su. *tva*)
parameṇa kāruṇyacittenānukampācittena ← parameṇa kāruṇya–cittena anu+kampā–cittena	最勝悲心愍心	*parameṇa* : n.instr.sg. of *parama*(adj.) → °*cittena* *kāruṇya–* : n.noun °*cittena* : cpd., n.instr.sg. of °*citta* *anukampā–* : f.noun °*cittena* : cpd., n.instr.sg. of °*citta*
pratyupasthito bhavati ← prati+upa+sthitaḥ(√sthā) bhavati(√bhū)	常樂現前	*pratyupasthitaḥ* : m.nom.sg. of *pratyupasthita*(ppp.) → *bodhisattvaḥ* *bhavati* : pres. 3rd sg.
yathāśaktyā ca yathābalaṃ ←	隨能隨力	*yathā–* : adv.

yathā–śaktyā ca yathā–balam		°*śaktyā* : cpd., adv. *yathā–* : adv. °*balam* : cpd., adv.
doṣaprahāṇāyaiṣāṃ prayujyate ← doṣa–pra+hāṇāya(√hā) eṣām pra+yujyate(√yuj)	令彼除斷所有過失	*doṣa–* : m.noun °*prahāṇāya* : cpd., n.dat.sg. of °*prahāṇa* *eṣām* : dem., m.gen.pl. of *idam* *prayujyate* : pass., pres. 3rd sg.
apakāriṣu sattveṣu ← apa+kāriṣu sattveṣu	於己有怨諸有情所	*apakāriṣu* : m.loc.pl. of *apakārin*(adj.) → *sattveṣu* *sattveṣu* : m.loc.pl. of *sattva*(pr.p. *sant* with n.abs.su. *tva*)
maitracittatayā pratyupasthito bhavati ← maitra–cittatayā prati+upa+sthitaḥ(√sthā) bhavati	常起慈心	*maitra–* : adj. °*cittatayā* : cpd., f.instr.sg. of °*cittatā*(n.noun *citta* with f.abs.su. *tā*) *pratyupasthitaḥ* : m.nom.sg. of *pratyupasthita*(ppp.) → *bodhisattvaḥ* *bhavati* : pres. 3rd sg.
yathāśaktyā ca yathābalam ← yathā–śaktyā ca yathā–balam	隨能隨力	*yathā–* : adv. °*śaktyā* : cpd., adv. *yathā–* : adv. °*balam* : cpd., adv.
aśaṭho bhūtvā amāyāvī ←	無諂無誑	*aśaṭhaḥ* : m.nom.sg. of *aśaṭha*(adj.) → *bodhisattvaḥ*

a+śaṭhaḥ bhūtvā(√bhū) a+māyāvī		*bhūtvā* : ger. *amāyāvī* : m.nom.sg. of *amāyāvin*(adj.) → *bodhisattvaḥ*
teṣāṃ hitasukhamupasaṃharati ← teṣām hita(√dhā)–sukham upa+sam+harati(√hṛ)	作彼種種利益安樂	*teṣām* : pron., m.gen.pl. of *tad* *hita–* : ppp. °*sukham* : cpd., n.acc.sg. of °*sukha* *upasaṃharati* : pres. 3rd sg.
teṣāmapakāriṇāṃ ← teṣām apa+kāriṇām	彼怨者	*teṣām* : pron., m.gen.pl. of *tad* *apakāriṇām* : m.gen.pl. of *apakārin*(adj.) → *teṣām*
svenāśayaprayogadoṣeṇa ← svena āśaya–pra+yoga–doṣeṇa	意樂加行所有過失… 自然… [自然意樂加行過失..]	*svena* : adv. *āśaya–* : m.noun *prayoga–* : m.noun °*doṣeṇa* : cpd., m.instr.sg. of °*doṣa*
vairacittatāyāḥ prahāṇārtham ← vaira–cittatāyāḥ pra+hāṇa–artham	怨嫌心…除斷	*vaira–* : adj. °*cittatāyāḥ* : cpd., f.gen.sg. of °*cittatā*(n.noun *citta* with f.abs.su. *tā*) *prahāṇa–* : n.noun °*artham* : cpd., adv.
upakāriṣu sattveṣu ← upa+kāriṣu sattveṣu	於己有恩諸有情所	*upakāriṣu* : m.loc.pl. of *upakārin*(adj.) → *sattveṣu* *sattveṣu* : m.loc.pl. of *sattva*(pr.p. *sant* with n.abs.su. *tva*)

kṛtajñatayā ← kṛta–jñatayā(√jñā)	善知恩故	*kṛta–* : ppp. °*jñatayā* : cpd., f.instr.sg. of °*jñatā*(ppp.)
tulyādhikena pratyupakāreṇa ← tulya(√tul)–adhikena prati+upa+kāreṇa(√kṛ)	若等若增…酬報	*tulya–* : adj. °*adhikena* : cpd., m.instr.sg. of °*adhika*(adj.) → *pratyupakāreṇa* *pratyupakāreṇa* : m.instr.sg. of *pratyupakāra*
pratyupasthito bhavati ← prati+upa+sthitaḥ(√sthā) bhavati(√bhū)	現前	*pratyupasthitaḥ* : m.nom.sg. of *pratyupasthita*(ppp.) → *bodhisattvaḥ* *bhavati* : pres. 3rd sg.
āśāñca dhārmikīṃ paripūrayatyasya ← āśām ca dhārmikīm pari+pūrayati(√pṛ/pṝ) asya [DN: dhārmikī; TK: dhārmikīṃ]	如法令其意望滿足 [意望如法令滿足其]	*āśām* : f.acc.sg. of *āśā* *dhārmikīm* : f.acc.sg. of *dhārmiki*(adj.) → *āśām* *paripūrayati* : caus., pres. 3rd sg. *asya* : dem., m.gen.sg. of *idam*
yathāśaktyā yathābalam ← yathā–śaktyā yathā–balam	隨能隨力	*yathā–* : adv. °*śaktyā* : cpd., adv. *yathā–* : adv. °*balam* : cpd., adv.
apratibalo'pi ca ← a+prati+balaḥ api ca	雖無力能	*apratibalaḥ* : m.nom.sg. of *apratibala* *api*, *ca* : both ind.
yācitaḥ san ← yācitaḥ(√yāc) san(√as)	彼若求請	*yācitaḥ* : m.nom.sg. of *yācita*(ppp.) *san* : m.nom.sg. of *sant*(pr.p.)

teṣu teṣu kṛtyakaraṇīyeṣv ← teṣu teṣu kṛtya(√kṛ)–karaṇīyeṣu(√kṛ)	即於彼彼所作事業	*teṣu* : pron., n.loc.pl. of *tad* *kṛtya–* : fpp. °*karaṇīyeṣu* : cpd., n.loc.pl. of °*karaṇīya*(fpp.)
ādaraṃ vyāyāmamupadarśayati ← ādaram vi+ā+yāmam(√yam) upa+darśayati(√dṛś)	示現殷重精勤營務 [殷重精勤營務示現]	*ādaram* : adv./m.acc.sg., meaning “enthusiastically/ enthusiasm” *vyāyāmam* : m.acc.sg. of *vyāyāma* *upadarśayati* : caus., pres. 3rd sg.
na sakṛdeva nirākaroti ← na sakṛt eva nir+ā+karoti(√kṛ)	終不頓止彼所希求	*na* : ind. *sakṛt* : adv., meaning “abruptly” *eva* : ind. *nirākaroti* : pres. 3rd sg.
kathamayaṃ saṃjñāpyetā'śakto'haṃ ← katham ayam sam+jñāpyeta(√jñā) a+śaktaḥ aham	云何令彼知我無力	*katham* : adv. *ayam* : dem., m.nom.sg. of *idam* *saṃjñāpyeta* : caus., opt., pass. 3rd sg. *aśaktaḥ* : m.nom.sg. of *aśakta*(adj.) → *aham* *aham* : p.pron., 1st nom.sg. of *mad*
nākartukāma iti ← na a+kartu(√kṛ)–kāmaḥ iti [DN: nākarttukāma]	非無欲樂	*na, iti* : both ind. *akartu–* : inf. °*kāmaḥ* : cpd., m.nom.sg. of °*kāma*
ityayamevaṃbhāgīyo ← iti ayam evam bhāgīyaḥ(√bhaj)	如是等類	*iti* : ind. *ayam* : dem., m.nom.sg. of *idam*

		evam : ind. *bhāgīyaḥ* : m.nom.sg. of *bhāgīya*
bodhisattvasya	菩薩	m.gen.sg. of *bodhisattva*
niṣprapañcanayārūḍhasya ← nis+pra+pañca(√pañc)–naya(√nī)– ā+rūḍhasya(√ruh)	乘御無戲論理	*niṣprapañca*– : m.noun *naya*– : m.noun °*ārūḍhasya* : cpd., m.gen.sg. of °*ārūḍha*(ppp.) → *bodhisattvasya*
paramatattvajñānasanniśritasya ← parama–tattva–jñāna–sam+ni+śritasya(√śri) [DN: °jñāna-sanniśritasya]	依極真智	*parama*– : adj. *tattva*– : *tat*(pron.) with n.abs.su. *tva* *jñāna*– : n.noun °*sanniśritasya* : cpd., m.gen.sg. of °*sanniśrita*(ppp.) → *bodhisattvasya*
samyakprayogo veditavyaḥ← samyak pra+yogaḥ veditavyaḥ(√vid)	當知名為修正加行	*samyak* : adv. *prayogaḥ* : m.nom.sg. of *prayoga* *veditavyaḥ* : m.nom.sg. of *veditavya*(fpp.)

5.1. 立離言自性

tatra kayā yuktyā nirabhilāpyasvabhāvatā sarvadharmāṇāṃ pratyavagantavyā| yeyaṃ svalakṣaṇaprajñaptirdharmāṇāṃ yaduta rūpamiti vā vedaneti vā pūrvavadantato yāvannirvāṇamiti vā prajñaptimātrameva tadveditavyam| na svabhāvo nāpi ca tadvinirmuktastadanyo vāggocaro vāgaviṣayaḥ| evaṃ sati na svabhāvo dharmāṇāṃ tathā vidyate yathābhilapyate| na ca punaḥ sarveṃṇa sarvaṃ na vidyate| sa punarevamavidyamāno na ca sarveṇa sarvamavidyamānaḥ| kathaṃ vidyate| asadbhūtasamāropāsaṃgrāhavivarjitaśca bhūtāpavādāsaṃgrāhavivarjitaśca vidyate| sa punaḥ pāramārthikaḥ svabhāvaḥ sarvadharmāṇāṃ nirvikalpasyaiva jñānasya gocaro veditavyaḥ|

以何道理應知諸法離言自性？謂一切法假立自相，或說為色，或說為受，如前廣說乃至涅槃，當知一切唯假建立，非有自性，亦非離彼別有自性，是言所行、是言境界。如是諸法非有自性如言所說。亦非一切都無所有。如是非有，亦非一切都無所有，云何而有？謂離增益實無妄執，及離損減實有妄執，如是而有。即是諸法勝義自性，當知唯是無分別智所行境界。(大正 30.488a12-20)

Herein, by what reasoning should the state of the ineffable intrinsic nature (*nirabhilāpyasvabhāvatā*) of all *dharma*-s be understood? Whatever which is the designation in terms of the intrinsic characteristics of *dharma*-s, namely “form” or “feelings” as afore-mentioned or finally up to “*nirvāṇa*”, should be understood as just mere-designation (*prajñapti-mātra*). It is not the intrinsic nature nor is there another [nature] apart from that. It is the activity and domain of speech. That being so, in whichever manner it is spoken, in that manner the intrinsic nature of all *dharma*-s, is not found. But, it is also not the case that it is not found in every way. If, non-existing in this way but not non-existing in every way, how does it exist? It exists devoid of the false grasping of the superimposition (*samāropa*) onto the non-existent and avoiding the false grasping of the denial (*apavāda*) of

the true existent. Hence, it should be understood that the intrinsic nature of all *dharma*-s in the highest sense is the domain of the non-conceptualising knowledge alone (*nirvikalpasya eva jñānasya*). (FT 5.1)

tatra kayā yuktyā	以何道理	*tatra* : adv. *kayā* : interr.pron., f.instr.sg. of *kā* *yuktyā* : f.instr.sg. of *yukti*
nirabhilāpyasvabhāvatā sarvadharmāṇāṃ ← nir+abhi+lāpya(√lap)–sva+bhāva+tā sarva–dharmāṇām	諸法離言自性 [離言自性一切法的]	*nirabhilāpya*– : fpp. °*svabhāvatā* : cpd., f.nom.sg., *svabhāva*(m.) with f.abs.su. *tā* *sarva*– : adj. °*dharmāṇām* : cpd., m.gen.pl. of °*dharma*
pratyavagantavyā ← prati+ava+gantavyā(√gam)	應知	f.nom.sg. of *pratyavagantavyā*(fpp.)
yeyaṃ svalakṣaṇaprajñaptirdharmāṇāṃ ← yā iyam sva+lakṣaṇa(√lakṣ)–prajñaptiḥ(√jñā) dharmāṇām	謂一切法假立自相	*yā* : rel.pron. of °*prajñaptiḥ*, f.nom.sg. of *yad* *iyam* : dem. of °*prajñaptiḥ*, f.nom.sg. of *idam* *svalakṣaṇa*– : n.noun °*prajñaptiḥ* : cpd., f.nom.sg. of °*prajñapti* *dharmāṇām* : m.gen.pl. of *dharma*
yaduta ← yat uta	說為	*yat* : rel.pron., n.nom.sg. of *yad* *uta* : ind. adverbial phrase meaning “that is, …”
rūpamiti vā ← rūpam iti vā	或「色」	*rūpam* : n.nom.sg. of *rūpa*

		iti : ind., as a quotation mark of *rūpam* *vā* : ind.
vedaneti vā ← vedanā(√vid) iti vā	或「受」	*vedanā* : f.nom.sg. of *vedanā*
pūrvavad ← pūrva+vat	如前	adv.
antato yāvan ← anta+taḥ yāvat	乃至	*antataḥ* : abl., *anta*(m./n.) with abl.su. *taḥ* *yāvat* : ind. adverbial phrase meaning “finally up to”
nirvāṇamiti vā ← nir+vāṇam(√vā) iti vā	「涅槃」	*nirvāṇam* : n.nom.sg. of *nirvāṇa*
prajñaptimātrameva tadveditavyam ← pra+jñapti(√jñā)–mātram eva tat veditavyam(√vid)	當知一切唯假建立 [唯假建立當知]	*prajñapti–* : f.noun °*mātram* : cpd., n.nom.sg. of °*mātra* *eva* : ind. *tat* : pron., n.nom.sg. of *tad* *veditavyam* : n.nom.sg. of *veditavya*(fpp.)
na svabhāvo ← na sva+bhāvaḥ	非有自性	*na* : ind. *svabhāvaḥ* : m.nom.sg. of *svabhāva*
nāpi ca ← na api ca	亦非	*na*, *api*, *ca*, : all ind. *na … na api* : meaning “neither … nor …”
tadvinirmuktas ← tat–vi+nir+muktaḥ(√muc)	離彼	*tat–* : pron., n. °*vinirmuktaḥ* : cpd., m.nom.sg. of °*vinirmukta*(ppp.)
tadanyo ←	別有自性	*tat–* : pron., n.

tat–anyaḥ	[別有彼]	°*anyaḥ* : cpd., m.nom.sg. of °*anya*(adj.) → *svabhāvaḥ*
vāggocaro ← vāk–gocaraḥ	是言所行	*vāk–* : use in cpd. for *vāc* °*gocaraḥ* : cpd., m.nom.sg. of °*gocara*
vāgviṣayaḥ ← vāk–viṣayaḥ(√viṣ) [DN: vāgaviṣayaḥ]	是言境界	*vāk–* : use in cpd. for *vāc* °*viṣayaḥ* : cpd., m.nom.sg. of °*viṣaya*
evaṃ sati ← evam sati(√as)	如是	*evam* : ind. *sati* : m.loc.sg. of *sant*(pr.p.) loc.absol. meaning “this being so, …”
na svabhāvo dharmāṇāṃ ← na svabhāvaḥ dharmāṇām	諸法非有自性	*na* : ind. *svabhāvaḥ* : m.nom.sg. of *svabhāva* *dharmāṇām* : m.gen.pl. of *dharma*
tathā vidyate yathābhilapyate ← tathā vidyate(√vid) yathā abhilapyate(√lap)	如言所說	*tathā* : correl.pron. of *yathā* *vidyate* : pass., pres. 3rd sg. *yathā* : relative of *tathā* *abhilapyate* : pass., pres. 3rd sg.
na ca punaḥ sarveṇa sarvaṃ na vidyate ← na ca punaḥ sarveṇa sarvam na vidyate [DN: sarveṃṇa sarvaṃ]	亦非一切都無所有	*na*, *ca*, *punaḥ* : all ind. *sarveṇa* : n.instr.sg. of *sarva*(adj.) *sarvam* : n.nom.sg. of *sarva*(adj.) *sarveṇa sarvam* : meaning “in each and every way” *vidyate* : pass., pres. 3rd sg.

sa punarevamavidyamāno ← saḥ punaḥ evam a+vidyamānaḥ(√vid)	如是非有	*saḥ* : pron., m.nom.sg. of *tad* *punaḥ*, *evam* : both ind. *avidyamānaḥ* : m.nom.sg. of *avidyamāna*(pr.p., pass.)
na ca sarveṇa sarvamavidyamānaḥ ← na ca sarveṇa sarvam avidyamānaḥ	亦非一切都無所有	*na*, *ca* : both ind. *sarveṇa* : n.instr.sg. of *sarva*(adj.) *sarvam* : n.nom.sg. of *sarva*(adj.) *sarveṇa sarvam* : meaning “in each and every way” *avidyamānaḥ* : m.nom.sg. of *avidyamāna*(pr.p., pass.)
kathaṃ vidyate ← katham vidyate(√vid)	云何而有	*katham* : adv. *vidyate* : pass., pres. 3rd sg.
asadbhūtasamāropāsaṃgrāhavivarjitaśca ← a+sat(√as)–bhūta(√bhū)– sam+ā+ropa(√ruh)–ā+sam+grāha(√grah)– vi+varjitaḥ(√vṛj) ca [DN: asadbhū tasamāropā°]	離增益實無妄執 [無實增益妄執離]	*asat*– : pr.p. *bhūta*– : ppp. *samāropa*– : m.noun *āsaṃgrāha*– : m.noun °*vivarjitaḥ* : cpd., m.nom.sg. of °*vivarjita*(ppp.) *ca* : ind.
bhūtāpavādāsaṃgrāhavivarjitaśca ← bhūta–apa+vāda(√vad)–ā+sam+grāha– vi+varjitaḥ(√vṛj) ca	離損減實有妄執 [實有損減妄執離]	*bhūta*– : ppp. *apavāda*– : m.noun *āsaṃgrāha*– : m.noun °*vivarjitaḥ* : cpd., m.nom.sg. of °*vivarjita*(ppp.) *ca* : ind.

vidyate	如是而有	pass., pres. 3rd sg.
sa punaḥ ← saḥ punaḥ	即是	*saḥ* : pron., m.nom.sg. of *tad* *punaḥ* : ind.
pāramārthikaḥ svabhāvaḥ sarvadharmāṇāṃ ← pārama–ārthikaḥ svabhāvaḥ sarva–dharmāṇām	諸法勝義自性	*pārama–* : adj. *°ārthikaḥ* : cpd., m.nom.sg. of *°ārthika*(adj.) → *svabhāvaḥ* *svabhāvaḥ* : m.nom.sg. of *svabhāva* *sarva–* : adj. *°dharmāṇām* : cpd., m.gen.pl. of *°dharma*
nirvikalpasyaiva jñānasya ← nir+vikalpasya(√kḷp) eva jñānasya(√jñā)	無分別智	*nirvikalpasya* : n.gen.sg. of *nirvikalpa* *eva* : ind *jñānasya* : n.gen.sg. of *jñāna*
gocaro ← gocaraḥ	所行境界	m.nom.sg. of *gocara*
veditavyaḥ(√vid)	當知	m.nom.sg. of *veditavya*(fpp.)

5.2.1. 辨破小乘隨名多體失

sa cetpunaryathaivābhilāpo yeṣu dharmeṣu yasminvastuni pravartate tadātmakāste dharmā vā tadvastu syāt| evaṃ sati bahuvidhā bahavaḥ svabhāvā ekasya dharmasyaikasya vastuno bhaveyuḥ| tat kasya hetoḥ| tathā hyekasmindharme ekasminvastuni bahuvidhā bahavo bahubhirabhilāpaiḥ prajñaptaya upacārāḥ kriyante| na ca bahuvidhānāñca bahūnāṃ prajñaptivādānāṃ niyamaḥ kaścidupalabhyate| yadanyatamena prajñaptivādenaikena tasya dharmasya tasya vastunaḥ tādātmyaṃ tanmayatā tatsvabhāvatā syānnānyairavaśiṣṭaiḥ prajñaptivādaiḥ| tasmātsakalavikalaiḥ sarvaprajñaptivādaiḥ sarvadharmāṇāṃ sarvavastūnāṃ nāsti tādātmyaṃ nāsti tanmayatā nāsti tatsvabhāvatā|

若於諸法諸事隨起言說，即於彼法彼事有自性者，如是，一法一事應有眾多自性。何以故？以於一法一事制立眾多假說而詮表故。亦非眾多假說詮表決定可得，謂隨一假說，於彼法彼事有體、有分、有其自性，非餘假說。是故一切假說若具不具，於一切法、於一切事，皆非有體、有分、有其自性。(大正 30.488a20-27)

Moreover, with regard to *dharma*-s and object-base (*vastu*), if they operate just like the expression, these *dharma*-s and that object-base should be possessed of that self-nature. This being so, there would be manifold intrinsic natures of one *dharma*, one object-base. Why? Because with regard to one *dharma*, one object-base, assorted and numerous figurative expressions (*upacārāḥ*) are coined by means of many terminologies for the sake of designations. And, among the multiple and numerous conceptual designations, not any fixed definition is apperceived (*upalabhyate*) such that, with regard any one of them, any one of the conceptual designations of that *dharma*, object-base, ought to have that identity, that composition, that intrinsic nature and not any other remaining conceptual designations. Therefore, in terms of all complete or incomplete conceptual designations, all *dharma*-s, all object-bases do not possess that identity, that composition nor that intrinsic nature. (FT 5.2.1)

sacetpunaryathaivābhilāpo ← sacet punaḥ yathā eva abhi+lāpaḥ(√lap) [DN: sa cet]	若隨言說	*sacet* : adv. *punaḥ*, *eva* : both ind. *yathā* : adv. *abhilāpaḥ* : m.nom.sg. of *abhilāpa*
yeṣu dharmeṣu yasminvastuni ← yeṣu dharmeṣu yasmin vastuni	於諸法諸事	*yeṣu* : rel.pron. of *dharmeṣu*, m.loc.pl. of *yad* *dharmeṣu* : m.loc.pl. of *dharma* *yasmin* : rel.pron. of *vastuni*, n.loc.sg. of *yad* *vastuni* : n.loc.sg. of *vastu*
pravartate(√vṛt)	起	pres. 3rd sg. ātm.
tadātmakās ← tat–ātmakāḥ	彼自性	*tat–* : pron., n. °*ātmakāḥ* : cpd., m.nom.pl. of °*ātmaka*(adj.)
te dharmā vā tadvastu ← te dharmāḥ vā tat vastu	彼法彼事	*te* : pron., m.nom.pl. of *tad* *dharmāḥ* : m.nom.pl. of *dharma* *vā* : ind. *tat* : pron., n.nom.sg. of *tad* *vastu* : n.nom.sg. of *vastu*
syāt ← syāt(√as)	有	opt. 3rd sg.
evaṃ sati ← evam sati(√as)	如是	*evam* : ind. *sati* : m.loc.sg. of *sant*(pr.p.) loc.absol. meaning “this being so, …”

bahuvidhā bahavaḥ svabhāvā ← bahu–vidhāḥ bahavaḥ svabhāvāḥ	眾多自性	*bahu–* : adj. °*vidhāḥ* : cpd., m.nom.pl. of °*vidha*(adj.) → *svabhāvāḥ* *bahavaḥ* : m.nom.pl. of *bahu*(adj.) → *svabhāvāḥ* *svabhāvāḥ* : m.nom.pl. of *svabhāva*
ekasya dharmasyaikasya vastuno ← eka+sya dharma+sya eka+sya vastu+naḥ	一法一事	*ekasya* : m.gen.sg. of *eka*(adj.) → *dharmasya* *dharmasya* : m.gen.sg. of *dharma* *ekasya* : n.gen.sg. of *eka*(adj.) → *vastunaḥ* *vastunaḥ* : n.gen.sg. of *vastu*
bhaveyuḥ ← √bhū+a+ī+yuḥ	應有	opt. 3rd pl.
tat kasya hetoḥ	何以故	*tat* : connective *kasya* : interr.pron., m.gen.sg. of *ka* *hetoḥ* : m.gen.sg. of *hetu*
tathā hyekasmindharme ekasminvastuni ← tathā hi eka+smin dharme eka+smin vastuni	以於一法一事	*tathā* : adv. *hi* : ind. *tathā hi* : adverbial phrase meaning “because” *ekasmin* : m.loc.sg. of *eka*(adj.) → *dharme* *dharme* : m.loc.sg. of *dharma* *ekasmin* : n.loc.sg. of *eka*(adj.) → *vastuni* *vastuni* : n.loc.sg. of *vastu*
bahuvidhā bahavo bahubhirabhilāpaiḥ ← bahu–vidhāḥ bahavaḥ bahubhiḥ	眾多假說	*bahu–* : adj. °*vidhāḥ* : cpd., m.nom.pl. of °*vidha*(adj.) → *upacārāḥ*

abhilāpaiḥ(√lap)		*bahavaḥ* : m.nom.pl. of *bahu*(adj.) → *upacārāḥ* *bahubhiḥ* : m.instr.pl. of *bahu*(adj.) → *abhilāpaiḥ* *abhilāpaiḥ* : m.instr.pl. of *abhilāpa*
prajñaptaya ← prajñaptaye(√jñā)	而詮表故	f.dat.sg. of *prajñapti*
upacārāḥ kriyante(√kṛ)	制立	*upacārāḥ* : m.nom.pl. of *upacāra* *kriyante* : pass., pres. 3rd pl.
na ca	亦非	*na, ca* : both ind.
bahuvidhānāñca bahūnāṃ prajñaptivādānāṃ ← bahu–vidhānām ca bahūnām prajñapti–vādānām	眾多假說詮表	*bahu–* : adj. °*vidhānām* : cpd., m.gen.pl. of °*vidha*(adj.) → °*vādānām* *ca* : ind. *bahūnām* : m.gen.pl. of *bahu*(adj.) → °*vādānām* *prajñapti–* : f.noun °*vādānām* : cpd., m.gen.pl. of °*vāda*
niyamaḥ(√yam)	決定	m.nom.sg. of *niyama*
kaścidupalabhyate ← kaś+cit upa+labhyate(√labh)	可得	*kaścit* : indefinite pron., m.nom.sg. of *ka* with su. *cit* *upalabhyate* : pass., pres. 3rd sg.
yadanyatamena prajñaptivādenaikena ← yat anyatamena prajñapti–vādena ekena	謂隨一假說	*yat* : rel.pron., n.nom.sg. of *yad* *anyatamena* : m.instr.sg. of *anyatama* *prajñapti–* : f.noun °*vādena* : cpd., m.instr.sg. of °*vāda*

		ekena : m.instr.sg. of *eka*(adj.) → °*vādena*
tasya dharmasya tasya vastunaḥ	於彼法彼事	*tasya* : pron., m.gen.sg. of *tad* *dharmasya* : m.gen.sg. of *dharma* *tasya* : pron., n.gen.sg. of *tad* *vastunaḥ* : n.gen.sg. of *vastu*
tādātmyaṃ tanmayatā tatsvabhāvatā syān ← tāt–ātmyam tat–mayatā tat–svabhāvatā syāt(√as)	有體有分有其自性	*tāt–* : adv. °*ātmyam* : cpd., n.nom.sg. of °*ātmya*(adj.) *tat–* : pron., n. °*mayatā* : cpd., f.nom.sg., *maya*(adj.) with f.abs.su. *tā* *tat–* : pron., n. °*svabhāvatā* : cpd., f.nom.sg., *svabhāva*(m.) with f.abs.su. *tā* *syāt* : opt. 3rd sg.
nānyairavaśiṣṭaiḥ prajñaptivādaiḥ ← na anyaiḥ ava+śiṣṭaiḥ(√śiṣ) prajñapti–vādaiḥ	非餘假說	*na* : ind. *anyaiḥ* : m.instr.pl. of *anya*(adj.) → °*vādaiḥ* *avaśiṣṭaiḥ* : m.instr.pl. of *avaśiṣṭa*(ppp.) → °*vādaiḥ* *prajñapti–* : f.noun °*vādaiḥ* : cpd., m.instr.pl. of °*vāda*
tasmātsakalavikalaiḥ sarvaprajñaptivādaiḥ ← tasmāt sa+kala–vi+kalaiḥ sarva–prajñapti–vādaiḥ	是故一切假說若具不具 [是故若具不具一切假說]	*tasmāt* : n.abl.sg. of *tad* used as adv. *sakala–* : adj. °*vikalaiḥ* : cpd., m.instr.pl. of °*vikala*(adj.) → °*vādaiḥ*

		sarva– : adj. *prajñapti–* : f.noun °*vādaiḥ* : cpd., m.instr.pl. of °*vāda*
sarvadharmāṇāṃ sarvavastūnāṃ ← sarva–dharmāṇām sarva–vastūnām	於一切法於一切事	*sarva–* : adj. °*dharmāṇām* : cpd., m.gen.pl. of °*dharma* *sarva–* : adj. °*vastūnām* : cpd., n.gen.pl. of °*vastu*
nāsti tādātmyaṃ ← na asti(√as) tāt–ātmyam	非有體	*na* : ind. *asti* : pres. 3rd sg. *tāt–* : adv., meaning “as that” °*ātmyam* : cpd., n.nom.sg. of °*ātmya*(adj.)
nāsti tanmayatā ← na asti tat–mayatā	非有分	*na* : ind. *asti* : pres. 3rd sg. *tat–* : pron., n. °*mayatā* : cpd., f.nom.sg., *maya*(adj.) with f.abs.su. *tā*
nāsti tatsvabhāvatā ← na asti tat–svabhāvatā	非有其自性	*na* : ind. *asti* : pres. 3rd sg. *tat–* : pron., n. °*svabhāvatā* : cpd., f.nom.sg., *svabhāva*(m.) with f.abs.su. *tā*

5.2.2. 辨破小乘名前無體失

api ca sa cedrūpādayo dharmā yathāpūrvanirdiṣṭāḥ prajñaptivādasvabhāvā bhaveyuḥ| evaṃ sati pūrva tāvadvastu paścāttatra chandataḥ prajñaptivādopacāraḥ| prākprajñaptivādopacārādakṛte prajñaptivādopacāre sa dharmastadvastu niḥsvabhāva eva syāt| sati niḥsvabhāvatve nirvastukaḥ prajñaptivādo na yujyate| prajñaptivādopacāre cāsati prajñaptivādasvabhāvatā dharmasya vastuno na yujyeta|

又如前說色等諸法，若隨假說有自性者，要先有事然後隨欲制立假說，先未制立彼假說時，彼法彼事應無自性。若無自性，無事制立假說詮表，不應道理。假說詮表既無所有，彼法彼事隨其假說而有自性，不應道理。(大正 30.488a27-b04)

Furthermore, if, the *dharma*-s, form and so on, just as previously pointed out would become the intrinsic natures of their conceptual designations, that being so, beforehand, firstly there is an object-base and from there, afterwards there is the expression of the conceptual designation as desired. Before the figurative expression of the conceptual designation, when the figurative expression of the conceptual designation has not been coined, that *dharma*, that object-base would definitely be without intrinsic nature. There being no intrinsic nature, the conceptual designation of nothing (no-thing) does not conform to logic. And since the figurative expression of conceptual designation does not exist, the fact of intrinsic nature of that conceptual designation of the *dharma* and the object-base would not be logical. (FT 5.2.2)

api ca saced ← api ca sacet [DN: sa ced]	又若	*api*, *ca* : both ind. *sacet* : adv.
rūpādayo dharmā ← rūpa–ādayaḥ dharmāḥ	色等諸法	*rūpa*– : n.noun °*ādayaḥ* : cpd., m.nom.pl. of °*ādi* → *dharmāḥ*

		dharmāḥ : m.nom.pl. of *dharma*
yathāpūrvanirdiṣṭāḥ ← yathā pūrva–nir+diṣṭāḥ(√diś)	如前說	*yathā* : adv. *pūrva*– : adj. °*nirdiṣṭāḥ* : cpd., m.nom.pl. of °*nirdiṣṭa*(ppp.) → *dharmāḥ*
prajñaptivādasvabhāvā bhaveyuḥ ← pra+jñapti(√jña)–vāda(√vad)–svabhāvāḥ bhaveyuḥ(√bhū+a+ī+yuḥ)	隨假說有自性 [假說自性有]	*prajñapti*– : f.noun *vāda*– : m.noun °*svabhāvāḥ* : cpd., m.nom.pl. of °*svabhāva* *bhaveyuḥ* : opt. 3rd pl.
evaṃ sati ← evam sati(√as)	[如是]	*evam* : ind. *sati* : m.loc.sg. of *sant*(pr.p.) loc.absol. meaning “this being so, …”
pūrvan tāvadvastu ← pūrvam tāvat vastu [DN: pūrva]	先有事	*pūrvam* : adv. *tāvat* : adv. *pūrvam tāvat* : adverbial phrase meaning “beforehand” *vastu* : n.nom.sg. of *vastu*
paścāt	然後	adv., meaning “afterwards”
tatra chandataḥ prajñaptivādopacāraḥ ← tatra chanda+taḥ prajñapti–vāda–upa+cāraḥ(√car)	隨欲制立假說	*tatra* : adv. *chandataḥ* : abl., *chanda*(m.) with abl.su. *taḥ* *prajñapti*– : f.noun *vāda*– : m.noun °*upacāraḥ* : cpd., m.nom.sg. of °*upacāra*

prākprajñaptivādopacārād ← prāk prajñapti–vāda–upacārat	先制立假說	*prāk* : adv. *prajñapti–* : f.noun *vāda–* : m.noun °*upacārat* : cpd., m.abl.sg. of °*upacāra*
akṛte prajñaptivādopacāre ← a+kṛte(√kṛ) prajñapti–vāda–upacāre	未制立彼假說時	*akṛte* : m.loc.sg. of *akṛta*(ppp.) → °*upacāre* *prajñapti–* : f.noun *vāda–* : m.noun °*upacāre* : cpd., m.loc.sg. of °*upacāra* loc.absol.
sa dharmastadvastu ← saḥ dharmaḥ tat vastu	彼法彼事	*saḥ* : pron., m.nom.sg. of *tad* *dharmaḥ* : m.nom.sg. of *dharma* *tat* : pron., n.nom.sg. of *tad* *vastu* : n.nom.sg. of *vastu*
niḥsvabhāva eva syāt ← niḥ+svabhāvaḥ eva syāt(√as)	應無自性	*niḥsvabhāvaḥ* : m.nom.sg. of *niḥsvabhāva* *eva* : ind. *syāt* : opt. 3rd sg.
sati niḥsvabhāvatve ← sati(√as) niḥ+svabhāva+tve	若無自性	*sati* : n.loc.sg. of *sant*(pr.p.) *niḥsvabhāvatve* : n.loc.sg. of *niḥsvabhāvatva*(m.noun *niḥsvabhāva* with n.abs.su. *tva*) loc.absol.
nirvastukaḥ prajñaptivādo ←	無事假說詮表	*nirvastukaḥ* : m.nom.sg. of *nirvastuka*(adj.) → °*vādaḥ*

nir+vastu+ka+ḥ prajñapti–vādaḥ		*prajñapti–* : f.noun °*vādaḥ* : cpd., m.nom.sg. of °*vāda*
na yujyate ← na yujyate(√yuj)	不應道理	*na* : ind. *yujyate* : pass., pres. 3rd sg.
prajñaptivādopacāre cāsati ← prajñapti–vāda–upacāre ca a+sati(√as)	假說詮表既無所有	*prajñapti–* : f.noun *vāda–* : m.noun °*upacāre* : cpd., m.loc.sg. of °*upacāra* *ca* : ind. *asati* : m.loc.sg. of *asant*(pr.p.) loc.absol.
prajñaptivādasvabhāvatā dharmasya vastuno ← prajñapti–vāda–svabhāvatā dharmasya vastunaḥ	彼法彼事隨其假說而有自性 [假說自性彼法彼事有]	*prajñapti–* : f.noun *vāda–* : m.noun °*svabhāvatā* : cpd., f.nom.sg., *svabhāva*(m.) with f.abs.su. *tā* *dharmasya* : m.gen.sg. of *dharma* *vastunaḥ* : n.gen.sg. of *vastu*
na yujyeta ← na yujyeta(√yuj)	不應道理	*na* : ind. *yujyeta* : opt. 3rd sg. ātm.

5.2.3. 辨破小乘色前有名失

sa cetpunaḥ pūrvameva prajñaptivādopacārādakṛte prajñaptivādopacāre sa dharmastadvastu tadātmakaṃ syāt| evaṃ sati vinā tena rūpamiti prajñaptivādopacāreṇa rūpasaṃjñake dharme rūpasaṃjñake vastuni rūpabuddhiḥ pravarteta| na ca pravartate| tadanena kāraṇonānayā yuktyā nirabhilāpyaḥ svabhāvaḥ sarvadharmāṇāṃ pratyavagantavyaḥ| yathārūpamevaṃ vedanādayo yathānirdiṣṭā dharmā antato yāvannirvāṇaparyantā veditavyāḥ|

又若諸色未立假說詮表已前，先有色性，後依色性制立假說攝取色者，是則離色假說詮表，於色想法、於色想事應起色覺，而實不起。由此因緣，由此道理，當知諸法離言自性。如說其色，如是受等如前所說，乃至涅槃，應知亦爾。(大正 30.488b04-09)

Again, if, just before the figurative expression of the conceptual designation, when the figurative expression of the conceptual designation has not been coined, that *dharma*, object-base, ought to have that self-nature. That being so, without the figurative expression of the conceptual designation “form”, the ideation of form with regard to a *dharma* and an object-base, and an awareness / cognition of form should arise. But, it does not arise. So, by this reason, by this logic, the ineffable nature of all *dharma*-s should be directly realized. Likewise form, feelings etc., the *dharma*-s just pointed out, finally up to the ends of *nirvāṇa*, are to be understood. (FT 5.2.3)

sacet punaḥ [DN: sa cet]	又若	*sacet* : adv. *punaḥ* : ind.
pūrvameva prajñaptivādopacārād ← pūrvam eva pra+jñapti(√jña)–vāda(√vad)–	制立假說已前	*pūrvam* : adv. *eva* : ind.

upa+cārāt(√car)		*prajñapti–* : f.noun *vāda–* : m.noun °*upacārāt* : cpd., m.abl.sg. of °*upacāra*
akṛte prajñaptivādopacāre ← a+kṛte(√kṛ) prajñapti–vāda–upacāre	未制立假說詮表	*akṛte* : m.loc.sg. of *akṛta*(ppp.) → °*upacāre* *prajñapti–* : f.noun *vāda–* : m.noun °*upacāre* : cpd., m.loc.sg. of °*upacāra* loc.absol.
sa dharmastadvastu ← saḥ dharmaḥ tat vastu	諸色 [彼法彼事]	*saḥ* : pron., m.nom.sg. of *tad* *dharmaḥ* : m.nom.sg. of *dharma* *tat* : pron., n.nom.sg. of *tad* *vastu* : n.nom.sg. of *vastu*
tadātmakaṃ syāt ← tat–ātmakam syāt(√as)	有色性	*tat–* : pron., n. °*ātmakam* : cpd., n.nom.sg. of °*ātmaka*(adj.) *syāt* : opt. 3rd sg.
evaṃ sati ← evam sati(√as)	是則	*evam* : ind. *sati* : m.loc.sg. of *sant*(pr.p.) loc.absol. meaning “that being so, …”
vinā tena rūpamiti prajñaptivādopacāreṇa ← vinā tena rūpam iti prajñapti-vāda-upacāreṇa	離「色」假說詮表	*vinā* : ind. *tena* : pron., m.instr.sg. of *tad* *rūpam* : n.nom.sg. of *rūpa*

		iti : ind., as quotation mark of *rūpam* *prajñapti–* : f.noun *vāda–* : m.noun °*upacāreṇa* : cpd., m.instr.sg. of °*upacāra*
rūpasaṃjñake dharme ← rūpa–saṃjñake(√jñā) dharme	於色想法	*rūpa–* : n.noun °*saṃjñake* : cpd., m.loc.sg. of °*saṃjñaka*(adj.) → *dharme* *dharme* : m.loc.sg. of *dharma*
rūpasaṃjñake vastuni ← rūpa–saṃjñake vastuni	於色想事	*rūpa–* : n.noun °*saṃjñake* : cpd., n.loc.sg. of °*saṃjñaka*(adj.) → *vastuni* *vastuni* : n.loc.sg. of *vastu*
rūpabuddhiḥ pravarteta ← rūpa–buddhiḥ(√budh) pra+varteta(√vṛt)	應起色覺	*rūpa–* : n.noun °*buddhiḥ* : cpd., f.nom.sg. of °*buddhi* *pravarteta* : opt. 3rd sg. ātm.
na ca pravartate ← na ca pra+vartate(√vṛt)	而實不起	*na* : ind. *ca* : ind. *pravartate* : pres. 3rd sg. ātm.
tadanena kāraṇenānayā yuktyā ← tat anena kāraṇena(√kṛ) anayā yuktyā(√yuj) [DN: kāraṇonānayā]	由此因緣由此道理	*tat* : connective *anena* : dem., n.instr.sg. of *idam* *kāraṇena* : n.instr.sg. of *kāraṇa* *anayā* : dem., f.instr.sg. of *idam* *yuktyā* : f.instr.sg. of *yukti*

nirabhilāpyaḥ svabhāvaḥ sarvadharmāṇāṃ ← nir+abhi+lāpyaḥ(√lap) svabhāvaḥ(√bhū) sarva–dharmāṇām	諸法離言自性	*nirabhilāpyaḥ* : m.nom.sg. of *nirabhilāpya*(fpp.) *svabhāvaḥ* : m.nom.sg. of *svabhāva* *sarva–* : adj. °*dharmāṇām* : cpd., m.gen.pl. of °*dharma*
pratyavagantavyaḥ ← prati+ava√gam+tavya+ḥ	當知	m.nom.sg. of *pratyavagantavya*(fpp.)
yathārūpamevaṃ vedanādayo ← yathā rūpam evam vedanā–ādayaḥ	如色如是受等	*yathā* : adv. *rūpam* : n.nom.sg. of *rūpa* *evam* : ind. *vedanā–* : f.noun °*ādayaḥ* : cpd., m.nom.pl. of °*ādi*
yathānirdiṣṭā dharmā ← yathā nir+diṣṭāḥ(√diś) dharmāḥ	如所說 [如所說諸法]	*yathā* : adv. *nirdiṣṭāḥ* : m.nom.pl. of *nirdiṣṭa*(ppp.) → *dharmāḥ* *dharmāḥ* : m.nom.pl. of *dharma*
antato yāvannirvāṇaparyantā ← antataḥ yāvat nirvāṇa–paryantāḥ	乃至涅槃	*antataḥ* : abl. used as adv., *anta*(m./n.) with abl.su. *taḥ* *yāvat* : ind. *antataḥ yāvat* : adverbial phrase meaning “finally up to” *nirvāṇa–* : n.noun °*paryantāḥ* : cpd., m.nom.pl. of °*paryanta*
veditavyāḥ(√vid)	應知	m.nom.pl. of *veditavya*(fpp.)

5.3.1. 總標兩種相似大乘

dvāvimāvasmāddharmavinayātpranaṣṭau veditavyau| yaśca rūpādīnāṃ dharmāṇāṃ rūpādikasya vastunaḥ prajñaptivādasvabhāvaṃ svalakṣaṇamasadbhūtasamāropato'bhiniviśate| yaścāpi prajñaptivādanimittādhiṣṭhānaṃ prajñaptivādanimittasanniśrayaṃ nirabhilāpyātmakatayā paramārthasadbhūtaṃ vastvapadamāno nāśayati sarveṇa sarvaṃ nāstīti|

有二種人於佛所說法毘奈耶俱為失壞。一者、於色等法、於色等事，謂有假說自性自相，於實無事起增益執；二者、於假說相處、於假說相依離言自性勝義法性，謂一切種皆無所有，於實有事起損減執。(大正 30.488b09-14)

These two are to be understood as being lost/perished from this Buddhist system (*Dharma-Vinaya*): [1] He, who is attached to the self-characteristic of the intrinsic nature of conceptual designation of “form”, etc. of *dharma*-s and “form”, etc. of the object-base, by way of superimposition on the non-existent. [2] And, also he who nullifies by negating the foundational-cause for conceptual designation (*prajñaptivāda-nimitta-adhiṣṭhānam*) and the support-cause for conceptual designation (*prajñaptivāda-nimitta-saṃniśrayam*) of an object-base, which is existent in the highest sense in terms of the fact of having an ineffable nature, saying that “nothing exists in every way”. (FT 5.3.1)

dvāvimāv ← dvau imau	二種人	*dvau* : m.nom.du. of *dvi*(cardinal) *imau* : dem., m.nom.du. of *idam*
asmāddharmavinayāt ← asmāt dharma–vinayāt(√nī)	於法毘奈耶	*asmāt* : dem., m.abl.sg. of *idam* *dharma–* : m.noun °*vinayāt* : cpd., m.abl.sg. of °*vinaya*

praṇaṣṭau veditavyau ← pra+naṣṭau(√naś) veditavyau(√vid) [DN: pranaṣṭau]	俱為失壞	*praṇaṣṭau* : m.nom.du. of *praṇaṣṭa*(ppp.) → *imau* *veditavyau* : m.nom.du. of *veditavya*(fpp.)
yaśca ← yaḥ ca	一者	*yaḥ* : rel.pron., m.nom.sg. of *yad* *ca* : ind.
rūpādīnāṃ dharmāṇāṃ ← rūpa–ādīnām dharmāṇām	於色等法	*rūpa–* : n.noun °*ādīnām* : cpd., m.gen.pl. of °*ādi* *dharmāṇām* : m.gen.pl. of *dharma*
rūpādikasya vastunaḥ ← rūpa–ādikasya vastunaḥ	於色等事	*rūpa–* : n.noun °*ādikasya* : cpd., n.gen.sg. of °*ādika*(adj.) → *vastunaḥ* *vastunaḥ* : n.gen.sg. of *vastu*
prajñaptivādasvabhāvaṃ svalakṣaṇam ← prajñapti(√jñā)–vāda(√vad)– sva+bhāvam(√bhū) sva+lakṣaṇam(√lakṣ)	假說自性自相	*prajñapti–* : f.noun *vāda–* : m.noun °*svabhāvam* : cpd., adj., n.acc.sg. of °*svabhāva*(m.) → *svalakṣaṇam* *svalakṣaṇam* : n.acc.sg. of *svalakṣaṇa*
asadbhūtasamāropato'bhiniviśate ← a+sat(√as)–bhūta(√bhū)– sam+ā+ropa+taḥ(√ruh) abhi+ni+viśate(√viś)	於實無事起增益執	*asat–* : pr.p. *bhūta–* : ppp. °*samāropataḥ* : cpd., abl., *samāropa*(m.) with abl.su. *taḥ* *abhiniviśate* : pres. 3rd sg. ātm.

yaścāpi ← yaḥ ca api	二者	*yaḥ* : rel.pron., m.nom.sg. of *yad* *ca*, *api* : both ind.
prajñaptivādanimittādhiṣṭhānaṃ ← prajñapti–vāda–nimitta–adhi+ṣṭhānam(√sthā)	於假說相處	*prajñapti–* : f.noun *vāda–* : m.noun *nimitta–* : n.noun °*adhiṣṭhānam* : cpd., n.acc.sg of °*adhiṣṭhāna*
prajñaptivādanimittasanniśrayaṃ ← prajñapti–vāda–nimitta–sam+ni+śrayam(√śri)	於假說相依	*prajñapti–* : f.noun *vāda–* : m.noun *nimitta–* : n.noun °*sanniśrayam* : cpd., m.acc.sg. of °*sanniśraya*
nirabhilāpyātmakatayā ← nir+abhilāpya(√lap)–ātmakatayā	離言自性	*nirabhilāpya–* : fpp. °*ātmakatayā* : cpd., f.instr.sg. of °*ātmakatā*(adj. *ātmaka* with f.abs.su. *tā*)
paramārthasadbhūtaṃ vastv ← parama–artha–sat(√as)–bhūtam(√bhū) vastu	勝義法性…於實有事 [於勝義實有事]	*parama–* : adj. *artha–* : m.noun *sat–* : pr.p. °*bhūtam* : cpd., n.acc.sg. of °*bhūta*(ppp.) → *vastu* *vastu* : n.acc.sg. of *vastu*
apavadamāno nāśayati ← apa+vadamānaḥ(√vad) nāśayati(√naś) [DN: apadamāno; TK: apavadan]	起損減執	*apavadamānaḥ* : m.nom.sg. of *apavadamāna*(pr.p.) *nāśayati* : caus., pres. 3rd sg.

sarveṇa sarvaṃ nāstīti← sarveṇa sarvam na asti(√as) iti	謂一切種皆無所有	*sarveṇa* : n.instr.sg. of *sarva*(adj.) *sarvam* : n.nom.sg. of *sarva*(adj.) *sarveṇa sarvam* : phrase meaning “in each and every way” *na* : ind. *asti* : pres. 3rd sg. *iti* : ind.

5.3.2. 別破兩種相似大乘

asadbhūtasamārope tāvadye doṣāste pūrvameva nirūpitā uttānā viśaditāḥ prakāśitāḥ| yairdoṣai rūpādike vastunayasadbhūtasamāropātpranaṣṭo bhavatyasmāddharmavinayāditi veditavyaḥ|

於實無事起增益執妄立法者所有過失，已具如前顯了開示。於色等法實無事中起增益執有過失故，於佛所說法毘奈耶甚為失壞。(大正 30.488b14-17)

Firstly, those faults with regard to the superimposition on the non-existent, they have just been previously indicated, clarified, exposed and declared. By virtue of these faults of the superimposition on what does not exist truly, with regard to an object-base, "*rūpa*" etc., he is understood as one who comes to be perished from the Buddhist system. (FT 5.3.2)

asadbhūtasamārope ← a+sat(√as)–bhūta(√bhū)– sam+ā+rope(√ruh)	於實無事起增益執	*asat*– : pr.p. *bhūta*– : ppp. °*samārope* : cpd., m.loc.sg. of °*samāropa*
tāvad ← tāvat	[最初]	ind., meaning "firstly"
ye doṣāste ← ye doṣāḥ(√duṣ) te	妄立法者所有過失	*ye* : rel.pron. of *doṣāḥ*, m.nom.pl. of *yad* *doṣāḥ* : m.nom.pl. of *doṣa* *te* : correl.pron. of *doṣāḥ*, m.nom.pl. of *tad*
pūrvameva	如前	*pūrvam* : adv. *eva* : ind. adverbial phrase meaning "as previously"

nirūpitā uttānā vivṛtāḥ prakāśitāḥ ← ni+rūpitāḥ(√rūp) ut+tānāḥ(√tan) vi+vṛtāḥ(√vṛ) pra+kāśitāḥ(√kāś) [DN: viśaditāḥ; TK: vivṛtāḥ]	顯了開示	*nirūpitāḥ* : m.nom.pl. of *nirūpita*(ppp.) → *doṣāḥ* *uttānāḥ* : m.nom.pl. of *uttāna*(adj.) → *doṣāḥ* *vivṛtāḥ* : m.nom.pl. of *vivṛta*(ppp.) → *doṣāḥ* *prakāśitāḥ* : m.nom.pl. of *prakāśita*(ppp.) → *doṣāḥ*
yairdoṣai ← yaiḥ doṣaiḥ	有過失故	*yaiḥ* : rel.pron., m.instr.pl. of *yad* *doṣaiḥ* : m.instr.pl. of *doṣa*
rūpādike vastunyasadbhūtasamāropāt ← rūpa–ādike vastuni a+sat–bhūta–samāropāt(√ruh) [DN: vastunay°]	於色等法實無事中起增益執 [於色等事起實無增益執]	*rūpa–* : n.noun °*ādike* : cpd., n.loc.sg. of °*ādika*(adj.) → *vastuni* *vastuni* : n.loc.sg. of *vastu* *asat–* : pr.p. *bhūta–* : ppp. °*samāropāt* : cpd., m.abl.sg. of °*samāropa*
praṇaṣṭo bhavaty ← pra+naṣṭaḥ(√naś) bhavati(√bhū) [DN: pranaṣṭo]	失壞	*praṇaṣṭaḥ* : m.nom.sg. of *praṇaṣṭa*(ppp.) *bhavati* : pres. 3rd sg.
asmāddharmavinayād ← asmāt dharma–vinayāt(√nī)	於佛所說法毘奈耶 [於此法毘奈耶]	*asmāt* : dem., m.abl.sg. of *idam* *dharma–* : m.noun °*vinayāt* : cpd., m.abl.sg. of °*vinaya*
iti veditavyaḥ(√vid)	[應知]	*iti* : ind. *veditavyaḥ* : m.nom.sg. of *veditavya*(fpp.)

yathā punā rūpādikeṣu dharmeṣuvastumātramapyapavadamānaḥ sarvavaināśikaḥ pranaṣṭo bhavatyasmāddharmavinayāt tathā vakṣyāmi rūpādīnāṃ dharmānāṃ vastumātramapavadato naiva tattvaṃ nāpi prajñaptistadubhayametanna yujyate| tadyathā satsu rūpādiṣu skandheṣu pudgalaprajñaptiryujyate| nāsatsu| nirvastukāpudgalaprajñaptiḥ| evaṃ sati rūpādīnāṃ dharmāṇāṃ vastumātre [sa] rūpādidharmaprajñaptivādopacāro yujyate| nāsati| nirvastukaḥ prajñaptivādopacāraḥ| tatra prajñaptervastu nāstīti niradhiṣṭhānā prajñaptirapi nāsti|

於色等法實有唯事起損減執，壞諸法者所有過失，由是過失於佛所說法毘奈耶甚為失壞，我今當說。謂若於彼色等諸法實有唯事起損減執，即無真實，亦無虛假，如是二種皆不應理。譬如要有色等諸蘊，方有假立補特伽羅，非無實事而有假立補特伽羅；如是要有色等諸法實有唯事，方可得有色等諸法假說所表，非無唯事而有色等假說所表。若唯有假無有實事，既無依處，假亦無有。是則名為壞諸法者。(大正 30.488b18-27)

Further, I shall now explain how the complete nihilist (*sarvavaināśika*), denying even the mere-object-base (*vastumātra*) in *dharma*-s, matter etc. come to be lost from the Buddhist system. For one denying the mere-object-base of *dharma*-s, matter etc., there is neither reality (*tattva*) nor concept/designation (*prajñapti*) — both these two are not possible. Just as, the concept ('conceptualization') of a person is possible only when the aggregates, matter etc. are present, not when they are not present; likewise, it is given the existence of the mere-object-base that the metaphorical expression of the concept of the *dharma*-s, matter etc. is possible, not when it does not exist. There cannot be the object-less-base (*nirvastuka*) metaphorical expression of a concept. In this case, the object-base of a concept does not exist, hence the concept which is without a support basis (*niradhiṣṭhāna*) too, does not exist. (FT 5.3.3)

yathā punā (=punar) ← yathā punaḥ		*yathā* : rel.adv. *punaḥ* : ind.

rūpādikeṣu dharmeṣu ← rūpa–ādikeṣu dharmeṣu	於色等法	*rūpa–* : n.noun °*ādikeṣu* : cpd., m.loc.pl. of °*ādika*(adj.) → *dharmeṣu* *dharmeṣu* : m.loc.pl. of *dharma*
vastumātramapyapavadamānaḥ ← vastu–mātram(√mā) api apavadamānaḥ(√vad)	實有唯事起損減執	*vastu–* : n.noun °*mātram* : cpd., n.acc.sg. of °*mātra* *api* : ind. *apavadamānaḥ* : m.nom.sg. of *apavadamāna*(pr.p.)
sarvavaināśikaḥ ← sarva–vi+nāśikaḥ(√naś)	所有壞諸法者	*sarva–* : adj. °*vaināśikaḥ* : cpd., m.nom.sg. of °*vaināśika*(adj.)
praṇaṣṭo bhavatyasmāddharmavinayāt ← pra+naṣṭaḥ(√naś) bhavati(√bhū) asmāt dharma–vinayāt(√nī) [DN: pranaṣṭo]	於法毘奈耶甚為失壞	*praṇaṣṭaḥ* : m.nom.sg. of *praṇaṣṭa*(ppp.) → °*vaināśikaḥ* *bhavati* : pres. 3rd sg. *asmāt* : dem., m.abl.sg. of *idam* *dharma–* : m.noun °*vinayāt* : cpd., m.abl.sg. of °*vinaya*
tathā vakṣyāmi(√vac)	我今當說	*tathā* : adv. *vakṣyāmi* : sf., 1st sg.
rūpādīnāṃ dharmānāṃ ← rūpa–ādīnām dharmānām	於色等諸法	*rūpa–* : n.noun °*ādīnām* : cpd., m.gen.pl. of °*ādi* *dharmānām* : m.gen.pl. of *dharma*
vastumātramapavadato ← vastu–mātram(√mā) apa+vadataḥ(√vad)	唯事起損減執	*vastu–* : n.noun °*mātram* : cpd., n.acc.sg. of °*mātra*

		apavadataḥ : m.gen.sg. of *apavadant*(pr.p.)
naiva tattvaṃ nāpi prajñaptis ← na eva tat+tvam na api prajñaptiḥ(√jñā)	即無真實亦無虛假	*na*, *eva* : both ind. *tattvam* : n.nom.sg. of *tattva*(pron. *tat* with n.abs.su. *tva*) *na*, *api* : both ind. *na eva … na api …* : means “neither … nor …” *prajñaptiḥ* : f.nom.sg. of *prajñapti*
tadubhayametanna yujyate ← tat–ubhayam etat na yujyate(√yuj)	如是二種皆不應理	*tat–* : pron., n. °*ubhayam* : cpd., n.nom.sg. of °*ubhaya* *etat* : dem., n.nom.sg. of *idam* *na* : ind. *yujyate* : pass., pres. 3rd sg.
tadyathā ← tat yathā	譬如	*tat* : pron., n.nom.sg. of *tad* *yathā* : adv. adverbial phrase meaning “just as …”
satsu rūpādiṣu skandheṣu ← satsu(√as) rūpa–ādiṣu skandheṣu	要有色等諸蘊	*satsu* : m.loc.pl. of *sant*(pr.p.) *rūpa–* : n.noun °*ādiṣu* : cpd., m.loc.pl. of °*ādi* *skandheṣu* : m.loc.pl. of *skandha* loc.absol.
pudgalaprajñaptiryujyate ← pudgala–prajñaptiḥ yujyate(√yuj)	方有假立補特伽羅 [補特伽羅假立方有]	*pudgala–* : m.noun °*prajñaptiḥ* : cpd., f.nom.sg. of °*prajñapti*

		yujyate : pass., pres. 3rd sg.
nāsatsu ← na a+satsu(√as)		*na* : ind. *asatsu* : m.loc.pl. of *asant*(pr.p.), loc.absol.
nirvastukāpudgalaprajñaptiḥ ← nir+vastukā pudgala–prajñaptiḥ	非無實事而有假立補特伽羅	*nirvastukā* : f.nom.sg. of *nirvastukā*(adj.) → °*prajñaptiḥ* *pudgala–* : m.noun °*prajñaptiḥ* : cpd., f.nom.sg. of °*prajñapti*
evaṃ sati rūpādīnāṃ dharmāṇāṃ ← evam sati(√as) rūpa–ādīnām dharmāṇām	如是有色等諸法	*evam*, *eva* : both ind. *sati* : m.loc.sg. of *sant*(pr.p.), loc.absol. means “likewise” *rūpa–* : n.noun °*ādīnām* : cpd., m.gen.pl. of °*ādi* *dharmānām* : m.gen.pl. of *dharma*
vastumātre ← vastu–mātre(√mā)	於實有唯事	*vastu–* : n.noun °*mātre* : cpd., n.loc.sg. of °*mātra*
[sa] rūpādidharmaprajñaptivādopacāro ← saḥ rūpa–ādi–dharma–prajñapti–vāda–upacāraḥ(√car)	色等諸法假說所表	*saḥ* : pron., m.nom.sg. of *tad* *rūpa–* : n.noun *ādi–* : m.noun *dharma–* : m.noun *prajñapti–* : f.noun *vāda–* : m.noun °*upacāraḥ* : cpd., m.nom.sg. of °*upacāra*

yujyate	方可得有	pass., pres. 3rd sg.
nāsati ← na a+sati(√as)	非無	*na* : ind. *asati* : m.loc.sg. of *asant*(pr.p.), loc.absol.
nirvastukaḥ prajñaptivādopacāraḥ ← nir+vastukaḥ prajñapti–vāda–upacāraḥ	唯事而有假說所表	*nirvastukaḥ* : m.nom.sg. of *nirvastuka*(adj.) → °*upacāraḥ* *prajñapti–* : f.noun *vāda–* : m.noun °*upacāraḥ* : cpd., m.nom.sg. of °*upacāra*
tatra prajñaptervastu nāstīti ← tatra prajñapteḥ(√jñā) vastu na asti iti	若唯有假無有實事	*tatra* : adv. *prajñapteḥ* : f.gen.sg. of *prajñapti* *vastu* : n.nom.sg. of *vastu* *na* : ind. *asti* : pres. 3rd sg. *iti* : ind., meaning “so, thus …”
niradhiṣṭhānā ← nir+adhi+ṣṭhānā(√sthā)	既無依處	f.nom.sg. of *niradhiṣṭhānā*
prajñaptirapi nāsti ← prajñaptiḥ api na asti	假亦無有	*prajñaptiḥ* : f.nom.sg. of *prajñapti* *api* : ind. *na* : ind. *asti* : pres. 3rd sg.

ato ya ekatyā durvijñeyān sūtrāntānmahāyānapratisaṃyuktān gambhīrān śūnyatāpratisaṃyuktānābhiprāyikārthanirūpitān śrutvā yathābhūtaṃ bhāṣitasyārthamavijñāyāyoniśo vikalpyā-yogavihitena tarkamātrakeṇaivaṃ dṛṣṭayo bhavantyevaṃvādinaḥ| prajñaptimātrameva sarvametacca tattvam| yaścaivaṃ paśyati sa samyak paśyatīti| teṣāṃ prajñaptyadhiṣṭhānasya vastumātrasyābhāvātsaiva prajñaptiḥ sarveṇa sarvaṃ na bhavati| kutaḥ punaḥ prajñaptimātraṃ tattvaṃ bhaviṣyatīti| tadanena paryāyeṇa taistattvamapi prajñaptirapi tadubhayamapyapavāditaṃ bhavati| prajñaptitattvāpavādācca pradhāno nāstiko veditavyaḥ|

如有一類聞說難解大乘相應、空性相應未極顯了密意趣義甚深經典，不能如實解所說義，起不如理虛妄分別；由不巧便所引尋思，起如是見立如是論：一切唯假是為真實，若作是觀名為正觀。彼於虛假所依處所實有唯事撥為非有，是則一切虛假皆無，何當得有一切唯假是為真實？由此道理，彼於真實及以虛假二種俱謗都無所有。由謗真實及虛假故當知是名最極無者。(大正 30.488b28-c08)

Thus, certain people who, having heard the profound discourses which are difficult to understand, connected with the *Mahāyāna*, connected with emptiness (*śūnyatā*), not truly discerning the spoken words, conceptualizing improperly (*ayoniśo vikalpayitvā*), on account of mere reasoning (*tarka-mātra*) unskilfully induced, come to be of such views, of such theories: “all is mere concept, and this is reality (*tattva*); and he who sees thus sees correctly.” For them, because of the non-existence of the mere-object-base which is the support basis of concept, that very concept too completely cannot come to be, how will there be the reality which is mere-concept? So, from this perspective, both reality as well as concept are denied by them. On account of the denial of [both] concept and reality, this is to be known as the foremost nihilist (*pradhānaḥ nāstikaḥ*). (FT 5.3.4)

ato ya ekatyā ← ataḥ ye ekatyāḥ	如有一類	*ataḥ* : adv. *ye* : rel.pron., m.nom.pl. of *yad*

		ekatyāḥ : m.nom.pl. of *ekatya*
durvijñeyān sūtrāntānmahāyānapratisaṃyuktān ← dur+vijñeyān(√jñā) sūtrāntān mahā–yāna–prati+sam+yuktān(√yuj)	難解大乘相應…經典 [難解經典大乘相應]	*durvijñeyān* : m.acc.pl. of *durvijñeya*(fpp.) *sūtrāntān* : m.acc.pl. of *sūtrānta* *mahā–* : adj. *yāna–* : n.noun °*pratisaṃyuktān* : cpd., m.acc.pl. of °*pratisaṃyukta*(ppp.) → *sūtrāntān*
gambhīrān śūnyatāpratisaṃyuktān ← gambhīrān śūnyatā–pratisaṃyuktān(√yuj)	甚深空性相應	*gambhīrān* : m.acc.pl. of *gambhīra*(adj.) → *sūtrāntān* *śūnyatā–* : f.noun., *śūnya*(adj.) with f.abs.su. *tā* °*pratisaṃyuktān* : cpd., m.acc.pl. of °*pratisaṃyukta*(ppp.) → *sūtrāntān*
ābhiprāyikārthanirūpitān ← a+abhi+pra+ayika(√ī)–artha–ni+rūpitān(√rūp)	未極顯了密意趣義 [密意趣義未極顯了]	*ābhiprāyika–* : adj. *artha–* : m.noun °*nirūpitān* : cpd., m.acc.pl. of °*nirūpita*(ppp.) → *sūtrāntān*
śrutvā ← √śru+tvā	聞說	ger.
yathābhūtaṃ ← yathā–bhūtam	如實	*yathā–* : adv. °*bhūtam* : cpd., adv.
bhāṣitasyārthamavijñāya ← bhāṣitasya(√bhāṣ) artham a+vijñāya(√jñā)	不能解所說義 [所說義不能解]	*bhāṣitasya* : m.gen.sg. of *bhāṣita*(ppp.) *artham* : m.acc.sg. of *artha* *avijñāya* : ger.

ayoniśo vikalpyāyogavihitena tarkamātrakeṇa ← ayoniśaḥ vi+kalpya(√kḷp) a+yoga– vi+hitena(√dhā) tarka(√tark)–mātrakeṇa [DN: vikalpyā-yoga°]	起不如理虛妄分別 由不巧便所引尋思	*ayoniśaḥ* : adv. *vikalpya* : ger. *ayoga–* : m.noun °*vihitena* : cpd., n.instr.sg. of °*vihita*(ppp.) *tarka–* : m.noun °*mātrakeṇa* : cpd., n.instr.sg. of °*mātraka*(adj.)
ivaṃ dṛṣṭayo bhavantyevaṃvādinaḥ ← evam dṛṣṭayaḥ(√dṛś) bhavanti evam vādinaḥ(√vad)	起如是見立如是論	*evam* : ind. *dṛṣṭayaḥ* : f.nom.pl. of °*dṛṣṭi* *bhavanti* : pres. 3rd pl. *evam* : ind. *vādinaḥ* : m.nom.pl. of °*vādin*
prajñaptimātrameva sarvam ← prajñapti–mātram eva sarvam	一切唯假	*prajñapti–* : f.noun °*mātram* : cpd., n.nom.sg. of °*mātra* *eva* : ind. *sarvam* : n.nom.sg. of *sarva*(adj.) → °*mātram*
etacca tattvam ← etat ca tattvam	是為真實	*etat* : dem., n.nom.sg. of *etad* *ca* : ind. *tattvam* : n.nom.sg. of *tattva*(pron. *tat* with n.abs.su. *tva*)
yaścaivaṃ paśyati ← yaḥ ca evam paśyati(√paś)	若作是觀	*yaḥ* : rel.pron., m.nom.sg. of *yad* *ca* : ind.

		evam : ind. *paśyati* : pres. 3rd sg.
sa samyak paśyatīti ← saḥ samyak paśyati iti	名為「正觀」	*saḥ* : pron., m.nom.sg. of *tad* *samyak* : adv. *paśyati* : pres. 3rd sg. *iti* : ind.
teṣāṃ prajñaptyadhiṣṭhānasya ← teṣām prajñapti–adhiṣṭhānasya(√sthā)	彼於虛假所依處所	*teṣām* : pron., m.gen.pl. of *tad* *prajñapti–* : f.noun °*adhiṣṭhānasya* : cpd., n.gen.sg. of °*adhiṣṭhāna*
vastumātrasyābhāvāt ← vastu–mātrasya a+bhāvāt(√bhū)	實有唯事撥為非有	*vastu–* : n.noun °*mātrasya* : cpd., n.gen.sg. of °*mātra* *abhāvāt* : m.abl.sg. of *abhāva*
saiva prajñaptiḥ ← sā eva prajñaptiḥ	是則虛假	*sā* : pron., f.nom.sg. of *tad* *eva* : ind. *prajñaptiḥ* : f.nom.sg. of *prajñapti*
sarveṇa sarvaṃ na bhavati ← sarveṇa sarvam na bhavati	一切皆無	*sarveṇa* : n.instr.sg. of *sarva*(adj.) *sarvam* : n.nom.sg. of *sarva*(adj.) *sarveṇa sarvam* : phrase meaning “in each and every way” *na* : ind. *bhavati* : pres. 3rd sg.

kutaḥ punaḥ	何當	*kutaḥ* : adv. from *ka* *punaḥ* : ind. adverbial phrase meaning “How will there be …”
prajñaptimātraṃ tattvaṃ bhaviṣyatīti ← prajñapti–mātram tattvam bhaviṣyati(√bhū) iti	一切唯假是為真實 [唯假真實是為]	*prajñapti–* : f.noun °*mātram* : cpd., n.nom.sg. of °*mātra* *tattvam* : n.nom.sg. of *tattva*(pron. *tat* with n.abs.su. *tva*) *bhaviṣyati* : sf., 3rd sg. *iti* : ind.
tadanena paryāyeṇa ← tat anena paryāyeṇa	由此道理	*tat* : connective *anena* : dem., m.instr.sg. of *idam* *paryāyeṇa* : m.instr.sg. of *paryāya*
taistattvamapi prajñaptirapi ← taiḥ tattvam api prajñaptiḥ api	彼於真實及以虛假	*taiḥ* : pron., m.instr.pl. of *tad* *tattvam* : n.nom.sg. of *tattva*(pron. *tat* with n.abs.su. *tva*) *api* : ind. *prajñaptiḥ* : f.nom.sg. of *prajñapti*
tadubhayamapyapavāditaṃ bhavati ← tat–ubhayam api apa+vāditam(√vad) bhavati	二種俱謗	*tat–* : pron., n. °*ubhayam* : cpd., n.nom.sg. of °*ubhaya*(adj.) *apavāditam* : n.nom.sg. of *apavādita*(ppp., caus.) → °*ubhayam* *bhavati* : pres. 3rd sg.

prajñaptitattvāpavādācca ← prajñapti–tattva–apavādāt(√vad) ca	由謗真實及虛假故	*prajñapti–* : f.noun *tattva–* : *tat*(pron.) with n.abs.su. *tva* °*apavādāt* : cpd., m.abl.sg. of °*apavāda*
pradhāno nāstiko veditavyaḥ ← pra+dhānaḥ(√dhā) na+āstikaḥ(√as) veditavyaḥ	當知是名最極無者	*pradhānaḥ* : m.nom.sg. of *pradhāna*(adj.) → *nāstikaḥ* *nāstikaḥ* : m.nom.sg. of *nāstika*(adj.) *veditavyaḥ* : m.nom.sg. of *veditavya*(fpp.)

sa evaṃ nāṣṭikaḥ sannakathyo bhavatyasaṃvāsyo bhavati vijñānāṃ sabrahmacāriṇām| sa ātmānamapi vipādayati| loko'pi yo'sya dṛṣṭyanumata āpādyate| idañca sandhāyoktaṃ bhagavatā- varamihaikatyasya pudgaladṛṣṭirna tvevaikatyasya durgṛhītā śūnyateti| taktasya hetoḥ| pudgaladṛṣṭiko janturjñeye kevalaṃ muhyennatu sarva jñeyamapavadeta| na tato nidānamapāyeṣūpapadyeta| nāpi dharmārthikaṃ duḥkhavimokṣārthikañca paraṃ visaṃvādayenna vipralambhayet| dharme satye ca pratiṣṭhāpayet| [na ca śaithiliko bhavecchikṣāpadeṣu| durgṛhītayā punaḥ śūnyatayā jñeye vastuni muhyet| apyapavadet jñeyaṃ sarvam| tannidānaṃ cāpāyeṣūpapadyate| dhārmikaṃ ca duḥkhavimokṣārthikaṃ paraṃ vipādayet| śaithilikaśca syācchikṣāpadeṣu| evaṃbhūtaṃ vastu apavadamānaḥ praṇaṣṭo bhavatyasmād dharmavinayāt|

如是無者，一切有智同梵行者不應共語，不應共住。如是無者，能自敗壞，亦壞世間隨彼見者。世尊依彼密意說言：「寧如一類起我見者，不如一類惡取空者」。何以故？起我見者唯於所知境界迷惑，不謗一切所知境界，不由此因墮諸惡趣；於他求法求苦解脫不為虛誑不作稽留；於法於諦亦能建立；於諸學處不生慢緩。惡取空者，亦於所知境界迷惑，亦謗一切所知境界，由此因故墮諸惡趣；於他求法求苦解脫能為虛誑亦作稽留；於法於諦不能建立；於諸學處極生慢緩。如是損減實有事者，於佛所說法毘奈耶甚為失壞。(大正 30.488c08-21)

He, being a nihilist in this way, is not to be spoken with nor associated with among the knowlegable ones and fellow spiritual practitioners. He destroys himself and also causes the world which follows his view to fall into misfortune. And, it has been implicitly spoken by the *Bhagavant*: “In this case, it is better that, a type to have the “person”-view, instead of a type who has emptiness wrongly grasped.” Why? A person having a person-view would be deluded with regard to a knowable exclusively, but would not negate all the knowables, not because of this alone, he be reborn in the unfortunate realms. Moveover, he would neither speak falsely nor deceive others who seek the *dharma* and liberation from suffering and, he would establish himself in the *dharma* and truth, and would not be one who is slack in the training instructions. Whereas, on account of the emptiness wrongly grasped, he would be deluded with regard to an object-base - a knowable, as well as deny all knowables. Due to that, he would be reborn among the unfortunate ones. And, he would harm the seeker of the *Dharma* and the seeker of liberation from suffering, and others; and would be slack in the training instructions. Thus, negating the object-base which is real, he comes to be perished from the Buddhist System. (FT 5.3.5)

sa evaṃ nāstikaḥ ← saḥ evam na+āstikaḥ(√as) [DN: nāṣṭikaḥ]	如是無者	*saḥ* : pron., m.nom.sg. of *tad* *evam* : ind. *nāstikaḥ* : m.nom.sg. of *nāstika*(adj.)
sannakathyo bhavatyasaṃvāsyo bhavati ← san(√as) a+kathyaḥ(√kath) bhavati a+sam+vāsyaḥ(√vas) bhavati	不應共語不應共住	*san* : m.nom.sg. of *sant*(pr.p.) *akathyaḥ* : m.nom.sg. of *akathya*(fpp.) *bhavati* : pres. 3rd sg. *asaṃvāsyaḥ* : m.nom.sg. of *asaṃvāsya*(fpp.)
vijñānāṃ ← vijñānām(√jñā)	有智…者	m.gen.pl. of *vijña*(adj.)

sabrahmacāriṇām ← sa+brahma–cāriṇām(√car)	同梵行者	*sabrahma–* : n.noun °*cāriṇām* : cpd., m.gen.pl. of °*cārin*(adj.)
sa ātmānamapi vipādayati ← saḥ ātmānam api vi+pādayati(√pad)	如是無者能自敗壞	*saḥ* : pron., m.nom.sg. of *tad* *ātmānam* : m.acc.sg. of *ātman* *api* : ind. *vipādayati* : caus., pres. 3rd sg.
loko'pi yo'sya dṛṣṭyanumatam āpadyate ← lokaḥ api yaḥ asya dṛṣṭi(√dṛś)– anu+matam(√man) āpadyate(√pad) [DN: °anumata āpādyate; TK: °anumatam āpadyate]	亦壞世間隨彼見者	*lokaḥ* : m.nom.sg. of *loka* *api* : ind. *yaḥ* : rel.pron., m.nom.sg. of *yad* *asya* : dem., m.gen.sg. of *idam* *dṛṣṭi–* : f.noun °*anumatam* : cpd., m.acc.sg. of °*anumata*(ppp.) *āpadyate* : caus., pres. 3rd sg. ātm.
idañca sandhāyoktaṃ bhagavatā ← idam ca sam+dhāya(√dhā) uktam(√vac) bhagavatā [DN: bhagavatā-]	世尊依彼密意說言	*idam* : dem., n.nom.sg. of *idam* *sandhāya* : ger., adv. *uktam* : n.nom.sg. of *ukta*(ppp.) *bhagavatā* : m.instr.sg. of *bhagavant*
varam	寧如	ind., meaning “it is better that …”
ihaikatyasya pudgaladṛṣṭir ← iha ekatyasya pudgala–dṛṣṭiḥ(√dṛś)	一類起我見者	*iha* : ind. *ekatyasya* : m.gen.sg. of *ekatya*

		pudgala– : m.noun °*dṛṣṭiḥ* : cpd., f.nom.sg. of °*dṛṣṭi*
na tvevaikatyasya ← na tu eva ekatyasya	不如一類	*na*, *tu*, *eva* : all ind., meaning “but not the very …” *ekatyasya* : m.gen.sg. of *ekatya*
durgṛhītā śūnyateti ← dur+gṛhītā(√grah) śūnya+tā iti	惡取空者	*durgṛhītā* : f.nom.sg. of *durgṛhītā*(ppp.) *śūnyatā* : f.nom.sg., *śūnya*(adj.) with f.abs.su. *tā* *iti* : ind.
tatkasya hetoḥ ← tat kasya hetoḥ [DN: taktasya]	何以故	*tat* : connective *kasya* : interr.pron., m.gen.sg. of *ka* *hetoḥ* : m.gen.sg. of *hetu*
pudgaladṛṣṭiko janturjñeye ← pudgala–dṛṣṭikaḥ(√dṛś) jantuḥ jñeye(√jñā)	起我見者於所知境界	*pudgala–* : m.noun °*dṛṣṭikaḥ* : cpd., m.nom.sg. of °*dṛṣṭika*(adj.) → *jantuḥ* *jantuḥ* : m.nom.sg. of *jantu* *jñeye* : n.loc.sg. of *jñeya*(fpp.)
kevalaṃ muhyen ← kevalam muhyet(√muh)	唯迷惑	*kevalam* : adv. *muhyet* : opt. 3rd sg.
natu sarvaṃ jñeyamapavadeta ← na tu sarvam jñeyam(√jñā) apa+vadeta(√vad) [DN: sarva]	不謗一切所知境界	*na*, *tu* : both ind. *sarvam* : n.acc.sg. of *sarva*(adj.) → *jñeyam* *jñeyam* : n.acc.sg. of *jñeya*(fpp.) *apavadeta* : opt. 3rd sg. ātm.

na tato nidānamapāyeṣūpapadyeta ← na tataḥ nidānam apāyeṣu upa+padyeta(√pad)	不由此因墮諸惡趣	*na* : ind. *tataḥ* : adv. *nidānam* : n.acc.sg. of *nidāna* *apāyeṣu* : m.loc.pl. of *apāya* *upapadyeta* : opt. 3rd sg. ātm
nāpi ← na api	[亦不]	*na*, *api* : both ind.
dharmārthikaṃ duḥkhavimokṣārthikañca paraṃ ← dharma–ārthikam(√arth) duḥkha–vimokṣa(√muc)–ārthikam ca param	於他求法求苦解脫	*dharma*– : m.noun °*ārthikam* : cpd., m.acc.sg. of °*ārthika*(adj.) → *param* *duḥkha*– : adj./n.noun *vimokṣa*– : m.noun °*ārthikam* : cpd., m.acc.sg. of °*ārthika*(adj.) → *param* *ca* : ind. *param* : m.acc.sg. of *para*
visaṃvādayen ← vi+sam+vādayet(√vad)	虛誑	caus., opt. 3rd sg.
na vipralambhayet ← na vi+pra+lambhayet(√labh)	不稽留	*na* : ind. *vipralambhayet* : caus., opt. 3rd sg.
dharme satye ca pratiṣṭhāpayet ← dharme satye ca prati+ṣṭhāpayet(√sthā)	於法於諦亦能建立	*dharme* : m.loc.sg. of *dharma* *satye* : n.loc.sg. of *satya* *ca* : ind. *pratiṣṭhāpayet* : caus., opt. 3rd sg.

na ca śaithiliko bhavecchikṣāpadeṣu ← na ca śaithilikaḥ bhavet śikṣā(√śikṣ)–padeṣu	於諸學處不生慢緩 [不生慢緩於諸學處]	*na*, *ca* : both ind. *śaithilikaḥ* : m.nom.sg. of *śaithilika*(adj.) *bhavet* : opt. 3rd sg. *śikṣā*– : f.noun °*padeṣu* : cpd., n.loc.pl. of °*pada*
durgṛhītayā punaḥ śūnyatayā ← dur+gṛhītayā(√grah) punaḥ śūnyatayā	惡取空者	*durgṛhītayā* : f.instr.sg. of *durgṛhītā*(ppp.) *punaḥ* : ind. *śūnyatayā* : f.instr.sg. of *śūnyatā*(adj. *śūnya* with f.abs.su. *tā*)
jñeye vastuni muhyet ← jñeye vastuni muhyet(√muh)	於所知境界迷惑	*jñeye* : n.loc.sg. of *jñeya*(fpp.) *vastuni* : n.loc.sg. of *vastu* *muhyet* : opt. 3rd sg.
apyapavadet jñeyaṃ sarvam ← api apa+vadet(√vad) jñeyam sarvam	亦謗一切所知境界	*api* : ind. *apavadet* : opt. 3rd sg. *jñeyam* : n.acc.sg. of *jñeya*(fpp.) *sarvam* : n.acc.sg. of *sarva*(adj.) → *jñeyam*
tannidānaṃ ← tat nidānam	此因	*tat* : pron., n.acc.sg. of *tad* *nidānam* : n.acc.sg. of *nidāna*
cāpāyeṣūpapadyate ← ca apāyeṣu upa+padyate(√pad)	墮諸惡趣	*ca* : ind. *apāyeṣu* : m.loc.pl. of *apāya* *upapadyate* : pres. 3rd sg. ātm.

dhārmikaṃ ca duḥkhavimokṣārthikaṃ paraṃ ← dhārmikam ca duḥkha–vimokṣa–ārthikam param	於他求法求苦解脫	*dhārmikam* : m.acc.sg. of *dhārmika*(adj.) → *param* *duḥkha*– : n.noun *vimokṣa*– : m.noun °*ārthikam* : cpd., m.acc.sg. of °*ārthika*(adj.) → *param* *param* : m.acc.sg. of *para*
vipādayet ← vi+pādayet(√pad)	能為虛誑	caus., opt. 3rd sg.
śaithilikaśca syācchikṣāpadeṣu ← śaithilikaḥ ca syāt(√as) śikṣā–padeṣu	於諸學處極生慢緩	*śaithilikaḥ* : m.nom.sg. of *śaithilika*(adj.) *ca* : ind. *syāt* : opt. 3rd sg. *śikṣā*– : f.noun °*padeṣu* : cpd., n.loc.pl. of °*pada*
evaṃbhūtaṃ vastu apavadamānaḥ ← evam bhūtam(√bhū) vastu apa+vadamānaḥ(√vad)	如是損減實有事者	*evam* : ind. *bhūtam* : n.acc.sg. of *bhūta*(ppp.) → *vastu* *vastu* : n.acc.sg. of *vastu* *apavadamānaḥ* : m.nom.sg. of *apavadamāna*(pr.p.)
praṇaṣṭo bhavatyasmād dharmavinayāt ← pra+naṣṭaḥ(√naś) bhavati(√bhū) asmāt dharma–vinayāt	於法毘奈耶甚為失壞	*praṇaṣṭaḥ* : m.nom.sg. of *praṇaṣṭa*(ppp.) *bhavati* : pres. 3rd sg. *asmāt* : dem., m.abl.sg. of *idam* *dharma*– : m.noun °*vinayāt* : cpd., m.abl.sg. of °*vinaya*

5.3.3. 善惡取空有別

kathaṃ punardurgṛhītā bhavati śūnyatā| yaḥ kaści] cchramaṇo vā brāhmaṇo vā tacca necchati yena śūnyam| tadapi necchati yat śūnyam| iyamevaṃrūpā durgṛhītā śūnyatetyucyate| taktasya hetoḥ| yena hi śūnyaṃ tadasadbhāvāt| yacca śūnyaṃ tatsadbhāvācchūnyatā yujyeta| sarvābhāvācca kutra kiṃ kena śūnyaṃ bhaviṣyati| na ca tena tasyaiva śūnyatā yujyate| tasmādevaṃ durgṛhītā śūnyatā bhavati|

云何名為惡取空者？謂有沙門或婆羅門，由彼故空亦不信受，於此而空亦不信受，如是名為惡取空者。何以故？由彼故空彼實是無，於此而空此實是有，由此道理可說為空。若說一切都無所有，何處、何者、何故名空？亦不應言由此於此即說為空。是故名為惡取空者。(大正 30.488c22-28)

Again, how does emptiness come to be wrongly-grasped (*durgṛhītā śūnyatā*)? He, who is a recluse (*śramaṇaḥ*) or a *brāhmaṇaḥ* who does not accept with “regards to what, it is empty” and also does not accept “that which is empty”. This which is of such a kind, is said to be emptiness wrongly-grasped. Why? For emptiness would be logical only from the non-existence of that which on its own account is empty, and the existence of that which is indeed empty. From the non-existence of all, where, what and how, will it be “empty”? Through this, emptiness by itself, is not logical. Therefore, in this way, emptiness is wrongly-grasped. (FT 5.4.1)

kathaṃ punar ← katham punaḥ	云何	*katham* : adv. *punaḥ* : ind.
durgṛhītā bhavati śūnyatā ← dur+gṛhītā(√grah) bhavati(√bhū) śūnya+tā	名為惡取空者	*durgṛhītā* : f.nom.sg. of *durgṛhītā*(ppp.) → *śūnyatā* *bhavati* : pres. 3rd sg.

		śūnyatā : f.nom.sg., *śūnya*(adj.) with f.abs.su. *tā*
yaḥ kaścicchramaṇo vā brāhmaṇo vā ← yaḥ kaś+cit śramaṇaḥ vā brāhmaṇaḥ vā	謂有沙門或婆羅門	*yaḥ* : rel.pron. of *śramaṇaḥ vā brāhmaṇaḥ*, m.nom.sg. of *yad* *kaścit* : indefinite pron., m.nom.sg. of *ka* with su. *cit* *śramaṇaḥ* : m.nom.sg. of *śramaṇa* *vā* : ind. *brāhmaṇaḥ* : m.nom.sg. of *brāhmaṇa*
tacca necchati yena śūnyam ← tat ca na icchati(√iṣ) yena śūnyam	由彼故空亦不信受	*tat* : pron., n.acc.sg. of *tad* *ca*, *na* : both ind. *icchati* : pres. 3rd sg. *yena* : rel.pron., m.instr.sg. of *yad* *śūnyam* : n.acc.sg. of *śūnya*(adj.)
tadapi necchati yat śūnyam ← tat api na icchati(√iṣ) yat śūnyam	於此而空亦不信受	*tat* : correl.pron., n.acc.sg. of *tad* *api*, *na* : both ind. *icchati* : pres. 3rd sg. *yat* : rel.pron., n.acc.sg. of *yad* *śūnyam* : n.acc.sg. of *śūnya*(adj.)
iyamevaṃrūpā ← iyam evam–rūpā	如是[形式的]	*iyam* : dem., f.nom.sg. of *idam* *evam–* : ind. °*rūpā* : cpd., f.nom.sg. of °*rūpā*(adj.)
durgṛhītā śūnyatetyucyate ←	名為惡取空者	*durgṛhītā* : f.nom.sg. of *durgṛhītā*(ppp.) → *śūnyatā*

dur+gṛhītā(√grah) śūnya+tā iti ucyate(√vac)		*śūnyatā* : f.nom.sg., *śūnya*(adj.) with f.abs.su. *tā* *iti* : ind. *ucyate* : pass., pres. 3rd sg.
tatkasya hetoḥ ← tat kasya hetoḥ [DN: taktasya]	何以故	*tat* : connective *kasya* : interr.pron., m.gen.sg. of *ka* *hetoḥ* : m.gen.sg. of *hetu*
yena hi śūnyaṃ tadasadbhāvāt ← yena hi śūnyam tat–a+sat–bhāvāt(√bhū)	由彼故空彼實是無	*yena* : rel.pron., n.instr.sg. of *yad* *hi* : ind. *śūnyam* : n.nom.sg. of *śūnya*(adj.) *tat*– : pron., n. *asat*– : pr.p. °*bhāvāt* : cpd., m.abl.sg. of °*bhāva*
yacca śūnyaṃ tatsadbhāvāc ← yat ca śūnyam tat–sat(√as)–bhāvāt(√bhū)	於此而空此實是有	*yat* : rel.pron., n.nom.sg. of *yad* *ca* : ind. *śūnyam* : n.nom.sg. of *śūnya*(adj.) *tat*– : pron., n. *sat*– : pr.p. °*bhāvāt* : cpd., m.abl.sg. of °*bhāva*
chūnyatā yujyeta ← śūnya+tā yujyeta(√yuj)	由此道理可說為空	*śūnyatā* : f.nom.sg., *śūnya*(adj.) with f.abs.su. *tā* *yujyeta* : pass., opt. 3rd sg.

sarvābhāvācca ← sarva–a+bhāvāt ca	若說一切都無所有	*sarva–* : adj. °*abhāvāt* : cpd., m.abl.sg. of °*abhāva* *ca* : ind.
kutra kiṃ kena śūnyaṃ bhaviṣyati ← kutra kim kena śūnyam √bhū+iṣya+ti	何處何者何故名空	*kutra* : adv. *kim* : interr.pron., n.nom.sg. of *kim* *kena* : interr.pron., n.instr.sg. of *kim* *śūnyam* : n.nom.sg. of *śūnya*(adj.) *bhaviṣyati* : sf., 3rd sg.
na ca tena tasyaiva śūnyatā yujyate ← na ca tena tasya eva śūnya+tā yujyate(√yuj)	亦不應言由此於此即說為空	*na*, *ca* : both ind. *tena* : pron., n.instr.sg. of *tad* *tasya* : pron., n.gen.sg. of *tad* *eva* : ind. *śūnyatā* : f.nom.sg., *śūnya*(adj.) with f.abs.su. *tā* *yujyate* : pass., pres. 3rd sg.
tasmādevaṃ ← tasmāt evam	是故	*tasmāt* : adv. *evam* : ind.
durgṛhītā śūnyatā bhavati ← dur+gṛhītā(√grah) śūnya+tā bhavati	名為惡取空者	*durgṛhītā* : f.nom.sg. of *durgṛhītā*(ppp.) → *śūnyatā* *śūnyatā* : f.nom.sg., *śūnya*(adj.) with f.abs.su. *tā* *bhavati* : pres. 3rd sg.

kathañca punaḥ sugṛhītā śūnyatā bhavati| yataśca yad yatra na bhavati tat tena śūnyamiti samanupaśyati| yatpunaratrāvaśiṣṭaṃ bhavati tatsadihāstīti yathābhūtaṃ prajānāti| iyamucyate śūnyatāvakrāntiryathābhūtā aviparītā| tadyathā rūpādisaṃjñake yathā nirdiṣṭe vastuni rūpamityevamādiprajñaptivādātmako dharmo nāsti| atastadrūpādisaṃjñakaṃ vastu tena rūpamityevamādiprajñaptivādātmanā śūnyam| kiṃ punastatra rūpādisaṃjñake vastunayavaśiṣṭam| yaduta tadeva rūpamityevamādiprajñaptivādāśrayaḥ| taccobhayaṃ yathābhūtaṃ prajānāti yaduta vastamātrañca vidyamānaṃ vastamātre ca prajñaptimātraṃ ca cāsadbhūtaṃ samāropayati| na bhūtamapavadate nādhikaṃ karoti na nyūnīkaroti notkṣipati na pratikṣipati| yathābhūtañca tathatāṃ nirabhilāpyasvabhāvatāṃ yathābhūtaṃ prajānāti| iyamucyate sugṛhītā śūnyatā samyak prajñayā supratividdheti|

云何復名善取空者？謂由於此彼無所有，即由彼故正觀為空；復由於此餘實是有，即由餘故如實知有。如是名為悟入空性如實無倒。謂於如前所說一切色等想事，所說色等假說性法都無所有，是故於此色等想事，由彼色等假說性法說之為空。於此一切色等想事何者為餘？謂即色等假說所依。如是二種皆如實知，謂於此中實有唯事，於唯事中亦有唯假。不於實無起增益執，不於實有起損減執，不增不減、不取不捨。如實了知如實真如離言自性，如是名為善取空者於空法性能以正慧妙善通達。(大正 30.488c28-489a11)

And so, how does emptiness come to be properly-grasped (*sugṛhītā śūnyatā*)? And, one properly observes : That which does not exist therein, then it is empty of that. But, one understands truly as it is : That which remains herein, being real, does exist here. This is known as the realization of emptiness truly as it is and not topsy turvy (*aviparītā*). For instance, a *dharma* having the nature of conceptual designation of “form” etc. with regards to an object-base with the ideation of form etc. as just pointed out, a does not exist. Hence, that object-base having the ideation of “form” etc. is empty in terms of that nature of conceptual designation. But, what has remained in that object-base having the ideation “form” etc. is the supporting basis for the conceptual designation of that form itself. And one knows the two truly as it is : that is the mere-object-base (*vastumātra*)

which is being found and the mere conceptual designation (*prajñaptimātra*) with regard to the mere-object-base. He neither superimposes on what is non-existent, nor negates what is existent, nor adds, nor subtracts, and neither grasps nor rejects. And he knows suchness, the fact of its ineffable nature, truly as it is and which accords with truth. This is known as "the emptiness well-grasped and well penetrated through perfect wisdom". (FT 5.4.2)

kathañca punaḥ ← katham ca punaḥ	云何復	*katham* : adv. *ca*, *punaḥ* : both ind.
sugṛhītā śūnyatā bhavati ← su+gṛhītā(√grah) śūnya+tā bhavati(√bhū)	名善取空者	*sugṛhītā* : f.nom.sg. of *sugṛhītā*(ppp.) → *śūnyatā* *śūnyatā* : f.nom.sg., *śūnya*(adj.) with f.abs.su. *tā* *bhavati* : pres. 3rd sg.
yataśca ← yataḥ ca	由	*yataḥ* : adv. from abl. of *ya*
yad yatra na bhavati ← yat yatra na bhavati(√bhū)	於此彼無所有	*yat* : rel.pron., n.nom.sg. of *yad* *yatra* : adv. *na* : ind. *bhavati* : pres. 3rd sg.
tat tena śūnyamiti samanupaśyati ← tat tena śūnyam iti sam+anu+paśyati(√paś)	即由彼故正觀為空	*tat* : pron., n.acc.sg. of *tad* *tena* : correl.pron., n instr.sg. of *tad* *śūnyam* : n.acc.sg. of *śūnya*(adj.) *iti* : ind. *samanupaśyati* : pres. 3rd sg.

yatpunaratrāvaśiṣṭaṃ bhavati ← yat punaḥ atra ava+śiṣṭam(√śiṣ) bhavati(√bhū)	復由於此餘實是有	*yat* : rel.pron., n.nom.sg. of *yad* *punaḥ* : ind. *atra* : adv. *avaśiṣṭam* : n.nom.sg. of *avaśiṣṭa*(ppp.) *bhavati* : pres. 3rd sg.
tatsadihāstīti ← tat sat(√as) iha asti(√as) iti	即由餘故…有 [彼實是有]	*tat* : correl.pron., n.nom.sg. of *tad* *sat* : n.nom.sg. of *sant*(pr.p.) *iha* : ind. *asti* : pres. 3rd sg. *iti* : ind.
yathābhūtaṃ prajānāti ← yathā–bhūtam(√bhū) pra+jānāti(√jñā)	如實知	*yathā–* : adv. °*bhūtam* : cpd., adv. *prajānāti* : pres. 3rd sg.
iyamucyate ← iyam ucyate(√vac)	如是名為	*iyam* : dem., f.nom.sg. of *idam* *ucyate* : pass., pres. 3rd sg.
śūnyatāvakrāntiryathābhūtā aviparītā ← śūnya+tā ava+krāntiḥ yathā–bhūtā(√bhū) a+vi+pari+itā(√i/ī)	悟入空性如實無倒	*śūnyatā* : f.nom.sg., *śūnya*(adj.) with f.abs.su. *tā* *avakrāntiḥ* : f.nom.sg. of *avakrānti* *yathā–* : adv. °*bhūtā* : cpd., f.nom.sg. of °*bhūtā*(ppp.) → *avakrāntiḥ* *aviparītā* : f.nom.sg. of *aviparītā*(ppp.) → *avakrāntiḥ*
tadyathā ← tat yathā	謂	*tat* : pron., n.nom.sg. of *tad*

		yathā : adv. adverbial phrase meaning “for instance”
rūpādisaṃjñake yathā nirdiṣṭe vastuni ← rūpa–ādi–saṃjñake(√jñā) yathā–nirdiṣṭe(√diś) vastuni	於如前所說一切色等想事 [於色等想如前所說事]	*rūpa–* : n.noun *ādi–* : m.noun °*saṃjñake* : cpd., n.loc.sg. of °*saṃjñaka*(adj.) → *vastuni* *yathā–* : adv. °*nirdiṣṭe* : cpd., n.loc.sg. of °*nirdiṣṭa*(ppp.) → *vastuni* *vastuni* : n.loc.sg. of *vastu*
rūpamityevamādiprajñaptivādātmako dharmo ← rūpam iti evam–ādi–prajñapti(√jñā)–vāda(√vad)–ātmakaḥ dharmaḥ	「色」等假說性法	*rūpam* : n.nom.sg. of *rūpa* *iti* : ind., as quotation mark of *rūpam* *evam–* : ind. *ādi–* : m.noun *prajñapti–* : f.noun *vāda–* : m.noun °*ātmakaḥ* : cpd., m.nom.sg. of °*ātmaka*(adj.) → *dharmaḥ* *dharmaḥ* : m.nom.sg. of *dharma*
nāsti ← na asti(√as)	無所有	*na* : ind. *asti* : pres. 3rd sg.
atastadrūpādisaṃjñakaṃ vastu ← ataḥ tat rūpa–ādi–saṃjñakam(√jñā) vastu	是故此色等想事	*ataḥ* : adv. *tat* : pron., n.nom.sg. of *tad* *rūpa–* : n.noun

		ādi– : m.noun °*saṃjñakam* : cpd., n.nom.sg. of °*saṃjñaka*(adj.) → *vastu* *vastu* : n.nom.sg. of *vastu*
tena	由彼	pron., n.instr.sg. of *tad*
rūpamityevamādiprajñaptivādātmanā śūnyam ← rūpam iti evam–ādi–prajñapti–vāda–ātmanā śūnyam	「色」等假說性法說之為空	*rūpam* : n.nom.sg. of *rūpa* *iti* : ind., as a quotation mark of *rūpam* *evam–* : ind. *ādi–* : m.noun *prajñapti–* : f.noun *vāda–* : m.noun °*ātmanā* : cpd., m.instr.sg. of °*ātman* *śūnyam* : n.nom.sg. of *śūnya*(adj.) → *saṃjñakam vastu*
kiṃ punastatra ← kim punaḥ tatra	何者於此	*kim* : interr.pron., n.nom.sg. of *kim* *punaḥ* : ind. *tatra* : adv.
rūpādisaṃjñake vastunyavaśiṣṭam ← rūpa–ādi–saṃjñake vastuni ava+śiṣṭam($\sqrt{}$śiṣ) [DN: vastunay°]	色等想事為餘	*rūpa–* : n.noun *ādi–* : m.noun °*saṃjñake* : cpd., n.loc.sg. of °*saṃjñaka*(adj.) → *vastuni* *vastuni* : n.loc.sg. of *vastu* *avaśiṣṭam* : n.nom.sg. of *avaśiṣṭa*(ppp.)
yaduta ← yat uta	謂	*yat* : rel.pron., n.nom.sg. of *yad*

		uta : ind. adverbial phrase meaning “that is …”
tadeva rūpamityevamādiprajñaptivādāśrayaḥ ← tat eva rūpam iti evam–ādi–prajñapti–vāda–āśrayaḥ(√śri)	「色」等假說所依	*tat* : pron., n.nom.sg. of *tad* *eva* : ind. *rūpam* : n.nom.sg. of *rūpa* *iti* : ind., as quotation mark of *rūpam* *evam–* : ind. *ādi–* : m.noun *prajñapti–* : f.noun *vāda–* : m.noun °*āśrayaḥ* : cpd., m.nom.sg. of °*āśraya*
taccobhayaṃ ← tat ca ubhayam	如是二種	*tat* : pron., n.acc.sg. of *tad* *ca* : ind. *ubhayam* : n.acc.sg. of *ubhaya*(adj.)
yathābhūtaṃ prajānāti ← yathā–bhūtam(√bhū) prajānāti(√jñā)	如實知	*yathā–* : adv. °*bhūtam* : cpd., adv. *prajānāti* : pres. 3rd sg.
yaduta ← yat uta	謂	*yat* : rel.pron., n.nom.sg. of *yad* *uta* : ind. adverbial phrase meaning “that is …”
vastumātrañca vidyamānaṃ ←	於此中實有唯事	*vastu–* : n.noun

vastu–mātram(√mā) ca vidyamānam(√vid) [DN: vastamātrañca]		°*mātram* : cpd., n.nom.sg. of °*mātra* *ca* : ind. *vidyamānam* : n.nom.sg. of *vidyamāna*(pr.p., pass.)
vastumātre ca prajñaptimātraṃ ← vastu–mātre ca prajñapti–mātram [DN: vastamātre]	於唯事中亦有唯假	*vastu*– : n.noun °*mātre* : cpd., n.loc.sg. of °*mātra* *ca* : ind. *prajñapti*– : f.noun °*mātram* : cpd., n.nom.sg. of °*mātra*
na cāsadbhūtaṃ samāropayati ← na ca a+sat(√as)–bhūtam(√bhū) sam+ā+ropayati(√ruh) [DN: ca cāsadbhūtaṃ; TK: na cāsadbhūtaṃ]	不於實無起增益執	*na*, *ca* : both ind. *asat*– : pr.p. °*bhūtam* : cpd., n.acc.sg. of °*bhūta*(ppp.) *samāropayati* : caus., pres. 3rd sg.
na bhūtamapavadate ← na bhūtam(√bhū) apa+vadate(√vad)	不於實有起損減執	*na* : ind. *bhūtam* : n.acc.sg. of *bhūta*(ppp.) *apavadate* : pres. 3rd sg. ātm.
nādhikaṃ karoti na nyūnīkaroti ← na adhikam karoti(√kṛ) na nyūnī–karoti(√kṛ)	不增不減	*na* : ind. *adhikam* : n.acc.sg. used as adv. *karoti* : pres. 3rd sg. *nyūnī*– : used in cpd. for *nyūna*(ppp.) °*karoti* : cpd., pres. 3rd sg.
notkṣipati na pratikṣipati ←	不取不捨	*na* : ind.

na ut+kṣipati(√kṣip) na prati+kṣipati(√kṣip)		*utkṣipati* : pres. 3rd sg. *pratikṣipati* : pres. 3rd sg.
yathābhūtañca ← yathā–bhūtam(√bhū) ca	如實	*yathā–* : adv. °*bhūtam* : cpd., adv.
tathatāṃ nirabhilāpyasvabhāvatāṃ ← tathā+tā+m nirabhilāpya(√lap)– sva+bhāva+tām	真如離言自性	*tathatām* : f.acc.sg. of *tathatā*(adv. *tathā* with f.abs.su. *tā*) *nirabhilāpya–* : fpp. °*svabhāvatām* : cpd., f.acc.sg. of °*svabhāvatā*(m.noun *svabhāva* with f.abs.su. *tā*) *tathatām* and °*svabhāvatām* : in apposition
yathābhūtaṃ prajānāti ← yathā–bhūtam(√bhū) prajānāti(√jñā)	如實了知	*yathā–* : adv. °*bhūtam* : cpd., adv. *prajānāti* : pres. 3rd sg.
iyamucyate sugṛhītā śūnyatā ← iyam ucyate su+gṛhītā śūnya+tā	如是名為善取空者	*iyam* : dem., f.nom.sg. of *idam* *ucyate* : pass., pres. 3rd sg. *sugṛhītā* : f.nom.sg. of *sugṛhītā*(ppp.) → *śūnyatā* *śūnyatā* : f.nom.sg., *śūnya*(adj.) with f.abs.su. *tā*
samyak prajñayā supratividdheti ← samyak prajñayā su+prati+viddhā(√vyadh) iti	以正慧妙善通達	*samyak* : adv. *prajñayā* : f.instr.sg. of *prajñā* *supratividdhā* : f.nom.sg. of *supratividdhā*(ppp.) *iti* : ind.

iyaṃ tāvadupapattisādhanayuktirānulomikī yayā nirabhilāpyasvabhāvatā sarvadharmāṇāṃ pratyavagantavyā|

如是隨順證成道理，應知諸法離言自性。(大正 30.489a11-12)

This, first of all, is reasoning by way of establishment based on cogent evidence through which the ineffable intrinsic nature of all *dharma*-s is to be understood. (FT 5.5)

iyaṃ tāvad ← iyam tāvat	如是	*iyam* : dem., f.nom.sg. of *idam* *tāvat* : adv., meaning “first of all”
upapattisādhanayuktirānulomikī ← upa+patti(√pad)–sādhana(√sādh)–yuktiḥ(√yuj) ānulomikī	隨順證成道理 [證成道理隨順]	*upapatti–* : f.noun *sādhana–* : adj. °*yuktiḥ* : cpd., f.nom.sg. of °*yukti* *ānulomikī* : f.nom.sg. of *ānulomikī*(adj.) → °*yuktiḥ*
yayā	[由此]	rel.pron., f.instr.sg. of *yad*
nirabhilāpyasvabhāvatā sarvadharmāṇāṃ ← nir+abhilāpya(√lap)–sva+bhāva(√bhū)+tā sarva–dharmāṇām	諸法離言自性 [離言自性一切法的]	*nirabhilāpya–* : fpp. °*svabhāvatā* : cpd., f.nom.sg., *svabhāva*(m.) with f.abs.su. *tā* *sarva–* : adj. °*dharmāṇām* : cpd., m.gen.pl. of °*dharma*
pratyavagantavyā ← prati+ava+gantavyā(√gam)	應知	f.nom.sg. of *pratyavagantavyā*(fpp.)

6.1. 轉有經證

āptāgamato'pi nirabhilāpyasvabhāvāḥ sarvadharmā veditavyāḥ| yathoktaṃ bhagavatā evamevārthaṃ gāthābhigītena paridīpayatā bhavasaṃkrāntisūtre|
yena yena hi nāmnā vai yo yo dharmo'bhilapyate|
na sa saṃvidyate tatra dharmāṇāṃ sā hi dharmatā||iti|

kathañca punariyaṃ gāthā etamevārthaṃ paridīpayati| rūpādisaṃjñakasya dharmasya yadrūpamityevamādi nāma| yena rūpamityevamādinā nāmnā te rūpādisaṃjñakā dharmā abhilapyante'nuvyavahriyante rūpamiti vā vedaneti vā vistareṇa yāvannirvāṇamiti vā| tatra na ca rūpādisaṃjñakā dharmāḥ svayaṃ rūpādyātmakāḥ| na ca teṣu tadanyo rūpādyātmako dharmo vidyate| yā punasteṣāṃ rūpādisaṃjñakānāṃ dharmāṇāṃ nirabhilāpyenārthena vidyamānatā saiṣā paramārthataḥ svabhāvadharmatā veditavyā|

復由至教，應知諸法離言自性。如佛世尊《轉有經》中，為顯此義而說頌曰：

「以彼彼諸名，詮彼彼諸法，此中無有彼，是諸法法性。」

云何此頌顯如是義？謂於色等想法，建立色等法名，即以如是色等法名詮表，隨說色等想法，或說為色或說為受或說為想，廣說乃至說為涅槃。於此一切色等想法，色等自性都無所有，亦無有餘色等性法；而於其中，色等想法離言義性，真實是有，當知即是勝義自性亦是法性。(大正 30.489a13-23)

Also, from the perspective of the scriptures (*āpta-āgamataḥ*), all *dharma*-s should be understood as having the ineffable intrinsic natures. Just as it has been spoken in this precise way, by the Bhagavat who elucidated the meaning through reciting a verse in the *Bhavasaṃkrāntisūtra* :

“Indeed, by whichever name and whichever *dharma* that is linguistically expressed, that [*dharma*] is not found therein. That is the *dharma* nature (*dharmatā*) of all *dharma*-s.”

And so, how does this very stanza illuminate its meaning? That which has the name “form” etc., a *dharma* having the ideation of form etc. through that name “form” etc., these *dharma*-s with ideation of form etc. are expressed conventionally as “form” or “feelings” and so on up to “*nirvāṇa*”. And therein, these *dharma*-s with the ideation of form etc. do not, by themselves, have the nature of form etc. nor is there another *dharma* with the nature of form etc. to be found among them. However, that which is being found among the *dharma*-s with the ideation “form” etc. is in terms of the nature of being ineffable. This is to be understood from the perspective of the highest meaning, as the intrinsic nature, self nature of *dharma*-s. (FT 6.1-6.2.1.2)

āptāgamato'pi ← āpta(√āp)–āgama+taḥ(√gam) api	復由至教	*āpta–* : ppp. *°āgamataḥ* : cpd., abl., *āgama*(m.) with abl.su. *taḥ* *api* : ind.
nirabhilāpyasvabhāvāḥ sarvadharmā ← nir+abhi+lāpya(√lap)–sva+bhāvāḥ sarva–dharmāḥ	諸法離言自性	*nirabhilāpya–* : fpp. *°svabhāvāḥ* : cpd., m.nom.pl. of *°svabhāva* *sarva–* : adj. *°dharmāḥ* : cpd., m.nom.pl. of *°dharma*
veditavyāḥ(√vid)	應知	m.nom.pl. of *veditavya*(fpp.)
yathoktaṃ bhagavatā evamevārthaṃ ← yathā uktam(√vac) bhagavatā evam eva artham	如佛世尊…此義而說	*yathā* : adv. *uktam* : n.nom.sg. of *ukta*(ppp.) *bhagavatā* : m.instr.sg. of *bhagavant*

		evam : ind. *eva* : ind. *artham* : m.acc.sg. of *artha*
gāthābhigītena paridīpayatā ← gāthā–abhi+gītena(√gai) pari+dīpayatā(√dīp)	為顯…頌曰	*gāthā–* : f.noun °*abhigītena* : cpd., m.instr.sg. of °*abhigīta*(ppp.) *paridīpayatā* : m.instr.sg. of *paridīpayant*(pr.p., caus.)
bhavasaṃkrāntisūtre ← bhava–saṃkrānti(√kram)–sūtre	《轉有經》中	*bhava–* : m.noun *saṃkrānti–* : f.noun °*sūtre* : cpd., n.loc.sg. of °*sūtra*
yena yena hi nāmnā vai	以彼彼諸名	*yena* : rel.pron., n.instr.sg. of *yad* *hi* : ind., emphatic *nāmnā* : n.instr.sg. of *nāman* *vai* : ind., emphatic
yo yo dharmo'bhilapyate ← yaḥ yaḥ dharmaḥ abhi+lapyate(√lap)	詮彼彼諸法	*yaḥ* : rel.pron., m.nom.sg. of *yad* *dharmaḥ* : m.nom.sg. of *dharma* *abhilapyate* : pass., pres. 3rd sg.
na sa saṃvidyate tatra ← na saḥ sam+vidyate(√vid) tatra	此中無有彼	*na* : ind. *saḥ* : pron., m.nom.sg. of *tad* *saṃvidyate* : pass., pres. 3rd sg. *tatra* : adv.
dharmāṇāṃ sā hi dharmatā iti ←	是諸法法性	*dharmāṇām* : m.gen.pl. of *dharma*

dharmāṇām sā hi dharmatā iti		*sā* : pron., f.nom.sg. of *tad* *hi* : ind., emphatic *dharmatā* : f.nom.sg., *dharma*(m.) with f.abs.su. *tā* *iti* : ind.
kathañca punar ← katham ca punaḥ	云何	*katham* : adv. *ca* : ind. *punaḥ*: ind.
iyaṃ gāthā etamevārthaṃ paridīpayati ← iyam gāthā etam eva artham pari+dīpayati($\sqrt{}$dīp)	此頌顯如是義	*iyam* : dem., f.nom.sg. of *idam* *gāthā* : f.nom.sg. of *gāthā* *etam* : dem., m.acc.sg. of *etad* *eva* : ind. *artham* : m.acc.sg. of *artha* *paridīpayati* : caus., pres. 3rd sg.
rūpādisaṃjñakasya dharmasya ← rūpa–ādi–saṃjñakasya dharmasya	於色等想法	*rūpa–* : n.noun *ādi–* : m.noun °*saṃjñakasya* : cpd., m.gen.sg. of °*saṃjñaka*(adj.) → *dharmasya* *dharmasya* : m.gen.sg. of *dharma*
yadrūpamityevamādi nāma ← yat rūpam iti evam–ādi nāma	「色」等法名	*yat* : rel.pron., n.nom.sg. of *yad* *rūpam* : n.nom.sg. of *rūpa* *iti* : ind., as quotation mark of *rūpam*

		evam– : ind. °*ādi* : cpd., n.nom.sg. of °*ādi* → *nāma* *nāma* : n.nom.sg. of *nāman*
yena rūpamityevamādinā nāmnā ← yena rūpam iti evam–ādinā nāmnā	即以如是「色」等法名	*yena* : rel.pron., n.instr.sg. of *yad* *rūpam* : n.nom.sg. of *rūpa* *iti* : ind., as quotation mark of *rūpam* *evam–* : ind. °*ādinā* : cpd., n.instr.sg. of °*ādi* → *nāmnā* *nāmnā* : n.instr.sg. of *nāman*
te rūpādisaṃjñakā dharmā ← te rūpa–ādi–saṃjñakāḥ dharmāḥ	色等想法	*te* : pron., m.nom.pl. of *tad* *rūpa–* : n.noun *ādi–* : m.noun °*saṃjñakāḥ* : cpd., m.nom.pl. of °*saṃjñaka*(adj.) → *dharmāḥ* *dharmāḥ* : m.nom.pl. of *dharma*
abhilapyante'nuvyavahriyante ← abhi+lapyante(√lap) anu+vi+ava+hriyante(√hṛ)	詮表隨說	*abhilapyante* : pass., pres. 3rd pl. *anuvyavahriyante* : pass., pres. 3rd pl.
rūpamiti vā ← rūpam iti vā	或說為「色」	*rūpam* : n.nom.sg. of *rūpa* *iti* : ind., as quotation mark of *rūpam* *vā* : ind.
vedaneti vā ← vedanā iti vā	或說為「受」	*vedanā* : f.nom.sg. of *vedanā*

vistareṇa yāvannirvāṇamiti vā ← vistareṇa yāvat nirvāṇam(√vā) iti vā	廣說乃至說為「涅槃」	*vistareṇa* : adv. *yāvat* : ind. *nirvāṇam* : n.nom.sg. of *nirvāṇa*
tatra na ca	於此…無	*tatra* : adv. *na*, *ca* : both ind.
rūpādisaṃjñakā dharmāḥ ← rūpa–ādi–saṃjñakāḥ dharmāḥ	色等想法	*rūpa*– : n.noun *ādi*– : m.noun °*saṃjñakāḥ* : cpd., m.nom.pl. of °*saṃjñaka*(adj.) → *dharmāḥ* *dharmāḥ* : m.nom.pl. of *dharma*
svayaṃ rūpādyātmakāḥ ← svayam rūpa–ādi–ātmakāḥ	色等自性	*svayam* : adv., meaning “by themselves …” *rūpa*– : n.noun *ādi*– : m.noun °*ātmakāḥ* : cpd., m.nom.pl. of °*ātmaka*(adj.) → *dharmāḥ*
na ca teṣu	亦無[於此]	*na*, *ca* : both ind. *teṣu* : pron., m.loc.pl. of *tad*
tadanyo rūpādyātmako dharmo vidyate ← tat–anyaḥ rūpa–ādi–ātmakaḥ dharmaḥ vidyate(√vid)	有餘色等性法	*tat*– : pron., n. °*anyaḥ* : cpd., m.nom.sg of °*anya* *rūpa*– : n.noun *ādi*– : m.noun °*ātmakaḥ* : cpd., m.nom.sg. of °*ātmaka*(adj.) → *dharmaḥ* *dharmaḥ* : m.nom.sg of *dharma*

		vidyate : pass., pres. 3rd sg.
yā punasteṣāṃ rūpādisaṃjñakānāṃ dharmāṇāṃ ← yā punaḥ teṣām rūpa–ādi–saṃjñakānām dharmāṇām	而於其中色等想法	*yā* : rel.pron., f.nom.sg. of *yad* *punaḥ* : ind. *teṣām* : pron., m.gen.pl. of *tad* *rūpa–* : n.noun *ādi–* : m.noun °*saṃjñakānām* : cpd., m.gen.pl. of °*saṃjñaka*(adj.) → *dharmāṇām* *dharmāṇām* : m.gen.pl. of *dharma*
nirabhilāpyenārthena ← nirabhilāpyena(√lap) arthena	離言義性	*nirabhilāpyena* : m.instr.sg. of *nirabhilāpya*(fpp.) *arthena* : m.instr.sg. of *artha*
vidyamānatā ← vidyamāna+tā(√vid)	真實是有	f.nom.sg., pass., *vidyamāna*(pr.p.) with f.abs.su. *tā*
saiṣā paramārthataḥ svabhāvadharmatā ← sā eṣā parama–artha+taḥ svabhāva–dharma+tā	即是勝義自性, 亦是法性 [即是勝義自性法性]	*sā* : pron., f.nom.sg. of *tad* *eṣā* : dem., f.nom.sg. of *etad* *parama–* : adj. °*arthataḥ* : cpd., adv., *artha*(m./n.) with abl.su. *taḥ* *svabhāva–* : m.noun °*dharmatā* : cpd., f.nom.sg., *dharma*(m.) with f.abs.su. *tā*
veditavyā ← veditavyā(√vid)	當知	f.nom.sg. of *veditavyā*(fpp.)

6.2. 義品證

uktañca bhagavatā arthavargīyeṣu|
yāḥ kāñcana saṃvṛtayo hi loke
sarvā hi tā munirno upaiti|
anupago hyasau kena upādadīta
dṛṣṭaśrute kāntimasaṃprakurvan|
kathamiyaṃ gāthā etamevārthaṃ paridīpayati| rūpādisaṃjñake vastuni yā rūpamityevamādyāḥ prajñaptayaḥ| tāḥ saṃvṛtaya ityucyante| tābhiḥ prajñaptibhistasya vastunastādātmyamityevaṃ nopaiti tāḥ saṃvṛtīḥ| tatkasya hetoḥ| samāropāpavādikā dṛṣṭirasya nāsti| ato'sau tasyā viparyāsapratyupasthānāyā dṛṣṭerabhāvādanupaga ityucyate| sa evamanapagaḥ san kenopādadīta| tayā dṛṣṭyā vinā tadvastusamāropato vāpavādato vā anupādadānaḥ samyagdarśī bhavati jñeye tadasya dṛṣṭam| yastasyaiva jñeyasyābhilāpānuśravastadasya śrutam| tasmin dṛṣṭaśrute tṛṣṇāṃ notpādayati na vivardhayati| nānyatra tenāvalambanena prajahātyupekṣakaśca viharati| evaṃ kāntiṃ karoti|

又佛世尊《義品》中說：

「世間諸世俗，牟尼皆不著，

　無著孰能取？見聞而不愛。」

云何此頌顯如是義？謂於世間色等想事所有色等種種假說，名諸世俗。如彼假說於此想事有其自性，如是世俗牟尼不著。何以故？以無增益損減見故，無有現前顛倒見故，由此道理名為不著。如是無著誰復能取？由無見故於事不取增益損減，於所知境能正觀察，故名為見，聽聞所知境界言說，故名為聞。依此見聞貪愛不生亦不增長。唯於彼緣畢竟斷滅，安住上捨故名不愛。(大正 30.489a23-b07)

And it is said by the Bhagavat in the *Arthavargīya* :

“That which are, whatever conventions in the world, indeed all of them, the sage does not approach. He, who does not take up, indeed by what could he cling, not taking a liking with regard to what is seen and heard.”

How does this very stanza illuminate its meaning? Conceptual designations, with regard to the object-base, having the name of “form” etc., are said to be “conventions”. With regard to conceptual designations of an object-base, the fact of “self-nature” of the object-base is not grasped as those conventions. Why? He does not have the view of superimposition and negation. Henceforth, in the absence of the manifestation of the topsy-turvy (*viparyāsa*) view, he is said to be “non-clinging”. Thus, he being non-clinging, by what could he cling? Without that view of superimposition or negation or non-clinging, he is the one who sees correctly with regards to a knowable. This is what is seen by him. That which is the very hearing of what is said of the knowable. That is what is heard by him. In that which is seen and heard he does not produce craving nor intensify it. Unless [the above], he abandons on account of that cognitive object, and dwells in equanimity. Thus, in this way, he does not generate desire. (FT 6.2.2.1-6.2.2.2)

uktañca bhagavatā arthavargīyeṣu ← uktam(√vac) ca bhagavatā Artha–vargīyeṣu	又佛世尊〈義品〉中說	*uktam* : n.nom.sg. of *ukta*(ppp.) *ca* : ind. *bhagavatā* : m.instr.sg. of *bhagavant* *Artha–* : m.noun °*vargīyeṣu* : cpd., m.loc.pl. of °*vargīya*
yāḥ kāścana saṃvṛtayo hi loke ← yāḥ kāś+cana sam+vṛtayaḥ(√vṛ) hi loke	世間諸世俗	*yāḥ* : rel.pron., f.nom.pl. of *yad* *kāścana* : indefinite pron., f.nom.pl. of *kā* with su. *cana*

[DN: kāñcana; TK: kāścana]		*saṃvṛtayaḥ* : f.nom.pl. of *saṃvṛti* *hi* : ind., emphatic *loke* : m.loc.sg. of *loka*
sarvā hi tā munir nopaiti ← sarvāḥ hi tāḥ muniḥ na upa+eti(√i/ī) [DN: munirno upaiti]	牟尼皆不著	*sarvāḥ* : f.acc.pl. of *sarva*(adj.) *hi* : ind., emphatic *tāḥ* : correl.pron. of *saṃvṛtayaḥ*, f.acc.pl. of *tad* *muniḥ* : m.nom.sg. of *muni* *na* : ind. *upaiti* : pres. 3rd sg.
anupago hyasau kena upādadīta ← an+upagaḥ(√gam) hi asau kena upa+ā+dadīta(√dā)	無著孰能取	*anupagaḥ* : m.nom.sg. of *anupaga*(adj.) → *muniḥ* *hi* : ind., emphatic *asau* : dem., m.nom.sg. of *adas* *kena* : interr.pron., m.instr.sg. of *ka* *upādadīta* : opt. 3rd sg. ātm.
dṛṣṭaśrute kāntimasaṃprakurvan ← dṛṣṭa(√dṛś)–śrute(√śru) kāntim(√kam) a+sam+pra+kurvan(√kṛ)	見聞而不愛	*dṛṣṭa–* : ppp. °*śrute* : cpd., n.loc.sg. of °*śruta*(ppp.) *kāntim* : f.acc.sg. of *kānti* *asaṃprakurvan* : m.nom.sg. of *asaṃprakurvant*(pr.p.)
katham	云何	adv.
iyaṃ gāthā etamevārthaṃ paridīpayati ←	此頌顯如是義	*iyam* : dem., f.nom.sg. of *idam* *gāthā* : f.nom.sg. of *gāthā*

iyam gāthā etam eva artham pari+dīpayati(√dīp)		*etam* : dem., m.acc.sg. of *etad* *eva* : ind. *artham* : m.acc.sg. of *artha* *paridīpayati* : caus., pres. 3rd sg.
rūpādisaṃjñake vastuni ← rūpa–ādi–saṃjñake vastuni	色等想事	*rūpa–* : n.noun *ādi–* : m.noun °*saṃjñake* : cpd., n.loc.sg. of °*saṃjñaka*(adj.) → *vastuni* *vastuni* : n.loc.sg. of *vastu*
yā rūpamityevamādyāḥ prajñaptayaḥ ← yāḥ rūpam iti evam–ādyāḥ prajñaptayaḥ(√jñā)	所有「色」等種種假說	*yāḥ* : rel.pron., f.nom.pl. of *yad* *rūpam* : n.nom.sg. of *rūpa* *iti* : ind., as quotation mark of *rūpam* *evam–* : ind. °*ādyāḥ* : cpd., f.nom.pl. of °*ādi* → *prajñaptayaḥ* *prajñaptayaḥ* : f.nom.pl. of *prajñapti*
tāḥ saṃvṛtaya ityucyante ← tāḥ sam+vṛtayaḥ(√vṛ) iti ucyante(√vac)	名諸世俗	*tāḥ* : pron., f.nom.pl. of *tad* *saṃvṛtayaḥ* : f.nom.pl. of *saṃvṛti* *iti* : ind. *ucyante* : pass., pres. 3rd pl.
tābhiḥ prajñaptibhis ← tābhiḥ prajñaptibhiḥ(√jñā)	如彼假說	*tābhiḥ* : pron., f.instr.pl. of *tad* *prajñaptibhiḥ* : f.instr.pl. of *prajñapti*
tasya vastunastādātmyamity ←	於此想事有其自性	*tasya* : pron., n.gen.sg. of *tad*

tasya vastunaḥ tāt–ātmyam iti		*vastunaḥ* : n.gen.sg. of *vastu* *tāt–* : pron., n. °*ātmyam* : cpd., n.nom.sg. of °*ātmya*(adj.) *iti* : ind.
evaṃ nopaiti tāḥ saṃvṛtīḥ ← evam na upa+eti(√i/ī) tāḥ sam+vṛtīḥ(√vṛ)	如是世俗牟尼不著 [如是不著世俗]	*evam* : ind. *na* : ind. *upaiti* : pres. 3rd sg. *tāḥ* : pron., f.acc.pl. of *tad* *saṃvṛtīḥ* : f.acc.pl. of *saṃvṛti*
tatkasya hetoḥ ← tat kasya hetoḥ	何以故	*tat* : connective *kasya* : interr.pron., m.gen.sg. of *ka* *hetoḥ* : m.gen.sg. of *hetu*
samāropāpavādikā dṛṣṭirasya nāsti ← sam+ā+ropa(√ruh)–apa+vādikā(√vad) dṛṣṭiḥ(√dṛś) asya na asti(√as)	以無增益損減見	*samāropa–* : m.noun °*apavādikā* : cpd., f.nom.sg. of °*apavādikā*(adj.) → *dṛṣṭiḥ* *dṛṣṭiḥ* : f.nom.sg. of *dṛṣṭi* *asya* : dem., n.gen.sg. of *idam* *na* : ind. *asti* : pres. 3rd sg.
ato'sau ← ataḥ asau	由此…	*ataḥ* : adv., meaning “henceforth” *asau* : dem., m.nom.sg. of *adas*

tasyā viparyāsapratyupasthānāyā dṛṣṭer abhāvād ← tasyāḥ vi+pari+āsa(√as)– prati+upa+sthānāyāḥ(√sthā) dṛṣṭeḥ(√dṛś) a+bhāvāt(√bhū)	無有現前顛倒見故	*tasyāḥ* : pron., f.gen.sg. of *tad* *viparyāsa–* : m.noun *°pratyupasthānāyāḥ*: cpd., f.gen.sg. of *°pratyupasthāpanā* *dṛṣṭeḥ* : f.gen.sg. of *dṛṣṭi* *abhāvāt* : m.abl.sg. of *abhāva*
anupaga ityucyate ← an+upagaḥ iti ucyate(√vac)	名為不著	*anupagaḥ* : m.nom.sg. of *anupaga*(adj.) *iti* : ind. *ucyate* : pass., pres. 3rd sg.
sa evamanupagaḥ san ← saḥ evam an+upagaḥ san(√as) [DN: anapagaḥ; TK: anupagaḥ]	如是無著	*saḥ* : pron., m.nom.sg. of *tad* *evam* : ind. *anupagaḥ* : m.nom.sg. of *anupaga*(adj.) *san* : m.nom.sg. of *sant*(pr.p.)
kenopādadīta ← kena upa+ā+dadīta(√dā)	誰復能取	*kena* : interr.pron., n.instr.sg of *kim* *upādadīta* : opt. 3rd sg. ātm.
tayā dṛṣṭyā vinā	由無見故	*tayā* : pron., f.instr.sg. of *tad* *dṛṣṭyā* : f.intr.sg. of *dṛṣṭi* *vinā* : ind.
tadvastu ← tat vastu	於事	*tat* : pron., n.acc.sg. of *tad* *vastu* : n.acc.sg. of *vastu*
samāropato vāpavādato vā anupādadānaḥ ←	不取增益損減	*samāropataḥ* : abl., *samāropa*(m.) with abl.su. *taḥ*

sam+ā+ropa+taḥ(√ruh) vā apa+vāda+taḥ(√vad) vā an+upa+ā+dadānaḥ(√dā)		*vā* : ind. *apavādataḥ*: abl., *apavāda*(m.) with abl.su. *taḥ* *anupādadānaḥ* : ātm., m.nom.sg. of *anupādadāna*(pr.p.)
samyagdarśī bhavati jñeye ← samyak–darśī(√dṛś) bhavati(√bhū) jñeye(√jñā)	於所知境能正觀察	*samyak–* : adv. °*darśī* : cpd., m.nom.sg. of °*darśin*(adj.) *bhavati* : pres. 3rd sg. *jñeye* : n.loc.sg. of *jñeya*(fpp.)
tadasya dṛṣṭam ← tat asya dṛṣṭam(√dṛś)	故名為見	*tat* : pron., n.nom.sg. of *tad* *asya* : dem., n.gen.sg. of *idam* *dṛṣṭam* : n.nom.sg. of *dṛṣṭa*(ppp.)
yastasyaiva jñeyasyābhilāpānuśravas ← yaḥ tasya eva jñeyasya abhilāpa(√lap)– anu+śravaḥ(√śru)	聽聞所知境界言說 [所知境界之言說聽聞]	*yaḥ* : rel.pron. of °*anuśravaḥ*, m.nom.sg. of *yad* *tasya* : pron., n.gen.sg. of *tad* *eva* : ind. *jñeyasya* : n.gen.sg. of *jñeya*(fpp.) *abhilāpa–* : adv. °*anuśravaḥ* : cpd., m.nom.sg. of °*anuśrava*
tadasya śrutam ← tat asya śrutam(√śru)	故名為聞	*tat* : pron., n.nom.sg. of *tad* *asya* : dem., n.gen.sg. of *idam* *śrutam* : n.nom.sg. of *śruta*(ppp.)
tasmin dṛṣṭaśrute ← tasmin dṛṣṭa(√dṛś)–śrute(√śru)	依此見聞	*tasmin* : pron., n.loc.sg. of *tad* *dṛṣṭa–* : ppp.

		°*śrute* : cpd., n.loc.sg. of °*śruta*(ppp.) loc.absol.
tṛṣṇāṃ notpādayati ← tṛṣṇām(√tṛṣ) na ut+pādayati(√pad)	貪愛不生	*tṛṣṇāṃ* : f.acc.sg. of *tṛṣṇā* *na* : ind. *utpādayati* : caus., pres. 3rd sg.
na vivardhayati ← na vi+vardhayati(√vṛdh)	亦不增長	*na* : ind. *vivardhayati* : caus., pres. 3rd sg.
nānyatra tenālambanena ← na anyatra tena ālambanena [DN: tenāvalambanena]	唯於彼緣	*anyatra* : adv. *na anyatra* : meaning “except that, only that” *tena* : pron., n.instr.sg. of *tad* *ālambanena* : n.instr.sg of *ālambana*
prajahāty ← pra+jahāti(√hā)	斷滅	pres. 3rd sg.
upekṣakaśca viharati ← upa+īkṣakaḥ(√īkṣ) ca vi+harati(√hṛ)	安住上捨	*upekṣakaḥ*: m.nom.sg. of *upekṣaka*(adj.) *ca* : ind. *viharati* : pres. 3rd sg.
evaṃ kāntiṃ na karoti ← evam kāntim(√kam) na karoti(√kṛ) [DN: kāntiṃ karoti; TK: kāntin na karoti]	故名不愛	*evam* : ind. *kāntim* : f.acc.sg. of *kānti* *na* : ind. *karoti* : pres. 3rd sg.

6.3. 散地證

panaścoktaṃ bhagavatā saṃthakātyāyanamārabhya-iha saṃtha bhikṣurna pṛthivīṃ niśritya dhyāyati| nāpaḥ| na tejaḥ| na vāyum| nākāśavijñānākiñcanyanaivasaṃjñānāsaṃjñāyatanaṃ nemaṃ lokaṃ na paraṃ lokaṃ nobhau sūryācandramasau na dṛṣṭaśrutamatavijñātaṃ prāptaṃ paryeṣitaṃ manasānuvitarkitamanuvicāritam| tatsarvaṃ na niśritya dhyāyati| kathaṃ dhyāyī| pṛthivīṃ na niśritya dhyāyati vistareṇa yāvat sarvaṃ na niśritya dhyāyati| iha saṃtha bhikṣoryā pṛthivyāṃ pṛthivīsaṃjñā sā vibhūtā bhavati| apsu apsaṃjñā vistareṇa yāvat sarvatra yā saṃjñā sā vibhūtā bhavati| evaṃdhyāyī bhikṣurna pṛthivīṃ niśritya dhyāyati vistareṇa yāvanna sarvaṃ sarvamiti niśritya dhyāyati| evaṃ dhyāyinaṃ bhikṣuṃ sendrā devāḥ seśānāḥ saprajāpataya ārānnamaṣyanti|

namaste puruṣājanya namaste puruṣottama|

yasya te nābhijānīmaḥ kiṃ tvaṃ niśritya dhyāyasi||iti|

又佛世尊為彼散他迦多衍那作如是說：散他！苾芻不依於地而修靜慮，不依於水、不依於火、不依於風、不依空處、不依識處、不依無所有處、不依非想非非想處、不依此世他世、不依日月光輪、不依見聞覺知、不依所求所得、不依意隨尋伺、不依一切而修靜慮。云何修習靜慮苾芻，不依於地而修靜慮，廣說乃至不依一切而修靜慮？散他！苾芻或有於地除遣地想，或有於水除遣水想，廣說乃至或於一切除一切想。如是修習靜慮苾芻不依於地而修靜慮，廣說乃至不依一切而修靜慮。如是修習靜慮苾芻，為因陀羅為伊舍那、為諸世主并諸天眾，遙為作禮而讚頌曰：

「敬禮吉祥士 ！敬禮士中尊！我今不知汝，依何修靜慮。」(大正 30.489b07-23)

Furthermore, concerning this, it is spoken by the Bhagavant to *Saṃthakātyāyana* : Here, O *Saṃtha*, the monk (*bhikṣu*) meditates not relying on earth, water, fire nor wind; not on the spheres of space, consciousness and nothingness, neither ideation nor

non-ideation; not on this world nor another world; not on both the sun and the moon; not that which is seen, heard, known and cognized; acquired, desired; subsequent reasoning and investigation by the mind; not relying on all these, he meditates. How does the meditator meditate without relying on earth etc. up to not having to rely on all? Here, O *Saṃtha*, that ideation of earth with regard to earth which the monk has, comes to be subdued. The ideation of water with regard to water etc. up to with regard to all, that ideation of all comes to be subdued. In this way, the meditating monk meditates without relying on earth etc. up to and he meditates not having to rely on all. In this way, the gods together with *Indra*-s, *Īśāna*-s, *Prajapati*-s pay homage to the meditator monk from afar:

"Salutation to you, the excellent among men; salutation to you, the supreme among men. To you [we say] - "we do not know relying on what do you meditate?" (FT 6.2.3.1)

punaścoktaṃ bhagavatā ← punaḥ ca uktam(√vac) bhagavatā [DN: panaścoktaṃ]	又佛世尊說	*punaḥ*, *ca* : both ind. *uktam* : n.nom.sg. of *ukta*(ppp.) *bhagavatā* : m.instr.sg. of *bhagavant*
saṃthakātyāyanam	為彼散他迦多衍那	m.acc.sg. of *saṃthakātyāyana*
ārabhya ← ā+√rabh+ya	作如是	ger. used as adv. meaning "concerning …"
iha saṃtha	散他	*iha* : ind. *saṃtha* : m.voc.sg. of *saṃtha*
bhikṣurna pṛthivīṃ niśritya dhyāyati ← bhikṣuḥ na pṛthivīm ni+śritya(√śri) dhyāyati(√dhyai/ dhyā)	苾芻不依於地而修靜慮	*bhikṣuḥ* : m.nom.sg of *bhikṣu* *na* : ind. *pṛthivīm* : f.acc.sg. of *pṛthivī*

		niśritya : ger. *dhyāyati* : pres. 3rd sg.
nāpaḥ ← na āpaḥ	不依於水	*na* : ind. *āpaḥ* : n.acc.sg. of *āpas*
na tejaḥ	不依於火	*tejaḥ* : n.acc.sg. of *tejas*
na vāyum	不依於風	*vāyum* : m.acc.sg. of *vāyu*
nākāśavijñānākiñcanyanaivasaṃjñānāsaṃjñāyatanaṃ ← na ākāśa–vijñāna–ākiṃcanya–(na+eva+saṃjñā–na+a+saṃjñā)–āyatanam	不依空處 不依識處 不依無所有處 不依非想非非想處	*na* : ind. *ākāśa–* : m.noun *vijñāna–* : n.noun *ākiṃcanya–* : n.noun *naivasaṃjñānāsaṃjñā–* : f.noun °*āyatanam* : cpd., n.acc.sg. of °*āyatana*
nemaṃ lokaṃ na paraṃ lokaṃ ← na imam lokam na param lokam	不依此世他世	*na* : ind. *imam* : dem., m.acc.sg. of *idam* *lokam* : m.acc.sg. of *loka* *param* : m.acc.sg. of *para*(adj.) → *lokam*
nobhau sūryācandramasau ← na ubhau sūryā–candramasau	不依日月	*na* : ind. *ubhau* : m.acc.du. of *ubha* *sūryā–* : f.noun °*candramasau* : cpd., m.acc.du. of °*candramasa*

na dṛṣṭaśrutamatavijñātaṃ ← na dṛṣṭa(√dṛś)–śruta(√śru)–mata(√man)–vijñātam(√jñā)	不依見聞覺知	*na* : ind. *dṛṣṭa–*, *śruta–*, *mata–* : all ppp. °*vijñātam* : cpd., n.acc.sg. of °*vijñāta*(ppp.)
prāptaṃ paryeṣitaṃ ← pra+āptam(√āp) pari+ā+iṣitam(√iṣ)	所求所得 [所得所求]	*prāptam* : n.acc.sg. of *prāpta*(ppp.) *paryeṣitam* : n.acc.sg. of *paryeṣita*(ppp.)
manasānuvitarkitamanuvicāritam ← manasā anu+vi+tarkitam(√tark) anu+vi+cāritam(√car)	意隨尋伺	*manasā* : n.instr.sg. of *manas* *anuvitarkitam* : n.acc.sg. of *anuvitarkita*(ppp.) *anuvicāritam* : n.acc.sg. of *anuvicārita*(ppp.)
tatsarvaṃ na niśritya dhyāyati ← tat sarvam na ni+śritya(√śri) dhyāyati(√dhyai)	不依一切修靜慮	*tat* : pron., n.acc.sg. of *tad* *sarvam* : n.acc.sg of *sarva*(adj.) *na* : ind. *niśritya* : ger. *dhyāyati* : pres. 3rd sg.
kathaṃ dhyāyī ← katham dhyāyī	云何修習靜慮苾芻	*katham* : adv. *dhyāyī* : m.nom.sg. of *dhyāyin*(adj.)
pṛthivīṃ na niśritya dhyāyati ← pṛthivīm na niśritya(√śri) dhyāyati(√dhyai)	不依於地而修靜慮	*pṛthivīm* : f.acc.sg. of *pṛthivī* *na* : ind. *niśritya* : ger. *dhyāyati* : pres. 3rd sg.

vistareṇa yāvat sarvaṃ na niśritya dhyāyati ← vistareṇa yāvat sarvam na niśritya(√śri) dhyāyati(√dhyai)	廣說乃至不依一切而修靜慮	*vistareṇa* : adv. *yāvat* : ind. *sarvam* : n.acc.sg of *sarva*(adj.) *na* : ind. *niśritya* : ger. *dhyāyati* : pres. 3rd sg.
iha saṃtha	散他	*iha* : ind. *saṃtha* : m.voc.sg. of *Saṃtha*
bhikṣoryā pṛthivyāṃ pṛthivīsaṃjñā sā vibhūtā bhavati ← bhikṣoḥ yā pṛthivyām pṛthivī–saṃjñā sā vibhūtā(√bhū) bhavati(√bhū)	苾芻有於地除遣地想	*bhikṣoḥ* : m.gen.sg. of *bhikṣu* *yā* : rel.pron., f.nom.sg. of *yad* *pṛthivyām* : f.loc.sg. of *pṛthivī* *pṛthivī–* : f.noun °*saṃjñā* : cpd., f.nom.sg. of °*saṃjñā* *sā* : correl.pron., f.nom.sg. of *tad* *vibhūtā* : f.nom.sg. of *vibhūtā*(ppp.) → °*saṃjñā* *bhavati* : pres. 3rd sg.
apsu apsaṃjñā ← apsu ap–saṃjñā	於水…水想	*apsu* : f.loc.pl. of *ap* *ap–* : f.noun °*saṃjñā* : cpd., f.nom.sg. of °*saṃjñā*
vistareṇa yāvat	廣說乃至	*vistareṇa* : adv. *yāvat* : ind.

sarvatra	於一切	adv.
yā saṃjñā sā vibhūtā bhavati	除…想	*yā* : rel.pron., f.nom.sg. of *yad* *saṃjñā* : f.nom.sg. of *saṃjñā* *sā* : correl.pron., f.nom.sg. of *tad* *vibhūtā* : f.nom.sg. of *vibhūtā*(ppp.) → °*saṃjñā* *bhavati* : pres. 3rd sg.
evaṃdhyāyī bhikṣur ← evam dhyāyī bhikṣuḥ	如是修習靜慮苾芻	*evam* : ind. *dhyāyī* : m.nom.sg. of *dhyāyin*(adj.) → *bhikṣuḥ* *bhikṣuḥ* : m.nom.sg. of *bhikṣu*
na pṛthivīṃ niśritya dhyāyati ← na pṛthivīm niśritya dhyāyati	不依於地而修靜慮	*na* : ind. *pṛthivīm* : f.acc.sg. of *pṛthivī* *niśritya* : ger. *dhyāyati* : pres. 3rd sg.
vistareṇa yāvanna sarvaṃ niśritya dhyāyati ← vistareṇa yāvat na sarvam niśritya dhyāyati [DN: sarvaṃ sarvamiti; TK: sarvaṃ]	廣說乃至不依一切而修靜慮	*vistareṇa* : adv. *yāvat* : ind. *na* : ind. *sarvam* : n.acc.sg. of *sarva* *niśritya* : ger. *dhyāyati* : pres. 3rd sg.
evaṃ dhyāyinaṃ bhikṣuṃ ← evam dhyāyinam bhikṣum	如是修習靜慮苾芻	*evam* : ind.

		dhyāyinam : m.acc.sg. of *dhyāyin*(adj.) → *bhikṣum* *bhikṣum* : m.acc.sg. of *bhikṣu*
sendrā devāḥ seśānāḥ saprajāpataya ← sa+indrāḥ devāḥ sa+īśānāḥ sa+prajāpatayaḥ	為因陀羅, 為伊舍那, 為諸世主并諸天眾 [為因陀羅, 諸天眾, 為伊舍那, 為諸世主]	(*sa-* : meaning “together with”) *sendrāḥ* : m.nom.pl. of *sendra* *devāḥ* : m.nom.pl. of *deva* *seśānāḥ* : m.nom.pl. of *seśāna* *saprajāpatayaḥ* : m.nom.pl. of *saprajāpati*
ārānnamasyanti ← ārāt namasyanti(√nam) [DN: namaṣyanti]	遙為作禮	*ārāt* : adv., meaning “from afar” *namasyanti* : sf. 3rd pl.
namaste puruṣājanya ← namaḥ te puruṣa–ājanya	敬禮吉祥士	*namaḥ* : m.nom.sg. of *namas* *te* : p.pron., 2nd dat.sg. of *tvad* *puruṣa–* : m.noun °*ājanya* : cpd., m.voc.sg. of °*ājanya*(fpp.)
namaste puruṣottama ← namaḥ te puruṣa–uttama	敬禮士中尊	*namaḥ* : m.nom.sg. of *namas* *te* : p.pron., 2nd dat.sg. of *tvad* *puruṣa–* : m.noun °*uttama* : m.voc.sg. of °*uttama*
yasya te nābhijānīmaḥ ← yasya te na abhi+jānīmaḥ(√jñā)	我今不知汝	*yasya* : rel.pron., m.gen.sg. of *yad* *te* : p.pron., 2nd gen.sg. of *tvad*

		na : ind. *abhijānīmaḥ* : pres. 1st pl.
kiṃ tvaṃ niśritya dhyāyasi iti ← kim tvam ni+śritya(√śri) dhyāyasi(√dhyai) iti	依何修靜慮	*kim* : interr.pron., n.acc.sg. of *kim* *tvam* : pron., 2nd nom.sg. of *tvad* *niśritya* : ger. *dhyāyasi* : pres. 2nd sg. *iti* : ind.

kathañca punaretatsūtrapadametamevārthaṃ paridīpayati pṛthivyādisaṃjñake vastuni yā pṛthivītyevamādikā nāmasaṃketaprajñaptiḥ sā pṛthivyādisaṃjñetyucyate| sā punaḥ saṃjñā pṛthivyādisaṃjñake vastuni samāropikā cāpavādikā ca| tanmayasvabhāvavastugrāhikā samāropikā| vastumātraparamārthanāśagrāhikā cāpavādikā saṃjñetyucyate| sā ca saṃjñāsya vibhūtā bhavati| vibhava ucyate prahāṇaṃ tyāgaḥ|

云何此經顯如是義？謂於一切地等想事，諸地等名施設假立，名地等想，即此諸想，於彼所有色等想事，或起增益或起損減。若於彼事起能增益有體自性執，名增益想，起能損減唯事勝義執，名損減想。彼於此想，能正除遣，能斷能捨，故名除遣。(大正 30.489b24-29)

And, moreover, how does this very sutra verse illuminate its meaning? The ideation of earth etc. with regards to an object-base, that which is “earth” etc., name, convention and conceptualization, that one is said to be the “ideation of earth etc.” Moreover, that ideation with regard to an object-base having the name of earth etc. is superimposing and negating. The grasping to the object-base as made of substance and having intrinsic nature is, superimposing. The grasping to the destruction of the ultimate

mere-object-base (*vastumātra*) is said to be the negating ideation. And, when this [type] ideation has come to be subdued, that subduing is called abandonment or forsaking. (FT 6.2.3.2)

kathañca punar ← katham ca punaḥ	云何	*katham* : adv. *ca*, *punaḥ* : both ind.
etatsūtrapadametamevārthaṃ paridīpayati ← etat sūtra–padam etam eva artham pari+dīpayati(√dīp)	此經顯如是義	*etat* : dem., n.nom.sg. of *etad* *sūtra–* : n.noun °*padam* : cpd., n.nom.sg. of °*pada* *etam* : dem., m.acc.sg. of *etad* *eva* : ind. *artham* : m.acc.sg. of *artha* *paridīpayati* : caus., pres. 3rd sg.
pṛthivyādisaṃjñake vastuni ← pṛthivī–ādi–saṃjñake vastuni	於地等想事	*pṛthivī–* : f.noun *ādi–* : m.noun °*saṃjñake* : cpd., n.loc.sg. of °*saṃjñaka*(adj.) → *vastuni* *vastuni* : n.loc.sg. of *vastu*
yā pṛthivītyevamādikā nāmasaṃketaprajñaptiḥ ← yā pṛthivī iti evam–ādikā nāma–saṃketa–prajñaptiḥ	諸「地」等名施設假立	*yā* : rel.pron., f.nom.sg. of *yad* *pṛthivī* : f.nom.sg. of *pṛthivī* *iti* : ind. as quotation mark of *pṛthivī* *evam–* : ind.

		°*ādikā* : cpd., f.nom.sg. of °*ādikā*(adj.) → °*prajñaptiḥ* *nāma*– : n.noun *saṃketa*– : adj./m.noun °*prajñaptiḥ* : cpd., f.nom.sg. of °*prajñapti*
sā pṛthivyādisaṃjñetyucyate ← sā pṛthivī–ādi–saṃjñā iti ucyate(√vac)	名地等想	*sā* : dem., f.nom.sg. of *tad* *pṛthivī*– : f.noun *ādi*– : m.noun °*saṃjñā* : cpd., f.nom.sg. of °*saṃjñā* *iti* : ind. *ucyate* : pass., pres. 3rd sg.
sā punaḥ saṃjñā	即此諸想	*sā* : f.nom.sg. of *tad* *punaḥ* : ind. *saṃjñā* : f.nom.sg. of *saṃjñā*
pṛthivyādisaṃjñake vastuni ← pṛthivī–ādi–saṃjñake vastuni	於彼…等想事 [於地等想事]	*pṛthivī*– : f.noun *ādi*– : m.noun °*saṃjñake* : cpd., n.loc.sg. of °*saṃjñaka*(adj.) → *vastuni* *vastuni* : n.loc.sg. of *vastu*
samāropikā cāpavādikā ca ← sam+ā+ropikā(√ruh) ca apa+vādikā(√vad) ca	或起增益或起損減	*samāropikā* : f.nom.sg. of *samāropikā*(adj.) → *saṃjñā* *ca* : ind. *apavādikā* : f.nom.sg. of *apavādikā*(adj.) → *saṃjñā*

tanmayasvabhāvavastugrāhikā ← tat–maya–svabhāva–vastu–grāhikā(√grah)	於彼事…有體自性執 [有體自性事執]	*tat–* : n.noun *maya–* : adj. *svabhāva–* : m.noun *vastu–* : n.noun °*grāhikā* : cpd., f.nom.sg. of °*grāhikā*(adj.) → *saṃjñā*
samāropikā	名增益想	f.nom.sg. of *samāropikā*(adj.) → *saṃjñā*
vastumātraparamārthanāśagrāhikā ← vastu–mātra–parama–artha–nāśa(√naś)–grāhikā	損減唯事勝義執	*vastu–* : n.noun *mātra–* : n.noun *parama–* : adj. *artha–* : m.noun *nāśa–* : m.noun °*grāhikā* : cpd., f.nom.sg. of °*grāhikā*(adj.) → *saṃjñā*
cāpavādikā saṃjñetyucyate ← ca apavādikā saṃjñā iti ucyate(√vac)	名損減想	*ca* : ind. *apavādikā* : f.nom.sg. of *apavādikā*(adj.) → *saṃjñā* *saṃjñā* : f.nom.sg. of *saṃjñā* *iti* : ind. *ucyate* : pass., pres. 3rd sg.
sā ca saṃjñāsya vibhūtā bhavati ← sā ca saṃjñā asya vi+bhūtā(√bhū) bhavati(√bhū)	彼於此想能正除遣	*sā* : pron., f.nom.sg. of *tad* *ca* : ind. *saṃjñā* : f.nom.sg. of *saṃjñā* *asya* : dem., m.gen.sg. of *idam*

		vibhūtā : f.nom.sg. of *vibhūtā*(ppp.) *bhavati* : pres. 3rd sg.
vibhava ucyate ← vi+bhavaḥ(√bhū) ucyate(√vac)	故名除遣	*vibhavaḥ* : m.nom.sg. of *vibhava* *ucyate* : pass., pres. 3rd sg.
prahāṇaṃ tyāgaḥ ← prahāṇam(√han) tyāgaḥ(√tyaj)	能斷能捨	*prahāṇam* : n.nom.sg. of *prahāṇa* *tyāgaḥ* : m.nom.sg. of *tyāga*

tasmādāgamato'pi tathāgatāt paramāptāgamādveditavyaṃ nirabhilāpyasvabhāvāḥ sarvadharmā iti|

如是等類無量聖言，名為至教，由此如來最勝至教，應知諸法離言自性。(大正 30.489b29-c02)

Therefore, in terms of the scriptures from the *Tathāgata* and also from the tradition of the highest teachings, it is to be understood that all *dharma*-s have ineffable intrinsic natures. (FT 6.3)

tasmādāgamato'pi ← tasmāt āgama+taḥ api	如是聖言	*tasmāt* : m.abl.sg. of *tad* used as adv. *āgamataḥ* : abl., *āgama*(m.) with abl.su. *taḥ* *api* : ind.
tāthāgatāt paramāptāgamād ← tathāgatāt parama–āpta–āgamāt	由此如來最勝至教	*tāthāgatāt* : m.abl.sg. of *tathāgata* *parama–* : adj. *āpta–* : ppp. °*āgamāt* : cpd., m.abl.sg. of °*āgama*

veditavyaṃ nirabhilāpyasvabhāvāḥ sarvadharmā iti ← veditavyam(√vid) nirabhilāpya–svabhāvāḥ sarva–dharmāḥ iti	應知諸法離言自性	*veditavyam* : n.nom.sg. of *veditavya*(fpp.) *nirabhilāpya–* : fpp. °*svabhāvāḥ* : cpd., m.nom.pl. of °*svabhāva* *sarva–* : adj. °*dharmāḥ* : cpd., m.nom.pl. of °*dharma* *iti* : ind.

7. 佛起言說意

evaṃ nirabhilāpyasvabhāveṣu sarvadharmeṣu kasmādabhilāpaḥ prayujyate tathā hi vinābhilāpena sā nirabhilāpyadharmatā pareṣāṃ vakta mapi na śakyate śrotumapi| vacane śravaṇe cāsati sā nirabhilāpyasvabhāvatā jñātumapi na śakyate| tasmādabhilāpaḥ prayujyate śravaṇajñānāya|

問：若如是者，何因緣故於一切法離言自性而起言說？答：若不起言說，則不能為他說一切法離言自性，他亦不能聞如是義。若無有聞，則不能知此一切法離言自性。為欲令他聞知諸法離言自性，是故於此離言自性而起言說。(大正30.489c03-08)

That being, why is speech applied with regard to all the *dharma*-s having ineffable natures? Because, without speech that ineffable *dharma* nature is not even capable of being spoken nor heard by others. And, there being no speech and hearing, that fact of the ineffable intrinsic nature cannot even be known. Therefore, speech is applied for the sake of the knowledge from hearing. (FT 7)

evaṃ ← evam	如是	ind.
nirabhilāpyasvabhāveṣu sarvadharmeṣu ← nir+abhi+lāpya(√lap)–sva+bhāveṣu(√bhū) sarva–dharmeṣu	於一切法離言自性	*nirabhilāpya–* : fpp. °*svabhāveṣu* : cpd., m.loc.pl. of °*svabhāva* *sarva–* : adj. °*dharmeṣu* : cpd., m.loc.pl. of °*dharma*
kasmād ← kasmāt	何因緣故 [何故]	interr.pron., m.abl.sg. of *ka*
abhilāpaḥ prayujyate ←	而起言說	*abhilāpaḥ* : m.nom.sg. of *abhilāpa*

abhilāpaḥ(√lap) pra+yujyate(√yuj)		*prayujyate* : pass., pres. 3rd sg.
tathā hi	[因]	*tathā* : adv. *hi* : ind. adverbial phrase meaning “because”
vināhilāpena ← vinā abhi+lāpena(√lap)	若不起言說	*vinā* : ind. *abhilāpena* : m.instr.sg. of *abhilāpa*
sā nirabhilāpyadharmatā ← sā nir+abhilāpya–dharmatā	諸法離言自性	*sā* : pron., f.nom.sg. of *tad* *nirabhilāpya–* : fpp. °*dharmatā* : cpd., f.nom.sg., *dharma*(m.) with f.abs.su. *tā*
pareṣāṃ vaktum api na śakyate ← pareṣām vaktum(√vac) api na śakyate(√śak) [DN: vakta mapi]	不能為他說 [為他說不能]	*pareṣām* : m.gen.pl. of *para* *vaktum* : inf. *api*, *na* : both ind. *śakyate* : pass., pres. 3rd sg.
śrotumapi ← śrotum(√śru) api	亦不能聞	*śrotum* : inf. *api* : ind., together with the previous *api na* meaning “neither … nor …”
vacane śravaṇe cāsati ← vacane(√vac) śravaṇe(√śru) ca a+sati(√as)	若無有聞 [說聞無有]	*vacane*：n.loc.sg. of *vacana* *śravaṇe* : n.loc.sg. of *śravaṇa* *asati* : n.loc.sg. of *asant*(pr.p.) loc.absol.

sā nirabhilāpyasvabhāvatā ← sā nir+abhilāpya–sva+bhāva+tā	離言自性	*sā* : pron., f.nom.sg. of *tad* *nirabhilāpya–* : fpp. °*svabhāvatā* : cpd., f.nom.sg., *svabhāva*(m.) with f.abs.su. *tā*
jñātumapi na śakyate ← jñātum(√jñā) api na śakyate	則不能知	*jñātum* : inf. *api*, *na* : both ind. *śakyate* : pass., pres. 3rd sg.
tasmād ← tasmāt	是故	m.abl.sg. of *tad* used as adv.
abhilāpaḥ prayujyate ← abhilāpaḥ(√lap) pra+yujyate(√yuj)	起言說	*abhilāpaḥ* : m.nom.sg. of *abhilāpa* *prayujyate* : pass., pres. 3rd sg.
śravaṇajñānāya ← śravaṇa(√śru)–jñānāya(√jñā)	為欲令…聞知…	*śravaṇa–* : n.noun °*jñānāya* : cpd., n.dat.sg. of °*jñāna*

8. 起八分別生三事

tasyā eva tathatāyā evamaparijñātatvādvālānāṃ tannidāno'ṣṭavidho vikalpaḥ pravartate trivastujanakaḥ| sarvasattvabhājanalokānāṃ nirvartakaḥ| tadyathā svabhāva vikalpo viśeṣavikalpaḥ piṇḍagrāhavikalpaḥ ahamiti vikalpaḥ mameti vikalpaḥ priyavikalpaḥ apriyavikalpaḥ tadubhayaviparītaśca vikalpaḥ|

又諸愚夫，由於如是所顯真如不了知故，從是因緣，八分別轉，能生三事，能起一切有情世間及器世間。云何名為八種分別？一者、自性分別；二者、差別分別；三者、總執分別；四者、我分別；五者、我所分別；六者、愛分別；七者、非愛分別；八者、彼俱相違分別。(大正 30.489c09-14)

Because of the fact of the fools (*bāla*) not having fully understood (*aparijñātatva*) that very suchness, the eight-fold discrimination (*aṣṭavidho vikalpaḥ*) arises and [is] the generator of the three object-bases (*trivastu*); and the producer of all sentient beings and the receptacle worlds (*bhājanalokāḥ*). [The eight-fold discrimination are] namely, discrimination of intrinsic nature, discrimination of differences, discrimination of the form of the grasping of the whole, discrimination of "I", discrimination of "mine", discrimination of the pleasant, discrimination of the unpleasant and discrimination of that which is neither of these two. (FT 8.1)

tasyā eva tathatāyā ← tasyāḥ eva tathatāyāḥ	如是真如	*tasyāḥ* : pron., f.gen.sg. of *tad* *eva* : ind. *tathatāyāḥ* : f.gen.sg. of *tathatā*(adv. *tathā* with f.abs.su. *tā*)
evamaparijñātatvād bālānāṃ ← evam a+pari√jñā+ta+tva+āt bālānām	愚夫…不了知故	*evam* : ind. *aparijñātatvāt* : n.abl.sg. of *aparijñātatva*(ppp. *aparijñāta*

[DN: vālānāṃ]		with n.abs.su. *tva*) *bālānām* : m.gen.pl. of *bāla*
tannidāno ← tat–nidānaḥ	從是因緣	*tat–* : pron., n. °*nidānaḥ* : cpd., m.nom.sg. of °*nidāna*
'ṣṭavidho vikalpaḥ pravartate ← aṣṭa–vidhaḥ vi+kalpaḥ(√kḷp) pra+vartate(√vṛt)	八分別轉	*aṣṭa–* : cardinal °*vidhaḥ* : cpd., m.nom.sg. of °*vidha* *vikalpaḥ* : m.nom.sg. of *vikalpa* *pravartate* : pres. 3rd sg. ātm.
trivastujanakaḥ ← tri–vastu–janakaḥ(√jan)	能生三事	*tri–* : cardinal *vastu–* : n.noun °*janakaḥ* : cpd., m.nom.sg. of °*janaka*(adj.) → *vikalpaḥ*
sarvasattvabhājanalokānāṃ nirvartakaḥ ← sarva–sattva–bhājana(√bhaj)–lokānām nir+vartakaḥ(√vṛt)	能起一切有情世間及器世間	*sarva–* : adj. *sattva–* : m./n.noun *bhājana–* : n.noun °*lokānām* : cpd., m.gen.pl. of °*loka* *nirvartakaḥ* : m.nom.sg. of *nirvartaka*(adj.) → *vikalpaḥ*
tadyathā ← tat yathā		*tat* : pron., n.nom.sg. of *tad* *yathā* : adv. adverbial phrase meaning “namely”
svabhāvavikalpo ← svabhāva–vikalpaḥ [DN: svabhāva vikalpo]	自性分別	*svabhāva–* : m.noun °*vikalpaḥ* : cpd., m.nom.sg. of °*vikalpa*

viśeṣavikalpaḥ ← vi+śeṣa(√śiṣ)–vikalpaḥ	差別分別	*viśeṣa*– : m.noun °*vikalpaḥ* : cpd., m.nom.sg. of °*vikalpa*
piṇḍagrāhavikalpaḥ ← piṇḍa–grāha(√grah)–vikalpaḥ	總執分別	*piṇḍa*– : m.noun *grāha*– : m.noun °*vikalpaḥ* : cpd., m.nom.sg. of °*vikalpa*
ahamiti vikalpaḥ ← aham iti vikalpaḥ	「我」分別	*aham* : p.pron., 1st nom.sg. of *mad* *iti* : ind., as quotation mark of *aham* *vikalpaḥ* : m.nom.sg. of *vikalpa*
mameti vikalpaḥ ← mama iti vikalpaḥ	「我所」分別	*mama* : p.pron., 1st gen.sg. of *mad* *iti* : ind., as quotation mark of *mama* *vikalpaḥ* : m.nom.sg. of *vikalpa*
priyavikalpaḥ ← priya–vikalpaḥ	愛分別	*priya*– : adj. °*vikalpaḥ* : cpd., m.nom.sg. of °*vikalpa*
apriyavikalpaḥ ← a+priya–vikalpaḥ	非愛分別	*apriya*– : adj. °*vikalpaḥ* : cpd., m.nom.sg. of °*vikalpa*
tadubhayaviparītaśca vikalpaḥ ← tat–ubhaya–vi+pari+itaḥ(√ī/i) ca vikalpaḥ	彼俱相違分別	*tat*– : pron., n. *ubhaya*– : adj. °*viparītaḥ* : cpd., m.nom.sg. of °*viparīta*(ppp.) → *vikalpaḥ* *vikalpaḥ* : m.nom.sg. of *vikalpa*

sa punarayamaṣṭavidho vikalpaḥ katameṣāṃ trayāṇāṃ vastūnāṃ janako bhavati|

云何如是八種分別能生三事？(大正 30.489c15)

Now, of which three object-bases is the eight-fold discrimination the generator? (FT 8.2.1)

sa punarayamaṣṭavidho vikalpaḥ ← saḥ punaḥ ayam aṣṭa–vidhaḥ vikalpaḥ(√kḷp)	如是八種分別	*saḥ* : pron., m.nom.sg. of *tad* *punaḥ* : ind. *ayam* : dem., m.nom.sg. of *idam* *aṣṭa–* : cardinal °*vidhaḥ* : cpd., m.nom.sg. of °*vidha* *vikalpaḥ* : m.nom.sg. of *vikalpa*
katameṣāṃ ← katameṣām	云何	interr.pron., n.gen.pl. of *katama*
trayāṇāṃ vastūnāṃ janako bhavati ← trayāṇām vastūnām janakaḥ(√jan) bhavati(√bhū)	能生三事	*trayāṇām* : n.gen.pl. of *traya* *vastūnām* : n.gen.pl. of *vastu* *janakaḥ* : m.nom.sg. of *janaka*(adj.) → *vikalpaḥ* *bhavati* : pres. 3rd sg.

yaśca svabhāvavikalpo yaśca viśeṣavikalpo yaśca piṇḍagrāhavikalpa itīme trayo vikalpā vikalpaprapañcādhiṣṭhānaṃ vikalpaprapañcālambanaṃ vastu janayanti rūpādisaṃjñakam| yadvastvadhiṣṭhāya sa nāmasaṃjñābhilāpaparigṛhīto nāmasaṃjñābhilāpaparibhāvito vikalpaḥ prapañcayan tasminneva vastuni vicaratyanekavidho bahunānāprakāraḥ|

謂若自性分別、若差別分別、若總執分別，此三分別能生分別戲論所依、分別戲論所緣事，謂色等想。事為依緣故，名想言說所攝、名想言說所顯分別戲論，即於此事分別計度非一、眾多品類差別。(大正 30.489c15-20)

These three discriminations - that which is the discrimination of intrinsic nature, that which is the discrimination of differences and that which is the discrimination of the grasping of the whole; generate the object-base having the name “form” etc. which is the support for the discrimination of conceptual proliferation (*vikalpaprapañca-adhiṣṭhānam*) and which is the discrimination of the conceptual proliferation of the cognitive object (*vikalpaprapañca-ālambana*). Relying on and with regard to such an object-base, while conceptually proliferating, sustained by name, ideation and speech, and made manifest by name, ideation and speech scrutinizes the manifold and innumerable types and categories [of conceptual proliferation]. (FT 8.2.2.1)

yaśca svabhāvavikalpo ← yaḥ ca svabhāva–vi+kalpaḥ	若自性分別	*yaḥ* : rel.pron., m.nom.sg. of *yad* *ca* : ind. *svabhāva–* : m.noun °*vikalpaḥ* : cpd., m.nom.sg. of °*vikalpa*
yaśca viśeṣavikalpo ← yaḥ ca vi+śeṣa–vikalpaḥ	若差別分別	*yaḥ* : rel.pron., m.nom.sg. of *yad* *ca* : ind. *viśeṣa–* : m.noun °*vikalpaḥ* : cpd., m.nom.sg. of °*vikalpa*
yaśca piṇḍagrāhavikalpa ← yaḥ ca piṇḍa–grāha–vikalpaḥ	若總執分別	*yaḥ* : rel.pron., m.nom.sg. of *yad* *ca* : ind. *piṇḍa–* : m.noun

		grāha– : m.noun °*vikalpaḥ* : cpd., m.nom.sg. of °*vikalpa*
itīme trayo vikalpā ← iti ime trayaḥ vikalpāḥ	此三分別	*iti* : ind. *ime* : dem., m.nom.pl. of *idam* *trayaḥ* : m.nom.pl. of *traya* *vikalpāḥ* : m.nom.pl. of *vikalpa*
vikalpaprapañcādhiṣṭhānaṃ ← vikalpa–pra+pañca(√pañc)– adhi+ṣṭhānam(√sthā)	分別戲論所依	*vikalpa*– : m.noun *prapañca*– : m.noun °*adhiṣṭhānam* : cpd., n.acc.sg. of °*adhiṣṭhāna* → *vastu*
vikalpaprapañcālambanaṃ ← vikalpa–prapañca–ā+lambanam(√lamb)	分別戲論所緣	*vikalpa*– : m.noun *prapañca*– : m.noun °*ālambanam* : cpd., n.acc.sg. of °*ālambana* → *vastu*
vastu	事	n.acc.sg. of *vastu*
janayanti ← janayanti(√jan)	能生	caus., pres. 3rd pl.
rūpādisaṃjñakam ← rūpa–ādi–saṃjñakam(√jñā)	色等想	*rūpa*– : n.noun *ādi*– : m.noun °*saṃjñakam* : cpd., n.acc.sg. of °*saṃjñaka*(adj.) → *vastu*
yadvastvadhiṣṭhāya ← yat vastu adhiṣṭhāya(√sthā)	事為依緣故	*yat* : rel.pron., n.nom.sg. of *tad* *vastu* : n.nom.sg. of *vastu* *adhiṣṭhāya* : ger.

sa nāmasaṃjñābhilāpaparigṛhīto ← saḥ nāma–saṃjñā–abhi+lāpa(√lap)–pari+gṛhītaḥ(√grah)	名想言說所攝	*saḥ* : pron., m.nom.sg. of *tad* *nāma–* : n.noun *saṃjñā–* : f.noun *abhilāpa–* : adv. °*parigṛhītaḥ* : cpd., m.nom.sg. of °*parigṛhīta*(ppp.) → *vikalpaḥ*
nāmasaṃjñābhilāpaparibhāvito ← nāma–saṃjñā–abhilāpa–pari+bhāvitaḥ(√bhū)	名想言說所顯	*nāma–* : n.noun *saṃjñā–* : f.noun *abhilāpa–* : adv. °*paribhāvitaḥ* : cpd., m.nom.sg. of °*paribhāvita*(ppp., caus.) → *vikalpaḥ*
vikalpaḥ prapañcayan ← vikalpaḥ pra+pañcayan(√pañc)	分別戲論	*vikalpaḥ* : m.nom.sg. of *vikalpa* *prapañcayan* : m.nom.sg. of *prapañcayant*(pr.p.)
tasminneva vastuni vicaraty ← tasmin eva vastuni vi+carati(√car)	於此事分別計度	*tasmin* : pron., n.loc.sg. of *tad* *eva* : ind. *vastuni* : n.loc.sg. of *vastu* *vicarati* : pres. 3rd sg.
anekavidho ← an+eka–vidhaḥ	非一 [非一種]	*aneka–* : cardinal °*vidhaḥ* : cpd., m.nom.sg. of °*vidha*
bahunānāprakāraḥ ← bahu–nānā–pra+kāraḥ	眾多品類差別 [眾多差別品類]	*bahu–* : adj. *nānā–* : adj. °*prakāraḥ* : cpd., m.nom.sg. of °*prakāra*

tatra yañcāhamiti vikalpo yaśca mameti vikalpaḥ itīmau dvau vikalpau satkāyadṛṣṭiśca tadanyasarvadṛṣṭi[-mūlaṃ māna-] mūlamasmimānañca tadanyasarvamānamūlaṃ janayataḥ|

若我分別、若我所分別，此二分別能生一切餘見根本及慢根本薩迦耶見，及能生一切餘慢根本所有我慢。(大正30.489c20-22)

Therein, these two discriminations – that which is the discrimination as "I" and that which is the discrimination as "mine" – generate the true-self-view (*satkāyadṛṣṭi*) which is the root of all other views and the root of conceit, and [generate] the arrogance which is the root of all other conceit. (FT 8.2.2.2)

tatra yaścāhamiti vikalpo ← tatra yaḥ ca aham iti vi+kalpaḥ [DN: yañcāhamiti]	若「我」分別	*tatra* : adv. *yaḥ* : rel.pron., m.nom.sg. of *yad* *ca* : ind. *aham* : p.pron., 1st nom.sg. of *mad* *iti* : ind., as quotation mark of *aham* *vikalpaḥ* : m.nom.sg. of *vikalpa*
yaśca mameti vikalpaḥ ← yaḥ ca mama iti vikalpaḥ	若「我所」分別	*mama* : p.pron., 1st gen.sg. of *mad* *iti* : ind., as quotation mark of *mama* *vikalpaḥ* : m.nom.sg. of *vikalpa*
itīmau dvau vikalpau ← iti imau dvau vikalpau	此二分別	*iti* : ind. *imau* : dem., m.nom.du. of *idam* *dvau* : cardinal, m.nom.du. of *dva*

		vikalpau : m.nom.du. of *vikalpa*
satkāyadṛṣṭiṃ ca ← satkāya–dṛṣṭim(√dṛś) ca [DN: satkāyadṛṣṭiśca; TK: satkāyadṛṣṭiṃ ca]	薩迦耶見	*satkāya–* : m.noun °*dṛṣṭim* : cpd., f.acc.sg. of °*dṛṣṭi* *ca* : ind.
tadanyasarvadṛṣṭimūlaṃ ← tat–anya–sarva–dṛṣṭi–mūlam	一切餘見根本 [餘一切見根本]	*tat–* : pron., n. *anya–* : adj. *sarva–* : adj. *dṛṣṭi–* : f.noun °*mūlam* : cpd., n.acc.sg. of °*mūla*
mānamūlam ← māna–mūlam	及慢根本	*māna–* : m./n.noun °*mūlam* : cpd., n.acc.sg. of °*mūla*
asmimānañca ← asmi(√as)–mānam ca	我慢	*asmi–* : 1st sg., meaning “I am” °*mānam* : cpd., m.acc.sg. of °*māna*
tadanyasarvamānamūlaṃ ← tat–anya–sarva–māna–mūlam	一切餘慢根本 [餘一切慢根本]	*tat–* : pron., n. *anya–* : adj. *sarva–* : adj. *māna–* : m./n.noun °*mūlam* : cpd., n.acc.sg. of °*mūla*
janayataḥ(√jan)	能生	caus., pres. 3rd du.

tatra priyavikalpo'priyavikalpastadubhayaviparītaśca vikalpo yathāyogaṃ rāgadveṣamohān janayanti|

若愛分別、若非愛分別、若彼俱相違分別，如其所應能生貪欲、瞋恚、愚癡。(大正 30.489c22-24)

Among them, the discrimination of the pleasant, the discrimination of the unpleasant and the discrimination which is neither of those two, generate greed (*rāga*), aversion (*dveṣa*) and ignorance (*moha*) accordingly. (FT 8.2.2.3)

tatra priyavikalpo'priyavikalpas ← tatra priya–vikalpaḥ a+priya–vikalpaḥ	若愛分別, 非愛分別	*tatra* : adv. *priya–*, *apriya–* : adj. °*vikalpaḥ* : cpd., m.nom.sg. of °*vikalpa*
tadubhayaviparītaśca vikalpo ← tat–ubhaya–vi+pari+itaḥ(√i/ī) ca vikalpaḥ	彼俱相違分別	*tat–* : pron., n. *ubhaya–* : adj. °*viparītaḥ* : cpd., m.nom.sg. of °*viparīta*(ppp.) → *vikalpaḥ* *vikalpaḥ* : m.nom.sg. of *vikalpa*
yathāyogaṃ ← yathā–yogam	如其所應	*yathā–* : adv. °*yogam* : cpd., adv. adverbial phrase meaning “accordingly”
rāgadveṣamohān ← rāga–dveṣa–mohān	貪欲瞋恚愚癡	*rāga–* : m.noun *dveṣa–* : m.noun °*mohān* : cpd., m.acc.pl. of °*moha*
janayanti	能生	caus., pres. 3rd pl.

evamayamaṣṭavidho vikalpaḥ asya trividhasya vastunaḥ prādurbhāvāya saṃvartate yaduta vikalpādhiṣṭhānasya prapañcavastunaḥ dṛṣṭyasmimānasya rāgadveṣamohānāñca| tatra vikalpaprapañcavastvāśrayā satkāyadṛṣṭirasmimānaśca| satkāyadṛṣṭyasmimānāśritā rāgadveṣamohāḥ| ebhiśca tribhirvastubhiḥ sarvalokānāṃ pravṛttipakṣo niravaśeṣaḥ paridīpito bhavati|

是名八種分別能生如是三事，謂分別戲論所依緣事，見、我慢事，貪、瞋、癡事。當知此中分別戲論所依緣事為所依止，生薩迦耶見及以我慢；薩迦耶見我慢為依，生貪、瞋、癡。由此三事，普能顯現一切世間流轉品法。(大正30.489c24-29)

In this way, this eight-fold discrimination leads to the manifestation of the three-fold object-bases: (1) that is the object-base of proliferation which is the support for conceptualization; (2) the view of conceit; (3) greed, aversion and ignorance. Among them, dependent on the object-base of conceptual proliferation, there are 'self view' and conceit; dependent on self view and conceit, there are greed, hatred and ignorance. And because of these three object-bases, operating [samsaric] portion (*pravṛttipakṣaḥ*) of all worlds without any remainder comes to be fully elucidated. (FT 8.2.2.4)

evamayamaṣṭavidho vikalpaḥ ← evam ayam aṣṭa–vidhaḥ vi+kalpaḥ(√kḷp)	如是八種分別	*evam* : ind. *ayam* : dem., m.nom.sg. of *idam* *aṣṭa–* : cardinal °*vidhaḥ* : cpd., m.nom.sg. of °*vidha* *vikalpaḥ* : m.nom.sg. of *vikalpa*
asya trividhasya vastunaḥ ← asya tri–vidhasya vastunaḥ	三事	*asya* : dem., n.gen.sg. of *idam* *tri–* : cardinal

		°*vidhasya* : m.gen.sg. of °*vidha* *vastunaḥ* : n.gen.sg. of *vastu*
prādurbhāvāya saṃvartate ← prādur–bhāvāya sam+vartate(√vṛt)	能生	*prādur–* : adv. °*bhāvāya* : cpd., m.dat.sg. of °*bhāva* *saṃvartate* : pres. 3rd sg. ātm.
yaduta ← yat uta	謂	*yat* : rel.pron., n.nom.sg. of *yad* *uta* : ind. adverbial phrase meaning “that is”
vikalpādhiṣṭhānasya prapañcavastunaḥ ← vikalpa–adhi+ṣṭhānasya(√sthā) pra+pañca(√pañc)–vastunaḥ	分別戲論所依緣事 [分別所依戲論事]	*vikalpa–* : m.noun °*adhiṣṭhānasya* : cpd., n.gen.sg. of °*adhiṣṭhāna* *prapañca–* : m.noun °*vastunaḥ* : cpd., n.gen.sg. of °*vastu*
dṛṣṭyasmimānasya ← dṛṣṭi(√dṛś)–asmi(√as)–mānasya	見我慢事 [見我慢]	*dṛṣṭi–* : f.noun *asmi–* : 1st sg., meaning “I am” °*mānasya* : cpd., m.gen.sg. of °*māna*
rāgadveṣamohānāñca ← rāga–dveṣa–mohānām ca	貪瞋癡事 [貪瞋癡]	*rāga–* : m.noun *dveṣa–* : m.noun °*mohānām* : cpd., m.gen.pl. of °*moha*
tatra	此中	adv.
vikalpaprapañcavastvāśrayā ←	分別戲論事為所依止	*vikalpa–* : m.noun *prapañca–* : m.noun

vikalpa–prapañca–vastu–ā+śrayā(√śri)		*vastu–* : n.noun °*āśrayā* : cpd., f.nom.sg. of ° *āśrayā* → °*dṛṣṭiḥ*
satkāyadṛṣṭirasmimānaśca ← sat+kāya–dṛṣṭiḥ asmi–mānaḥ ca	薩迦耶見及以我慢	*satkāya–* : m.noun °*dṛṣṭiḥ* : cpd., f.nom.sg. of °*dṛṣṭi* *asmi–* : 1st sg., meaning “I am” °*mānaḥ* : cpd., m.nom.sg. of °*māna* *ca* : ind.
satkāyadṛṣṭyasmimānāśritā ← sat+kāya–dṛṣṭi–asmi-māna–āśritāḥ(√śri)	薩迦耶見我慢為依	*satkāya–* : m.noun *dṛṣṭi–* : f.noun *asmi–* : 1st sg., meaning “I am” *māna–* : m.noun °*āśritāḥ* : cpd., m.nom.pl. of °*āśrita*(ppp.) → °*mohāḥ*
rāgadveṣamohāḥ ← raga–dveṣa–mohāḥ	貪瞋癡	*rāga–* : m.noun *dveṣa–* : m.noun °*mohāḥ* : cpd., m.nom.pl. of °*moha*
ebhiśca tribhirvastubhiḥ ← ebhiḥ ca tribhiḥ vastubhiḥ	由此三事	*ebhiḥ* : dem., n.instr.pl. of *idam* *tribhiḥ* : cardinal, n.instr.pl. of *try* *vastubhiḥ* : n.instr.pl. of *vastu*
sarvalokānāṃ pravṛttipakṣo ← sarva–lokānām pra+vṛtti(√vṛt)–pakṣaḥ	一切世間流轉品法	*sarva–* : adj. °*lokānām* : cpd., m.gen.pl. of °*loka* *pravṛtti–* : f.noun

		°*pakṣaḥ* : cpd., m.nom.sg. of °*pakṣa*
niravaśeṣaḥ paridīpito bhavati ← nir+ava+śeṣaḥ(√śiṣ) pari+dīpitaḥ(√dīp) bhavati	普能顯現	*niravaśeṣaḥ* : m.nom.sg. of *niravaśeṣa*(adj.) → °*pakṣaḥ* *paridīpitaḥ* : m.nom.sg. of *paridīpita*(ppp.) → °*pakṣaḥ* *bhavati* : pres. 3rd sg.

tatra svabhāvavikalpaḥ katamaḥ| rūpādisaṃjñake vastuni rūpamityevamādiryo vikalpaḥ| ayamucyate svabhāvavikalpaḥ|

云何名為自性分別？謂於一切色等想事，分別色等種種自性所有尋思，如是名為自性分別。(大正 30.489c29-490a02)

Among them, what is the discrimination of intrinsic nature? It is that reasoning (*vitarka*) with regards to the object-base having the name “form” etc., this is called discrimination of intrinsic nature (*svabhāvavikalpaḥ*). (FT 8.3.1)

tatra svabhāvavikalpaḥ ← tatra svabhāva–vi+kalpaḥ(√kḷp)	自性分別	*tatra* : adv. *svabhāva–* : m.noun °*vikalpaḥ* : cpd., m.nom.sg. of °*vikalpa*
katamaḥ	云何	interr.pron., m.nom.sg. of *katama*
rūpādisaṃjñake vastuni ← rūpa–ādi–saṃjñake vastuni	謂於色等想事	*rūpa–* : n.noun *ādi–* : m.noun °*saṃjñake* : cpd., n.loc.sg. of °*saṃjñaka*(adj.) → *vastuni* *vastuni* : n.loc.sg. of *vastu*

rūpamityevamādiryo vitarkaḥ ← rūpam iti evam–ādiḥ yaḥ vi+tarkaḥ(√tark) [DN: °yo vikalpaḥ, TK: vitarkaḥ]	分別「色」等種種自性所有尋思 [「色」等種種尋思]	*rūpam* : n.nom.sg. of *rūpa* *iti* : ind., as quotation mark of *rūpam* *evam–* : ind. *°ādiḥ* : cpd., m.nom.sg. *°ādi* *yaḥ* : rel.pron., m.nom.sg. of *yad* *vitarkaḥ* : m.nom.sg. of *vitarka*
ayamucyate ← ayam ucyate(√vac)	如是名為	*ayam* : dem., m.nom.sg. of *idam* *ucyate* : pass., pres. 3rd sg.
svabhāvavikalpaḥ ← svabhāva–vikalpaḥ(√kḷp)	自性分別	*svabhāva–* : m.noun *°vikalpaḥ* : cpd., m.nom.sg. of *°vikalpa*

viśeṣavikalpaḥ katamaḥ| tasminneva rūpādisaṃjñake vastuni ayaṃ rūpī ayamarūpī ayaṃ sanidarśano'yamanidarśana evaṃ sapratigho'pratighaḥ| sāsravo'nāsravaḥ saṃskṛto'saṃskṛtaḥ kuśalo'kuśalo vyākṛto'vyākṛtaḥ atīto'nāgataḥ pratyutpanna ityevaṃbhāgīyenāpramāṇena prabhedanayena yā svabhāvavikalpādhiṣṭhānā tadviśiṣṭārthavikalpanā| ayamucyate viśeṣavikalpaḥ|

云何名為差別分別？謂即於彼色等想事，謂此有色、謂此無色，謂此有見、謂此無見，謂此有對、謂此無對，謂此有漏、謂此無漏，謂此有為、謂此無為，謂此是善、謂此不善、謂此無記，謂此過去、謂此未來、謂此現在，由如是等無量品類差別道理，即於自性分別依處，分別種種彼差別義，如是名為差別分別。(大正 30.490a02-10)

What is discrimination of differences? With regard to that very object-base having the name “form” etc., [thinking] “this is material” (or “this is non-material”), “this is visible”, “this is invisible”; likewise, “this is resistant”, “non-resistant”; “with outflow”, “without outflow”; “conditioned”, “unconditioned”; “skilfull”, “unskilfull”; “non-defined”; “past”, “future”, and “present”. In this way then, [there are] infinite divisions of such types. Thus, that which is the construction for the sake of differentiation having as support the discrimination of intrinsic nature, this, is said to be discrimination of differences (*viśeṣavikalpaḥ*). (FT 8.3.2)

viśeṣavikalpaḥ ← vi+śeṣa(√śiṣ)–vi+kalpaḥ	差別分別	*viśeṣa–* : m.noun °*vikalpaḥ* : cpd., m.nom.sg. of °*vikalpa*
katamaḥ	云何	interr.pron., m.nom.sg. of *katama*
tasminneva rūpādisaṃjñake vastuni ← tasmin eva rūpa–ādi–saṃjñake vastuni	即於彼色等想事	*tasmin* : pron., n.loc.sg. of *tad* *eva* : ind. *rūpa–* : n.noun *ādi–* : m.noun °*saṃjñake* : cpd., n.loc.sg. of °*saṃjñaka*(adj.) → *vastuni* *vastuni* : n.loc.sg. of *vastu*
ayaṃ rūpī ayamarūpī ← ayam rūpī ayam a+rūpī	此有色此無色	*ayam* : dem., m.nom.sg. of *idam* *rūpī, arūpī* : m.nom.sg. of *rūpīn*, *arūpīn*
ayaṃ sanidarśano'yamanidarśana ←	此有見此無見	*ayam* : dem., m.nom.sg. of *idam*

ayam sa+ni+darśanaḥ(√dṛś) ayam a+ni+darśanaḥ		*sanidarśanaḥ, anidarśanaḥ* : m.nom.sg. of *sanidarśana, anidarśana*
evaṃ sapratigho'pratighaḥ ← evam sa+prati+ghaḥ(√han) a+prati+ghaḥ	[如是]有對無對	*evam* : ind. *sapratighaḥ, apratighaḥ* : m.nom.sg. of *sapratigha, apratigha*
sāsravo'nāsravaḥ ← sa+ā+sravaḥ(√sru) an+ā+sravaḥ	有漏無漏	*sāsravaḥ, anāsravaḥ* : m.nom.sg. of *sāsrava, anāsrava*
saṃskṛto'saṃskṛtaḥ ← sam+skṛtaḥ(√kṛ) a+sam+skṛtaḥ	有為無為	*saṃskṛtaḥ, asaṃskṛtaḥ* : m.nom.sg. of *saṃskṛta*(ppp.) , *asaṃskṛta*(ppp.)
kuśalo'kuśalo vyākṛto'vyākṛtaḥ ← kuśalaḥ a+kuśalaḥ vi+ā+kṛtaḥ(√kṛ) a+vyākṛtaḥ	善不善無記	*kuśalaḥ, akuśalaḥ* : m.nom.sg. of *kuśala*, *akuśala* *vyākṛtaḥ*, *avyākṛtaḥ* : m.nom.sg. of *vyākṛta*(ppp.), *avyākṛta*(ppp.)
atīto'nāgataḥ pratyutpanna ← ati+itaḥ(√ī) an+ā+gataḥ(√gam) prati+ut+pannaḥ(√pad)	過去未來現在	*atītaḥ* : m.nom.sg. of *atīta*(ppp.) *anāgataḥ* : m.nom.sg. of *anāgata*(ppp.) *pratyutpannaḥ* : m.nom.sg. of *pratyutpanna*(ppp.)
ityevaṃbhāgīyenāpramāṇena prabhedanayena ← iti evam bhāgīyena a+pra+māṇena(√mā) pra+bheda(√bhid)–nayena(√nī)	[以]如是等無量品類差別道理	*iti* : ind. *evam* : ind. *bhāgīyena* : m.instr.sg. of *bhāgīya* *apramāṇena* : m.instr.sg. of *apramāṇa* *prabheda–* : m.noun °*nayena* : cpd., m.instr.sg. of °*naya*

yā svabhāvavikalpādhiṣṭhānā ← yā svabhāva–vikalpa– adhiṣṭhānā(√sthā)	自性分別依處	*yā* : rel.pron., f.nom.sg. of *yad* *svabhāva–* : m.noun *vikalpa–* : m.noun °*adhiṣṭhānā* : cpd., f.nom.sg. of °*adhiṣṭhānā*
tadviśiṣṭārthavikalpanā ← tat–vi+śiṣṭa(√śiṣ)–artha–vi+kalpanā	分別種種彼差別義 [彼差別義分別]	*tat–* : pron., n. *viśiṣṭa–* : ppp. *artha–* : m.noun °*vikalpanā* : cpd., f.nom.sg. of °*vikalpanā*
ayamucyate ← ayam ucyate(√vac)	如是名為	*ayam* : dem., m.nom.sg. of *idam* *ucyate* : pass., pres. 3rd sg.
viśeṣavikalpaḥ ← vi+śeṣa(√śiṣ)–vikalpaḥ	差別分別	*viśeṣa–* : m.noun °*vikalpaḥ* : cpd., m.nom.sg. of °*vikalpa*

piṇḍagrāhavikalpaḥ katamaḥ| yastasminneva rūpādisaṃjñake vastuni ātmasattva jīvajantusaṃjñāsaṃketopasaṃhitaḥ piṇḍiteṣu bahuṣu dharmeṣu piṇḍagrāhahetukaḥ pravartate gṛhasenāvanādiṣu bhojanapānayānavastrādiṣu ca tatsaṃjñāsaṃketopasaṃhitaḥ| ayamucyate piṇḍagrāhavikalpaḥ|

云何名為總執分別？謂即於彼色等想事，我及有情、命者、生者等假想施設所引分別，於總多法總執為因分別而轉，於舍、軍、林、飲、食、衣、乘等假想施設所引分別，如是名為總執分別。(大正 30.490a10-14)

What is discrimination of grasping as a whole? That [discrimination] with regard to that very object-base having the name of “form” etc. operates as a cause to grasp many groups of *dharma*-s as a whole, closely connected (*upasaṃhitaḥ*) with convention of “self - sentient being - life - creature”. And, as well that ideation and convention connected with [terms] “house - army - forest etc.” and “food - drink - vehicle - and garment etc.” This is known as the discrimination of grasping as a whole. (FT 8.3.3)

piṇḍagrāhavikalpaḥ ← piṇḍa–grāha(√grah)–vi+kalpaḥ	總執分別	*piṇḍa*– : m.noun *grāha*– : m.noun °*vikalpaḥ* : cpd., m.nom.sg. of °*vikalpa*
katamaḥ	云何	interr.pron., m.nom.sg. of *katama*
yastasminneva rūpādisaṃjñake vastuni ← yaḥ tasmin eva rūpa–ādi–saṃjñake vastuni	即於彼色等想事	*yaḥ* : rel.pron., m.nom.sg. of *yad* *tasmin* : n.loc.sg. of *tad* *eva* : ind. *rūpa*– : n.noun *ādi*– : m.noun °*saṃjñake* : cpd., n.loc.sg. of °*saṃjñaka*(adj.) → *vastuni* *vastuni* : n.loc.sg. of *vastu*
ātmasattva jīvajantusaṃjñāsaṃketopasaṃhitaḥ ← ātma–sattva–jīva–jantu(√jan)–saṃjñā(√jña)–sam+keta(√cit)–upa+sam+hitaḥ(√dhā)	我及有情命者生者等假想施設所引	*ātma*– : m.noun, *ātman* in cpd. form *sattva*– : m./n.noun *jīva*– : m.noun *jantu*– : m.noun *saṃjñā*– : f.noun

		saṃketa– : m.noun °*upasaṃhitaḥ* : cpd., m.nom.sg. of °*upasaṃhita*(ppp.) → *vikalpaḥ*
piṇḍiteṣu bahuṣu dharmeṣu	於總多法	*piṇḍiteṣu* : m.loc.pl. of *piṇḍita* *bahuṣu* : m.loc.pl. of *bahu* *dharmeṣu* : m.loc.pl. of *dharma*
piṇḍagrāhahetukaḥ ← piṇḍa–grāha–hetukaḥ	總執為因	*piṇḍa–* : m.noun *grāha–* : m.noun °*hetukaḥ* : cpd., m.nom.sg. of °*hetuka*(adj.) → °*vikalpaḥ*
pravartate ← pra+vartate($\sqrt{}$vṛt)	轉	pres. 3rd sg. ātm.
gṛhasenāvanādiṣu ← gṛha–senā–vana–ādiṣu	於舍軍林等	*gṛha–* : m.noun *senā–* : f.noun *vana–* : n.noun °*ādiṣu* : cpd., m.loc.pl. of °*ādi*
bhojanapānayānavastrādiṣu ca ← bhojana–pāna–yāna–vastra–ādiṣu ca	飲食衣乘等 [食飲乘衣等]	*bhojana–* : n.noun *pāna–* : n.noun *yāna–* : n.noun *vastra–* : n.noun °*ādiṣu* : cpd., m.loc.pl. of °*ādi* *ca* : ind.
tatsaṃjñāsaṃketopasaṃhitaḥ ←	假想施設所引	*tat–* : pron., n.

tat–saṃjñā–saṃketa–upa+sam+hitaḥ(√dhā)		*saṃjñā–* : f.noun *saṃketa–* : m.noun °*upasaṃhitaḥ* : cpd., m.nom.sg. of °*upasaṃhita*(ppp.) → °*vikalpaḥ*
ayamucyate ← ayam ucyate(√vac)	如是名為	*ayam* : dem., m.nom.sg. of *idam* *ucyate* : pass., pres. 3rd sg.
piṇḍagrāhavikalpaḥ ← piṇḍa–grāha(√grah)–vikalpaḥ	總執分別	*piṇḍa–* : m.noun *grāha–* : m.noun °*vikalpaḥ* : cpd., m.nom.sg. of °*vikalpa*

ahamiti mameti ca vikalpaḥ katamaḥ| yadvastu sāsravaṃ sopādānīyaṃ dīrghakālamātmato vā ātmīyato vā saṃstutamabhiniviṣṭaṃ paricitaṃ tasmādasaṃgrāha-saṃstavāt svaṃ dṛṣṭisthānīyaṃ vastu pratītyotpadyate vitatho viakalpaḥ| ayamucyate ahamiti mameti ca vikalpaḥ|

云何名為「我」、「我所」分別？謂若諸事有漏、有取，長時數習「我」、「我所」執之所積聚，由宿串習彼邪執故，自見處事為緣所生虛妄分別，如是名為「我」、「我所」分別。(大正 30.490a14-18)

What is the discrimination of “I” and “mine”? That object-base which is conducive to outflow and favourable to grasping (*sa-upādānīyam*) for a long time, familiarized (*saṃstutam*), attached to (*abhiniviṣṭam*) and accrued (*paricitam*) as self (*ātma*) or belonging to self (*ātmīyaḥ*). Therefore, from the familiarity with such false-grasping, untrue discrimination arises depending on the object-base representative of self-view. This is called the discrimination of “I” and “mine”. (FT 8.3.4)

ahamiti mameti ca vikalpaḥ ← aham iti mama iti ca vikalpaḥ	「我」「我所」分別	*aham* : p.pron., 1st nom.sg. of *mad* *mama* : p.pron., 1st gen.sg. of *mad* *iti* : ind., as quotation mark of *aham, mama* *ca* : ind. *vikalpaḥ* : m.nom.sg. of *vikalpa*
katamaḥ	云何	interr.pron., m.nom.sg. of *katama*
yadvastu ← yat vastu	諸事	*yat* : rel.pron., n.nom.sg. of *yad* *vastu* : n.nom.sg. of *vastu*
sāsravaṃ sopādānīyaṃ ← sa+ā+sravam(√śru) sa+upa+ā+dānīyam(√dā)	有漏有取	*sāsravam* : n.nom.sg. of *sāsrava*(adj.) → *vastu* *sopādānīyam* : n.nom.sg. of *sopādānīya*(fpp.) → *vastu*
dīrghakālamātmato vā ātmīyato vā ← dīrgha–kālam ātma+taḥ vā ātmīya+taḥ vā	長時…我,我所	*dīrgha–* : adj. °*kālam* : cpd., adv. *ātmataḥ* : adv., *ātman*(m.) with abl.su. *taḥ* *vā* : ind. *ātmīyataḥ* : adv., *ātmīya*(adj.) with abl.su. *taḥ*
saṃstutamabhiniviṣṭaṃ paricitaṃ ← sam+stutam(√stu) abhi+ni+viṣṭam(√viś) pari+citam(√ci)	數習…執…積聚	*saṃstutam* : n.nom.sg. of *saṃstuta*(ppp.) → *vastu* *abhiniviṣṭam* : n.nom.sg. of *abhiniviṣṭa*(ppp.) → *vastu* *paricitam* : n.nom.sg. of *paricita*(ppp.) → *vastu*
tasmādasaṃgrāha-saṃstavāt ← tasmāt a+sam+grāha(√grah)–	由宿串習彼邪執故 [由彼邪執宿串習故]	*tasmāt* : pron., m.abl.sg. of *tad* *asaṃgrāha–* : m.noun

sam+stavāt(√stu)		°*saṃstavāt* : cpd., m.abl.sg. of °*saṃstava*
svaṃ dṛṣṭisthānīyaṃ vastu ← svam dṛṣṭi–sthānīyam(√sthā) vastu	自見處事	*svam* : n.acc.sg. of *sva*(adj.) → °*sthānīya* *dṛṣṭi–* : f.noun °*sthānīyam* : cpd., n.acc.sg. of °*sthānīya*(fpp.) → *vastu* *vastu* : n.acc.sg. of *vastu*
pratītyotpadyate ← prati+itya(√i/ī)–ut+padyate(√pad)	為緣所生	*pratītya–* : ger. °*utpadyate* : cpd., pass., pres. 3rd sg.
vitatho vikalpaḥ ← vi+tathaḥ vikalpaḥ [DN: viakalpaḥ]	虛妄分別	*vitathaḥ* : m.nom.sg. of *vitatha*(adj.) → *vikalpaḥ* *vikalpaḥ* : m.nom.sg. of *vikalpa*
ayamucyate ← ayam ucyate(√vac)	如是名為	*ayam* : dem., m.nom.sg. of *idam* *ucyate* : pass., pres. 3rd sg.
ahamiti mameti ca vikalpaḥ ← aham iti mama iti ca vikalpaḥ	「我」「我所」分別	*aham* : p.pron., 1st nom.sg. of *mad* *mama* : p.pron., 1st gen.sg. of *mad* *iti* : ind., as quotation mark of *aham, mama* *ca* : ind. *vikalpaḥ* : m.nom.sg. of *vikalpa*

priyavikalpaḥ katamaḥ| yaḥ śubha-manāpa-vastvālambano vikalpaḥ|

云何名為愛分別？謂緣淨妙可意事境所生分別。(大正 30.490a18-19)

What is the discrimination of the agreeable? That discrimination which takes an object-base which is agreeable and mentally pleasant as cognitive object. (FT 8.3.5)

priyavikalpaḥ ← priya–vi+kalpaḥ	愛分別	*priya–* : adj. °*vikalpaḥ* : cpd., m.nom.sg. of °*vikalpa*
katamaḥ	云何	interr.pron., m.nom.sg. of *katama*
yaḥ śubha-manāpa-vastvālambano vikalpaḥ ← yaḥ śubha–manāpa–vastu– ā+lambanaḥ(√lamb) vikalpaḥ	緣淨妙可意事境所生分別	*yaḥ* : rel.pron., m.nom.sg. of *yad* *śubha–* : adj. → *vastu* *manāpa–* : adj. → *vastu* *vastu–* : n.noun °*ālambanaḥ* : cpd., adj., m.nom.sg. of °*ālambana*(n.) → *vikalpaḥ* *vikalpaḥ* : m.nom.sg. of *vikalpa*

apriyavikalpaḥ katamaḥ| yo'śubhāmanāpa-vastvālambano vikalpaḥ|

云何名為非愛分別？謂緣不淨妙不可意事境所生分別。(大正 30.490a19-21)

What is the discrimination of the disagreeable? That discrimination which takes an object-base which is revolting and mentally unpleasant as its cognitive object-base. (FT 8.3.6)

apriyavikalpaḥ ← a+priya–vi+kalpaḥ	非愛分別	*apriya–* : adj. °*vikalpaḥ* : cpd., m.nom.sg. of °*vikalpa*
katamaḥ	云何	interr.pron., m.nom.sg. of *katama*
yo'śubhāmanāpa-vastvālambano vikalpaḥ ← yaḥ a+śubha–a+manāpa–vastu–ā+lambanaḥ vikalpaḥ	緣不淨妙不可意事境所生分別	*yaḥ* : rel.pron., m.nom.sg. of *yad* *aśubha–*, *amanāpa–* : both adj. → *vastu* *vastu–* : n.noun °*ālambanaḥ* : cpd., adj., m.nom.sg. of °*ālambana*(n.) → *vikalpaḥ* *vikalpaḥ* : m.nom.sg. of *vikalpa*

priyāpriyobhayaviparīto vikalpaḥ katamaḥ| yaḥ śubhāśubha-manāpāmanāpatadubhayavivarjitavastvālambano vikalpaḥ|

云何名為彼俱相違分別？謂緣淨妙不淨妙、可意不可意俱離事境所生分別。(大正 30.490a21-22)

What is the discrimination of neither the agreeable nor the disagreeable? The discrimination which takes an object-base as neither agreeable nor revolting and neither pleasant nor unpleasant as the cognitive object. (FT 8.3.7)

priyāpriyobhayaviparīto vikalpaḥ ← priya–a+priya–ubhaya–vi+pari+itaḥ(√ī/i) vikalpaḥ	彼俱相違分別 [愛非愛俱相違分別]	*priya–* , *apriya–*, *ubhaya–* : all adj. °*viparītaḥ* : cpd., m.nom.sg. of °*viparīta*(ppp.) → *vikalpaḥ* *vikalpaḥ* : m.nom.sg. of *vikalpa*

katamaḥ	云何	interr.pron., m.nom.sg. of *katama*
yaḥ śubhāśubha-manāpāmanāpatadubhayavivarjita–vastvālambano vikalpaḥ ← yaḥ śubha–a+śubha–manāpa–a+manāpa–tat–ubhaya–vi+varjita(√vṛj)–vastu–ālambanaḥ vikalpaḥ	淨妙不淨妙可意不可意俱離事境所生分別	*śubha–* , *aśubha–* : adj. → *vastu* *manāpa–* , *amanāpa–* : adj. → *vastu* *tat–* : pron., n. *ubhaya–* : adj. → *vastu* *vivarjita–* : ppp. → *vastu* *vastu–* : n.noun °*ālambanaḥ* : cpd., adj., m.nom.sg. of °*ālambana*(n.) → *vikalpaḥ* *vikalpaḥ* : m.nom.sg. of *vikalpa*

taccaitad dvayaṃ bhavati samāsataḥ vikalpaśca vikalpādhiṣṭhānaṃ vikalpālambanañca vastu| taccaitadubhayamanādikālikaṃ cānyonyahetukañca veditavyam| pūrvako vikalpaḥ pratyutpannasya vikalpālambanasya vastunaḥ prādurbhāvāya pratyutpannaṃ punarvikalpālambanaṃ vastu prādurbhūtaṃ pratyutpannasya tadālambanasya [vikalpasya] prādurbhāvāya hetuḥ| tatraitarhi vikalpasyāparijñānamāyatyāṃ tadālambanasya vastunaḥ prādurbhāvāya| tatsaṃbhāvācca punarniyataṃ tadadhiṣṭhānasyāpi tadāśritasya vikalpasya prādurbhāvo bhavati|

此中所說略有二種：一者、分別自性，二者、分別所依分別所緣事。如是二種，無始世來應知展轉更互為因。謂過去世分別為因，能生現在分別所依及所緣事；現在分別所依緣事既得生已，復能為因生現在世由彼依緣所起分別。於今分別不了知故，復生當來所依緣事；彼當生故，決定當生依彼緣彼所起分別。(大正 30.490a22-b01)

Briefly, the two are: (1) discrimination (*vikalpaḥ*); (2) which is the support of discrimination (*vikalpa-adhiṣṭhānam*) and the object-base (*vastu*) of the cognitive object of discrimination (*vikalpa-ālambanam*). The two should be known to be mutually causal (*anyonya hetuka*) to each other from beginningless time. The previous discrimination (*pūrvako vikalpaḥ*) conduces the manifestation (*prādurbhāvaya*) of the present object-base which is the cognitive object of discrimination. Likewise, the present object-base which is the cognitive object of discrimination, which has manifested (*prādurbhūtam*), is the cause that conduces the manifestation of the present discrimination which takes that [object-base] as the cognitive object. Therein, the incomplete knowledge (*vikalpasya aparijñānam*) of the present (*etarhi*) discrimination leads to the manifestation of that object-base which is its cognitive object in the future; and again (in turn) because of its coming into being (*sambhavāt*), this comes to be definitely the manifestation of the discrimination which has it as the support as well as being based on it. (FT 8.4)

taccaitad dvayaṃ bhavati ← tat ca etat dvayam bhavati	此中所說二種	*tat* : pron., n.nom.sg. of *tad* *ca* : ind. *etat* : dem., n.nom.sg. of *etad* *dvayam* : n.nom.sg. of *dvaya* *bhavati* : pres. 3rd sg.
samāsataḥ ← sam+āsa+taḥ(√ās)	略	adv.
vikalpaśca ← vikalpaḥ ca	分別自性	*vikalpaḥ* : m.nom.sg. of *vikalpa* *ca* : ind.
vikalpādhiṣṭhānaṃ vikalpālambanañca ← vikalpa–adhiṣṭhānam vikalpa–ālambanam ca	分別所依分別所緣	*vikalpa–* : m.noun °*adhiṣṭhānam* : cpd., n.nom.sg. of °*adhiṣṭhāna*

		vikalpa– : m.noun °*ālambanam* : cpd., n.nom.sg. of °*ālambana*
vastu	事	n.nom.sg. of *vastu*
taccaitadubhayam ← tat ca etat ubhayam	如是二種	*tat* : pron., n.nom.sg. of *tad* *etat* : dem., n.nom.sg. of *etad* *ubhayam* : n.nom.sg. of *ubhaya*
anādikālikaṃ cānyonyahetukañca ← an+ādi–kālikam ca anyonya–hetukam ca	無始世來展轉更互為因	*anādi–* : m.noun °*kālikam* : cpd., n.nom.sg. of °*kālika*(adj.) → *ubhayam* *anyonya–* : m.noun °*hetukam* : cpd., n.nom.sg. of °*hetuka*(adj.) → *ubhayam* *ca* : ind.
veditavyam(√vid)	應知	n.nom.sg. of *veditavya*(fpp.)
pūrvako vikalpaḥ ← pūrvakaḥ vikalpaḥ	過去世分別	*pūrvakaḥ* : m.nom.sg. of *pūrvaka*(adj.) → *vikalpaḥ* *vikalpaḥ* : m.nom.sg. of *vikalpa*
pratyutpannasya vikalpālambanasya vastunaḥ ← prati+ut+panna(√pad)+sya vikalpa–ālambanasya vastunaḥ	現在分別…所緣事	*pratyutpannasya* : n.gen.sg. of *pratyutpanna*(ppp.) → *vastunaḥ* *vikalpa–* : m.noun °*ālambanasya* : cpd., n.gen.sg. of °*ālambana* *vastunaḥ* : n.gen.sg. of *vastu*
prādurbhāvāya ←	能生	*prādur–* : adv.

prādur–bhāvāya(√bhū)		°*bhāvāya* : cpd., m.dat.sg. of °*bhāva*
pratyutpannaṃ punarvikalpālambanaṃ vastu ← pratyutpannam punaḥ vikalpa–ālambanam vastu	現在分別所緣事	*pratyutpannam* : n.nom.sg. of *pratyutpanna*(ppp.) → *vastu* *punaḥ* : ind. *vikalpa–* : m.noun °*ālambanam* : cpd., n.nom.sg. of °*ālambana* *vastu* : n.nom.sg. of *vastu*
prādurbhūtaṃ ← prādur–bhūtam	既得生已	*prādur–* : adv. °*bhūtam* : cpd., adv.
pratyutpannasya tadālambanasya [vikalpasya] prādurbhāvāya ← pratyutpannasya tat–ālambanasya vikalpasya prādur–bhāvāya	現在世由彼依緣所起分別	*pratyutpannasya* : m.gen.sg. of *pratyutpanna*(ppp.) → *vikalpasya* *tat–* : pron., n. °*ālambanasya* : cpd., n.gen.sg. of °*ālambana* *vikalpasya* : m.gen.sg. of *vikalpa* *prādur–* : adv. °*bhāvāya* : cpd., m.dat.sg. of °*bhāva*
hetuḥ	因	m.nom.sg. of *hetu*
tatraitarhi ← tatra etarhi	於今	*tatra* : adv. *etarhi* : ind.
vikalpasyāparijñānam ← vikalpasya a+pari+jñānam	分別不了知	*vikalpasya* : m.gen.sg. of *vikalpa* *aparijñānam* : n.nom.sg. of *aparijñāna*

āyatyāṃ ← āyatyām	當來	f.loc.sg. of *āyati*
tadālambanasya vastunaḥ ← tat–ā+lambanasya vastunaḥ	所依緣事	*tat–* : pron., n. °*ālambanasya* : cpd., n.gen.sg. of °*ālambana* *vastunaḥ* : n.gen.sg. of *vastu*
prādurbhāvāya ← prādur–bhāvāya(√bhū)	復生	*prādur–* : adv. °*bhāvāya* : cpd., m.dat.sg. of °*bhāva*
tatsaṃbhavācca ← tat–sam+bhavāt(√bhū) ca [DN: saṃbhāvācca]	彼當生故	*tat–* : pron., n. °*saṃbhavāt* : cpd., m.abl.sg. of °*saṃbhava* *ca* : ind.
punarniyataṃ ← punaḥ niyatam(√yam)	決定	*punaḥ* : ind. *niyatam* : ppp. used as adv.
tadadhiṣṭhānasyāpi ← tat–adhiṣṭhānasya api	依彼	*tat–* : pron., n. °*adhiṣṭhānasya* : cpd., n.gen.sg. of °*adhiṣṭhāna* *api* : ind.
tadāśritasya vikalpasya ← tat–āśritasya vikalpasya	緣彼分別	*tat–* : pron., n. °*āśritasya* : cpd., m.gen.sg. of °*āśrita*(ppp.) → *vikalpasya* *vikalpasya* : m.gen.sg. of *vikalpa*
prādurbhāvo bhavati ← prādur–bhāvaḥ(√bhū) bhavati(√bhū)	當生	*prādur–* : adv. °*bhāvaḥ* : cpd., m.nom.sg. of °*bhāva* *bhavati* : pres. 3rd sg.

9.1. 為了八分別修四尋思觀

kathañca punarasya vikalpasya parijñānaṃ bhavati| catasṛbhiḥ paryeṣaṇābhiḥ caturvidhena ca yathābhūtaparijñānena| catasraḥ paryeṣaṇāḥ katamāḥ| nāmaparyeṣaṇā| vastuparyeṣaṇā| svabhāvaprajñaptiparyeṣaṇā ca| viśeṣaprajñaptiparyeṣaṇā ca|tatra nāmaparyeṣaṇā yadvodhisattvo nāmni nāmamātraṃ paśyati| evaṃ vastuni vastumātradarśanaṃ [vastu] paryeṣaṇā| svabhāvaprajñaptau svabhāvaprajñaptimātradarśanaṃ svabhāvaprajñaptiparyeṣaṇā| viśeṣaprajñaptau viśeṣaprajñaptimātradarśanaṃ viśeṣaprajñaptiparyeṣaṇā| sa nāmavastuno bhinnañca lakṣaṇaṃ paśyatyanuśliṣṭañca| nāmavastvanuśleṣasanniśritāṃ ca svabhāvaprajñapti viśeṣaprajñaptiñca[prati-] vidhyati|

云何了知如是分別？謂由四種尋思、四種如實智故。云何名為四種尋思？一者、名尋思；二者、事尋思；三者、自性假立尋思；四者、差別假立尋思。名尋思者，謂諸菩薩於名唯見名，是名名尋思。事尋思者，謂諸菩薩於事唯見事，是名事尋思。自性假立尋思者，謂諸菩薩於自性假立唯見自性假立，是名自性假立尋思。差別假立尋思者，謂諸菩薩於差別假立唯見差別假立，是名差別假立尋思。此諸菩薩於彼名事，或離相觀或合相觀。依止名事合相觀故，通達二種自性假立、差別假立。(大正 30.490b02-13)

But, how does the complete knowledge of this discrimination (*vikalpasya parijñānam*) arise? [It arises] through the four investigations (*paryeṣaṇāḥ*) and the four-fold true knowledge of seeing things as they really are (*yathābhūtaparijñāna*). What are the four investigations? The investigation of name (*nāmaparyeṣaṇā*); the investigation of object-base (*vastuparyeṣaṇā*); the investigation of the designation of intrinsic nature (*svabhāvaprajñaptiparyeṣaṇā*) and the investigation of the designation of differences (*viśeṣaprajñaptiparyeṣaṇā*). Therein, the investigation of name: It is that which the bodhisattva sees a name as just a name (*nāmamātra*). In this way, with regard to the object-base, it is the seeing of the just an object-base (*vastumātra*) in the investigation of the object-base. With regard to the designation of self-nature is the seeing of the mere designation of self-

nature (*svabhāvaprajñaptimātra*) in the investigation of the designation of self-nature. With regard to the designation of difference is the seeing of the mere designation of difference (*viśeṣaprajñaptimātra*) in the investigation of the designation of difference. He sees distinctive characteristics (*bhinna lakṣaṇa*) and combined characteristics (*anuśliṣṭa lakṣaṇa*) of the name-base and he directly realizes (*prativid*hyati) that the designation of intrinsic nature (*svabhāvaprajñapti*) and designation of differences (*viśeṣaprajñapti*) are based on the combination of the name-base. (FT 9.1-9.2.3)

kathañ ← katham	云何	adv.
ca punar ← ca punaḥ	[復]	*ca*, *punaḥ* : both ind.
asya vikalpasya parijñānaṃ bhavati ← asya vi+kalpasya(√kḷp) pari+jñānam(√jñā) bhavati(√bhū)	了知如是分別	*asya* : dem., m.gen.sg. of *idam* *vikalpasya* : m.gen.sg. of *vikalpa* *parijñānam* : n.nom.sg. of *parijñāna* *bhavati* : pres. 3rd sg.
catasṛbhiḥ paryeṣaṇābhiḥ ← catasṛbhiḥ pari+eṣaṇābhiḥ(ā√iṣ)	由四種尋思	*catasṛbhiḥ* : cardinal, f.instr.pl. of *catur* *paryeṣaṇābhiḥ* : f.instr.pl. of *paryeṣaṇā*
caturvidhena ca yathābhūtaparijñānena ← catur–vidhena ca yathā–bhūta(√bhū)–parijñānena	四種如實智故	*catur–* : cardinal °*vidhena* : cpd., n.instr.sg. of °*vidha* *ca* : ind. *yathā–* : adv. *bhūta–* : ppp. °*parijñānena* : cpd., n.instr.sg. of °*parijñāna*

catasraḥ paryeṣaṇāḥ katamāḥ ← catasraḥ pari+eṣaṇāḥ(ā√iṣ) katamāḥ	云何名為四種尋思	*catasraḥ* : cardinal, f.nom.pl. of *catur* *paryeṣaṇāḥ* : f.nom.pl. of *paryeṣaṇā* *katamāḥ* : interr.pron., f.nom.pl. of *katamā*
nāmaparyeṣaṇā ← nāma–paryeṣaṇā	名尋思	*nāma–* : n.noun °*paryeṣaṇā* : cpd., f.nom.sg. of °*paryeṣaṇā*
vastuparyeṣaṇā ← vastu–paryeṣaṇā	事尋思	*vastu–* : n.noun °*paryeṣaṇā* : cpd., f.nom.sg. of °*paryeṣaṇā*
svabhāvaprajñaptiparyeṣaṇā ca← sva+bhāva(√bhū)–pra+jñapti(√jñā)–paryeṣaṇā ca	自性假立尋思	*svabhāva–* : m.noun *prajñapti–* : f.noun °*paryeṣaṇā* : cpd., f.nom.sg. of °*paryeṣaṇā* *ca* : ind.
viśeṣaprajñaptiparyeṣaṇā ca ← vi+śeṣa(√śiṣ)–prajñapti–paryeṣaṇā ca	差別假立尋思	*viśeṣa–* : m.noun *prajñapti–* : f.noun °*paryeṣaṇā* : cpd., f.nom.sg. of °*paryeṣaṇā*
tatra	[此中]	adv., meaning “therein”
nāmaparyeṣaṇā ← nāma–paryeṣaṇā	名尋思者	*nāma–* : n.noun °*paryeṣaṇā* : cpd., f.nom.sg. of °*paryeṣaṇā*
yadbodhisattvo ← yat bodhisattvaḥ [DN: yadvodhisattvo]	謂諸菩薩	*yat* : connective *bodhisattvaḥ* : m.nom.sg. of *bodhisattva*

nāmni nāmamātraṃ paśyati ← nāmni nāma–mātram paśyati(√paś)	於名唯見名	*nāmni* : n.loc.sg. of *nāman* *nāma–* : n.noun °*mātram* : cpd., n.acc.sg. of °*mātra* *paśyati* : pres. 3rd sg.
evaṃ ← evam		ind.
vastuni vastumātradarśanaṃ ← vastuni vastu–mātra–darśanam(√dṛś)	於事唯見事	*vastuni* : n.loc.sg. of *vastu* *vastu–* : n.noun *mātra–* : n.noun °*darśanam* : cpd., n.nom.sg. of °*darśana*
vastu paryeṣaṇā ← vastu–paryeṣaṇā	事尋思者	*vastu–* : n.noun °*paryeṣaṇā* : cpd., f.nom.sg. of °*paryeṣaṇā*
svabhāvaprajñaptau ← svabhāva–prajñaptau(√jñā)	於自性假立	*svabhāva–* : m.noun °*prajñaptau* : cpd., f.loc.sg. of °*prajñapti*
svabhāvaprajñaptimātradarśanaṃ ← svabhāva–prajñapti–mātra–darśanam	唯見自性假立 [自性假立唯見]	*svabhāva–* : m.noun *prajñapti–* : f.noun *mātra–* : n.noun °*darśanam* : cpd., n.nom.sg. of °*darśana*
svabhāvaprajñaptiparyeṣaṇā ← svabhāva(√bhū)–prajñapti(√jñā)–paryeṣaṇā	自性假立尋思者	*svabhāva–* : m.noun *prajñapti–* : f.noun °*paryeṣaṇā* : cpd., f.nom.sg. of °*paryeṣaṇā*

viśeṣaprajñaptau ← viśeṣa(√śiṣ)–prajñaptau	於差別假立	*viśeṣa–* : m.noun °*prajñaptau* : cpd., f.loc.sg. of °*prajñapti*
viśeṣaprajñaptimātradarśanaṃ ← viśeṣa–prajñapti–mātra–darśanam	唯見差別假立	*viśeṣa–* : m.noun *prajñapti–* : f.noun *mātra–* : n.noun °*darśanam* : cpd., n.nom.sg. of °*darśana*
viśeṣaprajñaptiparyeṣaṇā ← viśeṣa–prajñapti–paryeṣaṇā	差別假立尋思者	*viśeṣa–* : m.noun *prajñapti–* : f.noun °*paryeṣaṇā* : cpd., f.nom.sg. of °*paryeṣaṇā*
sa ← saḥ	此諸菩薩	pron. of *bodhisattva,* m.nom.sg. of *tad*
nāmavastuno ← nāma–vastunaḥ	名事	*nāma–* : n.noun °*vastunaḥ* : cpd., n.gen.sg. of °*vastu*
bhinnañca ← bhinnam(√bhid) ca	離	*bhinnam* : n.acc.sg. of *bhinna*(ppp.) → *lakṣaṇam* *ca* : ind.
lakṣaṇaṃ ← lakṣaṇam(√lakṣ)	相	n.acc.sg. of *lakṣaṇa*
paśyaty ← paśyati(√paś)	觀	pres. 3rd sg.
anuśliṣṭañca ← anu+śliṣṭam(√śliṣ) ca	合	*anuśliṣṭam* : n.acc.sg. of *anuśliṣṭa*(ppp.) → *lakṣaṇam* *ca* : ind.
nāmavastvanuśleṣasanniśritāṃ ca ←	依止名事合相	*nāma–* : n.noun

nāma–vastu–anu+śleṣa–sam+ni+śritām(√śri) ca		*vastu–* : n.noun *anuśleṣa–* : m.noun °*sanniśritām* : cpd., f.acc.sg. of °*sanniśritā*(ppp.) → °*prajñaptim* *ca* : ind.
svabhāvaprajñaptiṃ ← svabhāva(√bhū)–prajñaptim(√jñā) [DN: °prajñapti]	自性假立	*svabhāva–* : m.noun °*prajñaptim* : cpd., f.acc.sg. of °*prajñapti*
viśeṣaprajñaptiñca ← viśeṣa(√śiṣ)–prajñaptim ca	差別假立	*viśeṣa–* : m.noun °*prajñaptim* : cpd., f.acc.sg. of °*prajñapti* *ca* : ind.
prativid**h**yati ← prati+vid**h**yati(√vyadh)	通達	pres. 3rd sg.

9.2. 為了八分別修四如實智

catvāri yathābhūtaparijñānāni katamāni| nāmaiṣaṇāgataṃ yathābhūtaparijñānaṃ vastveṣaṇāgataṃ svabhāvaprajñaptyeṣaṇāgataṃ viśeṣaprajñaptyeṣaṇāgatañca yathābhūtaparijñānam|

云何名為四如實智？一者、名尋思所引|如實智；二者、事尋思所引|如實智；三者、自性假立尋思所引|如實智；四者、差別假立尋思所引|如實智。(大正 30.490b13-16)

What are the four true complete knowledges (*yathābhūtaparijñānāni*). True complete knowledge derived from the investigation into name (*nāma-eṣaṇā-āgatam*); true complete knowledge derived from the investigation into an object-base (*vastu-eṣaṇā-āgatam*), derived from the designation into intrinsic nature (*svabhāva-prajñapti-eṣaṇā-āgatam*) and derived from the designation into difference (*viśeṣa-prajñapti-eṣaṇā-āgatam*). (FT 9.3.1)

catvāri yathābhūtaparijñānāni ← catvāri yathā–bhūta(√bhū)– pari+jñānāni(√jñā)	四如實智	*catvāri* : n.nom.pl. of *catur*(cardinal) *yathā–* : adv. *bhūta–* : ppp. °*parijñānāni* : cpd., n.nom.pl. of °*parijñāna*
katamāni	云何	interr.pron., n.nom.pl. of *katama*
nāmaiṣaṇāgataṃ ← nāma–eṣaṇā(ā√iṣ)–ā+gatam(√gam)	名尋思所引|	*nāma–* : n.noun *eṣaṇā–* : f.noun °*āgatam* : cpd., n.nom.sg. of °*āgata*(ppp.) → °*parijñānam*
yathābhūtaparijñānaṃ ←	如實智	*yathā–* : adv.

yathā–bhūta(√bhū)–pari+jñānam(√jñā)		*bhūta–* : ppp. °*parijñānam* : cpd., n.nom.sg. of °*parijñāna*
vastveṣaṇāgataṃ ← vastu–eṣaṇā(ā√iṣ)–ā+gatam(√gam)	事尋思所引	*vastu–* : n.noun *eṣaṇā–* : f.noun °*āgatam* : cpd., n.nom.sg. of °*āgata*(ppp.) → °*parijñānam*
svabhāvaprajñaptyeṣaṇāgataṃ ← svabhāva(√bhū)–pra+jñapti(√jñā)–eṣaṇā–ā+gatam	自性假立尋思所引	*svabhāva–* : m.noun *prajñapti–* : f.noun *eṣaṇā–* : f.noun °*āgatam* : cpd., n.nom.sg. of °*āgata*(ppp.) → °*parijñānam*
viśeṣaprajñaptyeṣaṇāgatañca ← vi+śeṣa(√śiṣ)–prajñapti–eṣaṇā–āgatam ca	差別假立尋思所引	*viśeṣa–* : m.noun *prajñapti–* : f.noun *eṣaṇā–* : f.noun °*āgatam* : cpd., n.nom.sg. of °*āgata*(ppp.) → °*parijñānam* *ca* : ind.
yathābhūtaparijñānam ← yathā–bhūta–parijñānam	如實智	*yathā–* : adv. *bhūta–* : ppp. °*parijñānam* : cpd., n.nom.sg. of °*parijñāna*

nāmaiṣaṇāgataṃ yathābhūtaparijñānaṃ katamat| sa khalu bodhisattvo nāmni nāmamātratāṃ paryeṣya tannāmaivaṃ yathābhūtaṃ parijānāti itīdaṃ nāma ityarthaṃ vastuni vyavasthāpyate yāvadeva saṃjñārtha dṛṣṭyarthamupacārārtham| yadi

rūpādisaṃjñake vastuni rūpamiti nāma na vyavasthāpyeta na kañcittadvastu rūpamitmevaṃ saṃjānīyāt| asaṃjānan samāropato nābhiniveśeta| anabhiniveśaṃ nābhilapet| iti yadevaṃ yathābhūtaṃ prajānāti| idamucyate nāmaiṣaṇāgataṃ yathābhūtaparijñānam|

云何名尋思所引如實智？謂諸菩薩於名尋思唯有名已，即於此名如實了知：謂如是名為如是義於事假立，為令世間起想、起見、起言說故；若於一切色等想事不假建立色等名者，無有能於色等想事起色等想；若無有想，則無有能起增益執；若無有執，則無言說。若能如是如實了知，是名名尋思所引如實智。(大正 30.490b16-24)

What is the complete knowledge of things truly as they are, derived from the investigation of name? With regard to a name (*nāmni*), the bodhisattva, having investigated (*paryeṣya*) fully understands (*prajānāti*) truly as it is (*yathābhūtam*) that a name is just a fact of mere name (*nāma-mātratām*). Just like (*iti idam*) with name, the signification with regards to an object-base (*artha-vastuni*) is established just to the extent that it is a signification for ideation (*saṃjñārtham*), a signification for view (*dṛṣṭyartham*) [and] a signification for metaphorical expression (*upacārārtham*). If, the name “form” with regard to an object-base, having the ideation of form etc., could not be established, no one would ideate (*saṃjānīyāt*) that “form-object-base” (*vastu rūpam iti*). Without ideating, one would not attach (*na abhiniveśet*) by way of superimposition (*samāropa*). Without attachment, one would not verbalize (*na abhilapet*), so, in this way, [one] understands (*prajānāti*) it truly as it is (*yathābhūtam*). This is called the complete knowledge - truly as it is (*yathābhūtaparijñānam*), derived from the investigation into name (*nāma-eṣaṇā-āgatam*). (FT 9.3.2.1)

nāmaiṣaṇāgataṃ ← nāma–eṣaṇā(ā√iṣ)–ā+gatam(√gam)	名尋思所引	*nāma–* : n.noun *eṣaṇā–*: f.noun *°āgatam* : cpd., n.nom.sg. of *°āgata*(ppp.) → *°parijñānam*

yathābhūtaparijñānaṃ ← yathā–bhūta(√bhū)– pari+jñānam(√jñā)	如實智	*yathā–* : adv. *bhūta–* : ppp. *°parijñānam* : cpd., n.nom.sg. of *°parijñāna*
katamat	云何	interr.pron., n.nom.sg. of *katama*
sa khalu bodhisattvo ← saḥ khalu bodhisattvaḥ	謂諸菩薩	*saḥ* : pron., m.nom.sg. of *tad* *khalu* : ind. *bodhisattvaḥ* : m.nom.sg. of *bodhisattva*
nāmni nāmamātratāṃ ← nāmni nāma–mātratām	於名唯有名	*nāmni* : n.loc.sg. of *nāman* *nāma–* : n.noun *°mātratām* : cpd., f.acc.sg. of *°mātratā*(n.noun *mātra* with f.abs.su. *tā*)
paryeṣya ← pari+ā√iṣ+ya	尋思…已	ger.
tannāmaivaṃ ← tat nāma evam	即於此名	*tat* : pron., n.acc.sg. of *tad* *nāma* : n.acc.sg. of *nāman* *evam* : ind.
yathābhūtaṃ parijānāti ← yathā–bhūtam(√bhū) pari+jānāti(√jñā)	如實了知	*yathā–* : adv. *°bhūtam* : cpd., adv. *parijānāti* : pres. 3rd sg.
itīdaṃ nāma ← iti idam nāma	謂如是名	*iti* : ind. *idam* : dem., n.nom.sg. of *idam*

		°*nāma* : cpd., n.nom.sg. of °*nāman*
ityarthaṃ vastuni vyavasthāpyate ← iti–artham vastuni vi+ava+sthāpyate(√sthā)	為如是義於事假立	*iti–* : ind. *artham* : cpd., m. acc.sg. of *artha* °*vastuni* : cpd., n.loc.sg. of °*vastu* *vyavasthāpyate* : pass., caus., pres. 3rd sg.
yāvadeva ← yāvat eva	[乃至]	both ind., meaning “to the extent”
saṃjñārtham ← saṃjñā–artham [DN: saṃjñārtha]	為令起想	*saṃjñā–* : f.noun °*artham* : cpd., adv., meaning “a signification for ideation”
dṛṣṭyartham ← dṛṣṭi(√dṛś)–artham	為令起見	*dṛṣṭi–* : f.noun °*artham* : cpd., adv., meaning “a signification for view”
upacārārtham ← upacāra(√car)–artham	為令起言說	*upacāra–* : m.noun °*artham* : cpd., adv., meaning “a signification for metaphorical expression”
yadi rūpādisaṃjñake vastuni ← yadi rūpa–ādi–saṃjñake vastuni	若於…色等想事	*yadi* : ind., meaning “if” *rūpa–* : n.noun *ādi–* : m.noun °*saṃjñake* : cpd., n.loc.sg. of °*saṃjñaka*(adj.) → *vastuni* *vastuni* : n.loc.sg. of *vastu*
rūpamiti nāma na vyavasthāpyeta ←	不假建立「色」名者	*rūpam* : n.nom.sg. of *rūpa* *iti* : ind., as quotation mark of *rūpam*

rūpam iti nāma na vi+ava+sthāpyeta(√sthā)		*nāma* : n.nom.sg. of *nāman* *na* : ind. *vyavasthāpyeta* : pass., caus., opt. 3rd sg.
na kaścit ← na kaś+cit [DN: kañcit]	無有	*na* : ind. *kaścit* : indefinite pron., m.nom.sg. of *ka* with su. *cit*
tadvastu rūpam ity evaṃ saṃjānīyāt ← tat vastu rūpam iti evam saṃjānīyāt(√jñā) [DN: itmevaṃ]	於色等想事起「色」等想 [於彼事起「色」等想]	*tat* : pron., n.acc.sg. of *tad* *vastu* : n.acc.sg. of *vastu* *rūpam* : n.nom.sg. of *rūpa* *iti* : ind., as quotation mark of *rūpam* *evam* : ind. *saṃjānīyāt* : opt. 3rd sg.
asaṃjānan samāropato nābhiniveśeta ← a+saṃjānan sam+ā+ropa+taḥ na abhi+ni+veśeta(√viś)	若無有想, 則無有能起增益執	*asaṃjānan* : m.nom.sg. of *asaṃjānant*(pr.p.) *samāropataḥ* : abl., *samāropa*(m.) with abl.su. *taḥ* *na* : ind. *abhiniveśeta* : opt. 3rd sg. ātm.
anabhiniveśan nābhilapet ← an+abhi+ni+veśan(√viś) na abhi+lapet(√lap) [DN: anabhiniveśaṃ; TK: anabhiniveśan]	若無有執, 則無言說	*anabhiniveśan* : m.nom.sg. of *anabhiniveśant*(pr.p.) *na* : ind. *abhilapet* : opt. 3rd sg.
iti yadevaṃ ← iti yat evam	若能如是	*iti*, *evam* : both ind. *yat* : rel.pron., n.nom.sg. of *yad*

yathābhūtaṃ prajānāti ← yathā–bhūtam pra+jānāti	如實了知	*yathā–* : adv. °*bhūtam* : cpd., adv. *prajānāti* : pres. 3rd sg.
idamucyate nāmaiṣaṇāgataṃ yathābhūtaparijñānam ← idam ucyate(√vac) nāma–eṣaṇā(ā√iṣ)–āgatam(√gam) yathā–bhūta–parijñānam	是名名尋思所引如實智	*idam* : dem., n.nom.sg. of *idam* *ucyate* : pass., pres. 3rd sg. *nāma–* : n.noun *eṣaṇā–* : f.noun °*āgatam* : cpd., n.nom.sg. of °*āgata*(ppp.) → °*parijñānam* *yathā–* : adv. *bhūta–* : ppp. °*parijñānam* : cpd., n.nom.sg. of °*parijñāna*

vastveṣaṇāgataṃ yathābhūtaparijñānaṃ katamat| yataśca bodhisattvo [vastuni] vastumātratāṃ paryeṣya sarvābhilāpaviśliṣṭaṃ nirabhilāpyaṃ tadrūpādisaṃjñakaṃ vastu paśyati| idaṃ dvitīyaṃ yathābhūtaparijñānaṃ vastveṣaṇāgatam|

云何事尋思所引如實智？謂諸菩薩於事尋思唯有事已，觀見一切色等想事，性離言說不可言說。若能如是如實了知，是名事尋思所引如實智。(大正 30.490b24-27)

What is complete knowledge of things truly as they are derived from the investigation into an object-base (*vastu-eṣaṇā-āgatam*)? With regard to an object-base (*vastuni*), and due to (*yataḥ*) the bodhisattva having investigated, sees (*paśyati*) that the object-

base having the name “form” etc. is only a mere-object-base (*vastu-mātram*), disjoined from all speech/words (*sarva-abhilāpaviśliṣṭam*) and is ineffable (*nirabhilāpyam*). This one is the second complete knowledge - truly as it is (*yathābhūtaparijñānam*) derived from the investigation into object-base (*vastu-eṣaṇā-āgatam*). (FT 9.3.2.2)

vastveṣaṇāgataṃ ← vastu–eṣaṇā(ā√iṣ)–ā+gatam(√gam)	事尋思所引	*vastu–* : n.noun *eṣaṇā–* : f.noun °*āgatam* : cpd., n.nom.sg. of °*āgata*(ppp.) → °*parijñānam*
yathābhūtaparijñānaṃ ← yathā–bhūta(√bhū)–pari+jñānam(√jñā)	如實智	*yathā–* : adv. *bhūta–* : ppp. °*parijñānam* : cpd., n.nom.sg. of °*parijñāna*
katamat	云何	interr.pron., n.nom.sg. of *katama*
yataśca bodhisattvo ← yataḥ ca bodhisattvaḥ	謂諸菩薩	*yataḥ* ： abl. of *ya* used as adv. *ca* : ind. *bodhisattvaḥ* : m.nom.sg. of *bodhisattva*
[vastuni] vastumātratāṃ paryeṣya ← vastuni vastu–mātra+tām pari+ā√iṣ+ya	於事尋思唯有事已	*vastuni* : n.loc.sg. of *vastu* *vastu–* : n.noun °*mātratām* : cpd., f.acc.sg. of °*mātratā*(n.noun *mātra* with f.abs.su. *tā*) *paryeṣya* : ger.
sarvābhilāpaviśliṣṭaṃ ←	一切離言說	*sarva–* : adj. *abhilāpa–* : adv.

sarva–abhi+lāpa–vi+śliṣṭam(√śliṣ)		°*viśliṣṭam* : cpd., n.acc.sg. of °*viśliṣṭa*(ppp.) → *vastu*
nirabhilāpyaṃ ← nir+abhi+lāpyam(√lap)	不可言說	n.acc.sg. of °*abhilāpya*(fpp.)
tadrūpādisaṃjñakaṃ vastu ← tat rūpa–ādi–saṃjñakam vastu	色等想事	*tat* : pron., n.acc.sg. of *tad* *rūpa–* : n.noun *ādi–* : m.noun °*saṃjñakam* : cpd., n.acc.sg. of °*saṃjñaka*(adj.) → *vastu* *vastu* : n.acc.sg. of *vastu*
paśyati(√paś)	觀見	pres. 3rd sg.
idaṃ ← idam	[此]	dem., n.nom.sg. of *idam*
dvitīyaṃ ← dvitīyam	[第二]	ordinal, n.nom.sg. of *dvitīya*(adj.)
yathābhūtaparijñānaṃ vastveṣaṇāgatam ← yathā–bhūta–parijñānam vastu–eṣaṇā–āgatam	事尋思所引如實智	*yathā–* : adv. *bhūta–* : ppp. °*parijñānam* : cpd., n.nom.sg. of °*parijñāna* *vastu–* : n.noun *eṣaṇā–* : f.noun °*āgatam* : cpd., n.nom.sg. of °*āgata*(ppp.) → °*parijñānam*

svabhāvaprajñaptyeṣaṇāgataṃ yathābhūtaparijñānaṃ katamat yataśca bodhisattvaḥ rūpādisaṃjñake vastuni svabhāvaprajñaptau prajñaptimātratāṃ paryeṣya tathā svabhāvaprajñaptyā atatsvabhāvasya vastunaḥ

tatsvabhāvābhāsatāṃ yathābhūtaṃ pratividhyati prajānāti| tasya nirmāṇapratibimbapratiśrutkā-pratibhāsodakacandrasvapnamāyopamaṃ tatsvabhāvaṃ paśyataḥ tadābhāsamatanmayam idṃ tṛtīyaṃ yathābhūtaṃ parijñānaṃ sugambhīrārthagocaram|

云何自性假立尋思所引如實智？謂諸菩薩於自性假立尋思唯有自性假立已，如實通達了知色等想事中所有自性假立非彼事自性，而似彼事自性顯現；又能了知彼事自性猶如變化、影像、響應、光影、水月、焰水、夢、幻相似顯現而非彼體。若能如是如實了知最甚深義所行境界，是名自性假立尋思所引如實智。(大正 30.490b27-c05)

What is complete knowledge of things truly as they are derived from the investigation in the designation of intrinsic nature (*svabhāva-prajñapti-eṣaṇā-āgatam*)? With regard to the object-base having the name “form” etc., and due to the bodhisattva having investigated in the designation of self-nature (*svabhāva-prajñapti*), [he] penetrates (*pratividhyati*) it truly as it is (*yathābhūtam*)as the fact of mere designation only (*prajñaptimātratām*). The designation of intrinsic nature is not the intrinsic nature of an object-base. When seeing (*paśyataḥ*) image, echo, appearance, moon in the water, dream, illusion, he knows (*prajānāti*) the appearance of the intrinsic nature does not consist of that. This is the third complete knowledge truly as it is, having the activity domain of very profound meaning (*sugambhīrārthagocara*) and derived from the investigation into the designation of self-nature (*svabhāva-prajñapti-eṣaṇā-āgatam*). (FT 9.3.2.3)

svabhāvaprajñaptyeṣaṇāgataṃ ← svabhāva(√bhū)–prajñapti(√jñā)–eṣaṇā(ā√iṣ)–ā+gatam(√gam)	自性假立尋思所引	*svabhāva–* : m.noun *prajñapti–*, *eṣaṇā–* : both f.noun °*āgatam* : cpd., n.nom.sg. of °*āgata*(ppp.) → °*parijñānam*
yathābhūtaparijñānaṃ ← yathā–bhūta(√bhū)–pari+jñānam(√jñā)	如實智	*yathā–* : adv. *bhūta–* : ppp.

		°*parijñānam* : cpd., n.nom.sg. of °*parijñāna*
katamat	云何	interr.pron., n.nom.sg. of *katama*
yataśca bodhisattvaḥ ← yataḥ ca bodhisattvaḥ	謂諸菩薩	*yataḥ* : abl. of *ya* used as adv. *ca* : ind. *bodhisattvaḥ* : m.nom.sg. of *bodhisattva*
rūpādisaṃjñake vastuni ← rūpa–ādi–saṃjñake(√jñā) vastuni	色等想事中	*rūpa–* : n.noun *ādi–* : m.noun °*saṃjñake* : cpd., n.loc.sg. of °*saṃjñaka*(adj.) → *vastuni* *vastuni* : n.loc.sg. of *vastu*
svabhāvaprajñaptau ← svabhāva–prajñaptau	於自性假立	*svabhāva–* : m.noun °*prajñaptau* : cpd., f.loc.sg. of °*prajñapti*
prajñaptimātratāṃ paryeṣya ← prajñapti–mātra+tām pari+ā√iṣ+ya	尋思唯有自性假立已 [假立唯有尋思已]	*prajñapti–* : f.noun °*mātratām* : cpd., f.acc.sg. of °*mātratā*(n.noun *mātra* with f.abs.su. *tā*) *paryeṣya* : ger.
tathā svabhāvaprajñaptyā atatsvabhāvasya vastunaḥ ← tathā svabhāva–prajñaptyā a+tat–svabhāvasya vastunaḥ	自性假立,非彼事自性	*tathā* : adv. *svabhāva–* : m.noun °*prajñaptyā* : cpd., f.instr.sg. of °*prajñapti* *atat–* : pron., n. °*svabhāvasya* : cpd., n.gen.sg. of °*svabhāva* *vastunaḥ* : n.gen.sg. of *vastu*

tatsvabhāvābhāsatāṃ ← tat–svabhāva–ā+bhāsatām(√bhās)	而似彼事自性顯現	*tat–* : pron., n. *svabhāva–* : m.noun °*ābhāsatām* : cpd., f.acc.sg. of °*ābhāsatā*(m.noun *ābhāsa* with f.abs.su. *tā*)
yathābhūtaṃ prativídhyati prajānāti ← yathā-bhūtam prati+vidhyati(√vyadh) prajānāti(√jñā)	如實通達了知	*yathā–* : adv. °*bhūtam* : cpd., adv. *prativídhyati* : pres. 3rd sg. *prajānāti* : pres. 3rd sg.
tasya		pron., n.gen.sg. of *tad*
nirmāṇapratibimbapratiśrutkāpratibhāsodaka-candrasvapnamāyopamaṃ ← nirmāṇa–pratibimba–pratiśrutkā–pratibhāsa–(udaka–candra)–svapna–māyā–upamam	猶如變化影像響應光影水月焰水夢幻 [變化-影像-響應-光影-水月-夢-幻-猶如]	*nirmāṇa–* : n.noun *pratibimba–* : m./n.noun *pratiśrutkā–* : f.noun *pratibhāsa–* : m.noun *udaka–* : n.noun *candra–* : m.noun *svapna–* : m.noun *māyā–* : f.noun °*upamam* : cpd., m.acc.sg. of °*upama*(adj.)
tatsvabhāvaṃ paśyataḥ ← tat–svabhāvam paśyataḥ(√paś)	了知彼事自性	*tat–* : pron., n. °*svabhāvam* : cpd., m.acc.sg. of °*svabhāva* *paśyataḥ* : n.gen.sg. of *paśyant*(pr.p.)

tadābhāsamatanmayam ← tat–ābhāsam(√bhās) a+tat–mayam	顯現而非彼體	*tat–* : pron., n. °*ābhāsam* : cpd., m.acc.sg. of °*ābhāsa* *atat–* : pron., n. °*mayam* : cpd., m.acc.sg. of °*maya*
idaṃ ← idam [DN: idṃ]	[此]	dem., n.nom.sg. of *idam*
tṛtīyaṃ ← tṛtīyam	[第三]	ordinal, n.nom.sg. of *tṛtīya*(adj.)
yathābhūtaṃ parijñānaṃ ← yathā–bhūtam (√bhū) pari+jñānam(√jñā)	如實智	*yathā–* : adv. °*bhūtam* : cpd., ppp., adv. *parijñānam* : n.nom.sg. of °*parijñāna*
sugambhīrārthagocaram ← su+gambhīra–artha–gocaram(√car)	最甚深義所行境界	*sugambhīra–* : adj. *artha–* : m.noun °*gocaram* : cpd., n.nom.sg. of °*gocara*

viśeṣaprajñaptyeṣaṇāgataṃ yathābhūtaparijñānaṃ katamat| yataśca bodhisattvo viśeṣaprajñaptau prajñaptimātratāṃ paryeṣya tasmin rūpādisaṃjñake vastuni viśeṣaprajñaptimadvayārthena paśyati| na tadvastu bhāvo nābhāvaḥ| abhilāpyenātmanā'pariniṣpannatvānna bhāvaḥ| na punarabhāvo nirabhilāpyenātmanā vyavasthitatvāt| evaṃ na rūpī paramārthasatyatayā| nārūpī saṃvṛtisatyena tatra rūpopacāratayā| yathā bhāvaścābhāvaśca rūpī cārūpī ca| tathā sanidarśanānidarśanādayo viśeṣaprajñaptiparyāyāḥ sarve'nena nayenaivaṃ veditavyāḥ| iti yadetāṃ

viśeṣaprajñaptimevamadvayārthena yathābhūtaṃ prajānāti| idamucyate viśeṣaprajñaptyeṣaṇāgataṃ yathābhūtaparijñānam|

云何差別假立尋思所引如實智？謂諸菩薩於差別假立尋思唯有差別假立已，如實通達了知色等想事中差別假立不二之義，謂彼諸事非有性非無性。可言說性不成實故非有性，離言說性實成立故非無性。如是由勝義諦故非有色，於中無有諸色法故；由世俗諦故非無色，於中說有諸色法故。如有性無性、有色無色，如是有見無見等差別假立門，由如是道理，一切皆應了知。若能如是如實了知差別假立不二之義，是名差別假立尋思所引如實智。(大正 30.490c05-16)

What is complete knowledge of things truly as they are derived from the investigation in the designation of difference (*viśeṣa-prajñapti-eṣaṇā-āgatam*)? With regard to the designation of differences, and due to the bodhisattva having investigated into the fact of mere designation with regard to the designation of difference, [he] sees (*paśyati*), with regard to that object-base of ideation of “form” etc., the designation of difference in terms of non-duality – the object-base is neither existent nor non-existent. It is not an existent (*na bhāva*) because of the fact of [the object-base] not having been accomplished (*aparinișpannatvāt*) due to an effable self (*abhilāpyena ātmana*); however, it is also not a non-existent (*na abhāva*) because of the fact of [the object-base] having been established (*vyavasthitatvāt*) by reason of an ineffable self (*nirabhilāyena ātmana*). In this way, it is neither material (*rūpin*) in terms of the fact of absolute truth (*paramārtha-satyatayā*), nor immaterial (*arūpin*) in terms of conventional truth (*saṃvṛti-satyena*), owing to the fact of metaphorical expression of form, therein. Therefore, existent and non-existent, material and non-material; just like that, the perspectives of the designation of difference (*viśeṣa-prajñapti-paryāyāḥ*) in terms of [whether] visible, invisible etc., all these are to be understood thus (*evam*) in terms of this principle (*nayena*). That which (*yat*) understands this designation of difference, truly as it is, in terms of non-duality, is said to be the complete knowledge derived from the investigation in the designation of difference (*viśeṣa-prajñapti-eṣaṇā-āgatam*). (FT 9.3.2.4)

viśeṣaprajñaptyeṣaṇāgataṃ ← vi+śeṣa–pra+jñapti–eṣaṇā–ā+gatam	差別假立尋思所引	*viśeṣa–* : m.noun *prajñapti–* : f.noun *eṣaṇā–* : f.noun °*āgatam* : cpd., n.nom.sg. of °*āgata*(ppp.) → °*parijñānam*
yathābhūtaparijñānaṃ ← yathā–bhūta(√bhū)–pari+jñānam(√jñā)	如實智	*yathā–* : adv. *bhūta–* : ppp. °*parijñānam* : cpd., n.nom.sg. of °*parijñāna*
katamat	云何	interr.pron., n.nom.sg. of *katama*
yataśca bodhisattvo ← yataḥ ca bodhisattvaḥ	謂諸菩薩	*yataḥ* : abl. of *ya* used as adv. *ca* : ind. *bodhisattvaḥ* : m.nom.sg. of *bodhisattva*
viśeṣaprajñaptau ← viśeṣa(√śiṣ)–prajñaptau(√jñā)	於差別假立	*viśeṣa–* : m.noun °*prajñaptau* : cpd., f.loc.sg. of °*prajñapti*
prajñaptimātratāṃ paryeṣya ← prajñapti–mātra+tām pari+ā√iṣ+ya	尋思唯有差別假立已 [假立唯有尋思已]	*prajñapti–* : f.noun °*mātratām* : cpd., f.acc.sg. of °*mātrata*(n.noun *mātra* with f.abs.su. *tā*) *paryeṣya* : ger.
tasmin rūpādisaṃjñake vastuni ← tasmin rūpa–ādi–saṃjñake(√jñā) vastuni	色等想事中	*tasmin* : pron., n.loc.sg. of *tad* *rūpa–* : n.noun *ādi–* : m.noun

		°*saṃjñake* : cpd., n.loc.sg. of °*saṃjñaka*(adj.) → *vastuni* *vastuni* : n.loc.sg. of *vastu*
viśeṣaprajñaptimadvayārthena ← viśeṣa–prajñaptim a+dvaya–arthena	差別假立不二之義	*viśeṣa–* : m.noun °*prajñaptim* : cpd., f.acc.sg. of °*prajñapti* *advaya–* : adj. °*arthena* : cpd., m.instr.sg. of °*artha*
paśyati(√paś)	了知	pres. 3rd sg.
na tadvastu bhāvo nābhāvaḥ ← na tat vastu bhāvaḥ(√bhū) na a+bhāvaḥ	彼諸事非有性非無性	*na* : ind. *tat* : pron., n.nom.sg. of *tad* *vastu* : n.nom.sg. of *vastu* *bhāvaḥ*, *abhāvaḥ* : m.nom.sg. of *bhāva*, *abhāva*
abhilāpyenātmanā'pariniṣpannatvānna bhāvaḥ ← abhi+lāpyena ātmanā a+pari+niṣ+panna(√pad)+tva+āt na bhāvaḥ	可言說性不成實故非有性	*abhilāpyena* : m.instr.sg. of *abhilāpya*(fpp.) *ātmanā* : m.instr.sg. of *ātman* *aparinișpannatvāt* : n.abl.sg. of *aparinișpannatva*(ppp. *aparinișpanna* with n.abs.su. *tva*) *na* : ind. *bhāvaḥ* : m.nom.sg. of *bhāva*
na punarabhāvo ← na punaḥ a+bhāvaḥ	非無性	*na* : ind. *punaḥ* : ind. *abhāvaḥ* : m.nom.sg. of *abhāva*
nirabhilāpyenātmanā vyavasthitatvāt ←	離言說性實成立故	*nirabhilāpyena* : m.instr.sg. of *nirabhilāpya*(fpp.)

nir+abhi+lāpyena ātmanā vi+ava+sthitatvāt(√sthā)		*ātmanā* : m.instr.sg. of °*ātman* *vyavasthitatvāt* : n.abl.sg. of *vyavasthitatva*(ppp. *vyavasthita* with n.abs.su. *tva*)
evaṃ na rūpī paramārthasatyatayā ← evam na rūpī parama–artha–satyatayā	如是由勝義諦故非有色	*evam* : ind. *na* : ind. *rūpī* : m.nom.sg. of *rūpin*(adj.) *parama–* : adj. *artha–* : m.noun °*satyatayā* : cpd., f.instr.sg. of °*satyatā*(adj. *satya* with f.abs.su. *tā*)
nārūpī saṃvṛtisatyena ← na a+rūpī sam+vṛti(√vṛ)–satyena	由世俗諦故非無色	*na* : ind. *arūpī* : m.nom.sg. of *arūpin*(adj.) *saṃvṛti–* : f.noun °*satyena* : cpd., n.instr.sg. of °*satya*(adj.)
tatra rūpopacāratayā ← tatra rūpa–upa+cāratayā(√car)	於中說有諸色法故	*tatra* : adv. *rūpa–* : n.noun °*upacāratayā* : cpd., f.instr.sg. of °*upacāratā*(m.noun *upacāra* with f.abs.su. *tā*)
yathā bhāvaścābhāvaśca ← yathā bhāvaḥ ca a+bhāvaḥ ca	如有性無性	*yathā* : adv. *bhāvaḥ*, *abhāvaḥ* : m.nom.sg. of *bhāva*, *abhāva* *ca* : ind.

rūpī cārūpī ca ← rūpī ca a+rūpī ca	有色無色	*rūpī, arūpī* : m.nom.sg. of *rūpin, arūpin* *ca* : ind.
tathā sanidarśanānidarśanādayo ← tathā sa+ni+darśana(√dṛś)–a+ni+darśana–ādayaḥ	有見無見等	*tathā* : adv. *sanidarśana–* : n.noun *anidarśana–* : n.noun °*ādayaḥ* : cpd., m.nom.pl. of °*ādi*
viśeṣaprajñaptiparyāyāḥ ← viśeṣa–prajñapti–paryāyāḥ	差別假立門	*viśeṣa–* : m.noun *prajñapti–* : f.noun °*paryāyāḥ* : cpd., m.nom.pl. of °*paryāya*
sarve'nena nayenaivaṃ ← sarve anena nayena evam	由如是道理一切 [一切由此道理如是]	*sarve* : m.nom.pl. of *sarva*(adj.) *anena* : dem., m.instr.sg. of *idam* *nayena* : m.instr.sg. of *naya* *evam* : ind.
veditavyāḥ ← veditavyāḥ(√vid)	皆應了知	*veditavyāḥ* : m.nom.pl. of *veditavya*(fpp.)
iti yadetāṃ viśeṣaprajñaptimevam ← iti yat etām vi+śeṣa–pra+jñaptim evam	若如是…差別假立	*iti* : ind. *yat* : n.nom.sg. of *yad* *etām* : dem., f.acc.sg. of *etad* *viśeṣa–* : m.noun °*prajñaptim* : cpd., f.acc.sg. of °*prajñapti* *evam* : ind.

advayārthena ← advaya–arthena	不二之義	*advaya–* : adj. °*arthena* : cpd., m.instr.sg. of °*artha*
yathābhūtāṃ prajānāti ← yathā–bhūtām prajānāti	如實了知	*yathā–* : adv. °*bhūtām* : cpd., adv. *prajānāti* : pres. 3rd sg.
idamucyate viśeṣaprajñaptyeṣaṇāgataṃ ← idam ucyate(√vac) viśeṣa–prajñapti–eṣaṇā–āgatam	是名差別假立尋思所引	*idam* : dem., n.nom.sg. of *idam* *ucyate* : pass., pres. 3rd sg. *viśeṣa–* : m.noun *prajñapti–* : f.noun *eṣaṇā–* : f.noun °*āgatam* : cpd., n.nom.sg. of °*āgata*(ppp.) → °*parijñānam*
yathābhūtaparijñānam ← yathā–bhūta(√bhū)–parijñānam	如實智	*yathā–* : adv. *bhūta–* : ppp. °*parijñānam* : cpd., n.nom.sg. of °*parijñāna*

10.1. 不了八分別墮流轉

tatra yo'sāvaṣṭavidho mithyāvikalpo bālānāṃ trivastujanako lokanirvartakaḥ so'sya caturvidhasya yathābhūtaparijñānasya vaikalyādasamavadhānātpravartate| tasmācca punarmithyāvikalpātsaṃkleśaḥ| saṃkleśātsaṃsārasaṃsṛtiḥ saṃsārasaṃsṛteḥ saṃsārānugataṃ jātijarāvyādhimaraṇādikaṃ duḥkhaṃ pravartate|

愚夫於此四如實智有所闕故，不現前故，便有八種邪分別轉，能生三事，能起一切有情世間及器世間。謂由如是邪分別故起諸雜染，起雜染故流轉生死，於生死中常流轉故，恆有無量隨逐生死種種生老病死等苦流轉不息。(大正30.490c16-22)

Therein, that which is the eight-fold false discrimination (*mithya-vikalpa*) of the fools, the progenitor of the three object-bases (*trivastujanaka*) and producer of the world (*lokanirvartaka*), arise (*pravartate*) because of the deficiency (*vaikalyāt*) and incompleteness (*asamavadhānāt*) of this (*asya*) “four-fold complete knowledges” truly as they are (*caturvidhasya yathābhūtaparijñānasya*). And, moreover, from that false discrimination, defilement (*saṃkleśaḥ*)[arises]; from the defilement, revolving in *saṃsāra*; from the revolving in *saṃsāra*, attendant in *saṃsāra*, *duḥkha* comprising birth, old age, illness, death etc. arises. (FT 10.1)

tatra yo'sāvaṣṭavidho mithyāvikalpo ← tatra yaḥ asau aṣṭa–vidhaḥ mithyā–vikalpaḥ(√kḷp)	於此…八種邪分別	*tatra* : adv. *yaḥ* : rel.pron., m.nom.sg. of *yad* *asau* : dem., m.nom.sg. of *adas* *aṣṭa–* : cardinal °*vidhaḥ* : cpd., m.nom.sg. of °*vidha*

		mithyā– : adv. °*vikalpaḥ* : cpd., m.nom.sg. of °*vikalpa*
bālānāṃ ← bālānām	愚夫	m.gen.pl. of *bāla*
trivastujanako ← tri–vastu–janakaḥ(√jan)	能生三事	*tri–* : cardinal *vastu–* : n.noun °*janakaḥ* : cpd., m.nom.sg. of °*janaka*(adj.) → °*vikalpaḥ*
lokanirvartakaḥ ← loka–nir+vartakaḥ(√vṛt)	能起…世間	*loka–* : m.noun °*nirvartakaḥ* : cpd., m.nom.sg. of °*nirvartaka*(adj.) → °*vikalpaḥ*
so ← saḥ		pron., m.nom.sg. of *tad*
'sya caturvidhasya ← asya catur–vidhasya	於此四[種]	*asya* : dem., n.gen.sg. of *idam* *catur–* : cardinal °*vidhasya* : cpd., n.gen.sg. of °*vidha*
yathābhūtaparijñānasya ← yathā–bhūta(√bhū)–parijñānasya(√jñā)	如實智	*yathā–* : adv. *bhūta–* : ppp. °*parijñānasya* : cpd., n.gen.sg. of °*parijñāna*
vaikalyād ← vi+kalya(√kal)+āt	有所闕故	n.abl.sg. of *vikalya*(adj.)
asamavadhānāt ← a+sam+ava+dhānāt(√dhā)	不現前故	n.abl.sg. of *asamavadhāna*
pravartate ← pra+vartate(√vṛt)	轉	pres. 3rd sg. ātm.
tasmācca punar ←	由如是	*tasmāt* : pron., n.abl.sg. of *tad*

tasmāt ca punaḥ		*ca*, *punaḥ* : both ind.
mithyāvikalpātsaṃkleśaḥ ← mithyā–vikalpāt sam+kleśa+ḥ(√kliś)	邪分別故起雜染	*mithyā–* : adv. °*vikalpāt* : cpd., m.abl.sg. of °*vikalpa* *saṃkleśaḥ* : m.nom.sg. of *saṃkleśa*
saṃkleśāt ← sam+kleśa+āt	雜染故	m.abl.sg. of *saṃkleśa*
saṃsārasaṃsṛtiḥ ← sam+sāra(√sṛ)–sam+sṛtiḥ(√sṛ)	流轉生死	*saṃsāra–* : m.noun °*saṃsṛtiḥ* : cpd., f.nom.sg. of °*saṃsṛti*
saṃsārasaṃsṛteḥ ← sam+sāra–sam+sṛteḥ(√sṛ)	於生死中常流轉故	*saṃsāra–* : m.noun °*saṃsṛteḥ* : cpd., f.abl.sg. of °*saṃsṛti*
saṃsārānugataṃ ← sam+sāra–anu+gatam(√gam)	隨逐生死	*saṃsāra–* : m.noun °*anugatam* : cpd., n.nom.sg. of °*anugata*(ppp.) → *duḥkham*
jātijarāvyādhimaraṇādikaṃ duḥkhaṃ ← jāti(√jan)–jarā(√jṝ)–vyādhi(vi+ā√dhā)–maraṇa(√mṛ)–ādikam duḥkham	生老病死等苦	*jāti–* : f.noun *jarā–* : f.noun *vyādhi–* : m.noun *maraṇa–* : n.noun °*ādikam* : cpd., n.nom.sg. of °*ādika*(adj.) → *duḥkham* *duḥkham* : n.nom.sg. of *duḥkha*
pravartate ← pra+vartate(√vṛt)	流轉不息	pres. 3rd sg. ātm.

10.2. 了八分別證斷果

yadā ca bodhisattvena caturvidhaṃ yathābhūtaparijñānaṃ niśritya so'ṣṭavidho vikalpaḥ parijñāto bhavati dṛṣṭe dharme tasya samyak parijñānādāyatyāṃ tadadhiṣṭhānasya tadālambanasya prapañcapatitasya vastunaḥ prādurbhāvo na bhavati| tasyānudayādaprādurbhāvāttadālambanasyāpi vikalpasyāyatyāṃ prādurbhāvo na bhavati| evaṃ tasya savastukasya vikalpasya nirodho yaḥ sa sarvaprapañcanirodho veditavyaḥ| evañca prapañcanirodho bodhisattvasya mahāyānaparinirvāṇamiti veditavyam|

菩薩依此四如實智，能正了知八種分別。於現法中正了知故，令當來世戲論所攝所依緣事不復生起。不生起故，於當來世從彼依緣所起分別亦不復生。如是分別及依緣事二俱滅故，當知一切戲論皆滅。菩薩如是戲論滅故，能證大乘大般涅槃。(大正 30.490c23-28)

And, when having relied on the four-fold complete knowledge truly as it is, the eight-fold discriminaton comes to be fully known (*parijñāto bhavati*) by the bodhisattva. From the perfect understanding (*samyak-parijñānāt*) of that (*tasya*) in present life (*dṛṣṭe dharme*), the manifestation of the object-base of conceptual proliferation (*prapañca*) constituting its support (*adhiṣṭhāna*) and its cognitive object (*ālambana*), does not occur in the future. From the non-arising (*anudayāt*), from the non-manifestation (*aprādurbhāvāt*) of that (*tasya*), the manifestation (*prādurbhāva*) of discrimination [taking] that as the cognitive object also does not occur in the future. Thus, that which is the cessation of the object-base of discrimination should be known as the cessation of all conceptual proliferation (*sarva-prapañca-nirodha*). And thus, the cessation of conceptual proliferation of the bodhisattva is to be known as "*Mahāyāna Parinirvāṇa*". (FT 10.2)

yadā ca bodhisattvena	菩薩	*yadā* : rel.adv. meaning “when …” *ca* : ind. *bodhisattvena* : m.instr.sg. of *bodhisattva*
caturvidhaṃ yathābhūtaparijñānaṃ ← catur–vidham yathā–bhūta(√bhū)– pari+jñānam(√jñā)	四如實智	*catur–* : cardinal °*vidham* : cpd., n.acc.sg. of °*vidha* *yathā–* : adv. *bhūta–* : ppp. °*parijñānam* : cpd., n.acc.sg. of °*parijñāna*
niśritya ← ni+śritya(√śri)	依	ger.
so'ṣṭavidho vikalpaḥ ← saḥ aṣṭa–vidhaḥ vikalpaḥ	八種分別	*saḥ* : pron., m.nom.sg. of *tad* *aṣṭa–* : cardinal °*vidhaḥ* : cpd., m.nom.sg. of °*vidha* *vikalpaḥ* : m.nom.sg. of °*vikalpa*
parijñāto bhavati ← pari+jñātaḥ(√jñā) bhavati(√bhū)	能正了知	*parijñātaḥ* : m.nom.sg. of *parijñāta*(ppp.) → *vikalpaḥ* *bhavati* : pres. 3rd sg.
dṛṣṭe dharme ← dṛṣṭe(√dṛś) dharme	於現法中	*dṛṣṭe* : m.loc.sg. of *dṛṣṭa*(ppp.) *dharme* : m.loc.sg. of *dharma* loc.absol. meaning “in the present life”
tasya samyak parijñānād ← tasya samyak parijñānāt(√jñā)	正了知故	*tasya* : pron., m.gen.sg. of *tad* *samyak* : adv. *parijñānāt* : n.abl.sg. of °*parijñāna*

āyatyāṃ ← āyatyām	當來世	f.loc.sg. of *āyati*
tadadhiṣṭhānasya tadālambanasya prapañcapatitasya vastunaḥ ← tat–adhi+ṣṭhānasya(√sthā) tat–ā+lambanasya(√lamb) pra+pañca(√pañc)–patitasya(√pat) vastunaḥ	戲論所攝所依緣事 [所依所緣戲論所攝事]	*tat–* : pron., n. °*adhiṣṭhānasya* : cpd., n.gen.sg. of °*adhiṣṭhāna* *tat–* : pron., n. °*ālambanasya* : cpd., n.gen.sg. of °*ālambana* *prapañca–* : m.noun °*patitasya* : cpd., n.gen.sg. of °*patita*(ppp.) → *vastunaḥ* *vastunaḥ* : n.gen.sg. of *vastu*
prādurbhāvo na bhavati ← prādur–bhāvaḥ(√bhū) na bhavati(√bhū)	不生起	*prādur–* : adv. °*bhāvaḥ* : cpd., m.nom.sg. of °*bhava* *na* : ind. *bhavati* : pres. 3rd sg.
tasyānudayādaprādurbhāvāt ← tasya an+ut+ayāt(√ī) a+prādur–bhāvāt(√bhū)	不生起故	*tasya* : pron., n.gen.sg. of *tad* *anudayāt* : m.abl.sg. of *anudaya* *aprādur–* : adv. °*bhāvāt* : cpd., m.abl.sg. of °*bhāva*
tadālambanasyāpi vikalpasyāyatyāṃ ← tat–ālambanasya api vikalpasya āyatyām	於當來世從彼依緣所起分別	*tat–* : pron., n. °*ālambanasya* : cpd., m.gen.sg. of °*ālambana* *api* : ind. *vikalpasya* : m.gen.sg. of *vikalpa* *āyatyām* : f.loc.sg. of *āyati*

prādurbhāvo na bhavati ← prādur–bhāvaḥ(√bhū) na bhavati(√bhū)	不生起	*prādur–* : adv. °*bhāvaḥ* : cpd., m.nom.sg. of °*bhava* *na* : ind. *bhavati* : pres. 3rd sg.
evaṃ ← evam	如是	ind.
tasya savastukasya vikalpasya ← tasya sa+vastukasya vikalpasya	分別及依緣事	*tasya* : n.gen.sg. of *tad* *savastukasya* : m.gen.sg. of *savastuka*(adj.) → *vikalpasya*, prefix *sa* meaning “together with” *vikalpasya* : m.gen.sg. of *vikalpa*
nirodho ← ni+rodhaḥ(√rudh)	滅	m.nom.sg. of *nirodha*
yaḥ sa sarvaprapañcanirodho ← yaḥ saḥ sarva–prapañca(√pañc)– nirodhaḥ(√rudh)	一切戲論皆滅	*yaḥ* : rel.pron., m.nom.sg. of *yad* *saḥ* : pron., m.nom.sg. of *tad* *sarva–* : adj. *prapañca–* : m.noun °*nirodhaḥ* : cpd., m.nom.sg. of °*nirodha*
veditavyaḥ(√vid)	當知	m.nom.sg. of *veditavya*(fpp.)
evañca ← evam ca	如是	*evam* : ind. *ca* : ind.
prapañcanirodho ← prapañca(√pañc)–nirodhaḥ(√rudh)	戲論滅	*prapañca–* : m.noun °*nirodhaḥ* : cpd., m.nom.sg. of °*nirodha*

bodhisattvasya	菩薩[的]	m.gen.sg. of *bodhisattva*
mahāyānaparinirvāṇamiti ← mahā–yāna–pari+nir+vāṇam(√vā) iti	大乘大般涅槃	*mahā–* : adj. *yāna–* : n.noun °*parinirvāṇam* : cpd., n.nom.sg. of °*parinirvāṇa* *iti* : ind.
veditavyam(√vid)	能證	*veditavyam* : n.nom.sg. of *veditavya*(fpp.)

11. 得自在果

dṛṣṭe ca dharme tasya śreṣṭhatattvārtha gocarajñānasya viśuddhatvāt sarvatra vaśitāprāpti labhate sa bodhisattvaḥ| yaduta nirmāṇe'pi vicitre nairmāṇikyā ṛddhyā| pariṇāme ca vicitre pāriṇāmikyā ṛddhyā| sarvajñeyasya ca jñāne yāvadabhipretaṃ cāvasthāne| kāmakārataśca vinopakramaṃ cyutau|sa evaṃ vaśitāprāptaḥ sarvasattvaśreṣṭho bhavati niruttaraḥ|

於現法中勝真實義所行處智極清淨故，普能獲得一切自在，謂諸菩薩於種種化獲得能化神通自在；於種種變獲得能變神通自在；普於一切所知境智皆得自在；若欲久住隨其所樂自在能住；若欲終歿不待害緣自在能歿。由諸菩薩得如是等無量自在，於諸有情最勝無上。(大正 30.490c28-491a06)

And, because of the fact of the purity of the superior (*śreṣṭha*) knowledge of the domain of activity of reality object (*tattvārthagocarajñāna*) in the present life (*dṛṣṭe dharme*), the bodhisattva possesses (*labhate*) mastery in all cases (*sarvatra vaśitāprāptim*); that is to say: with regard to variegated magical creation (*nirmāṇe 'pi vicitre*) through the super-normal power of magical creation (*nairmāṇikayā ṛddhyā*); and with regard to manifold transformation (*pariṇāme vicitre*), through the super-normal power of transformation (*pāriṇāmikayā ṛddhyā*); and with regard to knowledge of all knowable (*sarvajñeyasya jñāne*); and with regard to remaining as long as [he] so wish (*yāvadabhipretam cāvasthāne*); and in terms of his desire with regard to death (*cyutau*) without detriment. Thus, he who has mastered [in such a way] becomes the unsurpassed (*niruttaraḥ*), the excellent among all beings (*sarvasattvaśreṣṭhaḥ*). (FT 11.1)

dṛṣṭe ca dharme	於現法中	*dṛṣṭe* : m.loc.sg. of *dṛṣṭa*(ppp.) *dharme* : m.loc.sg. of *dharma* loc.absol., meaning “in the present life”

tasya śreṣṭhatattvārthagocarajñānasya ← tasya śreṣṭha–tattva–artha–gocara–jñānasya [DN: °ārtha gocara°]	勝真實義所行處智	*tasya* : pron., n.gen.sg. of *tad* *śreṣṭha–* : superlative of *śrī* *tattva–* : *tat*(pron.) with n.abs.su. *tva* *artha–* : m.noun *gocara–* : m.noun °*jñānasya* : cpd., n.gen.sg. of °*jñāna*
viśuddhatvāt ← vi√śudh+ta+tva+āt	極清淨故	n.abl.sg. of *viśuddhatva*(ppp. *viśuddha* with n.abs.su. *tva*)
sarvatra ← sarva+tra	普一切	adv.
vaśitāprāptiṃ labhate ← vaśitā(√vaś)–prāptim(√āp) labhate(√labh) [DN: prāpti labhate]	獲得自在 [自在獲得]	*vaśitā–* : f.noun °*prāptim* : cpd., f.acc.sg. of °*prāpti* *labhate* : pres. 3rd sg. ātm.
sa bodhisattvaḥ ← saḥ bodhi–sattvaḥ	諸菩薩	*saḥ* : pron., m.nom.sg. of *tad* *bodhi–* : f.noun °*sattvaḥ* : cpd., m.nom.sg. of °*sattva*
yaduta ← yat uta	謂	*yat* : rel.pron. of *yad* *uta* : ind. adverbial phrase meaning “that is to say”
nirmāṇe'pi vicitre ← nir+māṇe(√mā) api vicitre	於種種化 [於化種種]	*nirmāṇe* : n.loc.sg. of *nirmāṇa* *api* : ind. *vicitre* : n.loc.sg. of *vicitra*(adj.) → *nirmāṇe*

nairmāṇikyā ṛddhyā ← nir+māṇikyā(√mā) ṛddhyā(√ṛdh) [TK: nairmāṇikayā]	能化神通	*nairmāṇikyā* : f.instr.sg. of *nairmāṇiki*(adj.) → *ṛddhyā* *ṛddhyā* : f.instr.sg. of *ṛddhi*
pariṇāme ca vicitre ← pari+ṇāme(√nam) ca vicitre	於種種變 [於變種種]	*pariṇāme* : m.loc.sg. of *pariṇāma* *ca* : ind. *vicitre* : m.loc.sg. of *vicitra*(adj.) → *pariṇāme*
pāriṇāmikyā ṛddhyā ← pari+ṇāmikyā(√nam) ṛddhyā(√ṛdh) [TK: pāriṇāmikayā]	能變神通	*pāriṇāmikyā* : f.instr.sg. of *pāriṇāmiki*(adj.) → *ṛddhyā* *ṛddhyā* : f.instr.sg. of *ṛddhi*
sarvajñeyasya ca jñāne ← sarva–jñeya+sya ca jñāne(√jñā)	於一切所知境智	*sarva–* : adj. °*jñeyasya* : cpd., n.gen.sg. of °*jñeya*(fpp.) *ca* : ind. *jñāne* : n.loc.sg. of *jñāna*
yāvadabhipretaṃ cāvasthāne ← yāvat abhi+pra+itam(√i/ī) ca ava+sthāne(√sthā)	若欲久住	*yāvat* : rel.adv. *abhipretam* : m.acc.sg. of *abhipreta*(ppp.) *ca* : ind. *avasthāne* : n.loc.sg. of *avasthāna*
kāmakārataśca ← kāma(√kam)–kāra+taḥ(√kṛ) ca	隨其所樂	*kāma–* : m.noun °*kārataḥ* : cpd., adv., *kāra*(m.) with abl. su. *taḥ* *ca* : ind.

vinopakramaṃ ← vinā upa+kramam(√kram)	不待害緣	*vinā* : ind. *upakramam* : m.acc.sg. of *upakrama*
cyutau(√cyu)	歿	f.loc.sg. of *cyuti*
sa evaṃ vaśitāprāptaḥ ← saḥ evam vaśitā(√vaś)–prāptaḥ(√āp)	諸菩薩得如是自在	*saḥ* : pron. of *bodhisattvaḥ* in the first sentence of this paragraph, m.nom.sg. of *tad* *evam* : ind. *vaśitā–* : f.noun °*prāptaḥ* : cpd., m.nom.sg. of °*prāpta*(ppp.) → *bodhisattvaḥ*
sarvasattvaśreṣṭho bhavati ← sarva–sattva–śreṣṭhaḥ bhavati(√bhū)	諸有情最勝	*sarva–* : adj. *sattva–* : m./n.noun °*śreṣṭhaḥ* : cpd., superlative, m.nom.sg. of °*śreṣṭha* *bhavati* : pres. 3rd sg.
niruttaraḥ ← nir+uttara+ḥ	無上	m.nom.sg. of *niruttara*(adj.)

evañca sarvatra vaśinastasya bodhisattvasya uttamāḥ pañcānuśaṃsā veditavyāḥ| paramāṃ cittaśāntimanuprāpto bhavati vihārapraśāntatayā na kleśapraśāntatayā| sarvavidyāsthāneṣu cāsyāvyāhataṃ pariśuddhaṃ paryavadātaṃ jñānadarśanaṃ pravartate| akhinnaśca bhavati sattvānāmarthe saṃsārasaṃsṛtyā| tathāgatānāñca sarvasandhāyavacanānyanupraviśati| na ca mahāyānādhimukteḥ saṃhāryo bhavatyaparapratyayatayā|

菩薩如是普於一切得自在故，獲得五種最上勝利。一者、獲得心極寂靜，由住最靜故，不由煩惱寂靜故；二者、能於一切明處無所罣礙，清淨鮮白妙智見轉；三者、為利諸有情故，流轉生死無有厭倦；四者、善入一切如來密意言義；五者、所得大乘勝解不可引奪，不從他緣。(大正 30.491a06-13)

And in this way, the supreme highest five-fold benefits (*uttamāḥ pañca-anuśaṃsā*) of a bodhisattva who has mastery over everything (*sarvatravaśinaḥ*) is to be understood. [1] He comes to attain (*anuprāptaḥ bhavati*) supreme mental peace (*cittaśāntim*) by way of the fact of the tranquility of state (*vihārapraśāntatayā*) not through the fact of the appeasement of defilements (*na kleśapraśāntatayā*). [2] His unhindered (*avyāhatam*), completely purified (*pariśuddham*) and fully clarified (*paryavadātam*) knowledge-vision operates (*pravartate*) with regard to all sciences and [3] he is unwearied circling in *saṃsāra* for the sake of beings and [4] he penetrates into the implicit teachings (*sarva-sandhāya-vacanānupraviśati*) of all *Tathāgata*-s and [5] not depending on others, he cannot be led away from his conviction in the *Mahāyāna* (*Mahāyānādhimukteḥ*). (FT 11.2)

evañca ← evam ca	如是	both ind.
sarvatra vaśinas ← sarvatra vaśinaḥ	普於一切得自在故	*sarvatra* : adv. *vaśinaḥ* : m.gen.sg. of *vaśin*(adj.) → *bodhisattvasya*
tasya bodhisattvasya	菩薩	*tasya* : pron., m.gen.sg. of *tad* *bodhisattvasya* : m.gen.sg. of *bodhisattva*
uttamāḥ pañcānuśaṃsā veditavyāḥ ← uttamāḥ pañca–anu+śaṃsāḥ(√śaṃs) veditavyāḥ(√vid)	最上五種勝利 [最上五種勝利當知]	*uttamāḥ* : m.nom.pl. of *uttama*(adj.) → °*anuśaṃsāḥ* *pañca–* : cardinal °*anuśaṃsāḥ* : cpd., m.nom.pl. of °*anuśaṃsa* *veditavyāḥ* : m.nom.pl. of *veditavya*(fpp.)

paramāṃ cittaśāntim ← paramām citta–śāntim(√śam)	心極寂靜	*paramām* : f.acc.sg. of *paramā*(adj.) → °*śāntim* *citta–* : n.noun °*śāntim* : cpd., f.acc.sg. of °*śānti*
anuprāpto bhavati ← anu+pra+āptaḥ(√āp) bhavati(√bhū)	獲得	*anuprāptaḥ* : m.nom.sg. of *prāpta*(ppp.) *bhavati* : pres. 3rd sg.
vihārapraśāntatayā ← vi+hāra(√hṛ)–pra+śāntatayā(√śam)	由住最靜故	*vihāra–* : m.noun °*praśāntatayā* : cpd., f.instr.sg. of °*praśāntatā*(ppp. *praśānta* with f.abs.su. *tā*)
na kleśapraśāntatayā ← na kleśa–praśāntatayā(√śam)	不由煩惱寂靜故	*na* : ind. *kleśa–* : m.noun °*praśāntatayā* : cpd., f.instr.sg. of °*praśāntatā*(ppp. *praśānta* with f.abs.su. *tā*)
sarvavidyāsthāneṣu ← sarva–vidyā–sthāneṣu(√sthā)	能於一切明處	*sarva–* : adj. *vidyā–* : f.noun °*sthāneṣu* : cpd., n.loc.pl. of °*sthāna*
cāsyāvyāhataṃ ← ca asya a+vi+ā+hatam(√han)	無所罣礙	*asya* : dem., m.gen.sg. of *idam* *avyāhatam* : n.nom.sg. of *avyāhata*(ppp.) → °*darśanam*
pariśuddhaṃ paryavadātaṃ jñānadarśanaṃ ← pariśuddham(√śudh) paryavadātam(√dā) jñāna–darśanam(√dṛś)	清淨鮮白妙智見	*pariśuddham* : n.nom.sg. of *pariśuddha*(ppp.) → °*darśanam* *paryavadātam* : n.nom.sg. of *paryavadāta*(ppp.) → °*darśanam* *jñāna–* : n.noun °*darśanam* : cpd., n.nom.sg. of °*darśana*

pravartate ← pra+vartate(√vṛt)	轉	pres. 3rd sg. ātm.
akhinnaśca bhavati ← a+khinnaḥ(√khid) ca bhavati(√bhū)	無有厭倦	*akhinnaḥ* : m.nom.sg. of *akhinna*(ppp.) *bhavati* : pres. 3rd sg.
sattvānāmarthe ← sattvānām arthe	為利諸有情故	*sattvānām* : m.gen.pl. of *sattva* *arthe* : m.loc.sg. of *artha*, meaning “for the sake/benefit of …”
saṃsārasaṃsṛtyā ← sam+sāra(√sṛ)–sam+sṛtyā(√sṛ)	流轉生死 [生死流轉]	*saṃsāra*– : m.noun °*saṃsṛtyā* : cpd., f.instr.sg. of °*saṃsṛti*
tathāgatānāñca ← tathāgatānām ca	如來	*tathāgatānām* : m.gen.pl. of *tathāgata*(ppp.)
sarvasandhāyavacanānupraviśati ← sarva–sam+dhāya(√dhā)–vacanā–anu+pra+viśati(√viś) [DN: °vacanānyanupraviśati]	入一切密意言義	*sarva*– : adj. *sandhāya*– : ger. used as adv. *vacanā*– : f.noun °*anupraviśati* : cpd., pres. 3rd sg.
na ca mahāyānādhimukteḥ ← na ca mahā–yāna–adhi+mukteḥ(√muc)	所得大乘勝解不可	*na* : ind. *ca* : ind. *mahā*– : adj. *yāna*– : n.noun °*adhimukteḥ* : cpd., f.abl.sg. of °*adhimukti*
saṃhāryo bhavaty ← sam+hāryaḥ(√hṛ) bhavati(√bhū)	引奪	*saṃhāryaḥ* : m.nom.sg. of *saṃhārya*(fpp.) *bhavati* : pres. 3rd sg.

aparapratyayatayā ← a+para–prati+ayatayā(√i/ī)	不從他緣	*apara–* : adj. °*pratyayatayā* : cpd., f.instr.sg. of °*pratyayatā*(m.noun *pratyaya* with f.abs.su. *tā*)

asya khalu pañcavidhasyānuśaṃsasya pañcavidhameva karma veditavyam| paramo dṛṣṭadharmasukhavihāro bodhisattvasya bodhāya prayoganiryātasya kāyikacaitasikasya vyāyāmaklamasya nāśāya cittaśānteranuśaṃsasyaitatkarma veditavyam| sarvabuddhadharmāṇāṃ paripāko bodhisattvasya sarvavidyāsthāneṣvavyāhatajñānatāyā anuśaṃsasyai tatkarma veditavyam| sattvaparipāko bodhisattvasya saṃsārākheditāyā anuśaṃsasyaitatkarma veditavyam| vineyānāmut pannotpannānāṃ saṃśayānāṃ prativinodanaṃ dharmanetryāśca dīrghakālaṃ parikarṣaṇaṃ sandhāraṇaṃ saddharmapratirūpakāṇāṃ śāsanāntardhāyakānāṃ parijñānaprakāśanāpakarṣaṇatayā sarvasandhāyavacanapraveśānuśaṃsasyaitatkarma veditavyam| sarvaparapravādinigraho dṛḍhavīryatā ca prāṇidhānāccācyutiḥ asaṃhāryatā'parapratyayatvānuśaṃsasyaitatkarma veditavyam|

當知如是五種勝利，有五種業。一者、菩薩成就最勝現法樂住，能滅一切為趣菩提精勤加行所生身心種種勞倦，當知是名心極寂靜勝利之業；二者、菩薩普能成熟一切佛法，當知是名於諸明處無礙清白微妙智見勝利之業；三者、菩薩普能成熟一切有情，當知是名流轉生死無有厭倦勝利之業；四者、菩薩能正除遣所化有情隨所生起一切疑惑，護持如來妙正法眼令得久住，於能隱沒如來聖教像似正法，能知能顯，能正除滅，當知是名善入如來密意言義勝利之業；五者、菩薩能摧一切外道異論，精進堅牢正願無動，當知是名大乘勝解不可引奪，不從他緣勝利之業。(大正 30.491a13-26)

Of this (*asya*), the five-fold benefits [above], the specific (*eva*) five-fold *karma* is to be understood. [1] It is to be understood that the *karma* of the benefit of mental peace (*cittaśānteḥ anuśaṃsasya*) conducive to the perishing of the mental and physical

tiredness of exertion (effort) of one who has gone forth towards the preparation of realization is the ultimate (*parama*) dwelling in happiness in the present life. [2] It is to be understood that the *karma* of the benefit in terms of the unhindered knowledge of all the sciences of the bodhisattva, is the maturation (*paripākaḥ*) of all the *Buddha-dharma*-s. [3] It is to be understood that the *karma* of the benefit of the bodhisattva being unwearied of *saṃsāra* is the maturation of beings. [4] It is to be understood that the *karma* of the benefit of the penetration into all implicit teachings is the removal of the doubts as they repeatedly arise (*utpannotpannānāṃ*) among those to be guided (*vineyānām*), the perpetuation (*parikarṣaṇaṃ*) of the *dharma*-eye (*dharma-netryāḥ*) for a long time, the sustaining of the complete knowledge (*parijñānam*) with respect to the declaration and the expulsion (*prakāśanāpakarṣaṇatayā*) of the semblance of the true *Dharma* which conceals the dispensation (teachings). [5] It is to be understood that the *karma* of the benefit of the non-dependence on others and the incapability of being led astray (*asaṃhāryatāparapratyayatvā*) is the refutation of all heretical theories (*sarvaparapravādinigrahaḥ*), firm diligence (*dṛḍhavīryatā*) and non-cowing away from the vow (*praṇidhānāc cācyutiḥ*). (FT 11.3)

asya khalu pañcavidhasyānuśaṃsasya ← asya khalu pañca–vidhasya anu+śaṃsasya(√śaṃs)	如是五種勝利	*asya* : dem., m.gen.sg. of *idam* *khalu* : ind. *pañca–* : cardinal °*vidhasya* : cpd., m.gen.sg. of °*vidha* *anuśaṃsasya* : m.gen.sg. of *anuśaṃsa*
pañcavidhameva karma ← pañca vidham eva karma	有五種業	*pañca* : cardinal, n.nom.sg. *vidham* : n.nom.sg. of *vidha* *eva* : ind. *karma* : n.nom.sg. of *karman*

veditavyam(√vid)	當知	n.nom.sg. of *veditavya*(fpp.)
paramo ← paramaḥ	最勝	m.nom.sg. of *parama*(adj.)
dṛṣṭadharmasukhavihāro ← dṛṣṭa(√drś)–dharma–sukha–vi+hāraḥ(√hṛ)	現法樂住	*dṛṣṭa*– : ppp. *dharma*– : m.noun *sukha*– : adj./n.noun °*vihāraḥ* : cpd., m.nom.sg. of °*vihāra*
bodhisattvasya bodhāya(√budh)	菩薩為趣菩提	*bodhisattvasya* : m.gen.sg. of *bodhisattva* *bodhāya* : m.dat.sg. of *bodha*
prayoganiryātasya ← pra+yoga(√yuj)–nir+yātasya(√yā)	精勤加行所生 [加行精勤所生]	*prayoga*– : m.noun °*niryātasya* : cpd., m.gen.sg. of °*niryāta*(ppp.) → *bodhisattvasya*
kāyikacaitasikasya vyāyāmaklamasya ← kāyika–caitasika+sya vyāyāma(√yam)–klamasya(√klam)	身心勞倦	*kāyika*– : adj. °*caitasikasya* : cpd., m.gen.sg. of °*caitasika*(adj.) → *bodhisattvasya* *vyāyāma*– : m.noun °*klamasya* : cpd., m.gen.sg. of °*klama*
nāśāya(√naś)	能滅	m.dat.sg. of *nāśa*
cittaśānter ← citta–śānteḥ(√śam)	心極寂靜	*citta*– : n.noun °*śānteḥ* : cpd., f.gen.sg. of °*śānti*
anuśaṃsasyaitat karma ←	勝利之業	*anuśaṃsasya* : m.gen.sg. of *anuśaṃsa*

anu+śaṃsasya(√śaṃs) etat karma		*etat* : dem., n.nom.sg. of *etad* *karma* : n.nom.sg. of *karman*
veditavyam(√vid)	當知	n.nom.sg. of *veditavya*(fpp.)
sarvabuddhadharmāṇāṃ paripāko ← sarva–buddha–dharmāṇām pari+pākaḥ(√pac)	普能成熟一切佛法	*sarva–* : adj. *buddha–* : ppp., m.noun °*dharmāṇām* : cpd., m.gen.pl. of °*dharma* *paripākaḥ* : m.nom.sg. of *paripāka*
bodhisattvasya	菩薩	m.gen.sg. of *bodhisattva*
sarvavidyāsthāneṣv ← sarva–vidyā–sthāneṣu(√sthā)	於諸明處	*sarva–* : adj. *vidyā–* : f.noun °*sthāneṣu* : cpd., n.loc.pl. of °*sthāna*
avyāhatajñānatāyā ← a+vi+ā+hata(√han)–jñānatāyāḥ	無礙清白微妙智見 [無礙智]	*avyāhata–* : ppp. °*jñānatāyāḥ* : cpd., f.gen.sg. of °*jñānatā*(n.noun *jñāna* with f.abs.su. *tā*)
anuśaṃsasyaitat karma ← anu+śaṃsasya(√śaṃs) etat karma [DN: anuśaṃsasyai tat]	勝利之業	*anuśaṃsasya* : m.gen.sg. of *anuśaṃsa* *etat* : dem., n.nom.sg. of *etad* *karma* : n.nom.sg. of *karman*
veditavyam(√vid)	當知	n.nom.sg. of *veditavya*(fpp.)
sattvaparipāko ← sattva–pari+pākaḥ(√pac)	成熟有情	*sattva–* : m./n.noun °*paripākaḥ* : cpd., m.nom.sg. of °*paripāka*

bodhisattvasya	菩薩	m.gen.sg. of *bodhisattva*
saṃsārākheditāyā ← saṃsāra–a+kheditāyāḥ(√khid)	流轉生死無有厭倦	*saṃsāra*– : m.noun °*akheditāyāḥ* : cpd., f.gen.sg. of °*akheditā*(ppp., caus.)
anuśaṃsasyaitatkarma ← anuśaṃsasya(√śaṃs) etat karma	勝利之業	*anuśaṃsasya* : m.gen.sg. of *anuśaṃsa* *etat* : dem., n.nom.sg. of *etad* *karma* : n.nom.sg. of *karman*
veditavyam(√vid)	當知	n.nom.sg. of *veditavya*(fpp.)
vineyānām(√nī)	所化有情	m.gen.pl. of *vineya*
utpannotpannānāṃ ← ut+panna(√pad)–ut+pannānām(√pad)	隨所生起	*utpanna*– : ppp. °*utpannānām* : cpd., m.gen.pl. of °*utpanna*(ppp.), meaning "repeatedly arise"
saṃśayānāṃ ← sam+śayānām(√śī)	疑惑	m.gen.pl. of *saṃśaya*
prativinodanaṃ ← prati+vi+nodanam(√nud)	除遣	n.nom.sg. of *prativinodana*
dharmanetryāśca ← dharma–netryāḥ ca	法眼	*dharma*– : m.noun °*netryāḥ* : cpd., f.gen.sg. of °*netrī*
dīrghakālaṃ ← dīrgha–kālam	久	*dīrgha*– : adj. °*kālam* : cpd., adv.
parikarṣaṇaṃ ← pari+karṣaṇam(√kṛṣ)	住	n.nom.sg. of *parikarṣaṇa*
sandhāraṇaṃ ← sam+dhāraṇam(√dhṛ)	護持	n.nom.sg. *sandhāraṇa*

saddharmapratirūpakāṇāṃ ← sat(√as)–dharma– prati+rūpakāṇām(√rūp)	像似正法 [正法像似]	*sat–* : pr.p. *dharma–* : m.noun °*pratirūpakāṇām* : cpd., m.gen.pl. of °*pratirūpaka*
śāsanāntardhāyakānāṃ ← śāsana(√śās)–antar–dhāyakānām(√dhā)	於能隱沒如來聖教 [於如來聖教能隱沒]	*śāsana–* : n.noun *antar–* : adv. °*dhāyakānām* : cpd., m.gen.pl. of °*dhāyaka*(adj.) → °*pratirūpakāṇām*
parijñānaṃ ← pari+jñānam(√jñā) [DN: parijñāna; TK: parijñānaṃ]	知	n.nom.sg. of *parijñāna*
prakāśanāpakarṣaṇatayā ← pra+kāśana(√kāś)– apa+karṣaṇatayā(√kṛṣ)	能顯能正除滅	*prakāśana–* : n.noun °*apakarṣaṇatayā* : cpd., f.instr.sg. of °*apakarṣaṇatā*(n.noun *apakarṣaṇa* with f.abs.su. *tā*)
sarvasandhāyavacanapraveśānuśaṃsasyaitat karma ← sarva–sandhāya(√dhā)–vacana(√vac)– pra+veśa(√viś)–anu+śaṃsasya(√śaṃs) etat karma	善入密意言義勝利之業 [密意言義善入勝利, 此業]	*sarva–* : adj. *sandhāya–* : ger. used as adv. *vacana–* : n.noun *praveśa–* : m.noun °*anuśaṃsasya* : cpd., m.gen.sg. of °*anuśaṃsa* *etat* : dem., n.nom.sg. of *etad* *karma* : n.nom.sg. of *karman*
veditavyam(√vid)	當知	n.nom.sg. of *veditavya*(fpp.)
sarvaparapravādinigraho ←	能摧一切外道異論	*sarva–* : adj.

sarva–para–pra+vādi(√vad)– ni+grahaḥ(√grah)		*para–* : adj. *pravādi–* : n.noun °*nigrahaḥ* : cpd., m.nom.sg. of °*nigraha*
dṛḍhavīryatā ca ← dṛḍha(√dṛh)–vīrya+tā ca	精進堅牢 [堅牢精進]	*dṛḍha–* : ppp. °*vīryatā* : cpd., f.nom.sg. of °*vīryatā*(n.noun *vīrya* with f.abs.su. *tā*) *ca* : ind.
praṇidhānāccācyutiḥ ← pra+ni+dhāna(√dhā)+āt ca a+cyutiḥ(√cyu) [DN: prāṇidhānāc°]	正願無動	*praṇidhānāt* : n.abl.sg. of *praṇidhāna* *ca* : ind. *acyutiḥ* : f.nom.sg. of *acyuti*
asaṃhāryatā'parapratyayatvānuśaṃsasyaitat karma veditavyam ← a+sam+hārya+tā–apara–prati+aya+tva–anu+śaṃsa+sya etat karma veditavyam(√vid)	不可引奪不從他緣勝利之業當知	*asaṃhāryatā–* : f.noun., *asaṃhārya*(fpp.) with f.abs.su. *tā* *apara–* : adj. *pratyayatva–* : n.noun., *pratyaya*(m.) with n.abs.su. *tva* °*anuśaṃsasya* : cpd., m.gen.sg. of °*anuśaṃsa* *etat* : dem., n.nom.sg. of *etad* *karma* : n.nom.sg. of *karman* *veditavyam* : n.nom.sg. of *veditavya*(fpp.)

evaṃ hi bodhisattvasya yāvat kiñcidbodhisattvakaraṇīyaṃ tatsarvamebhiḥ pañcabhiranuśaṃsakarmabhiḥ parigṛhītaṃ bhavati| tatpunaḥ karaṇīyaṃ katamat| asaṃkliṣṭañca ātmasukhaṃ buddhadharmaparipākaḥ sattvaparipākaḥ saddharmasya dhāraṇam acalapraṇidhānasyottaptavīryasya paravādavinigrahaśca|

如是菩薩，所有一切菩薩所作，皆為如是五勝利業之所攝受。云何一切菩薩所作？謂自安樂而無雜染，普能成熟一切佛法，普能成熟一切有情，護持如來無上正法，摧伏他論精進勇猛正願無動。(大正 30.491a26-b02)

To whatever extent, the bodhisattva duty [may be], all that comes to be subsumed (*parigṛhītam*) by these five-fold *karma* benefits. Again, what is that duty? The undefiled personal happiness, the maturation of *Buddha-Dharma*, the maturation of sentient beings, the upholding of the true *Dharma* and the refutation of heretical teachings by one who is unmoved in vow and zealous in vigour. (FT 11.4)

evaṃ hi ← evam hi	如是	*evam*, *hi* : both ind.
bodhisattvasya	菩薩	m.gen.sg. of *bodhisattva*
yāvat kiñcid ← yāvat kim+cit	所有一切	*yāvat* : rel.adv. *kiṃcit* : indefinite pron., n.nom.sg. of *kim* with su. *cit* *yāvat kiṃcit* : meaning “to whatever extent”
bodhisattvakaraṇīyaṃ ← bodhisattva–karaṇīyam(√kṛ)	菩薩所作	*bodhisattva*– : m.noun °*karaṇīyam* : cpd., n.nom.sg. of °*karaṇīya*(fpp.)
tatsarvam ← tat sarvam	皆為如是	*tat* : pron., n.nom.sg. of *tad* *sarvam* : n.nom.sg. of *sarva*(adj.)

ebhiḥ pañcabhir ← ebhiḥ pañcabhiḥ	五	*ebhiḥ* : dem., n.instr.pl. of *idam* *pañcabhiḥ* : cardinal, n.instr.pl. of *pañca*
anuśaṃsakarmabhiḥ ← anu+śaṃsa(√śaṃs)–karmabhiḥ	勝利業	*anuśaṃsa–* : m.noun °*karmabhiḥ* : cpd., n.instr.pl. of °*karman*
parigṛhītaṃ bhavati ← pari+gṛhītam(√grah) bhavati(√bhū)	所攝受	*parigṛhītam* : n.nom.sg. of *parigṛhīta*(ppp.) *bhavati* : pres. 3rd sg.
tatpunaḥ ← tat punaḥ		*tat* : pron., n.nom.sg. of *tad* *punaḥ* : ind.
karaṇīyaṃ ← karaṇīyam(√kṛ)	所作	n.nom.sg. of *karaṇīya*(fpp.)
katamat	云何	interr.pron., n.nom.sg. of *katama*
asaṃkliṣṭañca ← a+sam+kliṣṭam(√kliś) ca	無雜染	*asaṃkliṣṭam* : n.nom.sg. of *asaṃkliṣṭa*(ppp.) *ca* : ind.
ātmasukhaṃ ← ātma–sukham	自安樂	*ātma–* : m., *ātman* used in cpd. °*sukham* : cpd., n.nom.sg. of °*sukha*
buddhadharmaparipākaḥ ← buddha–dharma–pari+pākaḥ(√pac)	成熟佛法	*buddha–* : m.noun *dharma–* : m.noun °*paripākaḥ* : cpd., m.nom.sg. of °*paripāka*
sattvaparipākaḥ ← sattva–paripākaḥ	成熟有情	*sattva–* : m./n.noun °*paripākaḥ* : cpd., m.nom.sg. of °*paripāka*

saddharmasya dhāraṇam ← sat+dharma+sya dhāraṇam(√dhṛ)	護持正法	*saddharmasya* : m.gen.sg. of *saddharma* *dhāraṇam* : n.nom.sg. of *dhāraṇa*
acalapraṇidhānasyottaptavīryasya ← a+cala–pra+ni+dhānasya(√dhā) ut+tapta(√tap)–vīryasya	精進勇猛正願無動 [無動正願勇猛精進]	*acala–* : adj. °*praṇidhānasya* : cpd., n.gen.sg. of °*praṇidhāna* *uttapta–* : ppp. °*vīryasya* : cpd., n.gen.sg. of °*vīrya*
paravādavinigrahaśca ← para–vāda–vi+ni+grahaḥ(√grah) ca	摧伏他論 [他論摧伏]	*para–* : adj. *vāda–* : m.noun °*vinigrahaḥ* : cpd., m.nom.sg. of °*vinigraha* *ca* : ind.

12. 總結顯勝

tatra caturṇā tattvārthānāṃ prathamau dvau hīnau| tṛtīyo madhyamaḥ| caturtha uttamo veditavyaḥ|

當知如是四真實義，初二下劣，第三處中，第四最勝。(大正 30.491b03-04)

It should be understood that among the four reality-objects (*tattvārtha*), the first two are inferior, the third one is medium and the fourth one is to be understood as the most supreme. (FT 12)

tatra	如是	adv.
caturṇāṃ tattvārthānāṃ ← caturṇām tattva–arthānām [DN: caturṇā]	四真實義	*caturṇām* : m.gen.pl. of *catur*(cardinal) *tattva–* : *tat*(pron.) with n.abs.su. *tva* °*arthānām* : cpd., m.gen.pl. of °*artha*
prathamau dvau hīnau(√hā)	初二下劣	*prathamau* : m.nom.du. of *prathama*(adj.) *dvau* : m.nom.du. of *dva*(cardinal) *hīnau* : m.nom.du. of *hīna*(ppp.)
tṛtīyo madhyamaḥ ← tṛtīyaḥ madhyamaḥ	第三處中	*tṛtīyaḥ* : m.nom.sg. of *tṛtīya*(adj.) *madhyamaḥ* : m.nom.sg. of *madhyama*(adj.)
caturtha uttamo ← caturthaḥ uttamaḥ	第四最勝	*caturthaḥ* : m.nom.sg. of *caturtha*(adj.) *uttamaḥ* : m.nom.sg. of *uttama*(adj.)
veditavyaḥ(√vid)	當知	m.nom.sg. of *veditavya*(fpp.)

術語表 GLOSSARY

abhāva	無性/ 非有	non-existent
abhilāpa-viśliṣṭa	性離言說	disjoined from speech/ words
abhiniviṣṭa	所執	attached to
abhipreta	欲	wish
abhisamāgacchant	證入現觀	directly realizing
abhiyoga-ja	精勤修學所生	resulting from the exertion of practice
ācārya-muṣṭim	祕吝	the close-fistedness of a teacher
ādaram	殷重	enthusiasm
adhikaṃ karoti	增	adds
adhiṣṭhāna	所依	support
adhyupekṣitum	棄捨	to abandon
advaya	不二/ 無二	non-duality
āgama	聖言	scriptures
aham iti vikalpa	「我」分別	discrimination of “I”
akartukāma	無欲樂	not wish to do

ākāśa	空	space
akhinna	無厭倦	unwearied
ākiñcanyāyatana	無所有處	the sphere of nothingness
aklānta-citta	心無勞倦	mentally unwearied
aklānta-kāya	身無勞倦	physically unwearied
akuśala	不善	unskilful/ unwholesome
ālambana	所緣	cognitive object
alaṅkāra-upavicāra	莊嚴具	adornments
amanāpa	不可意	unpleasant
amāyāvī	無誑	without being deceitful
anādi	無始	beginningless
anāgata	未來	future
anāsrava	無漏	without outflow
anāsrava-jñāna	無漏智	outflow-free knowledge
anāsrava-jñāna-āvāhaka	能引無漏智	which induces the outflow-free knowledge
anāsrava-pṛṣṭhalabdha-jñāna	無漏後得智	knowledge obtained subsequent to the outflow-free knowledge
anāvaraṇa	無障礙	free from hindrance

anekavidha	非一[種]	manifold
anidarśana	無見	invisible
anta-dvaya-varjitā	遠離二邊	free from both extremes (existent and non-existent)
anudaya	不生起	non-arising
anugama	隨順	in conformity
anukampācitta	愍心	thoughts of sympathy
anumāna-pramāṇa	比量	inference
anupaga	無著	non-clinging
anuśaṃsa	勝利	benefit
anuśaṃsa-darśin	見勝利	sees the benefits of the merits
anuśliṣṭa-lakṣaṇa	合相	combined characteristics
anuvicārita	隨伺	investigated
anuvitarkita	隨尋	reasoned
anyonya	展轉	mutually
apara-pratyayatva	不從他緣	being non-dependent on others
aparijñāta	不了知	not having fully understood
aparinișpannatva	不成實	the fact of not having been accomplished

apavāda	損減	denial/ negation
apavādikā	損減	negating (adj.)
apramāṇa	無量	infinite
apratibala	無力能	incapable
apratigha	無對	non-resistant
apriya-vikalpa	非愛分別	discrimination of the unpleasant
apsaṃjñā	水想	ideation of water
āptāgama-pramāṇa	至教量	scriptural authority
āptāgamata	至教	scriptures
ārūḍha	乘御	mounted
arūpin	無色	immaterial/ non-material
asadbhūta-samāropa	增益實無	superimposition onto the non-existent
aśakta	無力	not capable
āśām	意望	aspiration
asaṃgrāha/ asadgrāha	妄執/ 邪執	false-grasping
asaṃhāryatā	不可引奪	incapability of being led astray
asaṃkliṣṭa	無雜染	undefiled

asaṃlīna-citta	心無怯弱	mind not cowed
asaṃskṛta	無為	unconditioned
asaṃvidyamānatā	無所有	the fact of not being found
aśaṭha	無諂	without cheating
asmi-māna	我慢	self-arrogance
āśritya	依	relying on
āśu	速疾	quickly
aśubha	不淨	revolting
atīta	過去	past
ativartate	越度	proceed further
ātman	我	self
avakrānti	悟入	realization
avaśiṣṭa	餘	the remains
avasthāna	久住/ 住	remaining long/ remaining
aviparītā	無倒	not topsy turvy
avyāhata	無所罣礙	unhindered
avyāhatagati	所行無礙	unobstructed in his action

avyākṛta	無記	non-defined/ undefined
āyati	當來世	the future
ayoniśo vikalpayitvā	不如理虛妄分別	conceptualizing improperly
bahu-nānā-prakāra	眾多品類差別	the manifold and innumerable types and categories
bāla	愚夫	fool
bhāgīya	品類/ 類	division/ category
bhāṇḍopaskara	資產什物	utensils
bhāva	有性/ 有	existent
bhāvanā	修習	cultivation
bhikṣu	苾芻	monk
bhinna-lakṣaṇa	離相	distinctive characteristics
bhojana	食	food
bhūtāpavāda	損減實有	denial of the true existent
bhūtatā	真實性	true nature
bhūyasyā mātrayā	倍於	to a greater and greater extent
cakṣus	眼	eye
catur-brāhma-vihāra	四種梵住	the Four *Brāhma* Abodes

catvāry āryasatyāni	四聖諦	the Four Noble Truths
cittaśānti	心寂靜	mental peace
cyuti	歿	death
darśana-tulyatā	所見同性	similarity in seeing
devāḥ	諸天眾	gods
dhāraṇa	護持	upholding
dharma-lakṣaṇa-saṃgṛhīta	法相所攝	subsumed as *dharma*-characteristic
dharma-nairātmya-praveśa	入法無我	penetration into the selflessness of *dharma*-s
dharma-netrī	法眼	*dharma*-eye
dharmatā	法性	*dharma* nature
dharma-vinaya	法毘奈耶	the Buddhist system
dhārmikī	如法	righteous
dhyāyati	修靜慮	meditates
dīrgha-kālam	長時	for a long time
doṣa	過失	fault
dṛḍha-sannāha-prayoga	堅固甲冑加行	firm armour-like effort
dṛḍha-vīryatā	精進堅牢	firm diligence

dṛṣṭa-śruta-mata-vijñāta	見聞覺知	that which is seen, heard, experienced/ known, cognized
dṛṣṭe dharme	於現法中	in the present life
duḥkha-samudaya-nirodha-mārgāḥ	苦集滅道	Suffering, Cause of Suffering, Cessation and the Path to its cessation
duḥkha-upanipāta	遭遇苦難	occurrences of difficulties/ suffering
dūrānupraviṣṭa	能深入	deeply penetrated into
durgṛhītā śūnyatā	惡取空	emptiness wrongly grasped
dveṣa	瞋	hatred/ aversion
ekatya	一類	a type
gandha	香	smell/ odour/ perfume
gāthābhigīta	說頌	reciting a verse
ghrāṇa	鼻	nose
gocara-viṣaya	所行境界	object-field of activity-domain
grāha	執	grasp
gṛha	舍	house
guṇavat/ guṇavant	具功德	virtuous
hetuka	因	cause
hīna	下劣	inferior

icchati	信受	accept
jāti-jarā-vyādhi-maraṇa-ādika-duḥkha	生老病死等苦	*duḥkha* comprising birth, old age, illness, death etc.
jihvā	舌	tongue
jīva	命者	life
jñāna	智	knowledge
jñeya-āvaraṇa	所知障	knowable-hindrance
jñeya-āvaraṇa-viśuddhi-jñāna-gocara	所知障淨智所行	activity-domain of knowledge characterized by the purity of the knowable-hindrance
jñeya-paryantagatā	所知邊際	extreme limit of a knowable
jñeyasyābhilāpa	所知境界言說	what is said of the knowable
jñeya-vastu	所知事	the knowable object-base
kālika	世	time
kānti	愛	desire
kāruṇya-citta	悲心	thoughts of compassion
kāya	身	body
kleśa-āvaraṇa	煩惱障	defilement-hindrance
kleśa-āvaraṇa-viśuddhi-jñāna-gocara	煩惱障淨智所行	activity-domain of knowledge characterized by the purity of the defilement-hindrance

kleśa-praśāntatā	煩惱寂靜	the fact of the appeasement of defilements
kleśa-upakleśa	本惑隨惑	primary and secondary defilements
kṣama	忍	forebearing
kṣipram	速疾	quickly
kuśala	善	skilful
kutra	何處	where
lābha-satkāra	利養恭敬	gains and/ or honour
laghu laghu	速疾	very quickly
laukika-jñāna	世間智	worldly knowledge
loka	世間	the world
loka-nirvartaka	能起世間	producer of the world
loka-prasiddha	世間極成	established universally by the world
madhyama	中	medium
madhyamā pratipad	中道	the Middle Way separated from the two extremes
mahān upāyaḥ	廣大方便	great means
mahā-smṛti-bala	大念力	power of great mindfulness
Mahāyāna-adhimukti	大乘勝解	conviction in the *Mahāyāna*

mama iti vikalpa	「我所」分別	discrimination of “mine”
māna-mūla	慢根本	root of conceit
manāpa	可意	pleasant
manas	意	the mind
manasā-anuvitarkita-anuvicārita	意隨尋伺	subsequent reasoning and investigation by the mind
manda-krodhatā	性薄瞋忿	be slow to anger
māyā	幻	illusion
mayatā	分	composition
mīmāṃsaka	能伺察者	one who is analytical
mithyā-vikalpa	邪分別	false discrimination
moha	愚癡	ignorance
muhyati	迷惑	deludes
muni	牟尼	sage
na-eva-saṃjñā-na-āsaṃjñā-āyatana	非想非非想處	the sphere of neither ideation nor non-ideation
nāma-eṣaṇā-āgata	名尋思所引	derived from the investigation into name
nāma-mātra	唯名	mere name
nāman	名	name

nāma-paryeṣaṇā	名尋思	investigation of name
namas	敬禮	salutation to
nāma-saṃjñā-abhilāpa-paribhāvita	名想言說所顯	manifested by name, ideation and speech
nāma-saṃjñā-abhilāpa-parigṛhīta	名想言說所攝	sustained by name, ideation and speech
nāstika	無者	nihilist
naya	道理	principle
nidarśana	有見	visible
nigraha	能摧/ 摧伏	refutation
niḥsvabhāva	無自性	without intrinsic nature
nirabhilāpya	不可言說	ineffable
nirabhilāpya-dharmatā	離言法性	the ineffable *dharma* nature
nirabhilāpya-svabhāvatā	離言自性	the ineffable intrinsic nature/ the state of the ineffable intrinsic nature
nirākaroti	止	declines
nirmāṇa	變化	transformation/ magical creation
nirmānatara	憍慢漸減	more and more humble
nirnimittatā	無相	the absence of signs/ the fact of the absence of signs
nirūpita	顯	indicate

niruttara/ niruttarā	無上	unsurpassed/ supreme
nirvāṇa-saṃbhāra	涅槃資糧	provision for *nirvāṇa*
nirvastukatā	無事	the absence of the object-base/ the fact of the absence of the object-base
nirvikalpa-jñāna	無分別智	non-conceptualizing knowledge
niścita-adhimukti	決定勝解	determined conviction
niṣprapañca	無戲論	proliferation-free
niśritya	依止/ 依	having relied/ relied on/ basing on
nistṛṣṇa	遠離貪愛	free from craving
nivartate	退轉	recoils
nyūna	劣	inferior
nyūnīkaroti	減	subtracts
pāna	飲	drink
pañcābhijñā	五種神通	the Five Higher Knowledges
pāpārucitā	不樂惡	disinclined towards evil
parama	最勝	ultimate
paramāptāgama	最勝至教	the highest teachings
paramārtha	勝義	highest meaning

paramārtha-satya	勝義諦	absolute truth
parama-śūnyatā-adhimokṣa	最勝空性勝解	resolute conviction in supreme emptiness
parama-tattva-jñāna	極真智	knowledge of the Supreme Reality
paraṃparāgata	展轉傳來	successively passed down
parapravādi	外道異論	heretical theories
paricita	積聚/ 所積聚	accrued
parigṛhīta	攝受/ 所攝受	be subsumed
parijñāna	了知/ 智	complete knowledge
pariṇāma	變	transformation
parinirvāyan	入般涅槃	entering *Parinirvāṇa*
paripāka	成熟	maturation
pariśrama	劬勞	fatigue
pariśuddha	清淨	completely purified
parityāga	捨	completely give away
paryavadāta	鮮白	completely clarified
paryeṣaṇā	尋思	investigation
paryeṣita	求/ 所求	aspired

paśyati	觀見/ 觀察	sees
piṇḍa-grāha-vikalpa	總執分別	discrimination of the grasping of the whole
prabhāvita	所顯	being manifested
pradhāna-nāstika	最極無者	the foremost nihilist
prādurbhāva	生起	manifestation
prahāṇa	能斷	abandonment
prajahāti	斷滅	abandons
prajñapti	虛假/假立	concept/ designation
prajñapti-mātra	唯假	mere-designation
prajñapti-vāda	假說	conceptual designation
prajñapti-vāda-nimitta-adhiṣṭhāna	假說相處	the foundational-cause for conceptual designation
prajñapti-vāda-nimitta-saṃniśraya	假說相依	the support-cause for conceptual designation
prajñapti-vāda-svabhāva	假說自性	the intrinsic nature of conceptual designation
prajñapti-vāda-svabhāvatā	假說自性	the fact of the intrinsic nature of conceptual designation
prajñapti-vāda-upacāra	假說詮表	the figurative expression of conceptual designation
prakāśana	能顯	declaration
prakīrṇa-lapita	諠雜語論	frivolous talk

prakṛti-bhadra-kalyāṇatā	性極賢善	naturally virtuous and good
prakṛti	性	naturally
prakṣipati	捨	rejects
praṇaṣṭa	失壞	lost/ perished
praṇidhāna	正願	vow
prapañca	戲論	conceptual proliferation
prāpta	得/ 所得	obtained
prārthayate	多願樂	aspires
prasāda-adhimukti-vivarjita	遠離清淨勝解	distanced from deep faith and resolve
pratibhāsa	光影	appearance
pratibimba	影像	image
praticchannakalyāṇa	轉覆自善	to conceal his own goodness
pratīghāta	礙/ 有對	obstruction/ resistant
pratipanna	修行	practised
pratiśrutkā	響應	echo
pratītya	緣	depending on
pratītya-samutpanna	緣生	dependent origination

pratītya-samutpanna-saṃskārāḥ	緣生諸行	dependent co-arisen conditioning forces
pratividhyati	通達	directly realizes
prativinodana	除遣	removal
prativiśiṣṭa	勝	superior
pratyakṣa-pramāṇa	現量	direct perception
pratyupakāra	酬報	reciprocation
pratyutpanna	現在	present
pravartate	轉/ 起	arises
pravicinvant	極善思擇	investigating
prayoga	修行	effort
priya-vikalpa	愛分別	discrimination of the pleasant
pṛthivī	地	earth
pṛthivī-saṃjñā	地想	ideation of earth
pudgala-dṛṣṭi	我見/ 人見	the “person”-view
pūjālābhasatkāra	供養恭敬	offering, gain and honour
puruṣājanya	吉祥士	the excellent among men
puruṣottama	士中尊	the supreme among men

pūrvaka	過去	previous
rāga	貪	greed
rasa	味	taste
ṛddhi	神通	super-normal power
rūpa-ādi-saṃjñaka-vastu	色等想事	object-base with ideation of form etc.
rūpa-ādi-saṃjñaka-dharmāḥ	色等想法	*dharma*-s with ideation of form etc.
rūpa-ādi-ātmaka	色等自性	nature of form etc.
rūpa-saṃjñaka	色想	the ideation of form
rūpin	有色	material
śabda	聲	sound
sabrahmacārin	同梵行者	fellow spiritual practitioners
saddharma	正法	the true *Dharma*
saddharma-pratirūpaka	像似正法	semblance of the true *Dharma*
śaithilika	慢緩	be slack
sakṛt	頓	abruptly
samanupaśyati	正觀	properly observes
samanveṣate	求	seeks

samāropa	增益	superimposition
samāropa-apavādikā dṛṣṭi	增益損減見	view of superimposition and negation
samāsatas	略	briefly
samasta	總	in summary
saṃbhāva	當生	coming into being
saṃjñā	想	ideation/ notion
saṃketa	假立	linguistic agreement
saṃkleśa	雜染	defilement
saṃkliṣṭa-citta	雜染心	defiled thought/ defiled mind
saṃsāra-anugata	隨逐生死	attendant in *saṃsāra*
saṃsāra-saṃsṛti	流轉生死	revolving/ flowing around/ circling in *saṃsāra*
saṃśaya	疑惑	doubt
saṃskārāḥ	行	conditioning forces
saṃskṛta	有為	conditioned
saṃstava	串習	familiarity/ habits
saṃtiṣṭhate	住	remains
samucchrayaviśeṣa	尊貴殊勝	specific exaltation

samudānayati	成辦	accomplishes
saṃvara	律儀	restraint
saṃvṛta	防護	restrained
saṃvṛti	世俗	convention
saṃvṛti-satya	世俗諦	conventional truth
samyak-darśin	正觀察	seeing correctly
samyak parijñāna	正了知	perfect understanding
samyak prajñā	正慧	perfect wisdom
samyak-sarva-dharma-pravicayāḥ	一切正法思擇	proper investigations of all *dharma*-s
sandhāya-vacana	密意言義	implicit teaching
sanidarśana	有見	visible
sanniśrita	依止	well-supported
sarva-jñatva-hetu	一切智因	the cause of omniscience
sarva-jñeyasya jñāna	一切所知境智	knowledge of all knowable
sarva-saṃjñā	一切想	ideation of all
sarva-sattva-bhājana-lokānām	一切有情世間及器世間	all sentient beings and the receptacle worlds
sarvatā	一切性	totality

sarvatra-vaśin	普於一切得自在	mastery over everything
sarva-vainā́śika	壞諸法者	the complete nihilist
sarva-vidyā-sthāna	一切明處	all aspects of sciences
sarva-vidyā-sthāna-kauśalya	諸明處一切善巧	skilfulness of all areas of knowledge
sāsrava	有漏	with outflow
sat	智者	the good one
satkāya-dṛṣṭi	薩迦耶見	true-self-view
satya-abhisamaya	聖諦現觀	direct realization of the Truths
senā	軍	army
śikṣā-mārga-saṃgṛhītā	學道所攝	included in the Path of Training
śikṣā-pada	學處	the training instructions
śikṣate	學	trains
skandha-mātra	唯有諸蘊	mere-aggregates
skandha-vinirmukta-pudgala-abhāva-darśana	異蘊補特伽羅無性見	vision of the non-existence of the person apart from the aggregates
spraṣṭavya	觸	tangible
śramaṇa	沙門	a recluse
śreṣṭha	勝	superior

śrotra	耳	ear
śruta	所聞	heard
strī-puruṣa-paricaryā	男女承事	courtship between men and women
sugambhīra-artha-gocara	最甚深義所行境界	activity domain of very profound meaning
sugṛhītā śūnyatā	善取空	emptiness properly-grasped
śūnyatā	空性/ 空	emptiness
śūnyatā-adhimokṣa	空勝解	the resolute conviction in emptiness
supratividdha	妙善通達	well penetrated
susamāhita-citta	心善定	well equipoised mind
suvicita-niścita-jñāna-gocara	極善思擇決定智所行	the well-examined and determined activity domain of knowledge
suviśuddha	已善淨	well-purified
svabhāva	自性	intrinsic nature
svabhāva-prajñapti-eṣaṇā-āgata	自性假立尋思所引	derived from the investigation of designation into intrinsic nature
svabhāva-prajñapti-mātra	唯自性假立	mere designation of self-nature
svabhāva-prajñapti-paryeṣaṇā	自性假立尋思	investigation of the designation of intrinsic nature
svabhāva-vikalpa	自性分別	discrimination of intrinsic nature

svadṛṣṭi	自見	self-view
svalakṣaṇa-prajñapti	假立自相	designation in terms of the intrinsic characteristics
svapna	夢	dream
svavikalpa-prasiddha	自分別共所成立	universially established by one’s conceptualization
svenāśaya	意樂	own intention
tadanya	餘	another
tad-anya-sarva-dṛṣṭi-mūla	一切餘見根本	the root of all other views
tad-anya-sarva-māna-mūla	一切餘慢根本	the root of all other conceit
tād-ātmya	其自性	the self-nature of that
tadgata-guṇa-adarśinaḥ	不見其功德	does not see the virtues pertaining to it
tārkika	能尋思者	one who is investigative
tāsu tāsu jātiṣu	彼彼生中	in this and that births
tathāgata-jñāna-adhigamāya	能證如來妙智	for the attainment of the *Tathāgata*‘s knowledge
tathatā	真如	Suchness
tathatā-mātra	唯真如	mere-suchness
tathā-tathā	如是如是	correspondingly
tattva	真實	reality

tattvārtha	真實義	reality-object
tattvārtha-gocara-jñāna	真實義所行處智	knowledge of the domain of activity of reality object
tejas	火	fire
trivastu-janaka	能生三事	generator of the three object-bases
tṛṣṇā	貪愛	craving
tulyādhika	若等若增	equal or more
tyāga	能捨	forsaking
ubhaya-viparīta	俱相違	that which is neither of the two
udaka-candra	水月	moon in the water
udaya-vyaya-pratisaṃyuktā prajñā	生滅相應慧	wisdom associated with the arising and ceasing
udgṛhīta	取	grasped
unnatim	自貢高	arrogant
upacāra	詮表	figurative expression
upādānīya	有取	grasping
upadarśayati	示現	displays
upakrama	害緣	detriment
upalabhyate	可得	apperceived

upaparīkṣya	觀察	investigated
upapatti-sādhana-yukti	證成道理	establishment based on cogent evidence
upārambha	難詰	blaming
upasaṃhita	所引	connected
upatāpa-vipratipatti	侵惱	vexations and transgressions
upekṣā	捨	equanimity
utkṣipati	取	grasps
utpāda	生	arising
utpannotpanna	隨所生起	repeatedly arise
utsāhavān	有所堪能	persevering
uttama	最勝	the most supreme
uttāna	了	clarify
uttrasyati	深怖畏	become frightened
vaikalya	闕	deficiency
vaira	怨嫌	hostility
vana	林	forest
vardhate	增長	develops

vastra	衣	garment
vastu	事	object-base
vastu-eṣaṇā-āgata	事尋思所引	derived from the investigation into an object-base
vastu-mātra	唯事	mere-object-base
vastu-mātra-paramārtha	唯事勝義	ultimate mere-object-base
vastu-paryeṣaṇā	事尋思	investigation of object-base
vāyu	風	wind
vedanā	受	feeling
vibhava	除遣	subduing
vicakṣaṇa	性黠慧	wise
vicikitsā	疑難	doubts
vihāra-praśāntatā	住最靜	the fact of the tranquility of state
vijñāna	識	consciousness
vijñāta	所知	cognized
vikalpa	分別	discrimination
vikalpa-adhiṣṭhāna	分別所依	support of the discrimination
vikalpa-prapañca-adhiṣṭhāna	分別戲論所依	the support for the discrimination of conceptual proliferation

vikalpa-prapañca-ālambana	分別戲論所緣	discrimination of the conceptual proliferation of the cognitive object
vimukta-jñāna	解脫智	knowledge which is freed of hindrance
vineya	所化(有情)	the one to be guided
vipādayati	敗壞	destroys
viparyāsa-pratyupasthāpanā-dṛṣṭi	現前顛倒見	manisfestation of the topsy-turvy view
visaṃvādayati	虛誑	speaks falsely
viṣaya	境界	object-field
viśeṣa	差別	difference
viśeṣa-prajñapti-eṣaṇā-āgata	差別假立尋思所引	derived from the investigation of the designation into difference
viśeṣa-prajñapti-mātra	唯差別假立	mere designation of difference
viśeṣa-prajñapti-paryāya	差別假立門	perspective of the designation of difference
viśeṣa-prajñapti-paryeṣaṇā	差別假立尋思	investigation of the designation of differences
viśeṣa-vikalpa	差別分別	discrimination of differences
vistareṇa yāvat	廣說乃至	extensively/ up to
viśuddhatva	清淨	purity
vitarka	尋思	reasoning

vitatha	虛妄	untrue
vivāda	諍訟	dispute
vivṛta	開	expose
vṛtta-skhalita-samudācāra	犯禁現行	manifestations of disciplinary transgressions
vyavasthāna	安立	establishment
vyaya	滅	ceasing
vyāyāma	精勤營務	effort
yācita	求請	requested
yānatraya	三乘	the Three Vehicles
yathā-śaktyā yathā-balam	隨能隨力	to the extent of his ability to the extent of his power
yathā-bhūtam	如實	truly as they are
yathā-bhūta-parijñāna	如實智	true knowledge of seeing things as they really are
yathā-pūrva-nirdiṣṭa	如前說	as previously pointed out
yathāvad-bhāvikatā	如所有性	the state of their being existents in the manner as they are
yāvad-bhāvikatā	盡所有性	the state of the full extent of being existents
yukta-artha-paṇḍita	道理義聰叡者	one who is reasonable and wise
yukti-prasiddha	道理極成	established through reasoning/ logic

慣用語 IDIOMATIC EXPRESSIONS (without sandhi)

antataḥ yāvat/ yāvat antataḥ	乃至	finally up to
ārabhya	於	concerning
bhūyasyā mātrayā	倍於	to greater and greater extent
kutaḥ punaḥ	況能 / 何當…	how much less so / how will there be …
na anyathā/ na anyatra	唯	not otherwise, except that, only that, not … other than …
na eva… na api	不… 亦不…	neither … nor …
na tu eva	不如	but not the very …
pūrvam eva	如前	as previously
pūrvam tāvat	先	beforehand, firstly
sarveṇa sarvam	一切都	in each and every way
tat yathā	謂	for example, namely, such as, just as
tathā hi	故…	because
yat uta	謂	that is, …
yasyāḥ	齊此	from which

yathā api	如此	that being so, …
yathāvat	如	like, as …
yathā–yogam	如其所應	accordingly
yāvat eva	乃至	to the extent
yāvat kiṃcit	所有一切	to whatever extent

APPENDIX

tattvārthapaṭalam

Dutt Nalinaksha, ed. 1966. *Bodhisattvabhūmiḥ*. Patna: K.P. Jayaswal Research Institute.
Accessed: http://www.dsbcproject.org/canon-text/content/328/1308

tattvārthaḥ katamaḥ| samāsato dvividhaḥ| yathāvadbhāvikatāñca dharmāṇāmārabhya yā dharmāṇāṃ bhūtatā yāvadbhāvikatāñcārabhya yā dharmāṇāṃ sarvatā| iti bhūtatā sarvatā ca dharmāṇāṃ samastastattvārtho veditavyaḥ|

sa punareva tattvārthaḥ prakārabhedataścaturvidhaḥ| lokaprasiddho yuktiprasiddhaḥ kleśāvaraṇaviśuddhijñānagocaro jñeyāvaraṇaviśuddhijñānagocaraśca|

tatra laukikānāṃ sarveṣāṃ yasmin vastuni saṃketasaṃvṛtisaṃstavanāgamapraviṣṭayā buddhyā darśanatulyatā bhavati tadyathā pṛthivyāṃ pṛthivyaiveyaṃ nāgniriti| yathā pṛthivyāmevamagnāvapsu vāyau rūpeṣu śabdeṣu gandheṣu raseṣu spraṣṭavyeṣu bhojane pāne yāne vastre alaṅkāropavicāre bhāṇḍopaskare gandhamālyavilepane nṛtyagītavāditre āloke strīpuruṣaparicaryāyāṃ kṣetrāpaṇagṛhavastuni sukhaduḥkhe duḥkhamidaṃ na sukhaṃ sukhamidaṃ na duḥkhamiti| samāsata idamidaṃ nedam| evamidaṃ nānyatheti niścitādhimuktigocaro yadvastu sarveṣāmeva laukikānāṃ paraṃparāgatayā saṃjñayā svavikalpa-prasidvaṃ na cintayitvā tulayitvopaparīkṣyodgṛhītam| idamucyate lokaprasiddhatattvam|

yuktiprasiddhatattvaṃ katamat| satāṃ yuktārthapaṇḍitānāṃ vicakṣaṇānāṃ tārkikāṇāṃ mīmāṃsakānāṃ tarkaparyāpannāyāṃ bhūmau sthitānāṃ svayaṃ prātibhānikyāṃ pārthagjanikyāṃ mīmāṃsānucaritāyāṃ pratyakṣamanumānamāptāgamaṃ pramāṇaṃ niśritya suvidita-suviniścitajñānagocara-jñeyaṃ vastūpapattisādhanayuktyā prasādhitaṃ vyavasthāpitam| idamucyate yuktiprasiddhaṃ tattvam|

kleśāvaraṇaviśuddhijñānagocarastattvaṃ katamat| sarvaśrāvakapratyekabuddhānāmanāsraveṇānāsravāvāhakena cānāsravapṛṣṭalabdhena ca laukikena jñānena yo gocaraviṣayaḥ| idamucyate kleśāvaraṇaviśudvijñānagocarastattvam| tenālambanena kleśāvaraṇājjñānaṃ viśudhyati| anāvaraṇatve cāyatyāṃ santiṣṭhate| tasmātkleśāvaraṇaviśuddhijñānagocarastattvamityucyate|

tatpunastatvaṃ katamat| catvāryāryaisatyāni duḥkhaṃ samudayo nirodho mārgaśca| ityetāni catvāryāryasatyāni pravicinvato'bhisamāgacchato'bhisamāgateṣu ca tajjñānamutpadyate| sa punaḥ satyābhisamayaḥ śrāvakapratyekabuddhānāṃ skandhamātramupalabhamānānāṃ skandhebhyaścānyamarthāntaramātmānamanupalabhamānānāṃ pratītyasamutpannasaṃskārodayavyayapratisaṃyuktayā prajñayā skandhavinirmuktapudgalābhāvadarśanābhyāsādutpadyate|

jñeyāvaraṇaviśuddhijñānagocarastattvaṃ katamat| jñeye jñānasya pratighāta āvaraṇamityucyate| tena jñeyāvaraṇena vimuktasya jñānasya yo gocaraviṣayastajjñeyāvaraṇaviśuddhijñānagocarastattvaṃ veditavyam|tatpunaḥ katamat| bodhisattvānāṃ buddhānāñca bhagavatāṃ dharmanairātmyapraveśāya praviṣṭena suviśuddhena ca sarvadharmāṇāṃ nirabhilāpyasvabhāvatāmārabhya prajñaptivāda svabhāvanirvikalpajñeyasamena jñānena yo gocaraviṣayaḥ sāsau paramā

tathatā niruttarā jñeyaparyantagatā yasyāḥ sarva samyagdharmapravicayā nivartante nābhivartante|

tatpunastattvalakṣaṇaṃ vyavasthānataḥ advayaprabhāvitaṃ veditavyam| dvayamucyate bhāvaścābhāvaśca|tatra bhāvo yaḥ prajñaptivādasvabhāvo vyavasthāpitaḥ| tathaiva ca dīrghakālamabhiniviṣṭo lokena| sarvavikalpaprapañcamūlaṃ lokasya| tadyathā rūpamiti vā vedanā saṃjñā saṃskārā vijñānamiti vā| cakṣuriti vā srotraṃ ghrāṇaṃ jihvā kāyo mana iti vā| pṛthivīti vā āpastejo vāyuriti vā| rūpamiti vā śabdo gandho rasaḥ spraṣṭavyamiti vā| kuśalamiti vā akuśalamiti vā avyākṛtamiti vā| utpāda iti vā vyaya iti vā pratītyasamutpanna iti vā| atītamiti vā anātagamiti vā pratyutpannamiti vā| saṃskṛtamiti vā [asaṃskṛtamiti vā|] ayaṃ lokaḥ paro lokaḥ| ubhau sūryācandramasau| yadapi dṛṣṭaśrutamatavijñātaṃ prāptaṃ paryeṣitaṃ manasā'nuvitarkitamanuvicāritamiti vā| antato yāvannirvāṇamiti vā| ityevaṃbhāgīyaḥ prajñaptivādanirūḍhaḥ svabhāvo dharmāṇāṃ lokasya bhāva ityucyate|tatrābhāvo yā asyaiva rūpamiti prajñaptivādasya yāvadantato nirvāṇamiti prajñaptivādasya nirvastukatā nirnimittatā prajñaptivādāśrayasya sarveṇa sarvaṃ nāstikatā asaṃvidyamānatā yāmāśritya prajñaptivādaḥ pravartate| ayamucyate'bhāvaḥ|yatpunaḥ pūrvakeṇa ca bhāvenānena cābhāvena ubhābhyāṃ bhāvābhāvābhyāṃ vinirmuktaṃ dharmalakṣaṇasaṃgṛhītaṃ vastu| tadadvayaṃm yadadvayam tanmadhyamā-pratipadantadvayavarjitam| niruttaretyucyate|

tasmiṃśca tattve buddhānāṃ bhagavatāṃ suviśuddhaṃ jñānaṃ veditavyam| bodhisattvānāṃ punaḥ śikṣāmārgaprabhāvitaṃ tatra jñānaṃ veditavyam| sā ca prajñā mahānupāyo bodhisattvasyānuttarāyāḥ samyaksaṃbodheḥ prāptaye| taktasya heto| tathā hi bodhisattvastena śūnyatādhimokṣeṇa tāsu tāsu jātiṣu prayujyamānaḥ sattveṣu buddhadharmaparipākāya saṃsāre saṃsaran tañca saṃsāraṃ yathābhūtaṃ parijānāti| na ca punastasmātsaṃsārādanityādibhirākārairmānasamudvejayati|

sa cetsaṃsāraṃ yathābhūtaṃ na parijānīyānnaśaknuyādrāgadveṣamohādikāt sarvasaṃkleśāccittamadhyupekṣitum| anadhyupekṣamāṇaścasaṃkliṣṭacittaḥ saṃsāre saṃsaret saṃkliṣṭacittaḥ saṃsarannaiva buddhadharmān paripācayennāpi sattvān| sa cet punaranityādibhirākāraiḥ saṃsārānmānasamudvejayedevaṃ sati bodhisattvo laghu ladhveva parinirvāyāt| laghu ladhveva ca parinirvāyan bodhisattva evamapi naiva buddhadharmānnaiva sattvān paripācayet| kutaḥ punaranuttarāṃ samyaksambodhimabhisaṃbhotsyate|

tenaiva ca śūnyatādhimokṣeṇa bodhisattvaḥ prayujyamānaḥ na nirvāṇāduttrasyati nāpi nirvāṇaṃ prārthayate| sa cedvodhisattvo nirvāṇāduttrasyet paratra nirvāṇasaṃbhāro'sya na paripūryeta yathāpi ca taduttrastamānasatvānnirvāṇe'nanuśaṃsadarśinastadgataguṇadarśanaprasādādhimuktivivarjitasya bodhisattvasya| sa cetpunarbodhisattvo nirvāṇo prārthanābahulavihārī bhavedāśveva parinirvāyāt| āśu parinirvāyam naiva buddhadharmānna sattvān paripācayet|

tatra yā ca saṃsāraṃ yathābhūtamaparijānataḥ saṃkliṣṭacittasya saṃsārasaṃsṛtiḥ| yā ca saṃsārādudvignamānasasyāśunirvṛtiḥ| yā ca nirvāṇāduttrastamānasasya tatsaṃbhārāparipūriḥ| yā ca nirvāṇaprārthanābahulavihāriṇa āśa parinirvṛtiḥ ayamanupāyo bodhisattvasya veditavyo'nuttarāyāḥ samyaksaṃbodheḥ|

yā punaḥ saṃsāraṃ yathābhūtaṃ parijānato'saṃkliṣṭacittasya saṃsārasaṃsṛtiḥ| yā ca saṃsārādanityādibhirākārairanudvignamānasasyānāśunirvṛtiḥ| yā ca nirvāṇādanuttrastamānasasya tatsaṃbhāraparipūriryā ca nirvāṇe guṇānuśaṃsadarśino na cātyarthamutkaṇṭhāprāptasyāśu nirvṛtiḥ| ayaṃ bodhisattvasya mahānupāyo'nuttarāyāḥ samyaksambodheranu prāptaye| sa cāyamupāyastasmin paramaśūnyatādhimokṣe sanniśritaḥ|tasmātsā

paramanśūyatādhimokṣabhāvanā bodhisattvasya śikṣāmārgasaṃgṛhīto mahānupāya ityucyate yaduta tathāgatajñānādhigamāya|

sa khalu bodhisattvastena dūrānupraviṣṭe na dharmanairātmyajñānena nirabhilāpyasvabhāvatāṃ sarvadharmāṇāṃ yathābhūtaṃ viditvā na kiñcidvikalpayati nānyatra vastumātraṃ gṛhṇāti tathatāmātram| na cāsyaivaṃ bhavati vastumātraṃ vā etattathatāmātraṃ caiti| arthe tu sa bodhisattvaścarati| arthe parame caran sarvadharmāṃstayā tathatayā samasamān yathābhūtaṃ prajñayā paśyati|

sarvatra ca samadarśī samacittaḥ san paramāmupekṣāṃ pratilabhate| yāmāśritya sarvavidyāsthānakauśaleṣu prayujyamāno bodhisattvaḥ sarvapariśramaiḥ sarvaduḥkhopanipātaiḥ na nivartate| kṣiprañcāklāntakāyaḥ aklāntacittaḥ tatkauśalaṃ samudāyanayati| mahāsmṛtibalādhānaprāptaśca bhavati| na ca tena kauśalenonnatiṃ gacchati| na ca pareṣāmācāryamuṣṭiṃ karoti|

sarvakauśaleṣu cāsaṃlīnacitto bhavati| utsāhavānavyāhatagatiśca bhavati| dṛḍhasannāhaprayogaḥ yathā yathā saṃsāre saṃsaran duḥkhaviśeṣaṃ labhate tathā tathotsāhaṃ bardhayatyanuttarāyāṃ samyaksaṃbodhau| yathā yathā samucchrayaviśeṣamadhigacchati tathā tathāni-rmānataro bhavati sattvānāmantike| yathā yathā jñānaviśeṣamadhigacchati tathā tathā bhūyasyā mātrayā paropārambhavivādaprakīrṇalapitākleśopakleśebhyaśca vṛttaskha litasamudācārebhyaḥ parijñāya parijñāya cittamadhyupekṣate| yathā yathā guṇairvi[va] rdhatetathā tathā praticchannakalyāṇo bhavati| na parato jñātuṃ samanveṣate na lābha satkāram| imā evaṃbhāgīyā bahavo'nuśaṃsā bhavanti bodhisattvasya bodhipakṣyā

bodhyanukūlāstajjñānasanniśritasya| tasmād ye kecidbodhimanuprāptavanto ye ca kecitprāpsyanti ye ca prāpnuvanti sarve ta etadeva jñānaṃ niśritya nānyannyūnaṃ prativiśiṣṭaṃ vā|

evaṃ niṣprapañcanayārūḍho bodhisattva evaṃ caṃ bahvanuśaṃsa ātmanaśca buddhadharmaparipākāya pareṣāñca yānatrayadharmaparipākāya samyak pratipanno bhavati| evañca punaḥ samyak pratipanno bhavati| bhogeṣvātmabhāve ca nistṛṣṇo bhavati| nistṛṣṇatāyāñca śikṣate sattveṣu bhogātmabhāvaparityāgāya sattvānāmevārthāya| saṃvṛtaśca bhavati susaṃvṛtaḥ| kāyena vācā sambareṇa ca śikṣate prakṛtyā pāpārucitāyai prakṛtibhadrakalyāṇatāyai ca| kṣamo bhavati parataḥ sarvopatāpakipratipattīnām| kṣamitvaṃ ca śikṣate mandakrodhatāyai ca a-paropatāpanatāyai ca| sarvavidyāsthāneṣu cābhiyukto bhavati kuśalaśca sattvānāṃ vicikitsāprahāṇāyānugrahopasaṃhārāya ca ātmanaśca sarvajñatvahetuparigrahāya| adhyātmasthitacittaśca bhavati susamāhitacittaḥ| cittasthitaye ca śikṣate caturbrāhmavihāraparišodhanatāyai pañcābhijñāvikrīḍanatāyai ca sattvakṛtyānuṣṭhānatāyai sarvakauśalyābhiyogajakleśa-vinodanatāyai ca| vicakṣaṇaśca bhavati paramatattvajñaḥ| paramatattvajñatāyai ca śikṣate mahāyāne cāyatyāmātmanaḥ parinirvāṇāya|

sa khalu bodhisattva evaṃ samyakprayukto guṇavatsu sattveṣu pūjālābhasatkāreṇa pratyupasthito bhavati| doṣavatsu sattveṣu parameṇa kāruṇyacittenānukampācittena pratyupasthito bhavati| yathāśaktyā ca yathābalaṃ doṣaprahāṇāyaiṣāṃ prayujyate| apakāriṣu sattveṣu maitracittatayā pratyupasthito bhavati| yathāśaktyā ca yathābalam aśaṭho bhūtvā amāyāvī teṣāṃ hitasukhamupasaṃharati| teṣāmapakāriṇāṃ svenāśayaprayogadoṣeṇa vairacittatāyāḥ prahāṇārthamupakāriṣu sattveṣu kṛtajñatayā tulyādhikena pratyupakāreṇa pratyupasthito bhavati| āśāñca dhārmikī paripūrayatyasya yathāśaktyā yathābalam| apratibalo'pi ca yācitaḥ san teṣu teṣu kṛtyakaraṇīyeṣvādaraṃ vyāyāmamupadarśayati na sakṛdeva nirākaroti|

kathamayaṃ saṃjñāpyetā'śakto'haṃ nākarttukāma iti| ityayamevaṃbhāgīyo bodhisattvasya niṣprapañcanayārūḍhasya paramatattvajñāna-sanniśritasya samyakprayogo veditavyaḥ|

tatra kayā yuktyā nirabhilāpyasvabhāvatā sarvadharmāṇāṃ pratyavagantavyā| yeyaṃ svalakṣaṇaprajñaptirdharmāṇāṃ yaduta rūpamiti vā vedaneti vā pūrvavadantato yāvannirvāṇamiti vā prajñaptimātrameva tadveditavyam| na svabhāvo nāpi ca tadvinirmuktastadanyo vāggocaro vāgaviṣayaḥ| evaṃ sati na svabhāvo dharmāṇāṃ tathā vidyate yathābhilapyate| na ca punaḥ sarveṃṇa sarvaṃ na vidyate| sa punarevamavidyamāno na ca sarveṇa sarvamavidyamānaḥ| kathaṃ vidyate| asadbhū tasamāropāsaṃgrāhavivarjitaśca bhūtāpavādāsaṃgrāhavivarjitaśca vidyate| sa punaḥ pāramārthikaḥ svabhāvaḥ sarvadharmāṇāṃ nirvikalpasyaiva jñānasya gocaro veditavyaḥ|

sa cetpunaryathaivābhilāpo yeṣu dharmeṣu yasminvastuni pravartate tadātmakāste dharmā vā tadvastu syāt| evaṃ sati bahuvidhā bahavaḥ svabhāvā ekasya dharmasyaikasya vastuno bhaveyuḥ| tat kasya hetoḥ| tathā hyekasmindharme ekasminvastuni bahuvidhā bahavo bahubhirabhilāpaiḥ prajñaptaya upacārāḥ kriyante| na ca bahuvidhānāñca bahūnāṃ prajñaptivādānāṃ niyamaḥ kaścidupalabhyate| yadanyatamena prajñaptivādenaikena tasya dharmasya tasya vastunaḥ tādātmyaṃ tanmayatā tatsvabhāvatā syānnānyairavaśiṣṭaiḥ prajñaptivādaiḥ| tasmātsakalavikalaiḥ sarvaprajñaptivādaiḥ sarvadharmāṇāṃ sarvavastūnāṃ nāsti tādātmyaṃ nāsti tanmayatā nāsti tatsvabhāvatā|

api ca sa cedrūpādayo dharmā yathāpūrvanirdiṣṭāḥ prajñaptivādasvabhāvā bhaveyuḥ| evaṃ sati pūrva tāvadvastu paścāttatra chandataḥ prajñaptivādopacāraḥ| prākprajñaptivādopacārādakṛte prajñaptivādopacāre sa dharmastadvastu

niḥsvabhāva eva syāt| sati niḥsvabhāvatve nirvastukaḥ prajñaptivādo na yujyate | prajñaptivādopacāre cāsati prajñaptivādasvabhāvatā dharmasya vastuno na yujyeta|

sa cetpunaḥ pūrvameva prajñaptivādopacārādakṛte prajñaptivādopacāre sa dharmastadvastu tadātmakaṃ syāt| evaṃ sati vinā tena rūpamiti prajñaptivādopacāreṇa rūpasaṃjñake dharme rūpasaṃjñake vastuni rūpabuddhiḥ pravarteta| na ca pravartate| tadanena kāraṇonānayā yuktyā nirabhilāpyaḥ svabhāvaḥ sarvadharmāṇāṃ pratyavagantavyaḥ| yathārūpamevaṃ vedanādayo yathānirdiṣṭā dharmā antato yāvannirvāṇaparyantā veditavyāḥ|

dvāvimāvasmāddharmavinayātpranaṣṭau veditavyau| yaśca rūpādīnāṃ dharmāṇāṃ rūpādikasya vastunaḥ prajñaptivādasvabhāvaṃ svalakṣaṇamasadbhūtasamāropato'bhiniviśate| yaścāpi prajñaptivādanimittādhiṣṭhānaṃ prajñaptivādanimittasanniśrayaṃ nirabhilāpyātmakatayā paramārthasadbhūtaṃ vastvapadamāno nāśayati sarveṇa sarvaṃ nāstīti|

asadbhūtasamārope tāvadye doṣāste pūrvameva nirūpitā uttānā viśaditāḥ prakāśitāḥ| yairdoṣai rūpādike vastunayasadbhūtasamāropātpranaṣṭo bhavatyasmāddharmavinayāditi veditavyaḥ|

yathā punā rūpādikeṣu dharmeṣuvastumātramapyapavadamānaḥ sarvavaināśikaḥ pranaṣṭo bhavatyasmāddharmavinayāt tathā vakṣyāmi rūpādīnāṃ dharmānāṃ vastumātramapavadato naiva tattvaṃ nāpi prajñaptistadubhayametanna yujyate| tadyathā satsu rūpādiṣu skandheṣu pudgalaprajñaptiryujyate| nāsatsu| nirvastukāpudgalaprajñaptiḥ| evaṃ sati rūpādīnāṃ

dharmāṇāṃ vastumātre [sa] rūpādidharmaprajñaptivādopacāro yujyate| nāsati| nirvastukaḥ prajñaptivādopacāraḥ| tatra prajñaptervastu nāstīti niradhiṣṭhānā prajñaptirapi nāsti|

ato ya ekatyā durvijñeyān sūtrāntānmahāyānapratisaṃyuktān gambhīrān śūnyatāpratisaṃyuktānābhiprāyikārthanirūpitān śrutvā yathābhūtaṃ bhāṣitasyārthamavijñāyāyoniśo vikalpyā-yogavihitena tarkamātrakeṇaivaṃ dṛṣṭayo bhavantyevaṃvādinaḥ| prajñaptimātrameva sarvametacca tattvam| yaścaivaṃ paśyati sa samyak paśyatīti| teṣāṃ prajñaptyadhiṣṭhānasya vastumātrasyābhāvātsaiva prajñaptiḥ sarveṇa sarvaṃ na bhavati| kutaḥ punaḥ prajñaptimātraṃ tattvaṃ bhaviṣyatīti| tadanena paryāyeṇa taistattvamapi prajñaptirapi tadubhayamapyapavāditaṃ bhavati| prajñaptitattvāpavādācca pradhāno nāstiko veditavyaḥ|

sa evaṃ nāṣṭikaḥ sannakathyo bhavatyasaṃvāsyo bhavati vijñānāṃ sabrahmacāriṇām| sa ātmānamapi vipādayati| loko'pi yo'sya dṛṣṭyanumata āpādyate| idañca sandhāyoktaṃ bhagavatā- varamihaikatyasya pudgaladṛṣṭirna tvevaikatyasya durgṛhītā śūnyateti| taktasya hetoḥ| pudgaladṛṣṭiko janturjñeye kevalaṃ muhyennatu sarva jñeyamapavadeta| na tato nidānamapāyeṣūpapadyeta| nāpi dharmārthikaṃ duḥkhavimokṣārthikañca paraṃ visaṃvādayenna vipralambhayet| dharme satye ca pratiṣṭhāpayet| [na ca śaithiliko bhavecchikṣāpadeṣu| durgṛhītayā punaḥ śūnyatayā jñeye vastuni muhyet| apyapavadet jñeyaṃ sarvam| tannidānaṃ cāpāyeṣūpapadyate| dhārmikaṃ ca duḥkhavimokṣārthikaṃ paraṃ vipādayet| śaithilikaśca syācchikṣāpadeṣu| evaṃbhūtaṃ vastu apavadamānaḥ praṇaṣṭo bhavatyasmād dharmavinayāt|

kathaṃ punardurgṛhītā bhavati śūnyatā| yaḥ kaści] cchramaṇo vā brāhmaṇo vā tacca necchati yena śūnyam| tadapi necchati yat śūnyam| iyamevaṃrūpā durgṛhītā śūnyatetyucyate| taktasya hetoḥ| yena hi śūnyaṃ tadasadbhāvāt| yacca śūnyaṃ

tatsadbhāvācchūnyatā yujyeta| sarvābhāvācca kutra kiṃ kena śūnyaṃ bhaviṣyati| na ca tena tasyaiva śūnyatā yujyate| tasmādevaṃ durgṛhītā śūnyatā bhavati|

kathañca punaḥ sugṛhītā śūnyatā bhavati| yataśca yad yatra na bhavati tat tena śūnyamiti samanupaśyati| yatpunaratrāvaśiṣṭaṃ bhavati tatsadihāstīti yathābhūtaṃ prajānāti| iyamucyate śūnyatāvakrāntiryathābhūtā aviparītā| tadyathā rūpādisaṃjñake yathā nirdiṣṭe vastuni rūpamityevamādiprajñaptivādātmako dharmo nāsti| atastadrūpādisaṃjñakaṃ vastu tena rūpamityevamādiprajñaptivādātmanā śūnyam| kiṃ punastatra rūpādisaṃjñake vastunayavaśiṣṭam| yaduta tadeva rūpamityevamādiprajñaptivādāśrayaḥ| taccobhayaṃ yathābhūtaṃ prajānāti yaduta vastamātrañca vidyamānaṃ vastamātre ca prajñaptimātraṃ ca cāsadbhūtaṃ samāropayati| na bhūtamapavadate nādhikaṃ karoti na nyūnīkaroti notkṣipati na pratikṣipati| yathābhūtañca tathatāṃ nirabhilāpyasvabhāvatāṃ yathābhūtaṃ prajānāti| iyamucyate sugṛhītā śūnyatā samyak prajñayā supratividdheti|

iyaṃ tāvadupapattisādhanayuktirānulomikī yayā nirabhilāpyasvabhāvatā sarvadharmāṇāṃ pratyavagantavyā|

āptāgamato'pi nirabhilāpyasvabhāvāḥ sarvadharmā veditavyāḥ| yathoktaṃ bhagavatā evamevārthaṃ gāthābhigītena paridīpayatā bhavasaṃkrāntisūtre|
yena yena hi nāmnā vai yo yo dharmo'bhilapyate|
na sa saṃvidyate tatra dharmāṇāṃ sā hi dharmatā||iti|
kathañca punariyaṃ gāthā etamevārthaṃ paridīpayati| rūpādisaṃjñakasya dharmasya yadrūpamityevamādi nāma| yena rūpamityevamādinā nāmnā te rūpādisaṃjñakā dharmā abhilapyante'nuvyavahriyante rūpamiti vā vedaneti vā vistareṇa

yāvannirvāṇamiti vā| tatra na ca rūpādisaṃjñakā dharmāḥ svayaṃ rūpādyātmakāḥ| na ca teṣu tadanyo rūpādyātmako dharmo vidyate| yā punasteṣāṃ rūpādisaṃjñakānāṃ dharmāṇāṃ nirabhilāpyenārthena vidyamānatā saiṣā paramārthataḥ svabhāvadharmatā veditavyā|

uktañca bhagavatā arthavargīyeṣu|
yāḥ kāñcana saṃvṛtayo hi loke
sarvā hi tā munirno upaiti|
anupago hyasau kena upādadīta
dṛṣṭaśrute kāntimasaṃprakurvan|
kathamiyaṃ gāthā etamevārthaṃ paridīpayati| rūpādisaṃjñake vastuni yā rūpamityevamādyāḥ prajñaptayaḥ| tāḥ saṃvṛtaya ityucyante| tābhiḥ prajñaptibhistasya vastunastādātmyamityevaṃ nopaiti tāḥ saṃvṛtīḥ| tatkasya hetoḥ| samāropāpavādikā dṛṣṭirasya nāsti| ato'sau tasyā viparyāsapratyupasthānāyā dṛṣṭerabhāvādanupaga ityucyate| sa evamanapagaḥ san kenopādadīta| tayā dṛṣṭyā vinā tadvastusamāropato vāpavādato vā anupādadānaḥ samyagdarśī bhavati jñeye tadasya dṛṣṭam| yastasyaiva jñeyasyābhilāpānuśravastadasya śrutam| tasmin dṛṣṭaśrute tṛṣṇāṃ notpādayati na vivardhayati| nānyatra tenāvalambanena prajahātyupekṣakaśca viharati| evaṃ kāntiṃ karoti|

panaścoktaṃ bhagavatā saṃthakātyāyanamārabhya-iha saṃtha bhikṣurna pṛthivīṃ niśritya dhyāyati| nāpaḥ| na tejaḥ| na vāyum| nākāśavijñānākiñcanyanaivasaṃjñānāsaṃjñāyatanaṃ nemaṃ lokaṃ na paraṃ lokaṃ nobhau sūryācandramasau na dṛṣṭaśrutamatavijñātaṃ prāptaṃ paryeṣitaṃ manasānuvitarkitamanuvicāritam| tatsarvaṃ na niśritya dhyāyati| kathaṃ dhyāyī| pṛthivīṃ na niśritya dhyāyati vistareṇa yāvat sarvaṃ na niśritya dhyāyati| iha saṃtha bhikṣoryā pṛthivyāṃ

pṛthivīsaṃjñā sā vibhūtā bhavati| apsu apsaṃjñā vistareṇa yāvat sarvatra yā saṃjñā sā vibhūtā bhavati| evaṃdhyāyī bhikṣurna pṛthivīṃ niśritya dhyāyati vistareṇa yāvanna sarvaṃ sarvamiti niśritya dhyāyati| evaṃ dhyāyinaṃ bhikṣuṃ sendrā devāḥ seśānāḥ saprajāpataya ārānnamaṣyanti|
namaste puruṣājanya namaste puruṣottama|
yasya te nābhijānīmaḥ kiṃ tvaṃ niśritya dhyāyasi||iti|

kathañca punaretatsūtrapadametamevārthaṃ paridīpayati pṛthivyādisaṃjñake vastuni yā pṛthivītyevamādikā nāmasaṃketaprajñaptiḥ sā pṛthivyādisaṃjñetyucyate| sā punaḥ saṃjñā pṛthivyādisaṃjñake vastuni samāropikā cāpavādikā ca| tanmayasvabhāvavastugrāhikā samāropikā| vastumātraparamārthanāśagrāhikā cāpavādikā saṃjñetyucyate| sā ca saṃjñāsya vibhūtā bhavati| vibhava ucyate prahāṇaṃ tyāgaḥ|

tasmādāgamato'pi tathāgatāt paramāptāgamādveditavyaṃ nirabhilāpyasvabhāvāḥ sarvadharmā iti|

evaṃ nirabhilāpyasvabhāveṣu sarvadharmeṣu kasmādabhilāpaḥ prayujyate tathā hi vinābhilāpena sā nirabhilāpyadharmatā pareṣāṃ vakta mapi na śakyate śrotumapi| vacane śravaṇe cāsati sā nirabhilāpyasvabhāvatā jñātumapi na śakyate| tasmādabhilāpaḥ prayujyate śravaṇajñānāya|

tasyā eva tathatāyā evamaparijñātatvādvālānāṃ tannidāno'ṣṭavidho vikalpaḥ pravartate trivastujanakaḥ| sarvasattvabhājanalokānāṃ nirvartakaḥ| tadyathā svabhāva vikalpo viśeṣavikalpaḥ piṇḍagrāhavikalpaḥ ahamiti vikalpaḥ mameti vikalpaḥ priyavikalpaḥ apriyavikalpaḥ tadubhayaviparītaśca vikalpaḥ|

sa punarayamaṣṭavidho vikalpaḥ katameṣāṃ trayāṇāṃ vastūnāṃ janako bhavati|

yaśca svabhāvavikalpo yaśca viśeṣavikalpo yaśca piṇḍagrāhavikalpa itīme trayo vikalpā vikalpaprapañcādhiṣṭhānaṃ vikalpaprapañcālambanaṃ vastu janayanti rūpādisaṃjñakam| yadvastvadhiṣṭhāya sa nāmasaṃjñābhilāpaparigṛhīto nāmasaṃjñābhilāpaparibhāvito vikalpaḥ prapañcayan tasminneva vastuni vicaratyanekavidho bahunānāprakāraḥ|

tatra yañcāhamiti vikalpo yaśca mameti vikalpaḥ itīmau dvau vikalpau satkāyadṛṣṭiśca tadanyasarvadṛṣṭi[-mūlaṃ māna-] mūlamasmimānañca tadanyasarvamānamūlaṃ janayataḥ|

tatra priyavikalpo'priyavikalpastadubhayaviparītaśca vikalpo yathāyogaṃ rāgadveṣamohān janayanti|

evamayamaṣṭavidho vikalpaḥ asya trividhasya vastunaḥ prādurbhāvāya saṃvartate yaduta vikalpādhiṣṭhānasya prapañcavastunaḥ dṛṣṭyasmimānasya rāgadveṣamohānāñca| tatra vikalpaprapañcavastvāśrayā satkāyadṛṣṭirasmimānaśca| satkāyadṛṣṭyasmimānāśritā rāgadveṣamohāḥ| ebhiśca tribhirvastubhiḥ sarvalokānāṃ pravṛttipakṣo niravaśeṣaḥ paridīpito bhavati|

tatra svabhāvavikalpaḥ katamaḥ| rūpādisaṃjñake vastuni rūpamityevamādiryo vikalpaḥ| ayamucyate svabhāvavikalpaḥ|

viśeṣavikalpaḥ katamaḥ| tasminneva rūpādisaṃjñake vastuni ayaṃ rūpī ayamarūpī ayaṃ sanidarśano'yamanidarśana evaṃ sapratigho'pratighaḥ| sāsravo'nāsravaḥ saṃskṛto'saṃskṛtaḥ kuśalo'kuśalo vyākṛto'vyākṛtaḥ atīto'nāgataḥ pratyutpanna

ityevaṃbhāgīyenāpramāṇena prabhedanayena yā svabhāvavikalpādhiṣṭhānā tadviśiṣṭārthavikalpanā| ayamucyate viśeṣavikalpaḥ|

piṇḍagrāhavikalpaḥ katamaḥ| yastasminneva rūpādisaṃjñake vastuni ātmasattva jīvajantusaṃjñāsaṃketopasaṃhitaḥ piṇḍiteṣu bahuṣu dharmeṣu piṇḍagrāhahetukaḥ pravartate gṛhasenāvanādiṣu bhojanapānayānavastrādiṣu ca tatsaṃjñāsaṃketopasaṃhitaḥ|ayamucyate piṇḍagrāhavikalpaḥ|

ahamiti mameti ca vikalpaḥ katamaḥ| yadvastu sāsravaṃ sopādānīyaṃ dīrghakālamātmato vā ātmīyato vā saṃstutamabhiniviṣṭaṃ paricitaṃ tasmādasaṃgrāha-saṃstavāt svaṃ dṛṣṭisthānīyaṃ vastu pratītyotpadyate vitatho viakalpaḥ| ayamucyate ahamiti mameti ca vikalpaḥ|

priyavikalpaḥ katamaḥ| yaḥ śubha-manāpa-vastvālambano vikalpaḥ|

apriyavikalpaḥ katamaḥ| yo'śubhāmanāpa-vastvālambano vikalpaḥ|

priyāpriyobhayaviparīto vikalpaḥ katamaḥ| yaḥ śubhāśubha-manāpāmanāpatadubhayavivarjitavastvālambano vikalpaḥ|

taccaitad dvayaṃ bhavati samāsataḥ vikalpaśca vikalpādhiṣṭhānaṃ vikalpālambanañca vastu| taccaitadubhayamanādikālikaṃ cānyonyahetukañca veditavyam| pūrvako vikalpaḥ pratyutpannasya vikalpālambanasya vastunaḥ prādurbhāvāya pratyutpannaṃ punarvikalpālambanaṃ vastu prādurbhūtaṃ pratyutpannasya tadālambanasya [vikalpasya] prādurbhāvāya

hetuḥ| tatraitarhi vikalpasyāparijñānamāyatyāṃ tadālambanasya vastunaḥ prādurbhāvāya| tatsaṃbhāvācca punarniyataṃ tadadhiṣṭhānasyāpi tadāśritasya vikalpasya prādurbhāvo bhavati|

kathañca punarasya vikalpasya parijñānaṃ bhavati| catasṛbhiḥ paryeṣaṇābhiḥ caturvidhena ca yathābhūtaparijñānena|catasraḥ paryeṣaṇāḥ katamāḥ| nāmaparyeṣaṇā| vastuparyeṣaṇā| svabhāvaprajñaptiparyeṣaṇā ca| viśeṣaprajñaptiparyeṣaṇā ca|tatra nāmaparyeṣaṇā yadvodhisattvo nāmni nāmamātraṃ paśyati| evaṃ vastuni vastumātradarśanaṃ [vastu] paryeṣaṇā| svabhāvaprajñaptau svabhāvaprajñaptimātradarśanaṃ svabhāvaprajñaptiparyeṣaṇā| viśeṣaprajñaptau viśeṣaprajñaptimātradarśanaṃ viśeṣaprajñaptiparyeṣaṇā| sa nāmavastuno bhinnañca lakṣaṇaṃ paśyatyanuśliṣṭañca| nāmavastvanuśleṣasanniśritāṃ ca svabhāvaprajñapti viśeṣaprajñaptiñca[prati-] vidhyati|

catvāri yathābhūtaparijñānāni katamāni| nāmaiṣaṇāgataṃ yathābhūtaparijñānaṃ vastveṣaṇāgataṃ svabhāvaprajñaptyeṣaṇāgataṃ viśeṣaprajñaptyeṣaṇāgatañca yathābhūtaparijñānam|

nāmaiṣaṇāgataṃ yathābhūtaparijñānaṃ katamat| sa khalu bodhisattvo nāmni nāmamātratāṃ paryeṣya tannāmaivaṃ yathābhūtaṃ parijānāti itīdaṃ nāma ityarthaṃ vastuni vyavasthāpyate yāvadeva saṃjñārtha dṛṣṭyarthamupacārārtham| yadi rūpādisaṃjñake vastuni rūpamiti nāma na vyavasthāpyeta na kañcittadvastu rūpamitmevaṃ saṃjānīyāt| asaṃjānan samāropato nābhiniveśeta| anabhiniveśaṃ nābhilapet| iti yadevaṃ yathābhūtaṃ prajānāti| idamucyate nāmaiṣaṇāgataṃ yathābhūtaparijñānam|

vastveṣaṇāgataṃ yathābhūtaparijñānaṃ katamat| yataśca bodhisattvo [vastuni] vastumātratāṃ paryeṣya sarvābhilāpaviśliṣṭaṃ nirabhilāpyaṃ tadrūpādisaṃjñakaṃ vastu paśyati| idaṃ dvitīyaṃ yathābhūtaparijñānaṃ vastveṣaṇāgatam|

svabhāvaprajñaptyeṣaṇāgataṃ yathābhūtaparijñānaṃ katamat yataśca bodhisattvaḥ rūpādisaṃjñake vastuni svabhāvaprajñaptau prajñaptimātratāṃ paryeṣya tathā svabhāvaprajñaptyā atatsvabhāvasya vastunaḥ tatsvabhāvābhāsatāṃ yathābhūtaṃ pratividhyati prajānāti| tasya nirmāṇapratibimbapratiśrutkā-pratibhāsodakacandrasvapnamāyopamaṃ tatsvabhāvaṃ paśyataḥ tadābhāsamatanmayam idṃ tṛtīyaṃ yathābhūtaṃ parijñānaṃ sugambhīrārthagocaram|

viśeṣaprajñaptyeṣaṇāgataṃ yathābhūtaparijñānaṃ katamat| yataśca bodhisattvo viśeṣaprajñaptau prajñaptimātratāṃ paryeṣya tasmin rūpādisaṃjñake vastuni viśeṣaprajñaptimadvayārthena paśyati| na tadvastu bhāvo nābhāvaḥ| abhilāpyenātmanā'pariniṣpannatvānna bhāvaḥ| na punarabhāvo nirabhilāpyenātmanā vyavasthitatvāt| evaṃ na rūpī paramārthasatyatayā| nārūpī saṃvṛtisatyena tatra rūpopacāratayā| yathā bhāvaścābhāvaśca rūpī cārūpī ca| tathā sanidarśanānidarśanādayo viśeṣaprajñaptiparyāyāḥ sarve'nena nayenaivaṃ veditavyāḥ| iti yadetāṃ viśeṣaprajñaptimevamadvayārthena yathābhūtaṃ prajānāti| idamucyate viśeṣaprajñaptyeṣaṇāgataṃ yathābhūtaparijñānam|

tatra yo'sāvaṣṭavidho mithyāvikalpo bālānāṃ trivastujanako lokanirvartakaḥ so'sya caturvidhasya yathābhūtaparijñānasya vaikalyādasamavadhānātpravartate| tasmācca punarmithyāvikalpātsaṃkleśaḥ| saṃkleśātsaṃsārasaṃsṛtiḥ saṃsārasaṃsṛteḥ saṃsārānugataṃ jātijarāvyādhimaraṇādikaṃ duḥkhaṃ pravartate|

yadā ca bodhisattvena caturvidhaṃ yathābhūtaparijñānaṃ niśritya so'ṣṭavidho vikalpaḥ parijñāto bhavati dṛṣṭe dharme tasya samyak parijñānādāyatyāṃ tadadhiṣṭhānasya tadālambanasya prapañcapatitasya vastunaḥ prādurbhāvo na bhavati| tasyānudayādaprādurbhāvāttadālambanasyāpi vikalpasyāyatyāṃ prādurbhāvo na bhavati| evaṃ tasya savastukasya vikalpasya nirodho yaḥ sa sarvaprapañcanirodho veditavyaḥ| evañca prapañcanirodho bodhisattvasya mahāyānaparinirvāṇamiti veditavyam|

dṛṣṭe ca dharme tasya śreṣṭhatattvārtha gocarajñānasya viśuddhatvāt sarvatra vaśitāprāpti labhate sa bodhisattvaḥ| yaduta nirmāṇe'pi vicitre nairmāṇikyā ṛddhyā| pariṇāme ca vicitre pāriṇāmikyā ṛddhyā| sarvajñeyasya ca jñāne yāvadabhipretaṃ cāvasthāne| kāmakārataśca vinopakramaṃ cyutau|sa evaṃ vaśitāprāptaḥ sarvasattvaśreṣṭho bhavati niruttaraḥ|

evañca sarvatra vaśinastasya bodhisattvasya uttamāḥ pañcānuśaṃsā veditavyāḥ| paramāṃ cittaśāntimanuprāpto bhavati vihārapraśāntatayā na kleśapraśāntatayā| sarvavidyāsthāneṣu cāsyāvyāhataṃ pariśuddhaṃ paryavadātaṃ jñānadarśanaṃ pravartate| akhinnaśca bhavati sattvānāmarthe saṃsārasaṃsṛtyā| tathāgatānāñca sarvasandhāyavacanānyanupraviśati| na ca mahāyānādhimukteḥ saṃhāryo bhavatyaparapratyayatayā|

asya khalu pañcavidhasyānuśaṃsasya pañcavidhameva karma veditavyam| paramo dṛṣṭadharmasukhavihāro bodhisattvasya bodhāya prayoganiryātasya kāyikacaitasikasya vyāyāmaklamasya nāśāya cittaśānteranuśaṃsasyaitatkarma veditavyam| sarvabuddhadharmāṇāṃ paripāko bodhisattvasya sarvavidyāsthāneṣvavyāhatajñānatāyā anuśaṃsasyai tatkarma veditavyam| sattvaparipāko bodhisattvasya saṃsārākheditāyā anuśaṃsasyaitatkarma veditavyam| vineyānāmut pannotpannānāṃ saṃśayānāṃ prativinodanaṃ dharmanetryāśca dīrghakālaṃ parikarṣaṇaṃ sandhāraṇaṃ

saddharmapratirūpakāṇāṃ śāsanāntardhāyakānāṃ parijñānaprakāśanāpakarṣaṇatayā sarvasandhāyavacanapraveśānuśaṃsasyaitatkarma veditavyam| sarvaparapravādinigraho dṛḍhavīryatā ca prāṇidhānāccācyutiḥ asaṃhāryatā'parapratyayatvānuśaṃsasyaitatkarma veditavyam|

evaṃ hi bodhisattvasya yāvat kiñcidbodhisattvakaraṇīyaṃ tatsarvamebhiḥ pañcabhiranuśaṃsakarmabhiḥ parigṛhītaṃ bhavati| tatpunaḥ karaṇīyaṃ katamat| asaṃkliṣṭañca ātmasukhaṃ buddhadharmaparipākaḥ sattvaparipākaḥ saddharmasya dhāraṇam acalapraṇidhānasyottaptavīryasya paravādavinigrahaśca|

tatra caturṇā tattvārthānāṃ prathamau dvau hīnau| tṛtīyo madhyamaḥ| caturtha uttamo veditavyaḥ|

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The Tattvārthapaṭala of the Yogācārabhūmi A Trilingual Edition
(Sanskrit, Chinese, English) and Sanskrit Grammar Analysis

日期： 2017年2月

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出版： 香港佛教法相學會
香港 九龍彌敦道328-342A, 儉德大廈14樓F&G室
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香港柴灣利眾街40號富誠工業大廈A座 20樓 A1室
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香港佛教法相學會
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