

The Lankavatara Sutra (Chapter 1)  
楞伽阿跋多羅寶經(卷第一)

Ref #10  
(Page 98-4 to P107-2) (tape #27)

辛三 再辨外  
庚三 別辨  
辛一 徵說

(1-66)

Mahamati!

These Icchantikas are not the icchantikas of the three vehicle seed nature; they do not have icchantikas' nature.

If they do, who can turn worldly things and reach liberation?

(1-66) 大慧！彼一闍提，非一闍提，世間解脫誰轉？

k(1-66)大慧！彼(不在三乘種性中之)一闍提，(其本性)非一闍提，(否則)世間(無信心之凡夫, 欲求)解脫誰(能)轉？

1-(1-66)

Mahamati! There are two types of icchantika:

First type: those persons who forsake all wholesome roots.

Second type: those bodhisattvas who make vows to save all beings since beginningless time.

1-(1-66) 大慧！一闍提有二種：

一者, 捨一切善根，及於無始眾生發願。

K1-(1-66) 大慧！一闍提有二種：

一者, 捨一切善根，及於無始(來對沉淪於生死之)眾生發願(要度盡他們才入涅槃)。

2-(1-66)

What is meant by forsaking all wholesome roots?

2-(1-66) 云何捨一切善根？

3-(1-66)

It refers to those who slander the Bodhisattva-garbha and speak erroneous words. They claim that Bodhisattva-garbha is not sutras, Vinaya (rules) or liberation (from Samadhi). They have forsaken all wholesome roots.

Therefore, they are unable to enter the nirvana.

3-(1-66) 謂：謗菩薩藏，及作惡言，此非隨順修多羅、毗尼、解脫之說。捨一切善根故，不般涅槃。

K3-(1-66) 謂：謗菩薩藏，及作惡言，(謂)此(菩薩藏)非隨順修多羅、毗尼(律；即毗奈耶梵語 Vinaya)、解脫(禪定)之說。捨一切善根故，不般涅槃。

4-(1-66)

The second type is bodhisattvas who manifest in the world and use expediency in keeping with their original vows. They do not enter nirvana until all beings have entered the nirvana.

4-(1-66) 二者，菩薩本自願方便故，非不般涅槃，一切眾生，而般涅槃。

K4-(1-66) 二者，菩薩本自願方便故，(並)非不般涅槃，(而是)一切眾生(涅槃才涅槃)，而般涅槃。

5-(1-66)

Mahamati! In fact they have already realized nirvana but have not entered nirvana.

These bodhisattvas are also going to the way of icchantikas.

5-(1-66) 大慧！彼般涅槃，是名不般涅槃法相，此亦到一闍提趣。

K5-(1-66) 大慧！彼(菩薩已証)般涅槃(不更涅槃)，是名不般涅槃法相，(因為無善可修可証)此亦到一闍提趣。

辛二 問答

(1-67)

Mahamati asked Buddha:

Bhagavan (World Honored One), between these two types of icchantikas, which one realized nirvana but have not entered nirvana?

(1-67) 大慧白佛言：世尊！此中云何畢竟不般涅槃？

k(1-67)大慧白佛言：世尊！此中(二種一闡提)云何(哪一種是)畢竟不(入)般涅槃？

1-(1-68)

Buddha told Mahamati: The bodhisattva-icchantikas have realized that all things are nirvana in origin; therefore they do not need to enter nirvana again.

These bodhisattva-icchantikas are not icchantikas who have forsaken all wholesome roots

1-(1-68) 佛告大慧：菩薩一闡提者，知一切法本來般涅槃已，畢竟不般涅槃，而非捨一切善根一闡提也。

2-(1-68)

Mahamati! After suffering, those icchantikas who have forsaken all wholesome roots might someday be willing to accept the assistance from Tathagata and nurture their wholesome roots.

2-(1-68) 大慧！捨一切善根一闡提者，復以如來神力故，或時善根生。

k2-(1-68) 大慧！捨一切善根一闡提者，復以如來神力(加持)故，或時善根生。

3-(1-68)

Why?

Tathagata does not give up any living beings.

3-(1-68) 所以者何？謂如來不捨一切眾生故。

4-(1-68)

For this reason, bodhisattva-icchantikas do not enter nirvana.

4-(1-68) 以是故，菩薩一闡提不般涅槃。

己三 就五法相辨三自性

庚一 長行

辛一 直告

1-(1-69)

Furthermore, Mahamati! Bodhisattva-Mahasattva should be very knowledgeable with the tri-svabhava (the three self-natures).

1-(1-69) 復次大慧！菩薩摩訶薩，當善三自性。

k1-(1-69) 復次大慧！菩薩摩訶薩，當善(了知)三(種)自性。

2-(1-69)

What are the three self-natures?

They are:

- 1) The Svabhava of false thoughts,
- 2) The Svabhava of arising conditions, and
- 3) The Svabhava of perfection and truth.

2-(1-69) 云何三自性？

謂：妄想自性、緣起自性、成自性。

k2-(1-69) 云何三自性？

謂：妄想自性、緣起自性、(圓)成(實)自性。

辛二 問答

(1-70)

Mahamati! The Svabhava of false thoughts arises from (grasping of external) forms.

(1-70)大慧！妄想自性從相生。

k(1-70)大慧！妄想自性從(攀緣外塵)相生。

(1-71)

Mahamati asked Buddha: Bhagavan (World Honored One), how does the Svabhava of false thoughts arise from forms?

(1-71) 大慧白佛言：世尊！云何妄想自性從相生？

(1-72)

Buddha told Mahamati: The false thoughts arise from the conditions of the past self-natures which includes the contents of matters, the forms, the left-over images of the external object; and the current things, the appearance, and the content of matter。

(1-72) 佛告大慧：緣起自性事相相，行顯現事相相。

k(1-72) 佛告大慧：(妄想依)緣起自性事、相、相(六塵影像)，(及當下現)行顯現事相相。

1-(1-72)

Within those attachments, practitioners thought they are established by Tathagatas, Fully Enlightened One, in response to two kinds of Svabhava of false thoughts which are the given names attachments and the things' appearance attachments

1-(1-72) 計著有二種妄想自性，如來應供等正覺之所建立。

謂：名相計著相，及事相計著相。

k1-(1-72)(生)計著，有二種妄想自性(計著)，(以為是)如來應供等正覺(發現眾生的毛病)之所建立(的無上法)。謂：名相計著相，及事(情內容)相計著相。

2-(1-72)

Attachments to the given name refer to the things' attachments of inner six sense organs and the six external objects.

2-(1-72) 名相計著相者，謂內外法計著。

k2-(1-72) 名相計著相者，謂內(六根)外(六塵)法計著。

3-(1-72)

The attachment to matters refers to the attachment to self-appearance and common appearance of the physical body and worldly things.

These are two kinds of Svabhava of false thoughts ◦

3-(1-72) 事相計著相者，謂即彼如是內外自共相計著。  
是名二種妄想自性相。

k3-(1-72) 事相計著相者，謂：即彼如是內(根身)外(器界)自共相(認為是實有而)計著。

是名二種妄想自性相。

4-(1-72)

General speaking, the Svabhava arises based on causes and conditions (and the mind arises), this is the Svabhava of arising conditions.

4-(1-72) 若依若緣生，是名緣起。

k4-(1-72)(總而言之)若依(因)、若(依)緣, 生(心)，是名緣起。

(1-73)

What is the Svabhava of perfection and truth?

(1-73) 云何成自性？

k(1-73) 云何(圓)成(實)自性？

1-(1-73)

It is free of the false thoughts in given names and forms.

It is the state of sages and the conduct of the Sagely Enlightenment.

It is called the perfect and true self-nature or the mind of Tathagagata-garhba.

1-(1-73)謂：離名相事相妄想，聖智所得，及自覺聖智趣所行境界，是名成自性，如來藏心。

k1-(1-73)謂：離名、(離)相、(離)事、(離)相(分別)妄想，(是)聖智所(証)得，及(如來)自覺聖智趣(第一義)所行境界，是名(圓)成(實)自性，如來藏心。

## 庚二 重頌

1-(1-74)

Then, Bhagavan (World Honored One) recited this in verse style:

Names, forms and false thoughts correspond to the two kinds of Svabhava.

Right knowledge and true suchness correspond to the Svabhava of perfection and truth.

1-(1-74)爾時，世尊欲重宣此義，而說偈言：

名相覺想，自性二相。

正智如如，是則成相。

k1-(1-74)爾時，世尊欲重宣此義，而說偈言：

(五法中之)名、相、覺想(妄想)，(就是三)自性(中之)二相(緣起自性與妄想自性)。正智如如，是則(圓)成(實)相。

## 庚三 結成

(1-75)

Mahamati! This is called the sutra of observing the five things (names, forms, false thoughts, right knowledge and true suchness) and the tri- svabhava (the three self-natures).

(1-75)大慧！是名觀察五法自性相經。

k(1-75)大慧！是名觀察五法(與三)自性相經。

1-(1-75)

It is the conduct of the Sagely Self-realized One. You and other bodhisattva-mahasattvas should study and practice.

1-(1-75)自覺聖智趣所行境界，汝等諸菩薩摩訶薩，應當修學。

己四 就陰界入辨二無我

庚一 總標

(1-76)

Furthermore, Mahamati! Bodhisattva-mahasattvas are skillful in observing the dual knowledge of emptiness (non-self) appearances.

(1-76) 復次大慧！菩薩摩訶薩，善觀二種無我相。

1-(1-76)

What is the knowledge of dual emptiness (non-self)?

It is the knowledge of emptiness (non-self) in people and things.

1-(1-76) 云何二種無我相？

謂：人無我，及法無我。

k1-(1-76) 云何二種無我相？

謂：人無我(智)，及法無我(智)。

庚二 別顯

辛一 顯人無我

(1-77)

What is the knowledge of emptiness (no-self) in people?

(1-77) 云何人無我？

k(1-77) 云何人無我 (智) ？

1-(1-77)

It refers to Bodhisattvas who are free of Asraya (subject-mind), Alambana ( objects-external), skandhas (aggregates), dhatus (realms) and ayatanas (entrances), ignorance, karmas, and desires; and knowing that when one's eyes encounter appearances give to rise to attachments and consciousness, so do the other five sense organs.

1-(1-77) 謂:

a) 離我我所。

b) 陰界入聚。

c) 無知業愛生。

d) 眼色等攝受計著生識。

k1-(1-77) 謂:

- a.) 離我(執)我所(執) 。
- b.) (離) 陰界入聚(因緣和合生 8th 識) 。
- c.) (離)無知(明)、業、愛生(貪) 。
- d.) (離) 眼色等攝受計著生識 。

e.)

All the five sense organs, the outside world, and our bodies are established from the self-mind (the alaya-vijnana, the 8th consciousness) and false thoughts (the 6th consciousness).

e) 一切諸根，自心現器身藏，自妄想相施設顯示 。

k(e)一切諸根，(乃是 8th 上) 自心(所)現器(界)、身(根)藏，自妄想相施設(建立) 顯示 。

2-(1-77)

All things change and are destroyed ksana (momentary) just like rivers, seeds, lights, wind, and cloud.

2-(1-77) 如河流，如種子，如燈，如風，如雲，剎那展轉壞 。

k2-(1-77)(一切法) 如河流，如種子，如燈，如風，如雲，剎那展轉(變)壞 。

3-(1-77)

The mind is restless like a monkey and defiled like a fly; desire is like the strong wind blowing fire and never satisfied.

3-(1-77) 躁動如猿猴，樂不淨處如飛蠅，無厭足如風火 。

k3-(1-77)(心攀外境)躁動如猿猴，樂不淨處如飛蠅，(貪愛)無厭足如(猛)風(吹巨)火 。

4-(1-77)

Since beginningless time false habits create causes of seeds, turning the wheel of birth and death of living being, just like a water-drawing wheel which never stops.

4-(1-77) 無始虛偽習氣因，如汲水輪，生死趣有輪。

k4-(1-77) 無始虛偽習氣因，如汲水輪(一般)，(在)生死趣有輪(轉)。

5-(1-77)

It is also like a magic mantra, which regenerates various types of bodies and forms or causes the wooden figures to move around.

5-(1-77) 種種身色，如幻術神咒，機發像起。

k5-(1-77) (在三界中得)種種身色，(猶)如(死屍以)幻術、神咒(之力)，機發像起(便能令之起身行走)。

6-(1-77)

Bodhisattvas who understand well of such state have attained the knowledge of emptiness (non-self) in people.

6-(1-77) 善彼相知，是名人無我智。

k6-(k1-77) (菩薩若能)善彼相知(如是了知)，是名人無我智。

辛二 顯法無我

(1-78)

What is the knowledge of emptiness (no-self) in things?

(1-78) 云何法無我智？

1-(1-78)

One must realize that skandhas, realms, and entrances, all have established from one's false thoughts. However, the self-form and self-nature are pure (tranquil) in origin.

1-(1-78) 謂：覺陰界入妄想相自性如。

k1-(1-78) 謂：覺(認清楚)陰界入(都是自心)妄想(所現)相，自性如(自相自性本清淨)。

2-(1-78)

And skandhas, realms, and entrances are free of Asraya (subject- the mind) and Alambana (the objects-external) in origin; however, they are bound together by the string of desires and accumulate the karmas.

2-(1-78) 陰界入離我我所。

陰界入積聚，因業愛繩縛。

k2-(1-78)陰界入(本)離我(能)、我所(計著)。

陰界入積聚，因業(貪)愛繩縛。

3-(1-78)

Causes and conditions interact and things arise, turning the wheel of birth and death.

Therefore one should keep one's mind unmoved.

3-(1-78) 展轉相緣生，無動搖。

k3-(1-78) 展轉(互)相(為)緣生(死不已)，(所以心要)無動搖。

4-(1-78)

In summary, one should be free of self-appearance, common-appearance, unreal false thoughts, and false powers. Otherwise, it is the state of a worldly person, not that of a sage or worthy.

4-(1-78) 諸法亦爾，離自共相，不實妄想相，妄想力，是凡夫生，非聖賢也。

k4-(1-78) 諸法亦爾，離自共相，(離)不實妄想相，(離)妄想力，(否則)是凡夫生(境界)，非聖賢也。

5-(1-78)

They (Buddhas and sages) are free of the mind (8th consciousness), the manas (self, 7th consciousness), mano (mental activity, 6th consciousness), vijñana (the 5th consciousness), the five things (names,

forms, false thought, right knowledge, and true suchness) and the three self-natures.

5-(1-78) 心意識五法自性離故。

k5-(1-78)(因為諸聖已離)心意識五法(三)自性離故。

6-(1-78)

Mahamati! Bodhisattva-Mahasattvas should thoroughly observe that all things have no self.

6-(1-78)大慧！菩薩摩訶薩，當善分別一切法無我。

k6-(1-78)大慧！菩薩摩訶薩，當善分別(觀)一切法無我。

7-(1-78)

Before long, Bodhisattva-Mahasattvas will attain the first level of Bodhisattva, in which they observe well that all things have no existence. This is their realized appearance in proper observation.

7-(1-78) 善法無我, 菩薩摩訶薩, 不久當得初地菩薩，無所有觀地相。

k7-(1-78)善(於)法無我(智), 菩薩摩訶薩, 不久當(証)得初地菩薩，(一切法)無所有, (正)觀(心)地(所證之)相。

8-(1-78)

They (Bodhisattva-Mahasattvas) observe, realize and are enlightened with joy, ascending to the ninth level gradually and successively beyond to the tenth ground, which is called the ground of dharma clouds.

8-(1-78) 觀察開覺歡喜, 次第漸進，超九地相，得法雲地。

k8-(1-78)觀察, 開(悟), 覺(了真如而)歡喜, 次第漸進，(乃至)超九地(行)相，(證)得法雲地。

9-(1-78)

On the ground of dharma cloud (the 10th ground), Bodhisattva-Mahasattvas will establish himself the immeasurable treasure solemn, the great lotus statue (in Bodhi) and the adorned palace (the dharma body).

9-(1-78) 於彼建立無量寶莊嚴，大寶蓮華王像，大寶宮殿。

k9-(1-78)於彼(法雲地上一舉一動)建立無量寶莊(重)嚴(肅)，大寶蓮華王像(菩提)，大寶宮殿(法身)。

10-(1-78)

They (Bodhisattva-Mahasattvas) will attain the great lotus appearance through practicing maya-upama-samadhi and be certified with the pure self-nature.

They are qualified to sit in the lotus seat in the place and are surrounded by an unsurpassed number of family folks with similar characters coming from all Buddha lands.

10-(1-78) 幻自性境界修習生，於彼而坐。

同一像類諸最勝子眷屬圍繞，從一切佛剎來。

k10-(1-78)(如)幻(三昧神通)自性境界修習生(起)，於彼(證得大寶蓮華王像)而坐。同一像類諸最勝子(大菩薩)眷屬圍繞，從一切佛剎來。

11-(1-78)

They will be infused with wisdom by Buddha's hand just like a prince being appointed by the king of the turning wheel.

11-(1-78) 佛手灌頂，如轉輪聖王太子灌頂。

12-(1-78)After that, they will transcend the ground of Buddhists, will reach the state of the Sagely Self-Realized One and will attain the self-mastery dharma body of Tathagata.

12-(1-78) 超佛子地，到自覺聖智法趣，當得如來自在法身。

k12-(1-78)(灌頂已，此菩薩) 超佛子地，到自覺聖智法趣，當得如來自在法身。

13-(1-78)

They (Bodhisattva-Mahasattvas) will be able to attain the knowledge of emptiness (non-self) in things. This is named the knowledge of emptiness (no-self) of things.

13-(1-78) 見法無我故，是名法無我相。

k13-(1-78) (證)見法無我(智)故，是名法無我(智)相(特徵)。

庚三 結勸

14-(1-78)

You and the other Bodhisattva-Mahasattvas should study and practice these.

14-(1-78) 汝等諸菩薩摩訶薩應當修學。

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