

The Lankavatara Sutra (Chapter2)
楞伽阿跋多羅寶經(卷二)

(Ref #12)
(Page123-3 to P133-2) (Tape #31)

戊六 如來藏心門
己一 問

The nature of Tathagata-garba
8. 如來藏性

(2-101)

Then, Bodhisattva-Mahāsattva Mahamati said to Buddha: Bhagavan (World Honored One), in the sutra Buddha says the self-nature of the Tathagata-garbha is pure and tranquil.

Tathagata-garbha bestows thirty-two dignity appearances into the body of every living being that is like dirty clothes covering a gem of great value.

It is the same that Tathagata-garbha is permanent and unchangeable.

(2-101)爾時，大慧菩薩摩訶薩白佛言：世尊！世尊修多羅說，如來藏自性清淨，轉三十二相，入於一切眾生身中，如大價寶，垢衣所纏。如來之藏常住不變，亦復如是。

k(2-101)爾時，大慧菩薩摩訶薩白佛言：世尊！世尊修多羅說，如來藏自性清淨，轉三十二相，(隱藏)入於一切眾生身中，如大價寶，(被)垢衣所纏。如來之藏常住不變，亦復如是。

1-(2-101)

The Tathagata-garbha is wrapped in dusts of skandhas, realms, entrances, greed, anger, ignorance and unreal false thoughts. This is what is preached by all Buddhas.

1-(2-101) 而陰界入垢衣所纏，貪欲恚癡不實妄想塵勞所汙，一切諸佛之所演說。

K1-(2-101)而(被)陰界入垢衣所纏，貪欲恚癡不實妄想塵勞所汙，(此為)一切諸佛之所演說。

2-(2-101)

Why Buddha said that all living being has Tathagata-garbha which is the same as ego preached by externalists?

2-(2-101) 云何世尊同外道說我，言有如來藏耶？

k2-(2-101) 云何世尊(卻)同外道說(有)我，(而)言有如來藏耶？

3-(2-101)

Bhagavan (World Honored One), the externalists' theory of ego was created by the creator who said that without merits the ego is omnipresent and imperishable. What is different between your theory, Tathagata-garbha, and externalists' theory of ego?

3-(2-101) 世尊！外道亦說有常作者，離於求那，周遍不滅。

世尊！彼說有我。

K3-(2-101) 世尊！外道亦說有常作者(神我)，離於求那(微塵/功德)，周遍不滅。

世尊！彼(外道)說有(神)我。(這與佛說如來藏真我有何差別?)

己二 答

庚一 長

辛一 斷無我畏故說

(2-102)

Buddha said to Mahamati: the Tathagata-garbha that I teach is not the same as ego taught by externalists.

(2-102)佛告大慧：我說如來藏，不同外道所說之我。

1-(2-102)

Mahamati! Sometimes I said that the Tathagata-garbha is empty, formless, unconditionally giving without expectations, realization, the dharma nature, the dharma body, Nirvana, non-svabhāva (free of self-nature), no-production and no-extinction, tranquility in origin, and the self-nature of nirvana.

1-(2-102)大慧！有時說空、無相、無願、如實際、法性、法身、涅槃、離自性、不生不滅、本來寂靜、自性涅槃，如是等句說如來藏已。

2-(2-102)

To comfort foolish people who are fearful of egolessness, Tathagata, arhats and Proper Enlightenment preach the Tathagata door of no-false thoughts , no-discrimination and imageless.

2-(2-102) 如來應供等正覺，為斷愚夫畏無我句故，說離妄想無所有境界如來藏門。

k2-(2-102) 如來應供等正覺，為斷愚夫畏無我句故，說離妄想(分別)無所有境界(的)如來藏門。

辛二 方便善巧故說

3-(2-102)

Mahamati! The future and present bodhisattva-mahasattvas should not develop attachments to self-views (in regards to Tathagata-garbha).

3-(2-102)大慧！未來現在菩薩摩訶薩，不應作我見計著。

K3-(2-102) 大慧！未來現在菩薩摩訶薩,(於如來藏)不應作我見計著。

4-(2-102)

Just like potter makes various vessels from masses of clay by using water, wood, wheels and ropes, Tathagata preaches that all dharma are egoless and are free of false thought and appearance.

4-(2-102) 譬如陶家，於一泥聚，以人工水木輪繩方便，作種種器。如來亦復如是，於法無我，離一切妄想相。

K4-(2-102) 譬如(做)陶(人)家，於一泥聚(種種材料)，以人工水木輪繩方便，作種種器(皿)。如來亦復如是，於(一切)法無我，離一切妄想相。

5-(2-102)

By using various kinds of knowledge, expediency, Buddha illustrates Tathagata-garbha, egolessness.

5-(2-102) 以種種智慧善巧方便，或說如來藏，或說無我。

K5-(2-102) 以種種(俗)智慧善巧方便，或說(此實相名)如來藏，或說無我。

6-(2-102)

Because of these causes and conditions, Buddha preaches Tathagata-garbha, which is not the same as the ego held by externalists. This is called the Tathagata-garbha.

6-(2-102) 以是因緣故，說如來藏，不同外道所說之我。是名說如來藏。

K6-(2-102) 以是因緣故，說如來藏，不同外道所說之(神)我。是名說如來藏。

辛三 令離我見故說

7-(2-102)

Buddha preaches the Tathagata-garbha, in order to cause externalists to forsake the unreal self-views and false thoughts, to enter the state of the three-liberation door and to quickly attain Anuttara Samyak Sambodhi.

7-(2-102) 開引計我諸外道故，說如來藏，令離不實我見妄想，入三解脫門境界，希望疾得阿耨多羅三藐三菩提。

K7-(2-102)(為了)開(示)引(導)計(著神)我諸外道故，(佛)說如來藏，令離不實(神)我(邪)見妄想，入三解脫門境界，(才有)希望疾得阿耨多羅三藐三菩提。

8-(2-102)

Therefore, Tathagata, arhats and Proper Enlightenment preaches the Tathagata-garbha.

If Bodhisattvas do not fully understand the context of Tathagata-garbha, they will mistake it for the theory of externalists.

8-(2-102) 是故如來應供等正覺，作如是說如來之藏。若不如是，則同外道。

K8-(2-102) 是故如來應供等正覺，作如是說如來之藏。若不如是(知如來知藏內容)，則同外道(之說)。

9-(2-102)

Therefore, Mahamati! You should rely on the egolessness of Tathagata-garbha in order to forsake the views of externalists.

9-(2-102)是故大慧！為離外道見故，當依無我如來之藏。

庚二 重頌

(2-103)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited this verse:

(2-103)爾時，世尊欲重宣此義，而說偈言：

1-(2-103)

Attachment to self-appearance, view of true continuity of skandhas, and the imperishableness of erroneousness causes, conditions and fine dusts, the creator and heaven of great sovereign deva, all appear from the limited self-mind of false thoughts and discriminations.

1-(2-103) 人相續陰，緣與微塵，勝自在作，心量妄想。

K1-(2-103) (凡夫外道所執著的)人相、(及實有相)續(的五)陰、(邪因)緣與微塵、(執著)勝(性神我)、(大)自在(天所)作，(都是自)心(現)量(分別)妄想(而有)。

丙二 辨唯識行

丁一 總明四行

戊一 問

(2-104)

Then, Bodhisattva-Mahasattva Mahamati in observing the future living beings, asked Bhagavan (the World Honored One): I hope you will explain to us the non-intermittent cultivation practiced by bodhisattva-mahasattvas who use great expediency.

(2-104)爾時，大慧菩薩摩訶薩，觀未來眾生，復請世尊：惟願為說修行無間，如諸菩薩摩訶薩修行者，大方便。

k(2-104) 爾時，大慧菩薩摩訶薩，觀未來眾生，復請世尊：惟願為說修行無間，如諸菩薩摩訶薩修行者，(所行的)大方便(方法)。

戊二 答

己一 總標

(2-105)

Buddha told Mahamati: By accomplishing the four dharmas, one can attain the great-expedient cultivation.

What are the four dharmas?

They are:

- 1.the ability to observe that all dharma appear from the self-mind,
- 2.the ability to observe that the nature of external dharma are not true nature,
- 3.the ability to forsake the views of existence, dwelling and extinguishment, and
- 4.the attainment of joy and wisdom of the Sagely Self-Realized One.

(2-105)佛告大慧：菩薩摩訶薩成就四法，得修行者大方便。云何為四？謂：善分別自心現、觀外性非性、離生住滅見、得自覺聖智善樂。

k(2-105) 佛告大慧：菩薩摩訶薩成就四法，得修行者大方便。

云何為四？

謂：善分別自心現、觀外(法的)性非性(沒有自性)、離生住滅見、(證)得自覺聖智善樂。

1-(2-105)

When one accomplishes the four dharmas, one will attain the great-expedient cultivation.

1-(2-105) 是名菩薩摩訶薩成就四法，得修行者大方便。

己二 別示
庚一 正說
辛一 善自心現

(2-106)

What is meant by the ability of a bodhisattva-mahasattva to observe that all dharma appear from the self-mind?

(2-106) 云何菩薩摩訶薩善分別自心現？

k(2-106) 云何菩薩摩訶薩善分別(觀察)自心現？

1-(2-106)

One should observe the fact that the differences among the three realms are created by minds of living beings; therefore, one should stay away from Asraya (the moving mind) and Alambana (the attachment to external objects).

1-(2-106) 謂：如是觀三界唯心分齊，離我我所。

K1-(2-106) 謂：如是觀三界唯(是一)心(所造而有種種差別之相)分齊，(所以要)離我我所。

2-(2-106)

One should not let one's mind move randomly, come or go.

2-(2-106) 無動搖，離去來。

K2-(2-106) (身) 無動搖，(心) 離去來。

3-(2-106)

Permeated by false habits (vasans) since beginningless time and bonded by various appearances of the three realms, living beings created their own bodies and the outside world, with false thoughts.

3-(2-106) 無始虛偽習氣所熏，三界種種色行繫縛，身財建立，妄想隨入現。

K3-(2-106) 無始虛偽習氣所熏，三界種種色行繫縛，(正報)身、(依報器世間物)財建立，(都是自心)妄想(分別)隨入現。

4-(2-106)

This is called the ability of a bodhisattva-mahasattva to observe that all dharma appear from the self-mind.

4-(2-106) 是名菩薩摩訶薩善分別 (觀察)自心現。

辛二 外性非性

(2-107)

What is meant by the ability of a bodhisattva-mahasattva to observe that the nature of external dharma is not true nature?

(2-107) 云何菩薩摩訶薩善觀外性非性？

k(2-107) 云何菩薩摩訶薩善觀外(塵)性非性(無自性)？

1-(2-107)

Bodhisattva need to understand that the nature of all dharma is like a fire or a dream and that it came from causes of habits and false thoughts since beginningless time.

1-(2-107)謂：燄夢等一切性, 無始虛偽妄想習因。

K1-(2-107) 謂：(如)燄、(如)夢等一切性, (是)無始虛偽妄想習(氣)因(種子而生妄想)。

2-(2-107)

Bodhisattva properly observes that self-nature of all dharma are not true.

2-(2-107) 觀一切性自性。

K2-(2-107) (要正) 觀一切性自性 (幻有不實)。

3-(2-107)

This is called the ability to observe that the nature of external dharma is not true nature.

3-(2-107)菩薩摩訶薩，作如是善觀外性非性, 是名菩薩摩訶薩善觀外性非性。

辛三 辨善離生住滅見

(2-108)

What is meant by the ability of a bodhisattva-mahasattva to forsake notions of existence, dwelling, cessation and views?

(2-108)云何菩薩摩訶薩善離生住滅見？

k(2-108) 云何菩薩摩訶薩善離生住(異)滅見(執著)？

1-(2-108)

It refers to the understanding that the nature of all dharma (existence, dwelling, change and cessation) is an illusion and a dream; therefore, nature of self-appearance, other appearance and common appearance are not produced by themselves.

1-(2-108)謂：如幻夢一切性，自他俱性不生。

K1-(2-108) 謂：如幻、(如)夢一切(生注異滅之)性，自(相)、他(相)、俱(共相)、(自)性(本)不(自)生。

2-(2-108)

One's discriminating mind arises upon encountering external objects. Knowing that, Bodhisattva observes that the nature of external objects has no self-nature.

2-(2-108) 隨入自心分齊故，見外性非性。

K2-(2-108) (而是) 隨入自心分齊 (分別才有差別相)故，(菩薩)見外(法之)性非性(無性)。

3-(1-108)

They know that views and consciousnesses are not borned by themselves, and they avoid the conditions during mutual interaction.

3-(1-108) 見識不生，及緣不積聚。

K3-(2-108) 見識不(自)生，及緣不積聚(不讓和合)。

4-(2-108)

They observe that false thoughts are created from the mutual interaction of conditions; therefore, they know that all dharma in the three realms are not obtainable.

4-(2-108)見妄想緣生，於三界內外一切法不可得。

5-(2-108)

They end all self-views because they know that views have no self-nature. Upon realizing that self-nature of all illusory dharma are unobtainable, they attain the anutpattika-dharma-kṣānti (the Samadhi of no-arising dharma).

5-(2-108) 見離自性，生見悉滅。知如幻等諸法自性，得無生法忍。

K5-(2-108) 見離自性，生見悉滅。知如幻等諸法自性(不可得)，(證)得無生法忍(心無所從生法忍)

6-(2-108)

Once Bodhisattvas reach the ground of anutpattika-dharma-kṣānti (the Samadhi of no-arising dharma), their minds are free of views of birth, dwelling, change and extinguishment.

6-(2-108)得無生法忍已，離生住滅見。

7-(2-108)

This is called the ability of a bodhisattva-mahasattva to forsake views of birth, dwelling, change and extinguishment.

7-(2-108)是名菩薩摩訶薩善分別離生住滅見。

辛四 得自覺聖智

(2-109)

What is meant by a bodhisattva-mahasattva's attainment of joy and wisdom of the Sagely Self-Realized One?

(2-109) 云何菩薩摩訶薩得自覺聖智善樂？

1-(2-109)

It refers to the attainment of the the Samadhi of no-arising dharma, where the eighth ground bodhisattvas dwell. They have reached the state of the mind-made body (Manomayakaya), and are free of the mind, mentation, consciousness, the five dharmas, the three self-natures and the dual emptiness.

1-(2-109)謂：得無生法忍，住第八菩薩地，得離心意意識，五法自性，二無我相，得意生身。

庚二 推問

辛一 問

The cultivation of the four-element body

9. 四大修行

(2-110)

Bhagavan (World Honored One), what are the causal conditions for a mind-made body (Manomayakaya)?

(2-110) 世尊！意生身者，何因緣？

辛二 解答

(2-111)

Buddha said to Mahamati: A mind-made body (Manomayakaya) means the mind (of an eighth ground bodhisattva or above) travels speedily without obstruction.

For example the mind goes through mountains and walls without obstruction.

One can reach without obstruction, in one thought, a place he had been previously which is hundreds of thousands of yojanas away.

(2-111)佛告大慧：意生身者，譬如意去，迅疾無礙，故名意生。

譬如意去，石壁無礙。於彼異方無量由延，因先所見，憶念不忘，自心流注不絕，於身無障礙生。

k(2-111)佛告大慧：意生身者，譬如意(來)去，迅疾無礙，故名意生。

譬如意去，石壁無礙。(又如有人)於彼異方無量由延(之地)，因先(前)所見，憶念不忘，自心流注不絕(起了一念)，於身無障礙生(到達)。

1-(2-111)

Mahamati! A mind-made body (Manomayakaya) is an instant manifestation.

1-(2-111)大慧！如是意生身，得一時俱。

K1-(2-111) 大慧！如是意生身，得一時(一剎那)(頓)俱。

2-(2-111)

The state of the mind-made body (Manomayakaya) of bodhisattva-mahasattvas is attained instantly with the accomplishment of maya-upama-samadhi (illusory samadhi), the self-mastery supernatural power, the wonderful solemn (thirty two appearances) and the holy species body (Eighty Goodness).

2-(2-111) 菩薩摩訶薩意生身，如幻三昧力自在神通，妙相莊嚴，聖種類身，一時俱生。

K2-(2-111) 菩薩摩訶薩(證)意生身，(是由於)如幻三昧力(及)自在神通(力)，(32)妙相莊嚴，(80 種好)聖種類身，一時俱生。

3-(2-111)

Just as the mind-made body (Manomayakaya) can come and go freely in the ten directions without obstruction, one recalls the original vow to mature living beings is the way to attain the joy and wisdom of Sagely Self-Realized One.

3-(2-111) 猶如意生，無有障礙。隨所憶念本願境界，為成就眾生，得自覺聖智善樂。

k3-(2-111) 猶如意生(來去十方)，無有障礙。隨所憶念本願境界，為(教化)成(熟)就眾生，(便能隨意就到, 是證)得自覺聖智善樂。

庚三 合說

(2-112)

Bodhisattva-mahasattvas have attained the Samadhi of no-arising dharma and dwell in the eighth bodhisattva ground. They can instantly turn their minds, mentation, consciousnesses, the five dharmas, the three self-natures, the dual

emptiness; and they can attain the mind-made body (Manomayakaya) and noble wisdom of the Sagely Self-Realized One.

(2-112)如是菩薩摩訶薩，得無生法忍，住第八菩薩地，轉捨心意意識、五法、自性、二無我相身，及得意生身，得自覺聖智善樂。

k(2-112) 如是菩薩摩訶薩，得無生法忍，住第八菩薩地，(於一瞬間)轉捨心意意識、五法、自性、二無我相身，及得意生身，得自覺聖智善樂

己三 結成

1-(2-112)

By practicing these four bodhisattva-mahasattva dharma, one can attain the great, expedient cultivation. You should practice these.

1-(2-112)是名菩薩摩訶薩成就四法，得修行者大方便，當如是學。

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