

The Lankavatara Sutra (Chapter2)
楞伽阿跋多羅寶經(卷第二)

(Ref#15)
(Book page#161-4 to p173-5)

丁三 結明四禪
戊一 長行
己一 總標

(2-143)

Furthermore, Mahamati! There are four kinds of dhyanas. What are the four?

(2-143) 復次大慧！有四種禪，云何為四？

1. The Halopacarika dhyana (the dhyana practiced by foolish people),
2. The Arthapravicaya dhyana (the dhyana of the observation of meaning),
3. The Tathatalambana dhyana (the dhyana with Tathagata Suchness for its object),
and
4. The Tathagata dhyana.

謂：愚夫所行禪、觀察義禪、攀緣如禪、如來禪。

(k)謂：愚夫所行禪、觀察義禪、攀緣如(法)禪、如來禪。

己二 別釋
庚一 愚夫所行禪

1-(2-143)

What is meant by the Halopacarika dhyana (the dhyana practiced by foolish people)?

1-(2-143) 云何愚夫所行禪？

2-(2-143)

It is the dhyana practiced by sound hearers, condition realizers and externalists. They observe the emptiness of people nature, the self-appearance and common-appearance of the skeleton are non-eternal, sufferings and the impure physical body.

They cannot give up these appearances because of attachment.

2-(2-143)謂：聲聞、緣覺、外道修行者，觀人無我性，自相共相骨鎖，無常、苦、不淨相，計著為首。

K2-(2-143)謂：聲聞、緣覺、外道修行者，觀人無我性，(觀)自相(他相、自他)共相，(觀)(身)骨(如勾)鎖(相連相)，(都是)無常、苦、不淨相，(其中不忘諸相是因為)計著為首(為主因)。

3-(2-143)

The observing mind and observed external objects are one (which consists of non-eternality, sufferings and the impure physical body). Practitioners can progress successively to nirodha-samāpatti (total cessation of reception and thought). However, they are still attached to appearances.

This is called the Halopacarika dhyana (the dhyana practiced by foolish people).

3-(2-143) 如是相不異觀，前後轉進，相不除滅，是名愚夫所行禪。

k3-(2-143)如是相(能觀之智與所觀之境一致)不異觀，(都是無常、苦、不淨相)，(因)前(觀行成就)後(展)轉進(至滅盡定 nirodha-samāpatti)，(但是能所之)相不除滅，是名愚夫所行禪。

庚二 觀察義禪

4-(2-143)

What is meant by the Arthapravicaya dhyana (the dhyana of the observation of meaning)?

4-(2-143) 云何觀察義禪？

5-(2-143)

It is the dhyana practiced by those who understand the emptiness of people, self-appearance, common-appearance, and understand also that externalists'

theories of self-appearance, other-appearance and common-appearance all have no-nature.

They proceed to observe the emptiness of dharmas on every step of the fifty-five Bodhi ways and advance successively (to the initial ground).

This is called the Arthapravicaya dhyana (the dhyana of the observation of meaning).

5-(2-143)謂：人無我自相共相，外道自他俱無性已，觀法無我彼地相義，漸次增進，是名觀察義禪。

K5-(2-143)

謂：(了知)人無我自相共相(其性本空)，(了知)外道自(相)、他(相)、俱(共相)，無(自)性已(但是仍不究竟)，(便)觀法無我(之義理)，彼(諸)地(之行)相義，(一一觀察)漸次增進(斷人法二邊的分別執著，即登初地)，是名觀察義禪。

庚三 攀緣如禪

6-(2-143)

What is meant by the Tathatalambana dhyana (the dhyana with Tathagata suchness for its object)?

6-(2-143) 云何攀緣如禪？

K6-(2-143) 云何攀緣如 (如法)禪(觀真如禪)？

7-(2-143)

It is the dhyana practiced by the ground bodhisattvas who observe whether they still have false thoughts and attachment to image of the dual emptiness.

After observing the true suchness and true appearance, they realize people and dharma are empty in origin and attain the state of no false thoughts.

This is called the Tathatalambana dhyana (the dhyana with Tathagata Suchness for its object).

7-(2-143)謂：妄想。二無我妄想，如實處不生妄想，是名攀緣如禪。

K7-(2-143)謂：(十聖菩薩觀察地前,能証所証仍有)妄想。(仍有)二無我妄想(的影子)，(就觀真)如實(相)處(了知人法本無,故)不生妄想(証寂滅境),是名攀緣如禪。

庚四 如來禪

8-(2-143)

What is meant by the Tathagata dhyana?

8-(2-143) 云何如來禪？

9-(2-143)

It is the dhyana practiced by the tenth-ground bodhisattvas who are entering the Tathagata ground, attaining the wisdom of sagely self-realization, dwelling in the triple virtues, and dedicating themselves to the inconceivable matters of saving the living beings.

This is called the Tathagata dhyana.

9-(2-143)謂：入如來地，得自覺聖智相三種樂住，成辦眾生不思議事，是名如來禪。

K9-(2-143)謂：入如來地，(証)得自覺聖智相三(德密藏)種樂(自心禪悅)(安)住，(度化)成辦眾生不思議事,是名如來禪。

戊二 重頌

(2-144)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

(2-144) 爾時，世尊欲重宣此義，而說偈言：

1-(2-144)

There are the Halopacarika dhyana (the dhyana practiced by ordinary people), the Arthapravicaya dhyana (the dhyana of the observation of meaning, practiced by three-worthy bodhisattvas), the Tathatalambana dhyana (the dhyana with Tathagata suchness for its object, practiced by ground bodhisattvas) and the pure Tathagata dhyana (practiced by those with superior sharp roots).

1-(2-144) 凡夫所行禪，觀察相義禪，
攀緣如實禪，如來清淨禪。

K1-(2-144) (禪有四種) 凡夫所行禪，(三賢位菩薩所修之)觀察相義禪，
(十聖地菩薩所修之)攀緣(真)如實(相)禪，(頓教上上智所修之)如來清
淨禪。

2-(2-144)

The Yogin (externalists) see their creator as the sun, the moon, the pure red lotus
flower, the deep and wide mountain and ocean.

The second-vehicle practitioners see the unmoved mind as empty space or the
annihilation of fire.

2-(2-144) 譬如日月形，鉢頭摩深險，
如虛空火盡，修行者觀察。

K2-(2-144)(外道行禪時妄想神我為真如，如同日月般圓滿)譬如日月形，
(或如紅蓮花之淨妙)鉢頭摩，(或認高山巨海之)深險(為真實)，
(二乘入沉空滯寂認為)如虛空(不動)，(或如薪盡火滅)火盡，(以上是二乘
入)修行者觀察。

3-(2-144)

When one is attached to forms, one will degenerate to the dhyana of
externalists, the state of sound hearers and the state of condition
realizers.

3-(2-144) 如是種種相，外道道通禪。
亦復墮聲聞，及緣覺境界。

K3-(2-144)如是種種(妄想)相，(即墮)外道(之)道(及其)通(修之)禪。
亦復墮聲聞，及緣覺境界。

4-(2-144)

When one tosses all these states aside and attains the Tathagata state of
nothingness, then Buddhas from all lands will stroke one's crown with the

inconceivable hand and enable one to enter the state of true suchness and true appearance (this is the pure Tathagata dhyana).

4-(2-144) 捨離彼一切，則是無所有。

一切剎諸佛，以不思議手，

一時摩其頂，隨順入如相。

K4-(2-144)(若能)捨離彼(前面三種禪之)一切，則是(直入如來)無所有(究竟禪)。(感得)一切剎諸佛(心)，(悉)以不思議(佛)手，一時摩其頂，隨順入(真)如(實)相(是為清淨如來禪)。

丙三 成唯識果

丁一 共涅槃果

戊一 大般涅槃門

己一 問

Prajna nirvana

13. 大般涅槃

(2-145)

Then, Bodhisattva-Mahasattva Mahamati said to Buddha: Bhagavan (World Honored One), what is meant by nirvana and what kind of dharma can enable one to enter nirvana?

(2-145) 爾時，大慧菩薩摩訶薩復白佛言：世尊！般涅槃者，說何等法，謂為涅槃？

己二 答

庚一 正辨涅槃

辛一 如來涅槃

1-(2-146)

Buddha told Mahamati: When self-nature, all habits, alaya (seeds in 8th consciousness), manas (mentation 7th and 6th consciousness), vijnanas (the 5th consciousness) are all turned, then one can enter nirvana. In nirvana, for Buddhas and me, all dharmas and self-natures are empty.

1-(2-146)佛告大慧：一切自性習氣，藏意意識見習轉變，名為涅槃，諸佛及我涅槃，自性空事境界。

K1-(2-146)佛告大慧：一切(8th識上舊種子)自性習氣，(8th識)藏、(當下7th識)意、(6th識)意、識(5識)，見(現行無明分別)，習(俱生無明)轉變，名為涅槃，諸佛及我涅槃，自性空事(理)境界。

2-(2-146)

Furthermore, Mahamati! Nirvana is a state attained by the Sagely Self-realized One, in which one is free of false thoughts and views of nature, non-nature, annihilationism and eternalism.

2-(2-146) 復次大慧！涅槃者，聖智自覺境界，離斷常妄想性非性。

K2-(2-146) 復次大慧！涅槃者，聖智自覺境界，離斷常妄想(有)性非性(無性)。

3-(2-146)

Why is nirvana not eternal as the externalists claim?

It has abandoned the self-appearance, common-appearance and false thoughts, therefore it is not eternal (as held by the externalists).

3-(2-146) 云何非常？謂：自相共相妄想斷，故非常。

k3-(2-146)

為什麼涅槃不是外道說的常？

謂：自相共相妄想斷(除)，故非常(不是外道有造作者的常)。

4-(2-146)

Why is nirvana not annihilated as the externalists claim?

All sages of the past, present and future have attained realization, therefore it is not annihilated (as held by the externalists).

4-(2-146) 云何非斷？

謂：一切聖，去來現在得自覺，故非)斷。

k4-(2-146) 云何非斷？

謂：一切聖，(過)去(未)來現在得自覺，故非(外道說的)斷(滅)。

5-(2-146)

Mahamati! Nirvana can neither die (ordinary people's view) nor be destroyed (externalists' view). If nirvana is dead dharma, then it will be reborn and will continue (in the three realms). If it can be destroyed, then it will degenerate to the conditional dharma.

Therefore, nirvana can neither die nor be destroyed. It is the refuge for all practitioners.

5-(2-146)大慧！涅槃不壞不死。若涅槃死者，復應受生相續。若壞者，應墮有為相，是故涅槃離壞離死，是故修行者之所歸依。

K5-(2-146)大慧！涅槃(不是外道所說的)不壞，(也不是凡夫所說的)不死。若涅槃(是)死(法)者，(涅槃後)復應(於三界)受生(生死)相續。若(滅)壞者，應墮有為相，是故涅槃離壞離死，是故(涅槃是)修行者之所歸依。

6-(2-146)

Furthermore, Mahamati! Nirvana is neither abandonment nor attainment, neither annihilation nor eternity, neither one meaning nor various meanings.

This is said to be nirvana.

6-(2-146) 復次大慧！涅槃非捨非得，非斷非常，非一義，非種種義，是名涅槃。

K6-(2-146) 復次大慧！涅槃(其性)非捨非(取)得，非斷非常，非一義，非種種(異)義，是名涅槃。

辛二 二乘涅槃

1-(2-147)

Furthermore, Mahamati! Sravakas (sound hearers) and condition realizers perceive nirvana as understanding of self-appearance and common-appearance, escaping from social interactions, not having deluded views and not developing false thoughts.

This is their (second vehicle) perception of nirvana.

1-(2-147) 復次大慧！聲聞緣覺涅槃者，覺自相共相，不習近境界，不顛倒見，妄想不生。彼等於彼，作涅槃覺。

k1-(2-147)復次大慧！聲聞緣覺涅槃者，覺(知)自相共相(斷見、思惑)，(緣覺)不習(6塵憤鬧)近境界，(五蘊)不(生凡夫)顛倒見，妄想不生。彼等(二乘人)於彼(非究竟處)，作涅槃覺。

2-(2-147)

Furthermore, Mahamati! There are two kinds of appearance of self-nature.

What are the two?

They are the attachment to words as having self-nature and the attachment to matters as having self-nature.

2-(2-147) 復次大慧！二種自性相，云何為二？

謂：言說自性相計著，事自性相計著。

k2-(2-147)復次大慧！(有)二種自性相，云何為二？

謂：言說(名相)自性相計著，事(相)自性相計著。

3-(2-147)

The attachment to words as having self-nature arises from attachment to words and false habits since beginningless time (which gives rise to reincarnation).

The attachment to matters as having self-nature arises from not being aware of one's own discriminating mind and not knowing that all things in the world appear from the self-mind (which gives rise to reincarnation).

3-(2-147) 言說自性相計著者，從無始言說虛偽習氣計著生。

事自性相計著者，從不覺自心現分齊生。

k3-(2-147) 言說自性相計著者，從無始言說虛偽習氣計著生(而有生死輪迴)。

事自性相計著者，從不覺自心(所)現(而起分別)分齊生(而有生死輪迴)。

庚二 佛力加持

辛一 長行

壬一 正明加持

1-(2-148)

Furthermore, Mahamati! There are two kinds of supernatural powers emitted from Tathagata, which enable bodhisattva-mahasattvas to bow and listen to buddhas, and ask and uphold the meaning of Buddha dharma.

1-(2-148) 復次大慧！如來以二種神力建立，菩薩摩訶薩頂禮諸佛，聽受問義。

K1-(2-148)復次大慧！如來以二種神力建立，(使)菩薩摩訶薩頂禮諸佛，聽受問義。

2-(2-148)

What are the two kinds of supernatural powers?

2-(2-148) 云何二種神力建立？

3-(2-148)

The first supernatural power enables bodhisattva-mahasattvas to stay in Samadhi and proper reception. Buddha will manifest before them and preach to them.

The second supernatural power is sprinkling the crown (empowerment to teach living beings).

3-(2-148)謂：

- a) 三昧正受，為現一切身面言說神力。
- b) 及手灌頂神力(受佛職位之加持)。

K3-(2-148) 謂：

- a) (使菩薩入) 三昧正受，為(其)現一切身面言說神力。
- b) 及(佛)手灌頂神力(受佛職位之加持)。

4-(2-148)

Mahamati! With assistance of supernatural power from Buddha, bodhisattva-mahasattvas will reach the initial ground and enter the light of Mahayana of the great-vehicle bodhisattvas (third or fourth ground bodhisattvas).

Buddhas from worlds of the ten directions will manifest before them and preach to them. (Reference: The Avatamsaka Sutra, Ten Grounds, Vol. 34)

4-(2-148) 大慧！菩薩摩訶薩初菩薩地，住佛神力。
所謂：入菩薩大乘照明三昧。

入是三昧已，十方世界一切諸佛，以神通力，為現一切身面言說。

K4-(2-148)大慧！菩薩摩訶薩初菩薩地，住佛神力。

所謂：入菩薩大乘照明三昧(是對 3rd 或 4th 地菩薩加持)。入是三昧已，(感)十方世界一切諸佛，(悉)以神通力，為現一切身面言說(參考：華嚴經十地品 卷 34)。

5-(2-148)

Mahamati! With assistance from Buddha, Bodhisattva-Mahasattva Vajragarbha preach dharma of ten ground bodhisattvas (in the Avatamsaka assembly), and they also have achieved merits and virtues of bodhisattva-mahasattvas.

5-(2-148) 如金剛藏菩薩摩訶薩，及餘如是相功德成就菩薩摩訶薩。

k5-(2-148)如(華嚴會(上)金剛藏菩薩摩訶薩(受佛加持而演說菩薩十地品法 – 5th 冊)，及餘(証)如是(妙)相功德成就菩薩摩訶薩。

6-(2-148)

Mahamati! The initial-ground bodhisattva will dwell in Samadhi and proper reception with the assistance from Buddha. This is a result of their wholesome roots that they have accumulated for a hundred thousand kalpas.

6-(2-148) 大慧！是名初菩薩地。菩薩摩訶薩，得菩薩三昧正受神力，於百千劫 積習善根之所成就。

k6-(2-148) 大慧！是名初菩薩地。(得佛加持的) 菩薩摩訶薩，得菩薩三昧正受神力，於百千劫 積習善根之所成就。

7-(2-148)

They will successively move up the grounds, through the friction of governing and being governed, all the way to Dharmamegha (the 10th ground of Dharma Cloud). Here, he will find himself seated on the preaching throne bejeweled with great lotus flowers in the wonderful Great Lotus Palace and surrounded by bodhisattva-mahasattvas of similar ranks.

7-(2-148) 次第諸地對治所治相，通達究竟。至法雲地，住大蓮華微妙宮殿，坐大蓮華寶師子座，同類菩薩摩訶薩眷屬圍繞。

k7-(2-148) (此菩薩由初地)次第(漸入)諸地, (能)對治(與)所治相(磨擦), (直到)通達究竟。至法雲地, 住大蓮華(智慧)微妙宮殿(果位), 坐大蓮華寶師子座(佛慧上), 同類菩薩摩訶薩眷屬圍繞。

8-(2-148)

They will be adorned with a festoon of jewels (the five sciences), and their body shines like sunflowers, the sun light and the moon light.

8-(2-148) 眾寶瓔珞莊嚴其身, 如黃金薈蔔日月光明。

K8-(2-148) (五明) 眾寶瓔珞莊嚴其身, 如黃金薈蔔(向日葵花向)日月光明。

9-(2-148)

Buddhas come from their worlds, from the ten directions, from their thrones in the Great Lotus Palace and sprinkle these bodhisattvas' crowns (fill their minds with wisdom).

9-(2-148) 諸最勝子從十方來, 就大蓮華宮殿座上, 而灌其頂。

10-(2-148)

In the same way, the King of the Turning Wheel in thirty-three heavens sprinkles the crown of the prince. This bodhisattva is said to be empowered by Buddhas.

10-(2-148) 譬如自在轉輪聖王, 及天帝釋太子灌頂, 是名菩薩手灌頂神力。

K10-(2-148) 譬如自在轉輪聖王, 及天帝釋 (為)太子灌頂(而紹王位), 是名菩薩(受佛)手灌頂神力(加持)。

11-(2-148)

Mahamati! These are the two kinds of supernatural powers empowered to bodhisattva-mahasattvas. If bodhisattva-mahasattvas uphold these two kinds of supernatural powers, they will see Buddhas and Tathagata. Otherwise, they will not.

11-(2-148) 大慧! 是名菩薩摩訶薩二種神力。若菩薩摩訶薩住二種神力, 面見諸佛如來。若不如此, 則不能見。

K11-(2-148) 大慧！是名菩薩摩訶薩二種神力。若菩薩摩訶薩住二種神力，面見諸佛如來。若不如是，則不能見(如來)。

12-(2-148)

Furthermore, Mahamati! These bodhisattva-mahasattvas have attained observation, Samadhi, teleportation and are conducting proper dharmas, because they are being empowered by the two kinds of supernatural powers of Tathagata.

12-(2-148) 復次大慧！菩薩摩訶薩，凡所分別、三昧、神足諸法之行，是等一切，悉住如來二種神力。

K12-(2-148)復次大慧！菩薩摩訶薩，凡(菩薩)所分別(觀察)、三昧、神足諸法之行，是等一切，悉住(受)如來二種神力(加持)。

13-(2-148)

Mahamati! If bodhisattva-mahasattvas can preach without the assistance of Buddha's supernatural power, lay people will also be able to preach. Why?

Lay people do not have the assistance of Buddha.

13-(2-148)大慧！若菩薩摩訶薩離佛神力，能辯說者，一切凡夫亦應能說。

所以者何？謂不住神力故。

K13-(2-148) 大慧！若菩薩摩訶薩離佛神力，能辯說(法)者，一切凡夫亦應能說。

所以者何？謂不住神力故。

14-(2-148)

Mahamati! Mountains, rocks, trees, musical instruments, cities, towns, and palaces can play music with the assistance of the supernatural power of Tathagata.

Let alone the sentient beings with the mind!

14-(2-148) 大慧！山石、樹木，及諸樂器，城郭、宮殿，以如來入城威神力故，皆自然出音樂之聲，何況有心者!

15-(2-148)

The deaf, blind, mute, and others Enduring limitless sufferings will be liberated.
Tathagata benefits all beings with limitless supernatural power.

15-(2-148) 聾盲瘖啞，無量眾苦，皆得解脫。

如來有如是等無量神力，利安眾生。

壬二 問答明意

(2-149)

Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), what are causes and conditions for Tathagata, arhats, and Proper Enlightened Ones to use supernatural power to assist bodhisattva-mahasattvas, who dwell in Samadhi of initial ground, to help them progress successively to the tenth ground and to sprinkle their crowns?

(2-149) 大慧菩薩復白佛言：世尊！以何因緣，如來應供等正覺，菩薩摩訶薩住三昧正受時，及勝進地灌頂時，加其神力？

k (2-149)大慧菩薩復白佛言：世尊！以何因緣，如來應供等正覺，(為)菩薩摩訶薩(於初地欲)住三昧正受時，及(殊)勝(增)進(直到十)地灌頂時，加其神力(佛都要以神力持他們)？

1-(2-150)

Buddha told Mahamati: It is to make them stay away from demonic karmas, to keep them away from degenerating to the dhyana of Sravakas (sound hearers), to help them realize the self-realized ground of Tathagata and to attain the dharma.

1-(2-150) 佛告大慧：為離魔業煩惱故，及不墮聲聞地禪故，為得如來自覺地故，及增進所得法故。

K1-(2-150)佛告大慧：為(令菩薩)離魔業煩惱故，及不墮聲聞地(所行)禪故，為(令其速)得如來自覺地故，及增進(內心)所得(清淨)法故。

2-(2-150)

Therefore, Tathagata, arhats, and Proper Enlightened Ones assist bodhisattva-mahasattvas with supernatural power.

2-(2-150) 是故如來應供等正覺，咸以神力建立諸菩薩摩訶薩。

K2-(2-150) 是故如來應供等正覺，咸以神力建立(加持)諸菩薩摩訶薩。

3-(2-150)

Without the assistance of supernatural power, bodhisattva-mahasattvas will fall into the evil views and false thoughts of the externalists or the state of Sravakas (sound hearers). This is what demons desire. And they will not be able to attain Anuttara Samyak Sambodhi.

Therefore, Buddhas assist and empower bodhisattva-mahasattvas.

3-(2-150) 若不以神力建立者，則墮外道惡見妄想，及諸聲聞眾魔希望，不得阿耨多羅三藐三菩提。

以是故，諸佛如來咸以神力，攝受諸菩薩摩訶薩。

K3-(2-150) 若不以神力建立者(加持)，則墮外道惡見妄想，及諸聲聞眾(境界)(這是)魔希望，不得阿耨多羅三藐三菩提。

以是故，諸佛如來咸以神力，攝受諸菩薩摩訶薩。

辛二 重頌

(2-151)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

(2-151) 爾時，世尊欲重宣此義，而說偈言：

1-(2-151)

The pure great vow of the most honored one (Buddha) is to empower those (bodhisattvas) with Samadhi, from the initial to the tenth ground and fill their minds with wisdom.

1-(2-151) 神力人中尊，大願悉清淨，
三摩提灌頂，初地及十地。

K1-(2-151)(有大)神力人中尊(佛)，(其)大願悉清淨，
(能以神力加持菩薩入)三摩提，(及受諸佛)灌頂，(此二種佛神力的加持是對由)初地及(到)十地(菩薩)。(此是倒裝句)

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