

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

(Ref:#18)
(P197-3 to P206-7) (tape #47)

戊四 四果差別門
己一 請許

Differentiations among the four fruitions

16. 四果差別

1-(2-188)

Then, Bodhisattva-Mahasattva Mahamati asked Buddha:

Bhagavan (World Honored One), I wish you will explain to us the difference between srota-āpanna (the stream attainer) and the path to srota-āpanna (the stream attainer).

If bodhisattva-mahāsattvas know the difference and similarity among srota-āpanna (the stream attainer), sakrdāgārin (the one returner), anāgāmin (the non-returner) and arhatship, they can preach dharma to the living beings.

1-(2-188)爾時，大慧菩薩摩訶薩復白佛言：世尊！惟願為說諸須陀洹，須陀洹趣差別通相。

若菩薩摩訶薩，善解須陀洹趣差別通相，及斯陀含、阿那含、阿羅漢方便相。分別知己，如是如是為眾生說法。

k1-(2-188)爾時，大慧菩薩摩訶薩復白佛言：世尊！惟願為(我們)說諸須陀洹(證到初果果位)，須陀洹趣(向初果方向修行, 二者)差別(相及共)通相。

若菩薩摩訶薩，善解須陀洹(果位及須陀洹)趣差別通相，及斯陀含、阿那含、阿羅漢(證果位前因地修行上)方便(趣)相。(皆)分別(了)知(其行)相已，(都能以)如是(之解)如是(詳細)為眾生說法。

2-(2-188)

Having realized the dual emptiness and the emptiness of the two obstructions, they can go through the bodhisattva grounds and enable the second vehicle to

reach the ultimate. They will then realize the intermediate level teaching and attain the inconceivable and the ultimate state of Tathagata. They will be like Mani jewels and will benefit all living beings, by fulfilling their wishes and providing them with beyond-worldly dharma of infinite wealth.

2-(2-188)調: 二無我相及二障淨，度諸地相。究竟通達，得諸如來不思議究竟境界。如眾色摩尼，善能饒益一切眾生，以一切法境界無盡身財，攝養一切。

k2-(2-188)調(其目的):

- 1.(令其證人、法)二無我相(菩薩境界)及
- 2.(所知障、煩惱障)二障淨(除)。
- 3.度(過,菩薩)諸地相。
- 4.(使二乘人皆)究竟通達。
- 5.(進而證)得(通教)諸如來不思議究竟境界。
- 6.如(同顯)眾色摩尼(各種智)。
- 7.(能滿)善能饒益一切眾生(之願)。
- 8.以(及通達)一切法(實相)境界無盡(之)身(心)(及出世之)財，攝(受,長)養一切(眾生)。

(2-189)

Buddha told Mahamati: Listen well! Listen well and reflect well, for I will explain it to you.

Mahamati replied: Very good indeed, Bhagavan (World Honored One), I will uphold to the teaching.

(2-189) 佛告大慧：諦聽！諦聽！善思念之。今為汝說。

大慧白佛言：善哉！世尊！唯然聽受。

己二 解說

庚一 正答四果

辛一 長行

壬一 別明四果

1-(2-189)

Buddha told Mahamati: There are three kinds of srota-āpanna (stream attainer) path and fruition. What are the three? They are the low, the middle and the highest.

1-(2-189) 佛告大慧：有三種須陀洹，須陀洹果差別，云何為三？
謂：下中上。

k1-(2-189)佛告大慧：有三種須陀洹(向)，(及)須陀洹果差別，云何為三？
(依根性利、鈍而有)謂：下中上。

2-(2-189)

The lowest ones will be reborn seven times in the three realms. The middle ones will attain nirvana (end annoyance of thought and realize the fourth fruition) in three or five rebirths in the three realms. The highest will attain nirvana (realize the fourth fruition) in this birth.

2-(2-189) 下者極七有生。中者三五有生而般涅槃。上者即彼生而般涅槃。

k2-(2-189)下(根)者(證得須陀洹果後, 因為)極(為鈍根需要)七(次返迴三)有(受)生。中(根)者(需要)三(到)五(次, 於三)有(受)生(才能斷盡思惑,)而(證阿羅漢, 入)般涅槃。上(根)者即彼生(直證四果)而般涅槃。

3-(2-189)

There are three kinds saṃyojana (knots) for srota-āpanna path (the stream attainer) to remove (in order to realize srota-āpanna, the stream attainer): the low, the middle and the high.

What are the three?

3-(2-189) 此三種有三結，下中上。云何三結？

k3-(2-189)此三種(須陀洹向之人)有三結(障礙 saṃyojana 需斷除, 才能證須陀洹果)，(此中亦有)下中上(之差別)。

云何三結(哪三種障礙須陀洹向之人需斷除)？

4-(2-189)

They are satkāya-drsti (the view of self), the view of doubt and silavrata-paramarsa (improper cultivation).

This is three different kinds of knots appearance, when the practitioners in srota-
āpanna path (the stream attainer) progress successively, they will attain arhatship.

4-(2-189)謂：身見、疑、戒取。

是三結差別，上上昇進，得阿羅漢。

k4-(2-189)謂：身見(結-邪見 satkāya-drsti)、疑(結)、戒(禁)取(結; 佛陀
指出，因為不正確的見解與欲望而修行，即稱為戒禁取見。)

是三結(障礙之)差別(相)，(須陀洹向之人初證須陀洹果)上上昇進，(直
到證)得阿羅漢。

(2-190)

Mahamati! There are two kinds of satkāya-drsti (the view of self): the inborn one
(from the 8th consciousness) and the one due to false thoughts (from the 6th
consciousness).

(2-190)大慧！身見有二種。謂：俱生及妄想。

k(2-190)大慧！身見(我見)有二種。謂：俱生(身見/8th 上)及妄想(身見/6th
上)。

1-(2-190)

Relying on external conditions, false thoughts and self-nature arise.

For instance, the self-nature (the matured seeds in the 8th consciousness)
produces one's physical body, which then interacts with external conditions,
leading to various self-natures of false thoughts and attachments.

1-(2-190) 如緣起妄想，自性妄想。譬如依緣起自性，種種妄想自性計
著生。

K1-(2-190) 如緣起妄想(依他起)，(而有)自性妄想(遍計執生起)。譬如依
(8th 識)緣起自性(所得四大假和合之身)，(而有)種種妄想自性(遍計執)計
著生。

2-(2-190)

This physical body is neither existence, non-existence nor existence and non-
existence (it results from causes and conditions); it is not real because it is a result
of false thoughts.

2-(2-190) 以彼非有、非無、非有無，無實妄想相故。

K2-(2-190)以彼(因緣和合之相)非有、非無(非實)、(亦)非有無，無實(自)妄想(所現之)相故。

3-(2-190)

Foolish people are attached to various appearances, false thoughts and self-natures, just as a thirsty deer mistakes a mirage for water.

3-(2-190) 愚夫妄想，種種妄想自性相計著。如熱時燄，鹿渴水想。

K3-(2-190)(然而)愚夫(自心)妄想(分別)，(而有)種種妄想自性相計著。如熱時燄，鹿渴水想。

4-(2-190)

In the same way, srota-āpanna (the stream attainers) think that fruitions are real and try to remove self-views.

4-(2-190) 是須陀洹妄想身見。

K4-(2-190) 是須陀洹 (也是一樣)妄想(以為實有果位而修斷)身見。

5-(2-190)

Those who had just attained the srota-āpanna fruition (the stream attainer) practice the emptiness of people and know that grasping and feelings have no real natures. They have stopped the false thoughts of ignorance and attachments, which they had been accumulated for a long time.

5-(2-190) 彼以人無我攝受無性，斷除久遠無知計著。

K5-(2-190)彼(初證須陀洹人)以(修)人無我(觀色相實無自體,則了知)攝受(之身)無(自)性，(即)斷除久遠無知計著(所成之妄想)。

1-(2-191)

Mahamati! To cast aside the inborn satkāya-drsti (the view of self), the srota-āpanna (stream attainers) observe that the four of the five skandhas (reception,

conception, activity, consciousness) of the self and others have no forms and are empty.

1-(2-191) 大慧！俱生者，須陀洹身見，自他身等四陰，無色相故。

k1-(2-191)大慧！俱生(身見)者(以下示修所斷之相)，須陀洹(所斷之第二)身見，(須陀洹人普遍觀察)自他身等(受想行識)四陰，(了知其但有名字, 而)無色相故。

2-(2-191)

They observe that the physical body was created by the four skandhas (reception, conception, activity, consciousness) which have no forms but can mutual interact with the form (physical body). They are causes and conditions for each other.

2-(2-191) 色生造及所造故。展轉相因相故。

k2-(2-191)(知四陰空, 而)色(陰)生(起, 及四陰能)造及所造(色)故。
(能造之四大及所造之四大)展轉(互)相(為因)(之)相故。

3-(2-191)

Ssrota-āpanna (the stream attainers) observe that the four elements and the forms they created cannot be together forever; therefore, they know that the five skandhas are unattainable and they cut off the attachment.

3-(2-191) 大種及色不集故。

k3-(2-191) 大種(明見四大種)及(所造之)色不(聚)集故(無有和合之相, 則五陰不可得)。

4-(2-191)

The srota-āpanna (the stream attainers) observes that the tangible forms and intangible mind are not true dharma. With the knowledge of emptiness of people, they observe that the five skandhas are empty; therefore, they cut off their views of self.

4-(2-191) 須陀洹觀有無品不現，身見則斷。

k4-(2-191) (於是)須陀洹觀有(有形之色法及)無(無形之心法)(二類)品不現(無有實法, 於是)以人無我觀照五蘊皆空，(於是)身見則斷。

5-(2-191)

Through these fractions, the srota-āpanna (the stream attainers) remove the views of self, greedy will no longer arise. This is named the cultivation of the breaking of views of self.

5-(2-191) 如是身見斷，貪則不生。是名身見相。

k5-(2-191) 如是身見斷，貪則不生(對欲界之貪愛不生, 生因永絕, 不再來欲界受生), 是名(須陀洹修所斷)身見(之)相。

1-(2-192)

Mahamati! In regard to srota-āpanna's (the stream attainer's) view of doubt, when one attains the true dharma (the emptiness), is able to observe the appearances and can cast aside previous two kinds satkāya-drsti (the view of self), the inborn one and the one due to false thoughts, then he opinionatedly thinks that his doubts will no longer arise.

1-(2-192) 大慧！疑相者，謂：得法善見相故，及先二種身見妄想斷故，疑法不生。

k1-(2-192)大慧！(須陀洹所斷之)疑相者，謂：(所證)得法(真諦)善見(能觀察)相故(則斷疑心)，及先(前分別、俱生)二種身見妄想(皆已修所斷故，(自以為)疑法(心)不生(永斷)。

2-(2-192)

He will no longer deem that preachers in other places are his masters
He believes Buddha is pure, and others are impure, therefore, he no longer has doubts in his master – Buddha. This is how the srota-āpanna (the stream attainer) cut off the view of doubt.

2-(2-192) 不於餘處起大師見，為淨不淨，是名疑相須陀洹斷。

k2-(2-192)(已斷疑理,疑法)不於餘處(自以為是, 及不於外道處)起大師見，(認為佛)為淨，(別人都)不淨，(因而斷疑師之心)，是名疑相須陀洹(所要)斷。

(Mrs. Kao):

There are three kinds of suspicions:
the truth, the Buddha dharma and Buddha.

When one has cut off the three suspicions, one has also cut off the suspicious appearance.

三疑-疑理、疑法、疑師既斷,疑相即斷)

1-(2-193)

Mahamati! In regard to silavrata-paramarsa (improper cultivation), why does the srota-āpanna (the stream attainer) not uphold silavrata-paramarsa (improper cultivation)?

Because he observes those who uphold silavrata-paramarsa (improper cultivation) will be reborn into places of sufferings; therefore, he will not uphold it.

1-(2-193) 大慧！戒取者，云何須陀洹不取戒？

謂：善見受生處苦相故，是故不取。

k1-(2-193)大慧！(外道邪)戒取(受)者，云何須陀洹不取(外道邪)戒？

謂(須陀洹人)：(能觀見)善見(持邪戒者,其來生)受生處苦相故，是故不(攝)取。

2-(2-193)

Mahamati! Those who do are foolish. By doing so, they think they can be reborn into places of enjoyment and happiness.

2-(2-193) 大慧！取者,謂:愚夫決定受習苦行，為眾具樂，故求受生。

k2-(2-193)大慧！取者(攝取邪戒者),謂:愚夫(認為來世要樂,今生)決定(攝)受(修)習(無益)苦行，(只)為(未來)眾具樂(五欲之樂)，故求(邪戒以為)受生(天上之因)。

3-(2-193)

The srota-āpanna (the stream attainers) does not uphold the silavrata-paramarsa (improper cultivation), except when he has returned to self-realized knowledge, free of false thoughts and conducting the non-flow dharma, then he upholds this view as a mean of expediency to save living beings. This is what characterizes a srota-āpanna (a stream attainer) who has casted aside silavrata-paramarsa (improper cultivation).

3-(2-193) 彼則不取,除回向自覺勝，離妄想，無漏法相行方便，受持戒支,是名須陀洹取戒相斷。

k3-(2-193)彼(須陀洹人)則不取,除(唯有)回向自覺勝(智),離妄想,(在)無漏法相(修)行方便,(但為利益有情而)受持(彼邪)戒支,是名須陀洹(攝)取(邪)戒(之)相斷。

4-(2-193)

By breaking up the three knots, the srota-āpanna (the stream attainer) will no longer develop greed and ignorance.

However, if the srota-āpanna (the stream attainer) raises a thought that he has broken up those knots, then he will have committed two faults: degenerating to satkāya-drsti (the view of self) and having the untied knots.

4-(2-193) 須陀洹斷三結,貪、癡不生。

若須陀洹作是念,此諸結我不成就者,應有二過,墮身見,及諸結不斷。

k4-(2-193) 須陀洹斷三結(身見、疑、戒禁取),貪(愛)、癡不生。

(然而)若須陀洹作是念,(謂)此諸結我不成就者(我不斷),應有二過,墮(仍有)身見,及諸結(尚未斷)不斷。

(2-194)

Mahamati asked Buddha: Bhagavan (World Honored One), you said that there were many kinds of desires. What kinds of desires have been casted aside by the srota-āpanna (the stream attainer)?

(2-194) 大慧白佛言:世尊!世尊說眾多貪欲,彼何者貪斷?

k(2-194)大慧白佛言:世尊!世尊(曾)說(有)眾多貪欲,彼(須陀洹人)何者貪斷(除什麼)?

1-(2-195)

Buddha told Mahamati: they are the desires for women, sexual embrace and various expediencies and attachment to conditions, which create bad karmas of body and speech. These desires may give one momentary pleasures but produce future suffering.

1-(2-195) 佛告大慧:愛樂女人,纏綿貪著種種方便,身口惡業。受現在樂,種未來苦。

k1-(2-195) 佛告大慧:

1. 愛樂女人。
2. 纏綿(淫)貪著種種方便。
3. (攀緣而有) 身口惡業。
4. 受現在樂，種未來苦。

2-(2-195)

The srota-āpanna (the stream attainer) no longer has these desires. Why? Because he has attained the Samadhi of proper reception and has cut off worldly desires, but not dharma that led to nirvana.

2-(2-195) 彼則不生。所以者何？得三昧正受樂故，是故彼斷，非趣涅槃貪斷。

k2-(2-195) 彼((須陀洹人))則不生。所以者何？

(證)得三昧(受陰成)正受樂故，是故彼斷(世間貪愛)，非(並不是)趣(向)涅槃(之)貪(亦已)斷。

(2-196)

Mahamati! What is the appearance of the sakrdāgārnin (the one returner)?

(2-196) 大慧！云何斯陀含相？

k(2-196) 大慧！云何斯陀含(二果)相？

1-(2-196)

It is the deep wholesome root practitioners, who can illuminate forms and five skandhas that appear from false thoughts of inborn, then they cease the discrimination of appearances.

They can see thoroughly the path of dyanna. They have to be born once more in this world, cease all the suffering and enter nirvana with reminder. This is what characterizes the sakrdagārnin (the one returner).

1-(2-196) 謂：頓照色相妄想生相，見相不生。善見禪趣相故。頓來此世。盡苦際，得涅槃，是故名斯陀含。

k1-(2-196) 謂：(利根人)頓照色相(等五陰是)妄想(而有及俱)生(之)相，見相不生(分別比較)。(而是)善見禪(定所)趣(之)相故。頓來(再一次來)此世(界)。(斷)盡苦(腦邊)際，得涅槃，是故名斯陀含。

(2-197)

Mahamati! What is the anāgāmin (none returner)?

(2-197)大慧！云何阿那含？

k(2-197)大慧！云何阿那含(三果行相)？

1-(2-197)

They can simultaneously see the non-nature forms (the five skandhas) in the past, present, and future. They see faults in inborn and discrimination, and no longer develop false thoughts, so the knots have been untied.

This is what characterizes the anāgāmin (the none returner).

1-(2-197)謂：過去未來現在，色相性非性，生見過患，使妄想不生故，及結斷故，名阿那含。

k1-(2-197)謂：(利根者能一時遍觀)過去未來現在(三世)，(之)色(等五陰之)相(了其)性(皆)非性，(則, 俱)生(及)見(當下分別, 之)過(咎, 腦)患，(以及結)使(與)妄想(皆)不(再)生故，及(令, 諸)結(永)斷故，名阿那含。

(2-198)

Mahamati! The arhat is the one who has attained the Samadhi of dhyana, eight liberation powers, and three insights and six supernatural powers; they know that afflictions, suffering and false thoughts have no nature. This is called arhatship.

(2-198)大慧！阿羅漢者，謂：諸禪三昧解脫力明，煩惱苦妄想非性故，名阿羅漢。

k(2-198)大慧！阿羅漢(四果之行相)者，謂：(入)諸禪三昧、(八)解脫力、(三)明(六通)，(照見)煩惱(惑、業)苦(果, 皆由)妄想(所生), 非(有自)性故(皆悉滅盡), 名阿羅漢。

(2-199)

Mahamati asked Buddha: Bhagavan (World Honored One), you speak of the three kinds of arhats, to which one of the three does the current term "arhat" refers?

(2-199) 大慧白佛言：世尊！世尊說三種阿羅漢，此說何等阿羅漢？

k(2-199)大慧白佛言：世尊！世尊(曾)說三種阿羅漢，此(處所)說(為)何等阿羅漢？

1-(2-199)

World Honored One, is it to those who seek tranquility and one vehicle, or to bodhisattva-mahasattvas who manifest as arhats, or to the transformation-body Buddha?

1-(2-199)世尊！為得寂靜一乘道？為菩薩摩訶薩方便示現阿羅漢？為佛化化？

k1-(2-199) 世尊！為得寂靜一乘道？為菩薩摩訶薩方便示現阿羅漢？為佛化(身)化？

(2-200)

Buddha told Mahamati: the term "arhat" here refers to those who seek tranquility and one vehicle, and not others. Others are bodhisattva mahāsattvas and transformation-body Buddha who use expediency. Expediency refers to the fact that they made original vows, they manifest in this world in order to adorn the members of the retinue of Buddha (to assist Buddha in teaching living beings).

(2-200) 佛告大慧：得寂靜一乘道聲聞，非餘。餘者，行菩薩行，及佛化化，巧方便本願故，於大眾中示現受生，為莊嚴佛眷屬故。

k(2-200)佛告大慧：得寂靜(涅槃)一乘道聲聞，非餘(不是其他權行聲聞)。(其)餘(二)者，行菩薩行(者)，及佛化(身)(教)化(眾生)，(均是)巧方便(及菩薩)本願故，於大眾中示現受生(眾生可接受)，(目的是)為莊嚴佛眷屬故(輔佐佛教化眾生)。

壬二 結明唯心

(2-201)

Mahamati! In order to remove living beings false thought, the two kinds of arhat use various expediency to teach the sound-hearer dharma to them and show them how to attain the fruitions, how to enter the dhyana and how to attain the state of the liberated minds of Zen practitioners. They are already free of attachment to dharma, fruition and the self-mind.

However, they manifest to practitioners using the appearances of fruitions and the state of self-mind. This is the expediency arhats teach in order (for sound-hearers) to attain the fruitions.

(2-201) 大慧！於妄想處，種種說法，謂得果得禪。禪者入禪，悉遠離故，示現得自心現量，得果相，說名得果。

k(2-201)大慧！於(大悲願力權現的二種阿羅漢相)(於眾生)妄想處，種種(方便)說(聲聞)法(令其度脫)，謂(如何)得果，(如何)得(諸)禪(定)。(及)禪者(如何)入(諸)禪(定，得解脫)，(然而其心)悉(已)遠離(有法可得、可證、可入之相)故，示現得自心現量(境界)，得果相(而實離有無)，(此名權行阿羅漢)說名得果。

(2-202)

Furthermore, Mahamati! If one wants to transcend the (four) dhyanas, the (four) infinite mind and (four) emptiness dhyanas of formless realm, one should forsake the limitation of the self-mind.

(2-202) 復次大慧！欲超禪無量無色界者，當離自心現量相。

k(2-202)復次大慧！欲超(越色界之四)禪、(四)無量(心,及)無色界(四空定)者，當離自心現量(之)相。

(2-203)

Mahamati! When one attains saṃjñā-vedita-nirodha-samāpatti (the Samadhi of subduing feelings and thinking), one has not transcended the limitation of the self-mind. Why? Because of the limitation of the mind (the mind that becomes extinct and objects of extinction) still exists.

(2-203)大慧！受想正受，超自心現量者，不然。何以故？有心量故。

k(2-203)大慧！(證到無色界,滅)受想(三昧 saṃjñā-vedita-nirodha-samāpatti)正受(的四果阿羅漢者)，(是否已)超自心現量者，不然(並非如此)。何以故？(仍)有(能滅、所滅二邊)心量故。

辛二 重頌

(2-204)

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

(2-204)爾時，世尊欲重宣此義，而說偈言：

1-(2-204)

One who practices the (four) dhyanas and the (four) infinite minds of form realm, the (four) emptiness dhyana of formless realm and samjñā-vedita-nirodha-samāpatti (the Samadhi of subduing feelings and thinking) has no attachment to any dharma which arise from limited mind capacity.

1-(2-204) 諸禪四無量，無色三摩提，一切受想滅，心量彼無有。

k1-(2-204) (色界)諸禪, (及)四無量(心), 無色(界, 四種)三摩提(定), (及滅盡定)一切受(陰)、想(陰)、(均已寂)滅(等禪定境界), (皆是自)心量彼無有(一法可得)。

2-(2-204)

The srota-apanna (the stream attainer), the salcragāmin (the one returner), the anāgāmin (none returner), and the arhatship, their minds are confused and chaotic for expectation.

2-(2-204) 須陀繫那果，往來及不還，
及與阿羅漢，斯等心惑亂。

k2-(2-204) 須陀繫那果，往來及不還，
及與阿羅漢，斯等心(迷)惑(錯)亂(執有所得)。

3-(2-204)

Zen practitioners who expect to enter the state of dhyanana, to see the appearance of conditions in dhyanana, to stop the accumulation of sufferings and to attain the true dharma (emptiness), are in false thoughts and have limited minds. If one realizes this, one can attain liberation.

3-(2-204) 禪者禪及緣，斷知見真諦，
此則妄想量，若覺得解脫。

k3-(2-204) (習)禪者(所入之)禪及(行禪中所)緣(之相)，(及)斷(集)知(苦)見真諦，此則(都是自心)妄想(所現之)量(，皆了無自性)，若(能)覺(了，即)得(究竟)解脫。

(End of ref#18/book page#206-7)