

## The Lankavatara Sutra (Chapter 2)

楞伽阿跋多羅寶經(卷二)

(Ref:#19)

(PageP207-1 to p217-5) (tape #50 31:30)

庚二 別明二覺

(2-205)

Furthermore, Mahamati! There are two kinds of intellect: the intellect of the observation of the true dharma (the emptiness) and the intellect of worldly dharmas through the observation of living beings' receptions and attachment resulting from false thoughts.

(2-205) 復次大慧！有二種覺，謂：觀察覺，及妄想相攝受計著建立覺。

k(2-205)復次大慧！(菩薩摩訶薩)有二種覺，謂：觀察(真諦、真理)覺，及(通達俗諦)妄想相攝受計著(而)建立覺。

1-(2-205)

The intellect of the observation (true dharma, the emptiness) refers to being aware that self-nature and self-appearance of all dharma appear from the self-mind and staying away from the cātuskotika (the four tenets)

This is named the intellect of observation.

1-(2-205)大慧！觀察覺者，謂：若覺性自性相，選擇離四句不可得，是名觀察覺。

k1-(2-205)大慧！觀察(真諦、真理)覺者，謂：若覺(知一切法之)性自性相(唯心所現)，(以真智)選擇(知諸法)離四句(則斷常等相)不可得，是名觀察覺。

2-(2-205)

Mahamati! The four tenets that bodhisattvas stay away from are oneness and non-oneness, bothness and non-bothness, existence, non-existence, not existence and not non-existence, eternalism and non-eternalism. These are the four tenets.

2-(2-205)大慧！彼四句者，謂：離一異，俱不俱，有無非有非無，常無常，是名四句。

k2-(2-205)大慧！(菩薩要離)彼四句者，謂：離一異(同、不同)，俱不俱(亦一亦異、非一非異)，有無非有非無，常無常，是名四句。

3-(2-205)

Mahamati! When one is devoid of the four tenets, one is devoid of all dharmas.

3-(2-205)大慧！此四句離，是名一切法。

k3-(2-205)大慧！此四句(能)離，是名(離)一切法。

4-(2-205)

Mahamati! With the understanding of the four tenets you can train yourself to observe all (natures and appearances of) dharma.

4-(2-205)大慧！此四句觀察一切法，應當修學。

k4-(2-205)大慧！(以)此四句觀察一切法(之性相)，應當修學。

5-(2-205)

Mahamati! What are the intellect of worldly dharma through the observation of living beings' receptions (the 6<sup>th</sup> consciousness) and attachment (the 7<sup>th</sup> consciousness resulting from false thoughts)?

5-(2-205)大慧！云何妄想相攝受計著建立覺？

k5-(2-205)大慧！云何(通達凡夫)妄想相(6<sup>th</sup>)攝受、(7<sup>th</sup>)計著(而)建立(之)覺？

6-(2-205)

It is when bodhisattvas understand that living beings' false thoughts are based on mind grasping, grasped objects and attachment to the physical body and the four

elements, which are solidity, fluidity, warmth and motility and which they think are real.

Furthermore, the ancient philosophers use the Hetuvidya method (logic) to find the truth. Their logic has five parts, which are :

1. pratijñā (proposition)
2. hetu (reason)
3. udāharana (analogy)
4. upanaya (application)
5. nigamana (conclusion)

The philosophers establish the untrue way to explain the truth and are attached to the logic, which they think is real.

This is called the intellect of worldly dharmas through the observation of living beings' receptions and attachment resulting from false thoughts.

There are two kinds of appearances of intellect.

6-(2-205) 謂：妄想相攝受，計著堅濕煖動，不實妄想相，四大種。宗因相譬喻計著，不實建立而建立，是名妄想相攝受計著建立覺。是名二種覺相。

k6-(2-205)謂：(凡夫外道不了諸法無性,以自心)妄想相攝受，計著(四大)堅濕煖動(性以為實有)，(更依)不實妄想相，(執)四大種(之性相)。

(因明-Hetuvidyā, 因明師以五分論之三支比量):

宗(命題 Proposition) 、

因(理由 reason)相、

譬喻((analogy 例證),

計著(辯證法為實有)，不實建立(以不確定資料)，而建立(結論,使菩薩明了),是名(通達俗諦/明了凡夫)妄想相攝受計著建立(菩薩)覺,是名二種覺相。

(Mrs Kao):

1. pratijñā (proposition). It is equivalent to today's proposition, as this mountain is burning.
2. hetu (reason). The reason for this proposition, because it has smoke.
3. udāharana (analogy). The illustration of the explanation, is divided into two ty[es: simile and contrary metaphor.  
Simile: Where there is smoke, there is fire, like a kitchen.  
Contrary metaphor: Where there is no fire, there is no smoke, like a lake.
4. upanaya (application). The application after the proposition is affirmed. This is also true of this mountain.

5. nigamana (conclusion). The conclusion is the restatement of the proposition. Thus, the mountain is on fire.

1.立宗 pratijñā (proposition),

相當於今之命題, 如謂此山正燃著火。

2.辯因 hetu (reason), 立此命題之理由, 由於它有煙。

3.引喻 udāharana (analogy), 說明之例證, 分成同喻、異喻兩種。

同喻, 凡有煙必有火, 如廚房。

異喻, 凡無火必無煙, 如湖。

4.合 upanaya (application), 命題肯定後之應用, 此山也是如此。

5. 結 nigamana (conclusion), 結論, 即宗之重述, 故謂此山正燃著火。

7-(2-205)

When bodhisattva-mahasattvas attain these two kinds of intellect, they will enter the ultimate emptiness of people and dharmas. With expedient knowledge, they will enter the intellect of non-attachment, observe all conduct in the (thirty) stages of worthies, and attain the initial bodhisattva ground.

7-(2-205) 若菩薩摩訶薩, 成就此二覺相, 人法無我相究竟, 善知方便無所有覺, 觀察行地, 得初地。

k7-(2-205) 若菩薩摩訶薩, 成就此二覺相, 人法(二)無我相究竟, (能)善知(一切修治)方便(均是趣向)無所有(著之)覺, (以無分別)觀察(智, 照菩薩所)行(之十住、十行、十向等諸)地, 得(登)初地。

8-(2-205)

They will enter the hundred Samadhi, know the differences among hundreds of Samadhi, see hundreds of Buddhas and bodhisattvas, know matters in hundreds of kalpas in the past and future, illuminate hundreds of Buddha lands and understand the states of higher grounds.

8-(2-205) 入百三昧, 得差別三昧, 見百佛及百菩薩, 知前後際各百劫事, 光照百剎土, 知上上地相。

k8-(2-205) 入百三昧(時時在定中), 得差別三昧(事事觀察), (而)見百佛及百菩薩, 知前後際各百劫事, (其智)光照百(佛)剎土, (復了)知上上(諸)地(智)相。

9-(2-205)

With great vows and unsurpassed supernatural powers, they will progress to higher levels, up until the tenth Bodhisattva ground named Dharma-Cloud Ground and will reach the enlightenment-of-Tathagata ground.

9-(2-205) 大願殊勝神力自在, 法雲灌頂, 當得如來自覺地。

k9-(2-205) (以此上求下度)大願殊勝(能示現種種)神(通)力自在(上上增進), (至)法雲(十地)灌頂, 當得(證)如來自覺(聖智)地。

10-(2-205)

To bring all living beings into maturity, they uphold the ten inexhaustible vows. Using all kinds of expediency and by shining adorned bright lights, they will attain the samadhi of the Self-Realized One.

10-(2-205) 善繫心十無盡句, 成熟眾生, 種種變化, 光明莊嚴, 得自覺聖樂三昧正受。

k10-(2-205)善(能想著)繫心(自己所發的)十無盡句(大願), (教化)成熟眾生, (作)種種變化, (應現)光明莊嚴, 得自覺聖樂三昧正受。

庚三 四大造色

(2-206)

Furthermore, Mahamati! Bodhisattva-mahasattvas should be knowledgeable about the four elements and the formation of the body.

(2-206)復次大慧！菩薩摩訶薩，當善四大造色。

k(2-206)復次大慧！菩薩摩訶薩，當善(了知)四大(種特性)(及其如何)造色。

1-(2-206)

How do bodhisattvas know the four elements and the formation of the body?

1-(2-206) 云何菩薩善四大造色？

k1-(2-206) 云何菩薩善(了知)四大(種特性及其如何所)造色？

2-(2-206)

Mahamati! Bodhisattva-mahasattvas know the state of truth (the emptiness) that the four elements and the formation of the body are unborn.

2-(2-206)大慧！菩薩摩訶薩作是覺，彼真諦者，四大不生。

k2-(2-206)大慧！菩薩摩訶薩(應)作(如)是覺，彼真諦(所顯現)者，四大(本)不生(何況造色?)

3-(2-206)

Bodhisattvas have ability to observe that in the true emptiness, the four elements are unborn (and tranquil in origin).

3-(2-206)於彼四大不生，作如是觀察。

k3-(2-206)於彼(真諦中)四大(當體寂滅,本)不生，(菩薩能)作如是觀察。

4-(2-206)

After observing, they understand that differences of names and appearances of the four elements are from discrimination of self-false thoughts and views and that all external nature have no nature.

This is called the discrimination of self-false thoughts.

4-(2-206)觀察已，覺名相妄想分齊，自心現分齊，外性非性，是名心現妄想分齊。

k4-(2-206)觀察已，(即自)覺(了,四大)名、相、妄想(種種)分齊(差別)，(唯是)自心(所)現(而有)分齊，(見一切)外性非性，是名(自)心現妄想分齊(而現)。

5-(2-206)

Bodhisattvas again observe that in the three realms nature of the four elements, which make forms, have no nature, then they become thoroughly detached from cātuskotika (the four tenets), Asraya (the mind) and Alambana (external objects). They understand true appearances and know that self-appearances are one, they can dwell in segmentations of self-appearance without obstacles.

This way, they attain the intellect of non-production of self-appearance.

5-(2-206)謂: 三界觀彼四大造色性離，四句通淨，離我我所。如實相，自相分段住。無生自相成。

k5-(2-206) (次當以如實觀而觀)謂: 三界(內)觀彼四大造色(其)性離(皆無)，(如是觀已,於邪)四句通淨(cātuskotika 不著)，(見一切法)離我我所。(則能照了諸法本來)如實(不二之)相，(了了知)自相(不二)(亦不妨種種差別)分段(而)住。(一切法)無生自相(之智便得)成(就)。

(2-207)

Mahamati! How is the (physical body) formed by the four elements?

(2-207)大慧！彼四大種云何生造色？

k(2-207)大慧！彼(能造堅濕暖動性之)四大種云何生(能)造色？

1-(2-207)

The false thought of fluidity and moisture produces the inner (physical body) and outer realm of water;

1-(2-207)謂: 津潤妄想大種，生內外水界。

k1-(2-207)謂: (內心有)津(液, 濕)潤妄想(之水)大種(性)，生內(身根)外(器界)水界。

2-(2-207)

The false thought of warmth produces the inner (physical body) and outer-realm of fire;

2-(2-207) 堪能妄想大種，生內外火界。

k2-(2-207)(內心有)堪能妄想(之火)大種(性)，生內外火界。

3-(2-207)

The false thought of motility produces the inner (physical body) and outer-realm of wind;

3-(2-207) 飄動妄想大種，生內外風界。

k3-(2-207) (內心有) 飄動妄想(之風)大種(性)，生內外風界。

4-(2-207)

The false thought of solidity produces the inner (physical body) and outer-realm of earth.

4-(2-207) 斷截色妄想大種，生內外地界。

k4-(2-207)(內心有) 斷截色妄想大種(性)，生內外(質礙)地界。

5-(2-207)

The externalists claim that the combination of forms and space give rise to all things.

They are attached to the view that tamas (nothingness in origin) and the accumulation of the five skandhas gives rise to the four elements which then give rise to forms and bodies.

5-(2-207) 色及虛空俱, 計著邪諦，五陰集聚，四大造色生。

k5-(2-207) (外道無智, 妄謂)色及虛空(共)俱(生一切法), 計著邪諦(tamas 冥諦)，(云)五陰集聚，四大造色生(不知四大乃從自心變現)。

(2-208)

Mahamati! Living beings' mano vijnana (the 6<sup>th</sup> consciousnesses) rise from traces of desires, and it causes birth and death that never stops.

(2-208)大慧！識者，因樂種種跡境界故，餘趣相續。

k(2-208)大慧！(6<sup>th</sup>)識者，因(愛)樂種種(六塵踪)跡境界故，(令諸眾生於諸)餘趣(受生)相續(不斷)。

(Mrs Kao:)

The previous paragraph shows that all dharma are created by the mind.

上段正示一切法唯心所造。

(2-209)

Mahamati! The four elements form solid earth and other forms through the combination of conditions (nature of four elements); one condition alone cannot produce dharma.

(2-209)大慧！地等四大，及造色等，有四大緣，非彼四大緣。

k(2-209)大慧！地等四大，及(其,所)造(之)色等，有四大(種之性為)緣(而能生諸法)，(並)非彼四大(單獨就能生)緣。

1-(2-209)

Why?

Nature and appearances are causes, and places where the combination of methods that give rise to forms are conditions; however they all have no nature. Without these conditions, forms and bodies cannot be born.

1-(2-209) 所以者何？謂：性形相處，所作方便無性，大種不生。

k1-(2-209)所以者何？

謂：(四大種之)性(是因)、形相(是因)、處(所- 是緣)，所(造)作方便(方法, 均)無性，大種不生(不能如外道所說能單獨自己造色)。

(Mrs Kao):

Without the power of the mind, how can forms create themselves!

沒有心的力量, 如何單獨自己造色!

2-(2-209)

Mahamati! Natures, appearances and places have causes that give rise to forms and bodies. Therefore the theory that forms and bodies were formed by the four elements alone is the result of the false thoughts of externalists. This is not what I teach

2-(2-209)大慧！性形相處，所作方便和合生，非無形，是故四大造色相，外道妄想。非我。

k2-(2-209)大慧！(四大所造色乃由, 四大之 )性形相(為因)(及)處，所作方便(為緣)(因緣)和合生，非無(性)形(相) (並非外道說的無因生), 是故四大(為,能)造色相(之說)，(是)外道妄想, 非我(非佛所說)。

## 庚四 五陰性相

(2-210)

Furthermore, Mahamati! I will explain self-natures, self-appearances and skandhas.

What are self-natures, self-appearances and skandhas?

(2-210) 復次大慧！當說諸陰自性相。

1-(2-210) 云何諸陰自性相？

2-(2-210)

They are the five skandhas.

What are the five?

2-(2-210) 謂：五陰。云何五？

3-(2-210)

They are forms, feelings, thinking, activities and consciousnesses. Four of the skandhas, feelings, thinking, activities and consciousnesses, have no forms.

3-(2-210) 謂：色受想行識。彼四陰非色，謂受想行識。

k3-(2-210) 謂：色受想行識。彼(陰中之)四陰非色(法)，謂受想行識。

4-(2-210)

Mahamati! Forms are made up of the four elements, and these forms (the four external objects: sound, smell, taste and touch) differ from one another in their appearances.

4-(2-210) 大慧！色者，四大及造色，各各異相。

k4-(2-210) 大慧！色(陰)者，(是)四大(性)及(其所)造色，(此等 4 塵- 聲香味觸)各各(有)異相(不同之相)。

5-(2-210)

Mahamati! The four formless skandhas are not countable, because they are like space. For instance, the number of appearances in space is infinite and cannot be numbered. However, foolish people say there is one space.

5-(2-210)大慧！非無色有四數，如虛空。譬如虛空，過數相，離於數，而妄想言一虛空。

k5-(2-210)大慧！非(不是)無色(受想行識)有四數(可得)，(而是其性)如虛空。譬如虛空，(超)過數(目之)相，離於數(其數之多，已不可以用數目計算)，而(凡夫)妄想言一(大)虛空。

6-(2-210)

Mahamati! In the same way, skandhas is emptiness is origin, skandhas cannot be numbered and is free of appearance, nature, non-nature and four tenets.

Foolish people calculate the number of appearances; sages and worthies do not.

6-(2-210) 大慧！如是陰，過數相，離於數，離性非性，離四句。數相者，愚夫言說，非聖賢也。

k6-(2-210)大慧！如是(五)陰(本空)，(五陰內容亦超)過數(目之)相，離於數(不可以數目來數)，離(有)性非性(無性)，(更要)離四句(妄想)。(執法有)數相(可得)者，愚夫言說，非聖賢(所說)也。

(2-211)

Mahamati! Sages say that all dharma are illusory and various kind forms are given names; therefore, they stay away from the discrimination between the same and not the same.

They also say the dream, the shadow, the physical body all have no nature and they forsake the discrimination between the same and not the same.

(2-211) 大慧！聖者如幻，種種色像，離異不異施設; 又如夢影士夫身，離異不異故。

k(2-211)大慧！聖者(只說五陰)如幻，(所做之)種種色像，離異不異(假名)施設; 又(說)如夢影士夫身(皆無實體)，(也是)離異不異故

1-(2-211)

Mahamati! Sages are working toward dharma-body, they know that skandhas arise from false thoughts. Bodhisattvas should discard self-natures and self-appearances of skandhas.

Having discarded these self-views of birth and death, you will realize that all dharma are tranquil (without birth and death) and will enable living beings to cast aside the views of externalists in all Buddha lands.

1-(2-211) 大慧！聖智趣，同陰妄想現，是名諸陰自性相，汝當除滅。滅已，說寂靜法，斷一切佛剎，諸外道見。

k1-(2-211)大慧！聖智趣(法身)，同陰妄想現(五陰本空即是聖智法身)，是名諸陰(本來)自性相，汝當除滅(五陰生滅之妄想)。滅已(滅了五陰種種生滅我見)，(便能)說(一切法本來)寂靜法(不生不滅)，斷(除)一切佛剎(中)，諸外道(惡)見(令眾生入佛正智)。

2-(2-211)

Mahamati! When Bodhisattvas preach that all dharma are tranquil in origin (without birth and death), they simultaneously attain the purification in all dharma (no self-views) and enter acalā-bhūmi (the 8th bodhisattva – Ground of Mind Immovability).

2-(2-211) 大慧！說寂靜時，法無我見淨，及入不動地。

k2-(2-211)大慧！(菩薩宣)說(一切法本)寂靜(不生不滅)時，(即得)法無我見(清)淨，及入不動地。

3-(2-211)

Having attained acalā-bhūmi (the 8th bodhisattva ground – Ground of Mind Immovability), they are in the samadhi of infinite self-mastery, the Samadhi of will-body and the samadhi of illusion.

3-(2-211) 入不動地已。無量三昧自在，及得意生身，得如幻三昧。

k3-(2-211) 入不動地已。無量三昧(定中起用)自在，及得意生身，得如幻三昧。

4-(2-211)

Bodhisattvas have reached the ultimate understanding of all illusory dharma and have attained the ten powers, the three insights, and Saqabh (the six supernatural powers), they will be saviors for all living beings. Just like the great earth provides for all living beings, bodhisattva-mahasattvas are saviors for all living beings.

4-(2-211) 通達究竟，力明自在，救攝饒益一切眾生。猶如大地載育眾生，菩薩摩訶薩普濟眾生，亦復如是。

k4-(2-211)(對如幻法)通達究竟，(而生,十)力、(三)明、(六通(起用自在), (能)救攝饒益一切眾生。猶如大地(能,負)載(養)育(一切)眾生, 菩薩摩訶薩普濟(一切)眾生，亦復如是

庚五 辨涅槃相  
辛一 長行

(2-212)

Furthermore, Mahamati! According to externalists' theories there are four kinds of nirvana.

(2-212) 復次大慧！諸外道有四種涅槃。

k(2-212)復次大慧！諸外道(說)有四種涅槃。

1-(2-212)

What are the four?

1-(2-212) 云何為四？

2-(2-212)

They are:

1. the nirvana in which self-nature of all dharma have no nature,
2. the nirvana in which various kinds of external appearances have nature and no nature,
3. the nirvana in which self-appearances and self-nature of all dharma have no nature, and
4. the nirvana in which the flow of birth and death of skandhas has been extinguished.

These are the four kinds of externalists' nirvana, and this is not what I teach.

2-(2-212)謂：性自性非性涅槃、種種相性非性涅槃、自相自性非性覺涅槃、諸陰自共相相續流注斷涅槃。是名諸外道四種涅槃。非我所說法。

k2-(2-212)謂：

- 1.(執諸法之)性(其)自性非性(無性, 就是)涅槃、
  - 2.(執諸法)種種(外)相(亦有)性非性(亦無性, 就是)涅槃、
  - 3.(執諸法之)自相(及)自性非性(無性, 是)覺涅槃、
  - 4.諸(五)陰自共相相續流注(生滅)斷(滅, 即是)涅槃。
- 是名諸外道四種涅槃。非我所說法。

(2-213)

Mahamati! I said that the cessation of false thoughts in mano vijnana (the 6th consciousness) is called nirvana.

(2-213)大慧！我所說者，妄想識滅，名為涅槃。

k(2-213)大慧！我所說者，妄想(6<sup>th</sup> 分別)識(寂)滅，名為涅槃。

(2-214)

Mahamati asked Buddha: Bhagavan (World Honored One), what about alaya vijnana (the 8th consciousness), does it still exist?

Replied Buddha: Yes, it does.

(2-214)大慧白佛言：世尊！不建立八識耶？

佛言：建立。

k(2-214)大慧白佛言：世尊！（豈）不建立八識耶？

佛言：建立。

(2-215)

Mahamati asked Buddha: If it still exists, why thou said the cessation of mano vijnana (the 6th consciousness) and not manas vijnana (the 7th consciousness)?

(2-215)大慧白佛言：若建立者，云何離意識，非七識？

k(2-215)大慧白佛言：若建立者，云何(為何只說)離意識(6th 識)，非七識？

(2-216)

Buddha replied to Mahamati: With alaya vijnana (the eighth consciousness) as the cause and mano vijnana (the 6th consciousness) as the conditions, manas vijnana (the 7th consciousness) rises.

The manas vijnana (the seventh consciousness) is unborn in origin.

(2-216) 佛告大慧：彼因及彼攀緣故，七識不生。

k(2-216)佛告大慧：彼(7<sup>th</sup> 識之親)因(為藏識 8th)及彼(7th 識所)攀(6th 識)緣故，七識(本)不生。

1-(2-216)

The mano vijnana (the 6th consciousness) appear in segmentations and from attachment to external objects of the 5th consciousness which is manifested by the alaya vijnana (the 8th consciousness).

The (past and present) habits simultaneously nourish alaya vijnana (the 8th consciousness) and mana vijnana (the 7th consciousness).

1-(2-216) 意識者，境界分段計著生，習氣長養藏識意俱。

k1-(2-216) 意識者(6th 識)，(由於藏識 8th 所顯現之 5th 六塵)境界(是)分段計著生，習氣長養藏識(8<sup>th</sup>，與 7th 識)意俱(同時生起)。

(Mrs Kao:)

When the seed matures in the 8<sup>th</sup> consciousness and comes out, it is thought. When there is thought, there is activities of consciousness and objects of consciousness.

8<sup>th</sup> 種子成熟，出來就是念，有念就有見分及相分)。

2-(2-216)

The manas vijnana (the 7th consciousness) insist on alaya vijnana (the 8th consciousness) as its Asraya (the mind -subject) and mano vijnana (the 6th consciousness) as its Alambana (object), to which it discriminates; these are causes and conditions for manas vijnana (the 7th consciousness).

2-(2-216) 我我所計著思惟因緣生。

K2-(2-216)(7th 識如何生起?) (認 8th 識為)我, (6th 識為)我所計著思惟(以如是)因緣生(7th 識)。

3-(2-216)

If practitioners do not cease self-thoughts in mano vijnana (the 6th consciousness), self-appearances in manas vijnana (the 7th consciousness) will never cease.

The production and extinguishment of all consciousness originate from alaya vijnana (the 8th consciousness).

3-(2-216) 不壞身相。藏識因。

k3-(2-216)(是故, 若 6<sup>th</sup> 識) 不壞 (不息止分別, 則 7<sup>th</sup> 識) 身相(特性就不息止) (諸識生滅以) 藏識(為) 因。

4-(2-216)

Grasping the state in alaya vijnana (the 8th consciousness) gives rise to the self-mind in mano vijnana (the 6th consciousness).

Perceiving the alaya vijnana (the 8th consciousness) as me and mano vijnana (the 6th consciousness) as my external objects gives rise to the manas vijnana (the 7th consciousness).

All three (the 6th consciousness, 7th consciousness, 8th consciousness) mutually interact with each other (are causes and conditions for each other).

4-(2-216) 攀緣自心現境界，計著心聚生，展轉相因。

k4-(2-216)(由)攀緣(藏識中)自心現境界(而生 6<sup>th</sup> 識)，(以)計著(8<sup>th</sup> 識-為我, 6<sup>th</sup> 識-為我所)(令)心聚(集)生(7<sup>th</sup> 識)，(6<sup>th</sup> 識, 7<sup>th</sup> 識, 8<sup>th</sup> 識, 三者)展轉(互)相(為)因。

5-(2-216)

Like the waves of the ocean, the mano vijnana (the 6th consciousness) and manas vijnana (the 7th consciousness) arise from the self- mind in alaya vijnana (the 8th consciousness).

The wind (indicate images of six external objects which stored in alaya vijnana, the 8th consciousness) blows the ocean (the mind, the 8th consciousness), giving rise to waves of the production and extinguishment of the manas vijnana (the 7th consciousness).

That is also how living beings' manas vijnana (the 7th consciousness) work. Therefore, when the mano vijnana (the 6th consciousness) ceases, the manas vijnana (the 7th consciousness) will also cease.

5-(2-216) 譬如海浪，自心現境界風吹，若生若滅，亦如是，是故意識滅，七識亦滅。

k5-(2-216)(又 6<sup>th</sup> 識, 7<sup>th</sup> 識二識的生起)譬如(是)海(中之)浪，(由)自心(藏識所)現(六塵)境界風吹(心海而現 7<sup>th</sup> 識之浪)，若生若滅(之相)，(眾生之 7<sup>th</sup> 識)亦如是，是故意識(6<sup>th</sup> 識)滅，(則)七識亦滅。

辛二 重頌

(2-217)

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

(2-217) 爾時，世尊欲重宣此義，而說偈言：

1-(2-217)

Nirvana is not externalists' tamas (nothing in origin), the creator, objects nor extinguishment of appearances.

1-(2-217) 我不涅槃性，所作及與相。

k1-(2-217)我不(取外道妄計之冥諦 tamas -(nothing in origin 為)涅槃性，(亦不計神我有能作)所作及與(其所滅)相(為涅槃)。

2-(2-217)

I said that the nirvana is the cessation of false thoughts that arise from obstacles of knowledges and annoyances in mano vijnana (the 6th consciousness).

2-(2-217) 妄想爾燄識，此滅我涅槃。

k2-(2-217) (我所說的是)妄想(分別心及)爾燄識(所知、煩惱之 6th 識)，此(6th 識)滅我(名)涅槃。

3-(2-217)

The 7th consciousness views the 8th consciousness as me and thinks the 6th consciousness is its objects (material) in order to create its own physical body.

3-(2-217) 彼因彼攀緣，意趣等成身。

k3-(2-217) 彼(7th 識)因(是以藏識為親因)(及), 彼(6th 識為所)攀緣，意趣等(6th 識所趣等相為我所)成身(成了 7th 識身資糧)。

4-(2-217)

The 8th consciousness is the cause for the rise of the 7th consciousness, and also the common cause for the rises of all other consciousnesses.

4-(2-217) 與因者是心，為識之所依。

k4-(2-217) 與因者是心(讓 7th 識生起, 是 8th 藏識心為因)，(此 8th 藏識)為(諸)識(生起)之所(共)依。

5-(2-217)

For example if there is no water, there is no waves.

5-(2-217) 如水大流盡，波浪則不起，

6-(2-217)

If mano vijñana (the 6th consciousness) ceases, all other consciousnesses will also cease.

6-(2-217) 如是意識滅，種種識不生。

k6-(2-217) 如是意識(6th 識)滅(息止分別)，種種識不生(起)。

(End of ref#19/book page#217-5)