

The Lankavatara Sutra (Chapter 2)  
楞伽阿跋多羅寶經(卷第二)

(Ref:#20)  
(Page#217-6 to p235-3) (Tape  
#54)

庚六 辨妄想相

辛一 長行

壬一 佛許說

(2-218)

Furthermore, Mahamati! I will now tell you differences and similarities between false thoughts and self-natures. If you and other bodhisattva mahasattvas can skillfully observe false thoughts and self-natures, then you can cut off false thoughts and reach the state of the Sagely Self-Realized One.

If you can understand dharma practiced by externalists and observe grasping and objects of grasped, you can cut off false thoughts.

Ending the attachment resulting from false appearances of conditions (dharma) and activities of false self-natures, bodhisattvas will no longer produce false thoughts.

(2-218) 復次大慧！今當說妄想自性分別通相。

若妄想自性分別通相善分別，汝及餘菩薩摩訶薩，離妄想，到自覺聖。外道通趣善見，覺攝所攝妄想斷。

緣起種種相，妄想自性行，不復妄想。

k(2-218) 復次大慧！今當說妄想自性分別(差別相, 與)通相(sāmānyalakṣana)。若妄想自性分別(差別相, 與)通相(能)善分別，汝及餘菩薩摩訶薩，離妄想，到自覺聖(智)。

(對於, 諸)外道通趣(向, 能)善(知)見，(並)覺(了, 能)攝(取)、所攝(取)(皆是自心)，(則)妄想斷。(所依)緣起(法而生之)種種(虛妄)相，(及)妄想自性(所起之種種)行，(了知後)不復妄想。

壬二 總標

(2-219)

Mahamati! What are the various kinds of false thoughts and self-nature? They are:

1. the false thought of words,
- 2.the false thought of matters,
- 3.the false thought of appearances,
- 4.the false thought of benefits,
- 5.the false thought of self-natures,
- 6.the false thought of causes,
- 7.the false thought of views,
- 8.the false thought of decisions,
- 9.the false thought of birth,
- 10.the false thought of no-birth,
- 11.the false thought of continuity, and
- 12.the false thought of bondage and no-bondage.

(2-219)

大慧！云何妄想自性分別通相？

謂：

1. 言說妄想、
2. 所說事妄想、
3. 相妄想、
4. 利妄想、
5. 自性妄想、
6. 因妄想、
7. 見妄想、
8. 成妄想、
9. 生妄想、
10. 不生妄想、
11. 相續妄想、
12. 縛不縛妄想。

是名妄想自性分別通相。

王三 別釋

1-(2-219)

Mahamati)! What is the false thought of words?

It is the attachment to various sweet sounds, singing and praises. This is the false thought of words.

1-(2-219) 大慧！云何言說妄想？

謂：種種妙音歌詠之聲，美樂計著，是名言說妄想。

k1-(2-219) 大慧！云何(世間)言說妄想？

謂：(世俗)種種(美)妙音(詞)歌詠之聲，(起)美樂計著。是名言說妄想。

2-(2-219)

Mahamati! What is the false thought of matters?

It is the self-nature that arises from attachment to the matters which sages say and practice. The lay people who do not understand the meaning of sagely dharma and develop the false thoughts of words. This is the false thought of matters.

2-(2-219) 大慧！云何所說事妄想？

謂：有所說事自性，聖智所知。依彼而生言說妄想，是名所說事妄想。

k2-(2-219) 大慧！云何(出世間)所說事妄想？

謂：有所說事(依先聖所說種種法，計著實有)自性，(聖人所說之事，唯)聖智所(證)知。(凡夫)依彼(聖人所說)而生(種種)言說妄想，是名(依聖人)所說事(起)妄想。

3-(2-219)

Mahamati! What is the false thought of appearances?

Just as thirsty deer are attached to a mirage (stated by sages), lay people are attached to various fruition levels. It is the false thoughts of nature that arise from appearances of solidity, fluidity, warmth, and motility. This is the false thought of appearances.

3-(2-219) 大慧！云何相妄想？

謂：即彼所說事，如鹿渴想，種種計著而計著。謂：堅、濕、煖、動相，一切性妄想，是名相妄想。

k3-(2-219) 大慧！云何相妄想？

謂：即彼(聖人)所說(種種)事(境中)，如(群)鹿(於陽焰中)渴(見光波生水)想，(凡夫亦如是，以)種種(自心妄想)計著而計著(聖人所說事，是有所得)。謂：堅、濕、煖、動(等性)相，(而起)一切(法實有自)性妄想，是名相妄想。

4-(2-219)

**Mahamati! What is the false thought of benefits?**

It is the desire for gold, silver, and various jewels (not knowing their natures are empty). This is the false thought of benefits.

4-(2-219) 大慧！云何利妄想？

謂：樂種種金銀珍寶，是名利妄想。

k4-(2-219) 大慧！云何利妄想？

謂：樂種種金銀珍寶(不知性空)，是名利妄想。

5-(2-219)

**Mahamati! What is the false thought of self-nature?**

It is the attachment to self-natures and the belief that all dharmas arise from the four elements and no other. This is called the false thought of self-nature.

5-(2-219) 大慧！云何自性妄想？

謂：自性持此如是，不異惡見妄想，是名自性妄想。

k5-(2-219)大慧！云何自性妄想？

謂：(指外道執四大種各有自性，能生萬物之妄想)(執實有)自性，持此(自性一一決定)如是不異(不可改變)，此外道)惡見妄想，是名(持諸法有定實)自性(所起)妄想。

6-(2-219)

**Mahamati! What is the false thought of causes?**

It is the attachment to the view that existence and non-existence give birth to all dharmas. This is the false thought of causes.

6-(2-219) 大慧！云何因妄想？

謂：若因若緣，有無分別。因相生，是名因妄想。

k6-(2-219)大慧！云何因妄想？

謂：(外道執有無二法為生因)若因若緣(起)，有(或)無(之妄想)分別。(執有無二法為)因相生，是名(執著邪)因(所起之)妄想。

7-(2-219)

**Mahamati! What is the false thought of views?**

It is the attachment to externalists' erroneous (four) tenets of existence and non-existence, oneness and otherness and bothness and not-bothness. This is the false thought of views.

7-(2-219) 大慧！云何見妄想？

謂：有無、一異、俱不俱惡見。外道妄想計著妄想，是名見妄想。

k7-(2-219) 大慧！云何見妄想？

謂：(外道執四句惡見妄想)(執)有無、一異、俱不俱(等)惡見。(此為)外道(依自心現)妄想計著(四句實有自性)妄想，是名(依四句惡)見(所起)妄想。

8-(2-219)

Mahamati! What is the false thought of decisions?

1. It is lay people's attachment to the Skandha as Asraya (the mind) and Alambana (external objects) ; philosophers are attached to pañca-avayava-vākya (the logic way to prove the truth, which involves pratijñā (proposition), hetu (reason), udāharana (analogy), upanaya (application), nigamana (conclusion) ) and make decisions based on it. This is the false thought of decisions.

8-(2-219) 大慧！云何成妄想？

謂：我我所想，成決定論，是名成妄想。

k8-(2-219) 大慧！云何成妄想？

謂：凡夫外道執五支作法 pañca-avayava-vākya:以宗-梵 pratijñā。

因-梵 hetu。

喻-梵 udāharana。

合-梵 upanaya。

結-梵 nigamana。

五支組成推理等虛妄法), 成(有我,且)決定(不變之)論, 是名成妄想。

9-(2-219)

Mahamati! What is the false thought of birth?

It is the attachment to the view that existence and non-existence give rise to all dharmas. This is the false thought of birth.

9-(2-219) 大慧！云何生妄想？

謂：緣有無性生計著，是名生妄想。

k9-(2-219) 大慧！云何生妄想？

謂：(執諸法皆)緣有無(二)性生(而生)計著，是名生妄想。

10-(2-219)

Mahamati! What is the false thought of no-birth?

It is the attachment to the view that original nature does not give birth to dharma and that the physical body does not have causes or conditions. This is called the false thought of no-birth.

10-(2-219) 大慧！云何不生妄想？

謂：一切性本無生。無種因緣生無因身，是名不生妄想。

k10-(2-219) 大慧！云何不生妄想？

謂：(妄計萬物生之前,先有不生之體,此體不從因緣生)(計)一切(法之)性本(來)無生,(妄謂由)無種(之)因緣(能)生,無(需)因(緣而生之)身(體),是名(邪計)不生妄想。

11-(2-219)

Mahamati! What is the false thought of continuity?

It is the attachment to the view that the physical body and external objects are continuous, like an indestructible gold filament. This is called the false thought of continuity.

11-(2-219) 大慧！云何相續妄想？

謂：彼俱相續，如金縷。是名相續妄想。

k11-(2-219) 大慧！云何相續妄想？

謂：彼(一切法)俱(皆)相續，(猶)如金(絲織成)縷(衣,而起之妄想),是名相續妄想。

(Mrs Kao):

It is the attachment to the view that body and external objects circulate back and forth, each with its own entity, like needles and threads, they continue infinitely, and also like gold silk woven into strands of clothing, connected to each other.

計根身、器界循環往復,各有實體,如針引線,相續無窮,亦如金絲織成縷衣,遞相連屬。

12-(2-219)

Mahamati! What is the false thought of bondage and no-bondage?

It is the second vehicle practitioners' attachment to bondage and no-bondage from causes and conditions just as a layman who ties a knot and loosens it and thinking the knot is real. That is called the false thought of bondage and no-bondage.

12-(2-219) 大慧！云何縛不縛妄想？

謂：縛不縛因緣計著。如士夫方便，若縛若解。是名縛不縛妄想。

k12-(2-219) 大慧！云何縛不縛妄想？

謂：(二乘人對於)縛、不縛(解脫)(之)因緣(生實有自性)計著。(猶)如士夫(以繩之)方便，若縛(結繩做結)、若解(結已解,凡夫見結是實有之事),是名縛不縛妄想。

13-(2-219)

These twelve kinds of similarities and differences of false thoughts and self-nature resulted from foolish people's attachment to existence and non-existence.

13-(2-219) 於此妄想自性分別通相，一切愚夫計著有無。

k13-(2-219) 於此(12種)妄想自性分別(別相與)通相，一切愚夫計著有無(不達性空)。

(2-220)

Mahamati! Practitioners are attached to the view that there are real self-nature of dharma that arise from causes and conditions. When there are false thoughts, there is attachment that all dharma arising from conditions have their own nature.

It is like when lay people see various illusory physical bodies, they develop false thoughts and think various illusions are real.

(2-220) 大慧！計著緣起而計著者，種種妄想計著自性。如幻示現種種之身，凡夫妄想，見種種異幻。

k(2-220)大慧！(若)計著(因)緣(生)起(諸法)而(生妄想)計著(有實自性)者，(有)種種妄想(就會)計著(緣起諸法實有)自性。

(譬)如(以)幻(術,而)示現種種(幻化)之(色)身，凡夫(無智,依(幻化之物,自  
心起)妄想，(而)見種種異(不同之)幻(相,認為實有)。

1-(2-220)

**Mahamati! False thoughts and illusory dharmas are neither different nor not-different.**

1-(2-220) 大慧！幻與種種，非異非不異。

k1-(2-220) 大慧！幻(術-妄想)與種種(幻法/幻相)，非異(同)、非不異(不同)。

2-(2-220)

**If they are different, false thoughts are not causes for illusory dharmas.**

2-(2-220) 若異者，幻非種種因。

k2-(2-220) (幻術/妄想與幻相)若異者(若不同)，(則)幻(術-妄想)(應)非種種(幻法/幻相緣起之生)因。(但是幻術/妄想,實為幻法/幻相之生因,故二者不異)

3-(2-220)

**If they are the same, they would not be named differently, but they are different.**

**Thus, they are neither different nor not-different.**

3-(2-220) 若不異者，幻與種種無差別，而見差別。是故非異非不異。

k3-(2-220)若不異者(是一)，幻(術-妄想)與種種(幻法幻相緣起,應)無差別，而(今)見(二者實有能生起,所生起之)差別,是故非異非不異。

4-(2-220)

**Therefore, Mahamati! You and other bodhisattva-mahasattvas should not be attached to illusory dharma which arising from conditions and false thoughts in self-nature of difference, non-difference, existence and non-existence.**

4-(2-220) 是故大慧！汝及餘菩薩摩訶薩，如幻緣起妄想自性，異不異有無，莫計著。

k4-(2-220) 是故大慧！汝及餘菩薩摩訶薩，(於)如幻緣起(諸法所生之)妄想自性，(對於)異不異有無，莫計著(應依真如)。

辛二 重頌

(2-221)

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

(2-221)爾時，世尊欲重宣此義，而說偈言：

1-(2-221)

The mind is bound up by external objects;  
One's false feelings and false thoughts cause one's intellect of original enlightenment to turn.

1-(2-221) 心縛於境界，覺想智隨轉。

k1-(2-221)(眾生)心(迷,而繫)縛於(六塵)境界，(依,妄)覺、(妄)想(令本覺)智,隨(外境界而)轉(動)。

2-(2-221)

When one stops to partake in social activities and attachment, one will attain no-appearance in the mind. This is an unsurpassed state, in which equality and wisdom arise.

2-(2-221) 無所有及勝，平等智慧生。

k2-(2-221) (若了依他及遍計妄想,本)無所有(而達無相、無所著最殊勝)及勝(如來地)，(則真如)平等(之)智慧(便)生(起)。

3-(2-221)

There are self-nature of vocabularies and words from false thoughts, if one is attached to them. However, there is no self-nature in all things.

3-(2-221) 妄想自性有，於緣起則無，

k3-(2-221)(於)妄想(取著, 則遍計所執名, 言之)自性(實)有, (於)緣起(諸法本身) 則無(名, 言之計著)。

4-(2-221)

One's develops attachment to vocabularies and words because of false thoughts, but things did not arise because of false thoughts.

4-(2-221) 妄想或攝受, 緣起非妄想。

k4-(2-221) (依) 妄想或攝受(執名及言), (但是)緣起(諸法本身)非妄想(不是因妄想而起)。

5-(2-221)

Magicians create various kinds of males and females, who manifest in physical bodies; if audiences understand that physical bodies are impermanent, they will not confuse their minds.

Similarly, various appearances appear from the self-mind; if one understand that, false thoughts will not confuse one's true wisdom.

5-(2-221) 種種支分生, 如幻則不成。

彼相有種種, 妄想則不成。

k5-(2-221)(如幻師, 幻做諸男女, 則有)種種(四)支(身軀)分(出)生, (若了一切)如幻則(四大色身)不成(不會迷惑你的心)。

(同理)彼(緣起諸幻)相(雖)有種種(差別顯現), (若知是自心所現)妄想則不成(不能迷惑你的真智)。

6-(2-221)

Appearances of various dharmas cause false minds to rise; it puts one's mind in bondage.

False thoughts arise because of lack of understanding of causes and conditions (which are empty in nature).

6-(2-221) 彼相則是過, 皆從心縛生。

妄想無所知, 於緣起妄想。

k6-(2-221)彼(緣起諸)相則是(令心起妄之)過, (然而諸緣起相)皆從(自)心縛(於妄想而)生。

妄想(之生起,由於對緣起性)無所知(不了性空),於緣起(諸法上生)妄想。

7-(2-221)

Natures of false thoughts are natures of rising conditions.

Differences of false thoughts arise from different dharma of arising conditions.

Therefore, false thoughts and rising conditions are not one and not different.

7-(2-221) 此諸妄想性,即是彼緣起。

妄想有種種,於緣起妄想。

k7-(2-221) (然而) 此諸妄想性,即是彼緣起(性) (二者本非異)。

妄想(之所以)有種種(差別), (皆是依)於緣起(諸法而生種種)妄想(計著,故妄想與緣起非一/不同)。

8-(2-221)

Worldly truth (samvriti) and the primary truth (paramartha) include all natures; if there is a third truth, it is the externalists' theory that all dharma has no causes.

Buddha preaches the worldly truth for living beings because of their false thoughts; when it is cut off, one reaches the sagely state.

8-(2-221) 世諦第一義,第三無因生。

妄想說世諦,斷則聖境界。

k8-(2-221) 世諦(及)第一義(包含了一切性), (若說有)第三(諦)(就是外道所執的)無因生(邪論)。

(法本無說,因)妄想(而)說(有二諦), (因眾生立)世諦, (若)斷(妄想)則(達)聖(智)(第一義)境界(斷妄即真)。

9-(2-221)

In Samadhi, cultivators practice daśakrtsnāyatanāni (one of the ten forms pervading all places), in which he observes one form (either green, yellow, red, white, earth, water, fire, wind, space or consciousness) and that form appears universally in all places.

In true suchness and true appearance, there are no different appearances; it is false thoughts that give rise to different appearances.

9-(2-221) 譬如修行事,於一種種現。

於彼無種種，妄想相如是。

k9-(2-221)譬如修(十遍處定,現)行(之)事，於一(境中,以心想故有)種種現(青黃赤白地水火風空識十法,一一周遍於一切處現)。  
(同理)於彼(真如圓成實性中,本)無種種(差別)，(但由)妄想(而有種種)相如是(生)。

(Mrs. Kao):

From Fo Guang Dictionary

One of the Ten Forms Pervading All Places:

Sanskrit: *daśakṛtsnāyatanāni*.

It is also called in Samadhi of one of the ten forms then pervading all places. It is observing one of the ten dharma pervading everywhere without gaps. The ten dharmas are: earth, water, fire, wind, green, yellow, red, white, empty, and consciousness. Therefore, it is called select one of the Ten Forms then this form pervading all Places.

The method of observation is for practitioner, who had cultivated the eight liberations, the eight superior places and obtained the pure form in body and turn freely in the observation, but it is still not complete; thus, this Samadhi needs to be cultivated.

(Abhidharmakośakārikā or Verses on the Treasury of Abhidharma Volume 29, Vimuttimagga or Path of Liberation Volume 9, Five Supernatural Powers. )

佛光大辭典

十遍處:

梵語 *daśakṛtsnāyatanāni*。又作十一切入、十一切處、十遍入、十遍處定。即依勝解作意，觀色等十法各周遍一切處無間隙。

十法即：地、水、火、風、青、黃、赤、白、空、識，觀其周遍一切處，故稱地遍處乃至識遍處等。此觀法為行者修八解脫、八勝處後，於色等得淨相，於所觀之中轉變自在，然仍未周遍，故更修此定。

〔俱舍論卷二十九、解脫道論卷九「五通品」〕

10-(2-221)

The ill eyes see hairs floating up and down (in space). In the same way, false thoughts fathom various appearances.

10-(2-221) 譬如種種翳，妄想眾色現，

k10-(2-221)譬如(見空中有)種種(五色之幻相,是自身眼有病)翳，(同理自心)妄想(而見種種)眾色現。

11-(2-221)

Floating hairs in space have no forms for healthy people, but they have real forms for those with ill eyes.

Similarly, conditions give rise to all kinds of dharma, but dharma are unaware and do not distinguish among different dharma.

11-(2-221) 翳無色非色，緣起不覺然。

k11-(2-221)翳(本身)無色(與)非色(有色之別)，(同樣)緣起(諸法本身並不覺(知,也不作念有種種差別)然。

12-(2-221)

Just like the pure gold is free of dirt and the clear sky is without a cloud, in a similar way the pure mind is detached from false thoughts (because nature of reliance on others and nature of universal attachments have no self-entity).

12-(2-221) 譬如鍊真金，遠離諸垢穢。

虛空無雲翳，妄想淨亦然。

k12-(2-221)譬如(由金礦中)鍊真金，(純金是)遠離諸垢穢(雜質)。

虛空(中若)無(烏)雲(遮)翳，(同樣若了依他、遍計本無自體,而令)妄想淨亦然(則圓成實現)。

13-(2-221)

The dharma itself has no nature of false thoughts, and it rises from conditions.

Views of eternalism and annihilationism are established from false thoughts, and true nature is destroyed.

13-(2-221) 無有妄想性，及有彼緣起。

建立及誹謗，悉由妄想壞。

k13-(2-221)無有(一法名)妄想性，及(無)有彼緣起(法性可得)。

(若取著有無性,即墮有無)建立(常見)及誹謗(斷見), (此惡見)悉由妄想(分別而)壞(本離有無之圓成實性)。

14-(1-221)

It is impossible to state that false thought has no nature and that arising condition has nature.

Externalists believe that nature is born from *tamas* (non-nature) and that *dharma* arises from nature and non-nature.

14-(1-221) 妄想若無性, 而有緣起性。

無性而有性, 有性無性生。

k14-(2-221) 妄想若無(自)性, 而(言)有緣起(實)性(即違真理)。

(外道妄計冥初/梵 *tamas*)無性而有(諸法實)性(生起), (及)有性無性(能)生(一切諸法)。

15-(2-221)

Based on false thoughts, conditions arise.

Based on attachments to forms and giving names, false thoughts arise.

15-(2-221) 依因於妄想, 而得彼緣起。

相名常相隨, 而生諸妄想。

k15-(2-221)(外道)依因於妄想(無始妄想自性), 而得彼緣(自性)起(一切諸法), (妄想)相(及假)名常相隨(伴), 而生諸妄想。

16-(2-221)

Observing one's own false thoughts and conditions (are unobtainable), all false thoughts will cease. One can regain the pure and tranquil intellect, which is the primary truth.

16-(2-221) 究竟不成就, 則度諸妄想。

然後智清淨, 是名第一義。

k16-(2-221) (妄想及緣起二者皆)究竟不(得)成就(立), (若能覺了)則度諸妄想。然後(復得本俱之聖)智清淨, 是名第一義(聖諦)。

17-(2-221)

There are twelve kinds of false thoughts and six kinds of conditions.  
Sages observe that living beings' false thought and jñeya (bodhisattva' five sciences) cover true suchness which are no differences in origin.

17-(2-221) 妄想有十二，緣起有六種，自覺知爾燄，彼無有差別。

k17-(2-221) 妄想(雖)有十二(類之別)，緣起(亦)有六種(六塵, or 前之六因)，自覺(聖智觀, 則)知(妄想相及所知障)爾燄(梵語 jñeya 遮了真如)，彼(諸法皆一如, 本)無有差別。

18-(2-221)

The five dharmas appear from one truth; and although there are three kinds of self-nature, there is only one in origin.

When cultivators observe the differences of all dharmas, they will realize that all of them are true suchness.

18-(2-221) 五法為真實，自性有三種，修行分別比，不越於如如。

k18-(2-221) 五法(皆)為(一)真實(所現之相)，自性(雖)有(緣起、妄想、圓成實)三種，(然而)修(真實)行(者)(以真智)分別(了知)比(等諸法)，(則知一切法)不越於(都在)如如(真如實相中)。

19-(2-221)

Discrimination of various appearances and conditions cause dharma to rise, this is called the rising of false thoughts.

In turn, all false thoughts arise from various appearances and conditions.

19-(2-221) 眾相及緣起，彼名起妄想，  
彼諸妄想相，從彼緣起生。

k19-(2-221) (若分別)眾相及緣起(諸法)，彼名(為)起妄想。  
彼諸妄想相，(皆)從彼(因)緣(所)起(之諸法而)生。

20-(2-221)

One observes skillfully when no conditions arise, no false thoughts are produced. Even the pariniṣpanna-svabhāva (complete and perfect true nature) has no nature, how can false thoughts develop from paratantra-svabhāva (the nature

of reliance on others), parikalpita-svabhāva (the nature of universal attachments) have self-nature?

20-(2-221) 覺慧善觀察，無緣無妄想，成已無有性，云何妄想覺？

k20-(2-221) (若以自)覺(聖智)慧(妙)善觀察，(則了知)無緣(起)(就)無妄想。(圓)成(實性 pariniṣpanna-svabhāva- complete and perfect real nature 本身也)已無有(自)性，云何妄想覺(何況依他起 paratantra-svabhāva、遍計執 parikalpita-svabhāva 會有自性可得嗎)？

21-(2-221)

The two self-natures, paratantra-svabhāva (the nature of reliance on others) and parikalpita-svabhāva (the nature of universal attachments) arise from false thoughts.

21-(2-221) 彼妄想自性，建立二自性。

k21-(2-221) 彼妄想自性，建立二自性 (依他起 paratantra-svabhāva /the nature that relies on others)、遍計執 parikalpita-svabhāva/ the nature that attachment is real) 。

22-(2-221)

When lay people have false thoughts, various untrue appearances appear.

The pure and tranquil mind is the mind of Self-Realized One.

22-(2-221) 妄想種種現，清淨聖境界。

K22-(2-221) (凡夫迷時有)妄想(就有)種種(虛妄之相)現(起)，(聖智觀察, 法本)清淨聖境界。

23-(2-221)

False thoughts are like painting; from it, conditions and false thoughts arise.

When one believes that conditions and false thoughts are different, it is the externalist's erroneous theory.

23-(2-221) 妄想如畫色，緣起計妄想，若異妄想者，則依外道論。

k23-(2-221)妄想如(畫師以想分布)畫色(成相)，(畫成以後,眾生復於此)緣起(之畫相生)計(著)妄想。  
若(緣起)異妄想者，則依(同)外道論(邪因能生法)。

24-(2-221)

Where there is false thought there is the object of false thought, and dharma arises from the combination of the two.

When the nature of reliance on others and the nature of universal attachments are eliminated, there will be the complete and perfect true nature.

24-(2-221) 妄想說所想，因見和合生。

離二妄想者，如是則為成。

k24-(2-221)(依能)妄想(之遍計所執性,而)說所(妄)想(之依他起性)，因(能)見(所見二者)和合(而有依他起性及遍計所執性)生(起)。

離(能與所; 依他起性及遍計所執性)二妄想者，如是(當體)則為(圓)成(實性)。

丁二 大菩提果  
戊一 自證智  
己一 聖智一乘門  
庚一 請許

## Sagely wisdom and the one-vehicle

### 17. 聖智一乘

(2-222)

Bodhisattva-Mahasattva Mahamati asked Buddha: Bhagavan (World Honored One), I hope you will explain to us the characteristics of the sagely self-realization and the one vehicle.

(2-222)大慧菩薩摩訶薩復白佛言：世尊！惟願為說自覺聖智相，及一乘。

k(2-222) 大慧菩薩摩訶薩復白佛言：世尊！惟願為說自覺聖智(者之行)相，及(究竟)一乘(之行相)。

1-(2-222)

If I and other bodhisattvas understand the characteristics of the sagely self-realization and the one vehicle, we can thoroughly understand all Buddha dharmas, without relying on other teachings.

1-(2-222) 若自覺聖智相及一乘，我及餘菩薩，善自覺聖智相及一乘，不由於他，通達佛法。

k1-(2-222) 若自覺聖智相及一乘，我及餘菩薩，善(了知)自覺聖智相及一乘，不由於他(法門)，(由此一門)通達(一切)佛法。

(2-223)

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

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

(2-223) 佛告大慧：諦聽！諦聽！善思念之，當為汝說。  
大慧白佛言：唯然受教。

庚二 解說

辛一 長行

壬一 正說

(2-224)

Buddha told Mahamati: According to the teaching of sages in the past, the essence of sagely self-realization is that false thoughts have no nature.

(2-224) 佛告大慧：前聖所知，轉相傳授，妄想無性。

k(2-224)佛告大慧：(自覺聖智之行相乃是先)前聖所(自證)知，轉相傳授(深密之法)，(要旨是)妄想無(自)性。

1-(2-224)

With this teaching, bodhisattva-mahasattvas can dwell in a quiet place where they can reflect within themselves without relying on other dharmas and where they can discard false thoughts of Asraya (the mind) and Alambana (external objects).

1-(2-224) 菩薩摩訶薩，獨一靜處，自覺觀察，不由於他，離見妄想。

k1-(2-224) 菩薩摩訶薩，(乘此教)獨(自於)一(寂)靜處，(以)自覺(智)觀察(妄想無性之理)，不由於(其)他(法門而修証)，離(能)見(所見)妄想。

2-(2-224)

Then, he can successively advance himself and enter the Tathagata ground. These are the characteristics of the sagely self-realization.

2-(2-224) 上上昇進，入如來地。是名自覺聖智相。

(2-225)

Mahamati! What are the characteristics of the one vehicle?

I called it the one vehicle because this is when one attains the awakening of the one vehicle.

(2-225) 大慧！云何一乘相？

謂：得一乘道覺，我說一乘。

(k2-225) 大慧！云何一(佛)乘(之行)相？

謂：(証)得一乘道(之究竟)覺，我說(此為)一(佛)乘。

(2-226)

How does one attain the awakening of the one vehicle?

It is when one casts away the grasping and objects of grasping and dwells in true suchness and true appearance, in which false thoughts no longer arise. These are the characteristics of the one vehicle.

(2-226) 云何得一乘道覺？

謂：攝所攝妄想，如實處不生妄想。是名一乘覺。

K(2-226) 云何得一乘道覺？

謂：(要覺知,能)攝(取之心)、所攝(取之境,皆為自心)妄想(所現)，(於,真)如實(相)處(安住)不生妄想(亦無住念)，是名一乘(道)覺。

(2-227)

Mahamati! The awakening of the one vehicle can be attained only by the Tathagata and not by externalists, sound hearers, condition realizers or the Brahma king. For this reason, it is called the one (Buddha) vehicle.

(2-227) 大慧！一乘覺者，非餘外道、聲聞、緣覺、梵天王等之所能得，唯除如來。以是故說名一乘。

k(2-227)大慧！一乘(道究竟)覺者，非餘外道、聲聞、緣覺、梵天王等之所能得(証)，唯除如來，以是故說名一(佛)乘。

王二 問答一乘覺

(2-228)

Mahamati asked Buddha: Bhagavan (World Honored One), why do you speak of the three vehicles (in the past) and not the one vehicle directly?

(2-228) 大慧白佛言：世尊！何故說三乘，而不說一乘？

k(2-228)大慧白佛言：世尊！何故(以往)說三乘，而不(直接)說一乘？

1-(2-229)

Buddha replied to Mahamati:

1.) Sound hearers and conditions realizers do not understand that birth and death is nirvana. This is the (first) reason I do not speak of the one vehicle to them. (There are four reasons that Buddha do not speak of one vehicle to them.)

1-(2-229) 佛告大慧：不自般涅槃法故，不說一切聲聞緣覺一乘。

K1-(2-229) 佛告大慧：(有四原因):

1.) (二乘根基不足)不(能)自(覺了生死即無上)般涅槃法故，(故如來暫)不(為)說(不令)一切聲聞緣覺(聞)一乘(道)。

2-(2-229)

2.) Sound hearers and conditions realizers attain liberation and tranquility using expediency, and they still need to be disciplined by Tathagata and not by themselves. This is the (second) reason I do not speak of the one vehicle to them.

2-(2-229) 以一切聲聞緣覺，如來調伏，授寂靜方便，而得解脫，非自己力，是故不說一乘。

k2-(2-229) 以一切聲聞緣覺，(皆需由)如來調伏(後)，(方)授(令身心)寂靜(之種種)方便(法門)，(令身寂)而得解脫，(其解脫)非(由)自己力，是故不說一乘。

3-(2-229)

3.) Furthermore, Mahamati! Sound hearers and conditions realizers have not casted away obstructions of afflictions and habits. This is the (third) reason I do not speak of the one vehicle to them.

3-(2-229) 復次大慧！煩惱障業習氣不斷，故不說一切聲聞緣覺一乘。

k3-(2-229) 復次大慧！煩惱障(之)業、習氣(無明惑)不斷，故(暫)不(為)說(不令)一切聲聞緣覺(聞)一乘。

4-(2-229)

Sound hearers and conditions realizers have not attained the knowledge of emptiness of dharmas and have not forsaken sectional death. This is the (fourth) reason I speak only of the three vehicles.

4-(2-229) 不覺法無我，不離分段死，故說三乘。

k4-(2-229) 不覺(了)法無我(或不達法空)，(身猶)不離分段死，故(為化小根基者先)說三乘。

(2-230)

Mahamati! If they can cut off all afflictions and habits, they can realize the emptiness of dharma.

When they are free of all afflictions and habits and realize that joy of Samadhi has no true nature, they have attained the awakening of non-outflows.

Being awakened, they can freely enter and exit the beyond-world which is the realm of non-outflows to save living beings, and they will attain both virtue and wisdom and certainly the inconceivable Tathagata dharma-body.

(2-230) 大慧！彼諸一切起煩惱過習氣斷，及覺法無我。彼一切起煩惱過習氣斷，三昧樂味著非性，無漏界覺。

覺已，復入出世間上上無漏界，滿足眾具，當得如來不思議自在法身。

k(2-230)大慧！(若)彼(二乘人)諸一切(能)起(現行)煩惱過(惡)習氣斷(除，証人空)，及覺法無我(自性)。

彼(二乘人便能令)一切起(現行)煩惱過習氣斷(除)，(斷除已,就能覺知其滅受想)三昧樂(之)味著非(實有)性(只是唯心所現)，(便能立即離三昧樂,對於權巧所立之)無漏界(之執著)覺(悟)。

覺(悟)已，復入出(於)世間(隨類現行,示生示滅,度諸有情,而於)上上無漏界(修諸功德)，(直至)滿足眾具(福德,智慧二俱足)，當得如來不思議自在法身。

辛二 重頌

(2-231)

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

(2-231)爾時，世尊欲重宣此義，而說偈言：

1-(2-231)

The Deva vehicle, the Brahma vehicle, the vehicle of sound hearers and condition realizers and the vehicle of Buddha and Tathagata, of these I speak.

1-(2-231) 諸天及梵乘，聲聞緣覺乘，  
諸佛如來乘，我說此諸乘。

k1-(2-231) 諸天及梵乘，聲聞緣覺乘，  
諸佛如來(一)乘，我(佛為一切眾生)說此諸乘。

2-(2-231)

As long as the mind makes a movement, there will be no ultimate vehicle. When one has completely extinguished discrimination in the limited mind capacity, there will be no vehicle or one who practices it.

2-(2-231) 乃至有心轉，諸乘非究竟。  
若彼心滅盡，無乘及乘者。

k2-(2-231)(若有)乃至有(一念)心(動)轉，(則一切, 甚至有一佛乘之念)諸乘非究竟。  
若彼心(量之分別皆)滅盡，(則)無(所)乘(之法)及(能)乘者，(能所皆離)。

3-(2-231)

When there is no establishment of the name of the vehicle, I call it the one vehicle.  
In order to guide the living beings, I speak of various vehicles.

3-(2-231) 無有乘建立，我說為一乘。  
引導眾生故，分別說諸乘。

k3-(2-231)(乃至)無有乘(之假名)建立，我說(此)為一乘。  
(為) 引導眾生故，分別(廣)說諸乘。

4-(2-231)

There are three liberations and the knowledge of the emptiness of people and dharma.

When one is liberated, one is free of the two obstructions (the obstruction of afflictions and the obstruction of knowledge).

4-(2-231) 解脫有三種，及與法無我，煩惱智慧等，解脫則遠離。

k4-(2-231) (以及說)解脫有三種(空、無相、無願)，及(為之說)與(人)法(二)無我，(及說)煩惱(障)、智慧(障-所知障)等(種種方便法門)，(若証究竟無上之)解脫則遠離(一切諸法之執著)。

5-(2-231)

Second vehicle is like a piece of wood floating on ocean waves.

Sravakas (sound hearers) are attached to tranquility, they float with external objects.

5-(2-231) 譬如海浮木，常隨波浪轉。聲聞愚亦然，相風所漂蕩，

K5-(2-231) (二乘未斷無明流, 就)譬如海(中)浮木，常隨波浪轉。  
聲聞(人)愚(癡不悟)亦然(貪著寂滅)，(長為空)相(大)風所漂蕩(不能自己)。

6-(2-231)

Though they no longer engage in the act of afflictions, the habits of affliction still dwell in their eighth consciousness.

They are attached to the joy of samadhi and dwell in the realm of (expedient) non-outflows (in which views and thoughts are tranquil).

6-(2-231) 彼起煩惱滅，餘習煩惱愚。

味著三昧樂，安住無漏界。

k6(2-231)彼(二乘人,於能)起(現行)煩惱(雖已)滅(息止)，(然而為)餘習(無明)煩惱(所)愚。味著(滅受想)三昧(之)樂，(及)安住(於見、思寂靜權巧之)無漏界。

7-(2-231)

They no long seek dharmas from above; they dwell in nirvana with remainder, and they will also not regress to an inferior state.

Possessed with such samadhi-bodies, they will not be awakened even until the end of kalpas.

7-(2-231) 無有究竟趣。亦復不退還，得諸三昧身，乃至劫不覺。

k7(2-231) (是故)無有(上求)究竟(的自覺聖智之心)趣，(而)亦復不退還(到三界成為凡夫)，(然因其已証)得諸三昧身，(故)乃至劫(盡,亦)不(能從有餘涅槃中)覺(了)。

8-(2-231)

Just like a drunken person who becomes sober when the effect of alcohol dissipates, a Sravaka (a sound hearer) will eventually awake and attain Buddhahood when he attains the knowledge of the emptiness of dharma.

8-(2-231) 譬如昏醉人，酒消然後覺，彼覺法亦然，得佛無上身。

k8(2-231) (雖不覺了)譬如(飲酒)昏醉人，(待)酒消然後(悠悠)覺(醒)。彼(二乘人)覺(知)法(無我/究竟智,不再執法實有)亦然，(覺醒後亦當証)得佛無上身。

(End of ref#20/book page#235-3/end of chapter 2)