

The Lankavatara Sutra (Chapter 3)
楞伽阿跋多羅寶經(卷第三)

(Ref:#23)

(Ref#23 P259-7 to P272-2)

己四 宗通說通門
庚一 請許

School of languages and meanings
(Meaning and teaching of dharma)
24. 宗趣言說 (宗通說通門)

(3-252)

Then, Mahamati-the Bodhisattva-Mahasattva said to Buddha: Bhagavan (World Honored One), I hope you will explain to bodhisattvas and me the meanings of dharma. If we can thoroughly understand the meaning of dharma, we will be able to distinguish and understanding meaning of all things, and will quickly attain Anuttara Samyak Sambodhi and will be free of self-feelings and false thoughts and not fall into realms of demons and externalists.

(3-252) 爾時，大慧菩薩復白佛言：世尊！惟願為我及諸菩薩說宗通相。若善分別宗通相者，我及諸菩薩通達是相。

通達是相已，速成阿耨多羅三藐三菩提，不隨覺想及眾魔外道。

k(3-252) 爾時，大慧菩薩復白佛言：世尊！惟願為我及諸菩薩說宗(相-說宗旨)、通相(通達佛意)。若善分別宗通相者，我及諸菩薩通達是相。通達是相已，速成阿耨多羅三藐三菩提，不隨覺想(自己的感想妄知)及眾魔外道。

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

Mahamati replied: I will uphold the teaching.

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

(3-253)

Buddha said to Mahamati! There are two ways to understand the meaning of Buddha's preaching which attained by all Sravakas (sound hearers), condition realizers and bodhisattvas. They are the meaning of dharma and the teaching of it.

(3-253) 佛告大慧：一切聲聞緣覺菩薩，有二種通相。謂：宗通及說通。

1-(3-253)

Mahamati! Understanding the meaning of dharma refers to

- a) When one, (the initial ground bodhisattva) reflects on oneself, and
- b) Progresses (to the second bodhisattva ground),
- c) When one, (the third to ninth ground bodhisattva) stays away false thoughts of words, languages, reaches the non-outflow realm and state of self-realization devoid of false thoughts and feelings,
- d) When one (Equal Enlightenment and Wonderful Enlightenment) with samyak-sambodhi has subdued all externalists and demons,
- e) When one's wisdom light of self-realization has shone in the universe is the state of Buddha.

All of the above is called understanding the meaning of dharma.

1-(3-253) 大慧！宗通者，謂：

- a) 緣自得勝。
- b) 進相。
- c) 遠離言說文字妄想，趣無漏界自覺地自相，遠離一切虛妄覺想。
- d) 降伏一切外道眾魔。
- e) 緣自覺趣光明輝發，是名宗通相。

K1-(3-253) 大慧！宗通者(了解佛意,通達佛心;地上菩薩可頓修、頓証,亦可次地漸修),謂：

- a.(初地行相)緣(內心)自(証)得(殊)勝。
- b. 進(二地)(行)相。
- c.(三地至九地行相)遠離言說文字(起之)妄想，趣(入)無漏界(至)自覺地,自(証之)相，遠離一切虛妄(知)覺想。
- d. (等覺、妙覺行相)降伏一切外道(及)眾魔。
- e. (佛地行相)緣自覺(聖)趣(智慧)光明輝發,是名宗通相。

2-(3-253)

What is meant by the teaching of dharma?

It is the nine categories of teaching, which keeps one away from views of differences, non-differences, existence and non-existence (ātuskotika) and the using of expediency to preach living beings to liberate their mind according to their foundations. This is called the teaching of dharma.

2-(3-253) 云何說通相？

謂：說九部種種教法，離異不異有無等相，以巧方便，隨順眾生如應說法，令得度脫，是名說通相。

k2-(3-253) 云何說通相？

謂：說九部種種教法，離異不異有無等相 (四句論/梵語 cātuskotika), 以巧方便，隨順眾生(根基)如應說法，令得度脫，是名說通相。

3-(3-253)

Mahamati! You and other bodhisattvas should practice these.

3-(3-253) 大慧！汝及餘菩薩，應當修學。

辛二 重頌

(3-254)

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

(3-254) 爾時，世尊欲重宣此義，而說偈言：

1-(3-254)

Buddha uses the meaning of dharma, the preaching of dharma, the self-realization and the nine categories of teaching, to cause beings to reach a clear understanding and observation to avoid falling into false thoughts and self-feelings.

1-(3-254) 宗及說通相，緣自與教法。

善見善分別，不隨諸覺想。

k1-(3-254) 宗(通)及說通相，緣自(証)與教法(向眾生說九部經)。

善見善分別，不隨(凡夫外道)諸(妄)覺(妄)想。

2-(3-254)

Just like false thoughts of foolish people, natures of all things are not real.

Why does laity develop false thoughts and claim that no retributions after greed, anger, and ignorance; and the second vehicle's practitioner cling to false emptiness is the mind liberation?

2-(3-254) 非有真實性，如愚夫妄想。

云何起妄想，非性為解脫。

K2-(3-254) (一切法)非有真實(自)性，如愚夫妄想。

云何(凡愚卻認為三細實有)起妄想(又認為無果報)。

非性(二乘以玩空認為是)為解脫。

3-(3-254)

The externalists observe the continuity of the births, deaths and develop the dualistic views of existence and non-existence, not understanding the right dharma.

3-(3-254) 觀察諸有為，生滅等相續，增長於二見，顛倒無所知。

k3-(3-254) (外道)觀察諸有為，生滅等相續(不斷)，(而)增長於(斷、常)

二見，顛倒無所知(無正法根本)。

4-(3-254)

One is the truth, no-karma is nirvana.

With right intellect, one observes worldly matters and realizes that all things are from self-false thoughts, just like an illusory thing, a dream or a banana tree, which are unreal.

4-(3-254) 一是為真諦，無罪為涅槃。觀察世妄想，如幻夢芭蕉。

K4-(3-254) (當知諸法)一(相)是為真諦(離有無)，無(造)罪為涅槃。

(以正智)觀察世(間事, 則見一切法皆是自心)妄想，如幻(事)、夢(境)、芭蕉(樹, 不堅實)。

5-(3-254)

Although there are greed, anger and ignorance in the three realms, they only arise from interaction of causes and conditions; no one deliberately create them.

From desires five skandhas are created, which are all illusory like dreams.

5-(3-254) 雖有貪恚癡，而實無有人。從愛生諸陰，有皆如幻夢。

k5-(3-254) (三界) 雖有貪恚癡(要因緣和合才能現)，而實無有人(故意造作)。(因此) 從愛(欲)生諸陰(和合)，(一切諸)有皆如幻夢。

己五 虛妄分別門

庚一 請許

Illusions and discriminations

25. 虛妄分別

(3-255)

Then, Bodhisattva Mahamati asked Buddha:

a) Bhagavan (World Honored One), I only hope you will explain to us the characteristics of illusory false thoughts.

b) How did illusory false thoughts arise?

c) What kinds of speaking are considered illusory false thoughts?

d) What kinds of dharma do illusory false thoughts arise from?

(3-255) 爾時，大慧菩薩白佛言：

a) 世尊！惟願為說不實妄想相。

b) 不實妄想云何而生？

c) 說何等法名不實妄想？

d) 於何等法中不實妄想？

庚二 解說

辛一 長行

壬一 直說

(3-256)

Buddha replied to Mahamati: Very good indeed! Very good indeed! You have asked Tathagata these questions out of your compassion for beings, for the benefits of beings and for the happiness of beings.

Listen well! Listen well and reflect well, for I will explain to you.

Mahamati replied: I will uphold the teaching.

(3-256) 佛告大慧：善哉！善哉！能問如來如是之義，多所饒益，多所安樂，哀愍世間一切天人。諦聽！諦聽！善思念之！當為汝說。

大慧白佛言：善哉世尊！唯然受教。

王二 問答

1-(3-256)

Buddha told Mahamati: Illusory false thoughts arise from various external states and various illusory false differentiations.

1-(3-256) 佛告大慧：種種義，種種不實妄想計著，妄想生。

2-(3-256)

Mahamati! Externalists are attached to the notion of grasping and objects of grasped. They do not understand that all things appear from the self-mind, and they fall into the dualistic views of existence and non-existence.

2-(3-256) 大慧！攝所攝計著，不知自心現量，及墮有無見，增長外道見。

3-(3-256)

False thoughts and habits result from attachments to various external states, and mind that controls and objects being controlled, they give rise to Asraya (subject) and Alambana (object), which discriminates.

3-(3-256) 妄想習氣，計著外種種義，心心數妄想，計著我我所生。

k3-(3-256) 妄想習氣，計著外(塵)種種義，心心數(起心王心所)妄想，計著我我所生。

(3-257)

Mahamati said to Buddha: Bhagavan (World Honored One), as you said, externalists are attached to the notion of grasping and objects of grasped. They do not understand that all things appear from the self-mind, and they fall into the dualistic view of existence and non-existence.

False thoughts and habits result from attachments to various external states, and mind that controls and objects being controlled, they give rise to Asraya (subject) and Alambana (object), which discriminates.

(3-257) 大慧白佛言：世尊！若種種義，種種不實妄想計著，妄想生。攝所攝計著，不知自心現量，及墮有無見，增長外道見。妄想習氣，計著外種種義。心心數妄想，計著我我所生。

1-(3-257)

World Honored One, if one is attached to various external objects, one will fall into the view of existence and non-existence and depart from the truth. Buddha had preached that all things are devoid of self-nature and non-self-nature and worldly views of appearances in origin.

1-(3-257) 世尊！若如是外種種義相，墮有無相，離性非性，離見相。

K1-(3-257) 世尊！若如是(以取著)外種種(境)義相，(就會)墮有無相(四句論，離了真諦)，(而世尊曾說一切法從本以來就遠)離性非性，離見(世間)相。

2-(3-257)

Bhagavan (World Honored One), the primary first truth is the same. It is free of:

- a) mental range (perception/pratyaksa, comparison/anumana, immeasurable/sabda, and all other mind activities),
- b) sense organs' state of self-feeling,
- c) the five pañca-avayava-vākya (five dissertates),
- d) udāharana (metaphors), hetu (reason) and all other appearances.

2-(3-257) 世尊！第一義亦如是，離量根分譬因相。

K2-(3-257) 世尊！第一義亦如是。

- a) (本)離量 (現量、比量、非量等一切心)。
- b) (本離諸)根(之境)。
- c) (本離)分(五分論 pañca-avayava-vākya)。

d) (本離五分論中之) 譬、因、相。

(Mrs. Kao):

The five dissertates (pañca-avayava-vākya) are:

1. Proposition (pratijñā): subject.
2. Reason (hetu): content.
3. Analogy (udāharana): metaphor.
4. Application (upanaya): conclusion, and all other forms.
5. Conclusion (nigamana).

五分論中之內容:

1. 宗-梵 pratijñā/ 主旨。
2. 因-梵 hetu/內容。
3. 喻-梵 udāharana/比喻。
4. 合-梵 upanaya/綜合所述。
5. 結-梵 nigamana/結論, 等一切相。

3-(3-257)

Bhagavan (World Honored One), why do false thoughts arise when one is attached to the self-nature of worldly things and not from the primary first truth?

Bhagavan (World Honored One), are you also speaking the erroneousness view that false thoughts only arise from one place (the worldly things) and not the other (the primary first truth)?

3-(3-257) 世尊！何故一處妄想不實義，種種性計著妄想生，非計著第一義處相妄想生，將無世尊說邪因論耶？說一生一不生。

K3-(3-257)世尊！何故(在世間)一處妄想不實義，種種性(遍)計著(而令)妄想生(於世間)，非計著第一義處相(而有)妄想生，(若如是)將無世尊(亦)說邪因論耶？說一生(處有妄想生)一不生(一處不生妄想)。

(3-258)

Buddha told Mahamati: I did not say that false thoughts only arose from one place and not the other. Why?

Wise persons are not attached to views of existence and non-existence, false thoughts do not arise. They know that self-nature and non-self-nature appear from the self-mind, so false thoughts will not arise。

(3-258) 佛告大慧：非妄想一生一不生。

所以者何？

謂：有無妄想不生故。外現性非性，覺自心現量，妄想不生。

k(3-258)佛告大慧：非妄想一生一不生。

所以者何？

謂：(有智之人對外境不做)有無(分別, 則)妄想不生故。(因智者了知)外(在所)現(諸法之)性非性(無自性)，覺(了一切皆為)自心現量，(故)妄想不生。

1-(3-258)

Mahamati! I said the foolish people develop various false thoughts from discriminations and attachments to objects and matters, which they think are real. (They were born from unborn, not from one place and not the other.)

1-(3-258) 大慧！我說餘愚夫自心種種妄想相故，事業在前，種種妄想性相計著生。

K1-(3-258)大慧！我說(的是)餘愚夫(分別執著)自心(所現)種種妄想(境)相故(妄想生)，(有為)事業在前(認為真實)，(取著)種種妄想性相計著生(不生而生,非一處有一處無)。

2-(3-258)

How do foolish people cast away attachments to Asraya (subject) and Alambana (object)?

2-(3-258) 云何愚夫得離我我所計著見？

3-(3-258)

First, one should stay away from mistakes of kāranahetu (the creator and things created.)

3-(3-258) 離作所作因緣過。

K3-(3-258)離(能)作所作因緣(生死)過。

4-(3-258)

Second, one should observe the rising of false thoughts.

4-(3-258) 覺自妄想心量。

K4-(3-258) 覺(看清)自(內心)妄想心量。

5-(3-258)

Third, one's minds and bodies should be turned to pure and tranquil.

5-(3-258) 身心轉變。

K5-(3-258) 身心轉變(成妙淨)。

6-(3-258)

Fourth, one should understand all levels of the bodhisattva, and move forward to the state of the self-realized Tathagata.

6-(3-258) 究竟明解一切地，如來自覺境界。

K6-(3-258) 究竟明解(菩薩)一切地(內容)，(進趣)如來自覺境界。

7-(3-258)

Fifth, one should be free of the five dharma, the three self-natures, and false thoughts. Therefore, I said false thoughts arise from various external objects and attachments

7-(3-258) 離五法自性事見妄想。以是因緣故，我說妄想從種種不實義計著生。

K7-(3-258) 離五法、(三)自性事(諸)見妄想(執著)。

以是因緣故，我說妄想從(外)種種不實義(境中)計著生。

8-(3-258)

If one can understand the truth of the above meanings, one can attain liberation from false thoughts.

8-(3-258) 知如實義，得解脫自心種種妄想。

K8-(3-258) (若)知如實義，得解脫自心種種妄想。

辛二 重頌

(3-259)

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

(3-259) 爾時，世尊欲重宣此義，而說偈言：

1-(3-259)

All things in the world arise from the interaction of causes and conditions.

1-(3-259) 諸因及與緣，從此生世間，

K1-(3-259) 諸因及與(眾)緣(和合)，從此生世間(諸法)，

2-(3-259)

Laity develop false thoughts of existence, no-existence and are attached to the four tenets, they do not understand my teaching that all things appear from the self-mind.

2-(3-259) 妄想著四句，不知我所通。

K2-(3-259)(凡夫於因緣所生之諸法)妄想(計)著(有無等)四句(論)，不(能了)知我所通(達一切法唯心之理)。

3-(3-259)

All worldly things are not born from existence (of seeds) or from non-existence (of seeds).

3-(3-259) 世間非有生，亦復非無生。

K3-(3-259)世間(諸法)非(從)有(種)生，亦復非(從)無(種)生。

4-(3-259)

They are not born from existence and non-existence or from non-existence and not non-existence.

4-(3-259) 不從有無生，亦非非有無。

K4-(3-259) 不從有無生，亦非(從)非有(非)無(生)。

5-(3-259)

All things arise from the interaction of causes and conditions.

Why do foolish people develop false thoughts (from dharma of causes and conditions)?

5-(3-259) 諸因及與緣，云何愚妄想？

K5-(3-259) (乃從) 諸因及與 (眾)緣(和合而生)，云何愚(卻於因緣法中生)妄想？

6-(3-259)

All things are not born from existence and non-existence, or non-existence and not nonexistence.

6-(3-259) 非有亦非無，亦復非有無。

k6-(3-259) (緣生諸法本)非有亦非無，亦復非有無(要離四句)。

7-(3-259)

With right intellect to observe the world, one can attain the dual no-self.

7-(3-259) 如是觀世間，心轉得無我。

K7-(3-259)如是(以正智)觀世間，心轉(變)得(證,二)無我。

8-(3-259)

The natures of all things are not born by themselves, rather are produced by the interaction of causes and conditions.

8-(3-259) 一切性不生，以從緣生故。

K8-(3-259) 一切(諸法之)性(本)不生，以從(因)緣(和合而)生故。

9-(3-259)

All things are born from conditions, so their self-natures are not independent.

9-(3-259) 一切緣所作，所作非自有。

K9-(3-259)一切(諸法是眾)緣(和合)所作(而成)，(既是眾緣)所作(則其性)非自有(本有)。

10-(3-259)

A matter does not give birth to itself; otherwise, it results in double-fault.

10-(3-259) 事不自生事，有二事過故。

K10-(3-259) (因緣不生,則)事(果)不自生事(果)，(否則)有(果生果)二事過故。

11-(3-259)

Recognizing the double-fault, one knows that all things have no self-nature.

11-(3-259) 無二事過故，非有性可得。

K11-(3-259) (若了因緣所生法)(就)無(果生果)二事過故，(就了知一切法)非有性可得。

12-(3-259)

Observing all conditioned things are empty in nature, one stays away from the grasping mind and objects of grasped.

12-(3-259) 觀諸有為法，離攀緣所緣。

K12-(3-259) (應)觀諸有為法(其性本空)，離(能)攀緣(之心)、所緣(之境)。

13-(3-259)

The mind that is free of the self-mind (both the false and the true are false) is what I said the true capacity of the mind.

13-(3-259) 無心之心量，我說為心量。

K13-(3-259)無(妄)心之心量(妄真同二妄)，我說為心量。

14-(3-259)

The mind that is free of the self-mind is free of the interaction of causes and conditions and the leftover image of self-nature.

14-(3-259) 量者自性處，緣性二俱離。

K14-(3-259) (心)量者自性處，(要將攀)緣、(自)性(影子)二俱離。

15-(3-259)

When the self-nature has turned into the ultimate tranquility (wholesome emptiness), no-self and equality, this is what I called the true capacity of the mind.

15-(3-259) 性究竟妙淨，我說名心量。

K15-(3-259)(自)性(轉為)究竟(善空)、妙(無我)、淨(平等)，我說名心量(如來藏)。

16-(3-259)

All worldly objects have given names; they do not have truth in reality.

16-(3-259) 施設世諦我，彼則無實事。

K16-(3-259) (以假名)施設世諦(中之)我，彼(此我)則無實事。

17-(3-259)

The appearances of six external tangible objects interact with the four formless skandhas, creating common appearances of beings, which are not real.

17-(3-259) 諸陰陰施設，無事亦復然。

K17-(3-259) (色等)諸陰(之自相)(及五)陰(和合)施設(之共相-人相)，(本)無事(實)亦復然。

18-(3-259)

When one attains the dual no-self, one attains the four kinds of wisdom of equality, which are

1) The physical body forms of self (created by the five skandhas) and others are equal,

2) All things produced from the natures of causes, conditions, and fruition is equal,

18-(3-259) 有四種平等, 相及因性生。

K18-(3-259)(如是觀察, 達人、法二空則) 有四種平等(智生)。

1) (五陰造四大之自他身根)相(平等), 及

2) (諸法生起之)因(緣)性(及果性)生(平等)。

19-(3-259)

The third is that living beings have self-mind or non-self-mind (the truth or the fault) are equal,

The fourth is cultivators and things been cultivated are equal.

19-(3-259) 3) 第三無我等。

4) 第四修修者。

K19-(3-259) 第三無我(有我)等(真、妄平等),

第四(能)修(所)修者(平等)。

20-(3-259)

With the false thoughts and habits of the seven consciousnesses since beginless time, various kinds of wrong and unequal minds arise.

20-(3-259) 妄想習氣轉, 有種種心生,

K20-(3-259)(無始) 妄想習氣(七)轉(識), (造成)有種種(不平等)心生,

21-(3-259)

The mind manifests in accordance with external states, this is what I called the capacity of the worldly mind.

21-(3-259) 境界於外現, 是世俗心量。

K21-(3-259)(外塵) 境界於外現, 是世俗心量。

22-(3-259)

All external objects are illusory, and false mind see various things.

22-(3-259)外現而非有，心見彼種種。

K22-(3-259)外(塵顯)現而(實)非有，(妄)心見彼種種(法)。

23-(3-259)

From the interaction of the false mind and external object, it creates beings' physical body and worldly property, which I said it is the capacity of beings' mind.

23-(3-259) 建立於身財，我說為心量。

K23-(3-259) (眾生以此)建立於(四大色)身(及外資)財，我說為(世俗人的)心量。

24-(3-259)

The mind stays away from the attachment to all appearances, thoughts, external objects, or gain fruition and mental movement; this is what I called the right intellectual capacity of the mind.

24-(3-259) 離一切諸見，及離想所想，無得亦無生，我說為心量。

K24-(3-259)(若) 離一切諸見(四相)，及離(能)想(心)、所想(境)，無得(不執所證)、亦無生(心)，我說(此)為(正智)心量。

25-(3-259)

In worldly things (conditional dharma) one does not cling to self-nature or non-nature; in beyond worldly things (unconditional dharma) one stay away from self-nature or non-nature, then one attains mind liberation. This is what I called the true capacity of the mind.

25-(3-259) 非性非非性，性非性悉離，謂彼心解脫，我說為心量。

K25-(3-259) 非性 (有為法沒有自性, 非非性(也不執無自性))。

性非性(無為法有性無性)悉離，謂彼心(得)解脫，我說為(真實)心量。

26-(3-259)

One reaches self-realization of the true suchness of the mind in external objects, the vacuity and true wisdom, the nirvana with four virtues, and the dharma in-universe, all of that is in one entity and can manifest in various will-bodies (supernatural body, mano-maya), this is what I called the capacity of the Tathāgata-Garbha.

26-(3-259) 如如與空際，涅槃及法界，種種意生身，我說為心量。

K26-(k3-259)(外塵是)如(真理), (內根)如(不動), 與空際(真空實相), 涅槃(四法)及法界, (證得)種種意生身(梵語 mano-maya), 我說為(如來自證之)心量(真實如來藏 tathāgata-garbha)。

(End of ref#23/book page#272-2)