

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

(Ref:#24)  
(P272-3 to P283-6)

己六 善於語義門  
庚一 依義不依語句  
辛一 請許

**Skillfulness in languages and meanings**

**26. 善於語義**

(3-260)

Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), you had said that bodhisattva-mahasattvas should thoroughly understand the words and the meanings.

What do you mean by thoroughly understanding the words and the meaning?

What are the words?

What are the meanings?

(3-260)爾時，大慧菩薩白佛言：世尊！如世尊所說，菩薩摩訶薩當善語義。

云何為菩薩善語義？云何為語？云何為義？

k(3-260)爾時，大慧菩薩白佛言：世尊！如世尊所說，菩薩摩訶薩當善語(能詮-能講法)、義(所詮-能解說名詞內容/義理)。

云何為菩薩善語義？

云何為語？

云何為義？

(3-261)

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 the teaching.

(3-261)佛告大慧：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。

辛二 解說  
壬一 長行  
癸一 離觀

1-(3-261)

Buddha told Mahamati: How is the speech produced?

It is by combining (the causes of) speaking, words and false thoughts, issued from the throat, lips, the tongue, teeth, jaws, palate and cavity of mouth together with the false thoughts of mano vijnana (the 6th consciousness) and the habits of manas (the 7th consciousness ) speeches and attachments arise.

This is how the speech is produced.

1-(3-261) 佛告大慧：云何為語？

謂：言字妄想和合，依咽喉脣舌齒斷頰輔，因彼我言說，妄想習氣計著生。是名為語。

K1-(3-261) 佛告大慧：云何為語(說話)？

謂：(內心有)言，(及使用文)字，(與)妄想和合(為因)，依(外)咽喉脣舌齒斷(牙肉)頰(兩腮)輔(腮兩邊肉為緣)，(意根上)因彼我(雙方)言說，妄想習氣計著生。是名為語。

2-(3-261)

Mahamati! What is the meaning?

It is free of characteristics of false thoughts and empty words. This is the meaning.

2-(3-261) 大慧！云何為義？

謂：離一切妄想相、言說相，是名為義。

k2-(3-261) 大慧！云何為義(說話的內容)？

謂：(菩薩要)離一切妄想相、言說相，是名為(真實)義。

3-(3-261)

Mahamati! Bodhisattva-mahasattvas stay away from all false thoughts and meaningless words, dwell alone in a quiet place, hear, contemplate, and cultivate in samadhi of intellect, and understand the meanings of dharma with the self-mind, which lead them to the city nirvana.

3-(3-261) 大慧！菩薩摩訶薩，於如是義，獨一靜處，聞思修慧，緣自覺了，向涅槃城。

K3-(3-261)大慧！菩薩摩訶薩，

1. 於如是義(離一切妄想相、言說相)，
2. 獨一靜處(心無雜念)，
3. (以)聞思修(入三昧)慧，
4. (以上法法都是)緣(靠)自(心)覺了(法之義)，向涅槃城(路)。

4-(3-261)

With their habits attached to the bodies turned around (to purity), they can reach the state of the self-realization, progress successively on the grounds while observing the meaning of each ground.

This is when bodhisattva-mahasattvas become skillful in meaning.

4-(3-261)5.習氣身轉變已，自覺境界，觀地地中間勝進義相，是名菩薩摩訶薩善義。

K4-(3-261) 5.(無明)習氣(依附在四大色)身轉變已。

6. (以)自覺(聖智)境界。
7. (由三賢位開始)觀(菩薩)地地中間(每一地層次，與心相密合)(進而向上)勝進(達到每一地菩薩的悟證)義相，是名菩薩摩訶薩善義。

癸二 合觀

(3-262)

Furthermore, Mahamati! Bodhisattva-mahasattvas who are skillfully in observing both words and meanings know that words are neither different nor not-different from the meaning, and meaning stands in the same relation to words.

(3-262) 復次大慧！善語義菩薩摩訶薩，觀語與義，非異非不異。觀義與語，亦復如是。

1-(3-262)

If words are different from the meaning, then words are not necessary to express the meaning. Therefore, words must accurately express the meaning, just like a lamp reveals all things.

1-(3-262) 若語異義者，則不因語辯義，而以語入義，如燈照色。

K1-(3-262) 復次大慧！善(通達)語(與)義菩薩摩訶薩，觀語與義，非異非不異。觀義與語，亦復如是。

若語異(不同)義者，則不因語辯(解)義，而以語(進)入(真實)義，如燈(可以)照(眾)色。

(3-263)

Furthermore, Mahamati! if instead of comprehending the meaning of non-production, non-extinguishment, the original nature of nirvana, three vehicle, one vehicle, and the pure self-nature (the true mind), one relies on meanings of words and attachments, then one will fall into the views of eternality and annihilation, which are just like various illusions that arise from false thoughts.

These illusions of false thoughts belong to lay people and foolish people, not sages and worthies.

(3-263) 復次大慧！不生不滅，自性涅槃，三乘一乘、心自性等，如緣言說義計者，墮建立及誹謗見。

異建立，異妄想，如幻種種妄想現。

譬如種種幻，凡愚眾生作異妄想，非聖賢也。

k(3-263)復次大慧！不生不滅，自性涅槃，三乘(即歸)一乘、(真)心(即)自性(清淨)等(義理)，如緣言說(依)義計者，(就)墮建立(常見-有)及誹謗見(斷見-無)。

異建立，異妄想(如來之言與義不同於凡夫)，如幻(事,凡夫起)種種妄想現。譬如種種幻(事)，凡愚眾生作(各種不同的)異妄想(認為是真的)，非聖賢也。

王二 重頌

(3-264)

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

(3-264)爾時，世尊欲重宣此義，而說偈言：

1-(3-264)

Lay and foolish people develop various views from words and false thought.  
They developed existence and non-existence and said it is right things; this will  
lead them to fall into the hell.

1-(3-264) 彼言說妄想，建立於諸法。  
以彼建立故，死墮泥犁中。

K1-(3-264) 彼(凡愚人)言說(起種種)妄想(計著)，建立於諸法(有無邪見)。  
以彼(凡愚人)建立(有無邪見而說是正法)故，死墮泥犁(地獄)中。

2-(3-264)

The true self is not in the five skandhas, and the five skandhas are not self.  
Production and extinguishment of all things are not what is imagined by lay  
people and foolish people, yet they are not without the true self.

2-(3-264) 陰中無有我，陰非即是我，  
不如彼妄想，亦復非無我。

K2-(3-264) (五) 陰中無有我，(五)陰非即是我，  
(諸法之生滅)不(是)如彼(凡愚)妄想(我在內、在外、在中間)，(但)亦復  
非無(真)我。

3-(3-264)

If all things have self- natures, just like what are imagined and attached by lay  
people and foolish people.

Then they can be seen, and all can see the truth.

3-(3-264) 一切悉有性，如凡愚妄想，若如彼所見，一切應見諦。

K3-(3-264) (若) 一切悉有(自)性，如凡愚妄想(計著)，  
若(一切法真的)如彼(凡愚)所見(有實體可得)，一切(凡愚)應(可)見(真)  
諦。

4-(3-264)

Some practitioners think that all things have no self-nature, they are attached  
to complete nothingness and thinking there is neither defilement nor purity.  
They will fall into erroneous views of annihilation.

Although all things are illusory according to their views, it does not mean complete nothingness.

4-(3-264) 一切法無性，淨穢悉無有，不實如彼見，亦非無所有。

K4-(3-264) (另一些人執)一切法(空)無性(墮於斷滅惡見)，淨穢悉(空)無有(之斷滅惡見)，(雖一切法如幻)不實如彼(邪)見(亦是唯心所現)，亦非(一)無所有(之玩空)。

庚二 依智不依識句

辛一 誠聽

(3-265)

Furthermore, Mahamati! I will explain to you the characteristics of intellect and consciousness.

If you and bodhisattva-mahasattvas can thoroughly understand the characteristics of intellect and consciousness, you can quickly attain Anuttara Samyak Sambodhi.

(3-265) 復次大慧！智、識相，今當說。

若善分別智識相者，汝及諸菩薩，則能通達智識之相，疾得阿耨多羅三藐三菩提。

辛二 正說

壬一 長行

(3-266)

Mahamati! There are three kinds of intellect.

They are the worldly, the beyond worldly and the highest beyond worldly.

(3-266) 大慧！彼智有三種。

謂：世間、出世間、出世間上上。

1-(3-266)

What is the worldly intellect?

It refers to knowledge of externalists and lay people who are attached to the dualistic views of existence and non-existence.

1-(3-266) 云何世間智？

謂：一切外道凡夫，計著有無。

2-(3-266)

What is the beyond worldly intellect?

It refers to the intellect of Sravakas (sound hearers) and condition realizers who are attached to and desire the fruition of self-appearance and common-appearance.

2-(3-266) 云何出世間智？

謂：一切聲聞緣覺，墮自共相希望計著。

K2-(3-266) 云何出世間智？

謂：一切聲聞緣覺，墮自共相希望(有實法可斷,有涅槃可證之)計著。

3-(3-266)

What is the highest beyond worldly intellect?

It refers to the intellect of Buddha and bodhisattvas who observe that all things are tranquil in origin, have neither productions nor extinguishment, and are free from the dualistic view of existence and non-existence. They have attained the knowledge of emptiness in people and things and have attained the Tathagata's wisdom through self-realization.

3-(3-266) 云何出世間上上智？

謂：諸佛菩薩，觀無所有法，見不生不滅，離有無品。如來地，人法無我。緣自得生。

K3-(3-266) 謂：諸佛菩薩，觀(諸法本寂靜)無所有法，見不生不滅，離有無品(二見)。(證)如來地，人法無我。(其智皆由)緣自(覺)得生。

1-(3-267)

Mahamati! Those with consciousness (in the nine dharma realms) are subject to production and extinguishment, whereas those with intellect (in the Buddha realm) are subject to non-production and non-extinction.

1-(3-267)大慧！彼生滅者是識，不生不滅者是智。

K1-(3-267)1.大慧！彼(九法界眾生,心有)生滅者是識，(佛界)不生不滅者是智。

2-(3-267)

Furthermore, lay people and externalists with consciousness fall into views of existence and non-existence, various appearances and causes, whereas those with intellect transcend the views of existence and non-existence.

2-(3-267) 復次，墮相無相及墮有無種種相因是識，超有無相是智。

K2-(3-267)2.復次，(凡、外道)墮(有)相無相及墮有無種種(有相無)相因是識，超有無相是智。

3-(3-267)

Furthermore, those with consciousness grasp external objects and nourish discriminations, whereas those with intellect do not grasp external objects or nourish discriminations.

3-(3-267) 復次，長養相是識，非長養相是智。

K3-(3-267)3.復次，(取外塵而)長養(增強內心分別)相是識，非(不取外塵而)長養相是智。

(3-268)

There are three kinds of Buddha's wisdom.

They are the wisdom of knowing production and extinguishment in the worldly realm; the wisdom of knowing self-appearance and common-appearance in the beyond worldly realm and the wisdom of knowing non-production and non-extinction in the highest beyond worldly realm.

(3-268) 復次，有三種智。

謂：知生滅、知自共相、知不生不滅。

k(3-268)復次，(佛所具)有三種智。

謂：知生滅(之世間智)、知(出世間)自共相(之智)、知(出世間上上)不生不滅(之智)。

1-(3-268)

Furthermore, those with intellect understand all things without obstruction, whereas those with consciousness have various kinds of obstacles in appearances.

1-(3-268) 復次，無礙相是智。境界種種礙相是識。

K1-(3-268) 復次, (見一切法) 無礙相是智。 (凡聖染淨)境界(有)種種(障)礙相是識。

2-(3-268)

Furthermore, those with consciousness combine the three - sense organs, external objects and consciousness, which give rise to the self-appearances and common appearances, whereas those with intellect do not combine the three and can instantaneously see all dharma in original nature and appearance.

2-(3-268) 復次，三事和合生方便相是識。無事方便自性相是智。

K2-(3-268) 復次， (根塵識) 三事和合生 (自共相)(或用總、別相智)方便 (破)相是識。(明了)無(三)事(和合)方便(頓見諸法本來)自性相(沒有造作)是智。

3-(3-268)

Furthermore, consciousness is subject to obtainment of appearance, whereas intellect is subject to non-obtainment of appearance.

The state of the self-realization has neither entrance nor exit, and it is like the moon in water.

3-(3-268) 復次，得相是識。不得相是智。

自得聖智境界，不出不入故，如水中月。

K3-(3-268) 復次, (有所) 得相是識。不得相是智。

自得聖智境界，不出不入故，如水中(所現之)月。

王二 重頌

(3-269)

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

(3-269) 爾時，世尊欲重宣此義，而說偈言：

1-(3-269)

Consciousness is subject to the accumulation of karma, while intellect is not.

1-(3-269) 採集業為識，不採集為智。

K1-(3-269) (根對境攀緣) 採集業為識，不採集為智。

2-(3-269)

When observing all dharma in conditions, one realizes they do not exist in origin.

2-(3-269) 觀察一切法，通達無所有。

K2-(3-269) 觀察一切 (緣起)法，通達無所有(相)。

3-(3-269)

When one acquires the power of self-mastery, it is wisdom.

3-(3-269) 逮得自在力，是則名為慧。

K3-(3-269) 逮(證)得自在力(神通解脫無功用)，是則名為慧。

4-(3-269)

When one's mind is bound up with external object, it is the mind (self-mind).

When one's mind is able to see one's own false thought, it is the intellect.

4-(3-269) 縛境界為心，覺想生為智。

K4-(3-269) (受) 縛(於)境界為心，(心能)覺(知種種妄)想生為智。

5-(3-269)

When Bodhisattva realizes that all appearances do not exist in his mind and is not attached to the unsurpassed state (of Buddha), and then wisdom arises from here.

5-(3-269) 無所有及勝，慧則從是生。

k5-(3-269) (菩薩證) 無所有 (相)及 (佛果位) 勝(妙境)，慧則從(此處)是生。

6-(3-269)

Citta (the mind), manas (mentation), mano and vijnana (consciousness) nourish bad karmas, whereas staying away from them and false thought do not.

6-(3-269) 心意及與識，遠離思惟想，

k6-(3-269) (若依) 心意及與識(則長養一切惡)，遠離思惟(妄想)(則不長養一切惡)，

7-(3-269)

When one has casted away false thoughts and thinking, one becomes a bodhisattva not a Sravaka (a sound hearer).

7-(3-269) 得無思想法，佛子非聲聞。

K7-(3-269) (證)得無(妄)思想法(轉識成智)，佛子(是菩薩)非聲聞。

8-(3-269)

Tranquility, Samadhi of progress and successive patience are unsurpassed states, this is the pure wisdom of Tathagata.

8-(3-269) 寂靜勝進忍，如來清淨智，

K8-(3-269) 寂靜勝進忍(法中最究竟)，如來清淨智，

9-(3-269)

Tathagata's wisdom is the purist and is the true suchness; it is devoid of false thoughts of all living beings and foolish people.

9-(3-269) 生於善勝義，所行悉遠離。

K9-(3-269) (如來智乃)生於(最)善(殊)勝(真理)義，所行悉遠離(凡愚妄想)。

10-(3-269)

I have three kinds of intellect which were realized by previous sages who have attained the true suchness and the true appearance.

10-(3-269) 我有三種智，聖開發真實。

K10-(3-269)我有三種智，(依)聖(者)開發(所證)真(如)實(相)。

11-(3-269)

Living beings do not understand the three kinds of wisdom; instead, they rely on discrimination (the 6th and 7th consciousness), perception (the 5th consciousness) and reception and become attached to the nature of all things.

11-(3-269) 於彼想思惟，悉攝受諸性。

K11-(3-269)於彼(凡愚依)想(6<sup>th</sup> 識)、思(7<sup>th</sup> 識)惟(自心妄想分別)，悉(5<sup>th</sup> 識)攝(取)(持)受諸(法之)性。

12-(3-269)

In order to be free of the self-appearance and common appearance, the second-vehicle practitioners stay away from the worldly things; only the sages are not attached to all things.

12-(3-269) 二乘不相應，智離諸所有。

k12-(3-269) 二乘(為破自共相,對世間法)不相應，智(者)離諸所有。

13-(3-269)

One who is attached to nature of all things (either defiled or pure) develops the self-nature of a Sravakas (a sound hearer).

13-(3-269) 計著於自性，從諸聲聞生。

K13-(3-269) 計著於(諸法染淨)自性，(故有)從諸聲聞生。

14-(3-269)

When one transcends the boundary of mind, one attains the pure state of Tathagata.

14-(3-269) 超度諸心量，如來智清淨。

K14-(3-269) 超(越)度諸(妄想之)心量，(乃)如來智清淨。

庚三 九種轉變論  
辛一 長行

(3-270)

Furthermore, Mahamati! There are the nine kinds of transformation theories of false view held by externalists. They are:

(3-270) 復次大慧！外道有九種轉變論。外道轉變見生。所謂：

k(3-270) 復次大慧！外道有九種轉變論。外道轉變(妄)見生(的說法)。所謂：

1. The transformation of forms and places (such as birth, age, sickness and death).  
形處轉變。

(k1) (身)形處(所)轉變(如生老病死)。

2. The transformation of appearances.  
相轉變。

3. The transformation of causes (such as consciousness and no-consciousness rise and disappear).  
因轉變。

(k3) (能作之)因轉變(如有識、無識互起互滅)。

4. The transformation of fruitions.  
成轉變。

(k4) .(所)成(之果)轉變(不定)。

5. The transformation of views (such as the mind discriminates with external objects).  
見轉變。

(k5) 見轉變(如眼觀前物,隨境分別不定)。

6. The transformation of natures (such as bitter turns sweet, sweet turns sour).  
性轉變。

(k6) 性轉變(如苦轉甜,甜轉成醋)。

7. The transformation of manifested conditions (with brightness and darkness).  
緣分明轉變。

(k7) 緣(境)分(別)明(暗遷移)轉變(不定)。

8. The transformation of manifested activities.

所作分明轉變。

(k8) 所(造)作分明(不定)轉變。

9. The transformation of matters (such as birth, dwelling, change and extinguishment).

事轉變。

(k9) (一切有為)事轉變(如成住壞空不定)。

Mahamati! These are the nine kinds of transformations. Existence and non-existence are causes for the transformation theory held by externalists.

大慧！是名九種轉變見。一切外道，因是起有無生轉變論。

(k)大慧！是名九種轉變見。一切外道，因(此九種)是起有、無, 生轉變論。

1-(3-270)

What is the transformation of forms and places?

It arises from attachments to change of forms and places of dharma.

For example: gold is made into various jewelries, so various forms appear, though the nature of gold itself remains unchanged.

Therefore, while a dharma manifests in various forms, the nature remains the same.

1-(3-270) 云何形處轉變？

謂：形處異見。

譬如金變作諸器物，則有種種形處顯現，非金性變。一切性變，亦復如是。

k1-(3-270) 云何形處轉變？

謂：(計著諸法之)形處(有變)異(妄)見。

譬如金變作諸器物，則有種種形處顯現，非金性變。一切性變，亦復如是。

2-(3-270)

In the same way, there is the transformation of matters that arise from false thoughts of externalists. Things are not the same or different (rather, they change according to the self-mind).

2-(3-270) 或有外道作如是妄想，乃至事變妄想，彼非如非異妄想故。

K2-(3-270)或有外道作如是(諸法變異)妄想，乃至(執一切)事(皆有)變妄想，彼(一切法)非如(一)、非異(空)(但以自心)妄想故(見有種種轉變)。

3-(3-270)

Just like the transformation of nature of all things, milk thickens into cheese and fruits ripen into liquor, the original nature is empty and does not change.

3-(3-270) 如是一切性轉變，當知如乳酪酒果等熟。

K3-(3-270)如是一切(法)性(之)轉變，當知如乳(從)酪(至)酒果等熟(所現之轉變, 其性本空)。

4-(3-270)

Externalists are attached to views of existence and non-existence, and false thoughts of transformation arise; though in reality there is no transformation.

4-(3-270) 外道轉變妄想，彼亦無有轉變。

k4-(3-270) 外道(生實有)轉變(之)妄想，彼(諸法)亦(實)無有轉變。

5-(3-270)

Existence and non-existence appear from the self-mind, and all things have no self-natures.

5-(3-270) 若有若無，自心現，外性非性。

K5-(3-270)若有若無，(都是)自心現，(而)外(相轉變, 其)性非性(無自性)。

6-(3-270)

Mahamati! The transformation arises from false thoughts and habits of lay people, foolish people and externalists.

6-(3-270) 大慧！如是凡愚眾生，自妄想修習生。

K6-(3-270) 大慧！如是凡愚眾生 (所計之轉變)，(都是)自妄想(邪)修(薰)習生。

7-(3-270)

Mahamati! all things are tranquil, and there are neither productions nor extinguishments. All transformations are like scenes in an illusory dream.

7-(3-270) 大慧！無有法若生若滅，如見幻夢色生。

K7-(3-270)大慧！(實)無有法若生若滅，(法)如(同)見幻(色)、夢(中)色生。(而凡、外道謂色實有生滅)

辛二 重頌

(3-271)

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

(3-271) 爾時，世尊欲重宣此義，而說偈言：

1-(3-271)

Based on consciousness, externalists observed the transformation of forms, places, times, the four element body and the five sense organs and that the intermediate body gradually changes. These are false thoughts and are unwise.

1-(3-271) 形處時轉變，四大種諸根，

中陰漸次生，妄想非明智。

K1-(3-271) (外道依識, 見陽世間)形處時轉變，(見)四大種、(五)諸根，(及)中陰(身)漸次(轉變)生(五蘊)，(如是)妄想非明智。

2-(3-271)

With unsurpassed wisdom, Buddha observed that all dharma in the world arise from conditions as the city of Gandharvas. This view is not the same as that of lay people.

2-(3-271) 最勝於緣起，非如彼妄想，  
然世間緣起，如犍闥婆城。

K2-(3-271) (佛以)最勝(妙智)(觀)於緣起(諸法)，(諸法)非如彼(凡愚所)妄想(有轉變)，然世間(法由因)緣起(諸法)，如犍闥婆城(之虛幻,離於有無,並無有遷變)。

(End of ref#24/book page#283-6)