

The Lankavatara Sutra (Chapter 4)  
楞伽阿跋多羅寶經(卷第四)

(Ref:#34)  
(P386-3 to P395-7) ( Tape #87 )

己十四 入滅現證門  
庚一 問

**The entering of tranquility and the manifestation of realization**

**34. 入滅現證**

(4-453)

Then, Bodhisattva Mahamati said to Buddha: Bhagavan (World Honored One), I only hope you will explain to us states of nirodha samapatti (samapatti of proper reception) attained by Bodhisattva, Sravakas (sound hearers), condition realizers and their order of progression.

(4-453)爾時，大慧菩薩復白佛言：世尊！惟願為說一切菩薩聲聞緣覺，滅正受次第相續。

k(4-453) 爾時，大慧菩薩復白佛言：世尊！惟願為說一切菩薩聲聞緣覺，(所行之一切不受)滅正受(三昧境界,及其上下銜接)次第相續。

1-(4-453)

With thorough understanding of the nirodha-samāpatti (total cessation of feelings and false thoughts) and the order of progression, I and other Bodhisattvas will not give up Tathagada's nirodha-samāpatti and will not fall into the confused dharma of Sravakas, Pratyekabuddhas, or philosophers.

1-(4-453)若善於滅正受次第相續相者，我及餘菩薩，終不妄捨滅正受樂門，不墮一切聲聞緣覺外道愚癡。

K1-(k4-453)若(能)善於(了知三乘行人)滅正受次第(及)相續相者，我及餘菩薩，終不妄捨(離如來)滅正受樂門，不墮一切聲聞緣覺外道愚癡(錯亂之法)。

2-(4-453)

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

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

2-(4-453)佛告大慧：諦聽！諦聽！善思念之，當為汝說。

大慧白佛言：世尊！惟願為說。

庚二 答

辛一 長行

壬一 三乘次第

1-(4-454)

Buddha said to Mahamati: The sixth-ground bodhisattva mahasattvas, Sravakas (sound hearers) and condition realizers have attained the nirodha samapatti.

1-(4-454)佛告大慧：六地菩薩摩訶薩及聲聞緣覺，入滅正受。

k1-(4-454) 佛告大慧：六地菩薩摩訶薩及聲聞、緣覺，(同)入滅正受(入空) (nirodha-samāpatti; total cessation of reception and false thought)。

(Mrs. Kao: The Avatamsaka Sutra: sixth-ground bodhisattvas have reached the non-intermittent knowledge of the emptiness of people, but their knowledge of the emptiness of dharma still intermittent.)

(Mrs. kao): (華嚴經: 六地已達人空無間, 而法空仍有間)

2-(4-454)

The seventh level bodhisattva-mahasattvas are in a state in which every single thought has right reception and are unattached to self-nature and appearance of all things.

Sravakas (sound hearers) and condition realizers have not reached this state and have degenerated to the conditional conduct and emotions. They do not have the right perception (samāpatti) when their minds encounter the external objects.

2-(4-454) 第七地菩薩摩訶薩，念念正受，離一切性自性相正受，非聲聞緣覺。諸聲聞緣覺，墮有行覺，攝所攝相滅正受。

k2-(4-454) 第七地菩薩摩訶薩，念念(入)正受，離一切(法)性(有無)自性相(而)正受，(此)非聲聞緣覺(境界)。  
諸聲聞緣覺(不了法空)，墮有(欣厭)行覺(知)，(故不能於能)攝(取心)所攝(取)相滅(盡定)正受。

(Mrs. Kao): The right perception (sanskrit: samjñā-vedita-nirodha-samāpatti) is one type of Eight Liberations and Nine-Level Samadhi (sanskrit: navānupurva-samāpattayah).

滅正受:梵語：samjñā-vedita-nirodha-samāpatti )、想知滅定、滅正受，佛教術語，為等至的一種，八解脫與九次第定之一

2a-(4-454)

Therefore, the seventh-level bodhisattvas have attained the proper reception (samāpatti), without false thoughts, and they no longer distinguish (discriminate) all things.

2a-(4-454)是故七地非念正受，得一切法無差別相；

k2a-(4-454)是故七地(所證)非(沒有雜)念(之)正受(samāpatti)，(及)得一切法無差別相(正受)；

2b-(4-454)

Unlike the second-vehicle practitioners, the seventh-level bodhisattvas no longer discriminate among different natures and appearances of all things, because they have reached samāpatti of knowing good and bad conducts.

2b-(4-454)非分得種種相性，覺一切法善不善性相正受；

k2b-(4-454)非(二乘)分(欣厭有所)得種種(差別)相(之)性，(故其所得乃為)覺(知)一切法善(與)不善性相(之)正受，

2c-(4-454)

Therefore, the seventh-level bodhisattvas know that all things are no different. Consequently, they are in samāpatti without good or non-good thoughts.

2c-(4-454) 是故七地無善念正受。

k2c-(4-454) (然而)是故七地(見一切法無差別,沒有欣厭心,其所入為)無善(惡)念(之)正受。

3-(4-454)

Mahamati! the eighth-level bodhisattvas, Sravakas (sound hearers) and condition realizers have ceased their false thoughts of Citta (the 8<sup>th</sup> consciousness, mind), Manas (the 7<sup>th</sup> consciousness, self), mano (the 6<sup>th</sup> consciousness, mental activity) and Vijnana (5 consciousnesses).

3-(4-454)大慧！八地菩薩及聲聞緣覺，心意意識妄想相滅。

k3-(4-454)大慧！八地菩薩及聲聞緣覺,(同證)心意意識(之)妄想相滅。

4-(4-454)

With the knowledge of no-self in people, initial-level bodhisattvas to seventh-level can observe the three realms of the world appear from the self-mind of Citta (the 8<sup>th</sup> consciousness, mind), Manas (the 7<sup>th</sup> consciousness, self), mano (the 6<sup>th</sup> consciousness, mental activity) and Vijnana (the 5<sup>th</sup> consciousness).

Therefore, they have cast away Asraya (subject) and Alambana (object) and the mind of a second vehicle practitioner.

4-(4-454)初地乃至七地菩薩摩訶薩，觀三界心意意識量，離我我所。

k4-(4-454)初地乃至七地菩薩摩訶薩，(以人無我智)觀三界(皆是自心)心意意識(現)量(分別而起)，(故)離我我所(執著並離二乘)。

4a-(4-454)

They are free of false thoughts and do not cling to forms of nature or no-nature of various external things.

4a-(4-454)自妄想修，墮外性種種相。

k4a-(4-454) (離)自(心)妄想(之)修，(及離)墮(執)外性(有無等)種種相(之)取著。

5-(4-454)

With two kinds of self-minds (false thoughts and the ability to see), the mind of grasping and objects of grasped mind, foolish people are not aware of their bad habits nourished since endless time.

5-(4-454)愚夫二種自心，攝所攝，向無知，不覺無始過惡，虛偽習氣所熏。

k5-(4-454)愚夫(依能所)二種自心(妄想,而見有)，(能)攝所攝(之法)，(一)向無知，不覺(自心)無始(世來)過惡，虛偽習氣所熏(而生諸法,於其中執著)。

(Mrs. Kao):

- a. The cessation of confusion of an eighth-level bodhisattva is similar to that of a second vehicle.
- b. An eighth-level bodhisattva has attained the conduct of non-pretention, and he dwells in Samadhi.
- c. A second vehicle has ceased the sixth consciousness permanently; eighth-level bodhisattvas have turned the alaya-vijnana.
- d. The above two states are different and is explained by Buddha in the following paragraphs.)

(Mrs. Kao):

- a. 八地菩薩所斷之惑與二乘同。
- b. 八地得無功用行, 故常在三昧。
- c. 二乘滅 6th 識永不起; 八地離藏識。
- d. 所說之寂滅, 二者內容不同, 下文佛將說之。

6-(4-454)

Mahamati! The Samadhi attained by the eighth-level bodhisattvas are similar to the nirvana with remainder attained by Sravakas (sound hearers) and condition realizers.

6-(4-454)大慧！八地菩薩摩訶薩聲聞緣覺涅槃。

k6-(4-454)大慧！八地菩薩摩訶薩(所得之三昧,類同於)聲聞緣覺涅槃。

6a-(4-454)

With assistance from Buddha, these bodhisattvas have entered the door of Samadhi and attained the joy of Samadhi; they do not enter nirvana (of second vehicle).

Without assistance from Buddha, they will enter nirvana (of second vehicle), and then their highest level of Tathagata will not be fulfilled.

6a-(4-454)菩薩者，三昧覺所持，是故三昧門樂，不般涅槃。  
若不持者，如來地不滿足。

k6a-(4-454) (然而八地)菩薩者，(有諸佛如來)三昧覺(力)所(加)持，是故(雖得)三昧門樂，(而)不(入)般涅槃。(諸佛)若不(加)持者，(菩薩於)如來地(功德便)不(圓)滿足。

6b-(4-454)

Without assistance from Buddha, bodhisattvas will give up enlightening beings and enter nirvana (of second vehicle), then Buddha seeds (in the minds of people) will cease.

6b-(4-454) 棄捨一切有為眾生事故，佛種則應斷。

k6b-(4-454) (因為諸佛不加持，八地菩薩就會入涅槃)，棄捨(度化)一切有為眾生(之)事故，(如是)佛種則應斷(絕)。

6c-(4-454)

Therefore, Buddhas and Bhagavan (World Honored One) show them (the eighth-level bodhisattvas) the inconceivable infinite merits attained from saving beings.

6c-(4-454)諸佛世尊，為示如來不可思議無量功德。

k6c-(4-454) (因此)諸佛世尊，為(八地菩薩開)示如來不可思議無量功德(令其不入二乘涅槃，起菩薩行，證佛果究竟涅槃)。

6d-(4-454)

Sravakas (sound hearers) and condition realizers do not make great vows to enlighten beings and immerse in the tranquility of Samadhi which they think is nirvana.

6d-(4-454)聲聞緣覺三昧門，得樂所牽故，作涅槃想。

k6d-(4-454) (而)聲聞緣覺(以本不發大願,不能感勝緣,因此於滅盡定之)三昧門, (自)得(其)樂(為樂)所牽(繫)故, (於彼三昧樂)作涅槃(妄)想。

7-(4-454)

Mahamati! I teach the seventh-ground bodhisattvas to observe well their Citta (the 8<sup>th</sup> consciousness, mind), Manas (the 7<sup>th</sup> consciousness, self), mano (the 6<sup>th</sup> consciousness, mental activity) and Vijnana (5<sup>th</sup> consciousnesses).

7-(4-454)大慧！我分部七地, 善修心意意識相。

k7-(4-454)大慧！我分部(類)七地(修行境界), (令其)善修(觀察)心意意識相。

7a-(4-454)

I teach them good cultivation to stay away from Asraya (subject) and Alambana (object).

7a-(4-454)善修我我所。

k7a-(4-454) (及)善修(離)我我所(相之執著)。

7b-(4-454)

I teach them to uphold the knowledge of no-self in people and things and not degenerate into the birth and death of self-appearance and common-appearance.

7b-(4-454)攝受人法無我, 生滅自共相。

k7b-(4-454)攝受(通達)人法(二種)無我, (不墮)生滅(之)自共相。

7c-(4-454)

Therefore, they can thoroughly master the four unhindered wisdom (sanskrit: catasrah pratisajvidah), attain supernatural power of Samadhi and enter the bodhisattva stages, step by step until completing the thirty-seven Bodhi Way.

7c-(4-454) 善四無礙, 決定力三昧門, 地次第相續, 入道品法。

k7c-(4-454)善(能通達)四無礙(智-梵語 *catasrah pratisajvidah*)，(得)決定(神通)力(之)三昧門(令定慧均等)，(菩薩依此於諸)地次第相續(增進)，(證)入(菩提 37)道品法。

7d-(4-454)

(Buddha) do not want seventh-level bodhisattvas degenerating to wrong paths of externalists due to not being aware of the attachment to self and common appearance. Therefore, I (Buddha) have established the various bodhisattva levels.

7d-(4-454)不令菩薩摩訶薩不覺自共相，不善七地，墮外道邪徑，故立地次第。

k7d-(4-454) (我及諸佛)不令菩薩摩訶薩(由於)不覺自共相，不善(通達)七地(境界)，(而)墮外道邪徑，故(建)立(諸)地次第。

## 壬二 實無次第

1-(4-460)

Mahamati! Levels of bodhisattva cultivation and forms of their conducts have no birth or death; except their self-mind, nothing is obtainable.

1-(4-460) 大慧！彼實無有若生若滅，除自心現量。

k1-(4-460) 大慧！(諸地次第及其相續之相)彼實無有若生若滅，除自心現量(外,實無少法可得)。

1a-(4-460)

It means that levels of bodhisattva cultivation, forms of their conducts, and types of various behaviors of lay people in the three realms, all emerge from their self-mind; foolish people cannot understand this.

1a-(4-460)所謂: 地次第相續，及三界種種行，愚夫所不覺。

k1a-(4-460) (且)所謂: (聖人諸)地次第(與)相續(之相)，及(凡夫於)三界(中)種種(往來之)行(相,皆是自心所現)，愚夫所不(能)覺(知)。

1b-(4-460)

Foolish people are unaware and say that both successive stages of bodhisattva cultivation established by Buddha and various conducts of lay people in the three realms are real.

1b-(4-460)愚夫所不覺者，謂：我及諸佛說地次第相續，及說三界種種行。

k1b-(4-460)愚夫所不覺者，(彼)謂：我及諸佛(實有)說(諸)地次第(及其)相續(之相)，及說(實有)三界種種(往來)行(相)。

1-(4-461)

Furthermore, Mahamati! The knowledge of no-self in people attained by Sravakas (sound hearers) and condition realizers is similar to that attained by the eighth-ground bodhisattvas; however, the former are attached to and submerged in it.

1-(4-461)復次大慧！聲聞緣覺第八菩薩地，滅三昧門樂醉所醉。

k1-(4-461)復次大慧！聲聞緣覺(行人達到與)第八菩薩地(相近似之境界)，(即為)滅(受想)三昧門樂醉(之)所(昏)醉。

1a-(4-461)

Sravakas (practitioners of sound hearers) and condition realizers are not well aware that all things result from the perception of their mind and obstruct by habits of self and common-appearances of the five skandhas.

1a-(4-461)不善自心現量，自共相習氣所障。

k1a-(4-461) (因為二乘)不善(知,諸法唯)自心(所)現量，(執五陰 skandha)自共相(之玩空)習氣所(覆)障。

1b-(4-461)

They embrace their own feelings and views and degenerate to the false emptiness of people and things.

They have mistaken nirodha-samāpatti (total cessation of feelings and false thought) for nirvana. This is not the awakening of tranquility and wisdom of bodhisattvas.

1b-(4-461)墮人法無我法攝受見，妄想涅槃想，非寂滅智慧覺。

k1b-(4-461)墮人法無我(之空執)(及墮實有涅槃)法攝受(妄)見，妄想(計著其滅盡之法 nirodha-samāpatti 為實得)涅槃想，(此)非(菩薩)寂滅(之)智慧覺。

1-(4-462)

Mahamati! With their wisdom, the eighth-ground bodhisattvas who have attained the joy nirodha-samāpatti (total cessation of feeling/reception and false thought) recall their previous vows of sympathy and kindness (to beings) and understand the ten inexhaustible methods (to teach beings); thus, they do not have false thoughts that nirodha-samāpatti is nirvana.

1-(4-462)大慧！菩薩者，見滅三昧門樂，本願哀愍，大悲成就，知分別十無盡句，不妄想涅槃想。

k1-(4-462) 大慧！(八地菩薩菩薩(摩訶薩所行)者，(以無功用智,親)見(寂)滅三昧門樂 nirodha-samāpatti total cessation of acceptance and false thought，(即憶念)本願哀愍(一切眾生)，大悲成就，(因而了)知分別十無盡句(之行,廣化眾生)，(故)不妄想(將三昧門樂作)涅槃想。

1a-(4-462)

Without false thoughts, they are in the state of nirvana and are free of the mind of grasping and the external objects of grasped mind. They realize all things are from self-mind and no longer develop false thoughts or discriminations from things.

1a-(4-462)彼已涅槃妄想不生故，離攝所攝妄想覺了自心現量，一切諸法妄想不生。

k1a-(4-462) (因)彼已(證得一切法本自涅槃之大)涅槃，(一切)妄想(分別)不生故，離(能)攝所攝妄想，(以如實智)覺了(一切法唯是)自心現量，(對)一切諸法(之)妄想(分別)不(再)生。

1b-(4-462)

They (the eighth-level bodhisattvas) do not degenerate to Citta (the 8<sup>th</sup> consciousness, mind), Manas (the 7<sup>th</sup> consciousness, self), mano (the 6<sup>th</sup> consciousness, mental activity) and Vijnana (the 5<sup>th</sup> consciousness) or the attachment of self-nature and self-appearance of all external things.

1b-(4-462)不墮心意意識，外性自性相計著妄想。

k1b-(4-462) (故八地菩薩)不墮心意意識(之取著)，(不墮)外(法之)性自性相(為實有之)計著妄想。

1c-(4-462)

Expect for carrying out the direct cause of attaining the Buddha nature, eighth-level bodhisattvas no longer develop false thoughts. They follow the wisdom of original awakening, enabling them to reach the state of self-realization of Tathagata.

1c-(4-462)非佛法因不生，隨智慧生，得如來自覺地。

k1c-(4-462) (只是妄想不生,並)非(修行)佛法(之正)因(佛性)不生，(而是)隨(順根本-本覺)智慧(而)生(生即無生)，(直到證)得如來自覺(聖智之)地。

1d-(4-462)

For example, while sleeping, a man (a seventh-level bodhisattva or an eighth-level bodhisattva) dreams of crossing a great river using various expediency; but before he succeeds in crossing, he is awakened from the dream.

1d-(4-462)如人夢中，方便度水，未度而覺。

k1d-(4-462) (七地至八地猶)如人(在)夢中，(以種種)方便度(大海)水，(尚)未(完全)度(過,忽然從夢中)而覺(醒來)。

1e-(4-462)

When he is awakened, he thinks: Are things manifest in the dream proper or evil? With intellect, he thinks: Are things seen in the dream proper or evil?

1e-(4-462)覺已思惟，為正? 為邪? 非正? 非邪?

k1e-(4-462)覺已(醒來便如是)思惟，(夢中所見)為正? 為邪?  
(又以覺醒人之智觀察,如是之相) 非正? 非邪?

1f-(4-462)

The rest of beings develop various false thoughts upon seeing, hearing, feeling and activities of consciousness since endless time.

1f-(4-462)餘無始見聞覺識因想，

k1f-(4-462) (其)餘(眾生依)無始見聞覺識(之事)因(起種種妄)想。

1g-(4-462)

All these false thoughts are stored in their ālaya-vijñāna (th 8th consciousness) and later turned into various habits (with the help of manas-7th consciousness).

1g-(4-462)種種習氣，

k1g-(4-462) (此諸妄想便入八識 ālaya-vijñāna,且續由七識變成)種種習氣，

1h-(4-462)

These habits create various forms and locations; then, distinguishing all things with their self-mind, they degenerate into existence and non-existence.

1h-(4-462)種種形處，墮有無想，

k1h-(4-462) (故妄現)種種形(相)、處(所)，(再依自心所現相,起種種分別)墮有無(妄)想，

1j-(4-462)

The above manifest from Citta (the 8<sup>th</sup> consciousness, mind), Manas (the 7th consciousness, self), mano (the 6th consciousness, mental activity) and Vijnana (the 5 consciousnesses) are all the illusion dream.

1j-(4-462)心意意識夢現。

k1j-(4-462) (皆是)心、意、意、識(之)夢(中妄)現(境界)。

1k-(4-462)

Mahamati! The eighth-level bodhisattvas are Bodhisattva-Mahasattva who can see that how their previous false thoughts arise before reaching the eighth level.

1k-(4-462)大慧！如是菩薩摩訶薩，於第八菩薩地，見妄想生。

k1k-(4-462)大慧！如是菩薩摩訶薩，於第八菩薩地，(了了親)見(無始)妄想(心)生(起之相,在第八地菩薩前)。

1m-(4-462)

Bodhisattvas from the initial ground to the seventh ground can see that all things are illusory, and they use expediency to cast away false thoughts, the mind of grasping and objects of grasped mind.

1m-(4-462)從初地轉進至第七地，見一切法如幻等，方便度攝所攝心妄想，

k1m-(4-462)從初地(展)轉(精)進至第七地，(於其中照)見一切法如幻(化)等，(以)方便度(脫,能)攝所攝心(之)妄想，

1n-(4-462)

Upon reaching the eight-level (rank of Bodhisattva-Mahasattva where Asraya/subject and Alambana/object were turned), they also use such conduct as Buddha dharma expediency to save those who have not yet been saved.

1n-(4-462)行已，作佛法方便，未得者令得。

k1n-(4-462) (如是修)行已，(能所雙亡,證第八地,即)作(一切)佛法(之)方便(廣度有情)，未(證)得者令得。

1p-(4-462)

Mahamati! This is the state of unborn nirvana in which eighth-ground bodhisattvas use expediency to teach beings and cast away Citta (the 8<sup>th</sup> consciousness, mind), Manas (the 7<sup>th</sup> consciousness, self), mano (the 6<sup>th</sup> consciousness, mental activity) and Vijnana (the 5<sup>th</sup> consciousness), as they have attained anutpattika-dharma-kṣānti (the Endurance wisdom of no-production thought in all things).

1p-(4-462)大慧！此是菩薩涅槃方便不壞，離心意意識，得無生法忍。

k1p-(4-462)大慧！此是菩薩(摩訶薩所證之無生)涅槃(然於種種度生)方便不壞(不斷)，(因為他們以遠)離心意意識(妄想生滅之相)，(證)得無生法忍(梵語：anutpattika-dharma-kṣānti, 無住而住,無生而生;不同於二乘以壞滅為涅槃)。

(4-464)

Mahamati! According to the first primary truth (sanskrit: paramārtha-satya), there is no form of continuity or successive steps; Buddha said that one should cease distinguishment of all things and the mind should remain in total tranquility.

(4-464)大慧！於第一義，無次第相續，說無所有妄想寂滅法。

k(4-464)大慧！(依世諦則有十地淺深之行相)於第一義(梵文: paramārtha-satya), 無次第(或)相續(之形相), (離一切分別,如來)說無所有(一切)妄想(分別,皆悉)寂滅(之無上)法(門)。

辛二 重頌

(4-465)

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

(4-465)爾時，世尊欲重宣此義，而說偈言：

1-(4-465)

All things manifest from the self-mind, and they do not exist in origin, including the eighth ground Bodhisattva-Mahasattvas and all the way up to the Buddha ground.

This is what Buddha of the past, present and future had said.

1-(4-465)心量無所有，此住及佛地，

去來及現在，三世諸佛說。

K1(4-465) (一切法唯)心(現, 其)量(本)無所有，(乃至)此(第八菩薩)住(地)及佛地(皆如此)，(此是過)去來及現在，三世諸佛(所共)說(之真理)。

2-(4-465)

The seventh level bodhisattvas still have mind limitation; the eighth level bodhisattvas do not cling to or wish to obtain anything from external things. The seventh and the eighth-ground are where bodhisattvas dwell.

Only Buddha state is the highest.

2-(4-465)心量地第七，無所有第八，

二地名為住，佛地名最勝。

K2-(4-465)(仍存有)心量(是)地第七(菩薩)，(一切外法)無所有(得,是)第八(地菩薩)，(此)二地名為(菩薩所依)住(地)，(唯)佛地名最勝。

3-(4-465)

The wisdom of self-realization and equality is the state of my mind (Buddha).

Tathagata's mind is in absolute ease unsurpassed state of self-mastery, tranquil and solemn.

3-(4-465)自覺智及淨，此則是我地，自在最勝處，清淨妙莊嚴。

K3-(4-465)自覺智及淨，此則是我(如來)地，(如來)自在最勝處，(其處)清淨(殊勝)妙莊嚴。

4-(4-465)

Lights of wisdom are like rays of fire that shine on the universe (the ten directions).

Bright lights turn the dharma wheels in the three realms and will not hurt the eyes of beings.

4-(4-465)照耀如盛火，光明悉遍至，熾燄不壞目，周輪化三有。

K4-(4-465)(其慧)照耀如盛火，光明悉遍至(十方)，(光大慧大-其光雖)熾燄不壞(眾生)目，(遊十方轉大法輪)周輪(度)化三有(三界眾生)。

5-(4-465)

Buddha preaches dharma to beings that live in the three realms in the present and in the past. Buddha preaches the three-vehicle dharma according to foundations of beings; all these (conducts) are Buddha ground.

5-(4-465)化現在三有，或有先時化，於彼演說乘，皆是如來地。

K5-(k4-465) (或度) 化現在三有，或有先時(過去時度)化，於彼(諸眾生)演說(三)乘(法)，皆是如來(所行)地。

6-(4-465)

In first primary truth, the tenth ground bodhisattvas can be the initial one (by self-reflecting past conducts), the initial ground bodhisattvas can be the eighth (can reach there quickly).

The ninth can be the seventh (by self-reflecting); the seventh can be the eighth (can reach there quickly).

6-(4-465) 十地則為初，初則為八地，第九則為七，七亦復為八。

K6-(4-465) (第一義諦中) 十地則(可現)為初(地)，初(地,亦可現)則為八地，第九則為七，七亦復為八。

(Mrs. Kao): In first primary truth, there is no form of continuity or successive levels.

(Mrs. Kao): (諸地者, 於第一諦中, 實無相續、次地之相)

7-(4-465)

The tenth level Bodhisattva can be the third level;

The fourth is the fifth; the third is the sixth;

The second is the third;

All levels manifest from self-mind.

Where can one find the various bodhisattva levels?

7-(4-465) 第二為第三，第四為第五，

第三為第六，無所有何次。

K7-(k4-465) 第二為第三，第四為第五，

第三為第六，(一切皆是心量,無自性,本)無所有何次。

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