

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

(Ref:#35)
(P396-1 to P408-5)(Tape #90)

己十五 常無常義門
庚一 問

(4-466)

Then, Bodhisattva-Mahasattvas Mahamati asked Buddha: Bhagavan (World Honored One), is (dharma body of) Tathagata, Arhat, Fully Enlightened One permanent or impermanent?

(4-466)爾時，大慧菩薩復白佛言：世尊！如來應供等正覺，為常？為無常？

(k4-466)爾時，大慧菩薩復白佛言：世尊！如來應供等正覺(法身)，為常？為無常？

庚二 答
辛一 長行

1-(4-467)

Buddha told Mahamati: (Dharma body of) Tathagata, Arhat, Fully Enlightened One is neither permanent nor impermanent. Both are incorrect.

1-(4-467)佛告大慧：如來應供等正覺，非常非無常，謂：二俱有過。

k1-(4-467) 佛告大慧如來應供等正覺(法身)，非常非無常，謂：二俱有過。

(Why?)

1a-(4-467)

If Tathagata is permanent, it will connect with the theory of creator upheld by externalists, which is a flaw. Without creation (pretension), Tathagata is in the

state of deep tranquility and is permanent, which is not the permanence claimed by externalists.

1a-(4-467)若常者，有作主過。常者，一切外道說作者。無所作，是故如來常非常，非作常有過故。

k1a-(4-467)若常者，有作(者)主(神我)過(疾)。常者，(是)一切外道說(的)作者。(而如來)無所作(本身寂靜)，是故如來(之)常非(外道說的)常，非作(者之)常(以彼)有過(失)故。

1b-(4-467)

If Tathagata were impermanent, he would be connected with things of creation. Things of creation have skandhas and appearances, but they have no self-nature. When their appearances annihilate, so do the skandhas.

However, Tathagata is not subject to annihilation.

1b-(4-467)若如來無常者，有作無常過。陰所相，相無性，陰壞則應斷，而如來不斷。

k1b-(4-467)若(言)如來(是)無常者，(則墮)有作(法之)無常過(失)。(有作法則是五)陰所(成之)相，(而五陰)相(本)無(自)性，(若五)陰(身)壞則應(同五陰一起)斷(滅)，而如來(法身實)不斷(滅)。

1c-(4-467)

Mahamati! All things of creation are impermanent such as vases, garments, etc. are all impermanent.

1c-(4-467)大慧！一切所作皆無常。如餅衣等，一切皆無常過。

k1c-(4-467)大慧！一切所作(之法)皆無常。如餅衣(物)等(皆是所作之法)，一切皆(有)無常過。

1d-(4-467)

If Tathagata uses the method of creation, then wisdom and merits that he obtained using expediency would be meaningless and impermanent.

1d-(4-467)一切智眾具方便應無義，以所作故。

k1d-(4-467)若如來亦是所作者,則如來之)一切智(及)眾(善)具(足之智慧)方便(亦)應(成空,而)無(實)義,以所作故。

1e-(4-467)

If Tathagata is the creator, then all things his created are the same as him, they would all become impermanent, because cause and effect of Tathagata are not different.

Therefore, Mahamati! Tathagata is neither permanent nor impermanent.

1e-(4-467) 一切所作皆應是如來,無差別因性故。

是故大慧!如來非常非無常。

k1e-(4-467) (若) 一切所作皆應是如來, (則如來) 無(異因)差別因性故(都成了無常)。

是故大慧!如來非常非無常。

壬二 非常

1-(4-469)

Furthermore, Mahamati! Permanence of Tathagata is different from that of space. Space knows nothing, while Tathagata has wisdom and knows the universe. If they were the same, wisdom and merits attained by the Self-Realized One would be meaningless.

1-(4-469)復次大慧!如來非如虛空常。

如虛空常者,自覺聖智眾具無義過。

k1-(4-469) 復次大慧!如來(法身)非如虛空(之)常(虛空冥然無知,而如來法身具一切智,靈然遍知)。

(若)如虛空常者,(如來法身)自覺聖智(及)眾(善)具(足之功德成)無義過。

1a-(4-469)

Mahamati! Nature of space is neither permanent nor impermanent. It is free of permanent, impermanent, same, not-same, both or not-both.

In the same way, (dharma body of) Tathagata is neither permanent nor impermanent. Therefore it is incorrect to compare Tathagata to space for their permanence or impermanence.

1a-(4-469)大慧！譬如虛空，非常非無常。離常無常，一異俱不俱，常無常過，故不可說，是故如來非常。

k1a-(4-469)大慧！譬如虛空（自姓），（本）非常非無常。（以其）離常無常，一異俱不俱（等妄想分別故），常無常（皆有）過，故不可說（如來法身是常無常），是故如來非常（非無常，猶如虛空）。

1b-(4-469)

Furthermore, Mahamati! If the unborn nature of Tathagata's permanent is same as the horns of a hare or a horse never exist then the expediency that Tathagata uses obtaining the wisdom and save beings will be meaningless.

Therefore, it is incorrect to say that Tathagata is permanent because he is un-born. Tathagata is not permanent because he is un-born.

1b-(4-469)復次大慧！若如來無生常者，如兔馬等角。

以無生常故，方便無義。

以無生常過故，如來非常。

k1b-(4-469)復次大慧！若如來（是）無生（之）常者，（就）如（同）兔馬等角（皆是必竟不生之常）。以（同於）無生（之）常故，（一切智、度之）方便（皆應必竟不生，成）無（實）義。以無生（之）常（皆有此）過故，如來非（是無生之）常。

(Mrs. Kao): Sanskrit, abhāva, means negation, absence, nothing, unborn, no things, no objects, no-appearances, no-nature, no-entity, elimination, apart or inequality. It is the opposite of bhāva, it means no-existence or disappearance.)

(Mrs. kao): 無（梵語:abhāva），又被譯為非有，無有，無有物，無有生，無法，無物，無相，無性，無體，除，離，非等，佛教術語，為有（bhāva）的反義詞，意為不存在，消失）

王三 許常

1-(4-470)

Furthermore, Mahamati! there are other ways to learn that Tathagata is truly permanent.

How?

Wisdom attained by un-intermittent cultivation and self-realization is permanent tranquility and illumination.

Therefore, Tathagata is truly eternal.

1-(4-470)復次大慧！更有餘事知如來常。所以者何？

謂：無間所得智常，故如來常。

k1-(4-470)復次大慧！更有(其)餘(之)事知如來(是真)常。所以者何？

謂：無間(修行)所得(悟、證之自覺聖)智(是恆)常(寂照)，故如來(真)常。

1a-(4-470)

Mahamati! Whether Tathagata manifests in this world, dharma-nature which is certified by Tathagata stay in the world eternally and will never change.

1a-(4-470)大慧！若如來出世，若不出世，法畢定住。

k1a-(4-470) 大慧！若如來出世，若不出世,(如來所悟證之)法(性)畢定(常)住(不變)。

1b-(4-470)

Sravakas (sound-hearers), condition-realizers, Buddhas and Tathagatas all dwell in the nonintermittent nature of dharma, not in nothingness of space; beings can't understand.

1b-(4-470)聲聞緣覺，諸佛如來，無間住。不住虛空，亦非愚夫之所覺知。

k1b-(4-470)聲聞緣覺，諸佛如來，(皆是)無間(法性中常)住。(並)不(是)住(於)虛空(不同於虛空之空無所有-斷滅)，(然此三昧無間定)亦非愚夫之所覺知。

1c-(4-470)

Mahamati! The wisdom attained by Tathagata is permeated by prajna, not by Citta (the 8th consciousness, mind), Manas (the 7th consciousness, self), mano

(the 6th consciousness, mental activity) and vijñana (5th consciousness), skandha (aggregates), dhatu (realms) or ayatana (entrances).

Therefore, wisdom and tranquility of Tathagata are permanent.

1c-(4-470)大慧！如來所得智，是般若所熏；非心意意識，彼諸陰界入處所熏。

k1c-(4-470)大慧！如來(法身悟證)所得(聖)智，是般若所熏；非心意意識，(非)彼諸陰界入處所熏(故如來是常)。

1d-(4-470)

Mahamati! The three realms arise from illusory false thoughts (therefore, they are impermanent); Tathagata does not arise from illusory false thoughts.

1d-(4-470)大慧！一切三有，皆是不實妄想所生，如來不從不實虛妄想生。

k1d-(4-470)大慧！一切三有，皆是不實妄想所生(故是無常)，如來不從不實虛妄想生(唯從真實功德生，故是常)。

壬四 復雙非

1-(4-472)

Mahamati! Beings hold improper dualistic views. Therefore, they develop views of permanence and impermanence.

Those who hold the no-dualistic views are in tranquility and can observe that all things are free of the dualistic appearances.

Therefore, Tathagata, Arhat, and Fully-Enlightened One are neither permanent nor impermanent.

1-(4-472)大慧！以二法故，有常無常，非不二。

不二者，寂靜，一切法無二生相故。

是故如來應供等正覺，非常非無常。

k1-(4-472)大慧！以(依)二法故(而妄想計著)，有常無常(之邪說)，(並)非不二(之法有常無常)。

(如來所證之)不二(法)者，(為)寂靜(理體)，(於寂靜理體中徹見)一切法(皆空)無二(邊見之)生相故(究竟寂靜，才能總持)。

是故如來應供等正覺，(如其證之不二，故)非常非無常。

1a-(4-472)

Mahamati! As long as there are words and differentiation, there will be views of permanence and impermanence.

When differentiations have ceased, one can depart from permanence and impermanence, which are held by foolish people who are not in tranquility

Wise people are free of permanence and impermanence and are not permeated by them.

1a-(4-472)大慧！乃至言說分別生，則有常無常過。

分別覺滅者，則離愚夫常無常見，不寂靜。

慧者，永離常無常，非常無常熏。

k1a-(4-472)

大慧！乃至(有微少)言說(及)分別(心)生，則(落心意意識分別,則)有常無常過。

(若)分別(之妄)覺(寂)滅(不生)者，則(永)離愚夫常無常見，(及離)不寂靜(二法之相)。

慧者，永離常無常，非常無常(二見之)熏(習)。

辛二 重頌

(4-473)

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

(4-473)爾時，世尊欲重宣此義，而說偈言：

1-(4-473)

If Tathagata is impermanent, expediency that Tathagata uses to guide living beings is meaningless.

When one casts away differentiations, one depart from the views of permanence and impermanence.

1-(4-473)眾具無義者，生常無常過，

若無分別覺，永離常無常。

k1-(4-473) (若說諸佛)眾(德)具(足之智、度方便)無義者，(墮愚夫妄)生常無常(見)過，若無分別(妄)覺，永離常無常。

2-(4-473)

Externalists establish their own views and develop various theories. With equality, Buddha observes that all things manifest from the limited self-mind; words and languages have no true meaning in them and are unobtainable.

2-(4-473)從其所立宗，則有眾雜義，
等觀自心量，言說不可得。

k2-(4-473) (若依)從其所(妄)立(諸)宗，則有眾雜(岐)義，
(以佛智)等觀(一切諸法皆是)自心(現)量，(則一切)言說不可得。

己十六 蘊處生滅門

庚一 問許

(4-474)

Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), I only hope you will explain to us the (appearance of) birth and death of skandhas (aggregates), dhatus (realms) and ayatanas (entrances). When one has no self (in skandhas, dhatus and ayatanas), who is in birth and death?

Foolish people are attached to birth and death, they do not seek awakening and their suffering will not end; they will not understand the state of nirvana.

(4-474)爾時，大慧菩薩復白佛言：世尊！惟願世尊更為我說陰界入生滅。彼無有我，誰生誰滅？

愚夫者，依於生滅，不覺苦盡，不識涅槃。

k(4-474) 爾時，大慧菩薩復白佛言：世尊！惟願世尊更為我說陰界入生滅(之相)。彼(陰界入中既)無有我，(是)誰生誰滅？

愚夫者，依於生滅，不覺(醒,而求)苦盡，不識涅槃(深境)。

Buddha said: Very good! Listen well, for I will explain this to you. Mahamati replied: I will uphold the teaching.

佛言：善哉！諦聽！當為汝說。

大慧白佛言：唯然受教。

庚二 解說

辛一 長行

1-(4-475)

Buddha told Mahamati: The Tathagata-garba is the source of good and evil from which beings are created in places of different realms (in one thought); it is just like a magician who can produce various tricks.

The Tathagata-garba is free of Asraya (subject) and Alambana (object) originally, but has the ability to create beings in the different places of the three realms.

1-(4-475) 佛告大慧：如來之藏，是善不善因，能遍興造一切趣生。譬如伎兒，變現諸趣，離我我所。

k1-(4-475)

佛告大慧：如來之藏，是善不善(本)因，(其一念)能遍興造(凡聖)一切趣(向,及)生(死之果)。

譬如伎兒(能作種種技藝)，(如來藏亦能)變現諸趣，(然如來藏,本)離我(能)我所。

1a-(4-475)

Cultivators of small-vehicle and ordinarily beings do not understand that the nature of the Tathagata-garba can be one with birth and death; they believe all things are created from the combination of sense organs, external objects and consciousnesses.

1a-(4-475)不覺彼故，三緣和合方便而生。

k1a-(4-475) (凡夫、小乘人)不覺彼(生滅本如來藏)故，(認為乃由根境識)三緣和合(因緣)方便而生(諸果)。

1b-(4-475)

Externalists do not understand (birth and death arise from) the nature of the Tathagata-garba, and they are attached to the creator who creates all things.

1b-(4-475)外道不覺，計著作者。

k1b-(4-475)外道不覺(生滅本由藏性)，計著(生滅是由)作者(所為)。

1c-(4-475)

Influenced and permeated by illusory habits since endless time, Tathagata-garba turns into the ālaya vijñāna, which allows the dwelling of the ignorant mind and the seven consciousnesses. The ālaya vijñāna is like the great ocean that produces rising and falling waves that never stops.

1c-(4-475)為無始虛偽惡習所熏，名為識藏。生無明住地，與七識俱。如海浪身，常生不斷。

k1c-(4-475) (如來藏本淨之性) 為無始(世來)虛偽(戲論)惡習所熏(而轉)，名為識藏(8th 識-ālaya vijñāna)。生(起)無明(所)住(之)地，與(前)七識(共)俱(而起)。(此 8th 識)如海浪身，(其相)常生(滅)不斷

1d-(4-475)

The original self-nature of Tathagata-garba is absolutely pure and without pollution, and just like the great ocean without impermanence or the dualistic views.

1d-(4-475)離無常過，離於我論。自性無垢，畢竟清淨。

k1d-(4-475) (然本來之如來藏如大海水)。(乃)離無常(生滅之)過，(亦)離於(妄)我(戲)論。(其)自性無垢，畢竟清淨。

1e-(4-475)

Other seven vijñānas have birth and death. The manas vijñāna (self-the 7th consciousness) and mano vijñāna (mental activity-the 6th consciousness) etc. are subject to birth and death, with every single thought possesses the (birth and death of) seven vijñānas.

1e-(4-475)其餘諸識，有生有滅，意意識等，念念有七。

k1e-(4-475)其餘諸識，(則)有生有滅，意(7th)意(6th)識等，念念(不停都有)此(七)種(識生滅)。

1f-(4-475)

The causes for arising of the 7th consciousness are false thoughts that arise attachment to external objects, various forms, locations and names.

1f-(4-475)因不實妄想，取諸境界，種種形處，計著名相。

k1f-(4-475)(7 識生起之)因(為)不實妄想，取(著)諸(外六塵)境界，(於)種種形(相)處(所)，計著名相(而起妄想)。

1g-(4-475)

All beings do not understand that all forms, locations, names and behaviors appear from the self-mind; they do not understand pleasure and suffering (have no self-entity), they will never attain liberation.

1g-(4-475) 不覺自心所現色相，不覺苦樂，不至解脫。

k1g-(4-475)不覺(行相處所名相,皆是)自心所現色相，不覺苦樂(本無自體性,妄自追求,不能反照)，(因而)不至解脫。

1h-(4-475)

They are bound by names and forms, in which develop greed (and desire), thereby begetting more greed (and desire) in turn.

1h-(4-475)名相諸纏，貪生生貪。

k1h-(4-475) (以自心所現)名相諸(縛自)纏，(本無)貪(愛而)生(貪愛,復轉而)生(種種)貪(愛)。

1i-(4-475)

If inner causes of one's vijnana-garba (the mature common seeds in the 8th consciousness) and external objects of grasped do not interact, then random activities of perceive sense organs will cease and various consciousnesses will no longer arise.

1i-(4-475)若因若攀緣，彼諸受根滅，次第不生。

k1i-(4-475)若(內)因(8th 識之共分,與)若(5th 識所)攀緣(之境)，(及)彼(能取之)諸受根(皆轉)滅，次第(轉而)不生(此為大乘法由根本上斷因)。

1j-(4-475)

Clinging to dharmas, second-vehicle practitioners still have false thoughts; they do not know that pleasure and suffering have no natures (of self-entity).

Some of them have attained the state of nirodha-samāpatti (total cessation of reception and false thought), the fourth dhyana, or the eight liberations of the four noble truth; they mistakenly think these states are the ultimate liberation.

1j-(4-475)餘自心妄想，不知苦樂，入滅受想正受，第四禪，善真諦解脫。修行者，作解脫想。

k1j-(4-475) (其)餘(二乘人,法執未斷)自心妄想，不知苦樂(本無自體性)，(以)入滅受想正受(nirodha-samāpatti/英文:total cessation of reception and false thought)，(或入)第四禪，(或入)善(達四)真諦(之八)解脫。修行者，作解脫想。

1k-(4-475)

They have not left the Vijnana-garba (the 8th consciousness) or turn its name; therefore, their Tathagata-garba are still named Vijnana-garba.

1k-(4-475)不離不轉，名如來藏識藏。

k1k-(4-475) (二乘)修行者，(於此等境界)作(究竟)解脫想。

不離(8th 識,亦)不(能)轉(藏識之名)，(而)名如來藏(成為)識藏。

1m-(4-475)

If vijnana-garba (the 8th consciousness) has not been turned, then the manas vijnana (7th consciousness) will continue to revolve in birth and death. Why?

1m-(4-475)七識流轉不滅。所以者何？

k1m-(4-475) (若有第 8th 識藏,則)七識(生滅)流轉不(能寂)滅。所以者何？

1n-(4-475)

Arising of other consciousness depends on the causes of Vijnana-garba and the conditions of objects grasped.

1n-(4-475)彼因攀緣諸識生故。

k1n-(4-475)彼(藏識為)因(外)攀(諸境為)緣諸識(才能)生(起)故。

1p-(4-475)

Those are not understand by Sravakas (sound hearers) or condition realizers for they have not attained the knowledge of emptiness of things and are still attached to self and common appearance of all things; they think skandhas (aggregates), dhatus (realms) and ayatanas (entrances) can extinguish.

1p-(4-475)非聲聞緣覺修行境界，不覺無我，自共相攝受，生陰界入。

k1p-(4-475) (藏識不滅,七識不會停止,此)非聲聞緣覺修行境界，(二乘)不覺(法)無我，(於諸法之)自共相攝受(取著)，(妄)生(實有)陰界入(可滅之想)。

1q-(4-475)

In order to attain the Tathagata-garba, one has to purify the five dharmas and three self-natures, attain the knowledge of emptiness of people and things and cease all differentiations.

1q-(4-475)見如來藏，五法自性，人法無我則滅。

k1q-(4-475) (若親證)見如來藏，(即)五法(三)自性，人法(二)無我(等,一切分別)則(寂)滅 (契於一如)。

1r-(4-475)

From there, one can progress successively on the grounds and will not be moved by the views of externalists. This ground is called the immovable bodhisattva ground.

1r-(4-475)地次第相續轉進，餘外道見，不能傾動，是名住菩薩不動地。

k1r-(4-475) (由此)地次第相續(展)轉(增)進(任運斷無明,證法身)，(面對)餘外道(邪)見，不能傾動，是名住菩薩不動地。

1s-(4-475)

Bodhisattvas on this ground have attained the ten kinds of Samadhi joy, and they are assisted by the Samadhi of Buddhas.

1s-(4-475)得十三味道門樂，三昧覺所持。

k1s-(4-475) (於此能)得十(種)三味道門樂，(由於有諸佛)三昧覺(力)所(加)持。

1t-(4-475)

They can observe the inconceivable state of Buddha dharma and their own vows of the previous lives; they will not stay in the joy of Samadhi or dwell in nirvana.

1t-(4-475)觀察不思議佛法, 自願不受三昧門樂, 及實際。

k1t-(4-475) (不沉空滯寂,能)觀察(諸如來)不思議佛法(境界), (及菩薩本誓願)自願不(耽)受三昧門樂, 及(不住涅槃)實際。

1u-(4-475)

They follow the path of the Self-Realized One and not those of Sravakas (sound hearers), condition realizers or externalists.

1u-(4-475)向自覺聖趣, 不共一切聲聞緣覺, 及諸外道所修行道。

k1u-(4-475)向(如來)自覺聖趣, 不共一切聲聞緣覺, 及諸外道所修行道。

1v-(4-475)

They transcend abhoga (Samadhi of requiring effort) and attain the seed nature of the ten sages, the ten worthies, reward-body Buddha, dharma-body Buddha and transformation-body Buddha.

1v-(4-475)得十賢聖種性道, 及身智意生, 離三昧行。

k1v-(4-475) (唯依大乘)得十(地)賢聖種性道, 及(證得上妙報)身、智(身-法身,及)意生(化身), (能)離(諸)三昧(功用之)行. (功用行梵文: abhoga)

1w-(4-475)

Therefore, Mahamati! Bodhisattva-mahasattvas want to reach the ultimate fruition; they should purify vijñana-garba (the 8th consciousness) and turn its name into Tathagata-garba.

1w-(4-475)是故大慧! 菩薩摩訶薩欲求勝進者, 當淨如來藏及識藏名。

k1w-(4-475)是故大慧! 菩薩摩訶薩欲求勝進者, 當淨如來藏及(轉第八)識藏(之)名。

(4-477)

Mahamati! If there is no vijnana-garba name, Tathagata-garbha will not have birth or death.

(4-477)大慧！若無識藏名、如來藏者，則無生滅。

1-(4-477)

Mahamati! Lay people and sages still have birth and death.

While walking on the path of the Self-Realization, practitioners will dwell in the joy of dharma and use expediency to guide living beings.

1-(4-477)大慧！然諸凡聖悉有生滅。

修行者自覺聖趣，現法樂住，不捨方便。

K1-(4-477-1b) 大慧！然諸凡聖悉有生滅。

(諸聖之)修行者(雖得)自覺聖趣，(能於)現法樂(中)住，(同時)不捨方便(度眾生之事)。

(4-478)

Mahamati! Tathagata-garba and Vijnana-garba (the 8th consciousness) are the same entity, this is beyond the knowledge of Sravakas (sound hearers) and condition realizes, they only fathom with their self-mind and can't see the true appearance.

(4-478)大慧！此如來藏識藏，一切聲聞緣覺，心想所見。

k(4-478) 大慧！此如來藏(及第八)識藏(真妄一體)，一切聲聞緣覺，(只能依自)心想所見(揣度,不能見其真相)。

1-(4-478)

However, The self-nature of Tathagata-garba is pure but covered by external dust. Therefore, it is impure for the practitioners of the second vehicle and beings, not Buddha.

1-(4-478)雖自性清淨，客塵所覆故，猶見不淨,非諸如來。

K1(4-478) (如來藏)雖自性(本)清淨，客塵所覆故，(凡小之人只見表面)猶見不淨,非諸如來(所見之究竟)。

1-(4-479)

Mahamati! Self-nature of Tathagata-garba appears clearly in front of Tathagata as if it were an amalaka fruit held in the palm of the hand.

1-(4-479)大慧！如來者，現前境界，猶如掌中視阿摩勒果。

k1-(4-479) 大慧！如來(所見之如來藏自性)者，(其)現前境界，猶如掌中視阿摩勒果(般之清楚)。

2-(4-479)

Mahamati! I preach to Madam Srimala and the sharp-rooted bodhisattvas the nature of the pure and profound meaning of the Tathagata-garba and the polluted name of Vijnana-garba (the 8th consciousness).

And I said that one's Vijnana-garba (the 8th consciousness) and manas vijnana (the 7th consciousness) arise at the same time.

2-(4-479)大慧！我於此義，以神力建立，令勝鬘夫人，及利智滿足諸菩薩等，宣揚演說如來藏及識藏名，七識俱生。

K2-(4-479)大慧！我於此(藏性本淨之深)義，以神力建立，令勝鬘夫人(Queen Śrīmālā)，及(上根)利智(福德圓)滿(具)足諸菩薩等，宣揚演說如來藏(清淨本性)及(第八)識藏(染垢之)名，(並說第八識與第)七識俱(時)生(起)。

3-(4-479)

In order to help Sravakas (sound hearers) who differentiate attain the knowledge of the emptiness of people and things, with the assistance of Buddha, Madam Srimala preaches to them the state of Tathagata, which is not the state of Sravakas (sound hearers), condition realizers or externalists.

3-(4-479)聲聞計著，見人法無我。故勝鬘夫人承佛威神，說如來境界，非聲聞緣覺及外道境界。

K3--(4-479) (為令)聲聞(因不了唯心而生)計著，(能知)見人法無我。故勝鬘夫人承佛威神，說如來境界，非聲聞緣覺及外道境界。

4-(4-479)

The state of the Tathagata-garba and the Vijnana-garba can be comprehended only by Buddha and the other sharp-rooted bodhisattvas who understand things by their meanings, not by words. That is their wisdom.

4-(4-479)如來藏識藏，唯佛及餘利智依義菩薩，智慧境界。

K4-(4-479) 如來藏識藏,唯佛及餘利智依義(不依語)菩薩，智慧境界。

5-(4-479)

Therefore, you and other bodhisattva-mahasattvas should understand the meaning of the Tathagata-garba and the vijnana-garba, and not be satisfied with just knowing the names.

5-(4-479)是故汝及餘菩薩摩訶薩，於如來藏識藏，當勤修學，莫但聞覺，作知足想！

K5-(4-479)是故汝及餘菩薩摩訶薩，於如來藏(及 8th)識藏，當勤修學，莫但(見)聞覺(知而已)，作知足想！

辛二 重頌

(4-480)

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

(4-480)爾時，世尊欲重宣此義，而說偈言：

1-(4-480)

The profound Tathagata-garba is polluted with external conditions and rise with the seventh vijnana at the same time. Thus, the sense organs and external objects give rise to the attachment and develop birth and death. Wise people understand that Tathagata-garba is pure in origin and stay away from all polluted dharma.

1-(4-480)甚深如來藏，而與七識俱，
二種攝受生，智者則遠離。

K1-(k4-480) 甚深如來藏(本性清淨)，(由於隨緣成染)而與七識俱(此乃由於內心與妄境)，(根塵)二種攝受(取著而)生，智者(了知藏性本淨)則遠離(一切染法)。

2-(4-480)

Things are like images reflecting in a mirror (Tathagata-garba); they have been permeated by habits since endless time. When one observes all things properly, they do not exist.

2-(4-480)如鏡像現心，無始習所熏，
如實觀察者，諸事悉無事。

K2-(4-480) 如鏡(中之)像現(於如來藏)心(中)，(此相本無所有,乃由)無始習(氣,妄想)所熏，
(以正智)如實觀察者，(則如來藏中迷悟生死)諸事悉無事。

3-(4-480)

Just as ignorant people see the finger that points at the moon, and not the moon; beings are attached to the name of Tathagata and do not understand the meaning of its true suchness and true appearance.

3-(4-480) 如愚見指月,觀指不觀月，
計著名字者,不見我真實。

K3-(4-480) 如愚(人)見(人,以指)指月，觀指不觀月，
計著名字者，不見我真(如)實(相義)。

4-(4-480)

The mind is like a magician, manas are the assistant.

The five vijnanas are the gatherers of objects and mano vijnana is the audience.

4-(4-480)心為工伎兒，意如和伎者，
五識為伴侶，妄想觀伎眾。

K4-(4-480) (8th 識) 心為工伎兒(能變現一切)，(7th 識)意如(同附)和伎者，
(前)五識(以緣外境故)為(其)伴侶，(6th 識)妄想(分別前五識,如同)觀(看的)伎眾。

(End of ref#35/book page#408-5)