

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

(Ref:#36)
(P408-6 to P418-7)(Tape k#92 13:00)

已十七 四法差別門
庚一 請許

Differentiations of the four-dharmas

37. 四法差別

(4-481)

Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), I only wish you will explain to us the differences among the five dharma, the three self-natures, alaya-vijnana and the knowledge of dual no-self.

Being able to distinguish the various dharmas, bodhisattva-mahasattvas and I can successively progress on the various grounds and enter all Buddha dharma. By entering all Buddha dharma, we can reach even the ground of Tathagata's self-realization.

(4-481)爾時，大慧菩薩白佛言：世尊！惟願為說五法、自性、識、二種無我，究竟分別相。我及餘菩薩摩訶薩，於一切地次第相續，分別此法，入一切佛法。

入一切佛法者，乃至如來自覺地。

k(4-481) 爾時，大慧菩薩白佛言：世尊！惟願為說五法(三)自性(八)識，二種無我，究竟分別相(差別相)。我及餘菩薩摩訶薩，於一切(菩薩)地(能)次第相續(修證)，分別此(等諸)法，(則能)入一切佛法。

(若)入一切佛法者，乃至如來自覺(聖智之)地(因為了知此四科之故)。

(4-482)

Buddha said: Listen well! Listen well and reflect well!

Mahamati replied: I will uphold the teaching.

(4-482)佛告大慧：諦聽！諦聽！善思念之。

大慧白佛言：唯然受教。

庚二 解說
辛一 長行
壬一 總說

1-(4-483)

Buddha said to Mahamati: I will tell you the differences among the five dharmas, the three self-natures, alaya-vijnana and the knowledge of dual no-self.

The five dharmas are: names, forms, false thoughts, the proper knowledge and the true suchness.

1-(4-483)佛告大慧：五法、自性、識、二種無我，分別趣相者，謂：名、相、妄想、正智、如如。

2-(4-483)

If cultivators can put into practice these things, they can cast away the dualistic views such as annihilationism, eternalism, existence, and non-existence. They will dwell in the joy of right perception and obtain Samadhi.

2-(4-483)若修行者修行，入如來自覺聖趣，離於斷常有無等見，現法樂正受住，現在前。

k2-(4-483)若修行者修行(此法,知唯心現量)，(即得)入如來自覺聖趣，(且)離於斷常有無等見，(證)現法樂正受(中)住，(三昧常)現在前。

3-(4-483)

Mahamati! Lay people do not understand that the five dharmas, the three self-natures, alaya-vijnana and the knowledge of dual no-self all appear from the self-mind (reflecting external things) and presume they are real; these are their false thoughts, not that of sages and worthies.

3-(4-483)大慧！不覺彼五法自性識，二無我，自心現外性,凡夫妄想，非諸聖賢。

k3-(4-483)大慧！不覺彼五法自性識，二無我，(唯)自心(所)現外(法之)性(執心外實有此法)，(乃是)凡夫妄想(分別)，非諸聖賢。

壬二 問答
癸一 正明五法

(4-484)

Mahamati asked Buddha: Bhagavan (World Honored One), why do foolish people develop false thoughts and sages do not?

(4-484)大慧白佛言：世尊！云何愚夫妄想生，非諸聖賢？

k(4-484) 大慧白佛言：世尊！云何愚夫(會有)妄想生，非諸聖賢？

1-(4-485)

Buddha told Mahamati: Foolish people are attached to the worldly names and forms, thinking they are real, and they indulge in external objects and move along with them.

1-(4-485) 佛告大慧：愚夫計著俗數名相，隨心流散。

k1-(4-485) 佛告大慧：愚夫計著俗(諦)數名相(實有自體性)，(並任)隨心(於外)流散。

2-(4-485)

As their minds move along with various forms and appearances, they degenerate into Asraya (subject) and Alambana (object) and become attached to colorful forms.

2-(4-485) 流散已，種種相像貌，墮我我所見，希望計著妙色。

k2-(4-485) (心)流散已，(妄見)種種相、像貌，墮我我所(妄)見，希望計著(彼為)妙色。

3-(4-485)

With attachment, their clear minds are covered by ignorance and form pollution.

3-(4-485) 計著已，無知覆障，故生染著。

k3-(4-485) 計著已，無知(無明)覆障(本明)，故(心)生染著。

4-(4-485)

With their minds polluted, they develop greed, anger and foolishness, which accumulate karma.

4-(4-485) 染著已，貪恚癡所生業積集。

k4-(4-485) (心生)染著已，(便起三細)貪恚癡所生業積集。

5-(4-485)

With karma accumulated, they are bound by their own false thoughts (and discrimination arise from karma) just like silkworms are bound by their own silk.

5-(4-485)積集已，妄想自纏，如蠶作繭。

k5-(4-485)積集(諸業)已，(又於種種諸業上)妄想(分別而)自纏，如蠶作繭。

6-(4-485)

They degenerate into the ocean of birth and death or wild places like a water-drawing wheel moving forward and not aware of it.

6-(4-485)墮生死海，諸趣曠野，如汲井輪。

k6-(4-485) (因而)墮生死海, (或)諸趣曠野(中)，如汲(水)井輪(循環不已, 而不覺知)。

7-(4-485)

Because of ignorance, externalists do not know that all things are illusory and have no self-nature, like the horse chasing mirage water in spring; or the moon in water.

Therefore, they are unaware of all things are free of Asraya (subject) and Alambana (object) and develop illusory false thoughts.

7-(4-485)以愚癡故，不能知如幻野馬，水月自性，離我我所，起於一切不實妄想。

k7-(4-485) (外道之人)以愚癡故，不能知(諸法)如幻(如陽焰)野馬，(如)水(中)月自性，(而不能知諸法)離我我所(有)，起於一切不實妄想。

8-(4-485)

They also cannot depart from perception, the object of perception, birth, dwelling, change, and death; they do not understand that all these appear

from the self-mind and that they are not created by ishvara, seasons, dust or the creator.

Therefore, foolish people move along with names and forms.

8-(4-485) 離相所相，及生住滅，從自心妄想生，非自在時節，微塵勝妙生，愚癡凡夫隨名相流。

k8-(4-485) (亦不能知)離(能)相所相，及(離)生住滅(四相)，(及一切法乃)從自心妄想生，(而)非(從彼所妄計之)自在、時節、微塵、勝妙(之性所)生，(而)愚癡凡夫隨名相(漂)流(不止)。

1-(4-486)

Mahamati! Appearances are perceived by the eye-consciousness, and they are called forms.

1-(4-486)大慧！彼相者，眼識所照，名為色。

k1-(4-486) 大慧！彼相者，眼識(分別)所照(見)，名為色。

2-(4-486)

The consciousness of ears, the nose, the tongue, the body and the mind perceives sounds, smell, tastes, touch and things, respectively. All these are appearances.

2-(4-486)耳、鼻、舌、身、意，意識所照、名為聲、香、味、觸、法，是名為相。

k2-(4-486)耳、鼻、舌、身、意，意識所照(見者)、名為聲、香、味、觸、法，是名為相。

3-(4-486)

Mahamati! Those who develop false thoughts give names to objects, thus specifying various forms.

They say that something is such a way and no other way. For example, saying that this is an elephant, a horse, a carriage, a pedestrian, a woman or a man. This is called a false thought.

3-(4-486)大慧！彼妄想者，施設眾名，顯示諸相，如此不異，象馬車步男女等名，是名妄想。

k3-(4-486) 大慧！彼(墮於自心)妄想(分別)者，(妄建立)施設眾(假)名，(認為假名可以)顯示諸相，(假名一一對應)如此不異(不可變)，象馬車步男女等名，是名妄想(不知名相本空)。

4-(4-486)

Mahamati! Those with proper knowledge understand that names and forms just like passing guests who are not lasting .

4-(4-486)大慧！正智者，彼名相不可得，猶如過客。

k4-(4-486)大慧！正智者，(照見)彼名相(之體,實)不可得，猶如過客(之旅,不曾久住)。

4a-(4-486)

They are aware that all things are empty, their vijnanas do not rise, their minds are in tranquility, and they are able to observe all things are neither annihilation nor eternal.

They will not degenerate to the mind ground of externalists, Sravakas (sound hearers) or condition realizers.

4a-(4-486)諸識不生，不斷不常，不墮一切外道聲聞緣覺之地。

k4a-(4-486) (若了境空,妄想所生之)諸識不生(故心寂)，(見一切法)不斷不常，(如是觀察了知)不墮一切外道聲聞緣覺之(心)地。

5-(4-486)

Furthermore, Mahamati! with proper knowledge, bodhisattva-mahasattvas do not designate names to objects nor do they destroy names of objects. They understand that names and forms have no productions and they have eliminated the dualistic views, such as designation and slander. This is called true suchness.

5-(4-486) 復次大慧！菩薩摩訶薩以此正智，不立名相，非不立名相，捨離二見建立及誹謗，知名相不生，是名如如。

k5-(4-486) 復次大慧！菩薩摩訶薩以此正智，不立名相，(然菩薩並)非不(以方便不)立名相，(在名相上)捨離二(邊邪)見(所謂)建立及誹謗，(了)知名相(本)不生(而達心如)，(如此心境皆如)是名如如。

(Mrs. Kao: One should observe that all things appear from the self-mind and that external things have no self-nature. In true suchness, there are no names or forms because all form are true.)

(mrs.kao)(觀察一切境,皆唯心所現,外性非性,故真如法中不立名相,達一切相”如”。

5a-(4-486)

Mahamati! Bodhisattva-mahasattvas, who dwell in the true suchness and the state of no image, have reached the initial bodhisattva ground, named the ground of joy.

5a-(4-486) 大慧！菩薩摩訶薩，住如如者，得無所有境界故，得菩薩歡喜地。

k5a-(4-486) 大慧！菩薩摩訶薩，(安)住如如者，得(證,無相之)無所有境界故(心寂靜,心不生法)，(便證)得菩薩歡喜地。

5b-(4-486)

Having reached the bodhisattva ground of joy, they are eternally free of erroneous views of externalist or the evil realms; they dwell in the beyond-worldly realm which enables them to mature their knowledge quickly and to distinguish that all worldly things are imaginary.

5b-(4-486) 得菩薩歡喜地已，永離一切外道惡趣，正住出世間趣，法相成熟，分別幻等一切法。

k5b-(4-486) 得菩薩歡喜地已，永離一切外道惡趣，正住(於)出世間趣，(並令世間,出世間一切)法相(之智迅速)成熟，(善了知一切)分別(如)幻等一切法。

5c-(4-486)

They will attain the state of self-realization, be free of false thoughts and be able to observe the nature of various forms of all things and successively progress to the tenth bodhisattva ground, named the ground of dharma clouds.

5c-(4-486) 自覺法趣相，離諸妄想，見性異相，次第乃至法雲地，

k5c-(4-486) (證)自覺(聖智)法趣相，離諸妄想，見(法體)性(不可思議種種)異相(之用)，次第(升進)乃至(第十)法雲地，

5d-(4-486)

On the tenth bodhisattva ground- the ground of dharma clouds, they attain Samadhi of self-mastery and possess the complete supernatural power like blossoming flowers, perfecting the Buddha ground.

5d-(4-486) 於其中間，三昧力自在，神通開敷。

k5d-(4-486)於其(法雲地)中間，(即得)三昧力自在，神通(滿足,如華)開敷(圓滿具足,得如來地)。

5e-(4-486)

After reaching Tathagata ground, they manifest in various transformation bodies to teach beings universally and to mature their minds just like the moon in water (their minds).

5e-(4-486) 得如來地已，種種變化，圓照示現，成熟眾生，如水中月。

k5e-(4-486)得如來地已，(為度眾生,示現)種種變化(身)，圓(滿普)照示現(其身)，成熟眾生，如水中月(普現於一切眾生淨心水之中)。

5f-(4-486)

Having fulfilled the ten inexhaustible vows, they preach dharma to beings that have different thinking and foundations, that their dharma body is free of vijnanas and Alambana (object). These are the bodhisattvas who have entered the true suchness and practice according to the wisdom conduct.

5f-(4-486) 善究竟滿足十無盡句，為種種意解眾生分別說法，法身離意所作，是名菩薩入如如所得。

k5f-(4-486) 善究竟滿足十無盡句(之大願)，為種種意解眾生分別說(諸)法，法身離意所作，是名菩薩入如如所得(隨智慧行)。

癸二 通攝三性

(4-489)

Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), can the three self-natures be included in the five dharmas? Or are they separate with their own characteristics?

(4-489)爾時，大慧菩薩白佛言：世尊！云何世尊，為三種自性入於五法？為各有自相宗？

k(4-489) 爾時，大慧菩薩白佛言：世尊！（是事）云何？三種自性（是否可併）入於五法？或者各有自相宗？

1-(4-490)

Buddha told Mahamati: The three self-natures, the eight consciousnesses (alaya-vijnana) and the knowledge of dual no-self are all included in the five dharmas.

1-(4-490) 佛告大慧：三種自性及八識、二種無我，悉入五法。

2-(4-490)

Mahamati! Names and forms of the five dharmas are false thoughts of the three self-natures (paratantra-svabhāva or nature of reliance on others, parikalpita-svabhava or nature of universal attachments).

2-(4-490)大慧！彼名及相，是妄想自性。

k2-(4-490) 大慧！彼(五法中之)名及相，是(三自性中之)妄想(依他起 paratantra-svabhāva; 遍計著 parikalpita-svabhava)自性。

2a-(4-490)

Mahamati! Based on false thoughts of names and forms, the king of the mind and activities of the mind arise simultaneously, just like the sun and its lights are never separated.

2a-(4-490) 大慧！若依彼妄想，生心心法，名俱時生，如日光俱。

k2a-(4-490)大慧！若依彼(名相二法之)妄想(分別)，生(起)心(王)心(所)法，名(為)俱時生，如日(與)光俱(不相離)。

3-(4-490)

Different forms lead beings to distinguish and become attached to them is named the self-nature of arising conditions (or nature of reliance on others).

3-(4-490) 種種相各別分別持, 是名緣起自性。

k3-(4-490) (一切諸法之)種種相各(有差)別(眾生才能)分別(任)持, (此為心境互相為緣而起)是名緣起自性。

4-(4-490)

Mahamati! Proper knowledge and true suchness are indestructible, for they are away from the name, form, false thought, no-creating, and no-born.

Therefore, they are called the complete and perfect self-nature (pariniṣpanna-svabhāva).

4-(4-490)大慧！正智如如者，不可壞故，名成自性。

k4-(4-490) 大慧！正智(及)如如者，(乃離一切名相妄想,非有作故,非生滅)不可壞故，名(圓)成(實)自性(pariniṣpanna-svabhāva)。

王三 抉擇

1-(4-491)

Furthermore, Mahamati! False thoughts that appear from the self-mind can be divided into eight categories: the vijnana-garba, the manas vijnana, the mano vijnana, and the five vijnanas.

All these arise from false thoughts and are illusory.

1-(4-491)復次大慧！自心現妄想，八種分別，謂：識藏、意、意識、及五識身相者，不實相，妄想故。

k1-(4-491)復次大慧！(若依)自心現妄想，(則有)八種分別(藏生起)，謂：識藏(8th)、意(7th)、意識(6th)、及(前)五識身相者，(此八種識皆是)不實相，(皆依)妄想故。

2-(4-491)

When Asraya (subject) and Alambana (object) cease, the grasping mind and grasping activities also cease. Thus, the knowledge of dual no-self arises.

2-(4-491) 我我所二攝受滅，二無我生。

k2-(4-491) (若令)我(能)我所二攝受滅，(則)二無我(智)生。

3-(4-491)

Furthermore, Mahamati! The five dharmas are included in all Buddha dharma, also include Sravakas (sound hearers), condition realizers, and bodhisattvas who are practicing between cause and fruition, and Tathagata who reaches Self-Realized Wisdom, and all sages progress on the ground continuously.

3-(4-491) 是故大慧！此五法者，聲聞、緣覺、菩薩、如來自覺聖智，諸地相續次第，一切佛法，悉入其中。

k3-(4-491) 是故大慧！此五法者，(不但)聲聞、緣覺、菩薩(修因證果)、(及)如來(所證之)自覺聖智，(及一切賢聖)諸地相續(修證)次第(皆攝入其中)，(乃至)一切佛法，(亦)悉入其中。

壬四 別顯

(4-492)

Furthermore, Mahamati! the five dharmas are forms, names, false thoughts, the true suchness, and the proper knowledge.

(4-492) 復次大慧！五法者：相、名、妄想、如如、正智。

k(4-492) 復次大慧！五法者：相、名、妄想、如如、正智。

1-(4-492)

Mahamati! Form refers to having characteristics such as location, shape, appearance and color. All these are forms.

1-(4-492) 大慧！相者，若處所形相、色像等現，是名為“相”。

k1-(4-492) 大慧！相者，若處所、形(狀)、相(貌)、色像等現，是名為“相”。

2-(4-492)

All things have their own forms such a vase; beings attach the name to its appearance, and no other name can express this appearance.

Names are established from appearances.

2-(4-492) 若彼有如是相，名為餅等，即此非餘，是說為“名”。

k2-(4-492) 若(執)彼(諸法)有如是相，名為餅等，(且計著)即(是)此(而)非(其)餘(之名能表現此相)，是說為“名”(由相立名)。

3-(4-492)

With name and appearance, one's Asraya (subject) and Alambana (object) arise.

This is called false thought.

3-(4-492) 施設眾名，顯示諸相，瓶等心心法，是名“妄想”。

k3-(4-492) 施設眾名，顯示諸相，(如以)瓶(之名顯瓶相)等(是依自心現境而生起)心(王)心(所諸)法，是名“妄想”(之行相)。

4-(4-492)

When one understands that all things are from the self-mind and that names and appearances are absolutely unobtainable, one will eradicate the attachment to the objects and instantaneously cease the perception and objects of perception; one's mind will be unmoved and be without false thoughts that is called the true suchness.

4-(4-492) 彼名彼相，畢竟不可得，始終無覺，於諸法無展轉，離不實妄想，是名“如如”。

k4-(4-492) (若了知)彼名彼相(乃唯心所現)，畢竟(無體)不可得(則知一切境本如)，(即見若)始(若)終無覺(能覺所覺;能所雙亡,即達心如)，(心境皆如)於諸法無展轉(生滅)，(頓)離(一切)不實妄想，是名“如如”。

4a-(4-492)

The appearance of the true suchness is eternal without two sides, and the self-nature of all things are unobtainable. That is the real appearance of suchness.

4a-(4-492) 真實決定，究竟自性不可得，彼是如相。

k4a-(4-492) (若了)真(如)實(相)決定(無有變滅, 無有二相), (一切法)究竟自性不可得, 彼是(真)如(之)相。

5-(4-492)

The true appearance of suchness is a state in which I and all other Buddha follow the nature of all things and become realized.

In that state, I preach to all beings using various methods to show the true appearance of suchness, enabling them to enter the entity of right enlightenment, see all things are neither extinction nor eternal, cease all false thoughts, and follow Buddha's realization of noble wisdom.

All of that is not attainable by externalists, Sravakas (sound hearers) or condition realizers. This is called the conduct of right (proper) knowledge.

5-(4-492) 我及諸佛, 隨順入處, 普為眾生如實演說, 施設顯示於彼, 隨入正覺, 不斷不常, 妄想不起, 隨順自覺聖趣。

一切外道聲聞緣覺, 所不得相, 是名“正智”。

k5-(4-492) (此是)我及諸佛, 隨順(法性, 證)入處, (證入之後)普為眾生(依)如實(法, 開示)演說, 施設(眾法門)顯示(此真如相, 此由如如之體起正智之用, 若能)於彼(如如所顯之正智), 隨(順而悟)入正覺(之體, 即徹見依切法), 不斷不常, (故一切)妄想不起, (而能)隨順(如來)自覺聖(智之所)趣。(頓超)一切外道聲聞緣覺, 所不(能證)得(之)相, 是名“正智”(之行相)。

王五 結成

6-(4-492)

Mahamati! All Buddha dharma are included in the five dharma, the three self-natures, the eight consciousness (alaya-vijnana), and the knowledge of dual emptiness (no-self).

Furthermore, Mahamati! You should study this dharma by using expediency, teach them to others and not learn from externalists.

6-(4-492) 大慧! 是名五法, 三種自性, 八識, 二種無我, 一切佛法, 悉入其中, 是故大慧! 當自方便學, 亦教他人, 勿隨於他。

k6-(4-492) 大慧！是名五法，三種自性，八識，二種無我，一切佛法，悉入其中，是故大慧！當自方便學，亦教他人，勿隨於他。

辛二 重頌

(4-493)

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

(4-493)爾時，世尊欲重宣此義，而說偈言：

1-(4-493)

The five dharmas, the three self-natures, the eight kinds of consciousness (alaya-vijnana) and the knowledge of dual emptiness are all Mahayana (the great-vehicle dharmas).

1-(4-493)五法三自性，及與八種識，二種無有我，悉攝摩訶衍。

k1-(4-493)五法三自性，及與八種識，

二種無有我，悉攝摩訶衍(大乘,能載無量眾生入涅槃)。

2-(4-493)

Names, forms and false thoughts of the five dharmas refer to the first two self-natures (paratantra-svabhāva or nature of reliance on others, parikalpita-svabhava or nature of universal attachments), while right knowledge and true suchness refer to the perfect and complete true nature.

2-(4-493)名相虛妄想，自性二種相，

正智及如如，是則為成相。

k2-(4-493)名相虛妄想，(即攝入三)自性(中之緣起自性、妄計自性)二種相，正智及如如，是則為(圓)成(實)相。

(End of ref#36/book page#418-7)

