

The Lankavatara Sutra (Chapter 1)
楞伽阿跋多羅寶經(卷第一)

(Ref:#5)
(P38-1to p51-2/k#14/36:00)

乙二 辨境行果以成一切法唯識
丙一 彰唯識境
丁一 依識明相
戊一 諸識生滅門
己一 大慧問

Productions and extinctions of consciousnesses

1. 諸識生滅

(1-11)

Then, Bodhisattva-Mahasattva Mahamati asked Buddha: Bhagavan (World Honored One):

In how many ways do the arising, abiding, changing and cessation of the various vijnanas take place?

(1-11) 爾時大慧菩薩摩訶薩復白佛言：世尊！諸識有幾種生住滅？

k(1-11) 爾時大慧菩薩摩訶薩復白佛言：世尊！諸識有幾種生住(異)滅？

己二 如來答

庚一 答生滅

1-(1-11)

Buddha replied: There are two ways in which the arising, abiding, changing and cessation of the various vijnanas take place, and they cannot be perceived by ordinary people.

1-(1-11) 佛告大慧：諸識有二種生住滅，非思量所知。

k1-(1-11) 佛告大慧：諸識有二種生住(異)滅，非思量所知。

2-(1-11)

There are two ways in which the arising of the various vijnanas takes place: through the rising of continuation and the rising of forms.

2-(1-11) 諸識有二種生：謂流注生，及相生。

3-(1-11)

There are two ways in which the abiding takes place: through the abidance of continuation and the abidance of forms.

3-(1-11) 有二種住：謂流注住，及相住。

4-(1-11)

There are two ways in which the cessation takes place: through the cessation of continuation and the cessation of forms.

4-(1-11) 有二種滅：謂流注滅，及相滅。

庚二 答諸識

5-(1-11)

Mahamati there are three appearances of the various vijnanas.

They are: the appearance of turning (the 7th consciousness), the appearance of karma (the 8th consciousness) and the appearance of truth (the 9th consciousness).

5-(1-11) 大慧！諸識有三種相。

謂：轉相、業相、真相。

K5-(1-11) 大慧！諸識有三種相。

謂：轉相(第 7th 識)、業相(第 8th 識)、真相(第 9th 識)。

6-(1-11)

Mahamati (Great Wisdom), there are three categories of vijnanas (consciousnesses) in simplicity, or eight categories of forms (8 consciousnesses) when analyzed in detail.

6-(1-11) 大慧！略說有三種識，廣說有八相。

6a-(1-11)

What are the three categories?

They are: the true vijñana (the Tathagata), perceiving vijñanas (the 5th and 8th consciousness), and discriminating vijñanas (the 6th and 7th consciousnesses).

6a-(1-11) 何等為三？謂真識、現識、及分別事識。

k6a-(1-11) 何等為三？謂真識(9th 菴摩羅識)、現識(5th or 8th)、及分別事識(6th、7th)。

6b-(1-11)

Mahamati! As a mirror reflects forms, the perceiving vijñanas (the 5th and 8th consciousness) perceive objects.

6b-(1-11) 大慧！譬如明鏡，持諸色像。現識處現，亦復如是。

k6b-(1-11) 大慧！譬如明鏡，持諸色像。現識(5th or 8th)處現，亦復如是。

庚三 答識之生滅

6c-(1-11)

Mahamari! The perceiving vijñana (the 5th and 8th consciousness) and discriminating vijñanas (the 6th and 7th consciousness) are not different from each other; they are mutually interdependent.

6c-(1-11) 大慧！現識及分別事識，此二壞不壞，相展轉因。

K6c-(1-11) 大慧！現識(5th 識及 8th 識)及分別(6th 及 7th)事識，此二(5 識及 6th、7th 識)壞(轉變)、不壞(本質上是不變-即所行善惡因果是一致的；5 識 → 6th 識 → 7th 識 → 8th 識)，(互)相展轉(為)因。

6d-(1-11)

Mahamati! The causes of the perceiving vijñanas (the 5th and 8th consciousness) are the inconceivable permeation and inconceivable transformation (the mature seeds in the 8th consciousness manifest in the 5th consciousness, or the new seeds go from the 5th consciousness, to the 6th consciousness, to the 7th consciousness and to the 8th consciousness).

6d-(1-11) 大慧！不思議熏，及不思議變，是現識因。

K6d-(1-11)大慧！不(可心)思(不可口)議(受無明)熏，及不思議(轉變)，是現識因(第 8 識種子成熟,由五識顯現; 或新種子由五識-→轉到六識-→到七識-→到八識)。

6e-(1-11)

Mahamati! The causes of the discriminating vijnanas (the 6th and 7th consciousness) are the grasping of objects and the permeation of false thought since the beginningless time. 6e-(1-11) 大慧！取種種塵，及無始妄想熏，是分別事識因。

K6e-(1-11) 大慧！取種種(五)塵，及無始(第 8th 識)妄想熏，是(第六識及第七識)分別事識因。

6f-(1-11)

Mahamari! If the various unreal illusions covering the true vijnana (the 9th consciousness, Tathagata) have ceased, then vijnanas of all sense organs will also cease. This is called the cessation of the forms.

6f-(1-11) 大慧！若覆彼真識，種種不實諸虛妄滅，則一切根識滅，是名相滅。

K6f-(1-11) 大慧！(業力)若覆彼真識(第九識-如來藏)，種種不實諸虛妄滅，則一切根識滅，是名相滅(滅了一切分別妄想,五根返回原本清淨-如來藏)。

6g-(1-11)

Mahamati! The cessation of continuation (of vijnanas) takes place when the causes for continuation cease to function; this is when both causes and conditions cease to function.

6g-(1-11) 大慧！相續滅者，相續所因滅，則相續滅，所從滅、及所緣滅，則相續滅。

K6g-(1-11)大慧！(諸識之生住異滅)相續滅(修除去)者，(無始之)相續(無明)所因滅，則相續滅，及(諸識)所從(因緣;業種)滅、及所緣(緣前緣後)滅，則相續滅(四緣: 因緣-所緣緣-等無間緣-增上緣滅)。

6h-(1-11)

Why is that, Mahamati?

The causes are the permeated habits since the beginningless time; the conditions are false thoughts that arise from the self-mind discriminating the external states.

6h-(1-11) 大慧！所以者何？

是其所依故。

依者，謂無始妄想熏。

緣者，謂自心見等識境妄想。

K6h-(1-11) 大慧！所以者何？

是其(諸識)所依(止)故。

依者，謂無始(無明)妄想熏。

緣者，謂自心見(聞覺知)等識(分別外)境(起之)妄想。

庚四 辨識之不滅

(1-12)

Mahamati! For example, a lump of clay and motes of dust, both are neither different nor non-different. It is the same for gold and its adorned ornaments.

(1-12) 大慧！譬如泥團微塵，非異非不異。金莊嚴具，亦復知是。

k(1-12) 大慧！譬如泥團(與)微塵，非異非不異。金(與金打造成之金裝飾品)莊嚴具，亦復知是。

1-(1-12)

Mahamati! If the lump of clay is different from the motes of dust, then the lump is not made of dust. However, it is made of motes of dust, therefore they are not different.

1-(1-12) 大慧！若泥團微塵異者，非彼所成；

而實彼成，是故不異。

K1-(1-12) 大慧！若泥團(與)微塵異者，(泥團)非彼(微塵)所成;而實彼成，是故不異(是相同的)。

2-(1-12)

If they are not different, then the lump will be indistinguishable from its motes.

2-(1-12) 若不異者，則泥團微塵應無分別。

K2-(1-12) 若不異者(相同)，則泥團(與)微塵應無分別(名與相是一個)。

3-(1-12)

Therefore, Mahamati! if the (seven) turning vijnanas (the 5th, 6th and 7th consciousnesses), the alaya vijnana (the 8th consciousness) and the appearance of truth (which is Tathagata) are different, then the alaya vijnana (the eighth consciousness) is not the cause for the turning vijnanas.

3-(1-12) 如是大慧！轉識、藏識真相若異者，藏識非因。

K3-(1-12) 如是大慧！轉識(第七識)、藏識(第八識)真相(第九識-如來藏)若異者，藏識(第八識)非因(就不是第七識之因)。

4-(1-12)

If they are not different, then when the (seven) turning vijnanas cease, the alaya vijnana (the eighth consciousness) should also cease.

However, their origin, which is the appearance of truth (Tathagata), never ceases.

4-(1-12) 若不異者，轉識滅，藏識亦應滅，而自真相實不滅。

K4-(1-12) 若不異(相同)者，(第七)轉識滅，藏識(第八識)亦應滅，而自(第七識、第八識)真相(返迴清淨成為如來藏)實不滅。

5-(1-12)

Therefore Mahamati! What ceases to function is not the appearance of truth (the 9th consciousness, Tathagata), but the appearance of karma (in the 7th and 8th consciousness).

5-(1-12) 是故大慧！非自真相識滅，但業相滅。

K5-(1-12) 是故大慧！非(不是)自(第七識、第八識)真相識(第九識-如來藏)滅，(而是)但(第七識、第八識)業相滅。

6-(1-12)

If the appearance of truth (the 9th consciousness, Tathagata) ceases to function, so will the alaya vijnana (the 8th consciousness).

6-(1-12) 若自真相識滅者，藏識則滅。

K6-(1-12) 若自真相識(第九識-如來藏)滅者，藏識(第八識-阿賴耶識)則滅。

7-(1-12)

Mahamati! If the alaya vijnana (the 8th consciousness) do extinguish, then it is no different from the views of annihilationism and eternalism held by the externalists.

7-(1-12) 大慧！藏識滅者，不異外道斷見論議。

K7-(1-12) 大慧！藏識(若第八識-阿賴耶識)滅者，不異外道斷見論議。

庚五 破外道

1-(1-13)

Mahamati! The externalists say that when the grasping of external objects (the 6th consciousness) ceases to function, the continuation of vijnanas (external shadow of the 6th consciousness) will also cease;

Also the continuation of vijnanas cease, the cycle of birth and death since the beginningless time (the 8th consciousness) will also cease.

1-(1-13) 大慧！彼諸外道作如是論，謂：攝受境界滅，識流注亦滅。若識流注滅者，無始流注應斷。

k1-(1-13) 大慧！彼諸外道作如是論，謂：攝受(外塵)境界(識)滅，識(6th 識麤相)流注亦滅。若識(第六識外塵影子)流注滅者，(一念不覺後之)無始流注(第八識)應斷(就沒有輪迴了)。

2-(1-13)

Mahamati! The externalists claim that the causes (of birth and death) are the flows of consciousness, and not the interactions of the eye, forms, light and the eye consciousness; they also insist on other causes.

2-(1-13) 大慧！外道說流注生因，非眼識色明集會而生，更有異因。

k2-(1-13)大慧！外道說(識)流注(是生滅之)生因，(並)非眼、識、色、明(因緣和合)集會而生，更有(其他)異因。

3-(1-13)

Mahamati! They claim the causes to be Braham, the creator, the heaven of freedom, the time, or the motes of dust.

3-(1-13) 大慧！彼因者說言：若勝妙、若士夫、若自在、若時、若微塵。

k3-(1-13)大慧！彼(其他外道)因者說言(是)：若勝妙(由梵天生)、若士夫(神我)、若自在(大自在天)、若時、若微塵(一切法生起之因)。

(Below summary is from our teacher- General Peter Kao:

These seven kinds of self-nature are the conditions from which all dharma of matter arise. This truth is realized by Buddha of all directions.

(mrs.kao): 以下七種自性, 是指在事上的一切法的緣起, 是十方諸佛所證的真理)

(1-14)

Furthermore, Mahamati! There are seven kinds of self-nature:

1. the self-nature of collection (samudaya-svabhava),
(ref: The original Tathagata-garba, in which the entity and function are one; purity and impurity are one)
2. the self-nature of one's own nature (bhava-svabhava),
(ref: Each living being' self-nature (the functional body of the 8th consciousness) is established, and it has been separated from Tathagata-garba.)
3. the self-nature of appearance and nature (laksana-svabhava),
(ref: Tathagata-garba turns into the appearance of each being.)
4. the self-nature of the (four) elements (mand-bhuta-svabhava),

- (ref: Each being establishes his own four-element physical body)
5. the self-nature of causality (hetu-svabhava),
(ref: Each being creates his own causes.)
 6. the self-nature of conditionality (pratyaya-svabhava),
(ref: Each being creates his own conditions.)
 7. and the self-nature of completion (nispatti-svabhava).
(ref: Each being fills his own 8th consciousness with good, bad and neutral karma seeds.)
- (1-14) 復次大慧！有七種性自性。所謂：集性自性、性自性、相性自性、大種性自性、因性自性、緣性自性、成性自性。

k(1-14) 復次大慧！有七種性自性。

所謂：

1.集性自性。

(原始如來藏性之體、起用而未分別時, 染、淨一體。

(empty and function、purity and impurity are one entity)

(闡明空性 empty 與緣起 condition 的理論)

2.性自性。

(從此以下藏性分開了; 六種是用 - 這是用的體)。

3.相性。

(如來藏成為各個人的自性, 是一切形相所依)。

4. (四) 大種性自性。

5.因性自性。

(是各個人在諸法自造親因的自性)。

6.緣性自性。

(是各個人在助緣上取捨而成的自性) 自性

7.成性自性。

(成法的條件-5th, 8th 識俱足了)

1-(1-15)

Furthermore, Mahamati, there are seven kinds of the primary truth:

1. the state of mind (citta-gocara),
(ref: one's true mind conforms to the true suchness.)
2. the state of wisdom (jnana-gocara),
(ref: The first, second, and third ground bodhisattvas have turned certain percentage ignorance to proper knowledge.)
3. the state of knowledge (prajna-gocara),
(ref: The true suchness certified by fourth, fifth, and sixth ground bodhisattvas by using five sciences and observing their own 6th consciousnesses.)
4. the state of views (drstidvaya-gocara),
(ref: The seventh ground bodhisattva who can observe the characteristics of the true suchness and the worldly dharma.)
5. the state in which one transcends dualistic views (drsti-dvaya-tikranta gocara),
(ref: Bodhisattvas who have forsaken the dualistic views and practice the middle way.)
6. the state of transcending bodhisattva grounds (suta-bhumi-anukramana gocara),
(ref: Bodhisattvas beyond the 8th ground who have attained the knowledge of the emptiness of people and dharma.)
7. and the state of self-realization of Tathagata (tathagata-syapratyatma-gati gocara
(ref: the wisdom of Tathagata, the Self-Realized One.)

1-(1-15)復次大慧！有七種第一義。所謂：心境界、慧境界、智境界、見境界、超二見境界、超三地境界、如來自到境界。

k1-(1-15) 復次大慧！有七種第一義。(入理; 前七種, 菩薩與佛共通, 最後一種, 是佛獨有)。

所謂：

1. 心境界。(與真如相應)
2. 慧境界。(1、2、3地菩薩破惑所證, 回到佛性)

- 3.智境界。(4、5、6地菩薩五明所證的真如,即6th用觀察,非如凡夫之比較)
- 4.見境界。(7地菩薩觀真如及俗諦的特性)
- 5.超二見境界。(超真俗二見,行中道)
- 6.超三地境界。(超佛子十地;指八地菩薩以上 – 法空,不動地)
- 7.如來自到境界。

2-(1-15)

Mahamati! Buddhas of the past, present, and future have attained enlightenment by combining the seven self-natures (functions) with the primary truth (entity) into one suchness. With suchness they accomplish the perfect cultivation of the worldly dharma, beyond-worldly dharma, and the highest beyond-worldly dharma.

2-(1-15)大慧！此是過去未來現在，諸如來、應供、等正覺，性自性第一義心。以性自性第一義心，成就如來世間、出世間、出世間上上法。

k2-(1-15)大慧！此是過去未來現在，諸如來、應供(佛十力)、等正覺，(前面七種)性自性(是用,及)第一義心(是體)(兩個七合稱一心。體、用一心,即真如本心)。以性自性第一義心(真如心)，成就(圓滿修証)如來世間、出世間、出世間上上法(佛的知見)。

3-(1-15)

With wisdom eyes that thoroughly see self-appearance and common-appearance, Buddha establishes the proper dharma rules for his disciples to practice, which are different from the evil views of externalists.

3-(1-15) 聖慧眼入自共相建立。如所建立。不與外道論惡見共。

k3-(1-15) 聖慧眼(從體起用)入(了知一切法)自共相(而)建立(正法饒益有情眾生)。如所建立,不與外道論惡見共(相同)。

1-(1-16)

Mahamati! What are the common evil views of externalists and practitioners?

1-(1-16)大慧！云何外道論惡見共？

k1-(1-16) 大慧！云何(何謂修行人與)外道論惡見共(一樣)？

2-(1-16)

Their false thoughts (the dualistic view) arise from the discrimination of external objects, and they are not aware that they were from their own self-minds (the mature seeds in the 8th consciousness). Externalists' theory is contradictory.

2-(1-16) 所謂：自境界妄想見，不覺識自心所現，分齊不通。

k2-(1-16) 所謂：自(心在種種外塵)境界(上, 起)妄想(分別)見(有或無兩邊)，不覺(知是 8th)識(體上)自心所(妄)現，(外道理論前後不一致)分齊不通。

3-(1-16)

Mahamati! The nature of foolish and lay people are ignorant, they do not understand the primary truth and that all dharmas of matters have no self-nature. Instead, they develop dualistic views.

3-(1-16) 大慧！愚癡凡夫性無性自性第一義，作二見論。

k3-(1-16) 大慧！愚癡凡夫性(迷故),(沒有體會)無性自性(事上面, 一切法無自性)(及)第一義(理)，(而)作二(邊)見論。

庚六 判迷悟

辛一 總說

1-(1-17)

Furthermore, Mahamati! In order to extinguish suffering in the three realms, which arise from false thoughts, one should cease ignorance and desire (the two conditions); then, one can see clearly when the illusory state appear. I will explain these now.

1-(1-17) 復次大慧！妄想三有苦滅，無知愛業緣滅，自心所現幻境隨見，今當說。

k1-(1-17) 復次大慧！(欲令)妄想(所生之)三有(三界)苦滅(息)，無知(無明及)愛業(兩種因)緣(息滅)，(則)自心所現幻(外)境隨見(看得清楚)，今當說。

辛二 別判

2-(1-17)

Mahamati! Sramanas and Brahmans believe in annihilationism (no cause, no retribution), eternalism (cause without retribution), permanent existence based on external objects and time, conditions base on skandhas (aggregates), dhatus (realms), ayatanas (entrances) or birth and extinction.

2-(1-17) 大慧！若有沙門婆羅門，欲令無種有種因果現，及事時住，緣陰界入生住，或言生已滅。

k2-(1-17) 大慧！若有沙門(śramaṇa)、婆羅門，欲令無種(斷見-無因無果)、有種(常見-有因沒有果,抱起因不放)因果現，及(依外塵境)事、時(間永)住，(或助)緣陰界入生(常)住、或言(無種)生已(斷)滅。

3-(1-17)

Mahamati! Externalists who hold these views destroy the Buddha's theory of causes, conditions and consequences, such as the worldly causes and retribution, production of (five) skandhas, the three realm conducts, the beyond worldly causes and retribution, Nirvana, the Mārga-āryasatya (the bodhi path), Samudya-āryasatya (karmas), Duḥkha-āryasatyaubg (suffering), and Nirodha-āryasatya (cessation). Externalists' theory is annihilationism.

3-(1-17) 大慧！彼若相續、若事、若生、若有、若涅槃、若道、若業、若果、若諦，破壞斷滅論。

k3-(1-17) 大慧！彼(外道破壞了)若相續(因果法則)、(例如)若事(業-世間因果)、若生(五陰)、若(三)有、若涅槃(出世間因果)、若道(諦)、若業(集諦)、若果(苦諦)、若(滅聖)諦，破壞(佛法,成了)斷滅論。

Why?

4-(1-17)

They cannot reach the beyond-worldly truth in the present and cannot realize the origin (based on annihilationism and eternalism).

4-(1-17) 所以者何？以此現前不可得，及見始非分故。

k4-(1-17) 以此現前不可得 (世間、出世間的真理, 外道的斷常二見無法證得), 及(知)見(一切法的根本)始非分故(非外道能悟證到)。

5-(1-17)

Mahamati! Take for example a broken jar that is unable to function as a jar. Again, their theory is like a burnt seed which is incapable of sprouting.

5-(1-17) 大慧！譬如破餅不作餅事。亦如焦種，不作芽事。

6-(1-17)

Therefore, Mahamati! according to view of annihilationism, when one passes away, skandhas (aggregates), dhatus (realms) and ayatanas (entrances) should also disappear and should not exist in the past, present nor the future life.

Their belief that false thoughts develop without cause, therefore no dharmas will be produce in sequence.

6-(1-17) 如是大慧！若陰界入性，已滅、今滅、當滅。

自心妄想見無因故，彼無次第生。

k6-(1-17) 如是大慧！(因為外道是斷滅論)若陰界入(成了自)性(而是不相續)，已滅(過去生者過去已滅)、今滅(現在生者現在已滅)、當滅(未來生者未來當滅), 自心妄想(所)見無因故(就不能生任何法)，彼無次第生(外道無法證一切法的先因後果次第)。

7-(1-17)

Mahamati! The externalists claim that dharmas arise from the combination of the three conditions: annihilationism, eternalism, and consciousness (the creator).

In that case, a tortoise would grow hair (in the shell), and sands would produce oil. If they practice this theory, it would be meaningless and it would destroy their own views.

7-(1-17)大慧！若復說無種有種識，三緣合生者，龜應生毛，沙應出油。汝宗則壞，違決定義。有種無種說，有如是過，所作事業，悉空無義。

k7-(1-17)大慧！若復(執)說無種(無因無果)、有種(有因無果)、識(神我)，三緣合生者(一切法)，龜應生毛，沙應出油，汝宗(你們外道的宗旨已破)則壞，違(背自己立的神我恆常)決定義。

有種無種說，有如是過，所作事業(依此修行)，悉空無義。

8-(1-17)

Mahamati! The externalists say that dharmas arise from the combination of the three conditions (annihilationism-no cause no retribution, eternalism - cause without retribution, and the creator), as a result of their cultivation experiences of causes, conditions and self-appearances through their life cycles in the past, present and future.

8-(1-17) 大慧！彼諸外道，說有三緣合生者，所作方便，因果自相，過去、未來、現在，有種無種相。

k8-(1-17) 大慧！彼諸外道，說有三緣(有種、無種、神我)合生者(一切法)，所作方便(成為他們修行上的教法)，因(與)果(及)自相(通三世)，過去、未來、現在，有種無種相。

9-(1-17)

The founder of externalist, Kapila, passed down his theory to the 7th generation named Īśvarakṛṣṇa (black liberation), who later wrote Hiraṇyasaptati and completed their basic theory.

Tamas (unseen) first created feeling, and feeling created 25 Tamas theories. These theories occupy one's mind, establishing one's own view and evil knowledge.

9-(1-17) 從本已來，成事相承，覺想地轉，自見過習氣，作如是說。

k9-(1-17) 從本已來(從其祖先-迦毘羅先(Kapila)-數論師-梵語(Sāṅkhya))，成事相承(七世轉到黑自在(梵 Īśvarakṛṣṇa，自在黑),造金 70 論-(Hiraṇyasaptati),成立了外道的基本理論)。(由 tamas 冥生)覺, (由覺生)想(等 25 冥諦), (在心)地(上打)轉, (他們是以)自見(我見)過(惡)習氣, 作如是說(論)。

10-(1-17)

Mahamati! Foolish and lay people, poisoned by evil views and fooled by evil sounds, falsely claim this theory preached by their wise ancestor.

10-(1-17) 如是大慧！愚癡凡夫，惡見所噬，邪曲迷醉，無智妄稱一切智說。

k10-(1-17) 如是大慧！愚癡凡夫，(為)惡見所(吞)噬，(為)邪曲迷醉，(自己)無智妄稱(其祖先是)一切智說。

1-(1-19)

Mahamati! Other Sramanas and Brahmans cast away the views of self-nature, they are just like the cloud, the fire-wheel and the city of Gandharvas, non-production, the mirage, the illusion, moon as reflected in the water and the dream.

1-(1-19) 大慧！若復諸餘沙門、婆羅門，見離自性、浮雲、火輪、犍闥婆城。無生、幻、燄、水月及夢。

k1-(1-19) 大慧！若復諸餘沙門、婆羅門，(以正)見離(一切法的)自性、(就如同空中)浮雲、(旋)火輪、犍闥婆城、無生、幻燄(陽燄)、水(中)月及夢(都是不實的)。

2-(1-19)

All these illusory false thoughts, since the beginningless time, are not apart from the self-mind.

2-(1-19) 內外心現，妄想無始虛偽，不離自心。

k2-(1-19) 內(心)外(境)心(上所)現，(皆是無始)妄想無始虛偽，不離自心。

3-(1-19)

One should cease false thoughts of causes and conditions, and should cast away speaking and objects of speaking, observation and objects of observation, bodies and objects, which all appear from the alaya vijnana (the 8th consciousness).

3-(1-19) 妄想因緣滅盡，離妄想說所說，觀所觀，受用建立身之藏識。

k3-(1-19) 妄想因緣滅盡，離妄想(能)說所說，((離能)觀所觀，(離受用)建立身之藏識(8th 識)。

4-(1-19)

One should understand that the current state of the 5th consciousness is from the 8th consciousness; therefore, grasping (the six sense faculties) and objects of grasping (the six external objects) and conduct (the six consciousnesses) should not go together.

4-(1-19) 於識境界，攝受，及攝受者，不相應。

k4-(1-19)於識(8th識所現的)境界(5th識)，(當下)(能)攝受(的六根六塵)，及攝受者(六識)，(心意識上)不相應(不起自妄想)。

5-(1-19)

If one's mind is not attached to external objects and is free of the birth, existence, changing and cessation, one can attain proper observation and enter right knowledge.

5-(1-19) 無所有境界，離生住滅，自心起隨入分別。

k5-(1-19)無所有境界(六根六塵六識保持清淨不沾塵及不起妄想)，(就可以)離生住(異)滅，自心(本覺)起隨入分別(觀察入正智)。

6-(1-19)

Mahamati! These bodhisattvas will, before long, attain the state in which birth and death and Nirvana are equal. With great compassion, they use expediency to guide living beings, while not attaching to any specific living being (their cause is the Buddha cause).

6-(1-19) 大慧！彼菩薩，不久當得生死涅槃平等。大悲巧方便，無開發方便。

k6-(1-19) 大慧！彼菩薩，不久當(證)得生死涅槃(一真所現)平等。(由自利而起利他) 大悲(善)巧(由智起用)方便，無(6th、7th識上所造作)開發方便(以佛的事業為事業)。

7-(1-19)

Mahamati! They understand that all realms of living beings are illusory. Therefore, they do not purposely create causes and conditions, they stay away from internal and external states, and their minds are not bound by outside images and dharmas.

7-(1-19) 大慧！彼於一切眾生界，皆悉如幻，不勤因緣，遠離內外境界，心外無所見。

k7-(1-19) 大慧！彼於一切眾生界，(了知)皆悉如幻，不勤(不故意造作)因緣，遠離(不執)內(心)外境界，心外無(執)所見(四相)。

8-(1-19)

They will enter the state of non-appearance (the knowledge of emptiness of people) and subsequently enter the state of the Samadhi of ground bodhisattvas. They will comprehend that the three realms are illusory, observe with no discrimination and attain the Samadhi Vajravimbopama.

8-(1-19) 次第隨入無相處，次第隨入從地至地三昧境界。解三界如幻，分別觀察，當得如幻三昧。

k8-(1-19) 次第隨入無相處，次第隨(證)入從地至地三昧境界，解三界如幻，(以無)分別(智)觀察，當得如幻三昧。

9-(1-19)

They will transcend the self-mind, dwell in Prajila Paramita (and the 8th ground) and cast away the expedience (used prior to reaching the 8th ground) in the way of save living beings.

9-(1-19) 度自心現無所有，得住般若波羅密，捨離彼生所作方便。

k9-(1-19) 度自心現無所有，得住般若波羅密，(八地時)捨離彼生(八地前，生相無明的影子)(能作所作人、法上)所作方便。

10-(1-19)

Without production or creation of causes and conditions, bodhisattvas have realized the absolute universal enlightenment, Samadhi of Vajra, and they will enter the Tathagata-body.

They will enter the transformation body of true suchness and attain all adornments, the state of kindness and compassion and the supernatural power of self-mastery.

10-(1-19) 金剛喻三摩提，隨入如來身。隨入如如化，神通自在，慈悲方便，具足莊嚴。

k10-(1-19) (無造作,達等覺菩薩後心如以 absolute universal enlightenment)金剛喻三摩提(塲嚴大定)，隨入(隨順真如, 證)如來(法)身。隨入(順證入)如(內真心)如(外塵淨)化(佛)，神通自在，慈悲方便，具足莊嚴。

11-(1-19)

They can enter all Buddha lands and places of the externalists, because they are free of Citta (the mind), Manas (the mentation) and Vijnana (the consciousness). This is how bodhisattvas orderly transform and attain the Tathagata-body.

11-(1-19) 等入一切佛刹，外道入處，離心意意識，是菩薩漸次轉身，得如來身。

k11-(1-19) (平)等入一切佛刹，外道(所)入處(魔境)，離心(8th識)意(7th識)意(6th識)識(5th識)，是菩薩漸次轉身，得如來身。

庚七 明修正觀

1-(1-20)

Therefore Mahamati! bodhisattvas who wish to attain the Tathagata-body (manomaya-kāya; will made body) should cast away skandhas (aggregates), dhatus (realms), ayatanas (entrances), the expediency of causes and conditions, and the false thoughts (from 8th consciousness) of birth, existence, changing and extinguishment.

1-(1-20) 大慧！是故欲得如來隨入身者，當遠離陰界入心，因緣所作方便，生住滅妄想虛偽。

k1-(1-20)大慧！是故欲(證)得如來(是因為離一切妄想而能)隨入(意生身)身者，當遠離陰界入心，(及遠離造作)因緣所作方便，(遠離 8th 藏識所現)生住滅妄想虛偽，

2-(1-20)

Bodhisattvas should use the straight mind when progressing on the Bodhi path and observe false thoughts (the 6th consciousness) and habits (the 7th consciousness) and distinguish among the seeds that created the three realms since the beginningless time.

2-(1-20) 唯心直進，觀察無始虛偽過，妄想習氣因，三有。

k2-(1-20) 唯(正)心直進(菩提)，觀察無始(6th識)虛偽(7th識)過，(及)妄想(分別)習氣(種子)因，(而有)三有(界)。

3-(1-20)

Bodhisattvas should contemplate the dharma of non-existence (of selfish love and desires) and no-production (no-extinction) in Buddha land; and they will attain the state of sagely self-realization in which one has obtained self-mastery and Tathagata-garba.

3-(1-20) 思惟無所有，佛地無生，到自覺聖趣。自心自在，到無開發行。

k3-(1-20) 思惟無所有(愛, 欲)，佛地無生(滅)，到自覺聖趣(法)。自心自在，到無開發行(無上境界-如來藏)。

4-(1-20)

Their teaching are like the Mani jewels in various colors, which shine on the subtle minds of living beings. They manifest in transformation bodies and guide living beings according to their mind capacity, causing them to be like bodhisattvas who establish their wholesome roots successively.

Therefore, Mahamati! these are the Siddhanta; and bodhisattvas should study them.

4-(1-20) 如隨眾色摩尼，隨入眾生微細之心，而以化身隨心量度，諸地漸次相續建立。是故大慧！自悉檀善，應當修學。

k4-(1-20) 如隨眾色摩尼，(如來藏照)隨入眾生(三細)微細之心，而以化身隨(眾生)心量度(教化)，(使他們如菩薩一樣)諸地漸次相續建立(善根)。是故大慧！自悉檀善，應當修學。

(End of ref#5/book page #p51-2)