

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

(Ref:#6)
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戊二 藏識境界門
己一 問答識境
庚一 總問答
辛一 大慧問

The state of garba vijnana

2. 藏識境界

1-(1-21)

Then, Bodhisattva Mahamati said to Buddha: Bhagavan (World Honored One), Self-mind and views are not interdependent upon causes and effects when Buddha and bodhisattvas practice citta (the mind –alaya or 8th consciousness), Manas (mentation - 7th consciousness), mano-vijnana (6th consciousness), pañca vijñānāni (5th consciousness), the five dharmas, Svabhava (the self-nature), and Laksanas (self-appearances).

1-(1-21) 爾時大慧菩薩復白佛言：世尊！所說心意意識、五法、自性相，一切諸佛菩薩所行，自心見等所緣境界，不和合。

k1-(1-21) 爾時大慧菩薩復白佛言：世尊！所說心(8th 識)、意(7th 識)、意(6th 識)、識(5th 識)、五法、自性相，一切諸佛菩薩所行，自心見等所(內)緣(外)境界，不和合。

2-(1-21)

These practices will enable Bodhisattvas to realize the true mind and the true appearance, which is the word of Buddha.

2-(1-21) 顯示一切說，成真實相，一切佛語心。

k2-(1-21) 顯(開)示一切(諸佛所)說，(能證)成真(心)實相，(這是)一切佛語(密藏)心(要)。

3-(1-21)

Buddha praise to those bodhisattva-mahasattvas who dwell in the ocean near Mount Malaya in the city of Lanka that alaya-vijnana (the 8th consciousness) is the ocean (8th consciousness) with its waves (7th consciousness) which can be turned into the dharmakaya (dharma body). However, this is hard for living beings to understand.

3-(1-21) 為楞伽國摩羅耶山，海中住處諸大菩薩，說如來所歎，海浪藏識境界法身。

k3-(1-21) (唯願如來) 為楞伽國摩羅耶山，海中住處諸大菩薩，說如來所(讚)歎，(8th識)海、(7th識)浪、藏識(8th識上所現種種，均是如來藏，但是眾生難以了解的)境界(那都是)法身。

辛二 如來答

壬一 長行

癸一 明轉識緣起

(1-22)

Then, Bhagavan (World Honored One) told bodhisattva-mahasattva: There are four kinds of causal conditions where the eye-consciousness arises.

(1-22) 爾時，世尊告大慧菩薩言：四因緣故，眼識轉。

k(1-22) 爾時，世尊告大慧菩薩言：四因緣故，眼識轉(生起)。

What are the four?

何等為四？

2-(1-22)

They are:

- The rise of the mind (the 5th consciousness) that grasps external objects, while being ignorant,
- The attachment to forms, habits in the 7th consciousness and pretentious faults permeated in the 8th consciousness since beginningless time,
- the persistence of self-nature that results from discrimination (mentation - 6th consciousness), manas-vijñāna (constant review - 7th consciousness), and

- the desire to see various forms.

2-(1-22)謂:

- a.自心現攝受不覺。
- b.無始虛偽過色習氣。
- c.計著識性自性。
- d.欲見種種色相。

K2-(1-22)謂:

- a.自心 (5th 識)現, (使 5 根)攝(取)受(5 塵), 不覺(無明)。
- b. (8th 上已經薰習過的) 無始虛偽過(錯), 色(貪愛色塵), (是 7th 識)習氣。
- c.計著 (用 6th 識比較)識性, (以 7th 識執著)自性。
- d. (心) 欲(貪)見種種色相。

3-(1-22)

Mahamari! These are the four causal conditions.

大慧！是名四種因緣。

4-(1-22)

The four conditions turn into torrential waves in the 8th consciousness. Being polluted, the 8th consciousness gives rise to enormous wave of the eye-consciousness.

4-(1-22)水流處，藏識轉識浪生。

K4-(1-22)(以上 4 緣成暴流, 其) 水流處(即在藏識上)，(藏識體受染而轉) 藏識轉(於藏識海中激起滔天之眼識巨浪 – 眼識生) 識浪生。

5-(1-22)

Mahamari! Just like the eye-consciousness, all sense organs, motes of dust (the phenomenal), and pores of the skin (the four element physical body) arise either simultaneously or gradually when they are interdependent upon causes and conditions,

5-(1-22) 大慧！如眼識，一切諸根微塵毛孔俱生，隨次境界生，亦復如是。

K5-(1-22)大慧！如(同)眼識(之生)，(其他 5 根)一切諸根，(山河大地)微塵，(四大色身毛孔俱生(同時頓生)，(也有因緣和合)隨次(依次第)境界生，亦復如是。

6-(1-22)

The alaya vijnana (the 8th consciousness) is like a mirror reflecting all forms at once.

6-(1-22)譬如明鏡，現眾色像。

K6-(1-22)譬如明鏡，(一時頓)現眾色像。

7-(1-22)

Mahamati! Just like ferocious wind blows ocean water, the state-wind stirs up the ocean of mind (8th consciousness), thereby causing the waves of consciousness (7th consciousness) to flow continuously.

7-(1-22)大慧！猶如猛風，吹大海水，外境界風，飄蕩心海，識浪不斷。

K7-(1-22)大慧！(又如)猶如猛風，吹大海水(波浪次第生起)，外(在)境界風飄蕩(藏識心海，令 7th)識浪不斷(次第生起)。

8-(1-22)

The alaya vijnana (the 8th consciousness – storage for seeds) is the cause, whose matured seeds flow out, producing the manifestation of the appearance of the seven pravrtti- vijnana (also called the turning consciousness, which includes consciousness of eye, ear, nose, tongue, body, 6th and 7th).

The alaya vijnana (the 8th consciousness) is different from seven pravrtti- vijnana (seven turning consciousness) in function and appearance; however both are Tathāgatagarbha in origin.

8-(1-22) 因所作相，異不異。

K8-(1-22)(8th 識為) 因, 所作 (業) 相(生七轉識)，異(藏識與 7 轉識不同) 不異(與 7 轉識本如來藏)。

9-(1-22)

Combining the seeds from alaya-vijnana (8th consciousness) and reality appearance from seven pravrtti-vijñāna (seven turning consciousnesses), laypeople become deeply attached to manas-vijñāna (mentation, the 7th consciousness) and think it is the true ego. This manas-vijñāna stirs the mind (alaya-vijnana, 8th consciousness) and gives rise to the five pañca vijñānāni (the 5th consciousness).

Lay people do not comprehend that external appearances, such as sound, smell, taste and touch, do not have self-nature.

9-(1-22)合業生相，深入計著，不能了知色等自性，故五識身轉。

K9-(1-22)合業生相(8th 識與 7 轉識之業相-現相)，(令凡夫)深入計著(7th 識為真我)，不能了知(自心所現之六塵)色等自性(本空, 而執實有)，(反擊心海)故五識身轉(5th 識生)。

10-(1-22)

Mahamati! From the same cause, the pañca vijñānāni (the 5 consciousnesses) arises simultaneously. However, in time and space, sentient beings discriminate the cause of the awareness of the five sense organs of their respective external objects in segmentation.

This awareness is the cause of mano vijnana (the 6th consciousness) which arise from the seven pravrtti-vijñāna (the seven turning consciousness).

10-(1-22)大慧！即彼五識身俱，因差別分段相知，當知是意識因，彼身轉。

K10-(1-22)大慧！即彼(諸識中之)五識身俱(是同時)，因(各識本因一致, (但無明起分別有)差別, (在時空中)分段(對五塵)相知(生覺知)，(此覺知)當知是(6th)意識(生起之)因，彼身(諸識身, 即前七識)轉(生起)。

11-(1-22)

But the mano-vijnana (the 6th consciousness) and the five pañca vijñānāni (the first five consciousnesses) are not aware that their activities arise from the discriminations of the self-mind, attachment to external objects and the mutual interaction of the causes and conditions.

11-(1-22)彼不作是念，我展轉相因，自心現，妄想計著轉。

K11-(1-22)彼(諸識本身不能覺知/ 諸識生起乃由不覺心現)不作是念，我(諸識)展轉相因(互因互緣)，(且)自心(所)現(之種種境界上)，妄想(分別)計著轉(動)。

12-(1-22)

However, each of the vijnanas keeps on turning and discriminating which destroys the appearance of the tranquil and unmoved true suchness mind. The five physical sense organs discriminate external objects, giving rise to the five consciousnesses which pass (the seed) to mano-vijnana (the mind of 6th consciousness).

The mano-vijnana (mind of the 6th consciousness) make fine distinction from leftover shadows of the five consciousnesses.

This is called the (seven) turning consciousness.

12-(1-22) 而彼各各壞相俱轉，分別境界，分段差別，謂彼轉。

k12-(1-22)而彼(七轉識)各各(每一個)(破)壞(真如心海寂靜不動之)相(同時)俱轉，(前 5 識)分別境界(之後)，(更加微細分別而生 6th 識)分段差，謂彼轉 (這就是 7 轉識互因互緣互生)。

癸二 顯藏識深細

子一 正顯深細

13-(1-22)

When a cultivator (second vehicle) enters the dyanna Samadhi (samjñā-vedita-nirodha-samāpatti, samadhi of extinction of feeling and thinking), he is not aware that his subtle seeds of habit stored in alaya-vijnana (the 8th consciousness) still turning.

He wrongly thinks that his consciousness (five and 6th consciousness) have extinguished then he enters dyanna Samadhi (samjñā-vedita-nirodha-samāpatti).

13-(1-22) 如修行者入禪三昧，微細習氣轉而不覺知。而作是念，識滅然後入禪正受。

k13-(1-22)如(二乘)修行者入禪三昧(滅受想定)，(8th 中)微細習氣(種子在)轉(動)(但是此人)而不覺知。(反)而作是念，(我 5th、6th 識)識滅然後入禪正受(入滅盡定)

14-(1-22)

In fact one cannot enter dyanna Samadhi when only the consciousness (five and 6th consciousnesses) have extinguished.

14-(1-22) 實不識滅而入正受。

k14-(1-22)(事實上)實不識滅(並沒有滅盡 8th 識上微細種子)而入正受。

15-(1-22)

When one's seeds of habit in the alaya-vijnana (the 8th consciousness) are not extinguished, one's 8th consciousness still exists.

15-(1-22) 以習氣種子不滅，故不滅。

k15-(1-2)以(8th 識上)習氣種子不滅(未滅)，故不滅(8th 識並沒有真滅)。

16-(1-22)

When the cultivator is no longer attached to external objects (the 6th consciousness temporarily subdued), he thinks the alaya-vijnana (the 8th consciousness) has ceased.

16-(1-22) 以境界轉，攝受不具，故滅。

k16-(1-22)(此習氣對)以境界(時)轉(還會再生現行)，(只因他對六塵境界生起時)攝受不具(壓伏第六識，不去妄分別)，故滅(故稱識滅)。

17-(1-22)

Mahamati! With Samadhi knowledge power, Sravakas (sound hearers), condition realizers and externalists are unable to comprehend the ultimate range of the delicate working of the three subtleties (which manifested from ignorance) in the alaya-vijnana (the 8th consciousness), except for Tathagata and ground bodhisattvas.

17-(1-22)大慧！如是微細藏識究竟邊際，除諸如來及住地菩薩，諸聲聞緣覺外道修所得三昧智慧之力，一切不能測量決了。

k17-(1-22)大慧！如是(無明現行之三細)微細(之)(第8)藏識(其)究竟邊際(範圍)，除諸如來及住(登)地菩薩(以上)；諸聲聞緣覺外道修所(證)得(之)三昧智慧之力，一切(都)不能測量決了。

子二 修證了知

18-(1-22)

With ripened wholesome roots, unsurpassed wisdom and expedient observation, ground bodhisattvas (from initial ground to wonderful enlightenment) are able to discern the meaning of Buddha's preaching.

18-(1-22) 餘地相智慧，巧便分別，決斷句義。最勝無邊，善根成熟。

k18-(1-22)餘地(登地以上菩薩-初地至妙覺)相(以其)智慧，(能善)巧(方)便(觀察)分別，(無惑無疑)決斷(諸佛所說通句、別句、法句)句義(理)。最(殊)勝無邊，(無始來所證之)善根成熟。

19-(1-22)

They have gradually forsaken false thoughts and pretentious habits that appear from the self-mind in the alaya-vijnana (the 8th consciousness).

19-(1-22) 離自心現妄想虛偽。

K19-(1-22)(漸漸)離自(8TH)心現(量)妄想虛偽(習氣)。

20-(1-22)

They (Bodhisattvas) dwell in the forest (tranquil place), cultivate in the lower, middle, and higher grounds, and are able to observe the flow of their own false thoughts and manifesting habits from the self-mind (alaya-vijnana, the 8th consciousness).

20-(1-22) 宴坐山林，下中上修，能見自心妄想流注。

k20-(1-22)宴坐山林(安坐寂靜處)，下中上修(於地地中次第漸次轉勝)，(此菩薩)能(照)見自(藏識)心(中無始)妄想(種子)(與現行習氣)流注(不斷)。

21-(1-22)

With the ability to observe and extinguish the manifesting habits from the self-mind (alaya-vijnana, the 8th consciousness), they can travel to unlimited Buddha lands and are baptized by Buddha (receive ranks).

Then they will attain the power of freedom mind and supernatural power of Samadhi.

They will encounter good knowledgeable advisors, and become members of the retinue of Buddha.

21-(1-22) 無量剎土，諸佛灌頂。得自在力，神通三昧，諸善知識，佛子眷屬。

k21-(1-22)(因為能徹見自心種子習氣，則當體即滅，能到)無量剎土，(能得)諸佛(為其)灌頂(受佛職位)。得(智慧)自在力，(及種種)神通三昧，(且有)諸善知識，(及諸)佛子(為其)眷屬(圍繞四周)。

22-(1-22)

Bodhisattvas have transcended Citta (the mind, the 8th consciousness), Manas (mentation, the 7th consciousness), mano-vijnana (the 6th consciousness), pañca vijñānāni (the five consciousnesses), which give rise to the mind activity and false thoughts of current attachment to the external objects.

22-(1-22) 彼心意意識，自心所現自性境界虛妄之想。

k22-(1-22)彼(菩薩能知)心意意識(8種識心，所行境界)，(與)自心(當下現行)所現自性(六塵)境(所起)虛妄之(分別、比較)妄想。

23-(1-22)

Bodhisattvas observe and eliminate the causes of suffering, the endless cycle of birth and death, the unlimited ocean of desire (of the three realms), bad karmas, indulgence in love and the fundamental ignorance.

23-(1-22) 生死有海，業愛無知。如是等因，悉已超度。

k23-(1-22)(菩薩能如實照了)(二種)生死、(三)有(大)海，(善惡)業，(欲)愛無知(根本無明)，如是等(苦)因，悉已超度(除滅)。

24-(1-22)

Therefore all practitioners should come close to the unsurpassed good knowledgeable advisors.

24-(1-22) 是故大慧！諸修行者，應當親近最勝知識。

k24-(1-22) 是故大慧！諸修行者，應當親近最(殊)勝(善)知識。

王二 重頌

(1-25)

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

(1-25) 爾時，世尊欲重宣此義，而說偈言：

1-(1-25)

The 7th consciousness is like waves arise from the boundless and depthless ocean (the 8th consciousness) when stirred by the heavy wind.

1-(1-25) 譬如巨海浪，斯由猛風起，

K1-(1-25) 譬如(8TH 識)巨海(上所起之七識)浪，(此浪)斯由猛風(激)起(海浪)。

2-(1-25)

The huge waves (the 6th consciousness) sweep across the deep ditches (where various karma seeds are plant) without interruption.

2-(1-25) 洪波鼓冥壑，無有斷絕時。

K2-(1-25) (巨大之 6th 識)洪波(滔)鼓(動)冥壑(業所種植溝處)，無有斷絕時。

3-(1-25)

The still and unmoved ocean of the alaya-vijnana (the 8th consciousness) is stirred by the wind of mano-vijnana (the 6th consciousness) and manas-vijñāna (mentation, the 7th consciousness).

The waves of various vijnanas prance when disturbed by self-attachments.

3-(1-25) 藏識海常住，境界風所動，
種種諸識浪，騰躍而轉生。

K3-(1-25)(同理, 如 8th 識) 藏識 (能藏所藏我愛執障) 海常住 (無變異)，
(內因外緣)境(6th 識) 界 (7th 識) 風所 (鼓動平靜之藏識海) 動，(而生) 種
種諸識 (波) 浪，(這些浪-6、7 識妄我執) 騰躍而 (展)轉生 (起)。

4-(1-25)

Dark blue, red, other colors (give rise to eye consciousness), sea shells (give rise to ear consciousness), milk (give rise to nose consciousness), honey (give rise to tongue consciousness), and fragrance of flowers and fruits (give rise to body consciousness). All these give rise to the five consciousness.

4-(1-25) 青赤種種色，珂乳及石蜜，淡味眾華果。

K4-(1-25)青(清淨)、赤(煩惱等)種種色(塵)(生眼識)。珂(玉,聞聲起耳
識)、乳(壇乳之香 – 聞香起鼻識)、及石蜜(嚐冰糖甜起舌識)、淡味眾華
果(觸塵起身識)。

5-(1-25)

Lights from the sun and the moon are neither different nor non-different from the sun and the moon (the five consciousnesses, which arise from the 8th alaya-vijnana consciousness, are neither different nor non-different from the 8th alaya-vijnana consciousness).

5-(1-25) 日月與光明，非異非不異。

K5-(1-25) 日月與光明，非異非不異。

(此五識在藏識中生起, 如同光明由日月體中生起)

(日月與其所生之光明, 不能說是同一物, 也不可說是不同之二物)

5a-(1-25)

The relation is the same for the ocean and its waves, where the ocean of alaya-vijnana (8th consciousness) gives rise to the waves of the manas vijnana (the 7th consciousnesses).

It is also the same for the mind (alaya-vijnana, the 8th consciousness), which join and unite with other vijnanas (the 5th, 6th and 7th consciousness), gives rise to karma when causes and conditions are met.

5a-(1-25)海水起波浪，七識亦如是，心俱和合生。

k5a-(1-25) 海水起波浪，七識亦如是，心俱和合生。

(同理, 8th 識心業海上起的 7th 識波浪)

(the 8 th 識心與 5,6,7 識和合攀緣執取,才有因緣和合產生諸法)

6-(1-25)

Just as water in the ocean flows (karma in the 8th consciousness) gives rise to the waves, grasping from the interdependence of the 7th consciousness and the 6th consciousness give rises to things (dharma).

6-(1-25) 譬如海水變，種種波浪轉，七識亦如是，心俱和合生。

K6-(1-25)譬如(8th 識上業)海水變(動時)，種種波浪轉(生)，七識亦如是，心俱和合生。

(七識心與六識境起和合執取而有法生起)

7-(1-25)

The alaya vijnana (the 8th consciousness) is like an unlimited huge depot which gives rise to various vijnanas (the 5th, 6th and 7th consciousnesses) when met with external objects.

The ego of manas-vijñāna (mentation, the 7th consciousness) constantly reviews and encourages the mano-vijnana (the 6th consciousness) to discriminate appearances and characteristics of the five external objects.

7-(1-25) 謂彼藏識處，種種諸識轉。

謂以彼意識，思惟諸相義。

K7-(1-25)謂彼(567 識到 8th 識)藏識處，(由於境生而有)種種(567)諸識轉(起)。

謂以彼(7 識)(使 6th 識)意識，(去)思惟(分別)(5 塵)諸相義。

8-(1-25)

Each of the eight consciousnesses has true appearance and is indestructible. The alaya-vijnana (the 8th consciousness) resulted from causes and conditions. It is empty in origin, without appearance or substance (can only manifest when the mind functions).

8-(1-25) 不壞相有八，無相亦無相。

K8-(1-25)(八種識-5678th 中各個皆有) 不壞(真)相(皆是如來藏)有八，(第八識本空, 因緣而有) 無相亦無(體)相(唯心功能所現)。

9-(1-25)

Just as the ocean water is no different from the waves, the alaya-vijnana (the 8th consciousness) is no different from manas-vijñāna (the 7th consciousness) and mano-vijnana (the 6th consciousness).

9-(1-25) 譬如海波浪，是則無差別。

K9-(1-25)譬如(八識)海(水), (與)波(6TH識), 浪(7TH識)，是則無差別(其本質相同)。

Mrs. Kao:

(Tathāgatagarbha has no appearances in origin. Appearances manifest with various vijnanas. These appearances have no appearances, as they result from conditions. Various vijnanas are not different from Tathāgatagarbha, they have no appearances.)

Mrs Kao:

(藏體本無相,而 諸識現有相, 此有相實亦無相, 只是托緣妄現; 諸識與藏識同一無相,是無差別)

10-(1-25)

Each of the seven consciousnesses is the same as (is one entity with) the alaya-vijnana (the 8th consciousness).

10-(1-25) 諸識心如是，異亦不可得。

K10-(1-25)諸識(前七識), 心(與第 8 識), 如是(同體)，異亦不可得(沒有不同)。

11-(1-25)

Citta (the mind, the 8th consciousness) accumulates karma, Manas (mentation, the 7th consciousness) extends the realm of accumulation, and mano vijnana (the 6th consciousness) discriminates the external objects that were grasped by the five vijnanas.

11-(1-25) 心名採集業，意名廣採集。
諸識識所識，現等境說五。

K11-(1-25)(8th 識) 心名採(取)(積)集(善惡)業。

(7th 識) 意名廣(內執第八為我, 外執前六為我所) 採集(內外攀緣)。

(前五識) 諸識(是為 67 識) 識所識(分別)。

現等境說五(根對塵攀緣現前現量之五塵境, 更是五識生起之因)。

庚二 別問答

辛一 問答見相分

(1-26)

Then, Bodhisattva Mahamati (Great Wisdom) asked:

爾時，大慧菩薩以偈問曰：

(1-26)

Previously, Buddha preached that the varieties of colors such as dark blue and red give rise to the five consciousnesses of living beings.

(1-26) 青赤諸色像，眾生發諸識，

k(1-26)(如佛前面所說的珂乳及石蜜，淡味眾華果) 青赤諸(外塵境) 色像，(使)眾生發諸識。

1-(1-26)

The wind blows the ocean, giving rise to the waves; both the ocean and the waves are entities which sentient beings can see.

Why is alaya-vijnana (the 8th consciousness), which is empty in origin, without appearance or substance?

1-(1-26) 如浪種種法，云何唯願說。

K1-(1-26) 如(風吹海平面生)浪, 種種法(如風與浪應實有), 云何(世尊說無相亦無相)唯願說。

(1-27)

Then, Bhagavan (the World Honored One) answered in verse style:
爾時, 世尊以偈答曰:

1-(1-27)

There are no such varieties of colors such red or dark blue, nor are there waves (they only manifest with the mind).

I say the consciousness is the mind, which accumulates karma, in order to help laypeople understand. In reality, the mind is pure and does not accumulate karma.

1-(1-27) 青赤諸雜色, 波浪悉無有,
採集業說心, 開悟諸凡夫。

k1-(1-27)青赤諸雜色(五塵), (及比喻海上之)波浪, 悉無有(實性,是唯心所現), (8th 識是前七轉識所造之業)採集業說(識,是)心, (事實,心本淨,無法可採集), 開悟諸凡夫。(為了使凡夫)開(示)悟(入佛的知見而說識是心)。

2-(1-27)

Karma does not exist in origin; they are created by the self-mind grasping the causes and conditions of karma.

Grasping and grasped objects are not permanent just like ocean and wave.

2-(1-27) 彼業悉無有, 自心所攝離, 所攝無所攝, 與彼波浪同。

k2-(1-27)彼業(凡夫所造之業)悉無有(都要受報消除), (能採集之)自心(我執我見), 所攝(所採集之業的因緣, 要)離(使因緣不和合), (心本淨,沒有妄業), 所攝(自心所攝取的業), 無所攝(真心上是本淨), 與彼(5678 識)波(6 識)浪(7 識)同。

Mrs. Kao:

Karma of grasped are just like the waves in the ocean, they are produced from causes and conditions.

Mrs kao:(所攝取的業與水之波浪, 都是相同-托緣而生)

3-(1-27)

Body, property, and objects arise from the perceiving vijnanas (the 5th and 8th consciousness) of the living beings.

3-(1-27) 受用建立身，是眾生現識。

k3-(1-27)(由業感而成的眾生)身，(及)受用建立(的器世間)，是眾生現識(8th 識上的共分)。

4-(1-27)

Just as ocean water creates the waves which have no self-entity, karmas stored in the alaya-vijnana (the 8th consciousness) create the physical bodies of sentient beings and their phenomenal which also has no self-entity.

4-(1-27) 於彼現諸業，譬如水波浪。

k4-(1-27)於彼(8th 本識上所)現(依、正二報)諸業(無自體可得)，譬如(依)水(起之)波浪(無自體可得)。

辛二 法喻解

(1-28)

Then, Bodhisattva Mahamati (Great Wisdom) recited in the verse style:

爾時,大慧菩薩復說偈言：

1-(1-28)

The characteristics of ocean waves can be distinguished (by human eyes).

Why can't living beings recognize karma (from the seven turning consciousnesses) and the alaya-vijnana?

1-(1-28) 大海波浪性，鼓躍可分別。

藏與業如是，何故不覺知？

K1-(1-28)(8TH 識)大海(中所起的)(6TH 識)波，(7TH 識)浪性，(依水而)鼓(動)躍(前進)，可分別(人人可以用肉眼分別)。

(8TH 識) 藏與(前七轉識)業(因緣煩惱也)如是，何故(凡夫都)不(能)覺知？

(1-29)

Then, Bhagavan (World Honored One) answered in verse:

爾時，世尊以偈答曰：

1-(1-29)

Laypeople with no wisdom cannot understand that the width and depth of the (intangible) alaya vijnana is like that of the great ocean.

In order to make practitioners understand the relation between the seven turning consciousnesses and the alaya-vijnana, Buddha uses the ocean water and its waves as metaphors.

1-(1-29) 凡夫無智慧，藏識如巨海，業相猶波浪，依彼譬類通。

K1-(1-29) 凡夫無智慧，(不覺知非物質的 8th)藏識如巨海(之深與廣)，業相(前七轉識因緣)猶(如巨海上的)波浪，依彼(物質之海水與波浪)(比)譬(讓凡夫通曉)類通。

辛三 假實說

(1-30)

Then, Bodhisattva Mahamati (Great Wisdom) recited the verse:

爾時，大慧菩薩復說偈言：

1-(1-30)

The sun shines equally on living beings no matter what their levels are - superior, average or inferior.

Tathagata illuminates everyone in the world with the teaching of truth.

Buddha had already preached the expedient dharma, why not directly say the ultimate truth?

1-(1-30) 日出光等照，下中上眾生。

如來照世間，為愚說真實。

已分部諸法，何故不說實？

K1-(1-30) 日出(時)(陽)光(平)等照(一切眾生)，(不分愚)下、中(等)、上(智)眾生。如來(慧如同日光)照世間，為愚(凡夫)說真實(法身)(令其開悟)。

(佛早)已分部諸法(於諸部教法中開示，眾生以諸識妄取)諸法，何故不

接)說(究竟真)實？

(1-31)Then, Bhagavan (World Honored One) answered in verse:

爾時，世尊以偈答曰：

1-(1-31)

If I preach the true suchness, living beings do not correspond (because they do not understand true suchness or true appearance).

1-(1-31) 若說真實者，彼心無真實。

K1-(1-31)若說真(如)實(相之理)者，彼(凡愚)心無真(如)實(相之理)(其心與真理不相應)。

2-(1-31)

Their minds are illusory just like dreams, the waves in ocean and images reflected by the mirror.

2-(1-31) 譬如海波浪，鏡中像及夢。

K2-(1-31) 譬如海(水與)波浪，(或)鏡中像及夢(中事)。

3-(1-31)

When causes and conditions are met, the mind and external objects manifest simultaneously.

When causes and conditions are not met, the matured karmas flow out from the aalaya-vijnaana (the 8th consciousness) gradually.

3-(1-31) 一切俱時現，心境界亦然。境界不具故，次第業轉生。

K3-(1-31)(因緣俱足時) 一切俱時現，心(與外塵)境界亦然(也是同時現)。(若因緣不俱足時-內心外緣) 境界不具故，(8th 識上成熟之業)次第業(展)轉生(起)。

4-(1-31)

The mono-vijnana (the 6th consciousness) discriminates the objects grasped by the five consciousnesses.

4-(1-31) 識者識所識，

K4-(1-31) 識者(第六識的功能), 識(是能分別), 所識(前五識)。

5-(1-31)

Manas vijnana (the 7th consciousness) ponders and perceives the Darsanabhaga (views) and the Laksana-bhaga (appearances) in the alaya vijnana are its own, and it becomes attached to them.

5-(1-31) 意者意謂然，

K5-(1-31) 意者(7th 識), (依靠)意(8th 識), 謂然(自認為應該如此)。

Mrs kao:(7th 識執 8th 識見分及相分為自內我、法,自以為然,一定不錯,執著不放)。

6-(1-31)

The five consciousnesses are the perceiving state, and the sequence in which each sense organ functions (interacts with its own corresponding external objects) is not orderly.

6-(1-31) 五則以顯現，無有定次第。

K6-(1-31)(前)五(識), 則以顯(示)現(量境界/根塵各有相對範圍), (隨境界而生)無有定次第。

7-(1-31)

Just as the master of painting and his disciples produce a picture with various colors, bodhisattvas and I preach true suchness using various dharmas.

7-(1-31) 譬如工畫師，及與畫弟子，布彩圖眾形，我說亦如是。

K7-(1-31) 譬如工畫師(設計師-佛)，及與畫弟子(菩薩)，(畫)布,(上顏料)彩,(畫)圖(種種圖像)眾形，我說(法)亦如是。

8-(1-31)

The picture is not in the colors, nor in the silk cloth, nor in the brushes.

However, in order to delight living beings, a picture is produced with many colors.

8-(1-31) 彩色本無文，非筆亦非素。

為悅眾生故，綺錯繪眾像。

K8-(1-31)彩色(顏料中)本無文(無圖)，(亦)非(採)筆(中有圖像可得)，亦非(絹中有圖像可得)素，為悅眾生故，綺錯繪眾像。

Mrs Kao: (A picture with many colors is a metaphor for length and breadth of Buddha's teaching of worldly and true wonderful dharma.)

Mrs kao:(綺錯繪眾像: 如來縱橫-真俗眾多妙法)

9-(1-31)

Words are a way of expediency; the true suchness requires forsaking of words.

I preach various dharmas to living beings that just made vows, and I explain the true suchness and true appearance to those with deeper foundations.

9-(1-31) 言說別施行，真實離名字，分別應初業，修行示真實。

K9-(1-31)(借用)言說(文字語言)(各)別(意義)施行(使眾生修行)，(入)真(如)實(相)離名字，(廣)分別(諸法)(為)應初業(初發心修道事業者)，(對如實)修行(者)(指)示真(如)實(相)。

10-(1-31)

Truth suchness is attained by self-realization.

Awareness should be apart from objects of awareness.

I preach these to Buddhist disciples who have superior good roots and explain various dharmas to foolish people.

10-(1-31) 真實自悟處，覺想所覺離，此為佛子說，愚者廣分別。

K10-(1-31)真(如)實(相)(是修行者)自悟處(境界)，(能)覺想所覺(想)離(都要遠離)，此為(大根基, 能頓悟)佛子(而)說。(若是)愚者(則需)廣(以言教)分別(示種種法)。

11-(1-31)

All things are illusory; they manifest without containing truth.

I preach various dharmas according to the foundations of living beings.

11-(1-31) 種種皆如幻，雖現無真實，如是種種說。隨事別施設。

K11-(1-31)種種(心境法門, 因眾生根基而施設)皆如幻，雖現(有種種相)無真實，如是種種(佛)說(之法)。隨事(根基分)別施設。

12-(1-31)

If the preaching does not correspond to the listener, then it is the same as not preaching.

A good doctor prescribes different medicines according to the illnesses of living beings.

12-(1-31) 所說非所應，於彼為非說。彼彼諸病人，良醫隨處方。

K12-(1-31)(若是)所說(之法)非所應(不對機)，於彼(對於聽者等於)為非說(沒有說)。彼(這些人, 如同)彼(眾多)諸病人，良醫隨(病而開)處方。

13-(1-31)

Tathagata preaches dharma according to the mind capacities of living beings.

True suchness is not preached to laypeople or externalists who indulge in heavy ignorance or to Sravakas (sound hearers).

Out of compassion for living beings, I preach the meaning of self-realization.

13-(1-31) 如來為眾生，隨心應量說。

妄想非境界，聲聞亦非分，哀潛者所說，自覺之境界。

K13-(1-31) 如來為眾生，隨(眾生)心應量(而)說(法)。

(這不是為)妄想(所迷的凡夫外道境界)非境界，聲聞亦非分，

(此為佛)哀潛者(世間人)所說，(是如來自證)自覺之境界。

(End of ref#6/book page#64-6)