

## Pure flow of instantaneousness or gradualness

### 4. 頓漸淨流

(1-44)

Then, in order to purify the outflow of the birth and death from the self-mind

Bodhisattva Mahamati asked Buddha:

Tathagata, how does one purify outflows of the birth and death from living beings' self-minds?

Is the purification instantaneous or gradual?

(1-44) 爾時, 大慧菩薩為淨除自心現流故, 復請如來, 白佛言:

世尊! 云何淨除一切眾生自心現流, 為頓? 為漸耶?

k(1-44) 爾時, 大慧菩薩為淨除自心現流(生滅相)故, 復請如來, 白佛言:

世尊! 云何淨除一切眾生自心現流(生滅相), 為頓(除)? 為漸(次第除)耶?

(1-45)

Buddha told Mahamati: It is gradual, not instantaneous.

(1-45) 佛告大慧: 漸淨非頓。

1-(1-45)

Just as amra fruits ripen gradually and not instantaneously, the flows that appear from the living beings' self-minds are eradicated gradually.

1-(1-45) 如菴羅果, 漸熟非頓, 如來淨除一切眾生自心現流, 亦復如是, 漸淨非頓。

2-(1-45)

Just as potters make pots gradually and not instantaneously, the flow that appear from the living beings' self-mind are eradicated gradually.

2-(1-45) 譬如陶家造作諸器，漸成非頓，如來淨除一切眾生自心現流，亦復如是，漸淨非頓。

3-(1-45)

Just as all things grow up gradually and not instantaneously from the earth, the flow that appear from the living beings' self-mind are eradicated gradually.

3-(1-45) 譬如大地漸生萬物，非頓生也，如來淨除一切眾生自心現流，亦復如是，漸淨非頓。

4-(1-45)

Just as one learns music, drawing, painting and other arts gradually and not instantaneously, the flows that appear from the living beings' self-minds are eradicated gradually.

4-(1-45) 譬如人學音樂、書、畫、種種技術，漸成非頓，如來淨除一切眾生自心現流，亦復如是，漸淨非頓。

5-(1-45)

Just as a clear mirror reflects all formless images instantaneously, Tathagata revealed instantaneously the pure state of the formlessness in order to cause living beings to eradicate the flows that appear from their self-minds.

Tathagata does not discriminate between existence or non-existence, because he is in the ultimate tranquil state.

5-(1-45) 譬如明鏡，頓現一切無相色像，如來淨除一切眾生自心現流，亦復如是，頓現無相，無有所有，清淨境界。

k5-(1-45) 譬如明鏡(無分別)，頓現一切(色體之相,但是鏡中所顯之相,無體)無相色像，如來淨除一切眾生(6th、7th 識)自心現流，(依其根基是否成熟)亦復如是，(為其)頓現無相，無有(無)所有(對待)，(究竟)清淨境界。

6-(1-45)

Just as the sun or the moon reveals all forms instantaneously with its light, Tathagata's revealed instantaneously the inconceivable unsurpassed state of wisdom in order to cause living beings to eradicate their habits and mistakes that appear from their deluded self-minds (the 8<sup>th</sup> consciousness and the manifesting 6<sup>th</sup> and 7<sup>th</sup> consciousnesses).

6-(1-45) 如日月輪，頓照顯示一切色像，如來為離自心現習氣過患眾生，亦復如是，頓為顯示不思議智最勝境界。

k6-(1-45) 如日月輪(8,9 地菩薩,無功用行,證不空如來藏)，頓照顯示一切色像，如來為離(除眾生)自心現(8th 識上業種)(與現行-6th、7th 識)習氣(所造成之)過患眾生，(顯示聖智境界)亦復如是，(如同日月普照一切)(如來)頓為顯示不思議智最勝境界。

7-(1-45)

Just as the alaya vijnana (the 8th consciousness) instantaneously reveal living beings' minds, bodies, abodes, and lives, Sambhogakaya (the reward-body Buddha) ripens the states of (sharp-rooted) practitioners (Anagamin, third-fruit) instantaneously, so that they can dwell firmly in the Akanishta (Heaven of Ultimate Form).

7-(1-45) 譬如藏識，頓分別知自心現，及身安立受用境界。彼諸依佛，亦復如是，頓熟眾生所處境界，以修行者，安處於彼色究竟天。

k7-(1-45) 譬如(8th)藏識，頓(能)分別知眾生)自心現(之相)，及(根)身(世界)安立受用境界。

彼諸(報身佛)依(法身)佛(體)，亦復如是，(能)頓熟(利根)眾生所處境界，以修行者(身分)，安處於彼(報身佛所居之)色究竟天。

8-(1-45)

Just as Dharmakaya (the dharma-body Buddha, entity) illumines Sambhogakaya (the reward-body Buddha, function) with self-realization, Dharmakaya (the dharma-body Buddha) causes living beings to eradicate shadows of attachment to nature, non-nature, erroneous views and false thoughts.

8-(1-45) 譬如法佛所作依佛，光明照耀，自覺聖趣，亦復如是，彼於法相有性無性惡見妄想，照令除滅。

k8-(1-45) 譬如法佛(為體), 所作依佛(報身佛為用)，(佛慧)光明照耀，自覺聖趣(真如境界)，亦復如是，彼(法身佛)於(眾生所執之)法相有性無性(之)惡見妄想，照(耀)令(其)除滅。

9-(1-45)

Mahamati , Dharmakaya (the dharma-body Buddha) and Sambhogakaya (the reward-body Buddha) say that living beings produced all dharma from the causes of self-appearance and common appearance (in the 8<sup>th</sup> consciousness), the causes of ceaseless false thoughts and attachment to self-nature, various kinds illusions of paratantra-svabhāva (nature of reliance on others, the 5<sup>th</sup> consciousness and parikalpita-svabhāva (nature of universal attachments, the 6<sup>th</sup> and 7<sup>th</sup> consciousness), which are all unobtainable.

9-(1-45)大慧！法依佛，說一切法，入自相共相自心現習氣因，相續妄想自性計著因，種種不實如幻，種種計著，不可得。

k9-(1-45)大慧！法(身佛為體), 依佛(報身佛為用)，說一切法(界)，(都是)入(由 8<sup>th</sup> 識上的)自相共相,自心現習氣因(地的種子體)，(無明為用)相續妄想(成為)自性計著因，(在)種種不實如幻(5<sup>th</sup> 依他起-緣起自性,,隨緣生滅)，(卻)種種計著(6<sup>th</sup> 7<sup>th</sup> 遍計執)，(實)不可得。

10-(1-45)

Furthermore, Mahamati, one's attachment to paratantra-svabhāva (nature of reliance on others) gives rise to one's false thoughts of self-appearance and self-nature.

10-(1-45) 復次大慧！計著緣起自性，生妄想自性相。

11-(1-45)

Mahamari! In a similar way that a magician performs illusionary acts, turning grass, wood, tile and rock into living beings with various forms and shapes, false thoughts create non-true states.

11-(1-45) 大慧！如工幻師，依草木瓦石，作種種幻，起一切眾生若干形色，起種種妄想。彼諸妄想，亦無真實。

12-(1-45)

Likewise Mahamati! Relying on nature of others , one gives rise to self-nature of false thoughts, various false appearances, acts and matters.

Attachment to habits and false thoughts causes one to produce self-nature and self- appearance.

12-(1-45) 如是大慧！依緣起自性，起妄想自性。種種妄想心，種種相行事妄想相。計著習氣妄想，是為妄想自性相生。

k12-(1-45)如是大慧！依緣起自性(5th 依他起-緣起自性, 隨緣生滅, 無自性中)，起妄想自性(6th)。種種妄想心，種種(色)相, 行(受、想)事, (行)妄想相。

計著習氣(於緣起法上有)妄想, 是為妄想自性(與自)相生。

13-(1-45)

Mahamati! These are dharmas spoken by Sambhogakaya (the reward-body Buddha).

13-(1-45) 大慧！是名依佛說法。

k13-(1-45) 大慧！是名依佛(報身佛)說法。

14-(1-45)

Mahamati! Dharmakaya (dharma-body Buddha) is free of the false mind, self-nature, and self-appearance. The Sagely Self-Realized One maintains this state and establishes Sambhogakaya (the reward-body Buddha) and Nirmanakaya (transformation-body Buddha) in order to teach living beings.

14-(1-45)大慧！法佛者，離心自性相，自覺聖所緣境界，建立施作。

k14-(1-45)大慧！法佛者，離心自性相，(是)自覺聖(自證智慧果)所緣境界，(如來依此)建立(由報身佛、化身佛)施(去教化眾生)作。

### 辛三 化身佛

(1-47)

Mahamati! Nirmanakaya (transformation-body Buddha) preaches offering, precepts, forbearance, vigor, dyanna, and prajna (the wisdom of the mind).

(1-47)大慧！化佛者，說施、戒、忍、精進、禪定、及心智慧。

k(1-47)大慧！化(身)佛者，說施、戒、忍、精進、禪定、及心智慧(依心修六度智慧)。

1-(1-47)

The second vehicle practitioners attain mind wisdom by forsaking skandas, realms, entrances and attain the liberation by observing all dharma doors.

1-(1-47) 離陰界入解脫識相分別。

K1-(1-47) (此智慧是要二乘人)離陰界入(而)解脫識相分別(法門)。

2-(1-47)

Nirmanakaya (transformation-body Buddha) observes the living beings foundations and establishes the three vehicles Buddha dharma, which is beyond the views of externalists who mistake Arapadhatu (the formless realm) for nirvana.

2-(1-47) 觀察建立，超外道見，無色見。

K2-(1-47)(化身佛)觀察(眾生根基而)建立(三乘法)，超(越)外道(有無斷常惡)見，(及計)無色(界為涅槃之妄)見。

#### 辛四 重明法身佛

(1-48)

Mahamati! Dharmakaya (the dharma-body Buddha) is free of the conditioned mind and external conditions, as restraints of his sense organs (when encountering external objects) have ceased. This state is different from those of lay people, Sravakas (sound-hearers), Pratyekabuddhas (solitude-realizers) or externalists, as they are still attached to self-appearance.

(1-48) 大慧！又法佛者，離攀緣。攀緣離，一切所作根量相滅。非諸凡夫聲聞緣覺外道，計著我相所著境界。

k(1-48)大慧！又法佛者，離攀緣(離所攀的五識境)。攀緣離(及能攀之心)，一切所作根量(心量對境)相滅。非諸凡夫聲聞緣覺外道，計著我相所著境界。

1-(1-48)

The Sagely Self-Realized One has attained the ultimate wisdom state; therefore, he establishes the cultivation path for living beings.

Mahamati! In order to reach self-realization, you should diligently study the different orders of cultivations and obstacles and eradicate the views that appear from the self-mind.

1-(1-48) 自覺聖究竟差別相建立。

是故大慧！自覺聖究竟差別相，當勤修學。自心現見，應當除滅。

K1-(1-48)自覺聖(慧已圓滿)究竟(而於諸法)差別相(以眾生根基)建立(修行之路)。

是故大慧！(要達到)自覺聖(智)究竟(了知眾生根基)差別相(修行次第及修行上的障礙)，當勤修學。自心現(分別)見，應當除滅。

(1-49)

Furthermore, Mahamari! There are two kinds of Sravaka (sound-hearer) vehicles: common and individual.

(1-49) 復次,大慧！有二種聲聞乘通分別相。

k(1-49) 復次,大慧！有二種聲聞乘通分別相(有通相, 有別相)。

1-(1-49)

They have attained the Sravakas fruits but have not attained the same wisdom of Sagely Self-Realized One.

The Sravakas are still attached to false thoughts (the 6<sup>th</sup> consciousness) and self-nature (7<sup>th</sup> consciousness).

1-(1-49)謂：得自覺聖差別相，及性妄想自性計著相。

k1-(1-49)謂：得(佛所證)自覺聖(智, 有)差別(的 1234 果)相，及(在三自)性(上, 6th 識)妄想(及 7th 識)自性計著相。

庚三 三乘證別

辛一 總標

(1-50)

How does one attain the fruits (stream attainer, one returner, none returner and arhat) of Sravaka (sound-hearer)?

(1-50) 云何得自覺聖差別相聲聞？

k(1-50)云何(是證)得自覺聖差別相聲聞？

辛二 別明

壬一 自覺境

1-(1-50)

One's mind is in tranquility when one has realized impermanence, suffering, emptiness and selflessness.

One attains Satya (true meaning) when one has annihilated desires (in the three realms), skandas, realms, entrances, self-appearance, and common appearance, a state in which external objects and space are one and permanent. One also knows that the external objects are indestructible (forms and emptiness is one).

1-(1-50)謂: 無常、苦、空、無我境界。真諦，離欲寂滅。息陰、界、入自共相。外不壞相如實知，心得寂止。

k1-(1-50)謂: 無常、苦、空、(諸法)無我境界。(證人空智)真諦，離(三界)欲(愛)(入)寂滅。息(止五)陰、(18)界、入(了知)自共相。外不壞相(6塵-色空一體)如實知，心得寂止。

2-(1-50)

When one has attained tranquility, one is in the state of dyanna (proper thinking and thought), liberation (no longer makes mistakes in body, speech, and mind), Samadhi fruition, and liberation of proper feelings. However, one still has the habitual seeds in the eighth consciousness and the inconceivable cycle of transformational birth and death (the mind does not disturb by the cycle of physical body's birth and death).

2-(1-50) 心寂止已，禪定、解脫、三味道果，正受解脫，不離習氣，不思議變易死。

k2-(1-50)心寂止已，禪(正思惟)、定(正念)、(身口意)解脫(不犯錯)、三味道果，正受(即一切不受，心無煩惱，恆常定,)解脫，(但是)不(容易)離(開 8th 識上的三細)習氣，(及精神上不受四大色身生死干擾的)不思議變易死。

3-(1-50)

One has attained the stillness of Sravaka (sound-hearer) whose wisdom is different from that the sagely Self-Realized one (Buddha).

This is called Self-Realized Sravaka (sound-hearer).

3-(1-50) 得自覺聖樂住聲聞，是名得自覺聖差別相聲聞。

k3-(1-50) 得自覺聖樂住(寂靜)聲聞, 是名得(證)自覺聖(智, 而與佛所證有)差別相聲聞。

(1-51)

Mahamati! Bodhisattva-mahasattvas who have attained the state of sagely self-realization do not indulge in the door of tranquility nor in the joy of proper reception, because they are compassionate and want to save living beings.

(1-51)大慧！得自覺聖差別樂住菩薩摩訶薩，非滅門樂正受樂，顧憫眾生及本願不作證。

k(1-51)大慧！得自覺聖(智, 心上有)差別樂住(寂靜)菩薩摩訶薩，非(不取)(寂滅)(空)門(之)樂, (也不耽於沉空三昧)正受(之)樂, 顧憫眾生(長劫生死之苦)及(其)本願(長劫觀空而)不作證(入涅槃)。

1-(1-51)

Mahamati! The conduct of the Sagely Self-Realized Sravaka (sound-hearer) is different from that of the bodhisattva-mahasattva who has also attained the state of sagely self-realization. You should not learn from the Sagely Self-Realized Sravaka (sound-hearer).

1-(1-51)大慧！是名聲聞得自覺聖差別相樂。菩薩摩訶薩，於彼得自覺聖差別相樂，不應修學。

K1-(1-51)大慧！是名聲聞得自覺聖差別相樂。菩薩摩訶薩，於彼得自覺聖差別相樂，不應修學(要繼續上進才能達如來所行境界)。

王二 妄執境

(1-52)

Mahamati! What is meant by the (dull-rooted) Sravaka (sound-hearer) who is attached to forms and self-nature of false thoughts (the 6<sup>th</sup> consciousness)?

(1-52)大慧！云何性妄想自性計著相聲聞？

k(1-52)大慧！云何(鈍根三自)性妄想自性計著相(6th 識)聲聞？

1-(1-52)

These Sravakas (sound-hearers) are attached to the four elements which are green, yellow, red and white in appearances, and solidity, humidity, warmth, and movement in nature.

The four elements were not created by the creator and have neither self-appearance nor common appearance in origin.

The past Buddhas had already said that; however, when the (dull-rooted) Sravakas (sound-hearers) hear the names of the four elements, they develop false thoughts and self-nature.

1-(1-52) 所謂大種：青黃赤白，堅濕煖動，非作生自相共相。先勝善說，見已，於彼起自性妄想。

k1-(1-52)所謂大種(地水火風): (有)青黃赤白(相)，堅濕煖動(性)，(這些都不是)作生(神我,上帝,大自在天,造物者,梵天所造)自相共相(各別相,共同相)。先勝善說(過去諸佛已經說過了)，(鈍根聲聞)見已，於彼(法名相上)起(6th 識)自性妄想。

2-(1-52)

Bodhisattva-mahasattvas should know this, give up the attachment to the three self-natures, practice the knowledge of the emptiness of things, extinguish the four appearances (practice the knowledge of the emptiness of people) and ascend on the various ground levels gradually.

2-(1-52)菩薩摩訶薩，於彼應知應捨，隨入法無我相，滅人無我相見。漸次諸地相續建立。

k2-(1-52) 菩薩摩訶薩，於彼(三自性)應知應捨，隨入法無我相(法空智)，滅人無我相(四相)(及五陰)見。漸次(完成)諸地(功德)相續建立。

3-(1-52)

This is the Sravaka (sound-hearer) who is attached to forms and self-nature of false thoughts.

3-(1-52) 是名諸聲聞性妄想自性計著相。

k3-(1-52) 是名諸聲聞(執法有自)性(之)妄想自性計著相。

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