

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

(Ref: #9)
(PageP85-2 to P98-3)

戊三 常不思議門
己一 辨外小無常不思議
庚一 問

Eternity and inconceivableness

5. 常不思議

(1-53)

Then, Mahamati Bodhisattva-Mahasattva said to Buddha: World Honored One, you had talked about the inconceivableness, the state of sagely self-realization and the primary truth.

Are these the same as the inconceivable nidāna (causes and conditions) stated by the externalists?

(1-53) 爾時，大慧菩薩摩訶薩白佛言：世尊！世尊所說常不思議，自覺聖趣境界，及第一義境界。世尊！非諸外道所說常不思議因緣耶？

k(1-53)爾時，大慧菩薩摩訶薩白佛言：世尊！世尊所說(真)常(妙)不思議(法身體寂，離名離相，妙契中道)，自覺聖趣境界(乃如來法身真常)，及(中道實相，離有離無)第一義境界。世尊！非諸外道所說(神我作者之斷常)常不思議(同其)因緣耶？

1-(1-54)

Buddha said to Mahamati: This inconceivableness is not the same as the inconceivable nidāna (causes and conditions) held by externalists. Why?

1-(1-54) 佛告大慧：非諸外道因緣，得常不思議。所以者何？

k1-(1-54)佛告大慧：(並)非諸外道(神我作者之斷常)因緣，(能證得佛所證)得(的真)常不思議(法身境界)。所以者何？

2-(1-54)

The inconceivable nidāna (causes and conditions) held by the externalists is not the same as the inconceivableness achieved (by Buddha) through self-realization.

2-(1-54) 諸外道常不思議，不因自相成。

k2-(1-54) 諸外道常不思議(是神我、作者操縱的)，不因自相成(不是自證第一義實相因自覺修成)。

3-(1-54)

If it was not achieved through self-realization, how can they reach the true eternal inconceivableness?

3-(1-54) 若常不思議，不因自相成者，何因顯現常不思議？

k3-(1-54) 若(外道的)常不思議，不(是)(第一義諦實相)因自(覺)相(修)成者，何因顯現常不思議(果呢)？

4-(1-54)

Furthermore, Mahamati! If the externalists' inconceivableness was attained by self-realization, then it is permanent.

4-(1-54) 復次大慧！不思議若因自相成者，彼則應常。

k4-(1-54) 復次大慧！(若外道)不思議(也是第一義諦實相)若因自(覺)相(修)成者，彼則應常。

5-(1-54)

If it is created by the creator, the inconceivableness is not permanent.

5-(1-54) 由作者因相，故常不思議不成。

k5-(1-54) 由作者(神我、作者之)因相，故常不思議不成。

辛二 顯內有

1-(1-55)

Mahamati! The practice of the primary truth is the cause for my attainment of the inconceivable primary truth. I am free of having nature and no-nature, eternalism and annihilationism, and I have obtained the true appearance through the wisdom of self-realization.

1-(1-55)大慧！我第一義常不思議，第一義因相成，離性非性，得自覺相故有相。

k1-(1-55)大慧！我(如來所證的)第一義常不思議，(是以)第一義(為修)因相(而)成，離性(有無自)、非性(離斷常二見)，(自心證)得自覺(聖智實)相，故有(果-佛相,真理之)相。

2-(1-55)

The wisdom of primary truth has its cause (the middle way). Therefore, it has the proper cause (of Buddha nature), and it is free of the dualistic view - nature and no-nature.

2-(1-55) 第一義智因故有因，離性非性故。

k2-(1-55) 第一義智(中道)因，故有(佛性上之正)因，離性非性(二邊戲論)故。

3-(1-55)

Just as the space itself is effortless, nirvana does not change. Therefore, nirvana is permanent.

3-(1-55) 譬如無作虛空，涅槃滅盡故常。

k3-(1-55) 譬如無作虛空(故常)，涅槃滅盡(名相,不住涅槃)故常。

4-(1-55)

Therefore, Mahamati! This inconceivable primary truth is not the same as the inconceivable theory (eternalism and annihilationism) held by externalists.

4-(1-55) 如是大慧！不同外道常不思議論。

k4-(1-55)如是大慧！不同外道(斷)常不思議論。

5-(1-55)

Mahamati! All Tathagatas (from the ten directions) attain this wisdom of inconceivableness through self-realization.

Therefore, the theory that the inconceivable wisdom is attained through self-realization should be followed.

5-(1-55) 如是大慧！此常不思議，諸如來自覺聖智，所得如是，故常不思議自覺聖智所得，應當修學。

k5-(1-55) 如是大慧！此常不思議，(十方)諸如來自覺聖智，所得如是，故常不思議自覺聖智所得，應當修學。

辛三 再辨外

6-(1-55)

Furthermore, Mahamati! The inconceivableness held by externalists (established by the creator) is not permanent nature. It is based on impermanent causes of things, not the right cause of the wisdom on self-realization; therefore they will not achieve the permanent nature of causes, appearances, and powers (the powers of Buddha).

6-(1-55) 復次大慧！外道常不思議，無常性。異相因故，非自作因相力故常。

k6-(1-55) 復次大慧！外道常不思議(是神我所造之常)，無(真)常性。異相因故(以無常之物為因,怎能證恆常之果)，非自作因相力故常(不是自心內証正因實相力所成之常)。

7-(1-55)

Furthermore, Mahamati! The inconceivableness held by externalists is not permanent in nature. This is because according to their views, things are created by the creator and have either nature (externalism) or no nature (annihilationism) which actually is impermanent. However, they think it is permanent.

7-(1-55) 復次大慧！諸外道常不思議，於所作性非性無常。

k7-(1-55) 復次大慧！諸外道常不思議，於(神我)所作(一切法有)性非性(無性斷滅;皆是)無常。

8-(1-55)

With the dualistic views (the view of existence and non-existence), externalists consider it permanent (because things are created by the creator) and become attached to it.

8-(1-55) 見已思量計常。

k8-(1-55)見已(在有無之間)思量計(執著能造作之神我為)常。

9-(1-55)

Mahamati! I also see that the causes and conditions of Asraya (the subject), Alambana (the object), and false thoughts of nature and no-nature are impermanent.

9-(1-55) 大慧！我亦以如是因緣所作者，性非性無常。

k9-(1-55) 大慧！我亦以如是因緣(說, 能作)所作者，(妄想分別有)性非性(無性) (都是)無常。

10-(1-55)

Through my self-realization, I said that externalists' view of permanence does not have the causes of true permanence. (How can they attain the true permanence without permanent cause?)

10-(1-55)見已，自覺聖境界，說彼常無因。

k10-(1-55)見已(了解到生已還無後)，(即以)自覺聖(所證)境界，說彼(神我所說之)常無因(沒有恆常因,又如何證真常果)?

11-(1-55)

Mahamati! If externalists' theory base on the causes of self-realization, then it is permanence, but they base on the differentiation of the appearances of nature and no-nature, which just like the hare has no horns, let alone languages and false thoughts, it has no true meaning.

11-(1-55) 大慧！若復諸外道，因相成常不思議。因自相性非性，同於兔角，此常不思議，但言說妄想。

k11-(1-55) 大慧！若復諸外道，因相 (在自覺上能證) 成常不思議。因自相性非性(卻在因自相上執有性無性,反覆無常)，同於兔(有)角, 此常不思議，但言說妄想(無真實義)。

12-(1-55)

These externalists commit the fallacy of self-contradictory in regards to causes and conditions. Why?

12-(1-55) 諸外道輩，有如是過。所以者何？

k12-(1-55) 諸外道輩(理論)，有如是過 (因果相矛盾)。所以者何？

13-(1-55)

Languages and false thought are just like the hare's horns (they are not real) for they have no right causes for self-realization.

Therefore it is impossible to attain the inconceivable permanence based on erroneous cause.

13-(1-55) 謂:但言說妄想，同於兔角，自因相非分。

k13-(1-55) 謂: 但言說妄想，同於兔角 (不是真實), 自因相非分(在自覺因上沒有可能證到自覺聖智)。

辛四 再顯內

1-(1-56)

Mahamati! I (Buddha) attained inconceivable true permanence from self-realization, which is free of Asraya (subject), Alambana (object), nature, no-nature. Therefore, I am truly permanent (the middle way).

1-(1-56) 大慧！ 我常不思議，因自覺得相故，離所作性非性，故常。

k1-(1-56)大慧！ 我(佛所證的真)常不思議，因自覺得(自證)相故，離所作 (離神我能作), (離)性非性(離有性無性)，故常(是中道實相之常)。

2- (1-56)

The theory from externalists claims that the external objects with self-nature, no-self-nature are impermanent; the ability to distinguish from the 6th consciousness and to create from the 7th consciousness is permanent. This is not the true appearance.

2-(1-56) 非外性非性無常, 思量計常。

k2-(1-56) 非外性非性無常 (不是外道以外塵有或無, 生滅的無常);
(不是)思量(以 6th 分別) (7th 妄計神我)計常。

3-(1-56)

a.) Mahamati! Externalist' impermanent theory base on external objects with self-nature, no-nature; while the permanent refers to the ability of the 6th consciousness to distinguish and the 7th consciousness to create, which they claim the same as Buddha's permanent and inconceivableness theory.

Externalists do not understand that Buddha's permanent inconceivable comes from the basis for cultivation, which is free of false thoughts of existence and non-existence.

b.) Externalists claim that their permanence and inconceivableness are attained from the analogy of existence and non-existence of external objects.

Their level is far from that of the Sagely Self-Realized One.

They should not say that they have reached the true permanence.

3-(1-56) 大慧！若復外性非性無常, 思量計常不思議常, 而彼不知常不思議自因之相, 去得自覺聖智境界相遠, 彼不應說。

k3-(1-56) 大慧！

a) 若復外 (分別外塵有) 性、非性(無性之)無常, (及) 思量計(6th 識分別, 7th 識神我, 如同如來所證之) 常不思議(真)常, 而彼(外道)不知(如來)常不思議(法身)(是因地離有無妄想為本修因)自因之相。

b) (而外道是以外塵為修因要去證) 去得自覺聖智境界相遠(實在差太遠了), 彼(外道)不應說(證到真常了)。

辛五 辨小無

(1-57)

Furthermore, Mahamati! With false thoughts of fear for birth, death and suffering, Sravaka (sound hearers) seek nirvana.

(1-57)復次大慧！諸聲聞畏生死妄想苦，而求涅槃。

1-(1-57)

Practitioners of Sravakas (the second vehicle) do not understand the difference among birth, death, and nirvana, and that all self-nature and false thoughts are not true nature.

They believe nirvana is the state in which the six sense organs and their respective six external objects ceased to interaction.

That is not the state of the (Great Vehicle) Sagely Self-Realized One, instead, seeds stored in their alaya-vijnana (the 8th consciousness) have been turned to good (nirvana).

1-(1-57) (但是)不知生死涅槃差別，一切性妄想非性，未來諸根境界休息，作涅槃想。非自覺聖智趣藏識轉。

k1-(1-57)(二乘)不知生死涅槃差別，一切(自)性妄想非(實)性，(為使)未來諸根(6根對6塵)境界休息(不互攀,6識心不起,身心暫得休息)，作涅槃想。非(不是大乘)自覺聖智趣(向)藏識(8th 識無明種子習氣)轉(成涅槃)。

2-(1-57)

Lay and foolish people do not understand Buddha's preaching of the three vehicles (they have degenerated into the view of existence);

The second-vehicle practitioners are attached to the deviated emptiness (they have degenerated into the view of false emptiness).

2-(1-57) 是故，凡愚說有三乘，說心量趣無所有。

k2-(1-57) 是故，凡愚(不解佛所說義)說(執著如來說)有三乘(法, 落於有見); 說心量趣無所有(或二乘執偏空, 落於無見)。

3-(1-57)

Therefore, Mahamati! They (the second-vehicle practitioners) do not know that Tathagatas of the past, present, and future are away from the views of existence or emptiness and had reached the state of self-realization.

The second vehicle practitioners are attached to the images of external objects; they create karma, and turn the wheel of birth and death endlessly.

3-(1-57) 是故大慧！彼不知過去未來現在諸如來自心現境界，計著外心現境界，生死輪常轉。

k3-(1-57)是故大慧！彼(二乘)不知過去未來現在諸如來(離有無而)自心(覺悟)現境界，(二乘)計著外(塵而自)心現(外塵影像有無)境界，(起惑造業)生死輪常轉(不停)。

辛六 顯大有

4-(1-57)

Furthermore, Mahamati! Tathagatas of the past, present, and future have said that all external things do not establish by self (have no birth). Why?

All things with nature or without nature appear from self-mind and are either existent or empty. Only when one has forsaken the dualistic view (the view of existence and non-existence) can one's true mind appears.

4-(1-57)復次大慧！一切法不生，是過去未來現在諸如來所說。所以者何？謂：自心現性非性，離有非有生故。

k4-(1-57) 復次大慧！一切法不生，是過去未來現在諸如來所說。所以者何？謂：(一切法是)自心(所)現性非性，(要)離有非有生故。

5-(1-57)

Mahamati! Natures of all things do not arise by themselves which are unrealistic like horns of the hare or the horse.

These are false thoughts of foolish and ordinary people and they raised from false thoughts and self-nature of habits since beginningless time.

5-(1-57)大慧！一切性不生，一切法如兔馬等角，是愚癡凡夫不實妄想，自性妄想故。

k5-(1-57) 大慧！一切性不(自)生，一切法(有性無性)如兔馬等角，是愚癡凡夫不實妄想，(無始)自性妄想(習氣)故。

6-(1-57)

Mahamati! Sagely Self-Realized One knows that all things do not arise by themselves, neither do appearances nor natures (of all things).

However, foolish people do not know this. They hold the dualistic view (the view of existence and non-existence) and establish self-appearance and self-body from the self-nature.

6-(1-57)大慧！一切法不生，自覺聖智趣境界者，一切性自性相不生，非彼愚夫妄想二境界，自性身財建立趣自性相。

k6-(1-57)大慧！一切法不(自)生(之理)，(是)自覺聖智趣(達到的)境界者，(證知)一切(法之自)性(及)自性相不生(即性、相雙泯/不執)，非彼愚夫妄想二(邊)境界，(凡夫認為法有實自性起之妄想而建立五蘊之正報身，與依報之器世間財)自性身財建立趣自性相。

7-(1-57)

Mahamati! Natures and appearances of all things came from the vijnana-garba (alaya-vijnana-8th consciousness) and were established by Asraya (subject-the minds) and Almbana (the image of objects), which causes foolish people to fall into the dualistic erroneous views of existence and non-existence, and the cycle of birth, stay, change, death.

7-(1-57)大慧！藏識攝所攝相轉，愚夫墮生住滅二見。

k7-(1-57)大慧！(一切法之性與相皆是)藏識(體中,)攝(能攝之妄心)所攝(六塵影)相(才有依報、正報之相)轉(展轉生死)，愚夫墮(諸法有無)生住滅二(邪)見。

8-(1-57)

They believe the nature of all things is real; therefore false thoughts arise with views of existence and non-existence. These are not the state of sages or worthies. Mahamati! You should deeply ponder that all things are never born by themselves.

8-(1-57)希望一切性生，有非有妄想生，非聖賢也。

大慧！於彼應當修學。

k8-(1-57)希望一切(法)性(實有)生，有非有妄想(接著)生(起)，非聖賢也。

大慧！於彼(一切法本無生)應當修學。

己二 辨初治地五性差別

庚一 長行

辛一 總標

(1-58)

Furthermore, Mahamati! There are five kinds of non-intermittent seed nature.

What are the five? They are:

1. The non-intermittent seed nature of the Sravaka (sound hearer) vehicle.
2. The non-intermittent seed nature of the Pratyekabuddha (one enlightens to conditions) vehicle.
3. The non-intermittent seed nature of the Tathagata vehicle,
4. The non-intermittent seed nature of the indefinite, and
5. The non-intermittent seed nature of individuality.

(1-58)復次大慧！有五無間種性。云何為五？

謂：聲聞乘無間種性、緣覺乘無間種性、如來乘無間種性、不定種性、各別種性。

附佛性有無辨

辛二 別說

壬一 聲聞

(1-59)

How does one know the non-intermittent seed nature of the Sravaka (sound hearer) vehicle?

(1-59) 云何知聲聞乘無間種性？

1-(1-59)

These are people who, upon hearing that (confusion, karma and suffering resulting from) the individual-appearance and common appearance of skandhas (5 aggregates), dhatus (18 realms) and ayatanas (6 entrances) can be ceased, jump with joy. Their bodies relax and are happy. They like to practice the self and common appearance of Four Noble Truths and not the enlightenment of the twelve-linked chains of causation and condition.

These people are named the non-intermittent seed nature of the Sravaka (sound hearer) vehicle.)

1-(1-59) 若聞說得陰界入自共相斷知時，舉身毛孔熙怡欣悅，及樂修相智，不修緣起發悟之相，是名聲聞乘無間種性。

k1-(1-59)若聞(佛)說(以四諦)得(明了)陰界入自共相(所成的惑業苦果能)斷(盡)知時，舉身毛孔熙怡欣悅，及樂修(四諦自共)相智，不(樂)修(12 因)緣起發悟之(無性之)相，是名聲聞乘無間種性。

2-(1-59)

The non-intermittent Sravaka vehicle can reach the eighth ground (of the intermediate level teaching) where annoyances (annoyance of seeing and thought) have ceased, but the avidya (the habit of ignorance) annoyance has not ceased. They have not reached the inconceivable transformational death but have transcended the birth and death of the body.

2-(1-59) 聲聞無間，見第八地，起煩惱斷，習煩惱不斷，不度不思議變易死，度分段死。

k2-(1-59)聲聞(修行人於)無間(道中，不被惑所迷)，見(通教)第八地，起(的(現行見、思)煩惱斷，(無明)習煩惱不斷，不度不思議變易死(沒有達到念念定中)，度(達)分段死(決定自己的生死)。

3-(1-59)

They roar as masters: I have Ended birth and death, my Brahma conduct is established, and the physical body will no longer be reborn. I already gained all knowledge of Buddha, reached the knowledge of emptiness of people and attained nirvana.

3-(1-59) 正師子吼：我生已盡，梵行已立，不受後有。如實知，修習人無我，乃至得般涅槃覺。

k3-(1-59) 正師子吼：我生已(滅)盡，梵行已立，不受後有。如實知，修習人無我(空智)，乃至(自以為証)得般涅槃覺。

壬二 各別種性

(1-60)

Mahamati! The non-intermittent of individuality are attached to various things, such as the self, people, living beings, lifespan, the nourisher, and the creator. These practitioners derive views from such things and mistake them for nirvana.

(1-60) 大慧！各別無間者。我、人、眾生、壽命、長養、士夫。彼諸眾生，作如是覺，求般涅槃。

k(1-60) 大慧！各別無間者(種種外道堅持不斷種性者)。(執)我、人、眾生、壽命、長養(一切萬物)、士夫(執神我為涅槃)。彼諸眾生，作如是(妄)覺，(而於其中)求般涅槃。

1-(1-60)

There are other externalists who claim that all things are created by the creator. They see nature of all things and mistakenly say it is nirvana. By holding such false thought, they cannot realize the knowledge of emptiness of dharma or mind liberation.

1-(1-60) 復有異外道說，悉由作者。見一切性已，言此是般涅槃。作如是覺，法無我見非分，彼無解脫。

k1-(1-60) 復有異(其餘)外道說，(一切法)悉由作者(神我所造)。見一切(法)性已，(便)言此是般涅槃。(且)作如是(妄)覺，(要證)法無我見(智)非分(他們沒份)，彼(他們及其理論)無解脫(沒辦法証到)。

2-(1-60)

Mahamati! The non-intermittent seed nature of Sravaka-vehicle practitioners are similar to those of externalists, because of their strong personalities. They are unable to transcend (the three realms) or attain liberation.

To rectify erroneous views of these practitioners, bodhisattvas should understand them first.

2-(1-60) 大慧！此諸聲聞乘無間外道種性，不出出覺。為轉彼惡見故，應當修學。

k2-(1-60) 大慧！此諸聲聞乘無間(個性堅固的)外道種性，不出(無法超出)出(三界)(是妄)覺。為轉彼惡見故，應當修學。

王三 緣覺

(1-61)

Mahamati! The practitioners of the non-intermittent seed nature of the Pratyekabuddha vehicle (enlightens from conditions) hear about individual's conditions of the twelve link causal conditions unbroken, tears in their eyes and their body shake.

(1-61)大慧！緣覺乘無間種性者，若聞說，各別緣無間，舉身毛豎，悲泣流淚。

k(1-61)大慧！緣覺乘無間種性者，若聞(佛)說(各修各的, 有)各別(12 因)緣無間(不斷)，(激動的)舉身毛豎，悲泣流淚。

2-(1-61)

They keep themselves away from external conditionals and stay detached.

2-(1-61) 不相近緣，所有不著。

k2-(1-61)(他們)不相(接)近(一切外)緣，所有(外相)不著(不攀)。

3-(1-61)

When they heard Buddha said if they reach the fruition of Pratyekabuddhas they can perform various supernatural powers by which they can perform transformations by dividing or rejoining their own bodies.

Their minds deeply follow the words of Buddha without suspicion.

3-(1-61) 種種自身，種種神通，若離若合，種種變化。

聞說是時，其心隨入。

k3-(1-61) 種種自身，種種神通，若離(一身為多身)若合(多身為一身)，種種(神通)變化。聞說是時，其心隨入(深信不疑)。

4-(1-61)

If bodhisattvas know these practitioners have the non-intermittent seed nature of the Pratyekabuddha vehicle, bodhisattvas will preach dharma of Pratyekabuddha to them.

These are the characteristics of the practitioners of the non-intermittent seed nature of the Pratyekabuddha vehicle.

4-(1-61) 若知彼緣覺乘無間種性已, 隨順為說緣覺之乘, 是名緣覺乘無間種性相。

k4-(1-61) (菩薩此時)若知彼(對方是)緣覺乘無間種性已, 隨順為說緣覺之乘(法), 是名緣覺乘無間種性相。

壬四 如來

(1-62)

Mahamati! There are four kinds of non-intermittent seed nature of the Tathagata vehicle. They are:

- a. the non-intermittent seed of pure self-nature. (virtue of dharmakaya)
- b. the non-intermittent seed without self-nature. (the virtue of mind liberation)
- c. the non-intermittent seed nature of the Sagely Self-Realized One (the virtue of prajna), and
- d. the non-intermittent seed nature of the unsurpassed Buddha land. (the virtue of Sambhogakaya; or reward body)

(1-62) 大慧！彼如來乘無間種性，有四種，謂：

- a. 自性法無間種性、
- b. 離自性法無間種性、
- c. 得自覺聖無間種性、
- d. 外剎殊勝無間種性。

k(1-62)大慧！彼如來乘無間種性，有四種(特性)，謂：

- a. (凡聖本具) 自性(清淨)法無間種性(法身德)、
- b. 離(一切法)自性法無間種性(解脫德)、
- c. (證) 得自覺聖無間種性(般若德)、
- d. (佛剎國土) 外剎殊勝無間種性(報身功德)。

1-(1-62)

Mahamati! When Buddha expounds these four kinds of seed nature one by one, and the inconceivable state that all things appears from the self-mind (vijnana-garba, which originated from the true suchness of Great Perfect Mirror Wisdom Buddha nature), those who hear about it and are not afraid have the non-intermittent seed nature of the Tathagata vehicle.

1-(1-62)大慧！若聞此四事一一說時，及說自心現身財建立不思議境界時，心不驚怖者，是名如來乘無間種性相。

k1-(1-62) 大慧！(修行人)若聞此四事(四種特性)一一說時，及說(一切法是)自心(藏識中所)現(法)身、(般若正)財、(庵摩羅識所)建立(在真如大圓鏡智佛性上)不思議境界時，心不驚(不)怖者，是名如來乘無間種性相。

壬五 不定性

(1-63)

Mahamati! Those with non-intermittent seed nature of the indefinite do not have any of the other three seed natures. Upon hearing Buddha's preaching of these vehicles, they understand immediately and practice accordingly.

(1-63) 大慧！不定種性者，謂：說彼三種時，隨說而入，隨彼而成。

k(1-63)大慧！不定種性者，謂：說彼三種(乘)時，隨說而入(說大乘入大，說小入小)，隨彼(根基)而成(一層一層修行)。(外道無性，不包括在內)

辛三 結顯

1-(1-63)

Mahamati! Those dharma doors that I preached of the five non-intermittent seed nature among the three kinds of vehicle are for the initial learners, who have established the Bodhi mind.

Upon hearing Buddha's preaching of three-vehicle dharmas, they immediately able to enter the ground of nothingness

1-(1-63) 大慧！此是初治地者，謂種性建立。為超人無所有地故，作是建立。

k1-(1-63)大慧！此是初治地者(初發心人的調心法門)，謂(就是三乘五種無間)種性建立(之法門)。為(令其一聽)超入(就進入如來所證之)無所有(佛)地故(因為知一切皆是自心影像)，作(如)是建立。

2-(1-63)

If practitioners who like the non-intermittent seed nature of the Sravaka (the second vehicle method) realize the alaya-vijnana (the 8th consciousness) is tranquil in original, they can clear up their habits, annoyances, and attain the knowledge of emptiness of things.

Therefore, they can dwell in Samadhi (realize the fourth fruition, arhatship) and will attain the unsurpassed entity of Tathagata.

2-(1-63)彼自覺藏者，自煩惱習淨，見法無我，得三昧樂住聲聞，當得如來最勝之身。

k2-(1-63)彼(聲聞種性人若能)自覺藏者(8th 藏識本淨,就不必入有餘涅槃)，自煩惱習淨，見(証)法無我(智)，(如是便證)得三昧樂住聲聞(四果阿羅漢)，當得(未來能證)如來最勝之(法)身。

庚二 重頌

(1-64)

Then, the World Honored One recites these in verse style:

(1-64) 爾時，世尊欲重宣此義，而說偈言：

1-(1-64)

The minds of the srota-apanna (the stream attainer), the sakrdagamin (the one returner), the anagamin (the non-returner) and the arhat are still deluded (Their annoyances of seeing and thought have ceased, but annoyance of ignorance has not ceased. They are not free of birth and death but thinking they are);

1-(1-64) 須陀槃那果，往來及不還，逮得阿羅漢，是等心惑亂。

k1-(1-64) 須陀槃那果(初果)、往來(二果)及不還(三果), 甚至阿羅漢(四果), 是等心惑亂(雖斷見思惑, 6th 不起現行, 而 8th 體中之塵沙無明惑仍在, 尚未離生死, 卻說已離生死)。

2-(1-64)

According to the foundations of beings, I preach dharma of the three vehicles (vehicles of Sravakas, Pratyekabuddhas, and indefinite), the one vehicle (the vehicle of Tathagata) and the non-vehicle (the vehicle of the externalist).

Foolish people who have less wisdom and sages (second-vehicle practitioners) should stay away from noisy places and remain tranquil.

2-(1-64) 三乘與一乘，非乘我所說，愚夫少智慧，諸聖遠離寂。

k2-(1-64)三乘(聲聞緣覺與不定)與(如來)一乘，(外道個別種性之)非乘我所說(佛權巧方便說)，(為教化)愚夫少智慧，(及二乘)諸聖遠離(憤鬧而修)寂。

3-(1-64)

The dharma door of the first primary truth which has attained by Buddha is free of the two teachings (expedient teaching and practical teaching) and dwells in the vacuity (the knowledge of emptiness of people and things).

How can one say that Tathagata establishes the three vehicles?

3-(1-64) 第一義法門，遠離於二教，住於無所有，何建立三乘。

k3-(1-64) (諸佛所證) 第一義法門，遠離於二教(權教、實教)，住於無所有(真空)，(哪有) 何建立三乘。

4-(1-64)

a) There are four kinds of dhyana and four immeasurable mind (catvāri

brahmavihārāḥ, kindness, compassion, joy and offering), in the form realm;

b) there are four samāpattayah (catasra ārūpya-samāpattayah) in the formless realm;

c) the cessation of feeling, thinking, and

d) unlimited of self-mind, none of these exist in origin.

Tathagata is in the state of deep tranquility.

4-(1-64) a) 諸禪無量等，b)無色三摩提，c)受想悉寂滅，d)亦無有心量。

k4-(1-64)

a) (色界四禪)諸禪，(四)無量(心：catvāri brahmavihārāḥ 慈、悲、喜、捨四種心境)等，

b) 無色(界)三摩提(四空定梵語 catasra ārūpya-samāpattayah)，

- c) 受想悉寂滅，
- d) 亦無有心量。

(End of ref#9/book page#98-3)